Anthropology of the Numa: John Wesley Powell's Manuscripts on the Numic Peoples of Western North America, 1868-1880

Don D. Fowler and Catherine S. Fowler EDITORS

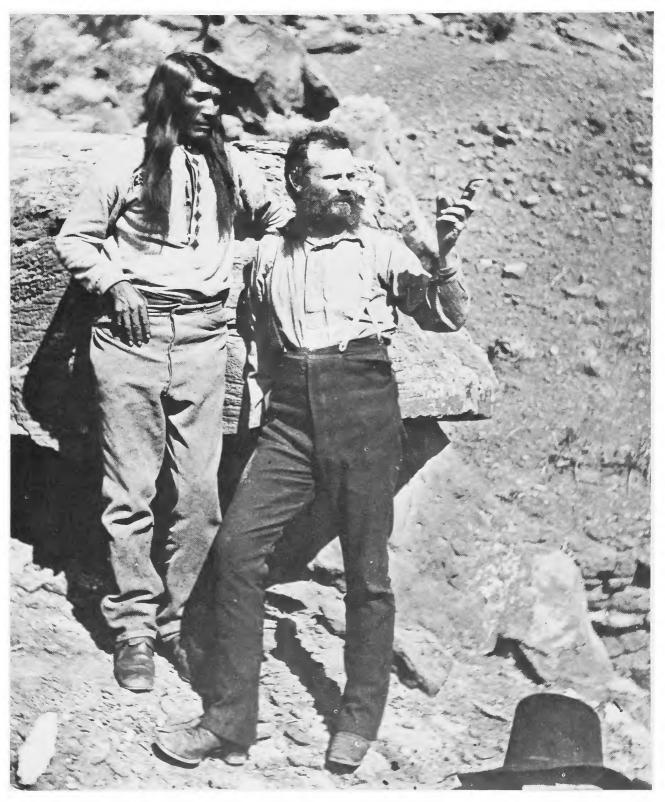


SMITHSONIAN CONTRIBUTIONS TO ANTHROPOLOGY NUMBER 14

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John Wesley Powell and Tau-gu, "Chief" of the Southern Paiute. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

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JOHN WESLEY POWELL'S MANUSCRIPTS ON THE NUMIC PEOPLES OF WESTERN NORTH AMERICA 1868–1880

Don D. Fowler and Catherine S. Fowler EDITORS

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ABSTRACT

Fowler, Don D., and Catherine S. Fowler, editors. Anthropology of the Numa: John Wesley Powell's Manuscripts on the Numic Peoples of Western North America, 1868–1880. Smithsonian Contributions to Anthropology, number 14, 307 pages, 36 figures, 1 map, 1 table. 1971.—Between 1868 and 1880, John Wesley Powell conducted intermittent linguistic, ethnographic, and folklore studies among the Numic-speaking Indians of the Great Basin and Colorado Plateau areas of western North America. The data from these studies were recorded in over seventy unpublished manuscripts, deposited in the Bureau of American Ethnology manuscript collection of the Smithsonian Institution, National Anthropological Archives. Although Powell intended to write a general "Report on the Numa," his increasing administrative duties after 1879 precluded completion of the project. The Powell manuscripts relating to the "Numa" have been collated, edited and annotated, and presented herein. The materials include general ethnographic data, a variety of myths and tales, and extensive vocabulary lists of various Numic languages and dialects.

Acknowledgments

Many people and organizations have helped make this volume possible. A small pilot grant from the Desert Research Institute Behavioral Sciences Committee, University of Nevada, Reno, permitted work to begin on the Powell papers. Subsequently, a National Research Council Visiting Postdoctoral Research Associateship and a grant from the National Endowment for the Humanities made it possible for the senior editor to work on the Powell papers and related materials at the Smithsonian Institution and in the National Archives in 1967-1968. The support of these organizations is gratefully acknowledged. We are especially indebted to John C. Ewers of the Smithsonian Institution who kindly acted as sponsor for the senior editor during his tenure as Visiting Research Associate at the Smithsonian. Dr. Ewers gave freely of his time and his unparalleled knowledge of American anthropology. Margaret Blaker and her staff of the Smithsonian National Anthropological Archives were instrumental in the work and are accorded an especial note of thanks for their great help and infinite patience. Thanks are also due Samuel Suratt, formerly Archivist of the Secretary's Office of the Smithsonian, to Murphy Smith of the American Philosophical Society Library, and to the staff of the Social Sciences Division of the National Archives. The intellectual ambience provided by Saul H. Riesenberg and the staff of the Department of Anthropology of the Smithsonian was most pleasant and is warmly recalled.

We are deeply indebted to Vilate Hardy of La Verkin, Utah, Molly Knudtsen of Austin, Nevada, Sven Liljeblad of Idaho State University, Pocatello, Idaho, and Blanche Mackelprang of Kanab, Utah, each of whom gave us the benefit of their special knowledge of the Numic Indians and the early history of Utah and Nevada. We owe a special thanks to Mabel Dry of Moccasin, Arizona, and Tony Tillohash of Cima, California, for sharing with us their knowledge of Southern Paiute language and tradition.

Several typists have struggled through various drafts or sections of the volume, including Penny Siig, Loretta Hancock, Vivian Kirby, Barbara Strother, and Karlena Warnock. To all of them our thanks. The maps were drawn by G. Robert Lewis and Ken Miller. Finally, special thanks to Joan Horn for her editorial finesse and acumen.

Don D. Fowler Catherine S. Fowler

Desert Research Institute University of Nevada Reno, Nevada 25 September 1969

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Anthropology of the Numa

John Wesley Powell's Manuscripts on the Numic Peoples of Western North America, 1868–1880

Introduction

Between 1867 and 1881 John Wesley Powell conducted an extensive research program in the western United States, principally in Utah, northern Arizona, western Colorado, southwestern Wyoming, and eastern Nevada. During that period he led two boat trips down the Green and Colorado rivers, in 1869 and 1871–1872, the first successful trips ever made. From 1871 to 1879 he directed a federally funded survey that had various names but was best known as the United States Geographical and Geological Survey of the Rocky Mountain Region. The geological studies made in those years by Powell (1875d, part 11, 1876; Dutton, 1880; Gilbert, 1877) and his men are classics in the field.

Powell also had strong anthropological interests and devoted as much time as he could to the study of the Indians and antiquities in the areas in which he worked. Between 1868 and 1880 he gathered a large corpus of linguistic and ethnographic data from the Indians of the Great Basin and the Colorado Plateau, especially the Numic-speaking tribes (Map 1). But, although he used some of these materials in one or two articles or brief progress reports (Powell, 1874a, 1880a, 1880c) most of the data has remained in manuscript form. The manuscripts are in the Bureau of American Ethnology Collection in the Smithsonian Institution National Anthropological Archives (hereinafter, SINAA). These several manuscripts have been edited and collated and are published herein.

Powell's manuscripts and notes on the Numicspeaking peoples are of interest for three reasons. One, they provide some new information on Numic ethnography and linguistics and verify other data gathered by later field workers, e.g., Kelly (1964),

Don D. Fowler, Desert Research Institute, University of Nevada, Reno, Nevada 89507. Catherine S. Fowler, Department of Anthropology, University of Nevada, Reno, Nevada 89507. Sapir (1910a, 1930a, 1930b, 1931), Steward (1938). Two, the manuscripts and notes present an interesting picture of "field work" as conceived and carried through by Powell during the formative period of American anthropology. Three, the materials are of additional historical interest to anthropological linguists since they form a part of the data and illustrate the methods used by Powell and his associates to formulate their genetic classification of North American Indian languages (Powell, 1891a).

Using the data he had gathered, Powell intended to write a general ethnographic summary of the "Numa," as he called the Numic-speaking Indians, but pressures of time and other duties precluded this ambition. The present volume contains the extant sections of this intended ethnography, as well as the notes and vocabulary lists which Powell had compiled on the "Numa." In addition, a report made by Powell to the Commissioner of Indian Affairs and published by the Bureau of Indian Affairs (Powell and Ingalls, 1874) is included. This report represents Powell's most systematic statements about demography, Indian affairs, and recommendations toward the resolution of the "Indian Problem" in the Numic

In presenting the Powell manuscripts we have found it useful to place his ethnographic work in the context of the other activities in which he was engaged during the 1870s. Accordingly, a brief biographical sketch is included. This is followed by a description of Powell's ethnographic field work, including an itinerary for the years 1868–1880. Subsequent sections include a description of the Indian groups with which Powell worked, identifications of his informants, as far as such information can be developed, and an assessment of his field work. The manuscripts section proper contains a discussion of the manuscripts and their relationships followed by the manuscripts themselves organized by linguistic grouping.

BIOGRAPHY

Powell has received the attentions of several biographers (Crossette, 1966, pp. 130–132; Darrah, 1951; Davis, 1915; Meadows, 1952; Morris, 1969; Place, 1963 [a children's story], Stegner, 1962; Terrell, 1969) and there are numerous books and articles dealing wholly or in part with his geological, conservation, and administrative activities (Dupree, 1957, pp. 195–214; Fenton and Fenton, 1945; Ganoe, 1931; Hollon, 1966; James, 1917; Kramer, 1943; Manning, 1967; Rabbitt, 1969; H. N. Smith, 1947; Sterling, 1940; Webb, 1931). His work as an anthropologist is less well documented, but work is underway (Darrah, 1951, passim; Stegner, 1962, passim; Fowler and Fowler, 1969a, Fowler, n.d.a).

The Early Years

Powell was born in 1834 in upstate New York, the eldest son of an immigrant Wesleyan Methodist preacher. He was christened John Wesley apparently in the pious hope that some sort of imitative magic would lead him toward the ministry. For a time, young Powell seriously considered such a vocation.

He grew up in Ohio, Wisconsin, and Illinois. As a boy of eight in Ohio, Powell came under the influence of one George Crookham, a rather remarkable 350 pound Welshman who ran an informal private school and who entertained broad interests in natural history. Crookham became Powell's tutor after his father's abolitionist views had made attendance at the public school unsafe for the boy. Powell struggled with Gibbon and Hume but his real learning came from excursions he and Crookham made into the surrounding countryside collecting specimens, digging in the mounds along the tributaries of the Ohio, taking notes, observing. This idyllic schooling lasted only two years, ending when Crookham's "school," library, and laboratory were burned by proslavery hoodlums.

The Powell family soon moved on to Wisconsin, then to Illinois. By age eighteen Powell was teaching school, working as a farm hand, and whenever possible, embarking on collecting trips—often alone. In 1855 he spent four months walking through Wisconsin collecting shells. In 1856 he floated alone in a skiff down the Mississippi River from St. Anthony's Falls to New Orleans. In the same year he made a trek across Michigan and stopped to visit his mother's brother, Joseph Dean, in Detroit. He thought Joseph's daughter, Emma, the most beautiful girl he had ever seen. In the summer of 1857 he made a

float trip down the Ohio River from Pittsburgh to St. Louis. That fall he collected fossils in Missouri. In 1860 he gave lectures on geography and geology in various small towns in Kentucky, Tennessee, and Mississippi and was made the principal of the Hennepin, Illinois, schools.

Powell's formal education, like many others on the frontier before the Civil War, was sporadic. He had briefly attended both Oberlin College in Ohio and Wheaton College in Illinois, but had not received a degree. His program of self-education, however, was intense, well underway, and continued throughout his life.

At the beginning of the Civil War, Powell joined the 20th Illinois Volunteer Infantry as a private. Within a month, in mid-June 1861, when the "20th" was mustered into federal service, he was promoted to a second lieutenant. By November 1861 he was a Captain and had obtained leave from his commander, Ulysses S. Grant, to go to Detroit for a few days and marry cousin Emma. She returned with him to the front and remained with him throughout the war.

At the battle of Shiloh, Powell lost his right forearm to a Confederate minnie ball. Nursed back to health by Emma, though continuously bothered by the amputated stump, he participated in subsequent campaigns, including the siege of Vicksberg.

Powell resigned from the Union Army in January 1865 with the rank of Major. In the fall of 1865 he was appointed professor of geology at Illinois Wesleyan University in Bloomington, Illinois. In 1866 he also became affiliated with Illinois State Normal University in the same town.

The 1867–1869 Expeditions

Following the Civil War there was a resurgence of federally sponsored exploration of the American West. The westward migration of settlers, begun prior to the Civil War, continued on an ever-increasing scale. The settlers, and the government, needed accurate information about the country—maps, data on climate, soils, water, mineral resources, and information about the Indians. Although explorations had begun as early as the mid-sixteenth century (G. G. Cline, 1963; Goetzmann, 1959, 1966; G. M. Wheeler, 1889, pp. 481–597), some parts of the West were still terra incognita in 1865. This was especially true of the Colorado Plateau, the Yellowstone Park area, the mountain cluster west of the

Yellowstone area in Idaho, and sections of the Great Basin and the Central Rockies. Much of the postwar exploration focused on these areas.

Prior to the Civil War most organized western exploration had been conducted by the Army (Goetzmann, 1959; G. M. Wheeler, 1889, pp. 523–597); but after the war a new type of survey was developed—federally funded but under civilian control or direction.²

The new surveys had begun in 1867. In that year F. V. Hayden was appointed to head a geological survey of the new state of Nebraska; the survey was federally funded. The appropriation was continued in 1868 to study the Wyoming Territory. In 1869 Hayden's operation was placed under the Department of the Interior and designated the "Geological Survey of the Territories." In 1873 the Survey was redesignated the "United States Geological and Geographical Survey of the Territories" (Bartlett, 1962, pp. 3–120).

Also in 1867, Clarence King, a young geologist who had worked for the California Geological Survey for five years, established his "United States Geological Exploration of the Fortieth Parallel" under the sponsorship of the Army Corps of Engineers. King conducted field work from 1867 through 1872 and continued laboratory and office work until 1879 (Bartlett, 1962, pp. 141–215).

The only post-Civil War survey under full military control was the "United States Geographical Survey West of the One Hundredth Meridian" under the command of Lieutenant George M. Wheeler. The primary mission of the Wheeler survey was to make topographic maps for military purposes. Though Wheeler had made a reconnaissance of the Colorado Plateau in 1869, the survey was not established officially until 1871 (G. M. Wheeler, 1889, pp. 659–664; Bartlett, 1962, p. 338).

Thus, when Powell began his own explorations in 1867, a pattern of federal sponsorship of civilianled scientific and topographic expeditions was just becoming established.

Powell, like King and others, had become interested in the possibilities of scientific exploration in the West. As a first venture, he determined to lead an expedition to the Dakota Bad Lands and the Rocky Mountains.

In early 1867 Powell went to Washington to seek federal support for his plans. He failed to gain a Congressional appropriation, but through the good offices of Joseph Henry, the Secretary of the Smithsonian Institution,³ and Ulysses S. Grant, Powell's old commander, now General of the Armies, Powell did receive authorization to draw rations from western Army posts and to use an Army escort when needed.

The principal support for the 1867 expedition came from the Illinois State Normal Museum, the Illinois Natural History Society, Illinois Industrial University (now the University of Illinois), the Chicago Academy of Sciences (Powell, 1867; Darrah, 1951, pp. 80–83), and from Powell's own pocket. He was able to get free passes from several railroads and free transporation of supplies and specimens from the American Express Company and Wells, Fargo and Company (Powell, 1867, p. 2).

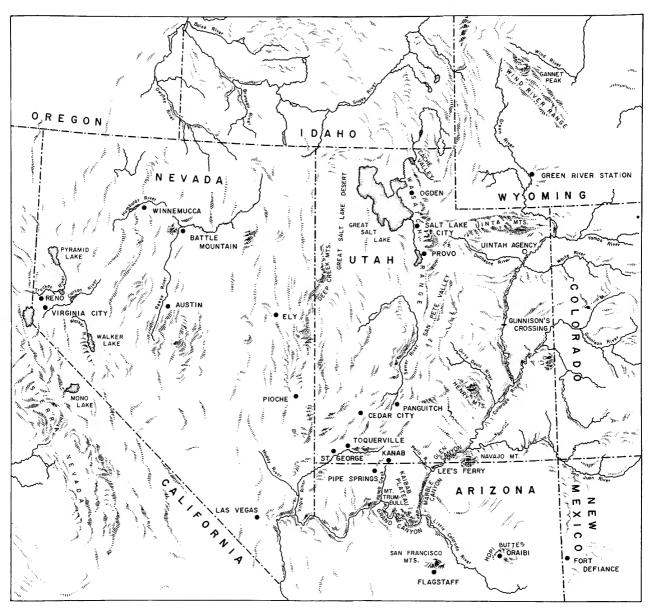
In late May 1867 Powell and a party of volunteers, consisting of students, friends and relatives, started west from Council Bluffs, Iowa. Powell had intended to visit the Dakota Bad Lands but changed his plans because of rumored Indian difficulties. The party proceeded directly to Denver along the south side of the Platte River (Powell, 1867, p. 3).

July and August were spent exploring the Canyon of the Platte, Pike's Peak, and South Park (Powell, 1867, p. 3–4). The party disbanded at the end of August, but Powell and his wife remained, spending September and October in Middle and North Parks and exploring the headwaters of the Grand River. Powell (1867, p. 4) was already formulating his plans to explore the Colorado drainage:

I spent the months of September and October [1867] in the [Middle and North Parks] region, making an exploration of the headwaters of the Colorado River (or the Grand, as the upper part of that river is called). As I hope to complete the exploration of that river next year, I defer this part of my report. [Italics added.]

In the summer of 1868 Powell led a second party of volunteers to the Rockies. He was again sponsored by the several Illinois institutions. The Smithsonian Institution loaned him some instruments and arranged for the purchase of some Maynard rifles for collecting zoological specimens. After a summer and fall of exploration, including the first recorded ascent of Long's Peak, most of the party returned to Illinois via Fort Bridger and Cheyenne, Wyoming. Powell, Emma, and three guides remained behind and wintered on the White River in northwestern Colorado at a spot now called Powell Bottoms.

During the winter Powell made his first systematic observations of the Indians of the Colorado Plateau. A band of "Tabuats" Northern Ute, under Douglass and Antero, were also wintering on the White River and were camped near Powell. Powell did his first ethnography among this group collecting myths and vocabularies and observing and participating in dances and cures (see pp. 52-59: "Treatment of the Sick," MS 830). Most of the winter, however, Powell spent exploring the Green River country in preparation for the planned descent of the Green and Colorado rivers.



MAP 1.—The Great Basin and the Colorado Plateau.

In 1868 most of the Colorado Plateau was unknown. Official maps simply showed a blank space some 300 to 500 miles long and 100 to 200 miles wide, usually marked "Unexplored." The river system draining this area was not known in any detail. The lower Colorado River, from the estuary to the foot of Black Canyon (the site of present-day Hoover Dam), had been mapped by an Army expedition in 1857–1858 (Ives, 1861) and was well known to Spanish missionaries from the late 1500s on (Goetzmann, 1966, pp. 38–39); but north of Black Canyon little was known with certainty until beyond Brown's Hole

near the Wyoming border. There were no settlements except the Mormon villages on the Virgin River.

Powell's reconnaissance along the Green River convinced him that a boat trip down the Green and Colorado rivers was possible. In January 1869 he wrote to the president of Illinois Normal University (in Watson, 1954, p. 24):

I have explored the Canyon of the Green where it cuts through the foot of the Uintah Mountains, and find that boats can be taken down. So that the prospects for making the passage of the "Grand Canyon" of the Colorado is still brighter. The canyon of the Green was said to be impassable.

In the spring of 1869 Powell returned to the East to seek support for his expedition. He went again to Washington but succeeded only in obtaining the loan of some surveying instruments from the Smithsonian and an authorization to draw Army rations. Much of the financial support came from friends and from his own pocket. He had special boats built in Chicago and hauled on the newly completed transcontinental railroad to Green River Station, Wyoming.

Powell and nine men in four boats began the river trip on 24 May 1869. On 30 August, thirteen weeks later, after many perilous adventures, Powell and six men in two boats arrived at the confluence of the Colorado and Virgin rivers below the Grand Canyon. During the trip three of the men, O. G. Howland, Seneca Howland, and William Dunn, fearing death by drowning in the rapids of the Grand Canyon, had left the party, climbed out onto the north rim of the canyon, and were killed by Shivwits Southern Paiute Indians. One boat had been lost in the rapids of the Green River, a second abandoned when Dunn and the Howland brothers left.

The trip received national attention in the press, including numerous stories that the entire party had drowned and was lost. Powell returned to the East a hero reading his own obituaries along the way. He now knew that the Colorado canyons were passable; difficult, but passable. He resolved to begin systematic topographic and geological studies of the region.

He went again to Washington to seek support. In

the spring of 1870 he received a congressional appropriation of \$12,000 to implement a "Geographical and Topographical Survey of the Colorado River of the West and Its Tributaries." The concomitant legislation placed the new survey under the jurisdiction of the Department of the Interior; the Survey was soon transferred to the Smithsonian Institution under circumstances never fully explained, but which Powell (Darrah, 1951, pp. 209-210) attributed to a clerical error. The arrangement, however effected, was a happy one and Powell remained under the Smithsonian until 1874. In that year his Survey was transferred back to the Interior Department and renamed the "Geological and Geographical Survey of the Territories, Second Division" (the Hayden Survey was the "First Division"). In 1875 Powell's survey was again renamed and became the "Geographical and Geological Survey of the Rocky Mountain Region." In 1879, the Powell, Hayden, and King surveys were consolidated into the United States Geological Survey and the Wheeler Survey was abandoned (U.S., Statutes at Large, vol. 20, p. 395).

Powell and ten men began the second trip down the Green and Colorado rivers on 24 May 1871 and went as far as Lonely Dell (now Lee's Ferry) at the head of Marble Canyon. In August 1872 the journey was continued into Grand Canyon as far as the mouth of Kanab Creek.

Further appropriations were forthcoming and the Powell Survey continued its work until 1879.

ETHNOGRAPHIC FIELD WORK

Powell's ethnographic and linguistic field work was carried on intermittently during his years in the West, interspersed with his geological and topographic activities. Most of his work was with the Numicspeaking Indians of the Great Basin and Colorado Plateau (Map 2). In Powell's words (MS-798; p. 37):

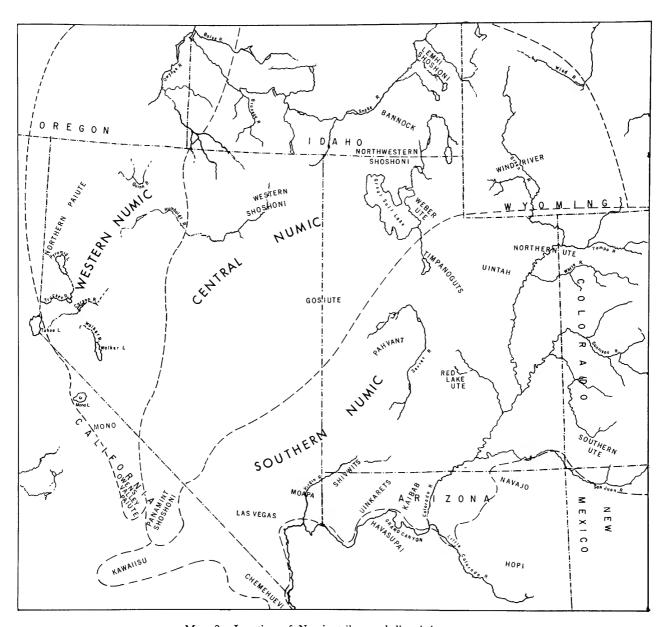
This desolate land is the home of a great family of tribes speaking different dialects or languages of the same stock. They call themselves Nu-mes, Nu-intz, Nu-mas, Nu-mos, Shi-ni-mos, Nu-nas, etc., all doubtless, variations of the same word. We will call them Nu-mas."

Numic Linguistic and Tribal Divisions

Although Powell was the first to propose the term "Numa" for the Numic-speaking peoples of the Desert West, the term was superseded for many years by Kroeber's (1907a) term "Plateau Shoshonean,"

a division of the Uto-Aztecan stock. Kroeber divided Plateau Shoshonean into three pairs of languages: Mono-Paviotso, Shoshoni-Comanche, and Ute-Chemehuevi. In recent years there has been a return to Powell's terminology. Lamb (1958, 1964) has proposed the term "Numic" to replace "Plateau Shoshonean," and Miller (1966, p. 78) has proposed "Western, Central, and Southern Numic" to replace Mono-Paviotso, Shoshoni-Comanche, and Ute-Chemehuevi, respectively. This usage is followed herein, but Powell's terms for individual tribes are used as necessary.

The Numic-speaking peoples, carriers of a foraging-oriented "Desert Archaic" culture (Jennings, 1964) apparently spread across the Great Basin and onto the Colorado Plateau from somewhere near Death Valley, California, beginning about A.D. 1000 (Lamb, 1958). They ultimately occupied a fan-shaped area extending from Death Valley to southwestern Colo-



Map 2.—Location of Numic tribes and linguistic groups.

rado in the south, into central Wyoming on the northeast and southern Oregon on the northwest (Map 2). The speakers of each Numic subdivision occupied a wedge-shaped portion of this vast region. In the west, in southern Oregon, western Nevada, and eastern California were Western Numic speakers of Mono and Paviotso. These peoples were known historically as the Mono, Owens Valley Paiute, Paviotso, Northern Paiute (with various subgroups, see Map 2), and the Bannock, a horse-using group in southern Idaho.

To the east, in central and eastern Nevada, western

Utah, southern and central Idaho, and western Wyoming were speakers of the Panamint (or Koso) and Shoshoni languages of Central Numic. Panamint was spoken by the Panamint Shoshoni near Death Valley. Shoshoni dialects were spoken by the Western Shoshoni in central Nevada, the Gosiute along the Utah-Nevada border south of the Great Salt Lake, the "Idaho" or "Northwestern Shoshoni" of the Snake River plain, the Northern and Lemhi Shoshoni in the mountains of northeastern Idaho and western Wyoming, the Eastern or Wind River Shoshoni of

central Wyoming and their close linguistic affiliates, the Comanche who in historic times occupied the plains of western Texas and eastern New Mexico.

The Southern Numic languages, Kawaiisu and Ute, were spoken by groups in an area from southeastern California eastward onto the Colorado Plateau. Kawaiisu was spoken by occupants of the Mohave Desert area. Dialects of Ute were spoken by the Chemehuevi along the lower Colorado River, the several Southern Paiute bands, including the Las Vegas, Moapa, Shivwits, Uinkarets, Kaibab, and others, the Southern Ute bands in southern Colorado and northern New Mexico, the Northern Ute bands in western Colorado and the Uintah Basin in Utah, and the Red Lake Ute, Fish Lake Ute, Pahvant Ute, and Timpanoaguts centered along the Wasatch cordillera and high plateaus of central Utah.

When Powell began his ethnographic work in 1868 most of the Numic peoples still lived in areas approximating their location in precontact times. In 1868 most of the Mormon settlements in Utah were along the west slope of the Wasatch cordillera, with outposts in the Virgin River valley in southern Utah and southeastern Nevada, at Genoa, or Mormon Station, on the east slope of the Sierra Nevada south of Carson City, Nevada, on the Snake River in Idaho and in the Bridger Basin in Wyoming. The "Mormon War" of 1857-1858 had caused the Mormons to temporarily abandon the settlements along the lower Virgin River in Nevada and at Genoa. In addition to the Mormon settlements there were mining and ranching settlements in Nevada, especially Virginia City, Eureka, Austin, Pioche, Hamilton, and Belmont, and miners were beginning to filter into the mountains of western Colorado.

By 1868 the tribes that had suffered the most severe displacement were the so-called "Weber Ute." They were probably Central Numic speaking people whose territory included the sites of Salt Lake City, Ogden, and Bountiful, Utah. Another displaced group was the Timpanoaguts whose territory was the Utah Lake area, sites for the settlements of Provo, Spanish Fork, Lehi, and Pleasant Grove. Others, although pushed out of parts of their hunting grounds by miners and ranchers, were still located on the poorer sections of their aboriginal range. Some few groups, such as the Shivwits, Uinkarets, and Kaibab Southern Paiute, were only beginning to have any contact with Whites by 1870.

Powell did not work with all the Numic groups. Of all the Western Numic groups, he worked only with the Northern Paiute (or Paviotso as he sometimes called them) from Pyramid Lake and near Battle Mountain, Nevada. He gained information from sev-

eral Central Numic groups, including the Western Shoshoni, Gosiute, "Northwestern Shoshonee," and "Weber Ute." His contacts with speakers of Ute dialects of Southern Numic were the most extensive. He worked with members of the "Tabuats" and "Uintah" bands of Northern Ute, the Pahvant Ute, and the Kaibab, Shivwits, Uinkarets, Moapa, Las Vegas, and Chemehuevi Southern Paiute bands (Map 2).

Early Ethnography in the Desert West

Powell's field work among the Numic peoples of the Great Basin and Colorado Plateau was, in a real sense, a pioneering effort. The Numic peoples were not unknown but previous studies had been scattered and sporadic and there were no attempts at synthesis or compilation of available data. We do not know how much, if any, of the available literature Powell consulted prior to, or during, his studies. Many of the early accounts, trappers' journals and emigrant diaries, which contained much information on Numicspeaking Indians were not published until after 1880 (Malouf, 1966, p. 3) and hence were not available to Powell. Other reports, including government survey reports were available and Powell would have had access to them.

The first recorded observations of Numic-speaking peoples were made by Fray Silvestre Vélez de Escalante of the Domínguez-Escalante expedition of 1776 (Bolton, 1950). The party contacted Utes in western Colorado, Timpanoaguts Ute near Utah Lake, Pahvant Ute south of Utah Lake, and several groups of Southern Paiute near the site of Cedar City, Utah and along the upper Virgin River drainage. Escalante's journal, which contained many excellent descriptions of the people he encountered, and the map of the area drawn by Miera, were forwarded to Mexico City after the expedition returned to Santa Fé. Alexander von Humbolt incorporated data from the journal and the map in his *Essay* on New Spain (Humboldt, 1811).

The reports of the Lewis and Clark expedition, first published in 1814, contain considerable ethnographic data on the Northern Shoshoni encountered by the expedition in the mountains of Idaho and Montana. The *Journals* of the expedition (Coues, ed., 1893) include detailed accounts of subsistence, dress, and territorial and political organization, but relatively little on social organization or religion (cf. Ray and Lurie, 1954).

The Wilkes expedition of 1838–1842 to the Pacific (D. B. Tyler, 1968) stopped along the coast of Oregon Territory. Several vocabularies and miscellaneous ethnographic data were collected by Horatio Hale

(Gruber, 1967) and other members of the expedition. Some of these data related to the Northern Paiute; they were later edited and published by Gallatin (ed., 1848).

Other published reports containing observations of Numic peoples included the accounts of John C. Frémont (1956) of his expeditions of 1842-1845 across the Great Basin. Stansbury's (1851) report of his surveys in Utah in 1849-1850 was commercially reprinted in 1852 and 1855, but it contains little data on Indians. The Gunnison-Beckwith report (Beckwith, ed., 1855) for the Pacific Railroad Survey across the northern Colorado Plateau and the central Great Basin contains much ethnographic data, as does the Simpson (1876) report of a wagon road survey across the Great Basin in 1859. The latter report was not published until 1876, although most of the papers it contains were written by 1860. This was also true of the Macomb (1876) report of a survey from Santa Fé to the confluence of the Green and Grand rivers in 1859.

The Whipple (1856) and Ives (1861) reports of surveys along the lower Colorado River in the late 1850s contain scattered data on the Chemehuevi and Mojave peoples along the river. Of more importance was a separate volume on the Indians published by Whipple and his colleagues (Whipple, Eubank and Turner, 1856).

The several federally sponsored expeditions into the Desert West contributed materially to an understanding of Numic linguistic relationships as well as general ethnography. Horatio Hale of the Wilkes Expedition recorded the first vocabulary for "Wihinasht," or Northern Paiute in Oregon Territory. These new data enabled Albert Gallatin (ed. 1848) to include the Wihinasht together with the "Snakes" and "Bonnarks" further east under the rubric "Shoshonees" (Lamb, 1964, pp. 112). Vocabularies from the Whipple expedition into the southern Great Basin demonstrated that the Chemehuevi, Ute, Comanche, Cahuilla, and other southern California groups were also "Shoshonee" speakers (Whipple, Eubank, and Turner, 1856, passim). Vocabularies collected by members of the Simpson expedition added further data on Numic languages. C. R. Collins, who compared the vocabularies gathered by the Simpson party concluded that, with the addition of Ute and Northern Paiute, the "Shoshonee" language stock was now known to extend from the Rocky Mountains to the Sierra Nevada (Collins, 1876, pp. 67-68).

By 1868, in addition to the data contained in government reports, there was a large body of popular "information" on the Numic peoples. Some of this information was objective but most of it reflected

the cultural biases of the time, such as the comment by Garland Hurt, an Indian Agent, that the Indians in his charge (primarily the Ute and Western Shoshoni in western Utah) were best characterized by their "indisposition to habits of industry, . . . indolence being the rule, industry the exception, nothing but the keenest impulses of necessity can impel them to action" (Hurt, 1876, p. 463). The Numic peoples were generally downgraded in the eyes of the White observers, especially those occupying the central Great Basin area. These peoples, the Gosiute and Western Shoshoni, were considered by many to be the lowest forms of mankind, rude "diggers" who subsisted on roots, grass seeds, and insects. They had no horses, were poorly dressed, if at all, possessed few material objects and lived in crude brush shelters or holes in the ground. They were a direct contrast to their linguistic relatives to the east, the Northern and Southern Ute, the Eastern Shoshoni and the Bannock—all horse-using groups with fine skin lodges and elaborate clothing who ranged through the Central Rockies and onto the High Plains in search of buffalo. Other Numic cultural characteristics had also been noted by this time. The ephemeral nature of the authority of Numic "chiefs" had been observed, and was a frequent source of friction between the Indians, and settlers and government agents. Plural marriages were known to occur, but the position of Indian women was thought to be very low. The Numic peoples seemed to have little ceremonialism in contrast to other Indian groups to the east, although some dancing had been observed. The Indians were thought to cure the sick by "charms, legerdemain, and necromancy" (Hurt, 1876, p. 461). Some observers thought them to be as intellectually well endowed as other Indians (usually low by "civilized" standards), but others thought them to be innately inferior and at the bottom of the intellectual and cultural scale.

By 1868 most of the Numic cultures were undergoing a period of rapid transition. Some groups had been dispossessed of their land and resources. Settlers and miners had moved into the best areas, fenced and plowed the land and turned livestock into valuable seed gathering areas. In some locations pinyon pine, a major food resource for the Indians, had been cut for firewood, fenceposts, and mining timbers. Because of these and similar practices by the Whites, Captain Sam, a Western Shoshoni, remarked that his "Indians would soon be compelled to work for two bits a day or starve" (Green, 1876, p. 117).

Unrest and uprisings had been subdued by soldiers and settlers in some areas, e.g., the Pyramid Lake War of 1860 (S. S. Wheeler, 1967) and the Bear River Massacre of 1863 (Barta, 1962). Settlers in many

western areas were calling for Indian removal as a solution to the problem.

These, then, were the kinds of data available and the current status of Indian affairs when Powell begain his work in 1868.

Powell's Itinerary and Field Work, 1868-1880

Powell did his ethnographic fieldwork intermittently during his years in the West. His inquiries were usually interspersed with his geological and topographic activities. Many of his inquiries were made along the trail, as it were. Powell regularly engaged Indians as guides, packers, and assistants for his trips and took notes while traveling or in camp in the evenings. He questioned Indians during train trips in 1873 and 1880. He took advantage of his appointment as Special Commissioner for the Bureau of Indian Affairs in 1873 to collect vocabularies, myths and tales, and miscellaneous information. But his studies were sporadic, made when and where the opportunity came to hand. The only strictly ethnographic trip he made was in the fall of 1880 for a period of weeks among the Wintun, Paviotso Northern Paiute, and Western Shoshoni.

The various diaries kept by Powell and his men, Powell's administrative reports, and the letter books of the Rocky Mountain Survey and the Bureau of Ethnology make it possible to establish Powell's itinerary for the years 1868 through 1880 in some detail. This in turn provides information on the time and provenience of his ethnographic field work. Such information is rarely found in the manuscripts themselves. The following is an outline of Powell's itinerary for 1868 through 1880 with special reference as to when and where he engaged in ethnographic inquiry.

1868–1869: The 1868 expedition started from Denver via Berthoud Pass for Middle Park in late July. Between 20–23 August Powell and six others climbed Long's Peak, the first known ascent. Soon after, the party met some Ute Indians and attempted to collect a vocabulary. One of the party, Samuel Garman wrote to a friend on 28 August from "Engineer's Station, near Long's Peak":

... the Ute Indians have a village at the Springs and from several of them who know a little English we are endevoring to prepare a vocabulary but 'tis most stupid work. These children of the mountains have little or no idea of the eternal fitness of things [original letter in MacLean County Historical Society Library, Bloomington, Illinois; copy in American Philosophical Society Library, Philadelphia].

Powell established his winter quarters on the White River about 3 November. In mid-December he accompanied most of the party north to Fort Bridger, Wyoming Territory, then returned to the White River camp along the Green River. Most of the winter was spent exploring along the Green River and its tributaries. Powell's ethnographic work was sporadic, chiefly with Douglass' band camped nearby on the White River. In mid-March Powell and Emma returned to Illinois via Fort Bridger and Cheyenne, Wyoming.

The first river trip began at Green River station, Wyoming Territory, on 24 May 1869 and ended at the mouth of the Virgin River below the Grand Canyon on 30 August 1869. Powell rejoined his wife in Detroit about 25 September.

1870–1871: In 1870 Powell received a congressional appropriation of \$12,000 to continue his explorations of the Colorado River. He arrived in Salt Lake City on 19 August 1870 accompanied by Francis Marion Bishop and Walter Graves. During the first river trip Powell saw that subsequent trips would be greatly facilitated if supplies could be brought overland at various points to the river. One aim of the 1870 trip was to locate such points. Powell also wanted to secure peace with the Indians who had killed Dunn and the Howland brothers, so that further operations in the area would not be hampered by Indian hostilities.

On the advice of Brigham Young, the leader of the Mormon Church, Powell secured the services of Jacob Hamblin (Bailey, 1948, pp. 281-320; Little, ed., 1966, pp. 109-118) as guide and go-between with the Indians. Powell, Hamblin, Bishop, and Graves met Chuarumpeak, the leader of the Kaibab Paiute band, and some of his men on the headwaters of the Sevier River in southern Utah in early September 1870. The party traveled to Pipe Springs, Arizona, and from there onto the Uinkarets Plateau arriving at the foot of Mount Trumbull on 17 September. On 21 September a council was held with the Uinkarets Paiute and some members of the Shivwits band from the area to the west, including the men who had killed Dunn and the Howland brothers. An agreement for peaceful passage was reached with the Indian leaders (see Powell, 1875d, p. 320 for an account of this meeting).

Powell and Hamblin located two supply points along the river. Hamblin was to look for a third, at the mouth of the Dirty Devil River, in the following spring. During this trip Powell recorded a number of myths and tales and miscellaneous ethnographic data.

After returning to Kanab, Utah, and making a traverse across the Kaibab Plateau, Powell met Hamblin in House Rock Valley and from there crossed the Colorado River and traveled south to the Hopi mesas, arriving 28 October 1870. Powell and Hamblin



FIGURE 1.—Powell and Jacob Hamblin (right center) conferring with members of Kaibab Paiute band, near Kanab, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, Anthropological Archives, Bureau of American Ethnology Collection.)

remained there a month during which time Powell gathered ethnographic data, most of which he later incorporated into a magazine article (Powell, 1875c).

In December Powell and Hamblin went to Fort Defiance, New Mexico, where they negotiated a peace settlement between the Navajos and the Mormons (see the account of Ammon H. Tenney, who accompanied Powell and Hamblin, in Reeve, 1949, pp. 121–129). Powell returned to the east via Santa Fé and Denver, arriving in Washington, D.C., on 10 January 1871.

In early March 1871 Powell and his party, including his brother-in-law Almon Harris Thompson, arrived at Green River Station, Wyoming. Delayed by low water in the river, they devoted two months to making geological observations and settling Mrs. Powell and Mrs. Thompson in Salt Lake City. Just before leaving Salt Lake City, Powell hired John K. (Jack) Hillers as a boatman. Hillers was to become the Survey photographer and remain associated with Powell until the latter's death.

The second river trip began on 22 May 1871. On 10 July Powell left the river party at the mouth of the Duchesne River and went to the Uintah Indian Agency forty miles up the Duchesne. Learning of his wife's illness (she was also several months pregnant), he went to Salt Lake City to see her, arriving on 16 July. On 21 July, at Salt Lake, he met Hamblin, who had been unable to find the mouth of the Dirty Devil River, a key supply point for the river party.

The following day Powell started back to the Uintah Agency. Upon arrival there he instructed Thompson to take the river party and the boats to Gunnison's Crossing (just below present-day Green River City, Utah) and wait for him there. About 27 July Powell started for Cove Fort and the settlement of Gunnison, Utah, to meet Hamblin. On the way he (Powell, 1872, p. 8):

fell in with bands of Indians; stopped at their camps two or three nights, and induced a small party to travel with me, and so had a fine opportunity to continue my study of the Indian races.

August was spent with Hamblin and his men trying unsuccessfully to find the mouth of the Dirty Devil River (it remained for A. H. Thompson to find an overland route to the river mouth the following summer [Gregory, ed., 1939, pp. 79–90]).

Having secured a small amount of supplies at Manti, Utah, they arrived on 29 August at Gunnison's Crossing to meet Thompson and the river party and resume the river trip. The party arrived at the Crossing of the Fathers on 6 October. Powell left for Salt Lake City on 8 October arriving back at Kanab with Mrs. Powell, his new daughter, and Mrs. Thompson on 29 November. Meanwhile the river party had taken the boats on to Lonely Dell (Lee's Ferry), cached them there, and traveled up the Paria River to Kanab.

December 1871 and January 1872 were spent in Kanab. The primary work was establishing a base line for topographic work, but there was intermittent ethnographic work with the Kaibab Paiute camped nearby (Figure 1). Beaman (1874, p. 58) reports:

The week following our leap year ball [on New Year's eve] was spent by the Major in holding council with the Indians, learning their language, and writing their history and traditions.

1872-1873: On 22 February 1872 Powell left Kanab for Washington, D.C. He arrived back at Pipe Springs, Arizona, on 2 August. The next day, Powell and a small party, including some Indians, started onto the Kaibab Plateau, making a zigzag traverse across it. They arrived at Lee's Ferry on 13 August. The following day the river party started downstream into Marble Canyon and then went on into Grand Canyon, arriving at the mouth of Kanab Canyon on 7 September. At that point the river trip was abandoned and the party returned to Kanab arriving 12 September. On 17 September Powell and Stephen V. Jones, one of Powell's assistants, accompanied by Chuarumpeak and "George," another Kaibab Paiute, started on horseback into the upper Kanab Creek area. On 28 September the Indians returned to Kanab and Powell and Jones, with a local Mormon guide, Joseph W. Young, started on foot through the narrows of Parunuweap Canyon

of the East Fork of the Virgin River, often walking in chest-deep water. They arrived at Short Creek, Arizona (now Colorado City) on 1 October and were back in Kanab the next day. On 5 October Powell and Chuarumpeak started for St. George, Utah, to investigate some (unfounded) rumors of Indian difficulties. By 1 November they had arrived back in Kanab and started for Mount Trumbull on the Uinkarets Plateau with other Indians in the party. On 9 and 10 November they visited the Uinkarets Paiute settlement in Oak Springs Valley at the foot of Mount Trumbull. They then explored the Shivwits Plateau to the west, returning to Kanab by 27 November. Powell left for Washington, D. C., the next day.

In the spring of 1873 Powell was appointed Special Commissioner of Indian Affairs to investigate the "conditions and wants" of the various Numic-speaking tribes in the Great Basin region. He and G. W. Ingalls devoted the summer and early fall of 1873 to the task. Their report (Powell and Ingalls, 1874; pp. 97-119) was made early in 1874. The investigations brought Powell into contact with many of the Numic-speaking groups, or at least delegates from those groups. In addition to gathering data for the Commission, Powell seized the opportunity to gather ethnographic and linguistic data and to have Jack Hillers make a series of photographs, some of which appear herein.

Powell arrived in Salt Lake City on 3 May 1873. He and Ingalls met with delegations of Utes, Gosiutes, "Northwestern Shoshonees" and Western Shoshonis near Salt Lake City. In early June, the two men traveled to San Pete, Curlew, and Cache valleys tracking down groundless rumors of an impending Indian uprising.

In late June Powell and Ingalls started south from Salt Lake City meeting with various groups on the way: the "Seu-a-rits" in San Pete and Sevier valleys, the Pahvants near Fillmore, Utah; they also met with a delegation of Gosiute under Pi-an-nump at Fillmore. From Fillmore they went to Kanab where they were joined by Hillers and then met with Tau-gu, "the principal chief of the Paiutes of Utah and Northern Arizona" and others at St. George. They then made a traverse across the Arizona "Strip" (the area north of the Grand Canyon) ending with a general meeting of delegations outside St. George, Utah, in early September (Figure 2).

From St. George they traveled to the Moapa band of Southern Paiute on the Muddy River in Nevada. About 27 September they split forces. Powell went south and west through Las Vegas, seeing "all the Paiute and Chemehuevi in southwestern Nevada and southeastern California" as well as a few Mohave.

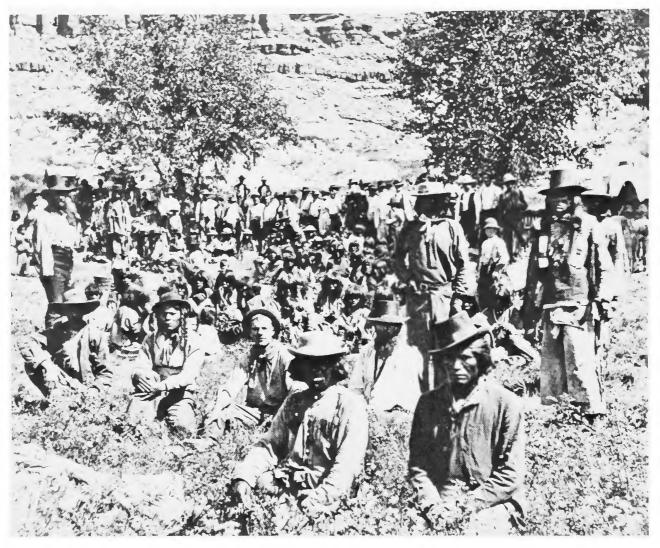


FIGURE 2.—Council with Southern Paiutes near St. George, Utah, September 1873. Powell standing at left of picture. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

Ingalls went north through eastern Nevada visiting various Western Shoshoni groups. Powell returned to Washington, D. C., via Salt Lake City, arriving there 1 December 1873.

Powell collected a number of vocabularies during this trip and Hillers made a series of photographs which Powell later used as the basis for illustrations in several publications.

1874–1879: Powell devoted the period between 1874 and 1879, when the Bureau of Ethnology was established, primarily to geological and geographical work, especially the geology of the Uintah Mountains (Powell, 1876) and a study of the classification and use of arid lands (Powell, 1878d). There were

also increasing administrative duties and political activities leading to the formation of the Geological Survey (Powell, 1878b, 1878e; Manning, 1967, pp. 30–59; Stegner, 1962, pp. 202–212, 269–274). But Powell continued to collect ethnographic and linguistic data when and where he could:

Interesting ethnological results were obtained [by Powell during his studies of the Uintah mountains]. Two important tribes of Indians were again visited, the U-in-tats and Seu-va-rits... and much additional knowledge of their words and grammatical construction of their language was secured, as also a series of facts relating to the naming of tribes and confederacies with fresh information as to their political organization [Henry 1875: 51].

In 1875 Powell traveled widely (Henry, 1876, p. 55)

over Utah to:

review... the geology... for the purpose of establishing with greater accuracy the natural series of geological formations.... While on his travels, Powell met with certain tribes of Shoshoni whose arts were unrepresented in the National Museum, and the opportunity was seized to make collections of their implements and clothing, etc.... Some additions were made to his Shoshoni vocabulary and to his mythological tales.

Powell did not go to the field in 1876. But in that year the Smithsonian Institution turned over to him some six hundred and seventy accumulated Indian vocabularies so that he could begin work on a "classification of Indian tribes" (Powell, 1877d, p. 7).

For 1877 Powell (1877d, p. 7) simply reports, "my own field season was short, and was devoted to correlating the work and to some studies in geology and ethnography." He apparently spent some time in northern Utah, during which time the "Weber River Ute" vocabulary (MS 836-e; p. 271) was collected. He may also have collected some kinship material for Lewis Henry Morgan as he had promised to do (Powell to Morgan, 18 July 1877, Powell Survey Letters, National Archives Record Group 57).

Powell spent almost all of 1878 and 1879 in Washington. Much of his time was taken up with hearings relating to the formation of the Geological Survey (Powell, 1878e) and in working toward the formation of the Bureau of Ethnology. Powell was named Director of the Bureau on 9 July 1879 (Spencer F. Baird to J. W. Powell, 9 July 1879, Bureau of Ethnology Correspondence, SINAA). All Powell's accumulated ethnographic and linguistic data, as well as the vocabularies turned over to him by the Smithsonian in 1876, were transferred from the Department of the Interior to the Smithsonian Institution (Carl Schurz to J. W. Powell, 10 July 1879, Bureau of Ethnology Correspondence, SINAA). The following week Powell was appointed to a special Public Land Commission assigned by Congress to investigate the classification of public lands (Williamson, et al., 1880, p. 2). He spent most of the summer and fall of 1879 in the West and Midwest conducting hearings for the Commission. While in California in the fall he contacted the Wintun Indians and recorded some myths and tales.

During 1879 Powell was active in the formation of the Anthropological Society of Washington, serving for several years thereafter as its first president. He was also a founder of the Cosmos Club and its first president (Crossette, 1966, pp. 130–132).

1880–1881: In early 1880 Powell proposed that the Tenth Census of the United States should collect extensive data on "untaxed" Indians (Powell to F. A. Walker, 7 February 1880, Bureau of Ethnology Correspondence, SINAA). The Superintendent of

the Census, General Francis A. Walker, agreed and Powell was appointed a Special Agent with four assistants (Walker, 1883, p. xlvii). The assistants were Henry Wetherbee Henshaw, W. J. Hoffman, C. C. Royce, and Albert S. Gatschet, all members of Powell's newly formed "Corps" of ethnologists.

Powell spent most of 1880 working on the Census, and as the work neared completion at the end of the year, he traveled to California and Nevada to work further with the Wintun, Northern Paiute, and Western Shoshoni. He collected myths and tales from the Wintun and vocabularies and other data from the Northern Paiute and Western Shoshoni.

In 1881 Powell was named Director of the Geological Survey, a position he assumed in addition to his post as Director of the Bureau of Ethnology.⁵

Powell's Informants

Some of Powell's Indian informants can be identified; others do not recognizably appear in the historical literature.

Southern Paiute: Powell's principal Kaibab Paiute informant was Chuarumpeak (Figure 3), the spokesman for that group in the 1870s. In some articles Powell (1896i) shortened the name to Chuar. He was also called "Frank" by the local Mormons and this name also appears in Powell's notes. Powell's travels with Chuarumpeak are discussed in the itinerary section, above. Chuarumpeak appears in several of Hillers' photographs made in 1873, including the shot of the general meeting at St. George, Utah (Figures 1–2, 21, 24; see also Steward, 1939, pl. 10a, b, 11, 12, 17a, b, 18a, 19a; Euler, 1966, Figs. 6, 7, 12, 13, 18, 25, 28).

Powell also elicited information from other Kaibab informants but there are limited data to permit positive identification. The "poet" mentioned in the "Songs and Chants" manuscript (MS 831; p. 121) is probably the same as the individual identified in the Gosiute vocabulary (MS 796-d; p. 258) as "Waai-wints, name of poet of Kai-vwaw-its" [Kaibab band], but there is no further information on him. Tapeats, a young Shivwits Paiute from the St. George, Utah, area gave Powell some information. He appears in at least two of Hillers' photographs (Figure 4).

Northern Ute: In 1868–1869 Powell was camped near Douglass' band of "Tabuat" Ute on the White River in northwestern Colorado. Douglass is mentioned in various reports to the Commissioner of Indian affairs in the 1870s, e.g., Critchlow (1872, p. 292), Adams (1872). He was implicated in the Meeker massacre at the White River Agency in 1879, became



FIGURE 3.—Chuarumpeak, leader of Kaibab Paiute, and family in native dress. Near Kanab, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

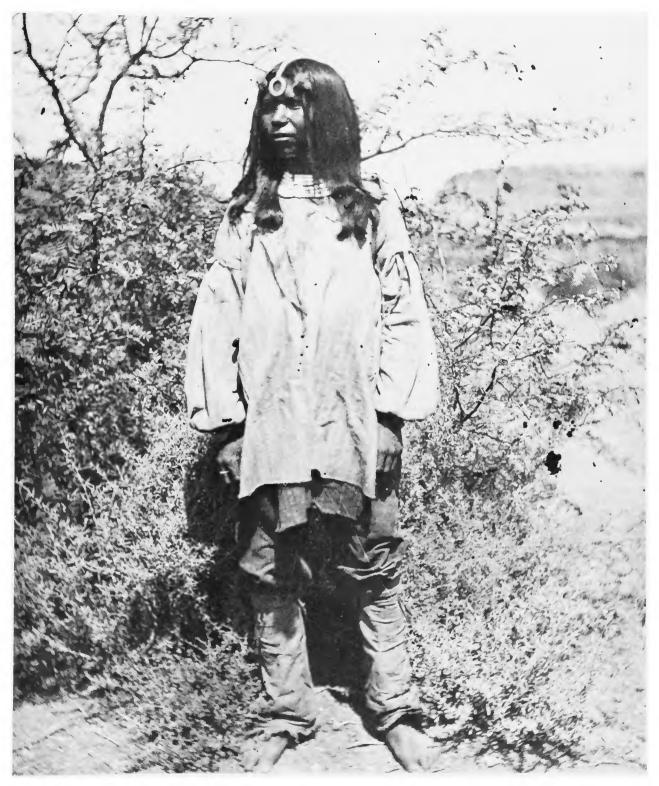


FIGURE 4.—Tapeats, one of Powell's Southern Paiute informants. Probably near St. George, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

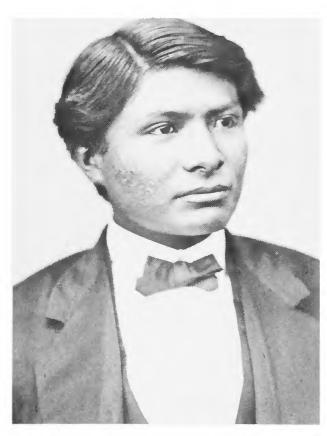


FIGURE 5.—Richard Komas, one of Powell's Northern Ute informants and interpreters. (Alexander Gardner photograph, Washington, D. C., probably 1874–75; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

the scapegoat of the affair, and was imprisoned at Fort Leavenworth in 1880 (Emmitt, 1954, p. 286 and passim). It is not clear if Douglass himself acted as an informant for Powell, though he may have done so. Other Ute informants for 1868 are not listed.

The data in MS 1446 and related manuscripts were obtained from "Wonroan, at Spanish Fork, Utah," and from Richard Komas (Figure 5). Wanroan is listed by Powell and Ingalls (1874, p. 11) as "chief of Pi-ka-kwa-na-rats tribe on Uinta reservation." Komas was "a native Ute, now a student in Lincoln University in Pennsylvania" (Powell and Ingalls, 1874, p. 6) who acted as an interpreter for Powell during his term as Speical Commissioner in

1873. Powell subsequently brought Komas to Washington, apparently in 1875. In a letter to J. Hammond Trumbull dated 20 January 1876 (MS 3886) Powell wrote:

... at present I am engaged in writing mythological tales as they are related to me by a Ute Indian who is skilled in such lore. I take them down as he dicates them slowly, word for word, then arrange in an interliner translation, and then follow with a free translation.

Presumably the informant mentioned here is Komas. This inference is strengthened by a notation in a catalog of Indian photographs compiled by W. H. Jackson (1877, p. 50):

Richard Komas, an intelligent young Indian of the Uinta band, who was brought east by Major Powell, of the Colorado exploring expedition, who educated him, and then employed him as a clerk in his office in Washington, but [he] died suddenly a short time since

Kanosh (Figure 6) was a well-known "chief" of the Pahvant Ute band which was settled at Corn Creek near Fillmore, Utah. His name appears occasionally in the reports to the Commissioner of Indian Affairs, e.g., A. C. Dodge (1872).

Other Ute informants cannot be positively identified.

Northern Paiute: Powell's principal Northern Paiute informant in 1873 was Naches (Figures 7, 35), a brother, or possibly classificatory brother of Sarah Winnemucca Hopkins (1883). Powell's informants from his 1880 trip cannot be clearly identified.

Shoshoni: The identity of the Western Shoshoni informants listed in MS 836-b cannot be established with any certainty. Steward's (1938, p. 164) summary of the historic sources for the Humboldt Valley and Battle Mountain areas in Nevada makes no mention of a "Captain Johnson" or a "Captain John." He does list three men (Steward, 1938, p. 164) "Captain George Dick, Captain George, and his son-inlaw Captain George Washington" as "Battle Mountain Shoshoni." Any one of these men may have been Powell's "Captain George." The reports of the Commissioner of Indian Affairs for the years 1870–1878 make no mention of these names.

Powell identifies "Seguit" as his principal Gosiute informant in 1873. The name cannot be traced in the historical literature. Powell does not provide information about informants from the "Weber River Ute" and "Northwestern Shoshonee" groups.

DISCUSSION OF POWELL'S FIELD WORK

Ethnography and Linguistics

Powell collected data on many aspects of Numic life: social organization, including detailed lists of

kinship terminology, ceremonialism, curing practices, subsistence, leadership patterns, material culture, language, and mythology. His collection of myths



FIGURE 6.—Kanosh, leader of the Pahvant Utc. (Photographer unknown, dated before 1869; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

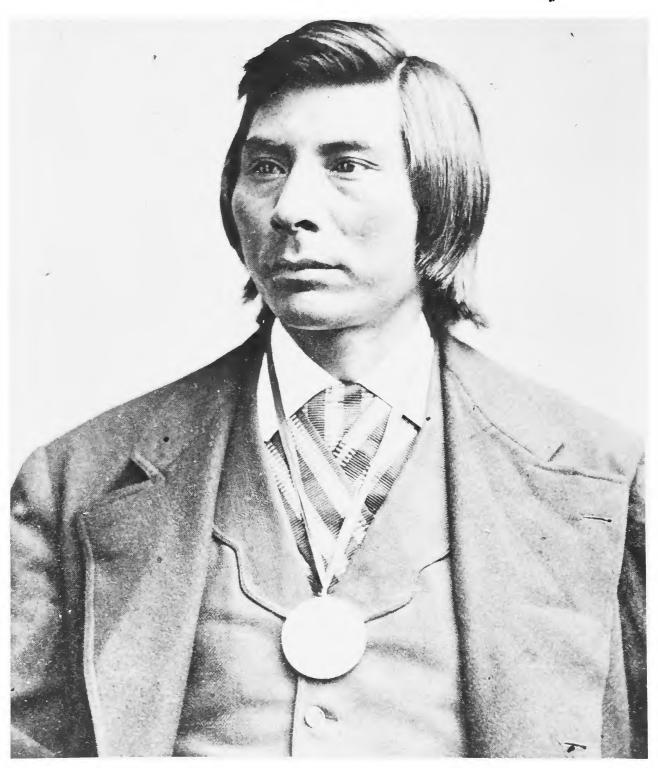


FIGURE 7.—Naches, one of Powell's Northern Paiute informants. (Courtesy of Nevada Historical Society, Reno, Nevada.)

and tales, especially those from the Southern Paiute, add to the known distribution of motifs among Numic tribes. Unfortunately, the collection is less useful than it might be because Powell separated the stylized "songs and chants" in the Southern Paiute tales from the tales themselves, with no indication of their placement (see the editorial comments to MS 831-b, c; p. 121). He also omitted nearly all scatological and sexual references in the tales, thus rendering some of the story-plots unintelligible.

His collection of material culture items from the Numic peoples, now on deposit in the National Museum of Natural History is one of the largest and most varied of its kind. It includes clothing, utensils, saddles, hunting equipment, basketry, games and toys (Fowler, Matley, and Royak, n. d.)

Powell obtained much of his information through direct observation and by interviewing in the native language whenever possible. He spoke Ute and its dialect Southern Paiute passably well and used this skill to advantage. On occasion, he relied on interpreters, especially in his studies with non-Ute speaking people, and when the situation demanded a better command of the language. Jacob Hamblin, the Mormon "Buckskin Apostle" and missionary to the Numic and Navajo peoples (Bailey, 1948), acted as interpreter for Powell on several occasions (Powell, 1875d, p. 320).

Powell approached his ethnographic studies with a scientific detachment nearly unique in his day. He did not denigrate the customs and habits of the Indians, or the Mormons, he met. Rather, he approached their ways of living with an attitude of genuine curiosity and a certain objectivity (Powell, 1875d, p. 321).

I tell the Indians that I wish to spend some months in their country during the coming year [1871] and that I would like them to treat me as a friend. I do not wish to trade; do not want their lands.... I tell them that all the great and good white men are anxious to know very many things, that they spend much time in learning, and that the greatest man is he who knows the most; that the white men want to know all about the mountains and the valleys, the rivers and the canyons, the beasts and birds and snakes... I tell them I wish to learn about their canyons and mountains, and about themselves, to tell other men at home; and that I want to take pictures of everything and show them to my friends.

Powell's manner was gentle, not demanding, and his interest was honest and sincere. He always traveled unarmed to the Indian camps. His trust was reciprocated by the Indians (Powell, 1875d, p. 323):

... That night [during his 1870 visit to the Uinkarets Plateau] I slept in peace, although the murderers of my men [Dunn and the Howland brothers] and their friends the Uinkarets, were sleeping not 500 yards away. While we were gone to the canyon, the pack train and supplies, enough to make an Indian rich beyond his wildest dreams were all left in their charge, and were all safe; not even a lump of sugar was pilfered by the children.

Powell was a keen observer and paid close attention to details. His description of a Ute curing ceremony that he observed in the winter of 1868 (see MS 830; p. 52) amply demonstrates his eye for nuance and detail. The description makes careful note of the following in good ethnographic style: (1) how he became involved in the event and the circumstances under which it took place; (2) observations of the apparent attitudes of the participants (some seemed to recite chants with vigor; others seemed to be passive and mechanical); (3) the exact sequence of events, including the approximate time duration of various parts of the ritual; and (4) details about objects used and their apparent functions. He was also careful to note the inadequacies of his account, e.g., he did not fully understand what was being said due to his lack of sophistication in the native language.

Not all of Powell's descriptions are as detailed as the description of the curing ceremony. The details of this particular event were apparently written out later to form a section of the intended volume on the Numa. The original field notes on the ceremony, if any, are no longer extant. (The rather delicate circumstances of the event probably precluded notetaking.)

Unfortunately, Powell did not always take the time to write out detailed accounts based on the field notes he did take. Many of the notes remain in an elementary and unfinished form, e.g., MS 1795, no. 6; p. 161.

Powell's ethnographic inquiries were surprisingly broad in the topics they covered. In addition to the traditional concerns with subsistence, myths, and material culture, he also investigated aboriginal psychology, at least in an elementary way, given the conceptual tools of the time. He made inquiries into the treatment of the insane, feelings about the aged, and child training. He observed what he termed "faculties" the mental and observational skills of his informants (see for example his discussion of Chuarumpeak's observational "faculties" in MS 830; pp. 65-66).

Though he was interested in the full range of ethnographic data, Powell's primary interests seem to have been mythology and language—at least the bulk of his Numic manuscripts is devoted to those topics.

Powell's contributions to Numic linguistics were more substantive than theoretical. He collected a large corpus of linguistic data in the form of vocabularies and grammatical notes from several Numic groups. Much of the material was elicited according to standard vocabulary schedules. The Smithsonian Institution had for many years circulated vocabulary lists and other questionnaires designed to gather data on American Indians. In 1868 Powell carried copies

of the "Comparative Vocabulary" list developed by George Gibbs (1863) for the Smithsonian, and used it to gather Ute linguistic data (MS 2264; p. 163).

On his later expeditions Powell collected more linguistic data than called for by Gibbs, apparently responding to the latter's (Gibbs, 1863, p. 14) suggestion:

Whenever leisure and opportunity offer for the collection of larger vocabularies than that here given, it will of course be desirable to procure them; as also information concerning the grammatical structure of the language, such as the modes of forming the plurals in nouns and adjectives, their declension, the conjugation of verbs, the character and use of pronouns, the number and employment of adverbs, prepositions, etc.

The vocabularies Powell collected in 1873 include such data and more besides. Powell expanded the brief list of kinship terms in Gibb's list by incorporating the lengthy schedule in Lewis Henry Morgan's (1862) circular. He also subdivided the Gibbs list into semantic domains, or sets of terms relating to different aspects of culture, such as body parts, plants, animals, words for utensils, meteorological phenomena, etc. Gibb's list contains some of these ter s, but Powell's rearrangement and additions constitute a substantial revision. He removed terms such as-"canoe" and "sturgeon" and others of limited distribution and added others more likely to be universal. Some of the 1873 and later vocabularies contain more than nine hundred terms, as compared with the two hundred and eleven of the Gibbs list. Powell's vocabularies more nearly resemble ethnologic lexicons, arranged semantically.

Powell also added grammatical categories and paradigms, including time or tense for verbs, pronoun sets, and short sentences. These additions reflect Powell's interest in the more formal properties of language and may also have been prompted in part by the long-standing controversy as to whether linguistic classifications should be based on lexical or grammatical comparisons (Haas, 1969).

Powell apparently made no attempt to construct a formal grammar of any of the languages he studied, though his studies of Ute (see MS 3886; p. 119) may ultimately have led in that direction had his increasing administrative tasks not intervened.

Powell's interests in American Indian languages increased during the 1870s. In 1876 the Smithsonian Institution turned over to him some 670 vocabulary lists, some in the Gibbs (1863) format, others in earlier ones. Powell's intent was to begin work on a comprehensive genetic classification of North American Indian languages. In 1878 he hired both Albert S. Gatschet and James Owen Dorsey as "philologists" attached to the Rocky Mountain Survey.

The previous year Powell had revised the Gibbs

(1863) vocabulary list. The revision included the greatly expanded list of terms, arranged by semantic domains, detailed introductory instructions and a section on orthography by William Dwight Whitney (1887, 1893), the Sanskrit scholar and linguist. The revised list was published as Introduction to the Study of Indian Languages (Powell, 1877a). The Introduction was intended to be a chapter in a larger Manual of North American Ethnology (Powell, 1877a, p. 3), but the manual was never fully completed.7 A second revised and expanded edition of the Introduction appeared in 1880. It (Powell, 1880b) contained Powell's revision of Whitney's orthography, a section on houses and house life by Lewis Henry Morgan which drew on his (Morgan, 1881) study of the subject, a condensed section on kinship terminology taken from Morgan's (1862) circular, and sections of a paper by J. Hammond Trumbull (1871) on the analysis of Indian languages.

Both editions of the *Introduction* were widely distributed and brought in a large corpus of data which were ultimately used in Powell's (1891a) linguistic classification.⁸ Powell used both editions during his last field trips to Numic territory. In 1877 he collected a "Weber River Ute" vocabulary at Salt Lake City (MS 836-e; p. 271) using the 1877 edition; in 1880 he collected a Northern Paiute vocabulary in western Nevada using the second edition (MS 827; p. 234).

Most of the Numic data collected by Powell, together with a vast number of other accumulated vocabularies, were used in the linguistic classification. Terms from some of Powell's vocabularies, and from others, were copied into "Comparative Philology" lists, such as MS 836-a (p. 273). These lists apparently were used to evaluate cognates and determine genetic connections. Powell's choice of lexical over grammatical comparisons for the classification was apparently due to practical, as well as theoretical reasons. The corpus of materials which Powell received from the Smithsonian in 1876 consisted almost entirely of vocabulary lists. The bulk of the data gathered by Powell, his staff and collaborators after 1876 was also vocabulary rather than grammars. It is probably significant that the "comparative philology" lists used to establish cognates followed the Gibbs (1863) list rather than the later and larger lists developed by Powell. He may have felt that the task of gathering sufficient grammatical data for a classification was too overwhelming (and, in fact, such a task has yet to be completed). Secondly, as an evolutionist Powell felt that features of grammar could be strongly influenced by "the stage to which language has attained" (Powell, 1891a, p. 11; cf. Powell, 1881b) in the course of cultural evolution. On the other hand,

in Powell's (1891a, p. 12) view, lexicon and especially "the fundamental elements or roots are more enduring" (cf. Haas, 1969, pp. 250–253).

Powell's (1891a) classification of North American Indian languages, which grew in part out of his own field investigations, was a major contribution to American Indian studies. Although the classification is conservative, by Powell's (1891a, p. 141) own admission, it is significant that proposed modifications of the classification have been toward combining rather than dividing his original groupings (Haas, 1969, p. 253; Hoijer, 1946).

Mythology

Powell paid a great deal of attention to mythology in his field studies. He recorded tales from several Numic groups and these are found in several manuscripts in the collection. As with his other ethnographic studies he gathered mythological data when and where the opportunity came to hand, as during his visit to the Uinkarets Paiute in 1870 (Powell, 1876a, p. 667):

Having finished our business for the evening, I asked if there was a 'tu-gwe-wa-gunt' in camp—that is, if there was anyone present who was skilled in relating their mythology. Chuar said that To-mor-ro-un-ti-kai, the chief of these Indians, the Uinkarets, was a very noted man for his skill in this matter; but they both objected, by saying that the season [winter time] for tu-gwe-nai had not yet arrived. But I had anticipated this, and soon some members of the party came with pipes and tobacco, a large kettle of coffee, and tray of biscuits, and after sundry ceremonies of pipe-lighting and smoking, we all feasted; and, warmed up by this (to them unusual) good living, it was decided that the night should be spent in relating mythology.

The tales found in the Powell manuscripts are in English and are summaries of tale plots rather than literal translations from the Numic languages. Powell did make at least one attempt to elicit tales in text form: MS 794-a, no. 26, p. 204. Although Powell had some facility in the Ute language, he seemingly relied on English summaries, either his own or those of an interpreter.

Powell was concerned with the evolution of mythology as well as of language and his published presentations of Numic tales reflect this concern. To Powell the "Numa" were in a state of "savagery" hence their modes of thought were characteristically "childish" (Powell, 1877c, p. 1). "Savage" peoples explain their universe in "naturalistic" terms and the explanations are embodied in their mythology. "Savages" are intimately associated with animals and highly dependent upon them for food, clothing, and other necessities. This association and dependency causes the "savages" to transform animals into gods, so

that the religion of the "savage" stage of cultural evolution is characteristically zoötheistic (Powell, 1881b, p. 39). The animals then by their actions account for the nature of the world, its mysteries and the patterns of men's lives. The Numic tales that Powell gathered were all "zoötheistic" in his terms and thus confirmed the status of the "Numa" as "savages."

Powell's theories about mythology favor a theory of independent origin for tale types rather than a diffusionist orientation. His studies of mythology do not include analyses of plot or motif distributions according to language stocks, although he indicates in his field notes that he recognized common stories within the Numic language family. He made a plea for such work and for additional field studies of North American Indian mythology (Powell, 1881b, p. 38).

Powell's ultimate intention in studying mythology was to demonstrate the validity of evolutionary stage concepts in cultural evolution, rather than diffusion. However, by 1891 his studies for the classification of Indian languages had led him (Powell, 1891a, p. 141) to the conclusion that borrowing was an important factor in the historical relations of languages. Had he continued his studies in mythology he might have recognized the importance of borrowing there as well.

Indian Policy

Powell was very much concerned with the Indians as human beings and not simply as objects for scientific study. In 1873 he, together with G. W. Ingalls, was appointed as Special Commissioner by the Indian Bureau to investigate the "conditions and wants" of the Numic-speaking Indians in the West and to make recommendations as to their disposition. The report (Powell and Ingalls, 1874) which Powell wrote remains an important ethnohistoric, ethnographic, and demographic document. It is reprinted herein. The substance of the report with Powell's oral elaboration of some points are contained in Powell (1874b), the record of his testimony before a House of Representatives committee on Indian Affairs.

Powell was convinced that providing reservations for the western Indians and inducing them to farm was the only path for them from "savagery to civilization." His 1873 investigations had convinced him that this was also what the Indians wanted (Powell, 1874b, p. 10).

To accomplish this end Powell recommended that the Numic-speaking Indians be settled on four large reserves, according to language affiliation. He felt that unnecessary conflicts would arise if groups speaking different languages were placed together. The reservations should be capable of supporting the Indians by agriculture. The government should not issue food or clothing as gratuities, except that every family should receive housing and initial supplies to get them started. Houses should be built and tents avoided to obviate mobility. Powell (1874b, p. 8) observed that as long as the people "can live by hunting . . they will never desire to cultivate the soil, and no substantial progress can be made in their civilization. The sooner [the Indians are] compelled to gain a subsistence by some means other than hunting, the better it will be for them."

In later years Powell reiterated his position concerning settling the Indians on reservations in an exchange of letters with his old guide and interpreter, Jacob Hamblin in 1880–1881. The letters are of additional interest since they reflect the rapid changes that had taken place in Kaibab Paiute territory between 1870 and 1880.

Maj. J. W. Powell

Kanab, Utah Nov. 1, 1880

Dear Sir:

The Kanab or Kaibab Indians are in very destitute circumstances; fertile places are now being occupied by the white population, thus cutting off all their means of subsistence except game, which you are aware is quite limited.

They claim that you gave them some encouragement in regard to assisting them to cak [sic] out an existence—they tell me that I recommended you to them, as being a good man, who had a good heart for them, which is all true, as I did tell them so.

The foothills that yielded hundreds of acres of sunflowers which produced quantities of rich seed, the grass also that grew so luxuriantly when you were here, the seed of which was gathered with little labor, and many other plants that produced food for the natives is all eat out [sic] by stock.

As cold winter is now approaching and seeing them gathering around their campfires, and hearing them talk over their sufferings, I felt that it is no more than humanity requires, of me to communicate this to you. There are about 40 families including those we visited near Mount Trumble [sic]. It being improbable that any appropriation could be made in their behalf at this time, I should esteem it a great favor if you could secure some surplus merchandise for the immediate relief of their utter destitution.

Jacob Hamblin

Jacob Hamblin, Kanab, Utah Ty.

Feb. 18, 1881

My dear sir

Your letters relating to the Indians in the vicinity of Kanab were read and the subject-matter received my prompt attention; but after doing all that I can I find that it will be impossible to do anything for the Indians in that region, except through one of the Agencies—that is they must either go to the Uinta or to the Muddy Valley [reservations] so as to be included in the estimates annually sent from those places.

Under the present Administration Indians who do not report at Agencies are not assisted, the object being to get them together at such places in order that they may be taught carefully, and given homes in severalty as soon as they are competent to take care of themselves. I am much interested in the Indians of Kanab, as you know, and would have been glad to help them if possible.

Please tell "Frank" [Chuarumpeak] and other of my Indian friends what I say and that I hope to see them again some day.

J. W. Powell

Powell's program for the western Indians was idealistic, given the ecology and the number of whites who had come into the area. Reservations were established, but on land so poor that any real attempt to implement farming on a scale sufficient to sustain the Indian population was futile.

THE MANUSCRIPTS

There are seventy-six manuscripts in the Powell collection which contain ethnographic data (Figures 8–9). Of these, seven relate to non-Numic tribes, and seven others are what Powell called "Comparative Philologies." These latter contain lists of words in parallel columns, and were apparently used to establish cognates for Powell's (1891a) linguistic classification.

Not all of the Numic manuscripts are reproduced herein. A number of them are copies, or partial copies of others, either by Powell or a scribe. To avoid redundancy, the most complete or the latest version of these is printed and annotations from the others or earlier versions are noted as necessary. The catalog numbers of duplicate manuscripts are also provided for those who may wish to check the materials more thoroughly. A few other Numic manuscripts have also been omitted because they are too fragmentary to add to the account. The numbers of those omitted are also provided in the discussion below.

The catalog numbers assigned by J. N. B. Hewitt when he reorganized the Bureau of American Ethnology archives in 1926 (see Fewkes, 1928a, pp. 6–7; 1928b, pp. 7–8) have been retained herein. Hewitt classified the manuscripts by linguistic stock or family, then by tribe, if possible. Individual catalog numbers were assigned to manuscript lots or field notes of a single author. There were some errors in cataloging the Powell materials, due primarily to the fragmentary nature of the material. In a few instances, ma-

Bersons and Bart of the Body. Ondiano . Vm. Old man . ta-ka. Ua ma-kub. Dan-woti. Uld women. Man. Women. la man. Joung mas Muiden Ai'- wel U ha na me 13cy. Ai pila Nuin-leste While mad.) (m' 10 D.1..... Ung a' pit. Si um Hair Dorehand Egge brew. Che pi wan. Un la Vum Bulung Karvum Bulung Karvum Cape Carte.

FIGURE 8.—Page from Manuscript no. 1493. In Powell's hand. (Photograph by D. Fowler.)

Fisi Ute. Salthelity, My, 1873, 1488.
The diefereal of the Hidow.

Mina Mina Mini kich Kini ni Khi ka pamp. Mi Ja



The Bodger.
The Due.
The I Cank.
The reductor Morrification.
The Soge I Can

Mun pick went or a hunt and kills a nother which he brought home on his tack. As he sat buy the five he cut of all the good fat friend and the them hundly, and throw such worldbeen friede as he did not like, to how wife. This greatly provoted the wonger and she determined on revenue.

FIGURE 9.—Page from Manuscript no. 1488. In Powell's hand. (Photograph by D. Fowler.)

terials from different tribes were placed together as being from one tribe. Many of these errors subsequently were corrected by later archivists.

The Powell manuscripts relating to the Numic Indians consist of (1) field notes, (2) copies of data from the field notes, (3) sections of a planned general ethnography of the "Nu-ma," (4) copies of two lectures which Powell used on his various lecture tours during the 1870s (see Darrah, 1951, p. 213), and (5) The "Comparative Philologies."

The manuscripts have been grouped according to linguistic and "tribal" affiliation. Those manuscripts containing data on more than one band or tribe are discussed under their appropriate headings. Most of the manuscripts in the collection have titles, which are given below. For editorial consistency and clarity, some changes have been made in the titles and headings in the text. Within the manuscripts, only capitalization and punctuation have been altered where necessary for conformity of presentation. To retain the veracity and flavor of the text, however, spellings of proper names and geographical locations have been retained as in the original, expect where their variance within the same manuscript might lead to confusion of identification.

The General Ethnographies

MSS 798, 830, and 4024-g (9): These manuscripts are related, in part. MS 830 consists of twenty-two separate sections. Eighteen of the twenty-two sections were grouped together by Hewitt under the title, "The Life and Culture of the Ute" during the 1926 reorganization of the archives, and the sections were numbered and arranged by him. Four sections were added at some later time.

The sections are titled: 1. Games and Amusements (p. 61); 2., 3., Paiute Songs and Chants (transferred in 1959 to files MSS 831-c and 831-d); 4. Means of Subsistence (p. 39); 5. Migration (p. 38); 6. Home (p. 53); 7. Government (p. 50); 8. Fear of the Insane (p. 61); 9. Treatment of the Sick (p. 52); 10. Treatment of the Aged (p. 61); 11. Killing the Doctor; 12. The Boundaries of the Earth (p. 38); 13. Nagun-tu-wip, the Home of the Departed Spirits (p. 66); 14. Methods of Marrying; 15. Selection of Food; 16. Morning Address (p. 51); 17. Some of their Faculties (p. 65); 18. Notes on the Gentes (in shorthand); 19. Mythology of the Numas (p. 69); 20. Pinenuts are Brought from a Distant Country; 21. Burying Customs; 22. Religion of the Utes.

Sections 1, 4-7, 9, and 12-16 are in the same format, in a scribe's hand. All these sections deal with the Ute and Southern Paiute, both of whom Powell

often called "Ute," recognizing their linguistic and cultural unity. Sections 8, 10, and 17 are in Powell's hand; they also relate to Southern Paiute. Sections 11 Killing the Doctor, 14 Methods of Marrying, 15 Selection of Food, 20 Pinenuts are Brought from a Distant Country, and 21 Burying Customs, are all labeled "Told by Naches, May, 1873, Salt Lake City." Naches was a Northern Paiute from western Nevada, hence these sections relate to Northern Paiute (Paviotso). Sections 11, 13 are in Powell's hand; section 14 is in a scribe's hand.

Sections 19 Mythology of the Numas and 22 Religion of the Utes are discussed below (p. 25). Section 18, Gentes is in undecipherable shorthand and may be field notes, or something dictated by Powell to an amanuensis and never transcribed.

In a report made to Congress in April 1878, Powell (1878b, p. 7) listed a series of "reports in course of preparation" by the Geographical and Geological Survey of the Rocky Mountain Region. One of those listed was "Report on Indians of the Numa Stock, vol. VI, Contributions to North American Ethnology, 4°." This report was never published. Probably, sections 1, 4–10, and 12–17 of MS lot 830 represent draft sections of this work. Apparently, with the advent of the Bureau of Ethnology and, later, the Geological Survey, Powell became involved in other matters and was unable to finish the manuscript.

Powell may also have intended to include the Northern Paiute sections of MS lot 830 in his ethnography, but this cannot be directly verified.

There is internal evidence that the Ute-Southern Paiute sections were being written for publication, e.g., references to illustrations and figures. (In these instances, Powell was apparently referring to various photographs taken by Jack Hillers; these photographs have been included at the places noted.) There is some internal evidence for the sequence of the sections Powell had intended and they are so arranged herein.

MS 794-a, no. 44: This section of MS lot 794-a (see p. 66) is titled "Spirits, etc." [i.e., Supernatural Beings]. It is in Powell's hand. On internal evidence it appears to be part of the "Nu-ma" ethnography, e.g., there are references to those sections of MS 830 titled, "Treatment of the Aged," and "Treatment of Diseases."

MSS 4024-g (9) and 830, section 19 "Mythology of the Numas": These two manuscripts are related. Both were read by Powell before meetings of the Philosophical Society of Washington in 1874. The Bulletin of the Society (Philosophical Society of Washington 1874, pp. 96, 104) indicates that Powell read a paper "On the Mythology of the Numas" on 31 January 1874, and another, "On the Genesis and Demonology

of the Numa Tribe of Indians," on 23 May 1874. The Bulletin notes that these papers were to appear "in full" in a "forthcoming" report by Powell to the Secretary of the Smithsonian Institution. The report (Powell, 1874a, pp. 28–31) referred to contains an abbreviated synopsis of the two papers, together with other ethnographic data (some of which are found in various sections of MS lot 830).

MSS 798 and 830, section 22 on "Religion of the Utes": MS 798 is titled "Indian Life." It contains, either paraphrased or verbatim, much of the material in the several sections of MS lot 830, together with extended versions of three tales "Origin of the Echo" (the Gosiute version), "The So-kus Wai-un-ats, or One-two Boys," and "Puni and Ta-vwots." The manuscript is obviously written to be read as a lecture. It is double-spaced, in a scribe's hand, on legalsize paper. The phrase, "I speak now about . . . ," occurs at several places in the text. As previously noted, Powell lectured extensively in the 1870s. The Survey letter books for those years contain considerable correspondence relating to various lecture tours. Darrah (1951, p. 213), citing contemporary newspaper accounts, indicates for example, that in early 1874 Powell made a month-long tour in the mid-West: There were only three lectures—"Canyons of the Colorado," "The Ancient Moqui Towns," and "Indian Life Beyond the Rocky Mountains"but these were combined in several ways and under various titles. Apparently MS 798 represents the third lecture.

Section 22 of MS lot 830, titled "Religion of the Utes" is a verbatim copy of sections of MS 798 (with a few additional rhetorical flourishes) and may represent a shorter speech to be presented as the occasion demanded. The format and arrangement, again, are for speaking.

These several manuscripts represents Powell's synthesis of his Great Basin ethnographic materials, as far as he carried it. In various later published papers he made occasional references to the materials (these references are noted where appropriate to the manuscripts herein) but he never completed a systematic, published statement.

In presenting these materials, we have used MS 830 as a base, with annotations from MS 798 if a passage therein differs significantly from MS 830. The lectures before the Philosophical Society of Washington are presented in toto, with annotations from "Indian Life" and "Religion of the Utes," as appropriate. There is some redundancy here with MS 794-a, no. 44, but the additional detail gained by presenting all three offsets this duplication. The Northern Paiute sections of MS 830 are presented separately.

MS lot 794-a: This lot is titled, "Ute and Paiute Legends," and is listed as containing forty six "stories." The "stories" are written on large, lined paper in Powell's hand; each is separately titled. Like MS 830, this lot contains a mixture of material. Most of the "stories" are outline or extended versions of myths and tales, primarily Southern Paiute in origin. Outlines of most of them are found in MS 1795. Several of the stories are Northern Paiute, recorded from Naches in 1873. One, no. 40, is labeled as Gosiute and a second, no. 6, is possibly Gosiute. Two of the "stories" are actually discussions of various aspects of "Nu-ma" and "Paviotsi" demonology. One, no. 28, includes an interlinear translation and is Ute, taken down from Richard Komas in 1874 or 1875.

Powell apparently intended to include a number of these tales in his general ethnography of the "Numa." There is some internal evidence for this in the tales themselves. (He also used several of them in his lectures, e.g., MS 4024-g(9); p. 73). The Gosiute and Northern Paiute tales have been separated from the rest and placed with other Gosiute and Northern Paiute material. The single tale with the interlinear translation, no. 28, is presented in the Ute section.

MS 3886: This is a letter from Powell to James Hammond Trumbull, who was an expert on eastern American Indian languages, and with whom Powell engaged in an extensive correspondence. It is included here because it provides information about Powell's method of working and the stage he had reached in his classification of Numic languages by 1876. The only extant manuscript illustrating the method of work is MS 794-a, no. 28, discussed above (see also the Ute section, p. 204).

Report ... on the Conditions of the [Numic] Indians': This report was submitted to the Commissioner of Indian Affairs in 1874 (Powell and Ingalls, 1874). The report was written by Powell (re MS 2247-d; p. 28) and represents his most systematic statement of Numic demography and of Anglo-Indian relations during the 1870s.

Southern Paiute Manuscripts

There are thirteen manuscript lots relating to the Southern Paiute. Two of these, MSS 1493 and 821, relate to Las Vegas and Moapa bands and contain data collected in 1873. The other eleven manuscripts relate to the Kaibab and Uinkarets bands and contain material collected in 1870-73.

Most of the Kaibab and Uinkarets materials are found in Powell's field journals for 1870-72, MS 1795, and in copies of those data made by Powell or a scribe.

MS lot 1795: Manuscript 1795 contains ten lots of material numbered 1 through 11 (with no. 7 missing), one lot listed as "no number," and a folder of miscellaneous sheets. Numbers 1–6 and 8–11 consist of double-folded yellow or orange sheets of unlined paper in board note-book covers. The covers are labeled:

No. 1. Journal of the Canon Trip of 1869.

No. 2. Geological Notes and Sections, and Astronomical Record of 1869.

No. 3. Stewart [John F. Steward] Notes and Sections.

No. 4. Notes on Language, Songs, and Mythology of the Paiutes for 1871. [This volume also contains the journal of Powell's second river trip down the Colorado for the period 22 May-7 July 1871.]

No. 5. Journal from Green River to Brown's Park; Journal Commencing Sept. 2nd at Henry's Butte with Compass Bearings; also Journal from Mille Crag Bend to the Crossing of the Fathers. [Journal of the second river trip, 1871.]

No. 6. Shinomo [Hopi] Language.

No. 7. [Missing.]

No. 8. Geological Notes of 1870 (Land Trip).

No. 9. Journal of the Trip of 1872 through the Grand Cañon.

No. 10. Geological Notes of 1872 of Marble Cañon, and Kanab Cañon, and Paria Cañon. Also Section on the Kaibab in 1871.

No. 11. Notes on the Songs, Mythology and Language of the Pai-utes, 1872.

Number 1 and portions of no. 2 have been published (Darrah et al., 1947, pp. 125–139). Numbers 5 and 9 and a portion of no. 4 (comprising Powell's journey of the Second River Trip in 1871 and 1872) were published separately (Fowler and Fowler, 1969b).

Number 4 consists of 33 sheets of yellow note paper, folded into 66 pages containing pencil notes in Powell's hand. There are two sets of pages included. One is part of Powell's journal of the second river trip in 1871, with entries dated from 11 June though 7 July. In this section there are also three pages of Uintah Ute vocabulary, an outline of "The Story of Shinav's Son and the Bear" (see MS 794-a, story 23, p. 97), a one-half page entry titled, "Pa Ute from Hamblin," a page of compass bearings titled "Observations from Round Butte south of San Rafael river, September 5th, 1871," and a page of "Miricles [sic] related by Mormons." The Uintah Ute material probably derives from Powell's trip to the Uintah Indian Agency and to Salt Lake City between 10 July and 29 August 1871 (see Darrah et al., 1947, pp. 177, 195). The material is presented in the Ute section herein, pp. 164-165.

On the back of page 26 of the manuscript there is a penciled notation in Powell's hand:

Journal from June 11 to July 6th, 1871. Notes on Uintah Utes Notes on Pah Utes Notes on Mormons Notes on Bearings from Butte up San Raphael.

The second part of number 4 contains Southern Paiute vocabulary, songs, and outlines of myths. All this material was recopied into other manuscripts (see below).

Number 11 consists of 65 yellow sheets folded into 130 numbered pages. The first 52 pages are numbered in ink at the top, probably in Powell's hand; the remainder are numbered in pencil at the bottom in another hand. The notes in the manuscript are in Powell's hand in pencil. The volume contains vocabulary, songs, myths, and miscellaneous ethnographic data, all but the last recopied into other manuscripts.

The catalog card for manuscript 1795 indicates that the pages of numbers 4 and 11 were found intermingled in 1959, in another file, hence the materials may date either to 1871 or 1872, or even 1870. Some few entries in number 11 can be dated to 1872 on internal evidence, but the remainder cannot. Since Powell worked with both the Kaibab and the Uinkarets bands in all three years, the material in the journals probably represents an amalgam of data from these two groups.

The unnumbered lot of material in MS 1795 consists of 24 sheets of plain, tan notepaper folded double and numbered as 48 pages, as well as one half-sheet of notepaper and one half-sheet of orange notepaper like that in numbers 4 and 11. These contain penciled notes in Powell's hand of vocabulary, myths, and songs. All the songs in this volume were transcribed into MS 831-c; the myths are found in MS lot 794-a (p. 77); the vocabulary in MS 1491 (p. 139).

Also included in the 1795 manuscript lot is a file folder titled, "Ute Vocabulary Notes." The folder contains six sheets. Two of them, numbered 1 and 2, are lined white paper; the other four numbered 3 through 6 are white, unlined, legal-size sheets folded into quarters. Page one has Powell's signature and the date in the upper right hand corner. On the back of page 5 is the beginning of a letter in Powell's hand:

Kanab, September 14, 1872 S. Reeder, Esq. Dear Sir Pleased to hear that ——

The sheets contain penciled notes in Powell's hand. These notes may derive from a trip into the upper Kanab Creek area made by Powell between 17 and 28 September 1872. He was accompanied by Stephen Vandiver Jones, and two Kaibab Paiutes, Chuarumpeak (Frank) and "George".

MS 831-b: This manuscript contains field notes, including vocabulary, various ethnographic obser-

vations, and a number of "Songs" in Paiute with English translations. The "songs" were transcribed into MS 831-c (p. 121); the vocabulary items into MS 1494 (p. 129). There is also a list of bands and their "chiefs." It was incorporated into the list published by Powell and Ingalls (1874).

On internal evidence the data in this manuscript were gathered in 1873 during Powell's trip through southern Utah, northern Arizona and southern Nevada for the Commissioner of Indian Affairs. The majority of the materials relates to Kaibab Southern Paiute.

MSS 1491, 1494, and 2116-b: All three of these are titled "Kai-vav-wit Kaibab Vocabulary." MS 1494 is a compilation, in Powell's hand, of vocabulary items from MS 1795, nos. 4 and 11, and MS 831-b. MS 1491 is a neat, scribe's copy of 1494. MS 2116-b consists of 32 pages of vocabulary items, in a scribe's hand, arranged by English equivalent. Apparently, the items were copied from MS 1494 before Powell made changes and corrections for copying over as MS 1491.

MSS 821, 1493: This manuscript, "Las Vegas Vocabulary and Grammatical Notes," is in Powell's hand. MS 821 is a note copy of 1493, also in Powell's hand. The vocabulary is listed by Pilling (1881, p. 573).

MS 831-c, 831-d: MS 831-d, "Songs of the Pa-Utes," contains materials copied from MS 1795, no. 4. MS 831-c, "Songs of the Pai-utes," contains material copied from MS 1795, nos. 4, 11, and "unnumbered," as well as 831-b. A few songs in MS 831-c do not occur in these notes and their source has not been discovered.

MSS 794-a, 1487, 2247-c, 3759, and 1795, no. 4: Twenty-two of the tales contained in MS lot 794-a can be attributed to Southern Paiute. Most of them are copies in Powell's hand from MS 1795. MSS 1487, 2247-c, and 3759 are all scribe's copies of tales found in MS 1795. In some cases there are variations between the scribe's copies and the field notes; these are noted as they occur. The tales are presented in the section on general ethnography (pp. 77-97).

Ute Manuscripts

Manuscripts in the collection attributable to Ute date from 1868 to 1877.

MS 2264: This manuscript is titled "Grand River, Tabuats Ute, J. W. Powell, 1868." It consists of a partially filled-out 1863 edition Smithsonian vocabulary schedule. This is apparently the only extant manuscript in the collection from Powell's stay on the White River in the winter of 1868–69. His biogra-

pher (Darrah, 1951, p. 105) indicates that a band under Chief Douglass was camped nearby and that Powell worked with members of this band intermittently during the winter. The manuscript is listed by Pilling (1881, p. 574).

MS 1795, no. 4: On the backs of the pages of Powell's journal of the 1871 river trip are three pages of "Uintah Ute" vocabulary and an outline of "The Story of Shinav's Son and the Bear" [MS 794-a, no. 23; p. 97]. These materials were apparently gathered while Powell was traveling from the Uintah Indian Agency to Gunnison, Utah in the Sevier River Valley in late July early August 1871.

MS 796-c: This manuscript is titled, "Ute Vocabulary given by Pon-pu-war (Jim), Salt Lake City, May 1873." It consists of twenty pages in Powell's hand. It is listed by Pilling (1881, p. 574).

MSS 796-e, 1489, and 2116-a: Manuscript 796-e is titled, "Vocabulary of White and Uintah River, n.d." It is in Powell's hand, written in black ink. It is listed by Pilling (1881, p. 574). There are later additions and corrections made in Powell's hand in purple ink. All additions and corrections are identical with terms found in MS 828-b and apparently were taken therefrom.

MS 2116-a contains vocabulary items from MS 796-e, written on slips and arranged according to the English alphabet. MS 1489 is a fair copy, in a scribe's hand, of MS 2116-a. But apparently MSS 2116-a and 1489 were completed before the purple ink corrections and additions appear in either 2116a or 1489.

MS 1489 has a notation in Powell's hand in blue pencil, "Refer to Prof. W. D. Whitney and J. H. Trumbull." This may indicate that the dictionary was compiled sometime after 20 January 1876, since Powell answered an inquiry from Trumbull about the Ute language on that date (see MS 3886; p. 119). There is also a note on the back of the last page reading, "Left in the Old Library by Major Powel" [sic].

MS 796-e may also have been used in the compilation of MS 1446 (see below).

MS 796-f: This vocabulary is titled "Ute Vocabulary Given by 'Joe' on Board U. P. R. R. Train Bound East, June 8, 1873." It is in Powell's hand. This is probably the manuscript listed by Pilling (1881, p. 574) as, "Ute Vocabulary, 11 pp 4. Contains also a brief list of duals and plurals of nouns, adjectives, pronouns, and verbs."

MSS 828-b, 1446 and related MSS 796-a, 829, 831-a, 835-b, 2247-a, and 2247-d: These eight manuscripts form a related lot; they are listed below in their apparent order of production.

MS 2247-d: This lot of material is titled "Ute Scraps." They consist of various field notes, most

of which are lined out and marked "Copied, J. C. P." The lot can be divided into five sections: (1) Consists of eight pages of white, ruled paper with a cover sheet labeled "Ute Scraps" in ink and "Wanroan" in pencil. The sheets contain penciled vocabulary notes, some in longhand, some in shorthand. On the opposite sides of the pages is a penciled draft of a section of the Powell and Ingalls (1874) report to the Commissioner of Indian Affairs. The vocabulary was incorporated into MS 828-b, with the exception of a few place names. (2) Three pages, in Powell's hand. Contain lists of words relating to "the Firmament," "Day," and "Pronouns." These were incorporated into MS 828-b. (3) One sheet of penciled notes in Powell's hand on a printed expense voucher labeled, "Appropriation for United States Geological Survey." The notes are a list of Rio Grande pueblos:

> O-ke San Juan Ka-po Santa Clara Po-hwo-hi San Ildefonso Po-so-wan-go Po-hua---ke Te-tsu-ga Sesuque All are Te-wa Te-ko-yi estufa

Since the Geological Survey was not formed until 1879 and Powell did not become its Director until 1881, this sheet obviously does not belong with the others in this lot. It may derive from his trips to the Southwest in 1885 and 1886. (4) Twenty pages of vocabulary notes. In Powell's hand. Pages have check marks across them and the penciled notation "Copied J. C. P." This material was incorporated into MS 1446. (5) Two pages of vocabulary. In Powell's hand. Checked and marked, "Copied J. C. P." This material was incorporated into MS 828-b.

MS 828-b: This 124 page manuscript is titled "Ute Vocabulary; Komas and Wonroan; Spanish Fork Cañon, Utah, and Washington, D.C., 1873–74." This manuscript is partly in Powell's hand, partly in that of a scribe, with emendations in various inks and pencils. The material contained in the manuscript is derived in part from the notes in MS 2247-d and other sources not now extant. Almost all the material in MS 828-b was copied into MS 1446 (see below). (The material not copied has been added to MS 1446 as footnotes.) In addition, MS 828-b was the basis for MSS 829 and 835-b.

Powell and Ingalls (1874, p. 6) reported hiring "Richard Komas, a native Ute, now a student in Lincoln University in Pennsylvania," as an interpreter for the special commission of 1873. In a letter to J. Hammond Trumball, dated 20 January 1876 (MS 3886; p. 119) Powell indicates that he had worked with a Ute informant in Washington.

MSS 829 and 835-b: Manuscript 829 is listed in the archive catalog as "Shinumo, Hopi." This is an

error. The first sheet in the folder does contain Hopi vocabulary and may be related of MS 1795, no. 6 (see p. 27). The remainder of MS 829 is a list of verbs copied from MS 828-b. This list was then used as the basis for MS 835-b, titled "Conjugation of 213 verbs in at least three Tenses," which is listed by Pilling (1881, p. 573). The manuscript is partly in Powell's hand, partly in that of a scribe. Some of the verbs are conjugated into "Declarative, Causal, and Impersonal" forms, and into the "Present, Future and Perfect" tenses; others appear only in the declarative form and the three tenses. The manuscript is not reproduced here because of its length and repetition of material from other manuscripts.

MS 1446: This 550 page manuscript is a bound volume titled, "Ute Vocabulary." It is in a scribe's hand. The entries follow the format of the 1877 Study of Indian Languages schedules. The manuscript is a compilation of material from MS 828-b and possibly MS 796-e. This is probably the manuscript listed by Pilling (1881, p. 574) as "Words, Phrases, and Sentences of the Ute Indians of Utah Territory. 487pp. 4°"

MS 2247-a: This manuscript, in a scribe's hand, is titled, "Vocabulary of the Ute Language." It contains words arranged alphabetically; all the terms were apparently copied from MS 1446.

MS 831-a: This manuscript has "Uintah-Utah" written on the cover in a scribe's hand, and "Relations (P. U.) Worked in New System" written in pencil in Powell's hand. The manuscript contains a list of kin terms, apparently derived from MS 1446 but with some endings changed.

MS 794-a, nos. 23, 28, and 39: Three tales from MS lot 794-a can be assigned with some certainty to Ute. Number 23, titled "The Son of Shin-au-av Pa-vits loves the Wife of Kwi-ats," is found in outline form in MS 1795, no. 4 with other material labeled "Uintah Ute" (presented in General Ethnography section).

Number 28 has "Story of the Eagle–Ute–Komas" written across the top of the first page in Powell's hand. This manuscript is particularly interesting as it is the only extant version of a tale taken down by Powell in text form with interlinear and literal translations. Powell worked with Richard Komas in Washington in 1874–75, and he mentions doing interlinear translations in a letter to J. H. Trumbull (MSS 3886).

Number 39, "The Origins of the Cañons of the Colorado" is probably Ute. It appears in a slightly abbreviated form in the 1895 version of the "Exporations. . " (Powell, 1895a, pp. 35–37).

MS 836-c: This manuscript is titled, "Pavants Vocabulary given by 'Kanosh' (Mo-a-agi-tup),

Playful Spirit." It is in Powell's hand, and is listed by Pilling (1881, p. 574).

The materials were obtained during the 1873 trip, probably at or near Fillmore, Utah, from Kanosh, band chief of the Pahvant Ute.

MS 836-f: This folder contains one sheet and twenty 4 × 6-inch file cards with vocabulary items in Powell's hand. The words are Ute; they were apparently incorporated into MS 1446.

MS 828-a: This folder contains three copies, in a scribe's hand, of the "One-two Boys" legend. This legend was published in Powell's (1875d, pp. 116–122) "Explorations . . " It also appears in MS 798.

Northern Paiute (Paviotso) Manuscripts

Manuscripts containing Northern Paiute materials date from two periods, 1873 and 1880. All the 1873 material was collected from one informant, Naches (Figure 7), in May of that year in Salt Lake City.

The 1880 material was gathered in November and early December during a trip Powell made to eastern California and western Nevada.

THE 1873 MANUSCRIPTS

Manuscripts derived from the 1873 interviews with Naches include a vocabulary and at least five, and possibly thirteen, of the tales and stories included in manuscript lot 794-a.

MSS 1490 and 822: Manuscript lot 1490 is titled, "Paviotsi Vocabulary Recorded from Naches, Salt Lake City, May, 1873." It is in Powell's hand. Manuscript 822 is marked "Copy" in Powell's hand. Pages 80–88 of the manuscript are in Powell's hand; pages 1–79 in the hand of a scribe. The material is copied from MS 1490. Pilling (1881, p. 574) lists the manuscript.

MS lot 794-a: Thirteen of the forty-six tales and stories in manuscript lot 794-a can reasonably be assigned to Northern Paiute. Numbers 2, 4, 11, 15 and 16 are headed, "Naches, Salt Lake City, May, 1873." Numbers 5, 7, 9, 10 and 12 have been listed as being Northern Paiute on the basis of Pcwell's note at the beginning of number 7:

The two important personages in the Ute mythology the Shin-auav brothers, are also noted actors in the legends of the Pa-vi-ot-sos. In the Language of this people the elder is Pi-aish and the younger, I-tsa.

In MS 1490, however, Powell lists I-tsa as "wolf, little," and "I-sha" as "wolf, big." This usage is carried into some of the tales; in MS 832, "Ica" is

also used for "Wolf". I-tsa figures in tales numbers 5, 7, 9, 10 and 12.)

Number 1 is assigned to Northern Paiute since the characters' names occur in MS 1490 and not elsewhere. Numbers 3, 8, and 17 are assigned to Northern Paiute because the setting is at Pyramid Lake (the heart of Northern Paiute territory), and the characters are mentioned elsewhere in Powell's Northern Paiute notes. Number 13 is included with the Northern Paiute material for convenience, although it may properly belong to Ute-Southern Paiute; there is not enough internal evidence to make a firm judgment.

THE 1880 MANUSCRIPTS

From the evidence in the manuscripts Powell stopped at Wadsworth (and may have gone briefly to Pyramid Lake, fifteen miles to the north), Winnemucca and Battle Mountain, Nevada, during his 1880 trip. At these places he collected Northern Paiute and some Western Shoshoni material. The data in MS 838 were apparently collected from an informant on the train as it traveled between Wadsworth and Battle Mountain. If the order in which various mountains and other geographical phenomena are recorded in the manuscript corresponds to the direction of travel, we can infer that the train was traveling east and that the data were gathered in late November or early December as Powell was on his way back to Washington, D.C. There is very little documentation for this trip except a few references in letters sent by Pilling during November and December 1880 indicating that Powell was on a trip to California (Bureau of Ethnology, Letterbook for 1880, letters sent, November and December, SINAA).

MS 810: This manuscript is titled "List of Northern Paiute Chiefs." It consists of three separate sets of notes listing Northern Paiute "chiefs" together with names and locations of their respective groups (for editorial purposes, these three have been designated MSS 810/1, 810/2, and 810/3). At least two of the lists, MSS 810/1 and 810/3 were recorded in 1880 or after. MS 810/1 is on Bureau of Ethnology letterhead stationary with the date "188_". MS 810/3 has the penciled date "1881." An original was probably recorded by Powell on his 1880 trip. The others appear to be copies with slight additions or emendations. These are noted in the presentation of the manuscripts.

Powell may have recorded these data and prepared copies of them as preparatory work for the "Synonymy" of American Indian tribal names on which Powell and his staff worked for many years and which finally appeared as the *Handbook of American Indians North of Mexico* (Hodge, 1907–1910). Most

of the group names contained in MS 810 are found in the *Handbook* and credited to Powell. The Handbook entries follow the rendering of MS 810/3.

MSS 827 and 832, folders 3, 4, and 8: Manuscript 827 is titled, "Numu, Western Shoshone, Western Nevada, J. W. Powell, 1880." The title is written, in pencil, in Powell's hand on the cover sheet of an 1880 edition of the Study of Indian Languages vocabulary schedules. The title is an apparent mistake since the vocabulary items in the schedules are clearly Northern Paiute and not Shoshoni. This is probably the manuscript listed by Pilling (1881, p. 574) as, "Vocabulary of the Paviotso, Western Nevada, 25 pp. 4° An Introduction to the Study of Indian Languages, 2d ed., incomplete." If this listing does refer to MS 827, then the "Numu Western Shoshone" label is erroneous.

The manuscript consists of schedules: 1. Persons; 2. Parts of the Body; 17. Kinship; and 25. Number and gender of Nouns, from the *Study* manual. Interleaved in the schedules are four sheets of letterhead stationery, two from the Bureau of Ethnology, one from the Lafayette Hotel, Winnemucca, Nevada, and one from the Capital Hotel, Battle Mountain, Nevada. Written across the top of pages 1–35 of schedule 17: Kinship, is the statement in Powell's hand, "All these terms corrected by extra sheets 1–19."

The "extra" sheets comprise the material in MS 832, folder 4, nineteen pages of kinship terminology written on Bureau of Ethnology stationery or on the back of Lafayette Hotel stationery. The material has been incorporated into MS 827 at the appropriate place.

Manuscripts 832, folders 3 and 8 contain kinship terms copied, in Powell's hand, from schedule 17 of MS 827. Folder 3 has three numbered pages of affinal terms on the back of Capital Hotel stationery. Folder 8 has thirteen numbered pages of consanguineal kin terms copied from MS 827, in Powell's hand, on the back of Capital Hotel stationery.

The terms in the "Persons," and "Parts of the Body" schedules of MS 827 correspond closely to Northern Paiute terms gathered by C. Fowler (1965–1966). The terms in the "Kinship" schedule correspond consistently to the schedules of Northern Paiute kin terms given by Naches (MS 1490) and those collected by Steward (1938, pp. 297–306) but do not correspond to the "Shoshoni-Battle Mountain" terms listed by the latter. Furthermore, those kin terms which are essentially the same in Northern Paiute and Shoshoni, e.g., Mother's Older Brother, as listed by Steward (1938, p. 297), are similarly listed by Powell. It should be noted that the traditional boundary between the Northern Paiute and Western Shoshoni territory was at Iron Point, be-

tween Battle Mountain and Winnemucca, Nevada, and that there was frequent intermarriage between Shoshoni and Paiute from those areas (Steward 1938, p. 161). Powell may have listed MS 827 as Shoshoni in the field, but later discovered the vocabulary to be Paiute; hence the listing in Pilling's (1881, p. 574) bibliography.

MS lot 832: Manuscript lot 832 consists of ten numbered folders, each containing a manuscript or set of notes.

Folder 1 is titled, "Nu-mu (Pa-vi-ot-so) Pai-yu-ti, 1880," with a subtitle, "Pai-yu-ti of Humboldt Valley Nov. 28, 1880." The manuscript is in Powell's hand, on embossed paper and Arlington Hotel, Winnemucca, Nevada stationery. It has forty three numbered pages, of which pages 8, 36–38, and 40–41 are missing. If this is the manuscript listed by Pilling (1881, p. 574) as, "Vocabulary of the Paviotso, 77 pp. 4° Collected in Humboldt Valley, Nevada, 1880," then an additional thirty pages are also missing.

Folder 2 is listed as "Miscellaneous Notes on Northern Paiute." The notes are in Powell's hand on the back of Arlington Hotel, Winnemucca, Nevada stationery. The notes consist of eleven pages, numbered 2, 8a, and 9–17.

Folders 3, 4, and 8 are discussed above under MS 827. Folder 5 is titled, "Clans of Nevada." There are eight pages of notes, in Powell's hand; the pages are lettered a to h, and written on the back of Capital Hotel stationery. An unlettered page included in the folder has the same embossment "Excelsior" as the pages in folder 1 and probably belongs there.

Folder 6, "Names of Mountains and Rocks" consists of two pages, lettered A and B, written, in Powell's hand, on the back of Bureau of ethnology stationery.

Folders 7 and 10 are two and three pages, respectively, of fragmentary notes which were incorporated into other sections of MS 832; they are not reproduced herein.

MANUSCRIPT 838

Manuscript 838 is titled, "Ute and Paiute Legends." It consists of nineteen pages lettered A, A_2 , B-S (with J missing), in Powell's hand, on plain stationery and on the back of Arlington Hotel and United States Indian Service stationery.

These notes were apparently made during a train trip between Wadsworth (or perhaps Lovelock) and Winnemucca, Nevada.

Shoshoni Manuscripts GOSIUTE

Six manuscripts in the collection contain data on the Gosiute. All of the material was apparently obtained in late June or early July near Salt Lake City, Utah, from one informant, Seguit, who was from the Skull Valley Gosiute band in western Utah. Powell and Ingalls (1874, p. 5, and herein) report meeting with a number of Gosiute men at Fillmore, but apparently no further ethnographic material was collected at those meetings. We have been unable to develop any further information on Seguit.

MSS 796-d, 796-d2, and 2247-b: MS 796-d is titled, "Gosiute Vocabulary and Grammatical Notes." It is in Powell's hand. MS 796-d2 is titled, "Gosi-Ute Vocabulary Seguit's Family." It is a partial copy of MS 796-d in a scribe's hand. It is complete only through the nouns section, but also includes a page titled "Names of Tribes and Proper Names," not now found in MS 796-d.

Pilling (1881, p. 574) lists a manuscript titled, "Vocabulary of the Gosi Ute. 71 pp. 4° Collected from an Indian named Seguits [sic] from Skull Valley, Nevada [sic], October, 1873 [sic]."

Manuscript 2247-b is listed as "Ute (?) or Gosiute (?) Grammatical Notes. n.d." The manuscript is in Powell's hand. It is apparently a section of MS 796-d. The sections, "Pluralization of Verbs," "Verb Examples," and "Phrases," contain nouns, verbs and other words found in MS 796-d, but not elsewhere. Also, Seguit is mentioned on the last page. The two manuscripts have been combined herein.

MS 1488: This manuscript is titled, "Gosiute Story, 'The Disposal of the Widow' (English Text). Recorded from Seguit, Salt Lake City, May, 1873. It is in Powell's hand.

MS lot 794-a: Manuscript lot 794-a contains two tales of Gosiute origin. Number 19, "How Pa-so-wavits Won His Wife," is assigned to Gosiute on internal evidence: the names of the characters are found in the Gosiute vocabulary, MS 796d, and nowhere else. The manuscript probably dates from 1873 and was derived from the informant Seguit.

Number 40, is titled, "The Origin of the Echo (Gosi Ute)." Powell published the tale twice (Powell 1877c, pp. 17–19; 1881f, pp. 45–47).

WEBER RIVER UTE

MS 836-e: This manuscript is titled, "Ute, Weber River, Salt Lake, J. W. Powell, Fall of 1877." It consists of the cover and pages 8, 10, and 11 of the 1877 edition of "Study of Indian Languages." The entries are in Powell's hand. Apparently the manuscript was originally larger. Pilling (1881, p. 574) lists a "Vocabulary of the Utes of Weber River, Utah. 23 pp. 8° and 4° Collected in 1877."

The term "Weber Ute" is a partial misnomer.

Indian bands called by that name occupied the area between the Great Salt Lake and the Wasatch Mountains in Utah, the sites of the Mormon settlements of Salt Lake City, Ogden, and adjacent towns. Consequently, the Indians in those areas were displaced early in the contact period, and less is known about them than about other Great Basin groups. Apparently, some ethnohistoric references are to Ute-speaking groups. Other references indicate a linguistically mixed grouping, e.g., Head (1868, p. 149) reported:

Cum-min-tahs, or Weber Utes. This tribe is formed from numbers of different Utah [Ute] and Shoshone bands, the Utah element largely predominating in their language, and numbers about 650.

It should be noted, however, that this "tribe" was a group recognized by the agent and not necessarily an aboriginal grouping. Steward (1938, pp. 219–222), after reviewing the available ethnohistoric evidence, concludes that the peoples who traditionally occupied the area mentioned were "probably" speakers of a Shoshoni dialect rather than a Ute dialect.

NORTHWESTERN SHOSHONI

MS 835-a: This manuscript is titled, "Northwestern Shoshonee Vocabulary," and is in Powell's hand. It is not dated but probably derives from 1873 since Powell and Ingalls (1874, p. 1) list representatives of the "Northwestern Shoshonees" as being present at the meetings held outside Salt Lake City in May and early June, and at Corinne, Utah, later in the year. There is no information as to band affiliation or informant. In their tabular summary of Great Basin Indian populations, Powell and Ingalls (1874, p. 11) include four bands under the heading "Northwestern Shoshonees of Southern Idaho:" two bands in Cache Valley, one on Goose Creek and one at Bear Lake (cf. Steward [1938, pp. 173-180, 216-219] for additional data on these bands.) The manuscript is not listed by Pilling (1881).

WESTERN SHOSHONI

MS 836-b: The title of this manuscript is "To-sau-wi-hi Vocabulary (Sho-sho-nees of Eastern Nevada). Given by Captain Johnson, assisted by Naches, Salt Lake City, May, 1873." It is in Powell's hand. It is listed by Pilling (1881, p. 574). The term "To-sau-wi-hi" refers to the White Knife Shoshoni, i.e., the people who occupied the area centering around present-day Battle Mountain, Nevada (Harris, 1940, Steward, 1938, p. 162).

MS 832, folder 9: This manuscript is titled, "Nevada Shoshonee Tales." It is in Powell's hand and consists of thirteen pages numbered 1–11 and a, b. Pages 1–5, 10–11 and a are lined, legal-size paper.

Pages 6-9 and b are on the back of stationery from the Capital Hotel, Battle Mountain, Nevada. The manuscript is not listed by Pilling (1881) as a separate item.

The material is apparently of Shoshoni derivation, by comparison with vocabulary items in MS 836-b, rather than Northern Paiute, as is the case with some other materials from MS lot 832 (see discussion of these MSS in the Northern Paiute section, p. 30). Some further support for the Shoshoni derivation is lent by the presence of the "Eagle" story in the manuscript, a tale type not reported for Northern Paiute according to Cooke (1940, vol. 1, pp. 80–82), but one that is reported for the Western Shoshoni (Lowie, 1909, pp. 282–283).

MS 794-a, no. 6: This manuscript is tentatively assigned to a general "Shoshoni" category, primarily on the basis of the characters' names in the story, i.e., the Gosiute vocabulary (MS 836-b) lists "ponint." These terms are phonetically closer to those listed in the story than terms in the Paviotso or Ute-Southern Paiute vocabularies.

Other Ethnographic Manuscripts

THE COMPARATIVE PHILOLOGY MANUSCRIPTS

There are seven manuscripts in the collection which were apparently used in the development of Powell's (1891a) linguistic classification. The format of these manuscripts is the same: parallel columns of a standard 211-word list, derived from Gibbs (1863). The words in the lists were copied from other manuscripts, as indicated below. The manuscripts are in a scribe's hand, with occasional emendations in Powell's hand.

Three of the manuscripts, numbers 1492, 1495, and 1496 are printed herein (pages 273, 274, and 276, respectively). Since Powell (1891a) did not print the data on which his linguistic classification was based these three manuscripts are of historic interest as indicators of how Powell and his staff established cognates for the classification.

MS 796-a: "Comparative Philology, English and U-in-ta-ats." The "U-in-ta-ats" entries were taken from MS 1446.

MS 796-b: "Comparative Philology, Yam-pa-ats and Pa-vants." The "Pa-vant" list is from MS 836-c; the source of the "Yam-pa-ats" list is undetermined. The lists are incomplete.

MS 836-a: "Comparative Philology, Go-si Ute and To-sau-wi-hi." The Gosiute list is from MS 796-d; the To-sau-wi-hi [White Knife Shoshoni] list is from MS 836-b. The lists are incomplete.

MS 1492: "Comparative Philology, Pa-vi-o-tso and

O-rai-bi." The Paviotso material is from MS 1490; the Oraibi [Hopi] material is from MSS 1795, no. 6, and 836-g (see below).

MS 1495: "Comparative Philology, Wi-nu-nu-ints and Kai-vav-its." The Winunuints material is from MS 2264; the Kaivavits material from MS 1491. The lists are incomplete.

MS 1496: "Comparative Philology, Nu-a-gun-tits and Che-me-hue-vis." The "Nu-a-gun-tits" terms are Southern Paiute, but they do not wholly match terms found in either MSS 1491 or 1493. They apparently derive from a manuscript not now in the collection, or from a source other than Powell. The probable source of the Chemehuevi terms is a manuscript listed by Pilling (1881, p. 574) as, "Powell, John Wesley, Vocabulary of the Tantawaits (Shimawiva), 18 pp. 4° obtained from an Indian at Las Vegas, Nevada, 1873." This manuscript was not found in the Powell collection. The word lists are incomplete.

MS 1499: "Navajo Vocabulary, Major J. W. Powell." This is a list of seventy-six words in the double columned 211-word format, but with no comparisons. The terms were taken from MS 1445 (see below).

NON-NUMIC MANUSCRIPTS

The Powell collection contains a number of manuscripts relating to non-Numic peoples. They are listed below. Only MS 836-g is printed herein (p. 278) since it relates to the Hopi Language and was used as the basis for MS 1492.

MS 794-b: "Wintun Myths and Legends." This manuscript of about two hundred pages, partly in Powell's hand, and partly in a scribe's hand, contains Wintun myths and miscellaneous notes and vocabularies from various northern and central California Indians. The data derive from Powell's 1880 trip, and possibly from 1879 during the time Powell was with the Public Land Commission which held extended hearings in California (Williamson, et al., 1880).

MSS 836-g and 1795, no. 6: Number 6 of Powell's field journals for 1896-72 is titled, "No. 6 Shinumo Language." It contains Hopi vocabulary items collected at Old Oraibi during Powell's 1870 trip. MS 836-g is a rearranged copy of the material in MS 1795, no. 6. MS 829 contains two pages of vocabulary items apparently also copied from MS 1795, no. 6.

MS 1004: "Uchi". This manuscript consists of two pages of vocabulary items in Powell's hand on legal-size paper. It is not dated, but probably derives from the 1879 or 1880 trips to California.

MS 1445: "No. 12, Navajo Indians." This manu-

script, in Powell's hand, contains eight pages of vocabulary in the same type of notebook as those of MS lot 1795. It probably derives from the 1870 trip to the Hopi Mesas and Fort Defiance, New Mexico. The words were copied into MS 1499 (see above). MS 1498: "Ha-muk-aha-va Vocabulary, 'Mo-ja-

ves' Las Vegas Valley, October, 1873 by Maj. J. W. Powell." This manuscript consists of four pages in Powells hand.

MS 3750: "Noje, 1881, J. W. P." This manuscript is nine pages in Powell's hand. It apparently relates to a Northern California tribe.

The Southern Numa

REPORT ON THE INDIANS OF THE NUMA STOCK

[This section contains all those parts of the manuscript collection still extant which Powell apparently intended to include as parts of a general ethnography of the "Nu-ma." In addition, two lectures on religion and mythology given by Powell before the Philosophical Society of Washington in January and May 1874 are included since these contain the only systematic statements on these topics found among the manuscripts.

The several sections are organized in the order Powell had intended, insofar as there is internal or other evidence for a specific arrangement. Powell may have intended to include the "Songs and Chants" as part of the general ethnography. (see p. 121).

The various subheadings are Powell's unless otherwise indicated. The numbers in brackets beneath the subheadings are the catalog numbers of the manuscripts. All editorial comments are in brackets or footnotes at the end of the volume.]

INTRODUCTION

[MS 798]

The region of country between the Rocky Mountains and the Sierra Nevadas, stretching from Oregon to the Gulf of California has strange geographical characteristics. On the north it is drained by the southern branches of the Columbia River, and on the southeast by the Colorado River of the West. The great central portion has no drainage to the sea; the waters and streams which come down from the mountains find their way into salt lakes where their waters evaporate or are lost in the sands of the deserts.

Through the middle of the country the Wasatch Mountains extend in a northerly and southerly direction, and a number of shorter ranges are found throughout the country forming what is known as a Cordillera system.

In late geological times it has been the scene of much volcanic activity; high plateaus carry dead volcanoes on their backs, mesas are covered with sheets of black basalt, deeply eroded valleys are beset with lava beds and scoria and ashes are scattered over the land. The few rivers run in deep gorges far below the general level of the country, and the lakes are salt and alkaline and almost destitute of life. Away from the mountains the vegetation beset with spines and thorns is sombre gray—not clothing the hills and plains but dotted over the country giving it a curious pepper and salt appearance. On the mountain sides and elevated plateaus there are forests, but the trees are low and gnarled. Most of the region is high, cold and arid; but only a few of the lower valleys are fit for cultivation, and in all the country no acre can be made productive without artificial irrigation; and although this country is as large as all that embraced in the New England, Middle and Southern states, Kentucky alone has a greater number of acres fit for cultivation.

The streams afford but few fish, the land but little game. The mountains are naked rocks; the plains are deserts of sand or deserts of sage, and the lower lands that in other regions are waving meadows are here but naked flats gleaming with an alkaline efflorescence; and above the skies are almost cloudless. The landscape, lacking a clothing of verdure, without beautiful groves and stately forests, is still attractive to the eye of the artist by reason of the wonderful forms of rock with varied and brilliant colors. Mountain masses with crags and pinnacles, long lines of cliffs standing athwart the country, and towering cañon walls that over-hang the streams and rapid rivers that roll and plunge at inaccessible depths below the general surface give to the country great





Figure 11.—Lower Kanab Canyon, northern Arizona. (Photographed by J. K. Hillers or Walter Clement Powell, 1871–72; Geological Survey Collection, National Archives.)

scenic grandeur [Figures 10–11].

This desolate land is the home of a great family of tribes speaking different dialects or languages of the same stock. They call themselves Nu-mes, Nuintz, Nu-mas, Nu-mos, Shin-i-mos, Nu-nas, etc., all doubtless, variations of the same word. We will call them Nu-mas.

To the white people they are known under various names as Sho-sho-nees, Bannocks, Ute, Pai-Utes, Mo-quis, Chem-a-hue-vas, Comanches and other designations. Most of these names have been given them by the white men.

FIGURE 10.—Cliffs near Zion National Park, southern Utah. (J. K. Hillers photograph, 1873; Geological Survey Collection, National Archives.)

The popular idea of the Indian is that he is a savage and that he roams through the forest, across the plains and over the mountain like a wild beast. Nothing is farther from the truth.

All the Indians have well defined governmental organizations. The unit of political organization is the family presided over by some patriarch, not always the oldest man of the family; often so; but always the most powerful and most influential, and when the old man becomes weak and imbecile he steps aside for his younger brother, or his son, or his nephew who has more ability.

Just here let me mention an interesting fact with regard to these families. The greater part of the Indians' property is held in common, that is the organizations are more or less communal in character. They own but little property at best, and the Indian has no

word signifying rich or poor in its ordinary sense—that is having much or little property, but when an Indian says, "I am rich," he means, "I have many friends," or "I am poor: I have but few."

From half a dozen or two or three score of such families may be organized into a tribe. Over such a tribe there is a principal or executive chief, sometimes also a war chief and sometimes a chief of the council though usually these three offices are combined in one man.

The whole of the region of country occupied by these tribes numbering two or three hundred, is divided into districts with lines separating them, well defined, usually by natural objects and to each of such districts there belongs a tribe of Indians who take the name of the land and the Indians are fixed to this land. If they cultivate the soil it must be in this district; they must hunt in this district; they must gather roots and seeds and nuts in this district.

To go elsewhere to obtain a subsistence they must join and become recognized as a member of another tribe.

An Indian will never ask to what nation or tribe or body of people another Indian belongs but to "what land do you belong and how are you land named?" Thus the very name of the Indian is his title deed to his home and thus it is that these Indians have contended so fiercely for the possession of the soil, for a tribe to yield the district which it inhabits they must lose their nationality and become incorporated in other tribes and perhaps to do so it becomes necessary for them to fight for a recognition. His national pride and patriotism, his peace with other tribes, his home and livelihood for his family, all his interests, everything that is dear to him is associated with his country.

THE BOUNDARIES OF THE EARTH

[MSS 830; 1795, NO. 11; Miscellaneous Notes]

The region of country inhabited by the Utes has some very remarkable topographical features, and it is necessary to bring out these in order to appreciate their ideas of the form and boundaries of the world.

These features are towering cliffs, or bold escarpments of rock, often hundreds of miles long, and hundreds or thousands of feet high [Figure 10]. The faces of these cliffs are in many places vertical. These cliffs are the boundaries or edges of mesas and high plateaux. This region of country is also traversed by deep chasms, the channels of the streams which drain the country. These streams usually have a great depth below the general surface of the country, often hundreds and thousands of feet. The Grand Cafonne of the features with which they are very familias from four to five thousand feet in depth, and more

than two hundred miles in length, and the whole country is cut by a labyrinth of these deep gorges. The Indian name for these cliffs is *Mu-kwan-a-kunt*. The earth they believe to be bounded on the west by such a line of cliffs. That is, by going beyond the sea in this direction, you climb to a summit of a mesa and then look off from the brink of the cliffs where the world ends. They believe too that these cliffs are very treacherous, that there are projecting rocks at the summit that are delicately balanced and that too inquisitive people in looking over the brink have fallen over and gone — ah! they know not where.

The middle of the world is the Kaibab Plateau, the home of the *Pa Utes*, or true Utes as the word signifies.⁹

The eastern edge of the world is a line of cliffs like that on the west. It may seem strange, but in talking with them I have never been able to obtain from them any idea of what they supposed might be the northern and southern boundaries—in fact they do not seem to understand what I mean or to appreciate that it is possible for there to be more than two boundaries, those already mentioned. Their usual reply is, "The ancients never told us about a northern and southern end to the ground."

(This is an Introduction to the section on Ute geography.)

[Powell's note, such a section does not appear in the manuscript collection.]

MIGRATION

[MS 830]

The Utes are nomadic. A tribe will move around a grand circuit which has been previously determined in council, often taking for its completion several months or even a year. This constant moving is necessary to successful hunting. [Also] every season has its peculiar nuts, seeds, fruits or roots, and the places where such articles of food are found in abundance largely determine the course of their wanderings. Thus early in the spring when meskelle is in good condition for food their camp should be on the sides of the mountain where that plant is found in great abundance, or late in the fall when the pine nuts are ripe, and the deer are fat, they will be found encamped on the high plateaux. Late in the summer and early in the fall [when] the seeds of grass and various weeds are ripening, and these afford a rich and abundant subsistence, they may be found camping on the plains. The wise chief or man who is most respected, is the one who has the greatest success in taking his tribe to points where the most abundant subsistence may be found. A special chapter [is] devoted to the means of subsistence hereafter [pp. 39-49].

The Utes of the south are not supplied to any great extent with horses and these perigrinations are made on foot, the men, women and children carrying burthens quite surprising for their bulk and weight. The northern Utes are mounted, many of them having very good ponies. They are also furnished with lodges or tents which are taken with them from camp to camp. A part of the horses are used for riding and a part for packing. The pack horses will be loaded with an immense burthen of robes and camp equipage and the lodge poles will be divided into two bundles, one tied on either side of the horse to the pack saddle, and the butt ends of the poles dragging on the ground behind. Sometimes the canvas or skin tent will be tied across these, but usually it is packed across the back of the horse. The dragging of these poles over the ground, especially when there are a number of camps moving at the same time, makes a very broad plain track. Such paths are traversed again and again, year after year, until they become well-worn trails and are known as "lodge pole trails" in distinction from those which are usually traversed by the hunters and which are known as "hunting trails."

It is curious to notice with what tenacity an Indian clings to a trail; a path which has been followed by his forefathers is sacred to him, and though in the constant and rapid erosion of the gulches and sides of the hills and mountains these trails have become very difficult yet he never abandons them when they can by any possibility be followed, even though a shorter and better road is very perceptible.

On arriving at a new camp-ground it is a work of but a very few minutes to unpack the horses, hobble them and turn them loose, put up the tents and kindle a fire, the most of which work is performed by the women.

One of the most important subjects discussed in the Council is the matter of the route of travel for the season. As it often involves the matter of right or convenience of other tribes, the chief himself, or some of the leading men, are usually sent to consult with neighboring tribes concerning their proposed travels so that there will be no interference on the hunting grounds. In fact this is a source of much disagreement, and many feuds and wars arise concerning their right to favorite regions. Tribes are very tenacious in clinging to their rights over such places, and very jealous of the encroachments of other tribes. When disaffected tribes leave one tribe and join another such disaffected persons, especially if they are of some strength in power or influence, often claim the right to at least a part of their original territory. Usually such disputes require the holding of many councils, and sometimes they are not settled until the whole nation meets in grand council.

MEANS OF SUBSISTENCE

IMS 8301

The food of the Utes consists of a very great variety of articles such as nuts, seeds, fruits, fleshy stalks of plants, bulbs, roots, inner barks of trees; many mammals, birds, reptiles, fishes and insects.

In autumn when the nuts of the piñon pine are ripening, and before they have sufficiently matured to drop from the trees, the cones containing them are gathered and thrown in the fire, where they are left until the cones are somewhat charred, and the nuts partially roasted. They are then raked from the fire and separated from the charred chaff by picking them out with the fingers when they are ready for use.

In seasons when these are abundant, great stores are laid away, or cached, for the winter. Usually these nuts receive no further preparation, but sometimes they are slowly and thoroughly roasted in a manner which will hereafter be described in explaining the preparation of smaller seeds. The nuts thus roasted are ground and made into mush by boiling the meal in basket jars heated with hot stones. Sometimes the meal is made into cakes and baked in the ashes. Perhaps no vegetable food is more highly prized than this.

In the region inhabited by the most southern Pai Utes two species of leguminous plants are found in great abundance; the popular names of these plants are mesquite (botanical name [Prosopis juliflora glandulosa]) and mescrew (botanical name [Prosopis pubescens]). These shrubs bear great quantities of pods which contain small seeds like the forest locust, the pod itself though much smaller contains a saccharine substance something like the honey locust. The pods and seeds are gathered and ground together in a flour and afterward used as mush or made into cakes. Very often these cakes instead of being baked in the fire, are sun dried and kept on hand for quite a lengthy period.

The seeds of a very great variety of weeds and grasses are used for food; the method of gathering these will first be described. They are collected chiefly by the women and children. For this purpose a large conical basket holding from two to three bushels is used; it is carried on the back with a strap over the head [Figure 14]. Into this the seeds are placed from time to time as they are collected in a smaller basket of the same shape holding about two gallons. This is carried in the left hand and the seeds are swept into it with a little fan held in the right hand. The accompanying cut gives a good illustration of this process [Figure 13].

Sometimes where the plants bearing the seeds are very bushy the entire clump will be pulled up by the roots and is then beaten against the edge of the



FIGURE 12.—Kaibab Paiute camp, Kaibab Plateau, northern Arizona. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)



FIGURE 13.—"Wu-nav-ai Gathering Seed"; Moapa Paiute woman, Moapa River Valley, Nevada, September, 1873. This may not be the photograph Powell intended to use; the woman does not have a seed beater in her hand. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

basket so that the seeds fall within. By these methods a large basket will be filled in one or two hours where seeds are found in abundance. The gleaner will then repair to the camp where the seeds are winnowed. This process is as follows: A gallon or more is placed in a large shallow tray and a handful or two of finely powdered charcoal or ashes sprinkled over them, and the whole is then tossed in such a manner that [as] the chaff is carried to the edge of the tray it it is blown off by the wind. In this winnowing the women become quite dextrous. When the greater part of the chaff has been blown away any little remnant that may be left is blown off with the mouth. Then the ashes and charcoal dust are removed in the same way—that is by blowing with the mouth as the seeds are tossed, and the grains of charcoal are gathered on one side in a line around the bottom of the heap by deftly shaking the whole, and then raked off with the fingers. In this manner from a peck to a half a bushel of clean seed will be separated from the large basket of unwinnowed material brought in from the fields, and not infrequently a day's labor is rewarded with three of four pecks of seeds.

The seeds are now ready to be roasted; for this purpose another and smaller tray is used in which two or three quarts are placed and about the same amount of live coals are raked from the fire into the tray. The woman then seizes the tray with both hands and tosses the whole mass in such a way that the coals are gently fanned and the seeds kept in constant motion, so that they cannot be burned. This process is continued ten of fifteen minutes until they are thoroughly roasted. Many of them swell and burst open so that the bulk is much increased and the seeds that were gray and brown and black when placed in the tray are now of a beautiful white color like a quantity of pop corn.

When roasted in this way the seeds are ready to be ground. For this purpose two mealing stones are used, one a flat slab about fourteen by twenty inches in size called a mar; the other a small oblong stone more or less rounded and held in the hands: This is called mo'-a. The woman when grinding sits on the ground sometimes with her legs stretched out at full length, but usually doubled back, so that her toes and front part of her foot are prone on the ground and her heels beside her haunches so that she does not sit upon her feet but quite down upon the ground. The mar is then placed between her legs, the farther edge resting on a tray called [ta-kwi-o-goats; MS 1795, miscellaneous notes] (see figs [16–17]). Another tray holding the roasted seeds is near by, and from it she takes a small quantity and puts it in the mar and rapidly grinds the seed into a meal, dextrously separating the finer from the coarser and unground seeds, and at the same time pushing the meal thus separated over the edge of the stone into the tray. Sometimes a little child sits by and slowly feeds this mill with a little horn dipper, while the woman works away singing merrily, or scolding her lord or screaming her orders to the household. Sometimes the meal is eaten without further preparation. In such a case, the tray is placed in the camp where the household gather about it, each one helping himself by taking up a small pinch with his thumb and two fingers and deftly tossing it into his mouth. Mark, I say "tossed into his mouth" for it is quite rare that such food is placed there, as it is thrown in with a jerk.¹⁰

At other times the meal is cooked in a kind of mush, for which purpose it is placed in a basket jar, and boiled with hot stones, in which form it is usually eaten with horn spoons, without waiting for it to be cooled. It never ceased to be a matter of astonishment to me to see how this hot boiling mush could be eaten, without producing any signs of pain from burning or scalding, which seemed to be inevitable.

Still another method not in very common use, is to make this meal into a kind of cake and bake it in the ashes.

(Follow with description of seeds) [Powell's note, section not found in collection.]

There is a species of plant in this country known as Spanish Bayonet, or Soap Plant, which grows very abundantly on the plains. It bears a fruit much resembling the paw-paw of Kentucky and is quite as rich. It is often eaten raw or roasted in the ashes. It is also gathered in large quantities and crushed with the mealing stones and pressed into large lumps or rolls, or sometimes into large bars like huge plugs of tobacco and then dried and kept for future use.

A species of cactus (opuntia) is very abundant in some parts of the country and it bears a beautiful crimson apple; very juicy and quite luscious. The fruit is beset with minute spines which are barbed. In gathering this fruit great pains are taken to divest them of their armiture [sic], and a little brush is made of a bundle of wire grass for this purpose. When the spines are carefully brushed off the fruit is gathered into a basket and carried into camp where the juice is expressed from the pulp which is afterwards formed into rolls or large lumps and sometimes dried for winter use.

Raspberries, Strawberries and Buffalo berries are gathered and eated raw, or sometimes the juice is expressed for wine, and the pulp is made into cakes. At other times these fruits are ground with the seeds so that the meal is formed into a kind of paste which is eaten without being further cooked.

Again these berries are boiled with mush, making a favorite dish.



FIGURE 14.—"Women Seed Gatherers" Kaibab Paiute, Kaibab Plateau, northern Arizona. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

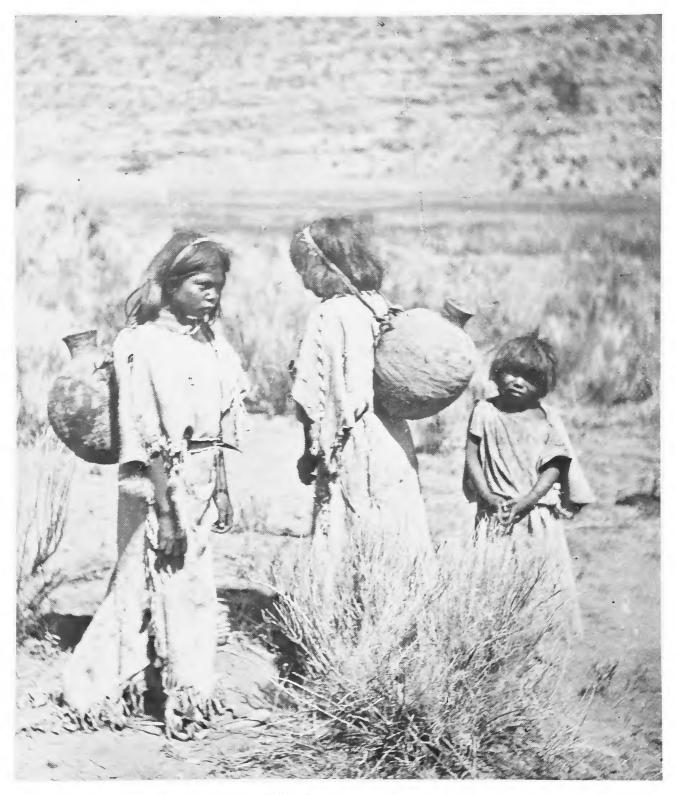


FIGURE 15.—Women carrying water; Kaibab Paiute, Kaibab Plateau, northern Arizona. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)



FIGURE 16.—Women grinding seeds; Kaibab Paiute, Kaibab Plateau, northern Arizona. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)



FIGURE 17.—Kaibab Paiute family; woman grinding seeds. Kaibab Plateau, northern Arizona. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

The berries of the rose bush and cedar tree are roasted and ground and usually mixed with their meal.

Squashes are sometimes cut up and boiled with their vegetables or meats, but usually they are roasted in the fire. Great quantities of them are cut into strips and dried and then bound into bundles and cached for winter.

The mesquelle is a very important article in the food of these people (botanical name [Agave utahensis]). The Indian name for this plant is Yant. The season in which it is found is one of great scarcity, for it usually formed in the spring, and the regions where it is found in abundance are often called Ta-mun Ka-ni'-ga.

The plant has a fleshy stalk or crown, from which

spring a number of bayonet shaped leaves and from the lower part of the stalk, fine roots penetrate the ground. A large seed stalk rises from the centre of the crown, the last year of the life of the plant, which derives its chief nourishment from the store of material previously prepared in the crown. Early in the spring, before this plant starts its growth, this stalk is very rich, and it is then when it is gathered for food. The older the plant is before the stalk is started, the richer it will be found, but after the stalk is grown it is no longer valued.

The plant is gathered by taking a sharp stick and driving it down with a large stone through the crown, and then the mesquelle is wrenched from the ground, and whilst it is yet on the stalk the bayonet leaves and rootlets are trimmed off. When five or six crowns

are thus gathered on one stick they are carried into camp. There they are roasted in the ashes. When roasted the whole is composed of a treacle-like substance held together by a great number of fibres. They are placed on trays and cut into strips and the saccharine material is sucked out. I once heard a white man say that this way of eating the mesquelle was very much like sucking molasses with a straw broom.

This food is considered a very great luxury by the Indians, and the time of gathering the *yant* is a season of great festivity. In early spring they repair to the region where it is found in abundance, and collected in great quantities. Many bushels are sometimes brought into camp by the tribe in a single day. While the women are collecting the plant the men dig a pit, and in it they build a large fire and the pit is kept full of live coals and hot ashes. Just at daybreak these embers are raked out to the sides so as to form a deep hollow in the centre and into this the crowns are thrown and covered with the coals and ashes. Stones which have been previously heated around the fire are then thrown over them, and the loose dry earth about the fire is piled over all. All this is done with some ceremony. Here the plants are allowed to remain for twenty-four hours. From time to time a woman will thrust a stick into the mound and stir it up a little as if to give vent to gases that may have generated within. At dawn the next morning the yant is ready for use and the little tribe gathers in a circle around the heap and sings the yant song and dances the yant dance, which lasts for an hour or more. Then the pit is opened and they have a great feast. The dancing and singing and feasting is continued until the whole pit is exhausted, and another collection is then made.

Old camps in these regions are everywhere marked by these pits filled with embers.

The fleshy stalks of several species of cactus and especially the leaf-shaped stalks of the *opuntia* are often roasted in the coals or boiled for food.

The bulbs of the wild potato (botanical name [probably Oreogenia linearifolia, called wiču'na'a in Paiute]) and roots of the Yampa, the wild onion, a species of iris, a species of yucca or spanish bayonet and other plants are used as food being prepared by boiling or roasting, and the leaves of various weeds are used as greens, being boiled with meat.

In the spring of the year when the sap of the pine trees begins to flow between the bark and the harder wood there appears a mucilaginous substance which is destined to form an additional growth to the tree. This material is very sweet and probably affords much nourishment, and this being a season when food is unusually scarce among the Indians they often resort to this store to eke out a scanty subsistence. An

incision is made through the bark in a ring around the tree a little higher than the collector's head and another near the ground, then the intervening bark is stripped off and from the inside a mucilaginous substance is scraped and eaten. Sometimes the collector carries slabs of the bark into camp. In one or two instances I have known it to be mixed with the seeds and meal in preparing mush.

From the common reed of that country there exudes a saccharine juice which forms in little pasty drops around the joints. This is popularly known as honeydew. The Indian name of the plant is Pa-gump, literally water tube. Honey-dew they call Pa-gump pai-av. Pai-av means sweet, which word is also used for the name of sugar. These roots in certain seasons when honey-dew is abundant, are gathered in large quantities and beaten with flails and the little drops of pa-gump pai-av collected, and are considered a very great delicacy.¹¹

ANIMAL FOOD

The flesh of the grizzly bear is esteemed very highly, and the hunter who succeeds in killing one is considered a great hero. They are now killed by fire arms but the Indians aver that they were formerly killed with arrows, and they tell many stories of the prowess of their fore-fathers in attacking and killing these huge animals. It seems that all the men of the tribe turned out on such occasions.

The flesh of the elk, antelope, mule deer, mountain sheep, beaver, otter, three or four species of rabbits, badger, prairie dog, porcupine, and some other animals are deemed to be good food. The wolf, fox, swift, mountain lion, wild cat and others are eaten only in times of great scarcity but when very hungry the Indian will refuse no kind of meat.

The Indian as a hunter exhibits great patience and his success is due chiefly to this characteristic. He walks in a crouching attitude through the woods or over the plains with almost noiseless step. His practiced eye discovers the tracks or sees an animal at a great distance, and when the game is discovered he will walk around for a long distance to get in such a position that the deer will be to the windward. Great care is taken to crawl upon the deer so as not to frighten him, and for this purpose an Indian will often crawl upon the ground many hundred yards so managing that the little trees and bushes even, or the inequalities of the ground, will cover his approach.

He never discharges his gun or shoots an arrow from a distance, but if the deer occupies some position so that he cannot get quite near enough to him without exposing himself he will lie down and gently wait until his position is changed, even though it may be necessary to wait in such a place for hours.

When any large game is killed it is sometimes skinned, dressed, cut into pieces, and hung up on a tree, the hunter himself rarely carrying but a portion into camp. This is done very quickly and the Indian proceeds on the hunt. When he returns to camp, as he usually does without game he seems to be able to describe on which [tree] it is cached in such a way that the woman can go to it unerringly.

When a party goes out to hunt in company he who may be successful in killing the game is entitled to the skin but the flesh is divided equally among all the people. When it is brought into camp, the successful hunter himself cuts up the game and sends the several portions to those persons to whom it should be given.

Clubs, javelins, sling stones, and arrows were formerly used by the Indians in the hunt, but all these articles except the bow and arrow are now superceded by fire arms. They still use a small stick like a cane with a curved handle for the purpose of pulling rabbits from their burroughs.

The sage plants of the territory inhabited by the Utes are the homes of vast numbers of rabbits, and they have means by which a great many of these are caught. They form a very important article of food and their skins are made into robes. The fibres of two or three species of plants are twisted into cords and with these cords large nets are made, something like a fishing seine about three feet wide and from four to six hundred yards in length. Often a number of such nets are used together. They are placed so as to enclose a semicircular piece of ground, the whole length of the combined nets often being more than half a mile. Wings of brush are then extended on either side, and the whole tribe, men, women and children, turn out and surround a large space, probably several square miles, and advance concentrically toward the net beating the bushes and shouting and screaming. The rabbits are started up and they shoot at them with arrows, killing one now and then, and driving the remainder into the net where they are entangled and shot. From two or three to twenty rabbits may be caught at one drive in this way. The owner of a section of net is entitled to the skin of the rabbit caught in his portion, but the meat is divided among all the families of the tribe.

Another little net is used. [It is] sack-like in form with its mouth pinned or staked over the burrough of the rabbit, which on coming out is entangled in the meshes of the snare.

In seasons of the year when the skins of these rabbits are comparatively worthless for clothing, the flesh is prepared for eating by throwing the rabbit on the fire without removing the entrails or taking off the skin. The fur is soon burned off and when the body is fairly warmed through it is ready to be eaten. It is then opened and the entrails taken out. The intestines are emptied of their contents by taking the long gut between the fingers which are tightly compressed. The paunch is cut open and turned inside out. They are then put on the fire and roasted to a crisp and are considered the most desirable part of the animal except, perhaps, the brain.

The blood of all animals is carefully preserved, being often boiled with the mush, or roasted after coagulation. When it is not deemed desirable to preserve the skin for other purposes it also is eaten.

Of larger animals, great pains are taken to break open the bones containing marrow which is highly esteemed.

Lizards are used for food in seasons of scarcity. They are killed by throwing stones or clubs at them, or are shot with arrows. Many are caught with hooks which are used to pull them from the crevices in the rocks.

The region inhabited by the Utes swarms with these reptiles and in warm seasons they may be caught in great numbers. Sometimes they are collected for winter use, and for this purpose they are arranged in long strings by hooking the tail of one into the mouth of another. Then the strings are hung up on the branches of trees to dry, and when thoroughly dried they are laid away in this form or ground with mealing stones and preserved as flour.

Horned toads (species rhynomosa [sic; Phrynosoma spp.]) are sometimes used in the same way but only in cases of great want. Turtles are usually cut out of their shells which last are used for bowls. The flesh is then bound with the inner bark of the cedar and toasted in the ashes, or sometimes boiled.

I am told by the Indians that snakes are sometimes used for food but I have never witnessed it myself.

Grasshoppers and crickets form a very important part of the food of these people. Soon after they are fledged and before their wings are sufficiently developed for them to fly, or later in the season when they are chilled with cold, great quantities are collected by sweeping them up with brush brooms, or they are driven into pits, by beating the ground with sticks. When thus collected they are roasted in trays like seeds and ground into meal and eaten as mush or cakes. Another method of preparing them is to roast great quantities of them in pits filled with embers and hot ashes, much in the same manner as yant is prepared for consumption. When these insects are abundant, the season is one of many festivities. When prepared in this way these insects are considered very great delicacies.

Earth worms gathered in the same way and treated as lizards are very often dried for winter use. 12

Birds eggs are eaten wherever found and if incubation is nearly complete they are much preferred.

The Indian is very fond of a general stew. Into this he will often put seeds, fruit, meat, various kinds of worms, insects, lizards, toads, and any thing else that may have been collected during the day, and the greater the variety the more thoroughly is the stew relished.

It will thus be seen that these people have a very great variety of food, but it must not be understood that he has any such variety at a single meal. In fact a meal is usually made of one variety only which is eaten in great quantities.

Their regular time for partaking of their meals is early in the morning and about dusk in the evening. The provision for the morning meal is usually made over night. On rising in the morning they first listen to a short harangue from the chief and then at once proceed to eat.

If at any time during the day an Indian may be hungry he helps himself to whatever may be found and very often members of the tribe or strangers who may be present will gather around the camp fire of the chief or some principal man who may be well supplied and they will all feast until late in the night, gorging themselves with food in the most disgusting manner.

The Indian can save food for future use only by caching it. As long as it is in camp it is common property, or at least it would be considered very ill mannered indeed to not offer a portion of it to any one who might be destitute.

A cache is a hiding or storing away of any articles of value which may be used at some future time. When the season for gathering seeds is passed many of the baskets used for this purpose are thus placed away to be ready for next year, but stores of food are the principal objects thus temporarily put away. I have observed two methods of making caches; one was to dig a hole in the ground, and in it place the articles to be preserved. It was then covered with stones, and sand raked over the top. Then a fire is built over this and kept up perhaps for two or three days which serves a double purpose first to hide all evidences that might otherwise have appeared to indicate the position of the cache, to persons who might be passing, and second, which is the principal cause as asserted by the Utes, to destroy the odor by which wolves or other animals might be attracted to the spot.

Many caches are made in caves and crevices, which are everywhere to be found in this region of cañons and cliffs, the seeds or other articles being placed in baskets or sacks, and sometimes covered with bast of the cedar, and over the whole a huge pile of stones is placed.

It should be remembered that this climate is exceedingly arid, and if these caches are properly secured from rain they remain permanently dry. I once discovered a basket in a little cave in Still Water Cañon, a few miles above the junction of the Grand and Green [rivers] made by a people who inhabited this same region of country at a period anterior to its occupation by the present races, a people who had fixed homes, and although it afterwards crumbled to pieces, due to rough usage in packing, when it was found it was quite entire, without mould or perceptible decay. I am inclined to believe that it had laid in the cave many centuries.

A cache in the rocks or cave is called *To-go'-i*. A cache in the ground is called *U-rai'-go-i*.

The people of the same tribe never disturb a cache belonging to one of their own number although it seems that no pains are taken to conceal their situation, but they are probably so thoroughly hidden, others would rarely discover them.

Most of the tribes of Pai Utes still continue to cultivate the soil to a greater or lesser extent, raising ka-mout, corn, and squashes. The little patches of ground selected for this purpose are situated in the vicinity of springs which are utilized for purposes of irrigation. Corn is planted sometimes in the sand eighteen or twenty inches deep; two or three seeds are planted in a hole, and when the plants come up, they branch just below the ground, so that there are usually fifteen or twenty stalks and each one will often bear a small ear of corn. After planting no further attention is given to any of the crops until they are harvested.¹³

Doubtless in former years before the introduction of fire arms, all the Indians paid much more attention to this mode of gaining a subsistence. An old man told me this and mourned greatly the degeneracy of his people and affirmed that they were much more prosperous and happy in the old days when they lived quietly and cultivated the soil and had renowned chiefs and many great warriers.

[INTOXICANTS]

I have before mentioned that the Indians made wine of the cactus apples. For this purpose they are gathered in great quantities. When the women have brought in perhaps a dozen bushels, a large flat stone or slab is selected, and in this a little groove is etched; handfulls of fruit are placed upon it, and the juice is expressed by a grinding motion. The wine is collected in basket jars and sometimes preserved for a length of time until it has fermented.

A wine is made of mesquelle and raspberries and raspberries and strawberries in the same way but these

latter in small quantities only. As long as it lasts an Indian is very hospitable with his jug of wine and has many revels during the long pleasant evenings of autumn.

The seeds of the Stramonium [Datura] are chewed and sometimes eaten and produces intoxication. From the two or three instances which I have noticed this intoxication is a wild delirium. A person under this influence is called by the Indians a mong ai'kunt or lost man, and they use the same term in respect to a person who is drunk with whisky.

Two plants are used for smoking, one called by the Indians Tsaw-wap (botanical name [Nicotiana attenuata, sawak*a'api in Southern Paiute]) and the other Ta-ma-nump (botanical name [unidentified, but probably Mansanita]). Either of these plants may be used separately or they may be mixed.

Their pipes are elsewhere discussed.

GOVERNMENT

[MS 830]

I shall use the word Tribe to designate any number of Indians that acknowledge the authority of one head or chief and who usually encamp together. Among the Ute such tribes are not permanent organizations. Any man of influence may become a chief and gather about him a greater or lesser number of adherents who follow him in his travels and submit to a greater or lesser extent to his authority, so a tribe for very trivial reasons may be divided into two or more. It is the case among all the Ute with whom I have become acquainted, that a number of tribes recognize a common head. [For example,] White River Ute, as they are known to the Indian Department, being those tribes which receive their annuities at the White River Agency, were, when I knew them in the winter of 1868 and 69, divided into three tribes. One tribe recognized Co-lo-row as their chief, another recognized Tsok-wi-outs, and the third Douglass.

The body known as the Uinta Indians were composed of two tribes, one recognizing *Tav-wi* as their chief, the other *Antiro* [Figure 18]. There was another band usually called Red Lake Ute and sometimes *Shib-e-ritches* that held their allegiance to Black Hawk, or as he was known in Indian language, *Nu-ints*, but all of these tribes recognized a common allegiance to *Tsow-wi-ats*.

A collection of tribes acknowledging allegiance to a head chief, I shall designate as a nation and a collection of nations speaking a common language though differing somewhat in dialect I shall call a family of nations. All of the Utes in central and southern Utah, and most of those in northern Arizona are now

organized into 15 or 20 tribes recognizing Ta-gu or Coal Creek John as principal chief. Of these tribes, I have become well acquainted with the following. The Ta-gon Utes, perhaps the largest tribe of this nation, of which Ta-gu is the immediate or tribal chief; the Un-ka-ka-ni-guts of Long Valley the chief of whom is Chong; the Kaibabbits—chief Chu-ar-ru-um-peak, Sheavivits, chief Kwi-tous. U-ainuints, chief Running Water. 14

Each tribe usually has an Executive Chief, and a chief of the Council, and sometimes a War Chief though usually the War Chief and Executive Chief are one. The Executive Chief directs the march in the moving of the tribe from place to place, and to a greater or lesser extent organizes the hunting parties. It is often deemed wise to split up the tribe temporarily into two or more parts for greater success in hunting or for the purpose of extending over greater region of country where seeds, fruits or berries are somewhat scarce, and there are usually in each tribe several sub-chiefs who are expected to take charge of such subtribes.

The Executive Chief, if of great influence, may be governed only to a very limited extent by the Council, but usually this chief only executes the will of the leading men of the tribe. All questions of importance are submitted to the Council. This is composed of the principal men of the tribe; they gather about the camp fire of the chief and discuss such questions as what place they had better move to next, or whether the tribes shall engage in hunting, or collecting seeds, or whether it would be well for a few of the party to take out such peltries as they may have to some peltry store to exchange for such articles as they may need. Usually such questions are discussed very informally, and having heard the opinions of such persons as may wish to express them, the chief gives his ideas and this is considered the decision. Should any number of them consider themselves aggrieved by such decision they go off from the tribe and form a new one. This however is very rare. When the tribes split at all it is usually at the death of the chief. If the question to be discussed is considered of grave importance or involves subjects in which other tribes are interested, the Council [chief] presides that is he is chief of the smoking ceremonies and opens the discussion by expressing his own opinions, and in such cases his opinions have much more weight than those of the Executive Chief. (I will hereafter describe the Council.)

The chief of the Council is especially charged with the teaching of the mythology and he usually harangues the people about their duties, labors, or morals every morning commencing at dawn.

The War Chief is some man who has signalized

himself in battle and often has no authority, though revered for his bravery and prowess. But if he is also considered a man of good judgment he is expected to lead the braves in battle, to plan an attack or defense.

The power which holds the people together is derived from two sources, first the influence of able men, and second, a spirit of obedience which is inculcated with great care, especially by the chief of the Council; he often harangues the people on this subject and cites the authority of their mythology to substantiate his arguments. The elder people constantly inculcate habits of obedience in the younger. An obedience to the Council and chief is deemed to be a great virtue. I cannot state this fact in a light stronger than the facts warrant. Among the Indians there are no police officers, no written laws, no courts of justice in any such sense as would be understood in civilized communities, but a profound sense of the duty of obedience to leaders and superiors exists. When a tribe has for its chief a man of ability, his authority is very great and he may with impunity take life at his will. With a tribe which has not had its organization demoralized by contact with the Whites, no Indian would think of taking a journey or going on a hunt or do any other important act without [the assent of] his chief. But any Indian or number of Indians may at any time, if he becomes dissatisfied with his chief or tribe, leave it and join another. As far as I am able to discover, such action is never resented.

MORNING ADDRESS

[MS 830; title was supplied by Hewitt]

At dawn every morning the chief of the Council calls on all the people to attend to his words and he gives them some good advice. Perhaps there has been some quarreling or bad feelings in the camp and he exhorts them to be friends, and cites the actions of the ancients to give point to what he may say. Or he directs them what they should do for that day—to gather seeds perchance, or fruits, or hunt, still enforcing what he may say by reference to the history of the ancients, While he is thus haranguing the people in a cant tone they sit by their own fire and listen very attentively but do not collect in a body. Perhaps you may notice at such a time an old man or woman will call the attention of younger persons and tell them to listen, that "the talk is good."

COURTSHIP AND MARRIAGE

[MS 798 cf. MS 1795, No. 4, p. 10]

There are two methods of marriage. One is to steal the maiden and the other is to fight for her. Even

if the maiden and all her friends are willing there is always a semblance of disapproval and so it is necescessary that the girl should be taken by one of three methods. There are two words for marriage, one signifying pulling, the other conquering.

The fighting occurs when there are rivals.

Two men desire the same girl, and it is arranged that they shall determine the matter by wager or battle.

Each party enlists a number of his friends and they meet at some appointed place, perhaps in [illegible] and have a feast and dance. Then one of the suitors walks out into the plain and in boastful language challenges his rival, ending with the expression,

A-near, ti-tik-a-nump-kwaik-ai-ger "Fighting is the tool by which I gain my living, I tell you!"

Then the rival steps forth boasting of his prowess, and of that of his friends and ending with the same expression A-near-ti-tik-a-nump-kwaik-ai-ger. "Fighting is the tool by which I gain my living I tell you!" and the combat commences.

No weapons are allowed and when either champion falls not another blow must be struck, but the conqueror immediately repeats his challenge, and another champion enters the ring, and so the fighting is continued until one or the other of the parties is conquered. Fair dealing in these contests is always inculcated, but it often happens that in the heat of the contest one or the other of the party does something which is considered against the rules and a general fight in terrible earnest ensues.

One of the parties may attempt to seize the girl and carry her off, and they pull and drag her about, often treating her most shamefully, and sometimes to make a final settlement of the difficulty someone plunges a knife into her heart.

The girls are invariably married very young, and when the elder sister is married, and she is always taken first, the husband is entitled to all the sisters as they grow up and come to a marriageable age. But the oldest son is also married first, and all his brothers as they come to a marriageable age are also entitled to his wives, so that a family of boys marries a family of girls, but usually a division of the girls is made among the boys, though this is not always the case. Still as they come up, he may have to fight for them, and may be willing to relinquish them without a fight, but such is not usually the case.

Polygamy is still farther practiced among them as the women who are captured in their wars are taken by their conquerors as wives and are treated as slaves.



Figure 18.—Antero's Encampment, Uintah Basin. (J. K. Hillers photograph, probably 1874; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

HOME

[MS 830]

The Ute name for his home is Kan-ne-ga or Kar-rega, usually contracted to Kan, the word meaning a sitting or staying place. The northern Utes have tents [Figures 18–19]; the material of which these are made-canvas-is now furnished by the Government, but formerly they made their tents of Elk skins. These tents will hereafter be more fully described. Those tribes which inhabit southern Utah and northern Arizona live in bivouac. Their only shelter is made of boughs and bark, a very imperfect protection against storms [Figures 12, 16, 20-22]. A few boughs of the cedar, and perhaps bushes of the sage or other herbaceous plants will be thrown up so as to form a semicircular bank of brush under the overhanging branches of a low tree. In the centre of this a fire is placed. In cold weather the family will crowd about the fire, and sleep at night in a common huddle or pile.

The camp-ground is generally selected in the vicinity of a spring or stream of water and in a grove which furnishes partial protection from storms and affords fire-wood in abundance. There will be ten, twenty, thirty or forty families in the tribe, and each one will have its bivouac under the trees. In very cold weather the inner bark, (a kind of bast) of the cedar, which can easily be gathered in great quantities, will be placed on the outside of the bank of brush and piled in the limbs of the tree overhead so as to form a roof, an imperfect shelter from the rain. The site of the camp is never selected in low ground. They usually prefer a position on the sides of the hill or mountain, and they will carry water many hundred yards rather than camp in the low ground among the willows.

In the cliffs found everywhere in this country, there are many half-dome shaped cavities or shallow caves, and sometimes in the inclement season the Indians repair to these for shelter. But they consider such places unhealthy, or rather a great many of them are supposed to be the home of spirits, and they have many legends concerning them. Many are held in such supersititious awe that they never enter or approach them; still there are a few that I have seen occupied. They call these hollows in the rock Tounkan or stone houses. It is very rare that a site for a camp is occupied a second time and though they all go again year after year to camp near the same spring or small stream they invariably seek a new site for their bivouacs each time. When they leave a camp their bivouacs are not destroyed and so on coming to a customary camping place of the Utes, it gives the appearance of having been occupied by a very large tribe, and persons are easily led to suppose that

thousands have been encamped there when in fact perhaps a small tribe of a dozen families have been the only persons who have occupied the ground for many years.

In camp an Indian never builds a large fire; he prefers to sit very close to a small one and expresses great contempt for the white man who builds his fire so large that the blaze and smoke keep him back in the cold.

TREATMENT OF THE SICK

[MS 830]

The Utes do not understand a disease to be a condition or state of the body, but to be an entity, a something which takes possession of the person to do him evil. Knowing this, it will not seem so strange that these people use no remedial agencies or medicines. This is true at least as far as I have been able to discover. Their treatment of the sick consists of exorcisms to drive away the evil being which is supposed to have taken possession of the person. But there is one habit among the Northern Utes, which has been probably derived from other Indians, that seemed, when I first discovered it, to have been an exception to this rule. They are in the habit of steaming and sweating for the purpose of curing colds. Their method of doing this is as follows. They build a shelter of boughs which may sometimes be covered with a blanket or robe. Water heated in a vessel with hot rocks is placed between the feet of the patient who sits under this shelter, and a blanket is thrown around him so as to cover the person and the vessel of water. In this way he is thoroughly steamed, sometimes remaining from one to two hours, while an attendant from time to time changes the hot rocks in the vessel of water. I have myself observed this treatment frequently but I am told by others who have witnessed the practice that sometimes the person after having been steamed will plunge into cold water. This may or may not be so.

On talking with the Indians themselves concerning this custom I find that they suppose it to be a very efficacious method of driving away certain evil spirits and I have noticed that they usually invest it with ceremonies—smoking, incantations etc. Still another way of driving away these beings is to scarify the back, sides, arms and legs of the patient with sharp flints. [The] Sut-kwi Tow-ats, or Medicine Man is the operator in such cases, [but] sometimes has assistants make these rude incisions while a circle of Indians are employed in incantations. It is an interesting fact that although these Indians are usually supplied with knives, I have never seen them used for this purpose. But, in three or four cases that I have witnessed, flints



Figure 19.—"Home of Ta-vah'-puts, Head Chief of the Uintah Ute," Uintah Basin. (J. K. Hillers photograph, probably 1874; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

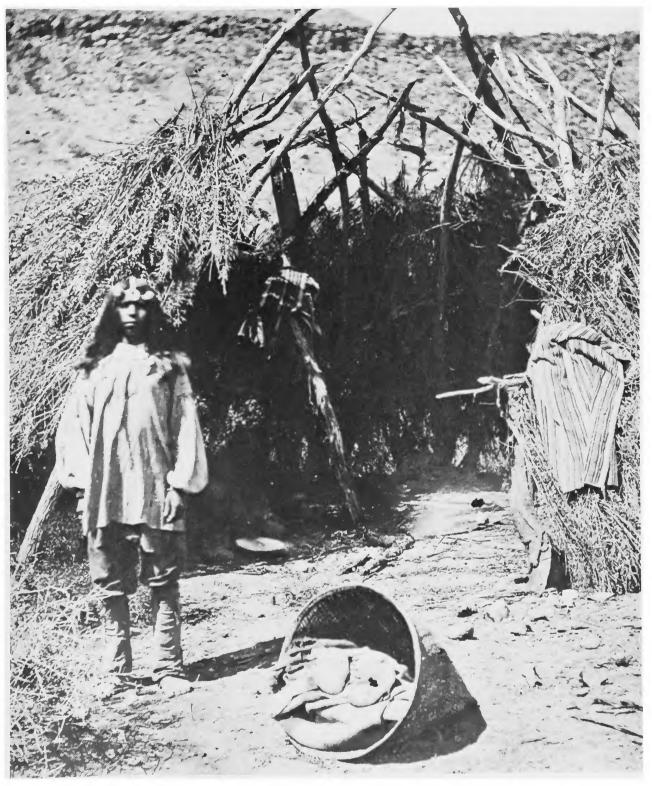


Figure 20.—"The Home of Ta-peats." Vicinity of St. George, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)



FIGURE 21.—"Summer Home Under a Cedar Tree." Chuarumpeak (second from left) and his family. Probably near Kanab, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

were used and I have been told that a common knife would be of no avail in these cases, but the instrument must be of a peculiar kind of stone called by the Utes *To-pi*, or black knife. (This is a knife made of Obsidian.)

There is still another method by which the patient is tortured, and that is by burning. Live coals are placed upon the flesh, and the Medicine Man keeps them aglow by fanning them with his breath until a fearful sore is made, and then new coals are placed in a fresh place until quite a number of blisters have been formed. Usually these sores are made from the neck down the central line of the back for the whole length of the body, and ten or twenty such blisters are formed. In other cases where the disease seems to be very obstinate, such blisters are seared from the shoulder down [the] outside of the arm to the hand, four or five inches apart on both arms, and on both legs from the hip to the ankle. In obstinate cases of chronic disease such blisters will be burned again and again, and in healing they will be covered by a patch, an inch or more in diameter, and thickened skin forming a very hard callosity. The Indians will often exhibit these and show much pride in boasting of the fortitude with which they bore these cruelties.

There are still other methods of driving away these evil beings as by jumping upon the patient or pressing upon his stomach with the knee or beating him with clubs. All these tortures are accompanied by exorcisms composed of incantations, violent gesticulations and other ceremonies, some of which I will now describe. I can do this best perhaps by describing some scene which I have witnessed. In December 1869 [sic. 1868], with a party of fifteen persons, I was encamped on White River in the northern part of Colorado Territory. A band of Ute Indians spent the winter in the vicinity of our camp and visited us almost daily. At one time their tents were but a few hundred vards from our cabins. There was much sickness among them and nights were largely devoted to these exorcisms and incantations, and I frequently went among them for the purpose of witnessing the ceremonies. At first they were rather shy of me and seemed to think my presence not at all desirable, but I took great pains to exhibit no lack of faith in what they were doing and showed great desire to learn, so that they finally came to consider me in the light of a learner and as wishing to become a great Medicine Man, and I took quite an active part in their performances. One cold winter night Douglass, the chief, came to my cabin and invited me to go with him to his tent where, he informed me, there was a young man very sick and that the tribe were assembled for the purpose of driving away the evil spirits. Taking with us two or three companions, we

repaired to a large tent where we found the sick man lying by a fire and twenty or thirty Indian men and women gathered in a circle around the fire inside of the tent. We went in with Douglass and all took places in the ring. Soon the Medicine Man came in. Before his arrival there was much laughing and talking as is usual about an Indian camp fire, but as the old Sut-kwi Tow-ats approached all converstaion was hushed and he was recieved in profound silence. He brought with him a pipe and a bundle of small sticks. about a dozen in number, each one of which was painted in spots and stripes of vermillion. These he placed in a circle about the fire, sticking them in the ground so that they would stand up. Then he filled his pipe, and taking one of the sticks, held it in the fire until it was ablaze and with it lighted his pipe. Then extinguishing the brand, [he] placed it in the ground in its original position. After taking half a dozen whiffs he handed the pipe to Douglass, who also puffed it for a few moments and then handed it to me, and after I had smoked I passed it to the person on my left, and so the pipe went around the circle. From time to time as the pipe was exhausted, it was refilled by the Medicine Man and lighted with one of the painted sticks. In all these ceremonial smokes great care is taken that the pipe shall pass around from right to left or "in the direction in which the sun travels" as it is explained by the Indians. In this way the smoking continued for about half an hour, and during all that time complete silence was observed. During the progress of this smoking ceremony each person went to the fire, took a little ashes in his hand and with it rubbed his belly vigorously, then resumed his place in the circle. Then the pipe was laid down by the fire, the Medicine Man stretched himself upon the ground, the crown of his head against the crown of the patient and his feet extended in an opposite direction. When he had fairly placed himself in this way he set up the most horrible howling, which was continued for a few moments, when he rose again and commenced a chant. At that time I was not sufficiently acquainted with the language to understand the words of this chant, except that I found out the meaning of one clause which was often repeated, "Go up the cañon" "Go up the cañon." The men and women in the circle all took up this chant and repeated it again and again in a monotonous way for more than a half hour, but as soon as they were able to carry the chant without their leader, he commenced a chant of his own, or rather a series of howlings. His language I could not understandpossibly it was no language. While howling in this way he extended his arms over his head, then, swaying his body in great contortions, leaped into the air, fell upon the ground, and writhed about in the dirt and



FIGURE 22.—Southern Paiute encampment near St. George, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

ashes. Then [he] would spring up again, point his finger out of the tent, [and] make violent gestures as if he was driving some being thence through the door. This he continued, all his motions increasing in vigor, and vehemence becoming greater and still greater, until he was wrought into a state of intense frenzy, and at last he fell down as if exhausted. But in a few minutes more he rose again, filled his pipe and lighted it from one of the painted sticks, and the ceremony of smoking was resumed.

Unlike the first, this ceremony was accompanied by chatting and pleasantries, and it was quite a relief. When the smoking ceased again, the old man started the chant once more. The people forming the ring took it up and then he left them to carry it alone, resuming his violent vocal and physical exercises.

It was curious to look around and see the different feelings exhibited by the different persons. Some of the party seemed to be intensely absorbed in the ceremony, and impressed with the solemnity of the occasion and sang with great unction. But the majority, perhaps, sang very mechanically [and] seemed to think that the whole thing was quite a matter of form.

Three times this smoking and singing was performed with no important variation that I could perceive. the fourth time the old man rolled his patient about on the ground, jumped upon him with his knees, pressed him with his hands, clasped him in his arms with all his power, lifted him up some distance from the ground and set him down again violently and all the time kept up a most hideous screaming. Then he stretched his patient out upon the ground once more at full length, and going to the back of his head, parted his hair and sucked at the skull as if he expected to extract something from the man's head. When this was done he arose, walked to the door of the tent, and extending his hands a little way outside, seemed to blow a something from the palm of his hand which he had previously taken from his own mouth. Then he returned to the tent, walking backwards, but with averted head, and making motions with his hand, the palm turned away from him as if he was forbidding some one to enter, and occasionally turning his face again to the door, shutting his eyes and blowing something back. At the same time all those who were in the circle waved back some imaginary being as if to prevent them from coming into the tent and they also would blow. In like manner he sucked at each of the patient's heels and after apparently extracting something there-from [went] through the same performance, pretending to carry it out doors and blow it away and then pretending to prevent it entering the tent by gesticulations and blowing it back with his mouth, all the persons in the tent joining in this as before. On returning to the tent the third time he filled his mouth with water and set up a gurgling sort of howl, most terrific, swaying his body back and forth and to and fro, leaping into the air, tumbling onto the ground until he seemed to be in a state of utter frenzy. All this time the circle kept up the chant. Then once more he knelt beside the patient, and commenced a process of extracting by suction an evil spirit from the man's navel. Finally he seemed to have it-to have got it into his mouth, and this time he spit it into his hand and carried it out of the tent, his head averted again, and with the other hand dug a little hole in the ground in which he placed the evil spirit and covered it with dirt. This time on returning he exhibited signs of great rejoicing. It was very evident that he had now succeeded in extracting the U-nu'-pits. The general blowing of the mouth and waving back with the hand was taken up by all the people in the tent for a short time. Then the old man took from the fire a hand full of ashes and, standing in the doorway of the tent, scattered the ashes to the wind with an exclamation which I did not understand, each person in the tent following his example. Then the gesturing and blowing were renewed and finally they all sat down once more to a general smoke and chat, and I was now informed that they had had great success.

I took particular note of where this evil spirit was buried and after our smoking was finished and I was ready to return, I sent the men out with directions to raise some kind of noise so as to attract the attention of the Indians and thus give me an opportunity to examine this evil being. In this the men were quite successful and while the attention of the party was elsewhere engaged I exhumed the evil spirit and was greatly surprised to find that it was a little fossil shell found in great abundance in this region of country—an Athyrus subtillita.

Late in the fall of 1872 our camp was at the foot of Mount Trumbull near a water pocket in the basalt known by the Indians as *U-nu-pin Pi-ca-na* or Witches Well.

We had with us six or eight Indians who had built a camp fire of their own a little to one side of the general camp. After supper I was sitting with the Indians about their fire, note book in hand, studying the conjugation of certain verbs. Suddenly the conversation was hushed and the Indians were noticed to gaze out into the darkness in great terror. On my asking the cause of this consternation they beckoned to me to be silent. Soon *Chu-ar-ru-um-peak*, the chief, took his pistol from the holster and discharged it into the air. Another who was armed with a bow and quiver of arrows, shot an arrow into the darkness;

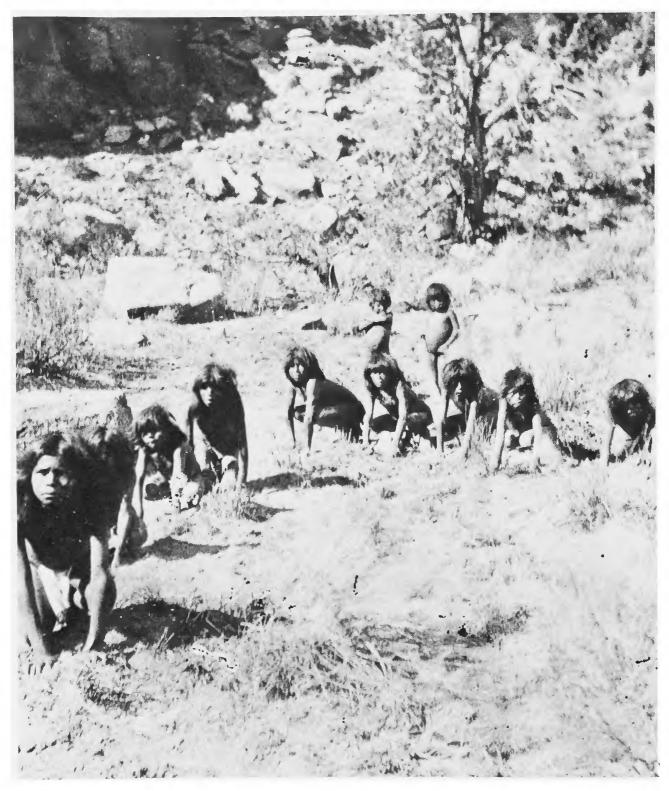


FIGURE 23.—"Game of Wolf and Deer." Probably Kaibab Paiute near Kanab, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

then each one took ashes from the fire scattered them in the wind and puffed from their mouths as if to prevent some one from approaching.

When this was done I asked them the cause of all this and they replied that they had heard an *U-ni'-pits* or evil spirit, and this would keep it away.

This will illustrate many like ceremonies which I have observed. Sometimes I have seen them swing fire-brands over their heads under such circumstances. They consider both fire and ashes as having great avail in driving away these evil beings. A few nights after the above occurrence, while we were still encamped at the same point *Chu-ar-ru-um-peak* complained of a bad head ache, that is "there was an U-nu-pits in his head," he said, and one of the Indians rubbed his head with ashes, filling his hair with the dust. With much gesticulation and blowing he finally succeeded in driving it away, and the chief asserted with all apparent sincerity that the pain had entirely ceased.¹⁵

It should be observed that not only are all pains and diseases referred to these unseen beings but they also attribute ill-success in hunting and many other disasters and troubles to the same influences.

FEAR OF THE INSANE

[MS 830; 1795, NO. 11]

An insane person causes great consternation for they suppose him to be possessed of a very evil spirit. As soon as indications of insanity appear the braver men take counsel about the best means of killing such a person. Sometimes they try to abandon him. He who has the courage to kill such a person very outrageous in his conduct acquires a reputation for great courage.

It should be remembered here that I have never seen an insane Indian.

I have this from the accounts of white men who have lived among the Indians and from conversations I have held with the Indians themselves concerning persons, who from the description given, I have supposed to have been insane.

TREATMENT OF THE AGED

[MS 830]

Aged people are held in a great deal of reverence usually; though I have known instances of their being treated with much cruelty. Very aged women are not found among the Utes for reasons which will hereafter appear. They have a belief that a woman who lives much beyond the period of bearing children will turn into an *U-nu'-pits*, or witch, and will be doomed to live in a snake skin. It is believed better

to die than to meet with such a fate. This is not only the general sentiment prevailing among the people, but great pains are taken to inculcate this belief, and it is quite common for old women to commit suicide, which they do by voluntarily starving. I once saw three old women around a fire in a deserted camp. The other members had left sometime before and these had remained behind for the purpose of dying by starvation [cf. MS 1795, no. 11]. When I rode up to the camp they paid no attention to me but sat gazing into the fire for some time and then each one supporting herself by a staff rose to her feet and they joined in a dance which was a shuffling movement, circling around the fire. This dance was accompanied with a chant as follows: [space left blank in MS 830; MS 798, p. 20 reads:

Ai-ai Ai-ai ai-ai
Ai-ai ai-ai ai-ai
I'van tu'-ni-shump pa-ni-gunt
U-ni-shump uni-shump
I-ai-kwa-vwan i-ai-kwa-vwan

Alas, alas, alas
Alas, alas, alas
Here long enough have I walked the earth
Here long enough have I walked the earth.
Enough, enough
Let me die, let me die.

I did not know what it meant at the time, yet it made a deep impression upon my mind, for the song itself and the circumstances, and whole manner of the women was wild and weird in the extreme. When they had chanted for perhaps half an hour in this way they sat down again, mumbling something which I could not understand, and gazing in the fire. They rose again and danced, and again sat down. At last I rode on, and coming a few days afterwards to where the tribe was encamped, I made inquiry and learned that these women had remained behind for the purpose of dying by starvation and that it was considered by the rest of the tribe as being very meritorious.¹⁶

GAMES AND AMUSEMENTS

[MS 830]

The children amuse themselves with dolls and images made of clay burned in the fire. They often make toy trays and baskets of the same material and also use the inner bark of the young cedar. This bark is cut into little strips or tablets and painted in a rude way to imitate the figures of men, women and children. The boys walk on stilts, shoot with bows and arrows, run races, leap and perform many other athletic feats and sports.

A very common amusement is for one of the fleetest of the boys to personate a deer. He will run on his



FIGURE 24.—"The Game of Kill the Bone (Hi-augu-pi-kai)" or Hand Game. Kaibab Paiute probably near Kanab, Utah. Chuarumpeak in beaded shirt. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)



FIGURE 25.—"The Old Gamblers," near Las Vegas, Nevada. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

hands and feet entirely naked while the other children personate dogs and chase him in the same attitude [Figure 23]. I have observed them play hour after hour at this sport of chasing deer.¹⁷

Another amusement is furnished by the swing which is made of plaited braids of a species of yucca.

In pleasant weather the Indian camp is a scene of constant hilarity among the children [Figure 28] but during the inclement season the children huddle about the fire, coughs are prevalent, their eyes water, noses constantly running and altogether they present an appearance most abject and miserable. The boys and men spend much time in gambling.

(Explain the two methods of gambling, dancing and story telling, shooting at a mark, gesturing and pleasantries.) [Powell's note.]

[MS 798, p. 12 has the following additions:]

Now that the Indians are supplied with horses, racing is a favorite amusement.

They gamble day and night with painted sticks and carved bones [Figures 24–25].

They have many dances, but most of them have one thing in common, i.e. the people dance in a circle, men and women, boys and girls, and little children taking their places in the circle at random. But variety is given to this by changing the step and the music [Figures 26–27].

They have another method of dancing in which the women are formed in a circle and dance in a slow shuffling manner, and the men standing within dance on their toes with their heels turned out and body bent forward leaping high into the air, and as they

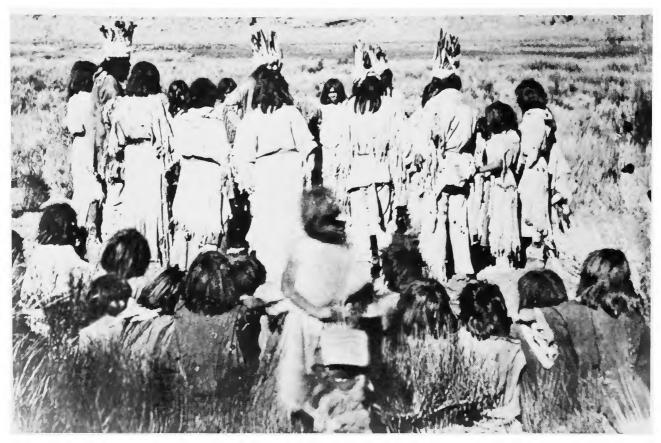


Figure 26.—"Ta-vo-ko-ki Circle Dance, Summer Costume," Kaibab Paiute. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

Figure 27.—"Ta-vo-ko-ki Circle Dance, Winter Costume," Kaibab Paiute. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)





FIGURE 28.—Group of Kaibab Paiute children playing. Kaibab Plateau, northern Arizona. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

leap giving a yell and whirling a musical instrument [probably a *Na-mi-mu-it*, see MS 831-c], which they hold in their hands and which gives out a curious shriek.

The music to which this dance is an accompaniment is:

A-mink-wur-ri-choi A-wi-wi-wi.

Now we dance and Now we whirl it.

FACULTIES

[MS 830]

While we were passing along the road to Tokerville [Toquerville] Chu-ar-ru-um-pik noticed some Indian tracks [on the] side of the road. Pausing a mo-

ment he looked toward me and said, "Three Indians have passed this way this morning going toward Washington¹⁸—an old man, a woman and a boy." I looked for a moment but saw only what appeared to me to be three or four moccasin prints in the sand. "How do you know?" said I. "How can you tell that an old man has passed?" He alighted from his horse, bent down by the tracks and putting his finger upon one said, "This is the old man," then pointing to another "this is his track again, and again." Then calling my attention to the irregularity in the length of the steps he said, "An old man walks so; a Nuints [young man, literally "Indian"] walks with regularity." This was satisfactory to me. "But how do you know a squaw has passed?" "By the shape of the moccasins," replied he. "But how can you distinguish the squaw's from the boy?" "The squaw has followed the trail, and her moccasins are a different shape." We passed along a few rods farther and Chuarrumpik remarked, "Here the boy tried to shoot a chipmunk." "How can you tell"? said I. He called my attention to where the tracks of the boy had left the trail and then showed me how he determined this by the position of the feet when in the act of shooting, or drawing a bow. Anxious to know how he determined that the game was a chipmunk, I said, "No Chuarrumpik, I think it was a rabbit." "Kuch!" said he. "No rabbits here; this is not the place for rabbits; rabbits live down in the brush; chipmunks live here." It was an argument I could not refute.

A few moments after he remarked, "They passed when the sun was there," indicating the place where the sun would be at about 8 o'clock. "How do you know?" said I. "The wind has not blown the sand into the tracks; last night you remember the wind blew; had they passed yesterday their tracks would have been partially filled with sand; had they passed early this morning the rabbits and chipmunks would have trodden in their tracks. Chipmunk goes abroad early in the morning; he is now in his wickiup; the rabbit also." A few minutes more he remarked, "They have gone to Washington for wheat; or rather to glean in the fields." "Why do you think so?" "The Mormons," said he, "at Washington are now cutting their wheat; the Indian corn at Tokerville is not ripe. The Pai Utes have but little to eat; they want wheat very much; I think they have gone to glean in the Mormon fields."19

SPIRITS

[MS 794-a, NO. 44]

The Numas believe in a great number of strange beings who travel the earth, who are rarely or never seen but often heard, and many things are attributed to them.

A mo-go'-av is a spirit which dwells in a man. While the man lives it is said to dwell in his breast and they often speak of a man's spirit as being good or bad, happy or sorrowful, but it is more common to speak of the heart in that way. After a person is dead his spirit is sometimes seen especially in the neighborhood of the place where he is buried.

A *teu-gai* is the spirit or ghost of an old woman. Probably this should be translated as witch (see Treatment of the Aged [p. 61]).

An *u-nu'-pits* is a little being or pygmy. There are supposed to be vast numbers of these everywhere and many things are attributed to them. The whirlwind is said to be made by an angry *u-nu'-pits*. Any strange noise in the forest or among the rocks is at once re-

ferred to as an *u-nu'-pits*. When gas from a burning stick of wood bursts out in a little stream of flame they say an *u-nu'-pits* is lighting a brand. If any article is mysteriously lost they say an *u-un'-pits* has stolen it. It is enjoined upon children not to whistle at night lest an *u-nu'-pits* should fly into their mouth. Many headaches, pains in the stomach, rheumatic pain, and other transient troubles are blamed to these beings.

The pa-o'-ha is half a woman, and half a fish. These beings are said to dwell in lakes. Like the mermaids of the sailors' tales they also have long hair and sing doleful songs.

A pong-a'-pits is the sprite of the spring. It descends into the earth by day but at night it comes up and sits on the water. It hides when grown people come near but lies in wait for little children whom it carries to its home beneath.

The ku'-ni-shuv is a snow white being that lives high up on the mountain and walks about when the peaks are covered with clouds. These beings are said to be very good, and to talk with one is to hear something of great importance.

The tu-mu-ur'-ru-gwai'-tsi-gaip is a being who wanders over the naked rocks. They are supposed to be very old, ugly and wrinkled beings and take great delight in catching unwary, foolish people and they scamper to the brink of some cliff and throw them over to be dashed to pieces against the rocks below.

An u'-ni- $n\bar{u}v$ is a great bird that flies through the heavens—a terrible being that kills and devours a tribe at a time. It can easily carry away a hundred beings on each wing. It is curious to notice that the name resembles that word for thunder (U-nu'-nu-int). It may be the "thunderbird" of the northern Indians but the Numas with whom I have talked do not refer that phenomenon to the u-ni-nuv.

In addition to the beings above mentioned there are yan'-tups, pu-o'-sins, and ti-go'-tu-avs that take posession of people to kill them. These were the diseases to which they were subject before the advent of the White man (see Treatment of Diseases [the Sick] [p. 53]).

The names which I have given are Pai-Ute; their synonyms in the other languages as far as they have been discovered are given in the other vocabularies.

NA-GUN'-TU-WIP THE HOME OF THE DEPARTED SPIRITS

[MS 830]

The land to which the dead go is called Na-guntu- $w\bar{\imath}p$, the people who have gone there, Na-ga-nu-ints. The way to that land is by an underground passage called Tu- $w\bar{\imath}p$ pu-ru'-kwa po.

The ghostly personage hears strange and horrid

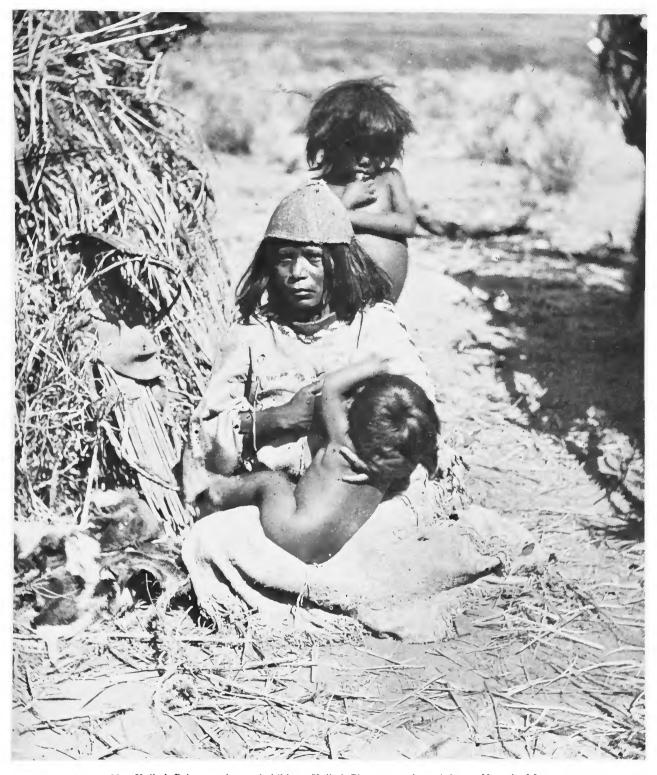


FIGURE 29.—Kaibab Paiute mother and children, Kaibab Plateau, northern Arizona. Note the Museum accession number of the woman's dress (dress is apparently Northern Ute, collected by Powell in 1868 and carried with him to Southern Paiute area in 1873). (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

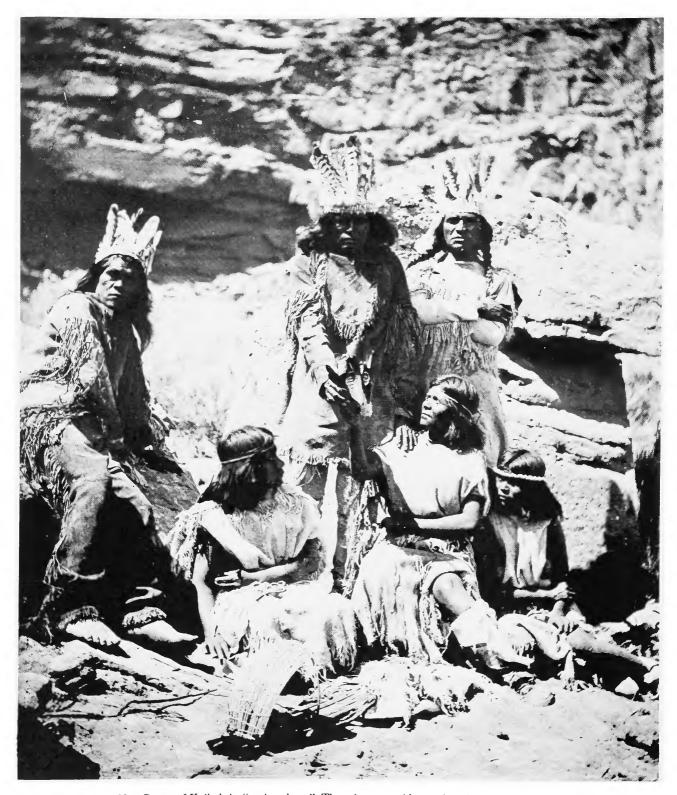


FIGURE 30.—Group of Kaibab in "native dress." There is some evidence that the headdresses were manufactured for the occasion. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

growlings made by unseen beasts as he goes through this gloomy passage; tracks of monster animals are dimly described in the damp sands; monster birds are heard to hoot and scream from the rocks overhead and are faintly seen as they flit from rock to rock. Many, terrified by these horrid sounds and sights, dare not go on but return to wander over the earth as ghosts—cowardly beings despised by gods and men. Only the brave successfully pass this ordeal.

Emerging from the underground passage, the ghostly traveler comes to a great fissure or chasm called the Pa'- $k\bar{u}p$. This must be crossed to reach the beautiful valley. Spanning the chasm there is a narrow bridge called Na-gum'-pa- $s\bar{u}g$. None but the brave dare cross this bridge; this is the last but most fearful trial to the ghostly traveler. On the other side of the chasm stand the daughters of Shin-au'-av who beckon to and encourage the poor frightened ghost to attempt this last great danger. If his courage stands the test they greet his arrival with many and excessive demonstrations of joy.

There is a great range of mountains dividing the Na-gun'-tu-wip. Those who die in battle pass through the land where Shin-au'-av, Kwi'-ats and the hosts of E'-nu-ins-i-gaip dwell, and climb the mountain range which is steep and rugged and set with towers, cliffs and crags, and pass into the land beyond. Over this land Pat'-suts the Bat god presides.

In the beautiful valley on the hither side of the mountains there is no toil; game and fish abound, fruits and seeds are found in abundance. The stores collected when the Na-gu-nu-ints first went to Na-gun'-tu-wīp have never failed. The basket of pine nuts standing in the lodge is always full though the people supply themselves from it when they will; they refresh themselves from the bottle of cactus wine and yet it is ever full. In that land there is no want, no pain, no sorrow. The people are ever engaged in dancing and feasting.

A legend is told of a great and revered chief who lost his beloved wife and mourned his loss unceasingly. In a dream a spirit told him where he could find the entrance to the Tu-wip pu-ru'-kwa po and on it he passed through the darkness; and coming to the Na-gum'-pa-sūg, or bridge over the chasm, the daughters of Shin-au'-av beckoned him on. When he had landed in the beautiful valley he found the hosts of the land engaged in dancing. Shu'-ni-am, the most beautiful of the daughters of Shin-au'-av, stationed him at a point just without the circle of dancers and bade him remain and watch the circling dancers and assured him that he would find his wife; but the circle was so great that he stood all day and all night watching them pass by in their revelry, yet discovered not his beloved. With patience he kept his place,

being assured that *Shu'-ni-am* had told him the truth, and so he stood and watched for another day and night. And he greatly hungered; and *Shu'-ni-am* brought him meat and bread and wine, and refreshed he continued his watch.

After many days that part of the circling dancers in which his wife was engaged came around to where he stood, and seeing her he seized her in his arms and ran back toward the chasm. Coming to the bridge he still heard the sounds of revelry and turned around to get one last look at the glad scenes which he had left and in an instant his beloved vanished. Alas! he had forgotten the injunction of the spirit which came to him in a dream, not to look back lest his mission should be in vain.

Sorrowing he crossed the bridge, passed through the gloomy passage returned to his home in the Valley of the Uinta, and his remaining life was spent in telling of the beauties of the *Na-gun'-tu-wīp*.²⁰

[On the] Mythology of the Numas21

[MS 830]

The Nu-mas believe in an ancient race of people who were the progenitors of all human beings and also of animals, trees and even of the rocks, and they speak of an ancient people, and a species of animals, or plants in the same manner as if they were coordinate. So they have the nation of Nu-mas, the nation of Tai-vus, the nation of bears, the nation of rabbits, and rattlesnakes, the spiders, the pines, the sunflowers, the nation of black flints and many others. Each of these nations had some one progenitor who figures in their mythology. These ancient people were endowed with wonderful attributes, [and] had many strange ways by which they could destroy their enemies. But death was a temporary affair and with curious facility the dead men came to life again. They could transform themselves and return again to their former state; they could communicate in mysterious ways, they were possessed with magical instruments and had very many remarkable qualities. They have no conception of a supreme being or great spirit; in fact it cannot be said that these primary people had moral qualities either superior or inferior to the Numas themselves although some of them were considered to be better than others, some wiser than others, some more powerful than others, but there is no conception of an all-wise being or of a personage of commanding power, or any great chief of evil.

The history of these ancient people is a mixture of contradictions and absurdities. Perhaps it would be better to speak of the stories told by them rather than of their history, for such legends have little connection with each other and it seems impossible, at least



FIGURE 31.—Kaibab Paiute basketmaker. Near Kanab, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)



FIGURE 32.—"The Arrow-maker and His Daughters." Kaibab Paiute near Kanab, Utah. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)



FIGURE 33.—"Grandparents and Grandchild." Kaibab Paiute near Kanab, Utah. Woman on right is probably same person as in Figure 31. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropolological Archives, Bureau of American Ethnology Collection.)

with our present knowledge of the subject, to arrange them in any chronological order. In fact each one might well commence like a nursery story with "Once upon a time."

From these myths they derive the authority for their social and political institutions and a quaint set of rules and aphorisms for daily life. "We do this because the ancients did it." "This is right because the ancients said" so and so. The people are free politically and socially almost beyond the conception of the dreamiest philosopher and yet are in abject slavery to rules and regulations derived from their mythology. No one must whistle after sunset for Shin-au-av taught his son that he must not open his mouth after the sun had gone down, lest the enemies he had killed in battle should know him in the ghost land.

This mythology is also an account of creation, or rather of the origin, of the present order of things, and an explanation of the phenomena of nature as they appear to their simple minds. So they explain the rainbow, the echo, the origin of mountains and all the wonders of the heavens and earth.

The Means by Which this Mythology is Preserved

These fragmentary accounts are taught with great care and preserved with religious fidelity. Listening to such a relation one might suppose that the story was told for sport, but at another time he would discover that the most trivial act of the Indian's life was governed by the requirements of this traditional law, so that what at one moment appears to be a jest, at another is a solemn fact.

At night by the campfire the chief of the council or some venerable man will tell one of these stories, and the elderly men of the band will enjoin especially upon the younger members to take heed of what is said. The chief relates the narrative and, whenever the circumstances are favorable, illustrates by acting a part, imitating the voice or actions of the several animal personages who are supposed to have taken part in the original scene, growling for the bear, chattering for the magpie, scolding for the Canada jay, chirping for the squirrel and hissing for the snake.

Often there is much dialogue when the elders take a part, and they will also assist in the acting. Sometimes a song is introduced in which, perhaps, the whole party will join. Perhaps while the principal actors are doing their parts, some person will interrupt them to comment on the wisdom or folly of such acts or to make some pertinent explanation for the benefit of the younger members of the tribe, and all seem much interested and greatly amused, bursting

forth into loud laughter or screaming with wild delight.

There is usually a great deal of dialogue and much repetition and enumeration of many particulars which I am unable to give, and should I attempt to without the acting and attendant circumstances, the stories would be made exceedingly tedious.

On the Genesis and Demonology of the Numa Tribe of Indians [MS 4024-g(9)]

(Read before Philosophical Society, Washington, D.C. Somewhere late in April or early in May 1874)²²

In a former paper read before this society I stated that there were two general classes of gods recognized by the Numas. Among the nomadic tribes we find animal gods, the progenitors or prototypes of the present species of animals. The sun and moon are gods and they have gone but a step or two beyond this in creating for themselves purely imaginary gods.

Some of the tribes have a god of thunder; still it has animal form; it is a monstrous bird perched on the clouds and its cries are the rolling thunders; its wings are the cloudlets; it soars to earth at times and carries away entire tribes on its back.

Then there is still another god or goddess of which mention should be made here—Si-choam-pa-Ma-so-its, the Old Woman of the Sea, of whom I will have more to say hereafter.

The Pueblo peoples have also animal gods but they are rather of inferior rank; their greater gods are the personified powers and phenomena of nature. Yet sometimes these are represented as having animal forms, huge beasts, wonderful birds, fantastic reptiles, gods whose forms are compounded from beasts, birds, reptiles and man. While in one sense these also might be called animal gods, they are not to be classed with those to which I have given the name above in that they are not the progenitors or prototypes of the present race of animals. For convenience, needing some term, I speak of animal gods and nature gods. I further explained in my last [paper] that there were two stages of worship attending these two stages of mythological creation.

Genesis of the Nomadic Numas

I go on to state the two general methods by which the phenomena of nature are explained. First I will try to give some account of the book of Genesis in the bible of the nomadic tribes and then briefly refer to the Genesis existing in the belief of the Pueblo people. The nomadic tribes seem to accept as original facts or primary concepts that there is a land and sea, an abyss below, and a night above. They have no

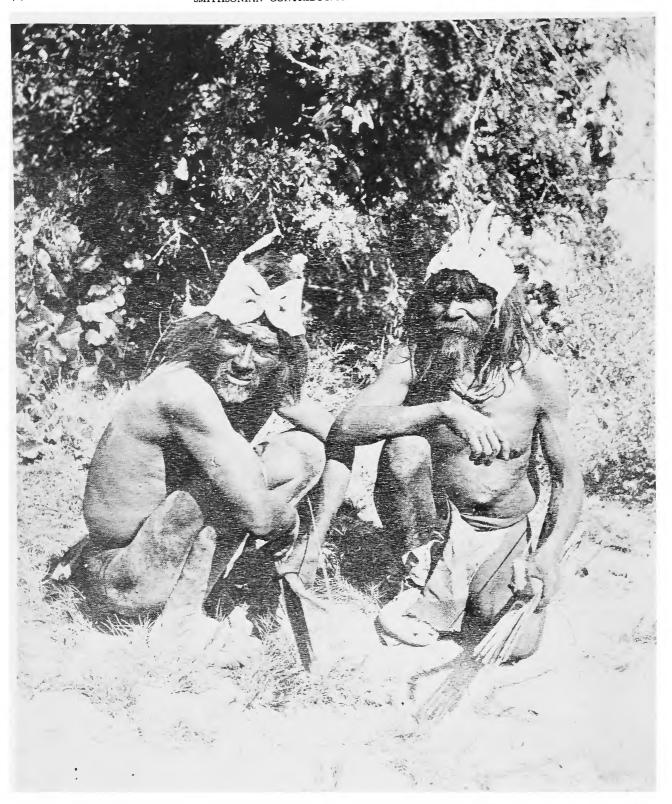


FIGURE 34.—"The Old Men." Las Vegas Paiute, Las Vegas Valley, Nevada. (J. K. Hillers photograph, 1873; Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Collection.)

term for, and seem to have no conception of, the earth as composed of land and sea. The land is a vast surface bounded by lines of cliffs or by the sea; the cliffs are precipitous and he who is so foolhardy as to stand on the brink will lose all control over himself, and will be compelled to cast himself therefrom and will fall into the abyss below. The farther shore of the sea is also a line of cliffs like unto the Kung-war-ru or boundary of the land.

Above is night, and between the land and the sea below, and the night above, there is a great domeshaped space. The firmament is the side of the face or surface of the night. To-gwum is night, both the night of space and the night of time. And just here let me remark that it would be very interesting indeed, had I time to show how curiously the Indian confuses time and space. Pai-av means face, side, or vertical surface; so we have mu-kwe-ni-kunt-pai-av, the face of the cliff or wall; and we also have to-gun-pai-av, the face of the night, meaning the sky or apparent firmament. The edge of the sky rests upon the land and sea or brink of the cliffs, but the brink of the cliffs is so irregular that there are many places where people can fall through. This boundary of land and sea, the lower edge of the side of the night, the horizon, is called kung-war-ru.

They give no account of the origin or making of the sun, but they have a host of mythological stories giving the reason why the sun—a god and a great god who should have a will of his own—is yet compelled to travel by a definite trail along the face of the night. I have found many scores of these stories; they all have certain points in common but vary greatly in details.

Ta-vwoats Has a Fight with the Sun [Ms 794-a, no. 4]²³

Concerning the origin of the moon there seems to be a very great diversity of opinion.

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(Kai-vav-it Story of the Moon) [Ms 794-a, no. 31]
(Pa-vi-o-tso Story of the Moon) [Ms 794-a, no. 9]
(Ute Story of the Moon)
(Origin of the Stars)
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I was greatly puzzled for a long time as to the true character of the Numas belief concerning the stars and it is not usually very well defined but in general terms I would say that the stars are translated personages, either gods or men, from earth to the face of the sky where they are compelled to travel in appointed ways.

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(The Pleiades) [Ms 794-a, no. 46]
(Story of Shuniam) [MS 794-a, no. 46]
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The Numas distinguish between individual stars themselves and the groups of stars or constellations.

Concerning the constellations they have many interesting stories, and while the individual stars are personages, the groups of stars are various personages in attitudes performing various acts, or are spoken of as things without life:

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Orion
Ma-mo-n-na-rat-si-guts
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And these stories of the constellations are considered by them to be mere fabrications.

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Origin of Mountains, Cañons and Valleys [MS 794-a, no. 42]
The Origin of the Cañons of the Colorado [MS 794-a, no. 39]
Origin of Fire [MS 1487]
Origin of Water [MS 794-a, no. 2, Paviotso]
(Origin of Snow, Hail and Rain) [MS 794-a, no. 4, Paviotso]
(Origin of the Rainbow) [also MS 794-a, no. 4, Paviotso]
(Shin-au-av Brothers discuss Matters of Importance to the Utes) [MS 794-a, no. 17]
Dispersion of the Tribes [probably MS 3759]
Genesis of the Pueblos<sup>21</sup>
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In addition to the mythological personages of whom I have made mention and designated as gods, the Numa believes in a great number of beings whom we may call demons. The air above, the earth beneath, the waters, the recesses in the rocks, the trees, everything is peopled by strange, weird beings. The Kaini-suva live in the highest mountains; they usually remain in deep chambers or underground compartments in the mountains by day, but when the storms gather over the mountains they come out under cover of the clouds and ride at breakneck speed over the peaks and crags. They are supposed to have special control over mountain-sheep, elk and deer. An Indian, when he kills one of these animals, leaves some portion of the carcass where the animal has fallen to propitiate the good will of the Kai-ni-suva. They tell many curious stories of these beings. They are said to be as white as snow and beautiful as sunset clouds, and no good Indian will say a word to offend them. Curiously enough the ravens are very intimately associated with these Kai-ni-suva, for oftimes these mountain sprites will take the form of a raven and come down to visit the Nu-ma in his camp. When a raven perches on a rock near by and wistfully searches with his eye for a stray morsel of food, the Indian says the Kai-ni-suv has come, and the children are forbidden to drive it away, and food is given it.

Po-uha is the demon of the lake—half woman and half fish. They [sic] are very beautiful and very wicked beings and many stories are told of their torturings

of children whom they seize. Sometimes when a mother leaves her child in a basket in the shade on the shore of the lake, the Po-uha throws the child into the water and herself takes its place, transformed into the image of the child. Then the false babe cries as if it were hungry and when the mother nurses it the demon seizes the breast in a terrible grip with its horrid teeth and, re-transformed into its proper shape, it drives the mother frantic with fear; nor will it ever cease its hold. Fire cannot burn it, for its home is in the water; knives cannot cut it for it has a skin of stone like the turtle, and release is obtained by the mother only by severing her own breast. Yet there are knives made of stone in which there is an image of a magical plant that can penetrate the armor of the demon, and they have many traditions of ancient sorcerers who possessed such. When they search for moss-agates from which to manufacture stone knives they always examine at the same time for the image of this magical plant, that they may possess something that will kill the po-uha.

Pong-a-wits is the sprite of the spring. Sometimes at night it comes out and sits on the water and sings a doleful song. Sometimes it will seize a child who comes to the spring for water and carry it away into the depths of the earth.

The *u-nu-pits* is the genie who performs many strange deeds and has the power of transforming itself in magical ways. If an *u-nu-pits* gets into the mouth of a man it will dig a hole in it and destroy it. Sometimes, instead of digging from above, downward, it will dig from below, upward, and penetrating the tooth will cause a terrible ache though no hollow can be seen, and the *Nu-ma* has a variety of ceremonies by which to drive away the *u-nu-pits* and cure the tooth-ache. But every *u-nu-pits* [is] an evil personage.

Tu-mu-ur-ru-gwait-si-gaip, or Rock-rover, for that is the meaning of the name, lives among the naked rocks and cliffs. His special delight is to catch unwary people and carry them to the brink of frightful preci-

pices and there exact from them promises, a failure to fulfill which causes the wicked violator of his vows to lose his own ghost, and another takes possession of him and causes him to behave in unseemly ways. This is their explanation of insanity.

The *Yan-tups* are the beings who produce most of the diseases with which men are plagued. The Indian does not understand a sickness to be an improper working of the physical system, but to be an entity, an evil being, a devil, a *Yan-tup*, who takes possession of the person and hence all their medical treatment is sorcery.

They have a great variety of ceremonies, observances and cruel torturings by which these evil beings are driven from the sick. I have myself witnessed a great number of them and have made record of what I have seen.

(A Sick Child is Cured in White River Valley)25

Students of comparative mythology seem to have accepted as a canon of inductive philosophy that the gods of one stage of civilization become the devils of a subsequent and higher stage. And philologists tell us that devil and divine come from the same root. If we look at the demonology of the Nu-mas in the light of this law we discover the vestiges of a more ancient mythology or religion than that which now exists among them. We discover the relics of a fetichistic superstition by which inanimate objects were personified and deified, so that among the great Nu-ma races of North America three distinct stages of mythology are represented: first and lowest the personification and deification of inanimate nature; second, animal worship, the gods being the prototypes of the existing species of animals; and third, the highest, the stage found among the Pueblo people which I have characterized as the worship of the personified and deified powers and phenomena of nature: fetichism, animal worship and nature worship.

SOUTHERN NUMIC TALES

THE ORIGIN OF THE CANONS OF THE COLORADO²⁶

[MS 794-a, NO. 39]

Many years ago when wise and good men lived on the earth, the great Chief of all the Utes lost his beloved wife.

Day and night he grieved, and all his people were sad. Then *Ta-vwoats* (one of the dignitaries in the mythology) appeared to the chief and tried to com-

fort him, but his sorrow could not be allayed. So at last *Ta-vwoats* promised to take him to a country away to the southwest where he said his dead wife had gone and let him see how happy she was if he would agree to grieve no more on his return. So he promised. Then *Ta-vwoats* took his magical ball and rolled it before him, and as it rolled it rent the earth and mountains, and crushed the rocks and made a way for them to that beautiful land—a trail through the mountains

which intervened between that home of the dead and the hunting grounds of the living. And following the ball, which was a rolling globe of fire, they came at last to the Spirit Land. Then the great Chief saw his wife and the blessed abode of the Spirits where all was plenty and all was joy, and he was glad.

Now when they had returned *Ta-vwoats* enjoined upon the chief that he should never travel this trail during life, and that all his people should be warned not to walk therein. Yet still he feared that they would attempt it so he rolled a river into trail—a mad raging river into the gorge made by the globe of fire, which should overwhelm any who might seek to enter there.

THE ORIGIN OF THE MOUNTAINS, VALLEYS, CANONS

[MSS 1795, NO. 11; 794-a, NO. 42]

Originally the surface of the Earth was a smooth plain, but one day Shin-au-av told Kusav to place the latter's quiver at a short distance from where they stood that it might be used as a mark, at which he would shoot. Then Shin-au-av sent an arrow from his bow which struck the quiver, but glanced and plowed its way about the face of the earth in every conceivable direction, digging deep gorges and cañons, making valleys, plowing up mountains, hills, and rocks. In this way the water courses were determined and the hills and mountains made and huge broken rocks were scattered about the country.

Previous to this time the nation of people had lived in one community, "they were all brothers and sisters," but with the origin of surface relief, commenced the scattering of the nations, for there was now a great diversity of country and each one chose for himself a special habitat. The eagle admired the crags and peaks and mountain summits and delighted in the fierce wind and roaring storm, and he said to his brethern, "My home shall be in the cliffs." The hawk (Ku-sav) loved the wild rocks, and he said, "There will be my home." And the badger said," I will make me a warm burrow in the ground." And the wolf said, "I will roam over the plains." And the swallow said, "I will build my nest on the face of the rocks that overhang the waters." And the grizzly bear said, "I will live in caves."

This story is also very long as told by the Indians, for a great many species of animals are introduced, each one choosing his home and giving his reasons.

When the people had thus separated they ceased to speak their ancient language, each one adopting a new one which has been handed down to their own descendants. From this time also they lost their wisdom because of their disagreements, and they slowly

degenerated, and were changed to the forms in which they now appear.

By some, this change is said to have been gradual, and very slow, but others have told me that it was instantaneous, and that there was great wonder among the people, each seeing the changes of the other but not seeing his own transformation, and each one supposing that he spoke the original language and that the rest had lost it, and that this transformation was the cause of their separation; while others make the change due to their quarrels and separation.

Sometimes the story is told as if it was a quarrel for the best homes on the new earth, by others this element of contention is not introduced. I have once heard this story referred to to point a moral of an argument for harmony in council.

[In the field journal (MS 1795, no. 11) this story is titled "The Origin of the Utes" and Powell adds, "and when they had chosen they assumed the form of birds and beasts. And their language was confounded. Game was created for Indians now. All other animals and birds were people before this.

"They had to wait two years for food. The bat murmured and was cursed."]²⁷

THE FLOOD

[MS 794-a, NO. 26]

Tov-wots

Progenitor of the Little Rabbit

Nation

Shin-au-av Brothers Progenitors of the Wolf Nation

The waters of the sea were angry and rolled in great waves over the land and destroyed it.

Tov-wots and the Shin-au-av brothers fled to the top of a high mountain. The brothers dared not drink of the waters because they were angry, and were about to die, but Tov-wots, who was wiser, drank as much as he wished. He tried to reassure his companions, and at last prevailed upon them to go down to the verge of the water and drink. As they came near a great wave rolled up as if to swallow them and they ran back screaming with terror. Then Tov-wots shot an arrow into the water and burst it into pieces, and the fragments flew high into the heavens and came down in torrents of rain all over the world. Since then whenever the sea gets mad and its waves begin to roll, Tov-wots shoots an arrow which prevents it from flooding the land and drives it back so that it goes up the side of the sky above, and falls down on the land, when we have rain.

The waters during this great flood killed every tree and every shrub and all the grass and there was nothing left to cat and the Shin-au-av brothers were about to die with hunger. Then Tov-wots took them to a great rock and pointed to a little hole beneath, and told them to dig there and see what they could find.

They worked until they were very tired and found nothing; then they said to each other, "Tov-wots has fooled us," and they ceased their labors.

When Tov-wots returned and found that they had gone away he called them back and chided them for their sloth and ran into the hole; and as he went, lo! a great way was opened before him and they all entered a vast chamber and found a great store of seeds.

When they had eaten until they were full, they took of the seeds and scattered [them] over the earth, and the land was reclothed with vegetation.

[MS 1795, no. 11 adds: "Tov-wots is sometimes said to be the father of the Shin-au-av brothers. When the sun is drawing water they say Ta-vwoats [sic] has shot an arrow into the sea."

The section "General Discussion" of MS 794-a, no. 29 has the following comments: "When they observe lightning and hear thunder in the heavens they say Tov-wots is shooting at the clouds to make them rain. When the sun is drawing water they say Tov-wots is shooting in the sea.

"It must be understood that this is the barest skeleton of the story as told to me. The almost endless repetition and curious illustrations and vast amount of circumstance and dialogue, and numerous relections and criticisms on the actors fill out such a skeleton so that the narration requires many hours."]

ORIGIN OF THE PAI-UTES [MSS 1795, NO. 4; 3759]

Shin-au-av Pa-vits
Shin-au-av Skaits
Si-chom-pa Ka-gon
Si-chom pa Ma-ma-puts
Si-chom-pa
The elder Shinauav
The younger Shinauav
Old Woman of the Sea
The Sea
The Sea

Kai-vwaw-i Kaibab Plateau

Pa-ga We-wi-gunt Grand Cañon of the Colorado

The Pai-Utes have a number of stories about an Old Woman of the Sea, many of which I have not been able to understand. One has been told me several times, and it is believed the substance has been obtained.

Si-chom-pa Ka-gon came out of the sea with a sack filled with something and securely tied. Then she went to the home of the Shin-au-av brothers carrying her burthen with her, which was very heavy, and bent her nearly to the ground. When she found the brothers she delivered to them the sack and told them to carry it into the middle of the world and open it, and enjoined upon them that they should not look into it until their arrival at the designated point and there they would meet Ta-vwots, who would tell

them what to do with it. Then the old woman went back to the sea disappearing in the waters.

Shin-au-av Pa-vits gave the sack to Shin-au-av Skaits and told him to do as Si-chom-pa Ka-gon had directed, and especially enjoined upon him that he must not open the sack lest some calamity should befall him. He found it very heavy and with great difficulty he carried it along by short stages and as he proceeded, his curiosity to know what it contained became greater and greater. "Maybe," said he, "it is sand: maybe it is dung! who knows but what the old woman is playing a trick!" Many times he tried to feel the outside of the sack to discover what it contained. At one time he thought is was full of snakes; at another, full of lizards. "So," said he, "it is full of fishes." At last his curiosity overcame him and he untied the sack, when out sprang hosts of people who passed out on the plain shouting and running toward the mountain. Shin-au-av Skaits overcome with fright, threw himself down on the sand. Then Ta-vwots suddenly appeared and grasping the neck of the sack tied it up, being very angry with Shin-au-av Skaits. "Why, said he, "have you done this? I wanted these people to live in that good land to the east and here, foolish boy, you have let them out in a desert."

There were yet a few people left in the sack and Ta-vwots took it to the Kai-vwaw-i to the brink of Pa-ga We-wi-gunt and there took out the remainder where the nant [Agave utahensis] was abundant on cliffs, and herds of game wandered in the forests.

These are the Pai-Utes, the true Utes, the others have scattered over the world and live in many places.²⁸ It will be seen that this account conflicts with their general belief of their own descent and the descent of the other races from the wonderful ancients, but it is a curious fact that they discover no inconsistency, and the glaring contradictions are entirely unnoticed. Any hint that these stories do not agree causes great offense.

(See origin of the Numas as told by the Pa-vi-o-tso) [Powell's note.]

TA-VWOATS HAS A FIGHT WITH THE SUN29

[MS 1795, NO. 4]

Ta-vwoats when he slept always had his back to the sun. One day he was sleeping by the fire with his children around him and they called to him, "What is the matter of your back, father," and he said, "What is it my children?" "Your back is full of holes and covered with sores."

Then Ta-vwoats was angry for the sun had burned him, and he said, "My children I will go and make war on the sun." So he started, and coming one day to a hill he saw off in the valley below a beautiful stretch of green. "What can it be?" said he, and going down he found a corn field, the first he had seen. The field belonged to Shin-au-av and he ate "to his fill." Then he dug a hole and hid in the ground for he was afraid.

And when Shin-au-av saw that his corn was eaten he was exceedingly angry, and he said, "I will slay that thieving Ta-vwoats."

Then he called all his warriors together and they searched for Ta-vwoats but could not find him for he was hid in the ground. And Ta-vwoats sat at the opening of his hole and laughed at his enemies. But at last they discovered his hole and tried to shoot him but be blew the arrow back and they were very angry and shot many arrows but he would dodge back and avoid them all.

Then they tried to catch ("grab") him with their hands but they only caught each other's fists for he dodged back. Then they commenced to dig. But Ta-vwoats had another hole from the main chamber out of which he ran and when they had dug in and were all underground he stood over them, and hurling a huge ball [pa-rum-o-kwi] on the ground it fell in and buried them.

"Ah," said he, "why did you wish to hinder me. I am on my way to kill the sun."

Then Ta-vwoats started on, musing as he went. He said to himself, "I started out to kill and every-[one is an] enemy I will slay everyone whom I meet."

And he saw two men making arrows with hot rocks.³⁰ And coming up he looked on them. He said, "let me help you." And they put the rocks in the fire again, and when they were red hot he said, "you may hold me on those hot rocks first if you will let me hold you on them afterwards;" and they consented. So they held him on but he was very strong and held himself so that he did not touch but they did not know it and they wondered that he did not burn. Then he said, "Let me hold you on the rocks." And when they were hot he held them on them and they made great cries but could not get away and the rocks burned into them and they died.

"Stay then," said he, "until you can get up." Then on went Ta-vwoats avowing that he will kill all with whom he meets. And he came to where some women were gathering berries (Po-oap) and when he had sat down they brought him berries and put them on the ground and there were many thorns and leaves among the berries. And he said, "blow these thorns into my eyes;" and so they did, but it did not hurt him.

Then they said, "You must be a spirit," and he said, "I am a common person." Then he said, "Let me blow the thorns in your eyes." And they per-

mitted him and were made blind. Then Ta-vwoats slew them with his wonderful ball.

"A ha," said he, "I am on my way to kill the sun and I am learning how to kill."

Then he continued on his journey and seeing two women making water jugs, he came up to them and he heard them say, "Here comes that wicked Tavwoats." And he said, "What is that you say?" "Oh, we only said, here is our grandson."

"Oh is that all? Let me get into that water jug;" and they permitted him.

"Now braid me in," said he, and they braided him in until the neck of the jug was very small and they laughed for they thought he was fast.

But he jumped out and said, "Now you get into the others;" and they did so and he braided them in and they could not get out. Then he rolled the jugs about and reviled them while they screamed, etc. Then he killed them with his ball.

Then he came near the cliffs east of St. George and saw some people on the cliffs and they were deriding him. And coming near he said, "I have something sweet for you to smell," and he threw to them his ball and it was very sweet. Then he said, "Throw it back." After some demurring they said they would. Then he told them to come near to the brink and drop it down and watch carefully lest he might lose it for it was of great value. And when they dropped it, it rolled under some rocks, and looking intently, they fell over the cliffs and were killed and when he was breaking their bones with his ball, he had his opportunity to deride.

Then he came to the bear, Kwi-unts who saw him coming, and was afraid and was digging a hole in which to hide (for he had heard of the man-killing one). And when Ta-vwoats came up he said, "Fear not, I am not the man who is killing all the people. You see, I am but a little fellow." And Kwi-unts was convinced. So they dug the hole together as a refuge for both.

"Then," said Ta-vwoats, "let us go out on the hill top and watch for the great slayer." So they went, and seeing someone in the distance, Ta-vwoats said, "There he is, let us run." And Ta-vwoats ran faster than the bear and ran into the den and through by a little hole he had made outside, and running around to the entrance, he waited until the bear should look out. This he did, looking for his little friend and calling. Then Ta-vwoats killed him with his ball.

Then Ta-vwoats journeyed on until he saw a Bug (Ku-weats-at).³¹ Now the bug had heard of the fame of Ta-vwoats and he thought to outwit him. He was provided with a club that could not kill himself but would kill others. And when Ta-vwoats came up he was complaining bitterly of the headache and he

said, "Strike me with the club and drive away my pain." So Ta-vwoats struck him. "That does no good, strike harder." And he struck him with his ball and the bug was killed.

Again he exults.

At last Ta-vwoats came to a ridge, the edge of the world on the east, where there were gaps. He went first to one then the second, then the third, asking all the trees and bushes what they were good for. All claimed that they were good fuel, until he came to a little bush called Yu-a-nump which said modestly that it would not burn. Ta-vwoats built his nest under it that it might protect him during his coming fight with the sun.

And early in the morning when the sun was coming past the edge he threw his ball and broke the sun into many pieces which scattered about and set all things on fire. And there was a great fire and the ground was hot and when he started home the ground burned his feet and he was burned up to his eyes which burned and bursted and the tears flowed and wet the ground and cooled it so that he could walk in safety.

Ta-vwoats got singed, hence the brown color of his neck and shoulders.

Since then we have had sunrise and sunset.32

THE SHIN-AU-AV BROTHERS DISCUSS MATTERS OF IMPORTANCE TO THE PEOPLE

[Partial outline in MS 1795, UNNUMBERED; MS 794-a, NO. 37]

Once upon a time the Shin-au-av brothers met to consult about the destiny of the Numas.33 At this meeting the younger said, "Brother, how shall these people obtain their food? Let us devise some good plan for them. I was thinking about it all night but could not see what would be best, and when the dawn came into the sky I went to a mountain and sat on its summit and thought a long time and now I can tell you a good plan by which they can live; listen to your younger brother. Look at these pine trees: their nuts are sweet; and there is the fruit of the \overline{U} s [Yucca], very rich, and there is the apple of the cactus full of juice. On the plain you see the sunflower bearing many seeds; they will be good for the nation. Let them have all these things for their food and when they have gathered a store they shall put them in the ground, or hide them in the rocks. And when they return they shall find abundance and having taken of them as they may need shall go on. And yet when they return a second time there shall still be plenty, and though they return many times as long as they live the store shall never fail, and thus they will be supplied with abundance of food without toil." "Not so," said the elder brother, "for then will the

people, idle and worthless and having no labor to perform, engage in quarrels, and fighting will ensue and they will destroy each other, and the people will be lost to the earth. They must work for all they receive." Then the younger brother answered not but went away sorrowing.

The next day he met the elder brother and accosted him thus: "Brother, your words were wise; let the Ute people work for their food. But how shall they be furnished with honey-dew? I have thought all night about this, and when the dawn came into the sky I sat on the summit of the mountain and did think, and now I will tell you how to give them honeydew. Let it fall like a great snow upon the rocks and the women shall go early in the morning and gather all they may desire and they shall be glad." "No," replied the elder brother. "It will not be good, my little brother, for them to have much and find it without toil, for they will deem it of no more value than dung and what we give them for their pleasure will only be wasted. In the night it shall fall in small drops on the reeds which they shall gather and eat it with [illegible], and then will it taste very sweet, and having but little they will prize it the more." And the younger brother went away sorrowing but returned the next day and said, "My brother your words are wise; let the women gather the honey-dew with much toil by beating the reeds with flails. Brother, when a man or a woman, or a boy, or a girl, or a little one dies, where shall they go? I have thought all night about this and when the dawn came I sat on the top of the mountain and did think. Let me tell you what to do: when a man dies, send him back when the morning returns again, and then will all his friends rejoice." "Not so," said the elder, "the dead shall return no more," The little brother answered him not, but bending his head in sorrow went away.

One day the younger Shin-au-av was walking in the forest and saw his brother's son at play, and taking an arrow from his quiver slew the boy and when he returned he did not mention what he had done. The father supposed that his boy was lost and wandered around in the woods for many days and at last found the dead child, and mourned his loss for a long time.

One day the younger Shin-au-av said to the elder, "You made the law that the dead should never return: now you know how it is yourself; I am glad that you were the first to suffer." Then the elder knew that the younger had killed his child and he was very angry and sought to destroy him, and as his wrath increased the earth rocked, subterranean groanings were heard, darkness came on, fierce storms raged, lightning flashed, thunder reverberated through the heavens, and the younger brother fled in great terror to his father Tov-wots for protection.³⁴

This quarrel is located on the Kai-bab Plateau and at the Cave Lakes near Kanab, Utah, which are said to have originated during the storm. The two points are about thirty-five miles apart and how they connect them I cannot understand. The Indians appear to discover no discrepancy and yet at one time these conversations appear to be on the plateau and at another by the side of the lakes, and then again these lakes are made during the storm which ensued.

I first heard the story told by the Indians of White River in Colorado 400 miles away from where the scene is located and afterwards heard the Indians on the Kaibab Plateau tell it in substance in the same way. Perhaps it is one of the frequently told stories, and all agree in the location. As I have given it here it is but a mere outline of what is told for the people are very circumstantial in relating such stories; for instance instead of mentioning food in general terms the younger brother mentions many kinds, and describes their good qualities, and the narration thus becomes exceedingly tedious, but when a number of Indians are engaged in telling a story each one takes a part and all enter into the scene with great animation. It can hardly be said that such a story is related as a dialogue, though dialogue enters into the narration. Often songs are sung and the persons who tell you the story act it and illustrate it in various ways and criticize both the actions and sayings of the ancients. [MS 1795, unnumbered section, p. 8 contains this outline:

"Story of Shin-au-av and his brother discussing whether seeds should be gathered every year or when a little was left in a cache or in a sack it should grow again to the first size.

Shall the honey dew come down like the snow on the mountain or a very little at night on the cane and require great labor in the gathering.

Shall the people when they die come back at the dawn or never. The younger brother kills Shin-au-av's child to try it on him.

They quarrel at Cave Lake."]

THE STORY OF THE MOON

[MSS 1795, No. 4; 794-a, No. 31]

The Shin-au-av brothers were sleeping under a tree but their slumbers were curiously disturbed. On waking, they felt very strange and wondered what could be the matter, but at last each discovered that the other had lost his hair. (Here in the original narration there was a long and tedious dialogue between the two brothers as they discuss the matter, and wondered why they had been thus treated, and what had become of their hair).

Then they heard a great buzzing, and greatly

marvelled, and looking about they saw flies, and their wonder increased for never before had they heard of the fly nation. When the insects started away the brothers followed, and at night they were seen to settle upon some strange being. The elder brother, who was a valiant man, ran upon this wonderful being and cut off its head. As the head was severed from the body it rose slowly into the heavens, glowing with pale light which was partly obscured by dishevelled hair which fell over the bright face. And they knew that this was the hair which they had lost.

So the Utes say that "the man in the moon" is Shin-au-avs' lost hair (See Pa-vi-o-tso's story of the moon). [Powell's note.]

SHIN-AU-AV PA-VITS AND TUM-PWI-NAI-RO-GWI-NUMP HAVE A FIGHT ON THE MOUNTAIN

[MS 794-a, NO. 27]

Shin-au-av pa-vits Shin-au
Shin-au-av skaits Shin-au
Tov-wots He wh
Tum-pwi-nai-ro-gwi-nump He wh
Tum-pin-tog The stc
Tau-shants The Ar

Shin-au-av the elder Shin-au-av the younger He who killed the Sun He who wore the stone shirt The stone-shirt

The Antelope with many eyes

After the Shin-au-av brothers had quarreled [See "Shin-au-av brothers discuss matters of importance to the people" (p. 80)], Tov-wots gave the younger a man called Tum-pwi-nai-ro-gwi-nump as his champion to fight his battles. He also gave him a Tau-shants to be his watchman. The former wore a Tum-pin-tog which no weapon could penetrate. The latter had two eyes in his head, one on either shoulder, one on either rump, and two in the tail, and nothing could escape his observation. (By some tribes this antelope is said to have been all eyes.)

Shin-au-av pa-vits wandered up and down the earth in moody spirit meditating on the death of his son, and determined on revenge, but Tau-shants was ever on the alert and never failed to give warning to Shin-au-av skaits in season.

Once upon a time the elder brother was encamped in a valley on one side of a mountain ridge with all his people, and the younger brother with his adherents, on the opposite side of the mountain. Taushants and Tum-pwi-nai-ro-gwi-nump were on the summit of the mountain, the latter sleeping, the former keeping watch. At dawn one morning Taushants saw Shin-au-av pa-vits walk forth from his tent and start up the mountain. Slowly he made his way among the rocks, creeping over the open spaces, evidently determined upon surprising the great champion, but the watchman waked his companion who stood ready for the fight on the very summit of the mountain. When Shin-au-av arrived, at once the battle commenced; but the arrows of Shin-au-av

fell on the armor of Tum-pwi-nai-ro-gwi-nump and did him no harm, but Shin-au-av himself received many wounds. All morning the battle continued until the sun was high in the heavens, when just at noon Shin-au-av was slain.

Then the conquerors went down in the valley; and when the people heard the tiding there was great rejoicing; and they sang the war song, and danced the war dance.

Tov-wots came in the night and said to them, "Be not foolish; the enemy will rise again; cease to dance and sing and prepare once more for war." And he sent Tum-pwi-nai-ro-gwi-nump and Tau-shants back to the summit of the mountain.

When the dawn came into the sky once more Taushants again espied the enemy creeping up the mountain side, and he gave due warning to the man in the Tum-pin-tog, who met the enemy again on the very top of the mountain; and they fought this time with spears. As before Tum-pwi-nai-ro-gwi-nump received no wounds, and just at noon Shin-au-av pa-vits was slain.

Again the conquerors went down into the valley and gave the glad tidings to their friends below. When the sound of revelry came to the ears of Tov-wots once more, he went to them and stopped their rejoicing and commanded them still to watch and fight.

At the very same time in the morning, in the very same way Tau-shants discovered the enemy coming up to combat. This time they fought with knives. At noon Shin-au-av pa-vits was slain, and again was there rejoicing in the camp of the younger Shin-au-av, and again were the champions sent back to the mountain by Tov-wots.

By this time Tau-shants was wearied with incessant watching and he fell asleep, and when Shin-au-av pa-vits came once more up the mountain there was no one to give warning to Tum-pwi-nai-ro-gwi-nump and he was slain. Then the elder Shin-au-av rallied his men and they poured over the side of the mountain, down into the camp of the younger Shin-au-av and there was a terrible slaughter. Many were killed and many fled, and thereafter the younger brother never rallied to meet the elder in battle again. [The "General Discussion" section of MS 794-a, no. 29 contains the following (which was probably meant to precede this story):

"From Shin-au-av Pa-vits and Tum-pwi-nai-rogwi-nump Have a Fight on the Mountain.

Many stories are told of the subsequent fights of the two brothers and the intrigues and schemes of the elder, so I will relate one as it is told essentially by tribes now widely separated.

Sometimes Tov-wots is said to be the father of

these two personages, though not always. Sometimes all these people are said to be brothers, at other times, cousins, and many other relationships are claimed, so that it seems impossible to unravel it."]

THE SON OF THE YOUNGER SHIN-AU-AV IS PUNISHED FOR HIS DISOBEDIENCE

[MSS 1795, No. 4; 794-a, No. 32]

In some of the preceding stories the origin and result of a quarrel and fight between the Shin-au-av brothers has been given. It seems that a war was continued between the brothers and their adherents for a long period. Those people who were with the elder Shin-au-av are always described as being very bad and as constantly engaged in quarreling and fighting with each other as well as with making war upon the adherents of the younger brother; but the followers of Shin-au-av Skaits were peaceful and happy.

A long range of mountains separated the land occupied by the two parties, and the younger Shin-au-av warned his son never to cross the dividing line of these two countries lest he should be killed. But the boy often climbed the mountain and stood on his own side of the line or ridge to peer over where he could get glimpses of the forbidden people. One day he observed them engaged in a great fight and he became greatly interested in the result.

Now the boy, in climbing the mountain, had gone up by a hollow in the side of the ridge extending toward his father's land. Another like hollow extended up the opposite side from the country of the enemy, the head of which overlapped that by which he had come up. In his eagerness to discover the result of the battle he forgot his father's instructions and passed over the boundary line, which was very obscure, and stood at the head of the hollow that ran down into the enemy's country.

Scarcely had he taken the position when a stone, hurled by one of the combatants below, struck his arm and broke it.

This story is often told or reference made to it for the purpose of enforcing strict obedience to the very letter of instructions.

THE SO-KUS WAI-UN-ATS OR ONE-TWO BOYS

[MS 798]

Tum-pwi-nai-ro-gwi-nump, he who had a stone shirt killed Si-kōr, the crane and stole his wife. Seeing that she had a child and thinking that it would be an incumbrance to them on their travels he ordered her to kill it. But the mother, loving the babe, hid it under her dress and carried it away to its grand-

mother. And Stone Shirt carried his captured bride to his own land.

In a few years the child grew to be a fine lad under the care of the grandmother, and was her companion wherever she went.

One day they were digging flag-roots on the margin of the river and putting them in a heap on the bank. When they had been digging a little while the boy perceived that the roots came up with greater ease than was customary and he asked the old woman the cause of this, but she did not know. As they continued their work still the reeds would come up with less effort at which their wonder increased until the grandmother said, "Surely some strange thing is about to transpire." Then the boy went to the heap where he had been placing the roots and found that some one had taken them away and he ran back exclaiming, "Grandmother did you take the roots away"?' She answered, "No my child; perhaps some ghost has carried them off. Let us dig no more; come away." But the boy was not satisfied as he greatly desired to know what all this meant; so he searched about for a time and at length found a man sitting under a tree. He taunted the man with being a thief, and threw mud and stones at him until he broke the stranger's leg. The stranger answered not the boy, nor resented the injuries he received but remained silent and sorrowful, and when his leg was broken he tied it in sticks and bathed it in the river and sat down again under the tree, and beckoned to the boy to approach. When the lad came near, the stranger told him he had something of great importance to reveal. "My son, did that old woman ever tell you about your father and mother?" "No," answered the boy, "I have never heard of them." "My son do you see these bones scattered on the ground? Whose bones are these?" "How should I know," said the boy, "it may be that some elk or deer has been killed here." "No," answered the man. "Perhaps they are the bones of a bear." But the man shook his head. When he had mentioned many other animals the stranger said, "These are the bones of your father: Stone-shirt killed him and left him to rot here on the ground like a wolf." And the boy was filled with indignation against the slayer of his father. Then the stranger asked, "Is your mother in yonder tent?" And the boy replied, "No." "Does your mother live on the banks of this river?" And the boy answered, "I don't know my mother, I have never seen her; she is dead." "My son," replied the stranger, "Stone-Shirt, who killed your father, stole your mother and took her away to the shore of a distant lake and there she is his wife today." And the boy wept bitterly, and while the tears filled his eyes so that he could not see, the stranger disappeared. Then the boy was filled with

wonder at what he had seen and heard, and malice grew in his heart against his father's enemy. He returned to the old lady and said, "Grandmother why have you lied to me about my father and mother?" She answered not for she knew that a ghost had told all to the boy. And the boy fell upon the ground weeping and sobbing until he went into a deep sleep when strange things were told him.

His slumber continued three days and three nights, and when he awoke he said to his grandmother, "I am going out to enlist all the nations in my fight," and straightway he departed.

(Here the boy's travels are related with many circumstances concerning the way he was received by the people, all given in a series of conversations, very lengthy, so they will be omitted.)

Finally he returned in advance of the people whom he had enlisted, bringing with him Shin-au-av, the wolf, and To-go-av* the rattlesnake. When the three had eaten food, the boy said to the old woman, "Grandmother, cut me in two." But she demurred saying she did not wish to kill one whom she loved so greatly. "Cut me in two!" demanded the boy and he gave her a stone axe which he had brought from a distant country, and with a manner of great authority he again commanded that she should cut him in two.

So she stood before him and severed him in twain, and fled in terror. And lo! each part took the form of an entire man and the one beautiful lad appeared as two and they were so much alike no one could tell them apart.

When the people or nations whom the boy had enlisted came pouring into the camp Shin-au-av and To-go-av* were engaged in telling them of the wonderful thing that had happened to the boy, and that now there were two; and they all held it to be an augury of a successful expedition to the land of the Stone-shirt; and they started on their journey.

Now the boy had been told in the dream of his three day's slumber of a magical cup and he had brought it home with him from his journey among the nations. The So-kus Wai-un-ats [the "one-two" boys] carried it between them filled with water. Shinau-av walked on their right and To-go-avw on their left, and the nations followed in the order in which they had been enlisted. They found no water and they fell down upon the sand groaning and murmuring that they had been deceived, and they cursed the One-Two [boys]. But the So-kus Wai-un-ats had been told in the wonderful dream of the suffering which would be endured and that the water which they carried in the cup was only to be used in dire necessity. The brothers said to each other, "Now the time has come for us to drink the water." And when one

had quaffed of the magical bowl he found it still full and he gave it to the other to drink and still it was full, and the two gave it to the people, and then one after another did they all drink, and still the cup was full to the brim.

But Shin-au-av was dead and all the people mourned, for he was a great man. Then the brother held the cup over Shin-au-av and sprinkled him with water and he arose and said, "Why do you disturb me? I did have a vision of mountain brooks and meadows of cane where honey-dew was plenty." And they gave him the cup and he drank also but when he had finished there was none left. Refreshed and rejoicing they proceeded on their journey.

The next day being without food, they were hungry and all were about to perish and again they murmured at the brothers and cursed them. But the So-kus Wai-un-ats saw in the distance an antelope standing on an eminence in the plain on bold relief against the sky. Shin-au-av knew it was the wonderful antelope with many eyes which Stone-shirt kept for his watchman and he proposed to go and kill it, but To-go-avw demurred and said, "It was better that I should go he will see you and run away." But the So-kus Wai-un-ats told Shin-au-av to go, and he started in a direction away to the left of where the antelope was standing that he might make a long detour about some hills and come upon him from the other side. The rattle-snake went a little way from camp and called to the brothers, "Do you see me?" and they answered they did not. "Hunt for me," and while they were hunting for him the rattle-snake said, "I can see you; you are doing so and so," telling them what they were doing, but they could not find him. Then the rattle-snake came forth declaring, "Now you know I can see others and that I cannot be seen when I so desire. Shin-au-av cannot kill that antelope for he has many eyes and is the wonderful watchman of Stone-shirt, but I can kill him for I can go to where he is, and he cannot see me." So the brothers were convinced and permitted him to go. And he went and killed the antelope. When Shin-au-av saw it fall he was very angry for he was very proud of his fame as a hunter and anxious to have the honor of killing this famous antelope and he ran up with the intention of killing To-go-avw. But when he drew near and saw that it was fat and that it would make a rich feast for the people, his anger was appeared. "What matters it," said he, "who kills the game when we can all eat it?" So all the people were fed in abundance and they proceeded on their journey.

The next day the people again suffered for water and the magical cup was empty but the So-kus Waiun-ats having been told in their dream what to do, transformed themselves into doves and flew away

to a lake on the margin of which was the home of Stone-shirt. And coming near to the shore they saw two maidens bathing in the water; and the boys stood and looked for the maidens were very beautiful. And they flew into some bushes near by that they might have a nearer view and were caught in a snare which the girls had placed for intrusive birds. Then the beautiful maidens came up and taking the birds out of the snare admired them very much, for they had never seen such birds before. They carried them to their father, Stone-shirt. "My daughters," said he, "I very much fear these are spies from my enemies, for such birds do not live in our land." And he was about to throw them into the fire when the maidens besought him with tears that he would not destroy their beautiful birds, and he yielded to their entreaties with much misgiving. Then they took the birds to the shore of the lake and set them free.

When the birds found they were free once more they flew around amongst the bushes until they found the magical cup which they had lost, and taking it up they carried it out into the middle of the lake and settled down upon the water; and the maidens supposed they were drowned. But the birds, when they had filled their cup, rose again and went back to the people in the desert, and they arrived just at the right time to save them with the cup from which each drank, and yet it was full until the last was satisfied and then not a drop was left.

The brothers reported that they had seen Stoneshirt and his daughters.

The next day they came near to the home of the enemy and the brothers in proper person went out to reconnoiter. Seeing a woman gleaning seeds, they drew near, and knew it was their mother whom Stoneshirt had stolen from Si-kor, the crane. And they told the woman that they were her sons but she denied it and said she had never had but one son. Then the boys related to her their history with the origin of the two from one, and she was convinced. She tried to dissuade them from making war upon Stone-shirt and told them that no arrow could possibly penetrate his armor, and that he was a great warrior and had no other delight than in killing his enemies and that his daughters also were furnished with magical bows and arrows and they could shoot so fast that their arrows would fill the air like a cloud and that it was not necessary for them to take aim, for their missiles went where they willed,—they thought the arrows to the hearts of their enemies; and that the maidens could kill the whole of the people before a common arrow could be shot by a common person.

But the boys told her what the spirit had said in the long dream and had promised that Stone-shirt should be killed. They agreed with her that she should go down to the lake at dawn so as not to be endangered by the battle.

During the night the So-kus Wai-un-ats transformed themselves into mice and proceeded to the home of Stone-shirt and found the magical bows and arrows that belonged to the maidens and with their sharp teeth they cut the sinew on the backs of the bows and nibbled the bow-strings so that they were worthless, while To-go-av* hid himself under a rock near by.

When dawn came into the sky Tum-pwi-nai-rogwi-nump the Stone-shirt man, arose and walked out of his tent exulting in his strength and security, and sat down upon the rock under which To-go-av was hiding, and he seeing his opportunity sank his fangs into the flesh of the hero. Stone-shirt sprang high into the air, and called to his daughters that they were betrayed, and that the enemy were near. And they seized their magical bows and their quivers filled with magical arrows and hurried to his defense. At the same time all the nations who were surrounding the camp rushed down to battle; but the beautiful maidens finding that their weapons were destroyed waved back their enemies as if they would parley, and standing for a few minutes over the body of their slain father sang the death song and danced the death dance whirling in giddy circles about the dead hero, and wailing with despair until they sank down and expired.

Then the maidens were buried by the shore of the lake but Tum-pwi-nai-ro-gwi-nump was left to rot, and his bones to bleach on the sands as he had left Si-kōr.

There is this proverb among the Utes—"Do not murmur when you suffer in doing what the spirits have commanded for a cup of water is provided." And another "What matters it who kills the game when we can all eat of it?"³⁵

SHIN-AU-AV AND NU-WA-PA-KUTS

[MSS 1795, NO. 11; 794-a, NO. 24]

Shin-au-av Nu-wa-pa-kuts³⁶ The Wolf The Snow bird

Shin-au-av proposed to Nu-wa-pa-kuts that they should go up on the mountain, but Nu-wa-pa-kuts declined, saying a storm was coming. Being greatly persuaded, he at last consented to go, but against his judgment.

On the third day the snow began to fall. During the first night of the storm it fell so deep as to cover their feet and Nu-wa-pa-kuts said, "Let us gather some wood lest we suffer, for the snow will come so deep that we cannot get out;" but Shin-au-av laughed at him.

On the second day the snow fell until it was half way to the knee and still Shin-au-av would not gather wood.

The next day the snow was quite knee deep but Shin-au-av travelled on, heedless of the warnings of his companion.

The next day the snow was thigh deep but Shin-auav would gather no wood. And so the snow increased from day to day until it was over their heads, and now it was too late—they could gather no wood.

They took refuge in a cave but it was very cold, and to keep warm they burned their bows and arrows. At last Shin-au-av was frozen. Cold and still he lay on the floor of the cave and Nu-wa-pa-kuts stood by and mourned, for he was covered with warm feathers and could not freeze, but he grieved at the loss of his illustrious friend.

Nu-wa-pa-kuts stayed in the cave until the warm days came and the snow was melted, when he started home. When he was a little way off he said to himself, "I will return and see Shin-au-av once more." So he went back to the cave; and as he stood looking at his dead comrade it seemed to him that the eyelids of Shin-au-av moved, and he laid his hand upon his head. "Surely," said he, "the great Shin-au-av is getting warm; maybe he will recover." Running out, he brought in wood and made a fire, the heat of which penetrated the body of Shin-au-av, and he came to life.

Now when Shin-au-av went out among the nations he told them that Nu-wa-pa-kuts was a prophet, and informed all the people that they should take heed of his words, and since that day Nu-wa-pa-kuts has been revered for his great wisdom concerning the weather.

[MS 1795, no. 11 adds: "And when the storm was over Shin-au-av was thawed out but was very black. And the snowbird was very proud for he was a prophet."]

A man who is skillful in foretelling the weather is often called a nu-wa-pa-kuts.

ONG, CHAI-OK AND SHIN-AU-AV GO TO A DISTANT MOUNTAIN TO GATHER PINE-NUTS

[MSS 1794, UNNUMBERED; 794-a, NO. 30]

Ong, Chai-ok, and Shin-au-av went to a distant mountain for pine-nuts, where they had heard they grew in great abundance, for they desired to plant the seeds in their own land. As they drew near the mountain, the people saw them coming, and said to each other, "Here comes Shin-au-av after pine-nuts; let us deceive him."

When the party had arrived they were treated with great kindness and feasted, but when they were about

to depart, Shin-au-av received a great quantity of cedar berries, and was told they were the seeds of the pine-nut tree. Then the travellers started for their homes, but when a little way off great fear came upon them, for Chai-ok, who was very wise, had concealed some pine-nuts in his top-knot, for he had discovered they were the true seeds. Then the travellers ran and Shin-au-av, burthened with his load of cedar berries, scattered them as they went. But Chai-ok kept the berries in his top-knot until he arrived on his own mountain where they were planted.

This is the reason why cedars grow on the lower hills and pine-nut trees, only on the mountains. [MS 1795, unnumbered, p. 6 contains the following outline:

"Ong, the Canada Jay, Shin-au-av, Chai-ok, crested jay (?)

Shin-au-av, Ong and Chai-ok went to a distant land for pine-nuts to obtain seeds for they had heard of them. And when they drew near the people of that land said, Here comes Shin-au-av for pine-nuts; let us deceive him.

And they gave cedar berries to Shin-au-av, but pine-nuts to Ong and Chai-ok, and a great many to Chai-ok. And when they departed from the land and went a little way off they ran for they feared the people would follow and kill them. And Chai-ok could not keep up for he had a great load and the people followed and fell upon him and killed him. And Shin-au-av and Ong heard him scream and threw down the cedar berries and so they were scattered over the earth.

Ong threw his pine nuts away, etc., etc."37]

SHIN-AU-AV AND YAM-PUTS

[MSS 1795, NO. 4; 794-a, NO. 38]

Shin-au-av The Wolf
Yam-puts The Porcupine
Kuts The Buffalo

One day Shin-au-av's wife told him to sharpen his knife and go out and cut willows for she wished to make a basket.

While he was cutting twigs down by the river side he heard a noise, and on examination discovered that Yam-puts was down by the brink of the river calling to Kuts to take him across, for he did not know how to swim himself.

On the other side of the river there was a great herd of buffalo, and after much entreaty, one of them swam across to Yam-puts' side and told the latter to get on his back; but Yam-puts demurred saying that he did not know how to ride. Then Kuts opened his mouth, and told him to get in there. This Yam-puts did. Now the river was very broad, and the way seemed long to Yam-puts, impatient of his imprisonment, and from time to time he asked, "How far is it to the shore? How far is it now? Are we almost there?" and Kuts would answer, entreating him to be patient.

When they got to the land Yam-puts scratched Kuts' palate with his quills and set the huge beast to coughing. As last spitting Yam-puts out, the monster fell down dead. Then all the herd who were watching on the shore ran away, while Yam-puts said to himself, "With what shall I cut up Kuts?" and he searched about for some time for a stone knife.

Then Shin-au-av crossed the river, and came up to where Yam-puts stood, and asked, "What was that you were saying? Were you about to cut up the buffalo that I killed with my arrow?" Yam-puts answered not a word, but stood and looked. "I have a knife," said Shin-au-av, "let us cut him up."

As they approached Kuts, he said, "Whoever can jump over that buffalo shall wear his skin." And Yam-puts replied, "I can't jump, my legs are too short. I can only climb." But being urged he made the attempt while Shin-au-av laughed in great glee to see him waddle. Essaying to leap, Yam-puts fell back, but Shin-au-av jumped over and shouted in great exultation. Then they skinned Kuts and hung the meat in a tree, and when they had finished Shin-au-av killed Yam-puts so that he should get no share of the prize, and put his body on top of the meat, and returned home.

On his arrival his children rejoiced at his success and licked the blood from his hands as a great dainty.

Early the next morning Shin-au-av with his family went out to bring in the meat. As they came near the tree where it had been hung, they were astonished to find that it had grown so high that its top was in the heavens and that Yam-puts had been carried with the uppermost branches. They all gazed up in the tree for a long time until at last the son of Shin-au-av saw something in the top of the tree and said, "Father, the meat is up on the tree yet." Straining their eyes once more they could all see the meat and Yam-puts with it. They all shouted to Yam-puts to drop them a piece of the meat but he answered that he was hungry and needed it himself.

Shin-au-av told his family to stay and watch, for Yam-puts would be compelled in time to come down and then they could kill him again. When they were all tired they laid down under a tree and slept.

Then Yam-puts sharpened one of the large bones of Kuts with his teeth but left the meat on the other end, and dropped it upon Shin-au-av who was lying below and pinned him to the ground.

Then he descended from the tree while Shin-au-av's family ran away.

[The version in MS 1795, no. 4, p. 66 ends this way:

"So they [Shin-au-av and his family] called up and asked for some meat to be dumped. Then the Yamputs said, "All lie down and go to sleep and tomorrow I will drop it down for you." So they slept. Then he sharpened the bones with his teeth, leaving some meat on each, and with them killed the whole family." 38]

ORIGIN OF FIRE

[MS 1487]

Nu-Ma Indian Hu-pats Progen

Hu-pats Progenitor of Little Fox nation
Uo-tu-at Su-vwats Progenitor of the Humming-

bird nation

Shin-au-av Progenitor of the Wolf nation
Kats Progenitor of the Mountain
Rat nation

Ka-mu Progenitor of the Big Rabbit

Tan-tau-wats Southerners
Chu-ar-ru-um-pik Yucca gloriosa
Un-ka-mu-kwa-ni-kunt Vermilion Cliffs
Kai-vav-wi Kaibab Plateau

Once upon a time the Nu-mas saw some strangely brilliant object settling down through the air slowly until it lay upon the blossom of the reed, and filled with wonder they ran to see what it could be, but in approaching they shook the reed so that the curious thing fell upon the ground. Still it was a brilliant shining object, they knew not what, and all feared to touch it until Uo-tu-at Su-vwats picked it up and knew that it was fire, and that it was good. At night the wise men gathered in council for the purpose of devising the best means of procuring this great good. After much consultation it was decided that Uo-tu-at Su-vwats should go to the south, whence this spark of fire seemed to come, and see if perchance he could find some more, for this spark was already gone and but a black coal remained.

The next morning at dawn the messenger started on his journey to the south. He passed through many beautiful valleys on his way, crossed large rivers, scaled high mountains, and had a long and toilsome journey. Every night when he lay down to sleep, he hoped that the next day would bring him to the land from whence the fire had come, but the next day brought only disappointment. Still on he went until he was exhausted, and he rested himself under a great Chu-ar-ru-um-pik and said, "I can go no farther." It was noon when he stopped, and wearied he slept. At night he was awakened by the sound of revelry and looking up he saw a tribe of Tan-tau-wats singing and dancing about a camp fire, and he rejoiced, for he had discovered that for which he had been hunting.

Early in the morning he started on his return to his own home.

On his arrival he related what he had seen, and the illustrious Shin-au-av assembled all the swift running men of the Nu-mas, and guided by Uo-tu-at Su-vwats they started in the direction where the fire had been discovered. As they went, he stationed men from time to time along the route, one in a place, until a long line of men stretched from the land of the Nu-mas to the land of the Tan-tau-wats.

He, being the last, came up to where he found the nation, and again discovered them dancing at night around a great camp fire.

Now he had a plume in his hair which he had made from the inner bark of the cedar, which looked like the feathers of the Eagle.* This plume was very beautiful, and when he joined in the dance the people wondered, gazing upon him, for he was a stranger, but he said not a word. All this time his plume grew larger and more beautiful and shining red. While he was dancing he ran forward and inclining his head he thrust the feather into the fire as if to burn it, and it burst into a flame. With his flaming plume he still continued the dance for a few minutes, and just as the dawn came into the sky he sprang upon the shoulders of a Tan-tau-wats, leaped over the ring of dancers and ran swiftly to the point where the nearest man of his own party was stationed; and giving him the burning plume Shin-au-av fell down exhausted. Then the man to whom the plume had been given carried it to the next one, and he to the third, and the third to the fourth, and so it was carried until it reached the Nu-mas' camp at the Un-kamu-kwa-ni-kunt; and all the swift runners of the Nu-mas were exhausted. Then Hu-pats took it up and carried it to the Kai-vav-wi, running hither and thither in a tortuous way that he might baffle the Tan-tau-wats, should they attempt to follow his trail.

Arriving at the Kai-vav-wi he set the forest on fire, and when the Tan-tau-wats came as far as the Un-ka-mu-kwa-ni-kunt [MS 1795, no. 11 adds: "the southern people (the Tun-tu-nu-ants) saw it from Pipe Springs"] they saw the conflagration and stopped, for they deemed it too late to prevent the fire being scattered among the nations. They formed a circle and commenced a dance and incantation for rain, and rains fell and great floods came and extinguished the fire in the forest. Then Ka-mu sat on a coal [MS 1795, no. 11 adds: "(and thus he has a black patch on his rump)."] and preserved it until the storm was

When the storm had ceased Shin-au-av looked

^{*} The term eagle-feather is synonymous with plume, of whatever material. [Powell's note.]

about for dry wood but he found none until he saw some sticks in the nest of Kats, and with them he kindled a fire and toasted the flesh of various animals for the purpose of discovering which was good; and when he had thus tried the flesh of all other animals and found some good and some bad he determined to see if he himself were good eating. Roasting a piece from his own side he found it very bitter. So fire was given to the Nu-mas and their friends, and ever afterwards they cooked their food, rejecting such as Shinau-av said was not good.³⁹

SHIN-AU-AV AND THE BIRDS

[MS 794-a, NO. 14]

Shin-au-av was camped among the to-iv (tules) and his brother was a little ways off keeping him informed of what was going on. He ground some of the tules and put them in water and made a kind of mush of it in a large stone jug; during this operation he was watched by a little bird. Before the mush was eaten a great number of birds appeared with spears made of pa-ump [reed cane]. Shin-au-av, frightened, ran away but finding he was not pursued returned. A second time the birds returned and again did Shin-au-av take flight, running to his brother for advice. "It is only a joke" said his brother, "they merely desire to eat your mush. You must get a stick and drive them out." So Shin-au-av returned to his home. Providing himself with a stick he waited for the appearance of the birds, who seeing him, prepared themselves.

One time Shin-au-av went out by the river and little creeks looking around for rose berries to eat, and, having become fatigued, lay down near a beaver dam. While lying there he heard some one in the water say, "Come on Shin-au-av, will you fight?" Being frightened he ran away but returned to see if the voice would be heard again, and [it] was. Going to his brother he asked him what this meant. His brother replied it was a pau-into, or beaver. "You must get a spear and kill him as he lies in the water." So Shin-au-av made for himself a large spear and went in search of the beaver.

Going to the place where he had heard the voice, he saw the beaver and immediately plunged his spear into him. Deferring the task of getting him out of the water, he sought his brother to obtain from him the best way of removing him. His brother instructed him and the next day Shin-au-av returned and drew out the beaver. Carrying it to the home of his brother, he asked the latter what he was to do with it and was told to eat it. Shin-au-av offered a part to his brother but the latter declined and told him, "You must roast it and eat it all."

The people at that time thought there were no bones in the beaver's body and Shin-au-av went to the mountains and brought back some mountain mahogany of which to make bones for the beaver.

THE FIRST CHILD BORN

[MS 794-a, no. 21]

The Shin-au-av brothers were reclining under a pine tree and the younger said, "Some day we shall die and be no more; I would like to live forever," but the elder expounded to him of the future, and when he had ceased the boy was glad. "But what a lonesome world this will be with no one left to walk it; what a pity that the world with all its good things should be thus wasted."

While they were thus talking a tribe of the wild-goose nation came flying over their heads, and they were singing. Now the young man had never before seen [geese] and he was filled with wonder. His brother told him of the people—that they were wonderful travellers, sometimes living in the far south and sometimes in the far north. When the birds had alighted nearby, the elder brother approached and asked for feathers out of their wings that he might fly and go on a long journey. They each one plucked a feather and gave it to him, and when they had done this they proceeded on their way south, and Shin-au-av, making for himself wings, followed.

After a time the geese repented that they had furnished him with the means of flying, for they were on their way to war and feared him, as they had heard that he was a great warrior.

After a time Shin-au-av wearied in his flight and when he wavered and fluttered they gathered about him and plucked out his wings so that he fell to the ground, and laid there in a stupor for a long time. When he revived he felt very sick and faint and dizzy. Then he saw a bowl of mush on the ground nearby and ate it and when he had finished the dizziness and strange feeling increased. He placed his hand upon his head and found that his skull was broken and that his fingers were bedecked with his own brains, and then he knew that the bowl was a fragment of his own skull and the mush a part of his own brain, and this made him very sick until he did vomit. Now Shin-au-av had never tasted food before this and congratulated himself that he had found a new source of enjoyment.

After a time he started for the south where the wild geese had gone. Coming near, he found they had fought a great battle and killed all the people and gathered the bodies into heaps; and he saw a little child in the arms of an old woman who had escaped slaughter. Now Skin-au-av had never seen

a child before and it was a great curiosity to him and he sought information concerning it of [the geese]. They told him to take it home and learn for himself; and he answered, "How shall I take it, on my feet?" "No," said they, "for then you cannot walk." "How shall I carry it," said he, "in my arms?" "No, for then you cannot shoot an arrow," was the reply. "Now then, shall I carry it on my back?" "No," they replied, "for then it will fall." Then he said again, "How shall I carry it?" and they answered, "Carry it in your belly." So he swallowed it and went home.

In due time the child was born but with great pain; and since then the world has been peopled by the process of birth, and pain has been its attendant.

Now this child was a girl and Shin-au-av took her for his wife, and he said, "These birth pains are more than men can endure; hereafter the women must bear the children." 40

SHIN-AU-AV AND TO-KO-PUTS

[MSS 1794, UNNUMBERED, p. 7 and 8; 794-a, NO. 20]

Shin-au-av Progenitor of the Wolf nation
To-ko-puts Progenitor of the Wild Cat
nation

Once upon a time Shin-au-av went down into Shi-ni-mo Cañon. To-ko-puts saw him coming and laid down near the trail and pretended to be dead. When Shin-au-av saw him lying on the ground he shouted, "Hello my friend!" but received no answer. Then he supposed him to be sleeping, and going up to him shook him and rolled him over many times, and found he was dead. So he took a string and tied his fore and hind feet together, slung him on his back, and started on his way.

After a time he heard a curious whistle and looked and looked around but could not see from whence it came, and walked on again, musing. Still again he heard the whistle and could not discover its origin. This was repeated many times until by chance he looked over his shoulder and saw that To-ko-puts had one eye opened, and so supposed that he was coming to life again, and carefully laying his burthen down on the ground, he ran away.

When To-ko-puts was left alone he untied the string which bound him and ate it. To-ko-puts was angry because he had been tied and meditated revenge.

One day Shin-au-av while in the woods saw To-ko-puts approaching and said to himself, "Now I will play the same trick on that To-ko-puts," and falling down upon the ground pretended to be dead. To-ko-puts came along holding a great stone in his hand, for he knew that Shin-au-av was trying to

deceive him, but he also pretended to be deceived. "Ah! my illustrious warrior," said he, "You have killed many people, but now you are dead. Often have we listened to your stories. Tell me one more my great talker; come let me hear you now. What? You cannot! Well you shall never tell about tying To-ko-puts." And he struck him on the face with the rock and killed him.

When To-ko-puts was gone Shin-au-av arose and went home, and ever since that time he has had a long face.⁴¹

STORY OF HU-PATS AND KOM

[MS 794-a, NO. 33]

Hu-pats Progenitor of Little Fox nation Kom Progenitor of Large Rabbit nation U-nu-pits A Witch Yu-in-ka-ret Kaivw Mt. Trumbull, the largest mountain of the Yu-in-karet group on the north end of the Grand Cañon. Wi-gam Ka-rir Volcanic cone standing on the brink of the Grand Cañon at the foot of the To-ro-wip Valley. The word signifies "Cone on the brink" U-na-ka-rir Large volcanic cone U-na-ka-ri-chits Small volcanic cone Ka-na-ru We-wu-gunt Lower Kanab Cañon Kai-vav-wi Kaibab Plateau Mu-kwa-ni-kunt A Cliff U-nu-pin Pi-ka-vu Witche's Well (A water pocket -walls of Mt. Trumbull) To-ro-wip Pi-ka-vu A water pocket near the Wigam Ka-rir Pai-av Spi-kunt "Fern Spring"

The Yu-in-ka-ret Mountains stand on the north end of the Grand Cañon of the Colorado. The group is composed of three great table-shaped masses of basalt, and two or three scores of volcanic cones built of red and black cinders, many of them exhibiting well-defined craters. Five of these extend in a line toward the north from Mt. Trumbull. These have been named "The Mythological Group." 42

To the east of these mountains, the To-ro-wip Valley is seen running from north to south and terminating at the brink of the Grand Cañon. At the foot of this narrow cañon-valley, there is a volcanic cone standing on the brink of this cañon. The great table mountains are covered with pine forests, their summits being at an altitude of eight or nine thousand feet above the sea in a region where some moisutre is condensed: below, there is but little vegetation. Lava beds black and naked, with deep fissures, crowd between the cinder cones of dead volcanoes. Streams of molten matter from some of these vents have run

over the wall of the canon, down to its very bottom, and covered the wall with frozen basalt. The Colorado River runs at the bottom of the canon, seven thousand feet below the summit of the tables.

The whole region is inexpressibly wild, grand, and desolate.

With a half-dozen companions late in the autumn of 1870 I was encomped at the Witche's Well on the north side of Mt. Trumbull, and while there, a part of the Yu-in-ka-ret Indians joined us. Our camp was on a bed of cinders covered with a straggling growth of cedars. As we sat by the fire, one of the Indians complained of a head-ache. After a while a circle was formed by the Indians, in which I took a place, and Chu-ar-ru-um-pik, who was the sufferer, was placed in the centre.

Mok Shin-au-av, another of the Indians, then began a song, "U-nu-pits begone, U-nu-pits begone." In this all the Indians in the circle joined, not excepting myself. When the song was ended Mok Shin-au-av took a handful of ashes from the camp-fire, so hot that it seemed strange he could hold them, and with them sprinkled the head of Chu-ar-ru-um-pik. Stepping outside of the circle he blew away the few that were remaining in his hands, muttering something that I could not understand, and Chu-ar-ru-um-pik averred that the U-nu-pits was gone and that his head-ache was cured.⁴³

After this little incident we sat down again by the fire and in order to draw out my Pai-Ute friends, I gave them some account of a visit which I once made to Mammoth Cave, in which they seemed greatly interested. Then To-ma-ro-um-ti-kai, the chief of the Yu-in-ka-rets, related the following story.

Once upon a time Hu-pats stood upon the summit of the Yu-in-ka-ret Kaiv* and saw Kom sitting on an U-na-ga-ri-chits to the north. "Aha," said he, "there is Kom; I am hungry; now I must kill him." And he slowly walked down the mountain revolving in his mind some plan by which to ensnare the other, for he said to himself, "Kom can run faster than I, and unless I can deceive him he will run away."

Now there is a line of these U-na-ka-ri-chits extending from the foot of Mt. Trumbull to the north, and Kom was on the one farthest away. When Hupats had climbed the one nearest the Yu-in-ka-ret Kaiv, he set up a great cry as if he was in distress; and Kom heard it, but could not tell from whence the sound came. Then Hu-pats went over to the second U-na-ka-ri-chits and cried again. When Kom heard it he said, "Somebody is in trouble, but he is a great way off and I cannot find him." Then Hupats came on to the third U-na-ka-ri-chits and set up his cry once more, and when Kom heard it he said

to himself, "O!, it is that Hu-pats; I will not help him for he is a bad fellow."

Finding that Kom would not come to where he was, Hu-pats went to the fourth U-na-ka-ri-chits and cried again, and bewailed his sad fate. Kom shouted to him, "What is the matter?" and he, still crying said he was hurt and could not get home, and was afraid he would starve, and begged Kom to come and carry him away; but the latter would not go.

Then Hu-pats went back down the mountain, and crawled down behind the rocks to the other side of the U-na-ka-ri-chits on which Kom was sitting, and slowly crept to the summit near to where the latter was; and when he supposed himself to be near enough, he rushed forward to catch the other; but at that instant Kom made a spring, and tossed sand and gravel back with his feet into the eyes of his enemy and killed him. Running a little ways, he stopped and looked back and saw that Hu-pats was dead, and he was glad.

Kom passed along over the summit and climbed the Yu-in-ka-ret Kaiv* and slept that night under a rock. The next morning he went down to the U-nu-pin Pi-ka-vu and refreshed himself. From there he went to the Wi-gam Ka-rir, and there slept the second night; and on the third morning he went down to the To-ro-wip Pi-ka-vu and refreshed himself with its clear, cold water. Then he climbed the Mu-kwa-ni-kunt, and went over to the brink of the Ka-na-ru We-wu-gunt, and slept there that night. The fourth morning he went down to the Pai-av Spi-kunt and refreshed himself with the water that fell from the rocks, and then went on to the Kai-vay-wi.

When the dawn came into the sky the second morning after Hu-pats was killed, he returned to life, and supposed that he had been sleeping. But soon he noticed that his eyes were filled with sand and were painful, and he tried to clean them out, feeling very confused, for he could not remember what had happened. And he said to himself, "Have I been dreaming? Maybe I was dead."

Scarcely able to see, he crawled around for a time, until at last he discovered Kom's tracks. "Now I remember," said he, "Kom killed me with rocks."

There were many trails on the U-na-ka-ri-chits, for Kom had lived here a long time, but Hu-pats followed one of them as best he could in his half-blind condition, and it crossed itself many times, and he was sadly discomfitted, and when night came on again he was at the very place from whence he had started in the morning.

After another night's sleep he rose again at dawn, and finding that his eyes were healed, he was able to discover the proper trail, and followed the tracks of Kom over the U-na-ka-ri-chits to the summit of

the Yu-in-ka-ret Kaiv, and slept that night in the very same bed which Kom had occupied before him.

Early in the morning he also went down to the Unu-pin Pi-ka-vu and drank of its waters, and then went on to the Wi-gam Ka-rir, and slept in the very same bed that Kom had occupied three nights before him.

On the next morning he went down to the To-rowip Pi-ka-vu and drank of its waters. Then he climbed the Mu-kwa-ni-kunt, and went on to the brink of the Ka-na-ru We-wu-gunt, and slept in the very same bed that Kom had occupied three nights before. On the next morning he went down into the Wi-wu-gunt and drank of the waters of the Pai-av Spi-kunt, and continued his journey to the Kai-vav-wi.

Early on the next morning he went up onto the Kai-vav-wi and found fresh tracks of Kom and knew that his enemy was at home. Then he dug a pit in which he built a fire, and said to himself, "I will roast Kom in this fire tomorrow." Now this pit was in the trail by which Kom was wont to go to the spring, and Hu-pats hid himself behind a rock near to Kom's home, and when the latter came out at dawn he was seized by Hu-pats.

But Kom was a powerful man, and he ran, carrying Hu-pats on his back; and when he came near and saw the pit with the fire at the bottom he ran to its brink and shook his enemy off into the fire, and covered him with sticks, and he reviled him and said, "Tell me, friend, who dug this pit? Tell me, friend, who made this fire?" And Hu-pats answered with a groan.

When Hu-pats was well roasted, Kom drew him out of the pit and said to himself, "This fellow desired to eat me. I cannot eat him, for I don't live on meat; yet shall my flesh be strengthed by his flesh." And he cut two round pieces of meat from Hu-pat's flanks and put them on his own rumps so that they grew there. And he placed other pieces on his back bone, and they also became part of his flesh, and he went away rejoicing.

THE ABANDONED BOYS

[Shorter version in MSS 1795, UNNUMBERED, p. 11-12; 794-a, No. 34]

Ku-kwats
Wa-a-ka-rir-um-pa
Spring in the Yellow Hills
Southwest of Pipe Springs
Tu-wi-ni-a-ga-vwets
Kai-vwav-i
Kaibab Plateau

Shin-au-av and his Tu-wi-ni-a-ga-vwets were camped at the Wa-a-ka-rir-um-pa. They held a council and decided to move to the Kai-vwav-i, so he sent a man in search of a food camp with in-

structions for him to make signal smoke when such a place was found.

Seeing a smoke a great way off the people prepared to start. When they were ready Shin-au-av noticed that two small helpless children belonging to the man who had gone ahead were still lying on the ground, and in a loud voice he directed that some one should take these children along. But he gave no particular one directions to do so, and as all the party had great loads to take no one took up the children, and Shin-au-av, leading the people, did not notice that they were left behind.

When the children awoke and found that their people had gone they cried, and slowly followed, crawling on the ground, for they could not walk. In this way they proceeded many days until at last they came to a place where a battle had been fought and saw lying on the ground the dead bodies of the men who had left them behind; but the women had been carried away.

The boys knew that this was a punishment for the cruelty of the people in leaving them behind.

Now there were many berries growing in the country round about, and the boys lived on them until the pine nuts were ripe. When these were fit to be eaten, they [the boys] had grown so that they could walk about and they gathered many, and grew finely. And they saved many for winter; and so they lived several years taking care of themselves. They grew to be fine large boys and thought only of their friends who had been captured and they decided to be revenged on their enemies, the Ku-kwats. So they made a journey to their enemies' land and came upon them in a region covered with timber.

The younger brother was greatly terrified, so the elder brother dug a pit and placed him in it so that he could not be found and then proceeded on his way to reconnoiter.

Coming to the camp of the Ku-kwats he saw his sister and knew her, and crawling near to where she was standing so that he was hid in her shadow, he told her who he was and where the younger brother was concealed in a pit.

(A curious dialogue occurs here between the boy and the girl in a low tone while she is grinding, and talking to the people in camp, in a loud voice, and is scolded by an old woman because she wastes the meal, and at the same time she is talking in an undertone with her brother. All this was acted skillfully when I heard the story.)

The next day the boys killed the Ku-kwats, rescued their friends and took their sister back with them in great triumph. When they came to the old battlefield and saw the bones of their friends bleaching in the sun they were very sad and danced and sang all the night and when the dawn came in the sky the younger brother stretched forth a magical wand and called all the men back to life amid great rejoicing.

[MS 1795, unnumbered, p. 12 reads, "Bring back to life all the old people with a wand but Shin-au-av who is afterwards brought up by one of his friends. (So children should be cherished!)" [44]

WA-NA-TA-WIN-NI AND NI-MI-AP

[MS 794-a, NO. 18]

Wa-na-ta-win-ni Oriole Ni-mi-ap Thunder

Wa-na-ta-win-ni was very sick and he sought his brother to bring him Ni-mi-ap (Thunder) who was a great doctor, to cure him. When the brother came to Ni-mi-ap's house he found that he lived in a hole in the sky and he told that for which he had been sent, and Ni-mi-ap replied, "I will go to your brother. Return and take care of him until my arrival. When I start, you will know it for the ground will tremble; a great noise will be heard in the heavens; as I come near watch closely what color Wa-na-ta-win-ni assumes; if he changes suddenly to red he will die; but if he changes to yellow he will live."

The next day Ni-mi-ap started and as he passed along a great noise filled the heavens and the earth trembled. And as he came near to where the sick man was the latter turned to a beautiful golden hue. Then Ni-mi-ap turned to the brother he had met the day before and said, "I will return; your brother will be well but when I leave, he must rise and must not lie down again for if he does he will surely die." And when he had departed Wa-na-ta-win-ni walked about the earth in good health.

HU-PATS VISITS THE JAY NATION ON THE KAI-BAB

[MSS 1795, No. 11; 794-a, No. 36]

Hu-pats Small Fox Kwi-ats The Bear

Ku-kwats

The Spider, also name of Mexicans because they weave; literally "the weavers"

Ong-a Canada Jay
O-go-chi-ok Maximilian Jay
Un-ka Un-kwa-ni-kunt Vermilion Cliffs
Kai-vav-wi Kai-bab Plateau

Hu-pats was a great arrow maker and famous for his skill among all nations. Once he made a journey to the Kai-vav-wi, to trade his arrows for buckskins with the people of the O-go-chi-ok. When he arrived at the foot of the plateau he discovered fresh deer tracks and hid himself near the trail by which they were wont to go down to the water. Soon he saw them approaching, and taking his bow and arrow from

the quiver, he sent it through the heart of the fattest deer. And Hu-pats rejoiced that he had been enabled to kill such fine game, for there were very few deer in his own country.

While he stood admiring the slain animal he discovered O-go-chi-ok in the distance approaching, and he hid himself behind a log. But O-go-chi-ok had also seen Hu-pats, and was surprised when he came near to find that he was not there, and he searched for him until he found him; and each expressed great pleasure of meeting the other. As they walked along the trail O-go-chi-ok saw the deer lying on the ground and told Hu-pats that he had just killed it, and the latter did not deny it lest he should be considered a trespasser. So with a great show of friendship he offered his assistance in dressing the game. When they had skinned it and cut it into pieces they carried it away with them.

As they came near to the home of O-go-chi-ok, he said to his companion, "Hu-pats, you must not go boldly into our camp, for strangers are always killed; let me manage this affair for you." And he hid Hu-pats in the small feathers on the top of his head, tying them with a string. When O-go-chi-ok arrived in the camp he boasted of his skill in hunting, but Ong-a told him his story was not believed. "It is now only noon," said he, "and never before this did you return with game before night." "Ah," said O-go-chi-ok, "there is the game; see for yourself." Then Ong-a said, "Let me look into your quiver;" and selected an arrow that was very good. "This was not made by you," he said, "nor by any of our people: this is my grandfather's arrow, Hu-pats, the old man who lives on the Un-ka Un-kwa-ni-kunt. Where did you obtain it? And see, there is blood on the shaft; this is the arrow that killed the deer," and O-go-chi-ok stood in silence.

After awhile Ong-a noticed the peculiar manner in which his companion had dressed his hair, and said, "What a strange top-knot you have! What new way have you learned for tying up your hair?" And all the people in the camp laughed at O-go-chi-ok. Then a little boy crawled up behind him and cut the string which bound the top-knot and Hu-pats fell upon the ground, and all the people jeered at the boastful hunter, and laughed, and made merry over his discomfiture. And Ong-a ran up to Hu-pats and hugged him exclaiming, "You are my grand-father!" And they all received him with expressions of joy.

The next day O-go-chi-ok and Ong-a went out to hunt in company, and the latter sang as he went and would not be still; so the former reproached him lest he should frighten away the game. Still he would not cease his noisy songs and when they found a deer lying down O-go-chi-ok feared it would hear the noise and run away. And he said to Ong-a, "You go around the trees on the other side and creep up to the deer and shoot him. I will remain here and should you fail to kill him, he will run this way and I will shoot at him." This he said to be rid of Ong-a and no sooner had the noisy fellow disappeared among the trees than he crept along the ground near to the deer and shot it, and then hid it in the bushes. Ong-a, still singing his noisy songs, came up to where the deer should have been and not finding it shouted to his companion, "Where is that deer?" and O-gochi-ok replied, "You have frightened him away with your singing." Afterwards he took him to where the game was lying dead. And when Ong-a saw it he was greatly interested for he had never before seen a deer except after it had been cut up and brought to camp. After examining the feet he said, "My brother, what are these?" and he answered, "These are the feet which would have carried him away had he heard you singing." Then Ong-a examined the horns and said, "What are these my brother?" And he answered, "These are the horns with which he would have gored you had you made him mad with your singing." Then he examined the eye-lashes and said, "What are these my brother?" At the same moment he lifted the eye-lid and the deer gazed upon him for an instant, then sprang up and bounded away, carrying Ong-a away with him on his horns, who screamed with great fright; but the elder stood laugh-

A little way off, the deer ran into a bush and Ong-a was thrown off onto the ground lifeless. Then O-go-chi-ok came up and cut him into pieces and went on his way.

Sometime afterwards, when he was far away in the woods, he heard a noise behind him and stopped to listen. It was Ong-a coming up still singing his song, and this is what he now sung:

"I am mended
I am mended
I am mended"
said he; "Tra la la la la'"

So they went on the hunt together again; and when they had killed another deer O-go-chi-ok told the screamer to stand on the top of the highest tree and watch, lest their enemies the Ku-kwats should come while they were taking off the skin. As he was very busy at work, the other, who was standing watch, saw the Ku-kwats coming, a great way off. But being angry with the elder brother on account of the ill treatment he had received during the morning. determined to be revenged; so he gave no warning.

At last the enemy came near and when he noticed

that O-go-chi-ok saw them, Ong-a shouted, "Here they come, run, run, my brother, run!", hoping to confuse his brother. But the elder was a brave fellow and said, "Do you carry away this meat; I will stay here and fight them." (A curious conversation.)

Ong-a carried the meat home and returned bringing with him Hu-pats and Kwi-ats. Now Hu-pats was a renowned warrior and he had a great bow and very long arrows and he took great care not to shoot his arrows foolishly. But when he could see a number of the enemy standing in the same line he shot an arrow and would thus string a great number on one arrow shaft, carrying the bodies along with it until it struck a pine tree where it would hold them, dangling in the air. Soon he had great numbers of the enemy hanging to the trees around about.

Now Ku-kwats, when they first saw the little fellow with the great bow and long arrows, made much sport of him, but his wonderful feats caused great consternation, and it was his turn to deride, which he did as the remnant fled. Then Kwi-ats fell upon those who were left and killed them all even to the last one.

On that night there was a great feast held and all the people danced until the dawn came into the sky.

ORIGIN OF THE ECHO (PAIUTE)

[Short version in MSS 1795, No. 11; 794-a, No. 41]

Teu-gai To-go-av A Witch The Rattlesnake

Teu-gai came near to a village one night and called to a little girl, "Bring me my child." Supposing it to be her mother the girl obeyed. Teu-gai had a basket on her back, and in it she put both babe and girl and carried them away, scampering through the woods. When the mother missed her children, there was a great inquiry and search through the village for them, and the people all believed that a teu-gai had taken them off.

Early the next morning they followed the old hag and found her asleep, wearied with her flight, and the children were rescued.

When Teu-gai awoke and found that they had taken the children from her she went to her grand-father To-go-av, taking all her own family with her, and besought him that he would take care of them for she feared they would all be killed. To-go-av tried to drive them away, but could not, and he was sorely perplexed as to know what to do with them, for he feared the people of the village would come to kill them and would fall upon him also. At last in desperation he swallowed them all, although it made him exceedingly sick, and he entreated them to crawl

out again. This the children did, but the old Teu-gai was stuck fast.

Then To-go-av crawled out of his own skin leaving Teu-gai in it. She shouted, "Let me out, let me out!" "Stay where you are; be still!" said To-go-av. Still she screamed, "Let me out!" but To-go-av refused to extricate her and went away.

Then Teu-gai wriggled with the skin into a crevice in the rocks and made her home there; and when the people of the village came in search of her, she repeated their words in mockery; and though they heard her voice they could not find her.

Since that time all Teu-gais live in snake-skins, and the echoes which are heard in the rocks are their spiteful mockings.

CHU-AR-RU-UND-PU-RUN-KUNT AND THE YU-KUTS

[MSS 1795, NO. 11; 794-a, NO. 35]

Chu-ar-ru-und-pu-run-kunt He who dug the roots of the yucca

Yu-kuts The Fawns
To-go-av The Rattlesnake

Mar-ka-gunt Kai-vwav-i A plateau east of the headwaters of the Sevier

Chu-ar-ru-und-pu-run-kunt was digging the roots of the great Yucca, and seeing two deer, a buck and a doe, he hid himself in the reeds and, taking up a leaf of the cottonwood tree, he made a whistle with which he imitated the cry of a young fawn.

[When] they came near by he killed them with his arrows. Looking about he found two fawns, and coming up he pretended to be their friend. "There are some bad people around here," said he; "They have killed your father and mother. Go with me; I will show you where to hide." He took them to a pit near by and put them in and went away.

On the third day following he returned for the purpose of killing and eating the fawns. But seeing that they were very poor he bethought him of a plan by which they could be led to eat grass for a few months and become fat and large. So he told them that the wicked people had gone away but that they would return soon, and he advised them to eat grass near by every day and not to wander far away but go no farther than the spring, which was near by, and whenever they had eaten sufficient to hide again in the pit.

In time these fawns grew apace and became fine fat deer. When they were older they said to each other, "Who knows but this man may have killed our parents, and maybe he will come back and kill us?" And this matter they talked between themselves until they decided to go and take the council of their grandfather, To-go-av.

Now when To-go-av heard their story he said, "My children you were very foolish in believing the words of Chu-ar-ru-und-pu-run-kunt; he is a great deceiver. When you are in trouble listen not to a stranger but go to your friends for advice." Then he led them up to the Mar-ka-gunt Kai-vwai-i and showed them the rich grasses which they might eat, and took them to the clear spring where they might quench their thirst, and led them to the aspen groves where they might rest in the shade, and taught them a song.

Then To-go-av returned to his home at the Un-ka Un-kwa-ni-kunt [the Vermilion Cliffs].

When Chu-ar-ru-und-pu-run-kunt came to the pit expecting the fawns to be grown to fine fat deer, and found that they had left, he was greatly enraged and started searching around. He came upon their tracks and followed them to the home of To-go-av, and arrived there at the same time that To-go-av did [from] Mar-ka-gunt Kai-vwav-i.

"Where are the deer I had in my pit?" said Chuar-ru-und-pu-run-kunt. "You have stolen them and eaten them." And To-go-av replied, "Not so; they came to me for advice and I sent them away to a region where you cannot find them; now I know that you are a liar and a bad man; you shall die!" and Togo-av slew him.

The fawns lived on the Mar-ka-gunt Kai-vwav-i for a long time and often sang.

This story is often told, or reference made to it for not believing stangers.

SHU-NI-AM

[MS 794-a, NO. 46]

Shu-ni-am Daughter of Tov-wots
Shin-au-av Pa-vits The elder Shin-au-av
To-go-wo-tsi Coyote Wolf

Shu-ni-am was the sister of the Shin-au-av brothers. Shin-au-av Pa-vits took Shu-ni-am, his sister, for his wife. In due time a child was born and Shu-ni-am loathed it for she did not willingly become the wife of her brother, and she refused to nurse the babe, and cast it away in the woods.

The she wolf heard the babe crying and went with the intention of devouring it, but when she saw the babe she took pity and permitted it to draw nourishment from her own breast and then took it to her house and brought it up with her own little wolf. It became a long, lank to-go-wo-tsi.

At the present time Shu-ni-am and her sisters are living in the sky. Shu-ni-am's great light shines brighter than all the others. She is Alcyone in the cluster of the Pleiades.⁴⁵

[MS 794-a, no. 29, "General Discussion," contains this note: "From Shu-ni-am

"Many of the persons of this ancient mythology are now stars. Ursa Major is called Na-gats. The dipper in the Milky Way is his wife, they were separated far in the heavens because they quarrelled when on earth. Orion is called the Hunter, and the jewels in his sword are the arrows he is shooting at the antelope. Both Jupiter and Venus have been called Tavwa Pu-vha, or Sun Star; whether they suppose it to be the same star or recognize two, I could not determine."

HOW AI-AI GOT HIS WIFE

[MS 794-a, NO. 25]

Ai-ai The Turtle Kwi-ats The Bear

Ai-ai made a journey for the purpose of visiting a distant nation. There he found many beautiful maidens; one of them, more beautiful than all the rest, he loved. At night he went to her tent and creeping in, lay down by her side. But she, not pleased with his advances, ran away. Then he appealed to her father, who with great scorn refused to give his daughter to the stranger.

Then Ai-ai returned to his own land, and enlisting his friends, proceeded on an expedition to capture the beautiful maiden. When he had once more come to the land of her friends, he was met by a party of braves and they held a conference.

The maiden had a suitor among the people of her own nation whom she loved and to whom her father desired to give her. It was agreed that the two suitors, with their friends should decide the controversy by wager of battle, and it was further stipulated that the conflict should be without weapons. In pursuance of this agreement they held a great feast, and when the time for the contest to commence had arrived, Ai-ai stepped forth upon the plain between the two camps and with loud and boastful language challenged his rival to combat. "I am a great warrior in my own land; all my enemies tremble; I have many friends. A-nier ti-tik-a-nump kwaik-ai-gar!" ("Fighting is my eating tool I say; that's so!")46 Then the other suitor stepped forth upon the plain and replied in like language, which also ended in "A-nier ti-tik-anump kwaik-ai-gar," and they sprang to the conflict. Ai-ai was the victor and when his competitor had fallen his friends took him away. Then Ai-ai in like boastful language challenged his competitor's friends, and he overcame many but was at last beaten down himself. But his friends took his place one after another until they were all conquered but Kwi-ats. When he took the field none were able to withstand him, so Ai-ai gained his bride.

Then both parties joined in a great feast and danced

until the dawn came into the sky, and Ai-ai and his friends returned to their own home taking with them the beautiful maiden.

This is the authority they give for their marriage customs, which are elsewhere related.

PU-NI AND TA-VWATS

[MSS 1795, NO. 11; 794-a, NO. 22; 798]

Pu-ni Ta-vwats The Skunk The Chipmunk

Pu-ni and Ta-vwats were intimate friends and were accustomed to hunt in company. Ta-vwats told Pu-ni that the fatter the deer the sooner he would die when shot, and believing this, Pu-ni always chose the deer that died quickly.

One day they were hunting on the mountain and being tired, they sat down under a tree to rest, when Pu-ni said, "Ta-vwats, why is it we kill such poor deer? You give me the best, and yet my children have nothing but lean meat to eat." "Maybe the deer on this mountain are not good," said Ta-vwats. "I have heard that the deer on other mountains are better; some day we must go to another country and hunt."

Proceeding on their way they shortly afterwards came to a herd of deer and Ta-vwats killed two, taking great care to shoot the poorest. He then told Pu-ni to choose the best for himself. This he did to deceive Pu-ni for he feared that his companion would suspect that what he had told him about the fat deer dying easily was not true.

They hunted together for many moons and still Pu-ni's children always had lean meat, and at last he suspected that Ta-vwats was taking advantage of him, and charged him with lying, and a quarrel ensued. After a great deal of wrangling Ta-vwats proposed that their children should be told to fight by throwing pieces of flesh at each other and thus they would exchange meat, and Pu-ni could see for himself which was the best food; to this Pu-ni agreed. Then Ta-vwats instructed his children to throw back only such pieces as were hurled at them. The battle was commenced by the little pu-nis, and the little ta-vwats returned the fight by throwing back what was thrown at them. And so the fight continued for some time but Ta-vwats children were struck many times, and their anger waxed hot, and they ran to their own pile of meat and belabored the little pu-nis furiously. When the latter saw the fat meat, they greatly marvelled for they had never beheld such before and did not know what it was. And so they took some to their father and they said, "What is this white stuff father that those ta-vwats were throwing? Maybe it is some bad medicine." Then Pu-ni saw that he had been deceived and he went to Ta-vwats and upbraided him. The latter tried to appease his anger and offered him twenty sacks of tobacco which were refused. He then filled his pipe and proposed that they should smoke and talk over the matter and perhaps they could come to some settlement in a peaceable way, but Pu-ni would not smoke, nor would he speak to vent his anger.

When the people knew that Ta-vwats and Pu-ni had quarrelled they called a council to talk over the matter but Pu-ni refused to attend and would not be appeased, demanding that Ta-vwats should be killed. Every day his anger became greater and at last he began to stink; and the stench grew worse until it killed his own children, and his wife could no longer live with him. Seeing her great sorrow he brought the children back to life by those wonderful incantations of which he was master. But still his anger grew no less and still he would not speak to Ta-vwats, nor smoke in the council (See song of the skunk).

Then all the people hated Pu-ni, and told Tavwats that he might kill him. So the latter sent his children to gather pitch from the pine trees; and they asked him what he was going to do with it. "No matter my children," said he, "I will show you in good time." They brought him many basket fulls, and at night when Pu-ni slept Ta-vwats went to his home and filled the mouths and noses and eyes and ears of all the members of the Pu-ni family with pitch. Then he covered their houses all over with the same substance.

When the dawn came into the sky the pu-nis could not get out nor could they speak, but only cry, "um-m-m-m;" and all the ta-vwats gathered around and reviled them, singing and dancing in great glee until the pu-nis were dead.⁴⁷

From this story the Nu-mas have derived the following aphorisms:

CORN IS BROUGHT TO THE EARTH

[MS 794-a, no. 43]

In early days people were very hungry and very poor and they were small in stature because of their scanty food.

An old woman called to her son and bid him go

up beyond the sky and see if he could not find some means of subsistence for them better than that which they had. But the boy demurred, saying, "What shall I ride?" Being told many times to go and refusing, at last the old woman held him up in her hand and blew him away and he rose high into the heavens. And passing beyond the skies came into the country inhabited by Shin-au-av, who, when he saw the boy coming said, "What seek you in this land; are you a thief?" And the boy said, "No I seek for better food for my people." And Shin-au-av said, "Perhaps you are a spy and at night will cut our throats." But the boy denied this accusation and plainly explained to him why he was there. And Shin-au-av said to him, "Sit down and let us talk together." So they sat down and Shin-au-av placed before him some food and he ate; he gave him to drink of the wine of the skies, uwu-pa (juice of the cactus apple). When the boy's hunger was appeased he sent him to lie down a little way without the camp.

Shin-au-av said to himself, "If of this wine he becomes drunk he is an enemy, but if he drank to his fill and still retains his understanding, he means well."

The boy slept and seemed not to be affected by the wine which had been given him. When the morning came Shin-au-av called the boy to him and set food before him and again gave him to drink of the wine of the sky, and again he drank to his fill and still kept his understanding.

Shin-au-av said, "This is a good boy and I will trust him." So he gave him some seeds of the Kuma-a, Indian corn, and told him to return and gave him a jug filled with wine that he might refresh himself on his journey.

The boy left Shin-au-av's tent and passed through the sky and came down again to earth. When he arrived all the people gathered about him wondering to hear his story of that land beyond the sky and to know of his success in his search for some better food. The lad told the people what he had seen but told them not of the wonderful wine of the sky of which he had drunk, for so Shin-au-av had warned him before he had started.

The seeds which the lad had brought were planted and they grew through the summer and every day the people came to see them, to watch their growth and keep away insects and such animals as might destroy them, and when ta-mun (autumn) came and the corn was ripe they gathered together and held a great festival and danced the ku-ma we-pa or corn dance and they ate of the corn and found it very sweet and very good. The remainder of the corn was kept for another year for seed and thus it was that the Ku-ma was brought from beyond the skies.

[&]quot;An angry man kills his best friends."

[&]quot;An angry man stinks." (Sometimes they call him a skunk.)

[&]quot;All men should be willing to settle a dispute in council lest they become so offensive as to stink."

THE SON OF SHIN-AU-AV PA-VITS LOVES THE WIFE OF KWI-ATS

[Short version in MSS 1795, No. 4; 794-a, story 23]

Shin-au-av Pa-vits Kwi-ats Shin-au-av the Elder The Bear

In the days of the Nu-ints Pi-gaip [old people, i.e., mythological time], Kwi-ats had a beautiful wife and Shin-au-av's son met her in the grove where she was gathering pine-nuts and loved her. When Kwi-ats saw that his wife was loved by the lad, he was very angry and refused to surrender her.

Then the boy went to his father and sought his advice, and Shin-au-av directed him to pulverize an obsidian arrow head and bring him the powder. When this had been done the father mixed it with a basket of raspberries and placed them on the side of the mountain where Kwi-ats lived. He told his son to remain near by and watch, and when Kwi-ats should come and eat them to follow him, for he would surely die. And having found the bear, he was to skin him and bring the hide and all the flesh to Shin-au-av's home.

In obedience to the father's command, the boy concealed himself behind some rocks and waited three days and three nights for the coming of the bear. Early in the morning of the fourth day hesaw his old rival stealthily creeping along the side of the

mountain, snuffing the air and looking cautiously about as if to discover an enemy. After satisfying himself that he was unseen, he ate the berries in great haste and ran away, but the boy followed.

Soon the poison began to work and the bear uttered great howls and rolled upon the ground and dug up the earth, so that there was a great cloud of dust in the air, and tore up the bushes, and at last died in great agony.

Then the boy did as he was directed; hastily he took off the skin and cut the flesh into strips, tied it up in the skin and carried the whole to his father.

Now the spleen of the bear is not deemed to be good food by the Indians and the boy, thinking it worthless neglected to place it with the rest of the flesh but left it behind on the ground.

Coming to the home of Shin-au-av, the boy threw the bear meat down at his father's feet, who examined it carefully and saw that the spleen had been left behind. And he said, "My son, you have not done as I told you," and he fell upon the ground in deep sorrow.

At the same instant the bear returned to life and stood up growling his vengeance, and the boy stood in the tent fixed with terror until the bear seized him and tore him to pieces.

This story is often told to enforce the necessity for strict obedience to the orders of the elders.

REPORT OF J. W. POWELL AND G. W. INGALLS

The Special Commission appointed for examining into the condition of the Utes of Utah; Pai-Utes of Utah, Northern Arizona, Southern Nevada, and Southeastern California; the Go-si Utes of Utah and Nevada; the Northwestern Shoshonees of Idaho and Utah; and the Western Shoshonees of Nevada; and for the purpose of consulting with them concerning the propriety of their removal to reservations, would respectfully submit the following report:

The commission was delayed a number of days by snows that blockaded the railroads over the mountains, but arrived in Salt Lake City early in May.

At that time there was much excitement in the country, consequent on the disastrous conflict with the Modocs.

The commission found that the feelings of the white people inhabiting the territory under consideration were wrought to a high state of resentment, which frequently found vent in indignities on the Indians, while the latter were terrified, and many of them had fled to the mountains for refuge.

Immediately on our arrival at the city, delegations from various parts of the country met us, representing that the Indians of their several neighborhoods were preparing to commence a war of extermination against the whites; and several petitions from the citizens of different places, to the military authorities of that department, the governor of Utah, and the Commissioner of Indian Affairs, representing that the people were in immediate peril, and calling for military protection, were referred to the Commission.

Under these circumstances, the Commissioners proceeded to investigate the state of affairs in the Sanpete Valley, Curlew Valley, Cache Valley, and on Deep Creek.

It was soon found that the fears of the white settlers were groundless, and that the Indians themselves were much more terrified than the whites.

In the mean time the Commission sent for delegations of Indians representing the tribes of Utes, Go-si Utes, Northwestern Shoshonees, and Western Shoshonees; and after meeting a number of these

delegations at its camp near Salt Lake City, such information was obtained as led to a request for further conference with the Department concerning the best course to be pursued with these Indians in the light of the facts thus obtained.

In consequence of such request, one of the special commissioners, Mr. J. W. Powell, was instructed to report to the Department at Washington.

On his arrival, the following statement to the Commissioner of Indian Affairs was made:

Washington, D.C., June 18, 1873

To the Honorable Commissioner of Indian Affairs:

Sir: Your attention is respectfully called to the following statement of the condition of the Indians inhabiting Utah, Nevada, Southern Idaho, Northern Arizona, and Southeastern California, who are not yet collected on reservations.

These Indians are Utes, Pai-Utes, Go-si Utes, Northwestern Shoshonees, Western Shoshonees, and Pa-vi-o-tsoes, (designated in the Indian reports as Pah-Utes.)

Of the Utes not on reservation there are two principal tribes, the Pah-vants and Seuv-a-rits. The Pah-vants are on Corn Creek, near Fillmore, in Utah Territory, and in the report of the Commissioner of Indian Affairs for 1872 are estimated to number 1,200. These Indians are under a chief named Ka-nosh; they subsist by cultivating the soil to a limited extent, by gathering seeds, fruit, and roots, and also by hunting; but chiefly by begging from the white settlers of the country.

Their condition is better than that of any other of the Indians under consideration. The chief, Ka-nosh, is an Indian of great ability and wisdom, and is doing all he can to induce his people to cultivate the soil.

He not only raises grain enough for himself and family, but usually has a quantity to sell, from which he derives a respectable revenue. His influence is not confined to the tribe over which he has immediate command, but extends to a greater or less extent over most of the Indians of Central Utah.

The Seuv-a-rits inhabit the country between the Sanpete and Sevier Valleys, on the west, and the Green and Colorado Rivers on the east.

No definite information has been obtained concerning the number of his tribe.

In the fall of 1871, one of your Commissioners met a party of them on the banks of the Sevier, and counted thirty-one lodges.

These people live by hunting and fishing, and collect seeds and fruits. They are well mounted, are a wild, daring people, and very skillful in border warfare. It may be safely stated that for the last ten

years they have subsisted chiefly on the spoils of war. In their raids they have been associated with the Nav-a-jos and Utes, who inhabit the country to the east of the Colorado River.

The Pai-Utes inhabit Southern Utah, Southern Nevada, Northern Arizona, and Southeastern California

There is a small tribe in the vicinity of Beaver, and another at Parowan, whose numbers are unknown.

A third tribe is usually found encamped somewhere in the vicinity of Cedar.

The principal chief of the Pai-Utes of Utah, Taugu, usually remains with his tribe.

In the winter of 1871–72 the tribe was visited by one of your Commissioners, and forty-three lodges were counted.

There is a tribe in Long Valley, numbering about 125 persons, and one in Kanab Valley, numbering 107. There are a few Indians on the Paria River, whose numbers are unknown, and there is a small tribe on the eastern side of the Colorado, near the line between Utah and Arizona, numbering 47.

The U-in-kar-ets, dwelling among the U-in-kar-et Mountains in Northern Arizona, number about 60.

The Sheav-wits inhabit the Sheav-wit plateau in Northern Arizona, and number about 180.

The tribes of Pai-Utes thus enumerated are such as have not been heretofore included in the report of the Pioche Agency. Of the remainder who properly belong to that agency, and who inhabit Southwestern Utah, Southern Nevada, Southeastern California, and Northern Arizona, your Commissioners have but little more knowledge than is already before the Department. It is sufficient to state that they are scattered in small tribes, and hold allegiance to many petty chiefs.

All the Pai-Utes subsist in part by cultivating the soil, some of them raising the grain and vegetables introduced by white men, other cultivating native seeds.

They also collect uncultivated seeds, fruits, and roots. A few of them occasionally work for white men, and they also depend very largely on begging, and are a serious burden to white settlers.

The Go-si Utes live in the vicinity of Salt Lake and the valleys extending to the west as far as the Nevada line. They probably number four hundred persons.

Some of them are cultivating small patches of ground; one band in Skull Valley, one at Deep Creek, another at Warm Springs, and another at Salt Marsh, near the Nevada line.

They also gather seeds and fruits, dig roots and hunt a little, but chiefly subsist by begging. A few of them are occasionally employed by white men.

The western band of Shoshonees, in the report

heretofore made to the Department, have been overestimated for Utah and underestimated for Nevada with regard to their number and distribution.

These Indians are cultivating the soil to a very limited extent. Some of them are employed by white men as herders and in other labors. They gather seeds and fruits, dig roots, hunt and fish, and eke out a miserable subsistence by begging.

Of the number of the Northwestern bands of Shoshonees, your Commission have no trustworthy information. Their condition does not differ materially from the Western Shoshonees. They are also divided into small tribes, several of which we have visited.

Of the Pa-vi-o-tsoes, or Pah-Utes, of Western Nevada, we have obtained information of three or four hundred who do not report to either of the reservations on Walker River or Pyramid Lake. Their condition is substantially the same as that of the Shoshonees.

Of the Washo-oes, mentioned in the report of the Department, we have no definite information.

The Indians mentioned in the foregoing statement appreciate that they can no longer live by hunting, fishing, and gathering the native products of the soil.

They fully understand that the settlement of the country by white men is inevitable, and know the folly of contending against it; and they earnestly ask that they may have lands of their own and be assisted to become farmers and stock-raisers, but especially do they ask that they may have cattle.

During the last few weeks that the Commission has been among these Indians, it has conferred with many of their chiefs and principal men. One of your Commissioners, an agent for the Pai-Utes, for the past year has travelled among a number of tribes, and the other Commissioner, having been in charge of an exploring expedition for several years, has met and conferred with numbers of these Indians from time to time, and invariably they have expressed the sentiments given above. Their hunting-grounds have been spoiled, their favorite valleys are occupied by white men, and they are compelled to scatter in small bands in order obtain subsistence. Formerly they were organized into nations, or confederacies, under the influence of great chiefs, but such men have lost their power in the presence of white men, and it is no longer possible to treat with these people as nations, but each little tribe must be dealt with separately. The broad territory over which they are scattered has been parcelled out among the tribes by common consent, usually determined at general councils, so that each tribe holds a certain district of country as its own.

Now the most important difficulty in the way of

collecting these people on reservations, is the fact that each small tribe desires to have a reservation somewhere within the limits of its own territory, which is manifestly impracticable, as the Indians could not thus be protected in their rights, except at a great expense.

In the instructions furnished your commissioners for the collection of these Indians, two methods were given, the one to take the Indians on reservations already established, and, failing in this, the other was to set apart new reservations for them.

After a careful examination of the facts, it is found that the last-mentioned method is entirely impracticable, as, within the bounds of the territory over which these tribes roam there is no district of country with sufficient water and other natural facilities for a reservation, not already occupied by white men. In fact, the lands along the streams and almost every important spring has either been entered or claimed, and should the Government attempt to purchase such lands for the benefit of the Indians, it would be found to involve a great outlay of money, as water rights and improvements are justly held at very high prices.

Nothing then remains but to remove them from the country, or let them stay in their present condition, to be finally extinguished by want, loathsome disease, and the dissent consequent upon incessant conflict with white men.

In view of the removal and distribution of these Indians to the old reservations, four important questions were presented to the commission namely:

First. Are the reservations for the adjacent tribes capable of properly supporting an increased number of Indians?

Second. Would the treaty stipulations with the Indians thus located permit an addition to their numbers, and would they consent to it?

Third. Would the treaty stipulations with the Indians under consideration permit of their removal? Fourth. What division of the roaming tribes do their linguistic and other affinities dictate?

The facts in answer to these questions, so far as they are known to the commission, are as follows:

The reservation on the Muddy is well known to both of the commissioners. There is some good land and plenty of water; there are no valuable hunting grounds on the reservation, or in the vicinity, but there are streams from which a greater or less supply of fish can be taken; and the natural products of the soil, which are somewhat abundant, would be of value as a source of partial subsistence until they could learn to farm for themselves. The timber is distant from the district where the farms must necessarily be made, but the climate is good for southern

Indians, and the reservation will always be isolated from other settlements. Altogether the situation is good and sufficient.

The reservation on the Uintah is well known to one of your commissioners. There is an abundance of good soil, plenty of water, and convenient timber. The climate is good for the growth of smaller grains and vegetables, but not favorable to the raising of corn. Good range for cattle is practically unlimited—in fact, there is room enough for all the Indians of Utah.

Perhaps there is no finer valley than the Uintah in the territory of the United States west of the hundredth meridian.

The commission having no knowledge of the capabilities of the Fort Hall reservation, one of the commissioners, Mr. G. W. Ingalls, made a special trip for the purpose of examining it. It was found that there was abundance of good land, plenty of water, good and extensive range for grazing, and an ample supply of timber for the Indians already located there, and all of the Shoshonees of Utah and Nevada in addition.

But little is known by the commission of the resources of the reservations at Walker River and Pyramid Lake, but from such information as has been received it is believed they are inadequate to the wants of the Indians already collected there.

The facts relating to the second question are these: No treaties have been made with the Indians concerning the reservation on the Muddy. The treaty made with the Utes concerning the Uintah reservation provided for the gathering of all the tribes of Utah in that valley, but it was never ratified by the Senate, and although the Indians are there as they suppose under the stipulations of the treaty, it is not recognized as binding by the Government of the United States. The principal chiefs on the reservation state their willingness and desire that the other Utes should be united with them.

By the treaties made with the Shoshonees and Bannocks concerning the reservation at Wind River and Fort Hall, it is stipulated that they are made not only for these Indians but "For such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them."

With regard to the third question, "Would the treaty stipulations with the Indians under consideration permit of their removal?" It appears that there are no recognized treaty stipulations existing with the Utes and Pah-Utes.

A treaty was concluded October 12, 1863, with the Go-si Utes in which it was especially provided as follows: Article 6th. "The said band 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 settled as herdsmen or agriculturists, he is hereby authorized to make such reservations for their use as he may deem necessary; and they do also agree to remove their camps to such reservations as he may indicate, and to reside and remain thereon." So that the Go-si Utes may be required to go on a reservation whereever and whenever the President directs.

A treaty was concluded October 1, 1863, with the western bands of Shoshones from which we extract article 6th, viz:

"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 and agriculturists, 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 or remain thereon."

It is thus seen that they can also be called to a reservation by the will of the President, but such reservation must be within certain boundaries, as described in article 5th, viz:

"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 the Wong-go-ga-da Mountains and Shoshone River Valley; on the west by the Sei-non-to-yah Mountains or Smith Creek Mountains; on the south by Wi-co-bah and the Colorada [sic] Desert; on the east by Pa-ha-no-be Valley or Step-toe Valley, and Great Salt Lake Valley."

Your commissioners are in some doubt as to where these boundaries are situated, but believe they include the Fort Hall Indian reservation.

By the treaty concluded with the northwestern bands of Shoshones at Box Elder, in the Territory of Utah, on the 13th day of July, 1863, it is stipulated as follows:

"Article 2d. The treaty concluded at Fort Bridger on the second day of July, 1863, between the United States and the Shoshone nation being read and fully interpreted and explained to the said chiefs and warriors, they do hereby give their full and free assent to all of the provisions of said treaty, and the same are hereby adopted as a part of this agreement, and the same shall be binding on the parties hereto."

In the treaty made at Fort Bridger, to which this article alludes, the following provisions are found. "Article 2. The United States further agrees that

the following district of country, to wit: commencing at the mouth of Owl Creek and running due south to the crest of the divide between the Sweet Water and Pa-po-a-gie Rivers; thence along the west of said divide and the summit of Wind River Mountain to the longitude of North Fork of Wind River; thence due north to mouth of said North Fork and up its channel to a point twenty miles above its mouth; thence in a straight line to headwaters of Owl Creek, and along middle channel of Owl Creek to place of beginning, shall be, and the same is, set apart for the absolute and undisturbed use and occupation of Shoshone Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them."

The boundaries of this reservation have been contracted by a subsequent treaty.

It will thus be seen that the Northwestern Shoshones are under treaty obligations to settle on the Wind River reservation, but as a part of the Shoshones are [sic] already at Fort Hall, it might possibly be more agreeable to the bands under consideration to go there.

From the information which your commissioners have received it is believed that it will be necessary to remove the Pah-Utes or Pa-vi-o-tsoes from the Walker River and Pyramid Lake reservations to some better point, as the resources of the territory they now occupy are inadequate to their want.

The United States Indian agent, in charge of the reservation at Fort Hall, informs your commission that he believes that the Indians now at that place would raise no serious objection to the removal of the uncollected Shoshones to that place.

The rights and obligations of the Indians under consideration have been thus carefully examined that no unjust cause of complaint might arise.

With regard to the fourth question, "What division of the roaming tribes do their linguistic and other affinities indicate?" much has yet to be learned.

The names by which the tribes are known to white men and the Department give no clue to the relationship of the Indians; for example, the Indians in the vicinity of the reservation on the Muddy and the Indians on the Walker River and Pyramid Lake reservations are called Pai or Pah Utes, but the Indians know only those on the Muddy by that name, while those on the other two reservations are known as Pa-vi-o-tsoes, and speak a very different language, but closely allied to, if not identical with, that of the Bannocks.

The Indians of Utah and Nevada, known as Shoshones by the whites, are known by very different names by the Indians.

The two tribes mentioned above, Pah-vants and Seuv-a-rits speak the same language, and are intermarried with the Indians on the Uintah reservations, and should be taken there.

The Go-si Utes speak a language more nearly like that of the Indians at Fort Hall, but they are intermarried and affiliate with the Indians at the Uintah reservation, and it is believed they would prefer to go there also.

The tribes of Pai-Utes, mentioned in the former part, should be taken to the Muddy.

Of the Western Shoshones, Northwestern Shosshones, Pa-vi-o-tsoes, and Washoes, sufficient is not yet known to reach a conclusion on this matter.

Whenever these Indians are gathered on reservations it will be necessary to make provision for their subsistence, until such time as they can take care of themselves, as it would be impossible for them to live upon the native products found on the reservations.

To take them there and have them scatter again would be to put them in a condition worse than they are now in, and it would probably be more difficult to induce them to return.

The appropriations made by the last Congress for the support of the present reservations, to which these people should be taken, are entirely insufficient for the support of the Indians who are already on them, and they are compelled to leave their reservations during a part of the year to obtain a living.

Under these circumstances, your commissioners did not deem that it would be wise to remove any of the Indians at present, and they submit this statement of the condition of affairs for your consideration.

Having in view the ultimate removal of all the foregoing Indians to reservations already established, the following recommendations are made:

First: That the Pah-vants and Seuv-a-rits be visited and informed that the Government of the United States has decided that they shall make their homes on the Uintah reservation, and that hereafter no goods will be issued to them at any other place.

Second: That the tribes of Pai-Utes shall be visited, and, if possible, a number of the chiefs and principal men be induced to visit the Uintah reservation, with a view to their final settlement at that place.

Should the commission find it impossible to induce them to look upon such a removal with favor, it should then make a thorough examination into the condition of affairs on the Muddy reservation, and report the results to the Department.

The agent for that reservation should immediately commence work and prepare to raise a crop the coming year to such an extent as the appropriation and circumstances on the reservation will permit. In the mean time two or three reliable men should be employed by the commission to collect the Western Shoshones at three or more points, where they could be visited by the commission and their annuities distributed to them, and they be informed of the decision of the Department, that they are to go on reservations, and that hereafter no annuities will be distributed to them except at the designated reservation or reservations.

The same course should be taken with the Go-si Utes.

The Northwestern Shoshones should be assembled to meet the commission at Fort Hall, and, when there, their annuities should be given them, and they should be informed that the Fort Hall reservation is to be their future home, and that hereafter no annuities will be given them at any other place.

One of your commissioners can communicate with a part of the Indians in their own tongue, and Mr. Gheen, who is already in the service of the United States in Nevada, speaks the Shoshone language, but it will still be necessary to have one more interpreters, as the commission must necessarily be divided, and three or four parties organized to reach all the tribes in one season.

It is therefore recommended that Richard Komas, a native Ute, now a student in Lincoln University in Pennsylvania, be employed for this purpose.

Should these suggestions meet with your approval, it would be necessary to have the annuities for the Western Shoshones, Northwestern Shoshones, and Go-si Utes placed to the order of the commission. Very respectfully,

J. W. POWELL
G. W. INGALLS,
U. S. Special Commission

On June 26 the following instructions were received:

DEPARTMENT OF THE INTERIOR, OFFICE OF INDIAN AFFAIRS, Washington, D. C., June 25, 1873.

SIR: I acknowledge the receipt of your letter of the 18th, instant, with a statement in detail of the present condition of the Indians in Utah, Nevada, and Southern Idaho, who have not yet been collected on reservations.

With a view to the ultimate removal of said Indians to such reservations as have already been established, you recommend as follows:

1st. That the Pah-vants and Seuv-a-rits be visited and informed that the Government has decided that they shall make their homes on the Uintah reservation, and that hereafter no goods will be issued to them at any other place.

2d. That some of the chiefs and principal men of the Pai-Ute tribe be induced to visit the Uintah reservation and encouraged to make their homes at that place; and in case it should be found impossible to induce them to look with favor upon a removal to that point, then to make a thorough examination as to the condition of affairs on the Muddy reservation and report the result to the Department, preparations in the mean time being made for raising a crop the coming year to such an extent as circumstances will permit.

3rd. That two or three reliable men be employed by the commission to collect the Western Shoshones at three or more points, where they can be visited by the commission and their annuities distributed to them, and that they be informed of the decision of the Department that they must go on reservations, and that hereafter no annuities will be distributed to them except at the reservation assigned to them; the same course to be taken with the Go-ship Utes [Go-siutes].

4th. That the Northwestern Shoshones be assembled to meet the commission at Fort Hall, Idaho, to receive their annuities, and that they be informed that Fort Hall reservation is to be their future home, and that no annuities will be given them at any other place.

5th. That Richard Komas, of Pennsylvania, be employed as interpreter to the commission; and 6th. That the annuities of the Western Shoshones, Northwestern Shoshones, and Go-ship band of Utes [Gosiutes] be placed at the disposal of the commission

The above recommendations meet with the approval of the Department, and you are hereby authorized to carry the same into effect.

Instructions will be issued to Colonel Morrow, at Salt Lake City, Utah, to transfer to you the annuity goods referred to in your letter.

Very respectfully, your obedient servant,

EDW. P. SMITH, Commissioner

J. W. Powell, Esq., Special Commissioner, &c., Present.

While Special Commissioner Powell was thus engaged at Washington, Special Commissioner Ingalls visited a part of the Northwestern Shoshonees in Cache Valley, and, returning from this expedition, made a trip to the Pai-Ute reservation in Southern Nevada. The special commission met again in Salt Lake City.

In obedience to the instructions received, the commission then proceeded through the Territory of Utah to its southern line, visiting a number of tribes on the way, taking with them a quantity of goods to be distributed to the several tribes as they should be met from time to time.

Sometimes the commissioners traveled in company, at other times they separated for the purpose of facilitating their operations.

On this trip many of the Indians belonging to the Uintah agency were visited, especially the Seuv-arits, as some anxiety had been entertained lest these Indians should again commence their depredations on the settlements. It was found that they had of their own accord given up their marauding life, and they signified their willingness to go on a reservation and adopt the habits of civilized men. The reasons which they assigned for so doing were very interesting.

They stated that their people had been dying very fast of late years, so that their numbers were greatly reduced, and they were specially terrified on account of some disease which had carried off more than twenty of their number in less than a week, only a short time before the commission met them.

Some of their people attributed this to sorcery practiced by other Indians, others to sorcery practiced by the white inhabitants of Utah, but the great majority seemed to consider it a punishment for the petty wars which they had waged of late years. Whatever the cause, they had determined to abandon the country and part of them were about to join the Utes of the Uintah reservation, another to join the Pah-vants, another the Pai-Utes near the Head of the Sevier, and a fourth the Utes of Colorado.

They were informed that the Government of the United States expected them to go on the reservation at Uintah.

The Pah-vants were next visited at Corn Creek, near Fillmore. This tribe was found to be much smaller, and the people in a much more destitute condition than had been represented to the commission.

Ka-nosh, the principal chief, is an elder brother of Pi-an-ump, principal chief of the Go-si Utes, and the Pah-vants and Go-si Utes, although speaking different languages, affiliate socially, and often go on their hunting excursions in company.

From this point an Indian runner was sent to bring Pi-an-ump and a number of Go-si Ute chiefs to confer with Ka-nosh and such other Indians as might be collected here, in regard to the propriety of their all going to the reservation at Uintah.

This runner was successful in bringing in the desired Indians, so that the Go-si Utes were well represented at the consultation held at Ka-nosh's camp.

They remained with the commissioners several days, and great pains were taken to explain to them the intention of the Government in collecting Indians on reservations. The result of this talk was very satisfactory.

In obedience to the first part of the second clause of their instructions, viz: "That some of the chiefs and principal men of Pai-Utes be induced to visit Uintah reservation, and encouraged to make their homes at that place," the commission sent for Taugu, the principal chief of the Pai-Utes, of Utah and Northern Arizona, and a number of subordinate chiefs. The only ones who could be induced to meet it were Tau-gu and Mo-ak-Shin-au-av, chief of the U-ai-Nu-ints, who live in the vicinity of Saint George.

They informed the commission that induced by considerations presented to them in former conversations, they had held a general council for the purpose of consulting about the propriety of going to Uintah, and the suggestion had been repelled by all the people, and there was no voice raised in favor of their going. They averred that the Utes of Uintah had been their enemies from time immemorial; had stolen their women and children; had killed their grandfathers, their fathers, their brothers and sons, and, worse than all, were profoundly skilled in sorcery, and that under no consideration would the Pai-Utes live with them.

It was found that it was impossible, without using force, to induce the Pai-Utes to join the Utes, and it was determined to adopt the course indicated in the alternative presented in your instruction, viz: "And in case it should be found impossible to induce them to look with favor upon a removal to that point, then to make a thorough examination as to the condition of affairs in the Muddy reservation, and report the result to the Department."

The commission then proceeded to visit in detail all the Pai-Ute tribes of Utah and Northern Arizona, viz, Kwi-um-pus, Pa-ru-guns, Un-ka-pa, Nu-kwints, Pa-spi-kai-vats, Un-ka-ka-ni-guts, Pa-gu-its, Kai-vwav-nai Nu-ints, U-in-ka-rets, and Shi-vwits.

There is a small tribe of Pai-Utes in Northern Arizona, on the east side of the Colorado River, known as Kai-an-ti-kwok-ets, which was not visited by the commission. This little band lives in a district so far away from the route of travel that your commission did not think it wise to occupy the time and incur the expense necessary to visit them in their homes.

Finally, delegations of all these tribes were collected at Saint George [Figure 2] for general consultation, concerning the reservation for the Pai-Utes in Southern Nevada. The result of this talk was, in the main, satisfactory, and a delegation was sent by them to go with the commission to see the country.

Table 1.—Tabular statement of Indians visited by Special Indian Commissioners J. W. Powell and G. W. Ingalls*

						Children 10 years and	
	Tribe	Locality	Chief	Men	Women	under 	Tota
	PAI-UTES OF UTAH			GRAN	d total: 5	28	
1.	Kwi-um'-pas	Vicinity of Beaver	Pi-vi'-ats	12	8	9	29
2.	Pa-ru'-guns	Vicinity of Parawan	Tah-hun-kwi	14	8	5	27
3,	Un-ka'-pa-Nu-kuints'	Vicinity of Cedar	Tau'-gu	39	28	10	97
ŀ.	Pa-spi'-kai-vits	Vicinity of Toquerville	Na'-guts	14	14	12	40
5.	Un-ka-ka'-ni-guts	Long Valley	Choog	14	10	12	36
s.	Pa-gu'-its	Pa-gu Lake	Un-ka'-ta-si-ats	31	22	15	68
7.	Kai'-vay-wits	Vicinity of Kanab	Chuar'-um-peak	75	29	17	131
3.	U'-ai-Nu-ints	Vicinity of St. George	Moak-Shin-au'-av	34	29	17	80
	PAI-UTES OF NORTHERN ARIZONA		grand total: 284				
9.	U-in-ka'-rets	U-in-ka'-rets Mountains	To-mo'-ro-unti-kai	17	13	10	40
0.	Shi'-vwits	Shi'-vwits Plateau	Kwi-toos'	73	66	43	182
l.	Kwai-anti'-kwok-ets	East of Colorado River	12111 (000	23	17	22	62
	PAI-UTES OF SOUTHERN NEVADA GRAND TOTAL:		d total: 1	,031			
2.	Sau-won'-ti-ats	Mo-a-pa Valley	Tau-um'-pu-gaip	44	34	14	92
3.	Mo-a-pa-ri'-ats	Mo-a-pa Valley	Mau-wi'-ta	30	22	12	64
3. 4.	Nau-wan'-atats	Mo-a-pa Valley	Ai'-at-tau'-a	21	23	16	60
4. 5.	Pin'-ti-ats	Mo-a-pa Valley	Kwi'-vu-a	20	17	10	47
5. 6.		Mo-a-pa Valley	Mo-wi'-un-kits	15	10	10	35
	Pa-room'-pai-ats	Mo-a-pa Valley	To'-shoap	13	16	6	35
7. 3.	I'-chu-ar'-rum-pats	Mo-a-pa Valley	Tan'-ko-its	12	20	14	46
	U-tum'-pai-ats	Pa-ran-i-gut Valley	An-ti-av	65	58	48	17
9.	Pahran-a-guts	Meadow Valley	Pa-gwum'-pai-ats	68	52	35	155
0.	Tsou-wa'-ra-its	•	Ku-ni'-kai'-vets	69	49	43	161
1.	Nu-a'-gun-tits	Las Vegas Vicinity of Colville	Un-kom'-a-toa-kwi-gunt	12	15	7	34
2.	Pa-ga'-its	Indian Spring	Pats-a'-gu-ruke	7	6	5	18
3. 4.	Kwi-en'-go-mats Mo-vwi'-ats	Cottonwood Island	Ha-va'-rum-up	24	19	14	57
4. 5.		Vicinity of Potosi	To-ko'-pur	22	24	10	56
5. 6.	No-gwats Pa-room'-pats	Pa-room Spring	Ho-wi'-a-gunt				
•	PAI-UTES OF SOUTH-EAST CALIFORNIA			grand total: 184			
-		Kingston Mountain	Hu-nu'-na-wa				
27.	Mo-quats	Vicinity of Ivanspaw	Ko-tsi'-an	34	34	17	85
8.	Ho-kwaits	Providence Mountain	Wa-gu'-up	• • •	•		
9.	Tim-pa-shau'-wa-go-tsits	Ash Meadows	Nu-a'-rung	10	12	9	3
0. 1.	Kau-yai'-chits Ya'-gats	Ash Meadows Armagoza	Ni-a-pa'-ga-rats	31	23	14	68
	UTES OF UTAH		grand total: 556				
0		Uintah Reservation	An'-te-ro	58	63	73	194
2.	U'-in-tats	Uintah Reservation	Mer'-i-ka-hats	48	40	5 6	14
33.	Seuv'-a-rits	Uintah Reservation	Pi-na-si'-a	10	8	18	36
4.	San'-pits	Uintah Reservation	Mo'-a-puts	24	25	27	7
5.	Ko'-sun-ats Tim-pa-na'-gats	Uintah Reservation	Pi-ki'-chi	15	13	21	4
6.	Tim-pai'-a-vats	Uintah Reservation	Won'-sits	8	8	9	2
7. 8.	Pi-ka-kwa'-na-rats	Uintah Reservation	Won'-ro-an	11	10	11	3
	PAH-VANTS OF UTAH		grand total: 134				
19.	Pah-vants	Corn Creek	Ka-nosh	57	42	32	13
	GO-SI UTES OF UTAH			grand total: 256			
Ю.	Un'-ka-gar-its	Skull Valley	Si'-pu-rus	56	58	45	14
11.	Pi-er'-ru-i-ats	Deep Creek	Tu-gu'-vi				
1 2.	Pa-ga'-yu-ats	Otter Creek	Pi-av'-um-pi-a	39	33	35	10
43.	Tu-wur-ints	Snake Creek	Tat'-si-nup				

Table 1—Tabular statement of Indians visited by Special Indian Commissioners J. W. Powell and G.W. Ingalls*—Continued

	Tribe	Locality	Chief	Men	Women	Children 10 years and under) Total
	GO-SI UTES OF NEVADA			- CDAN	р тотаl: 20)4	
44.	To-ro-un-to-go-ats	Egan Cañon	To-go'-mun-tso	72	68	64	204
	NORTH-WESTERN SHOSHONEES OF SOUTHERN IDAHO			GRAND TOTAL: 400			
4 5.		Cache Valley	San'-pits	49	43	32	124
46.		Cache Valley	Sai'-gwits	47	64	47	158
47.		Goose Creek	Po'-ka-tel-lo	34	36	31	101
48.		Bear Lake	Tav-i-wun-shear	5	6	6	17
	WESTERN SHOSHONES OF NEVADA			grand total: 1,945			
49.	Pa'-gan-tso	Ruby Valley	Tim-oak				
5 0.	- 4 8411-130	Ruby Valley	To-sho-win'-tsogo	83	48	44	172
51.		Ruby Valley	"Mose"	03	10		1/2
52.	Kai-da-toi-ab-ie	Vicinity of Hamilton	Que-ta'-pat-so	49	37	15	101
-	ommitted in original table]		Que-ta -pat-so	13	37	13	101
54.	Jimitted in Original table)	Vicinity of Halleck	"Capt. Sam"	19	12	5	36
55.		Vicinity of Elko	"Capt. Sam"	40	33	17	90
56.		Vicinity of Mineral Hill	Tu'-ka-yan-na	24	21	15	60
57.		Vicinity of Palisade	Pit-si-nain	19	22	15	56
58.		Vicinity of Carlin	Pit-si-nain	23	29	30	82
59.	No ma' in	Robison District	1 10-51-112111	24	25	11	60
60.	No-ga'-ie		}	44	23	11	00
61.		Spring Valley Vicinity of Duckwater	Mo-tso'-gaunt	25	24	11	60
62.		White River Valley	Mo-tso -gaunt	33	32	15	80
63.	Pi-at-tui-ab-be	Belmont and vicinity	Kai'-wits	45	39	32	116
64.	r i-at-tui-ab-be	Hot Creek	Wet-sai-go'-ombeom'	7	8	7	22
65.			"Brigham"	10	9	6	25
66.		Big Smoky Valley Vicinity of Morey District	To-po-go-om'-bi	8	9	6	25
67.		Vicinity of Fish Lake	Wau-govwi	25	26	11	62
68.	Na-hae'-go	Reese River Valley	To-to'-a	23	20	11	02
69.	Na-mae -go	Reese River Valley	Koo-soo-be-ta-gwi				
70.		Reese River Valley	Behr-ha-naugh				
70. 71.		Reese River Valley	Uhr-wa-pits	186	190	159	530
		•	Weg-a'-whan	100	130	155	330
72.		Vicinity of Austin	Wedg-a'-gan				
73.		Vicinity of Austin	Kush-sho-way				
74.	To-na-wits'-o-wa	Vicinity of Austin Vicinity of Battle Mountain	Pie-a-ra-poo'-na				
75.	To-na-wits -o-wa	•	Se-no-wets-o				
76.		Vicinity of Battle Mountain	No-wits-ie				
77.		Vicinity of Battle Mountain	140-4162-16	69	71	54	194
78.		Vicinity of Battle Mountain	Pie'-a'-nung-gau				
79.		Vicinity of Battle Mountain	"Sam"				
80.		Vicinity of Battle Mountain	Tim-pits				
81.		Vicinity of Unionville	Ber-roo-na')				
82.		Vicinity of Unionville	Do-ro-cho }	92	51	32	175
04.		Vicinity of Unionville	Gas-shi-ma'				

^{*} The table in the original report contains a column "Chief of Alliance" following the "Chief" column. The following names are listed in that column:

Tribes 1-11: Tau'-gu	
Tribes 12-18: To-shoap	
Tribes 19–20: no listing	
Tribes 21-24: Ku-ni-kai-vets	1
Tribes 25-31: To-ko'-pur	
Tribes 32-38: Tav'-wi	
Tribe 39: no listing	

Tribes 40-44: Pi-an'-nump Tribes 45-48: San'-pits Tribes 49-62: Tim-oak Tribes 63-67: Kai'-wits Tribes 68-74: To-to'-a Tribes 75-80: Pic-a-rai-poo-na' Tribes 81-83: Ber-roo-na'

From Saint George the commission proceeded to the reservation on the Mo-a-pa (Muddy) arriving there September 10, and here met about 400 Pai-Utes who had previously been collected in the valley. It remained eleven days for the purpose of conferring with the Indians already here, and with such delegations from other tribes as could be induced to meet here. Quite a number of conferences were held with the Indians, both by day and by night, for more than a week. The conclusion of all was that the Indians on the reservation were willing that the other tribes should unite with them, and the delegations representing the tribes away were favorably impressed with the country, and promised that the Indians would all come to the reservation another year, on condition that the Government would provide temporarily for their maintenance, and give them such aid as might be necessary to establish them as agriculturists.

Arrangements were then made by which the Indians on the reservation were enabled to plant a fall crop.

Your commission had also another duty to perform here, viz, to inquire into the nature and amount of the claims of the present white settlers on the reservation.

This duty they performed with a desire to protect the Government against unjust claims, and at the same time to do no injustice to the claimants themselves.

The result of their investigations into these matters is given in a subjoined report.

The commission remained on the reservation fourteen days, busily employed in the duties above mentioned.

In the meantime, it provided that the annuity goods for the Go-si Utes, Western Shoshones, and Northwestern Shoshones, should be distributed and stored at a number of points in Utah and Nevada, and the information should be carried to the several tribes that the commission would meet them at designated points.

In view of the extent of country yet to be traversed, and the number of Indians yet to be met, it was thought best for the commission to divide here, and Special Commissioner Powell proceeded to carry on the work with the Pai-Utes in Southwestern Nevada and Southeastern California, and Special Commissioner Ingalls to the Western Shoshones of Western Nevada.

The work to the southwest was continued until all the Pai-Utes had been seen. Special Commissioner Powell returned by way of the Mo-a-pa reservation, Saint George, and Fillmore to Salt Lake City. On his way, in the vicinity of Beaver, the Pah-vants, who were out on a hunting excursion, were again met,

and another long consultation was held with their chief, Ka-nosh.

Special Commissioner Ingalls proceeded by way of Pah-ran-a-gat Valley to Hot Creek, meeting there a number of Western Shoshones, and from thence to Belmont, where a number of other tribes were met. From Belmont he returned to Hot Creek, and from thence proceeded to Hamilton, Egan Cañon, Spring Valley, and Deep Creek, to Salt Lake City, meeting a number of tribes at each place. On this hurried trip the work was not completed. All of the annuity goods to be distributed to the Shoshones had not arrived at the points at which they were to have been distributed, and some of the Indians of the vicinity of Hamilton had not assembled. It was therefore necessary for Special Commissioner Ingalls to return to Hamilton and Egan Cañon, which he did, and on the completion of the work at those places proceeded to Corinne, Utah, where he was met by Commissioner Powell.

Under their instructions the commission should have met the Northwestern Shoshones at Fort Hall, but a number of circumstances conspired to prevent this. If was found that a part of them, under a chief named Po-ka-tel-lo had already gone to Fort Hall, and had signified their intention of remaining and taking part with the Shoshones and Bannocks on that reservation; and another chief named Tav-i-wunshe-a, with a small band had gone to the Shoshone reservation on Wind River, and they had determined to cast their lot with Wash-i-ki and his men. Each of these chiefs sent word that they had taken this course, governed by representations made by the commission in the spring, and they desired that it should so represent the matter to the agents on those reservations that these people might meet with proper consideration. Two other bands, one under San-pits, the other under Sai-gwits, had refused to go to Fort Hall, and were encamped near Corinne, and had sent a delegation to request the commission to meet them at that point. The lateness of the season, and the limited amount of funds at the command of the commission caused it to decide that it was impracticable to send the goods to Fort Hall and to collect the Indians there for the distribution and the two last mentioned tribes were met near Corinne.

Leaving Special Commissioner Powell at that place to complete the distribution and to talk with the Indians, Special Commissioner Ingalls proceeded to Elko to meet the remainder of the Western Shoshones, who had, in the mean time, been collected at that point by assistants of the commission.

A delegation of the Western Shoshones, representing the tribes that assembled at Elko, another delegation of the Northwestern Shoshones assembled

at Corinne, and a delegation of the Go-si Utes were brought to Salt Lake City for the purpose of conferring with another special commission composed of Hon. J. P. C. Shanks, Governor T. W. Bennett, and H. W. Reed, concerning the reservation at Fort Hall. The result of this conference was very favorable. The commissioners then returned to Washington arriving here December 1.

This brief history of the operations of the commission will be followed by a statement of the general results obtained.

Organization, Enumeration, and Distribution of the Tribes

Your commission deemed it a matter of prime importance to make a complete enumeration of the tribes visited, and to obtain a thorough knowledge of their organization and condition. Of the Utes, Pahvants, Go-si Utes, and Northwestern Shoshones they are enabled to make what they believe to be an accurate statement of their numbers.

The census of the Western Shoshones is believed to be a fair approximation. The latter tribes are more or less disorganized and in some places their tribal relations are entirely broken up, and they are scattered over a large district of country, and it would have required at least an additional month, and a corresponding expenditure, to have made the work as thorough with them as with the other tribes.

The original political organization of the tribes under consideration had a territorial basis; that is, the country was divided into districts and each district was inhabited by a small tribe, which took the name of the land, and had one principal chief. These tribes, or "land-nameds," as they are called in the Indian idiom, were the only permanent organizations, but sometimes two or more of them would unite in a confederacy under some great chief.

The following table exhibits the names of these

RECAPITULATION

The Pai-Utes of Utah number	1,474 284
The Go-si Utes of Nevada number 204 Total number of Indians in Nevada met by the	
commission	3,180 400 184 5,522

tribes, the number of men, women, and children, severally and in total, and also the land-name of the tribe, its locality, chief, and wherever a confederacy exists, the principal chief of such organization. The numbers in the left-hand column refer to corresponding numbers on the accompanying map [not included in the published report] the latter numbers [omitted herein] indicating the region of country severally claimed by the tribes.

There is another confederacy, known as Chema-hue-vis, that inhabit the Chem-a-hue-vis Valley on the Lower Colorado. Their country is separated from that of the Pai-Utes in the above table by the region inhabited by the Mojave Indians. These Chema-hue-vis speak the same language as the Pai-Utes farther north in California and at Cottonwood Island, and are intermarried with them.

A delegation of these Indians met the commission at the Vegas, in Nevada. They estimate the whole number of Indians belonging to the confederacy at about 300, and this is believed to be approximately correct.

The Indians of Western Nevada belonging to the Pyramid Lake and Walker River reservations are known as Pah-Utes and Pai-Utes in the records of the Indian Department. They should be known as Pa-vi-o-tsoes, as this is the name by which they know themselves, and by which they are known throughout the surrounding tribes. They are properly a branch of the Bannocks.

In Western Nevada, and on the eastern slope of the Sierra Nevadas in California, there are a number of Indians known as Ko-eats, Pan-a-mints, &c. They are known to speak languages of the same stock as the Pai-Utes, Shoshones, and Pa-vi-o-tsoes.

Pai-Utes

CONDITION AND WANTS.—Of the Indians known as Pai-Utes there are thirty-one tribes. Ten of these are united in a confederacy, having for their principal chief, Tau-gu.

The Kwa-an-ti-kwok-ets, who live on the eastern side of the Colorado River, are nearly isolated from the other tribes, and affiliate to a greater or less extent with the Navajos.

Seven other tribes of Pai-Utes are organized into a confederacy under the chieftaincy of To-Shoap.

The Pah-ran-i-gats were formerly three separate tribes, but their lands having been taken from them by white men, they have united in one tribe under An-ti-av.

In the same way the Indians of Meadow Valley were formerly four separate tribes, but now one, under Pa-gwum-pai-ats.

Four other tribes are organized into a confederacy under the chieftaincy of Ku-ni-kai-vets, and seven under the chieftaincy of To-ko-pur.

The country inhabited by these Indians no longer affords game in sufficient quantities worthy to be mentioned as a part of their subsistance [sic]. A very few deer and mountain sheep are killed, and a greater number of rabbits. The principal part of their food is obtained by gathering seeds and digging roots. All of the tribes cultivate the soil to a limited extent, raising wheat, corn, beans, melons, and squashes. Some food and the greater part of their clothing is obtained by begging, the skins of such animals as they kill being entirely inadequate to their wants for this purpose. Some of them have, for a few years, received a small supply of clothing from the Government, through the agencies at Salt Lake City and Pioche.

A few of the people occasionally work for white men, and a great many of them are learning to speak the English language; especially is this true of the children.

Prior to the settlement of the country by the white men they all cultivated the soil, and would do so now to an extent sufficient to obtain a living, if they had the lands in the districts of country which they severally occupy. In fact all these tribes, when met by the commission, asked for lands and cattle that they might become farmers; but each tribe desires to have some part of its original territory set apart for its

After much talk with the commission and much consultation among themselves, they all agreed to come together on the reservation set apart for them by Executive order in the valley of the Mo-a-pa on these conditions—That the Government will remove the white settlers therefrom, and will assist them to remove their old people and children from their present to their prospective home on the reservation, and will assist them to become agriculturalists, and provide for their maintenance until such time as they can take care of themselves.

These conditions are reasonable and just. There is no game on the reservation, and the native products are few, and it would be impossible for the Indians to live on the reservation without assistance. It would be useless to take them there without at the same time providing for their support, as in such a case they would be compelled at once to scatter again over the very country from whence they had been taken.

Reservation on the Mo-a-pa

The reservation, though large in territory, is composed chiefly of arid, barren mountains and deserts

of drifting sands. The only part of the valley fit for agriculture is the few acres—not more than 6,000—which can be redeemed by the use of the waters of the Mo-a-pa, and some grass-lands of no greater extent, for the climate is so arid that agricultural operations cannot be carried on without artificial irrigation.

The reservation is between the 36th and 37th parallels of latitude; the climate is very warm, snow is never seen in the valley, and frost rarely. The part of the land which can be brought into cultivation by irrigation produces bountifully, and two crops can be raised in one season. Wheats, oats, barley, corn, sweet potatoes, cotton, and all the fruits of sub-tropical countries can be successfully raised, as has been demonstrated by the present white settlers.

The census taken shows that there are 2,027 Pai-Utes. Adding to this number the Chem-a-hue-vis of Southern California, about 300, and we have 2,327.

It is the opinion of the commission that there is enough water in the Mo-a-pa Creek to irrigate lands to an extent sufficient to support that number of people for the present, but it would not be wise to take any greater number of Indians there. The Rio Virgen, in its lower course, runs through the reservation, but the waters of this river are salt, and its whole course is over quicksands, and altogether the nature of the country is such that the stream cannot be controlled for purposes of irrigation, except to a very limited extent on the eastern margin of the reservation, and the expense attending the management of the water would be very great.

The boundaries of the reservation should be extended to the east to a point where the river emerges from the mountains through a canon. By this means the land available for cultivation on the reservation could be increased to the extent of two or three thousand acres.

SALT.—In the bluffs on the banks of the Rio Virgen, a short distance below the mouth of the Mo-a-pa, there are extensive deposits of salt, in many places very pure and easily accessible. It is probable that these salt-beds can be worked to some extent and the products thereof made a source of revenue to the Indians.

Cattle-raising.—In the upper part of the valley of the Mo-a-pa are the grass-lands above mentioned. In addition to these, along the dry benches on either side, and in a few places along the valley of the Virgen, there is a scant supply of bunch-grass. The reservation does not afford extensive facilities for cattleraising, though a few cows can be kept with advantage.

Buildings.—The buildings occupied by the present white settlers are of adobe covered with tules,

a species of reed-like plants. They would be of great value for the immediate use of the employés and a part of the Indians.

TIMBER.—Within the present boundaries of the reservation there is no timber, but a short distance beyond the western line a small amount of timber can be procured on the side of a mountain known as Gass Mountain. To prevent speculators from seizing this for the purpose of selling it to the Government, the boundaries of the reservation should be extended so as to include the timber-tract.

Hundreds of thousands [sic] of cottonwoods have been planted on the reservation, in part by the present settlers, but chiefly by others who preceded them. These are making vigorous and healthy growth, and will, in a few years, furnish an abundance of wood for fuel, and some for building purposes.

In the mean time fuel can be procured by using the few mesquite bushes that grow in the vicinity of the farms.

MILL.—There is a dam, a mill-race, and mill-building, but no machinery in the mill. This should at once be properly supplied and worked, as the distance to settlements where a mill is situated is very great.

Roads.—There are three roads by which the settlement on the reservation is approached—one from the Hualapai mining district on the south, crossing the Colorado River at the mouth of the Rio Virgen, another from Saint George on the east, and another from Pioche on the north. All these roads are very bad, making it expensive to transport the necessary supplies and material for the reservation from the settlements where they can be procured. One of the roads, probably the one from the agency to Pioche, should be put in good order at once.

White settlers.—At the time this reservation was set apart by Executive order there were a number of families settled in the valley, and they still remain for the purpose of holding their claims. They occupy the best lands and control much of the water which is needed for the reservations, and it was only by their sufferance that the Indians were able to plant a crop this fall. It will not be possible for Indians to proceed with any extensive farming until these people are removed.

There is danger of other troubles arising also, from their presence on the reservation, as there is a constant conflict between them and the Indians, which becomes more bitter daily, and, as the number of Indians is increased, it is liable to result in disastrous consequences.

IMPROVEMENTS MADE BY FORMER SETTLERS.—Early

in the year 1865 a number of people from Utah settled in the valley of the Mo-a-pa. Others followed rapidly and four towns were established, Saint Thomas, Saint Joseph, Overton, and West Point; and the number increased until it was claimed that there were more than two thousand people in the valley. These people made extensive and valuable improvements An extensive system of irrigating canals was constructed so as to utilize all the water of the Mo-a-pa.

As the country was destitute of timber, cottonwoods were planted along these water-courses. Much labor was also expended on the opening of roads.

When these people came into the valley it was supposed by them that they were settling in the Territory of Arizona, but when the lines separating Utah, Arizona, and Nevada were run by Government surveyors the valley was found to be within the jurisdiction of the State of Nevada. Thereupon the inhabitants of the valley abandoned their homes and returned to Utah.

When they left, other settlers came in and located claims in the most valuable parts of the valley, under the laws of Nevada enacted for the purpose of securing possessory rights.

The houses erected by the original settlers were built of adobes, usually covered with tules or earth, and being of perishable material, they, with some exceptions, have gone to ruin. These exceptions are the few houses which the present inhabitants have occupied and preserved. These people have also kept up only a part of the original canals, constructing some new water-ways, and adapting them to their present wants.

To utilize the valley as a reservation for the number of Indians which it is proposed to assemble here, it will be necessary to repair the original canals and drain certain swamps which were only partially drained by the first inhabitants. This can be done with a saving to the Government of probably more than a hundred thousand dollars, in comparison with the original cost of the work.

The land has never been surveyed by the Government, and the original owners lost their possessory rights by abandonment. The present settlers have acquired possessory rights, not to the whole valley with all its original improvements, but only to such parts as are covered by their several claims. It would be impossible for the original owners to acquire possession of the valley again without purchasing the rights of the present owners. They could yet obtain possession of the unoccupied portions of the valley, but this would not be suited to their communal organization, and it is believed that they do not desire to return, under any circumstances. . . .

The Pai-utes Should be Made Farmers

From the foregoing it will be seen that the valley of the Mo-a-pa is well adapted to agriculture, and that a system of canals is already constructed. The Indians themselves are willing to work and anxious to cultivate the soil. Altogether the circumstances are very favorable to the project of making farmers of the Pai-Utes, and thus enabling them to become self-sustaining, and converting them from vicious, dangerous savages to civilized people.

Utes

There are seven tribes constituting the Utes of Utah, organized into a confederacy under the chieftaincy of Tav-wi (Tab-bi). The total number of these Indians is 556.

By official construction they are on the reservation in the valley of the Uintah, while in fact but a small part of them remain there, the greater number assembling there from time to time to receive supplies of clothing, &c.

For a number of years the Seuv-a-rits numbering 144, have refused to go to the reservation as a tribe; but occasionally individuals have appeared there, allured [sic] by the annual distribution. Late in the past summer the entire tribe went to the reservation and signified their intention of remaining there and becoming farmers, if they could receive the necessary assistance. Since the installment of a chief named Nu-ints, known to the white man as Black Hawk, this tribe has been the terror of the settlers. Sometimes they have been joined in their depredations by Utes from beyond the Colorado River, but oftener by the Navajoes. Great numbers of horses and cattle have been driven away from the settlements, often in droves of hundreds, and at one time, when they were in league with the Navajoes, all of the settlements in the Sevier Valley and many in the San Pete Valley were broken up, and eight or ten thousand white people were driven from their homes. But their great chief, Nu-ints, is dead, and his lieutenant and successor, Un-ka-na-vo-run, died in great distress early in the winter of 1872-73. Early in the last summer a terrible scourge swept off great numbers of this tribe, until but 144 remain, and these, terrified and humble, sue for peace and promise to work.

THE UTE AGENCY REMOVED FROM SPANISH FORK TO UINTAH VALLEY.—Soon after the organization of the Territory of Utah, the Ute Indians inhabiting that part of the country embraced within the Territory were assigned by the superintendent of Indian affairs on duty there, and the agents acting under him, to small reservations or farms, and were encouraged to cultivate the soil, some at the valley of the Uintah, others at Arrapene, in the valley of the San Pete,

others at Corn Creek, near Fillmore, but the greater number at Spanish Fork, on the shore of Utah Lake. At this last place agency buildings were erected and farming was conducted on an extensive scale. Subsequently these Indians were more or less neglected, and the improvements made at Spanish Fork were destroyed. In the year 1865 a treaty was made with these Indians, under which it was stipulated that they should all go to the reservation in the valley of the Uintah and give up their right to the other little farms of which mention is made above.

On the part of the United States it was agreed that they should be established as herdsmen and farmers, with mills and schools, and many other provisions for their benefit. This treaty was never ratified by the Senate, but the Indians themselves supposing it to be a valid agreement from the time it was signed by them, have, so far as it has been possible for them, conformed to its provisions. The Government, on its part, through not recognizing the treaty, still give the Indians a liberal supply of clothing, and other articles for domestic use, but it has never made any adequate provision for their support and establishment as agriculturists.

Cannot be kept on the reservation.—In their association with the white settlers in the valleys of Utah, many difficulties have arisen from time to time, and frequent complaints have come up to the Indian Department at Washington against these Indians, on the ground that they would not remain on the reservation. But it has not been possible for them to remain; they have been compelled to go elsewhere to obtain a living.

In the summer of 1872 the greater number of these Indians appeared in the settlements about the shore of Utah Lake and in San Pete Valley, causing some alarm to the people. A special Indian agent and a number of Army officers met them in council soon after for the purpose of inducing them to return to the reservation. When told that they would be forced to go back, they openly defied the authorities and challenged some of the officers who were present to fight. When afterward informed that they would be furnished with food on the agency, that herds of cattle and loads of flour should be immediately taken there, they agreed to go, and some of these Indians have this summer told the commission, that, at that time, they had determined to fight rather than stay on the reservation and starve, for they feared hunger more than they did the soldiers. Under the existing state of facts, it is unreasonable to expect these Indians to remain on the reservation.

They must be taught to farm, and, in the mean time, supported, to enable them to abandon their nomadic habits.

Already a number of the Indians have been induced to cultivate little patches of ground, and if a proper provision could be made to carry on this work for a very few years, they would become self-supporting.

They should also have houses built. As long as an Indian has a tent he can move his home from time to time at will, but induce him to live in a cabin and his home is fixed. A number of these Utes informed your commissioners that they desired to have houses and their agent, Mr. Critchlow, confirms this.

Many of the better class of Indians are accumulating some property in cattle. Two or three have as many as fifty head each, and it is very noticeable that those who have property appreciate the rights of property and are advocates of peace and honesty. The valley of the Uintah is admirably adapted to stock-raising. The change from hunters to stock-raisers is not a violent step, and would be in the right direction.

NEED OF A GOOD ROAD TO THE UINTAH VALLEY.—One of the serious difficulties on this agency is the want of a good road by which to reach the settlements. Supplies are now hauled over the Uintah Mountains, crossing difficult and rapid streams again and again, and the road is travelled with much labor, and great expense. A road can be made from the agency to Green River Station, or to some point farther to the east, at less cost than to build a road over the Wasatch Mountains to Salt Lake City, the road now travelled. And there would be other advantages, in that the road to the northeast could be used in winter and the distance to the railroad shorter.

Pahvants

The Pah-vants, under the chieftaincy of Kanosh, number 134. They speak the same language as the Utes of Uintah Valley, socially affilitate with them, are intermarried with them, and sometimes join them in their hunting excursions. They should be taken to the reservation at Uintah, their number being too small to warrant the establishment of a separate reservation for their benefit.

They have shown themselves somewhat averse to removing to that place, but through Kanosh, their chief, have finally agreed that if the President of the United States insists on their going, and will assist them to become farmers, they are willing to try what can be done.

Kanosh is a man of ability. He lives in a house which was built for him by a former superintendent of Indian affairs for Utah, and, in part, adopts the habits of civilized life; but his people live chiefly by gathering seeds, hunting, and begging, though they raise a little wheat and corn.

This year they cultivated about thirty acres of wheat, which yielded a very poor harvest.

No Indians in all the territory visited by your commission have, in past years, received one-quarter of the amount of goods, in proportion to their numbers, as the Pah-vants, and this generous treatment on the part of the Government has added to the influence of Kanosh, for he has thus proved to the surrounding tribes his ability to influence the Government officials and he is their admiration and envy; and they have learned to consult him, to a great extent, concerning all their dealings with the officers of the Indian Department.

There are circumstances connected with his relation to the Mormon Church that may lead him to refuse to go. In such a case he should be compelled with any force that may be necessary.

Before such a course is taken, the Government should provide the means by which such removal would accrue to the benefit of him and his people.

Gosiutes

The Go-si Utes number 460. They inhabit a district of country west of Utah Lake and Great Salt Lake, on the line between Utah and Nevada, a part being in the Territory and a part in the State.

These Indians are organized into a confederacy, under the chieftaincy of Pi-an-nump.

More than any other Indians visited by the commission, these Go-si Utes are cultivating the soil and working for white men. Pi-an-nump, who is a brother of Kanosh, chief of the Pah-vants, is proud to claim that he earns his own living. Scorning to beg, he is willing to work, and while he is not able to induce all his Indians to take the same course, yet his influence is entirely for good.

His people are scattered in very small bands, cultivating the soil about little springs here and there, and from year to year compelled to give up their farms as they are seized by white men. They are all anxious to obtain permanent homes, and are willing to go wherever the President will direct, if they can only thus secure land and make a start as farmers.

The Go-si Utes speak a language much more nearly allied to the Northwestern Shoshones than the Utes, though the greater number of them affiliate with the Utes, and are intermarried with them.

The greater part of them would prefer to go to Uintah, but a few, on account of marriage-ties, desire to go with the Shoshones. It would probably be well to give them this choice.

The Utes of Utah number 556, the Pah-vants 134, and the Go-si Utes of Utah and Nevada, 460, making a total of 1,150 Indians, who should be collected on the reservation at Uintah.

The Small Reservations at San Pete, Corn Creek, Spanish Fork, and Deep Creek

Previous to the advent of white men in Utah, the Indians were raising corn, squashes, and other grains, and vegetables. Among the tracts of land thus cultivated, there were four remarkable for their extent, one in a little valley along a stream, tributary to the San Pete, now known as Twelve-Mile Creek, another at Corn Creek, near Fillmore, a third at Spanish Fork, on the shore of Utah Lake, and a fourth at Deep Creek, near the Nevada line. At the time when Brigham Young was governor of the Territory of Utah and ex-officio superintendent of Indian Affairs, the Indians were encouraged to continue their farming at these places and were told that the lands would not be taken from them. But communal towns were planted near by, and the Indians engaged on the farms were put under the charge of the bishops of these towns. During the administration of subsequent officials, buildings were erected at Spanish Fork and a proper agency established there by authority of Congress. For a number of years no definite boundaries were given to the Indian farms, or reservations as they came to be styled, but in order to prevent white persons from diverting the water to other lands, at last, certain boundaries were designated in such a manner to secure the water rights.

The number of Indians at the so-called reservations was always very small, and when the matter was more thoroughly understood by the Department at Washington, it was not deemed wise to encourage the Indians to remain on them, but a treaty was made by which they agreed to unite in the valley of the Uintah, on the eastern side of the Wasatch Mountains. (Mention of this treaty has been made above.)

Some time after the signing of this treaty by the Indians the superintendent of Indian affairs for Utah recommended the sale of the old Indian farms, and that the proceeds of such sale should accrue to the benefit of the Indians. It is necessary to a proper understanding of the matter to remember that these reservations were never established by law, or by Executive order, so that up to this time they had no legal status as reservations but an act of Congress approved May 5, 1864, entitled "An act to vacate and sell the present Indian reservations in Utah, and to settle the Indians of said Territory in Uintah Valley," provides " . . That the Secretary of the Interior be, and is hereby authorized and required to cause the several Indian reservations heretofore made, or occupied as such, in the Territory of Utah to be surveyed and sold." And it still further provides that the proceeds of the sales should be used for the benefit of the Indians. (Vide U. S. Statutes at Large, vol. 13, p. 63)

This is the first legal recognition of said reservations, but when the surveyor-general of Colorado Territory was instructed by the Secretary of the Interior to cause the survey of said reservations, neither the Land Office nor the Indian Department could determine where such reservations were situated, as no plat or record of any such reservations could be found. Thereupon the Secretary of the Interior issued the following instructions:

"DEPARTMENT OF THE INTERIOR,
Washington, D.C., February 6, 1865

"SIR: I return herewith the papers submitted with your letter of the 16th ultimo concerning the sale of Indian reservations in Utah. I also enclose letter of the Commissioner of the Land Office of the 24th ultimo, and copy of a correspondence with that Office on the subject, and have to state, in relation to the abandoned reservations, that instructions be given to the superintendent of Indian Affairs to designate, as far as he can ascertain, the extent of the tracts of country occupied by the Indians and recognized as their reservations; and in so doing that Office may be directed to include all the arable lands of the valleys in which the reservations are situated, together with a proper quantity of adjacent timberlands, for the convenience of the farming lands, all to be laid off in small lots, and in such form for irrigation and settlement as to be the most attractive and convenient for settlers. If it shall be found that the lands are of an unreasonable extent for the reservation, a portion can be withheld from sale upon an inspection of the plots of survey.

"Very respectfully, your obedient servant,

"A. P. Usher, Secretary."

"Wm. P. Dole, Esq., "Commissioner of Indian Affairs."

Under these instructions four tracts of land were surveyed and divided into lots. The Indian farm at San Pete was but a small tract of land at a point where a little stream issues from the mountain on which is situated the Indian town known as Arrapene. The survey of the reservation here was made to include not only the original Indian farm, but was extended over a district of country twelve miles square, so as to include the town of Gunnison, with several hundred inhabitants and extensive improvements. There is a map of this survey on file in the Land Department. The Indian farm is there properly laid down on Twelve-Mile Creek, between the main range and an outlying mountain. The town of Gunnison is not laid down on the map, but its situation is indicated by the ditch, mill-race, and saw-mill on the north bank of the San Pete River, a few miles above its junction with the Sevier.

At Corn Creek also, not only the part of country embraced within the natural boundaries indicated by the superintendent of Indian affairs, as heretofore stated, was included in the survey, but it, also, was extended over a district of country twelve miles square, so as to include within its boundaries the towns of Petersburg, Meadow Creek and Corn Creek, and a number of outlying farms.

On the map of the Corn Creek reservation, on file in the Land Department, the situation of the Indian farm does not appear, and properly, for the surveyed land did not include it. The town of Petersburg is called on that map "Corn Creek settlement," and Meadow Creek settlement is indicated.

At Spanish Fork the survey was made to include the original Indian farm, and also the farm of one white man. The interests of no other settlers were interfered with.

Whether the survey at Deep Creek was made to include any lands pre-occupied by white men, is not known to the commission.

The commission made as thorough an examination into the facts concerning these reservations as it was possible for it to do without examining witnesses by legal methods, but evidence of the correctness of the above statement can be found in the official records of the Indian Bureau, and such records have been carefully examined by the commission.

In executing the provisions of the law these tracts of land were valued by special commissions appointed by the then Secretary of the Interior, but the owners of the improvements which had been included in the surveys protested against the sale of their property without just compensation to themselves.

Thereupon the Secretary of the Interior caused an appraisal to be made of their improvements.

It has before been stated that these reservations had no legal status until the enactment of the law of 1864. The wording of that law, which recognizes certain reservations in Utah, is as follows:

"The several reservations heretofore made or occupied as such in the Territory of Utah." It would seem a forced construction of this phraseology to hold that, under it, authority was given to survey and sell tracts of land which had never been used as such as Indian reservations, but which had been settled upon by white men anterior to the passage of the law. It would seem that the law under consideration contemplated the sale of certain lands which had previously been reserved for the use of the Indians by the officers of the Indian Department on duty in Utah; that is the farms which had been cultivated by the Indians, and such adjacent lands, within certain natural boundaries indicated above, as these officials had told the Indians would be kept for their use; but lands which had been occupied by these white settlers prior to and during the administration of such officials could not properly be included under the provisions of this law. It would certainly be an injustice to sell these lands without compensating the owners for their improvements. But there

are great areas of land adjacent to these, equally as good, yet unsold and unoccupied, which these same settlers could obtain by occupation under the homestead laws, and the lands in question have no other value in the market than that given to them by the improvements. In the conditions of affairs in Utah, where the towns have a communal organization virtually excluding noncommunal people, these improvements could be sold to none other than the people by whom they were made.

If then, an interpretation is given to this law to the effect that the Secretary of the Interior shall cause the sale of the lands occupied by these people, it simply amounts to this, that certain improvements shall be seized, and that the proceeds of such sales shall be used to indemnify the people for the loss of the improvements seized by the Government. Such a course is manifestly absurd.

In the meantime the people of the town of Gunnison, not having been removed from the lands, have steadily increased the value of their improvements, and others have been made on San Pete River. The same statement would be true in respect to Corn Creek. No settlements proper have been made on the Spanish Fork reservation. Mines have been discovered in the vicinity of Deep Creek, and noncommunal people have settled on all the best of the lands within the boundaries of the so-called reservation.

The several tribes of Indians to whom the farms at one time belonged now claim their original farms, and also these communal towns, thus greatly complicating the administration of Indian affairs in the Territory. It is greatly to be desired that the question should be settled at the earliest practicable day. The commission would therefore recommend the repeal of the law of 1864, which would place these tracts on the same footing as other Government lands—subject to "homestead entry."

Northwestern Shoshoni

A part of the Northwestern Shoshones under Poka-tel-lo and Tav-i-wun-she-a have already removed to reservations. Their wants will doubtless be properly represented by their respective agents.

There are yet two tribes united in a confederacy under the chieftancy of San-pits for whom provision should be made. At the last conference held with them this fall, they signified their willingness to go on the reservation at Fort Hall provided its area be extended so as to include a certain valley to the southwest.

One or two days before the Commission left the field on its return to Washington an assistant was sent to accompany the chiefs of these tribes to the

Fort Hall Reservation for the purpose of examining the country. Mr. Reed, the agent for that reservation, kindly consented to go with them, and to do all in his power to satisfy them of the good intention of the Government, and the desirability of that district of country for a reservation. Since the return of the Commission to Washington the following letter has been received:

"FORT HALL INDIAN AGENCY, Dec. 1, 1873

"DEAR SIR: I have the pleasure to say the Indians we saw as delegates reached there in due time, and after a day or two's rest we sent them on their journey except———, who with his wife, concluded to stop here over the winter. I was sick and sent head farmer Baker, a man every way reliable and well acquainted with the country. They found a place which pleased them a few miles south of this, and up Bannock Creek found enough good land to satisfy them, all of which is on the reservation. They were so well pleased as of their own accord to abandon the journey to Goose Creek altogether. They say in the spring they will come in force prepared to have their houses and fixtures, and go to farming, &c.

"Respectfully yours,
HENRY W. REED,
United States Indian Agent."

"G. W. Ingalls, Esq."

It will thus be seen that all the Northwestern Shoshones have agreed to go on the reservation at Fort Hall, instigated by their desire to obtain land and under representation that the Government would secure to them a permanent title to the same; and also provide for their immediate wants and aid them in learning to farm. These Indians have not of late years cultivated the soil, are good hunters, well mounted and nomadic in their habits, but they state their desire to become farmers and herdsmen.

Western Shoshoni

The Western Shoshones number 1,945 and are divided into thirty-one tribes. They inhabit Southeastern Oregon, Southwestern Oregon, Southwestern Idaho, and Central Nevada. Of these tribes not more than one-fourth took part in the treaty of Octobe 1, 1863, made at Ruby Valley in Nevada. The tribes living to the south and west were not present or represented by any name or manner. Under that treaty it was stipulated that the Western Shoshones could be called to a reservation at the will of the President, and that these tribes should receive annuities to the amount of \$5,000 for a term of twenty years. Only the northern tribes, who took part in the treaty, have received the benefit of the stipulation. The southern and western tribes, having taken no part in the treaty have received no part of the annuities, and consider that they are under no obligation to the General Government, and exhibit some reluctance to their proposed removal to a reservation. The northern tribes, who did take part in the treaty, would prefer to remain where they now are, if lands could be given them in the several districts, but when informed that such a course could not be taken and explanations were given to them of the reason therefor, they expressed a willingness to settle on the Shoshone River, to the north, within the limits or adjacent to the reservation at Fort Hall, provided it should be found, on examination, to contain sufficient agricultural lands to meet their wants.

Delegates from some of the northern tribes visited the Fort Hall Reservation at the suggestion of the commission, and expressed their entire satisfaction with that district of country, but a part of these northern tribes and all of the southern tribes were unrepresented in this delegation. It is believed that there will be no difficulty in inducing all the northern tribes of Indians to remove. A little more time and more thorough explanation is needed to induce the southern tribes to consent to a removal, but it is believed that eventually their consent can be obtained.

The condition of these Indians does not differ materially from that of the Pai-Utes and Go-si Utes which have been heretofore mentioned, though it should be stated that the more southern tribes are in an exceedingly demoralized state: they prowl about the mining camps, begging and pilfering, the women prostituting themselves to the lust of the lower class of men. There are no Indians in all the territory visited by your commission, whose removal is so imperatively demanded by consideration of justice and humanity, as these Shoshones of Nevada.

The Fort Hall Reservation

In a communication to the Department, made by the commission in June last, and which is embodied in this report, a general statement was made concerning the value of the district of country within the boundaries of this reservation. It is necessary only to repeat the statement that the reservation is quite sufficient and the country well adapted for the purposes for which it was set apart. On the reservation there are some good buildings, a saw-mill, grist-mill, and shingle-machine. Some farming has been carried on, chiefly by the employment of Indian labor. It is reported that there are 1,037 Indians on the reservation at least part of the year. To the northwest, on the Salmon River, there are a number of tribes, numbering altogether about 500. These tribes were visited during the past year by the special commission, of which the Hon. J. P. C. Shanks was chairman, and it is proposed by that commission that these Indians also be brought to the reservation at Fort Hall. The total number of Indians thus to be collected on the reservation is 3,882, viz: 1,037 already on the reservation, 500 of the Salmon River tribes, 400 of the Northwestern Shoshones and 1,945 of the Western Shoshones.

The Paviotsoes or Paiutes

In the report of the agent of the Pa-vi-o-tsoes belonging to the Walker River and Pyramid Lake reservations, these Indians are estimated to number 800. They seem to be making substantial progress in civilization, cultivating the soil to the extent of the facilities afforded on the reservation, and support themselves largely by fishing, selling the surplus products of the fisheries at good rates to the people of the railroad towns adjacent. There appears to be no reason to change the opinion expressed in the statement made last June that the Indians should be removed to some other place where they can become agriculturalists. Since that communication was made additional reasons for such a removal have appeared. It is probable that the Central Pacific Railroad Company is entitled to a part of the land embraced within the reservation under the grant made to it by Congress. If this should prove true, it would be necessary to purchase such lands in order to secure these reservations for the use of the Indians, and when so purchased they would be entirely inadequate to their wants. Doubtless the Indians themselves would raise very serious objections to the removal, but they are industrious, intelligent, manageable people, and it is believed that if the necessities for the removal were properly represented to them, and, in addition to this, they are given substantial evidence that good lands will be secured to them, and that they will receive valuable aid by being supplied with farming implements, seeds, cattle, &c, they will eventually consent to the removal. From the best information at the command of the commission, and after making diligent inquiries, it is believed that there are about 1,000 Indians allied in language to these Pa-vi-o-tsoes, yet distributed about Western Nevada and Northeastern California.

During the past season the commission met many of the chiefs and principal men of these tribes. They, like the other Indians of Utah and Nevada, are anxious to obtain lands. Doubtless no great difficulty would be met in inducing them to go on a reservation; but within the territory inhabited by them there are no unoccupied lands which could be secured for their use. To the north, on the Malheur River, there is a reservation of what is represented to be good land, well watered, and with abundance of timber. On this reservation there are about 500 Indians

allied to these of Nevada and California. The commission deem it wise that an effort should be made to consolidate all these Indians, namely, the Indians already on the Malheur Reservation, uncollected tribes in Western Nevada and Northeastern California, and the Indians who belong to the Walker River and Pyramid Lake reservations.

The total number of such Indians would be about 2,300.

Recapitulation

The tribes whose condition has been thus briefly discussed, and for whose disposition recommendations have been made, are scattered over a great extent of territory embracing the greater part of the region between the Rocky Mountains and the Sierras. The boundaries of this region may be indicated in a general way as follows. Beginning on the north line of Oregon where that line crosses the Sierras, and continuing south along the crest of this range of mountains to Walker's Pass in Southern California, and from thence east to the southeast corner of Nevada; and from thence northeast to the point where San Juan River crosses the northern line of Arizona; and from thence east along this line to the southeast corner of Utah; and from thence north along the eastern line of Utah and beyond the line of Utah to the Wind River Mountains; and from thence in a northwesterly direction along the Wind River Mountains and the mountains which separate Montana from Idaho to a point directly east of the northorn line of Oregon, and from that point to the place of beginning. The region of country thus described embraces the greater part of Idaho, nearly two thirds of Oregon, nearly one fourth of California, the entire State of Nevada, and the Territory of Utah, one-fifth of Arizona, and one-sixth of Wyoming, and contains about 420,000 square miles.

Within the territory thus described there are two small reservations, of which no mention has been made in the report, on the eastern slope of the Sierras in Oregon. The Indians who belong to these reservations originally occupied the country west of the Sierras, and do not belong to the great family of tribes we have been discussing. The Shoshones and Bannocks of the Wind River Reservation, are without the boundaries of the country described, but they belong to the same family of tribes.

The same is true with regard to the tribes of Utes which belong to the great reservation in Western Colorado; and the Comanches of Texas are also a branch of this people. The Indians who inhabit this great district of country are estimated to number nearly 27,000, in the last annual report of the Bureau

of Indians Affairs. The facts which we have collected show that there are not more than 9,359; and adding to this 300 Chem-a-hue-vis, belonging to the same race that live to the south of the district described we have 9,659.

It is proposed to collect all the Pai-Utes of Southern Nevada, Southeastern California, Northwestern Arizona, and Southern Utah, together with the Chema-hue-vis of Southeastern California, on the Mo-a-pa reservation, in Southern Nevada. The total number of these Indians is 2,327.

It is proposed to collect the Utes of Utah, the Pahvants of Utah, and the Go-si Utes of Utah and Northeastern Nevada on the Uintah reservation. The total number of these Indians is 1,150.

It is proposed to collect the Bannocks and Shoshones at Fort Hall; the Shoshone tribes of Salmon River, the Northwestern Shoshones of Southern Idaho and Northern Utah, and the Western Shoshones of Central Nevada, Southwestern Idaho, and Southeastern Oregon, on the reservation at Fort Hall. The total number of these Indians is 3,882.

It is proposed to collect the Pah-Utes, Shoshones, &c., who are already on the Malheur reservation, the Pah-Utes or Pa-vi-o-tsoes, who are now on the reservation at Pyramid Lake and Walker River, and the uncollected tribes of Western Nevada and Northeastern California on the reservation at Malheur River. The total number of these Indians is 2,300.

On the accompanying map [not included in original published report, Powell and Ingalls, 1874], being a part of the map of the United States and Territories compiled in the General Land-Office the several districts of country inhabited by the tribes included in this report are indicated by colors numbered to correspond with a tabular statement. The Indians inhabiting the districts colored with carmine are Pai-Utes, and the reservation recommended for them is of the same color, bordered with black. The brown colors indicate the tribes which should be collected at the Uintah reservation. This reservation is also colored brown, bordered with black.

The yellow colors indicate tribes which should go to the Fort Hall reservation, which is also colored yellow, bordered with black.

The Indians that should be collected at the Malheur reservation inhabit the region of country included within green lines, and the Malheur reservation is colored green, with black border.

Embraced within the boundaries of the four reservations there are about ten thousand square miles of land. Only a small portion of this land is fit for agricultural purposes, much of it being sandy desert and mountain waste.

The district of country relieved of the presence of

the Indians is about four hundred and ten thousand square miles.

All of the Indians who have been visited by the commission fully appreciate the hopelessness of contending against the Government of the United States and the tide of civilization.

They are broken into many small tribes, and their homes so interspersed among the settlements of white men, that their power is entirely broken and no fear should be entertained of a general war with them. The time has passed when it was necessary to buy peace. It only remains to decide what should be done with them for the relief of the white people from their petty depredations, and from the demoralizing influences accompanying the presence of savages in civilized communities, and also for the best interests of the Indians themselves. To give them a partial supply of clothing and a small amount of food annually, while they yet remain among the settlements, is to encourage them to idleness, and directly tends to establish them as a class of wandering beggars. If they are not to be collected on reservations they should no longer receive aid from the General Government for every dollar given them in their present condition is an injury. This must be understood in the light that it is no longer necessary to buy peace. Perhaps the Utes of the Uintah Valley should be excepted from this statement, as they might thus be induced to join the Utes of Western Colorado, who are yet unsubdued.

Again, they cannot be collected on reservations and kept there without provision being made for their maintenance. To have them nominally on a reservation and actually, the greater part of the year, wandering among the settlements is of no advantage but rather an injury, as the people, believing that they should remain on their reservations, and considering that they are violating their agreements with the Government in wandering away, refuse to employ them and treat them with many indignities. And this consolidation of a number of tribes of Indians in one body makes them stronger, more independent, more defiant than they would be if scattered about the country as small tribes. If, then, they are to be collected on reservations and held there by furnishing them with an adequate support, it is evident wisdom that they should be provided with the necessary means and taught to work, that they may become self-supporting at the earliest possible day; and it is urgently recommended that steps be taken to secure this end, or that they be given over to their own resources and left to fight the battle of life for themselves. It is not pleasant to contemplate the effect and final result of this last-mentioned course. The Indian in his relations with the white man rarely associates with the better class, but finds his companions in the lowest and vilest of society—men whose object is to corrupt or plunder. He thus learns from the superior race everything that is bad, nothing that is good. His presence in the settlement is a source of irritation and a cause of fear, especially among the better class of people.

Such persons will not employ him, for they do not desire the presence of a half-naked, vicious savage in their families.

Nor are the people of these communities willing to assume the trouble or expense of controlling the Indians by the ordinary agencies of local government, but are always ready to punish either real or supposed crimes by resort to arms.

Such a course, together with the effects of crime and loathsome disease, must finally result in the annihilation of the race.

By the other alternative, putting them on reservations and teaching them to labor, they must for a number of years be a heavy expense to the General Government, but it is believed that the burden would not be as great as that on the local governments if the Indians were left to themselves. It is very probable, also, that in the sequel it will be found cheaper for the General Government to collect them on reservations, for there is always serious danger of petty conflicts arising between the Indians and white men which will demand the interference of the General Government and entail some expense. The commission does not consider that a reservation should be looked upon in the light of a pen where a horde of savages are to be fed with flour and beef, to be supplied with blankets from the Government bounty, and to be furnished with paint and gew-gaws by the greed of traders, but that a reservation should be a school of industry and a home for these unfortunate people. In council with the Indians great care was taken not to implant in their minds the idea that the Government was willing to pay them for yielding lands which white men needed, and that as a recompense for such lands they would be furnished with clothing and food, and thus enabled to live in idleness. The question was presented to the Indian something in this light: The white men take these lands and use them, and from the earth secure to themselves food, clothing, and many other desirable things. Why should not the Indians do the same? The Government of the United States is anxious for you to try. If you will unite and agree to become farmers, it will secure you permanent titles to such lands as you need, and will give you the necessary assistance to begin such a life, expecting that you will soon be able to take care of yourselves, as do white men and civilized Indians.

All the tribes mentioned in this census table, and many others, have been visited by the commission, and frequent consultations held with them concerning the importance of their removing to reservations and they have discussed it among themselves very fully.

Care has been taken to secure common consultation among those tribes which should be united as represented in the plans above, and we doubt not that these questions will form the subject of many a night's council during the present winter; and if the suggestions made by the commission should be acted upon, it is to be hoped that next summer will find the great majority of these Indians prepared to move.

Suggestions [on] the Management of These Reservations

With a view of ultimately civilizing these Indians, the commission beg leave to make some suggestions concerning the management of reservations.

First. All bounties given to the Indians should, so far as possible, be used to induce them to work. No able-bodied Indian should be either fed or clothed except in payment for labor, even though such labor is expended in providing for his own future wants. Of course these remarks apply only to those who form the subject of our report—those with whom it is no longer necessary to deal as public enemies, and with the understanding that they must be conciliated to prevent war. It has already been stated that such a course is unnecessary with these Indians.

Second. They should not be provided with ready made clothing. Substantial fabrics should be given them from which they can manufacture their own garments. Such a course was taken during the past year with the Pai-Utes, under the direction of the commission and the result was very satisfactory. For illustration, on the Pai-Ute reservation four hundred Indians received uncut cloth sufficient to make each man, woman, and child a suit of clothes. With these fabrics thread, needles, buttons, &c., were issued. The services of an intelligent, painstaking woman were secured to teach the women how to cut and make garments for themselves and their families. Three weeks after the issue of this material the commission revisited the reservation and found these Indians well clothed in garments of their own make. At first they complained bitterly that ready-made clothing was not furnished to them as it had been previously but when we returned to the reservation it was found that they fully appreciated that the same money had been much more advantageously spent than on previous occasions.

Where the Indians have received ready-made clothing for a number of years, the change should not be made too violently, but a wise and firm agent could soon have all his Indians making their own clothing.

Third. The Indians should not be furnished with tents; as long as they have tents they move about with great facility, and are thus encouraged to continue their nomadic life. As fast as possible houses should be built for them. Some of the Indians are already prepared for such a change, and greatly desire to live in houses. A few, especially the older people, are prejudiced against such a course, and perhaps at first could not be induced to live in them; but such a change could be made gradually to the great advantage of the Indian, both for his health and comfort and for its civilizing influence.

Fourth. Each Indian family should be supplied with a cow, to enable them to start in the accumulation of property. The Indians now understand the value of domestic cattle, and are anxious to acquire this class of property, and a few of them have already made a beginning in this direction. Some have ten, twenty, thirty, and even fifty head though these are exceptional cases, and it is interesting to notice that, as soon as an Indian acquires property, he more thoroughly appreciates the rights of property, and becomes an advocate of law and order.

Fifth. In all this country the soil cannot be cultivated without artificial irrigation, and under these conditions agricultural operations are too complicated for the Indian without careful superintendence. It will be impossible also to find a sufficient body of land in any one place for the necessary farms; they must be scattered many miles apart. There will, therefore, be needed on each reservation a number of farmers to give general directions to all such labor.

Sixth. On each reservation there should be a blacksmith, carpenter, and a saddle and harness maker, and each of these mechanics should employ several Indian apprentices, and should consider that the most important part of his duty was to instruct such apprentices and from time to time a shoemaker and other mechanics should be added to this number.

Seventh. An efficient medical department should be organized on each reservation. A great number of the diseases with which the Indian is plagued yield readily to medical treatment, and by such a course many lives can be saved and much suffering prevented. But there is another very important reason for the establishment of a medical department. The magician or "medicine-man" wields much influence, and such influence is always bad; but in the presence of an intelligent physician it is soon lost.

Eight. It is unnecessary to mention the power which

schools would have over the rising generation of Indians. Next to teaching them to work, the most important thing is to teach them the English language. Into their own language, there is woven so much mythology and sorcery that a new one is needed in order to aid them in advancing beyond their baneful superstitions; and the ideas and thoughts of civilized life cannot be communicated to them in their own tongues.

THE RELATION OF THE ARMY TO THESE INDIANS

Your commission cannot refrain from expressing its opinion concerning the effect of the presence of soldiers among these Indians where they are no longer needed to keep them under subjection. They regard the presence of a soldier as a standing menace, and to them the very name of soldier is synonymous with all that is offensive and evil. To the soldier they attribute their social demoralization and the unmentionable diseases with which they are infested. Everywhere, as we travelled among these Indians, the question would be asked us, "If we go to a reservation will the Government place soldiers there?" And to such a removal two objections were invariably urged; the first was, "We do not wish to desert the graves of our fathers," and the second, "We do not wish to give our women to the embrace of the soldiers."

If the troops are not absolutely necessary in the country for the purpose of over-awing these Indians, or protecting them in their rights against the encroachments of white men, it will be conceded that they should be removed.

We have already expressed the opinion that they are not needed to prevent a general war, and we believe that they are not useful in securing justice between white men and Indians and between Indians and Indians. In war we deal with people as organized into nationalities, not as individuals. Some hungry Indian steals a beef, some tired Indian steals a horse, a vicious Indian commits a depredation, and flies to the mountains. No effort is made to punish the real offender, but the first Indian met is shot at sight. Then, perhaps the Indians retaliate, and the news is spread through the country that war has broken out with the Indians. Troops are sent to the district and wander around among the mountains and return. Perhaps a few Indians are killed, and perhaps a few white men. Usually in all such cases the white man is the chief sufferer, for he has property which can be spoiled, and the Indian has none that he cannot easily hide in the rocks. His methods of warfare are such that we cannot cope with him without resorting to means which are repugnant to civilized people; and, after spending thousands or even millions of dollars on an affair which at its inception was but a petty larceny, we made a peace with the Indians, and enter into an agreement to secure him lands, which we cannot fulfill, and to give him annuities, the expense of which are a burden on the public Treasury.

This treatment of the Indians as nations or tribes is in every way bad. Now, the most vicious Indian in any tribe has it in his power, at any moment that he may desire, to practically declare war between his own tribe, and perhaps a dozen surrounding tribes, and the Government of the United States.

What now is needed with all these subdued Indians, is some method by which individual criminals can be arrested and brought to justice. This cannot be done by the methods of war. As long as the Indians are scattered among the settlements, the facts show that this cannot be done. The Indian has no knowledge of legal methods and avenges his own wrongs by ways which are traditional with him, while the prejudices against savages which has grown through centuries of treacherous and bloody warfare, and the prejudices of race, which are always greatly exaggerated among the lower class of people, with whom the Indian is most liable to associate, are such that the Indian cannot secure justice through the intervention of the local authorities.

There is now no great uninhabited and unknown region to which the Indian can be sent. He is among us, and we must either protect him or destroy him. The only course left by which these Indians can be saved is to gather them on reservations, which shall be schools of industry and civilization, and the superintendents of which shall be the proper officials to secure justice between the two races, and between

individuals of the Indian race. For this purpose on each reservation there should be a number of wise, firm men, who, as judges and police officers, would be able in all ordinary cases to secure substantial justice. In extraordinary cases no hasty steps should be taken. Surprises and massacres need no longer be feared, and if a larger force is needed than that wielded by the employees on the reservations, it would be easy to increase it by civil methods.

For this purpose laws should be enacted clearly defining the rights of the Indians and white men in their mutual relationships, and the power of the officers of the Indian Department, and the methods of procedure to secure justice. It might possibly be unwise to withdraw all the troops at once. It might be better to remove them *pari passu* with the establishment of the Indians on reservations.

Permit the remark just here that the expense of the military and civil methods stand in very glaring contrast. Within the territory which has heretofore been described it is probable that about two million dollars will be expended in the support of troops during the present fiscal year, and much less than two hundred thousand dollars through the Indian Department for feeding, clothing, and civilizing the Indians.

We beg leave again to mention that these remarks apply only to conquered tribes.

There are some Indians in other portions of the United States, whom it is necessary to manage by other methods, who yet have the pride and insolence and treachery of savages. But by far the greater part of the Indians scattered throughout the territory from the Rocky Mountains to the Pacific coast are in a condition substantially the same as those who form the subject of this report.

LETTER TO J. HAMMOND TRUMBULL

[MS 3886]

Washington D. C. January 20, 1876

J. Hammond Trumbull, Esq. Hartford Conn.

Dear Sir:

Your letter of the 14th inst. recd. I am plodding along very slowly with my philological work. At present I am engaged in writing mythological tales as they are related to me by a Ute indian who is

skilled in such lore. I take them down as he dictates them slowly, word for word, then arrange in an interlinear translation, and then follow with a free translation. This work I am doing primarily as a study of the language; secondarily as a study of the mythology.

I do not know that I have discovered in the Ute language any grammatical peculiarity of importance which has not been found in other Indian languages. I find that prepositions, adjectives and nouns are used as verbs and that these verbs have an indefinite number of forms: in fact it is a language of verbs.

The pronoun is not incorporated in the verb. Person is indicated by the pronoun only; it does not appear in the inflection of the verb.

Nouns, pronouns, adjectives and verbs are changed for number—singular, dual and plural. Many of the verbs are irregular on this basis, i.e., the root of the plural form is not the same as that of the singular or dual.

Gender distinguishes the animate from the inanimate only, and is shown in the noun, pronoun, adjective and verb.

There are three forms of the possessive case: the first is used in designating the possessor: the second in designating the thing possessed and the third denotes entire possession.

There is an indefinite number of oblique cases; that is to say there are many—how many I do not know as I have by no means exhausted the subject.

The passive voice of the verb seems to be an impersonal form with the subject in the accusative.

Perhaps I have said enough on grammatical structure.

The Sho-sho-ni or Nu-ma languages I divide as follows:

Wa-shak-i Dialect:	Ta-sau-wi-hi	(Sho-sho-ni proper) (Shoshonis of cen- tral Nevada)
Ko-man-tsu Dialect:	Unknown	(Comanche)
Pa-vi-o-tso Dialect:	Pan-a-mint	(Pah Utes or Pai Utes of western Nevada)
Go-si Ute Dialect:	Unknown	
Utah-ats Dialects:	Mu-a-tsu	(Utes) (Southern Colorado and N. New Mexico)
	Kai-vav-it	(Pah Utes of north- ern Arizona)
	Nu-a-gun-tit	(Pah Utes of southern Nevada)
	Tan-ta-waits	(Chem-a-hue-vis)
Shi-nu-mo Dialect:	Unknown	(Six of the seven pueblos in Tu-

I have collected vocabularies of all of the languages and dialects above with the exception of the Koman-tsu. These are far from being complete but contain many hundreds of words each; some of them two or three thousand.

sayan or Moqui)

The principles of grammatic structure mentioned above are known to pertain to the Ute language and its dialects, to the Go-si Ute language and to the Pa-vi-o-tso. They seem to pertain to the other languages as far as my examination has gone, but I have not studied the Ko-man-tsu except from the published vocabularies.

The Shi-nu-mo diverges the most widely from the type or Wa-shak-i both in vocabulary and structure. The Shi-nu-mo numerals are vigesimal: the others are decimal. In the Shi-nu-mo language there are two sets of words one of which is used by the male sex exclusively, the other by the female. Many other important differences are found.

In the Kai-vav-it dialect I have discovered two sets of numerals but these are not intended for different purposes but are simply different methods of naming the numbers. The first set differs but little from the Ute; in the second each numeral is an abbreviated description of the method of counting by the use of the fingers and toes and of course does not go beyond twenty and is essentially a vigesimal system.

Mr. Stephen Powers whom you know as the author of a series of articles on the Indians of California published in the Overland Monthly is at present engaged in making vocabularies of the Indians of California. He has been engaged, intermittently, for a number of years in this work as you probably are aware. He is now in the Sierra Nevada and although I have much of his manuscript [Powers, 1877] in my hands still I cannot give you a very satisfactory account of the progress he has made as during the present year he is working in a more methodic way and the result of his labors I have not seen.

As for speaking of philologic materials, I make no mention of what has been done lately in the study of the arts, habits and customs and mythology of the Indians of the Rocky Mountain region but I will mention to you that I am preparing a map of that country showing the distribution of the various tribes. In this I am assisted by a number of gentlemen: Mr. Dall has completed Alaska. I have myself completed Utah, Nevada, a part of Arizona, a part of New Mexico, the territory of Colorado and some contiguous territory to the north. How soon this will be completed I cannot say.

Hoping that in the above account I have answered your questions as fully as you desire.

I am with respect Your obt. svt.

J. W. Powell

[SOUTHERN PAIUTE] SONGS AND CHANTS

[Most of the refrains called by Powell "Songs and Chants" are probably what Sapir (1910b; 1930b, pp. 479–483, 525, n. 202) labeled "song recitatives," that is, conversational passages, either spoken or sung in such a way as to be characteristic of the particular mythical figure. According to Sapir (1910b, pp. 456–457);

.. what may be called "song recitatives" is well developed in the mythology of [the Southern Painte]. The narrative portions of a myth are always recited in a speaking voice. The conversational passages, however, are either spoken or sung, according to the mythical character who is supposed to be speaking. Some characters, such as Porcupine, Chipmunk, Skunk, and Badger, are represented as talking rather than singing; at any rate, the writer's informant [Tony Tillohash] did not know of any style of singing connected with them. Other characters, and among them are Wolf, Mountain-Bluejay, Gray-Hawk, Eagle, Lizard, Rattlesnake, Red-Ant, Badger-Chief, and a mythical person known as . . . Stone Clothes, regularly sing in speaking. . . . A Paiute song recitative is not peculiar to any particular myth, but always to a particular character, there being as many distinct styles of recitative as there are singing characters. . . . It is . . . theoretically possible, aside from rhythmic difficulties, to sing any given text to the tune of any recitative; and when so sung, the character in whose mouth the words are put is determined, as no two characters sing exactly alike.

The recitative consists of a melody of determined rhythm, there being a definite number of beats to the period, that recurs indefinitely . [italics added].

Thus, many of the "songs" included herein may be conversational passages from any one of the many myths Powell heard during his work with the Southern Paiute. In taking down these myths and their songs, he separated the songs from their constituent myths. Further, with a few exceptions his free translations of the myths (see MS 794-a; p. 93) do not indicate if or where the songs fit in the narratives. With one or two exceptions, if Powell took down the myths in text form, the notes have not survived. Probably he did not do so since his field journals (MSS 1795, 831-b) contain songs, vocabulary, ethnographic data, etc., and seemingly form all the actual field notes he took.

Some few of the songs may not be derived from myths. Some sound more like Poor Richard's maxims, e.g., "If you don't kill a rabbit, you don't eat a rabbit"

One song, "A Dream," according to Powell's note, was composed by a man following a nightmare he had. Two other songs, "The First Song of the Dance," and "Dancing Song" are probably related to dancing and not derived from myths, as such.

Dellenbaugh's (1962, p. 178) description of a Kaibab dance outside Kanab would indicate that some of the songs were used to provide accompaniment for round dances:

About a mile from Kanab the Kaibab band of Pai Utes were encamped, and we had a good opportunity to visit them and study their ways. The Major was specially interested and made voluminous notes.... We went to the camp one moonlight night, January 6th [1872] to see a sort of New Year's dance. They had stripped a cedar tree of all branches but a small tuft at the top, and around this the whole band formed a large circle, dancing and singing. The dancing was the usual hippity-hop or "lope" sideways, each holding hands with his or her neighbours. In the centre stood a man, seeming to be the custodian of the sings and a poet himself. He would first recite the piece, and then all would sing it, circling round at the same time.... The poet seemed to originate some of the same songs, but they had others that were handed down.

Where possible we have tried to note probable or possible mythical sources of the songs. In most cases such a relation cannot be made with any degree of certainty, and we are left with the original Paiute texts and one or more free translations of those texts.]

The Pygmies [MS 831-b, c]

Nau-kūn'-tu wīp'-pi Pu-ni'-mi-kai-uk Kai-pu gong wi-a vwits Kun tu nav i kai ya In the land of the Pygmies
There was a strange sight
From mountain to mountain
A bow string was stretched
A line of dust rose where they
danced

Nau-Kuts: another name for U-nu-pits; a-vwits: stretched; U-kump, or 'Kump: dust; Ti-nav-i: in a line, a line [See Powell's discussion of U-nu-pits in the section "Spirits" of MS 794-a, no. 44; p. 66 herein].

The Red Ant

[MSS 1795, NO. 11; 831-b, c]

Ta'-si-av ku-mai-av The little red ant Ma'-na-pa win'-ka Descended the hill So'-ku-nas wi-a-wiv With one arrow only

Ma-win-ka: to descend; Ta-si-av: ant; Ku-mai-av: ant hill; So-ku-nas: one only, alone [MS 1795, no. 11, p. 127] [This song probably derives from the "Stone Clothes" or "Iron Clothes" myth (Sapir, 1930b, pp. 395–409; cf. Sapir, 1910b, p. 456). In some versions of the myth Red Ant has only one arrow, but one with magical properties that returns to him when he shoots it. He uses the arrow to kill the two daughters of Stone Clothes (Sapir 1930b, pp. 409, 483). In his report of field work for 1873 to the Smithsonian Institution Powell (1874, p. 32) printed the above version of the song. In a later article on the "Outlines the Philosophy of North American Indians," he

(Powell 1877c, p. 4) made some changes:

The little red ant That lives under the hill The little red ant That lives under the hill Has only one arrow in his quiver

The "Outlines" article was reprinted in the Journal of the American Geographical Society. When the reprint was in galley, Powell wrote the editor asking that the "little red ant under the hill" be metamorphasized into a bee:

The poor little bee That lives in the tree The poor little bee That lives in the tree Has only one arrow In his quiver

(J. C. Pilling to J. T. Gardner, Secretary, American Geographical Society, January 29, 1877, Rocky Mountain Survey, Correspondence for 1877, National Archives, Record Group 57, Washington, D.C.).

Powell retained the "bee in the tree" version in a later (Powell, 1881f, p. 23) discussion of Indian mythology. Finally, O. T. Mason (1894, p. 637) in his study of bows and arrows mentions, "the charming Ute ditty":

The doughty ant marched over the hill With but one arrow in his quiver.

Mason does not mention the source of the "ditty."]

[Untitled] [MS 831-c]

Tu-mu-ur'-ru-gwài-tsi-gaip Ua-ar'-ru-kat-si no-va

The old fool killer With a vagrant on his back

Tu-mu-ur-gwai-tsi-gaip is the name of a fancied being who wanders over the naked rocks of the Shinau-av To-wip [an area at the confluence of the Green and Colorado Rivers in Utah. Powell named the area on his second river trip in 1871 (see Fowler and Fowler, 1969b). The area, west of the confluence is now called "The Maze," and, in part, "Ernie's Country."] The word is composed of tu-mu-av, surface of stone, u'-ru-gwai, to wander, and pu-gaip', old. These beings are supposed to catch foolish unwary people and carry them to the brink of Cataract Cañon and throw them over the cliffs into the river below [the head of Cataract Canyon is marked by the confluence of the Green and Colorado rivers]. U-ar-ru-kats signifies "bush-eater," literally, and is applied to a person who has no forethought, and hence is compelled sometimes to live on bushes.

[In the "Spirits" section of MS 794-a Powell discusses Tu-mu-ur-gwai-tsi-gaip in a more general form as a being who "wanders over naked rocks," but not necessarily localized in the area mentioned above. In his Explorations Powell (1875d, pp. 111-112) relates a story told to him by Chuarumpeak, that the high cliffs at the confluence of the two forks of the Virgin River (the "Temples" at the mouth of Zion National Park) were occupied by the Tu-mu-urgwai-tsi-gaip or "Rock Rovers," and the area is called "Tu-mi . . . Tu-weap, or Rock Rover's Land." The incident is dated 12 September 1869, but probably took place in early October 1872 since Powell and Chuarumpeak were in the vicinity of the "Temples" during that time. Powell did not meet Chuarumpeak until 1870.]

The Home of the River

[MSS 1795, UNNUMBERED, p. 25; 831-c]

To-gūm'-pai kung-wa'-ra Nu-kwin'-kai ka-ni'-gu

The edge of the sky Is the home of the river

The sky is supposed to rest on the edge of the earth. Chuar-ru-um-pik in explanation of this song says that the river comes from the sky and returns by way of the horizon.

[MS 1795, unnumbered, p. 25 reads:

To-gūm' kun-wa'-va-an-to-ok The sky bounded by the horizon Is the home of the river

Eagle's Tears

[MSS 1795, NO. 11; 831-c]

Si-chōm'-pa kung war'-ru Tu'-yung-wi-ra'-vats

Ta-vi'-kwai-nant'-si ya'-ga-wats At the morn the eagle will cry On the farther shore of the sea And the rainbow will be in the

Si-chōm'-a kung-war-ru signifies the place where the sea meets the sky, or the boundary of the earth on the seaward side (see Geography) [see MS 830].

[MS 1795, no. 11, p. 128 reads:

At early morning the eagle will cry Down the side of the sea At the horizon And there will be a rainbow Tau-young'-wi: a rainbow

[MS 1795, no. 11, back of p. 127 reads:

Ta-vi-qai-nants ya-gai She choam' pa king-wa'-ru At sun rise the eagle shed tears That ran down into the seal

The Wet Bow String

[MSS 1795, NOS. 4 and 11; 831-c,d]

Ai-at tu-wīp' pu-gaip War'-ru-um pa-gong-wi A-vwi' mi-ni' va In that land of the Ai-ats Wet was my bow string While I was asleep

This is said to have caused the defeat of the Pai-utes in a battle with the Mo-ha-ves or Ai-ats.

[MS 1795, no. 4, p. 28 reads:

In the ancient Ai-at land The bow string was wet While we lie down (asleep)]

(Untitled)

[MSS 1795, NO. 4; 831-d]

U-wa' ka-ga' Wu-ru' um pa-gong' wi A-vwi' mi-ni' va

So let it be
Wet is the bowstring
And I will lie down

Traveling Song

[MSS 1795, No. 4; 831-d]

Wu-nav i Kai-va Tu-sav i(a) tu Tu-ra' gu-wok' Tu-ra' gu-wok' In a line of march Across the plain Straight along Straight along

Song of the Mountain Sheep

[MSS 1795, No. 4; 831-d]

Ap-a' gu-nuv' Wu-wu' Ka-gi' a Kai'-ing My curved horns Like a necklace stand

Song of the Deer

[MSS 1795, No. 4; 831-d]

Pa-gum pai-av to-i ni-va (4 times) Shi-av pai-av i-ni The reeds grow in the Mountain glades

And the poplars stand on the

borders

They eat the reeds and get shade in the aspens [MS1795, no. 4]

(Untitled)

[MSS 1795, NO. 4; 831-d]

Pat' sun-Kwa' vwu-gaip' 'U-

The cherty limestone yonder

an'-to

(3 times)

Pa ga-Koung-wa-vwan-tu-uk

On the Colorado is very precipitous

Old Woman's Death Chant

[MSS 1795, No. 4; 831-d]

Ai'-ai ai'-ai ai'-ai I'-van tu' ni-shump' 'pa-ni'-

'-van tu' ni-shump' 'pa-ni' gunt K-ni-shump' u'-ni-shump'

U'-ni-shump' u'-ni-shump' I-ai' Kwa-vwan' i-ai' Kwavwan' Alas, alas, alas,

Here long enough have I walked the earth

Enough, enough
I will die, I will die

[Note in MS 1795, no. 11; p. 162 herein] The story of three squaus [sic] This story was acted with [illegible.] The Poet creeping about and at last lying down to die. Ira [Hatch?] asked him to sing the song which he had heard when the three old women left to die. Hence, the song and story with acting. [The incident related in this song is described in MSS 798 and 830; p. 6]

(Untitled)

[MSS 1795, No. 4; 831-d]

Pi-ya-ni wa-ne-Kwink Pa-ga' i-a ni Hu-Kwint pan-wi-ton

As feathers are drifted So is the foam in the Colorado Where the creeks run in

Peace

[MSS 1795, NO. 11; 831-c]

Pa'-ru-sha Kwon'-tu-kwa Mer' rung-ka Kwa' ru-kwa On the other side of the Virgen

The Americans are peaceful

[MS 1795, no. 11, p. 117 reads:

The Rio Virgin
On the other side
The Americans

Mingle together—Comingle. Kra' ru-kwa: to mingle]

A Paradox

[MSS 1795, UNNUMBERED, p. 4; 831-b, c]

Wi-gīv' a ka-ri'-ri Yu-gu' kai mai' u-uk The crest of the mountain Forever remains, forever

Though rocks continually fall

remains

Yu-gu' kai mai u-uk Ma-mūm'-pa-ri tum-pa

Yu-gu-kai: to remain, to dwell, to inhabit

Ma mai u-uk: continually forever Ma-mūm'-pa ri: to roll down

[The above version appears in Powell's (1874, p. 32) report of the Colorado River survey. MS 1795, unnumbered, p. 4 reads:

A feather on the Hill will remain continuously But the rocks slide down]

My Love

[MSS 1795, UNNUMBERED, p. 24; 831-b, c]

A-wat' sin-i-kai' vu-gwaip Pa-gump' kir-ra-kai' va In yonder distant glen Perchance she's cutting reeds

Ha-wat-sin: distant; Kai-vu gwaip: an amphitheater in a cliff or canyon wall; Kir-ra-kai: to shave, to cut smoothly.

[MS 1795, unnumbered, p. 24 reads:

U-wat' chu-i-kai-vu-gwaip Pa-gump-kir-ra-kai-va In the distant amphitheater She is cutting reeds]

A Morning Walk

[MSS 1795, UNNUMBERED, p. 37; 831-b, c]

Tu-wīp-pu tu-wīp' pu Pa-gu' ni-gunt kai'-ok U-wi' a-gunt shu-an-tu

Over the land over the land I walked at morn

Singing and trembling with cold

Ishu-nu' ga-kai' pu-gunt

Tshu nu ga-kai: to shiver, to tremble with cold; U-wi-a-gunt: a song; Kai-ok: a suffix signifying "very".

[MS 1795, unnumbered, p. 37 reads:

As the land
I am traveling over
Along at the dawn
I quiveringly sing

Sunset ouds

[MSS 1795, UNNUMBERED, p. 50; 831-b, c, d]

Un-ka' pa-ris

Whu-ka-ri-nu-mi-va

Pi' vu-rant

The red clouds of sunset are
drifting
Like down on the peaks of the

Kaivw-ok u-mai mountains

[This version appears in Powell (1874a, p. 32). In MS 831-d, lines 3 and 4 read:

Pear' Ur' ru-mi Kaivw' ai-mai

MS 1795, unnumbered, p. 50 reads:

The red sunset clouds Are rolled about (Like) feathers on the Mountains]

[Untitled]

[MSS 1795, NO. 4; 831-d]

Un-kar' to-ro'-a A-vwi' mi-ni' va On the red clay I am reclining

[Untitled]

[MSS 1795, NO. 4; 831-d]

Tu-rav' i tu-rav' i Hu-kun' ti-ra' wang-wi' On the plain, on the plain The dust is hovering

Winter Song

[MSS 1795, NO. 11; 831-c]

Pa-gump' pi-av' A-vwi' mi-ni' Yu-im' ka' ka' rum-pu-i-gunt The feathers of the reed
Are lying on the ground
And the quails are perched on
the pines

[MS 1795, no. 11, p. 20 reads:

The reed feathers Are drag[g]ed down And the quails stay Among the pines Ka-kai': The quail]

The Song of the Wild Geese

[MSS 1795, No. 4; 831-d]

Houm-wi' Kwa-ni' tan-tun' tu- We go to the south land weap'

Kwai-mu'rant tu-kum'i-a-gai' To eat Kwai-mu-rant

[This song may derive from the "Coyote Learns to Fly" myth, also called "Coyote Sets the Parturition Customs" (Sapir, 1930b, pp. 369–377), or "The First Child Born" (see MS 794-a, story 21; p. 88 herein), in which a flock of wild geese are traveling south. They give Coyote feathers so he can fly, then, later, pull them out while he is airborne. He later swallows a baby, gives birth to it, and decrees that, henceforth, women shall bear children in pain.]

The Wind

[MSS 1795, UNNUMBERED, p. 26; 831-c]

Pauns-a' gunt ma-ru' ka-tūk Approaching the Pauns-a-gunt Pa-ni' ur-ri ma wot-sau-wink I met a fierce wind

[MS 1795, unnumbered, p. 26 reads:

As I approached the Pauns-a-gunt A fierce wind blew in my face.

MS 1491 lists "Paunsagunt" as follows: "'Home of the Beaver', Plateau north of the headwaters of the Kanab, and east of the headwaters of the Sevier." The name is in current use.]

The Tobacco Plant

[MSS 1795, UNNUMBERED, p. 21; 831-b, c]

Ku-au' a-gun-tūr The tobacco plant is standing Nu-ni' ga-kai-na Where the babbling water runs Pa-ku' wi-ing-kai-va On the side of the mountain

Ku-wu-wu-ing: to babble; to make a noise like running water. Ku-au' a-gun-tūr: a plant, the leaves of which are used for smoking.

Our Song [MS 831-c]

U-wot' sin tu-wīp' pu-a' U-wi' a wu-ni-ga'-va A-vwīm' pai-ar ru-wīp-a A-vwīm' pai-ar ru-wīp-a U-wa' pa mon-ti-ri' va

Our song will enter
That distant land
That gleaming land
That gleaming land
And roll the lake in waves

Music

[MS 831-c]

Tu-wip u-wan' tuk Ya-gām' im-pa To-gwau-o-gump

Over the land at night Slowly the music floats

The Traveller's Rest

IMS 831-c1

Un-kar' to-rump A-vwi' mi-ni Ku-mai' ru-wīp Tu-ra gu-ok 'Ging-kai-i-ni

In the red valley I sleep On my way to a far distant land

Take A Left-Handed Look at a Stranger

[MS 831-b, c]

Ya' ya ya kwi'-nai-yo Ha ha ha, look around to the

left

Kwi'-nam-pu-ni Around to the left take a look Kwi'-nai-yo Kwi'-nai-yo Around to the left, around to

the left

Pu-raw-i-nunk: to the right Kwi-nun-kwa-pok: to the left

[In MS 831-b, the phrase in line 3 is not repeated.]

The Trout

[MSS 1795, UNNUMBERED, p. 29; 831-b, c]

Shag-wa pa-wu'-yu-unt Pa-gu' kwa-sing'

In the blue water The trout wags its tail

Chu-nu'-wu-gi

Pa-gu: a trout; Kwa-sing: a tail; Chu-nu-wu-gi: to

[MS 1795, unnumbered, p. 29 reads; to wag the tail, when said of a fish it means to swim; In MS 1795, unnumbered, p. 29, "lake" is used instead of "water" in line 1; in MS 831-b, line 2 reads "fish" instead of "trout".]

The Beautiful Valley

[MS 831-c]

Pa-ran'-i-gi yu-av'-i Yu-av'-in-ni Pa-ran'-i-gi vu-av'-i The Paranagut Valley The Valley The Paranagut Valley

The Valley Yu-av'-in-ni U-ai'-in-ni yu-av'-i Is a beautiful valley The Valley Yu-av'-in-ni

> The Spirit [MS 831-c]

Mo-go'-av

The spirit

Is swaying and singing Yan-tu'-na-gi-kai

The Storm Creek

[MSS 1795, NO. 11; 831-c]

Tu-wip' pu-a' Na-ru'-var-u'-kwai Wu-nu'-kwin kai'-va Pīv wu-nu'-kwim kai'-va

Along the land A-down the gulch The mountain stream

The feathery mountain stream

[MS 1795, no. 11, p. 113 reads:

On the sand In the cañon

The Mountain stream

The feathery mountain stream

The Pines

[MS 831-b, c]

Pan-tin'-ni-vu-imp' Wi-ga'-gun tu-mai-u-ni Pan-tin'-ni yu-imp

Yan-tai'-ku-ni-va

The lofty pines

The tops of the lofty pines

The lofty pines

Are swaying with the winds

The Desert

[MSS 1795, Nos. 4, 11; 831-c, d]

Tu'-gwi-nur'-ru-a tu-wīp Un-kar'-ti-si

The land is hungry The ants are starving

A-vwi'-mi-ni

[MS 831-d reads:

In the hungry land

The red ants are starving]

The Storm Crown

[MS 831-b, c]

War'-ru-um kai'-va It rains on the mountains War'-ru-um-kai-va It rains on the mountains Wi-gīv a vwīm kwi-nu-ai kai-va A white crown encircles the mountain

Kwi-nu-ai: to revolve slowly, to go around, to encircle; Kwi-nu-nu-ai: to revolve swiftly; wi-gīv: a crown of feathers; Mai-ump wik unt: a cloud; Wap wik unt: a cloud

The Blue Bird

[MSS 1795 NOS. 4, 11, and UNNUMBERED, p. 9; 831-b, c, d]

Tūm-pwi' to-nai'-ga Tūm-pwi'-wa-ro'-kwa Shok'-wai-ants' u-yo'-kwi At the foot of the cliff On the face of the cliff The blue bird sings

The Kai-nu-shuk [MS 831-b, c]

Tum-pi'-pa-go'-a U-wot'-sin tu-wep-u-ni Pong-wu'-mun tish-i kai-vwa Through the cleft of the rock In the land far away The water was dashed from the

mountain

[MS 831-b, p. 4, line 1 reads: Tum-pi' pa-go'-a Kai-vwa]

The Mountain Peak

[MSS 1795, no. 11, and unnumbered, p. 50; 831-b, c]

Kaivw-ok' kwai-nants' we-pa'gi-ni-va'

On the peak of the mountain

War'-ru shong-ai'-mi-ni-va'

The eagle is dancing, The tempest is roaring

Kaivw-ok: a mountain peak

[MS 1795, unnumbered, p. 50 reads:

On the mountains The Eagles Dance And the rain falls.

In MS 831-d, the third line reads: "And the storm roars"]

The Storm

[MSS 1795, UNNUMBERED, p. 3; 831-b, c]

To-gum'-pai-av The sky will fail
Ats-ai'-kai-i-va The red water eddies
Kūnt ai'-kai-i-va

Ats-its-ai-kai: to fall; Kūnt-ai-ka: to whirl, said of waters; Kūnt-ai-ka: to wave, said of a flag

[MS 1795, unnumbered, p. 23, line 2 reads: Ats-its-ai-kai-i-va.

MS 1795, p. 3 reads:

The sky is falling
The red water eddies]

The Earthquake

[MSS 1795, UNNUMBERED, p. 3; 831-b, c]

Tu-wip' pu-a tu-wip pu-a
A-vwim-pai ar-ru-wip pu-a
Tu-ra'-gu-ok tu-ra'-gu-ok
Kai'-vwa mu-tu'-rai-ka-nok
In the land, in the land
In that glittering land
Far away, far away
The mountain was shaken with

Tu-ra-gu-ok: across the country; Mun-tu-rai kai: to tremble.

[The above version appears in Powell (1874a, p. 32). MS 1795, unnumbered, p. 3 reads:

In the land
The land which is white
Across the country
The mountains tremble

[Untitled]

[MSS 1795, No. 4; 831-d]

Nau-wam'-pi-gi' I am mended
Nau-wam'-pi-gi' I am mended
Nau-wam'-pi-gi' I am mended
Mai-nung-tsa-ni-ga Said he, tra la la la

[This is taken from the tale "Hu-pats visits the Jay Nation on the Kaibab," see MS 794-a, story 36; p. 93 herein.]

Cave Lake Song

[MSS 1795, No. 4; 831-d]

Shant'-an Ka-ni'-wa The twilight has a home To-pa'-gu Ka-ni'-wa And the black fish has a home

["Cave Lake" probably refers to a small body of water by that name found in upper Kanab Canyon (Powell, 1895a, pp. 324–325). The pool lies partly in an overhanging alcove in the sandstone wall of the cliff. Powell published an engraving of the lake (Powell, 1875d, fig. 47) and later in "Canyons of the Colorado" (Powell, 1895a, p. 324).]

The Rattlesnake

[MS 831-b, c]

Tum-ping'-wa-at In the stony land
Tump pai'-u-shump Near by a rock
Tso-i-pa-kink a-ni'-va With head erect you crawled

Tum-ping-wa-at: stony; Pai-u-shump: close beside; Tso-i-pa-kink: to crawl with the head erect; said of a snake.

The Rattlesnake

[MS 831-c]

U-yu'-gwa gi-ni'-va Crawling along
U-yu-gwa gi-ni-va Crawling along
Ka-na'-reu U-wing'-wa-ruk Through Kanab Cañon
U-yu-gwa gi-ni'-va Crawling along

Song of the Rattlesnake

[MSS 1795 No. 4; 831-d]

Pa gam pu-yu-i-vai-to
Pa-gam pu-yu-i-vai-to
U-yu-gwai-va
U-yu-gwai-va
U-yu-gwai-va
In the cain bottom here
In the cain bottom here
I am crawling
I am crawling
U-yu-gwai-va
I am crawling
I am crawling

The Rattlesnake

[MS 831-b, c]

U-shar'-rump ka-ri-wi-tsa
Ua-ru'-ka-tuk
U-shar'-rump ka-ri-wi'-tsa
U-shar'-rump ka-ri-wi'-tsa
Ua-ru'-ka-tuk
Wi-u-kwin-ku-ni-va

By the Bush-cactus Mound
You were passing along
Wriggling and crawling along

U-shar-rump: The Bush cactus; Ka-ri-wi-tsa: a mound; Wi-u-kwink-ku: to crawl and w[r]iggle

The Song of the Vulture

[MSS 1795, No. 4; 831-d]

Cher-ong' mu-ing'-wa The wattle on my nose Mu-yai'-yok I am shaking it up and down

[Powell's note (from MS 1795, no. 4)] Doing this in the fire, the vulture got his comb burned and so it is red

[MS 1795, no. 4, line 1 reads: "wart" instead of "wattle".]

The First Song of the Dance

[MSS 1795, NO. 4; 831-b, c, d]

Ki'-ap-pa tu'-gu-vwav Friends let the play commence Pi'-vi-an-a Kai'-va All sing in unison

[Powell's notes (from 831-b): Pi-vi-an: All together in unison; (from 1795, no. 4): Ki ai: to play, sometimes to dance; Tu-gai; to commence; u-u-pu-ni: good looking, beautiful. In MS 831-b the title reads: "The First Song on the Night of the Dance." Also in 831-b, line 1 reads: "Ki-av-va tu-gu-vwav." In MS 831-c, the "v's" have been inked over by "p's" in the Ki-av-va.

MS 831-c reads:

They dance, All together

The published version (Powell, 1875d, p. 197) reads:

Ki-ap-pa tu'-gu-wun Pi-vi-an-na kai-va Friends, let the play commence All sing together.]

Dancing Song [MS 831-b, c]

A mink'-wur-ri chai A-we'-wi-wi

Now I dance Now I twirl

Mink-wur-ri chai: to dance with the toes turned in: Na ni muit: a musical instrument; We-wi-wi: to whirl the na-ni-muit. ["Na-ni-muit" is apparently an instrument like a bullroarer. MS 1491 contains this definition: "Na-ni-muit, Musical instrument made by tying a small tablet with notched edges to a stick 2 or 3 feet long to a string about the same length and swinging in the air so to make a whirling noise."]

A Dream

[MSS 1795, No. 4; 831-c, d]

Un-kar'-tu-waid-an tu-mai Na-ga-mai na-ga'-mai Wa-wish'-i-ruk-a kai'-vwav Upon the Un-kar-tu-wan-an I quiver, I quiver Suspended from the mountain

The poet said that he had a dream while sleeping on Un-kar-tu-waid-an, a mountain in northern Arizona, that he fell over the cliff and caught by his hand, and hung there trembling with fright. On awakening, he composed the above.

[MS 1795, no. 4, p. 28 reads:

On the U-kar-tu-wan-an I fluttering Hung suspended (from the Mt.)]

Patience

[MS 831-c]

Let a man talk Um-pa'-ga-va A very long time Sho-ra'-ga-va A hole he will bore Uon-ti'-ri-gai Into a cliff Uu-kwa'-ni-kai

[Dellenbaugh (1962, p. 178) gives a slightly different version of this song:

"Montee-ree-ai-ma, mo-quontee-kai-ma

Umpa-shu-shu-ra-ga-va Umpa-shu-shu-ra-ga-va Umpa-shu-shu-ra-ga-va Montee-ree-ai-ma

This being translated, signifies that a long talk is enough to bore a hole in a cliff; at least, that was the interpretation we obtained."]

The Lost Feather

[MS 831-c]

Wu-shi'-av pu-ro-kwa-gi-kai-va My feather was lost Shu-an'-tu u-no-whu-kai-i-nok At dusk on the hills

[Untitled]

[MSS 1795, No. 4; 831-d]

Ka-shak'-um pu-Kai'-vwan Ka'-shak-um ti-kai'-vwan

If you don't kill a rabbit You don't eat a rabbit

[Dellenbaugh (1908, p. 179) writes: "Another popular song was:

Ca, shakum, poo kai Ca, shakum, poo kai Ca, shakum, tee kai, Ca, shakum, tee kai.

These lines being repeated like the others over and over and over again. They were highly philosophical, for they explain that you must kill your rabbit (shakum) before you eat him."]

[Untitled]

[MSS 1795, No. 4; 831-d]

Ta-shi'-gai-ra' toung ping'-

It is smokey on the cliffs

wants

Ta-shi'-yan-tok'-i-na-vich

We dance in the smoke

[Untitled]

[MSS 1795, No. 4; 831-d]

Yu-vi' pu-i' Shong-its'-i-ka'-ni The dove seeds Are falling down

[Untitled]

[MSS 1795, NO. 4; 831-d]

Ta-vwoam'-pu-gaip' Ka-rits'-meam-pa'

Your little old rabit Sits under the bush

[In MS 1795, no. 4, the translation is: "Here the little rabbit sits."]

[Untitled]

[MSS 1795, No. 4; 831-d]

Yu-wimp' shong-ai' Ma-moats' ni-ga' Ki-a'-kone-va

In the pines it hails Like a maiden Playing

[Untitled]

[MSS 1795, No. 4; 831-d]

Ta'-shu-ant' pi-pwing'-wia-ing' The morning is leaking out Yo'-go-vwoat'-si The covote wolf

Ku-shat'-si ku-shat'-si Is calling, is calling

[Untitled]

[MSS 1795, No. 4; 831-d]

Sha'-kwar war'-pu The blue water in Shi-Kats'-i Kai-vwa The Mountain cañon

Kwi-at-si Kai-vwa The grizzly bear on the mountain

Ou-rout'-sen Is digging

[This song appears twice in MS 831-d.]

[Untitled]

[MSS 1795, NO. 4; 831-d]

Wa'-ru-im' Kai'-vwa The rain (or snow) on the

mountain

Is like feathers around the head Wi-geav A-gwim-Kwi-no

[Untitled]

[MSS 1795, NO. 4; 831-d]

Mā-seav' kang wa (Ra giu ka) By the blossoming bushes I

pass (tra la la)

Pa'-ga-u Na ri-a (Ru nu pa) When my arrow had passed

through (tra la la)

The parenthetical phrases are probably nonsense syllables or "padders" inserted to make the phrases of a length appropriate to the song structure being used. See Sapir's (1910b, pp. 457-458) discussion of this technique as used by the Southern Paiute.]

[Untitled]

[MSS 1795, No. 4; 831-d]

U-gwiv Kaivw i-va The grass, on the Mountain Wu wun na rin i Kaivw-i-va Moves in the Mountain Breeze

[Untitled]

[MSS 1795, NO. 4; 831-d]

Ni'-ur yam-tu'-na-gi'-na The wind blows through Shok-wi'-yung-ap' i-gai'-num-The manifold he used to have pwi'-a

[Untitled]

[MSS 1795, No. 4; 831-d]

Un-kar'-pa nu-kwint'-in-kaivw The red water of the Moun-

Ta-ma'-ru-int

Nu-kwi'-kai-ing'-u-ni

tain Stream In the summer time The rills are singing

Does this mean, The red water is in the Mountain

stream

Tis summer time

And the rills are singing? [Powell's note. l

[Untitled]

[MSS 1795, NO. 4; 831-d]

On the bushes Ma-sing' 'mai

Yu-wai'-Ka-va The Blossoms are hanging

[Untitled]

[MSS 1795, NO. 4; 831-d]

Shak-war' pa-nouk'-i-kai'-vwa The blue water rolls on the

Mountain (meaning clouds are rolling on the

Mountain)

The Song of the Wichits

[MSS 1795, No. 4; 831-d]

What is it Imp-er'-rai What is it Imp-er'-rai What is it Imp-er'-rai

[Powell's note from MS 1795, no. 4: The song of the wichits, a little bird (Species of Titmouse?)]

[Untitled]

[MSS 1795, No. 4; 831-d]

Yu ing kaivw ping wa-uk In the pines on the sides Of the Mountains Sha kwar ni-ur Ting wa va ka ni va The Blue wind sighs

[Untitled]

[MSS 1795, No. 4; 831-d]

Hu'-kwats tu'-weap pu-a In the land of the Spaniards

Shu-ai' yu-wimp' The young pines

Uw'-wind-ni'-ga Kai-va Stand around on the mountains

[Untitled]

[MSS 1795, No. 4; 831-d]

Wa-pa'-ka-ni'-gav Rainwater at the foot of

mountain

Wa-pa' toung wa'-vok Rainwater singing (making a

noise)

[Untitled]

[MSS 1795, No. 4; 831-d]

Mer-rung-Kats Kaivw-ai-yu-When the Americans dwell in

gi-Kane the mountains Um-kar-kivo-nau-ants Ya-Kik-The flickers sing

Kwo-ni

Kwi-pog-yu-nav As-Kane And the Smokey clouds drift

away

[Untitled]

[MSS 1795, NO. 4; 831-d]

Pa-gu'-tan-ga Kaivw-va By the cane on the mountain Tu-weap-pu-a' The Muddy water Whu-Tu'-nu-nunk' Kwi-ni'-va Rolls down continuously

Paup

Chi'-ong

SOUTHERN NUMIC VOCABULARIES AND MISCELLANEOUS ETHNOGRAPHY

Kai-vav-wit Dialect Vocabulary of the Sho-sho-ni Language

[MS 1491]

Persons

Tau-wots Man Mau-mats Woman Na'-pu Old man Ma-ma'-pu-gaip Old Woman Ai'-vwets Young man Ma-mo'-puts Young woman U-nu'-ni-nav Virgin Ai'-pets Boy Nan'-sits Girl Ung-ka'-ri-shets Infant Ing-ai'-pets A little babe (A crying thing) Pi'-shots Young one

Mi-a'-puts Little one Na-na'-pu An old person Nu'-ints (Num) Indian Mér-un-kats White man

Ma-to-gwun Thumb Ma-sun Forefinger Ma-u'-ran Second finger Ma'-a-ga-vwūm Third finger Ma-si'-nump Space between nails Mai-tu-a Space between thumb and

forefinger Gu'-ūv Leg Pun-ka'-vu Leg above knee Tong-av Knee Ta-vat'-sūv Leg below knee Na-ru'-tsin-u'-ka-nuk Ankle Ta-tūm'-pit-sav Ankle bone Nain-pav Foot Tam'-pin Heel Ta-to'-gwun Large toe Ta-suv Toes Ta-si'-sump Toenails Kwi-tump' Rump Πv Bone

Parts of the Body

Tu'-tsuv Head Si-vwok' Brain Tu'-tsi-nuv Hair Ku-wav' Face Mu-tuk'-av Forehead Pu-īv' Eye Pu'-tu-suv Eye-lash Eye-brow Pu-ti-ra-ku Nun-ka-wav Ear External opening of Ear Nun'-ka-wav-pà-ki Mu-wi'-tump Nose Su-wav'-ūv Cheek Whiskers Mun-sūp' Ta-gai'-yu-ni Mouth Au-gwemp' Tongue Teeth Tau-womp Chin Ka-nok'-um-pūv Ku-rar'-u-nan Neck Back of Neck Ku'-ran Throat Pong'-wim' U-u'-va-kwin Adams Apple Body Nun-wu'-av Tso-a'-vun Shoulder Breast Mu'-gu-av Breast (woman's) Pits Heart Pīp Belly Sa'-wi-av Arm Pu'-ray Arm above elbow Ung-a-ru-wich-a-wun

Elbow Kip Arm below elbow Mān-tsi-wun Ma-in'-sho-kun Wrist Hand Mu-ūv Ma-pai'-av Palm of Hand

Fingers Ma'-suv The prominent bone behind Nuk-on-sha-vwowv the ear [MS1795, no. 11]

Terms Denoting Relationship48

Blood

A wart

Ku-ma'-ru-wiv Hu Wi Ping-wa-ru-win Mo'-an Fa To-at'-sin So Pun-ku'-tsin, and Put-si-tsin Da Pi'-an Mo GrFa To-gon' To-go'-tsin GrCh (m.S.) Ka-gōn' GrMoKa-go'-tsin GrCh (w.s.) GrGrFa Eu-say'-i-wun Eu-sav'-i-wa-tsin GrGrCh (m.s.) GrGrMo Mau-we'-un Mau-we'-tsin GrGrCh (w.s.) Pa-vi'-tsin O.Br Tsi-kai-tsin Y.Br Na-min'-tsin Y.Si O.Si Pa-tsi'-tsin FaO.Br Kōn' Y.BrCh (m.s.) Ko'-tsin FaY.Br Ain O.BrCh (m.S.) Ait-sin FaO.Si Pa'-an Y.BrCh (w.s.) Pa-a'-tsin Pa'-an FaY.Si Ko-kwin MoO.Br Y.SiCh (m.s.) Ko-kwi'-tsin MoY.Br Shi-nan' O.SiSo (m.s.) Shi-nan'-sin MoO.Si Mong-wu'-an Y.SiCh (w.s.) Mong-wu-at'-sin MoY.Si Num-pwi'-an Num-pwi-at'-sin O.SiCh (w.s.) Pa-vi'-tsin FaO.BrSo FaY.BrSo Tsi-kai'-tsin Na-min'-sin FaY.BrDa Pa-tsi'-sin FaO.BrDa

Tso-ko'-av (Si-kor)

Whu-gump'-uts

Pa-vi'-tsin FaO.SiSo Pa-tsi'-tsin FaO.SiDa Na-min'-sin FaY.SiDa Tsi-kai'-tsin FaY.SiSo49

It will be noticed that the names of male and female cousins are the same as those for brother and sister, though unlike the latter, they do not speak of each other as older or younger, but of their father or mother as older or younger. A child of ten years would call his cousin of two, if the father of the latter were older than his own by the same name a younger brother of two would call his older brother of ten.

The names which are applied to cousins on the father's side are also used for those on the mother's, and the above rule holds good on both sides. [Powell's note.]

Nain'-ku-mon HuBr BrWi (m.s.) Nain'-pi-won An-ta-mo'-an WiO.Br An-ta-mo-at'-sin WiY.Br An-ta-mo-at'-sin SiHu (m.s.) Ma-mau'-an-ta-mo'-an HuSi BrWi (w.s.) Ma-mau'-an-ta-mo-ah-sin Nai'-mu-ping-won WiO.Si Pi'-na-ping-won WiY.Si Pi-na'-ku-mon SiHu (w.s.) Mo-nat'-si-gun-tin Wi parent Mo-nat'-sin DaHu (m.s.) Whi'-tsum-pi-an HuFa Whi-tsum-pi-at-sin SoWi

ANIMALS Mammals

Won'-sits Antelope Kūts Buffalo Kwi'-ats Bear Kwi'-ats Bear, Grizzly Pa'-wints Beaver Ta-vwots Chipmunk Ti'-ats Deer Sa'-rits Dog Pa-ri'-a Elk Fox, small or swift Hu'-pats

Fox Un-si'ats

Yu'-kuts Fawn Horse Ku'-vwa Pa-ru'-vwa-tats Muskrat Mountain Rat Kats Ai'-ya-wūts Prairie Dog Rabbit Tsok-um

Rabbit, large brown Ka-mu; Kām Rabbit, little Ta-vwots'

Squirrel-Grey with chestnut O-'gun'-to-ats back and light grey tail

[MS 1795, misc. notes.] Squirrel-small brownish grey

Skāts Skunk (a stench) Pu'-ni

Sheep, mountain Na'-guts Wolf, large Shin-au'-av Small Wolf-Covote Yo-go-wo'-tsi Wild Cat To-ko'-puts

Rirds

Bird-a little titmouse? Wi'-chite Bird, a blue Shok'-wai-ants Crane

Chapparelle Cock Nauts

Road runner-a little bird that is found near St. George, "The Pea Cock" [MS 1795,

Eagle Kwi'-nants Flicker Un-ka-kwo-nau-ants Grouse Ām'-pu Kwī-nat'-sits Hawk Humming Bird Mu'-tu-chats Iav. Canada Ong'-a

O-go'-chi-ok Jay, Maximillian Mo'-puts Owl Ouail Ka'-ka Raven A-ta'-puts Snow Bird Nu-war'-um-po-kuts Turtledove Ai'-yuv

Woodpecker, Redheaded Pa-pa'-an-cho

Reptiles

Vulture

Grub, a Hu-gu'-ku-wu-tsi Lizard Su-gu'-pits Snake, rattle To-go'-avw Ma-ka'-chets Toad, horned

Insects

Ta'-si-av Ant Ant, Red Un-kav'-tu-si Ku'-i-tsat Bug, a stinking Mo'-pits Fly Mo-avw Mosquito Ku'-kwats (A Weaver) Spider

Fishes

Black fish Ai-ai Pa'-gu Trout, a To-pa'-gu Turtle

Plants, Fruits

Shu-av' (Trembling tree) Aspen Wam-pīp

O-ŏk'

Yūáv Apple—Cactus; Yu-av—scarlet cactus apples; Yu-avw-the cactus which grows the apple from which they extract a

Corn cob

wine [MS 1795, no. 11] Use Apple-Spanish Bayonet

Kai'-shu-imp Birch Ma-gīv' Bush-a flowery Pi-a'-ri-ok Bark-Inner A-si'-yak Bark Wap Cedar Sho-wip' Cottonwood Po'-ru Cane Ko'-mi Corn A-wiv' Corn, seed of

U-shar'-rump Shu-kai'-chōts Bowl made of basket work; a Cactus, bush Ma-nau'-gump small conical basket used in Fir Ma-ru'-nap gathering seeds and worn Greasewood U-gu'-siv; U-gwīv' Grass on head; often contracted Nun'-kok; Kwōk "Kai-chots." [MS 1795, Leaf A-rai'-um-pīv Mansonito [sic; Manzanita] misc. notes] O'-pimp; Kwi-er'-ra Mesquite Ta-kwi-i Basket for roasting seeds; Ta-O'p Mesquite Bean kwi-o-goats: the basket that Kwi'-uv Oak catches the meal as it rolls U-imp'; Yu-imp' Pine off the Mar [MS 1795, Tu-wop' Pine, Pinyon misc. notes] Tūv Pinenut Ku-tsi-tsu-ats (Kōts) Basket bowl for various pur-Ka-wuve' Pinyon cone Sha-nap' Resin or pitch [MS 1795, misc.] poses-will hold water [MS U-wi'-nok Plant, the stalk of 1795, no. 11] Whit-su'-nai Potato, wild A-chūv'-chu-nai Comb Plant, a, the leaves of which Ku-au'-a-gun-tur I-vi'-pi-ai-nump Cup—a drinking vessel are used for smoking Cane, walking Peur Tu'-nok Root Ko-nun'-kua Cradle Tsam'-pīv Rosebush Whu-pu'-nu-i Drum Tung-kwo'-kump Dipper, large horn Spruce A-gōts Stramonium [Jimson weed, Fire-flint apparatus to strike Mu-maup' Tum'-pi; Ku-na-gunt Datura]. They eat the seeds Fire-instrument for kindling Wan-tu'-nu-wump of this plant as a narcotic and by friction Fire-the stick held in the they often get quite drunk Whu-tu'-nu-wip [MS 1795, no. 11] hand and revolved rapidly Gu'-a-nump Shrub, a little. Eaten by for kindling by friction rabbits. Tu'-gi-nump Fan for gathering seed Screw-bean bush Kwi-er'-rump Tum-pwi'-u Gun Screw-bean bush, fruit of Kwi-er' Tu-a'-ni-nump Gambling sticks (4 in a set) Tu'-wamp Sarvis bush Ma'-ni-nump Su-ūv' Squaw bush Tōr Ma'-nok Thorn, a Tree, trunk of Ti'-na Tsar'-a-wats Ka-navw Willow Ta-kwi'-u Willow, black Sa-kāvw Ōts Chu-ar'-ru-um-pīk Yucca gloriosa Yucca, little Cho-ram'-pik Pam-pu'-ni Seeds eaten by Shivwits [MS Wīts; Wets Mutok, Koas 1795, no. 11] Pu'-nav I'-sha U-rūmp' T_{i-o-ti} Mat Implements and Utensils Ma'-ra; Mar Mo'-a-; Mo Kwi'-o; O Arrow Na-mi-mu-it Arrow, reed Pa-ga'-u

Arrowhead Wu-nap' Arrowhead, a black obsidian Ta-sīp arrowhead Mu-kwai'; Mu-kwi'-o Arrowhead, a tool for making Arrow shaft, an instrument for Kwo-yōk' straightening U-ram'-u-gap Arrow shaft, stone used to polish Arrows, mixture used to stain Wu'-na-mats Awl Wu'-i Axe Kwi-pan'-ump Ka-nūv Bag Bow Āts Bowstring Pa-gon'-wi Tong-uk'-ai-nuk Bow, sinew on back of Bridle Tum-pa'-gup Basket, large, conical Yu-a'-us; Yung-ash Basket; large, conical with Ūs black stripes

Instrument for piercing. Used in fighting Jug, large water Jug, small Jug, water-made of basket work. Kettle Knife Knapsack Lasso Lariat (St. Thos.) Mealing stone, large Mealing stone, small Musical instrument made by tving a small tablet with notched edges to a stick 2 or 3 feet long to a string about the same length and swinging in the air so to make a whirring noise. Needle Cha-gai'-nump Chongts Pipe Powder horn Tu-wi-a-ni-nump Plough, a Sku'-ro-nump Ramrod Rest, a. A stick like a ramrod Sku'-ro-nump used in pointing a gun. Spaik Spade or shovel Saddle, a Ka-ri'-nump Shu-pu-wi'-chup Cinch Spoon, large horn Mun-so'-ots Spear, a Si-gi'-sa Scissors Na-gu'-rai-nump

Yu-gwiv

Mu-ni-nunk

Tav-ou-wun Snare, a small-for the rabbit Pa-kūp' Hail Horizon -formerly I thought this to Kung-war'-ru be a knapsack. 'Tis so used Ti-ush'-kut; Tu-a'-shung Ice Lightning "The lightning is the arrow of Ta-vwots the sometimes. [MS 1795, no. Un-kav'-kwi-shai 11] [rabbit] god." Kwa'-ku-nuv Tobacco Sack Yat-tu'-kwi-yu Moon, full Tray for fanning and washing Pa-ma-nu'-nu-kwi seeds. Moon, Gibbous Ta-kwi'-yu Tray for catching flour as it Moon, crescent Meteor Pu-tsin-kwe'-chup (Star Dung) falls from the mealing stones; made of basket work. U-wur' Rain Kōts Rain-bow Tray pan for holding water Wa-pa-ru'-i-gwav; Tu-yung'-wi Pan-um'-a-to-ats Thimble To-gum'-pai-nav Sky Wa'-shi-nump Whip Ta'-vwi: tav Sun Mu-ri-vweap Rolls of rabbitskin for robes Ta-vwats'-a-vun Sun, drawing water Sun, ice column from [MS 1795, no. 11] Star Pu'-tsiv Nu-wāv'; Hu'-wav Snow Dress and Ornaments U-nu'-nu-int Thunder Nong-wiv Ni'-urt; Ni'-uv; Ner (?) Wind Apron Nau-wi-chai-nump Belt Pa-nu'-ur-ri Wind, a fierce Mo-go'-a Whirlwind-said to be made Blanket Tu-ro'-ni-at Tu-ga-kunt by an angry witch [MS 831-b] Belt, the fringed, worn with Nong-wiv, women's apron Time dress Belt, a Pu-chauouk (See Nouns) Yu-um-pu-chau-ouk Belt, porcupine Tu-gwur'-ru-win Day, a Tshoi Ornamented fringed belts To-mor'-ri Year, a [MS 1795, no. 11] Tav Day Ka-mu-go'-a Blanket or Robe made of the To-gwun Night skins of the Ka-mu (Rabbit) Ta'-su-ant Dawn Tsu'-i Beads Mau-wi-chi Sunrise Tu-ya'-kunt Fringe, also fringe belt worn by E'-chuk: Morning-warm of fire, and (The warm time) women Tar'-o-vat-si said of the sun when it is Ta'-ūg Gown, Woman's about 2 hours. [MS 1795, Wi-gīv Head Dress—a crown of no. 11] feathers Ech'-ku Tav-i Mid-forenoon Kai'-chāts Head-basket used by women To'-a-Tav'-i Noon Taut'-si-ga-cho Hat or headdress—used by men; Ta-vwi-pi-chu-u-mink Afternoon usually the skin of the head of Tu-shu'-pau Mid-afternoon some animal. I-a'-kwi; Tav'-i-au-kwi Sunset Kūs Leggins Shūnt; Shant; Shu-op'-wi Dusk Pats Moccasins Evening Kāg and Kag-tso'-i Necklace To'-a To-gwum Midnight Ku-ka'-rum-ko-tsov Ornament-head Na'-ma-ku-aung Day before Yesterday Ta'-ūg Shirt Ku'-aung Yesterday Mu-i-nun-kuts One who wears a nose (Av-Tav-wi Today) Av Now-Today ornament

Taik

Av

Tots

Tõm

E'-tis; Esh

Pi'-munk

Ta'-mun

Yu'-wun

Pi'-na-Taik = Pi-nunk-Taik

Firmament and Meteorological Phenomena

A bone ornament for the nose

Bone ornament for nose [MS

1795, no. 11]

	•
-kunt;	Clouds
(Cirri)	Clouds—light fleecy
	Clouds of Sunset—red
	Clouds, smokey—haze
	Clouds, shining
	Clouds, very black
	Clouds, rain
	Clouds, snow
	Clouds, dust
	Earthquake
	Fog

Winter Moons

Tomorrow

Past Time

Spring

Summer

Autumn

Winter

Present Time

Future Time

The day after tomorrow

Tshog-ong'-a Mu'-i	Hunting Moon
Kong'-a Mu'-i ⁵⁰	Moon of a certain Constellation
Nu-vwāts'-a Mu-i	Snow Moon
Pa-to'-a Mu'-i	Third moon, Little Snow
Sho-war-ru-mur-ru-wats	Moon of the Winds 4th moon
Sho-war-ru-mur-ru-wats	Moon of the Winds 4th moon of winter; chilly; windy [MS 1795, unnumbered]

Colors

To'-kwar Rlack Un-to'-kwar Brown Shau-wa'-gar Blue Shau-wa'-gar Green At-si'-gar Grey-light Ko-chok'-ar Grey, dark Un-ka'-gar Red To-sha'-gar; A-vwim'-pai White Wa'-kar Yellow

Geographical Terms

Kai'-vu-gwaip Ampitheatre or deep hollow in Mountain U-wīp' Canyon, a Pi-ar'-ru-um-pu-i Canyon, a U-we'-wi-gunt Canyon, a We-wūn'-si-gunt Canyon, a. A gulch U-mu'-si-gunt A canvon We'-nu-gunt Canvon, a Mu-kwa'-ni-kunt Cliff, a Wi-gav' Cliff, a-the crest of Pai'-av Cliff, a-on the side near the the foot of Ka-rīn' Cone, a large A-va'-o-wip Cave. a Tun-kon' (Stone house) Cave, a Pa-go'-a Crevice in a rock, etc. Nu-kwint'; Kwint Creek, a

Creek, a small. A brook

Desert, a; literally a hungry

Foothills. Hills intervening be-

Hill, a-an abrupt rise in the

Lake or pond which is dry in

The margin of a lake (The

border where the reeds grow)

country to a higher level

tween a valley and a

Cascade, a

mountain

Hill, a

Hill, a

Hill, a

Hill, a small Hill, a small

Hollow, a

Mountain

some seasons

Mountain, a large

Mountain, a small

Mountain, a small

Mountain peak

Mountain pass

Mountain range or group

Mountain-a notch or gap

Mountain, summit of a

Mountain, face of a

Mountain, foot of a

Lake, a

Lake, a Lake, a

Gulch-mountain

Gulch, a mountain

Nu-kwi'-chits Nu-kwin'-ti-un-ni (Falling

stream)
[Term omitted by scribe]

U-no'-whu-kai-i-nok

Shi-kats'-a-kai-vwa Na-ru'-ya-gunt Ka-rūr' Kwi-pan'-chōm Kai'-pa-ro-its Yu-wi'-chets Ka-ri'-tsits Ta-wan'-si-gut

U-wip' Pa'-ka-ri-ri Pa'-ka-ru Pa-ka-rīv Par'-u-wan

Pa-gun'-tun-ga

Kaivw Pan'-ti Kaivw Tu-we'-pits Kaivw Pa-tur'-ni-tsits Kaiv'-a-kwunt Kaiv-ok'

Yu-ing'-wav Mu'-av Wi-gāv' Pai-av Ka'-ni-gav Pa-wi'-av Ka-ri-wi'-tsa Kai'-vwav-i Ti-rav' U-wa'-pa

No-kwint Pa-ga' Si-chōm'-pa Nu-kwint'-en Kaivw Nau'-vunk Wu-nu'-kwint

Spi'-kunt Spits Po-a Yu-av Tun-pwai'-a

Tu-ro-wip Tu-rūmp' Pa-wi'-un-ni Pong-wu' Pi-kau'-vits

Pi-ka'-vu

Marsh, a Mound, a Plateau, a

Plain without timber, a Pond or lake without a running stream. Lit. a rain-water lake

River, a River, a Sea, the

Stream, a mountain Streams, junction of two Streams which run down after

a rain Spring, a Spring, a Trail, a Valley, a

Valley, or open tract of country

at head of cañon

same

Valley, a smooth; a glade

Waterfall, a Waterfall, a Waterpocket, a Waterpocket, a

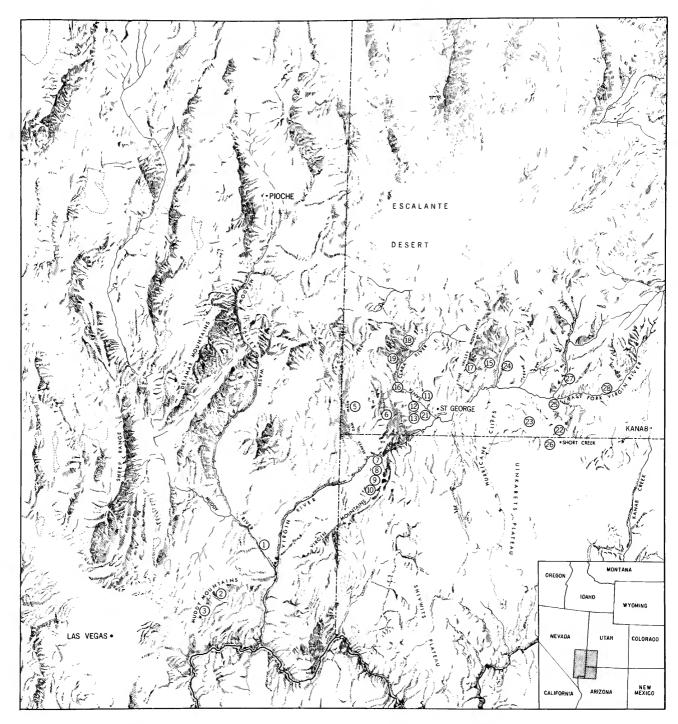
GEOGRAPHIC NAMES

[Powell compiled Southern Paiute place names throughout his work in their territory. He and the men working under him applied many Indian names to geological and topographic features in the region, e.g., the Shinarump Cliffs. Some topographic features were named after specific Indians, e.g., Kwagunt Hollow and Tapeats Creek.

Paiute place names for southern Utah and the Arizona-strip area are well documented. Kelly (1964) collected a large number of terms in the 1930s. Sapir, working in 1910 with Tony Tillohash, a Shivwits Paiute, also collected place names (Sapir, 1931). Presnell (1936), a ranger-naturalist at Zion National Park, employed Tony Tillohash in the 1930s and elicited a few place names from him. In 1967, one of the editors (CSF) again elicited Powell's list of names from Tony Tillohash, now a man in his eighties, and from Mabel Dry of Moccasin, Arizona, a descendent of members of the Kaibab band.

In annotating Powell's list, we have attempted to indicate congruences and differences with Kelly's, Sapir's, Presnell's, and C. Fowler's lists. All English place names are those used on United States Geological Survey 1: 250,000 scale maps for the area, or, for those areas with coverage, the 15-minute quadrangle series maps. We have indicated local usage as necessary. Powell's list is alphabetically arranged by the English term; we have rearranged the terms to facilitate plotting locations on Maps 3–7.]

1. Mo-a-pa (Muddy water) Muddy River, tributary of Virgen [River] [Map 3]



Map 3.—Sections of southeastern Nevada, southwestern Utah, and northwestern Arizona indicating locations of Southern Paiute place names.

[There is an apparent confusion of the terms "Moapa" and "Muddy." Sapir (1931, pp. 574–575) lists the stem "Morri, 'bean,' hence, morri-tsi, 'bean-person,' Muddy Creek Paiute (Moapa)," and, "mo'r-i-nU'qwintl, 'Muddy-stream, Muddy Creek; ('Muddy' is Paiute morri-

transformed)." Tony Tillohash (hereinafter, TT) gave the term moywa'pa· "deceitful water, the river looks shallow, but is not" (C.S. Fowler, 1967). Presnell (1936, pp. 9–12) recorded a story from Tony, "which he had heard as a small boy:"

"When Walker, the famous Ute chief, made his notable raid into California,51 he came with his party of warriors to a valley with a very small stream flowing through it. The Indians there raised beans, and hence the place was called 'mo-re' (beans). As Walker and his party started to cross the stream, the Indians living there protested, saying that any man who stepped or waded across the stream would disappear. The only way to cross was to jump very hard; in that way perhaps the magic of the stream would not have time to make a person disappear. Walker scoffed at this belief, saying it was a foolish thought, and stepped slowly across, followed by all his band. Walker said there was something in the water which made foolish thoughts come to people, so he called the place 'foolish water, mo-ha-pa'."]

2. Tau-um

Mountain range (on road from St. Thomas to Vegas) [Map 3]

[The Muddy Mountains. St. Thomas was a small Mormon farming community on the Muddy River; it is now submerged by Lake Mead.]

3. Wa-ka-rir

Mountain Peak (Centre of above range) [Map 3]

[Either Paiute Point or Muddy Peak.]

4. Yu'-nu-wīp

Valley debouching into the Moapa along which road goes [Not indicated on map]

[Not clearly located, possibly St. Thomas Wash.]

5. Pau-wip'

Beaver Dam Wash [Map 3]

[Literally, "water wash."]

6. Mont-si-gunt [MS 1795, no. 11]

Beaver Dam Mountains [Map

[Not recognized by informants.]

7. Un-to-ka-rīr

First mountain south of canon

of Virgen [Map 3]

8. Mo-wip

Second mountain south of cañon of Virgen [Map 3]

9. Mu-tsi-gunt

Third mountain south of canon of Virgen [Map 3]

[Apparently Powell is referring to three now unnamed crests or peaks in the Virgin Range. The U.S. Geological Survey 15 minute quadrangle sheet, "Littlefield, Arizona" shows three such formations north of Mount Bangs. In response to "Un-to-ka-kīr," TT gave onto'. kadidi "blacksitting." He did not recognize the other terms.]

10 Sai-koar-wav

Mountain Peak of this [Virgin] range, highest [Map 3]

[Apparently Mount Bangs. TT: saikudaci, "Yellow Mountain, near Littlefield, Arizona"]

11. No'-gwint Mu-kwa'-ni-kunt Cliffs (Vermilion) on the North

side of the Santa Clara [River]. [Map 3]

This is apparently the south escarpment of the Red Mountains northwest of St. George, Utah. TT: nok wanti "Breast,

breasts, you know, like pregnant women get." Apparently this refers to a specific breast-shaped formation on the escarpment.

12. Tau'-go Ka-rīr'

Mountains to right of road going from Santa Clara to Beaver Dam Wash [Map3]

[Apparently these mountains and the two following are all part of the Beaver Dam Mountains. Only Apex Mountain seems to have an English name.]

13. Sin-a'-vich

Mountains-ridge to left of above road, a long, sharp.

[Map 3]

[TT: si'wankaditi "Apex Mountain."]

14. Po-ro-no-wip

Mountain Peaks to left of above road between Tau'-go Ka-rīr' and Sin-a'-vich-Three sharp [Not indicated on map.]

15. Tsa'-ra-kwint

Cottonwood River, tributary of the Virgen [Map 3]

[Powell apparently means here Cottonwood Creek which drains off the east side of the Pine Valley Mountains into Quail Creek, itself a tributary of the Virgin River. The term was not recognized by TT.]

16. Gya'-no

Santa Clara River [Map 3]

[This term not recognized by informants. TT: gave to'noKwinti for the Santa Clara River].

17. Kai'-gwit

Pine Valley Mountains

[Map 3]

[The mountains are north of St. George, Utah. TT: kaiγici, "mean mountain."]

18. Tso'-kwatz

Mountains at head of Santa

Clara [River] [Map 3]

[Probably the Bull Valley Mountains. Informants did not recognize the term.]

19. To-ker-kaiow

Mountain north of Upper Indian farm on the Santa

Clara, a black, [Map 3]

[Probably Jackson Peak. TT: to kadi "black."]

20. A-shúk-wi-kaiv (Whistling Mountain)

Long, low mountain ridge; running from West Point in a southerly direction [Not indicated on map.]

[Location uncertain; not recognized by informants.]

21. Wa'-wits Mu-kwa'-ni-kunt

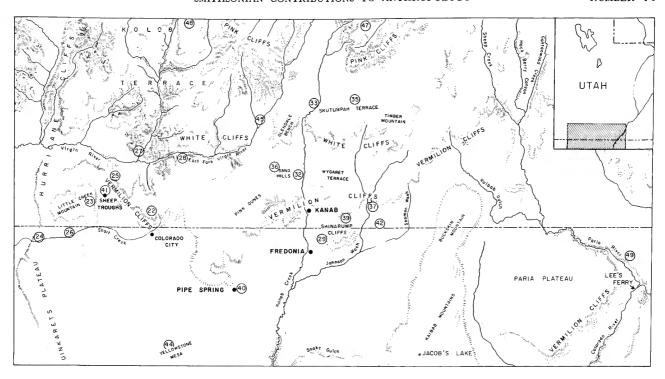
Cliffs (Shinarump) south of the Santa Clara [River] [Map 3]

22. Pi-ka'-ka-gunt

Cliffs west of Short Creek [Maps 3 and 4]

[MS 831-b lists "pi-kar-ka-gunt, the cliffs west of Short Creek. Sapir (1931, p. 612) lists the stem pik a glossed as "hard."]

23. Ya-sha-ka-reat [MS 831-b] The volcanic cone near Sheep Troughs [Maps 3 and 4]



MAP 4.—Section of southern Utah and northern Arizona indicating locations of Southern Paiute place names.

[Probably the cone on the east side of Little Creek Mountain]

24. Tsun-kwo'-wi-gav

Cliffs, Hurricane [Maps 3 and 4]

[Powell apparently is using this as a generic term for the cliffs formed by the Hurricane Fault which extends from north of Parowan, Utah southward beyond the south rim of the Grand Canyon. TT: čiŋka' wihava "rough hill top," apparently referring to the cap of smooth-bedded sandstone along the top of the cliffs which erodes to produce an irregular edge.]

25. O-gōm-kwich-u-want Cliffs nor

Cliffs north of Sheep Troughs [Maps 3 and 4]

[Apparently refers to the peaked cliffs behind Sheep Troughs Spring, possibly to Smithsonian Butte. TT: Kwičuánti "peak." TT did not recognize "O-gōm." Sapir (1931, p. 595) lists the stem ογο-n which he glosses as both "fir" and "bull-snake," the latter being a general term, apparently, for "non-venomous snakes that resemble rattlesnakes but are without rattles." Possibly Powell's "O-gōm-kwich-u-want" may be glossed as "Snake Peak."]

26. Tso-vi-nu-kwunt Short Creek [Maps 3 and 4]

[Short Creek is an affluent of Fort Pierce Wash, itself a tributary of the Virgin River. The settlement of Short Creek (now called Colorado City) is located on the banks of the stream where it emerges from the Vermilion Cliffs. TT: $so \cdot \beta inuk \text{ "Inti}$ "Cottonwood stream;" Mabel Dry (here-

inafter, MD): so binuk winti "Cottonwood stream." Kelly (1964, p. 8) lists, "sovinokwint, 'Cottonwood stream; Short Creek.' "Sapir (1931, p. 662) lists co vi-nuq (w) intÏ, "cottonwood stream."]

27. Mu-kūn'-ta-wip

Cañon of the North Fork of the Virgen [Maps 3 and 4]

[Refers to what is now the main canyon in Zion National Park. Powell (1875d, p. 111), cf. Woodbury (1933, p. 1), applied the name "Mu-koon'-tu-weap, 'Straight Cañon,'" and it remained officially listed until 1934 when the name was changed to North Fork of the Virgin River (Presnell, 1936, p. 4). TT: mikóntawoipi "straight canyon."]

28. Pa-ru'-na-wīp

Cañon (Virgen) below Long Valley [Maps 3 and 4]

[This is Parunaweap Canyon of the East Fork of the Virgin River. Powell and two men hiked through the canyon in late September of 1872 (Fowler and Fowler, 1969b). TT: pudunawipi, "water rushes down narrow canyon," referring apparently to the narrows of the canyon above the former settlement of Shunesburg.]

29. Shin-ár-ump Mu-kwa'-ni- "Cliffs" (Shinarump) [Map 4] kunt

[Powell is here referring to the Shinarump Cliffs south of Kanab, Utah, which extend from Kanab Wash on the west to Seaman Wash on the east. Powell also applied the term to a Permian-age conglomerate and shale formation (Dutton, 1882, p. 44) which occurs widely in southern

Utah and northern Arizona, hence its application in term 21, above. TT: sIdadupi.]

29a. Ua'-kwaich

Hills (Yellow) at foot of Shinarump Cliffs

[Apparently refers to the hills visible along Johnson Wash south of the Shinarump Cliffs; geologically, they are part of the Shinarump formation. TT: owakadi "Yellow." Sapir (1931, p. 593) lists the term pa-q a-RÏ, "being yellow."

30. Un-ka'-ka-nug

Hills (Red) at foot of Vermilion Cliffs [Not indicated on map.]

[These are eroded outliers of the same formation as that comprising the Vermilion Cliffs. Informants did not recognize the term but TT gave ana, "red."]

31. U-wa'-vu-wīp

Land around U-wa-var [Not indicated on map.]

[Powell does not give a location for "U-wa-var." The term was not recognized by informants]

32. Pa-ro-gwunt

Lakes (Cave) in Kanab Cañon [Map 4]

U'-wa-pa Pa'-ro-want Lake (Upper) in Kanab Cañon Lake (Middle) in Kanab Cañon

Pa-vai'-o-wits

Lake (Lower) in Kanab Cañon

[These are small seep pools in Kanab Canyon. Powell (1875d, p. 132, fig. 47) describes the "lakes" as follows: "Four [sic] of these are in caves, where the sun never shines." MD gave the term pabaiju²uX*iči. She thought the term applied to all of the lakes. TT gave the term padū²uhənti glossed as "harmful water," (perhaps because of an association with Water Babies?). Sapir (1931, p. 597) lists "pa(i)yu(''u)Xwi-tcĬ, 'waters-sitting, lakes, Three Lakes.'" He also lists "pa(·)-ro'.uX(w)əntI, 'water fighting, fighting water, Parowan Lake [a lake near the present-day settlement of Parowan, Utah] (so named because its water rises on the approach of a person to fight him, drag him in, and drown him)."]

33. Kwich-ut'-tum-pwai'-a Upper Kanab Valley [Map 4] [Apparently refers to Kanab Canyon above the town of Kanab, Utah.]

34. Un'-kar-Mu-kwa'-ni-kunt Cliffs (Vermilion)

[Powell apparently meant this as a generic term for the full extent of the Vermilion escarpment from the Paria Plateau westward to its termination at Smithsonian Butte (Map 3). Powell, above, glosses "Un-ka-gar" as "red," and "Mu-kwa-ni-kunt" as "cliffs." TT gave anka, "red," and mukwanikanti "cliffs."]

35. Kaivw'-ur-rip

Belt of country between the [Pink] Cliffs on the north and the Grey [White] Cliffs on the south [Map 4]

[Powell is apparently referring to the Skutumpah Terrace south of the Paunsagaut Plateau. It is not clear if he meant to include the Glendale Bench extension on the west and the Timber Mountain extension on the east. The term

"Skutumpah" apparently derives from the Paiute skudimpaija, "Rabbit brush gap," referring to a break in the White Cliffs at the head of Johnson Canyon. In response to "Kaivw-ur-rip" TT gave kai'βowipi, "mountain canyon."]

36. Ha'-tur-rip (Sandy Land)

Belt of Country between the Grey [White] and Vermilion Cliffs [Map 4]

[This term probably is meant to include the area covered by the Coral Pink Sand Dunes west of Kanab, Utah, the Sand Hills north of Kanab, and the Wygaret Terrace northeast of Kanab. TT gave hata' wipi, "Sand canyon."]

37. Ka'-na-vats

Eight Mile Spring [Map 4]

[Powell's party established a base camp for a time at this spring in the fall of 1871. According to Thompson's diary (Gregory 1939, p. 64) and Dellenbaugh's (1962, p. 175) narrative, the spring was east-south-east from the settlement of Johnson, just inside the Vermilion escarpment in Johnson Canyon. MD gave the term kana Baci, "willow spring."]

38. Ha-tan'-nu Kwit-sits

Spring near Andrews ranch [Not indicated on map.]

[The Andrews ranch (now the Canaan ranch) is west of Short Creek (now Colorado City), Arizona, and east of the Big Plain at the foot of Canaan Mountain. This may be the same spring as Kelly's (1964, p. 9; Map 1) "Na² avac, (Lone Spring)." TT gave the term ²ahadidɨ, "Six Mile spring—between Pipe Springs and Kanab." This is probably not the same spring since the location is not close to Andrews ranch.]

39. Tu-a'-vats

Spring near Point E [Map 4]

["Point E" was a triangulation point established on the Vermilion Cliffs east of Kanab by Powell and Thompson as they were laying out a base-line in preparation for their topographic map of the area (Gregory, 1939, pp. 69, 78). Kelly (1964, p. 9) lists "tiavac, serviceberry water." Her location accords with the location of Point E.]

40. Mu-tūm-wa-va (Dripping Rock)

Pipe Spring [Map 4]

[Powell apparently is using the term to apply to Pipe Spring itself. According to other sources, the term refers to the butte behind the spring. Thus, TT gave mithinwa, "Divide point, protection from the wind;" MD gave mixtinwa βa , "Divide point, cuts wind off for protection." Sapir (1931, p. 570) lists "mitinwa, "(point of a hill, point of a mountain running out into a plain)" Kelly (1964, p. 8) lists, "mi'tinwava, 'point of hill, Pipe Spring.'"]

41. Tso-ving-wi-neur (Standing tree)

Spring at Sheep Troughs [Map 4]

[Sheep Troughs spring is located on the Big Plain between Little Creek Mountain and Smithsonian Butte. Probably the same as Kelly's (1964, p. 8) "Sovipac (cottonwood water, because a cottonwood tree was nearby)."]

42. Na-ko-vats

Navajo Well [Map 4]

[This is a spring in the Shinarump Cliffs area between Johnson Wash and Seaman Wash. Kelly (1964, p. 9) lists "Ipa (old water, Navajo Well)." MD said that 'mako βac.' was her father's father who owned the spring. Powell was apparently given this man's name rather than a name for the spring; see Kelly (1964, pp. 6–21) for a discussion of spring ownership by the Kaibab Paiute. MD gave the term i-pa, "old (stagnant) water" as the name of Navajo Well.]

43. Un-ka'-pi-rum-pa Redhill Spring, 12 miles southwest of Pipe Spring

[The location of this spring is uncertain, it was apparently somewhere on the north side of Antelope Valley.]

44. U-a-ka-rīr-um-pa Spring in Yellow Hills southwest of Pipe Spring [Map 4]

[Location uncertain, probably on Yellowstone Mesa.]

45. Wot'-tu (Yellow water) Long Valley [Map 4]

[Long Valley is at the headwaters of the East Fork of the Virgin River above Parunuweap Canyon.]

46. Pa-ru'-sha (Rapid water) Virgen River

[TT gave the term pa do's "Virgin River." Sapir (1931, p. 597) lists "pa-rúc A, 'water-white' (referring to foaming water in the canyon), Virgin River." See Maps 3 and 4.]

47. Pauns-a'-gunt Plateau north of the head-waters of the Kanab [Creek] and east of the head-waters of the Sevier [River] [Map 4]

[The Paunsagunt Plateau: informants did not recognize the term.]

48. Mark-a-gunt Plateau west of the head waters (Home of the Flowering Bushes) Plateau west of the Sevier [River] [Map 4]

[The Markagunt Plateau. The term derives from the stem "maa-vi", 'brush, flower,' " (Sapir, 1931, p. 562); TT gave ma³a β i", "brush or flower."]

49. Tu-wits-an-a-kwint Paria River [Map 4]

[Informants did not recognize Powell's term. Sapir (1931, p. 597) lists, "pa-rïia, 'water-deer, elk.' "]

50. Pa-ru' River, branch of Paria

[Term not recognized by informants; location uncertain.]

51. Kong-wu' North Branch of Paria

[Possibly Cottonwood Creek (Map 4); term not recognized by informants.]

52. Shu-on'-a-kwint First west branch of Paria

[Possibly Kaibab Gulch (Map 4); term not recognized by informants.]

53. Un-ka'-na-kwint Second west branch of Paria

[Possibly Sheep Creek (Map 4); Kelly (1964, p. 149) lists "Ankankwinti, redstream." The location she gives would fit Sheep Creek. MD gave anka' pawipi, "red canyon, a western tributary of the Paria."]

54. Pa-rūm'-pi-ar-a-kwint East branch of Paria

[Possibly Dry Valley Creek; informants did not recognize the term.]

55. Ka-mun'-a-kwich-it

Another east branch of the Paria

[Possibly Henrieville Creek; informants did not recognize the term.]

56. Shi-a-gūrts'-a-kunt Mountain near the head of Cone Creek, a large

[The location of Cone Creek is uncertain; it is probably on the Uinkarets Plateau.]

57. Yu-we-wu-guv Mount Logan [Map 5] [MS 1795, no. 11]

[This is a peak on the Uinkarets Plateau. It was named by Powell for John Alexander Logan (1826–1886), a United States senator from Illinois.]

58. Yu-win-ka-ret Mount Trumbull [Map 5] [MS 1795, no. 11]

[Powell (1875d, p. 131) wrote, "the Indians call them [the peaks on the Uinkarets Plateau] U-in-ka-rets, the region of the pines, and we adopt the name. The great mountain we call Mount Trumbull in honor of the Senator." Lyman Trumbull (1813–1896), a senator from Illinois, was one of Powell's staunch supporters. TT gave the term yiwinkaditi "pine tree knoll."]

59. Ya-na-ka-ru-chets Basaltic cones about Mount [MS 1795, no. 11] Trumbull [map 5]

[Powell apparently is using this term as a generic term for the volcanic cones in the area, of which there are more than one hundred and thirty (Dutton, 1882, p. 83).]

60. Tu-roump-pi-ca-vu

[MS 1795, no. 11]

The water pocket at the foot of [Toroweap] Cañon. [Map 5]

[Probably refers to Toroweap Lake, north of Vulcan's Throne on the north rim of Grand Canyon.]

61. Tu-row-weap Cañon east of Mt. Trumbull [Map 5]

[Toroweap Canyon, named by Powell.]

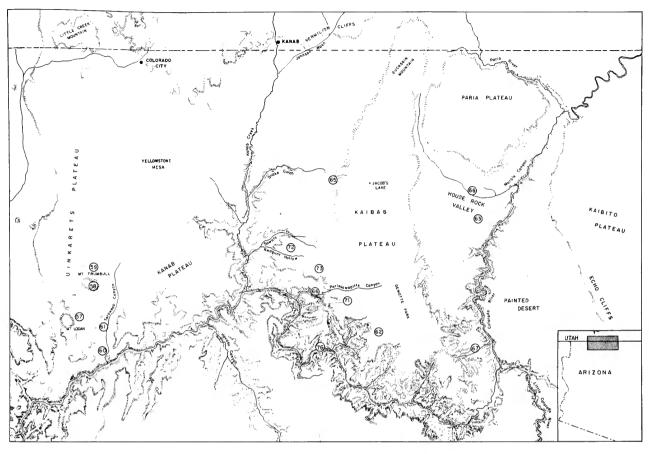
62. Ku-nav (Willow Spring) Spring on western side of Kaibab Plateau [Map 5]

[MS 1795, miscellaneous notes, contains the entry: "Kanavw-spits, Camp of Aug. 10." The location is uncertain, but, based on the direction of travel taken by Powell and his men on the following day into DeMotte's Park (Watson, 1954, pp. 93–94; Gregory, 1939, p. 92), the spring is probably due east of the Shinumo Ampitheater.]

63. Pa-gum-who-ki'-o-pa

Spring on the north side of Kaibab Plateau (this spring is in a cave and about the margin are dense reeds. "Pa-gump," a reed [Map 5]

[MS 1795, miscellaneous notes contains the entry: "Pagump-who-pi-no-ka, a spring where we camped for noon, Aug. 12. The Spring is in cave hole and reeds grow around."



MAP 5.—Section of southern Utah and northern Arizona indicating locations of Southern Paiute place names.

Thompson's diary (Gregory, 1939, p. 94) indicates a location in some one of the tributaries of North Canyon Wash on the east side of the Kaibab Plateau.]

64. U-gump'

"Oak Spring," On route from Kanab to Grand Cañon [not indicated on map.]

[Kelly (1964, p. 10; Map 1) lists "Kwiavac (oak water; not definitely located but seemingly in the DeMotte [Park] region, on Kaibab Plateau)." It is not certain if this is the same location as Powell's. The United States Forest Service map of the Kaibab Plateau shows an "Oak Corral Spring" in Oak Canyon, circa nine miles west of Jacob's Lake adjacent to the old road onto the plateau. This may be Powell's location.]

65. Un-kop (Red Water)

Spring near Stewart's ranch [Map 5]

[In 1872 the Levi Stewart ranch headquarters were in Castle Canyon near the Big and Castle springs.]

66. Sev-tun-kat [MS 1795, no. 11]

The side cañon visited by T. [A. H. Thompson], myself and Ta-peats [a Shivwits informant] on the 9th of Aug. [1872] [Map 5]

[As near as Powell's position can be reconstructed from DeMotte's account of the trip (Watson, 1954, p. 92), Powell is referring to Tapeats Creek.]

67. Kwa'-gunt

Valley at the southeast foot of Kaibab Plateau, the head of a, [Map 5]

[Kwagunt Creek, named by Powell for Kwagunt (Quagunti) a Uinkarets Paiute. See Dellenbaugh (1962, p. 326n) and Kelly (1964, p. 19).]

68. Tu-múr-up-a-gunt

Jacob's Pool, in House Rock Valley [Map 5]

[Kelly (1964, p. 10; Map 1) lists "tumaranpaganti from the plant timari, *Stanleya*." Her map shows this spring at the base of the Vermilion Cliffs of the Paria Plateau. She lists "Jacob's Pools" as some miles south of this spring. "Jacob" is Jacob Hamblin.]

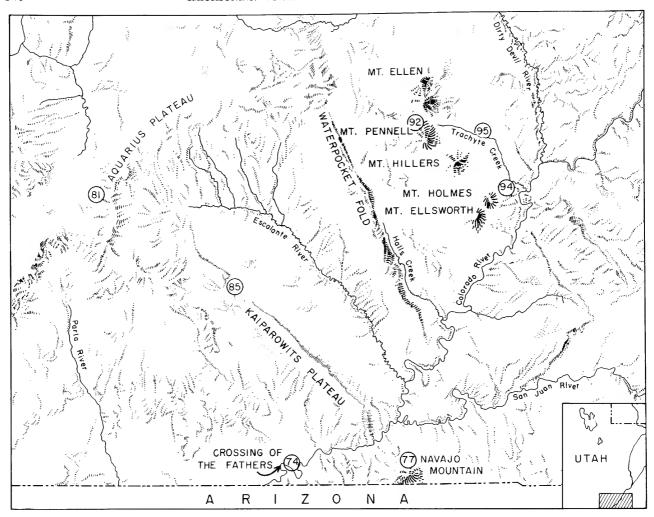
69. U-nup'-shu-vats Spi'-kunt

Spring at the Pygmies' aspen on the Kaibab. [Not indicated on map.]

[The location of this spring is uncertain.]

70. Sha'-gats Spi'-kunt

Spring on the Kaibab [Not indicated on map.]



MAP 6.—Section of southern Utah indicating locations of Southern Paiute place names.

71. Tung-ping'-wa-pats Spring on the Kaibab [Map 5]

[MS 1795, miscellaneous notes contains the entry: "Toungping-wa-pats. Spring where we camped the night of Aug. 9, 1872 on the Kaibab." DeMotte (Watson, 1954, p. 92) calls this "Rocky Spring." It is probably located near the head of Tapeats Creek between Grass and Parrissawampitts canyons.]

72. To-kum-pa (Black water) Spring on the Kaibab [Map 5]

[MS 1795, miscellaneous notes has the entry: "To-kumpav, the name of a spring where we camped the nights of 7 and 8." [August, 1872.] Demotte's (Watson, 1954, pp. 91–92) location of this spring is vague, but it was probably between the heads of Kwagunt Hollow and Sowats Canyon.]

73. Pa-rish-u-um Spring on the Kaibab [Map 5] (Gurgling water)

[MS 1795, miscellaneous notes contains the entry: "Parish-u-um-pats. A spring between the two [springs, To-kum-pav and Toung-ping-wa-pats] which we passed after dinner near where the deer was hanging." DeMotte (Watson, 1954, p. 92) reported that "Quah" had killed a deer on the 8th. The United States Forest Service map of the Kaibab Plateau shows a "Parrissawampitts Spring" and canyon south of Indian Hollow.]

74. O-po-ment Cliffs at Crossing of the Fathers [Map 6]

[Powell may refer to the sheer escarpment on the north bank of the Colorado River at the mouth of Padre Creek. The opposite bank is a low, rounded bench on the inside of the river bend. The area is now submerged by Lake Powell.]

75. O-pi-munts

Plateau near Crossing of the Fathers. [Not indicated on map.]

[The location is uncertain; it may refer to Grand Bench or Smokey Mountain.]

76. Pa'-ga-we'-wi-gum Cañon (Grand) of the Colorado [Map 5]

[TT gave the term paγa' ²uwi'·pi, "big stream (river) canyon." Sapir (1931, p. 704) lists, "pa(·)γa·'-'oi·p·I, 'Great water canyon.'"]

77. Kaiv'-a-kar-et Navajo Mountain [Map 6]

[A large lacolithic dome south of the Colorado River. On his second river trip Powell named this mountain Mount Seneca Howland (Fowler and Fowler, 1969c) after the younger Howland brother, who, with O.G. Howland and William Dunn had left Powell's first river party at Separation Rapid in the Grand Canyon. They were killed a few days later by Shivwits Indians (Powell, 1875d, pp. 130–131). TT gave the term kai βakaditi "mountain sitting."]

78. Ka-um'-pu-kuts

Mountain (a block) near trail
to Crossing of the Fathers
[Not indicated on map.]

[The location is uncertain. Powell may have meant Gunsight Butte, a prominent landmark near the Crossing.]

79. U-wa'-vūr Spring near the trail to Crossing of the Fathers [Not indicated

[Location of this spring is uncertain.]

80. Pa-gu-wa'-ka-ret Spring near trail to Crossing of the Fathers

[Location of this spring is uncertain.]

81. Av-a-rin-ko-ka Table Mountain [Map 6]

[Table Mountain is part of the Aquarius Plateau; its escarpment forms part of the skyline north of Bryce Canyon National Park.]

82. Pa-wu'-ra-pa Spring near Table Mountain [Location not determined.]

83. Pau-pu'-ru-pa Spring near Kai-par-o-wets [see no. 85, below]

[Location not determined.]

84. Un-ka-pa-ga "Red" Lake

[The location of this lake is uncertain. It may be Red Lake near Bicknell, Utah north of the Aquarius Plateau. TT gave the term anka pagaditi "red lake," but not referring to a specific location.]

85. Kai-pa'-ro-wets Marshall's Peak [Map 6]

[The peak is now called Kaiparowits Peak or Canaan Peak, located at the north end of the Kaiparowits Plateau. A Paiute informant from the area translated "Kaiparowits" as "Big mountain's little son," referring to a small peak adjacent to Canaan Peak (C. Fowler, 1962).]

86. Un-ta'-ri Mountain, First Henry [Mt. Ellen, Map 6]

87. Un-chu'-ka-ret Mountain, Second Henry [Mt. Pennell, Map 6]

88. Un-ka'-pa-chung-it Mountain, Third Henry [Mt.

Hillers, Map 6]

89. Nu'-is'-chuv Mountain, Fourth Henry [Mt.

Holmes, Map 6]

90. Kwog'-a-chur Mountain, Fifth Henry [Mt.

Ellsworth, Map 6]

91. A-wish'-a-chug Mountains, Henry (Range)

[Map 1]

The Henry Mountains named by Powell for Joseph Henry, first Secretary of the Smithsonian Institution, are a group of five lacolith domes on the northwest bank of the Colorado River at the head of Glen Canyon. Geologically, the mountains do not form a range, but are, rather, separate tectonic phenomena (Gilbert, 1877; Hunt, 1953). It is not clear from which direction Powell is numbering. From north to south the peaks are Mt. Ellen, named by Almon H. Thompson for his wife in 1872; Mt. Pennell, apparently named for a friend of Thompson's; Mt. Hillers, named by Thompson for John K. Hillers, Mt. Holmes, named by G. K. Gilbert (1877) for William Henry Holmes; and, Mt. Ellsworth, the source of which is unknown. If Powell numbered the peaks in the same order as they are described in Thompson's diary (Gregory, ed., 1939, pp. 85-87; see also Thompson, 1875, p. 141), the ordering is from north to south.]

92. Pau-wu'-na-pa Spring between First and Second Henry Mountains
[Map 6]

[Thompson (Gregory, 1939, p. 85) recorded in his diary, "We climbed 1700 feet above the valley to a spring pouring out of the mountainside, second mountain" (Mount Pennell). Dellenbaugh (1962, p. 207) also notes this spring.]

93. Pa-o-ats Spring between Fourth and Fifth Henry Mountains

94. Pa-ruk'-a-muts Spring, east of Fourth Henry Mountain [Map 6]

95. Pa-ru'-gwu-na-kwint Stream east of Second and Third Henry Mountains [Map 6]

[This is either Slate Creek of Trachyte Creek, depending on the direction from which the mountains are numbered.]

96. Sho-av-ich Valley in which [settlement of]
Beaver is situated [Map 7]

[Now called Beaver Valley.]

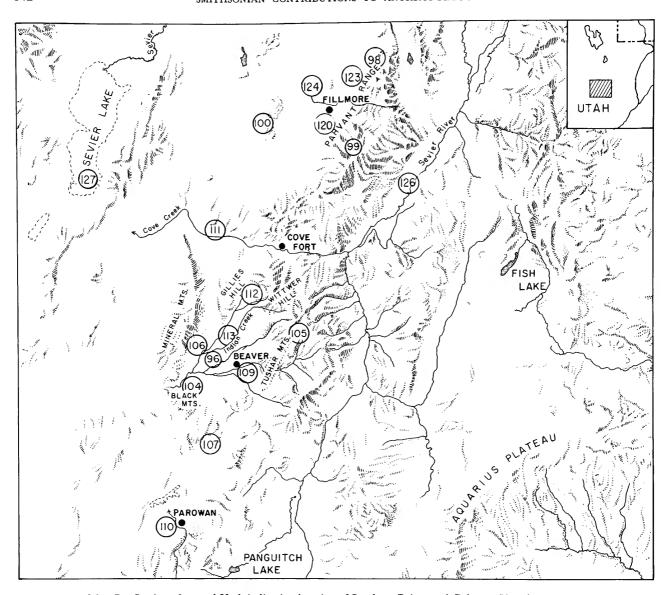
97. A-rump Mountain between Cove Fort and Indian Creek

[The location is uncertain; possibly Gillie's Hill or Wittwer Hill (Map 7)]

98. Nun-tik-a-kaiv Mountain north of Fillmore 15

Miles, and southwest of Round Valley [Map 7]

[This is probably Blue Mountain or Williams Peak in the Canyon Mountain Range.]



Map 7.—Section of central Utah indicating location of Southern Paiute and Pahvant Ute place names.

99. Shau-wa-ga	Mountain range East of Fillmore Valley [Map 7]	104. Tu-wa'-kaivw	Mountains south of valley in which Beaver is situated [Map 7]
[The Pahvant Range.]		[The Black Mountains.]	r water 1
100. [Volcanic] Cones West of Fillmore [Map 7]		105. Tu-sha'-kaivw	Mountains east of the valley in which Beaver is situated
101. Tin'-si-ku-wai One cone	Mountain cone to the north		[Map 7]
102. Shap'-u-wa Two cones	Mountain cones farther south	[The Tushar Mountains.]	
103. Po'-vai-ka-rin Four cones	Mountain cones, two middle ones small and sharp	106. Shu-wa'-kaivw	Mountains west of the valley in which Beaver is situated
[These cones are part of a lar (see Map 7, no. 100)]	ge lava field west of Fillmore	[The Mineral Mountains.]	[Map 7]

to be lightning bullets.

Clay

Cache, a

Coal, a

Cache in a tree, a

Cap, a percussion

Cache in the ground, a

143 THE SOUTHERN NUMA 107. U-nu'-pin Kwich'-u-wav Mountains south of divide. Tum-pwi-nai'-ro-gwi-nump; The man who wore a stone south of Beaver, small [Map 7] Tum-pen-tog shirt. Ta-vwi-gu'-ri-gwi-nump (He who fought the Sun) [Apparently a part of the Black Mountains, perhaps Jack name of Ta-vwots. Henry Knoll. Pa-rum'-o-kwi Ta-vwots' magical ball. 108. Taeo-kwur'-ra Tu-gwi'-nai-gunt One who relates Mythology Mountains next south of divide. Tum-pwi'-tun-a A cliff east of St. George south of Beaver, small [Not mentioned in Pai-Ute indicated on map.] mythology. [Probably the southern extension of the Black Mountains.] Kwi-i'-tsut A stinking bug mentioned in 109. Kwi-um'-pīv Pai-Ute mythology Creek at Beaver [Map 7] Tu-mu-ur'-ru-gwai'-tsi-gaip A ghastly being who wanders [Either the Beaver River or South Creek.] over the naked rocks of Shin-110. Pa-ru'-gum au-av To-wip Creek at Parowan [Map 7] To-ro'-ni-urt Whirlwind is said to be made [Parowan Creek.] by angry witches. Yau'-tup An evil spirit that makes a 111. Pa-gum'-pa Creek at Cove Fort [Map 7] person sick. [Cove Creek.] Hai'-i An evil spirit that the doctor takes from a sick man. 112. Pa'-rits Creek next south of Cove Fort [Map 7] Nouns [Either Little North Creek, or Pine Creek.] Nap-u'-gaip Ancients, the 113. Yu-imp Creek North of Beaver [Map 7] Nu'-un-su-gaip Ancients, the [Either North Creek or Indian Creek.] E'-nu-intz pu-gaip Ancients, the Wun-ur'-ru-wan Arrowheads-one who makes 114. Tum-pi-tu-na Cliffs (Black) west of U-nu-pin-Ma'-nav Anthill, an kwich-u-wav [Not indicated Ung-av' Animal, forequarter of on map.] To-vwav Animal, hindquarter of Kūs-ur'-ru-wan Breeches—one who makes [Apparently a lava-flow escarpment somewhere in the Pa-nur'-rup Bread Black Mountains.] A-si'-yak Bark 115. Nu-wa'-ka-ret A San Francisco Mountain Nai'-i Blaze, a Na-rau'-a-nump Ball, a [The San Francisco Mountains are a group of volcanic Na-ai'-wi-nump Bones, gambling cones in northern Arizona. TT gave the term niβa kaditi Wai Bullet, a "snow sitting down," which apparently refers to the whole Bivouac, a Ka-nīp' group of peaks.] E'-ka-ni'-pu-gaip Bivouac, an old Ka-ni'-ga Bivouac, the place of 116. Pa'-ga Colorado River Blossom, a Su'-i [TT gave the term paya', "big stream."] Mav Bushes, Shrubbery, Chapper-117. Shu-vi-up Cañon, Cottonwood Ma-ar'-ru-kat-si Bush-eater, a; a poor, worth-[There are several "Cottonwood canyons" in the Southern less fellow. Pan-uk-cr-in-skots Paiute area, e.g., one on the east slope of the Pine Valley Blacksmith Pi-kīv (?) Bread Mountains; another as a tributary of the Paria River ad-Wa-pu-ap Cakes of Spanish Bayonet ditionally, Short Creek was also called Cottonwood Creek Apple at times. TT gave the term soviopi "Cottonwood Can-U-pi'-gīv Cakes of Cactus Apple yon."] Kwi'-a-mer Cold, the Tsa'-mi Charger, a 118. Shu-vi-up Country west; Cañons across Colorado [River] To-gwin-tum Chief, a Tav'-a-nav (Sun Chief) Chief, a very great [The term is the same as that for "Cottonwood Canyon;" Um-pa'-ka-ka'-ri-go Council, a it appears in both MSS 1494 and 1491, It is probably an Um-pa'-ga-na'-ra-kwich-um-Council, a war error. Informants did not recognize the term as having a pai meaning other than "Cottonwood Canyon."] Gu-si'-kwai Convalescent, a well Concretions, little. Supposed U-wáuk

To-ro'-a

To-go'-i

Pu-gŏp

To-gap

Ku-vwīv

Wu-nau'-um-chip

White River (of Colorado) 119. A-vwin'-pa [Term not recognized by informants.]

Mythological

He who dug the roots of the Chu-ar'-ro-um-po-run'-kunt Yucca with a cane.

fingers, then, on the edge of To-gwin'-tum; to in'-tum Chief, a the little finger & hand to the (St. Thomas) wrist, across the wrist back U-kūmp' Dust of the thumb to the begin.) Kwe'-chup Dung Mud King'-wa Wi-av Doll. a Manifold, the Shok-wi'-yung Po-a'-gunt (see writing) Disease, a (The Spinners) Mexican, a [cf. Spider] Yan-ta-kai'-na-rits Dancer, a. One who dances in Ku-kwots Mush Sha'-ap a circle Mirror, a; looking glass Pan-au'-aint Pu'-ni-nump Darkness To-gwa'-ra-wint Day, a 24 hour Match, a Ku'-na-munt Pa'-vu Pats-ur'-ru-wan Moccasins, one who makes Ditch, a Mythology, one who relates O-ro'-ni; To'-gwunt; Enemy, an Tu-gwi'-vai-gunt Po-a'-gunt Man who writes, a Na-ung-kunt Man who is angry; warrior Tu-wip' Nau-un'-kunt Earth (One who is lost) Man, a drunken Nu'-uv; Nu'-pu Egg, an Mong'-īts Marksman, a; one who hits the We'-na-gunt Kung-wa'-ru-kok Edge or brink Kung-wa Edge or border mark Man who is impenetrable, a; Teu-gai-um-pa'-ga (A witch's Echo, an Pu-num'-an-tu-a one who cannot be killed by Pu'-a-gunt arrow or bullet Exorcises, one who Man, a singing; bard; poet Ti-gīv' Friend, a U-wi'-ta-tau-wots Pot-sūn Kwav Marble (G[ran]d Cañon) Shot'-cup Food Notch, a; especially in the Ku'-shi-ki Kūn Fire head of arrow in which the U'-si-av Feather Wu-shi'-av bow is placed. Feather, a large; a quill Pivw; Pi'-to Feather, a very small Nu-wur'-ru-mi Number, a great News Pi'-vu-rant Feather, a very small; down Na-ru'-mu i O-wi-ong'-wich Flood which caries away drift-Ni'-a Name, a Pi-au'-wu-ni Nation, a wood, a O-wi-ong'-wich Flood, wood Pa-gong-weats (Reed Knives) Navajos, the Foetus, a Ung-kok'-kwir-ri Paint Nov Paint, a light orange; Used Pu-mu'-ai Fire, light of Shūn'-tu after couvade Pats'-un-tump (Moccasin Stone) Flint, chert Yu'-ōv Fat, Grease Tu-pa'-shi-pi-uk Poison E-tum'-pu-gaip Family, an ancient Kwa-chau'-a Powder Pu'-nump Pencil, a Tu-vivw Flour, Meal Eu-at'-uv Farm, a Nu-wu'-wa People Yen-u-unts Farmers; those who cultivate Yum-a-wints; U-ai-nu-intz People who cultivate soil; the soil [MS 1795, no. 11] farmers People who live to the north To-kwar-ump Granite Kwi-em'-mer-num'-kwi pats Ai'-i-tump Gypsiferous Beds Tau'-tau-wats People who live to south Tav'-i-wa-nu'-intz Pa'-kuts Hole People who live to east Honey dew (sugar) Pan-ai'-mu-nu'-intz Pi'-av People who live to west U-ra'-kunt Tu'-na-ni Hunter, a Pit, a Ong'-wau; To'-a Half, a (?) Nant u-ra-kunt Pit, an ant Horn [MS 1795, misc. notes: A-vwit'-si Place, a level Ap U-nu'-pits ap-oav, velvet on young Pigmy, a horns Kwo-chav Powder [MS 1795, misc. notes] Nu-im'-pa-guts Interpreter, an Pi-kur'-ki Pain Sho-wai'-ni-wi Pa-gump Reed, a Lodge, a summit Kan Tu-gwash-tump Rocks, (G[ran]d Pa-an-tum Lead Cañon) Light, a Nain'-ti; Naint Pi-ti'-tsi Rattle, a; of rattlesnake Language Tump Um-pa'-ga-mump Stone Ti-nav'-i Line Pu-īv Seeds Tu-wish'-a-ruk-unt Liar, a Tong-wa'-pai-ga Sound Mu-shu'-ti-kwai Medicine U-av Salt Po-a-gunt; Mu-shu'-ti-kwi Medicine Man (?) U-wi'-a-gunt; U-wi-av Song tan-its Ta'-mun; Ta'-mu Sinew To'-kwav Meat A-tavw Sand Ti-ga'-nump Measure, a (being the distance Pu-o'-siv Spirit; sometimes seizes on around the hand. This is doctor & causes him to faint. determined by placing a Ti-go'-to-av Spirit; a very bad string between the thumb II-way Soup & forefinger, passing it Tu-gwi'nai-nump Story, a

around the ends of the

Sho-war'-ri-gi

Sorrow

Ai'-yu-nump	Swing, a	Spai-ai	Cold
Pu-u'-ai	Skin, a	Tsau'-pits	Crescent
Pi-a'-ga-ment	Sweetness	Yu'-nuv	Curved
Wi-a-wi'-va	Stinger, a	A-wot'-sin	Distant
Ti-shuv'	Skin, a tanned deer.	Shu'-gunt	Durable; nor easily torn
Um-pa'-ra-gwots	Speaker in the Council, a	U-wot'-sin	Difficult
Kwīp	Smoke	Pi-aung	Female
To-gur'-ru-wan	Shirts, one who makes	Nun'-a-su-is	Few
Ko-kwop; U-wi-ong'-wich	Stick, club	Mi-o'-ni	Far; a great distance
Ma-wo'-sau-wi-um	Speech of two persons talking	Yu-o'-vum	Fat
The state of the s	at same time & who will not		Friendly
	listen to each other.	Tu'-gu-win Ut	Good
Mu'-av			
Tu'-mu-av	Surface, a	Swant; Pan-tin-ni	High
Un-kar'-tump	Surface, a rocky; naked	Tu'-it-si-ger; Ni-ri-ent;	Hard, tough
Na-sa-kon	Sandstone, red	Tu'-tsu-gai	11
Wa-tump	Sweat house [MS 831-b]	Tu-gu-nur'-a-wi; Ti-gi'-ai	Hungry
-	Shales, greenish yellow	Tau-we'-gunt	Hilly
Po-kunt-i-ning-ya'-kān	School house, a	Pu-ti'-unt	Heavy
Po'-kunt-i-ning'-ya	School, a	Ka-to'-ro-o'-tsi	Hot
Pa-gum-pi-av	Cane sugar	Ka-vwant; To-kau'-pits	Low
Kwop (weed they smoke)	Tobacco	Sho'-vur-po-ni; Su'-i-pu-ni	Light
Tu-shau'-kwop	Tobacco plant	Im-i'-vi-mong-kuk	Last
Peu	Trail, a	Shok'-ai	Liberal
Mu-wa'-ra-wip	Track, a	A-vwat	Large
Ka-nīv'; No-vwik'a	Town, a	Kwunt	Large around
Tu-wī'-pits	Thing, a low; a ground	Mi'-ats	Little
Ti'-na	Tree, the trunk of a	Ko'-mong	Male
Kwa'-sing	Tail, a	To'-vwuk	Mad
Tu-wi'-ni-a-ga-vwets	Tribe, a	U-wi'-yu-ni	Mean
Shīp	Urine	Ma-ma'-ni	Near
Nu-sa'-kān	Vapor bath, a; pit covered	Ka-mi-u-ni	Not far [MS 1795, misc. notes]
	with bushes & blankets in	A-ga	New
	which one is steamed	No'-puts; Nu-āp'; Nun'-a-puts	Old (Applied to persons)
Pa	Water	E'-tump	Old (Applied to things)
Teu-gai'	Witch, a; Author of Echoes	Ta-ga'-puts	Poor; worthless
Pi-kav'	Well of sure water	Sking-wi'-nur	Perpendicular
Pan'-nuv-ken	Wealth (Metal)	Kung-wa'-vwan	Precipitous-very
Ping-wa'-ni-gunt	Woman	O-i-ai'-pu	Poor
Wi-gīv'	Wing	Kwa'-shi	Ripe
Mu-kwi-gunt	War; one who enlists for	Shu-gunt; Na'-ri-ent	Strong (?)
Ko-kwop'	Wood	Mi-a'-puts	Small
Ku-mun-chun	Wood cut or broken up ready	Shak'-ar; Yu'-mi-gai	Soft
	for fire	Shu-gun'-tu	Sour
Pu-i-kunt; Po-kunt	Writing, a; a person who writes	Puk-ka-wu'-ni	Sweet
rarkant, ro sant	a paper	Pi-ag'-a-mai	Sweet to the taste
Shin-ar'-ump	Wood, silicified; found in	Pi-ag'-a-no-u	Sweet to the smell
Simi-ar -ump	Pai-Ute country	Shūm-pu-rav	Slow
0/	Whistle, made of reed; a music	Ti-tsi'-gai	Stingy
O'-gump		9	Slender; tall; straight
T	of same; any music	Shu-ai'	
To-wots'-ong	Young, the	Na'-ga-mi	Sick
Tats-a'-nai-nump	Sticks, painted gambling	Pi-kar'-ri-a-ga	Sore
Ku-choun'	bones, gambling	Tum-ping'-wa-at	Stony
Na-wi-mer-it	Whirlygig	Tu-mun'-ter	Thick
Ta-shung-i-nump	Plaything, a small perforated	Tu-wi'-ni-a-gunt	Tribal
	bone to be caught on a small	Ta'-ki-nap'-u-its	Thin
	pointed bone [cf. Culin,	Pa-vun'-ket	Unripe
	1907; fig. 735]	Nu-ur'-ru-gai	Well
		Pan-tu'-a-mer; Tar'u-vat-si;	Warm
Ad	jectives	Ta-rü-i; Yu'-a-wait	
Au		Pa-tsut'-kwi	Wet
Ma-nu'-ni	All	Ti-ri'-a-gits	Widowed; said of man or
	Alive		woman
Ka-wer'-ri-ki	TO 1	Ti ah āta. Tallata	Young
	Bad	Ti-shōts; To'-ats	Toung
U-wu'-pu-ni	Bad Bold	,	
		,	ent on adjective being also

Wa-wat-su-i-yu-ni

Sho-kuts-spin-kwa

Wo-kuts-spin-kwa

Pai-kuts-spin-kwa

Pam'-su-ni

Su-war-ro-um-su-ni-yu-ni

Wat'-su-ing-kuts-spin-kwa

Mon-i-gi-kuts-spin-kwa

Na-vai-ka-kuts-spin-kwa

Wau-wa-tsu-kuts-spin-kwa

Su-war-ru-am-kuts-spin kwa

Wom-su-i-ni-kuts-spin-kwa

Na-vai-kuts-spin-kwa

Wot'-so-um-su-i-ni

Na'-vaik-a-um-su-i-ni

Wa-wot-so-um-su-i-ni

So-wa-ro-um-so-in; Su-i-ni

Mon'-i-gi-su-i-ni Na'-vai-um-su-i-ni

Ma-su-in-su-i-ni; So'-kus-so'-ma Wa-su-in-su-i-ni;

Pai-su-in-su-i-ni

What-su-in-su-ini Mon-i-gi-su-in-su-i-ni

Na-vai-su-in-su-i-ni Na-vaik'-ai-su-in-su-i-ni

Wa-wat-su-in-su-i'-ni

So-a-ro-um-su-in-su-i'-ni

Ma-su'-ma-su-im-su-u'-ni

Tom-su-ni-yu-ni; Ma-shu-gunt

Comparison of Adjectives			Numerals	
Pos[itive]	Comp[arative]	Superl[ative]	So'-kus	One
Beautiful		1	Wok	Two
Ai-yī	At all about hit and	Mi-o-tin-ni	Paik	Three
Far	Ai-yi-shum-bi-gai	M11-O-tin-ni	Wot-su-wuk	Four
Mi-o'-ni	Mi-o-shum-bi-gai	Mi-o-tin-ni (?)	Sing-kwa'-mi-so-mi-yu'-ni	Five
Good	Mi-0-siluiti-bi-gai	MI-0-1111-111 (:)	Sing-kwa'-mi-mun-ti	Six
Ut	Ut-tu-shun'-bi-tai	Ut-tin-ni	Sing-kwa'-mi-mun-ti-wok	Seven
Little	Ot-tu-siluii -bi-tai	O t-till-ill	Sing-kwa'-mi-mun-ti-paik	Eight
Mi'-ats Large	Nu-ri'-mi-ats	Pi-gi'-mi-ats	Sing-kwa'-mi-mun-ti-wot-su- wuk	Nine
A-vwat	A h:	A-vwa-tin-ni	Sho'-i-mōk	Ten
Large around	A-vwa-tum-bi-gai	A-vwa-un-m	Nam-pav-i-mun-ti-so-kus	Eleven
Kwunt	Kwunt-um'-bi-gai	Kwunt-ūm-i-ni	Nam-pav-i-mun-ti-wok	Twelve
Near	Kwunt-um -bi-gai	Kwunt-um-1-m	Nam-pav-i-mun-ti-paik	Thirteen
Mu-ma'-ni	Ma-ma-shum-bi-gai	Ma-ma-tin-ni	Nam-pav-i-mun-ti-wot-su-wuk	Fourteen
Slow	wia-ma-shum-bi-gai	wia-ma-cm-m	Sing-kwa-mi'-nam-pav-i-mun-	Fifteen
Shum-pu-rav	Ni-ri-shum-pu-rav	Pi-gi-shum-pu-rav	ta to-pik	
onum pu ruv	•	Ti-gi-shum-pu-rav	Sing-kwa-mi'-nam-pav-i-mun- ta so-kus	Sixteen
	Numerals		Sing-kwa-mi'-nam-pav-i-mun-	Seventeen
Su-yea; So'-kwus	One		ta wok	
Wai'-yu-ni	Two		Sing-kwa-mi'-nam-pav-mun-	Eighteen
Pai'-yu-ni	Three		ta paik	
Wat-so'-i-ni	Four		Sing-kwa-mi'-nam-pav-i-mun-	Nineteen
Mon-o-gi'-i-ni	Five		ta wot-su-wuk	
Nav-ai'-yu-ni	Six		Sing-kwa-mi'-nam-pav-i-mun-	Twenty
Na-vai-ka-vai-yu-ni	Seven		ta to-pik	•

Numerals used by: Pai-Utes of Muddy Reservation

· · · · · · · · · · · · · · · · · · ·	
Su-yez	One
Wai	Two
Pai	Three
Wot'-su	Four
Mon'-ig	Five
Na-vai'	Six
Mo-kwish'-ai	Seven
Nan'-su	Eight
Gu-wīp'	Nine
Ma'-su	Ten
Ma-shu'-a-gunt-So'-kus	Eleven
Spin'-kwa	
Ma-shu'-a-gunt wa-kuts	Twelve
Spin'-kwa	
Ma-shu'-a-gunt pai'-kuts	Thirteen
Spin'-kwa	
Ma-shu'-a-gunt Whot'-su-its	Fourteen
Spin'-kwa	
Ma-shu'-a-gunt mon'-o-gits	Fifteen
Spin'-kwa	
Ma-shu'-a-gunt na-vaik'	Sixteen
Spin'-kwa	
Ma-shu'-a-gunt mu-kursh'-uk	Seventeen
Spin'-kwa	
Ma-shu-a-gunt nan-su-it	Eighteen
Spin'-kwa	
Ma-shu'-a-gunt Yu-i'-puk	Nineteen
Spin'-kwa	
Wa'-ma-su	Twenty
Pai'-ma-su	Thirty
Wot'-su-ma-su	Forty
Mon-o-gi-ma-su	Fifty
Nav'-ai-gi-ma-su	Sixty
Mo-kwish'-a-gi-ma-su	Seventy
Nan-su-gi-ma-su	Eighty

Wa-su-ma-su-im-su-u'-ni Pai-su-ma-su-im-su-u'-ni Three Thousand There is a second set of Numerals used among the Pai-Utes extending to twenty when the fingers and toes are used as counters. Probably this mode is more commonly used than the former. [Powell's note.]

Eight

Nine

Ten

Eleven

Twelve

Thirteen

Fourteen

Fifteen

Sixteen

Seventeen

Eighteen

Nineteen

Twenty

Thirty

Forty Fifty

Sixty

Seventy

Eighty

Ninety One Hundred

Two Hundred

Five Hundred Six Hundred

Seven Hundred

Eight Hundred Nine Hundred

One Thousand

Two Thousand

Three Hundred Four Hundred

Yu-wi'-pa-gi-ma-su Ninety Ma-su-a-ma-su One hundred Wa-ma-su-a-ma-su Two hundred Pai-ma-su-a-ma-su Three hundred Wot-su-ma-su-a-ma-su Four hundred

Ordinals

Nau'-mu-mu-int First Mu-in'-tu-u-wav-i-munk Second Nu-wi-a'-gi-vot-su Third Nau-wa'-vi-pant Fourth or last Nau-wa'-vi-pant Last

Pronouns

Personal Pronouns

First Person Nu'-nı; Nu Second Person Ūm'-wi; Im-mi; Im You Third Person He, She or It present Ing-ai' Third Person Mong-ai He, She or It absent

Interrogative Pronouns

Ung'-ai Who Im'-pu; Imp Which A'-ni What

Demonstrative Pronouns

Inch This Mart; Mar That

Relative Pronouns

Ung'-ai-shump Whoever

Number

Sing[ular]	Dual	Plural	
Nu'-ni	Tam'-i	Tou-wai; Tau'-wai	I
Ūm-wi′	Mūm-wi	Mūm'-wi	You
Ing'-ai	I'-mu	I'-mu	He, She,
J			It present
Mong'-ai	Ma'-mu	Ma'-mu	He, She,
			It absent
Ung'-ai	Ung'-ai-mu	Ung-ai-meu	Who
Inch	I'-tsi-men	I'tsi-mu	This
Mart	Ma-reu'	Ma-reu'	That

Cases

There are three methods of forming the Possessive Case; the most common is by adding ur or $\bar{U}ng$ to the nominative. The change between ur and ung seems to be entirely for euphonic purposes. [Powell's note.]

Nominative	Possessive
Nu'-ni	Nu'-ni-ur; Nu'-ni-ūng
Tam'-i	Tam'-i-ur; Tam-i-ūng
∫To'-wai	Tou-wai'-ur; Tou-wai'-ūng
To'-wai Tau'-wai	Tau-wai-ur; Tau-wai ūng
Ùn-wi	Um-wi'-ur; Ūm-wi'-ūng
Mum-wi	Mūm-wi'-ur; Mūm-wi'-ūng
Mum-wi	Mūm-wi'-ur; Mūm-wi'-ūng

Ing-ai Ing-ai'-ur; Ing-ai'-ung I-mu I'-mu-ur; I-mu'-ūng I'-mu I'-mu-ur; I-mu'-ung Mong'-ai Mong'-ai-ur; Mong-ai-ung Ma'-mu [dual] Ma'-mu-ur; Ma'-mu-ung Ma'-mu [plural] Ma'-mu-ur; Ma'-mu-ung

When the person or thing possessed is not expressed but understood, us is added.

Nominative	Possessive
Nu'-ni	Nu'-ni-us
Tam'-i	Tam'-i-us
∫Tou'-wai	Tou-wai'-us
∖Tau'-wai	Tau-wai'-us
Ūm'-wi	Ūm-wi'-us
Mūm'-wi [dual]	Mūm-wi'-us
Mūm'-wi [plural]	Mūm-wi'-us
Ing-ai'	Ing-ai'-us
I-mu'	I-mu'-us
Mong'-ai	Mong'-ai-us
Ma'-mu [dual]	Ma'-mu-us
Ma'-mu [plurall]	Ma'-mu-us

Verbs Pi-ji Arrive, to Kwer'-ri-ki Awoke Tu-wing'-wu-i; Tu-wing'-i Approach Sho-pa'-rai Assemble, to Wa-vai'-chi Arise, to Tsi-up-a-kai Bore a hole, to Wi'-ya Bore with an awl, to Pu'-kwi Blow, to Po-bo'-ya; Pu-kwi Blow with the mouth, to Yan-tu'-gi-na Blow through, to Sa-ai Boil, to Tu-wits'-kai Believe, to Kwa-shi'-in; Nai Burn, to Kwa-shi'-chit Burn the flesh, to Nai-pu-gunt Burned up I-a'-ki; I'-ok Bring, to; to reach Tsu-mak Bury, to Ku-wu'-wu-ing Bubble, to; to run with a bubbling noise Nau-wats'-ai-wi Blow in the face; to meet. (this is said of the word; when two persons speak at the same time so that one does not listen to the other,

wi.) Mon-ti'-ri-kai; Na'-ru-wai Barter, to Kao-po'-ki-nai Break, to U'-ru-wai Be, to Kwo-po'-ki-nuk Broken, to be Na-gwo'-kwi Battle, to give Nau-wa'-ki-ga Battle, to kill many in Shi'-wa Braid the hair, to Pai-kwe'-chi-gai Back, to go Ku-kwa-mu-a-vai Bring wood, to Pa-nu-a'-vai Bring water, to Kwa-ru'-kwa Be at peace, to Weu-ēk Born, to be Ku'-i Bite, to

they are said to Nau-wats-ai-

(noun) Burning sensation caused by U-rump-o-nir'-i-konk quickly Lasso running through the hand. Sko'-i Beat, to Ya'-gai Cry to Shum'-pai Conclude, to Kwa'-shi-to-i Cook, to Skab-i-nunk; Skav'-i-nai Cut, to Hu-kav'-i-nai Hu'-tsi-kai Ku-ka'-kum-po-a Cackle, to; to sing Hu-chu'-mi-a-vi Close the eyes, to [No term listed] Catch, to Wan-pa'-kai Tau-vo'-tum-pa hooked stick Pa-ru'-gu-shung Choked with water, to be Pi-gu'-i Choked with food, to be Pau'-rai Clean out a spring, to To-gum'-ta-gwai Climb, to Shum-pai Lease, to Pai'-ki Come, to Kwa'-ru-kwa to be at peace Wa-vai'-ai Cough, to Nung'-a-gai Count, to Nong-ai'-ai Cross or Surly, to appear Pa-gai'-ki Ka-ni'-va-gai-gi Come on a visit, to Ku-kwa'-nu-a'-kwi Carry wood away, to Pa-nu-a-kwi Carry water away, to U-yu-gwai Crawl, to; said of snake, Wi-u-kwink-kie Crawl and wriggle, to Tso-i-pa-kink of snake Count, to Ning-i Come down, to: to come Shan'-na Kwi'-to-wi burrough with smoke, to Dream, to Nu-nu-shi Dig, to U-rai Drink, to I-vī' We'-pa-ga Dance, to Ming-wur'-ri-chai Drive, to Wa'-shi Dead, to be I-au'-kwi Dismount, to II-i Tso-kur'-i-nai Divest, to I-au'-kwi; Ma-wink'-a Deceive, to Si-cha'-wai Si-chung'-wai

Cut by striking with blows, to Cut by striking with a knife, to Catch rabbits in a wan or net, Catch small rabbits with a Commingle, to associate, hence Come from a distant country, Crawl with head erect; said Drive an animal out of his Dance with the toes turned in, Descend, to; to go down; to die Deceive for sport, to Dance in a circle, to Dwell, to; to remain; to inhabit Drift, to; said of snow, sand or clouds Deal out, to deal out mush [MS 1795, misc. notes; i.e., to serve mush of ground seeds] Dash water, to Dash, to Excel, to Eat, to

To-pi'-kwai To-pi'-kwai-chuk Kunt'-ai-kai Ko-to'-pi Mi-a-va-gi Pu'-a-mai Nu-nu'-i-kai Nun-shu'-i; nu'-tsi I-as-kē-we'

Na-ra-va-va'-rum Yuv-rai' A'-chuk Shu-wu'-gai; Na'-gu-mai Kivu'-i At-sit'-sai-kai Yav'-a-gai Shong'-ai

[No term listed]

Mog-ai; U-mun-chi-gwai; I-nun'-si-wak Na-nai' Pai'-kwa Pa-gai'-kwe Mong-a'-ga-tu Win'-ai Kwi; Tung-wai Kwa-chu'-i-kai Tsai Tu-shu'-ai Nai-ong'-wi

Pai-um'-pa (said as a threat or when offended) Ka-ni'-va-gai-kwa

Na-um'-pa-gi-gwa Ta-ku-na-ri-kwai Na-ru'-ya-ru'-kwa Ai'-yu-ai

Ma-ru'-kai-tuk

Tu-a'-nai Tsai

Pa'-pa

Tin'-a-gai; Po-ho'-gai Tu-wi'-ni Nun-kai' Tu-gwi'-ai; Ti-gi'-ai Mo'-i Nun-ka'-vwi-rash-i Ma-shu'-ki-ai Ta-shu'-ki-ai Ung-wai'-ka Ya-wai'-ka-muk Ya-wi-kai Pats-an'-ni

Pau-u'-war Pi-kun'-ki

Exhaust, to; to use up Exhausted; gone; none left Eddy, to Extinguish, to Emigrate, to Exorcise, to Envelop, to; to hide Fly, to To fly away, as of birds or clouds [MS 1995, no. 11] Fight, to Fry, to Fall, to Flutter, to; to quiver Find, to; to regain Fall, to; stumble Fear, to Fall, to; said of rain hail, and the dropping of seed Float over, to; to hang over; to settle upon (said of clouds) Give food, to; to give

Grow, to Go, to Go a long distance, to Go to a distant country, to Grease, to Gather, to; to gather seeds; glean Grin, to Grasp, to; to seize; to catch Grind seeds, to Gamble with bones, to Go by water, to; to navigate Go away, to; to depart

Go to war, to Gather around food, to Go down a mountain gulch, to Good, to be; to be beautiful; to do well Go under, to; to go to the foot of Gamble, to Grasp, to; same as to occupy the land. Said of the Mormons taking their land; of grasping a stick or seizing the hand [MS 1795, misc.]

Go on a visit, to

Hunt, to Hasten, to Hear, to Hunger, to Have, to Have cold ears, to Have cold hands, to Have cold feet, to Hang, to; trans[itive] Hang, to; intrans[itive] Hold, to

Hand water, to; to serve with water

Hail to Hurt, to

Pong-wu'-mun-tish Mun-tish' Ta-pung'-u-nai Ti-kai'

Yan'-ta-kai

Nau-wa'-gai

Wuh-kur'-ri-mi

Un-gu'-kēn; Yu'-gu-kai

Shave, to; to cut glass

Suspended, to be [MS 831-b]

Pok-a-maik; Si-cho'-wa-maik lest, to To-vwok'-wi Run away, to Kill, to Nunt'-si-ga Race, to Tong'-ai Kick, to Mum-pa'-nuk Roll, to; act [ive] or trans [itive] Ta-ku-kwi Kick, to kick forward)[MS Tung-wa'-va-ka Rustling of canes; sighing of 1795. wind Tong-ai Kick, to kick backward no. 11] Relate, to Put-su'-tsa-wa Know, to Tu-gwi'-nai Relate mythology, to Ko-tsa'-ki Kindle, to Tung-wa'-vi-gai Rattle, to Po-a'-vu-kai Kill by necromancy, to U-ram'-u-gai Rub, to; to polish Po-a'-ou-kai Kill, to; by necromancy [MS Mau-wish-i Rise, to: to climb 831-b] Ka-mai' Roast seeds, to Pi-vwung'-waiwing: Leak, to; to spill Ma-mūm'-pa-ri Roll down, to slide down Pi-wing'-wai Rise from a sitting posture, to Av-wi Lie down, to U-wai' Rain, to Ki-yung-ki; Ki-a'-ni Laugh, to Shong-'ai Rattle or roar of storm and the Pu'-ni-ki Look, to rustle of leaves in the wind. Tu-win'-ni-gi-a Kwi-nu'-nu-ai Lead, to Revolve swiftly, to U-pu'-kwi Leap, to Kwi-nu'-ai Revolve slowly, to; to encircle, Tu-wish'-a-rai; Shu-wot'-um Lie, to to go around. Mong'-i Pi-ti'-tsi Rattle, to (of rattlesnake) Lose, to Ku-shot'-si To-kwo'-kwi Light, to; a brand Slip, to Pi-a-mots Love, to Tsau'-nok Scratch, to Ku'-su-ru-i Light a brand, to Ku'-kwi Shoot, to A-vwits Lying down, extended or Man-an'-u-kai; Na-vwa'-ki Swim, to straightened Mai See, to Man'-ik Kwi-pai Make to Strike, to Tung-wa'-vok To-nai' Make a noise, to Strike with the fist, to Nai'-ti Make a light, to Wi-nai Strike stone or club, to; or to Nai-ai Make a blaze, to strike antagonist in wrestling Pa-nur'-ri-gwai Make bread, to Kwai Strike the mark, to Mi'-a-wa-ki Move, to Pi-chuk' Suck, to Ta-yai-'yu-ni Mount, to Ku-chu'-ni Spit, to Mend, to Nau-wam'-pi-gi Ha-ru-wak Swap, to Nau-wam'-pi-gi-nuk Mended Ta'-ru-wa Stop, to Wu'-ni Ti-gai Measure, to Stand, to March or travel in a line, to; Ka-ri Sitting, to be; to have sat down Nu-nav-i-kai that is one after another Sho-ok'-i; Sho-ok' Sit down, to Tsa'-gi-nai Split or cut, to Ping-wa'-ru-gwai (to go for a wife) Marry, to; said of male A-chum'-ki Sleep, to Pi-o-gwai; num-pi'-o-gwai Marry, to; said of female Cha-gai Sew, to I-pung'-kai; I-yung-i; Kwi Steal, to Meet, to Ma-mat'-sau-wi Num-pi'-o-gwai Marry by force, to Ni-ker; Ni-kai Shine, to; said of the sun Named Gu-wish'-i-rai Suspend, to Ni-a-gunt Offend Gu-wish'-i-ruk-a [No term listed] Ku'-ni Play, to Ko-go'-i Slaughter, to Ki'-av; Ki-a'-ko Po-ok'-in-go Play, to; sometimes used in Search, to Ki-ai dance. Kwip Smoke, to Pull, to Wuh-tu-nai Spin, to; as to turn fast or Pi'-o-vwok Pack, to kindle by friction. No'-o-gwai Place, to A-rīk'; Ha-rīk' Stop, to; to quit Wa'-tsi Pa-mang'-wi; Pu-ro'-kwi Pass, to; to go by Strew, to; to scatter Kung'-wa Pass through, to Tso-kwits'-i-vi-nau Shake the head sidewise, to Nu-ri'-a Put, to Mu-yai'-yok Shake the head vertically, to Wa'-tsi Put away, to Pat-chi Shout, to; to yell Gu-nai' Plant, to Pong-wai Swell, to In'-yai Stand around, to Pour, to U-wu'-ni-gu Tu-a'-ga-chu-i Ti-tsi'-tsai Squeeze, to; to hug Possess, to U-ni'-vas (see Rub, to) Polish arrowheads, to Kin-wa'-ru-wi Sharpen, to U-ram-u-gai Wi-av'-i-ai Sink in a marsh, to; to mire Penetrate, to; to enter Wu'-ni-gai Wi-em'-mai Plough Soar, to Tu-wi-a-nip Mon-so'-i-tip; Gu'-gu-kai Remain, to; to dwell, to Si'-vai Scrape, to Scratch, to Ku-wi'-ai inhabit Straighten arrow shafts, to Ride, to U-wa-rai Spī Roast in the ashes To-pi'-ki Sorrow, to; to mourn Su-mai'

Kir'-ra-kai

Wu-wish-i-ruk-a

Run, to

Run fast, to

Pu-yai

Pun-ka,

Ta'-ku-nu-kwi Sweat, to Ku-mun-ti-er-rui Take a sweat bath, to [MS 831-b] Mon-ti'-ri Shake, to; to tremble; to roll in waves Kai; Ki-ai Sing, to Yan-tu'-na-gi-kai Sing, to; and at the same time to sway the body back and Yan-tai Sway the body back and forth, to (an act which accompanies singing). Swaying of trees in the wind. Pa-ra'-kwa Scatter, to Na-ra-gwai Sear, to; to burn the flesh for the purpose of driving away a bad spirit. Na-wa'-ti-ai Scarify for the above purpose, to Nu-wav'-u-rai Snow, to Shi-va; Shu-nu'-gu-kai Shiver, to; to tremble with cold. Kaven-i (also grasp) Seize, to Mun-tu'-ru-kai Tremble, to Ta-pick'-kai Tie. to I-au-kwai Take away, to Ti-ya'-ti-gai Tired, to be Um-pa'-ga Talk, to Ka-máir Taste, to Wu-nai Throw, to Ti-ra'-bi Throw away, to Su'-vwa Tan, to Ta-yo'-gai; Ta'-kwi-ai Thirst, to Gung-wi-kats'-a-kai Trot, to Shu'-mai Think, to; to remember Pa-ka'-ka-nai Tear, to Pa-ka-ka-nuk Torn Yen'-nu Take, to We-pok'-a-chai Tickle, to Pa-gai; Pa-gi'-ni Travel, to Nam-pav-i-gwai-na Travel on foot, to Pa-gin'-ki Travel toward, to Pa-gin'-kai Travel away, to A-chuk'-i Tumble, to Ku-mún'-ti-er-ru-i Take the vapor bath, to Hong-ai'ai'; Nong-ai-ai Vexed, to be; offended Tu-wits'-a-gai Verify, to Work, to Tu-wi'-a-wip Wrinkle Tsa'-ko-av Walk, to Pa-gai'-ni Pa-gum'-pa Walk, to; sometimes used with the meaning-to go. Wash, to Pa-re'-ga-; Na-vwa'-ki Ush'-in-ti Want, to Shu-kwi-kawi; Su-kwi Whistle, to Kwaun Win, to Po'-i; Pu'-i Write, to Wink, to Pu-nu'-chu-mi To shut the eyes [MS 831-b] Whu-chūm-i-a-vi Worn out Pog'-i-chai Worn into holes; said of Pi-gai-ai clothing Wear, to Na'-gai Wear out, to Pan-i-chai; Pi-gwi Wear the Kai-chots women's Kai-cho-go

basket hat, to

Pai'-u-shump

Wag the tail, to; hence when Chu-nu-wi-gi said of fish to swim. Wrap with a string or bandage, Wi'-chai Warble, to; said of birds U-yo'-kwi Wander, to; to go about U'-ru-gwai Whirl the Na-ni-mu-it, to We'-wi-wi Whirl, to; said of waters Kūnt-ai'-kai Wave, to; said of a flag Kūnt-ai'-kai Chu-wu'-nu-gai Wag, to; said of a fish Verbs Active Passive Strike, to Kwip-ok Kwip-ai Strike with fist, to To-nok To-nai Throw stone, etc., to Wi-nok Wi-nai Adverbs To'-a-na-vi Also; alike; in the same manner Na'-mush Alone Pi'-vi-au All together; in unison Pan-unk Backward Ai'-em; To-a'-unk; to-wuk Correctly Continually; forever Ma-mai'-u-uk U'-ni-shump Enough; all Ma-nuk-shump Every bit; the whole Mi-o'-na; Mi'-a Far; a long distance Teu-wa Forward I'-va Here Gen'-a-wuk Here or There; in this or that place Hurriedly Punk'-a A-vwish'-uk Instantly Av'-shump Immediately; short time U-e'-tu Long time A-vwan Much Ka-mush More Kuch; Ka No Kuk'-uk No indeed Na-vis Nothing Non'-uzh None; not any Cha'-gip Near; short distance So-ku-nus (adv.) Only In-pai'-gu Perhaps Kaus Soon Pi-num'-kwi-shump Sometimes Shūm'-pu-rav; Sam'-pav Slowly O'-vi-uk There Ma'-va There; away or over Pi'-vı-an Together Ai-chaing; A'-nuk When Uk'-a-ba Where U'-wa; U Yes U'-vwish Yonder Prepositions Kwi-chu'-a-nuk Above Kwin'-tai-uk Around To-mai-ga At the foot of Ping-wa'-uk; Ma-gūn'-wa-va Beside Wa-ro'-kwa Before; on the face of

Close; beside

Kuch'-u-ok

To-wai'-i-ni Down Ma'-nunk From; out of U-na'-kai In Tu-mai; Ai'-van; Mai'-van On U-wan'-tuk Over Pa-num'-kwa-ni Uр Ma-ru'-kwet; Ma-rūk'; Under Tu'-munk Nau'-a With

Interjections

Ha-rīk' Hush A'-rī Oh Ai-tak'-we-sha Oh (6

Ai-tak'-we-sha Oh (On falling) Wu-na'-u-wa Stand awhile

Prefixes and Suffixes

Pa; Pai

A prefix—very truly, greatly used to give emphasis

Kai-ok; Ok-Ik-uk

Tsits

A suffix signifying very

A suffix used as a diminutive

Ur'-ru-wan

Administrative suffix used [to indicate] "maker," as:

Tag-ur-ru-wan

A shirt-maker

Phrases

Pi'-vi-an'-a-kai-va All sing together; Altogether in concert Ti-ra'-gu-ok Across the country To-gwav'-ai All night To-pi'-kwi-chop All gone; all used (See "Still—to be") Don't Bother; be still [cf. Ha-rīk' "Hush," above] Pu-ru'-ing Flowing rapidly with a noise. Said of rapids. Na-na-gunt Full grown Get out of the way In-ni'-to Gen-a-wuk'-ka-ri Here it is; there it is Yen'-a-wuk Here or there; in this or that place Mon-ki-kai-vats He does this way Pong-wi'-am; Skab-i-ni'-va I will cut your throat In a line Ti-nav-i XXX by pulling, to seepage Num-pwi'-a-wai [meaning uncertain] Na-ru'-nai XXX by fighting, to seepage [meaning uncertain] Ni-gwush-in-gi Mind your business None at all Kuch'-u-ok Nearly exhausted To-pin-gwi On the mountain Kai'-vai-mai One more Su'-ves-ka-mūsh Only one So'-ku-nus

Sprites, Spirits, Etc.

Tu'-mu-ur'-ru-gwait'-si-gaip
Gau-tūp
Fool-killer
An evil spirit that makes a person sick
Spirit which causes doctor to faint is the name by which
Ta-peats calls a ghost [MS 831-b]

U-nu'-pits Pigmy Pa-o'-ha Waterbaby Ti-to-go'-av Bad spirit Teu-gai' (Author of Echo) Spirit; witch Tim'-i-tump (Author of Echo) Spirit; witch Spirit or ghost Po-wha Po-wha-ni-kai Spirit song Tso'-a-vwich Witch Pong'-a-pits Spirit of the Spring Kai'-nu-shuv Spirit of the mountains they are milk white, said to be good [MS 831-b] A great bird that lives in the U-nu-'nuv cloud great enemy of the

Sayings

people

None at all

If you put your knife in hot victuals, your enemy will be certain to shoot you.

Wa-vwum-ka'-ri There are two Too large Ku-kūn'-tu-ni A-vwai'-tin-ni Too many This side L-nen'-tuk Kwai-an-top: Kau-an-tok The other side Tu-rau'-i-nunk To the right To the left Kwi-nun'-kaw-pok Av-tav-wi To-day That is right U-ni-ga Tu-wits; U-put-ni Very good A-ni Ka'-ri-wots (Hark) What is it. Say! Kuch-wun Will not Kaish Wait a moment Wet with rain War'-ru-um I'-va-Wa-ni-ta Words pronounced by Enlisting Officer Words shouted when the U-u'-kwai champion falls in a fight for a wife. Will you; used as a part of the U-mun-cha verb U-mun-cha Pai-gwa-vwan Will you go Yu-ik'-i-rum Yes indeed You are enough; used in the Um-wi'-shump i.e. Um-wi Uni-shump example: You are enough to fight the crowd.

To be looked up [Powell's note]

Wi-wi'-chum-ma Fall, to; said of rain Glove or Mitten Mau-wa-kump; Mu-ku-nump Ha-ban'-tin-ni; Ha-bant High U-ni-va I will Rain Pong-wer; Wa-ru Roar, to; said of storm Shong-ai'-mai Under; beneath Ma-ru-kwet; Tu-nunk Tu-gi-ner'-ru-a [No term listed] Ya-ka'-kwo-mi (From ya-ga-to cry Tu-gai [No term listed] Yu-wai'-ka-vu (Some part of verb-to hand)

Las Vegas Vocabulary and Grammatical Notes

Salt Lake City: May, 1873; Las Vegas Valley: Sept., 1873

Persons

Neu Indian Na-pu Old man Ma-ma'-puts Old woman Tau-wots' Man Ma-mau Woman Ai-vets Young man U-nu'-nu-na Maiden Ai'-pits Boy Nain'-tsits Girl Hai'-ko White man Ung-a'-pits Infant

Parts of the Body

To'-tsin Head Cho-pī-wam Hair Mu-ta'-kum Forehead Pu-īm' Eye Pu-tung-ka'-vum Eyebrow Pu-tu'-si-va Eyelash Mu-vim Nose Mo-vī-to-um Nostril So-va'-vum Cheek Nun-ka'-vum Ear Tum-pam' Mouth Tau-wam' Teeth A-gōm Tongue Ka-na-kwom-pum Chin Ku-rām' Neck Ti-yug-i-num-pum Throat Po-kwam' Adam's Apple Ham-pwav-um Shoulder Nung-a'-vum Breast Pi-hīm' Woman's Breast Belly Sa-pūm' Ong'-a-vum Arm Arm above elbow Ong-a-ru-wits-a-vum Kī-pum Elbow Arm below elbow Mon-si'-vum Ma-an'-so-gōm Wrist Hand Ma-on' Ma-to'-pa-ren Fist Ma-to'-wum Thumb Forefinger Ma-ku'-wi-um Ma-au'-ram Second finger Third Finger Ma-ku'-a-vum Fourth finger Ma-ku'-a-vum Yu-ūm' Leg Leg above knee Pung-ka'-vūm

Relationship⁵²

Knee

Foot

Heel

Toes

Large toe

Leg below knee

Ku-mum' Hu Pi-won' Wi Mu'-un Fa

Tong-ām

Nam'-pam

Tom'-pīm

Ta-to-on

Ta-shūm

Ta-vats'-i-ūm

 Pi'-an
 Mo

 Tu-wun'
 So

 Pats-ūn'
 Da

 Ku-nūn'
 GrFa

 Hu-tsīn'
 GrMo

 Ku-nu'-tsin
 GrCh (m.s.)

 Hu-tsi'-tsin
 GrCh (w.s.)

When the grand parents are on the father's side, the above are the terms used; when on the mother's side the following:

 To-gōn'
 GrFa

 Ka-gōn'
 GrMo

 Ta-go'-tsin
 GrCh (m.s.)

 Ka-go'-tsin
 GrCh (w.s.)

[The above terms] used when the grandparents are to the mother's side.

Pa-vin' O.Br Pats'-in O.Si Tsa-kain Y.Br Na-min Y.Si FaO.Br Kõn Hain FaY.Br FaO.Si Pa-an' Pa-an' FaY.Si Ko-kwun' MoO.Br MoY.Br Shi-nan' Ma-wu'-an MoO.Si Num-pi'-an MoY.Si O.BrCh (m.s.) Hai-tsin Pa-at'-sin O.BrCh (w.s.) Ko'-tsin Y.BrCh (m.s.) Pa-at'-sin Y.BrCh (w.s.) Ai'-vi-et-sin O.SiSo (m.s.) Nūm-pi-at'-sin O.SiSo (w.s.) Nain'-chi-et'-sin O.SiDa (ms.s) Num-pi-at'-sin O.SiDa (w.s.) Ma-wi-at'-sin Y.SiCh (w.s.) Ko-kwut'-sin Y.SiCh (m.s.) 'Pa-vin FaO.BrSo Tsi-kain FaY.BrSo Pats'-in FaO.BrDa Na-min' Fay.BrDa Pa-vin FaO.SiSo Tsi-kain FaY.SiSo Pats'-in FaO.SiDa Na-min' FaY.SiDa

See note in Pai-ute vocabulary in regard to cousins [Powell's note.]

Ya-ai'-ga-put-sin Spouse's parent Mo-nan' DaHu Hu-tsim'-pi-an SoWi Nan'-ku-mun HuBr Mu-sim'-pi-an HuSi Un-ta'-mu-at-sin WiBr Nain'-pi-wun-wun WiSi Nain'-pi-wun BrWi (m.s.) Mu-sim'-pi-an BrWi (w.s.) Un-ta'-mu-an SiHu (m.s.) Nain'-ku-man SiHu (w.s.) Pi-pis'-a-wa-gunt Father of a family Tu-om'-a-gunt Father of boys Pats-au'-a-gunt Father of girls

Ko-i-yai-cho

Pa-gāp

Ka-gām

Na-ro'

Tong-a-wich-up

Pi-pis'-a-won Children Ai'-pe My boy Na-wa'-vwūv Brothers Nu-wa'-tsū Sisters Nai'-yu-pi-an Brothers and sisters

Na-na'-vi-an

Numerals

A family

Implements and Utensils

Shu'-yūs One Wa-hai Two Pai-hai Three Wa'-tsu Four Mon'-i-ga Five Na-vai' Six Mu-kwish' Seven Nan'-tsu-i Eight Yu-ī-pai Nine Ma-shu' Ten Sho-kūs-sping'-ku-a Eleven Wa-kūts-sping'-ku-a Twelve Pai-kuts-sping'-ku-a Thirteen Wa-tsu-ku-sping'-ku-a Fourteen Mon'-i-guts-sping'-ku-a Fifteen Na-vai'-uts-sping'-ku-a Sixteen Nan'-shuk-sping'-ku-a Seventeen Yu-i-puk-sping'-ku-a Eighteen Wa-na-shu-sping'-ku-a Nineteen Wa'-ma-shu Twenty Pai'-ma-shu Thirty

Wot-tsu-u-ma-shu Forty Mon'-i-gi-ma-shu Fifty Na'-vai-ma-shu Sixty Mu-kwish-ma-shu Nan-tsu-ma-shu Eighty Yu'-i-pai-ma-shu Ninety Ma-shu-a-Ma-shu Wa'-ha-Ma-shu'-a-Ma-shu'

Pai-hai-Ma-shu'-a Ma-shu' Wa'-tsu-Ma-shu'-a Ma-shu' Mon-o-gi-Ma-shu'-a Ma-shu' Na-vai Ma-shu'-a Ma-shu' Mu-kwish Ma-shu'-a-Ma-shu' Nan'-tsu-Ma-shu'-a Ma-shu' Yu-i-pa Ma-shua'-Ma-shu' Ma-shu-a Ma-shu'-a Ma-shu' One thousand

Seventy One hundred Two hundred Three hundred Four hundred Five hundred Six hundred Seven hundred Eight hundred Nine Hundred

Ordinals

First Nau-mu-mu-int Second Nu-in-tu-u-way-i-munk Third Nau-wi-a-gi-vot-su

Nau-wi-a'-gi-vot-su Middle, or amongst

Last Nau-wa'-vi-pant

Dress and Ornaments

Apron Nau Belt or girdle Nau-wich-up Blanket Mo-ro'

Blanket made of rabbit skin Ka'-mu-ma-ro

Beads Tso-kor' Fringe To-va'-kunt Gown To-va-na-ro

Head dress of feathers Mo-to'-i Head basket worn by women Shu-gai'-cho

Hūv Arrow Wa-nap Arrowhead Tu-hūp' Arrowhead block Hu-ru'-kwai-nuk Arrow feathers Ta-var'-ai-nump; Ko-yōk' Arrow straightener Ta-ma-ga'-pur Arrow, stone used to polish Hu-gu'-si-gi-pun Arrow, notch in end of

Hat

Shirt

Leggins

Moccasins

Necklace

Wu-u'-i Wu-kav'-i-na-nump Axe At-sun: Ats Bow Pa-go'-wo-in Bow string

Ūn-tan'-ai Bow, sinew on back of

Tum-pan'-u-ru-i-nump Ku-nov' Bag-sack

Ko-nun Basket for holding baby Au-suv Basket, large conical Kay-on' Bowl made of basket work

Wu-chu'-na-num Comb Pan-o-ko'-tsits Cup Peu-ron' Cane, walking

Ning-a'-to-nap Counting story; string with

knots

A-gon' Dipper, large horn

Fire, flint apparatus for striking Ku'-na-tav-i-nump Ku-tu'-na-wai Fire, instrument for kindling

by friction Tsi-ing'-ai Fan for gathering seed

Tum-pi'-o Gun

Gambling sticks, painted Tats-a-nai'-nump Tu-wish-a-gi-nump Gambling sticks, 8 in set

Mo-a-shig-a-ga-nump Gambling bones Ma'-ga-nump Hoe Ōts Jug, large water Pam-pu'-ni Kettle Wē Knife Po-ōn

Knapsack U-rūmp Lasso Mar Mealing stone, large

Mealing stone, small Mo Wit-sa'-ru-wi (see P.U. vocab.) Musical instrument

Tsa-vi'-gai-nump Needle Chong-op' Pipe Powder horn Wūn-ga'-si-op Tu-wi'-a-ni-nump Plough Ho'-tsi-ko-cho'-a-ni-nump Ramrod Ho'-tsi-ko-cho'-a-ni-nump Rest for gun Ka'-ri-nump Saddle

Wi-ku'-ma-nump Sinche [sic, Cinch]

Spade Tu-wi-wits'-a-pan-ga-nump Agkw Spoon Si-gi'-sig Spear

Spear, for pulling rabbits out Chankw

of hole Scissors

Na-ga'-ra-nump Ko-ok'-wi-nuv Sack, tobacco

Tray for fanning and washing Yant

sccd

Tu-ga-nu

Tray for fanning, catching flour as it falls from mealing stone

Tom-er-ra-wats
To-a-tom-au-weu
Tom-er-ru-wu-to-pik

Tom [Winter] Moons

Pan-am'-a-ga-pi-go Thimble Wi-pan'-ump Whip

The Firmament and Meteorological Phenomena

Kai-va'-ho-yu
Pa'-gu-nav
Clouds
Un'-ka-Pa'-gu-nav
Clouds, red
Tum-pi'-ho-o'-yu-ga (?);
Po-gu-nat'-si-si-ga
Clouds, fleecy
Tu-wi-ner
U-wong'-wi-tsit
Tu-wip-yung-i'-a
Earthquake
Kai-va'-ho-yu
Pai-hu-yu
Fui-yu-ga (?);
Tu-wi-ner
Tu-wi-ner
Ku-wai'-ya-ga
Tun-gūnt'; Tun-kŏn'

Tu-wip-nun-chu'-chu-i Pa-gu'-na-ka Fog Hu-u'-nu-vwav-i Frost Pa-au'-nu-wuv Hail To-gum'-pa-ku-wa Horizon Pa-ru'-a-shup Ice U-wa'-ra-to-nai Lightning Mi-er'-ro-o-pits Moon Mi-er'-ro-o-pits Moon, full

Pi-kar'-u-nu-kwi

Tu-ru-nu-er

Mi-er'-ro-o-pits No-pu'-ni-ki Moon, crescent Pu'-tsiv-wu-īk' Meteor U'-wai Rain Pa-ro-wa'-tsu-wu-nu-tu-i Rainbow To-gum'-pai-av Sky Tu-vap'-uts Sun Star Pu'-chiv Nu-way Snow U-wa'-ra-ya-gai Thunder Nu'-ai Wind

Division of Time

Whirlwind

Tav-ai Day Night To-gwun U-nu-tosh'-u-ai Dawn Tav'-i-mau-i-shi Sunrise Eu'-chuk Morning E'-chu-ku-tav-i Mid-fore-noon Noon To-a-tav-i Mid-afternoon Wu'-shu-pa'-pa Tav'-i-yu'-uk Sunset Midnight To'-a-to-gwum Yesterday Keu-uv Nu'-ma-kuv Day before yesterday Today Avw Taik Tomorrow Pi'-na-taik Day after tomorrow

Ta-mūn' Spring
Tats Summer
Yu-van Autumn
Tōm Winter
Ta-mau'-er-ra-wats

To'-a-ta-mau'-au-weu Ta-mau'-wu-to-pik Ta-tsau'-er-ra-wats

To'-a-tsau-au'-weu }
Tats-au-wu-to-pik' }
Yu-van-u-er-ra-wats }
To'-a-yu-van-au-weu }
Yu-wan-a-wu-ti-pik' }

Ta-mun [Spring] Moons

Tats [Summer] Moons

Yu-van [autumn] Moons

Na-pu'-ni-ka (?)

Kai-va'-ho-yu

Pai-hu'-yu

Tum-pi'-ho-o'-yu-ga (?);

Amphitheater
Cañon, dry
Cañon, water
Cliff

Geographical Terms and Names

Cliff, crest of Cone, a large volcanic Tun-gūnt'; Tun-kŏn' Cave, a Pi-ka-vu Cave water Si-gāv Crevices in rocks Pa-no'-kwint Creek, a Si-go-wai'-yu-ni Cascade, a Yu-wau-uk Desert Foothills Yu-tu'-gwin-tu To-gun'-tu Hill, a To-go'-tsit-so Hill, a small

Pa-ga'-ri-rīe; Pa-ka-rīv Lake, a Pa-ga-ri-rīe-ku-va Lake, margin of Mountain Kaivw Ka-ri'-tsits Mountain, a small Ka-vok-u-wai-yu Mountain peak Ka-va-ho-yu-er-ro Mountain pass Kai-va-pai-a Mountain, side Kai-va-tu-a-wu-wain Mountain range Pa'-pa-gu-ri-nok Marsh, a Kai-vav'-its Plateau Nu-kwi'; Pai-o-nu-kwint River

Hollow, a

Sea, the

Kaivw-o-nu-kwint Stream, Mountain Pa-a'-na-vat'-so-na'-kwin Streams, junction of two

Pa-a-tum-pai-a

Su-chīp'; Tso'-tsi

Na-reu'

(where water comes out) Spring, a

Pa-a-kwi-tu-a

(Where water disappears) Sink, a
Yu-av Valley
Pi-ka-vu Water pocket
Shi-vi-em-mer North
Tan'-tin-em-mer South
Kwi'-em-mer East
Pan'-em-mer West

Pa'-ga Colorado River
Mo'-ŏp Muddy River
Pa'-rūsh Virgen River

ANIMALS Mammals

Wants Antelope Küch Buffalo Pa-pau' Bear I-pi'-na Beaver Hūn Badger O'-i-chots Chipmunk Kwa-ru-wi-an Chicken, domestic Tu'-i Decr Skūts Dog, prairie Pun-gōts' Dog Pa'-ru-i Elk

Yu'-pats Fox Hunt-si' Fox, small Yu-kūts' Fawn Wa-u'-ruv Horse Tu-ma'-mu-ints Mountain lion Na'-kw Mountain sheep Kāts Mountain rat Kām Rabbit, large Ta-võts Rabbit, small Si-kuts' Squirrel Tōk Wild cat To-kōp Wild cat skin Shin-av Wolf Birds

Wi'-chits Bird, a Nung-un'-chots Bluebird Tsa-kor Crane Mung-i'-puts Eagles Hu-van-unk Goose, wild Mo-o'-puts Owl Ka'-ka Quail A-ta'-puts Raven Tsi-chu'-nats Snowbird Whi-ku'-puts Vulture

Insects

Ta-si'-av Ant Ung-av Ant, Piss Mo'-pits Fly Mu-u'-av Mosquito Hu-kwamp' Spider

Fish

Pa'-guts To-pa'-wa-guts

Fish Fish, black Turtle

Reptiles

Grub To-o'-nav Mu-gwi' Lizard Kwi'-uts Snake Rattlesnake O-lo'-ga Small black snake Ta-na'-kuts Ma-ko'-tsats Toad, horned Toad, water Wa-gu'-tats

Colors

Black To-pa'-gar Blue Shau-a'-gai Green Shau-wa'-gai To-pa'-nau-wan'-tsu-gar

(Literally, white mixed

with black) Gray Red Un-ka'-gai To-sha'-gar White Yellow Wa-sha'-gai

Plants

Ash Wan-pimp' Birch Un-gai'-yu-nin-jump

Tsi-am-pīv Tu-av' I-sīv'; Shen-pimp' A-sī'-ok Pa-so'-ro-ok Wa-op So-vwip Pa-gump Hau-wip' Hau-wi'-uv Pun-ga'-wu-siv Ya-tamp U-gwīv' Non-gok Nant Tim-go'-op O-pimp' Ōр Kwi-er'-rump Kwi-er To-mum-pīv Yu-wimp Tu-wop'

Mansonita Mesquite Mesquite bean Mescrew Mescrew bean Oak Pine, large Piñon pine Teuv Pinenut Wi-jūn' Potato Pīg Potato, wild Hu-av' Plant, stalk of Ti'-ru-nav Root Man-av' Thorn Ka-nav Willow Sa-kav* Willow, black

Nouns

E'-nu-ints-i-gaip E-na-nap-uits-i-gaip Na-van'-tu-its Wu-na'-mu-kwu-kun Ta-se'-av Pi-sav'-av; Ti-rav'-a-shav-av Pūnk Ta-o'-wong Ung'-av Kus-a'-ru-kwim Sam-i'-tu-wip Nai'-i

Mo-no'-kwitz To-sha'-kun Ka-ni'-pu-gaip Ka-nūn-a-ga-ri Su'-i Pa-sa'-wa-kant To-gwo'-in-tum Tu-vwūm-ai Tu-wūm-pa-ga To-gwin'-tum

Tau-vu'vi Pau-wi'-av Tu-gūp Tu-wu'-waip Wu-nau-um-chip O-kwīv' Yu-van'-i-mump U-kūmp' Pa-vu

Ancients, the [mythological] Ancients, who are dead but

whom we have seen

Ally, an

Bush, rose

Bark

Cedar

Cane

Corn

Grass

Leaf

Fir

Corn cob

Greasewood

Mesquelle

Bush, sarvis

Bush, squaw

Bark, inner

Cottonwood

Arrowheads, one who makes

Ant hill Animal, a wild Animal, a domestic Animal, hindquarters of Animal, forequarters of Breeches, one who makes

Bread Blaze Bull, a Bivouac Bivouac, an old Bivouac, the place of

Blossom Bridge Chief, a Council, a Council, a war Chief, a Convalescent, a

Clay

Cache in the ground, a Cache in a tree, a Cap, a percussion Coal, a

Candle, a Dust Ditch, a

Ūmp

Un-gāmp

Ku-tsau'-a

To-ko-ur-ri-nump

Shi-na'-wa-ki-nump

Paint

Poison

Powder

Paint, red

Paint, black

Nong-ai; Pi-yu'-gai Enemy Po'-a-nump Pencil, a People Tu-wip' Earth, the Nu'-mu No-pav'-i U'-ai-nu-ints Egg, an Mu-kwi'-ok (Santa Clara Indians) People who live by farming End, the Ki-cha-ka-nok Tan-to'-its People who live to the north Edge, the People who live to the south Chong-i Echo, an Tan-ta-waits People who live to the east Po-a'-gunt Si-vints' Exorcises, one who Ti-gi'-vin Friend, a Pa-mints People who live to the west Pit, a Nant [Yant] Tum-pi-tsi-na-wot; ti-kop' Food Teu Pit, a Kūn U-kwich-a-mup Fire Pi-chīv' Feather, a Ta-kav Place, a level Pa-an'-tum Feather, a large Nau-vwup' Picture, a Tu-kwav'-i-pit-su Picture maker, a Feather, a small Nau-vwa'-kunt Ti-tsīv' Feather, down Pa-gump Reed, a Ho-wip' Flood, a Pi-tit'-si-gu Rattle of a snake, a Fire, light of Nai-i Kwa'-kunt Runner, a great Wu-nap (?) Flint U-nūp' Spirit, a Yeuv Fat, grease Teump Stone, a Na-nav'-i-au Family Seeds Pu-i-uv Tu-shūp Flour Tu-wa'-wai Sound, a O'-av Păs Farm, a; a ranch Salt Nun-sen-i-wa Food O'-tav Sand Song, a Ti-na'-ni-gunts Hunter, a U-wi'-tu-i O-pok'-uts Hole, a Ta-mūv' Sinew To'-a-nav-i Half, a U-wav Soup Horn, a Pan-i'-chai Story Ap U-bin'-a-mu-gwa (?) A-wish'-a-pat Joy Sorrow Lodge, a Kān Hi-aw'-i Swing, a Nai'-i Light, a Pu-ūv Skin, a Um-pa'-ga-nump Language Kwip' Smoke Line, a Tsi-poi Ni-um'-pai Speaker in a council, a Nu-im-bots; Hai-kwum-ba-kunt Man who relates, a Na-ni'-pu-ai Speech of two persons talking Po-a'-tu-wi-un Man who writes, a together Mythology, one who relates Tu-gwi'-na-gunt Na-rôn'-tu-kwin Shirt, one who makes U-bi'-a-kunt Man, a singing Ko-kwop' (wood) Stick, a Nar'-u-wi-nump Man who is impenetrable, a Pi-av' Sugar Pa-vi-a-gi-tu-a-gunt Man, a drunken Ha-wav Shadow, a Tso'-va-gunt Man who is angry, a Ko-op' Tobacco Ma-wu'-wa-gunt Man who is lazy, a To'-kwop Tobacco, black Man, a medicine Po-a'-gunt Ko-op'-eu-rap Tobacco plant Medicine Na-vo'-a-ga-nump Shau-ga-vwop Tobacco, Indian Hau-wun-tu-shup Meal, corn Po Tráil, a Meat To-ko'-av Shon-ūp'-ut-sa gunt Tree, trunk of a Ti-gai' Measure, a Kwa'-sing Tail, a Pa-wi'-av Mud Tu-wi'-ni'-a-gunt; Tu-wi'-ni-ād Tribe Mirror, a Nav-u'-ni-nump Pa Water Ma-a'-gu-in Match, a Pa-rup Well of water Pats-a'-ru-kwin Mocassins, one who makes Ha-ga'-ro-to-gwin Wealth We'-na-gunt Markeman Wi-shi'-av Wing, a Sa-ap' Mush Pi-u'-ma-unt War, one who enlists for Pa-na'-ka Metal Hu-kwai'-u-wu-pai'-up Wood cut ready for fire Ma-go'-a-gunt Man, a wise Po-kwint Writing, a Ma-go'-at Man, a foolish; a fool Wu-suk'-wi-nump Whistle made of reed, a Na'-ri Monthly period of women Ko-kwop Wood Tsi-poi' Notch, a Pa-vi'-a-gi-tūt Whiskey Number, a great Shu-kwu'-na-nu U-vwim'-pu Wagon, a Ta-ni'-a-mint (?) News Yu-nok'-ain (?) Nation, a Adjectives Name, a Ni'-a One of our own tribe Tau'-wa-nea Ma-no'-gwa All Ku-ma-neu One of another tribe

Eu-wu'-pin-ni Bad Shu-ai Cold Non-song-ai Crooked, curved

Mi-o'-tin-ni Distant Mu-chun'-ta-na'-ra Durable Mo-cho'-ro-i Fast

Pi-aung'; Pi-au'	Female			Number	
Yu-gwai	Fat			rumber	
Ma-ta'-vi-kin	Generous	Singular	Dual	Plural	
Ai-i; Ai-i-pin-ni	Good	Nu'-ni	Nūm	Tau; tau-wai	I
Pa-an'-tin-ni	High	U'-mi	Mu-mi	Mu-mi	You
U-nu-ni-mi-chōnt	Hard	Ing'-ai	I'-meu	I'-meu	He or she present
Tu-gu-i-ai	Hungry	Mong'-ai	Ma-meu'	Ma-meu	He or she absent
Pu-te'-ai	Heavy	Ung'-ai	Ung'-ūm	Ung-ūm	Who
Ko-to'-tsi	Hot	0g u.	01.5	0.15 4.11	
No-ong'-ai	Hilly			Verbs	
Ha-wa'-so-wān	Hollow				
To-kwai'-wai-pits	Low	Man-ai'-ni		Alive	
Huch-pa-ti-unt (Not heavy)	0	Tu-pu'-int-	sau	Awake	
Ho-kūn'-ti-ni	Large	Pi-pīch'		Arrive, to	
Ho-kūn'-ti-wha-ga	Large around	Shu-pa'-rai		Assemble,	to
Mi-au-puts; Mi-auntz	Little	Whu-tuk'-iv		Arise, to	
Pa'-to-an	Long	Un-tsa'-i-tsi	ıv	Approach	, to
Ko-mo'-ung; Ku-moung Nong-ai'-ya	Male	Tu-vūng	_l. :	Ask, to	
U-vu'-i-nu	Mad Magnayanthless	Ka-kwop-i- Pa-i-ok'-i	OK-1	Bring woo	
Tsi-auts'	Mean, worthless Narrow	Nar-u'-gu-v	,,,i	Bring wat Be at pea	
A'-ga	New	Wew-ēk'	u-1	Be born,	
E'-tump	Old	Keu-i'		Bite	.0
Ha-ga'-ru-tu-at	Poor; not rich	Na'-ai		Burn, to	
O-ai'-kwi-pu	Poor, lean	Kwa-shi'		•	be (said of flesh)
Kwa-shu'-pi-ga	Ripe, done, ready to eat	Kweu-vi'-ir	ng		sensation caused by
Chūn-ga'	Rough		-5	fric[tion	_
Mo-kūn'-tai	Straight	Tsi-no'-bu-l	kai	Bore a ho	
Ma-chūn-tun	-	Wu-pu'-ku-	tu-i	Bore a ho	le with an awl, to
Hu-ing-i- mu-chūn'-tum∫	Strong	Nu-ar'		Blow, to (said of wind)
Nu-mi-gai	Soft	Shu-a'-gu-k	wi	Blow with	mouth, to
Shu-gun'-tai	Sour	Haw-i-yaw-		Blow thro	ugh, to
Pi-a-ga-ment	Sweet	Naw'-i-yaw	0	Boil, to	
Na'-ga-mi-en	Sick	Tu-wits'-i-a	i	Believe, to)
Pi-av-a-no-i	Sweet to the smell	I-ok'-i		Bring, to	
U-wu'-shats-i	Sweet to the taste	Nu-wu'-yu-		Bury, to	(· 1 · C · .)
Shūm-pav'-a-ro-i	Slow	Pa-ru'-a-wi	0	•	(said of water)
Nu'-ma-gat	Stingy	Um-pa'-ga-	na-ru-wot		e face (This is said of
Pi-ga'-gu-ru-pi; Pi-kai'	Smooth Sore				ech of two persons k together and whose
Ma-mai'-po-i Tcho-kwop	Stone			talk me	
To-wi'-pits	Short	Nan-a'-wu-	ti-i)		C 63 /
Tu-mun'-ter	Thick	Nar'-u-wai		Barter, to	
To'-ki-nap-uts; Ta-ki'-naints	Thin	Ko-pōk'	,	Break, to	
Kwa-shu'-pu-a	Unripe; uncooked	Nan-ūm-pi-	-kai		give (2 persons)
A-won'	Wide	Nau'-o-kwi			give (army)
Na-wa'-ga-ka-rits-un	147-11	To-tsits'-shi	-vo'-ri	Braid the	hair, to
Tau'-vu-ats-ung	Well	Na-rung'-w	i	Buy, to	
Yu'-mi-gai	Weak; limber	Er'-ra		Be, to	_
A'-ri-ni-ter-ru-wi	Warm	U-shum-pa		Be please	d, to
Pa-tsa'-kwai-chan	Wet	Pai-yu'-ki;		Come, to	•
Ku-mai'-ang-a-pu	Widowed, said of a woman	Pai-ki'-chi-	gai	Come bac	ck, to
Pi-wai-ang-a-pu	Widowed, said of a man	Ma-ūp		Cease, to	
Cho-nun-gwi	Wrinkled	O-kwi		Cough, to	
Pror	iouns	Nīng'-i Nong-ong'-	ont	Count, to Crows, to	
Nu'-ni	I	Mi-o-tu-ma			m a distant country,
U'-mi	You	WII-O-tu-IIIa	-nank-pi-ji	to	in a distant country,
Ing'-ai	He - present	Ka'-ni-ga			a visit, to
Mong'-ai	Hc - absent	Ko-kwop-i-	ai-kwai		od away, to
Inch	This	Pa-i-ai-kwa			ter away, to
Mar	That	U-yu'-gwai			(said of snake)
Ung'-ai	Who	Wa-vai'			(said of child)
Im'-pu; Ha-ni	What	O-i		Come do	
Inp	Which	Ya-gai		Cry, to	
Ung'-a-shum	Whoever	Tu-gu-ni-ni		Cook, to	

Shi-pok'-in Nau'-go-i Wu-kav'-i-nai Tu-wa'-wai Shi-ai' U-tsu'-mi-ka Chai'-i

Mu-av'-i-u-ru-kwing-i Wum-pok'-a

Tsong-ku-ma

Sho-tong
Pa-sho'-tong
Pan-a'-rai
Wi-ka-mi
Ta-na'-yu-gwi
Kwe-i'-tu-i

No-no'-si
O-rai'
I-vi'
Nu-kai'
Ma-nu-kai
Ya-ai'-kwi
Haw'-ing
Ta-to'-i-mi
Kwi-tan'

Hu·pok'-a-man-i Ka'-ri

Nau-wa'-gai Nau-va-ka-ri Pa-ru-wij-a-wai Mau-īk'

Ti-kai' To-pīk' (all gone) Pa-wa'-ku-chi-ki-run-gi

Tu-kwi'-tu-ik Mi'-a-gi Mu-kwi'-gai U-ni'-wai Wi-chai' Wi-chi' Nan-ūm-pu-kai

Ku-sai Wu-īk'; A-tsa'-ki

Kwi-pok'-wa Ho-no-no'-i Shu-nu'-gwai

Mai-i I-au'-wai Pai'-kwai Pai-kwe'-chi-gai U-ru-ai-mi-oni

Ka-ni'-gwai Cha-a'-pu-ro-i Nong-a'-ro-kwi Tu-wai'-wi

Pa'-wu-ni Mog'-ai Na-nai' Yu-u'-nai Ma'-gu-mi Chai Wi-i'-mai-ai

Wi-shai'; To-ga'-ni Tu-na'-ni Cut, to Cut with a knife, to Cut by striking blows, to Cackle, to (said of chicken)

Cold, to be Close the eyes, to Catch, to Climb, to

Catch rabbits in a net, to
Catch rabbits with hooked

Choke with food Choke with water Clean out spring, to

Cover, to Drive, to

Drive an animal out of his hole

with smoke, to
Dream, to
Dig, to
Drink, to
Dance, to
Dead
Dismount, to
Divest, to
Deceive, to

Deceive for sport, to Dwell, to Deal out, to

Drift, to (said of snow)
Dash, to (said of water)

Do, to
Eat, to
Exhaust, to
Eddy
Extinguish
Emigrate
Enlist
End
Envelop
Fly
Fight, to
Fry, to
Fall, to

Fall, to; to stumble Fall, to (said of rain) Flutter, to (said of bird)

Find, to Find, to Fear, to Go, to Go back, to

Go a long distance, to Go on a visit, to Go a short distance, to

Go away, to
Go to war, to
Go by water, to
Give, to
Grow, to
Grease, to
Gather, to
Gather, to
Grind, to
Gamble

Hold, to

Ti-nunk
Num-kai'
Tu-gi'-ai
Mo'-ai
Shu-nun-ga-va
Ma-shuk'-i-ai
Ta-shuk'-i-ai
Ti-cha'-ka
Wu-wai'
Cha-ai'-ni
Yau-wi'-ni

A-ga-wa'-chi Ha-pok'-a-mai Tong-ai Pu-tu'-tsu-a Mai'-o-we Ku-tu-nu-e

Hav-i' (said of anything dead) Ha-vi'-ni (said of anything alive)

Nav-a'-ri Kwi-tan' Tu-wis-a-rai To-pi' Ki-an'-ni Pu'-ni-ki Tam'-u-i Wu-bu'-ki Mong-i; We-gu-tu-i

Ai-an-wi Ka-so'-ri Shūm-pai Man'-ik; Ya'-ru-i Si-chau'-wai Tu-wa'-va Pan-ai' Ats-er'-ru-mak Pu-kwi' Sam-e'-ti-mau Ni-um'-pa-ga Nu-yu'-gwai Mong-a-wan'-to-i Cha-gai' Cha-pi'-gai

Teu-gai Chi-wig-a To-e'-to-i Pi-wa'-ru-we Ku-ma-ru-we Nong-wai

Ni-a-ga Chi-o'-pu-i (?) Ki-ai' Ta-tu'-wi-ni Naw-i Wa-cheu' Tu'-gu-wi

Nu-wi-a-ga'-ra-kwi U-wa'-ru-wi Eu-ai' Wu-chaw'-i Ha'-ro-up

Tu-wi'-an-a-nump (?)

Kwi'

Tish'-ump-a-ka'-ri

Spi' No'-kwi Hasten, to Hear, to Hunger, to Have, to Have cold ears, to

Have cold feet, to

Hand, to

Hold, to

Hide, to; to conceal

Jest, to
Kick, to
Know
Kindle, to

Kindle by friction, to Lie down, to

Lie down, to
Lying down extended
Lie, to (falsehood)
Lie for sport, to
Leak, to
Laugh, to
Look, to; to see
Lead, to
Leap, to
Lose, to
Love, to
Light a brand, to

Make, to quit Make, to Make sport, to Make a noise, to Make a light, to Make a bow, to Make a blaze, to Make bread, to Make a speech, to Move, to Mount, to Mend, to Mended

March or travel in a line, to

Meet, to

Measure, to

Marry, to (said of male) Marry, to (said of female) Marry by force, to

Named Offend, to Play, to Pull, to Pack, to Place, to

Place away, to; to cache Pass, to; to go by Pass through, to Plant, to Pour, to Possess, to Plough, to

Plough, to Pick up, to Remain, to Ride, to Run, to Tu'-wits-a-no-kwi Tu-rau-we-ka Non-on'-si-ga Mum-pai Ni-er'-ro-ro-kwai Tu'-ni-eu Wu-sha'-ra-gai Kwo-i'-tuk Ka-mai' Si-aw'-i II-war Kwi'-nu-nu-wi Kwi'-nu-nu To-pōk' Chau-nai' Ko-gwi' A-ga'-ri; Ha-rīk' Na-va'-ki Mai Kwi-pai' To-nai' Ku-kwi Pi-cheu'-i Ku-cho'-nai Na-nau'-wi Nar-u-wa-ra-tav-i Wu-wun' Wu'-ni Ka'-ri Ka-ka'-ri Wi-pok'-in Hu-pwi'

Hu-pwi'
Um-pa'-gai
Sher-i-ni
Ca-pi'-kai
Hu-wi'-to-i
U-yung-i
Wi-i'-ku-var-u-wi
Tu'-i-ki
Ko-go'-i
Pu-sha'-ai
Ko-a'-to-kai
Mau-wish'-i-ai

Mau-wish'-i-ai Tso-mun'-ji-gi Mu-ya-mi Um-pa'-pai Ko-po'-tsi

Nai'-yu-ai-wu-ni

Hi-o'-na-ni Pa-ru'-gwu-tu-i To-gum-pi-a-ga-ni

Pa-rai'

Pa-rai

Ku-nau'-a-wot-si-nūn-i Mun-cho'-a-no-gi Pa-kai-ai (also nou

Pa-kai-ai (also noun) Shu-nu-gai

Kwu-u'-vi Tsi'-ko-mi Nu-wau'-wi

U'-ru-wai Pa'-gi Pa-gai'-vai To-pi'-wi-nai Kwu'-i Kwu-a'-kwa

Ta-to'-i-ni

Run fast, to Run away, to Race, to Roll, to Rustle, to Relate, to; to tell Rattle (said of snake)

Roast seeds, to Roll down, to Rain, to Revolve fast, to Revolve slowly, to

Slip, to Scratch, to Shoot, to Still, to be Swim, to See, to

Rise, to

Strike with stick, to Strike with fist, to Strike the mark, to

Suck, to
Spit, to
Swap, to
Sell, to
Stop, to
Stand, to
Sit, to
Sit down, to
Split, to
Sleep, to
Speak, to; to talk

Say, to Sew, to Sing, to Steal, to Sharpen, to

Shine, to (said of sun)
Slaughter, to
Search, to
Smoke, to
Scatter, to

Shake the head sidewise, to Shake the head vertically

Short, to Sell, to

Stand around the fire, to

Squeeze, to Sink in a marsh, to Soar, to

Straighten arrow shafts

Sorrow, to

Shave, to Sweat, to

Shake, to; to shiver Scold, to

Scarify the flesh, to

Snow, to Travel, to Travel on t

Travel on foot, to Travel towards, to Travel away from Take, to Take away, to

Take off, to; to divest

Weu-na Throw, to
Wu-nai' Throw away, to
Tav'-i Throw stone away, to
Tu-ni'-ai Tell, to

Shu'-nu-gai Tremble, to To-pi'-chi Tie, to Tu-num'-pi Tired, to be Um-pa'-ga Talk, to Ku-ma-ai Taste Sow-i Tan, to Tau'-gu-wu-ki Thirst, to Po'-a-ya Trot, to

Shu-mai'; Shum-par'-u-ni Think, to; to remember Cha-pu-gin-ni Tear, to

Chi-gu'-chu-gi Tickle, to Tu-wi'-tsi-gai Verify, to Pa'-gai; U-ru-wai Walk, to Pi-chai'-gai Wash, to Ush'-in-ti Want, to Man-ik Work, to U-shu'-gwi Whistle, to Nin-kwai' Win, to Cha-pu'-gu-i Waste, to Po-o'-i Write, to Wu-chum-i Wink, to Pi-gwi'-tu-i Wear, to Pi-gi'-kwai Worn out Tum-pi-ai'-kwi Worn out, tired Pau-wa'-pi Wag the tail, to Wi-chai Wrap, to A-we'-ai Wander, to

Pa-wu'-mi-ots Whirl, to (said of water)
Wu-peu-a-rin-gi Wave, to (said of flag)
Tu-wi'-a-wip Work in ground, to

Conjugation of the Verb Ti-kaí (To eat)

ACTIVE VOICE

Indicative Mood

Singular Dual Plural

Present time
Ti-kai'
Ti-kau'
Ti-ka'-ka

Future time
Ti-ka'-vwa Ti-ka'-vwa-rum Ti-ka'-ka-vwarum

Past time
Ti-kai'-meu
Ti-kai'-meu-i-rum

Participle, denoting agent or doer.

Ti-kai'-pi-gunt Ti-ka'-pa-gun-tum Ti-ka-ka-pa-gun-tum

Ti-ka'-ka-meu-i-rum

Subjunctive Mood

Singular Dual Plural

Present time

Ti-kai'-vwan Ti-kai-va'-rum Ti-ka'-ka-va-rum

Imperative Mood

Present time

Ti-kong-u Ti-kong'-wi Ti-ka'-kong-wi

Conjugation of the Verb To-nai (To strike)

ACTIVE VOICE

Indicative Mood

Singular Dual Plural

Present time

To-nai' To-nai-rum Tōn-to'-na-kong

Future time To-na'-vwa	To-na'-vwa-rum	Tōn-to'-na-ka-vwa-rum	Ma'-va Teu	There Up
Past time			Im-pu'-va	Why
To-nan'-sa-ung-	To-nan'-saung-wu-	Tōn-to'-na-ka-wu-	Ha-nūk'	When
wun	rum	saung-rum	Uk-a-ber (vwa)	Where
Perfect form		0	U-eu'	Yes
To-nai'-meu	To-nai'-meu tson-a-rum	Tōn-to'-nai-ka-meu- tsong-a-rum	Ma-va'; U'-un; Mi-o'-ni ("There far")	Yonder
Participle denoting a	agent or doer			
To-na'-kunt	To-na'-kum	Tōn-to'-na-kum	Prepos	itions
	0.11 11 14 1			Above
	Subjunctive Mood		Ma-van'	Around
Present time			Ma-aw'-i-wi-tu	At the foot
To-na'-vwum	To-na'-va-rum	To-na'-ka-va-rum	Ti-na'-vok	Beside
			Ma-ya'-gav	Before
	Imperative Mood		Kwa-ap'-ok	Behind
Present time			Ma-vi'-nap Man-sa'-achuv	Close by
To-nong'	To-nai'-ong	Tōn-to'-na-kong-wi'-	Ma-vwan'-tu-nu-nunk	From
ŭ	Ü	ung	Ma-vau'	In
		-	Ma-van'	On
	PASSIVE VOICE	E	Ma-ga'-va	Over
	PASSIVE VOIC	L	Ma-nan'-gup	This side of
	Indicative Mood		Kwai-an'-gup	The other side of
Present time			Mer-ūk'	Under
To-na'-ta	To-na'-tit-si-rum	Tōn-to-na-teu-kats- er-rum	Wa	With
Future time				
To-na'-teu-vwan	To-na'-teu-vwa-	Tōn-to-na-ka-teu-	Interj	ections
	rum	vwa-rum	A'-ni	Oh
Past time			Wu-īk'	Oh, on falling
To-na'-teu-pun	To-na'-teu-par- rum	Tōn-to-na-tu-ka-par- rum	Na'-gits-am (used when angry)	Oath, an
	Adverbs		Beliefs	, etc.

Adverbs

Au	verus		
	4.1	Po-a'-gunt	Doctor
Na-ūmp'	Alone	Ut'um po'-a-gunt	Good doctor
To'-a-nav-i Mon-u'-ni	Also, alike All	Eu-wi po'-a-gunt	Bad doctor
Tav-a'-chunk	All day	Nau-gwūm'-tu-wīp	Spirit land
Tu-gwa'-gwun	All night	Nau'-gwits	Spirit of dead men
Ai-u'-ta-man-ni	Correctly	Tso-nav'	Spirits, Eve[ning]
Kuch	Cannot		Cross old women who refuse to
Tish'-ump	Continually	Heū-ai'-yaits	die
Pa'-nunk	Down, forwards	T /	
Teu-va'	Down, from	To-to'-gōv	Spirits, mountain
U'-ni-shump	Enough	Pa-ru'-tu-gu	Spirits, water
Mi-o-ni	Far	Pong-ai-pets (Pigmies[sic], Little	
Pi-kai'	Future time	beings who cry)	Water spirits
Pi-kai'-yu-ni	Immediately Here	Nu'-ni-nov	Big Eagle
I-va U-wi'-tu	Long time	To-tsi-pa-na-mots	Old woman of sea
Av-wan'	Many	Wu-ti-vi-ung-kunt	A prophet who consults stars,
Ha-vwan'	Much	G	sun, moon, etc.
Kuch	No	A-wúr-ri-vwat-um	A prophet who tells without
Na'-vas	Nothing		consulting
Man-sa'-a-chūv	Near by; close	Nu-nu-shi-pu-ni-ki	A man who sees in his dreams
Cha-īp'	Near; a short distance	"U-a'-rum" (dead 2 years ago)	Rainmaker in San Bernadino
Avw	Now	t i t unit (doub i j cars ago)	Mts.
Sho-kus (One)	Only; one only	To-gwans-kwa-rump	Beings who wander at night
Eush	Past time	g. u.s a.v.a ramp	and steal children
Pai'-gu	Perhaps		
Pi-kai'	Soon	Wind is said to come from	CAVES
Sūm-pav	Slowly Short time	Birds are said to cry Ya-g	
I-vi'-to-us	Short time	Dires are said to cry 1a-g	aı

[Miscellaneous Southern Paiute Ethnographic Notes]53

[MS 1795, unnumbered, p. 13]

Formerly the men wore a covering for the head made of the skin of the head of an antelope or mountain sheep. Taut-si-ga-cho was the name; the small horns and the ears were left on.

The feathers of an eagle were formerly sold for two large buck-skins.

Of a Kwi-nats-its (Hawk) for one.

Mose Mu-ku-gi-an

Pret Wan-wints (Cedar hung)
Humpy To-go-tan (Wild cat)
Frank Cho-ram-pik (Little yucca)⁵⁴

[MS 1795, No. 11, p. 30]

Mo-a-pats: the people who live on the Muddy [River]. To-sho is the chief. Yu-a-gun-tits. Vagus [sic] Indians; those who dwell in the [Las Vegas] valley. Ta-si-a-rump—The Chief.

U-en-u-wunts. The name of the Santa Clara Indians; U-we-ta-ka (Running water) is Chief.

Pan-am-ai-tu-a, Hair lip, a war chief of the Santa Clara Indians. Mu yav-uts the name of another chief of the Santa Clara Indians.

Mon-tu-a (The space on the back of the hand between the thumb and forefinger): Sore Hand is the name [Santa Clara "chief"]

Kwi-ous Chief of the Shivwits

Ta-gou Cole Creek John

Ua gu-shup Big Belly, name of Pahranagunt Chief.

[MS 1795, No. 11, p. 34]

The world is bounded on the west by a cliff, i.e., you can go to the edge of the world on the west by the sea.

They believe that they came from the west. And that if the old woman's sack had been carried farther they would have been farther east. So the middle of the world is farther east. Those who were caught in the sack were themselves [cf. MS 3759; p. 78].

In making clothing no measurements are used and everything fits very loosely. Not so with the Shinumos who make everything by size (?).

They suppose that the bad spirit remains in a body after death and so fear to handle and take hold of it with withes and drag it along for burial.

A great deal of blowing is done.

[MS 1795, no. 11, p. 35]: A Fight with the Bear

Bears had been seen but they did not know whether they would fight. So they called all the people together and they surrounded his den where he hid his food. They told Bear to come out and fight. So the bear shook himself and the ground trembled and he growled and the rocks echoed it and he came out and they killed him with arrows and since then the bear has been thus hunted.

[MS 1795, no. 11, p. 40]

Mrs. Hatch [possibly the wife of Ira Hatch, one of Jacob Hamblin's men] told a story of how she once saw a witch when she was a little girl. She had a basket on her back; looked like an old hag and her hair stood out on end. Her mother told her of an old woman who had died there and there she saw it.

An insane person creates great consternation. Such a person is usually killed if anyone can be found with sufficient courage.

[MS 1795, no. 11, p. 41]

The courier on his arrival talks to the chief or some acquaintance, standing and explaining his mission, etc. The people do not look but go on as if no one was there, pretending to pay no attention. Then the man to whom he is speaking stands up and in a loud voice recapitulates the story. They may consult among themselves and if all is satisfactory he sits down, etc. But if they do not welcome him he goes away.

[MS 1795, no. 11, pp. 42-44]

A woman punished for running away from her husband. When captured and brought back each man in the band, one after another, walked up to her and, giving her a lecture on the enormity of her crime, struck her with a ramrod once.

A criminal if he thinks he will be detected runs away to another band. If he stays at the home he may have a fight with the person wronged and this may involve others even to the whole band.

If the criminal goes to another band or belongs to another band and is discovered, the person wronged or some relative will go to that band and on his arrival harrangue the people about his wrongs. If he gets no one to point out the offender he goes away as he thus is made to understand that the offender will be protected and if the accuser is of influence in his own band it may lead to war or he may seek decent satisfaction. If it is a minor offence it may be compromised; if grave the person usually falls upon the accused and beats him with clubs, stones, or burns his hair with firebrands, or even kills him. And usually the offender is quite passive and without a word receives it. Twould be a great disgrace to murmur. But if he thinks his own band (or adopted band) is divided in sentiment, he may resist and then his friends come to the rescue. But the person or persons pointing

him out are under obligation to assist the accused and through friends will help. So a general fight in the band may grow out of the difficulty.

But the people are managed largely by council.

[MS 1795, no. 11, p. 48]

Three old women remained behind when the band moved, saying they had gleaned enough, that now they would die.

And they sat about a fire singing and wailing mournfully until exhausted and at last death came [cf. MS 830 "Treatment of the Aged"; p. 61].

Old age is much mourned and the aged are much neglected and scolded and abused.

The sick are sometimes killed. One was killed near J. D. Lee's;⁵⁵ his father asked for a coffin before he was dead and being refused killed the boy with a stone and then claimed the coffin.

Lizards are often killed, pounded and ground then made into mush and eaten. Lizards are sometimes hooked together into a long string.

Grasshoppers roasted and treated in the same way.

[MS 1795, no. 11, p. 49]

When the grasshoppers are unable to fly, having no wings as yet, they will set the grass on fire and kill them in great quantities and pick them up and eat them.

Horned toads are eaten.

The turtle is cooked by cutting it out of the shell, putting hot rocks between the shell and flesh, bind[ing] it up with the inner bark of the cedar and burying it in the embers.

Worms and grubs are steamed in much the same way but kept damp. The worms are braided into a long string.

[MS 1795, no. 11, pp. 69-70]

If smoke follows a man or woman about the camp fire he is said to be anxious to be married.

You must not whistle at night lest an U-nupits enter the mouth and twist it away [cf. Powell, 1880c, pp. 12–13].

George cures Frank of the Ear-ache [cf. MS 794-a, no. 33; p. 90 and Powell, 1875b, p. 661].

They hear an U-nu-pits at the camp. Hear the witches [illegible.] and build small fires around camp and shoot their guns into the air.

Near the To-ro-wip-Pi-ca-vu a water pocket near the brink of Grand Cañon [see MS 794-a, no. 33; p. 89] an Indian is shot in the leg by an U-nu-pits.

Frank explains how he caught cold. He was shot by a dream-being who had possession of an old man at the Uinkaunt Village.

Many bad things are attributed to U-nu-pits. The

whirl winds are said to be made by them and they throw stones and shoot arrows.

If they have a bad dream in the night they sing low chants, all the camp joining in to drive away bad spirits.

They tell their dreams and prophesy therefrom. They forecast events from the appearance of entrails of animals.

This is done with great ceremony.

All strange or curious noises are attributed to spirits.

They must not mock an echo as it offends the witch. Story of a witch coming in the night and stealing a babe and bringing it back demented because of the mocking. Witches often allure people into dangerous places on the cliffs and frighten them until they fall over.

[MS 1795, no. 11, p. 90]

Grinding stones are usually transported from camp to camp.

[MS 1795, no. 4]

[Back of page 43:]

Sky stink

To gum pa Pai ok

A mo na ruv: to throw

To throw to the skys [sic] the stink

Pai-ok: a stink, a fart

[p. 45:] Games: Shoot arrows at mark; walk on stilts Play ball called Nu-rau-a-gunt. The ball represents a woman.⁵⁶

[p. 46:] They have three classes of chiefs: War, Commander and councilor. The councilor makes a speech every morning.

The name of a respected chief who has died is not spoken aloud; usually he is described when referred to.

[p. 62:] Red paint signifies joy. The face painted from the lower point of the ear to the middle of the nose above and black below signifying war.⁵⁷

Formerly hunters wore bones in the nose.

Marriages

Often the man will make a bargain with the father of a little girl, paying a bow with arrows or a number of buckskins. And then goes to live with the girl's family until she is of age for a wife. But if the girl arrives at a marriageable age without being sold the would-be husband enters the tent and lies down with her. If she is willing and all are pleased that ends the matter. But if she is unwilling she gets up and goes away. And if the parents side with the man she may run away and hide for days in the woods on arriving the sicks [menarche].

Then there are cases of pulling and fighting.

[MS 831-b: These materials were not transcribed into other manuscripts.]

Nu-kwa-ma-go-i-ga I have a blanket
Nu-kwa-ka-va-ga I have no blanket
I have a horse
Un-kwa-ka-va-ga They have a horse
U-ung-kwa-ka-va-ga He has a horse

Ka-vaung-uing U-ra-wai, Ua-va-ya-a-va To your country I will go

Ka nav u wan pai Kwai va I will go to ka nav [Kanab]

Nu-ants a nu-ai Ka-ni-va pi-gi-gwai-va I am going to the Indian house

Fill mon a va pi gi gwai va
I am going to Fillmore

Um-in-cha kwa Ti-at pa-ka-mi Did you kill a deer?

Um-in-cha-kwa-I-vi-mi Did you drink?

Um-in-cha-kwa Ti-ka-mi Did you eat?

Est u-kwa Ti-ka-mi-mo-a Have you eaten some time ago?

Pi-munk-wa-ra Kwa Ti-ka-va Will you eat after awhile?

Pa-rush a Kon i van pi go gwa va I am going to the Pa rus home

Ku oung wi chau pi pi chi Yesterday I arrived

Chu ar ru um peak ung pi pi chi wa Chu ar ru um peak will arrive

Taik oung pi pi-chi-wa Chu ar ru um peak Tomorrow Chu ar ru um peak will arrive

Chu ar ru um peak a ru ku kwai chi ga Kai av its ma-rouk-wi-touk

Chu ar ru um peak will go to the Kaibab

Tau-gu taik pai kwa-chi-gai-va Tau-gu will go back tomorrow

Wets ur a mi kwa

Did you take the knife?

Haik ku wai we yur Where is the knife?

U-ka-va we Where knife?

Geu-u-uk a vwi we yur Here lies the knifer

Wa vok a vwi we yur There lies the knife

Grand River Tabuats Ute Vocabulary, 1868

[MS 2264]

Tau'-wuts Ma'-muts Ai'-pets Na'-tsits Mi'-a-pits Mu'-a Pi-an Ai-na'-pu Pi-yu'-an To'-ats Pat'-shuts Pa'-vits Skaits Pa-tsits Na'-mits A-want'-ne Tu'-tsūv Tu'-tsu-vūv Ku-wūv Mu-tūk'-uv Nek-au'-uv Pu'-īv Mu-wi'-tump Tum-pap' Au-wemp' Tau-wemp' Mūn-su'-ka Ku-rap' Pu-rap' Mu'-ump (or, uph) Ma'-sūv A-wa'-ta Ma-sūv Si'-sump No'-wav Ρīp Sa'-pūn

Man Woman Boy Girl Infant Fa^{58} Мо Hn Wi So Da O.Br Y.Br O.Si Y.Si People Head Hair Face Forehead Ear Eye Nose Mouth Tongue Teeth Beard Neck Arm Hand Fingers Thumb Nails Body Chest Belly Female breasts Leg

Pi-chi Yu-ūve' Ne-pav' Foot Ta-sūv' Toes Ūnv Bone Pip Heart Pu'-āp Blood Chief Su'-its um-pa'-a (young talker) Warrior Kān Skin lodge Pa-pu'-nits Kettle A-chits Bow Arrow Kwi-pet'-um Axe, hatchet Wich Knife Pat'-sun Mocassins Chōts Pipe Kwāp Tobacco Tu-yu'-ju-av Sky Ta-vi Sun Mŭ-to-ats Moon Po-at'-siv Star Ta'-vi Day Tu'-gun Night Wēch'-kus Morning Ta'-vi-a'-kwe Evening

Ta'mun Spring To'-ats Summer Stu'-e Winter Stu'-i Wind U-nūnt'-ni Thunder U'-wen Rain Kūn Fire Pa Water Ku-ruv'-e Ice 'Ta-wu'-tsi-va River Pa-ga'-res Lake Put-so-um Valley Tu'-puts Stone, rock O'-vup Salt To-gun'-to Forest Pe'-e Tree Sa-rits' Dog Kāts Buffalo Kwi-a'-gunt Bear Yo-go-wots Wolf Pau'-wints Beaver Tsok'-um Rabbit, hare Ka-vwa' Horse To-gwav' Snake Mu'-rat Mule AvToday Ki'-um Yesterday U-wa Yes Kuch No Su'-yez One Wai-en Two Pai-en Three Whot-su-en Four Mon'-i-gin Five Na-vi-en Six Na-vi-cha-ven Seven Nau-chau-en Eight Su-wa-ro-uin-so-in Nine Ten To-wem-so-en Tum-pui'-i Gun Baby basket Kwo-nun'-kwa U-gua Quiver Milk Ta-av Ba'-na Bread

Na-chu-e-lump Comb
Ka'-līf Tent (such as my own)

Ka-nup Willow
Si-wa-tuts Goat
Ka-pu-rat Stump of arm
Mer-re-kats White man
Ka'-a Necklace

Uintah Ute Vocabulary

[MS 1795]

Tail Wa-sīv' Yūv Fat Skin Pūv Entrails Wai'-yuv; Pa'-wi-sau-wip Paunch Pi-ump; Sa-pu' To skin Tu-un-ni Wind pipe Pau'-kwav Haunch Tu'-i'-vwav Brisket Wu'-a-kump

Heart Pip Penis Nang Blood Pãp Su-iv Lungs Liver Nu-ūmp Horn A'-pwa Ko'-tu-song Anus Gaul [sic] Ka'-nimp Spleen Wu-kwip Pshop'-um Kidneys Meat To-ko'-ab A-ung Back bone Es-sīk-au Wait Rib Au'-ni-tump To help To earn

That's right A-wis Skwa'-nai kwai-o [illegible] Family Teu-dau'-av To-pi'-kwa All gone Kutch I-eu'-a-wa I have none Tin-ni'-ai; Ka tin-ni'-ai To remember One who speaks Utah Nu'-um-pats; Nunts; un-pa'-ts [language] Nai'-ai

Nai'-ai To be mad or vexed
Nai-um-pats Quarrelsome person
Ko-chi'-ki To make a signal smoke
Nain-ti To kindle fire

Nu'-er-kwint Picture Ma-rats' Mill ston

Ma-rats' Mill stone used by the Indians
Tau-u-nut'-a-wa To thirst

Tau-u-nut'-a-wa
Was'-si
To drive
Tau-was-si
To drive to water

Ka-pat (said of creek or land) Dry No'-u-bu-gui To bury the dead

Nu'-a-ru-gui To "come up again" resur-

rection?
Ni-gai The top (as of hill)
Wau-wi-shi To get up; to rise

Tav-wi Wau-wi-shi
Ne gai Wau-wi shi
O we'
To go to top of hill
To dismount

Wu-nup Arrow point Tūn pwi u Wu-na-shup Gun flint Mo-pu-its Fly Hollow of hill Ka-vwa-kets We wets Cañon Po kunt Paper Nin-tsau-wa To fly Nump Foot Ung-ai Who? Ung-ai Whose? Imp-pu-shump Who ever

Maik What is the news

Mai To see; to find

Shu-nuv To think

Na, or, Ka shu mai To forget

U-nai If

Kwi-bung-kwich-u-wa Shan gunt A lame person Na-va-rum Spot or mark

Pa Ute from Hamblin

Ta su unt To-gum-pai-ai

To-gun-ti ai-ats

O-weap': cañon or gulch Wing wan'-ai: Pass

Un-har tu-weap Wing-wan-ai: Name of a pass

Miricles [sic] Related by Mormons

Saved by quales [sic] at Nauvoo when driven away. Saved by gulls eating the cricket at Salt Lake

The first missionaries to England have a contest with Devils

Through this Elder Hyat learns to discover bad spirits and he often sees one of these same possessed by some person.

Springs come out in dry places

Brigham is transformed

Prophecies of gold and silver made by Brigham and Joseph fulfilled

Ute Vocabulary Given by Pom-pu-war (Jim)

Salt Lake City: May, 1873

Persons and Parts of the Body

Tau'-ats Man Ma-so'-its Woman Av'-puts Young man Ma'-mōts Maiden Ai'-pits Boy Girl Nan'-sits Tōts Head To'-tsi-vu Hair Mu'-tok Forehead Eye pūi' Eye brow Pu'-tu-shiv Pu'-tu-shiv Eve lash Mu'-wink Nose U-i-nump Nostril Cheek Ha'-ta-vwung Tum'-pung Mouth Teeth Tau'-ung Tongue Au'-wung Ear Nun-Kav Chin Ku-ī'-wung Mung'-tsunk Whiskers Neck Pau'-ing Pa-ko'-ing Adam's Apple Throat Tum-po-at'-si Shoulder An'-tung Pu'-rav Arm Arm above elbow Tso'-a-pung Elbow Kıp Forearm Pur Wrist Mau-ing'-cho-go Hand Ma'-a A-wot' Mu-su Thumb Finger Ma-su Fingernails Sīi Breast Ning-up Woman's breast Pī'-chup Heart Pī'-yung Belly Shan-wai'-yung Leg above knee

Pum'-ka-vu

Tōng Knee Yong Leg below knee Tau-ing-cho Ankle Namp Foot Kwīt Rump

Relationship⁵⁹

Pī-wun', or Pi-wa'-ri Hu Pī-wun', or Pi-wa'-ri Wi Mo'-ints Fa Pī'-ats Mo Tō'-ats So Pa'-tsits Da Ku-nu'-ni GrFa Whu-tsī'-ni GrMo Ku-nūn-sin GrCh (m.s.) Whu-tsi'-tin GrCh (w.s.) Pa'-vits O.BrPats O.Si Skaits Y.Br Na-mints Y.Si FaBr Aing Pa-ha'-ni FaSi Shin'-un-i MoBr Mum-pwi-an-i Mο Ai'-chin BrCh (m.s.) Pa-ha'-tsin BrCh (w.s.) Shin-un-sin SiCh(m.s.) Num-pwi-at'-sin SiCh (w.s.) Pa'-vits O. Male cousin⁶⁰ Skaits Y.Male cousin Pat'-sun O.Female cousin Na-mints Y. Female cousin Yai Parent-in-law Mu-rats DaHu Hwi-tsum-pi SoWi HuBr Naim-pi-wun HuSi [term not given] Pan'-ti-wa-vi WiBr WiSi Pi-nup-i-wun

My wife's sister old enough to be married is also my wife. My wife's sister too young to be married is Pi-nup-i-wun [Powell's note.]

Sūs One Wai'-yu-ni Two Pai'-vu-ni Three Wa-tsu-ī'-ni Four Mon-o-gī'-ni Five Nav'-ai-u-ni Six Nav-a-ka-va Seven Eight Wa-wot'-su-u-ni Su-ar'-ru-um-su-u-ni Nine Tom-su-in Ten Eleven so-kūts-spin'-kwa ,, wa'-kūts-spin'-kwa Twelve " pai'-kūts-spin'-kwa Thirteen " wāt'-sūts-spin'-kwa Fourteen Mon'-i-gūts-spin'-Fifteen kwa Nav'-ai-un-spin'-Sixteen kwa

Nav'-a-ka'-va-spin'-

Seventeen kwa

" V	Va-wot'-su-in-s	spin'- Eighteen		Ph	rases
	kwa			Maik'-ump-u-ru-kai-tu'-gu-wan	Say what is it friend
	u-ar'-ru-um-sp			Maik -ump-u-ru-kar-tu -gu-wan	Say what is it iffelid
Wom-su-in		Twenty			
	o-kuts-spin-kv			Vocabulary of Utes of	White and Uintah Rivers
V1	va-kuts-spin-kv			,	
1	ai-kuts-spin-k			Persons and P	arts of the Body
W	vat-sits-spin-kw				
	non-i-guts-spin Vav-ai-un-spin			Tau'-wits	Man
	a-a-ka-va-spin			Ma'-nuts	Woman
	wa-wot-su-in-s			Nun-ai'-puts	Old man
	kwa	pin i wenty-en	.5110	Av'-puts	Young man
Wom-su-in-s	su-ar-ru-um-sp	in- Twenty-n	ine	Nat-sits'-a-vwat	Young woman
	kwa	,		Av'-puts	Boy Girl
Pam-su-in		Thirty		Nat'-sits Tūt'-suv	Head
Wot-su-in-su	ı-in	Forty		Tut-suv Tūt'-su-vuv	Hair
	a-shu-wi-u-ni	Fifty		Un-tuk-süv	Forehead
Nav-ai-ma-s		Sixty		Ku-wav	Face
	ma-shu-wi-u-n	,		Pu-iv	Eye
_	vi-ma-shu-wi-۱			Nek-au'-av	Ear
	ı-ma-shu-wi-u-			Mu-wit'-tump	Nose
Shūn		One hund	lred	Mun-su'-ka	Whiskers
		0.1		Tum-pap	Mouth
		Colors		Au-wēmp	Tongue
Tókwar		Black		Ku-rap	Neck
Un-to'-kar		Brown		No-wav	Body
Chu-a'-kar		Gray, dar	k	Mu'-ump	Hand
At-si'-kar		Gray, ligh		Ma-su-a	Fingers
Un-kar'		Red		Si'-sump	Finger nails
Tu-shar'		White		Pi'-chi	Breast (Woman)
Wa'-kar		Yellow		Pīp	Heart
				Sa-pum	Belly
		Pronouns		Yu-tuv' Ne-pav'	Leg below knee Foot
Nu'-ni		I		Ta'-suv	Toes
Um'-mi		You		1a -suv	1065
Ing'-ai		He (prese	nt)	Relatio	onship ⁶¹
Mong'-ai		He (absen			
1.101.5 u.		110 (4550)	•••	Ni-na-pew	Hu
	Plurali	zation of Pronour	15	Pi-yu-an	Wi
	1 Turan	zacion or i ronour	15	Mu-a Pi'-an	Fa
	Sing[ular]	Dual	Plural	To'-ats	Mo
I	Nu'-ni	Num'-wi	Tau-wi	Pat'-suts	So Da
You	Um-wi	Mu-ni-a	Mu-ni	Pa'-vits	O.Br
104	4.1.1			Pat'-sits	O.Si
		Verbs		Skaits	Y.Br
		V CI DS		Na'-mets	Y.Si
Ti-kai'		Eat, to			
				Implements	and Utensils
	Plura	alization of Verbs		U	A
	Sing[ular]	Dual	Plural	Vwimp	Arrow Arrowhead, stone
_	-			Kwi-pel'-lum	Axe, or hatchet
Eat, to	Ti-kai	Ti-kai-va-rum	Ti-kok-um-va-	Up	Awl, deer claw
Е .	Tr: 1 - 17	Tilesia -	rum Tidada	Un-gats	Basket, berry
Eat, to	Ti-kai'-van	Ti-kai-va-ran	Ti-kok-um-va-	Ko-num'-kwa	Basket, baby
(Future)	Tilei ma !	Ti-kai-mi-i-va-	rum Tikok i mojiva	Kur-nuv	Bag
Eat, to	Ti-kai-mo-i		Ti-kok-i-mo-i-va- rum	A-chits	Bag, bow
(Past)		rum	Iuiii	To-wap'-kur-o-kwa	Cup, wooden
	_			Num-chu'-a	Comb
	T	enses of Verbs		Pam-pu'-ni	Drum
	Present	Future	Past	To-ro'-gwi-gump	Gambling sticks
				Tum-pu'-a	Gun
Eat, to	Ti-kai'	Ti-kai-van	Ti-kai'-mo-i	Haw'-i-uts	Jug, water

Wich; Wech; We-to-it Knife Pa-pu-nets Kettle Tsūp Lasso Nau-wu'-chip Pouch, cap Kwa'-ku-nuv Pouch, tobacco Kwi'-chits Pan, roasting Chōts Pipe IJt Ramrod Kur'-i-nump Saddle Tak'-vwi-nump Saddle bags Тар Shield Ta'-kwo-i Tray Ku-rits Tent poles

Dress and Ornaments

Pi-vwunk Breeches Tsi Bead Mo-gwa Blanket Ka'-tsuts Hat Kas Leggins Pat-sun Moccasins Ka'-gu Necklace Tu-um'puts Ornament, breast Ka-tsu-tsup Ornament, hair A-guts Pantolettes Kwa'-suk Petticoat Im'-pim Kur'-nav Pouch, paint To'-ta, or Ta Shirt

Numerals

One Su'-vez Two Wai'-en Pai'-en Three What'-so-en Four Five Mon-igin Na'-vai-en Six Na'-vai-ka-ven Seven Eight Wau-chu-en Su-war-ro-um-so-en Nine Ten Tom'-so-en So-kuts spu-kwa Eleven Twelve Wa'-kuts spu-kwa Thirteen Pai-kuts spu-kwa Fourteen Wha-kuts-pu kwa Ma-luks spu-kwa Fifteen Sixteen Na wiks spu-kwa Na-wak-a-tuk spu kwa Seventeen Wauk-tsuk spu-kwa Eighteen Nineteen Su-wa-ru-um-suk spu-kwa Waun so-en Twenty Thirty Pain so-en Forty What-som so-en

Division of Time

Day Ta'-vwi Night To'-gwun Dawn Tsi'-a U-no-mau'-wc-cha Sunrise Morning Wech'-kus Noon To'-gu Ta'-vwi Evening Ka-tu'-gu-vwum Midnight To'-gwum Yesterday Ki-au'

Av Today
We'-chuk Tomorrow
Ta-mun' Spring
Tāts' Summer
Yu'-gwum Autumn
Tōm Winter

Colors

To-kwat, or To-kwar Black Tu-shi'-a-kur Brown Tsau-vwau-gut; Tsau-vwar Blue Tsau-vwum-gat; Tsau-vwar Green Suk-wau'-at; Suk-war Purple Un-ka'-at; Un-kar Red At-si-ur Roan Tu-shun'-a-vwa-ru Spotted Tshok-us; Tsok-ur White Ya-kut; Wa-kar Yellow

The Firmament and Meteorological Phenomena

Wau'-tip Clouds
Ta-wa Pu-chiv Jupiter
Mu'-to-ats Moon
Pu'-to-kwant Moon, full
Kwi'-na-ka Moon, Gibbous
Shi-nau'-wap Mars
Pu-tsiv Kwich (star dung) Meteor

Shok'·um Orion Shu'-ni-am Pleiades U'-men Rain Pu-chiv Star Tu-gu'-pi-av Sky Ta'-vwi Sun Nu-way Snow U-nunt-ni Thunder Ursa Major Na-gum Wind Nair

Plants

Bark Si-yak Cedar Wap U-gwīv' Grass Pu-ut'-si-mop Leaf Piñon pine Tu-wap' Rose Tsi-am'-pwiv Sau'-up Sage Tree Mauv Willow Ka'-nup

ANIMALS

Mammals

Buffalo Kats Bear, grizzly Kwi'-ant Bear, black To-kwi'-pa Pa'-winch Beaver Badger Yam-pits Deer Ti'-a Sa-rīts' Dog Elk Pa-ru'-a, or Pa-ri Ka-tsum'-punk Ox Ka'-kwa Horse Mountain rat Kai-chits

Yum-puts Porcupine Ta-sho-kum Rabbit, large Tsum-kuts Wild cat Sin-av Wolf, large Yo-go-wuts Wolf, small

Birds

Wit-chits Bird Chi-guch' Duck

Reptiles

To-gwav' Snake

Insects

Mo-av Mosquito

Fish

Pa-gu Fish

Geographical

Nu'-kwint Brook, running Ti-gu'-kunt Boundary line Pu'-ra-vu Ford, a Pa'-rez Lake Kav Mountain, high

Pu-tur'-net Mountain, low Kwint, and, Nu-kwint River

Spi'-ka Spring Tu-a'-gu Trail Na-vwa'-ga Track Yu'-av Valley Kwi'-em-mer North Pi-ta'-mi-mer South East Ya-mu West Ta-vwi-a'-kwi-mer Pa-vwan Sevier Lake

Examine these to see if they differ from Pai Ute [Powell's

note].

Tu-wip'

To-gun'-to

Nouns

Earth or land

Forest

 $\mathbf{\bar{U}} n v$ Bone Pu-ap, or Kwap Blood Pam-pu-ni-Kwi-Kai Chant, war Kwi'-o-kunt Circle Tum-pin-u Tswamp-nump Charger Creator, The Ku-sav* So-pwa'-ra Council Ni-av Chief Sut-kwi Doctor Tu-wit'-wi-ump Dirt Tu-nunt'-ni-e Dust Au'-ats Dishes Yu'-twap Door Deer meat Ti-a-to-kwa Kwap We-pa-gu Dance, war Dance, Sun Ta'-vwi-Wepa-ga Dance, love Ni-odes We-paga Egg, young animal To-wats'

Friend Tu-gu-vwun Kūn Fire Hole Pa'-kuts Lodge Ka'-ni-ga Lounge, a A'-vi-nump Mi'-a-re-gu-pets Little, a Meat To-kwap Measure, a Ti'-ga Sut-kwi Medicine Sut-kwi Tau-ats Medicine man Medicine song Sut-kwi-kai Pan-nuk'kir

Metal, money, wealth Ni'-a Name Pu-i Im'-pints Paint Nu'-ints People

"Shin-au-av's" Daughter the Shu'-ni-am constellation Pleiades

"Stone jacket"

Tum-pu'-na-vets Salt U-ap Sinew Ta'-mun Pu'-tsiv-kwīch-jp (star dung) Snail, shell Nai-ga'-to-kwa Sheep meat Tūm'-puts, and Tump or timp Stone Sound So-go-vwa, and To-go-vwa-ga

Song U-wap' Soup Kwap Tobacco Ka'-ni-va Town Tu-wits'-um-pu-a Talker, a great

Pa Water I'-wits Wood

Tsu-ko'-vi-na-vi Wood, cut; fuel

Adjectives

Puk'-av Rad Ai'-i Beautiful I-wung'-wi Crescent Shu'-ai Cold Kuch-vwant-ni Few Pi'-ats Female Ut Good Yūv Greasy Pu-ti'-ant Heavy Tu-gi-nur'-o-we Hungry

Tun-tso'-ga Hard Tsu'-i Intelligent or wise Ku-tu-su-i Ignorant or foolish Ku-ti'-ant Light (not heavy)

Ka-bant Low Sim-pwi'-o Lazy Pi'-nunk Last A-vwat Large Ko'-munk Male A-ga'-rum New I'-tum Old

We'-tump Old (worn out) Tag-aputs Poor, worthless A-buk'-wi Rich

Tom-kwint, and Tu mp Strong; having strength Atch Sharp

Sa'-riv Slow Pa'-i-pa-i Swift, fast Pi-hunk Sick Mi'-a-puts Small Kwav-ta Soon

Ka-tun-tsi'-ga	Soft	Vwu'-ni; U'-ni	Stand to
E-wit'-o-wits	Weak	Kai-, or, Ka	Stand, to Sing, to
Wo'-wun	Warm	Chuk	Slip, to
	vv at iii	Tspage	Split, to; tear or cut
		Mu-we-ta	Show, to
P	ronouns	Maik	Say, to
Nu-ni, and Nūn	I	A-vwi'-kwa	Swim, to
Um-wi, and Ūm	Thou	Mai	See, to
Mai'-es	He	Na-ru'-ai	Swap, to
Maites	His or hers	So-vwats-u-nun-tum	Stab, to
Mong'-ai	She	Tchog-ai'	Sew, to
Inch	This	Tur-nai; Kwi-pai	Strike, to
Ma-ru'-an	That	Tsant'-ni	Scratch, to
Imp, and A'-ni	What	Ka'-ri	Sit, to
Ūng	Whose	Atch	Sharpen, to
6	**************************************	Ku-chu-ni	Spit, to
	37 1	Ka-tum'-be-na	Scorch, to
	Verbs	Ni-kir	Shine, to; said of sun
Wau	Answer, to (in demand)	U-wis	Stop, to
Pi'-gi	Arrive, to	Hu-pwi'	Sleep, to
Kwi'-e	Brun, to; said of bread	I-a-kwa	Set, to; to go down; said of sun
Nai	Burn, said of fire	Pu-i-wu-ni	Stand, to
Pa'-kwi	Blow with the mouth, to	Nu-kwa-ti-ka	Suck, to
Sai'-ai, and, Ni-o'-kwa	Boil, to	I-vung-i	Steal, to
Na-vwa-ka	Barter, to	Ku-kwits'-un	Shoot an arrow, to
Si-gwai	Braid, to	Ku-kwi, or, kwi	Shoot an arrow, to
Pai-ki	Come, to	Tu-ra'-vwi	Throw away, to
Kwīch'-up	Cast off, to	Vwa-nai	Throw, to
Ku-so'-ta	Cook, to	Shum-wai	Think, to
Ya'-gai	Cry, to	Um-pa'-a	Talk, to
Nu'-i	Carry, to	Ptser'-i-ni	Tell, to
A-kwi'-i	Cough, to	Tu-gu-nur'-ru	Thirst, to
Nu-nis-ni	Dream, to	Tu-puts-chi	Tie a string or lasso, to
Pi-o'-kwa	Drag, to; said of tent poles	Kwi-tum'-be-nuk	Tie a sock, to
I-viv	Drink, to	Ka-mai	Taste, to
I-ni'-kwi-pu	Dead	Su-i	Tan, to
Pa-rets'	Dam or make a lake, to	Kwi	Take, to
U-rī	Dig, to	A-su'-kwa	Whistle, to
U-i	Dismount, to	Mau'-ik	Work, to; to make; to do
Tap-i-yu-na	Excel, to	Pai-ung'-wi	Walk, to
Tu-kai	Eat, to	Kwai	Win, to
I-a'-kwa, Um-buk	Fall, to; to go down or die	Pa-ri-ga	Wash
Yui-sai	Fry, to	3	
U-mun'-si-wak	Give, to		Adverbs
Pai'-kwa	Go, to		Adverbs
Num-ai	Grow, to	U-gen	Again
Nun-kai	Hear, to	Ka-mus'	Another
Unt	Have, to	Ma-ner'-ri	All
Tai	Kick, to	Wau-a'-chin	Across
Nun-ka'-ka	Listen, to	I-ken'-is; Kis	Certainly
Mi-a-tsi'-ka	Leap, to	I'-nik, Ik	Earnestly
Pu-ni-ka	Look, to	Tu'-i	Exactly
Tum-wis-i-nik-a	Lie, to	Na'-mu	First
Wu-nai-ak	Lie down, to	I-vwan'-to	Here
Ki-ang-i	Laugh, to	Pwant	Impenetrable (cannot be
Mu-we'-ta	Lead, to		killed)
To-u'-ti	Meet, to	To'-a-no-vi	Like
Tspi	Mount, to	A-vwan'-tum	\mathbf{M} uch
Mi'-ung-vwa-ka	Move	A-vwant'-in	Many
Nu-ti-mu-ti	Pack, to	Kuch, or, Ku	No
Ki-ūt'-ti	Play	Av	Now
Prin-ku'-ru-a; Ma-a-nu'-a	Run, to	Na'-vis	Nothing
To-gwōk'	Run away, to	Tsa-at-sa-we	Near
Ka-vwa; Nai-nun'-chi-ga	Race, to (is often used)	Pai-gu	Perhaps
Wai	Roast, to	Ma-vwan'-to	Therc
Pu-kok	Rip, to	Nau'-wa	Together
	-		<u> </u>

Nar-vwer		Where	Tum-pwam			Mouth	
Eh; U-wa		Yes	Tau-wān'			Teeth	
2, 0		1 C3					
			A-gōm'			Tongue	
	Prepo	sitions	Ki-u'-vum			Chin	
N		To 6 (1 6)	Mun'-sum			Whiskers	
Na-mu		Before (in front)	Ku'-rum			Neck	
Pi-nunk		Behind	Pau-wim			Throat	
To'-to-ro-a		Middle					
Ti'-a-ruv		Outside	Tso-a'-vum			Shoulder	
Tu-kun'-uk			Pu-rām'			Arm	
		Underneath; at bottom	Pu-rām'			Arm abov	e elbow
Nau'-ma		With	Kī'-pum			Elbow	
						Arm belo	albass
	Phr	25.65	Pu-rām'				w elbow
	1 111	4303	Mūm			Hand	
Kuch-is-unt		Almost there	Ma-sūv′			Finger	
Kuch-is		Almost all	Tsi-tsum			Nails	
			A-wa'-ta-M	a-sūv' (Big	finger)	Thumb	
Ung'-a-sum		Any one		a-suv (Dig	ingci)	_	
Pa-ma-nu-ni		Every bit	Neu-a-vu			Breast	
Mi-e		Far away	Pi-chip			Breast (W	oman's)
Tu-tu'-gu-vv	van	Great friend	Shang-wai'-	a		Belly	
Spi		Go out of tent	Yu-ūp'			Leg	
			Pun-ka'-vun	•		Leg above	. leman
Tu-mut		How old		11			KIICC
Pi-nunk		In future time	Tong'-ām			Knee	
Kuch Ik		In sport	Kai-om			Leg below	knee
Wa'-chi		Put up tent	Ta-tūm'-pit-	-sum		Ankle	
Tu-wits			Ta-pūm'-sui			Ankle bon	
		Very truthfully		.11			
Ar'-i-tum		What color	Num-pām'			Foot	
Er-rai		What is this word	Tam-pīm'			$_{ m Heel}$	
U-wa-gūk; a	and, U-wik'-i-num	Yes indeed	Ta-shūv′			Toes	
0 ,	,		A-wa-ta-Tsi	'-tsum		Big toe	
		. 1	Ta-tsi'-tsum			Toe-nails	
	Gen	erai	1 4-131 -134111			1 OC-Halls	
Vwan	is ending of	Emphatic future					
					Nou	ıns	
Uk	is ending of	Imperative	** .				
Mo-i	is ending of	Perfect	Yu'-nu-gunt			Bare head	
Pi-nunk	is ending of	Indefinite future	Kai-chots			Hat	
We-tis	is sign of	Indefinite past					
	•						
vwang	used as suffix	In or within		Plura	alization	of Nouns	
Gyup	used as suffix	Anciently					
Ta'-vu-wa-n	i	Sun shine		Sing[ular]	Dual		Plural
Wan-ro'-an		Yellow dust	D	A*/	4 . ,		** **
	vho comes from	White man	Boy	Ai'-pets	Ai'-pe		Ai-ai'-pet-su
	viio comes irom	vviiite iiiaii	Man	Tau-wāts'	Tau-v	vat'su	Tau-tau'-wa-tsu
the east)							
Ku-munts		Green River Shoshonees		Plurali	zation o	of Adjective	a c
Nai-kwi'-tu	(Burnt rump)	Name of Tavi's father		I Idian	zation (n Majective	.5
Ai-poup		Name of Indian boy (Wan-ro-		Sing[ular]	Dual		Plural
poup				Sing [atai]	Daut		I turat
		an's half brother [Richard	Good man	Ut-un-tau-	Ut-tu	-tau-wa'-	Ut-un-Tau-tau-
		Komas]) at school at Lincoln		wats	tsu		wa-tsu
		College	High or tall		Pa-an	1 +	
		•	riigii oi tan	ı a -aiit	ı a•all	ı-ıu	Pa-vwan'-tum
	T. 37 1 1	6: 1 "7 "			_		
ι	Ite Vocabulary	Given by "Joe."			Pronc	ouns	
			3.T ·			_	
On Boar	d U.P.R.R. Train-	Bound East. June 8, 1873	Nu-nai			I	
	•	3,	Um'-wi			You	
		(1	Ma ⁿ -ai			He or she	
	Person and Par	rts of the Body	Ung-ai				
T. / 60		TTd				Who	
Tu'-tsīv		Head	Ung'-ai-shur	np		Whoever	
Tu'-tsi-vwūv		Hair	Inch			This	
Mu-tuk'-ŭv		Forehead	Mar			That	
Pu'-in		Eye	A'-ni			What	
Pu'-tu-shūv		· ·	_				
		Eyelash	Im'-pu			Which	
Pu′-tu-shūv		Eyebrow					
Num-ka'-vur	n	Ear		Plurali	ization	of Pronoun	•
Num-ka-va-k	ok-a-num	Ear, entrance to		- 14141			•
IIn-tan-wum		Cheek		Sing[ular]	Dual		Plural

Cheek

Nostril

Nose

Un-tau-wum Mu-wit'-hīm

Mu-vwim'

Sing[ular]

Nu'-nai

Um'-wi

You

Dual

Tam'-i

Taun'-wi

Plural

Num'-wi Taun'-wi

			THE SC	JOHNERN NOMA	1
He or She	Ma ⁿ -ai	Mom'-wi	Mom-wi	Nain'-tsits	Girl
Who	Ung'-ai	Ung'-a-mu	Ung'-a-mu	Ai'-puts	Male infant
		<u> </u>		Nain'-chūts	Female infant
		Verbs			
Ti'-kai		Eat, to		Parts	of the Body
Pai-kwa		Go, to		Tu'-tsiv	Head
Pai'-kwa-va	.n		(future)	Kwi	Crown of head
Nun'-kai		Hear		Tu'-tsi-vwūv	Hair
Pu′-nu-ki		See		Ko-van', Ko'-a	Face
				Mu-tok'-av	Forehead
	Plur	alization of Ver	bs	Pu-īv'	Eye
To Go	Pai'-kwa	Pai'-kwa-va-r	um Pa-na-gu-va-rum	Pu-ti'-siv	Eyelash
To Hear	Nun'-kai		ım Nun-nun-ka-ka-	Pu-ting'-a-ni-vw	Eyebrow
			vu-rum	Nun-kāv′ Nun-kav′-a-pok-a	Ear
To Eat	Ti-kai'	Ti-ka-va'-rum	Ti-ka'-kum-va-	Mo-wit'-tump, Mo-wūp'	External opening of the ear Nose
			rum	U'-i-nump	Nostril
To See	Pu′-ni-ki	Pu'-ni-ki-va'-ı	um Pum-pu-ni-kai-va-	Mo-wit'-tu-av	Ridge of the nose
			ka-rum	Keuv	Cheek
		Adverbs		Mun-sūmp	Whiskers
		Adverbs		Tim-pav'	Mouth
l'-va		Here		Au-ump'	Tongue
Ma'-va		There		Tau-ump' Kwi'-u-vwuv	Teeth Chin
				Ku-rung'	Neck
	Tribes	and Proper l	Vames	Pu-kwai'-av	Throat
	111063	-	Vallies	Po-kwai'-av	Adams apple
		[MS 828-b]		No'-uv	Body
Yam-pa Ka	ıu-ru-ats	Utes of	Yampa River	Tso'-uv-tin-nu	Shoulder
Sa-wa-tum-			ss, Chief of the above	Pai'-av	Breast
	(Grey T			Pīv, Tav	Woman's breast
Yu-ai-tau-i-			of the Plains	Pīp Nūmp	Heart Liver
Win-ni-na-r To-sau-we-t			River Utes 1 Shoshonees	Ka-împ	Gall
	isu 1, and So-o-tsi		mes for Washa-kis band	Sõv	Lungs
Pan-nar-ku-		Bannoo		Pu-sap'-ump	Kidney
Sa-ri-ti-kan		Arapah		Sau-wai'-uv	Belly
A-vwa-tsu		Apache		Pi'-a-shu'-pi-gunt	Paunch or large belly
Pa-ga-we-ch	nu	Navajo		Pu-rav'	Arm
Mo-kwit-ch			s [Hopi]	Tso'-uv	Arm above elbow Elbow
Ku-mo-i-gu		Gosi-U		Kīp Mon'-sīv	Arm below elbow
Tav-i-wot-s Hu-kwots-u		Wnite I Mexica	River Utes	Mon'-chomp	Wrist
Win-ni-nu-r			ne in southern Colorado	Mu'-av	Hand
Mo-at-su	14-111-154		oe in southern Colorado	Pu-pai'-uv	Palm
Chong-op		One o	f the Ute po-a-gunts	Ma-suv'	Fingers
•		at Ui	ntah	Pi'-a-mu-tōmp	Thumb
				[No term listed]	Fore-finger
	T I.	e Vocabular	,,	[No term listed] [No term listed]	Second finger Third finger
	Οι	e vocabulat	у	Ma-si'-ruv	•
		[MS 1446]		Mi-pum'-pa-suv	Small finger
		Persons		Si-chump	Finger nails
				Yo'-vūv	Leg
Tau-a'-puts		Old ma		Pun'-ka-vu	Leg above knee
Na-na'-puts		Old ma	n	Tai'-nuv	Knee
. '	erm of endear	ment) Old wo	man	Kai'-ov	Leg below knee
Ma-so'-a-wu		Old wo		Wīch Ta'-un-cho-ump	Calf of leg Ankle
Kau-o'-puts	erm of endear			Ta'-tsum-tsav	Ankle bone
Tau-wots'		Man		Num-pav'	Foot
Ma'-so-its		Woman		Tsūv	Toes
Aiv'-puts		Young		Pia'-ara-tomp	Larger toe
	nd Ma'-mo-pu			Tsi'-a-mum-pav	Spaces between the toes
Ai'-pets		Boy		Tam'-pīv	Heel

 Pāp
 Blood [MS 828-b]

 Ōv
 Bones [MS 828-b]

Nium-su-av Hair on the body [MS 828-b]

Tsu-up Wart [MS 828-b]

Yo-go-yan Sexual Intercourse [MS 828-b]

Terms Denoting Relationship⁶²

Terms denoting relationship have two forms in the nominative, a special and a general; when a speaker designates a person related to himself, the form in the first column is used, but when he designates a person related to another, the form in the second column is used. It should be remarked that the form in the first column is not equivalent to "my" (relative), but the possessive must also be used. [Powell's note.]

Tau-a'-pu-an	Tau-a'-pu-a	Hu
Pi'-o-wan	Pi'-u	Wi
Mo'-an	Mo	Fa
To-at'-sun	To'-at	So
Pat-sit'-sun	Pa-ats	Da
Pi'-an	Pi	Mo
To-gōn'	Tōg	GrFa
To-go'-tsun	To-gots'	GrCh (m.s.)
Ka-gōn'	Kāg	GrMo
Ka-go'-tsun	Ka-gots'	GrCh (w.s.)
Pa-vit'-sun	Pa'-vits	O.Br
Skai'-tsun	Skaits	Y.Br
I-ai'-tsun	I-aits'	HuFa
Whit-sum-pi'-an	Whit'-sum-pi	SoWi (m.s.)
I-ai'-tsun	I-aits'	WiMo
I-ai'-tsun	I-aits'	HuMo
Mo-nat'-sun	Mo-nats'	SoWi (w.s.)
Naim'-pi-won	Nain'-pi-wa	HuBr
Naim'-pi-won	Nain'-pi-wa	BrWi (m.s.)
Tan-tau'-a-vin	Tan-tau'-a-vi	HuSi
Tan-tau'-a-vin	Tan-tau'-a-vi	BrWi (w.s.)
Tan-tau'-a-vin	Tan-tau'-a-vi	WiBr
Tan-tau'-a-vin	Tan-tau'-a-vi	SiHu (m.s.)
Naim'-pi-won	Naim'-pi-wa	WiSi
Naim'-pi-won	Naim'-pi-wa	SiHu (w.s.)

[MS 831-a contains a list of kin terms which are very similar to those in MS 1446, except the endings. The manuscript is titled, in Powell's hand, "Relations (P. U.) worked on New System." The entries are the same as column one of MS 1446, except all "Tsun" endings are changed to "tsin," and all "sun" endings are changed to "sin." A few terms in MS 831-a differ significantly and are given below together with two terms not found in MS 1446.]

Tsi-kai-tsin	FaY.BrSo, MoY.BrSo
Mong-wu-an	MoO.Si
Mong-wu-at-sin	Y.SiCh (w.s.)
Mo-nat-si-gun-tin	WiFa, WiMo
Whi-tsum-pi-an	HuFa, HuMo
Whi-tsum-pi-at-sin	SoWi (w.s.)
[Terms not in MS 1446:]	
Eu-sav-i-win	GrGrFa; GrGrCh (m.s.)
Mau-we-un	GrGrMo; GrGrCh (w.s.)

Animals

The names of animals have two forms in the nominative. The common or correct form is given in the first column. In the second column the familial or mythological form is given.

The progenitors or prototypes of the animals were gods, and in speaking of them the second form is used, and often, in familiar conversation, especially among younger persons of the tribe, the second form is used rather than the first.

When the name of an animal is given to a person, usually the second form is used, but not invariably: thus a man who is named "Elk" would be called Pa'-ri-ats rather than Pa'-ri-a [Powell's note].

Mammals

Wānts	Won'-sits	Antelope
Kūts	Ku-tsu'-puts	Buffalo
Kwi-a'-gunt	Kwi'-ats	Bear, Grizzly
Wai-a-röts	Wai-a-ro'-puts	Bear, Cinnamon
Sin-tik'-a-rum	•	Bear, Cinnamon
To-kwi'-pa	To-kwi'-pa-puts	Bear, Black
To-pu'-pa		Bear, Black
Pau'-ints	Pau-in'-si-puts	Beaver
Ōn	O-num'-puts	Badger
Ta-vots	Ta-wot'-sa-puts	Chipmunk
Mu'-sits	Mu'-si-vuts	Cat
Mu-sin'-tu-kuts	Mu-sin'-ti-ko-puts	Cat, wild
Ti'-ya	Ti'ats	Deer
Ti'-hi	11 413	Deer
11-111	Sa-rīts'	Dog
Pa'-ri-a	Pa'-ri-ats	Elk
Ta-vūn'-tsits	Ta-vun'-tsu-puts	Fox, yellow
Tu-ta'-vun-tsits	1 a-van -isa-pats	Fox, small dark
Ti-a'-kuts	Ti-a'-ka-pute	Fawn
Ku'-tsin	Ti-a'-ko-puts	
Ka-vwa'	Ku'-tsu-puts	Hog Horse
IXa•vwa	Ka-vwa'-puts	
Di' o mile	To-so'-vo-rum	Horse, Pinto
Pi'-a-ruk Tok	Pi-a-ru'-ku-puts	Lion mountain
	To-ko'-puts	Lion, mountain
Nag Ka' shita	Na-gats Kalabi' üta	Mountain sheep
Ka'-chits	Ka-chi'-ūts	Mountain rat
Pa-rau'-ant	Pa-rau'-an-tu-pūts	Muskrat
Tum-pwi'-chits	Tum-pwi'-chi-puts	Mouse, stone
Pan-sūk'	Pan-su'-hum-puts	Otter
Tōn-sa'	Tun-sam'-puts	Prairie dog
Tsok'-um	Tsok'-um-s-puts	Rabbit, large
Kām	Ka-mu'-pūts	Rabbit, large
Ta-vwōts'	Ta-vwo'-puts	TD 1111 11
Tav-i-nar'-ri-gwi-	Tav-i-nar'-ri-gwi-	Rabbit, small
nump	no-puts	01 1
Pu'-ni	Pu-ni'-a-puts	Skunk
O'-gun-tav'-āts	N-1	Squirrel
Nag	Na'-gats \ Na-ga'-puts∫	Sheep, mountain
Sin-av'	Sin-au'-av	Wolf
Yo'-go-wots	Yo-go'-vu-puts	Wolf, small (coyote)
	Birds	
	Wi-chits (D
	Hu-si'-a-gunt∫	Bird
	Tsau-wich'-its	Blue bird
	Pa-gān'-skōp	Black bird
Tso-kōr'	Tso-kor'-a-puts	Crane
	Wau'-uts	
		Chapperelle cock Chicken
To-a'-gunt	Kām-punk	
-ou guit		Duck, Mallard

Tsūg	Tsu-ga'-puts	Duck, Teal	To-sha-sint	Flower, white
Kwai-nants	Kwa-nat'-si-puts	Eagle	Shau-wa'-sint	Flower, blue
Un-ka'-kwo-nau-	Un-ka-kwo-nau-a-	Flicker, Red shafted	Ma'-ru-nuv	Greasewood
ants	puts	,	Kāmp	Greasewood
Un-wan'-unk	U-vwan'-un-ka-puts	Goose, wild	U-gwiv'	Grass
Ku-sav'	Ku-sav'-uts	Hawk	Pong-gu'-i-nump	Grass which grows in wet
Kwi-nau'-ants	Kwi-nau'-um-puts	Hawk, Sparrow		places: a large species with
Mo	Mo'-puts	Owl		serrated leaves.
Pi-wa'-si-van-um	Pi-wa'-si-van'-un-	Owl, small	Nun-gai'a	Leaf
	gwots		To-nump'	Mountain mahogany
	Pa'-nots	Pelican	A'-rum-pīv	Mansonito [Manzanita]
	Ka'-um-puts	Quail	Kwi-av	Oak
A-ta'-kunts	Ta'-puts	Raven	Tau-wa-su-guv	Onions, wild
Kwāts	Kwa-a'-puts	Shitepoke	Yu-imp'	Pine
Nu-wa'-rum-po-	Nu-wa'-rum-po'-ko-	Snow-bird	Yu-imp-pi nun-kai-a	Pine, leaves of the
kuts	vuts		Tu-wop	Pine, piñon
	Tum'-kuch er'-en-su	Snipe	Teupl	Pinenuts
Si'-ja	Si-cha'-gam-puts	Sage cock	Tuv∫	Finenuts
Ai'-yūv	Ai'-yu-puts	Turtle dove	Pu-wi'-ur	[No term listed]
Wīk	Wi-kum'-puts	Vulture	Tsam'-pīv	Rose bush
	A-vin-to-po'-ints	Woodpecker	Tsi-um'-pūv	Rose bush
			Tsi'-ump	Rose berry
	Reptiles		San'-piv	Rush
	_		Sa'-av	Sage bush
	Ta-ko-i-nav	Frog	Sauv	Sage bush
	Pāv	Grub	Tu-ump'	Sarvis bush
	Mo-gwi'-a	Lizard	Sūv	Squaw bush
To-gwav'	To-gwav'-puts	Rattle snake	Tu-wi'-is	Strawberry (fruit)
To-gwav'	To-gwav'-puts	Snake	Ok	Sunflower seeds
Pa-si'-gan		Snake, small striped	Ma-āv'	Tree
		water	U-vits'	
Pa-kwa-i-nav	Pa-kwa'-i-nav-its	Toad	Ma'-vu-nun'-kai-a	Tree, leaves of
	Sin-gump'-ka-chets	Toad, horned	Nun-kav'	Tree, leaf of
Tu-vi-nup		Snake skin	Ka-nuv'	Willow
		[MS 828-b]	To-ka'-nuv	Willow, black
	Fishes	[M3 626-0]		
Po gu	Fishes		Dress	and Ornaments
Pa-gu	Pa-gu'-puts	Fish	Dress Kus	and Ornaments Breeches or leggins
Pa-gu			Dress Kus Na-wi'-chup	and Ornaments Breeches or leggins Belt
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu	Fish	Dress Kus Na-wi'-chup Ti-si'-chump	and Ornaments Breeches or leggins Belt Belt made of fawn's claw
Pa-gu	Pa-gu'-puts	Fish	Dress Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects	Fish Trout	Dress Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av	Fish Trout	Dress Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv	Fish Trout Ant Ant, red	Dress Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits	Fish Trout Ant Ant, red Fly	Dress Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots Kai'-tso-op∫	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats	Fish Trout Ant Ant, red Fly Grasshopper	Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots Kai'-tso-op Si-gat'-sōp	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av	Fish Trout Ant Ant, red Fly Grasshopper Mosquito	Dress Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots Kai'-tso-op∫	Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats	Fish Trout Ant Ant, red Fly Grasshopper	Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op∫ Si-gat'-sōp Na-ga'-op kai'-tsop	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp'	Fish Trout Ant Ant, red Fly Grasshopper Mosquito	Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots Kai'-tso-op Si-gat'-sōp	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers
Pa-gu	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av	Fish Trout Ant Ant, red Fly Grasshopper Mosquito	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep
	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants	Fish Trout Ant Ant, red Fly Grasshopper Mosquito	Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op∫ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins
Si-er	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants Bark	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider	Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op∫ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins
Si-er Tu-ko'-u-er	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider	Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op∫ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace
Si-er Tu-ko'-u-er Wop	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants Bark Bark, in	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider	Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op\ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell
Si-er Tu-ko'-u-er Wop So'-wīp	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwomp' Plants Bark Bark, in Cedar	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op\ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump'	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwomp' Plants Bark Bark, in Cedar Cottonw	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump' Ku-mi-up	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants Bark Bark, in Cedar Cottonw Cane	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts Ko-tsu'-tsup	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast Ornament, hair
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump'	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants Bark Bark, in Cedar Cottonw Cane Corn	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts Ko-tsu'-tsup	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast Ornament, hair Ornament made of porcupine
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump' Ku-mi-up Ku-ma	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants Bark Bark, in Cedar Cottonw Cane Corn Corn	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider ner	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts Ko-tsu'-tsup Yūng-ūmp'	Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast Ornament, hair Ornament made of porcupine quills
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump' Ku-mi-up Ku-ma Kūm-wi'	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants Bark Bark, in Cedar Cottonw Cane Corn Corn Corn, se	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider ner rood	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts Ko-tsu'-tsup Yūng-ūmp'	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast Ornament, hair Ornament made of porcupine quills Ornament made of feathers
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump' Ku-mi-up Ku-ma Kūm-wi' Ku-mu'-i-vai-a To-nŏp	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants Bark Bark, in Cedar Cottonw Cane Corn Corn Corn, se Corn co	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider ner rood	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op\ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts Ko-tsu'-tsup Yūng-ūmp' Pi-tuv' To-av'-uv Tu-rūv'	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast Ornament, hair Ornament made of porcupine quills Ornament made of feathers for head
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump' Ku-mi-up Ku-ma Kūm-wi' Ku-ma'-i-vai-a	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwŏmp' Plants Bark Bark, in Cedar Cottonw Cane Corn Corn Corn, se Corn co Cherries Fir	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider ner rood	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op\ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts Ko-tsu'-tsup Yūng-ūmp' Pi-tuv' To-av'-uv	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast Ornament, hair Ornament made of porcupine quills Ornament made of feathers for head Ornament made of snake skin Paint, black Paint, red
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump' Ku-mi-up Ku-ma Kūm-wi' Ku-mu'-i-vai-a To-nŏp Ma-nau'-a-gump	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwomp' Plants Bark Bark, in Cedar Cottonw Cane Corn Corn Corn, se Corn co Cherries Fir Flower, Flower,	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider ner wood ded of b c, choke dark purple red	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op\ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts Ko-tsu'-tsup Yūng-ūmp' Pi-tuv' To-av'-uv Tu-rūv' Un-ka'-nump Uo'-a	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast Ornament, hair Ornament made of porcupine quills Ornament made of feathers for head Ornament made of snake skin Paint, black Paint, red Robe
Si-er Tu-ko'-u-er Wop So'-wīp Pa-gump' Ku-mi-up Ku-ma Kūm-wi' Ku-mu'-i-vai-a To-nŏp Ma-nau'-a-gump To-a-sint	Pa-gu'-puts Ut'-um-pa'-gu Insects Ti-si'-av Un-ka'-tu-siv Mo'-pits A-run'-kats Mo'-av Mo-kwomp' Plants Bark Bark, in Cedar Cottonw Cane Corn Corn Corn, se Corn Corn, se Corn co Cherries Fir Flower,	Fish Trout Ant Ant, red Fly Grasshopper Mosquito Spider ner wood ded of b c, choke dark purple red	Kus Na-wi'-chup Ti-si'-chump Nan-u'-chump Kwu-si'-gu-up Ti'-up Kai-tsots \ Kai'-tso-op\ Si-gat'-sōp Na-ga'-op kai'-tsop Wu-si'-a kai'-tsop Kūs Pats Ka'-ga Tong'-gūv Pa-gūv Tu-um'-puts Ko-tsu'-tsup Yūng-ūmp' Pi-tuv' To-av'-uv Tu-rūv' Un-ka'-nump	and Ornaments Breeches or leggins Belt Belt made of fawn's claw Belt made of buckskin Breech clout Fringe, buckskin Hat, i.e., any covering for the head Hat, woman's Hat, made from head of a mountain sheep Head dress of feathers Leggins Moccasins Necklace Necklace, shell Necklace, bone Ornament, breast Ornament, hair Ornament made of porcupine quills Ornament made of feathers for head Ornament made of snake skin Paint, black Paint, red

Ka'-ma-mo-a Robe, rabbit skin Tsok'-um-pu-a Kwi-ant'-a-pu-a Robe, bear skin Ku-tsun-pu-a Robe, buffalo skin Ti-u'-vūv Robe, deer skin Pua is a skin of any kind; Uo-a is a robe of any kind made of puas. Shirt Au'-ra Vest Tseu'-i Beads Mo'-go Blanket Won'-a-mo-i Blanket, woven Tau'-shi-unt Boots Pi-ka'-vats Tu'-ta Coat Ta-pop Socks

Implements and Utensils

O., U. Ūts Wu-nap' To-wu-nap' Pats-o'-a-rump

Whu-si'-av Ko-yōk U-wur-ri-nump

Kwi-pan'-ump Ōp Āts A'-tsits Na-ga-ats Pa-gau Un-tan'-ump A-chiv i-u-chup

A'-tsu-gun Un'-gats

Un-gats, Un-ka'-sits Ko-nun-kwa Kōn Ās Tum-pin pom-pun San-up-ku-nuv O-vi'-shuk

Whu-pok'-i-nump

Wot'-si-nump Na-ga'-ats To-wap kur-o-kwa Yan-tamp' Non su-i-nump Nu-kwi-pan'-ump Whu-pok'-a-num-pu-wai

Nun'-chi-top Kōn Su-gōn' A-vwan'-u-mīp Ki'-a-kon Pa'-ga-nuv Pom-pūn' Po'-i-nump

Pom-pun' Po'-1-nump Tu-wi'-ump

Chi-chung'-gai-nump Pa-gu-a-nump-u'-ru-a Pa-gu'-a-nump Pa-gu-num-to-nump Tum'-pin-ka-su Arrow Arrow, small Arrow head Arrow head, black

Arrow heads, cement used in fixing

Arrow feathers Arrow straightener

Ax Awl Bow Bow, small Bow, sheep horn Bow string

Bow, sinew on back of Bow, string wrapped around

middle of
Bow cover or sack
Basket, large conical
Basket, berry
Basket, baby
Basket for catching fish, a
Bowl to boil mush in

Basket for catching fish, Bowl to boil mush in Bowl for holding cement

Boat

Ball used in playing the game of Whu-pa-kwo-kwa [shinny

game]
Bones, gambling
Cup, horn
Cup, wooden
Comb
Club, war

Club used in game of Whu-pa-

kwo-kwa Cane, walking Cradle Cradle, willow work Cradle shade Cradle, doll's

Canteen made of bladder

Drum

Earth, Red (used as paint)

Fork, a
Fish line
Fish hook
Fish spear

Flint, apparatus for striking fire

Hu-si'-av ku-nuv' To-ro'-gwi-gump Tūp

1

Mu-kwai'

Ku-tu'-ni-nump

Wu'-na-wets Tump'-a-wets

Wi'-wu-nup Kān U-ra'

Wu-nu'-ri-gi-nump

Te-ga'-nump Ka'-mu-wan Ta'-vu-wan

Tsan'-gu-pwi-a-wa'-nump

U-nūv'
Kwi'-chits
Chong \
Tsung \
Tsung-wuv
Pa-an'-tsung-wuv
O-gwint
O-gŭn

U-gun' Tav-o-whu'-tu-wi-nump

Wīv Wīv Wīv

Mar Mo'-ats Tam'-un Ku-nuv' Si'-gis

Si'-gis Tāp Pi'-chi-nump Kān

Kā-ni'-a-tai-nump U-wi'-gan Ta-kwo'-i Si'-a-gots

We-tu-pos' in kai nump Tum-pai-gup Kur-nav'

Pa-ka'-sump
Ka-vwa'-si-gŭp
Pi-ar-ru-um-pwi-a
Tats-i-no-i-nump
Nun'-chi-tōp
Pan-a-tsits
U-nau-wit-sup
U-wa'-pa-chum-kunt
Ka-pi-shai-nump
Tum-pu-u
Tum-pi'-gu
Tum-pi-yu-ku-vav
Spu-gup

Spu-gup Mo-i-cha-nump Tu-wi-ri-nump

Pam-pu'-ni

Feather bag Gambling sticks

Gambling sticks (2 large, 2 small, 8 long comprise the set)
Instrument of bone for making arrow heads

Instrument for kindling fire by friction
Jug, water (large)

Jug, water (large Knife, stone Knife handle Lodge Lodge pole

Musical instrument (notched

stick)

Measure or scales Net, large rabbit Net, small rabbit Nets, sticks for holding Paint pouch

Paint pouch Pan-roasting

Pipe

Pipe stem made of wood Pipe stem made of reed

Quiver Quiver Quiver Rabbit, hook

String of which nets are made String, material for making String, Plant from which the material for making is gath-

Stone, large mealing

Stone, small mealing
Sinew
Sack
Spear
Shield
Sling
Tent
Tent pin
Tent, a brush

Tray to roast seeds, large
Tray for holding water, mixing

flour, etc.
Whip or switch
Bridle
Bag
Blanket, saddle

Crupper for horse Canon [Cannon] Churn Cane, walking Canteen Cap, percussion Cartridge Coffee pot

Gun cover Girth Hobbles Hoe Kettle, brass Pi-ka'-ga Leather Tsup Lasso Ti-suv Nan-wu'-chup Pouch for percussion caps Kwa'-ku-nuv Pouch for tobacco Pu'-i-nump Pencil Pur-ar-um-pi Pistol To-pits-um-pa Ut Ramrod Wich suv Rope Wa'-na-suv Ka'-ri-nump Saddle Ka'-ri-nump u-ta-ka Saddle pommel Ka'-ri-nump i-ti-up Saddle fringe Tok'-vwi-nump Saddle bags Sku-i-nump wets Scissors Na-gar-i-num wets Pu'-na-nump Spy glass A-vwot'-si-chun-ga-nump Umbrella U-im-punk (pine house) Wagon

Firmament and Meteorological Phenomena

Pa'-gu-ner'-int Clouds Pa'-gu-nuv Clouds, shining Un-ka'-pa pa'-gu-ner-int Clouds of sunset, red Tu-wip nun'-si-gu Earthquake Pa'-gu-na-ga-ru Fog U-nu'-vu-wi'-ri Frost Pa'-ūmp Hail Ku-wa'-ru Horizon Ti-u-sup Ice Pa'-kup Wa-run'-ti-ner Lightning Pa-nuk'-wi-suk Mo-a-to'-a-puts Moon To-ro'-up-a-ti Moon, half I-ung'-wi (nearly dead) Moon, crescent Pu-tsiv kwe'-chup (star dung) Meteor Pau'-u-wa Rain Pa-ro'-a-wun-nur Rainbow To-gum'-pai-av Sky Sun Tav'-wi Pu'-tsiv Star Nu-wav' Snow U-nunt'-ni Thunder Wa-run'-tin Wind Ni'-ur Whirlwind Tu-ru'-nu-wu-nur

Time

Tu-gwur'-rint Day, a Ycar, a Tu-mur'-rint Day Ta-vwait' Night To-gwa'-nait Dawn Ti-sant Tav-wi-mau'-a-shi Sunrise Wech'-kut Morning Mid-forenoon Wech'-kut-tav'-wi To-a'-ta'-vwait Noon Afternoon Tau-vai'-au-kwo-i Sunset Tav'-vi ai'-kwi Dusk Tu'-tsi-gūp Evening To-vai'-a-kup Midnight To'-a-to-gwun

Nau-mu-keu Day before yesterday Kew Ki-aung Yesterday Avw-tav-vi) Today A-ra-va Taik Tomorrow Pi'-na-taik Day after tomorrow E'-tis Past time Αv Present time Pi'-nunk Future Ta'-mūn (has one moon) Spring Tāts (has five moons) Summer Yu'-gwun (has one moon) Autumn Tom (has five moons) Winter

Colors

Black To'-ker To-si-a'-kar Blackish Sin'-ti-gar Brown Sin-ti'-a-kar Brownish Tsau-wa'-gar Blue Tsau-wa'-si-a-kar Blueish Tsau-wa'-gar Green Tsau-wa'-si-a-kar Greenish To'-wa-gar Purple To-wa'-si-a-kar Purplish Un-kar Red Un-ka'-si-a-kar Reddish Si'-gar Roan Un-to'-ker Sorrel To-sha'-gar White To-sha'-si-a-kar Whiteish [sic] U-wa'-kar Yellow U-wa'-si-a-ka Yellowish

Geographic Terms Nu-kwint'-its Brook, a Tu-wi'-pu-um na'-ri-a Boundary of a country Na'-ri Boundary; line of separation Nu-kwint' Creek Cañon Wīp We'-wun-gunt Cañon Mu-kwa'-ni-kunt Cliff Kai'-va-go-gwa Cliff, a mountain Cliff, brink of Wi-gav' Pai'-av Cliff, face of Ka-va'-kits Cliff, notch in face of Tu-wi'-pu-a'-va Country Tav-wi-man-wi sha-punt East Pa'-kup Fissure, a huge Glen, a (a small grassy glade Pa-no'-av having an outlet) Si-ga'-ru

We-wav' Gulch in side of mountain Tum-pwi-si-gya'-gunt (very steep) Ti-av Gulch, foot of Ti-ra'-tu-kich Ground, a plain space of Ground, a stony piece of Tum-pwi'-tu-kich Hilly country Kai-vir'-i-wip Ka-rīr Hill, steep, cone like Pa-na'-si-gai-ga Island, an Pa'-ka-rīv Lake, a Pa-ka--ri'-tsits Lake, small

Gulch

Wi'-a-gunt}

Kaivw Ka-ri'-tsits Pa-tur'-nints We-gav' Pai'-av Kā'-ni-gav Tu-av' Tu-kav' Ka'-ni-gav Ko-yo'-kwach

Mu-a'-gu Pi-av'-a-ga'-rīv Mountain Mountain, small Mountain, summit of Mountain, side of Mountain, foot of Mountain, crest of; edge of spur Mountain, flat summit of Mountain spur, foot of Mountain sink or hollow in

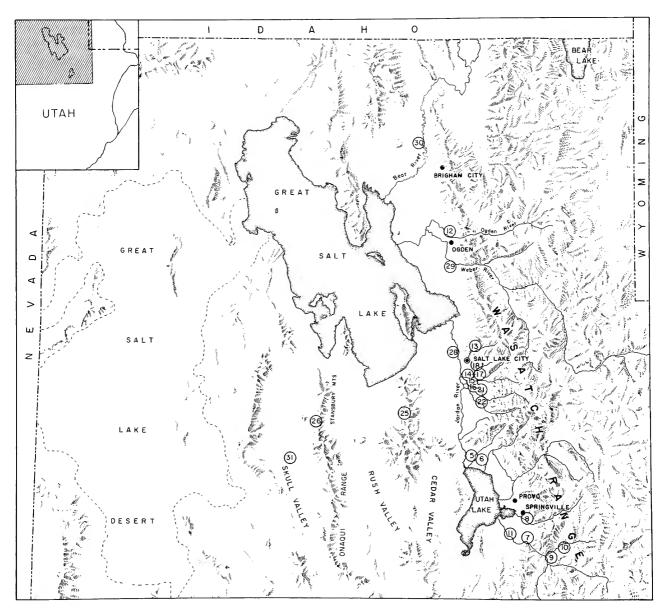
(no outlet) Mountain pass or notch in Ocean, the

Wa'-pa-we-yu'-ints Pa-mu'-kwa-ninch Pa-ru'-nu-wich Tu-an'-av Spi'-kunt Spits'-i-kunt Tav'-i-wav Ko-mīp U-ru'-kits

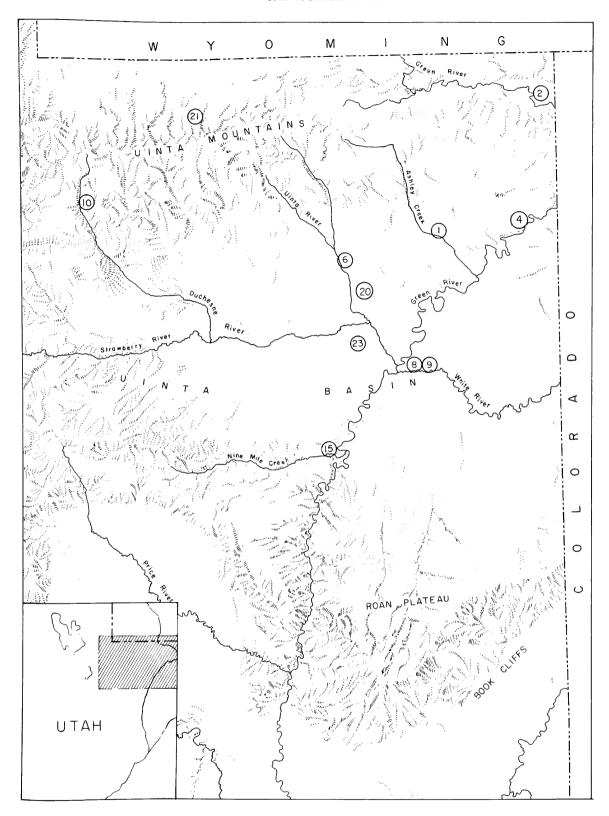
Mu'-av Po Nūm-po Pool, rain water Peninsula, a Ridge, a Spring Spring, small Slope, sunny Slope, shady

Slope, gentle, between Wi-gav and a sharp crest below Slope, gentle on side of valley Trail

Trail, Indian



Map 8.—Section of northern Utah indicating location of Ute and Gosiute place names.



MAP 9.—Section of northeastern Utah indicating location of Northern Ute place names.

Geographic Names

[MAP 8]

[1]	Tav'-o-kun	City, Salt Lake (Utah)
[2] [3]	Tum-pa-no'-ag \\ Tum-pwan'-o \	City, Provo (Utah)
[4]	Tum-pai'-uv	City, Springville (Utah)
[5]	Nu'-nu-kwint	American Fork Creek at Amer-
[6]	Pa'-sa-so'-its	ican Fork, Utah
راما	r a -sa-so -rts	Battle Creek at Pleasant Grove [Utah, location uncertain]
[7]	Pi-ki-kwa-nur-rum	Spanish Fork Creek at Spanish
		Fork, Utah
[8]	Pa-gump'	Spring near Springville, Utah

[It is not clear which spring(s) Powell refers to. There is a large complex of springs north of Hobble Creek, the Wheeler Springs, as well as Fulmer Spring and Clyde Spring south of Hobble Creek; all are southeast of the town of Springville.]

[Additional place names from MS 2247-d:]

[9]	Kwa-nat-sits Pa-rum-pi-kom	Thistle [A small settlement, now a railroad siding, in
[10]	Un-kai-to-nump	Spanish Fork Canyon.] Soldier's Fork of the Spanish
	(Red Rock hole)	Fork
[11]	Nus-kup (Shoulder blade)	Lake Fork of the Spanish Fork

[It is not clear what Powell means here; possibly he is referring to the main section of Spanish Fork Creek below the confluence of Thistle Creek and Soldier's Fork, i.e., that section of the stream between the Wasatch Mountains and Utah Lake.]

[Terms not shown on map 8:]

Pa-vu'-gwap
River, Sevier
Rwu-sa'-rump nu-kwint
Po-an spi-kunt
Spring south of Payson, Utah
[possibly Holladay Springs]
Kwu-sa'-rump
Valley, "Grass" (Utah) location is uncertain; there are several "Grass" valleys in south-central Utah]

[Other place names, see Map 9]

no. place names, see man	. • 1
Tsau-war-nav-its	Ashley's Creck, Uintah Valley
A-kum'-pu-wo'-kuts	Park, Brown's [Brown's Hole]
(Sun Flower Valley)	
Kwich-a-to'-puts	Pass, Kuchatopa [Cochetopa
(Dung Rock)	Pass, southwestern Colorado;
,	not shown on map]
Pi-ápa ((anno water)	Divon Croon
A-vwa-pa (Large water)	River, Green
U-in-ta nu-kwint	River, Uinta
Yam'-pa-pa	River, Yampa [Map 1]
A-vwim'-pa	Diving Milita
A-vwit-siv (White water)	River, white
	Tsau-war-nav-its A-kum'-pu-wo'-kuts (Sun Flower Valley) Kwich-a-to'-puts (Dung Rock) Pi-ápa A-vwa-pa U-in-ta nu-kwint

[10] Kop-spa'-kuts (Sooty hole) River, Duchesne, a fork of the; A deep black cañon through which it runs gives it its name [Duchesne Canyon].

[11-14 not shown on Map 9]

[11] Ka-shu-nu-kwint	Brush Creek, north of Uintah Valley, Utah
[12] So-rin' nu-kwint	Cottonwood Creek, Uintah Valley, Utah
[13] So'-wits spi'-kunt	Deep Creek, north of Uintah Valley, Utah
[14] Pa-gu nu-kwits'-sits	Farm Creek, Uintah Valley, Utah
[15 On'-tir-ri	Nine Mile Creek, south of Uintah Valley
[16] Tūm-pwi-shu-ko-vats	Creek at Uintah Reservation, Uintah Valley [location un- certain]
[17] Wa'-ka-ri'-chits	Hills near Dodds Ranch— Yellow [location uncertain]
[18] Wa'-ka-ri'-chits	Hills east of Green River— Yellow
[19] Un-kar'-mu-kwa'-nits	Hills east of Green River—Red (Bad lands)

[It is unclear here whether Powell is referring to Green River Station, then in Wyoming Territory, to Green River, Utah, then usually called Gunnison's Crossing, or to the Green River itself.]

[20] Un-kar'-mu-kwa'-nits	Hills in Uintah Valley-Red
	(Bad lands]
[21] Yu-na kaiv	Mountains, Uintah
[22] Pa-ri'-a-gaip	Mountains, Sierra La Salle
	[La Sal Mountains]
[23] Kān-ka'-ri	Mountains or butte southwest
	of Uintah Reservation [Le-
	land Bench?]

Sorcery

Po-a-wi	To practice sorcery
No-mai	To cure the sick by sorcery
Tu-wis'-si-ai	, ,
Tu-wis-si-ai-um }	To give for being cured by
Tu-wis-si-a-kai	Doctor
Nu-vu'-ti-gai	To bleed
Tau-wai'	To sear for purpose of driving
	out evil spirit
Nau'-wu-ti-a	To scarify
Spu'-i	,
Spu-i-um }	To scratch with claws of bear,
Spo-kai	etc.
Po-av'-kai	
Po-av'-kai-um	To prepare a charm to kill an
Po-av ka-kai	enemy

Mythological

Na'-ru-gwu-nup	Mythology, one who tells
Tav-i-nar-gwi-nump	Ta-vwoats
To-i-nar-i-gwi-nump	Man with stone shirt
Tum-pwi'-chits	Stone Man
Tok (very large people)	Rock Rovers
U-ni'-pits	Very small people

We'-pu-kwa-nuv Pa-ga'-pits Si-kor-an-tau-ats Yu-wai'-nup Su-vai'-nup Kwi-ai'-nup Wa'-u-nup O-au'-nup Sin-a-nup Wa'-vuv

Ko'-tsuv

Ko-i-na'-gu-mi

Au'-in-sau-wus To'-gwuv Pa'-tsau-was

Pān'-suk

Mo-go'-av A'-gaits Na-gun-tu-wīp Na-gu-un-tu-wip Tu-wi-pu-ru-kwa po Tu-wip pu-ru-kwa-po-gunt Pa'-kup

Na-gum'-pa-sug Pat-suts

Ancient woman of the sea

Mermaids Crane's boy Spirit of the pine Spirit of the Cottonwood Spirit of the Oak Spirit of the Cedar Spirit of the Fir Spirit of the Aspen

Spirit which gets in one and

gives a cold

Spirit which gets in one and

gives syphillis Spirit which gets in one and gives consumption

Sprite of the Pines Sprites of the Mountain Good little beings who live in

the water Good large beings who live in the water

Ghosts

Great fish living in lakes

Home of the departed spirits

Underground passage to Nagun-tu-wip [land of dead] Chasm or fissure in Na-gun-tu-

wīp Bridge over the above chasm

Nouns

E'-nu-ints-i-gaip U'-ru-ment U-rit'-si-gaip

Kwi-pan'-ump ur-ur-ment Pi-sav'

Tu-rav' pi-sav' Ka'-ni-pi-sav' To'-ats Ung'-av A11'-av To-vwav' Tso'-op

Pan-uk'-ur-in-skoi

Pa'-na Pu-pa U'-pa Na'-aint Pa-vo'-ki-kent San-wop' pi-kun'-ki

Wi'-tsuts Kān

Wi'-tsun ka-nīv Ka'-ni-ga Ka-ni'-pu-gaip Tum-pu'-wa Wa'-av

Pi'-shots Ku'-tsum-pūnk Ka-vwa'-ra-ets Ku'-tsum-ga'-ro-ets

Tu-gu'-i

Ancients, the Arrowmaker, an

Arrow-maker, an old; i.e., one who has made many arrows

Ax-maker, an Animal, an Animal, a wild Animal, a domestic Animal, young of

Animal, forequarters of Animal, body section of Animal, hindquarters of Animal, fat of

Blacksmith, a Bread Boundary, a Blaze, a Bubbles of water Belly ache Bottle Bivuoac Bivuoac, an old Bivuoac, place of Bivuoac, deserted

Bullet Back, the. The rear

Child Cattle Colt Calf Cache Kwa-ti-ka'-kai Wai'-gi- ni-av Nau-wo'-kwi ni-av'

Sho-pu-av'-i-um A-wot ni-av'

U-nau'-wit-sup Yav'-a-o'-kwich

Yu-ru'-up U-kūmp' Kwe'-chup

Bat God; presides over part of

Na-gun-tu-wīp

Wai-ge Su-pui'-i-kai\ Sho'-pu-ni-av'-i-um Ni-av'

Ka'-pi Nu'-ru-gai Ku-kwīv Twa'-vwav Po-kunt um-pa'-ta-kān

Ti-au'-wi-ga I-vi'-gunt I-vwi'-tsi-gaip

Nu-nu'-shi-gunt Ki-up'-i-swav To-gwur'-ri-ki

Nu-kwint'-i-kunt Wik'-unt: U-wik'-unt Ku-ni'-ni-nai Pi-kau'-we-pa

San-gun'-ni-kai To'-ni-kai

Pi-vi'-a pun-gu'-ni-kai Yo-go'-wan we'-pa Tsa-ko- we'-pa Ku-'ma-we'-pa Ma-ma-ko-ni-kai

Wai'-yūs we'-pa Nar'-ru-wich

Nar'-ru-gats Sa-ri'-tsi-nun-kau'-av

Sa-ri'-tsi-nump Yav'-in Ti-ka'-kunt Po-a'-gunt

O'-tsi-geu

Tu-wip' Na'-ni-chant Tsau-wa'-gant∫ Nu-pav'

Kwo'-a Ku-wa' Tin-a' Kuts-u'-wa

Tu-gūv' U'-a-kunt Yun'-a-wints U'-ai-nu-ints Eu-up Kūn

Hu-si'-av Tu-sūp' Wi

U-vin'-kwi-up Ti-kop' Pai'-av

Council

Chief of council Chief, War

Chief of confederacy

Chief Coffee Convalescent, a

Coal, a Cold, a; a cough Church

Corner, angle Caps, percussion Coward, a Drinker, a great

Drinker, a great; i.e. one who

drinks a great deal Dreamer, a great

Door Dust Dung Doll Darkness Ditch Dancer Dance, scalp

Dance, woman's scalp

Dance, war Dance, naked Dance, love Dance, limping Dance, corn Dance, bear Dance in pairs

Dwarf, a (said of man, tree,

etc.)

Dwarf, a (used familiarly)

Dog's ear Danger Eater, a great

Exorcises, one who

Enemy Earth Echo Egg

End (top) of tree, log or stick End (base) of tree, log or stick

End (of a string)

Friend Farmer Farmer Farmer Farm Fire Feather Flow Flood Fence

Food Facc, the front Nai'-i-ki

Nai'-chi-gūp

Nu-ra-gwunt
Yu-ūp'
Na-vwi'-nump
Mu'-ing-kent
Na-mu'-ing-kent
Kai-tso-up ur'-ri-ment
Tu-na'-kunt
Tu-wa'-kai-unt

Pu-ran'-un-gut Kwi-nun'-gut Pa'-kuts Nun-ga'-vot-si pa'-kuts

Tu-punts'

Tu-ra'-wop-tik

Åp
Pan'-tsi-go
Ti-ka'-kon
Nu-um-pa
Pan-nuk'-ka
Su-wai'
Skwi'-nump
Kūs-ur'-ru-ment
Kus-i'-tsi-gaip

Tu-wis'-sa-ruk-unt A-wok-tum-pa-int Mo-a'-pu-gunt

Sa'-kuch Na'-ri-a Ho-ran' Kān Nain'-tu Um-pa'-gan

Yu-in-ta nu'-ints um-pa'-gan

O'-vints Uai'-ti-kyeu U-ra-nog Pu--er'-ri-nump

Na-tsi-gu'-tsi-gaip A-vwant'-ni in-yi'-a-gunt No-um'-pa

Ma-shut'-kwi-unt A-mūnt' Ski'-va-gunt Nan-tum-pa'-a-gunt Tūm-pwi-po-a'-gunt

U-wi'-a-gunt
Sku'-pu-gunt
Mo-a'-pu-gunt
Nan'-tu-gwunt
Pi-av'-i-au'-wi-gunt
Ut-ten-nu'-ru-wunt
Ka-vwa-non-si-a-gunt
Ka-vwa-non-si-ga-ri-gaip

Po'-kunt-i-no-vi-ri-chu-ment Po'-kunt-i-no'-vi-rīr Pa-a-tsi-gaip Gambler

Gambler (One who gambles

continually) Giver, a (an Indian agent)

Grease Glass Guide, a Hatmaker

Hunter, a good Hunter (One who hunts con-

tinually)
Hand, right
Hand, left
Hole
Holes in ears
Half
Horn

Hotel, a; an eating house

Interpreter
Iron
Joy
Key
Leggins m

Leggins, maker

Handkerchief

Leggins maker, One who makes leggins continuously

Liar, a

Liar, a (many mouthed) Liar, a (a braggart, a foolish

person)
Liar, a (full of holes)
Line, mark or boundary
Limit or extent

Lodge Light Language Language, Uintah

Log
Law, a rule; a saying

Law

Lover, a sweetheart, male or

female Man who runs races

Man, a rich Man who understands

language Medicine man Man, a drunken

Man or woman, a garrulous Man or woman who scolds Man who cannot be hit with

arrow or bullet Man, a singing Man, a proud Man, a bragging Man who whips his wife

Man who is afraid of his wife Man, a generous Man who races horses Man who races horses continually

Man who carries the mail Man who bears a paper Man who travels continually Um-pa'ta-wi-unt

Su-kat'-si-gaip

Tu-wi-pu-ru-kwa-int

Kwa-ti-gai-gunt
Kwa-ti-gai-tsi-gaip
No-vo'-kwi-chi-gaip
Pats-ur'-ru-ment
Pa-shut-kwiv
To-kwav'
Wi'-up
Tu-sump'
Sāp
Na-vwin'-ump
U-wi-gwun
Shau-wi'-gun
Tu-ra'-go-a-wunt
Pa-ra'-go-a-wunt

Yu-a-ra'-ga-awunt Ni'-a To-vōr Pa-si'-o-or Pwi'-a-pa-unt Ka-nun'-ka-wi-unt To-a-pa'-nunt Ka-um'-pa-to-wi'-ant

U-wa'-pa i-vwi'-gi-ment

Pi-kun'-ki Ti-ya'-gunt Kwi-a'-gunt Ku'-wa Nu'-au Kai'-va-nu'-ints-en

Kai'-va-nu'-ints-en Yu'-a-nu'-ints-en Go'-si-its [no term listed] Nu-pōp Ka-vwa'-pōp Ka'-ni-pōp Pa'-pōp Whi-chun Tsu'-ri U'-ra-kunt Pu'-a-wun Na-vu'-ni-ke Na-vu'-ni-kwint

Pa-ump'
Pi-ti'-tsi-gi-nump\
Pu-si'-yuk

Pa-nuk-ka-rin-pu Pu

U'-im-punk-a-pa Ta-ma'-pu Ta'-tsa-pu Yum-pa Tōm'-o-pu Ta-rit'-si-gaip

So-ūmp O'-vits A-vway' Man who talks, a speaker, sometimes an orator

Man who talks two ways continually

Man who goes under the ground

Man who smokes a great deal Man who smokes continually Man who swims continually

Moccasin maker Medicine Meat Mud, dried Mush Mirror Match, friction Manifold Middle part Middle of stream Middle of valley

Noise Noise of water roaring One who is blind; blind One who is deaf; deaf One who is lame; lame

One who cannot talk (said of a child; sometimes said of a man who has nothing to say in the Council)

One who drinks whiskey

Pain

Place where deer stay Place where bears stay

Point, end People

Name, a

People, Mountain People, Valley People, Squalid

Picture Picture of a person Picture of a horse Picture of a house Picture of water Potatoes

Pepper Pit, a Relatives Reflection, a Reflection in water Reed

Rattle of snake

Railroad Road Road, wagon Road, Spring Road, Summer Road, Fall Road, Winter

Shirts, he who continually

makes Sand Stick Shadow

	1112 80	OTHERN NOMA	101
A-vway'	Shade	Ma-nu-ni	All, animate [MS 828-b]
Ti-ri'-va-vu		Ma-hu-ni-um	All, inanimate [MS 828-b]
Ter'-ra-wot-se	Stump		Bad
O wi'-av	Step, a; a pace	Kuch-ai'-yu-unt Hu-'vi-nun-ki'-ca	Behind
Pa-nat'-sin-kai	Song Song, love (men lead)	Ai'-yu-unt	Beautiful
Ma-mo'-ko-ni-kai	Song, love (men lead)		Bitter
Na-wo'-ko-wi-av	Song, battle	Mo-a'-ga-munt Nau'-um-pōn (animate)	Bitter
Kav-wi-av	Song, marching		Beautiful
Tu-wu'-ni-kai		Nau'-um-pan (inanimate)∫ Sti'-i	Cold
Kwi-ni'-ni-kai	Song, war	To-ko'-nints)	Cold
Po-a'-kai	Song, scalp	No-ko'-mint	Crooked
Ta-ga'-pu	Song, sorcery; a chant Servant	, ,	
Go-a'-tsits)	Servani	Whu-top'-in-kur	Circular
To-ga'-pu-in	Slave	Pan-tu'-pin-ur	Culindrical
O-a'-sich	Slave	Pan-gu'-nu-pits	Cylindrical Curious
Pai-yu'-go-tsits	Slave	Shi-nam'-pan Mīt	Distant
141-74 -80-15113	Slave		
This term is derived from the	e fact that the Ute slaves were	Yu-wum'-pun	Dangerous Difficult
principally captured from th		Tin-tsi-gi	Durable
		Shu'-gur Tot-sai'-i-ni-ki	
I-ai'-kwi-pu	Soldier	Tu'-kive	Dirty
Pu'-a	Skin, a		Deep Dark
Kwi-ant'-a pu'-a	Skin, a bear	To-gwur'-ip	
Ku'-tsumpu'-a	Skin, a buffalo	I-ai-kwa-pu	Dead
Kop'-sīv	Soot	I-ung-wi	Dead (almost, said of waning
Tav-wi- nu'-a	Sunshine	NT	moon) First
U'-av	Salt	Nam	
Tūmp	Stone	Pi'-aung Pun'-ka	Female
Tum-pin wu-nīr' Tu-win-nuv	Stone, standing		Fast
Pu-īv'	Seeds	Non'-u-shu-in	Few Far
Ta-mūmp	Sinew	Mīt V-/	Fat
U-wūv′	Soup	Yu'-gur	
Pi'-ur-kai-nump	Sugar	Tu-gu'-vu-ga	Friendly Frozen
Ai'-ya-nump	Swing, a	Ti-us'	
Po-kunt-in-i'-ya-kān	School house	Nam'-pav kong'-gi	Footsore Full
Pi-av'-a	Sea	Pu-tsok'-ai-um	run
Pa-na'-ai-yu-nump	Torchlight	Paiks \	Few, little
Nam'-pav	Track	Pai-is J	Fearful, frightful
Pu	Trail	Yav'-in-pun Ut	Good
Ko'-op	Tobacco	Ut'-tin (animate)	G000
To-kwop'	Tobacco, black	Ut'-tu (inanimate)	Good
Sau'-a-gwop	Tobacco, native	Yūv	Greasy
Pats-ūv′	Trunk; a case usually made of	A-want'-ni	Great quantity
	the skin of an elk and used as	Pau-pu'-nu-tits	Globular
	a trunk.	Pa-ti'-unt	Globalai
Kwa-sīv'	Tail of animal	Pu-ti'-ai	Heavy
Pu-au	Tribe	Pa'-ant	High
Swe'-tump	Thing, a worthless	Tim-tsi-gar	Hard
Sīp	Urine	Kuts-un'-gi	Hot
Pi-er'-ru-gwe	Woman-wanter, a	Ti-gi-ai	Hungry
Pa	Water	Pan'-ur-i-gi-ai	Hungry for bread)
O-gwin'-uv	Wheat	To-gwur-i-gi-ai	Hungry for meat used as verbs
Kav-av-ai	War whoop	Ta-vai'-it	Light by sun
Tu-um'-nok-unt	Wall	Pa-nap'	Light by fire
Pō-i	Writing	To-o'-pits	Low
Ku-rut'-tu	Well of water	Yu-ni'-ga	Limber
Tsuv'-a-nuv	Witch	Si'-pun	Light, not heavy
Ki-sav' \	Wing of bird	Pa-un-ga	Level, smooth
Ku-song'Ĵ	ŭ	A-vowt'	Large
Ko-kwap	Wood	San'-gi	Lame
U-wu'-pa	Whiskey	Pa'-to-wunt	Long
Wip-tsik'-a-nump	Whip, stage driver's	Kwi'-am-int	Left (hand)
			Male
Adjo	ectives	Ku-mong' Pa-wi'-ur-ri	Muddy
3.6.7	Ahead	Pa-wi -ur-ri Nai	Mad
Mu'-a	Alive	Nu-ro-a-vant (the middle one)	Middle
Pa-ant'-ni	1 311 VC	ratio-a-valit (the initiate one)	1711UUIC

Nu-ro-a-vant (the middle one) Middle

Alive

Pa-ant'-ni

Paing-wus

Pyu'-a-gunt Cha-at'-chi-vits Na-va-puts) E-tump Kau'-o-puts

Na'-mi Only Na-mi-su-yes Na-mi-wai'-en O-i-ai'-pu Ta-a'-puts Ai'-i Pretty Ma-na-gā Prickly To'-a Right, correct Kwa-sūng Ripe

Pi-kīp' Pu-ram'-int Mi-a-puts

Wi'-chu Pik-a'-ga-mi Pi-er'-gwa-ni Sa-nīv

Tun-si To-ko'-a-puts Shu'-gar Pai-i'-gwe

Ko-chu'-min-kwa-pu Pu-kun'-ki

Na-ga-mi Kwo'-a-gunt Pun-ka'-ro Ni-a-puts Tsa'-ga-vok-i Pa-an'-gur Tu-mun'-ti Ta-kai'-ni-ki Pu-ant Tu-gu-nur-u-ai

Pu-vūn'-san-ik Tu-wit-sit Sant Pau-wur'-re Yu-ur'-re Nu'-ru-gai Nu-ap'-u-vik

Tu-ip'-its

Su'-yuz

Sum-pi'-uk

Numerals

Wai'-en Two Pai'-en Three Whot'-su-in Four Mon'-i-gin Five Na-vai'-en Six Seven Na-vai'-ka-ven Wa-a'-tsu-in Eight So-wa'-ro-um-so-in Nine Tom'-so-in Ten Eleven So'-kus spin'-kwa-unt Twelve Wa'-kuts spin-kwa-unt Thirteen Pai'-kuts spin-kwa-unt Fourteen Whot'-sut spin-kwa-unt Mon'-ig spin-kwa-unt Fifteen

Many, much Married Near Old (applied to old men as a

term of endearment) Old (applied to old women as a term of endearment)

Only one Only two Poor (lean) Poor (worthless)

Rotten, not good, sore

Right (hand) Small

Small (said of dog, horse, etc.)

Sweet to the taste Sweet to the smell

Slow Stiff Short Strong, stout

Squalid, dirty, poor Sore, sad, sick

Sick Sharp Swift Stingy Slender Smooth Thick Thin Tall Thirsty Tired Transparent True

Unrope [untie] Wet Warm Well

Wicked Young

One

Sixteen Na-vaik' spin-kwa-unt Na-vai'-ka-vun spin-kwa-unt Seventeen Eighteen Wa-a'-tsuk spin-kwa-unt So-wa'-ro-um-su spin kwa-unt Nineteen Twenty Wom'-so-im Thirty Pai'-em-so-im Forty Whot-so-im-so-im Fifty Mon-i-gin so-im Na-vai'-em-so-im Sixty Na-vai'-ki-vum-so-im Seventy Wa-a'-tsu-im-so-im Eighty So-wa'-ro-um-so-im Ninety One hundred Su-kus-mo Two hundred Wai-ku-mo Pai-ku-mo Three hundred Four hundred Whot-suk-mo Mon'-ig-mo Five hundred Tom-suk-mo One thousand

A Ute in counting to himself turns down, first, the little finger of the left hand for "one," then the next finger for "two" and so on, the left thumb for "five" the right thumb for "six," the little finger of the right hand for "ten." The same fingers that are turned down in counting are extended in stating a number and when this number is more than five the thumbs are brought together tip to tip extended, and, in showing the palm is turned to the front [Powell's note].

Ordinals

Na'-mu-pu-a First Nu'-u-rau-a-vant Second Pai'-kwi-punt Third Whot-su'-kwi-punt Fourth Ma-ni-kwi-punt Fifth Na-vai-kwi-punt Sixth Na-vai-ka'-vai-kwi-punt Seventh Wau-whot'-su-kwi-punt Eighth Su-war'-ri-um-su-kwi-punt Ninth Tom'-su-kwi-punt Tenth So'-kus-spin'-kwa-vunt Eleventh Wa-ku-spin'-kwa-vunt Twelfth Pai-ku-spin'-kwa-vunt Thirteenth Whot-su-ku-spin'-kwa-vunt Fourteenth Ma-ni-ku-spin'-kwa-vunt Fifteenth Na-vai-ku-spin'-kwa-vunt Sixteenth Na'-vai-ka'-vi-ku-spin'-kwa-Seventeenth

Wau-whot-su-ku-spin'-kwa-

Su-war-ru-um-su-ku-spin'-kwa-

Wam-su'-kwi-punt Pam-su'-kwi-punt Whot-su'-um-su'-kwi-punt Mon-i-gi-um-su'-kwi-punt Na-vai-um-su'-kwi-punt Na-vai-ka-vai-um-su'-kwi-punt Wāu-whōt-su-um-su'-kwi-punt So-war-ru-um-so-in-su'-kwi-

So-kus-mo'-vunt Wai-ku-mo'-vunt Pai-ku-mo'-vunt

Eighteenth

Nineteenth

Twentieth Thirtieth Fortieth Fiftieth Sixtieth Seventieth Eightieth Ninetieth

> One hundredth Two hundredth Three hundredth

Mon Na-v Na-v Wau So-w	t-su-ku-mo'-vunt -i-gu-mo'-vunt ai-ku-mo'-vunt ai-ka-vai-ku-mo'-vunt -whot-su-ko-mo'-vunt ar-ru-ku-mo'-vunt -su-ku-mo'-vunt	Four hundredth Five hundredth Six hundredth Seven hundredth Eight hundredth Nine hundredth One thousandth	S. D. P.	Ūn-wi Mu-ni Mu-ni	Accusative Case Thee You You Oossessive Case
	Pro	onouns		(Desig	gnating possessor)
		al Pronoun	s.	Ūm-wi	Thy
		r Person	D. P.	Mu'-ni Mu'-ni	Your Your
In t	he list, the letters S I	D. and P. refer to "Singular,"			
"Du	al, person spoken to	and speaker," "Dual, person	(Designating animate object possessed)		
spok	en about and speaker,"	and "Plural, speaker and two	S. D.	Um-wi-ung Mu-ni-ung	Thy Your
or n	nore others, or simply to	vo or more others."	P.	Mu-ni-ung	Your
	Nomin	native Case		(Designating is	nanimate object possessed)
S.	Nu	I	0	_	• •
D.	Tam	Thou and I	S. D.	Ūm'-wi-ur Uu'-ni-ur	Thy Your
D.	Nūm	He and I	P.	Uu'-ni-ur	Your
P.	Tau	Ye and I		(5)	
	Accus	ative Case		_	ossession of the whole)
S.	Nu'-nai	Ma	S.	Ūm'-wi-us	Thy
D.	Tam-i	Me Thee and me	D. P.	Uu'-ni-us	Your
D.	Nūm'-wi	Him and me	Ρ.	Uu'-ni-us	Your
P.	Tau'-wi	Ye and me		Tunn	Person Animate
	_				
		essive Case		$\mathcal{N}o$	minative Case
	(Designat	ing possessor)	S.	Ūng'-us	He
S.	Nu'-ni	Му	D.	U-mūs	They
D.	Tam'-i	Mine and thine	P.	U-mūs	They
D. P.	Nūm'-wi Tau'-wi	His and mine Ours			
Γ.	Tau -wi	Ours		A	ccusative Case
	(Designating anim	nate object possessed)	S.	Ūng-wai-us	Him
S.	Nu'-ni-ung	Му	D.	U-mu'-us	Them
D.	Tam'-i-ung	Mine and thine	P.	U-mu-us	Them
D.	Nūm'-wi-ung	His and mine		(Desig	nating possessor)
P.	Tau'-wi-ung	Ours			•
	(Designating inani	mate object possessed)	S. D.	Uai'-us Ua-mu'-us	His Their
S.	Nu-ni-ur	My	Р.	Ua-mu'-us	Their
D.	Tam'-i-nur	Mine and thine			
D.	Nūm'-wi-ur	Hers and mine		(Designating ar	nimate object possessed)
P.	Tau'-wi-ur	Ours	S.	Uai-us-ung-ung	His
	(Denoting posse	ession of the whole)	D.	Ua-mu'-us-ung	Their
0	, , ,		P.	Ua-mu'-us-ung	Their
S. D.	Nu'-ni-us Tam'-i-us	My Mine and thine		(Designation in	conimate chicat passessed)
D.	Nūm'-wi-us	His and mine			animate object possessed)
P.	Tau'-wi-us	Ours	S.	Uai'-us-ur	His
			D. P.	Ua-mu'-us-ur Ua-mu'-us-ur	Their Their
	Secon	d Person	Ι.	Ca-mu -us-ur	THOI
	Nomin	native Case		(Denoting	possession of whole)
S.	Ūm	Thou	S.	Uai-us	His
Ď.	Mun	Ye two	D.	Ua-mu-us	Their
P.	Mun	Ye	P.	Ua-mu-us	Their

	THIRD PERSO	ON INANIMATE	D.	I'-mu-ur	These persons'
Nominative Case		P.	I'-mu-ur	These persons'	
S.	U-rūs'	It		(Denoting	possession of whole)
D.	U-rūs′	They	S.	Ing'-yi-us	This person's
P.	U-rūs'	They	Б. D.	I'-mu-us	These persons'
					These persons'
	Accusa	tive Case	P.	I'-mu-us	These persons
S.	U-ru'-us, or U-kwai'-us	It		$\mathcal{N}o$	minative Case
D.	U-ru'-us, or U-kwai'-us	Them	S.	Mong	That (animate object)
P.	U-rū'-us, or U-kwai'-us	Them	D.	Mom	Those (animate objects)
			Р.	Mom	Those (animate objects)
	Possess	rive Case	1.	WIOIII	rnose (ammate objects)
	(Designatin	g possessor)		Ac	cusative Case
S.	U-kwe'-us	Its	S.	Mana/ai	That (animate object)
D.	U-kwe'-us	Their		Mong'-ai	
P.	U-kwe'-us	Their	D. P.	Mom'-mu Mom'-mu	Those (animate objects) Those (animate objects)
	(Designating inanin	nate object possessed)			•
S.	U-kwe'-us-ung	Its		Pa	ssessive Case
D.	U-kwe'-us-ung	Their		(Design	nating possessor)
D. Р.	U-kwe'-us-ung			(= 11-9	
г.	O-kwe -us-ung	Their	S.	Mong'-ai	That person's
	(Designating inanim	nate object possessed)	D.	Mom'-mu	Those persons'
		_	P.	Mom'-mu	Those persons'
	U-kwe'-us-ur	Its			
	U-kwe'-us-ur	Their		(Designating a	nimate object possessed)
	U-kwe'-us-ur	Their	S.	Mong-ai'-ung	That person's
	/D		D.	Mom'-mu-ung	Those persons'
	(Designating posse	ession of the whole)	P.	Mom'-mu-ung	Those persons'
S.	U-kwe'-us	Its			r
D.	U-kwe'-us	Their		(Designating an	inanimate object possessed)
P.	U-kwe'-us	Their	C	M	T1 4 1-
			S.	Mong-ai'-ur	That person's
	Demonstra	tive Pronoun	D. P.	Mom'-mu-ur Mom'-mu-ur	Those persons'
	Namin	ative case	1.	Wioin -mu-ur	Those persons'
~				(Denoting possession of the whole)	
S.	Ing	This (animate object)	S.	Mong-ai'-us	That person's
D.	Im	These (animate objects)	D.	Mom'-mu-us	Those persons'
P.	Im	These (animate objects)	P.	Mom'-mu-us	Those persons'
	Accusa	tive Case			
					minative Case
S.	Ing'-yai	This (animate object)		()	Inanimate)
D.	I'-mu	These (animate objects)	C	T1	TDI: .1:
P.	I'-mu	These (animate objects)	S. D.	Inch	This thing
			D. Р.	Inch Inch	These things
	Posses	sive Case	г.	men	These things
	(Designati	ng possessor)		Ac	ccusative Case
S.	Ing'-yi	This person's		*	
D.	I'-mu	These persons'	S.	In'-chu	This thing
P.	I'-mu	These persons'	D.	In'-chu	These things
	75		Р.	In'-chu	These things
(Designating animate object possessed)			Dana	essine Not Found	
S.	Ing'-yi-ung	This person's	Possessive Not Found		
D.	I'-mu-ung	These persons'			Nominative
P.	I'-mu-ung	These persons'		(Inanimate)
	(Designating inanim	nate object possessed)	S.	Mar	That thing
			D.	Mar	Those things
S.	Ing'-yi-ur	This person's	P.	Mar	Those things

		ine so	JOIHERN NOMA	103
	Acc	cusative Case	Whu-kav'-u-nai	Cut by striking blows, to
			Hu'-tsi-ke	Cut with knife, to
S.	Ma'-ri	That thing	Kwi-ka'-vi-nai	Cut down, to
D.	Ma'-ri	Those things	Scav'-i-nai	Cut by pressure, to
P.	Ma'-ri	Those things	Sku'-i	Cut with scissors, to
		ű	Scav'-i-nai	Cut across, to
	Posses	sive Not Found	Spa'-a-ji	Cut lengthwise, to
			Pai'-ki	Come, to
	Interro	gative Pronouns	Kai'-yeu-gai	Come in, to
	$\mathcal{N}on$	ninative Case	Kai-it-spi	Come out, to
_			A'-ga	Conceal, to
S.	Ung	Who	A'-ga-mu-si	Conceal oneself, to; to hide
D.	Ung-um	Who	A'-ga-kwi	Conceal, to-after having seized
Р.	Ung-um	Who	A'-ga-kum-mi	Conceal by covering
			A'-ga-wu-nai	Conceal by throwing
	Acc	susative Case	A'-ga-wot-si	Concealment, to place in
	**		Shu-pur-ri	Collect, to; to gather or put
S.	Ung-ai	Whom	1	together
D.	Ung-um-u	Whom	Tsai	Catch, to
P.	Ung-um-u	Whom	Pa-gu'-i-nai	Catch fish, to (with hook)
			Pa-gu-nun'-to-ni	Catch fish, to (with spear)
	Pos	ssessive Case	Hu'-tsum-ai	Close the eyes, to
C	**	*	Tspi \	, ,
S.	Ung-ai	Whose	Tso'-vı	Climb, to
D.	Ung-ai-um	Whose	Hu-kwo-i	Cough, to
P.	Ung-ai-um	Whose	Ma'-vun-ni	Crawl, to
	* 1.6		Whu'-pu-chin-gi	Crack whip, to
	Indeh	nite Pronouns	Kwich-up	Cast off, to
	\mathcal{N} on	ninative Case	Kwa-su'-ti	Cook, to
	**	*.*	Ya'-gai	Cry, to
S.	Ung-i-shump	Whoever	I-au'-wi	Carry, to
D.	Ung-um-i-shump	Whoever	Ning-i	Count, to
P.	Ung-um-i-shump	Whoever	Tu-gu'-e	Cache, to
			Nu'-ru-gai	Convalesce, to
	Accusative and	d Possessive Not Found	Tats-i-no'-a	Churn, to
			Kut-so'-wi	Chew, to
		Verbs	Tu-wish'-ur-ra-nar-u-wai	Cheat, to
Mun	-gŏk′	A A	Ka-mi-uk	Cover, to
	-gok ı'-ru-ki	Answer, to	Ma'-van-i	Creep, to; said of infant
	ving'-i	Arise, to; to awake Ask, to	Nun-chu-a'	Comb the hair, to
Pi'-ji		Arrive, to	Ni'-a-kwi	Carried by wind
Ti-g		Arrive, to; to be born	Shūp'-kai Wīp-tsik	Cold, to be Crack, to (as a whip)
	g'-ai'	Angry, to be	Wu-pu-tok'-a-ti	Crush with the hand, to
,	int'-i	Appear like, to	Ta-pot'-sin	Crush by throwing a stone, to
Ti-ga		Born, to be; to arrive	Whu-put'-sin	Crush by a blow with anything
Wi		Born, to be; to drop	** Hu-put -sili	held in the hand, to
	a'-pu-gai	Boast, to	Na-kwai'-to-po'-ro-ka-ri	Coiled with head erect (said of
Whi-	-to'-a-von-gi	Beat; to make noise by beating	ria kwar ito-po ito-ka-ri	a snake)
	-pu'-ni kwi-pai'	Beat drum, to	Na-ko'-mi-ti	Crook, to; to distort
Kwi-	-	Burn, to; said of bread	Pai	Call, to
Nai'-		Burn, to; said of fire	I-vwi'	Drink, to
Ni'-a	ı-gwoi	Boil, to; said of water	Ku-tsi'-chuk-i-vi'	Drink from a cup, to
Tsip		Bore, to	Mo-vu-kōv-i-vi'	Drink from hollow of the hand
	-u-wai	Barter, to	Tong-au'-ta wu-ni'-ga i-vi'	Drink while kneeling, to
Pu-k	u′-i	Blow with the mouth	To-pwi'-ni	Doze, to
Si-gv	vai	Braid, to	Nu-nu'-shi	Dream, to
	-o'-kwo-mai	Bend, to (active)	I-ai'-kwi	Die, to
	vits'-i-gai	Believe, to	Nin-sai'-i-ai	Die with loneliness, to
I-ŏk′		Bring, to	U'-nik)	•
Tu-g	u'-i	Bury, to	Ma'-nik }	Do, to
Ko-p	ōk	Break, to	I-ni-ga	•
Ku-i		Bite, to	Weu-i	Drop, to
Ma-g	ga'-ti	Beg, to	Pi-o-ko-i	Drag, to; said of tent poles
Pap-i	u-wat-si	Baptize, to	Pa'-ru-e	Dam water, to

Pa'-ru-c U'-rai

Bite, to
Beg, to
Baptize, to

Bother, to; to annoy

Ma-ga'-ti Pap-u-wat-si Uau-us'-in-gi

Drop, to Drag, to; said of tent poles Dam water, to Dig, to

We Eu-i Wa'-su-wen Tsin, tsa'-i Tsa-kwin' Pa-wok'-tu-um Pa-ruk'-a-tu-um Wa'-ma-gai Ush-en-ti

Ti-kai Ma-muy'-ti-kai Mun-so'-kom-ti-kai We-ti-kai Tu-vi-cha-ga

Whu-ti-vi-cha-ga Whu-tung'-gwai

Stup-pin'-ai

To-gwai' Kum-a'-ri Eu-ai' Tap-i-yu-na Mi-a'-vu-a-ni Pu-a'-gwūk Nun-su-vu-ri Nun-tsu'-gwai Nun-tsu'-gi Ku'-ung Nun-sük Nu-au'-kwi Pu-kai'

Pi-wa'-na-rit-sai Pyu-ur-nar-nis-u-we Kwa'-tu-sai'-ti Um-būk' Ma-rin'-nai Na-su-mai Ma-rūm'-pa-naig Ko-i-va'-ti U-rai' Kwa'-iwot-si Mai'-U-wit-ti-gai-kwi-kye Pu-tsok'-ai U-nu'-ai U-nu'-gwe Tso-ung'-gai To-ung'-gai

Tsu-o'-kwai Tu-o-kwai

Ing-ya'-gu-men-tu-a Mong-a'-gu-men-tu-a I'-gu-men-tu-a

Ma'-gu-men-tu-a

I'-va-gwai

Dance, to Dismount, to Drive, to Deceive, to Digest, to Drown, to

Distribute the fruits of chase Desire, to. Used in speaking of what the person does not have; signifying to like, to love (see Pi-a-mo'-tsi, to love) Eat, to Eat with the fingers, to Eat with the spoon, to

Extract with the hand, to (as teeth) Extract with an instrument Extract with blows, to; to dig

Extract with jerking, to; to jerk up

Extinguish, to Envelope, to; to wrap Entrap, to

Eat with the knife, to

Excel, to Emigrate, to Exorcise, to Fly about, to; to soar Flying, to go Flying, to come Fly, to; said of arrow Fly away hurriedly, to Fly down, to; to dart Fight with intention of killing,

Fight for a wife, to

to

Fry, to Fall, to Follow, to Forget, to Fold or roll up, to Frown, to Farm, to Fill a pipe, to Find, to

Feel bad or low spirited, to

Full, to be Go, to

Go fast to a distance, to Go fast to an animate being, to Go fast to an inanimate thing,

Go slow to an animate being, to Go slow to an inanimate thing,

Go from this animate being, to Go from that animate being, to Go from this inanimate thing,

Go from that inanimate thing,

Go over here, to

Ma-va-gwai I'-ru-kwai Ma'-ru-kwai Tu-ik Kai'-vi-mun-tuk-tso-i Tso'-vi Tu-waik'

Kai'-vi-mun-o-i Ung-wa'-a-tu-pa-ant-ni

Wa-ai'-tu-pa-ant-ni

Ko'-yen-gai Ko'-at-spi Ngwai Mu'-nis

O'-i

Ko-min'-yai Ku-man'-tu-we Tsun'-ga-wai I-au'-wi U-nun'-gu-gwai Ku-ran'-wi Ko-kwau'-wi Ti-nau'-wi Pa-gu-au-gwe Ti-kau-we I-vwī'-gwe Nau-o-kin-gi-tau-we Pa-ant'-ni Pai'-kwa Ing'-ya-vai-yu-ik Ing-a'-pok Mong'-a-vai-yu-ik Mong-a'-pok I-vai'-yu-ik I'-pok Ma-wai-yu-ik Ma'-pok Nu'-ri-wai Ma-gai' Ni'-er'-ri Kwai Na-ai'-i Hu-sok'-ai Whu-pa'-kwo-kwai Pa-si'

Tsai Ka-su'-ni-gi Ha-pu'-nai Tu-su'-i Pa'-kai Ai'-i Mu'-ing-we Na-mu'-ing-we I-an'-gwe Ti-nau'-wa Won'-sits-i-nau-wa Kwi-a-gunt-ti-nau-wa Pau-wints'-i-chi-nau-wa

Na'-nai

Tu-gai'

Go over there, to Go under here, to Go under there, to Go up a stream, valley, etc., to Go up a steep ascent, as a mountain Go down a stream, valley, etc. Go down a steep ascent as a mountain, etc., to Go around an animate being,

Go around an inanimate thing,

Go in, to Go out, to Go with, to

Go back; to turn around; to change front [meaning unclear

Go in a circle, to Go out of the way, to Go for an animate being, to

Go for an inanimate thing, to

Go for one, to Go for water, to Go for wood, to Go for a hunt, to Go fishing, to Go to eat, to Go to drink, to Go to war, to Go about, to; to travel

Go home, to

Go by or past this animate being

Go by or past that animate

Go by or past this inanimate

Go by or past that inanimate thing

Give, to Give food, to Give a name to Gamble, to

Gamble with bones, to Gamble with sticks, to Gamble with balls, to Gamble with cards, to

Grow, to

Gather, to (generally used in connection with Pu-i-vi seeds)

Grasp, to; to seize, to catch Grit the teeth, to

Gallop, to Grind, to Groan, to Good, to be

Guide, to Hunt, to

Hunt (game), to Hunt the antelope, to Hunt the bear, to Hunt the beaver, to

Ti-er'-i-nau-wa Pi-ri-a-er-nau'-wa Kai-yung-gwi Na-gāt-i-nau'-wa Si-chai-ang-wi Ta-vi-ang-wi

Nun-kai' Tu-gu-nur'-ra-we Nau-wai'-ya Tsai'-ke Tsai-kēv' Wai-i Woi-yung Pun-tir'-ri Me'-chi Mo'-i-chup Sir'-i-kai Yu'-na-kum Ma-shūk-in-ai Ta-shūk-in-ai Tu-wi'-an Sin-ti-gai Ha-pok' Wūng Pok'-um-pa-ga Na-vwa'-tu-mung

Na-va'-tu-wa-ka

Pa-kai' Tūm-pwi'-ma-tit-tu-rav Whu-tit-tu-rav Po-āv'-kai Ma-shut-kwi-ai Tŏng Pu-tsu'-tsu-wai Nai'-tum-be Pi-yung' Ku'-na-nai-ti Pi-ji' Tong-an-ta-wu'-ni-ga Shum-pa'-ga Tu-wit'-si Kai'-tu-wit-tsi Um-pa-ga-tu-wit-si Nin'-ai Nun-ka'-ka Wung Mo'-cha-ka Pu'-ni-ki Tu-wis'-a-rai Mo-a-pu-re

A-vwi' Ki-unk'-i Kom-bush-av-i Tu-in'-ta-av-i Tu-vwu'-na-gai-we Pi'-a-mots Mans Ka-vwa-whits-ung-gūn Kwāk-sur-ri Tum-pwi'-ru-wot-si Mung'-i-ti

Hunt the deer, to Hunt the elk, to

Hunt the Kam, to (large rabbit) Hunt the Mountain Sheep, to Hunt the Sage Cock, to Hunt the Ta-vwots, to (small

rabbit) Hear, to; to understand

Hunger, to Hasten, to

Hold inanimate objects, to Hold animate objects, to

Hang, to

Hang, to; to be suspended

Hobble, to Hop, to Hug, to Have cold hands, to Have cold feet, to Help to assert, to Imitate, to Jump, to Jump like a grasshopper

Jest, to

Join, to; to unite (said of two or more men or bodies of men)

Join, to; to come together (said of a stream)

Kill, to

Kill with a stone, to Kill with a stick, to Kill by necromancy, to Kill with medicine, to

Kick, to Know, to Kindle, to Kiss, to Kindle a fire, to

Kiss, to

Kneel, to; to stand on knees

Like, to Learn, to Learn to sing, to Learn to talk, to Lonesome, to be Listen, to

Leap, to; said of horses when

hobbled Look, to

Lie, to (falsehood)

Lie, to: to talk boastfully; to talk in a foolish manner

Lie down, to Laugh, to

Lying beside the fire Lying with feet to the fire

Lead, to Love, to

Lead into trouble, to Lasso a horse, to Light a pipe, to Load a gun, to Lose, to

Mung-i Chi-chum'-gai Chi'-tu-kwai Tai-tu-kwai Chai-tu-kwai We'-tu-kwai Pi-a-mo'-tsi

U'-ri Wu-nam'-i-kwai Ka'-ri-nump-ur-ri Spu-gup'-u-ri Tu-ko'-u-ri Sats'-ku-ni Ka-ni'vu-re U-wi-gan'-in-gi Ka-nîn'-je Nai'-i-ti Un-kās'-chi Tāg-ur-ri Kūs'-ur-ri U-mi'-tsits

Ma-na'-kai

Pan-an'-ti-ti Ni-gwe U-nu'-we Tson-igwi Mi-a-vai-gai Ni-i-gwe

Ni-tai' To-u'-ti Tspi Sai'-ti A'-ti-nik

Tu-gai' Pi'-wur-re

Pu-ru'-we

Pi-wa'-na-rit-so-i-um

Na-nai'i-ti-ung Whot'-sung Tu-wits-i-gi Tsõp-kai Wot'-si Tu-nai' Yu-nai Ung-wa'-pum Man'-i-to-i U-ram'-u-gai Tsam'-mi Tu-wip'-u-mich-a-kwai Ki'-a-kai Eu-i Tsa'-mink Pun-gwai' Ma-ri'-gai

Ka-mi'-na-gunt

Shu'-pu-gai

Lost, to be Lift with a fork, to; to fork Lift with an instrument, to Lift with the foot, to Lift with the hand, to Lift with the shoulder, to Love, to; to like; used in speaking of that which a person has or of that which is possible to not wish to part with; Su-ush-en-ti, to desire Make, to

Make an arrow head, to Make a saddle, to Make a girth, to Make a tray, to Make mush, to Make a tent, to Make a brush tent, to Make a lodge, to Make a fire, to Make a basket, to Make a shirt, to Make leggins, to

Make a rippling noise, to; said

of a brook

Make like, to; to repeat, to imitate

Make smooth, to

Move, to; to be in motion continuously in one direction Move with the hands, to

Move a lodge, to

Move softly, to; as of snake crawling or hunter approching game

Mock, to Meet, to Mount, to Melt. to

Mend, to; with string, stick, or cup

Measure, to Marry, to

Marry by force, to; to fight for

March or travel in line, to Mad, to cause to be

Overtake, to Obey, to Open, to

Place one thing, to; to put Place more than one thing, to;

Place on the fire, to Pass, to; to go by Pass over, to Polish an arrow, to

Pour, to Plough, to Play, to Plant, to Pour, to Pick berries, to Point, to Pace, to Proud, to be

Pu'-wi-uk No'-ti Ma-vwi'-i-nai Ta-pwing'-i-nai Tang'-ar-pwing'-inai Nu'-a-muv-pwing'-i-nai O-vwīm'-pu-pwing'-i-nai Kwo-kur-ri

Wa-kwo-kwur-ri Um-ka-kwo-kwur-ri To-kwo-kwur-ri U-nin'chi-gai Na-num-pu-kai

Ma-a-nu-a Pu'-a-ya Prin-ku-ru-a-To-gwōk' Nai-nun'-chi-ga Ka-va'-ga-ru-i Ka-ri'-ni Ka-ri'-ga Pi-sher'-ri-ni Nar'-u-gwin-nai

Hu-ser'-un-gi Wu-nung'-wi

Kwi-yi' Kwi-yu'-we Wai Ka-mai Pu-kok' Um-pa-wi Um-pa'-ti-uk Shu-mai San'-sit-kan

Si-sit'-ti-ki Nai'-ti-is Pwin'-ti Ha-sin'-ti Kon Uwu'-ni) U'-ni Pu-ni-wu-ni

Wu-nīr' Ka'-ri Ka-rīr' Yu-wi' I-a'-kwa Ni'-kir

Kai Kaſ Chu-kai' Pa-an'-kwip Ma-wē'-ta Mai Na-vo'-kwi

Mai Pu'-ni-ki Na-ru-ai

Sa-wats'-u-nun'-tum Tshog'-ai

Ko'-a-ri Ku-chu'-ni Ka-tum'-pi-na Hu-pwi' U-wis' So-'ro-in

Push, to

Pack, to; said of horse or man Press with the hands, to Press with the foot, to Press with the knee, to Press with the whole body, to

Press with wood, to Paint, to Paint yellow, to Paint red, to Paint black, to

Promise, to; to agree to do

Quarrel Run, to Run slow, to Run fast Run away, to Race, to Ride a horse, to Ride, to Ride fast, to Relate, to

Relate mythology, to Rattle, to; to ring

Rise from a sitting posture, to Revolve swiftly, to Revolve slowly, to Roast meat, to Roast seeds, to Rip, to Roll, to Roll, to make Remember, to

Rekindle, to (fire) Resemble, to Return Stand, to

Rest, to

Stand and look, to Standing Sit, to; to stay

Sitting

Set, to; said of sun Shine, to; said of sun

Sing, to [No term listed] Slip, to Show, to Say, to Swim, to

See, to; to find

Swap, to Stab, to Serve, to Sharpen, to Spit, to Scorch, to Sleep, to Stop, to Snore, to

Pa-ong'-ki-i Nu-kwa'-ti-ka I-yung-i Yan'-ta-kai Pi-wa'-vit-i-ung-i Pyu-ur-yung'-i Nu-si'-vu-ri Nar-u-wa'-kai-num Ka-ri-nump'-i-gēn Ti-res'-ka Ye'-gi

Yūk Wa'-ti-kai Hyen'-gi Ma-ru'-nai Hūt-sku-ni Ma-vo-ri Spau-i-gai

Pi-sha'-gai Yūk U-yung-i Pu'-at-sai Au'-si

Sa-kan'-a-ro-e

Tu-ung' Na'-um-pa Whit'-su-nai Pi-ji' Pan-ti'-ri

Pun-tir'-ri Pa-ūv'-si Kwa-nai' Nu-nin'-si-ga To-nai'

Ma-vit-chu-kunk

No'-gwi-pan'-um-pum-kwi-pai Tüm'-pwi-ma-tav Kwi-pai' Na-nu-sen-to-nai

Skōp Tsant'-ni Kuk Ku-kwi'

Ku-kwits'-on Tu-gum-pats-ir'-ru-i

Ku-kwi) Kwi Yu-gwi' Pu-ir'-ri Pa-a'-kwa

Pa-an'-uk Tu-rav' Wu-nai'

No-to-rav-vi

Pi-pi'-chi

Ta-pi'-chai

Slide, to Suck, to Steal, to Shake, to Steal a wife, to [No term listed] Soar, to Sold, to be Saddle, to Stop, to Swallow, to

Smoke, to Smile, to Suspect, to Skin, to (said of animal, etc.)

Scatter, to Shivering with cold

Sweating Search, to Swallow, to Stealing

Shake hands with friends, to

Sneeze, to Shut, to Speak angrily, to Sweep, to Suck, to

Survive, to; to be suspended,

to remain Surrender, to Smell, to Shaken with the wind, to be

Strike with the fist, to Strike with the open hand, to Strike with an axe, to Strike with a stone, to Strike with a stick, to Strike oneself, to

Strike, to; with head, to butt

Scratch, to Shoot, to

Shoot an arrow, to

Shoot an arrow toward the sky,

Shoot a gun, to Swallow, to Surrender, to Start, to Start quickly, to Throw, to

Throw, to

Tu-rav' is said of a stone or any object not having great length in proportion to its other dimensions.

Wu-nai' is said of a club or any object having great length in proportion to its other dimensions [Powell's notes].

To-rav-vi Throw away, to

Whu-tun'-ku-pan Throw a man, to (as in wrestling)

Throw from the back, to

Tie a string or lasso, to

Whu-tum'-pu-nai	Tie a sack, to; to tie a string around	Uo'-a-na'-ga-ni Tag-ni	Wear a robe, to Wear a shirt, to
Shu'-mai	Think, to	Pats-a'-rau-nig'-in-ni	Wear moccasins, to
Shin-ting'-wa	Think, to Think it to be, to; to presume,	Kus-ir'-ru-ta-nig'-in-ni	Wear a hat, to
3 8	· · · · · · · · · · · · · · · · · · ·	Wa-tsi-ge	Yell, to
Um-pa'-a	to suppose Talk, to	**************************************	Ten, to
Wai'-gai	Talk formally, to; to talk with		
8	importance	A	dverbs
Pan-um'-pa-ri	Talk rapidly, to	Sung-wai'	Almost
Tu-gu-nur'-ru	Thirst, to	To-a-na'-vi	Alike, also
Ka-mai	Taste, to	Na-nush	Alone
Su'-i	Tan, to	Ku-mus'	Another
Kwi	Take, to	Ma-nu'-ni	All (animate)
Tu-wi'	Trot, to	Ma-nu'-ni-um	All (inanimate)
Kōn	Turn back, to	U-niks	Again
Pu-ni-mun-nis	Turn around and look back, to	To-puk ^w	All gone
Tsi-cha'-ka	Take aim, to	O'-pa	As told, as directed, in
Ti-ni'-a	Tell, to; to explain, to describe,	o pa	obedience
	to show	Pi'-na	After, last
Pon'-gwup	Tumble, to	Mu'-pent	Before
Kwai'-ye	Tremble, to	Nu-gu'-na-puts	Behind
Nun'-si-gai	Tremble, to; said of leaf	Pi-mi-va'-i-we	Backward
Kwo'-ŏk	Take, to	Na'-wa-tsong'-a-tu-gwum-	Back to back
Na'-ru-ai	Trade, to	wa'-ru	
Pa-ant'-ni	Travel, to	To'-i	Correctly
Pau-wints'-eu-ai-i	Trap beaver, to	To'-i-yūk	Very correctly
Mans	Trouble, to lead into	Tish'-ump	Continually
Na-mans	Trouble, to get into	Ma-so-int-chin	Cowardly; like a woman
Nau'-tin-nai	Track, to	U-ni-shump)	
Spi-gat-chi	Tear, to	U-wis	Enough
Spi-kunt	Tamed, rode; said of horse	Ma-nuk'-tis	[No term listed]
Ma-vi'-kai	Touch, to	Na-mu'	First
Tāts)		Mīt	Far
Kwun)	Undress, to	Nu-wa'-tsong-a-tu-gwum	Face to face
Pai'-i ´	Urge, to	I'-va	Here
Pai-ung'-wi	3 <i>i</i>	Punk'-a	Hurriedly
Tu'-wi-ung-wi	Walk, to	Nu-wai'-av	Immediately in front
Pa-a'-wi	·	Ko'-wa-nun-kwo-put-sum	In the distance to the front
Pa-ant-ni	Walk about, to; to live	Na'-wi-nun-kop	Immediately in the rear
Pi-nu-va-i-we	Walk backward, to	Nav'-i-nun-kwo-put-sum	In the distance to the rear
Pa-i-wur	Walking	Pu-ra'-nun-tug	Immediately to the right
Man-ik		Pu'-ra-nun'-kwo-put-sum	In the distance to the right
Tu'-wi-ung-gi }	Work, to; to labor	Kwi-nun'-tug	Immediately to the left
Tu-wi-ai		Kwi-nun-kwo-put-sum	In the distance to the left
Suk-i-kai	Whistle, to	We-tis	Long time ago
Kwai	Win, to	A-vwon'-ni	Many
Nau-wo'-kwi	War, to wage	U'-mi-gav	More
Kwe-bum-ich'-i-we	Wound, to	Uu'-ni-ga	Most
Mon-tso'-ka	Wait, to	Kuts	No
Ush'-un-ti	Want, to; to desire	Su-i'-tump (?); Na-vās	Nothing
Nau'-wi-gi	Wrestle, to	Cha'-chu-wits	Near
A-gum'-pa-gai	Whisper, to	Av	Now
Po'-i	Write, to	Su-way	Nearly
Yu'-ur-rai	Warm, to be	Na'-nush	Only
Yu-min'-chi-ti	Warm water, to	Im-pai'-ku	Perhaps
Nu'-ru-gai	Well, to be	Um-wi'-ni	Quickly
Na-va′-ru-gi	Wash animate beings, to	Pi-num'-kwi-shump	Sometime
Pa-ri'-gi	Wash inanimate objects, to	Shum-por	Slowly
Mo-va-ri-gi	Wash the hands, to	Na-vai'-u-gwum	Side to side
Nam'-pav-a-ri'-gi	Wash the feet, to	Ma-a'-ruk)	TO I
Ko-a-va'-ri-gi	Wash the face, to	A-ruk'	Through
Nu-ai'-yuv-pa-ri-gi	Wash the whole person, to	Wa-a'-ruk)	T.I.
A'-gump-ur-a-gi	Wash a cup, to	Ma'-va	There
Eu'-a-gunt	Wounded	Pi-vi-an)	Together
Mo'-i-ka-ri	Wait for, to	Nan-wa	· ·
Nau-wi'-chin-ni	Wear a belt, to	In-yan'-tuk	This side of

		_	_
Ma-um'-a-tug	This side of something near	Si	uffixes
Ma-num'-kwop	This side of something distant	U'-wa	At or in
In-en'-tuk	This side of a river	Is	Again (an inseparable suffix)
Kwai-en'-tuk\	The other side of a river	Um'-pa	At, in or besides
Man-un'-tuk∫		Es, or yes	Because
Ua-wai'-av	The other side of something	Nunk	From
	near	Un-ti-gwum	For, in consideration of
Ua-wai'-nun-kwop	The other side of something	Pan	Like
	distant	Ing-i, or, ing	То
Kwai-en'-tuk	The other side of a river	8 -,,8	
A-nuk'	When	P	refixes
A-nuk'-sump	Whenever		
A'-ga-va	Where	Un-nu'-a	Just commenced
A-ga'-vi-go	Why		
U-wa	Yes	Excl	amations
U'-vwus	Yonder		
		Seu	Ho! [MS 828-b]
Prepo	ositions	U-wis-sen	Stop, quick, hush [MS 828-b]
Pu	Above	Con	junctions
Ma-vŏn'	[No term listed]		
Wa-a-wa-tuk	Around	U-nits	And [MS 828-b]
To-nai'-gu	At the foot of	Sūv-su	Or [MS 828-b]
U'-wa	At or in		
Um'-pa	At, by or beside	P.	hrases
Pi'-na	After		A
Ko'-a-va	Beside	Shi-nam'-pan ka-vwa'	A curious horse
Mai-go'-a-va	Before	om num pun nu vva	B
Ma'-mun-tuk	Behind	Kwai-an-gop-ka ni	Beyond the house
Na-ri-a-vuk	Between	8- P	C
Pi'-chu-um	Down	Ka'-ni-ge-kai	Come here
U-wunt'-a-man-uk)	From, out of	Ka-ni-ge kin'-nis	Come here I say
Ku-men'-tu-ok		Kai-yeug'	Come in
Ma-vunk	In	Kai-sīp	Come out
Na-ri-a-vuk	Middle (between)	•	D
Ti-ruv'-a	Outside	Pa-wi-chu-um	Down stream
Ma-ga'-va	Over		E
Ma-vwan	On		F
Pan, or vwan	On, used as a suffix and con-		G
T	jugated as a verb	Spi	Go out
Tong-an-ta	On the knees	Yeug	Go in
Ma'-a-rūk	Through		H
Wa'-a-rūk}	Through		I
A-ruk J	Towards	Ni'-na	Inside of me
Tsong Ma-vwan'	Upon	Ing'-ya-na	Inside of the person
Mo-ruk	•	Mong-a'-na	Inside of that person
Kwa-unt	Under	Pa'-na	In the water
Togun-tuk	Up	Ke'-a	Is it this
Nau'-ma)	With	Inch'-a	Is it this
Nau'-wa J	.,	Ma-ri-a	Is it that
ivau -wa)			\mathcal{J}_{a}
Ruk is a prepositional suffix [w]	hich] signifies "under," it is con-		K
	repositional suffix to a pronoun		L
signifying with, in company	with [Powell's note]. Thus:	T:/ /	M
signifying with, in company	with [Towell's note], Thus.	Ti'-ya-paing'-wus	Many deer
N.,	With me	Tan-ta-wat'-su-paing-wus	Many men
Nu-wa Ta-mi-wa	With you and I	Māv-paing-wus	Many trees
	With us	Pi-ur-kai-nump-paing-wus	Much sugar
Tau-u-wa Ūm-wi-wa	With you		N
	With ye		<i>O</i>
Mu-ni-wa	With this person		P
Ing-ai-wa	With these persons		$rac{Q}{R}$
I-nu'-wa	With that person		R S
Mong-a'-wa	With those persons [MS 828-b]	II-wis'-en-tu-wing'	
Ma-mu-wa	True those persons [1410 020-b]	U-wis'-en-tu-wing'	Stop asking

U-wis'-en-um-pōk'
Ma'-ri-tu-wi-pu-a-vu
Ik-tu-wi'-pu-a'-va
Kwai'-an-tuk nu-kwint'-i
In-yen'-tuk nu-kwint'-i
In-yen-gwop kaiv
In-yen-gwop ka'-ni
Tōm-su-in sūv so-kus-spin'ka-wa

Pa-run-gun-tuk Pa'-rūk

Imp-ur'-ra A-ni'-a-ka Ani-uk inch ni-a'-ga A ni'-a-ka Ung'-u'-re Ung-a-mu'-re A-ga'-ri-ik Mu-mun Tum-pwin Ūm U mun Um-wu-um Ing-yi-um Ūm-wi-mum Mum Tum-pur-um Tum pwi-a-mum We-chum We-chu-mun Kai-tso-pum

Stop talking
This country
That country
The other side of the river
This side of the river
This side of the mountain
This side of the house
Ten or eleven

Up stream Under water

W What is it? What for? What is the name? What did you say? Who is it? Who are they? Which is it? With my hand With a stone With an arrow With my arrow With your arrow With his arrow With your hand With the hand With a gun With my gun With a knife With my knife With the hat With any hat

X Υ Ζ

Sentences

I key found Nu skwi'-num-pu mai-hunt

I found the key

Kai-tso pu mun

You and I animal killed
Tam pi-sa'-vum pi-ka-kun-tum

You and I killed an animal

I blacksmith struck
Nu pan-uk'-ur-in-sko'-rin-tum to-na'-kunt

I struck the blacksmith

"No right arm" [the colt] will ride
Ka'-pu-rats ka-vwa'-ru-ets-van ka-ru'-a-van

Major powell will ride the colt

He cattle will kill Ing ku'-tsum-pun-ku pi-ka-van

He will kill the cattle

I chief will obey Nu ni-av-it tu-wits'-i-gi-van

I will obey the chief

You and I comb purchased
Tam non-su'-i-num-pu nar'-u-wai-kum-tum

We bought a comb

I knife sharpened Nu we'-chi-en ko-a-ri-kunt I sharpened my knife

I his knife sharpened Nu ing'-yi wē'-chi ko-a'-ri-kunt

I sharpened his knife

I your knife sharpened Nu um-wi' we-chi ko-a'-ri-kunt

I sharpened your knife

I echo hear Nu tsau-wa'-gun-tu nun-kai

I hear an echo

I egg did eat Nu nu-pav'-vit ti-ka-kunt

I ate (past) an egg

[Indian] wheat planted Nu'-ints u-gwi'-vu-vu eu-kunt The Indian planted the wheat

[Indian] wheat will plant Nu'-ints u-gwi'-vu-vu eu'-van The Indian will plant the wheat

I war-whoop heard Nu Ka-va'-van-tu nun-ka'-kunt

I heard a war-whoop

Which your horse Ung'-ok ūm-wi-ung punk Which is your horse?

Which your horse Ung-ok um-wi punk Which is your horse?

Which your knife A'-rik ūm-wi'-ur mēts Which is your knife?

Which your knife A-rik ūm'-wi mēts Which is your knife?

Him cause to drink Ing'-ai i-vwi'-ti I make him drink Where your horse A'-ga-va ūm-wi-ung punk

Where is your horse?

Where your horse A'-ga-va ūm-wi punk Where is your horse?

I with knife eat Nu we'-che-um ti-kai

I eat with a knife

I stone throw Nu tum-pwī tu-rav'

I throw a stone

I potatoes dug Nu whi-chun' u-rai'-kunt I dug [up] the potatoes

I with a pencil write Nu pu'-a-num-pum pu'-i I write with a pencil

I key dropped Nu skwi-numpu wen-ti-kunt

I dropped the key

They and I liar struck
Tau tu wish' a ruk'-un-ti to-nok'-a-kun'-tum
We struck the liar

You and I liar struck Tam tu wish'-a-ruk'-un-ti to-nok'-un-tum

You and I struck the liar

I liar struck Nu tu-wish'-a-ruk-un-ti to-nok'-unt

I struck the liar

Which your hat A-rik ūm'-wi-ur kai'-tso-op

Which is your hat?

Which *your* hat A-rik ūm-wi kai'-tso-op

Which is your hat?

Who your wife Ung'-ok ūm'-wi-ung pi'-eu

Who is your wife?

Who your wife Ung'-ok ūm'-wi pi-eu

Who is your wife?

Which your arrow A'-rik ūm'-wi-ung u

Which is your arrow?

Which your arrow A'-rik ūm-wi u Which is your arrow?

When you horse will give A-nuk' ūm ka-vai' nu'-ru-gum-pan When will you give me that horse?

How many horses are there A'-ni pai-yu-ni ka-va' ma-vai'
How many horses are there?
Where are my mocassins

A-rik nu-ni pats
Where are my mocassins?
Where is my horse

A-ga'-va mu-ni punk Where is my horse?

Who my horse stole Ung nu-ni pun-gen i-un'-ket-a'

Who stole my horse?

Who my hat stole Ung nu-ni kai-tso-upeu i-un-ket-a

Who stole my hat?

Who my money stole Ung nu-ni pan-uk-ker-eu i-un'-ket-a'

Who stole my money?

Ta-va-puts tent in stay Ta-va'-put-sa kan-in-ya ka'-ri

Is Ta-va-puts in the tent?

When [Ta-va-puts] did die A-nuk Ta-va-puts i-ai-kwi'-kye When did Ta-va-puts die?

Who [Ta-va-puts] killed Ung Ta-va-puts-si pi-kung-kwŭ

Who killed Ta-va-puts?

Whose is this horse Ung-ai ir-ra ing punk Whose horse is this?

Whose are these horses Ung-ai ir-ra ing pun-ku Whose horses are these?

This my horse Ing nu-ni punk This is my horse

That your horse Nong ūm'-wi punk That is your horse Our horse
Tam'-i punk
Our horse

What your name A'-ni-ūm ni-a'-ga What is your name?

I noise hear Nu to'-vo-ri nun-kai

I hear a noise

I noise heard Nu to-vo'-ri nun-ka'-kunt

I heard a noise

[No translation given]

Ūm in'-chi ti-kwa-vi ti-kai'-van

Will you eat meat?

Where dog A'-ga-va sa-rits Where is the dog?

Where knife A'-ga-va wets

Where is the knife?
When you will eat
A-nuk ūm ti-kai'-vwan
When will you eat?

Nu ti-at-si ku-kwi'-vos-sum pu'-ni-ke'-ing I will shoot a deer if I see one

Sa'-rits um'-wi ku-i-vwan tong-ok'-um The dog will bite you if you kick him

Sa-rits ka-pu-rat-si o-ing-ki The dog barks at Ka-pu-rats

E-chuk stīm'-pan Tomorrow it will be cold

E-chuk whit-sing'-um-pan Tomorrow it will be warm

E-chuk pa'-wa-vwan Tomorrow it will rain

E-chuk nu'-wa-wa-vwan Tomorrow it will snow

Av pa'-wai Now it rains

Av nu-wa'-wai Now it snows

Av pau-u-wai Now it hails

Ki-au pa-a'-wa-kunt Yesterday it rained Ki-au nu-a'-wa-kunt Yesterday it snowed Ki-au pau-a-wa'-kunt Yesterday it hailed

Nu hu-pwi-vos-sum ūm-wi a'-ga-rūk I will sleep if you will be still

Kuch-ūm ush'-en-ting-wa to-nok'-ai-kūm I don't love you because you struck me

Nu ka'-mu pu-ka'-kunt tum-pwin I killed a rabbit with a stone

Nu to-go'-a-vi pu-kung'-o-vwīm' I killed a snake with a stick

Nu ti-at'-si pu-kung' ōm I killed a deer with an arrow

Nu ti-at'-si pu-ka'-kunt ōm I killed a deer with a stone

Nu ka-vwai'-a-kwīp was-num-pum I struck a horse with a whip

Nu ing'-yi kwīp kai-tso'-a-pūm I struck him with the hat

U'-vits pa'-vung wu'-ni The tree stands in the water

U'-vits pa-rūk a-vwi
The tree lies under the water

Ti'-ats ma'-vu-rūk wu-ni'

The deer stands among the bushes

Ma'-mōts kan-in'-ya ka'-ri The woman stays in the house

Kwi-pan'-ump tu-wi'-pu-wun a-vwi'
The ax is on the ground

Kwi-pan'-ump o-vich'-a-ven a vwi'
The ax lies on the tree

Kai'-tsōts tu' tsi va-nun ka'-ri The hat is on the head

Kai'-tsots ta'-gwum ka'-ri The hat is on the shirt

Wets ku-na'-koav a-vwi'
The knife is by the fire

Wa'-si-nump ka'-ri-nump-a-ko'-av a-vwi' The whip is by the saddle

A'-gots tum pwi-ko-av a-vwi'
The cup lies by the stone

Nu ta-wot-si pu-kong-um-pan pun-ku'-wun i-yung'-kun-tu

I will kill the man who stole my horse

Nu ka-vwa'-van ka-ru'-a-van tau-wot-si no-to-rav'-i-kun-tu

I will ride the horse which threw the man

Mong ka-vwa-ūm'-wi no'-to-rav'-um-pan That horse will throw you

Ka-vwa ta-va'-put-si no-to-rav'-i-keunt The horse threw Ta-va-puts

Seup-kai-an; pai-kwa-vwan I am cold; I will go home

U-wist'-san (or u'-ni-shump) um-pa'-a-mok pai'-kwa-vwan Enough have I said; I will go home

U-wist'-san (or u'-ni-shump) ti-ka'-mok I have finished eating

U-wist'-san (or u'-ni-shump) i-vi'-mok I have finished drinking

U-ni-shump i-vi'-va or U-wist-san i-viva I will drink no more

Nu kuck üm'-wi mo'-in-i-vong'-wa I don't want to wait for you

I'-ni nu'-in tsu ir'-ra-mun
What people are you from?
[or]

A-ga' vun ti- nu'-in-tsu er'-ra-mun What people are you from?

A'-ni- a-wai'-gi vwun What are you going to say?

I'-ni nu'-ints u-re'
What people are you?
[or]

Ung'-a-ma nu'-ints u-re' What people are you?

A'-ni pai'-yu-ni Mer'-u-kats-su ūm-wi'-pa-ant-ni How many white men are travelling with you?

A'-ga-ri-ik Which is it?

Im'-pu ik What is it?

Ung'-u-re Who is it?

Ung-a'-mu-re Who are they?

Wi'-chits nun-su'-vu-ri The little bird flies.

Ing er'-ru na-ai'-i Is he angry?

Nong' ai ai' yu ren Are you angry?

Ing er' ru tu-gi-ner'- ru-i Is he hungry?

Tu-gi ner-ru-i'-reu Are you hungry? Ing er'-ru tau-gu ner-ru-i Is he thirsty?

Tau'-gu ner-ru-i'-rew Are you thirsty?

Ing er'-ru so-wot-ta-vok-ai Is he tired so as to pant?

So-wot'-ta-pok-unt er-reu
Are you so tired as to pant?

Ing en'-ser-reu u-wun' Is he tired?

Eu-win'-in ser-rew Are you tired?

Ing en'-ser-rew seup'-kai Is he cold?

Seup-kai er-reu Are you cold?

Ing-en-ser'-reu yu'-ur-rai Is he warm?

Yu-ur'-rai-er-rew Are you warm?

Nu ton to-nai

I am striking repeatedly

Nu'-unk ka-ru'-vu-nun ush'-en-ti I wanted to sit down

Nu-ma'-mu-as to-na'-pa-pa I struck them all

Nu skwi-num-pu mai-kunt I found the key

Um-a sa-ri'-tsi nun-kai Do you hear the dog?

Ta-va'-puts-si pai'-kwi-van Will Ta-va-puts go home?

A'-nuk Ta-va'-puts pai'-kwi-van When will Ta-va-puts go home?

A'-ga-va nu-ni kai'-tso-op Where is my hat?

Nu-kai'-tso-op-u-an mong'-i-ti-keunt I have lost my hat

Ing ma'-vum spi He climbs a tree

Ing ka-vwai'-i toⁿ He strikes the horse

A-ka'-nunk er-ru-ing pi-ji'-kunt From whence did this man come?

Ta-va'-puts nu'-ni toⁿ Ta-va-puts strikes me Nu Ta-va'-puts-si toⁿ I strike Tav-a-puts

Nu ūm-wi nu-o'-kwi-pan-um-pum kwi-pan'-pan I will strike you with a war club

Nu kan-in-ya ka-ri I am in the house

A' ni-uk i inch ni-a'-ga What is the name of this?

Nu wēu'-chuk mung-i-ti-um-pan I will lose my knife

A-ni-a wai'-gu-vwan What will he say?

Nu ūm'-wi mans I lead you into trouble

Nu tag-ni I have a shirt on

Tam tag-ni-um
You and I have shirts on

Tau tag ka'-ni We have shirts on

Wi-chits' ka'-at-sik The little bird sings

Um tag-ni

You have a shirt on (singular)

Mun tag'-ni-um You have a shirt on (dual)

Mun tag ka-ni You have a shirt on (plural)

Ing tag-ni He (this person) has a shirt on

Im tag'-ni-um
They (these persons) have a shirt on (dual)

Im tag'-ka-ni They (these persons) have shirts on (plural)

Mon tag'-ni He (that person) has a shirt on

Mon tag'-ni-um They (those persons) have shirts on (dual)

Nu ka'-ni-va a-ni-gwai-va I will go visiting

Ing nu'-nai tu-wis'-i-rai in'-gi He tells me a lie

Ing-nu'-nai tu-wis-i-rai'-ing-kunt He has told me a lie

Nu Ta-va'-put-si tu-wis-i-rai'-in-gi I lie to Ta-va-puts

Ut'-en tau'-ats U-in'-ta-wa ka-ni'-ge The good man lives at Uintah

Ut'-en tau'-wats A-vwi'-nu-kwint'-um-pa Ka-ni'-ge The good man lives at White River

Ing San pi'-vwa Ka-ni'-ga He lives in San Pete Valley

Nu wēts'-ke u-mu'-ung kwu'-wun I will take the knife from you

Nu wets ing er'-ru-kum-pan I will give him (present) a knife

Nu we' chi mong er'-ru-kum-pan I will give him (absent) a knife

Nu ka-vwa' ush'-en-ti I desire a horse

Ing na-vai'-ūk pun-gu-ga He had six horses

Nu ka-ni'-vu-na a vwi'-van I will sleep in the tent tonight

Ūm-a' nu'-a pa-ant'-ni-van Will you walk with me?

Ūm-a' ung-wau'-a pa-ant'-ni-van Will you walk with him?

Ūm-a'-ing-yau'-a pa-ant'-ni-van Will you walk with this man?

Nu-a' um-wu'-a pa-ant'-ni-van May I walk with you?

I horse for six buckskins Nu pun'-gu un'-ti-gwan ma-vai'-yūk ti'-a-vu sold

nar'-ru-wai-yūk

I sold my horse for six buckskins

Nu Ta va'-put-si ka-ni'-van to-un'-gai van I will go to Ta-va-puts house

Nu Ta-va'-puts ka ni'-va pai-i I was at Ta-va-puts house

Nu u-nu'-a-va ūm'-wi wa'-ku-num ti'-a-vu ni'-ru-gu-unk

I will go if you will give two buckskins

Ūm nu'-ni-ung punk tu'-wi nau'-a-ko-a U-in-ta-wuntug

You may take my horse to Uintah

Nu-ni-ung punk u-gu'-va ti-kai-min-tats My horse eats grass during the summer

Nu' pu'-ri pi-kun'-ke My arm hurts

Nu pu'-ram skap'-in I cut my arm Nu nam'-pav skap'-in I cut my foot

Nu pun-gu'-vai-nan ka'-ri-ni-van I will ride on my horse

Nu pa-nai' ti-ka'-van I will eat bread

Nu to-kwa'-vi ti-ka'-van

I will eat meat

Ko'-mas Ta-va'-put-si toⁿ Ko'-mas struck Ta-va'-puts

Ko'-mas Wan-ro'-an-to toⁿ Ko'-mas struck Wan-ro'-an

Nu ti-kop'-u-van to kai' I will eat my food

Ūm na-nu'-shum ti-kop'-u-teuk Eat your own food!

Ūm pun-gu'-va-num ka'-ri-ni-van You will ride your own horse

Nu kwi-pan'-um-pan tsko'-pen-ya-kunt

I have broken my ax

Ing kwi-pan'-um-pūv sco-pen-a'-kunt He (present) has broken my ax

Mong kwi-pan'-um-pūv sco-pen-a'-kunt He (absent) has broken my ax

Won-ro'-an pun-ku'-av mong'-i-ti Won-ro-an is losing his horse

Ūm pun-ku'-um mong'-i-ti You are losing your horse

Ūm nu'-nai we'-tsi mong'-i-ti-kunt

You have lost my knife Ūm wē'-tsum mong'-i-ti-kunt You have lost your knife

Ūm nu'-ni we'-tsi-mong'-i-ti Have you lost my knife?

Mong-a ūm-wi punk Is that your horse?

Ing a-kum-pu-wo-kuts-um-pa ka-ni'-ga

He lives at Brown's Park

Ing Tsau'-wa-nav'-its-um-pa ka-ni'-ga

He lives at Ashley's Fork

Ing Ka'-shu-nu-kwint'-um-pan to-ung'-gu-van

I will go to Brush Creek
Ing tum-pwi mong tit-ti-rav
He killed him with a stone
Nu tum-pwi'-pan wu'-ni
I stand on a rock

Ti-ka'-mo-kwi

I have eaten enough

Ing ma'-vum spi He climbs a tree Ing ka vwai'-i ton He strikes the horse

A'-na kwir-ru ing pi-ji' kunt When did he arrive?

Nu ūm'-wi we'-tu-por'-in-koi-num-pum-kwi-pan'-pan

I will whip you with a switch

Nu u-wit'-ti-gai'-kwi-kye I feel bad (or low spirited)

Nu Tav'-a-puts ton I strike Ta-va-puts

Shin-au'-av pau-win-chi o-or-rip'-u-ga

Shin-au-av made bones for the beaver (Mythological)

Nu no'-gwi-pan'-um-pan'-um kwi-pam'-pan

I will strike you with a war club

A-ni'-uk inch ni-a'-ga What is the name of this?

A-ni'-a-ka

What did you say? A-ni'-a wai-gu-vwan What will you say?

I vi'-mo-kwi

I have drunk enough
Pa-ant'-ni-mo-kwi
I have welled area

I have walked enough

Ta-na'-mo-kwi

I have struck enough

Mai'-mo-kwi I have said enough Pu'-ni-ke-mo-kwi I have seen enough

Um-wi'-ung punk pa'-a-wīk Your horse is walking away

Um-wi'-ung punk ka-kar

Your horse is running away

Um Tav'-ai ing-e mong'-a-vut-sūk

You go to Tavi

Ing u-nu'-ti-kai

He has commenced to eat

Ing av u-nu'-a o-vinch spa-a'-gi

He has just commenced to saw the log

Ūm ur'-ru a-vwi'-gup wach kūs pai'-kwe-vets

You ought to sleep (or lie down) that you may start at early morning

Ūm ur'-ru to-no'-go-po-ung tu-wis-ur-rai-ke-a-pang-tu-

ung

You ought to strike him because he lied

Ūm ur'-ru ti-ga'-gūp You ought to gather seeds

Ūm ur'-ru tu-ga-gūp tu-gi-nur'-ru-um-pan-es You ought to gather seeds, you will be hungry soon

Ūm ur'-ru ka'-ri-gūp shu-wa'-ti-pa'-hunt-yes You ought to sit down for you are tired

Nu sūp' kai I am cold

A'-ra-va sti'-i

It is cold (a cold day)

Tu'-wīp' tu-us'-ka The ground is frozen

Po'-a-pu um-pa'-a-ti

I read paper (I make the paper talk)

or] t-i um-pa

Po'-kunt-i um-pa'-a-ti I read paper

Im'-pu a'-nīk i-ni'-ga What are you doing?

Im'-pu a'-nīk i-ni'-ga ma'-van-tu What are you doing there?

Ka-ni-a-tai-mum'-pu tu-vi-cha'-gā Pulling up the tent pin

Ti-ri-na-vu whu tu-vicha ga
(I) am pulling up a stump

Tu-wīp' stsunk kya The earth is cold

Sūp nu-na'-aik

The cold is in me (I am cold)

Nu spa'-ni-gai I am shivering

Nu na'-nush sang'-gi-ti

I lamed myself [made myself lame]

Nu na'-nush na-nu'-ren-to-ni I strike myself

Nu ūm-wi' un-ka'-kwo-wur-ri-vwan I will paint you red

Nu ūm'-wi ti'-kwo-wur'-ri-vwan I will paint you black

Nu-na-nush un-ka'-kwo-wur'-ri-vwan I will paint myself red

You yourself will cause to be lame Um na nush sang'-gi-ti-um-pan You will lame yourself

Tūm'-pwi ti-ke ma'-ga-va mai I can see over the stone

Pu-tsok'-ai kuch ut'-en ka'-ri-vwan I am full; I cannot sit easily

Kuch ing-un tu-wits-i-gai-wa mai-gu-skum-pang I do not believe what he says

I this through saddle see Nu ke ma'-a-ruk ka-ri-num'-pu mai I see the saddle through this (piece of glass)

Kuch-kŭ-en tu-wits shin-ting'-wa

I do not think it is very great, or I don't think it amounts to much (This is quite a common expression).

Nu tum pwit yu-im-pu ma av ug ti-rav-i-mi I can throw a stone over that pine

Nu tu-gi'-nur-ru-a tin-au-wi-van I am hungry I will go hunting

Won'-ro-an nu'-wa ka-ni'-ga Won'-ro-an camps with me

Won'-ro-an tau-u'-wa ti-kai Won'-ro-an is eating with us

Won'-ro-an ing'-a-wa i-vi' Won'-ro-an is drinking with him

Ku-ran' Won'-ro-an-tu ka-ni'-ga Ku-ran' camps with Won'-ro-an

Ku-ran' Won-ro'-an-tu pa-ant'-ni Ku-ran travels with Won-ro-an

Ku-ran' Won-ro'-an-tu ka-ni'-va-ant-ni

Ku-ran and Won-ro-an are visiting (others) together

Ko'-mus Won-ro'-an-tu ti-kai'-um Ko-mus with Won-ro-an is eating

Won-ro-an Ta-vwa'-put-su-wa ka-ni'-ga Won-ro-an camps with Tavwaputs

Kuch un kut-sau'-wun-gu-vu-nan ush en-ting-wa I do not wish to chew for him

A'-nuk kwe'-is ūm u'-ru-gwan When will you make arrows?

A'-nuk-ūm kwe'-is mum u'-ru-gwan-um When will you make two arrows?

A'-ka-ni üm kuch u-rung-wa Why did you not make arrows?

A-ka'-ni-ga mūn kuch u'-rung-wum Why did you two not make arrows?

A'-ka-ni mūn u-ur'-kau Why did ye not make arrows?

A-ka'-ni-ga ūm kuch pai-kwing'-ya ke-au Why did you not go home yesterday?

A-ka'-ni-ga ūm kuch ti-kong'-wa Why do you not eat?

A-ka'-ni-ga ūm kuch i-vwing'-wa Why do you not drink?

A'-nuk ūm i-vwi When did you drink? A-ka'-va nu'-ni kai-tso-op Where is my hat?

Nu pun-gu'-an mai'-mu-kuts Sau'-uhu-twum'-put-si ka-ni'-va to-un'-ga-van

I will go to Douglass' Camp when I find my horse

Nu ti-ka'-mu-kuts pa-a'-mūk I ate before I started

A-ka'-ni-ga ūm-kuch ka-wai na-ru'-a na Tum-pwan'-o i-vwai'-ti

Why did you not buy a horse when you were at Provo?

He move camp near good U-mūs' mi-a'-va-ai-kunt tsa-gaich' i-vav ut-ten hunting ground

tin-an i-va'-a-pantuk

He moved camp near to good hunting ground

A-ka'-ni-ga ūm mu'-ni tu-wing'-i Why do [you] ask me?

Nu wa'-ku ti-au' pu-kai-yūk I killed two deer

Nu ti-au' ko'-i-yūk I killed many deer

Nu nun-ka'-ka tau-wot-si nar'-ru-gwi-nuk um-wi kavwai'-i-yun-ken

I heard a man say that you stole the horse

Pa'-ga-wēts mo'-sits-chi-pen ko-av'-pwin-ti A Navajo (in the face) resembles a cat

Ūng'-us yo-go-wo'-tsi-pen ha-sin'-ti He looks like a wolf

U-num'-puts pa'-ka-chup yeu-gai' The badger runs into the hole

U-num'-puts ka'-ni-pum yeu-oai' The badger runs into his house

Ku'-nants tug
Put out the fire

Ko-kwop' ku-na'-pan yūn Put wood on the fire

Pa'-ints tsāmp Pour out the water

Par tsāmp Pour out the water

My first say Nu' na'-mu mai'-kyent I spoke first (for something)

Nu na'-mu maik I speak first (for something)

Men call to hold a council Tan-tau-wat-su pai-wai-ge sim-pan-tu Call the men to the council

Tav-ing pai Call Tav-i

Um-pa ka-ra'-va

Let it be-don't disturb it.

Um'-pa na-ra'-va

Let him be-don't annoy him

Ti-kai'-vong
Let him eat
I-vwi'-vong
Let him drink

Pai'-kwa-vong Let him go home

A-ka'-ni-ga um-kuch U-in'-ta-van tu-o'-king-wa Why do you not go to Uintah?

Ing ush'-en-ti tin-au'-ni-van-uv

He likes to hunt

Ing- ush'-en-ti ti-kai'-van-us He likes to eat

Nu U-in'-ta-van tu-o'-kwa-van'-an ush'-en-ti I wish to go to Uintah

Um er-ra U-in'-ta-van tu-o'-kwa-gōp You ought to go to Uintah

Nu Pi-ki'-kwa-nur'-rum-pan to-o'-kwa-van-an-ush-en-ti I wish to go to Spanish Fork

I him will urge with me to hunt
Nu ung-wai'-us pai'-um-pan Nu'-ung tin-au'-i-vong
I will urge him to hunt with me

He knife begged Ing wet tu-wit'-si-kunt He begged for a knife

He wishes to go home Ing ush'-en-ti pai'-kwa-van'-uv He wishes to go home

I urged Ta-va-puts with me to come home Nu pai'-kyent Ta-va'-put-si nu-ing pai'ki ki-um-pong I urged Ta-va-puts to come home with me

I him urged with me to hunt Nu ung-wai-us pai-kyent Nu-ing tin-au'-i-vong I urged him to hunt with me

He me asked to eat
Ing Nu'-nai tu-wi'-ni-kunt ti-kai'-vong
He asked me to eat

Nu ti-kai' vwan-is I will eat again

Nu ing'-yi ka-ni'-van tu tish'-ump ti-kai'-mint I have eaten at his tent many times

Nu tag yu-gai'
I get in the shirt, or I put on the shirt

Nu ing'-yi to-na'-kunt I struck him

Nu ing'-yi to-na'-kunt-is I struck him again

Nu ing'-yi to-na'-vwan-is I will strike him again

A'-ga-ri Nu-nun-kai' to-o'-va-rin

Hush, I hear a noise (Said when the person spoken to is sitting)

A'-a-vwi Nu-nun-kai' to-o'-va-rin Hush, I hear a noise (Said when the person spoken to is lying down)

A'-wu-ri Nu-nun-kai' to-o'-va-rin Hush, I hear a noise (Said when the person spoken to is standing)

U-wis'-um kwi-pan'-zan-i Quit, you hurt! (By striking)

Nu-tum-pwit' to-o'-va-rin nun-kai'

I hear the sound of rocks (when falling from a cliff)

U-wis'-um ku-i'-chum-i Quit, you hurt (By biting)

Nu ing'-ye naung-ai-an-gi kwi-pok'-ai ko'-ung I am angry with this person because he struck me (with a stick)

Nu pai'-kwai vwan sti'-yok I am going home because it is so cold

Nu tin au'-wa-va tu-gu nur'-ru-wi-in I am going hunting because I am hungry

Nu ush'-en-ti pai'-o-kun pai-kwi- va-sum I will go home when I please

Nu ush'-en-ti pai'-o-kun tin-au'-kwi-va-sum I will hunt when I please

Nu ush'-en-ti pai'-o-kun i-vi'-vi-sum I will drink when I please

Nu ush'-en-ti pai'-o'-kon ti-kai'-va-sum I will eat when I please

Na'-wa-tsong'-a-tu-gwum wa'-wi They are standing face to face

Na'-wa-tsong'-a-tu-gwun kwa-vi They are lying (down) face to face

Na'-wa-tsong'-a-tu-gwum-wa-ru wa'-wi They are standing back to back

Na'-wa-tsong'-a-tu-gwum wa-ru kwa vi' They are lying down back to back

Na-vai'-u-gwun wa'-wi They are standing side by side

Na-vai'-u-gwum kwa-vi'
They are lying down side by side

Ta-va'-puts ta-vwa'-wuts ung-u-tu pu'-ni-wu'-ni Ta-va-puts is looking at the sun

Ta-vwa'-puts ka-vwai'-i pu'-ni-wu'-ni Ta-vwa-puts is looking at the horse

Ta'-vwi nyung pa'-gu-nur-ni kye'-i-sum The sun shines after a cloudy sky

Pa'-gu-nur'-i-kye It is cloudy (The sun cannot be seen)

Pa'-gu-nur'-i-kye kunt ki'-au It was cloudy yesterday

Pa'-gu nur-i-kye-vwan'-tun na-sin'-ti we'-chūk It looks like it would be cloudy tomorrow

Nu pai'-kwi-vwan we'-chūk kuch pa'-gu-nur'-ing-wak I will go home tomorrow if it is not cloudy

Nu pai'-kwi-vwan we'-chūk kuch pau-wang'-wak I will go home tomorrow if it does not rain

Nu pai'-kwi vwan we'-chūk kuch nu-wau'-wang-wak I will go home tomorrow if it does not snow

Nu ūm'-wi u'-rung-gi I am making an arrow for you

Nu ūm'-wi u'-rung-gi-vwan' I will make an arrow for you

Nu ūm-wi' u-rang'-gi-kunt I made an arrow for you

Nu ūm'-wi ka-vwai' tsai'-ing-gi I am catching a horse for you

Nu ūm'-wi ka-vwai'-tsai ing'-gi-vwan I will catch a horse for you

Nu ūm'-wi ka-vwai, tsai-ing'-gi kunt I caught a horse for you

Nu ūm'-wi tu-wi-ing'-ga I work for you

Nu ūm'-wi tu-wi ing'-ga-vwan I will work for you

Nu ūm'-wi tu-wi'-ing-ga-kunt I worked for you

Nu wēt um-wi i-ung'-gwa-van I will bring a knife for you

Nu wēt ing'-yi i-ung'-gwa-van I will bring a knife for him

Nu-ūm'-wi ku-rung'-gu-a I am going for water for you

Nu ūm'-wi ku-rung'-gu-a-van I will go for water for you

Nu ūm'-wi mo'-ik-ka'-ri I am waiting for you Nu-ūm'-wi ng̃wai'-um pan U-in'-ta-van tūg I will go to Uintah with you

Nu ūm'-wi ng̃wai'-kunt U-in-ta-van tug I went to Uintah with you

Nu ūm'-wi ngwai U-in-ta-van tūg I am going to Uintah with you

Nu ūm'-wi U-in'-ta-van-tug u-nun'-gu-gwai I am going to Uintah for you

Nu ūm'-wi na-mu'-u nu'-avan U-in'-ta-van-tug I will go to Uintah before you

Nu pi'-na na-mu'-u-nu-a-van U-in'-ta-van-tug I will go to Uintah after you

Ing pa'-rū-gun-tu na-vo'-kwi He swims upstream

Ing pa-vich'-um na-vo'-kwi He swims down stream

U-wis'-er-ra Yes, go ahead

Ūm-er-ra tin-au-ni-gōp You ought to go hunting

Ūm-er-ru wok ti-a'-vu-nu-ru gwun-gōp You ought to pay me two buckskins

Kuch ik a'-ni-ang-waing I have no regard for it; I do not care for it

Kuch ung'-un a'-ni-ang-waing I have no regard for him; I do not care for him

A'-garr pa-to'-i Which is the longest?

Inch pa-to'-i This is the longest

A'-garr to-vi'-ki Which is the shortest?

Inch to-vi'-ki
This is the shortest

A'-garr ai'-i Which is the best?

Inch Ut'-tum pu'-ni-ti This looks good

U-wis'-an You stop!

Nu-gain'

I also; So have I

Nu pu-rai'-en skap'-in I cut my arm

Nu man-pai'-en skap'-in I cut my foot

Nu kuch paiks ti-kop' I ate not a little

Ūm'-wa-pyu'-a-gunt Are you married?

Ing-ya'-gai nu'-nai to-na-kai-yūk He is crying because I struck him

Ing-ya'-gai mu'-av scav'-i-na-kai He is crying because he cut his finger

Um ma-so'-imt-chin ma-sint'-in-tum kuch nau-o'-kwipim'-pa-pa-gai-ni-wait You look like a woman; you never went to war

Ūm ma-so-its-pan ya'-oai You cry like a woman

Ūm ai'-pits-pan um-pa'-gai You talk like a boy

Ūm wi-chi-chi-pan kai You sing like a bird

Ing kwi-a'-gun-tu-pan ti-kai' He eats like a bear

Ing kūts-ing-ya-pan ti-kai' He eats like a dog

Wétum-ke pu'-ni-kye-vwa Let me see your knife

Nu-mo'-um-ke pu'-ni-kye-vwa Let me see your hand

A'-ga-ri nun-kai'-un Hush! I am listening

Nu tu-wits-i-gai ung-wai-us pai-kwi-kyen I believe that he has gone home

Kuch u ken tu-wits'-i-gong-wa I don't believe it

Nu nun-ka'-ka ung-wai'-us pai'-kwi kyen I heard that he had gone home

Nu nun-ka'-ka ung-wai-us pai'-kwi-van I heard that he will go home

Nu tu-wits'-i-gai ung-wai-us i-ai'-kwi-peu I believe him to be dead

Ūm na'-nush na-nu'-ren-to-va-nan You will strike yourself

Nu we'-tis ti-kai pi-ji'-kunt I ate before I arrived

Nu-na-vwi'-num-pu wa'-a-ruk pu'-ni-ki I look through the glass

Nu ka-vwai'-i tsung-ga-wai I am going for the horse

Nu ka-vwai'-i tu-vu-na'-gai-we I am leading the horse

Nu u-nu'-a-vus-um-pan I will go soon

Av u-nu'-a Go now

Ūm ur-ru pun-gu'-i-ming-i-ta-pi'-chi-gūp pai'-kwi-van-nās You ought to tie this horse or he will go home

Kū-nai' ke ma'-gu-men-tuk Go away from the fire

Nu ti-kai-nump pu-ke ma'gu men tu um pan I will go away from the table

Ma-gu-men-tu-ak He is going away

Na'-ri-ent Tav'-ai-ing-e mong-a'-gu-men-tūk

Na-ri-ent go away from Tav-ai

Na'-ri-ent tum pwi'-to-ke ma'-ga-men-tuk Na-ri-ent go away from the rock

Ka-vwai'-ing-e mong-a'-gu-men-tuk Go away from the horse

Nu u-nu'-ga-va

Nu u-nu'-ga-va I will go

Nu u-nu'-ga-va shump I will go sometime Tav-a'-puts nu-ni-tōn Tav-a-puts strikes me

Mong kwe we'-chuk u-ni-va-sum

We will go home (dual)

Nu'-ung kaus kwe u-mi-gwe I went yesterday

Tam-i-ung kaus'-um kwe u-nu'-gwe You and I went yesterday

Nu pun'-gu-un'-ti-gwan tom'-si-yūk ti'-a-vu nar-ruum-pan

I sell my horse for ten buckskins

Nu ku'-na-pan to-un-gu-van I will go to the fire

Nu pa'-van to-un' gu-van I will go to the water

Nu ūm'-wi gu-men'-tu-um-pan I will go away from you

Nu ka'-ni ma-gu-men'-tu-um-pan I will go away from this house

Nu in-chi yu-av'-it ma-gu-men'-tu-um-pan I will go away from this valley

Ma'-ongk av u-nu' a-vwan That person is going now

Mom'-wi-ungk av u'-nu-pu'-im-pan These persons are going now Mu-ni ingk av u'-nu-pu'-im-pan

You are going now

Ing-i ingk av u-nu'-a-vwan This person is going now

Im-mi ingk av u'-nu pu'-im-pan

Those persons are going now (dual and plural)

Um-winch-u u-nu'-gu-vwan

Will you go?

Pi-nunk'-un kweu u'-nu-av'-i-eum

I will go after a while Ni ingk av u-nu'-a-vwan I am going now

Tam'-i ingk av u-nu'-a-vwan You and I are going now

Tau'-wi-ingk av u'-nu-pu'-im-pan

We are going now

Ūm'-wi ingk av u-mi'-a-vwan

You are going now

Nu pun kau u-nu'-gu-va

I will go fast

Nu-sa-nīv u-nu'-gu-va I will go slow

Nu pa-van'-tu un'-gu-va I will go to the water

Nu ma-mum tugv-spim'-pa

I will go up

Nu ma-va-a-spim-pa I will go across

Nu pai'-kwi-van I will go home

Ing'-i ung kaus kwe u-nu'-gwe This person went yesterday

Im-mi-ung kaus kwe u-nu'-gwe These persons went yesterday (dual or plural)

Mong kaus kwe u-nu'-gwe That person went yesterday

Tau'-wi-un kaus kwe u-nu'-gwe We went yesterday (plural)

Um'-wi-um kaus kwe u-nu'-gwe You went yesterday (singular)

Mu-ni-ung kaus kwe u-nu'-gwe Ye went yesterday (dual or plural)

Ing kwe we'-chuk u-nu'-gu-va He will go home

Im kwe we'-chuk u-nu'-va-sum

They (these persons) will go tomorrow (dual)

Mong kwe we'-chuk u-nu'-a-van He (that person) will go tomorrow

Tau kwai we'-chuk u-ni-va-sum We will go tomorrow

Ūm'-wi-gus u-nu'-a-vwan we'-chuk You will go tomorrow

[or]

Mu'-ni-gus we'-chuk u-nu'-gwe-vwan You will go tomorrow

Wēts-kun kweu u-nu-a-vwan I will go tomorrow

Pam'-i-gis wēts'-kun u-nu'-i-vwun We will go tomorrow

Wot'-su-en su mon-i-gen ush'-en-ti po-kunt-i pu-tsu'-tsu-wan

Four or five desire to know writing

A-na-kwer'-ra ing pi-ji'-kunt When did he arrive?

Nu u-nu-ga-va-shump I will go sometime

Nu-pai'-kwa-vos'-sum pats-ar-run-pi nu-rūm'-u-kuts I will go home when I have tied my mocassin

Nu pai'-kwa-vos kāts-pu-rat-seu-ti nu-ru-gu-mu-kuk I will go home if Ka pu rats [Powell] will pay me

Nu pai'-kwa-vos'-sum ūm'-wi-en wēts nu-ru-gu-mu-kuk I will go home if you will give me a knife

Nu-u-nu'-ga-va-sum ka-va'-tsai'-gwi-ge-is I will go when I catch my horse

Nu ti ka'-va-sum mo na-va-ra-gum-sūts I will eat after I wash my hands

Nu i-vi-va-sum nu-kwint'-um-pa pi-ji'-gais I will drink when I arrive at the river

Ūm in-chi ti-kwa'-vi ti-kai' Did you eat meat?

Ūm-a a-vwi-nu kwint-i-pan to-un-ga-van Are you going to White River?

A'-ga-va ka-ni'-a-ga Where is the camp?

Nu-kwi-pan-um-pi i-au-wai I go for an axe

Nu-kaiv-i-van to-un-ga-van I will go to the mountain

Um Ta-va-put-si ku-rau-wai-ti You cause Ta-va-puts to bring water

A-nuk'-wa ūm pai'-kwa-van When will you go home?

A-nuk ūm we'-ti-kwa nu'-ru-gum-pan When will you give me that knife? Nu tskai chu-ump pai-kwi-vwan I will go home with my brother

Nu-kān-in'-ya-ka'-ri I stay in the house

Nu ai'-put-su-pai'-kwe I go home with a boy

Nu ma-so'-it-su-pai'-kwe I go home with a woman

Nu ma-mo'-it-su-pai'-kwe I go home with a girl

Nu pa-van to-ung'-gwai I go to the water

Nu ka-ni-van-tuv pa-gai'-we I walk to the camp

Nu tau-wot-su-pai'-kwe I go home with a man

Nu kai-tso-a-pu i-au'-wai I go for a hat

Nu ma'-vu-vun to-ung'-gwai I go to the tree

Nu tum-pwi'-im-pan to-ung'-gwai I go to the stone

Nu ũm-wi kwi-pan'-pan kai-tso'-a-pum I will strike you with the hat

Nu ūm-wi kai'-pan'-pan kai-tso-op-a-mun I will strike you with my hat

Nu kai-tso-pŭn i-au'-wai I go for my hat

A'-nuk-um-pung pi-jūk nu-pai-kwi-ti-um-pāng-ung When he arrives I will tell him to go home

A-ka'-ni-ga ūm nu'-ni pun'-gu i-yung'-i Why did you steal my horse?

Pai'-ki i-van'-tuk pats-ai'-um ta-pi'-chai-va Come here that I may tie your mocassin

Pun-kai'-vi av-ūm er-ra kuch i-vwi'-va-an-tis Drink now; you cannot drink again

Ung'-us-mo-ni to-na'-kunt tūt-tsu'-ung-gunt He struck me on the head

Ing kwi-a'-gun-tum pu'-an a-vwi' He is sleeping on the bearskin

Nu-nun-kai'-yūk ung-wai'-us-wa'-ku ti-au' ko'-i ken I heard that he killed two deer

Nu tu-er-kwav-it-tan ti-kai'-van ush'-en-ti I like to eat deer meat

Nu mong'-ai ma'-mo-tsi ush'-en-ti I like that girl Nu pyu-ai-an pi'-a-mo-tsi I love my wife

Nu pun-gu'-van pi-a-mo'-tsi mong-a'-ga va-ūm'-pun-gu I like my horse more than yours

Nu'-nai pung pung-er'-ro-ōk mong-a'-ga-va pung-gu'-um My horse can run faster than yours

Ūm'-wi wēts ko'-a-ga ma'-ga-va nu'-nai we'-chi Your knife is sharper than mine

Mong a vwot'-ni ka-vwa' kuch-is-in pu'-ke-ni-mong-ap That is the largest horse I have ever seen

Ing ti'-ya tu'-wits yu-gwa kuch-is-ing puk-kai mong-ap I have never before killed so fat a deer

Nu ti-yai yu-gwun'-tus puk-ai'-ment I always kill the fattest deer

A-gar'-wets ko'-a-gu Which is the sharpest knife?

Inch wets ko'-a-ga
This is the sharpest knife

A'-ga-pāk kuch mu-ing'-wa U-in'-ta-van tūg Which is the shortest way to Uintah?

I pāk kuch mu-ing'-wa U-in'-ta-van-tūg This is the shortest way to Uintah

Tsau'-wi-at-si ut'-ten ni-av'-i-gaip U-in'-tu-wai Tsau-wi-ats was the best Uintah chief

Ta-va'-put-sis ut'-ten ni-av'-U-in'-tu-wai Tav-vi is the best Uintah chief

An-ter-o-vis ut-ten nau-wo'-kwi-ni av U-in'-tu wai Antero is the best Uintah war chief

Inch pan'-ta-wot-sik yu-imp U-in-ta-wai na-nai' This is the tallest pine growing at Uintah

Pa-si'-gaw pu-kwon'-a-vit-yu-gwi' The snake is swallowing the frog

Nu Ta-va'-put-si tu-wi'-nau-wai I go to bring Ta-va-puts

Nu tum-pwi tu-rav'-i-kent I threw a stone

Nu u-nu'-pit pu'-ni-ki I see an unupit [spirit or ghost]

Nu U-nu'-pits pu'-ni-ki-kent I saw an unupit [spirit or ghost]

Nu ing'-yi wi'-av-um tav'-i-kunt I threw mud at him

Nu ta'-vit i-vi'-kunt I drank the milk Nu ma-shūt'-kwi-vit i-vi'-van I will drink the medicine

Num to-kwav-it ti-ka'-kun-tum We (he and I) ate the meat

Nu ko-op'-pi ku'-tso-we I chew tobacco

Nu u'-wu-pa-i i-vi'-kunt I drank the whiskey

U'-wu-pa nu'-ni a-moi-ti-gunt Whiskey made me drunk

Nu ku-nun'-nai'-ti-kunt I made the fire

Nu tu'-gu-vu-un pa-ai-wa-kunt I walked with my friend

Nūm tu-su'-pit tu-su'-van-um We will grind flour

Num pu-i'-vit tu-su-ka-kunt'-um We ground the seeds

Nu we'-chum o-vit skav'-i-na-kunt I cut the stick with a knife

Nu a-vwav'-um-pu wu-ni' I stand in the shade

Nu a-vwav'-um-pu wu'-ni-kunt I stood in the shade

Nu Mo-go'-av-i nun-ka'-kunt I heard a Mo-go-av-i [ghost]

Nu pu-i'-vi ku-mai' I roast seeds

Nu o-wi'-av-i ka-kunt I sang a song

Nu ūm-wi sung wav pu-kai'-vwan I will almost kill you

A-vwi'-nu-kwint'-i-nunk-pi-ji' I have arrived from White River

Nu ūm-wi'-ga'-va pai I am taller than you

Ūm'-unk nu'-ga-va pai'-yuk You was [sic] taller than I

A'-ra-va sti-i-u-gwa-va ki-a-ung sti-kyunt It is colder today than yesterday

Nu ūm-wi'-gav-a su-wa'-ta-va-kai I am more tired than you

Nu ung-wa'-ga-va pai-i I am taller than he Nu ung-wa'-ga-va ai'-i I am more beautiful than he

Nu ūm-wi'-gav-va ai'-i I am more beautiful than you

Nu um-wi'-ga va pai'-i I am taller than you

Nu um-wi'-ga-vana-na-puts I am older than you [or]

Nu um-wi-gav-va tum-mo'-int I am older than you

Nu ing-ya-ga-pai I am taller than this person

Nu ing yai u-im-pi-tsa-tsi-ga-va-pai I am taller than Wooden Shoe (the Germans are called Wooden Shoes)

Nu mu-ni'-ga-va-pai I am taller than ye (I am the tallest)

Nu-mu-ni'-ga-va-tum-mo-int I am older than ye⁶³ (I am the oldest)

Nu-ma-muga'-va ta-mo-int I am older than those persons

Nu' unk mong-a'-ga-va pai'-yūk I was taller than that person

Nu'-unk mong-a'-ga-va ai'-i-yūk I was more beautiful than he

Story of the Eagle

Ute-Komas [MS 794-a, NO. 28]

people dwelt or lived Ni-int-tu Ka-ni-gai-ūk

hunting eagles disappeared not returned kwa-neit-si-ge-num to-pi-kwai-ni-ge kats wai'-ming-

homes deserted ka-ni'-pus ko'-yo-chai'-kwi-me

The people when they went to hunt eagles disappeared and did not return and their homes were deserted.

Eagle [illegible] alone left sitting Kwa-nat-sits a-ka-ni-va na'-nush pi-a-kwa ka'-vini-ge

saw-thought [illegible] why people disappeared mai kyen a-ka-ni-chump peu'-e-wun to-pi'-kwung

and the eagle left sitting alone said why have the people disappeared.

I also (about it) will see ku-gain u-wun-teu pu-ni-kai-va

he thought The eagle made ready mai-gen kwa-nat'-sits nau-wus'-in-ka-gais

proceeded

o'-pun nu-kwint-no-me

people followed one way

nu'-int-su nau'-ma-pa sung-kwa'-me-tu-wus-uk

dusty trail and footprints ho-ko-pa-ki-kyuk u-nits naw-ma [illegible]

much trod or compressed eu-tu-pa'-kyai-kyent.

I also will see about it said he and the eagle made ready and proceeded following the dusty trail compressed with footprints all going one way.

he went on to the summit of the mountain U-nu-ma-gai Kai-vwau-i-wuk

reached climbed u-mun'-tw-wung-mau'-mw-sūk

He went on climbing until he reached the summit of the mountain.

in the valley two fires on this side Yu a vunt ma'-vun nai w-wai'-a-vak

a cliff tum-pai'-a-gaik

directly toward trail deeply worn o-kwai u-mat'-song porr o-no-kwi-kye

In the valley were two fires and on this side a high cliff and a deeply worn trail running toward it.

He went on-continued the cliff

U-nu'-pa-in-gi w-wa' tum-pai'-a-vit

arrived teu-gai-yuk

He went on until he arrived at the cliff.

saw coming up rock foot pu-ni mau u su gwung t-win-pwi tin-a-va

people in a pile lying nu-int-pu-gaip na-vwa a-vwi-ni mi

Coming up he saw people lying one upon another.

Eagle what shall do Kwa nat'-sits a-ka'-ni-va a-ka'-nin u-ni-van said

mai-kyent

Then the eagle said what shall I do?

What way do he said a-kan' u-va'-vu-u-ni-mint mai'-kyent

In what manner did he do this[?]

Eagle looking about saw in the hollow of the rock Kwa nat sits pu-ni-ni-yuk tung-kwo'-men-chum-pant

eagle's old nest then kwa-nat-sit-chi we-tu ka ni gaip i-ni'-kai

The eagle looking about saw then an old eagle's nest in the hollow of the rock.

Here he must said there I'-ve u-mus u-na-va mai'-gyes yen'-um

The place look down said he and i-ni'-kye sun-si'-ke-um mai'-mint u-nits

when he looked down sun-si'-kyai-kwung

pushed off said eagle tu-o'-min tum mon-a'-pum mai-kyant kwa-nat-sits

"Here," he must have said, "this is the place." "Look down," said he; and when he looked down he pushed him off said the eagle.

I should he push down
Neu tu-wik'-ke-sum-pong tu-waing'-wits

in this manner in the same place sail around man u-wan-tug nhut-si'-pung-gau'-wits

here alight and hear him e-vwēn'-ti ta-vwi'-gri-ow u-nits' nun-kaw' hu-gu-vun

Should he push me off in this manner I would sail around and alight behind him and hear him talk.

eagle threw himself go down kwa-nat-sits nau-wan'-nu-kaing ge tu-waing'-wits

in like manner man u-wun'-tug

sailing around in the same place alighted whut si' pung gau wits u-wun'-tis tav

I could do this E-nu-um-pm-pa

saw eagle maikyent kwa-nat-sits

eagle done thereupon kwa-nat-sits u-ni-mu-kuts o'-pa

started frog home ti-kau'-u-kwa pa-kwa'-nu-vit ka-ni-vits-ong

The eagle having done this started to the frog's house.

near arrow this side un-sah-a-pong ti-gai-yuk pu-ni-o'-gung mu-a kwe

house smoke ka-ni-a-gan-tum-pant kwi'-ke

Coming near he saw smoke in the nearest house (the house this side)

Eagle going in in woman Kwa-nat-sit-chi o-wun-tu-wung w-wung' ma-mots

sitting ka-vi'

sitting down kindle a fire I am cold said eagle ka-rung'-gwa nai'-tin-gun seup-kein' maik kwa-nat-sits

The eagle went in [;] a woman was sitting [.] Kindle a fire I am cold said Eagle.

woman not talk

Ma-mots kutch um-pa'-a-wa-sun

move to the door slowly making way ni'-gu-wun-ka yeu'-wa ar'-ai-gain-min

at him un-wa'-vat-sus

looking outside jumping noise pu'-ni-kai u-ni'-gis ev up-kwi-to vo-ung-ne

at Father's arrows mo-a-vum pi gi wats

a man came very beautiful man "ni-nits-its pīch tu wits ut-ten nu-ents"

woman ma-mōts

said I them better looking maik "Hegh!" nu'-pun a tsi-mans pun-tiv-vum

to you um win chi

no likeness I say you are rough I say tum-man-an aik sun-kwa'-a-po-rum ai'-ke-run

The man then water took and looking Tan-wats a-ka-ni-va pai to om muts nav-u'-mi-hi

in this is I how I am
u-na In'-che nu ger-ra-im che tum

The man then took water and looked in. This is how I am.

a man I say beautiful man yellow "Kutch". nu ints in nik ut-ten nu-int-si wa'-pu-un

faced ko-va-un-ti

hand yellow No mo'-ung wa'-pu-un "Eh"

yes you stay here I will see said he "ka'-ri-gai pu ni kais van" maik

given on his back threw started U-ku-van nau-wan-tug mu-nai-kwits o'-pung-gwai

there o-wun'-tug

He threw his quiver on his back and started to the place.

at the place he arrived the man here o wung tu-gai-guk nu-ints i-va

sitting not able to be seen ka-si kutch pum-pu'-ats pu-nin'-chi-ap

He arrived at the place here the man was sitting (and so beautiful that he could not be seen) or (his beauty was so great as to dazzle the eyes)

opposite (to him) sitting down not did speak sung-gwa'-nan-tug ka-sung-m kutch na-ni-ung-nisump

Sitting down opposite he did not speak.

Ma mõts er-ra ma-va ka-ri-kunt nu ni kwi i-va pi-g-yuk [Not translated in original manuscript.]

Ni ni was i-va pi-gi-yuk [Not translated in original manuscript.]

There was a girl sitting there when I came in. Eh, a girl always does that way said frog.

I indeed came here Those hunting eagles
Neu ga-nik' ēp-a nu-kwint-ni-ga "Kwa-nat-si-ge-rum

are all gone I am following said eagle to-pi'-kwai-unk" "nau'-wa-pum" maik Kwa-nat-sits

then are eagles there "Eh" Ma mug er ra kwa-nat'-sit-chu ma-va

able nearly to fly yes-sum-ur-rum

after a while I will be accustomed to rocks pi-kai'-in ke (tin-sen-no'-ka) kai'-vit-sump

you can look at them but can do nothing with them pum-pwats u-pun-nin'-i-min

Eagle Kwa-nat-sits

cannot we look at it
"Kutch er ru re pu ni kaig poi yu pa

as you say we will do it shall be done
"Euh!" "mai-gu-mus-u u-nu-gu

As you say, "It shall be done."

went towards frog leading o pum pah-kwa o-wat-sung pu-kwan'-av mu-i-wa

where he aimed standing looking frog U-wun ti-gai'-yuk pu-ni-wu-nu-gum Pu-kwa-nav

pointed tin-ni'-a

there it is said there they are look at them you i-vwe'-tsun maik "yen'-a-mus pun-ni-kai-um-um."

[Eagle] over or down looking frog Kwa-nat'-sits tu wa sun-sin-yuk pu-kwa-nav down tu-wain

grasped said Hold on! Hold on! you will fall tsai'ni ge maik "ir-ri! ir-ri! wi-re!

you will fall wi-re!"

pushed the eagle tu-wing kwat-nat'-sit-chi

Eagle fell down

kwa-nat'-sits tu-waing'-wūts man-w-wan-tug

wheeling around whut-si-pung-gu-wuts

behind him walking un-wav'-i-nung-ko pat-si-tav a-ga ta-wa'-kai-wa-us

stood listening nung-ka' wu-ni-ung

[Additional Phrases and Vocabulary]
[MS 794-a, NO. 28]

Ni ti'-a nun-tin'-nav I am following a deer

Ni-peu'-e-wun-nau-wa-pai I am following my people

Inch po en-tw-pa'-ai-kyent This trail is full of footprints

Ni a-vwi'-nu-kwint [No translation given]

Ni-tu-gai a-vwi'-nu-kwint-um-pa ki-au' I arrived at Uinta yesterday

I hill went up Nu ka-ri-ri man-tu-wok

I went up the hill

I hill from went down Nu ka-ri'-ri mun-tu-ma-nunk tu-waik'

I went down from the hill

U-wai'-u-vuk this side

Vocabulary

Tum-pai-av
U-wat'-song
U-wa'-vit-song
Nu U-in-ta-wa ka-ni-gai
Nu kwa nat si gau-wi-va
Ka-nis ko-yo'-ki-ke
Ka-nis ko-yo'-chai-ke
Nu-na-nush' pi-au'
Tau wi-chis pi-e-kwa
Pen-e'-wun to-pi-kwa
Pen-e'-wun na-sov-i-gi-kwe

The face of a rock, a cliff toward a thing toward a person
I live at Uinta
I am going hunting eagles
The tent is deserted
The tents are deserted
I am left alone
[No phrase given]
My people are gone

My people are gone

Nu av nau-wus in gwai U-in-tu-vwan tu-o-kwi-I now am making ready to Uinta to go

two men

two fires

to continue

let it be so

to peep

in a pile; one on another

there in the [or that] place

to look from behind an object,

to take a rapid look; to glance

a mythological animal like an

causes sickness and death, etc.

a mythological bird that sings

at night to announce some disaster; rarely seen!

elk cannot be killed

I pushed him off the rock

in this manner

Do it this way

[No term listed]

to turn loose

Grass Valley

[No term listed]

the same place

[No term listed]

I will try (to do) myself

to turn out, to turn over

go to the same place for water

to alight
[No term listed]

to look about and see

a hollow in a cliff

I am making ready to go to Uinta

Wai en (or wa) tau wat su wa-vun-nai u-nu'-pa-ai Na-vwa' U nik u-ra'-va pu-ni'-ni Tung-kwo-mi-ni i-ni'-kai sun si kyai

sut'-si pai-uk'

(a nau giv-i nup) Ni tu wing tum pwit o na' pung

Ni tu wing tum pwit o na' pun Ti'-a-suv-a-gunt

man
I-pan-uk man
Kwa nat sits ta-vi'
ta-vi kyent
ta vi van
Nu nau-wun'-nu-kai
Ut-si-pun-gai
""" " um

" " " um
" " ga kai
U-wun'-tis
U-wun-tis ku-rau'-wa

Ku-sa'-rump

Pa-ro-gwap n-kwint

Why you go Grass Valley to Um-pu um i-ni'-gwaik-yuk ku-sav-um-pu-wun-ti

Why did you go to Grass Valley?

Who you did see Grass Valley at Ung-ai um pu-ni ki yuk ku-sai-um-pu-wan tug Who did you see at Grass Valley?

A'-na-pai-to-a-na um ai-wa ka-ri-yuk How long did you stay there?

Tau-wi-num pu-ni kai-va Let me see you tongue

We tum pu'-ni-kai-ra (or, Wēt um wi) Ui-ni-kva-va Let me see your knife

I in water saw myself Nu pa vong nav'-u-ni-ke

I saw myself in the water.

I you see water in Nu um wi pu-ni-ki pa-vong ik I see you in the water (reflected)

Nu um wi pu-m-ke-kunt pa-vong ik I saw you in the water (reflected)

Ing nav-u-ni ki kunt pa-vong He saw himself in the water

Nu na ru no van na-nush I will strike myself

Nu na geu wa nush I am biting myself

Pa-vant Vocabulary Given by "Ka-nosh"

(Mo-a-gai-tup) Playful Spirit

Persons and Parts of the Body

Tau-wots Ma'-so-ats Aiv'-puts U-nu'-na-nur Ai'-pets Nan'-sits Pi'-sho-av Nu'-ints Mer'-u-kats Tu'-tsiv Tu'-tsiv-wav Mu-tŏk-uv Nun'-ka-wav Nung-kweu-sa-vwuv Ha'-ta-vu Mum'-sūmp Pu-īv Pu-tūn-kai-vu Pu-tish'-a-vu Mūn'-su-wūv U-gwī'-num-pūv Tūm-pwav Tūm-pau'-si-vu Tau'-wump A-gump Ka'-no-kump Ku-rav' Pah'-kwav I-u'-gu-num-pu S0-av'-11 Yung'-a-vu Pi-av'

Pi-av' Pi'-up, and Mo-go'-av Pu-rav

Tso'-a-vwuv Ki-pūv Man'-si-vwūv Ma-tūm'-pit-suv Man
Woman
Young man
Virgin
Boy
Girl
Infant
Indian
White man
Head
Hair
Forehead
Ear

Entrance to ear Cheek Whiskers Eye Eyebrow Eyelash Nose Nostril Mouth Lower lip Teeth Tongue Chin Neck Adam's apple Throat Shoulder Breast

Heart Arm

Arm above elbow Elbow Arm below elbow

Woman's breast

Wrist

Ma-pai'-a-vwūv Hand Ma-sūv' Fingers Ma-to'-gov Thumb Ma-go'-gi-ump Forefinger Ma-tu'-ri-vwūv Second finger Ma-seu'-ri-wits Small finger Si'-chump Finger nails Sau-gwai'-uv Belly Pi-cha'-kom Paunch Tung'-a-vwūv Knee U-tits'-a-num-pūv Leg below knee Pun'-ka-vu Leg above knee Ta-taum'-pi-tsuv Ankle Nam'-pav Foot Tam'-pimp Heel Sole of foot Ta-pai'-a-vwūv Ta-su' Toes Toenails Tsī'-chump

Relationship64

Pi-er'-ro-wan Wi Mo'-ints Fa Pi'-ats Mo To'-ats So Pun'-kuts Da GrFaKu-nūn Whu'-tsin GrMo Ku-nu'-tsin GrCh (m.s.) Whu-tsi'-tsin GrCh (w.s.) Pa'-vits O.Br Skaits Y.Br Y.Si Na'-mints

Elder and younger male cousins are the same as elder and younger brothers.

Elder and younger female cousins are the same as elder and younger sisters. [Powell's Note]

FaO.Br Kōts FaO.Si Pon FaY.Br Aits FaY.Si Pon MoO.Br Ko-ko'-in Mau'-wuts MoO.Si Shi-nan MoY.Br Num-pwi-ats MoY.Si O.BrCh (m.s.) Ai'-tsun Pats O.BrCh (w.s.) O.SiCh Shi-nan'-sin Y.BrCh (m.s.) Ko-tsun Y.BrCh (w.s.) Pats Y.SiCh Ko-ko'-tsun Wi parent Mo'-nats Hu parent I-ait-sin Mo-nat'-sin DaHu SoWi Whu'-tsum-pi-an SpGr parent U'-wich-ots GrCh spouse U'-wich-o'-tsun

Numerals

Su'-yes One
Wai'-yu-ni Two
Pai-yu-ni Three
What'-so-yu-ni Four

Five Mon'-a-gi-u-ni Nav'-ai-yu-ni Six Seven Nav-ik'-a-vait Eight Wa-wot'-su-u'-ni Nine So-wa-ro-um-su-u'-ni Ten Tom'-su-u'-ni Eleven Su'-yūts-spink Wai'-yu-ni-spink Twelve Pai'-yu-ni-spink Thirteen Fourteen What-so-yu-ni-spink Mon'-a-gi-u-ni-spink Fifteen Sixteen Nav-ai-yu-ni-spink Nav-ĭk-a-vait-spink Seventeen Eighteen Wa-wot'-su-u-ni-spink So-wa-ro-um-so-yu-ni-spink Nineteen Wam'-su-u-ni Twenty Thirty Pam'-su-yu-ni What'-so-um-su-u-ni Forty Mon-a-gin-su-un-i Fifty Nav-i-un-tom-su-u-ni Sixty Seventy Nav-ĭk'-a-vait-tom Wa-wot'-so-un-tom-su-i-ni Eighty So-wa'-ro-um-su-u-ni Ninety One hundred So'-kus-mo'-a Tōm'-so-in-a-mo-a One thousand

Pronouns

Nu'-ni I Vou You Ing'-ai He--present Mong'-ai He-absent

Verbs

Na'-na Grow, to

[Place Names]

[119] Un'-kar-tum-pits-mu	- Meadow Creek
kwint'	
[120] Un'-kar-tum-nu-kwii	nt Corn Creek [Map 7]
[121] U-av-kaivw nu-kwint	Salt Creek at Nephi
[122] Tu'-wi-naip-yu-av	Round Valley
[123] Ka-nā'-mun-sa	Cedar Spring [Possibly Oak
	Spring north of Fillmore
	(Map 7)]
[124] U-wi-ats Nu-kwint	Fillmore Creek [Chalk Creek
	(Map 7)]
[125] Tu-sok-av-kaiv	Baldy Mountain

[The location of this mountain is uncertain. There are several "Bald" and "Baldy" mountains in the area, e.g., Bald Mountain in the Wasatch Range east of the Juab Valley and Big Baldy east of the settlement of Pleasant Grove, Utah. The term used here was probably a local appellation for a mountain near Fillmore, Utah, where Powell interviewed Kanosh.]

[126] Pi-au-wip Nu-kwintSevier River [Map 7][127] A-vwa-paSevier Lake [Map 7]

[Miscellaneous Words]

Meu'-a-tots Moon
Pu'-tsiv Star
To-gun'-tuv Zenith

Pi-tsu'-amp To-gum-pai-av Tavw Pu-tsok; kwe-chup Pa-au'-wau A-vwav'

Nadir Firmament Sun Meteor Rain A shadow Pa-na-ga-kai Mo-go'-av Ki-a'-to Won-sit'-yu-ats Inch er ra Yu-ŏk' Ta-vwīp

A council A playful spirit One-two boy This is To dive Sunlight

The Western Numa

Pa-vi-ot-si Vocabulary Given by Naches

Salt Lake City: May, 1873

Persons

 Ma-gōt'-ni
 Woman

 Tu-i-vit'-si
 Young man

 Shī'-a-rim
 Maiden

 I'-to-wa
 Boy

 Tsī'-a
 Girl

 Na'-na
 Indian

Parts of the Body

I'-wop Hair I'-a Forehead I-mu'-tsu Forelock Small sidelock I'-mu-wing-a I-pu'-wi Eye I-pu'-ti-kab Eyebrow I-pu-mun'-si Eye lashes I-mu'-vi Nose I-na'-ka Ear Entrance to ear I-na-ka' ra-wa-gun I-gī'-ba Mouth I-mu-kag* Upper lip Lower lip I-gī-pa kagw Teeth I-ta'-ma I-i'-go Tongue I-mi-su'-i Beard Chin I-ka'-mo I-go'-ta Neck Adam's apple I-no'-to Shoulder I-tso'-av I-nug-av Breast Woman's breast I-pi-tsa Arm above elbow

I-pi-tsa
I-pi-rat-su-gi
I-mat'-si
I-ma-wīts
I-ma-wī'-tso

I-ma-wi'-tso
I-ma'-kov
I-ma'-tok
I'-ma-kūk
I'-ma-po-im
I'-ma-gyŏk
I'-ma-to'-a
I-co'-hi
I'-nu-mu-a

Elbow Arm below elbow

Wrist
Head
Thumb
First finger
Second finger
Third finger
Fourth finger
Belly

Body

I-bu'-gāp I-mi-a'-wo I-hu-tsi-ton I'-gu'-gi I'-ta-bī

I'-ta-tok I-ta-po-in I-ta-tyuk I'-ta-toa I-ta-tyŏk Leg above knee Knee

Leg below knee

Foot
Heel
Big toe
Second toe
Third toe
Fourth toe
Small toe

Terms Denoting Relationship⁶⁵

Hu

I'-go-ma In-no'-ti-gwa I'-na I-vwi'-a I-vit'-si I'-tu-wa I-vwot'-si I-do'-go I'-gi-nu I-yu'-tsi I-va-vi I-ha'-ma I-wung'-a I-vu'-mi I'-hai I-va'-hwa I'-ats I-vi'-to I-hu'-sa I-mi'-to I-va'-nuk I-mi'-to

Wi Fa Mo (m.s.) Mo (w.s.) So Da GrFa GrCh (m.s.) GrCh (w.s.) O.Br O.Si Y.Br Y.Si FaBr FaSi MoBr MoSi BrCh (m.s.) BrCh (w.s.) SiCh (m.s.) SiCh (w.s.)

[This manuscript contains the English equivalents for cousins terminology, but no Paviotso terms are given. Editors' note.]

I-ya'-hi I-ya'-hi I-do'-o-na I-gu-nu'-bī-a I-tai' I-ya'-hi I-do'-o-na Kwai'-na Wi parent Hu parent DaHu SoWi SpGrFa SpGrMo GrDaHu GrSoWi

Implements and Utensils

Pō-mash' Arrow Mu-ka'-mu Arrow heads, tool for making

Ti-pa'-sa-mi-ga

Wo'-no Basket, large conical, seed

A'-ti Bow Shi'-tsi-ta Cup, basket Tso-ko'-no Cup, horn A-tso-ko-no Dipper, horn

Wo'-i Fire, sticks for kindling

Ti-tam Hook, fish A'-a Horn O-sa Jug, water Ti'-a-kop Larriat Wa-na Net, rabbit Pa-gwī'-an Net, fish Na-tī'-no Saddle Nan-sa-ni-ga Cinch Na-ta'-ga-ri Stirrup Kwa'-ting Spear, bone Kwa'-ti-nu Spear, fish Ma'-ta Stone, large mealing To'-so Stone, small mealing

Dress and Ornaments

Wagon

Wi'-gu Blanket Na-ti' Belt Tso'-mi Beads Po'-tsi-ap'-a-wop Breach clout Na-ti'-ran Fringe Ua-sha-to Gloves Tso-ti'-a Hat Mo-ko Moccasins Ka-ni-kuk Necklace Robe of rabbit skin

Ka-mu'-ig Kwa'-si and Gu-sha

Wik-o'-na

Pa'-u-nav

Colors

Shirt

Black To-gwai'-gyu Tu'-kwi-tai-a Blue I'-shi-gwai'-gyu Gray Green Po'-hi-gwai'-gyu At-sa-gwai'-gyu Red Roan At'-sa gwa'kai White Pats'-i-tup White To-hai-gwai'-gyu Yellow O-ha'-gwai'-gyu

The Firmament and Meteorological Phenomena

Aurora At'-sa-gwin Clouds Ko-mip' Black clouds Tu'-ki-nuv Red clouds At-sat'-ko-mīv I-shī-ku-miv Fleecy clouds Pa'-ge-mūv Fog Hail Ha-gwop' Ice Pat'-si-gūv Ti-gwi'-kwi-siv Lightning Moon Mu'-ha Moon, round Mu'-ha Pat'-si-pi-no'-a Mu'-ha Wi'-ko-tsan Moon, crescent Rain

Pi-a-gwi'-di-gwim Rainbow To-go'-pai-nav Sky Ta'-vwa Sun Ta'-vwa-mu-su-wi

Sun, drawing water Sing'-a-kōt Circle around the sun or the

moon Sun, ice column from

Nai-pun Nu-way' Snow Pa-tu-suv Star Hi'-gwop Wind

Plants

Wi'-yup Bush, buffalo Si'-gup Bush, rabbit Si'-av Bush, rose Wap Cedar Sing'-av Cottonwood To'-nik Flour [sic; flower] To-nav Greasewood Wa'-hav Grass A-no'-ka Leaf Pa'-wap Pine, big Ti'-wap Pine, piñon Wo-gwo'-kov Reed Sai'-wav Sage Hup Tree or shrub Si-uv Willow

Animals

Ti'-na Antelope Ko'-tsu Buffalo Pa-hu-a Bear Hu'-na Badger Ko'-hi Beaver Sig'-i Cony [rabbit] Pa-da'-kai Coon Ku-īp' Chipmunk Ti-hig Deer Tu'-ish Dog Pa-ti'-hig Elk Wang-i' Fox

Wa-tsi'-a Fox, small or swift Ti'-hig Horse Pai-yu'-na Mink Pa-mu'-si Muskrat Ko'-īp Mountain sheep Ka'-wa Mountain rat Mu'-ra Mule Pats'-ug Otter

Panther Ka-gwi-du'-ha Mu'-hi Porcupine Ka'-mu Rabbit, jack Ta'-vu Rabbit, cottontail To-ha'-kum Rabbit, large white Squirrel, black Ta-va Tu'-hu Wild cat Ki'-ga Wood chuck Wolf, big I'-sha Wolf, little I'-tsa

[No term listed]

Birds

Ku-gwi (Tamias)

Bird, black Pa-ko'-rob Wi'-ho Buzzard

Ku'-hu

Wai-ya'-mu

Wa-na'-ta-win-ni

Pī-vu-gwat'-sa Brant A-ra Crow Ko-ri'-di Crane Pa'-ni-gwi-tor Chapparelle cock Pu'-hi Duck Ku-na Eagle, golden Pa-si'-a Eagle, baldheaded Pu'-i-tu-yu Finch, blue At'-sa-van Flicker Kai'-heu Grouse Wa'-sa Heron Wī-at'-si Jay, Cellers Pa-si'-ton Lark, Meadow Pa-bun'-go Loon Saī'-ya Mud hen Ku'-ta Mud duck Kwi'-ta-vwi Magpie Owl, screech Mu'-hu

Pet, the Pi'-gi-ha'-na Ka-ka'-pum Quail, California Ku'-i-it Snipe Hu'-tsi Sage hen Wo'-it Swan Kwa'-nit Shitpoke Ni'-yuv Turtle dove So-go'-bi Teal San-a-ki' Titmouse Ni'-gwo Wild goose

Wa-pi'-pai-na Woodpecker, redheaded Ko-ko'-tso-gui Wax Wing, cedar

Reptiles

Owl, burrowing

Owl, small gray

Oriole

A-mu-sav Frog, large Pa-mōk' Frog, small Ti'-buts Lizard, large black Mo-gūs' Lizard, small gray Pa-ho'-ag Snake Rattlesnake To-gōk' Ma-gat'-sa Toad, horned

Insects

A-i'-nab Ant, red Ai'-ni Ant, large Tu'-ats Ant, small A-ku'-bi-ha Bee Mo'-i-vi Fly, house Mosquito Ma-pong'-i Yellow jacket No'-da

Geographical Terms

Cliff Ti'-gwim Ti'-gam Cliff, summit of Ti'-pit Cliff, side Cliff, foot of Ti-pit'-a-gwan Ti'-ŏk Cañon Mu-ha'-gai Corral Creek Hūp Ku'-tsu-ni Hill, round Pa-num' Lake Kaiv Mountain

Mountains I-wai'-yu-kaiv Ta-si'-ga-wav Mountain pass Mountain peak Ku-rag'-wa Mountain spur Kwi-da'-mi Plain Ku'-yup River Hūp Spring Pa'-tson

Kwi'-na-ha-mun-gwut North South Pa-ta-num'-gwut East Ta-vu-num-gwut West Ta-vi-a-cwa-num-gwut

Geographic Names

[MAP 1]

Pa'-u-vi-ku-ti-ri Island in Pyramid Lake Lake, Salt Ti'-tsi-pa (Cold Lake) Lake, Mud I-si'-gu-yu-i-wai Ku-yu'-i-wai Lake, Pyramid Mountain, Battle Tu-no-mit'-sa River, Walker A-gai'-i-wai River, Pitt Wa-rai'-wai Sink of the Carson To-i-wait Sink of the Humboldt Sai-tu'-ka-tip-i-wait

Nouns

Ashes Ku-tu'-sīv Ti-wo'-ning Broom Nat-sat'-ti-ma Button Button, brass Ko-yo'-rip Kai-o'-wo Bell Ko'-tuv Coals Yu-ku'-tsu Cattle

Mai-mo-a-nig Dance, hunting moon Ti-na'-nig Dance, pine nut Ti-ya'-nig Dance, war Ko'-so Pun'-go (Fire horse) Engine I-vu'-a Friend Pi-shim and Tu-pi'-shim Flint To-hap'-i-shum Flint, white Ko'-so Fire Tu-īp Ground To'-vi House, camp I-ga'-hu Hole

Na-vu'-ni I-wau'-hig Kai'-yus

A-tu'-ku

Pa

(Many horses have) Man, a rich

Meat

Mirror

Water

Kai'-hig Kai-yus

(No horses have) Man, a poor Pats-i'-tup Quartz Wi-hi'-po Railroad Pa-nav'-o-mi Railroad car Wo-i-gin Railroad whistle At-sai'-u Rock, red Wi'-ko-no Ring, finger Kwi-i'-tav Smoke Tu'-bi Stone Pa'-gup String Nu-mi'-na Spirit, a Pa'-mu Tobacco Ti'-kan Table Writing, a Tiv-op'

Adjectives

Pi'-tsai Better and best Shi-tai Bad Wi'-ko-tsan Curved Hi'-tsi Few I'-ni Fast Pi'-shai Good Pa-vai'-yu Large I-wai'-yu Many Nau'-no-kwai Middle Ti'-o-yu Sick O-uit'-si man'-ing-um Slow or lazy

A'-tsa-kwait U-wu'-ni U-i-ikw Ti'-ni-kwu Ti'-rik U-wi'-ka To-shong'-o-yu Shu'-mai Yar'-u U-ru'-tim A-ma'-man Ti'-kwi Ko'-so-gwo-i

Skin, to See, to Smell, to Sing, to Steal, to Sleep, to Tan, to Think, to Talk, to Taste, to Touch, to Tell, to; or to relate Whistle, to

Adjective Examples

Pi shi vu I Ti-hig I have a good horse Pi-shai Wa-haiyu I Ti-hig' I have two good horses Pi-shai I-wai-yu I-Ti-hig' I have many good horses

Present Form of Verb

Eat. to Ti-kau' Ni-Ti-kau'-an I am eating Go, to Mi'-a Ni-Mi-ak'w I am going Gu-mu'-tsi-wa-tik Kick, to I am kicking Ni-gu-mu-tsi-wa-tik Kill, to (person) Pat'-sa Ni-Pat'-sakw I am killing (person) Kill, to Pats'-a-tu-a I am killing Ni-Pats-a-tu-okw Run, to Po-yu'-a I am running Ni-Po-yu-a-ka U-wi'-ka Sleep, to I am sleeping Ni-U-wi-ka Strike with the hand, to To'-na

I am striking with the hand Ni To-nákw Strike with stick or other

Gwi'-va object I am striking etc. Ni Gwi-vákw Tov'-a Stamp, to I am stamping Ni To^v'-ak^w

Pronouns

Ni En You Ma-su He She Ma-su This I'-shu 0′-0 That

Ik or Ik'-a-vıı This person or thing Mok or Mok-a-vu That person or thing

Pluralization of Pronouns

Plural Dual Sing[ular] Ta'-shu Ta'-mish Ι Ni Ūm-mu Wa'-hai You Eu

Verbs

Yit'-sing Alive Bury, to O-ti'-ti-ga Ya'-gai Cry, to Cough, to O-hi Dead[,to be] Ya'-ip Dance, to Ni'-ga Do, to A-han'-ni Extinguish, to Tu-ki'-u Eat[, to] Ti-kau Flow, to Hu'-win Nan-a-ko'-ikhw Fight, to Tu-mu'-seu Farm, to Grow, to Na-mukw Gallop, to Wa-mu Go, to Mi'-a Hear, to Nu-na'-kan Kindle, to Sai'-yu-win Kill, to Pats-a-tu-a Laugh, to Su'-ai Look, to U-vu'-pu-ni Lie, to I'-shup Make, to U-ha-nik* and O-hai-i-wan Marry, to No'-ri-gwa Play, to Ti-a-ho-i Purchase, to Ti-meuk' Quit, to A-mak^w Scratch, to A-tsa'-won Scrape, to; or to sweep A-wi'-won

Perfect Form of Verb

Eaten, I have Mu-us Ni Ti-Kau-ma-gwu Gone, I have Mu-us Ni Mi-a-ma-gwu Kicked, I have Mu-us Mu-gút-si-ma tik-magure Killed, I have (person) Mu-us Pats'-a-ma-gwa Killed, I have Mu-us Pats-a-tu-a-ma-gwa Run, I have Mu-us Po-yu-a ma-gwa Slept, I have Mu-us U-wi'-ka

Struck with the hand, I have Mu-us To-na'-ma-gwa Struck with an object, I have Mu-us Gwi-vu ma-gwa Mu-us tov-a ma-gwa Stamped, I have

Future Form of the Verb

Eat soon, I will Ni-su-sat-si Ti-kau-an Ni-su-sat-si Mi-a Go soon, I will Kick soon, I will Ni-su-sat-si Gu-mu-tsi-wa-tu-Kill soon, I will (person) Ni-su-sat-si Pats'-a-wan Kill soon, I will

Ni-su-sat-si Pats'-a-tu-a-wan Run soon, I will Ni-su-sat-si Po-yu-a-wan Ni-su-sta-si U-wi'-ka-ru-wat Sleep soon, I will Strike with the hand soon, I Ni-su-sat-si To-na-wan

Strike with club, etc., soon, I Ni-su-sta-si Gwi-va-ru-at

Ni-su-sat-si Tov-a-ru-wat Stamp soon, I will

Imperative Form of Verb

Root

Ti-kau' [eat] Eu Ti-kau-ukw Mi'-u [go] Eu Mi-ukw Gu-mut'-si-wa-tik [kick] Eu Gu-mut-si-wu-ti-ukw

Pat-sa [kill, person] Eu Pats-ukw Pats'-a-tu'-a [kill] Pats-a-tu-ukw Po-yu'-a [run] Eu Po-yu-ukw U-wi-ka [sleep] Eu U-wi-kya-ukw To'-na [strike with the hand] Eu To-ni-ukw Gwi'-va [strike with stick or Eu Gwi-vukw

other object]

Tov'-a [stamp] Eu Tov-ukw

Interrogative Form of Verb

Eu-hu Ti-kau'-wan Eat, will you? Eu-hu Ti-kau-ma-gwu Eat, did you? Eu-hu Mi-a-wan Go, will you? Go, did you? Eu-hu Mi-a-ma-gwu Eu-hu Gu-mu'-tsi-wa-ti-wan Kick, will you? Eu-hu Gu-mu'-tsi-wa-ti-ma-Kick, did you?

gwu

Eu-hu Pats-a-wan Kill, will you? (person) Kill, did you? (person) Eu-hu Pats-a-ma-gwu Eu-hu Pats-a-tu-a-wan Kill, will you? Eu-hu Pats-a-tu-a-ma-gwu Kill, did you? Run, will you? Eu-hu Po-yu-a-wan Eu-hu Po-yu-a-ma-gwu Run, did you? Eu-hu U-wi-kya-wan Sleep, will you? Eu-hu U-wi-ma-gwu Sleep, did you? Eu-hu To'-na-wan Strike with the hand, will you?

Eu-hu To-na-ma-gwa Strike with the hand, did you? Eu-hu Gwi'-va-wan Strike with an object, will you? Eu-hu Gwi'-va-ma-gwu Strike with an object, did you? Eu-hu To^v-a-wan Stamp, will you? Stamp, did you? Eu-hu Tov-a-ma-gwu

Passive Form of Verb

Yen-nuk Ni Nu-mu-tu-wat Kicked, here I am Struck with hand, here I am Yen-nuk Ni Na-tor' Struck with object, here I am Yen-nuk Na'-kwa Yen-nuk Na-Tov Stamped, here I am

Adverbs

Sa'-sa-as Time, future Time, past Mo-as Ti'-wits Very Why Hi'-ma Ha'-no Where When Ha'-na-ro and, Sa

Adverb Examples

It-su I-nu Ti-hig Gya'-rai Mo-a Ka-saini Ti-hig Gya'-rai It-si U Ti-hig Gya'-rai

Yesterday I had a horse Tomorrow I will have a horse You had a horse yesterday

Prepositions

Tu'-ha Among Around Gwi' Ma-na'-ba Beyond Pu-ru' and Ku'-va Down or upon Gwai Mats-a-ni'-ga U-ku'-a-gwai Tu-hav'-a Na-no'-ta Pu'-wan

In or Within On Over Under With Without or Outside

You will have a horse

Examples

Ma-a-sai Ti-hig gya-rai Ka-ni I Ti-hig U-su Ti-hig gya-rai U-su Kai Ti-hig gya-rai To-na Ni-a To-na-kwa Hau I To-na kwa Ni gwi-vuk-wu Hav-ri-gi kai-to-nai (?) Ik-a Ni To-va Ik-a Ni To-na kwu Mok-a-Ni To-na kwu Ma-su-hai To-na kwu U-su-hai To-na kwu Ni-Eu Pats-a-kwi Eu-Hai Pats-a-kwi Ni-Eu Tau-a-kwi Eu Hai Tau-a-kwi Ni-Eu Wa mu-tsi-wa-tik Eu Hai Nu-mu-tu-wa-tik Mo-a- Ni To a-na kwa It-si hi To-na-kwa It-si Eu Hai To-na-kwa Mo-a Hai Eu To-na-kwa Mo-a hi Pats-a-kwi It-si hi Pats-a-kwi Mo-a Eu Hai Pats-a-kwi It si Eu Hai Pats-a-kwi It si Ni Ti-hig Pats-a-tu-a

Mo-a-Ni Ti-hig Pats-a-tu-a

Ha-ru Tsi tso tia

tomorrow I have no horse He had a horse He has no horse To strike I strike I will strike you I will strike you (with a stick) I struck you I will strike him I strike this one I strike that one He (present) will strike you He (absent) will strike you I will kill you You will kill me I will stamp you You will stamp me I will kick you You will kick me I will strike you tomorrow I struck you vesterday Yesterday you struck me You will strike me tomorrow Tomorrow I will kill you I killed you yesterday You will kill me tomorrow You killed me yesterday I killed a deer yesterday I will kill a deer tomorrow

[Other Phrases]

Nau-mo Kwai Tsi tso-ha Pa-moi Kwi-tai Naids A-gwu'-ki Tsi tso-tia Kai'-ni Tso-tia Mok Ni-ra Tsi-tso tia Kai yus Heo-no'-si Pa-ma Kai' yus Si-ra Pong-o-sha kai yus I Pong-o-sha Mok Eu Ha Pong-o-sha Kai-yus Hau-gwa'-ru Eu-su Pông-o-sha Kai yus Pong-o-sha Kai yus U ra Eu-ha Mi-akm Sa Pong-o Mai-as Mi-er ro-Kim Eu Ti-kum Sa-a Ni Pa-ko-ma-mash Ti-hig Ti-wits I-ni Wa mu I Ti-hig I-ni Wa mu I Ti-hig I-ni Wa-mu-wan

Which is your hat? My hat is in the middle Smoke with me friend Give me my hat I will give you no hat I have a hat Where is the tobacco? To have I have an arrow Give me an arrow Have you an arrow? Has he an arrow?

He has an arrow Are you going?

I will go when I find my horse

Come you eat I will wash The horse gallops very fast My horse gallops fast My horse will (or can) gallop fast

Eu Ti-hig I-ni Wa-mu-wan

Ni Ti-hig I-ni Wa-mu-ma-gwu Eu Ti-hig Wa-mu-ak Eu Ti-hig Ha Wa-mu-wan Iai I-ni Wa-wan Your horse will (or can) gallop fast My horse did run fast Run your horse fast Can your horse run fast? Not gallop fast

Tribes

A-gai'-ti-ka
Pa-hi'-ka (Utes in Ruby Valley)
Ku-yu-i'-ti kuk
Wat'-si-wab
Pa'-vi-ot-si
(Utes of Walker River)
Nu'-mi-na

Fish-eaters
Buck
Pyramid Lake Indians
The Prophet
Athletes

The Ancient People

[Northern Paiute Ethnology and Mythology, 1873]

METHOD OF MARRYING

(told by Naches, May, 1873)

A young man desiring to marry would go to the tent of the fair one after the family had retired for the night and, stirring up the fire a little to see where the girl was lying, would lie down by her side. She would jump up and he would catch her by the belt. The mother of the girl would then get up and throw dirt in the man's face, and the girl would cry almost all night, he pulling her by the belt to make her stop crying. Just before daylight he would have to leave the tent. The next night he would come in again before the fire went out and lie down by her side, and she jumping up as before and he catching her by the belt. The mother again throwing dirt in his face accompanied by the action of telling him to go away, but he would hold on to the girl, protecting his head as best he could from the storm of dirt, and staying until nearly daylight, would then take his departure. The third night he stayed away and send his friend to ask what was the matter, and the mother would reply that she didn't want him to come around any more; the old man would merely laugh but say nothing.

On the fourth night the young man would come early but would find the girl gone. He spent the night hunting around the camp for her, and being unsuccessful would watch from whence she came in the morning. On the fifth night he would go very early to her tent, and standing at the door, prevent her coming out. At bed time the mother would tell them they had better go to bed and he would lie down by her side and stay all night. The next morning he would go out to hunt. If he failed to bring home game, the whole process must be gone over again. But if successful in the hunt he would lay the game down outside the tent and go in. The mother would then tell the girl to get some water and something to

eat, which she would do, but the young man would partake very lightly, handing the remainder of the supper to the old man, who would pass it to the mother and she to the girl who would put it away and take care of it. They would then go to bed and were considered married.

The next night he would come in the tent, sit down by the fire, talk to the family, they all considering him married.⁶⁶

If the parents of the girl utterly refuse to let the man marry her, the would-be husband enlists his friends, and [they], going in the evening to the tent of the girl's parents, seize the girl, carry her out and ravish her. Under these circumstances the girl never marries, but lives as a prostitute.

If two men want the same girl they both go and lay down by her side, but when she turns her face towards the one she likes best, the other quietly gets up and goes away, and tells his father and mother he will fight and die for the girl. The next night while the favored one is lying by the side of the girl, the rejected suitor comes in and jumps upon him and a fight takes place. Whichever one is whipped is rejected and the other takes the girl.

When a man marries into a family he marries all the girls, but his brother has the privilege of taking one of them whenever he sees fit.⁶⁷ If any other man wants one he must fight the husband.

When a woman has a child, the husband does not eat meat, and goes to bed for twenty-two days. Buring the monthly periods of the woman the husband goes off by himself for five days, and then washes himself [and] comes into camp. 69

When a child is born, the man, woman and child wash every five days.

BURYING CUSTOMS

(told by Naches, Salt Lake City, May '73)

When a man is sick and about to die his friends gather about him and cry, and after he is dead bring his bows and arrows and tie them to his legs and body, and if the dead man had a horse, they kill it and sew him up in the horse's skin and put buckskins and a good deal of property in the grave with him, burying him in the rocks, the people crying, shaving their hair and burning it—men, women and children, and all throw dust over their heads, providing he was a great man.⁷⁰

Some of the people thought the dead went to the west where there was good hunting, others thought they went into the sky and still there were others who didn't believe either. Mourners of the dead, if dear friends, would sometimes cut gashes in their flesh until they would bleed profusely.



FIGURE 35.—Winnemucca family group. Left to right: Sarah Winnemucca, Old Winnemucca, Naches and Captain Jim. The Young Boy is not identified. (Bureau of Indian Affairs Collection, National Archives.)

KILLING THE DOCTOR, NO. 1

(told by Naches, Salt Lake City, May '73)

If one person, seeing another sick, should remark that he was going to die, and the friends of the sick person should hear it, it was supposed he was trying to kill the person of whom the observation was made,⁷¹ and the father or nearest relative or friend of the boy would gather twelve men about him and ask each one

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FIGURE 36.—"Chief Winnemucca," Northern Paiute leader. (Date of photograph uncertain; Bureau of Indian Affairs Collection, National Archives.)

if he had any arrows. If each one of the twelve should say he had arrows they would then kill the offending person. If any of them said they had no arrows he would call five other of his friends, and standing them in a half-circle about him, ask the one on his right if he had any arrows. If he said no, he would then ask the one on his left; if he said he had none he would put the same question to the second on the right, and if he denied having any he asked the center. If this one replied affirmatively, he was expected to go alone and kill the offending party, but if he said no, the offender was let go.

In asking these questions, [if] any one should say he has an arrow, that one was expected to kill the one who had made the remark.

KILLING THE DOCTOR, NO. 2

(told by Naches, Salt Lake City, May '73)

If a doctor failed to cure his patient, the friends of the latter would sometimes be incensed against the physician, and an attempt would be made to enlist the friends of the deceased, and go kill the doctor. The man having this object in view would go to another and ask him how many arrows he had. If he said he had none, it was understood he was averse to taking part in the affair; if he said he had one, it was understood he was willing to fight a little; if he said he had two, he was rather more willing, and so on. If he said he had ten, it meant he was very anxious to fight and would be certain to enlist if a sufficient number of such as he could be found, and if this were accomplished, the doctor was killed.⁷²

THE SAI-DU-KAS

[MS 794-a, no. 16]

(told by Naches, Salt Lake City, May '73)

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, 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 Pav-i-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.⁷³

SELECTION OF FOOD

(told by Naches, May '73)

Once upon a time the the animals assembled in a great council to determine what food each one should use, and Ta-vu (little rabbit) said "I will tell you how we can find out what every one should eat; let us go to sleep and dream. All who have good dreams can eat pine-nuts, and all who have not, must search for something else. So they fell into a deep sleep. Pi-aish, It-sa, the mountain sheep, and many others had bad dreams. Others there were who had good dreams. When they all awoke from their sleep those who had thus learned that they were to live on pine-nuts went away to the mountains where the pine-nuts grew; but those who had had bad dreams remained behind and complained bitterly of their lot.

The crane said "I am going to fight these people who eat pine-nuts," and he went after them and fought a great battle and was defeated and killed, but Ta-vu brought him to life again and told him he must not fight the pine-nut eaters again.

It-sa was not satisfied with his dream and laid down again and tried to go to sleep that he might have another and better dream, and still his dream was bad. And he tried many times but all his dreams were ill; and his brother Pa-aish said to him "We shall never have good dreams here; let us go our way." The mountain sheep when he awoke and found he had had a bad dream and could not eat pine-nuts, cried for a long time and at last went away to live on grass.

The rock said "I shall not eat anything." There was a little flint among them with a curious mark on his breast and he too determined not to do anything, and he said "I will always be the enemy of the people who eat pine nuts" and to this day if the hunter can find one of these curiously marked flints, he knows that it will make a deadly arrow head.⁷⁴

ORIGIN OF WATER

(told by Naches, Salt Lake City, May 13, '73)

Once there was no water on the earth and being unable to find any they cried, hoping to bring sufficient water in that way, but it did not. "How will we make water?" they said. This they deliberated about for six days. "We will put no more marks on our arms," they said. Once more they hunted but without success. Then they opened the ground but no water came out. Then they went to a tree and opened it and out came the water. The father tells them that hereafter to look in the green spots on the ground and they will find water and to this day wherever there is a particularly green spot, there is always water to be found.

PINE-NUTS ARE BROUGHT FROM A DISTANT COUNTRY

(told by Naches, Salt Lake City, May '73)

It-sa was hunting on a distant mountain and a strange sweet odor was brought to him from a far off country, and he went in that direction, if possible, to discover what this new food he smelt could be.

After searching for a long time he thought he must be close, for the odor came strong and powerful. Soon he came to where there were a great many people eating pine-nuts, and he tried to obtain some from them but they refused to let him have any. They made of them a mush for him which he tried to eat but could not swallow it.

Then he returned and told his brother what he had found, and Pi-aish went to the cave where the animals were and procured a woodpecker and a mouse, and the four went in company to the land of the pine nuts.

Arriving there the people still refused to let them have any, and, being disappointed, Pi-aish pondered for a long time on the best method of obtaining them. Finally he and It-sa gambled with the people so as to attract their attention and while they were engaged in the game, the mouse searched around the camp for the pine-nuts and found them in a little sack tied to the back of a bow of the great chief, with sinew wound many times around it for great security.

The mouse privately informed Pi-aish of the discovery he had made, but said it would be impossible to obtain the pine-nuts for they were made very secure. But Pi-aish told the woodpecker to mount high in the air and fly down with great force so as to strike the sack with his sharp bill, and see if he could not open it in that way. In this the woodpecker was successful and he flew away taking the pine-nuts with him. And Pi-aish planted them in his own country and ever afterwards they had plenty of pine-nuts.⁷⁶

TO-GOK AND HIS BROTHER or SNOW, HAIL, RAIN, AND THUNDER

[MS 794-a, NO. 4]

(told by Naches, Salt Lake City, May '73)

Hu-tu-va Bird

Hu-tsi-va-ro-go-ig Rattlesnake's Brother To-gōk Rattlesnake

The home of the Rattlesnake is among the rocks. One day he was lying under an over-hanging rock and putting his hand over his head he felt of the rock and commenced scratching it when something fell upon his face having a cold and moist feeling. He opened his eyes and looked up but could see nothing.

After a time he scratched the rock again and once more something fell upon his face cold and moist. He knew not what it was and looked up but could discover nothing.

So many times he scratched the rocks overhead and this strange dust fell upon him, but he was afraid to open his eyes when it was falling, and after it had fallen could not discover what it was. At last, becoming very curious and less careful about his eyes, he opened them just a little and discovered it was snow. Now no snow had been seen on earth before, and this discovery was a great wonder to him, and he caused it to snow many times by scratching the rock.

When he had satisfied himself of the nature of this new material, he went to his brother Hu-tsi-va-rogo-ig and told him what he had found and brought him to the over-hanging rock that he might see for himself by scratching the rock, [but] only sand would fall; and he made many attempts but was sorely disappointed. Then To-gōk said, "Now I know that you cannot live among the rocks for you cannot make snow come. It will be better for you to live among the willows."

So the brother departed to the new home which To-gok had designated. Living in his new home he often thought of the wonderful snow which his brother had shown him and wished that he could produce it himself. One day he thought to himself, "Suppose now that I try; maybe I can make something more wonderful than snow," and he closed his eyes, lifted his hands to the overhanging willows and with them brushing the leaves for a time he looked again and beheld a beautiful object arched abovea rainbow. But it was far away and he tried to reach it with his hands but could not and he went off into the distance where the end of the rainbow rested on the ground, for he loved the rainbow and determined to be like it. When he came to where the rainbow was he painted himself with it colors. Then he went to the rock where To-gok lived and the latter was greatly astonished at the beauty of his appearance. When he heard of what his brother had done and of the bright colors, he said to him, "It is no longer fit that you should live on the mountain food; only on beautiful birds must you exist hereafter." Since that day Hu-tsi-va-ro-go-ig has fed on birds of bright plumage only.

After a time To-gōk tired of seeing nothing but snow fall when he scratched, so he put his hand to the rock overhead and lifted it higher and higher and scratched again and only snow fell, and he lifted higher yet, and there was only snow, and he lifted many times until at last hail came down and when it fell upon his head it hurt him and he covered himself with his blanket and lifted the rock still higher until at last the rain fell in gentle warm shower and he was refreshed and rejoiced greatly.

Since that time, now and then, snow, hail, and rain has [sic] fallen upon the earth and it comes from the rocks which To-gōk lifted to the heavens, but the rainbow was made by his brother.⁷⁶

TO-GOK PROCURES A RATTLE

[MS 794-a, no. 15] (told by Naches, Salt Lake City, May '73)

To-gők

Rattlesnake

The Rattlesnake gave it out among his friends that he had a strange power and when they desired to know what it was, the rattlesnake told them that his bite was poisonous, and whoever should be bitten by him would swell with terrible pain and anguish and at last die.

The rumor of To-gōk's power spread over all the country and caused much talk. And every man tried to see if he also was not endowed with the same power. The rock went to biting everything which it met, no harm came of it, and the pine, but it was of no avail. And all the other people were trying their power so that there was a general biting throughout the land, and when nothing swelled and nothing died the people said, "To-gōk is lying." At last they confronted him and said, "Why should you who have always been a truthful man lose the esteem of your friends by lying. You are a fool!"

But To-gōk remonstrated with them and said, "Surely I have power in my mouth. Touch me not or I will kill you." And when they beat him for his lying, he bit one of them so that he died.

Then all the people were convinced, and were afraid of To-gōk, but he said, "I bite only those who are my enemies. So let me alone and you shall receive no harm." And he went to the summit of a distant mountain and there he obtained a part of

a curious plant and with it made for himself a rattle with which he might give warning to all.

The plant from which this rattle was taken is called Tso'-tsi-wa-nump.⁷⁷

HU-NA IS CHOSEN GRAVE-DIGGER

[MS 794-a, NO. 11] (told by Naches, Salt Lake City, May '73)

Hu'-na

The Badger

A council was held for the purpose of deciding who should be a grave-digger and many were anxious that they should be chosen and tried their skill but all signally failed, for they made their fingers sore.

At last Hu'-na said, "I believe I will try." So he painted a white stripe down his face and went to his home and procured some small bones and put them on his fingers so that he had claws. While he was out by himself he tried to see what success he would have, and found that he could dig very well.

Then he returned to where the people were assembled and came into their midst and with a loud voice said, "I will be your grave-digger."

They listened to his speech and wondered what Hu'-na could do. Then said Hu'-na, "I will dig a grave in a day; you will see me enter the ground here and when I am deep enough, I will return. Watch for my coming forth." When Hu'-na was lost from their sight the people marvelled greatly at his skill, but not seeing him return in a short time, fear grew upon them that he had died and was himself buried in the earth.

They stood about for a long time and just as the sun was going down behind the mountain they saw the earth tremble and shake violently, and the dust arose and ascended toward the heaven in a great whirlwind, and from beneath the whirlwind came Hu'-na who stood before them exultingly.⁷⁸

ORIGIN OF THE MOON AND LENGTH OF THE YEAR [MS 794-a, No. 19]

Once upon a time the Whippoorwill called on the people to assemble that they might consult about making a moon and determining the length of the year and when they had met he addressed them saying "All the people greatly desire that we shall have a moon. Of what then shall the moon be made, how shall it be made, and who is able to do this great work. When it is made how shall the moon be divided into seasons?"

And when he ceased to speak he sat down. Then I-tsa (the Coyote) arose and addressed the people "The moon shall be made of the fat knots of pine. I will go to the forests and bring such as will be good

for this purpose, and as for the number of moons I propose that each season shall have six." Then I-tsa took his seat, and others arose in the council and many voices were heard and many propositions were made and there was great dissension, but the Whippoorwill was not satisfied with any of the plans and he continually shook his head and dissented from all that was said.

At last A-mu'-sav (the frog) arose in the council and his loud voice was heard above the tumult and dissension; and he said "The moon shall not be made of anything that is dead. I will give myself for that purpose. Make a moon of me. Let he who is the wisest do the work, and then the people will have a moon that is good." When he had sat down the Whippoorwill asked "Why would you make a good moon?" But A-mu'-sav only answered "You try me." But I-tsa still insisted that his plan was the best and as he was a very powerful man, some were willing that he should make it, but the Whippoorwill and others of the wise men agreed among themselves that I-tsa should be enticed away and in his absence the Whippoorwill should make a moon of A-mu'-sav.

After the council had broken up, some of them went privately to I-tsa and persuaded him to go on a hunt, and when he was out, they deceived him with the ghosts of animals which he followed for a long time and while he was away they again discussed the number of moons which should be given to the seasons. At last it was decided by the Whippoorwill to give but three moons to each but they talked so long on this matter that when they arrived at this decision I-tsa was returning and they saw him on a distant hill.

Then the Whippoorwill who had a fine voice and was a wonderful enchanter sang one of his magical songs and danced one of his magical dances, whirling and eddying about the frog who stood in the center and who was slowly and wonderfully transformed into a moon. And when the Whippoorwill ceased his song he waved his head for the moon to depart and it ascended to the heavens, rolled swiftly through the sky directly over their heads, a bright beautiful full moon.

But before the transformation of the frog he said to his friend the turtle "If of me the people make a moon I will always ride it as it passes around the sky." And the words of the frog to his friend the turtle are verified before the people every moon-lit night for they see him astride of that orb. 79

ORIGIN OF THE NUMAS

[MS 794-a, NO. 8] (told by Naches, 1873)

Pi-aish said "let's make people" and went down

to the shore of the lake. Looking out on the waters which were troubled by the winds he saw a Pa-ha (mermaid or long haired woman) on the water. He beckoned her to come ashore and took her to his own home as his wife. They had three children, two boys and a girl, and the boys even when very young were quarrelsome, and would bite and pinch, and scratch each other. As they grew older they fought with arrows, and were always fighting until they grew to be men.

This made the father, mother, and sister very sorrowful. One day the elder of the brothers came to Pi-aish and said, "See here my father, there are six scars on my arm". The father said nothing but covered his head with his blanket. The sister who stood near by looked on the scars and was very sad for she knew they were received in a fight with the other brother and she said to her father, "Why do my brothers always quarrel; why do they fight and leave bad marks on each other in this way? Drive them away and never let them come and live with us again." Then Pi-aish turned to the young men and said "Go away from my sight!" And the next day he caused a great fog to settle over the land, and when the boys were out on the plain, as was their wont, each tried to find the other that they might renew their quarrels but they wandered in the fog and were lost; and were never seen again.

Then Pi-aish said, "We will raise better people," so he sent Pa-ha back to the lake and married his daughter. They had two boys and two girls, and when these were grown the brothers married their sisters, and each pair raised two other pairs, and these again two other pairs until there were a great many people in the country and Pi-aish said "There are too many people living in the valley." And he caused another great fog to settle over all the land and the people went out and were lost and wandered off into distant countries and so all the world was settled.⁵⁰

I-SHA PUNISHED I-TSA, HIS BROTHER

[MS 794-a, NO. 10]

I-sha The Wolf I-tsa The Coyote

I-tsa was a great singer. Morning, noon, and night his voice could be heard in song, carrolling all the time. This, though good in its way, soon became annoying, so his brother I-sha said to him one day, "Why do you sing so much?" and I-tsa answered "Because I want to fight; singing shows I am brave; I want to kill somebody." His brother laughed at him, and treated his remark with scorn, "You kill somebody," said he. "Why you can't fight!" "I

can try," said I-tsa, "show me someone; who shall I fight? Let me fight somebody."

"Well," said I-sha, "suppose you fight that rock, you are so determined. Suppose you fight that, and that will prove whether you can or not." So he took two rocks that were close together and put a stick between them and told his brother to see if he could run across it, "If you can do that it will prove you are a warrior."

So I-tsa went back some distance, ran up to the face of the rock and made a spring upon it. Thus far he succeeded very well, but when he attempted to run across the stick, he fell. Thereupon his brother laughed to derision the idea of his being a warrior. Rendered desperate by his brother's remarks, I-tsa tried to prove himself a warrior by many attempts to cross the space between the rocks on the stick but each time he failed.

I-sha lived in a house which he had built of rock and I-tsa lived with him. One day the latter, being out, saw a great many people coming toward their home, and fearing they intended to kill them, he went in and told his brother, who sent him off to the river after reeds to make arrows with which to defend themselves. When he had returned with the reeds, I-sha said "You make your own arrows, and I will make mine, and you must be careful not to touch mine for if you do I will be killed."

So each worked away at their arrows, but I-tsa in his eagerness to get finished touched the pile made by his brother. I-sha became very angry, and scolded I-tsa, but the latter said, "Never mind, I will kill them all." "You can't kill anybody." said I-sha, "You couldn't cross between the rocks on the stick even." And he shut I-tsa up in the house while he went out to fight the enemy, who by this time had approached very near. I-tsa pleaded very hard to be allowed to go, but I-sha would not permit him and told him he must not even look out, "For," said he, "if you do I will be killed."

I-tsa stayed in the house for some time and listened to the battle raging, but soon became anxious in regard to the fate of his brother. He resisted temptation for a while but the desire became so strong that he climbed up to a hole in the top of the house, which had been left for the smoke to go through, and took a survey of the battle field, and just as he did so he saw his brother fall.

Full of anguish and sorrow I-tsa determined he too would live no longer, and putting wood in his face tried to burn himself up, saying, "My brother is dead, my brother is dead, I want to die too." But though he tried many times the wood would not ignite so he could not burn.

In the evening after the enemy had left the battle

ground he went out to look for his brother, and found his body, but he had been scalped. Taking up the dead body he carried it into the house and ate it, flesh and bones and all.

In a few days he went out to search for his brother's scalp and smelled all around, but failed to find it. Then he thought he would go to the enemy's camp and see if he could find it there. Finding the trail he followed it many days and finally came near to the home of the people who had killed his brother.

Fearing to go in in his proper person, he bethought him of a plan which would allow him to go in without danger, and this was to change himself into a woman. This he did, and fixing up a stick to look like a child, and so that it would squeak [as] if it were crying, he boldly entered the camp, and walked into one of the tents keeping himself on that side of the fire where the smoke would blow in his face, so they would not discover he was an imposter.

He sat down among them, and the people welcomed him and made many inquiries as to who he was; and these he evaded, and when they wanted to see the baby he would not let them.

The better to avoid discovery he complained of being tired and said he would like to sleep awhile, and to this they assented.

When he woke up he told them he had had a dream, and said his dreams always came true. Being solicited to tell it, he said he saw in a vision a great many people coming to the camp and that they were enemies and that they must keep a sharp look-out or else they would be surprised by them and killed. This frightened the people very much, so at night they sent the women away by themselves while the men stayed to watch for the coming of the foe.

I-tsa, whom they believed to be a woman, went with the wives and daughters to sleep, and towards morning he assumed his own character, put on a breach clout, threw away his stick which had served him as a baby, and stealthily approaching the pile of scalps among which was his brother's, so as not to disturb the women, he snatched the latter and ran off at great speed.

So cautious had been his movements that he was not observed save by one old woman and even she thought it was the owner of the scalp who had returned for it. Thus, it was not discovered until morning, too late for them to think of pursuing I-tsa.

Having succeeded in his undertaking I-tsa went on his way rejoicing, and at night when he stopped for rest he dug a hole in which he put the scalp and covered it with dirt, and over all he poured some water.

This ceremony he repeated each night on his journey homeward and after having done so the third evening he heard someone say, "My brother." Looking hastily around, I-tsa failed to see anyone and wondered greatly from whom the voice could proceed.

On the evening of his fourth day's journey, and on the evening of the fifth he heard the words, "My brother," repeated after having buried the scalp, but still no clue to the source from whence they came could he find. The sixth night he was startled when he heard the words, "My brother build a fire," and he marvelled how this could happen without his being able to discover who spoke the words.

Arriving home the next day, he buried the scalp as usual, and started off to find something to eat, but he had gone but a short distance when someone hollered, "My brother, come here!" Upon looking around, he was surprised to see I-sha his brother coming toward him. He ran to meet the brother whom he thought he had lost and in his haste fell and broke his arm.

So the two proceeded together to camp and no sooner had they arrived there than the elder took the younger to task for having eaten his body. "Who eat [sic] my flesh?" he said. "I did not," said I-tsa. "Who eat [sic] my bones?" To this I-tsa made the same reply. "Who eat [sic] my heart?" "I did not," said I-tsa. "Who eat [sic] my liver?" Forgetting himself in his eagerness to make himself out innocent I-tsa replied, "I did." "Ah," said I-sha, "I thought I would catch you. You are a bad fellow; you eat [sic] my flesh and bones when I was dead. You must be taught a bitter lesson." Taking I-tsa in the house, he rapped him on the head with a stick and this made his nose small and his eyes crooked and his ears long. Not satisfied with this, he also took a bone out of the arm which I-tsa had broken and stuck it into the latter's mouth, saying, "You teeth are too fine; they eat [sic] me up very fine once, I must take care you don't do it again; I must make them long." Taking the bone, he made him long teeth.

This made I-tsa very sorry for he had been proud of his pretty teeth, and when it was over he wept bitterly.⁸¹

KO-IP SEEKS REVENGE ON I-TSA

I-tsaCoyoteKo-ipMountain SheepNu-wa-to-na[an unnamed bird]Ku-naEagle

There was once a famous spring where lovers and young men in search of wives resorted. One day Ko-ip's son, who was a great hunter, said to his father, "I am going out to hunt and as soon as I kill something I am going to the spring and get

married." His father advised him to be careful and to beware of [space left blank by scribe] (the Bluejay), for both she and I-tsa, her father, were designing creatures. "You must not marry her," the father said, "for Nu-wa-to-na is a much nicer girl and will make you a much nicer wife."

So the young man proceeded on his hunting expedition and I-tsa, who knew that he had gone hunting, said to his daughter, "Do you go out by the spring and when the young man comes give him a drink of water. Perhaps he will marry you."

The daughter did so and when the young man came to the spring with his game she filled her cup with water and offered him a drink which he refused. Sorrowfully she went home to her father and told him what had occurred. "You had better paint yourself," said he, "and go back again; you may have better luck this time." But a second time she met with a refusal. Hanging her head with shame she again returned to her father and told him what had befallen her. "Put on your blue gown," said I-tsa, "and go out and try once more." Heeding his father's instructions, the young man refused to be beguiled by the attentions of the Bluejay. A third time the maiden went home and informed her father of the result and I-tsa was very mad because his plan had been frustrated. While the young man was still at the spring Nu-wa-to-na came along and handed him a drink of water [which he accepted], for he loved the beautiful little bird and had been instructed by his father to take her for his wife.

After pledging themselves to each other they went home taking their game with them which they put under the house.

I-tsa, who was still very angry, made up his mind he would steal the game killed by the Mountain Sheep, and going to the home of the newly married couple and searching until he found it, was about carrying it off when Nu-wa-to-na's mother, who was hidden behind a tree, discovered him, and with an arrow which she had in her hand struck him, whereupon I-tsa ran away. Fearing he would return, the old woman kept constant watch and when he did she again chased him away and he returned to his own home and came back no more. The next day I-tsa determined to go hunting, and going out on the top of a mountain he built a large fire. The people, seeing this, went out to join him, and among these was the son of the Mountain Sheep. When they had all assembled the question was raised as to who was the best hunter and they concluded to decide the point by trying to see who could kill the most game. During the day I-tsa killed two mountain sheep and the young man who had been married the day before and who was hunting in company with I-tsa was astonished and dismayed to find it was his father and mother.

Seeing the young man's sorrow, I-tsa advised him to lay down beside a rock and sleep and told him that when he should awake, he would feel better. The young fellow followed his advice and while he slept the rock grew high in the air taking him with it. Finding himself in this position when he awoke he felt very angry and sought a way down to wreak his vengeance on I-tsa. But all his attempts to get down were unsuccessful. His friends, having missed him, sought him for a long time and finally discovered his whereabouts and each one tried to assist him; the different birds flew to where he was, but none of them were [sic] strong enough to lift him. After they had all tried in vain, Ku-na came up and said, "Maybe I am strong enough to bring him down; I will first see if I can lift this big rock and if I can why then I can lift the young man." So he tried lifting the Mountain Sheep's son whom he found dead. Gathering up the young man's bones the eagle carried them to his home and gave them to his wife. Each night and morning for a long time she greased them and they came to life again and her husband was restored to her.

One day he went to I-tsa's home and said to him, "Let us go hunting; let us hunt rabbits with a net," and I-tsa agreed to go. Stretching their nets in a large half circle, they started off to drive up the rabbits, but no sooner had they turned their backs than a great wind came up and blew their nets down. "This is a very big wind," said I-tsa, "I wonder what makes it?" "I don't know," replied the young man, "suppose you take a big rock and throw it at the wind and make it stop." This I-tsa attempted to do. But upon throwing the rock the wind threw it back with force as to break his arm. "Try again," said his companion, but like the other, the rock was blown back and broke his leg. This rather discouraged I-tsa, but acting upon this advice he threw a third time, but the rock being driven back by the wind broke his other leg. "Try another," said the young man, "you will hurt the wind by and by," and I-tsa did so, but the rock being blown back cut off his stomach. By this time being greatly enraged, I-tsa hurled another rock with great violence, which coming back knocked off his head. The young man pretending to sympathize with him, said, "Try once more; you will hurt it this time," and I-tsa did so, but this was his last time. Coming back with great velocity, it tore out his heart and now the young man rejoiced for the Coyote was dead.

Calling his friends together, he said, "Burn up these bones and this flesh, we will have no more Coyotes." And they did so burning his arms, his legs, his stomach, and his head. But when they went to search for the heart, they were disheartened for the wind had blown it away. Having burned all of I-tsa they could find, they departed for their homes, and when they had gone, the heart came back to life and there was another Coyote.⁸²

PATS'-UG THE OTTER IS TRANSFORMED INTO A FISH

[MS 794-a, no. 3]

Pats'-ug Ti-buts

Otter Large Black Lizard

Ti-buts and Pats'-ug were playing on the plain with sticks and they became very much engaged in their sport, but Ti-buts excelled Pats'-ug, until at last the defeated boy was angry and said, "Oh, you are pretty good with sticks, but can't run; catch me if you can!" And Ti-buts chased Pats'-ug for a long time, but was not able to overtake him, until at last the latter ran into a bend in the river, where the former had him at a disadvantage and was likely to head him off and he shouted, "I have got you now, I have got you now!" But on Pats'-ug ran as if there was no river in his way until he came to the brink, where he plunged in. Then Ti-buts ran down the bank of the river expecting the other to come out somewhere below, but Pats'-ug had gone upstream.

When he had searched for a long time and could not find Pats'-ug, he went back and told all his friends that Pats'-ug had drowned himself in the river. While they were still talking over the matter, Pats'-ug appeared in the distance coming toward them, and when he came nearer he shouted, "Why didn't you catch me?" They all ran after him, and he shouted back, "There is no use trying to catch me, for I can live in the water." And they answered, "We can kill you there; you cannot escape us even if you do go into the water," and he swam away from them and they endeavored to seize him. After many attempts to catch Pats'-ug in this way one of the Tibuts, stronger than the rest, grasped Pats'-ug who was instantaneously transformed into a fish and the Tibuts frightened thereat, threw it back into the water. And this was the first fish in Ku-yu-i-wai (Pyramid Lake).

PA-O-HA

[MS 794-a, NO. 17]

Pa-o-ha Ku-yu-i-wai The Mermaid [Water Baby] Pyramid Lake

Two women were walking along the shore of Kuyu-i-wai and one carried with her a babe which was lulled to sleep by the noise of the waters. When the mother was weary of carrying the child, she wrapped it in a little robe and left it in the cradle among the reeds and with her companion wandered away to a distance.

Now all this time Pa-o-ha was watching their actions, and when the woman was quite out of sight she stole quietly up to where the child was lying and, placing her hand over the infant's mouth and stifling its cries, she strangled and devoured it.

When this was done she wrapped the robe about herself and laid down in the cradle instead of the child. After a time the mother returned and took up Pa-o-ha supposing it to be her child, and held it to her breast that it might nurse.

Now Pa-o-ha greatly enjoyed this feast for a time until in her eagerness she bit the woman. Then the mother mused to herself, "Has my little one got teeth so soon?" And turning back the robe she beheld in it a wonderful being. Filled with terror she turned to throw it down, but Pa-o-ha clung to her breast with her teeth, and the woman fled to her companion for assistance, but they, together, could not disengage Pa-o-ha. When the woman tried to pull her away, the strange being would take a new and deeper grasp until she swallowed the whole breast.

Baffled in this way, the woman returned to camp and all the people gathered about with great curiosity to see this child of the water, though terrified and indignant.

They brought fire and put on the back on Pa-o-ha, but at this the nymph only laughed for fire would not burn her. Then they tried to cut her throat with a knife and still she laughed for the knife would not penetrate her flesh.

Now the people consulted among themselves concerning some plan by which to be rid of this dangerous enemy and an old woman said, "Go get me a knife." This was done and when it was handed her she put it in the fire and heated to redness and with that she essayed to cut off the head of Pa-o-ha who only laughed in derision at their folly.

So at last they sent for a renowned sorcerer and when he came he told them his art had no power over such a being, so he took a knife and severed the woman's breast from her body and with it still in her mouth the mermaid ran back to the water.⁸³

I-TSA MARRIES HIS DAUGHTER

[MS 794-a, NO. 15]

I-sha The Wolf
I-tsa Coyote

I-tsa had a beautiful daughter who was sought for by all the young men far and near, but to none of them would he lend a favorable ear, when they petitioned for her. I-sha, his elder brother, who also desired the girl, said to him, "Why do you keep your daughter so close; who is going to marry her?" "I am," replied I-tsa. "But that will not be right," returned his brother, "you must not marry your own child." But to this I-tsa paid no heed.

Soon after this I-tsa was taken very sick, so sick that he was near unto death: calling his daughter to him he said to her, "My child I am going to die; when I am gone you will be urged to marry by many, but this is a subject requiring much consideration. Do not marry a poor man but select one who has fine clothes, all covered with beads, and do not take any other." And the girl promised to obey.

I-tsa sank very rapidly after this and soon there were no hopes of his recovery. Just before he died he again called the daughter to his side and said to her, "My child after I am gone, lay me on a pile of sticks, set them on fire and burn me up. When you have set fire to it go away and don't come back."

These instructions the maiden promised to carry out.

After her father had died, she gathered together a large pile of wood and upon it she placed her father's body, set the wood on fire and turned to depart.

After proceeding some distance she turned to see how the pile was burning and saw her father's body roll off. Mindful of her instructions she did not go back.

As she proceeded on her journey the next day she met a man all decorated with beads, looking very handsome indeed.

They went in company and it was not long before the young man asked her to marry him and to this she consented.

They had been for some time married when one day it occurred to the wife that her husband was her father for she thought she knew him by his smell. Seeking her mother she told her her suspicion, and the mother was greatly alarmed, but could not believe it. "It is going to rain today," said the old lady, "and if it is really your father whom you have married, I can smell him too." During the rain the man with the fine clothes came in and sat down by his wife, and the mother coming close up to him smelled of him and exclaimed, "My child it is your father!"

Seeing that he was discovered I-tsa sprang up and hastily departed, never coming back.84

I-TSA LETS THE ANIMALS OUT OF THE CAVE

[MS 794-a, NO. 7]

The two important personages in the Ute mythology, the Shin-au-av brothers, are also noted actors

in the legends of the Pa-vi-o-tsos. In the language of this people the elder is Pi'-aish and the younger, I-tsa. [Powell's note.]

In that olden time the brothers lived near Humboldt Mountain. All the other animals were shut up in a cave in the mountain which was known only to Pi-aish. 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 would entreat him to reveal the source from whence it was procured, but he invariably 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 his 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 a long 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 the animals had escaped was very angry and went apart [i.e., 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 only one duck on the lake, for the animals had run off to the mountains, and the birds had flown away.85

Note: This story is told essentially the same by the Utes in Uintah Valley [note in Powell's hand].

TĀ-VU HAS A FIGHT WITH THE SUN [MS 794-a, no. 1]

Tā-vu Little Rabbit
Ta'-va Squirrel
A-i'nav Red Ant
[no name listed] Louse
[no name listed] Vulture
Ku-ip' Chipmunk

Ku-gwi' (Tamias) [No name listed, probably a ground squirrel]

In that olden time the days were very short, the sun rose but a little way to the east of south and set but a little way to the west, and rose but a short distance toward the sky. The days being so short, there was but little time to hunt. All the people complained of this and many times discussed among themselves the propriety of making the day longer. At last Tā-vu determined the day should be longer and that he would go and conquer the sun. So he started on his journey to where the sun was accustomed to rise, and when he had climbed a mountain behind which the people had always supposed the sun rose, he found that instead of it being the edge of the world, that it was a valley which they had never seen, beyond which was another range of mountains. So he travelled all day across the valley, and the next day stood on the summit of the second range hoping to see the sun rise from behind the edge of the world but only discovered a third valley with mountains still beyond.

Again he spent a day in crossing this newly discovered valley and again appearing the next day on the summit of the mountain range only to be disappointed for still another valley, and another range of mountains were between him and the place where the sun rose.

And so he travelled for many days crossing many valleys and climbing many mountains until at last he stood on the edge of the world.

He hid himself behind a rock and waited patiently for the sun to rise, and as it did so Tā-vu shot an arrow at him and expected to see the sun fall, but his amazement was great when he discovered that the arrow was burned before it reached the sun. He went a little nearer and shot another, and a little nearer and shot another and still nearer, and shot another until all his arrows were burned but two.

Then Tā-vu cried, and the tears ran down upon his arrows and they were wet, and he said to himself, "the sun cannot burn these arrows. I will try again." So he shot one of his two remaining arrows at the sun, which came much nearer the mark than any of the others but still it was burned. So Tā-vu approached so near the sun that he feared he should be burned himself and again he shed a flood of tears and in the flood he soaked his arrow. Then placing

it in his bow he sent it flying at the disc of the sun and killed it. Rushing upon his enemy and taking out his flint knife, cut him open, and took out the sun's gall, threw it up into the sky, and exclaimed, "Now go up higher and make the days longer."Then he ran away, and the sun, being very angry, followed him. Tā-vu, seeing that his enemy was chasing him, took refuge in a hole in the ground and the sun came down to the mouth of the hole but could not enter. So he blew hot ashes in until Tā-vu was sorely scorched and was compelled to flee from his hiding place and seek shelter in a tall tree, but the sun set this on fire. Then Tā-vu ran down by a little lake and covered himself with mud but the sun came so near, the mud began to steam, and again Tā-vu ran away.

This time he hid himself under a thorny tree which the sun was unable to set on fire for it would not burn, so he followed Tā-vu no farther but returned to his own home.

Then Tā-vu watched to see where the sun rose and he looked in the south where it had risen before and it did not come up there. He looked a little farther to the west but it did not come up there, and he looked a little farther to the east and there he saw it come up. He watched it pass through the heavens until it came up over head and then go and set in the west. So he was satisfied and said, "Now the day is long enough."

Then Tā-vu set out on his journey home, and he saw a squirrel sitting on a rock laughing at him. This made him mad, and he threw a stone at the squirrel which ran down into his hole. When Tā-vu came to the place where the squirrel had disappeared he lifted up the rock beneath which the squirrel had fled, seized him, and tore out his entrails, and scattered them all over the country.

The next day he came to a cañon and saw the people coming down the mountain side toward where he stood and he knew they were his enemies. He took off his hide and set it up by a rock as if he himself were there, and, naked of his skin, he sat near by and watched what the people would do. A little boy spied the skin and shouted to his father, "Here is Tā-vu." The father came up and shot an arrow at the skin, and wondered why he did not kill Tā-vu, for he could not see it move. And he shot another arrow and still another, and as Tā-vu's skin did not move, the people all became frightened and ran away.

When they were all gone Tā-vu put on his skin and travelled on, and the next day he came to the home of the people who had tried to kill him. Seeing an old woman and her daughter in a tent he went in and sat down. Soon he heard the rest of the people coming, and he asked the old woman for some paint, which she gave him, and with it he painted stripes across his face. When the people came in and saw

his painted face, they were very much afraid for they had never before seen a man with his face painted, and they all ran away.

The old woman, seeing how it had frightened her people, said to Tā-vu, "That paint is not good," and she beseeched him to wash it off, but he refused. At last she promised to give him her daughter if he would make his face clean, and he did so and sat down by the fire.

After a time he heard the people returning once more, and he cut off a piece of his tail and put it in his belt as if it was game. Soon the people came in bringing another rabbit which they had killed and put it on the fire to roast, covering it over with ashes. Seeing this, Tā-vu put his game (the piece of tail which he had in his belt) in the fire. After a while the people took their meat from the fire and there was no fat on it. They wondered greatly why this should be so and were much disappointed. Then Tā-vu took a short stick and sharpened the point with his stone knife, stuck it in the fire, and pulled forth his own game which was very fat. Seeing this, the people were very angry and they fell upon him and would kill him. With great dexterity Tā-vu jumped out of his skin and ran away alive, and the people killed the skin only.

When Tā-vu went out he took the girl with him and she cried. He said to her, "Why do you cry? You should laugh. Did I not escape from my enemies; look at those fellows trying to kill my skin." Then Tā-vu closed the door of the tent wherein the people were engaged in killing his empty skin, and set it on fire, and they were all burned. While it was yet burning the girl still cried bitterly, and Tā-vu chided her but she persisted in crying, so he threw her on the fire, and she was burned with her relatives.

These people belonged to the Red Ant nation. Still Tā-vu continued his journey. One day he came to a smooth plain and saw some one in the distance looking out for him. Looking closer he discovered there were many people belonging to the louse nation. At last the chief of the louse nation saw him coming and he said to the people, "Here comes Tā-vu, the great enemy: he killed the sun and is going to kill every body else." Tā-vu overheard the speech of the chief and said to himself, "Well, if I am to kill every body, I might as well commence with you," and he seized a great rock which was lying near, and hurling it through the air crushed the chief and many of his people.

The next day on his journey he came to the camp of the vulture nation, and saw that they were whittling something. Coming near to the camp unobserved by the people, he heard the old chief say to his son, "Tā-vu will come this way, and when he comes,

I shall kill him with my sharpened claw, for I will stick it into the top of his skull."

Tā-vu was very angry when he heard this and determined on revenge. So he walked boldly up to the vultures' house as if he was a friend, and asked the chief if he had heard of this great Tā-vu who was going over the country, and the vulture replied that he knew nothing about him. Tā-vu said, "I don't think he will come this way for I have been looking for him but cannot find him, though I have heard of his wonderful deeds." Then he sat down by the fire with them, and took supper. When it was time to go to bed, Tā-vu said, "I will sleep between you and your son here on the ground," and the vulture said, "That is well."

Early in the night when the vulture's son was asleep, Tā-vu changed places with him so that he lay on the outside and the son next to his father; and when the vulture supposed Tā-vu was in a deep sleep, he drove his claw into the brain of his own son supposing it to be his visitor. Tā-vu laughed very heartily but made no noise.

When morning came Tā-vu addressed the old man saying, "Wake up old man, wake up!" When the old man was awake, Tā-vu said, "Now call your boy." The father tried to wake his son and found that he was dead. Tā-vu said, "What is the matter with your son?" The father answered not a word.

Tā-vu saw some arrows which the old man had and praised them and desired to have one. At last he said, "I will let you shoot five of these arrows at me, and then you must let me shoot five at you," and the vulture agreed to the proposition. So Tā-vu went out and sat between two trees, crawled out of his skin, which he left, and went off a short distance to one side to observe the vulture shoot at the empty skin. Taking up his bow the vulture shot all five arrows through the empty skin, and was astonished when Tā-vu came back, and handed him the arrows, and showed himself, and told him he could not be killed

"Now," said Tā-vu, "you must let me shoot at you." So the vulture took his position between the same two trees for Tā-vu to shoot at him.

The first arrow, Tā-vu sent went away to the right and he said, "Oh! I don't know how to shoot!" He shot another which went away to the left, and he said, "Oh! I never learned how to shoot." The third he shot went much too high and again he said, "Oh! I don't know how to shoot." The fourth arrow he shot much too low saying again, "Oh! I don't know how to shoot." Putting his fifth arrow in the bow he sent it with unerring aim through the heart of the vulture. Then he put the old man and his son on the fire and burned them to ashes.

The next day on his journey the great traveller came to where the chipmunk nation dwelt, and they were all out watching to see where Tā-vu should come. When they saw him coming, and saw he was but a little fellow, they made sport of him. At this Tā-vu was very angry, so he ran around the hill, and after a time came up on the other side. They did not know him, and he went into the house of a chief. The chief did not know to whom he was talking, and Tā-vu said, "Of whom were you making sport?" The chipmunk said, "We were laughing at that little Tā-vu." Then Tā-vu seized him by the legs, and tore him asunder, and killed all his boys, and all his girls, and his wife, all his relatives, and all his friends.

The next day as he proceeded on his way he came near to the house of the Tamias nation, and they were glad to see him, for he was a friend. Tā-vu went to the house of the chief, and there he saw an old woman who did not like him.

He desired her to make him some mush, observing that he was very hungry, and she did so but made it with cold water. Tā-vu did not like this, but ate it without saying anything.

When he had finished eating he said, "I am cold; hang me up in a sack by the fire and when I tell you I am warm, turn me over and let me warm the other side for I am very, very cold." So the old woman hung him up as he directed, turning him from time to time as he desired.

As he grew warm, the old woman grew cold until she was thoroughly chilled, and her teeth chattered.

So Tā-vu said, "Let me warm you now." The old woman consenting, he hung her up in the sack over the fire. "When you are warm on that side," said Tā-vu, "tell me, and I will turn you over." He held her close to the fire for some time and she screamed, "Turn me over," but instead of doing so, Tā-vu held her still closer to the fire, and she screamed the more. Still closer to the fire did Tā-vu hold her finally putting her right down on the fire and she was burned to ashes.

Then Tā-vu ran to his own home, and his friends asked him where he had been. He answered, "I have been far away to where the sun rises, and I have had a great battle, and killed the sun and have made a new day; how do these days please you?" They all rejoiced with him and they had a sun dance.

When the dance was over some of them came to him and said, "Tā-vu, it would be good to have it all day and no night; go fight the sun again." Tā-vu replied, "That would not be well. I want you to have a part night, so that you may have time for sleep, and so the men may lie down by the women and not be ashamed, and so you can have dreams."

The next night he told them to go to bed early and said, "This night you must have dreams and whenever you dream you must shout to me." When they had gone to sleep, one dreamed and called to Tā-vu, then another, and another until all had dreamed and shouted to him but one. In the morning, Tā-vu said to the one who did not dream, "You must kindle the fire." To the first who dreamed, "You must bring the wood," and to the next, "You must bring the food," and to them all he said, "You must eat but once a day!" 86

Note: When a person speaks in his dreams, he is said to be calling to $T\bar{a}$ -vu. [Powell's note.]

GOOD AND BAD PEOPLE

[MS 794-a, NO. 13]

Once there was a cave from the roof of which there was a rock suspended and the father told them if anybody running into the cave and striking his head against the rock was knocked back they were bad, but if they were able to keep on they were good.

One day all the people went out to this cave and the first who ran in did not come out; then they said they would all go in, but the next who went in was thrown back by the rock. The next who went in stayed, and the next was pushed. The good ones always succeeded, the bad ones were always thrown back. This was kept up the whole day. One of the bad ones tried it many times; his father told him not to, but he persisted, but always failed to remain inside.

"Tomorrow about noon," said the father, "there will be a big fog," and so it came to pass. And all the ones who were out wandered away and were lost, but the good remained inside until it was clear once more and thus remained on earth.⁸⁷

GENERAL DISCUSSION

Pa-vi-ot-si88

The moon has seven wives, stars that travel together through the heavens (the Pleiades). These are sisters of Icha and Itsa.

There are said to be three young men, very bright stars, who greatly desire to marry three beautiful women and are constantly chasing them through the heavens but are never able to overtake them.

The moon has one son, Venus.

List of Northern Paiute Chiefs

[MS 810/1-3]89

1881

[1] Ku yu-i-di ka Capt. Numuna Wadsworth on the Truckee [810/1 Ku yu i wait Mu pa vit si Capt. Ma-wi Capt. Jim Nu-mu-na Po-i-to Winnemucca]

[810/2 Ku yu i' di ka Capt. Dave Wadsworth on the Truckee We dic To-yeb Sucker eaters, Sucker Country]

["Black sucker eaters," or the Northern Paiute group at Pyramid Lake and along the Truckee River in western Nevada. See Hodge (ed. 1907, p. 173) for references; also discussion by Stewart (1939, p. 138). Capt. Numuna is Capt. Dave, mentioned frequently in the early Reports of the Commissioner of Indian Affairs (e.g., Douglas, 1870, p. 558), by Sarah Winnemucca Hopkins (1883, p. 96) and others. Capt. Jim is pictured with the Winnemucca family (Figure 35). Po-i-to is Old Winnemucca (Figures 35–36), who is very prominant in the literature. He was the father of Sarah Winnemucca who gives considerable information on his early influence at Pyramid Lake and north to Malheur. Powers (Fowler and Fowler, 1971) records his name as Pu-i-dok (deep eyes) and also gives a statement on the etymology of the name Winnemucca. Angel (1881, p. 151) also gives information on Po-i-to or Old Winnemucca. See also discussion by Steward and Voegelin (1956).]

["Cat-tail eaters land," near Lovelock, Nevada. The term "Saidukas" also refers to a mythological group of people from the same area (see MS 794-a, no. 16, and note accompanying that manuscript; p. 218). Stewart (1939, pp. 140–141) also discusses the term and the applications of it. Hodge (ed., 1907, p. 753) attributes "Lai-du-ka-tu-wi-wait" to a B.A.E. manuscript by Powell, probably MS 810, but this rendering is apparently a mistaken identification of Powell's handwritten "S" for an "L".

Stewart's (1939, p. 139) informants identified a Capt. John or "Samaranido" (patting raw meat) as chief near Lovelock, Nevada, at the time of the Pyramid Lake War, 1860. Captain (or Cap) John's life and activities are discussed in detail in Scott (1966, pp. 13–16 and passim.]

[3] Yäm mos tu wi wa gai yu Pi-ho'-mag-it

[810/1 Ya-mo'-so-gwait mu-pa vit-si
Capt. Pi-ko'-mad Capt. George

[810/2 Yäm mōs tu wi wa gai yu
Capt. George Pi-ho'-mag-it
Yam-mos = Flat Land Meadow Land]

[Stewart (1939, p. 136) locates a band at Yamosöpö tuviwarai "half-moon valley" in Paradise Valley, north of Winnemucca, Nevada. Powers (Fowler and Fowler, 1971) locates yam-mus (Big Plains) "on the Humboldt, at the town of Winnemucca." Capt. George is not identified.] [4] To-i-wait Capt. Breckenridge Lower Sink of the Carson Nä-mät-to-gwi-na
[810/1 To-i wait mu--[pa-vit-si]
Capt. Ki' du náma to' gwi na Capt. B.
Capt. mu tsu-ha'-vi
Capt. Johnson]

["Tule place," or marsh area near Stillwater, Nevada (Carson Sink). This area has been referred to by variations of this name in several historical sources and ethnographies (see Stewart, 1939, p. 141 for summary; also Hodge, 1910, p. 772). Stewart's (1939, p. 141) informants also named Breckenridge as an early leader in this area. Campbell (1866, p. 119) places 800 Toy Pah-ute under Chief Johnson on lower Carson Lake.]

[5] Ko-si-pa tu-wi-wa-gai-yu Capt. George Sink of the Carson Na-nu-yu

[Probably/kusi'paa tibi'waga'yu/ "land with dusty water," referring to the Carson Sink. Stewart (1939) does not give a band in this area but places it with the "toi" group (see above). Powers (Fowler and Fowler, 1971) locates a "Ku-si-pa" group (Muddy water place) at the lower Sink of the Carson. Capt. George is not identified.]

[6] A-gai-du-ka Capt. Wasson
Walker River O-had-na
[810/1 A-gai'-wait mu-pa-vĭts'-i
O-ha-ĭ-na Capt.]

[See also materials at the end of 810/3.] ["Trout eaters," or the Northern Paiute group near Walker Lake, Nevada. Stewart (1939, pp. 141-142) discusses the area and summarizes variations on the name (see also Hodge, ed., 1907, pp. 20-21). Powers (Fowler and Fowler, 1971) indicates that the Walker Lake "Chief" Wasson married a young woman, who three or four months afterward, gave unmistakable proof that she had been unfaithful to him, whereupon he received the sobriquet of O-ha-nah (the bastard's father)."]

[7] Kots-a'-va Capt. Bob
 Near Mono Lake Tsa-vo'-na-ap
 [810/1 Kuts-a'-vi-gwait mu pa vĭt-si
 Capt. Wat-zu'-mu nard]
 [810/2 Kots-a-va
 Capt. Bob Tsa-vo'-wa-ap
 Near Mono Lake]

["Larvae eaters," or the Northern Paiute group around Mono Lake, California. /kuca'bi/ is the name for pupae of *Ephydra* sp., a fly that breeds in Mono Lake. Steward (1933) gives the location of the groups there and discusses the general area. Capt. Bob and Capt. Wat-zu-mu nard are not identified.]

[8] To-hak-ti-ri Capt. Tom
White Mountains Wo-a-za-va
[810/1 To-hak-ti'-ri-gwait mu pa vit si
Capt. Wo-át-sav]
[810/2 To hak'-ti-si tu-wi-wa-gai-yu
Capt. "Tom" Wo-a-za-ba]
White Mts.

[Apparently a group around the White Mountains, Inyo County, California, east of Owens Valley. See Hodge

(ed., 1910, p. 771) for listing of this group from the Powell manuscript.]

 [9] Su-nu-án na-ho'-gwa Capt. Sam Reese River Wa-bi'-a-gwa'-tsu
 [810/1 Cu nu na ho gwait mu-[pa-vits-i]

Capt. Wa-bi'-a-gwat-su

[810/2 Su-nu-na na-ho-gwa tu etc. [tu-wi-wa-gai-yu]
Capt. Sam Wa-bi'-a-gwa'-tsu]
Reese River

[This area, Reese River, in central Nevada is traditionally within Shoshoni territory. The band name is not mentioned in Hodge (ed., 1910). Agent Douglas (1870; p. 558) does indicate that at that period there were one or two small bands of Pah-Ute as far east as Austin, Nevada. His account does not mention a Capt. Sam.]

[10] War-ar-ti-ka Capt. Dick Honey Lake To-kwi-bi
[810/1 Wa' rai wait Mu-[pa vit si] Capt. To kwi' Capt. Dick]
[810/2 War ar' dĭ ka tu wi wa gai yu Capt. "Dick" To-kwi'-bi Honey Lake (certain seeds) eaters]

["Seed eaters" named for abundance of /waada/ Suaeda depressa. Angel (1881, p. 150) refers to a "Captain Dick, their [Honey Lake] present Chief." Stewart (1939, p. 138) indicates that informants identified a Capt. Dick Wright (Kukwi) as a Honey Lake leader. See Riddell (1960) for an ethnography of this area, in northeastern California.]

[11] Kai-va-nung-av-i-dukw Capt. Dick
Surprise Valley Ti-ra-gai-we'

[810/1 Kai va nung a vi dûk wa vat Mu pa vit si
Capt. Ti ra gai we; Capt. Dick]

[810/2 Kai va nung av i dûkw tu etc. [tu vi wa gai yu]
Capt. Dick Ti ra' gai we'
Surprise Valley]

[Group located in Surprise Valley, northeastern California, and usually known as /kidi'tikadi/ "woodchuck eaters". See Kelly (1932) for ethnography of the group and also Hodge (ed., 1907, p. 643) for Powell's listing. In MS 810/1 Powell also gives a group "Ki dü dü ka mu pa vit-si, Capt. Tsi gib Leggins, in W. [Washington?] Territory," that may be this group, or one near by. Both Kelly (1932) and Stewart (1939) give this name to the Surprise Valley Paiute, however.

Kelly (1932, p. 183) indicates that this group was under Ochiho when Anglos arrived. Capt. Dick cannot be identified with certainty, but may be Dick Ochiho, Ochiho's son, although Kelly's informants indicated that he was not strong enough to be chief. Leggins was originally in the south-central Oregon area and was imprisoned at Yakima before moving to Owyhee (see sources listed under #19, p. 232).]

[12] A-gai-va-nu'-na Capt. Sam Summit Lake (W. Nevada) O-a'-tu-wi-bit'-si [810/1 A gai-va-nu-nu-wai mu--[pa vit si] Capt. O-a-tu-i-vIt-si] [810/2 A-gai-va-nun'-a tu, etc. [tu vi wa gai yu]
Capt. Sam
O a' tu wi bit si
Summit Lake
(Trout lake)]

[Summit Lake is located in northern Humboldt County, Nevada. Powell's term is probably /agáipani'nadi/ "trout lake." Stewart (1939, p. 135) records a variation of this term and discusses others applied to this area. Kelly (1932, p. 72) also records a name for this group. Stewart's (1939, p. 135) informants mentioned a Summit Lake Sam as a recent leader. "Smoke Creek Sam" is also mentioned in the earlier literature, in an area immediately to the west of Summit Lake (see Lander, 1860, p. 10).]

[13] Tu-bi'-an-wa-pu Capt. Sam
 Virginia City Sa-wai-hi-da
 [810/1 Tu-bi an wa' pu wait Mu. [pa vit si]
 Capt. Sa wai hi da Capt. Sam

[Virginia City area, Storey County, Nevada. Stewart (1939) does not locate a group specifically in this area. Hodge (ed., 1910, p. 831) records the group name from the Powell manuscript with no additional information. It is possible that Capt. Sam is Saihida^a, mentioned by Kelly's (1932) informants as being the leader of people immediately to the south of the Surprise Valley group. Stewart (1939, p. 143) also mentions a "tövusi Sam" as a dance captain from the area immediately to the south of Virginia City.]

[14] Po tsu-a
 Antelope Valley A-tsa-pog
 [810/1 Po tzi-da-gwait mu-pa-vīt-si
 Ha-tza' bug Capt.]
 [810/2 Po-tsid'-a tu, etc. [tu vi wa gai yu]
 Antelope Valley 'A tsa' pog
 Alfalfa]

[/pozi'dapi/ is the term for clover or alfalfa. The exact location is uncertain as there are several "Antelope Valleys" in the area, but this is possibly the one immediately to the south of Washo territory in California. Powers (Fowler and Fowler, 1971) locates a Po-at-sit-ah-ti-kut-teh (Clover eaters) group on the north fork of the Walker River. F. Dodge (1859–1860, p. 742) reports that there was a group under "Hadsapoke (horse stopper)" in Gold Canyon on the Carson River, in the same general area. Angel (1881, p. 151) describes Ha-za-bok as a big medicine chief at Antelope Valley, hostile to Anglos.]

[15] Pa-gwi'-ho
 Adobe Meadows near Mono Lake Wat-zu'-mu-nard
 [810/1 Pa-gwi'-hu-gwait mu-pa-vit-si
 Capt. Tsa wu wa ap

[810/2 Pa'-gwi-ho tu etc. [tu vi wa gai yu]
Adobe Meadows near Mono Lake Wat-zu'-mu-nard]
Little fish minnows

[Stewart (1939, p. 142) lists a "Pakwidökadö" or chub caters group in the vicinity of Hawthorne, Nevada, on the southern end of Walker Lake, and indicates that it also ranged to the south. He was able to get little additional information on the group. Wasson (in Angel, 1881, p. 167) writes of stopping at Adobe Meadows, thirty miles from Aurora, Nevada in 1862, to visit a group of Pah-Ute. Note

the apparent confusion in the names for the chiefs in this area and with group #7, p. 230. Ingalls (1913, p. 74) notes Wasson's account of death and resurrection of Chief Wazzda-zo-bah-ago of the Mono Lake band of Pah-Utes in 1860. This may be the individual listed by Powell.]

[16] Sa-wa'-ga-ti-na Adobe John Winnemucca

[810/1 Ca wa ga ti ri gwait mü pa vǐts si Capt. Hu zi ta Capt. John]

[810/2 Sa-wa'-ga-ti-ra tu, etc. [tu wi wa gai yu]
Adobe John
Winnemucca
Sage Hill]

["Sagebrush hill," named for a mountain in the vicinity of Winnemucca, Nevada. Stewart (1939, p. 136) lists a "sawawaktödö tuviwarai" group in the same area, as does Loud (1929, p. 153), and both give general information on the area. Stewart's (1939, p. 137) informants recalled a "Capt. John" from this area, probably Powell's Adobe John.]

[17] It-sa'-a-ti-a-ga Capt. Jim
Unionville (Humboldt of Nev.) Pa'-vo-kwat-si
[810/2 It-sa-a-ti-a-ga tu, etc. [to vi wa gai yu]
Capt. Jim Pa-vo-kwat-si
Unionville
Coyote canyon]

["Coyote canyon," possibly is what is now called Buena Vista Canyon in which Unionville (Pershing County, Nevada) is located. Capt. Jim is not identified.]

[18] Tu-zi-yam-mos
Fort Bidwell Ho-tcu
[810/1 Tuzi' ya mo' so gwait mu pa vĭt si
Capt. hu-zyu Huchu]
[810/2 Tu-zi'-yam-mos tu, etc. [tu vi wa gai y

[810/2 Tu-zi'-yam-mos tu, etc. [tu vi wa gai yu] Fort Bidwell Ho-tcu [illegible] flat or valley]

[Henshaw (Hodge, ed., 1910, pp. 858-859) gives the following information on this group: "A Paviotso tribe formerly about Warner Lake, S. Oreg. Hotcu, or Ochoho as he was commonly known was its chief and by the later name the tribe was usually called. They were moved to Yainax Agency Oreg., but subsequently left it and ranged to the S. especially about Camp Bidwell, N. Calif. where the remnants are now supposed to be." Henshaw may have gotten the additional information verbally from Powell. "Ocheo" is named frequently in the Reports of the Commissioner of Indian Affairs (see Steward and Voegelin, 1956; Kelly, 1932). Also see Stewart (1939, p. 132) for additional information on this area. He (Stewart, 1939, p. 135) attributes the above statement by Henshaw to Powers although we see no indication in Powers' manuscript to substantiate this. Stewart also recorded the name tösiyamötö as the place where the saidukas (see [2], p. 230) now dwell, somewhere to the west, probably in California or southern Oregon.]

[19] No-vi-ha-vi Capt. Leggins Owyhee River Tsi-gi-ba [810/2 No-vi-ha-vi to, etc. [tu vi wa gai yu] Capt. Leggins Tsi-gi'-ba Owaihe River]

["House place," on the Owyhee River. Powell does not give the exact location, but by this time (1880) the Western Shoshone Agency at Owyhee, Nevada, had been established and the group may have been living there. Stewart (1939, p. 134) records the name of the Owyhee group as tagötöka ("tuber eaters") and gives information on the area. Leggins appears frequently in the early Reports of the Commissioner of Indian Affairs (see Steward and Voegelin, 1956; also Rinehart, 1879). Sarah Winnemucca (Hopkins 1883; p. 190) indicates that he was her "cousin's husband." Stewart's (1939, p. 134) informants remembered him, and his Paiute name "Tsigiva," as a "home captain" at Duck Valley under Old Winnemucca.]

[20] To-gwing'-a-ni Capt. Egan
Malhuar [sic] Killer U zu kwi gai yu
[810/1 To-gwing-i-ni-wait Mu pa vit si
Pa-cai-yu-ki Lee Winnemucca
In Washington territory]
[810/2 To-gwĭng' a ni tu-[tu vi wa gai yu]
Capt. Egan (Killer) Ü-zu-kwi-gai-yu]

[See Stewart (1939, p. 132) for a discussion of groups in this area of southeastern Oregon. Hodge (ed., 1910, p. 770) also notes this group, quoting the Powell manuscript. Egan was a prominent figure in this area, and involved in the Bannock War (Steward and Voegelin, 1956, p. 193). See also Howard (1908) and Santee (1935) for additional information on him. Lee Winnemucca was supposedly a "son" of Old Winnemucca and he is listed in various early Reports of the Commissioner of Indian Affairs (Steward and Voegelin, 1956).]

[21] Ko-yu-hon
Camp McDermitt It-sa-a-ma
[810/2 Ko-yu-hon' tu, etc. [tu vi wa gai yu]
Camp McDermitt It-sa'-a-ma]

[Hodge (ed., 1907, p. 729) records Powell's transcription as ko-yu-how. Stewart (1939, p. 136) indicates the name atsakudökwa tuviwarai is applied to the group at Ft. McDermitt, in northern Nevada. He notes that Idtsaamaa (coyote robe) was remembered as a local leader in the area under Old Winnemucca.]

[22] Pa-vu'-wi-mi-yu-ai
Mammoth City Tsa-ko'-ro-nug-wi
[810/2 Pa-vu-wi-wu-yu-ai to, etc. [tu vi wa gai yu]
Mammoth City Tsa-ko'-ro-nug-wi
Green [?] Creek]

[Hodge (ed., 1910, p. 213), citing Powell, records this group at Mammoth City, Utah. Powell's rendering of the *Green* Creek location further confuses the issue. The group was probably located at Mammoth City, Idaho.]

[Additional material from MS 810/1]

Mu pa vit si = Capt. ku yü na hu gwait mu pa vĭt-si Capt. Pa'-va-gwait' Capt. Charley [Hooker (in Stewart, 1939, p. 141) mentions a Capt. Charlie, presumably from the area around Fort Churchill, Nevada. Powell gives no positive indication of the provenience of this group.] Mu pa vit si is the Captain [of] a new office since the advent of White men. Po-i-na-vi was the chief in old times. [Powell's note, and apparently a correct interpretation of the offices he recorded (see Steward and Voegelin, 1956)].

Ti gup Dancer Hu-vi-a'-gai-yu Singing Master Wo-go'-di-pa Big Mouth Jim Ni múc Wa gub' pi-je-yu-i-vu-a [No term listed] I vu a' My fellow [good or nice Pi je yu I vu a fellow]

[Additional material from MS 810/2]

Capt. Dave says the Sai du kas are the Yumatillas [see #2, p. 230].

Po-i'-to Winnemucca Chief Chief of gens A-na'-na-pu-a-ma Nu mĭn na Chief of tribe Na is Chief

[Additional material from MS 810/3]

Nat si o-ha Boy baby Tsi a o-ha Girl baby Ti-ha-ai-yu Boy Na nap put zi a Girl Tu i bit si Young Man Young Woman Cu ar nim Na-na Man Pi-a-wa-vi Woman Wai-its Old Man Old Woman Tu-vits-ot-ni Pyramid Lake [p. 8] Capt. Dave Ku yu-i-du-ka i dwum

Capt. Sam is little Captain. Big Captain is Ba'-ka-mu-wets

To-i'-du-ka i dwum Austin Walker River Capt. Zo [Jo?] A-gai'-du-ka i dwum

Capt. Charley 13 Ya mos-u-gwai a gai du ka

i dwum

Quin[n] River Camp McDer-Charley Tucker

Paradise Valley

Kü-yia-du da i dwum

Surprise Valley Capt. Ho chu

14 Kai-va-nung av i du ka i

dwum

Honey Lake Capt. Dick

War ar du ka i dwum

S. of Walker River Wat-su-wab

[Mooney (1965, p. 6) notes that the leader of the 1870 Ghost Dance was known as Waughzeewaughber. Powell may be referring to this man, or possibly to Wat-zu-mu-

nard (see # 15, p. 231).]

Kuts av i du ka i dwum [Mono Lake area] Malhuar [Egan?] Capt Rai-gan

Capt. Iim at Shoshoni Reservation has taken some of the people from Paradise Valley and formed a new dwum or gens. He took his nearest relatives

[from/tua/child?] Dwum = gens

The words ending du ka are the names of the "lands" claimed by each gens. The gentes are land named.90

They are sometimes known by the name of their first chief of each gens and are called his children.

Cu-min-no-vi Family Ne dish Capt. Dave Capt. Sam (Bäk i nu itc is the Na bi' a gwa tsu' prominent Chief; Capt. Sam was made such by White Ci'-ci'-vät-ci Capt. Jo [DuBois (1946, p. 5) indicates that Jo (Tumaras) was in 1870 Ghost Dance] Pa'-va-gwait' Capt. Charley Tu-wip' Charley Tucker Hu'-tsyu' Ho chu Pi jaz' u ni-ig Capt. Dick Capt. Raigan [see #19 p. 232] Tsi-gib' Pu'-i-to Winnemucca

In the Walker River gens the Chief has always been called Wat su wab [term used for "prophet" today. See also Du Bois (1946) for discussion of the 1870 Ghost Dance prophet Wodziwob.] The names in the left column are the names of the chiefs. When one dies his successor takes his name and his wife.

Blue Jay Pis hi' ward Dave Sa wa' o esteh Sam Wolf Buzzard O-ha'-a-na Jo Sa-gi Charley Crane Ta-va-wü-a Ho chu Grizzly Bear Nyu tyu mad Dick Sage Hen Wat-su-wav Wat-su-wav Flicker Hu ni wi du ka Redhead Capt. Raigan Woodpecker

The names in the left column are the first chiefs of each gens. I do not understand the names in the right hand column. At first supposed them to be totemic but am uncertain as "John" does not stick to them when cross questioned. [Powell's note.]

[Additional information from MS 832, dealing with "Clans" in Nevada. Most of the following are Shoshoni].

MS 832-5A

Clans of Nevada Nyu ma

Capt.

Toi' gwun ni N do-do a Ni ka tai' gwün ni Bu' wait Mum wad Kwi ni tai gwün ni Ni ka tai gwun ni

A clan or Band with one Capt.

The old time chief=Po i na a of the Nu mu [Northern Paiute].

MS 832-5B

To' no mutz a to' ni a gunt Battle Mt

[Nevada]

Capt. Jim [see additional ma-Ko' tsai yo go terial from MS 810/3; p.

Pa' ni ha va tu vi a gunt Near Austin Bic úp Tai-gwin Capt. To' to a

[Known locally in the Austin area as Toi Toi, an important leader. Mentioned frequently in Reese River Reveille (Molly Knudtsen, personal communication). Steward (1938, p. 100) also indicates the influence of Tu:tuwa (called Toitoi by whites) in the Reese River-Austin area.]

MS 832-5C

Ku' vi dû ga sa tu' vi a gunt Grass Valley Pi zu na tai' gwun ni Capt. Bob

[Molly Knudtsen, personal communication, refers to Capt. Bob Hall, chief of the Dean Ranch Indians. He was located principally in Crescent Valley, but also frequented Grass Valley.]

Pi as' nâ av tu' vi a gunt Near Belmont [Nevada]

Ka' watc tai gwun ni Capt. Kawatc

[Steward (1938, p. 112) locates a leader named Kawatc in the vicinity of Belmont, and ranging south of the Kawich Mountains].

MS 832-5D

Pi av' as si zop' tu' vi a gunt

Duck Water

Tai gwun ni Tsa' we tci

Pága tsu tu vi a gunt Tim o ko tai gwum ni

Adobe Valley Capt. Tim mo ko

[Timok was a well known leader in the Ruby Valley area of Nevada. His name is prominent in the literature. See Steward (1938, pp. 149-150 for discussion of his life and influence)].

MS 832-5E

d and r are synthetic

Ku' yü tu vi a gunt Po' ăng-gots a Tai gwum ni Su hu wi a tu vi a gunt

Humboldt Mts. Capt. Jack

Fort Halleck [See Steward

1938, p. 156)] Capt. Louis

Ko ho van no ko tsi tai gwun

MS 832-5F

Wa' ti gu a tu vi a gunt Mineral Hill

Capt. Buffalo [Steward (1938, Mo-ta-va ka Tai gwum ni p. 116) locates a Buffalo Jim in Little Smoky Valley and

vicinity.]

Yu'-su-gi-ga-sa tu vi a gunt Coyote Creek Pav' un te gwa Tai gwum ni Capt. Dick

MS 832-5G

Po hi um bai wa ci tu vi a

Duck Valley [Owyhee,

gunt Pi cen dai tai gwum ni

Nevada.] Capt. Sam

Capt. Sam is the Big Capt. Pi-a tai gwum ni [See Green (1876) for reference to Capt. Sam. Also Steward (1938, pp. 163-164) gives information on Capt. Sam.] These [the groups listed above] are the clans of Nevada.

MS 832-5

[unnumbered or lettered page]

Sa wa'-vi A gu bi

A Chief of the Numa who killed many Shoshonees

Na wa vi [illegible]

Na ma ga

The giver; a Chief who took

part in the late war

[Usually written Numuga in the literature on the Pyramid Lake War (1860). See Angel (1881, p. 151) for his role in the war.]

The killing of Wa-hi

Winnemucca's Bro.

[Powell's note, probably indicating that he received a version of the incident. Angel (1881, p. 150) indicates that Wa-hi was killed by Pah-Utes at Walker River for attempting to assert his influence and that of his brother Winnemucca in the area. See also Steward and Voegelin (1956, p. 99) for additional information.]

To vong Shoshonis

Pi-tan no gwant

The Indians of Moapa

[Term for "southerners." Also applied by Northern Paiute in Northern Nevada to Death Valley Shoshoni, Owens Valley Paiute, and others.]

Ka' mü pan ni Ko yu i va

I p ko yu i va Mud Lake

Ku yu i hop

Truckee [River; "Black sucker

stream."]

Numic Vocabulary, 1880

[MS 827]

Po-ha gam cu-zi-ta

Medicine Bag

The arrows, etc. placed over the sick man constitute the fee of the doctor.

Doctors unsuccessful in too many cases are killed.

If the wizard confesses he must wash in warm water and the sick man will get well.

Man Woman Old man Old woman Young man Young woman Virgin Boy Girl Infant

Na na Pi a wav Wa its Ti wits O gont ni Tiv i vits si Ci a rum Ci a rum

Nat si Tsi a Oha

I-va wi

I-go ha go

I-ma ko va pa wi

Male infant Nat si oha Arm pits I-añg a kut si wait Female infant Tsi a oha Right arm above elbow Tu ma rai nug wut tsu a vi ho Twins Na-wa-ha Left arm above elbow O i nug wut tsu a' vi ho Man just married Pu si nu vi gwa ga yu tsi i vit si Elbow Woman just married Right elbow Pu si gu ma gon ci a rum Tu mus rai nug wut i mat si Widower Ti no' va gwi ai gup Left elbow O i nug wut i mat si Widow Ti gu ma ya i' gup Right arm below elbow Tu ma rai nug wut I ma vugw Bachelor (old) Left arm below elbow Tu vit si na na ka ni si gwa O i nug wut I ma vugw Wrist I-ma widzo gai-yu Maid (old) Pi a wa vi kai gu gu ma gai yu Right wrist I-tu ma rai nug wut ma widzo A great talker Left wrist I wai yad wad O i nug wut ma widzo A silent person Kai vad wad Hand I-mai Thief Ti si-ha Right hand Tu ma rai nug wut I mai Liar Left hand I-cûb O i nug wut I mai Murderer Nu mü pat süt ri Palm of hand I-ma vid Divorced man Nu muy wun Back of hand I-ma kov' Divorced woman Fingers I-ma wi hûm A na mug wun Head I-wâ' Thumb I-ma to Hair I-wâb First finger I-ma kugh Crown of the head I-tso kwi' di gwait Second finger I-ma po' in Scalp I-du wâ' Third finger I-ma dya ga nugw wu nid Face I-ko' ba Small finger I-ma dya ga Forehead I-kai-tso pu' in gai gu Finger nail I-ma ci du Eve I-vu i' Knuckle Na num a yu in Pupil of the eye I-do pui Rump I-vi tu' Eyelash I-vu pu tsiv Leg I-gaup Eyebrow I-vu ti gab' Leg above knee I-va gub' Upper eyelid I-vu pu' a Knee I-mi au wä Lower eyelid To kan a gwut i vu pu' a Knee-pan I-duňg a bíc Leg below knee Ear-lobe I-na-ka' I-hu tzi ton Ear I-na-ka-na-wa-gan Ankle I-da wi dzo Perforation in ear I-na na ka zi hin Calf of leg I-witz a' I-mu vi' Ankle-bone Nose I-ma' pui Ridge of nose I-mo-no Instep I-da nu ma' I-mu wi' ta wa gan Foot Nostril I-gü gü Septum of nose I-mu nuz' a ta mun Sole of foot I-da pi' da Perforation of septum of nose I-na mu vie' ta wa gun Heel I-da pi I-zo-va' I-da gwi hun Cheek Toes I-mu su' i Beard Large toe I-da to Mouth I-du ba' Second toe I-da po în Pa a nu gwut Toe nail I-da ci du Upper lip (I to pa kä kiv) Blood I-vwup' Ka no gwat (To ka nu gwut) Brain I-i gi zo pi Lower lip Bladder I-zi nub Tooth I-ta ma Tongue I-i go' Gall [bladder] I-wa kob' I-vu i wi I-put si Gall Saliva Heart I-vi mu Palate I-po gwits Kidney I-da ki po no Throat I-no ro ta wa gun I-ga mu Lung I-zong o' Chin Liver I-nu mü Neck I-gu ta Adam's apple I-no' ro ta po ma Stomach I-ca pwü I-nü mi a Spleen I-a byug' Body Shoulder I-za ab' Rib I-a ma tuv I-dyu ro wudz zu za gan Shoulder-blade Ic-kûb' Pulse Rack I-ka ra' kut Vertebrae I-ho poi na hum a dzu win I-nung a va Spine I-ho poi Breast of a man I-vi hi' Foot-print Nu mu na na pu nin Breast of a woman Nipples I-vi hi wâ' Skin I-mu gub po' a I-dzi mu' I-o ho Hip Bone I-go hi Intestines I-ci Belly I-dzo bud' Spinal nerve I-hu tu vig Navel

Artery of arm

Vein of hand

Bone of clbow (funny bone)

I-vu ta

Oi-tu ma rai nug' wut i vu ta'

O i nug wut u vu ta

Arm

Right arm

Left arm

236		SMITHSONIAN CONTRIBUT	TIONS T	O ANTHROPOLOGY	NUMBER 14
	KINSHIP R	RELATIVES 91	59.	O.SiSoSoSo	Hu vi
			60.	O.SiDaDaDa	Hu vi
	Lineal Descendants of	Self—Male Speaking	61.	Y.Br	Wung a
1.	So	Du a ⁹²	62.		, , , , , , , , , , , , , , , , , , ,
3.	SoSo	Gu-nu	63.	Y.BrSo	Hu-za'
4.	SoDa	Gu nu	64.	Y.BrDa	Hu za'
5.	SoSoSo	Hu vi	65.		Gu nu
6.	SoSoDa	Hu vi		Y.BrDaDa	To go
7.	SoDaSo	Hu vi	67.		8-
8.	SoDaDa	Hu vi	68.		Vu ni'
9.	SoSoSoSo	Hu hu vi		Y.SiSo	Na nugw
10.	SoSoSoDa	Hu hu vi		Y.SiDa	Na nugw
11.	SoSoDaSo	Hu hu vi		Y.SiSoSo	Gu nu
12.	SoSoDaDa	Hu hu vi		Y.SiDaDa	To go
13.	Omitted 93				3
14.	Da	Va du'		Vinshin Second Coll	atoral Line Male Speaking
15.	DaSo	To go'		Kinship—Second Coll	ateral Line—Male Speaking
16.	DaDa	To go'	73.	FaO.Br	Na na pwi hai
17.	DaSoSo	Hu vi	74.	Omitted	•
18.	DaSoDa	Hu vi	75.	FaO.BrSo,	Va vi, and sometimes Hai' i
19.	DaDaSo	Hu vi		older than self	dwa
20.	DaDaDa	Hu vi	76.	FaO.BrDa,	Ha ma, and sometimes Hai i
21.	DaDaSoSo	Hu hu vi		older than self	pa vi
22.	DaDaSoDa	Hu hu vi	77.	FaO.BrSo,	Wung a, and sometimes Hai i
23.	DaDaDaSo	Hu hu vi		younger than self	dwa
24.	DaDaDaDa	Hu hu vi	78.	FaO.Br.Da,	Vu ni, and sometimes Hai i
				younger than self	pa vu
	Lineal Ascendants of	Self-Male speaking	79.	FaO.BrSoSo	Hu za
25	E-	NT-	80.	FaO.BrSoDa	Hu za
	Fa	Na	81.	FaO.BrDaSo	Na nugw
26.	Omitted FaFa	C., -,,'	82.	FaO.BrDaDa	Na nugw
		Gu nu'	83.	FaO.BrSoSoSo	Gu nu
	FaMo	Hu tsi'	84.	FaO.BrDaDaDa	To go
	FaFaFa FaFaMa	Hu vi (Wa its)	85.	FaO.BrSoSoSoSo	Hu vi
	FaFaMo	Hu vi tu vits o got ni	86.	FaO.BrDaDaDa	Hu vi
	FaMoFa	Hu tsi na	87.	FaY.Br	Pi-nu ti hai, sometimes Tutsi
	FaMoMo	Hut si pi a			i hai
	FaFaFaFa	Mum wad i hu hu vi	88.	FaO.Si	Na Na pwi va wha
J4.	FaFaFaMo	Mum wad mo gont ni i hu hu vi	89.	FaO.Si So,	Va vi, sometimes Va wha du a
35.	Omitted	nu vi		older than self	
36.	Mo	Vi tsi or Vi dzi	90.	FaO.SiDa,	Ha ma, sometimes Va wha
	MoFa	To go (Wa itc)		older than self	pa vi
	MoMo	Mu a (Ti vits o got ni)	91.	FaO.SiSo,	Wung a, sometimes Va wha
	MoFaFa	Do to ho or Do-go-na		younger than self	du a
	MoFaMo	Mu mu a (or To go pi a)	92.	FaO.SiDa,	Vu ni, sometimes Pi nut va
	MoMoFa	Mu a na		younger than self	wha pa vu
42.	MoMoMo	Mu a pi a		FaO.SiSoSo	Hu za
43.	MoMoMoFa	Mu a' ma i hu hu vi	94.		Hu za
44.		Mu a' ma i hu hu vi		FaO.SiDaSo	Na nugw
			96.		Na nugw
	Kinship—First Collatera	al Line—Male Speaking		FaO.SiSoSoSo	Gu nu
	itinship This Condition		98.		To go
45.	O.Br	Va vi	99.		Hu vi
46.	Omitted			FaO.SiDaDaDaDa	Hu vi
47.	O.BrSo	Hu za'	101.		
48.	O.BrDa	Hu za'	102.		Pi nu ti va wha
49.	O.BrSoSo	Gu nu	103.		Pi na ti ats
50.		To go	104.		
51.	O.BrSoSoSo	Hu vi	105.		Na Na pwi ats
52.	O.BrDaDaDa	Hu vi	106.		
53.	Omitted		107.		Va vi, sometimes Ats i du a
54.	O.Si	Ha ma		older than self	
55.	O.SiSo	Na nugw	108.	MoO.BrDa,	Ha ma, sometimes Ats i pa nu
56.	O.SiDa	Na nugw		older than self	
57.		Gu nu'	109.	MoO.BrSo,	Wung ai, sometimes Ats i du a
58.	O.SiDaDa	To go		younger than self	

110.	MoO.BrDa,	Vu ni, sometimes Ats i pa vu	165.	FaFaSiSo	Hai, and Na pa vi
	younger than self		166.	FaFaSiDa	Va wha
111.	MoO.BrSoSo	Hu za	1.05	. 100 :1	1 (1 1: 16 1 1
112.	MoO.BrSoDa	Hu za			ms] as [those listed for numbers]
113.	MoO.BrDaSo	Na nugw	139	to 162. [Powell's no	te. Here and below Powell was
114.	MoO.BrDaDa	Na nugw	atter	mpting to avoid repe	eating the terms for the several
115.		Gu nu			139–162 are terms for the FaFaBr
116.		_			
	MoO.BrSoSoSoSo	To go	line;	those for 167–190 are	e terms for the FaFaSi line. Thus,
117.		Hu vi	num	ber 139 is FaFaBrSoSo	o line; number 167 is FaFaSiSoSo
		Hu vi			v, numbers 195-218 are for the
	Omitted May 6:	W			
	MoY.Si	Pi nut i vi du			correspond to those for numbers
	Omitted		139-	-162; numbers 223–24	46 are for the FaMoSi line and
	MoO.Si	Na na pwi vi du	corr	espond to terms listed	under numbers 139–162, etc.]
123.	MoO.SiSo,	Va vi, sometimes vi du du a			
	older than self		16/.	FaFaSiSoSo	Va vi (older than I; wunga,
124.	MoO.SiDa,	Ha ma, sometimes Vi du pa ru			younger)
	older than self		191.	FaMoBr	Gu nu, and sometimes Hut si
125.	MoO.SiSo,	Wung a			pa vi
	younger than self	9	192.	Omitted	
126.	MoO.SiDa,	Vu ni	193.	FaMoBrSo	Hai, and na pa vi
	younger than self	, u	194.	FaMoBrDa	Va wha and sometimes Hut si
127	MoO.SiSoSo	Hu za			i va wha
128.	MoO.SiSoDa	Hu za	195-	218 the same as [139-1	62; categories are FaMoBrSoSo
129.				MoBrDaDaDaDaDa]	oz, categories are ramoz, sosso
		Na nugw		Omitted	
130.		Na nugw		FaMoSi	Hut si ha ma (alder)
	MoO.SiSoSoSo	Gu nu	220.	ramosi	Hut si ha ma (elder)
132.		To go	224	E M C'C	Hut si pu vi (younger)
133.		Hu vi	221.		Hai, or Hut si du a
134.	MoO.SiDaDaDaDa	Hu vi		FaMoSiDa	Va wha
					62; categories are FaMoSiSoSo, etc.]
	Kinship—Third Collate	eral Line—Male speaking		FaMoSiSoSo and so or	
	Timonip Time Commit		247.	MoFaBr	To go (pa vi, elder; gwung a,
135.	FaFaBr	Gu Nu pa vi (if older than			younger)
		G[rand] father; Gu gwing a, if	248.	Omitted	
		younger than G[rand]	249.	MoFaBrSo	Ats, sometimes vi gi pa vi if
		F[ather])			older than Mo; vi gi gwung
136.	Omitted	2,			a if younger than Mo.
	FaFaBrSo	Hai, and Na pa vi	250.	MoFaBrDa	Vi du (Vigi ha ma, elder; vig
	FaFaBrDa	Va wha, and, Na ha ma			pu ni, younger)
	FaFaBrSoSo	Va vi, sometimes Hai du a	251-	274 the same as [139–10	62; categories are <i>MoFaBr</i> SoSo, etc.]
	FaFaBrSoDa	Ha ma, sometimes Hai pa ru		Omitted	oz, categories are mor az rocce, etc.]
			276.		Mu a
	FaFaBrDaSo	Va bi, sometimes Hai du a	277.		
	FaFaBrDaDa	Ha ma, sometimes Hai pa vi			Ats
	FaFaBrSoSoSo	Hu za	278.		Vi du
	FaFaBrSoSoDa	Hu za		MoFaSiSoSo	Va vi, sometimes Ats du a
145.		Na nugw	280.	MoFaSiSoDa	Ha ma, sometimes ats pa ru
146.	FaFaBrSoDaDa	Na nugw		MoFaSiDaSo	Va vi, sometimes vidu du a
147.	FaFaBrDaSoSo	Hu za		MoFaSiDaDaDa	Ha ma, sometimes vi du pa ru
148.	FaFaBrDaSoDa	Hu za	283-	302, same as [139-162; o	categories are MoFaSiSoSo, etc.]
149.	FaFaBrDaDaSo	Na nugw	303.	MoMoBr	To go
150.	FaFaBrDaDaDa	Na nugw	304.	Omitted	
	FaFaBrSoSoSoSo	Gu nu	305.	MoMoBrSo	Ats (vigi pa vi, elder; wung a
	FaFaBrSoSoDaDa	To go			younger)
	FaFaBrSoDaSoSo	Gu nu	306.	MoMoBrDa	Vi du (Vi gi ha ma, elder; Vi gi
154.		To go			pun ni, younger)
		Gu nu	307.	MoMoBrSoSo	Va vi, or ats du a
	FaFaBrDaSoSoSo		307.		Hu ma, or Ats pa ru
156.	FaFaBrDaSoDaDa	To go			Vidu du a ⁹⁴
	FaFaBrDaDaSoSo	Gu nu	309.		
158.		To go		MoMoBrDaDa	Vi du pa ru
	FaFaBrSoSoSoSoSo	Hu vi			62; categories are MoMoBrSoSo, etc.]
160.		Hu vi		Omitted	
161.	FaFaBrDaSoSoSoSo	Hu vi	332.	MoMoSi	Mu a
162.	FaFaBrDaDaDaDaDa	Hu vi			(Tu wits, or go ut in: old)
163.	Omitted				Mu a ha ma: MoMoO.Si;
	FaFaSi	Gu nu ma, and Hut si			Mu a pu ni: MoMoY.Si)

238		SMITHSONIAN CONTRIBUT	IONS T	O ANTHROPOLOGY	NUMBER 14
222	16.16.000		0.5	** D Q Q 147	TT:
333.	MoMoSiSo	Ats (Mu a du a) (Ats Pa vi:	65.	Y.BrSoSoWi	Hu vi gu nub pi a
		MoMoO.SiSo; Ats gwung a:	66.	Y.BrDaDaHu	To gon na
		MoMoY.SiSo)		Y.SiHu	To i, and Pi nuk wut i a ra tsi
334.	MoMoSiDa	Vi du (Mu a pa ru) (Vi du ha	69.	Y.SiSoWi	Gu nub pi a
		ma: MoMoO.SiDa; Vi du	70.	Y.SiDaHu	To gon na
		pu ni: MoMoY.SiDa)	71.	Y.SiSoSoWi	Hu vi gu nub pi a
335.	MoMoSiSoSo	Va vi (Ats du a, elder; wung a,	72.	Y.SiDaDaHu	Hu vi to gon na
		younger)		HuSi	A vat zi pi a
336.	MoMoSiSoDa	Ha ma			•
337.		Va vi			
	MoMoSiDaDa	Ha ma	Kinsl	nip—Affinities through Re	latives-Second Collateral line
		gories are MoMoSiSoSo, etc.]			
337 .	750, same as [159–102, cate	gories are momosisoso, etc.]	73.	FaO.BrWi	Hai no nugw
TZ ! 1	i r don tr	(35.1.7) 1)35.1.0 11.0	75.	FaO.BrSo (older than	Ni san a pu a
Kins	niprourth Collateral Line	—(Male Branch) Male Speaking ⁹⁵		self)Wi	•
359.	FaFaFaBr	Hu vi (sometimes Mum wad	75a.	FaO.BrSo (older than	Va vi ho san a pi a
		hu vi, and elder and younger		self)WiSi	r
		may be used)	76	FaO.BrDa (older than	A rat to i
361	FaFaFaBrSos	Gu nu; wa ets	70.	self) Hu	11141 (01
			701		II
	FaFaFaBrSoSo	Na pa vi and wung a	700.	FaO.BrDa (older than	Hu san a pi a
	FaFaFaBrSoSoSo	VaVi and wung a		self) HuSi	***
	FaFaFaBrSoSoSo	Hu za	77.	FaO.BrSo (younger than	Wung a No nugw
	FaFaFaBrSoSoSoSoSo	Gu nu		self) Wi	
371.	FaFaFaBrSoSoSoSoSoSo	Hu vi	78.	FaO.BrDa(younger than	A ra to i
				self) Hu	
	Kinchin-Fourth Collater	al Line—(Female Branch)	79.	FaO.BrSoSoWi	Gu nub pi a
		peaking		FaO.BrSoDaHu	To gon na
	mare o	Peaking		FaO.BrDaSoWi	Gu nub pi a
360.	MoMoMoSi	Hu vi (ti wits and gout ni)		FaO.BrDaDaHu	To gon na
362.	MoMoMoSiDa	Mu a		FaO.BrSoSoSoWi	
364.	MoMoMoSiDaDa	Vi tsi			Hu vi gu nub pia
366.	MoMoMoSiDaDaDa	Ha ma, and Vu nu		FaO.BrDaDaHu	Hu vi to gon na
368.	MoMoMoSiDaDaDaDa	Na nugw		FaY.BrWi	Pi na ti hai no nugw
370.		To go		FaO.SiHu	Atc
370.	DaDa	10 go	89.	FaO.SiSo (older than	Hu san a pi a
272		TT.,		self) Wi	
3/2.	MoMoMoSiDaDaDa-	Hu vi	90.	FaO.SiDa (older than	A ra to i
	DaDaDa			self) Hu	
			91.	FaO.SiSo (younger than	Hu san a pi a
Kins	hip—Affinities through R	Relatives—Descendants of Self96		self) Wi	F
		_	92	FaO.SiDa (younger than	A ra to a
	My wife	I no vügw	J	self) Hu	n ia to a
	SoWi, ms	Gu nub pi a	03	FaO.SiSoSoWi	Cu nuh ni o
3.	SoSoWi, ms	Hu vi gu nub pi a			Gu nub pi a
4.	SoDaHu, ms	Hu vi to go na		FaO.SiSoDaHu	To gon na
14.	DaHu, ms	To gon na		FaO.SiDaSoWi	Gu nub pi a
15.	DaSoWi, ms	Hu vi gu nub pi a	96.	FaO.SiDaDaHu	To gon na
	DaDaHu, ms	Hu vi to gon na	97.	FaO.SiSoSoSoWi	Hu vu gu nub pi a
	My husband	I gu ma	98.	FaO.SiDaDaDaHu	To gon na
[17_	44 omitted in printed sched			FaY.Si Hu	Atc
[1/	14 offitted in printed seried	alej	103.	MoY.BrWi	Va pwa
			105.	MoO.BrWi	Va wha
Kins	hip—Affinities through	Relatives—First Collateral line	107.	MoO.BrSo (older than	Hu san a pi a
45	O PrWi me	Va vi no rugw		self) Wi	114 244 4 P. 4
	O.BrWi, ms		108	MoO.BrDa (older than	A ra to i
	O.BrWiSi	Va vi ho san a pi a	100.	self) Hu	Alator
	O.BrSoWi	Gu nu pi a	100	•	TT
	O.BrDaHu	To gon na	109.	MoO.BrSo (younger	Hu san a pi a
49.	O.BrSoSoWi	Hu vi gu nu pi a		than self) Wi	
50.	O.BrDaDaHu	Hu vi to gon na	110.	MoO.BrDa (younger	A ra to i
54.	O.SiHu	Ia ra to i		than self) Hu	
	O.SiHuSi	Hu sa na pi a	111.	MoO.BrSoSoWi	Gu nu bi a
	OSiSoWi	Gu nub pi a	112.		To gon na
56.	O.SiDaHu	To gon na	113.		Gu nu bi a
	O.SiSoSoWi	Hu vi gu nub pi a	114.	MoO.BrDaDaHu	To gon na
			115.	MoO.BrSoSoSiWi	Hu vu gu nu bi a
	O.SiDaDaHu	Hu vi to gon na	116.	MoO.BrDaDaDaHu	
	Y.BrWi	Wung a no nugw			To gon na
63.	Y.BrSoWi	Wung a gu nub pi a	120.	MoY.SiHu	Hai
64.	Y.BrDaHu	To gon na	122.	MoO.SiHu	Hai

123.	MoO.SiSo (older than	We also assessed the second	061	M-E-D-D-C-W	Cu -u -i -
145.	self) Wi	Va vi no nugw, and, Hu san a		MoFaBrDaDaSoWi	Gu nu pi a
104		pi a	262.	MoFaBrDaDaDaHu	To gon na
124.	MoO.SiDa (older than	A ra to i	2 63.	MoFaBrSoSoSoSoWi	Hu vu gu nu pi a
	self) Hu		264.	MoFaBrSoSoDaDaHu	Hu vu to gon na
125.	MoO.SiSo (younger than	Wung a no nugw, and, hu	269.	MoFaBrDaDaSoSoWi	Hu vu gu nu pi a
	self) Wi	san a pi a	270.	MoFaBrDaDaDaDaHu	Hu vi to gon na
125e.	MoO.SiSo (younger than	Wung a ho san a pi a	277.	MoFaSiSoWi	Va wha
	self) WiSi		278.	MoFaSiDaHu	Hai
126.	MoO.SiDa (younger	Vu ni gu ma, and A ra to i	279-	298, same as [139-158; categorial	ories are MoFaSiSoSoWi, etc.]
	than self) Hu		[299	-304 omitted in printed sched	lule]
126f.	MoMoO.SiDa (younger	A ra to i pu ni	305.	MoMoBrSoWi	Va wha
	than self) HuSi	A ra to i pu ni	306.	MoMoBrDaHu	Hai
127.	MoO.SiSoSoWi	Gu nu bi a	307-	326, same as [139-158; categ	gories are MoMoBrSoSoWi, etc.]
128.	MoO.SiSoDaHu	To gon na	[327	-332 omitted in printed sched	lule]
129.	MoO.SiDaSoWi	Gu nu bi a	333.	MoMoSiSoWi	Va wha
130.	MoO.SiDaDaHu	To gon na	334.	MoMoSiDaHu	Hai
131.	MoO.SiSoSoSoWi	Hu vi gu nu bi a	335-	354, same as [139-158; categ	ories are MoMoSiSoSoWi]
132.	MoO.SiDaDaDaHu	To gon na		· · · · · · · · · · · · · · · · · · ·	1 1 16 : 60 100
[133-	136 omitted in printed sched	lulel		Kinship—Affinities throu	
-	1	•		My wife	No rigw
			1.	WiFa	Ya hi

Kinship-Affinities Through Relatives-Third Collateral line

		ciatives time conateral inte
137.	FaFaBrSoWi	Vi du
138.	FaFaBrDaHu	Ats
139.	FaFaBrSoSoWi	Hu san a pi a
140.	FaFaBrSoDaHu	A ra to i
141.	FaFaBrDaSoWi	Hu san a pi a
142.	FaFaBrDaDaHu	A Ra to i
143.	FaFaBrSoSoSoWi	Gu nu pi a
144.	FaFaBrSoSoDaHu	To gon na
145.	FaFaBrSoDaSoWi	Gu nu pi a
146.	FaFaBrSoDaDaHu FaFaBrDaSoWi	To gon na
147.	FaFaBrDaSoWi	Gu nu pi a
148.	FaFaBrDaSoDaHu	To gon na
149.	FaFaBrDaDaSoWi FaFaBrDaDaDaHu	Gu nu pi a
150.	FaFaBrDaDaDaHu	To gon na
	FaFaBrSoSoSoSoWi	Hu vi gu nu pi a
	FaFaBrSoSoDaDaHu	Hu vi to gon na
	156 omitted in printed sched	
	FaFaBrDaDaSoSoWi	Hu vi gu nu pi a
158.	FaFaBrDaDaDaDaHu	Hu vi to gon na
165.	FaFaSiSoWi	Vi du
166.	FaFaSiDaHu	Ats
167-1	86, same as 139–158 [catego	ries are FaFaSiSoSoWi, etc.]
	192 omitted in printed sched	ulej
	FaMoBrSoWi	Vi du
194.	FaMoBrDaHu	Ats
195–2	14, same as [139–158; cates	gories are FaMoBrSoSoWi, etc.]
	220 omitted in printed sched	
	FaMoSiSoWi	Vi du
222.	FaMoSiDaHu	Ats
223-2	42, same as [139–158; catego	ories are FaMoSiSoSoWi, etc.]
	248 omitted in printed sched	
	MoFaBrSoWi	Va wha
	MoFaBrDaHu	Hai
251.	MoFaBrSoSoWi	Hu san a pi a
252.	MoFaBrSoDaHu	A ra to i
253.	MoFaBrDaSoWi	Hu san a pi a
254.	MoFaBrDaDaHu	A ra to i
255.	MoFaBrSoSoSoWi	Gu nu pi a
	MoFaBrSoSoDaHu	To gon na
257.	MoFaBrDaSoWi	Gu nu pi a
258.	MoFaBrSoDaDaHu	To gon na
259.	MoFaBrDaSoSoWi	Gu nu pi
260.	MoFaBrDaSoDaHu	To gon na

1.	Wifa	Ya hi
3.	WiFaFa	Hu vi ai
4.	WiFaMo	Hu vi ai
5.	WiFaBr	Ya hi
5.	WiFaBrWi	Ya hi; Mo got ni
6.	WiFaSi	Ya hi
6.	WiFaSiHu	Ya hi; Na na cu bi ard
8.	WiMo	Pi a wa vi; Ya hi
9.	WiMoFa	Hu vi ai
10.	WiMoMo	Hu vi ai; tu ints of got ni
11.	WiMoBr	Ya hi; Hai its
11.	WiMoBrWi	Ya hi; pi a wa vi
12.	WiMoSi	Ya hi
12.	WiMoSiHu	Ya hi; Na na cu bi ard
13.	WiO.Br	A ra to i
15.	WiY.Br	Pi nuk wut; a ra to i
15.	WiY.BrWi	Pi nuk wut; za mu
17.	WiBrSo	Na nugw
18.	WiBrDa	Na nagw
20.	WiO.Si	Hu ca na pi a
20.	WiO.SiHu	Wa ha
22.	WiY.Si	Pi nut; Hu ca na pi a
22.	WiY.SiHu	Pi nut; wa ha
23.	WiSiSo	Hu za
24.	WiSiDa	Hu za
	My husband	[No term listed]

1. My son's wife Gu nu pi a Kinship—Affinities through the Marriage of Self: female speaking—Same as man speaking.

NOUNS AND PRONOUNS Number of Gender of Nouns—Demonstrative and Adjective Pronouns

One man	Cu ma yu na na
Two men	Wa hai yu na a na
Three men	Pa hi yu na a na
Few men	Hut siy na a na
All the men	So yu na a na
Many men	I we yu na a na
Some men	Ha ga ga na a na
No man	Ka ru na na
One woman	Cu ma yu mo gont ni
Two women	Wa hai yu mo mo gont ni
Three women	Pai hi ya mo mo gont ni
Few women	Hut si mo mo gont ni
Many women	I we yu mo mo gont ni

All the women Some women No women Another woman One boy Two boys Three boys Few boys Many boys All the boys Some boys No boy Another boy One dog Two dogs Three dogs Few dogs Many dogs All the dogs Some dogs No dog Another dog One arrow Two arrows Three arrows Few arrows Many arrows All the arrows Some arrows No arrow Another arrow One hat Two hats Three hats Few hats Many hats All the hats Some hats No hat Another hat

So o yu mo mo gont ni Ha ga ga mo mo gont ni Ka ru mo gont ni U su mo gont ni Cu ma yu Na at si Wa hai yu Na at si Pai hi yu Na at si Hut si yu na at si I we yu yu na at si So o yu yu na at si Ha ga ga na at si Ka ru Nat si U su Nat si Cu ma yu du ic pel Wa hai yu du ic Pai hi yu du ic Hut si yu du ic I we vu du ic So o yu du ic Ha ga du ic Ka ru du ic U su du ic Cu ma yu pung oc

Wa hai yu pung oc Pai hi yu pung oc Hut si yu pung oc I we yu pung oc So o yu pung oc Ha ga yu pung oc Ka ru pung oc U ga pung oc Cu ma yu tso ti a Wa hai yu tso ti a Pai hi yu tso ti a Hut si yu tso ti a I we yu tso ti a So o yu tso ti a Ha ga yu tso ti a Ka ni yu tso ti a U ga yu tso ti a

One leaf (cottonwood leaf)
Cu ma yu sung a vi nun ka
Wa hai yu sung a vi nun ka
Wa hai yu sung a vi nun ka
Pai hi yu sung a vi nun ka
Few leaves
[No term listed]
I we yu yu sung a vi nun ka

All the leaves [No term listed]

One stone Cu ma yu tu bi, or, ru bi t-d-r Two stones Wa hai yu tu bi, or, ru bu

Three stones Pai hi
Few stones

Many stones All the stones

Number of Gender of Nouns

[No terms listed]

Ni a du ic Male dog A pi za du ic Female dog A gu ma i vu gu Male horse A pi av i vu gu Female horse Male cat (wild) Tu hu gu ma Tu hu pi av Female cat (wild) Ti id a gu ma Male deer Female deer Ti id a pi av Kwi na gwi a Male eagle Kwi na pi av Female eagle Ma su Na na This man

That man
O O Na na
These two men
U mu wa hai yu na a na
Those two men
O O wa hai yu na a na
Those men
Um wi na a na
This woman
Ma su mo gont ni
That woman
O O mo gont ni

These two women Um wi wa hai yu mo mo gont

Those two women O O wa hai yu mo mo gont ni

These women

Those women

This boy

That boy

These two boys

Um wi mo mo gont ni

O O mo mo gont ni

Ma su Nat si

O O Nat si

Um wi wai hai yu Na at si

Those two boys

Those two boys

O O wai hai yu Na at si
Um wi Na at si
O O Na at si

Um' wi na a' na no vi gwaij yu ta Those men are sitting in the tent

Um wi na a' na sa wa' ni ku na tu' kwi na ta Those men are sitting talking (good things)

Um wi na a' na tu yab' na tu' kwi nata Those men are sitting talking about something bad (tu yab': unpleasant things; Sa wa' ni ku: pleasant things)

Those men assemble bad things I will tell

Un wi na a' na na nu mûn' i gwai e cut tûg' u na tu kwi kwuc

When those men assemble I will tell them the bad things

Ut sa ka' ga o o pu gu Bring me that horse Nat si i vu gu tsa tsa ka gai Boy, lead my horse here

O o wi hi gi' a Bring that knife

Ha-ba'-gai

Numic (Pa-vi-ot-so) Pai-yu-ti, 1880⁹⁸ GEOGRAPHIC NAMES

Pai yu ti of Humboldt Valley, Nov. 28, 1880

Toa-a-wa-tu-wip
Sai-du-ka tu-wip
To-i-na-okw
Carson River
A-kai-i-na-okw
Ku-yu-i-na-okw
Kot-sa'-vi-na-okw
Ko-i'-pa to-kai-va
Si-am'-mu-a

Humboldt Valley
Elumboldt Sink]
Carson River
Walker River
Walker River
Truckee River
Mono Lake and River
Humboldt Mountains
The mountain about

m'-mu-a The mountain about 10 miles south of Winnemucca[So-

noma Peak?]

To-tu-ga A little mountain about five

miles southwest of Winnemucca [Dun Glen peak]

Sa-wa-ga-tid The mountain west of Winnemucca, called Winnemucca Mountain by White men

The mountain east of (3 miles) Winnemucca [probably the

north end of Sonoma range]

Pa-ni-kai-va Sierra Nevada

To-ni-gan

Pa-vu-yu-pa' Ocean Pa-va yu-pa-gwi Sea lions

True Name Shoshoni Name English Name Nu-mü Pa-vi-ot-so Pai-yu-ti

Si-du-kai tu wip-a-na-hokw: the River of the Saiduk land; Humboldt River.

The Nu-mü tu-wip ["People's land," or "homeland"] was at the south at Walker, Carson, Mono, Snake and other waters and they drove away the Si-duka from the Humboldt River.99

Si duka seems to be a name for all enemies.

[Northern Paiute Ethnography and Mythology, 1880]

[ETHNOBIOLOGY]100

All edible animals, birds, and fish, insects, jumpers, etc., are called Ka-hu-a-wai-it.

All non-edible animals are called, Kai-na-wha-wait, such as skunks (who are bad Doctors), gophers (good Doctors), lizards, frogs, horned toads, snakes, worms, butterflies, flies, mosquitoes, etc.

Nu-nIn-nu-mit Buffalo, antelope, deer, elk, sheep, horse, cattle, goat. Ho'-pi-ma-po-yu Tree climbers, wild cats, squirrels, bears, grizzly, porcupines, etc. Tu'-hi-mit' Diggers in the earth as badgers, moles. Tu-wip-hi-mit Rats, mice, ground squirrels, Kwu-mit' Divers, beaver, muskrat, otter, mink. Pa-gwi' Fish, trout, sucker, etc. Ku-vu-i Buffalo fish [cui-ui] A-gai Trout Tsi-gu-pûgu' White fish Chub Tsi-i-pu-gu' A-wagw' Sucker Minnow with red sides Ho-pûgu The above are the fish of Pyramid Lake.

Ground lice. Insects that crawl, Tu-wi-pu po-zi

bugs.

Po-zi Louse. Mo-ib' Butterflies, flies, mosquitoes, etc.

Nu'-yu-wad' Snakes and worms; crawlers. Jumpers, crickets, grasshoppers Mu-ju

and other insects.

Ka-sa-gai-yu Birds.

Wading birds. Kwa-nid Kwit-na

Eagles, buzzards, hawks, owls, Nu mu kwit na

Pŭ-hŭ-kwŭ-min Diving and swimming birds; wild geese, swan, ducks,

brants.

Pa-ko'-rab Meadow lark, jays, humming bird, wrens, black birds.

Hi-yo-ba Quail, pigeon, pine hens, etc. Pan-ni-ri-yo-ba

Hu-zi-pa Little singing birds. Ho-pi All plants, trees, shrubs, weeds, grass. Ho-pi kai-va Trees, pine. Wa-hab Grass. Tsa-ab to ni gan Flowering plants.

[MYTHICAL BEINGS AND PHENOMENA]

Flowers.

I-we-yu Nu-mü: The Ancient People (Birds, animals, men, trees, rocks, etc.). Also called I-we-yunum-wad, and Num-wad.

The Num-wad are the progenitors of the present species. In the old time when the Numwad lived there was no winter.

Rocks, trees, sagebrush, etc., were all people once. The Numwad spoke the language of the Numü; Num'-wik as-so-wun' [means] Nu-mü language.

No-no'-tsa-ta-tsa: The ancient summer, said of the time of the Numwad. 101

Mu-na wit-a-tsa: Forever summer; said of Panakwît [the afterworld, see below]. Sometimes the last word is used for that ancient summer Tat-sa.

The Numwad make people wise or foolish.

Pa'-o-ha: A curious people with long hair that lives in springs; about the size of babes. A very bad little people. Make hot springs. When they cook the fire is deep in the ground (a very fierce people). 102 Pa'-o-ha is a Numwad.

The Tso-op are giants. They are very fierce; kill men and animals. Very bad. [They] make the houses (overhanging rocks) on the mountain sides.

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.

Tut-si-yu na'-na: A pigmie [sic] who is a wonderful hunter.

Sab-wit'-nu mu: Pigmies who make little whirlwinds. Many of them. Make large and small whirlwinds by dancing.

To'-ya nu'-mu: Pigmies of the mountains who dance on the snow and make the snow dust. Very small [beings].

Pa-va-wo-gwok: A great serpent that lives in the Spice Valley Mountain.

Pa-va-kwi-na: The giant eagle larger than a house that lives in the mountain near Humbolt Sink. And fly away [sic] to the Sierras.

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].

Humboldt mountain was made by the Wolf to make a cave in which the animals were kept.

A-mu-sa-va: Frog; he was a water man; made the springs when he was a Numwad.

Tsa-wai-i-va: Echo. These are the good echoes that come to teach children the Nu-mü language. Every baby is taught the language of the Num-wad by one of them and it is the doings of the Tsa-vai-i-va.

Yo-tsi-na-tsi-ta-vi-nup: "Get up it's noon," the Echo says to the babe and it wakens and so it talks to many things. Won-ta-vi-wup Ha-vi-wat-si-to-ka-wup, "Lie down it's midnight." Pi-pursh is the name of the little black four-legged stinking animal that makes the Echo. Witches or old bad women turn into these. The pi-pursh are great singers and dancers.

The Pi-pursh taught the people singing and dancing. They are old people who have not died but turned into pi-pursh.

[NAMES OF MYTHICAL ANIMALS]

Nu'-nu-a Thunder Po-i-gwa'-ca Blue crane I-ca Big wolf Little wolf It'-sa Grey crane Ko-ri-di Humming bird Song-âi' Water grizzly Pa-wai-tu-pa-su-wa Water dogs Pa-wai-tu-ca-su

These [last two] are mythical animals of which awful stories are told.

Ta-mi gu-ut-in-nu-min-na

White man's god

Pa-ut in-nu-min-na

"Me no like him, he maybe burn me."

In the beginning, the water was everywhere and the Buzzard lifted the world on the East and the water all ran to the West and made the ocean, and then land and sea. And the buzzard made all the tribes: Isha tu' vi wa hi-mu' tu vi-wa, To vüng tu vi wa, 103 and all other tribes of men and animals, trees, etc.

The grizzly, badger and gopher, fearing that the water might come back (after the Buzzard had tilted the world), made mountains with their hands.

Grizzly bear Pan-ni-wa Gopher Yu-at-zi-ba Badger Hu-na

John tells the story of all the people being lost in a fog and coming to speak different languages, but the suspicious thing is that they got lost because they kept fighting.

The story is told only of "People." John says when people fight they always go away in different direc-

tions. And thus the tribes got scattered and forgot the languages of the Numwad.

Once the snow fell deep and the Coyote (It-sa) and Pungats (Mouse) were in a tent and the Coyote drove the mouse away in the snow and he went and lived in a house among the rock. And found many mountain sheep and lived with [them] and got fat. At last the Coyote got very hungry and went to the Mouse and begged for meat. And the Mouse threw him the skull and bones of a mountain sheep and the Coyote picked the bone.

Then Coyote went to the valley and found a big root and it was very fat and he stayed by it for one month and ate and grew fat and then he broke it into many pieces and scattered them about the land and the pieces grew. This is the origin of the Ta-gu, a root much prized by the Indians.

[DEATH AND THE AFTERWORLD]

Mu-go-a or Nu-mü mu-go-a: The Spirit of the heart; at death goes out through the nose.

Cu-na-min or Nu-mü cu-na-min: Spirit of head; goes out through nose (?) at death.¹⁰⁴

Numü-mugo-a is a man; Numü-cuamin is a woman. Both go south at death by way of the Nu-mü mo-go-a-po, the Milky Way trail of the spirits. The Spirit goes by that trail to the Land of the Sunny South (Pa-nûk-wît), and passes between the sky and the edge of the earth when it is lifted for him. The Buzzard lifts the sky for the spirit.

Tso-ai-o-we or Tso-si-yuka-ka: the Dead ancestors, take the Cunamin and Mogoa to the sunnyland.

The Mogoa goes to the [Milky Way?, word is illegible in manuscript] in a moment and the edge of the world lifts instantaneously.

Stai-yu-na-na [?] cannot go to the sunny land because of the bad dreams they have about rainbow, thunder, lightning, etc.

Num-wi-gyo-ziu [also] Numü totsin: "Buzzard; the Big Buzzard that lifts the sky."

To-god-kyai: "Turning up the eyes so as show the whites of" [them]. If it is done the Numü cunamin will go away and only great Doctors can bring them back. If she does not come back pretty soon, the Mogoa will [also] go away.

Sleep is caused by the going away of Nu mü cunamin. When she comes back the person wakes up. When we are sleepy it is because our Numucunamin wishes to go and see someone.

A Numucunamin comes from the south and awakens the Numucunamin of the sleeper and they go off together, but Numu mugoa stays at home until death.

[NATURAL PHENOMENA]

Hu-gwap' Pa'-vai yo-ga sha'-gai-yu Shu-tai' yu-na-na Ta'-va-num-gwa'-ti-nana Ta-va-i-ga-nun-gwa-ti-na-na Wind or wind god South wind (Hummingbird) North wind (Monkey) [sic] East wind (Owl) West wind (Blue Crane)

The winds are made by the blowing of four gods mentioned who look like the birds and monkey mentioned above. They live outside of the sky and blow through the crack when the sky is lifted by the buffalo. The South god is beautiful and good and the North god is a horned monster with a huge mouth, etc.

Ta-va to-o': The caves by which the sun goes from west to east. There appear to be ten of them through which he goes concurrently through the year. The moon goes through the same caves.

Mü-a: Moon

Tok-to-gwok: Great black snake that swallows the moon when it wanes. The moon is so large that he cannot take it down [illegible] and the moon burns the snake's mouth.

An eclipse of the sun or moon is caused by a snake that eats it.¹⁰⁵

Pa'-tu-su-ba: Star

Pa-tu-zu-ba-gwin: Shooting star, star falling.

Stars fight and one throws the other out of the sky. Sometimes there are great battles. The Indians are afraid to go to the place where they fall.

The stars that go around the North Pole are hunting a rabbit trying to drive it into a net. The commit [sic, comet?] helps them by going around with a flag.

Pi-aga tik-wi-nub Tu-gwa-kwi-tei-ba Rainbow

Tu-gwu'-kui-zi-ba pa-at-ti-to-gwok: Lightning, a red snake

Ut-sa-to-gwok: Red snake. Two names for same; has a head like a man and is sometimes called nu-ma gwok [this term crossed out]. His roaring is thunder.

The sun drawing rain is said to be the beard, ta-va-mu-su-i.

When a ring is seen around the moon snow is expected in two or three days. 106

To-hwa-to-gwok: The snake around the moon who comes to tell that rain is coming and tents must be fixed.

Pa-gu-nab: Fog, steam

Fog is made by the Pa'-o-ha of hot springs and it goes away to the ocean and the West wind brings it back.

Kai-gu-mi-ge: Clouds Pa-sun: Spring of water

Tu-wip i-yut-sun: Earthquake caused by Buzzard lighting on the earth and that makes the rocks fall from the mountain.

Tu-wip yut-su-gun, are earthquakes. Esha shakes the earth to let the people know that he is not dead.

In explanation of Humboldt River Sink: The sun drives the water down in the ground and it comes up again in the mountain spring.

Pat-sun': Spring of water

Ta-wi-a-gin: Dawn, a man; makes all get up

To-kan-a-wha: Darkness

The sun makes the light and when he goes away the Darkness comes.

Kai-go-mi-ge'-yu Ko-i'-va-pi-lûkw' Two of the names for the sky

The great buffalo holds up the sky.

Pa va yu tu wip: This world

Pat-si'-go-ni-wip\ The North Land

A tai'-yu-na-na ∫

The North Land is called A-tai-yu na-na; very cold; no one wishes to go there.

Pa-nûk wût-tu-wip Pa-nûk-wût

The spirits of all animals go south.

[DISEASE AND CURING]

Tu-o-i-ba: Worm

Cu-ta tu-o-i-ba: Ear worm; causes ear ache. Ear worms are killed by Indian tobacco spittle.

Pu-i tu-o-i-ba: Eye worms; causes eye sores. Eye worms are killed by the spittle of a plant called tu-ba-nu-tĭc'-u-wa. The blood in the eye (red eyelids) is caused by the biting of worms.

Wa tu-o-i-ba: Skull worm; causes headache. At-sa'-tu-o-i-ba: Fever worms that fly in the air and eat into the flesh, bones, heart, etc.

A-ta-iba: Little worms that cause Diarrhea.

O-hib: Little flies that cause coughing by getting into the windpipe and lungs.

A-kwi-cai: A sneeze caused by a little white fly called to-ha-go-ab.

To-ta-zi-a'-ba: Pox (also called tu-tu-zi-a'-ba). They enter the skin and are killed by ants which kill them and drive them away. The ants are taken in water.

Tooth worms [not named] are killed by applying the bone of a gopher.

To-ha'-ta-zi-a'-ba: Little white flies that cause sore tongue, lips and small sores on face.

No-ra'-ba: Little red bugs that make the boils. At-sa-ta-zi-a-ba: "Earth Lice."

Kai-gwi-ta: Constipation. Constipation is caused by a little worm called ci-tai-yu-wo-ab that bites the rectum and makes it sore.

Kai-ci-i: Retention of urine. Pu-yu-no-ada is the little worm that enters the penis and causes the retention of urine.

Ti-o-i-ba: The "Bug" who comes and takes the bug out of the sick man. The bugs that cause sickness and live in the North.

Sometimes the Gopher bites roots and [the] Indian eats them and has the toothache. The toothache is cured by painting a gopher on a tablet at midnight and putting it with the patient and crawling up unseen at dawn and "killing" the painted gopher (the Gopher is the toothache doctor).

U-ab: Small pox

Pa-wab: Tumor, "Water inside."

Tsa-a-wi-aib: Vertigo. Is caused by Tsau-wâ-bi, a Sagebrush Ancient catching the Numu-cunamin of the person fainting.

Tu-a'-cu-ba: Rheumatism caused by too much yellow water that goes from the stomach into knees and ankles and must be let out with stone knife or sucked out by doctor.

Cu-pan-um: Ague; the bones are cold. It is cured by building a huge sagebrush fire and lying on the ground afterward covered with blankets, etc., so as to sweat greatly but the cold bath is not taken afterward.

The methods of treating diseases here given are those practiced by the people. Obstinate and [illegible] diseases are treated by the doctors in an occult manner.

Ta-su-zu-ni: "Foot-asleep," is caused by the biting of an invisible owl, Mo-hu, who picks the flesh thousands of times with his beak.

Kai-da-bwi-at: A bad spirit that causes deafness by closing up the ears and kills the tongue so that it cannot speak.

Kai-yas-saTo talkYas-saTalkingKai-na kas-ro-wakDeafSa-kas ro-wakHearing

Tu-up-sib: A bad spirit who throws su-gui-gu-sigat, a bad, invisible dust into the eyes and makes them blind. Only great doctors can take it out.

Kai-tu-pu-si-mi Blind

Nose bleeding is caused by using something touched by a menstruating woman.

Insanity is caused by the true cunamin going away and a bad one taking his place. Cu-tai-yu-nu-namin, Bad Spirit. Wa-itc, a very Bad Spirit.

Po-a'-ga-ju Doctor
Ci-tai-yu Po-a-ga-ju Bad doctor
Ci-tai-yu-mo-got-ni Woman doctor
Mo-got-ni Woman

The doctor must go into the sweathouse before treating patients.

Po-ab' is the insect doctor of the following story. Po-ab', a great insect, came to a man in a dream and told him he must be a doctor; the man refused—three times on successive nights.

One year after, the Po-ab' came again and when the man refused he made his leg sick; next his arm; the next night his heart—and when he was almost dead the man consented and now he is a great doctor. So the man was compelled by the great bug to be a doctor.

Doctor diseases are bugs, worms, insects, frogs, etc.

[PARTURITION AND GYNECOLOGY]

Different parts of the body are made by different acts of coition, and it takes two moons to make a baby.

The man makes boys, the women girls and it depends on which one works out [i.e., is born].

The Ancients sometimes made a child by one act—a [illegible].

When a child is born the father eats no animal food for five days, the mother for ten days. She eats only seed mush.

A-si': Navel string which is cut about one inch long and tied.

A-ka-nip': Caul

A-gwa-kob': Womb sack in which child is contained.

A menstruating woman must stay in her house five days and eat only vegetable food.¹⁰⁷

Tu-vas: a bad spirit that ties or twists the womb so that the woman is barren or so that the menses are stopped. Sometimes he ties a string around it; only great doctors can cure it.

Bad dreams cause miscarriages; bad spirits cause miscarriages.

[SWEAT LODGE]

Nu mü-va vu-mûn Sweat house

Sweat five times for success in hunt.

Sweat four times for success in gambling.

Stay in sweat house twenty-four hours for success in war.

Usually women do not [go] in the sweat house, but sometimes old women after the period of child bearing go in to obtain luck.¹⁰⁸

[SOCIAL ORGANIZATION]

Dwum A gens¹⁰⁹
Po-i-na-ba Chief of gens
Pa-wa-yu-po-i-na-ba Chief of tribe

Ma Mai-yu-na-na-nu-mü All of the people of the tribe,

the tribe.

Descent is in the male line.
Each gens has its own land.
Each gens elects its own chief.
The Gentile chiefs elect tribal chief.
There are eight gentes as given above.
Winnemucca is chief of the tribe 110

Tu-ni-ta-ma Council

Na-gwi-po'-i-na-bi

Po-i'-na-ba tu-ni-ta-ma Council of chiefs.

Pa-wa tu-ni-ta-ma Council of all the principal men held in two circles; the

hovs outside

Pa-chûm tu-ni-ta-ma Council of gens, or Dwum-tu-

ni-ta-ma War Chief.

When the chief of the gens dies his successor is chosen by the male members of his gens. The council at which he is chosen may last days, weeks, or months.

[MARRIAGE]

A man must marry into another gens. The father has the disposal of the daughter.

The bridegroom usually stays some time at house of Bride's father, from a moon to one year.¹¹¹ The Bridegroom usually makes presents to his wife's father and mother. If the father is unfriendly and approves not, they run away.

Rivals fight under agitations (but once). Nu-mü no'-ri-gwa-ru, a Numü by marriage.

I-da-wa-sa, "My son," said by the man who takes a prisoner. I-nu', "My father," said by the person taken prisoner. A man taken prisoner is the son of the captor and cannot marry in his captor's gens but can in any other gens of the tribe.

I-vau-û': "My fellow"

Fellowhood is found among the Paiyuti. The fellow is a friend at all times. In sickness, in quarrels, in feuds and at death. Attends to burial. A man may cohabit with his friend's wife.

[MATERIAL CULTURE]

Arrows are "poisoned" with blood to make them go "straight." For sheep, sheep's blood is used; for deer, deer's blood is used; for rabbit, rabbit's blood is used, etc. Without blood the arrow will not go straight. 112

Sai-duk, tule boat. Made sometimes for one, sometimes for two [people].¹¹³

[MISCELLANEOUS VOCABULARY]

Su-ra-no-si Bad dreams
Pi-ca-no-si Good dreams
No-si Dreaming
U-nu-ca-na-nut A wise man
Ka-cu-na-nut A fool

A-wat-sa Killing
Kai-a-wat-sa, or, Ka-wa-sa Not killing
No-vi Tent
A mi-nûg'-wût This side
A kwai-nûg-wût That side
A hu-nug-wût That side

Wa-itc A very old man, bent and

worthless

Tu-bi-tson A very old woman, bent and

worthless; eyes almost gone, skin loose, etc.

Ta-vi-vo A White man
Kwip Smoke
I-no-vi Household

Kuts-u-duka Bannaks, Buffalo People

A-wa-mo-a Tommorrow I-dzi, or I-nu-o-to-na Yesterday

[SHAMANS AND CURING]

[MS 838]

The doctor is made by dreams.¹¹⁴ The friend of the patient must go to the doctor just before daylight.¹¹⁵ The doctor sends some charm as a shell, bone, skin of some animal to be suspended over the head of the patient.¹¹⁶ At Sunrise the doctor retires to the mountain, forest, or some other lonely place and communes with the Spirits of the gods, perhaps takes a potion or a sweat [bath]¹¹⁷ or even both depending on the importance of the person or case.

At night he goes to the patient's home and collects the friends who go before him into the tent. Then the doctor enters and smokes an ancient pipe. Then he enquires of the patient of the locus of his pain and then sits down and muses with his friend on the top of the hut, or fire or sheet, until the hummingbird sings a song in his head. When the hummingbird commences he starts suddenly.¹¹⁸ All conversation is hushed. Then the doctor smokes and waits for another bird to teach him a song.

So alternate singing and smoking continue until daylight when the doctor announces that he has discovered the bad spirit. And he sucks it out. Then the doctor falls into convulsions and the persons whom he has instructed so to hold him (and he sometimes exhibits great strength, falls into the fire, etc.). At last when he has been held still he lies in a trance for a time—then rises while all the people are awe struck and vomits up a snake, toad, insect, or some other curious thing, holds it up that all may see. Exhibits it to the patient and then kills it, burns, or buries it.¹¹⁹

Sometimes he swallows it again and throws it up to show his powers.

Only great doctors can cure ra t'esnake bites. ¹²⁰ A little snake is sucked out. Spider bites are cured by sucking out little spiders. Wounds from thorns (certain cactus thorns) are cured by sucking out ants.

Pi-wi'-ti-o-iv: Consumption, caused by swallowing hairs drunk in the night.

O-hi-ba: A kind of foggy spittle that floats in the air that a man inhales and may spit up. This is an ordinary cough.

O-hi'-ba-wans-ma: to cough.

[SORCERY]

Na-vu-ha' Wizard
Na-hu-ha'-ci-ya-i' To die by witchcraft
Ya'-i To die

Wizards were killed and hands and feet cut off and body burned. If two doctors accused the same man he was held guilty.

Sometimes the Mogoa¹²¹ of the person killed will come and [get] the Mogoa of the wizard and take him along, and the wizard dies.

[MISCELLANEOUS NOTES]

The first fruits of the forest, the meadows, the chase, etc. are sacrificed, thanking the Na-tu'-ni-tu-a-vi. 122

The gods are worshipped, not ancestors.

Some priests have trances and then the cu-na-min¹²³ is gone. When a priest falls into a trance he is placed in the center of the circle of dancers and another priest prays the gods to send the cu-na-min back.

When it does come [back] the man has learned very much. Especially does he learn good songs.

Hon: The great fish found in deep water after the flood.

A-gai-na: The great fish that went down in Summit Lake.

Tu-vi'-tsi-u-su-gu-va': The deep water below which all the deep lakes connect. The great fish spawned the suckers, trout, etc. The springs come from the deep water through holes bored by the frogs.

Pia-nait-ti ka-gwi-do-ho: Water lion Pa-ru-ha-tu pa-ni-to-okw: Water serpent Pa-ru-ha-tu pa-su-wa: Water grizzly

The Lion, Grizzly and Great Serpent are found in Pyramid Lake.¹²⁴

Pi-tan'-na-gwut: The South Land of the Spirits Pi-tu'-ma-va: Whirlwind. Whirlwinds are ghosts refused entrance into the south land.

Pointing finger at rainbow, the lightning will strike it [finger] and make it sore.¹²⁵

Pa-su-ni-kai-va: The mountain on which Eca lived. East of the next [below] mountain [probably Fairview Peak in the Clan Alpine range].

Wan-i-i'-go rugw-kai-va: The mountain where "Our Father" lived. East side of the Lower Sink of the Carson. A high peak [Job's peak in the Stillwater range].

Ko-i-pa-do'-kai-va: The mountain where the Wolf brothers got the animals. This is the mountain opposite Humboldt ¹²⁶ where the train stops for dinner [Star Peak].

The Caves in which "Our Father" and the Wolf brothers lived are pointed out.¹²⁷ Eca had a good bed. Etsa had no bed. Ko-so', fire, Ko-so'-mo-go-a, the spirit of fire. The Ko-so-mo-go-a comes out of the notch of the fire drills.

The story of bringing fire from the S[outh] by the Wolf is told. 128

TA-VU KILLS THE SUN129

When the world was first made the sun made a short journey and Ta-vu had not time to hunt. So he made himself a quiver full of arrows and started to the East to kill the sun. The first night he came to the home of the Kwi-na-ha-va (the Wind people). Second night to the home of the Fire People (Ko-so-a'-wad-wun). Third night to the home of the Buzzard (Wi-ho'). Fourth to the edge of the world. Shot the sun with his last arrow. Cut out his gall (A-bu-i-kwi).

Tu-ma-rait': A prophet; a person who cannot be shot—an arrow-proof man.¹³⁰ Sa-wo-han-nu, stone knife, scarify for sweating.

Sa-ta-wa-nu. Burning for pain. Makes a hole so that the pain can come out. The pains being a bug, butterfly or something else.¹³¹

No-rab' Boils [Noun] O-a-gui-ni-va Dawn Cung-a-va Twilight Cong-ap Breath Hu-gwap Wind Pa-tut-sa-gya-va Sky Ko-mi'-va Cloud To-do-mi-va Black cloud At-sa-ko-mi-va Red cloud Ni-wa-ga Farming

ORIGIN OF NU-MÜ AND SAI'-DU-KA[a]

Nu-min-na The Father of the Nu-mü Nu-mü pa-a Mother of the Nu-mü Pu-tam-o-ko-so-vot Fire Man

Pu-tam-o-ko-so-vot had a wife who did not like him because he was so cruel as he would eat people and to cook them would burn the world. Once when he was out burning the world and cooking many people, "Our Mother" pulled up a Buffalo bush and hid under its roots and Fire Man saw he could not find her. When he slept that night she fled and came to the house of the Beaver (conversations). ¹³² The Beaver hid her in a basket under her bed. And the Fire Man followed her tracks. (Conversation) Both

go to sleep. The woman snores and the Beaver explains it as the creaking of his bed. He goes away early to follow woman and then she starts across a valley but is warned by the Beaver of the "Head." At last the Head discovers her and began [to] chase [her], roaring fearfully. And she ran to the house of the Mountain Rat and the Head had his eyes put out by the spines and was killed.¹³³

Then "Our Mother" came to the house of "Our Father" and he beekoned her in and told her to sew his moccasins and she went in. And two sons and [two] daughters were born, but they always quarreled. So "Our Father" gave to one [couple] the Nu-mü tso-wip, and to the other, Sai-du-ka tu-wiap.

And their descendents always quarreled until the Nu-mü drove the Sai-duka away.¹³⁴

Origin of all other tribes from the bitten private members kept in a jug. 135

[ORIGIN OF THE NUMÜ AND SAIDUKA] [b]

Our Father lived on the mountain called Wang-i-i-gu-va-gwa all alone. Our Mother lived at Carson Valley all alone.

Once Our Mother made many children of the feathers of the wild goose. One day while her children are [sic] gambling she heard a great noise.

Her children were eaten by the Nu-mü ti-kiv-ru. Woman hid in seed cache, a hole in the ground with a basket cover.

Next day Baby Eater [came] and our Mother hides in a hole made by pulling up a sagebush. Next morning [she] goes through the hill and Man Eater wrings nose with disappointment.

Woman goes to house of Beaver.

Woman goes to house of Mountain Rat.

Woman goes to the house of Our Father.

This should be combined with the story written at Wadsworth.¹³⁶

J. W. P

HOW PINE NUTS WERE OBTAINED

Coyote fell in a swoon, "died," and when he revived the Wolf asked him what is the matter. The Coyote answered, "I did smell something very sweet. I smelled pine nuts." But he could not tell where. It-sa' [Coyote] wanted to send all the people out in search. But Ica' [Wolf] caused a wind to blow from the East and [he] turned his face in that direction and smelled. But as he turned to the right he still made the wind blow in his face and still he sniffed the air until he had turned around to the north, when he discovered the odor of the pine nuts.

Then It-sa' wished to go for them and he went

and found the north country of Sand Hill Crane covered with a sky of ice so that he could not enter. Then Ica' called all the people together and they had a great hunt to provide themselves with food for the long journey.

Then It-sa' said, "Let us turn the north country round to the South near to us and have the pine nut land for our own," and all the people laughed.

And It-sa' wished to lead the hunt but Ica' would not consent and while all the people were hunting It-sa' and the Bat killed a mountain sheep and they took it to camp and cooked it for the people by their return. And while they were serving it out the spotted lizard said, "The way to eat soup is to swim in it;" and this he did. When It-sa saw it he was angry and the lizard fled among the rocks everywhere and It-sa followed. At last the lizard fled to the river and turned into a trout and this is the origin of the Lizard Trout (spotted) that lives in that river.

When the people had come to the Land of the Crane It-sa' thought he could break the Ice-sky and he tried, by running at it from a long distance; but he only broke his nose and all the people laughed.

Then It-sa' said, "let us make the world shorter so that we can go to the Crane Land in one day," and all the people laughed. Then the Lightning Hawk flew far up to the sky and came upon the Ice Sky of the Crane's Land and broke it and so all found an entrance. Then It-sa' wished to go for the pine nuts and he went. But the Crane people gave him to eat pine nut mush made thin as water and all that he poured into his sack ran out and he returned without the sweet food.

Then Ica' and all the people went in and came to the Crane people and challenged them to a game of kill the bone and they gambled late into the night. [Meanwhile] the mouse was searching for the pine nuts. At last he found them hidden in a bow covered by thongs wrapped about its middle. Then It-sa' told the Woodpecker to pick them out. This he did. It-sa' sent the pine nuts to his own land, he put all the people out in a long line after the man carrying the pine nuts and he followed last. Now when the Crane people found that all their visitors had gone they said, "let us eat the pine nuts now," and then they found that they had been stolen. So they followed and killed It-sa' and all the people one by one in the line until they came up to the hawk who had the pine nuts hid in his leg and they said, "this stinking fellow has not got them" and they all returned home.

Then It-sa' came to life again and ran along and lifted up each of the dead in turn. And they all gathered at the Mountain to decide what should be done with the pine nuts.

After It-sa' had given his opinions about the feast that they should have, Itsa' said, "I will chew the pine nuts and mix them with water in my mouth and spurt them out over the ground around the mountain and they shall grow;" and this pleased them all and it was done. And this is the origin of the pine nut trees about the Tiv-a Kaiv, pine nut mountain.¹³⁷

[MISCELLANEOUS NOTES]138

[MS 832, folder 2]

Nu-mu tu-vits-i-na: Chief of the tribe

Sa-a'-gwi-tu: War chief

At-sa-no-gi was the great war chief that was their captain when the Sai-du-kas were driven out.¹³⁹ A war chief is made by dreams. There is no regular one. The Tu-ma-sait, or prophet is always the war chief. The prophet presides at all councils.¹⁴⁰

Sa-na-pu-a: Chief of gens.

Members of the same gens not permitted to gamble against each other in the old times. A gens was married for its land [i.e., outsiders married into family or band to gain access to its hunting and gathering territories].

Su-mi-va nu-ma: A gens; this the correct name A Dwum means children and is used in the sense of gens when speaking of the people of a chief. Game is divided among the gens. The skins belong to the hunter. Each gens is known by some food and a person belonging to a gens is said to be an eater of that food.¹⁴¹

[FESTIVALS]

[MS 832, folder 2]

Ta-mum mu-ha Spring moons Tat-sa mu-ha Summer moons Yu-va mu-ha Autumn moons To-mo mu-ha Winter moons Pa-va-tyi-yas'-so-wa The big meeting held at each season Tu-vi-tsi tu-ni-ta-ma Another name for the big meeting Po-i-na-vi Priest Tat-za' tu-ni-ta-ma Summer festival; when seeds are ripe, last five days Tu-va-no tu-ni-ta-ma Autumn festival; when pine nuts are ripe; last five days Tu-ma'-sai-gai Festival of one night

A tu-ni-ta-ma is usually held in the winter. When news comes from other gens. The Priest has charge of all festivals. The Priest sets the time for the Tuma'-sai-gai and the tu-ni-ta-ma. The Priest is elected by the gens for life. Every festival has a singing master under the direction of the Priest. Ho-vi-a-agi-yu: Singing master. 142

At the pine nut festival the Indians exchange orna-

ments and clothing as an expression of their friendship. No person must wear away from the festival the articles in which he came. The exchange is made just after the feast and before starting to their homes.

[MEDICINES]

Po-ha-gam Doctor
Na-tis-yu-a-bi Medicine
To-ko-va A trance
Ko-va' To have a trance

Indian tobacco, manzanita, wild carrots and other plants are used for producing the trance.¹⁴³

Pa-mó Indian tobacco (decoction used) Po-go-bi-ca Manzanita (decoction used) To'-za-ai Wild carrots (decoction used) Nut-tiz-wa-vi Medicine [no equivalent listed] Pa-mo-nut-tis-wa-vi [no equivalent listed] Po-go-bi-ca-nut-tis-wa-vi To-za-av nut-tis-wa-vi [no equivalent listed] Mo-got-ni-po-ha-gam Woman doctor. Once in a great while they have a woman

doctor.¹⁴⁴

Kan-ung nût-iz-wa-vi

A plant used as poultice for

sore throats.

[BURIAL PRACTICES AND INHERITANCE]

All immediate personal articles, especially the the clothing and drinking cup, bows, arrows, etc. are buried with the person that they may be taken by the ghost to the South Land. If not so done the ghost may come back and enquire for them. Tent and other things are buried lest other people may be taken sick.

The wife inherits none of his property unless there are young children to be cared for. His children, brothers and relations inherit. Her kindred inherit.¹⁴⁵

[GAMES]

I-pa-cin Two long sticks. 146 Nu-kun-po The Ring. Ti-bo' Bones. Tu-hu'-pi; Ti-hup' The counters Nai-ya-gwi-va To gamble with bones and sticks147 [Illegible] Shells used as money. The four sticks used in the game Wa-wat-sin of sticks under the tray¹⁴⁸ Ti-hu-pi The counting sticks, eight in number [Stick dice game]149 Tat-sang'-i-nu Na-map 24 counter sticks. The smooth space in which the Ti-du-do game is played Wat-si'-mu: Ball Football $\rm game^{150}$ Tu-hu-vi: The stakes Na-vo-ko'-i-va Game of little sticks played by

women¹⁵¹

[MISCELLANEOUS VOCABULARY]

U-wa-mo-a ti-ka
Yûng-o-ti-ka
Supper. The two regular meals.
Pi-ja-na-tu-twib
I-cai-yai-tai-yu
Bad talk, lie
Pi-ja-na-tu-kwi-ju-jai-yu
Wa-gab'
To tell the very truth
My name

NAMES OF MOUNTAINS AND ROCKS

[MS 832, folder 6]

Tsu-ni-a: Mountain southeast of Winnemucca in distance [probably Sonoma Peak].

Tu-kun-ai-ya: The mountain east of Humboldt in which are the "caves." ¹⁵²

Ci-ya-gai: Mountain west of Mill City [Eugene mountains].

To-kaiv: Black mountain northwest of Winnemucca; a large mountain covered with snow [Blue mountain?].

Mo-za-to'-ya: A mountain 8 miles west of To-kaiv [one of the Jackson mountains?].

Tü-wa-kai'-yu: Ten miles south of Mo-za-to-ya and known to the White men as Summit Lake Mountain [Rosebud Peak?, or Majuba Mountain?]. c and s are synthetic; u is nasalized and some other vowels [are also?]¹⁵³

Pi'-ji-mu Obsidian
To-ha-pi-ji-mu White crystal
Pa-zi-tub "White rock"
Po'-i-tub "Blue rock"
To'-tub Black rock
Tu-ca-po-go-tub Basalt

At-sa-to-co'-ni-nub Cinders, volcanic rock
I-kwi'-zi-tub "Brown rock"
I'-zu-tub "Gray rock"
O-a'-tub "Yellow rock"

Yü-hü-tub [Rock] with yellow spots
Mu-a'-tub White sandstone
At-sa'-tub "Red rock" (like brick)
Tsu-ga-tub [Rock] with many edges

Ci-a-tub Slab rock

The Central Numa

GOSIUTE VOCABULARY AND MYTHOLOGY

Gosiule vocabular	Gosiute	Vocabulary
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Seguit's Family

Seguit Sī-o-te\ Tsai-a∫	Sisters	Husband Eldest wife Youngest wife
Pa-nip Na-ra-wich } Sūn-in-kwa }	Boys	Youngest wife's children
Na-nap Po-hīp'	Girl)	Seguit's sister's child

Persons

Tai-vu	White man; an Easterner
Pai-kwa'-ni-wup	A chief
Neu-ma	Indian
Tai-nup'-a	Man
Waip	Woman
Tu-i-vits	Young man
Pr'-hi; To'-i-nup; Ti'-a-pit	Boy
Naip	Girl

Parts of the Body

Hair
Ear
Eye
Eye lash
Eyebrow
Nose
Mouth
Chin
Whiskers
Face
Neck
Adam's Apple
Gullet
Heart
Shoulder
Arm above elbow
Elbow
Arm below elbow
Wrist
Forefinger
Finger nails

Ni'-a-pī-a-mu-tuk	Lhumb
Nim'-in-up	Breast
Nish-ap	Belly
Pī-ji'	Woman's breast
Nī'-wu	Penis
Wink-up	Leg above knee
Tan-up	Knee
0	Leg below knee
Rap'-o-ints	Ankle bone
Tap'-in-ko	Heel
Nap	Foot
Pi'-a-ro-tuk	Large toe
Tash'-u-wik	Smaller toes
Tash'-i-to	Toenails
Kwit'-ats	Rump
Kum-a-to-a	Sexual intercourse
Pu-ra-kai'-hu-wot	Arm cut off
Pen-rap-a	Hair on forearm

Relationship

	_
Gwu'-up	Hu (w.s. before child is born)
Gwu'-hu	Wi (m.s. before child is born)
Eu'-a-pu	Hu (w.s. after child is born)
Gwu-hu-nam'-pin-gen	Wi (m.s. after child is born)
A'-puts	Fa
Pi'-ats	Mo
To'-ats	So
Pai-tits	Da
Gīn'-uts	GrFa; GrCh (m.s.)
Na-o'-tsi	GrMo; GrCh (w.s.)
Gin'-ūts	[No term listed]
Pa-vi	O.Br
Pa'-tsi	O.Si
Tam-mi	Y.Br
Na'-mi	Y.Si
Tsu'-gu	FaBr
Pa-ha	FaSi
Nar'-ats	MoBr
Ro-ka	MoSi
Tsu-gu	BrCh (m.s.)
Pa+ha'-tsi-gi-a	BrCh (w.s.)
Nar-ats	SiCh (m.s.)
Ro-gut'-si	SiCh (w.s.)
Pa'-vi	O. male cousin
Ta-mi	Y. male cousin

Pa'-tsi O. female cousin Na-mi Y. female cousin Mun-to-go WiFa Mu-gun-uts HuFa Ka'-go WiMo Mu'-tsi HuMo Mu'-nap-u DaHu O'-tsum-pi SoWi Tsu-gu HuBr Pa-hum'-pi-a HuSi Ni-raich' SiHu (m.s.) Tsu'-gu SiHu (w.s.) Ni-raich' WiBr Gwu-ha-nam WiSi Waip BrWi (m.s.) Pa-hum'-pi-a BrWi (w.s.)

Implements and Utensils

Pok, and U-pa-ga Ni-rak Top Wŭs Wī-vu U'-han, and O-whun-i Nu-u'-at, and U-wait

Pa-ga-wish Ai-ti-kwo Wit'-sa-nump

Wosh Yan'-tu Tum-pich'-ai-nig Tum-pai'-gup

Ni'-na-ruk Nob-no Nē-to-ya Au Ai-gong'-kwash Ta-ni'-kuv Wo'-ka

Ko'-shop

Ko-no'-wa-wai'-hun Nap'-a-nu-i Tu-wi-i-wha Neu-ait Paus Sī'-hiv Wē Wit'-o-wa Tum'-uk and Tī'-muk

Tu-mat'-sum

Ka-mu-wan Tav'-u-wan Yan-chi

Pi'-chin, and To-a To'-i-nup Poto Tūsh Mu'-tsaig

Pa-hūn-tūsh Nar'-i-nyu Naunt-i-shump

Arrowhead, stone Arrowhead, obsidian

Awl Awl, bone Axe Bow Bowstring Bow for boys

Basket for gathering seeds, huckskin

Basket for gathering seeds, willow

Basket for catching fish, a dip

Bridle Caps, percussion Cradle Comb

Cup Dipper, horn Fan, seed The soft stick with which fire

is kindled Hard stick with which fire is

kindled Fill Fire-watch Glass, looking Glass, field Gun Jug Jug, willow

Kettle Larriat [sic] Net for catching large rabbits Net for catching small rabbits

Net stakes Pipe Pipestem

Knife

Stone, large mealing Stone, small mealing Spoon, horn Sack, tobacco Saddle Saddle blanket

Tsu-gish' I-ta-pa Ka'-ni Wau'-ta Pa-ro Ni'-a-pa Ma-wi'-a-kai Spear, battle Shield Tent Tent poles Trap, a fish (willow) Whip Whirligig [bullroarer?]

Dress and Ornaments

Tso Reads Tso-cho Beads, white Pu'-cho Beads, blue Wai'-nai and Wīk Blanket Kwash Breech clout Ku'-sha Breeches Pi-a-kwa'-sh Coat To-shik'-i-up Fringe Ma-pai'-hu Gloves Ti'-tso-na Hat Mamp Moccasins Ko-ruk Necklace Ti'-a-pe No'-ko-ruk Necklace for boys

Tso'-ma-muk Ornament of beads for blanket

in form of disc Tsi'-win-chuk Ring, finger Nang'-a-cha Ring, ear Kwa-shu and Wi-ga Robe, woman's Kwa-shu Shirt Tsim-ku Shoes, snow Wa-na-rup Thread

Numerals

One Shū'-mus Wa-ha'-ta Two Pai-hait Three Wa-tso-wit Four Mŏn-o-git Five Na-ha-pait Six Pa'-tsu-it Seven Na-wai-wot-so-wit Eight Sho-won'-o-wan-i-gunt Nine Sho-mon'-o-wit Ten Shu-mon-to-i-gunt Eleven Twelve Wa-tum-un-to-i-gunt Pai-tum-un-to-i-gunt Thirteen Wa-tso-tum-un-to-i-gunt Fourteen Fifteen Mon-o-gi-tum-un-to-i-gunt Na-ha-tum-un-to-i-gunt Sixteen Pa-tsu-tum-un-to-i-gunt Seventeen Eighteen Na-wa-tso-tum-un-to-i-gunt Sho-wan'-o-wan-i-tum'-un-to-

i-gunt Wa-ha-ma-no'-it Twenty Wa-ha-na-noi Twenty one Shu-mun-to-i-gunt Twenty two Wa-ha-na-noi Wa-tum-un-to-i-gunt Wa-ha-na-noi Pai tum-un-to-i-gunt Wa-ha-ma-noi

Wa-tsu-wi-tum-un-to-i-gunt Wa-ha-ma-noi

Mon-o-gi-tum-un-to-i-gunt Wa-ha-ma-noi

Na-ha-pui-tum-un-to-i-gunt

Nineteen Twenty three

Twenty four

Twenty five

Twenty six

Plants Wa-ha-ma-noi Twenty seven Pa-tsu-i-tum-un-to-i-gunt Shun'-ap Wa-ha-ma-noi Twenty eight Ti-ump Nai-wa-tsu-i-tum-un-to-i-gunt Shi'-vwip Wa-ha-ma-noi Twenty nine Tsi-ap Sho-wa-no-wa-ni-tum-un-to-Po-ho'-vi i-gunt Wap Pai-hai'-ma-no-it Thirty To-namp Wa'-tsu-wi-man-no-it Forty Sho'-nip Mon-o-gi-ma-no-it Fifty Kwim'-i-ap Na-ha-pai ma-no-it Sixty Whong'-kop Pa-tsu-wi-ma-ha-no-it Seventy Ti'-up and Ti-va'-wo-pi Na-wai-wot-si-ma-ha-no-it Eighty Wong-ko'-vi Sho'-wa'-no-wa-ni-ma-ha-no-it Ninety (find botanical name) Na'-ma-ra-mi One hundred Ti-va Na-ma-rik-mik-um One thousand Shun'-ap Po-kum'-pi Shin-ap

Divisions of Time

Tav-a Sun or day Pu-ē-chu-gus Dawn Tav-i-to'-an Sunrise Pu-e-chuk Morning Pon-tav'-i-gunt 10 o'clock Pu-ē'-chu-krav-ain Mid-forenoon To-gwa Tav-u Noon Ma-shin'-gwuk Mid-afternoon Nai Afternoon Tav-a Yu-ik-wa Sunset Tō'-gut Night To-gwa To-gwun Midnight Mu-hik-un-to Day before yesterday Kin'-tu Yesterday Tak Tomorrow Ta'-mun Spring Tāts Summer Yeu-pun Fall

Colors

Winter

To'-shi-gut White To-kait Black O-hwa Yellow Pa-ho Grav Pa-hi-wit Green An-ka Red

To-mo

The Firmament and Meteorological Phenomena

Pa'-ki-navw and Ni'-yu-ku Clouds Pa'-kai Ice Mu'-a Moon Wu'-na-tu-ku'-tsi Orion U'-ma Rain To-gum'-pai-navw Sky Tavw Sun Tat'-si-nump Star Pi'-a-Tat-sum Star, big Kwik'-wi-tun Star, shooting Kuts-a-va'-vi-gunt Sky, edge of the Ta-kavw Snow Ta-ko-meh Snow slide, a I'-at-i Ursa major Munk-a-may-i World, edge of the Wur-ru'-i-vwich Whirlwind, a

ANIMALS Mammals

Aspen

Cedar

Grass

Oak

Berry, Sarvis (?)

Bush, rabbit

Bush, rose

Brush, sage

Pine, large

Pine, piñon

Pine nut

Wild cherry

Cottonwood

Sheep, mountain

Skunk

Willow

Pine, large leaved [Pinus

ponderosa, var. jeffreyi]

Choke cherries

Wan'-sits Antelope Kui'-chu and Kwi'-cum-punk Buffalo Hai-kwot'-si, and Pa-ru Bear Ha-ni Beaver U'-na, and U--an Badger To-ko-pich Cat, wild Dog Sa'-rīts Sho-ko-ri Deer Pa-ri ElkNu'-ri-hu-va Horse Mu-ru Mule Pan'-so-wich Mink Pom-pu'-ka Muskrat Pan'-sūk Otter Yun'-na Porcupine Kwar'-rit-si, and Kwar'-rim-Sheep pun-ko Mu'-tsum-pi

Shin-av Wolf, great Birds

Po-ni'-a

(U'chuv)

Pa-go'-tsuk Bird, black O-ho'-chu Bird, summer yellow Ho'-no-vwits Bat Kwa Crow Pan-so-wa'-bits Duck Kwī-na Eagle Ku'-na-wats Flicker Kin'-ni Hawk U-ju Hen, sage Tin-ti'-a Killdeer Plover Mum'-pich Owl Pi'-wa-kut-sa Owl, young Pan'-tōts Pelican A-to'-kontz Raven I'-o-wi Turtle dove Wi-kum'-pich Vulture Nu'-kin-tuts, and Ni'-gut Wild goose An'-na-pamp Woodpecker, redheaded To'-sho-wats Some white bird

	THE (CENTRAL NUMA	253
Ir	nsects	[25] O'-kar	Mountains, first range west of
U-tush'-u	Cricket	[23] 3 kai	S[alt] L[ake] City, south of
Ha'-mī-po	Fly, house		S[alt] Lake [Oquirrh Range]
Wut'-tur-ra	Grasshopper	[26] Wung-ko'-kar	Mountains, first range of; west
Po-shi	Louse		of the O-kar [Stansbury
Mo-po	Mosquito		Mountains; south of
			Johnson's Pass the range is called Onaqui]
Re	eptiles	[27] Pi'-a-vwa-go-she To'-yap	Mountains, Wasatch
Wa'-ku	Frog	[28] Pi'-o-wip	River, Jordan
To-go'-a	Rattlesnake	[29] Sho-go'-gwun, and, U'-og	River, Weber
Ma'-ka-cha-na	Toad, horned	[30] Ku-yōk'	River, Bear
Pan-gwich	Fish	[31] Yo-gōmp'	Skull Valley
Geog	graphical	No	ouns
Ku-no'-i-kunt	Amphitheatre, an	Go'-shup	Ashes
Tu-wun-it, and, Mu-tum'-pi	Cliff, a	Peu-heu'-bo	Bark of tree; skin of animal
Tu'-vai-nai-i	Cliff, the face of	Po-shūk'	Bridge
Kai'-num-pi	Cliff, the brink of a	Wo'-va-shuk	Boat
Ni'-ga-vi U-ni-pi	Cliff, the foot of	Op	Box
O-gwa'-ti	Canyon Creek, a	Pu'-īp, and Pu'-a-pi	Blood
O-gwa-tit'-si	Creek, a small	Tu-gu'-pa-to-a Wa'-nup	Candle Cloth
Po-tun'-i-kunt	Hill, a	Pa-mo-yi-gwi-pu-gunt	Council, a
Pa'-ka-rut	Lake, a	Ti-bi'-ai	Country
To'-gup, and To-yav'-i	Mountain	U-kump	Dust
Kwich'-i-van-ti	Mountain, peak, a	Wit-tu'-mu-gin	Drum
Yo-gun'-tain, and Wi'-a-vi A-nup'-wi	Mountain, a pass or notch in Mountain, the summit of; also	Kwe-tup	Dung
A-nup -wi	the point directly overhead,	To-ho'-buk-i-kunt	Enemy, an
	the Zenith	No'-yo Wik	Egg, an Feather, a
Pu-hi'-wat	Plain, a	Pīch	Feather, a small
Pi'-a-pa (Big water)	Sea, the	Ku'-na	Fire
O-kwik'-i-ut	Stream, a small	Yu-ho-va	Fat or grease
Pa-ru'-i-kunt	Spring, a	Tik-up	Food
Namp Po	Track, a Trail, a; road	To-sho'-gi-up	Fringe
Pats-ai'-yu	Water pocket, a	Sho-gop Mo-gōts'	Ground Hole, a
Kwi-na'-whait	North	Ap	Horn, a
Yu'-an-nait	South	Nu-wa'-ra-gwa'-kunt	Interpreter, an
Tav'-a-to-i-nun-ga	East	Tig-i-ti'-a	Lean, poor
Tav-i-e-nun-gwi	West	Na'-vuk	Lead
		Ti-go'-po-to	Light or torch, a
Geograp	hical Names	Te'-gwum O-ha'-wi	Language
[M	[ap 8]	So-ni'-kum	Metal, yellow (gold or brass) Match
[12] Pan-su-go-gwa	Creek, Ogden [Ogden River]	Tōk	Meat
[13] Pa-sho'-wit	Creek, City [in Salt Lake City]	O-whav'-i-nump	Map
[14] O-kun-ni O-gwĩp'	Creek, Mill [in Salt Lake City]	Na'-ti-shu	Medicine
[15] Kwa'-pa-rit-sit	Creek, South of Mill Creek	Pa'-ri-gwi-nup	Mud
[4/2] (11.1)	[Neff's Canyon?]	Nap'-i-as	Money, paper
[16] Shi-ha'-tait	Creek, Willow [Salt Lake	Pu'-i-ni	Money, metal
[17] Pa-shōg'	Valley] Creek, North of Willow Creck	Na'-va-gunt Po'-i-gunt U-pa-hai Po'-i-gunt	Man, a bullet proof Man, an arrow proof
[1.] 14-51105	[Bell's Canyon?]	Nik'-wa-no	Oar

	[Maj	ρ o]	So-ni'-kum	Match
[12]	Pan-su-go-gwa	Creek, Ogden [Ogden River]	Tōk	Meat
[13]	Pa-sho'-wit	Creek, City [in Salt Lake City]	O-whav'-i-nump	Map
[14]	O-kun-ni O-gwīp'	Creek, Mill [in Salt Lake City]	Na'-ti-shu	Medicine
[15]	Kwa'-pa-rit-sit	Creek, South of Mill Creek	Pa'-ri-gwi-nup	\mathbf{M} ud
	-	[Neff's Canyon?]	Nap'-i-as	Money, paper
[16]	Shi-ha'-tait	Creek, Willow [Salt Lake	Pu'-i-ni	Money, metal
		Valley]	Na'-va-gunt Po'-i-gunt	Man, a bullet proof
[17]	Pa-shōg'	Creek, North of Willow Creck	U-pa-hai Po'-i-gunt	Man, an arrow proof
		[Bell's Canyon?]	Nik'-wa-no	Oar
[18]	Mo-nu-win	Creek, runs through Camp	Nu-wa-gai-hin-kwat)	People
		Douglass [Red Butte Creek]	Nu-wa'-kai-wot ∫	reopie
[19]	Pa-shu-am'-pa	Creek, near Popper's [location	A-tum'-pi-chip	Poison
	("The hanging hand")	uncertain; presumably in	Nat'-si-hum	Pole to push boat
		Salt Lake Valley]	Ti-vo'-nump	Pencil
[20]	In-ka'-so O-gwīp	Creek, next south of Popper's	Ti-vwōp'	Paper
[21]	Ting-ko'-ap	Canyon, Big Cottonwood	Wa-na'-ti-muk	Rope
[22]	Pi'-a-vwe-gwich	Canyon, Little Cottonwood	Yaup	Root, a much used
[23]	Pa-ri'-pa-na	Island, Church	A'-ra	Relative
[24]	Tit'-so-pi	Lake, [Great] Salt	Timp	Stone

Ti-go'-up String Top'-hi-hop Stocking O'-nap Salt Po'-wha Spirit or ghost Po-wha'-ni-kai Spirit song Kwip Smoke

Kwo-ti'-av Train, railroad Ku-na-wa'-im-punk Telegraph line Wi-hum'-ta-muk Wing Ka'-sha Wood Wov So'-a-vich, and, Tsoi-a-vwich Witch, a

Sweat

Pluralization of Nouns

Plural Singular DualAxe U-han-i-neu U-han'-i-nu U-han Awl Wi'-yu Wi-yu-nu Wi-yu-neu Bear Pa-ru'-a-nu Pa-ru-a-neu Pa-ru Boy To-i-nup-i-neu To'-i-nap To-i-nup-i-nu Buffalo Kwi'-chum-punk Kwi-chum-punk'-i-nu Kwi-chum-punk-i-neu Bird U'-chu U-chu-i-nu U-chu-i-neu Bead Tso Tso'-a-nu Tso-a-neu Cup Au Au'-wi-nu Au'-wi-neu Cedar Wap Wap-i-nu Wap-a-neu Candle Tu-gu'-pa-to-a Tu-gu-pa-to-a-nu Tu-gu-pa-to-a-neu Cottonwood Tree Shin-ap' Shin-ap'-i-nu Shin-ap'-i-nink Dog Sa-rits' Sa'-ri-nu Sa'-ri-neu Fish Pan'-gwich Pan'-gwi-nu Pan-gwi-neu Fill Tu-mat'-sum Tu-mat'-si-nai-mu Tu-mat'-si-nai-neu Man Nu-ma Nu'-ma-nu Nu'-ma-neu Young man Tu'-i-vits Tu-i-vit-si-nu Tu-i-vit'-si-neu Mountain To-ya'-pi To-ya-pi-nu To-ya-pi-nink Pine Won'-kop Won-ko'-vi-nu Won-ko'-vi-neu Pipe To-a To'-a-nu To'-a-neu Rattlesnake To-go To-go-a-nu To-go-a-neu Ring, ear Na-nang-a-cha-nik Na-nang-a-cha-ni-gi-nu Na-nang-a-cha-ni-gi-heu Saddle Nar-i-nyu Nar-i-nyu-nu Nar-i-nyu-ncu Star Tat-si-nump Tat-si-num-pa-nu Tat-si-num-pa-neu Willow Si-heup Si-hiv'-i-nu Si-hiv'-i-neu Wild goose Ni-gut Ni-gut'-i-nu Ni-gut'-i-neu Woman Waip Waip-a-nu Wai'-pa-nea Whip Ni-a-pa Ni-a-pa-nu Ni-a'-pa-neu

Adjectives

Yu-wai'-yu

Warm

O'-yait and O-yo'-ko All Ku-ma Male To-ho'-buk Ki'-ka-ma Angry More, another Mum-pai-wha Barefoot Shont Many Ti-chant Bad Tso'-go-put-si Old Tsi-vu Beautiful Pretty Shu'-ti-ai Cold Ta-ga-pu, and Na-shūn-ti-ta Poor, worthless Ti'-ain Dead Ti-ak Sick To-puch'-i-na Dark Ti-bits-a'-ti-a Sick, very Shi'-shi-mat-si Pai'-gwik Few Swollen Pi'-av Pi-na'-ka-mun Female Sweet Na'-ma-sho Fast Ku'-ma-kunt Sharp Ma-na'-gwa Far Shi-gun-kait, Sour Tsant Good and Po-ho'-ka-mun Nar'-i-unt, and Ki'-tant Hard or severe Sheu'-gu-it Strong Ki'-vu-rant High Ti'-a-tit-si Small Po-ho'-buk Hungry Tich'-i-yu Stingy Tum-pu'-ni-tit-si Pi'-ship Low Stinking Ni'-a-main Lazv Ta-go-ti'-a Thirsty

Large

Pi'-up

Pluralization of Adjectives

	Singular	Dual	Plural
Bad	Ti-chant	Ti-chan-ti-nu	Ti-chant-ti-neu
Beautiful	Tsi-yu	Tsi-yu-vu	Tsi-yu-ka
Good	Tsant	Tsant-a-nu	Tsant-a-neu
High	Ki'-vu-rant	Ki-kiv'-a-ran-tu	Ki'-kiv'-a-ran-teu
Small	Ti'-a-tit-si	Ti-a-tit-si-nu	Ti-a-tit-si-neu

Positive	Comparative	Superlative
Far		
Ma-na-gwa	Ma'-ga-wai-ki Ma-na-gwa	Nu-wig'-a-wai-ki Ma-ma-gwa
Fast	0	<u> </u>
Na-ma-sho	Ma'-ga-wai-ki Na-ma-sho	Nu-wig'-a-wai-ki-Na'-ma-sho
High		
Ki-vu-rant	Ma'-ga-wai-ki Ki-vu-rant	Nu-wig'-a-wai-ki Ki-vu-rant
Large		
Pi-up	Ma'-ga-wai-ki Pi-up	Nu-wig'-a-wai-ki Pi-up
Little	26.4	NT 1/ 11/mm
Ti'-a-tit-si	Ma'-ga-wai-ki Ti-a-tit-si	Nu-wig'-a-wai-ki-Ti-a-tit-si
Low	Mad are south! Those may at 414 at	No said a said if Tone and air ai
Tum'-pu-ni-tit-si	Ma'-ga-wai-ki Tum-pu-ni-tit-si	Nu-wig'-a-wai-ki-Tum-pu-ni-tit-si

Tsan'-tun Tai'-nup-a (Singular)	A good man	Naip Na-shu-in-sa Yan-i-kin	The virgin laughs loud
Tsan'-ti-nu Tai-nup'-a-nu (Dual)	Two good men	(Singular) Naip-ap-nu-Na-shu-in-sa-vu	The two virgins laugh loud
Tsan'-ti-neu Tai'-nup-a-neu (Plural)	Three (or more) good men	Yan-i-kin-i-vu (Dual) Nap-a-neu Na-shu-in-sa-veu	The three (or more) virgins
To-ho-buk Waip (Singular)	An angry woman	Yan-i-kin-i-nink (Plural)	laugh loud
To-ho-buk-a-vu-Waip-a-nu (Dual)	Two angry women	Pro	nouns
To-ho-buk-a-neu Waip-a-neu (Plural)	Three or more angry women	Ni'-a Eum	I You
Pun-ko-U-nish Mi-er'-ro (Singular)	The horse goes fast	O'-rint Ma-sha'-gar	He (absent) Who
Pun-ko-vu-U-nish-u-vu Mi-er'-ro-vu (Dual)	The two horses go fast	U'-na-far Ik	What This
Pun-ko-nink U-nish-u-nink	The three (or more) horses go	I'-tint	This person or thing
Mi-er'-ro-i-nink (Plural)	fast	Ma'-tint	That person or thing

Pluralization of Nouns

	Singular	Dual	Plural
I	Ni'-a	Ta-ha or Tau	Ta-neu
You	Eum	Mu	Mum'-wi
He (absent)	O'-rint	O'-ru-wut	O'-reu
Who	Ma-sha'-gar	Ma-sha'-ga-ru	Ma-sha'-ga-reu
This person or thing	I'-tint	I'-tu-wut	I'-tunt
That person or thing	Ma'-tint	Ma'-tu-wut	Ma-tunt

Pronoun Examples

Singular	Dual	Plural
Ni-a-Ma-gwit	Ta-ha-Mu-gwur-ti-vu	Ta-meu-Ma-gwut-kwunt
I shoot	We shoot	We shoot

Verbs Make, to Ma-an; Ma-ha-mi Yits Make water, to Arise, to Shīp Pīt Arrive, to Tai-gwip'-un Make a speech, to To-ho'-mi-ak Meet, to Abandon, to (said of wife) Ma-ra-shun'-to-in Name, to Yeuts Arise, to; to get up Nan-i-ai Puff smoke into the face, to Ma-pu'-kin Blow with the mouth, to Ma-pom'-um-puk Mar-ti'-mi Barter, to Mi'-ruk Place, to No'-wai Pluck, to Ku-kwai'-uk Burn, to Ride, to Ma-ro'-pēm Bury, to Ma-van'-tōk: Ma-van-to Ma-wit'-tau-a-whin'-gin Beckon, to Ku-ta'-mi-nuk Race, to Nar'-i-gwi-nai Mat'-si-tu-wik Bore, to Relate, to Rain, to Pa-ha'-munt Ma-gwish'-ip Braid, to U-bi'-ta Be quiet, to Ma-nuk' Roast, to Mir'-ri-ki Return, to Ma-git'-si-a Bite, to Kwin'-si-au-i Roll, to; to tremble Pi-kwi'-wha Break, to Ki-mer'-ro, and Kwo-i-kin Come, to Nat'-sai-wo-in Stamp, to To-ya'-mi Carry on shoulder, to Wun Stand, to Sit down, to Mai-ya'-mi Kāt Carry on arm, to Shi-mau-i Come in, to Sit'-o-ro'-hap Sit down with legs stretched O'-nun Cough, to out, to Ma-guts' i-whai-ya Suck, to Chew, to Ma-pich' Pi-chin'-ni Choke, to (said of food or Taikw Say, to water) Mat-sa-kun Serve, to Mat'-si-ka Cut, to Tin'-i-kwa Sing, to I-sho'-ro-pa I'-bi-to-si Drink, to Snore, to Kurk Dung, to Nan-a-to'-in Scold, to Na-vu'-shi-ai Dream, to Ma-gwut Shoot, to Tu'-ma-kunt Drive, to Pa-nu'-pi Swim, to Tai-tum'-o-wai-ak Nu-wa, and Nik Dance, to Smoke, to Nu-wa, and Nik Dance, to Nat'-sa-shu-nai Scratch, to Nat'-sai-wo-in Ma-ōt Dig, to Swing, to U-pwi'-to-i Ma-vwi'-uk Excel, to Sleep, to Tik'-er-ru Eat, to Tsa-pu'-ni Stare, to Fight, or strike with fire, to Ma-ro'-tuk; Ma-ro-ti-gwai Strike with fist, to Ma-ku-na-wu-tug Ti-ap-u-kop Fear, to Ma-wu'-pan Strike with stick, to Forget, to Ma-to'-nai Strike with knife, to; to stab Ma-nus'-u-wan-gu Kwin-si'-a Fall, to Hi'-gwi, and Mai-yu-wuk Swell, to Ko'-i-kwa Go a short distance, to Nats-ai'-shi-ni Scratch, to Mum-pum-pa-cha-kwai-a Mi'-e Go a long distance, to Scalp, to Nai-vau'-win Non-a-shu'-tsai-wain Gamble, to Sport, to Ma-ōt' Give, to Ma-tsai' Seize, to Have, to; has Ma-vu'-ni-to See, to Pi'-aish Hunt, to Shi-vai' Ma-pa-i-whain; Ti'-ga Scrape, to Ta'-kwi-tai'-kwa Nuk Hurry, to Slip, to To'-shi, and, Tus Ma-ko-vuk Hug, to Spit, to O-vu-gwish-ik Hand, to; to strangle Tim-pai'-ka-min Taste, to Hear, to Ma-tsa'-tav Ma-nunt'-ka Tie, to Man'-o-tuk Hook, to Kwi'-vi-pig-in Tremble, to Jump, to So-wai'-yu Ta-ti'gwa Tan, to Non-a-hai-wuk Jest, to Neu-mi Travel, to Kiss. to Na'-shun-tav; Shu-mun'-a-ts Ma-mu-ra-ha Think or remember, to Ma-vaik' Kill, to Throw, to Know, to Ma-tau'-wi; and, Mau'-wi Ma-shum'-pa-na Throw away, to; useless Laugh, to Na-ri-gwin Ya'-ni-kin Tell, to Ma-ko'-ta, and Ko'-to Light, to Tai-kwa'-kin Talk, to Lie, to (untruth) Ma-pu'-i-whai Ish'-ump Watch, to Lie down, to (?) Ku-su-tin'-i-kwa Ha'-vi-num-a'-vi-to-i Whistle, to Lie down with legs doubled up, Ma-wu'-tu-gwa Whip, to Nar'-a-tum-po Na-na-pa'-mi-em Wade, to Na-gwo'-cho Lie on back with hands under Na-kwor'-kwap-hap Wash, to head So-gots'; Mi-a-mi Walk, to Love, to Ti'-pun-ik Nash-yu-ya-gai Wake, to Lead, to Kesh Mat'-sum-ku-nu Wait, to Wit-au'-pu-gu Lose, to Pi'-piak Wink, to Look, to; see; observe Ma-git-si-a-nuk (Passive) Ma-pu'-ni Bite, to

Ma-ro-ti-gwai-nuk (Pasive)

Ma-to'-nai-uk (Passive)

Strike with fist, to

Strike with knife, to

Lift up bottom of tent, to

Move, to

Mo-tsai'-i-chai

Ta-ha'-no-mi-er'-ro

Pluralization of Verbs

Singular Dual Plural Beckon, to Wit-tau-a-whin-gin Wit-ta-a-whi-a-nu Wit-tau-a-whi-yuk Present Braid, to Mapgwich-ik Ma-gwish-i-ka-vu Ma-gwish-i-kwunk Future Braid, to Ma-gwish-ik-en-deu Ma-gwish-ik-en-du-va Ma-gwish-ik-en-dok Past Braid, to Ma-gwish-ik-a-pu-gunt Ma-gwish-ik-a-pu-gunt Ma-gwish-ik-a-pun-gunt-ok Present Come, to Kim'-uk-in Kim-uk-in-a-vu Ki-muk-in-ik Future Come, to Kim-uk-in-er-ru Ki-muk-in-a-ru-vu Ki-muk-in-er-ri-nuk Past Come, to Kim-uk-in-a-pu-gunt [No term listed] [No term listed] Cut, to Mat-si-ka'-vu Mat'-si-ka Mat'-si-kar, or Mat-si-ka'-rag Dance, to Nik'-a-vu Nik Nik'-ug Dig, to Ma-o'-ti-vu Ma-o'-tug Ma-ot' Hear, to Ma-nun'-gen Ma-nun'-ga-vu Ma-nung'-uk Hook, to Man-o'-tuk Man-o-tuk'-a-vu Man'-o-to-gwuk Hang, to O'-yu-gwish'-ik O'-yu-gwish-ik-um-pu O'-yu-gwish-ik-kwunk Jump, to Ta-ti'-gwa Ta-ti'-gwa-vu Ta-ti'-ga-whunk Kill, to Ma-vaik' Ma-vaik'-e-vu Ma-vai'-kug Laugh, to Ya'-ni-kin Ya'-ni-kin-i-vu Ya'-ni-ki-bug Spit, to Tus Tu'-si-vu Tu'-sik Swim, to Pa'-nup-i Pan-gwav'-i-kwunk Pa-nup-i'-vu Sing, to Tin'-i-kwa Tin-i-kwa'-vu Tin'-kwug Shout, to Ma-gwūt Ma-gwa'-ti-vu Ma-gwūt'-kwunk Stamp, to Ma'-ra-hink Ma-ra-him'-vu Ma'-ra-hink Swing, to Nat'-sai-wo-in Nat'-so-wo'-i-nu Nat-sai-wo-i-nuk Tau'-ko-vu Throw, to Tauk Tau'-wik Mau'-wi Mau'-wi-vu Mau'-wik Throw away Whistle, to Ku-su-tin'-i-kwa Ku-su-tin-i-kwa-vu Ku-su-tin-i-kwa-hink Wade, to Na-na-pa-ni-em Na-na-pa-mi-su-i-vu Na-nuk-a-pa-mi-su-i-uk Watch, to; to guard Ma-pu'-i-whai Ma-pu-i-whai-i-vu Ma-pu-i-whai-ink

Verb Examples

Ta'-kavw-yu'-mu-kim Ku'-na-Mi-ak Ku-na Ma-ko-to Pa-ha-vwuk-i-num Tik-er-ru Ni-Tik-er'-ro-wa To-a-Mi-yok U-ma-sha Ni-a-Ma-ot Hainch Ki-tum-a-rēg Sho-wish Eum Ni-a Ti-witch Hainch Ni-a Pi-hi-tsant Hainch Ni-a Eum Kin-ka-ma-gun Pa-Ni-a-Ma-ot Hainch Tik'-up Ma-han Ni-a Pa-ho'-buk Nu-go'-punt Push'-un Ni-a Eum Ma-vik-ĕ-ru Nav'-ish Ni-a Eum Ma-vik-ĕ-ru Eum Ni-a Ma-ro-tuk Waip Kim-i-gun Tain-up-a Kim-i-gun Sa-ri Kim-i-gin U-ka Ni Tit-so-sa Kŏt Ok Kŏt Tit-so-na O-go Sho-go-va Kot

The snow falls Give me a fire To light a fire I am hungry I will eat Give me the pipe! I did give it [to] you Friend, talk out! A long time you and I are friends My heart is [a] good friend I don't like you Give me water Friend make some food, I am hungry My throat is dry; I am thirsty I will kill you After a while I will kill you I am going to strike you The woman is coming The man is coming The dog is coming Where is the hat? There is the hat It is on the ground

I'-pu
Get out of the way
Imp-I Tik'-er-ru
When shall we eat
Pun-ko Ta-to-ni-kunt-ma-manunk
Im-pi'-ni Mi-er'-ru to-ya-bi
Ma'-man-unk
Kai shum'-pa-na
Um-ka-ni-ga Ko-i-kwa
Get out of the way
When shall we eat
The horse is behind the hill
When will you go beyond the
mountain?
I do not know
Your home go[imperative?]

Adverbs Ku'-ku-mush Another O-yo-ko, and, O-yait' All: every bit Mon-tiv-ai-nuk Before Before the breast of a person Ma-nin-up Ma-vi-nun'-kwa Behind the breast[of a person] Sho-vi-gush Enough Ta-hainch Friendly Ainch, and, Ik Here Like, similar Nav'-ai-gai Na-na Nothing No-wish'-i Perhaps U'-nish Quickly Some, a few; a part of a Su'-su-mits number Shok, and Ok There I-gi'-chi Time present

Na'-vi-gwich Time future
So'-vaish Time past
U'-nok Where
Im-pi'-ni When
Au Yes

Prepositions

O-ho-i-gi Around
Ma'-man-unk Beyond
Ma'-va On
Ma-rūk' Under
Na'-mai With

Phrases

Ku'-na O-ho'-i-gi Around the fire Shu'-ni-shump All the time Ma-shin'-ti-ai Cold hands Ta-shin'-ti-ai Cold feet An'-ta-nish For example Ta-ta-shin'-au-wik Foot's asleep Ma-sha-shin'-au-wik Hand is asleep Ni-Pi'-hi Ya-gai I sorrow; my heart cries Mu-a Tva'-i-to-a Moonlight Shun-nu'-i-vish One more

Kon-tan'-tain Song sung by women on the return of a war party

Man-ti'-vi-nuk This side Tits-a-no Kai He'-wut Without a hat Wi-tu'-a-hwup Worn out Ha-gu Nan-i-uk What name Na'-na-gwo-cho'-to Wash the hands, to Na-go'-wi gwo'-cho Wash the feet, to Na-va-ri'-ga Wet the hair, to Kwi'-na (Eagle) Name of Go-si Yut doctor Pan-ho'-i-yuk A circle of men smoking Pau-nai'-ti The Bannocks

Tit'-si A suffix used as a diminutive

Tim'-pin-gwa-shu Rock-shirt Im'-pi-gunt How many

Names of Tribes and Proper Names

Na-ra-gwats

Chu-ar-ru-um-pik (Frank) Mu-ku'-gi-an (Mose) Wa-ai'-wints To-ko'-puts

Yu-a'-gun-tits (Valley Indians)

Ai'-at (Beautiful men)

To'-sho

Pa-gong'-wets; Pa-ga-wets Tau'-gu (Morning) Ma-sho'-go-gaip Mo-a-gai'-tūp ("Kanosh") Yen'-a-wunts (Farmer)

U-we'-ta-ka (Running water)

Pan-am'-ai-tu-a (Sore Hand) Mu-gav'-uts (Hair Lip) Kwi-tūs' Chief, a former, who was greatly respected

Kai-vwaw-its, name of chief of Kai-vwaw-its, name of chief of Kai-vwaw-its, name of poet of Kai-vwaw-its, one of the prin-

ciple men of Las Vegas, Indians who dwell

in

Mojaves, the

Mo-a-puts, chief of the, [Mo-apa band]

Navajo, a

Paiutes, head chief of Pa-vants, war chief of Pa-vants, chief of

Santa Clara, Indians who dwell on the

Chief of the Santa Clara

War chief of the Santa Clara Minor chief of the Santa Clara Shiv-vwits, chief of the Ko-īts' Shoshonees
Kai-babbits Utes, a band of
Shiv'-vwits Utes, a band of
Yu'-ing-ka-rets Utes, a band of
Un-ka-ka'-ni-guts Utes, a band of
Mo'-a-puts Utes, a band of

General Memoranda

Explain how fish were caught.

The shield is always placed out of doors on three sticks. Their ornaments often in the same way. Nai'-kwi-tu (Burnt Rump) Ute word Name of Tav'-is father

A noun is changed into an adjective by the suffix -em, -in, -um (usually).

Ma-mon, or mong is the article—definite or indefinite. Seguit at one time gave us Mong-ku-ma for Male, and Mong-Pi-av for female. At another time Ung-ku-ma for male and Ung Pi-av for female. Look up connection between the two. [Powell's notes.]

Gosiute Tales

THE DISPOSAL OF THE WIDOW

[MS 1488-a]

(Subject: Gosi Ute S. L. C. May 73) Recorded from Seguit

Po-ni'-a The Skunk
U'-na The Badger
Mūm'-pich The Owl
Kin'-ni The Hawk

An'-ka-pamp The Redheaded Woodpecker

U'-ja The Sage Hen

Mūm'-pich went on a hunt and killed a rabbit which he brought home on his back. As he sat by the fire he cut off all the good fat pieces and ate them himself, and then such worthless pieces as he did not like, [gave] to his wife. This greatly provoked the woman and she determined on revenge.

The next day, while he was out hunting she took the bones of the rabbit and drove them in the ground, and sharpened the ends which were sticking out.

Now the weather was very cold, and when Mūm'-pich returned he stood by the fire with cold feet, and stamped on the ground. In doing so the sharpened bones ran into his feet, which were so numb with cold that he did not feel them.

After he had eaten his supper he went to bed. On waking in the morning his feet pained him greatly, so he sat up to examine them, and found that there were bones in the sores. So he told his wife to take an awl and draw them out, which she pretended to do, but instead of extracting them she pushed them farther in. When Mūm'-pich tried to walk he staggered and fell, for his feet pained him greatly and were much swollen. Then his legs began to swell,

then his body, until the whole man was twice as large as he was before.

The next day, being very sick and sore and hungry, and seeing that his wife had nothing to eat, Mūm'-pich said to her, "Woman, go to my brother U'-na and ask him to hunt for us." When she came to the house of U'-na, he saw her crying and said to her, "Why do these tears run down your face?" but she answered not a word; and U'-na gave her something to eat and then she said, "My husband is sick and cannot hunt; come and hunt for us that we may not die." And U'-na replied, "My brother Mūm'-pich is a bad man; he lives by himself, and sings songs which we do not understand; he is a sorcerer; let him die."

Then the woman returned to Mum'-pich and told him what U'-na had said, and he directed her to go to another brother Po-ni'-a to see if he would not hunt for them, but he also refused alleging that Mūm'-pich was a sorcerer. Not one of Mum'-pich's friends would assist him in his dire necessity for they all feared and hated him.

At last he died, and his wife wrapped him in his elk skin tent and buried him in the ground, putting his bows and arrows and his spear, and his knife and all that he possessed by his side; but she did not cry, nor tear her hair, nor burn her flesh, for she was not sorry that he had died. But she painted her face, put on her belt bedecked with bells, painted the face of her boy, put on his crown of feathers, gave him his bows and arrows and quiver, and went to the home of Po-ni'-a.

As she approached, she saw Po-ni'-a's mother making a basket which she hid as the stranger came near. Po-ni'-a himself was also there sewing a skin with sinew and he busied himself with his work, pretending not to see her. She told him that her husband was dead, and that she had buried him in the ground, but still he paid no attention to her words, but continued his work. Nor would his wife or mother speak to the woman or look at her. Then said the woman, "There are no holes in your ears; you look at the ground and do not see me; I will go away." Then Po-ni'-a said, "Yes, yes, go to the house of Kin'-ni and stay with him." Taking her boy by the hand, the woman departed.

All this time Po-ni'-a's mother sat in a corner crying and when the woman left Po-ni'-a began to sing, but the old woman, his mother, chided him for his levity, at which he was angry, and he commanded her to join him in his song; but still the old woman continued to cry and when the son asked her the reason of her sorrow she answered, "Nothing, nothing, nothing," and Po-ni'-a was very angry.

Sniffing the air and looking around he exclaimed,

"I smell something," and coming near to where the old lady was sitting cried out, "What is this I smell?" and kicked her out of the way. Still he searched about saying, "What is this I smell?" and kicked his wife out of the way, and his children, and drove them all out of the tent still exclaiming, "What is this I smell? What is this I smell? You all stink." And he was so mad that he almost died. The women and children were without the tent, and he sat by the fire in moody silence, meditating. At last he said to himself, "This stench comes because I have treated the widow badly." And he repented of his ill treatment, and, wrapping his blanket around him, he ran after her; but she was a great way off, and he called her in for a long time. At last he overtook the widow, clasped her in his arms, and kissed her, and led her back to his home; and entreated her to dwell therein and become his wife, but she turned away her head and would not look at him nor answer him a word.

The next day she went out into a cedar grove to gather pine nuts and he followed her but she kept her head averted and would not speak, until at last to be rid of his importunities she caught four lice, and when he was not looking, threw them up into a mountain and they were immediately transformed into mountain sheep. Then she said, "You are a great hunter; yonder on the mountain are four fat sheep. I am hungry; go and bring me something to eat, and I will forget all that has passed: I will stay here until you return." Po-ni'-a wrapped her in his blanket and said, "I will bring you food." Taking a sheep-skin which he kept for that purpose on which the horns still remained, he placed it over him so that he looked like a sheep himself, and he crawled on his hands and feet into the midst of the herd, and then slowly drew his bow and arrows from where they were concealed under the skin and shot all four of the sheep.

Rejoicing at his great fortune he ran back to the widow to tell her what he had done.

Coming near to where he had left her, he saw the blanket still in the same place and supposed she was under it. Lifting the blanket he found nothing but a rose-bush; and he was sorely disappointed and vexed, and his anger increased so much that he began to emit a terrible odor which spread in a great cloud over the country until at last it overtook the fugitive woman and child and killed them.

Then Po-ni'-a returned to the mountain to bring in the game which he had left. Coming to the rocks where he had killed the sheep he saw only four arrows, at which he was greatly astonished. "That woman is a sorcerer," said he, and looked about to see if there were any tracks made by the sheep when they left, for he supposed they had been brought to life again

by the woman; but he found none, and then his wonder increased. Taking up his arrows, he was about to place them in the quiver when he saw on the point of each a louse. Then he understood what the woman had done.

That night as U'-na slept, a spirit came to him in a dream and told him all that had happened to the widow; and when he awoke in the morning he walked out of his tent and saw in the distance the dead bodies lying on the ground. He painted himself and danced a dance and sang a song known only to himself. Then he dug a hole and burrowed along under the ground until he came to a point just under the bodies, and there he emerged from the earth. Standing by the bodies of the woman and child, he pierced them with his medicine knife until the blood ran and they returned to life, and stood before him trembling with fear. The woman looked about in every direction fearing that Po-ni'-a was coming, and in doing so she discovered U'-na. "What do you want?" said she, but he answered not a word. "Do you want my gown?" Still he said nothing. "Do you want my moccasins?" But he answered not. "Do you want my hair?" And yet he made no reply. Then she said, "Do you want me to be your wife?" And U'-na answered, "Yes," and took her to his home.

The next day she repented of the hasty marriage and she determined to leave him and go to her husband's elder brother Kin'-ni, for such was the custom of the people.

On her way she passed by a high mountain and An'-ka-pamp saw her and hid behind it. With his bill he made a hole through, from which he could peer as she went by, leading her little boy by the hand. When she had gone An'-ka-pamp came over the mountain and found her trail, and he spit blood in her tracks, and it made a stream which increased to a great flood which followed the woman and her child and drowned them.

Again, at night, a spirit came to U'-na and told him what had happened to the widow and her boy, and when he awoke the next morning, he said to his son, "Go out of the house my boy and look about for I have had a strange dream; Mūm'-pich's wife died again last night I think." So the boy went out and looked across the country and saw the woman and her child lying dead on the ground. When he had told his father, U'-na again danced that dance and sang that song known only to himself—a dance and song of magical power. Then he dug a pit and burrowed in the ground until he came to the point beneath the bodies and then he emerged from the earth. With his three-spotted stone knife he pierced them until the blood ran out, when they arose and stood before him. "You have died often enough," said he,

"go and live with Mūm'-pich's elder brother Kin'-ni; I do not want you to live with me." So the widow and her child went on their way in search of Kin'-ni's home. Coming near to a very high cliff she saw near the foot of it a little cave where dwelt the mother of Kin'-ni. To this old woman the widow told the story of her troubles. When she had finished, they both sat by the fire and cried for a long time. Soon Kin'-ni came in with a great load of game; he had rabbits on his back, rabbits tied to his belt, rabbits tied to his ears, and rabbits in a sack. When he came in the old woman repeated to him the story which had been told her, and he threw down a rabbit for the widow, but she turned away her head and would not look at it. Then Kin'-ni shot an arrow and pinned it to the ground, and threw down another rabbit but the widow would not look at it, still keeping her head averted. Into this he shot another arrow and pinned it fast; and he threw down another rabbit, but she would not look at it and he pinned that to the ground also with an arrow, and threw down a fourth when she said, "That is enough; we will eat."

The next day Kin'-ni called all the people together; then they made a great pipe which they filled with the smoking plant, and they painted sticks which they stood in the ground around the fire, and with them they lighted their pipes. When they had smoked as many bowls as they had sticks prepared, Kin'-ni rose and said, "Mūm'-pich's wife and child came to my house last night; her husband is dead; some bad man has killed him with poison; if anyone here knows who has been guilty of this sorcery let him stand out and tell it." They were all silent.

After a time U'-ja rose in the council and said, "Mūm'-pich is dead; who killed him I know not: he is buried; let him live in the ground. Mūm'-pich's wife and child yet live; who shall kill rabbits for the woman, and teach the boy how to shoot arrows? Mūm'-pich's elder brother Kin'-ni is here; he is a great hunter; let him keep them at his own home." All gave their assent, and Kin'-ni's mother brought them food and they did eat; and when they were refreshed they danced and sang and had a great festival which continued until the dawn came into the sky.

Now the home of Kin'-ni was away out on the cliff, and when his new wife saw it she was greatly troubled, for she greatly feared she could not reach it. She looked at the home and wistfully longed to go there, and meditated for a long time. Then Kin'-ni's mother brought her a knife and she cut steps in the side of the cliff until she reached the desired home, but when she arrived she found that it was too small for her, and cried in great sorrow, and stood in the step which she had cut in the rock unable to enter the house, and afraid to descend lest she should fall.

Someone told Kin'-ni that his new wife was crying and he went to see her. Going into his house he placed his hands against the rocks and pressed on the walls, and behold! They yielded, and the house was large enough for them all.¹⁵⁵

(This story is also told by the Utes of Uinta essentially the same as above) [Powell's note.]

HOW PA-SO'-WA-VITS WON HIS WIFE

[MS 794-a, NO. 19]

Yun'-na The Porcupine
E'-chup The Wolf
Ho-no-vwits The Bat
Pa-so'-wa-vits The Duck

Yun'-na, the porcupine, went on a long journey, and one day in his travels he came to a valley where a great many people lived and he went to the home of the chief and entered his house and was received very cordially. When he saw he was thus welcomed, Yun'-na proposed that all the people should be called in that they might have a dance, and that the night should be spent in festivities. All the people received the wonderful stranger with great kindness, and he sang for them and they were much pleased with his music. But when he danced the beauty and celerity of his movements filled them with astonishment.

Now Yun'-na danced by himself and after a time, the maidens thought it strange that he did not invite some of them to dance, and at last they remonstrated and he said, "I am a rough man; my coat is thorny and I fear that I may hurt you and offend you." And still Yun'-na danced alone.

Then the people were displeased and reviled Yun'-na and threatened him with evil. And when Yun'-na saw that their anger was greatly aroused and they were about to kill him, he said, "Let me show you one more dance—the most wonderful of them all." And they stood about him laughing and mocking at his movements until at last they were surprised at the swiftness and grace of every motion. Faster and still faster Yun'-na danced, whirling and leaping, until his quills stood out on end, and still faster he danced till he was wrought into a state of frenzy and his quills shot out from his skin like arrows and every reveler was killed.

Then Yun'-na sat down and sang no more; neither did he dance for the sun had risen and the time for festivities had passed.

Now E'-chup, the wolf, who, though he lived some distance from this valley, heard the noise of the revelry and came to learn why there was such a carousing. When he arrived on the spot he found the porcupine lying on the ground in a stupor, exhausted by the great effort he had made in the last whirling

dance. When he asked Yun'-na what all this meant he received no answer. Then E'-chup returned to his own home.

Yun'-na slept all day and all night, and all next day. And the next night Yun'-na awoke and seeing his enemies lying dead all about him with his arrow quills thrust through their hearts, he exulted in his achievement and danced again for joy, and sang his beautiful songs.

E'-chup heard the music in the distance and came, but arrived in the morning when Yun'-na had already gone to sleep, and when he asked the procupine why this music had been made Yun'-na gave him no answer so E'-chup returned home once more, greatly disappointed.

Yun'-na found the people of this valley had a great store of food and he went to one of their houses and took what he desired to eat, and lived in great luxury; and by day his time was spent in eating, drinking and sleeping and at night he danced and sang.

Now the wolf came many times to find the cause of this change in the valley, but did not succeed for his home was so far away that he could not arrive before morning but at last he stayed in the valley all day, hiding in the bushes, and at night when Yun'-na was dancing came forth and revealed himself.

Now by this time Yun'-na was very fat for the food of the wonderful people had a strange effect on him and he was pregnant.

Yun'-na and E'-chup talked together and agreed that they would live together in the valley. The next night Yun'-na's troubles had so increased upon him as to render him unable to dance and he lay in camp groaning and trembling and E'-chup shook him and he was delivered of a great number of young porcupines. And as they came forth, E'-chup seized them and piled one upon another till he had a column of young procupines nearly as high as a man. When Yun'-na was delivered of the last he died. Then E'-chup took clay and wet it with spittle and with it plastered the pile of young porcupines until it assumed the shape [sic].

Then he shaped two lumps of clay, soft and plastic, to the form of the woman's breast and placed them on the bosom of the column; and he stood gazing on his work for a time greatly admiring it. Then he got out his great medicine pipe with a long stem and filled it with a wonderful plant, the virtues of which were well known to him though all the rest of the world was ignorant of them. And he filled the tent wherein he was sitting with smoke, and in the midst of the smoke, the column of porcupines was transformed into a beautiful woman, whom E'-chup took for his wife and loved.

All the time was spent in great happiness until a

disease came and his wife was very sick, and E'-chup mourned, crying day and night, fearing he should lose his beautiful wife. At last he said to himself, "I know of a great doctor in a distant land; I will go and bring him here for maybe he can restore my wife to health."

The next day he set out for the house of Pan-so'-wa-vits, the Duck. And when they returned the doctor saw that E'-chup's wife was very beautful and determined to have her for himself, so he said to E'-chup, "An evil spirit, the bad disease which has taken possession of your wife, can only be driven out by water. Bring me some to drink." And E'-chup brought the water and Pan-so'-wa-vits sent him for more, and still more and still more. When the duck had filled himself with water so that it ran over, the water spread out over the country and made a great flood, and E'-chup fled in terror lest he should be drowned. And Pan-so'-wa-vits, who could swim well, took the woman on his back and carried her away to his own home.

Now when the flood had subsided the wolf returned to search for his wife, and when he found that she was gone, he knew that this was a device of the duck's to steal the beautiful woman and he was greatly enraged and determined on revenge. He meditated for a long time on some plan for the destruction of the doctor for he feared him greatly. "For," said he, "he has magical medicine and if he knows that I come to destroy him he can easily thwart me." And he travelled over the country until he discovered the duck's home. Then he transformed himself into a beautiful bird and appeared before the duck and his wife, thus disguised; and as they did not know him they treated him very kindly, and he showed them how skillfully he could fly and persuaded the duck to engage in feats of flying, and the duck was greatly interested.

One day he said to the duck, "Can you fly with your eyes shut?" and the duck averred that he could easily, and E'-chup desired to witness an exhibition of his skill. When the duck was flying across the beautiful lake with his eyes closed, E'-chup caused the hills which stood about the lake to rise in great cliffs until their summits reached the heavens, and while the duck was still flying through the air with his eyes shut E'-chup took the beautiful woman and ran away with her.

When the duck opened his eyes he was surprised to find before him a towering cliff which he had never seen before. He flew about in every direction and found overhanging rocks, and soon he found that he was walled in; and then he flew up higher toward the heavens and higher and still higher and still found himself enclosed in the cliffs.

Again he returned to the earth and the beautiful lake which had been his own home was gone and the country was arid and desolate and he wandered among the cliffs flying hither and thither day and night and could find no place of egress, until at last he was utterly exhausted and took refuge in a cleft in the rocks.

Then a bat who lived in these rocks discovered the duck lying in his retreat and called to Pa-so'wa-vits to come down, but the doctor replied that he could no longer fly for he was very poor and weak.

The bat said to him, "Let go from the rock and fall, I will catch you," but the duck feared to do it lest he should be killed. "Throw a rock to me," said the bat, "I will catch it and throw it back to you and you can see that there will be no danger in falling yourself"; so the duck threw a rock down to him and the bat caught it; but still he was not assured; fearing and trembling and greatly exhausted he at last fell asleep, and disturbed in his rest he rolled about and fell from his rest and the bat caught him.

Now the bat, who could see among the dark crevices of the rocks, knew a way out of this strange place, and took the duck with him into a beautiful land without. And he fed the doctor, who was greatly refreshed, and entertained him at his home for many days until his strength and courage returned.

Thus the bat and the duck became warm friends and they determined to go out together in search of this very beautiful woman. They travelled for many days until at last they came to the home of E'-chup and the duck approached close to the house and saw that E'-chup was away for he had gone on a hunt.

So Pa-so'-wa-vits went in a thicket near by and cut from it a staff with a hook on the end and came again to the tent and peered through the doorway and saw the beautiful woman with a basket on her back in which were a great number of children, one of which was his own son. When the duck's son saw a man peeping in at the door he shouted, "My father, my father, my father!" And the woman chided the child and said, "You foolish child your father is dead; keep still," but the child still kept exclaiming, "My father, my father." Then the man secretly crept up behind the woman and caught the hooked stick in her dress and pulled her toward him. When she looked around and beheld him she greatly rejoiced for she loved the doctor, and said, "My child was right; he knew his father!"

Now the other little ones in the basket were children of the wolf, and these she threw on the ground saying, "I will have no more to do with them." But the doctor said, "Not so; put them back in the basket," and she did as she was told.

Then they went out together in search of E'-chup

and when they came near to where he was hunting the doctor said to the woman, "You go out on the plain and make a fire as if you came out to meet him and was preparing to cook his food." And she did so, and he and the bat hid themselves nearby. Then the doctor caused a great wind to blow and, with the assistance of the bat, a great storm was raised, rain, hail and snow, and it was so fierce that the like had never been seen before. And E'-chup, benumbed by the storm and seeing the fire which his wife had kindled, hastened to warm himself. Still the storm increased in fierceness and E'-chup said to the woman, "Put more wood on the fire," and she obeyed, putting on all she had collected, and E'-chup could not get warm and all his children perished. As he stood shivering and shaking, he noticed that his wife and the child of the duck were not affected by the storm, but were warm and comfortable; then, he knew that this was the work of his enemy the duck and he fell upon the woman to kill her.

And the bat said to Pa-so'-wa-vits, "I have with me a bundle of magical sticks. They are very small but lift one of them in your hand as if to strike an enemy and it will be transformed into a large club. Take it and kill E'-chup." So the duck fell upon E'-chup, his enemy, and beat him to death.

And he took the woman back to the beautiful valley where there was a quiet pleasant lake and they lived for a great many years in great happiness.

(The above story is told essentially as above by the Utes of Uinta.)¹⁵⁶ [Powell's note.]

ORIGIN OF THE ECHO (GOSIUTE)

[MS 794-a, NO. 40]

Tso'-a-vwits
I'-o-wi
The Turtle Dove
Kwi'-na
The Eagle
To-go'-a
The Rattlesnake
O-ho'-chu
U'-ja
The Sage Cock
Ti-ho'-pi
Sagebrush

I'-o-wi was gathering seeds in the valley, and her little babe slept. Wearied with carrying it on her back she laid it under the Ti-ho'-pi in care of its sister O-ho'-chu. Engaged in her labors, the mother wandered away to a distance, when a Tso'-a-vwits came and said to the little girl, "Is that your brother?" and O-ho'-chu answered, "This is my sister," for she had heard that witches preferred to steal boys and did not care for girls. Then the Tso'-a-vwits was angry and chided her saying that it was very naughty for girls to lie; and she put on a strange and horrid appearance so that O-ho'-chu was stupified with fright, and Tso'-a-vwits ran away with the boy carrying him to her home on a distant mountain.

Then she laid him down on the ground and taking hold of his right foot stretched the baby's leg until it was as long as that of a man, and she did the same to the other leg, and then his body was elongated; she stretched his arms, and behold, the babe was as large as a man. And the Tso'-a-vwits married him and had a husband which she had long desired. But though he had the body of a man he had the heart of a babe, and knew no better than to marry a witch.

Now when I'-o-wi returned and found not her babe under the ti-ho'-pi, but learned from O-ho'-chu that it had been stolen by a Tso'-a-vwits, she was very angry and punished her daughter severely. Then she went in search of the babe for a long time, mourning as she went, and crying and still crying, refusing to be comforted, though all her friends joined her in the search, and promised to revenge her wrongs.

Chief among her friends was her brother Kwi'-na who travelled far and wide over all the land, until one day he heard a strange noise, and coming near he saw a Tso'-a-vwits, and U'-ja her husband but he did not know that this large man was indeed the little boy who had been stolen. Yet he returned and related to I'-o-wi what he had seen, who said, "If that is indeed my boy he will know [me] by my voice." So the mother came near to where Tso'-a-vwits and U'-ja were living and climbed into a cedar tree and mourned and cried continually. Kwi'-na placed himself nearby on another tree to observe what effect the voice of the mother would have on U'-ja, Tso'-a-vwits' husband.

When he heard the cry of his mother, U'-ja knew that voice and said to the Tso'-a-vwits, "I hear my mother, I hear my mother," but she laughed at him and persuaded him to hide.

Now the Tso'-a-vwits had taught U'-ja to hunt, and a short time before he had killed a mountain sheep which was lying in camp. The witch emptied the contents of the stomach and with her husband took refuge within, for she said to herself, "Surely I'-o-wa will never look in the paunch of a mountain sheep for my husband and myself." In this retreat they were safe for a long time so that they who were searching were sorely puzzled at the strange disappearance. At last Kwi'-na said, "They are hid somewhere in the ground maybe, or under the rocks; after a long time they will be very hungry and will search for food. I will put some in a tree so as to tempt them." So he killed a rabbit and put it on the top of a tall pine from which he trimmed the branches, and peeled the bark, so that it would be very difficult to climb, and he said, "When these hungry people come out they will try to climb that tree for food and it will take much time, and while Tso'-a-vwits is thus engaged we will carry U'-ja away." So they watched

all day until Tso'-a-wvits was very hungry, and her baby-hearted husband cried for food, and she came out from their hiding place and sought for something to eat. The odor of the meat placed on the pine came to her nostrils and she saw where it was, and she tried to climb up but fell back many times, and while so doing, Kwi'-na who had been sitting on a rock nearby, and had seen from whence she came, ran to the paunch which had been their house, and taking the man carried him away and laid him down under the very same ti-ho'-pi from which he had been stolen, and, behold! he was the same beautiful little babe that I'-o-wi had lost.

And Kwi'-na went off into the sky and brought back a storm, and caused the wind to blow, and the rain to beat upon the ground so that his tracks were covered and the Tso'-a-vwits could not follow him; but she saw lying upon the ground near by some eagle feathers and knew well who it was that had deprived her of her husband, and she said to herself, "Well, I know Kwi'-na is the brother of I'-o-wi; he is a great warrior and a terrible man; I will go to To-go'-a my grandfather who will protect me and kill my enemies."

To-go'-a was enjoying his mid-day sleep on a rock, and as Tso-a-vwits came near to her grandfather, he awoke and called out to her, "Go back, go back, you are not wanted here; go back!" But she came on begging his protection; and while they were still parleying they heard Kwi'-na coming and To-go'-a said, "Hide, hide!" But she knew not where to hide and he opened his mouth and the Tso'-a-vwits crawled into his stomach. This made To-go'-a very sick and he entreated her to crawl out, but she refused for she was in great fear. Then he tried to throw her up but could not, and he was sick nigh unto death. At last in his terrible wretchings he crawled out of his own skin and left the Tso'-a-vwits in it, and she, imprisoned there, rolled about and hid in the rocks. When Kwi'-na came near he shouted, "Where are you old Tso'-a-vwits?" "Where are you old Tso'-a-vwits;" she repeated his words in mockery.

Ever since that day witches have lived in snake skins, and hide among the rocks, and take great delight in repeating the words of passers by.

The White man who has lost the history of these ancient people calls these mocking cries of witches domicilliated [sic] in snakeskins, echoes, but the Numas know the voices of the old hags. This is the origin of the echo.¹⁵⁷

PA-VITS AND PO-NIG or THE WEASEL AND SKUNK

[MS 794-a, No. 6]

Pa'-vits The Weasel Po'-nig The Skunk

Pa'-vits married Po'-nig's daughter and the families lived together. The former was a great hunter and brought home much game, and when he did so Po'-nig would befoul it causing it to stink; and the two children of Pa'-vits could not eat it, and they wasted with hunger.

At this, Pa'-vits became much enraged and he meditated for a long time trying to devise some method by which he could kill Po'-nig.

So one day he went out hunting with his father-inlaw who had never had any success in procuring game, had in fact never killed an animal in his life.

Pa'-vits promised that he would show him how to hunt. At last they saw game in the distance and Pa'-vits stole one of Po'-nig's arrows and then directed the old man to station himself by a tree near by while he himself would go around and drive the game that way.

So he crawled near to where the game was feeding and killed one with Po'-nig's arrow and the rest ran by where Po'-nig stood who shot all his but succeeded in killing none.

Then Pa'-vits came up saying, "Did you kill a sheep?" The old man answered that he did not. Then they looked about and saw the sheep Pa'-vits had killed with Po'-nig's arrow in it and the old man claimed one, but when Pa'-vits explained to him how he had killed it, the old man was greatly chagrined.

They hunted all day and Pa'-vits killed much game, but Po'-nig none until the former in anger exclaimed, "You are not a good hunter; you never killed any game in your life, and you never will because you stink. You can not be a good hunter for you see your arrows are not at fault because I have killed all this game with them. The fault is in yourself. Let me cure this stink and you will be as good a hunter as others." Desirous of being a good hunter, Po'-nig agreed to this proposition.

So Pa'-vits took from his sack a little round stone, which he had previously procured for the purpose and put it in the fire and heated it to redness, wrapped it in a piece of the flesh of one of the sheep, and handed it to Po'-nig.

When the latter had swallowed it, he screamed in anguish, "It is burning up my heart!" Pa'-vits replied, "That is well; it will do you good; it will do you good." Still Po'-nig cried, "It is burning up my heart;" and as he cried the more, the greater was Pa'-vits rejoicing, for he rubbed his hands in glee and repeating, "That is good; it will cure of you your stink."

At last Po'-nig said, "I am dying; tell my brother to come here." Pa'-vits started off but went only a short distance and hid behind a rock where he could see Po'-nig writhing in pain.

After a time he returned to where the old man was lying nearly dead and said to him, "Your brother will not come; he says you stink too much." Po'-nig replied, "No; now the stink is all burned and gone; carry me to my friends."

So Pa'-vits took him on his back and carried him to the top of a high cliff and as he was walking near its brink he said, "Jump higher on my shoulders; I can carry you easier that way;" and as Po'-nig attempted to do so, Pa'-vits made a motion as if to assist him but instead of doing so, he threw him quite over his head, and he fell down over the edge of the cliff and was killed.

Then Pa'-vits returned home taking his game with him.

Po'-nig's brother knew he was killed and going to the home of Pa'-vits asked, "Where is my brother? He has been gone a long time; can you tell me anything about him?" Pa'-vits pretended in ignorance and replied, "I don't know; he has gone hunting I suppose," and with [that] answer the brother was fain to be content, but said to himself, "I will yet kill Pa'-vits for slaying my brother."

One day the brother of Po'-nig knowing that Pa'-vits was going hunting provided himself with the skin of a mountain sheep which he placed on the edge

of a cliff so that it looked like one alive, and then laid himself down behind a rock near by.

Pa'-vits saw this decoy sheep and supposing it to be alive came up behind a tree near by and shot it with an arrow and as he did so Po'-nig's brother pulled it over as if it had been killed. Pa'-vits ran up to secure his game and as he stood on the brink of the cliff, Po'-nig's brother stepped from his place of concealment and hurled him over, and he was killed.

Taking off Pa'-vits' skin he put it on himself and started for Pa'-vits home.

As he came near, the children of the dead man ran out as usual to greet their father supposing it was he, but soon seeing he had a strange walk they ran back into the tent calling to their mother, "Mother, who is this coming; it looks like father, but he has the walk of Po'-nig's brother." She said to her children, "It is indeed Po'-nig's brother, but when he comes in, you treat him as if he really was your father."

And they did so; and he sat within the tent and ate, and when he was full he went to sleep believing they knew not who he was.

As he was sleeping, the mother and children stole quietly out of the tent and set fire to it and he was burned.

And thus perished Po'-nig, Pa'-vits, and Po'-nig's brother. 158

SHOSHONI VOCABULARY AND MYTHOLOGY

U'-a

Pu'-nik

Vocabulary of the Shoshonees of Eastern Nevada (To-sau'-wi-hi)

given by

Ta-vu'-tsat Capt. Johnson
Sin-au'-ha-cho (Cottonwood)
Pi-cha'-na-gunt (Fleshy part
of the leg)
Naches (Boy)

Capt. Johnson
Capt. George
Capt. John
Capt. Johnson
Capt. George

Nu-ma

Salt Lake City, May, 1873

To-sau'-wi-hi (White Knives) Shoshonees of Eastern Nevada

Persons and Parts of the Body

Man Tain'-up Waip Woman Tu-i-vwit-si Young (unmarried) man Maiden Naip To'-op Boy Girl Tsī'-a White man Tai'-vu Hair Pam'-pi Face Ko'-vi

Pu'-sip Pu'-si Nam-kat'-si Nan'-gi-tain Mu'-vi Mu-vin-tau-rau'-a To'-yo Tūm-pat-si Ta'-mat-si I'-go-tsi Ka'-mu-tsi No'-ron-top-o-ma Nī'-ma-put-si Pi-hī'-tsi So'-up Pwī-ta Mat'-si O. Ma-wit'-sok Ma-to'-mits Ma-ku Mat-ōk Mag'-u Map'-oi

Forehead Eye Eyebrow Eyelash Ear Entrance to ear Nose Nostril Whiskers Mouth Teeth Tongue Neck Adam's Apple Breast Woman's breast Shoulder Arm Elbow Fore-arm Wrist Wrist-bone Hand Thumb Fore-finger Second finger

Mai-gyu-na-nuk'-wit Third finger Mu-ta-wa Fourth finger Mo-at'-si Fingers Sī'-tu Finger-nails Dai Belly Wī-a Penis Leg above knee Ping-kwa-vut-si Ta'-na-put-si Knee Leg below knee Hu'-tsi-to-mu'-tsi Nam-pit'-si Foot Pi-a-ra'-to Large toe Ta-gwi-a-nut-si Second toe Ta-tut'-si Toe-nails

Tu-gu'-tsi-a Bridle bit Basket, large conical seed O-gwo'-sa Ma'-wig; Ma'-vai Fire, instrument for kindling Pi'-ait Gun Jug, water O-sut'-si Jug, small water Tu-yo'-tsa Wi Knife, stone Larriet [sic] Tim-a-ku'-tsi Wa'-na Net, rabbit Wit'-so-ri'-a Net, small rabbit Stone, large mealing Po-to-so'-tsi To'-sho-tsi Stone, small mealing Nar'-i-no-tsi Saddle Nat-si-ni'-ga Cinch Nu-ra-gar'-i Stirrup

Relationship¹⁵⁹

Ko'-hap-i Hu Gwī'-hit-si Wi Ap Fa (m.s.) A-pu'-tsi Fa (w.s.) Um-pī-hi Mo (m.s.) Um-pi-hit-si Mo (w.s.) Mun-to'-a So (m.s.) Ma-ru'-a-va So (w.s.) Un-to-go'-tsi GrPa, GrCh (m.s. and w.s.) O.Br (m.s.) Um-pî'-a-nav-i Ūm'-pi-vit-si O.Br (w.s.) U-ham'-a O.Si (m.s.) Ūm-pat'-si O.Si (w.s.) Ūm-ta-mit-si Y.Br (m.s.) Tu'-i-na-put-si Y.Br (w.s.) U-na-mit'-si Y.Si (m.s.) U'-nam-i Y.Si (w.s.) Ma-hai'-i-va FaBr (m.s.) O-hai'-vai FaBr (w.s.) Um-bu-ha'-va FaSi (m.s. and w.s.) A-rat'-si MoBr (m.s.) MoBr (w.s.) Ma-a'-ra Mun-pi'-i MoSi (m.s.) MoSi (w.s.) A-rat'-si BrSo (m.s.) Ma-ho'-sum-pa Ūm-bu-ha'-va BrSo (w.s.) BrDa (m.s. and w.s.) Hu'-sum-pai SiSo (m.s.) A-rat'-si Ma-ran-tu-a SiSo (m.s.) Ma-a-ra, or Ma-a-rat-si SiDa (m.s.) SiDa (w.s.) A-rat'-si A-mun-a-pi-tsi DaHu SoWi Ho-tsim-pī'-a GrDaHu (m.s.) Mun-tu'-a Ma-ho'-tsi GrDaHu (w.s.) HuBr Ma-ni-nai'-i Ma-ni-nai'-i HuSi WiBr A-hu-shan'-am-pi-a WiSi A-hu-shan'-am-pi-a BrWi (m.s. and w.s.) Nu-san'-um-pi-a SiHu (m.s. and w.s.) U-go'-ha-pu-i Two wives [of the same man] Wa-ti-gwī-pai

Dress and Ornaments

Wi'-gut-si Blanket Tit'-so-wai Hat Mam'-pu-tsi Mocassins Kus Pants Ku'-chump Robe, buffalo Kam-o-wi'-gut-si Robe, rabbit Kwa'-sho Shirt Ta'-mut-si Sinew

Numerals

Shu-mut'-si One Wa-tū-tsi Two Pait Three Wa'-tsa-wit Four Mōn'-i-git Five Nā'-pait Six Tat'-su-it Seven Wo'-so-wit Eight Shu'-wō-mi-unt Nine Shi-man'-o-it Ten Suh-ma-mun-to'-i-gunt Eleven Wa'-ha-mo-mun-to'-i-gunt Twelve Pai'-hai-mun-to'-i-gunt Thirteen Wā'-tsa-mun-to'-i-gunt Fourteen Mon'-ī-gi-mun-to'-i-gunt Fifteen Na'-pai-mun-to'-i-gunt Sixteen Tat'-su-mun-to'-i-gunt Seventeen Wō'-so-wi-mun-to'-i-gunt Eighteen Shu-mo'-wi-mun-to-i-gunt Nineteen Wa-ha'-mun-oi Twenty Pai'-hi-mun-oi Thirty Wa'-tsu-mun-oi Forty Mon-o-gi-mun-oi Fifty Na'-pi-mun-oi Sixty Tat'-si-wi-mun-oi Seventy Wa-tsi-wi-mun-oi Eighty Shu-o-mi-mun-oi Ninety Shu'-ma-no-tin-I-mo One hundred

Implements and Utensils

who are sisters

Awl, bone

Pa-gut'-si Arrow
Ki'-po Arrowhead, tool for making
E'-tut-si Bow
Nūm-pats-am'-a-ga Bridle

Wi'-yu

Divisions of Time

 To-gwa'-ni
 Night

 Tav-i-to'-i
 Sunrise

 To'-ga-Tav-i
 Noon

 Tav-i-ē'-go
 Sunset

 Kin'-tu
 Yesterday

 I'-ma
 Tomorrow

 Ū-git-ham-ani
 Spring

m			
Tat-sat'-wi	Summer	Pa'-ra-wa	Bear
Yu'-wan	Autumn	Ko-hi	Beaver
Tōm	Winter	Ho'-nan	Badger
Ta-ma-mu-a		Kum-pi'-tsi (Spermapholus)	Chipmunk, big
U-nā-ra-vi-hi-ĭ-nunt }	Spring moons	Wo-i'-tsi (Tamias)	Chipmunk, small
Tsū'-ak		Ti-hi	Deer
Tāt'-sā-mū'-a		Pa-ra-hi	Elk
Ū-nār-ī-vi-hɪ'-nūnt}	Summer moons	Wa'-ni	Fox
Tsū-ak		Wo-tsi'-a	Fox, small
Yu'-ā-mū'-a) ́		Kong'-gwi-tu-hu	Mountain lion
Ū-nār-I-vi-hī-nŭnt}	Autumn moons	Wa'-sip	Mountain sheep
Tsū'-ak		Pai-yu-na	Mink
Töm-mū'-a		Pan'-juk	Otter
Ū-năr-ĭ-vi-hī-nŭnt	Winter moons	Tsa'-gwit	Porcupine
Tsū'-ăk		Ta-vut'-si (Lepus	Rabbit, field
,		artemesius)	
	Colors	Tsi-gut'-si (L. compestrus)	Rabbit, small
		Ka-mut'-si (L. calloltis)	[Hare]
To-kwe'-cha	Black	To-ha'-kum (L. alba)	[Hare]
Pu'-hi-kwe-cha	Blue	Tsi'-pish	Squirrel, red
Pu'-hi-kwe-cha	'Green	Tav'-a	Squirrel, black
Ish'-im-pin'-it	Gray	Ko'-gwi	Squirrel, gray
At'-sa-kwe-cha	Red	Po'-nint	Skunk
To-shap'-i-ni	White	Pi'-aish	
O-hap'-i-ni	Yellow	I'-tsa	Wolf, great
•			Wolf, small
The Firmanian and	Massaclasical Dhanamana	To'-ko-pik	Wild cat
The Firmament and	Meteorological Phenomena	Pan'-tai-kai'-tsi	Wolverine
In'-ga-kwa'-ra	Clouds, red	Ya'-ham	Woodchuck
To'-taub	Clouds, black		
Pai-shum'-pa	Clouds, fleecy	В	irds
Pa'-ki-nav	Fog	Ko'-cho	Bird
Pi-hung-kwump, and,	Hail	Pi-a-gun'-to-wit-si	Yellow humming bird
Pa-hōmp'		Sung'-o-wit-si	Green humming bird
Tun-gu-gwich	Lightning	A'-ta	Crow
Mu-a	Moon	Ko-re-ta	Crane
Pam'	Rain		Duck
Tav-i-go'-an-tau-at	Rainbow	Pu'-yan	
To-gum'-pai-nav	Sky	Kwi'-na	Eagle
Tav-i	Sun	Kai-hu	Grouse
Tat'-simp	Star	Wus'-sa	Heron, blue
Ta'-kav	Snow	Hu-tsat'-si	Hen, sage
1a -kav	Show	Sai'-ya	Hen, mud
	Discourse	Ing'-a-kwi-na	Hawk, red-headed
	Plants	Ki'-ni	Hawk, chicken
Tong'-shup	Bush	Ku-ti'-ta	Hawk, sparrow
Tsi'-av	Bush, rose	Wi-at'-si	Jay, blue
Si'-vwap	Bush, rabbit	Pa'-tsi-ton	Lark, meadow
Po-ho'-vi	Brush, sage	Kwi'-da-wo-i	Magpie
Wi'-yump	Berry, buffalo	Mu-hu	Owl
Mu-gun'-si-av	Berry, Sarvis	Ku'-hu	Owl, burrowing
Sam'-av	Cedar	Pi'-ga-ha-na	Pet, the
Sim'-av	Cottonwood	Wi'-ho	Vulture
Po'-go-nuv	Chock cherry	Nu'-gud	Wild goose
So'-av	Fir	To'-tsi-gwi	Whippoorwill
	Grass		
Sho'-nip	Greasewood	Re	ptiles
To'-nuv			_
Wo'-gump	Pine, big Pine, piñon	Ami'-i-sav	Frog, big
Wap	Tree	Pa'-mūg	Frog, little
Ka'-nimp		Tim'-puts	Lizard, black
Shu'-hip	Willow	To-to'-a	Snake, rattle
		Ma'-go-sat'-si	Toad, horned
A	NIMALS		
1	Mammals	In	sects
Vanal ha nit ai	Antelope	Hu-wīt'	Ant, large red
Kwa'-ha-rit-si	Buffalo	To'-ats	Ant, small black
Ku'-it-cho	Dullalo	10-46	and billian black

268	SMITHSONIAN CONTRIBUTIONS TO ANTHROPOLOGY		
A'-ni	Ant, large mound building	$\overline{\mathrm{U}}$ m	Your
Mu'-īv	Fly	Ish'-an-tog	This
A'-nīv	Fly, sand	Ma'-shan-tog	That
Pu-si'-a	Louse	Wa -shan-tog	
Mo'-vo	Mosquito		Verbs
	•	None	Ranten to
	Fish	Nar-a-mu	Barter, to Gag, to
Pan'-gwi	Sucker	Nu'-ma-ga I'-ok, and Mai'-ok	Bring, to
A'-gai	Trout		Come, to
A -gai	Trout	Ko'-ak-in	
C	oo geenhieel	Yak O-hu	Cry, to Cough, to
Ge	eographical	Nav-u-si'-nai	Dream, to
Sho'-go	Earth, ground	Hi-vi'-vi	Drink, to
Pi-a-no-vai	Hill	Ti'-ki-ro-i	Eat, to
Pi-a-va'-gut	Lake	Nag-wu'-hin	Fight, to
Su-pi'-ni-va'-gai	Plain	Mi'-mi-a-mi	Go, to
Su-pi'-ni; Sant-ti-nu'-va-gai	1 Iaiii	Ti-rap'-i-ga-gin	Hear, to
O'-gwit	River	Ya'-in-kin	Laugh, to
A'-nav	Ridge	Nu-ki-mi	Run, to
Po'-i	Trail	Pung'-a-ro-i	Ride, to
Nan-am-pu'-ti	Track	Wu'-ni	See, to
Pi'-a-yūp	Valley	Tin'-a-ton	Sing, to
Tit'-sa-pa	Lake, Salt	U-pwi'	Sleep, to
To-no-mo'-tsa	Mountain, Battle	O-ro-tu-a	Strike, to
A-gai'-ti-kut'-si	River, Walker	Tir'-i-kai	Stone, to
		Tush	Spit, to
	Nouns	Ma-ri'-gi	Take away, to
Ku'-na	Fire	U-shun'-tau-at	Think, to
We, and, Wi'-hi	Knife	Ti-ra'-tu-a	Throw, to
Ti'-kup	Seeds	Ni-mar'-ru-i-wink	Tell, to
Timp	Stone	Ti'-kwa	Talk, to
Ta-pou ⁿ	Tobacco	Go'-cho-i	Wash, to
Pa	Water	Tu'-ni-to-i-kwi	Whistle, to
14	Water	Mi'-ak-in	Walk, to
	Adjectives		
Pi'-o-ko'-to	Big	Verl	b Examples
Ti'-tsunt	Bad	Kin-dũn-da-ga Na-ru-mi	I bartered yesterday
San-ta-yum'-tum-pai	Beautiful	I-ma'-ra-ga Gi'-di-mu	I will barter tomorrow
U'-jain	Cold	Kin-tu-da-ga Ya-ga	He cried yesterday
Hu-ta'-na-ki-mi	Fast	I-ma'-ra-ga Ya-ga	He will cry tomorrow
Um-pi'-avit-si	Female	Kin-tu-Ya-ni-gau	He laughed yesterday
Ko'-to	Far	I-ma'-ru-ga-Ya-ni-gau	He will laugh tomorrow
Tsant	Good	Kin-tu-da-ga Ti'-kwa	I talked yesterday
Pa-hu-nav'-uk	Hungry	I-ma-ra-ga Ti-kwa	I will talk tomorrow
Pwi'-ti	Heavy	3	
Ku'-wi-rau-wi-net	High		Adverbs
Ku'-wa-rant	Long		rdverbs
Ti'-o-ko-to	Little	Yu-nan	Here
Pwi'-hi	Light	I'-ma	Tomorrow
Ai'-nung	Male	Tu'-its	Very
Mi'-to-ko-to	Near	Kin'-tu	Yesterday
Ku'-wit	Short		
Ku-ying-i'-ma-pai	Slow	Pre	epositions
Ki'-tsa-puk	Sick		
Hi'-vi-to-i	Thirsty	Ki'-a-mi-sun-ga	Beside
Kī-o-yum-tum-pai	Ugly	Ma-rick	In
U-ra'-in	Warm	Ma'-rik	On
		U'-ruk	Under
-	_		

Pronouns

 Na'-shus
 I

 U'-shus
 You

 Uu'-shus
 He (present)

 Ki-hi'-wai
 He (absent)

Ni'-a My

Tribes

Pā'-vi-ōt-sis (Pai utes of Walker River) Wū'-shuk-i (Washaki's Indians)¹⁶⁰

(Athletes)

Pī-ha-gwai-na (Washaki's name)
Ta-vo'-tsat
Tsai-Ūtah (Utes)
Go-si Ū-tah
Sa-rī-ta-ka (Arapahoes)
A'-a (Cheyennes)
Ki'-nong (Kiowas)
Pā'-gu-năv-u (Indians of Oregon)
Pa-gan'-to-ro (Live in stone houses)
Wa-rai'-tsi (Live on black

seeds)
Pan-pī-gin-im-i
Păk-ī-hu
Pa-rī'-a-Ner-i-ka (Modoc)
Pa-hu-ka-ŭm-tav-ich
Sai-du'-ka

Ī-shī-sha-wa (Diggers) Ta-búng Little Rabbit Good Utes Dirty Utes Eat Dogs

The drummer

Eat Dogs
Buffalo horns
Quarrelsome fellows
Fog Indians

Fighting men

[No term given]

Scalpers
Scabby men
The hunters
Those who wear long beads
[No term given]
The divided people
Half breed

Nevada Shoshoni Tales

[MS 832, folder 9]

ORIGIN OF THE SEASONS

The Coyote was about to make moons; as many for each season as he had toes, fingers, eyes, ears, tongue and teeth. And the snake, night hawk and others did not like it as the season would thus be too long (Reasons are given in long detail at the grand council of the ancient animals). The coyote goes to his home for his pipe and tobacco and while away nighthawk makes moon.

Disappointment of coyote when the people will not assemble for the big smoke to make the moons.

The year has four seasons and begins in the spring.¹⁶¹

Pai-hi-yu ta' ma mia Pai-hi-yu tats a ma mü'-a Pai-hi-yu gü va-ma mu a Pa-hi-yu tom ma mü a 3 Spring moons 3 Summer moons

3 Autumn moons 3 Winter moons

[CANNIBAL BIRD] [MS 832, folder 9]

The ancient eagle caught two men one in each hand and carried them away out to the sea and landed on an island. And the eagle tore out the entrails of one of the men and commenced to drink his blood. Now whenever he held up his head to swallow, the living man put an arrow point into the blood of the dead man and so the eagle drank many arrow points. At last they made him sick and he flew up to the sky. But they killed him and he fell.

Then the man looked about and found the home of the Eagle and his mother was there. And when he had told his story, she said, "My boy was always bad and eats men. Do not fear me." And she cooked him a supper of ducks eggs. And he slept.

The next day she made him a boat of the wing of the dead eagle and put wood in it and meat and eggs and fish and gave him fire on his boat and called up the West wind to blow him home and he was one month on his journey to the land.

When he arrived he came upon one of the Water-guards¹⁶² who put him up on a post and told him to stay there and when the others came the Water guards took him under their care; and they made him a pair of mocassins, leggins, shirt and gave him a bundle of sagebrush bark tied up in which to carry fire.

And they told him never to travel by night but to stop early and build a fire around him to keep away the evil people who would try to kill and eat him.

At the end of his first journey he built a fire in a circle and remained in a circle and the buzzards came in the night and many were killed by the fire and when daylight came all the living buzzards flew [away.]

At the end of the second day's journey he came to a cave and built a fire in front to protect himself and the woodpeckers came and many were killed in the fire. All the living flew [away] when daylight came.

On the third day he came to a deep cañon very dark and full of snakes. And he could not see his way. But the owl was in there and whenever the owl cried it made a whirl wind and lightning and by the flash of light he was able to go a little way. In the darkness the snakes hissed and bit him many times and tore his leggins to shreds. And so he passed through the cañon by stages after lightning flashes made by the owl on to the hills beyond, where he camped for the night but he did not make a fire for the water guards had told him he need not make a fire after he had passed the cañon.

The next morning he climbed the mountain on his way and looking into the valley below saw many fires and great numbers of the ant people. And when he came to the camp he found them roasting sheep, deer and rabbits. And when they had roasted the meat he saw that they only smelled the meat for they had no mouths. And that was their way of eating.

And they gave him to eat and he put the food in his mouth and they were amazed and besought him to teach them to eat for that would be better. And he cut mouths for them with his knife and they did eat like him and were glad.¹⁶³

The Ancient Eagle had a great corral made of logs and he was wont [to] make Buffaloes:

A male of the dung of the male
A female of the dung of the female
A calf of the dung of the calf

And the Coyote was envious and thought to kill the eagle and own his corral.

First he killed the Eagle's son by witchcraft. And the Eagle's son's mogia¹⁶⁴ flew to the sky and became a Hawk.

Then the Eagle was killed and his mogia became the present Eagle.

But the Coyote could not make any more buffalo and there was none in the country since that time. 165

NEW VERSION OF RABBIT KILLING THE SUN

The two brothers go from mountain to mountain. At last [they] come to the edge of them and shoot at the sun all the arrows in four quivers owned by each; eight in all.

Finally the rabbit shoots this fire drill and kills the sun. They had previously made caves in the Ice, the elder with a crooked entrance, the younger with a straight entrance.

The younger was burned up. He took out the gall of the sun and made the present sun, and from the tripe made the moon and a frog jumped on it and carried his rabbit robe.

Before this time the sky was low. Rabbit lifted it up. And before, the sun went around when he pleased.

[Illegible] sun when the Rabbit comes out from his Ice cave to see if the earth has cooled from time to

The return marked by the same feats as in the Nu-mu version; the sun is angry at the death of his brother.166

[Miscellaneous Ethnography and Vocabulary]

[ORIGIN OF MENSTRUATION]

Coyote was sitting by the fire with his sister Ca-mapu-a and he caused his nose to bleed and spilled the blood on the ground and he said to his sister, "Your blood is on the ground," and she denied and he still insisted. Made her live apart for five days. Since then women have had menstrual periods. And their menstrual blood has been poison to men. 167

[CHILDBIRTH PRACTICES]

When a child is born the man plunges into the water. At daybreak he goes east about a mile and makes four piles of sagebrush in a line. At evening he goes west and makes four piles of sagebrush in a line and does this for twelve days and each day he makes arrowheads and gives them to his friends. The woman must eat no meat for one month. 168

[FESTIVALS]

The festivals for rain, snow, hunting festivals. Generally governed by priests.169

Festival Ni Kai-vu Snow festival Ta-ka-su-wun-ta-ni-kak Pa-i-mun-ta-ni-kak Rain festival Hunting festival Ta-ni-ka-gu-tu-ka Ta-ni-ka-gu-kwa-cup Hunting festival Un-da-bic-nu-kun War festival Spring festival Ta-mun-i-nu-kai-tu Tats-un-nu-kai-yu Summer festival Autumn festival Yu-va-ni-kai-yu To-mo-ni-kai-yu Winter festival The Singing Master Nik-ko-ni-a-gunt

[MISCELLANEOUS VOCABULARY]

Cu-au'-wa Medicine bag Sik Nu Nu-mü Medicine practices Po-ha-gunt Doctor Spirit of the liver¹⁷⁰ Mo-go-a Cu'-un The spirit of the head Tai'-vu

White man

Kwi-ni tai-gwun-ni Chief, as he existed in old time

(I think this means Eagle Talker?)

Pa'-vo-go-nai Lizard Du-ga-hâi Woodpecker Si-nu-mu-si Large ants Kivi-na Eagle Ιc Big Wolf It'-za' Coyote

Pa'-vi-hi-au The Water guards

The two boys that went around the world guarding the waters and building the mountains that keep away the sea.171

Northwestern Shoshoni Vocabulary

[MS 835-a]

Persons and Parts of the Body

Tam'-up-its Man Waip Woman Tso'-go-pits Old man Hur'-bi-tit'-si Old woman Tu'-i-vits Young man Tu'-i-nip Boy Naip-vi Girl Wag'-o Infant Tai'-vu White man $N\bar{u}m$ Indian Pām'-pi Head Pām'-pi Hair Ko'-vi Face Un-gai' Forehead Pu'-i Eye Pu'-ru-si, and, Gaimp Eyebrow Pu'-ru-si Eyelash Naink Ear Naink'-a-tain Entrance to ear

Mo'-pi Nose

Mo'-vi-ter'-u-win Nostril Un-timp' Mouth Tam'-un Teeth Aikw Tongue Mo'-tso Whiskers Un-gip'-i-ko Chin To'-yump Neck Go'-ich Throat Wo'-yo-runk Adam's apple Na'-na-meu Body Un-so'-up Shoulder Um-pi' Heart Bu-ra Arın Un-gip' Elbow U-ma'-tun (joint) Wrist Maw Hand Ma'-pu Palm of hand

Ma'-tūk Thumb Mu-tu'-vi-gunt Three first fingers Little finger Ma-tu'-a Ma'-sūk Fingers Ma-sha'-to Finger nails Num'-gūp Breast Shōp Belly Kaw'-i Intestines Aw Leg

Pin'-gup Leg above knee

U-ma'-tun (joint) Ankle Namp Foot heel Tap'-i-ko Heel Ta'-tok Big toe Ta-to'-a Little toe Ta'-suk Toes Ta'-shi-to Toe nails Pi'-tuk Rump Tso'-nip Bone Peup Blood

Numerals

Su'-ma One Wa'-tu Two Three Pair Wot'-su-it Four Mon'-o-git Five Na'-vait Six Seven Tat'-su-it Eight Na-wot-su-it Sho-mo-wu'-mu-hunt Nine Ten Shu'-ma-ha Eleven Su'-ma-mun-to'-i-gunt Twelve Wa'-tu-mun-to-i-gunt Pai'-tum-un-to-i-gunt Thirteen Fourteen Wot'-su-mun-to-i-gunt Fifteen Mon'-o-gi-mun-to-i-gunt Na'-vai-mun-to-i-gunt Sixteen Seventeen Tat'-su-mun-to-i-gunt Na-wot'-su-mun-to-i-gunt Eighteen Nineteen Sho-mo'-wu-mun-to-i-gunt Twenty Wa'-ha-su-i-mun-to-i-gunt Thirty Pai'-hai-su-i-mun-to-i-gunt Forty Wot'-su-i-mun-to-i-gunt Fifty Mon'-i-gi-mun-to-i-gunt Na'-vai-su-i-mun-to-i-gunt Sixty One hundred Pi-a-shu-i-mun-to'-i-gunt Two hundred Wa'-tu-pi'-a-shu'-i-mun-to'-i-

gunt

Implements and Utensils

Pok Arrow U'-na-ru Arrowhead Ta-ka'-ni-tsa-shau'-ai-nump Arrowhead-tool for making

Ma-na'-si-a Arrow, feathers on Nau-pi'-ga-wu-shop Arrow, notch in end of

Wi'-hup Awl Hu'-un Axe Ho'-ait Bow Nav'-a-go-wish Bow string

U-nau-hu-tump Bow, sinew on back of

Tūm'-pi-sain-a-ga Bridle

Kōn Basket for holding baby Wõs Basket Nat'-si-tu-ya Comb Au Cup

U-na'-tsi-to Cane, a walking

Pi'-a-tso Shells of which ornaments are

made

Weber River Ute Vocabulary

[MS 836-e]

Salt Lake, Fall of 1877

Tai-nup Man Waip Woman Tso-go'-puts Old Man Hu-wit-jots Old Woman Tu-i-vits Young man Nai-vi Young woman Tu-at-si Boy Pai-zits Girl Ti-a-pu-its Infant Kwi-wot Widower Kwa'-po-at Widow Na'-na tsu-go-puts Bachelor (old)

Nan-he-vi-jots Maid (old) Na-sa-ga-pu Man, children all dead Woman, children all dead

Ta-ga-pu-waip Pam-pi Head Pam'-pe Hair Ku'-a Crown of head Ko-vwe Face Mu-vi-mo-tso Mustache Kai Forehead

Pu'-i Eye Tu-pu'-i Pupil of the eye Pu'-vu-siv Upper eyelash Lower eyelash To'-so-pu-ur Kai-va Eyebrow Tum-pwu-u-pop Upper eyelid Tum-pwu-u-kunt Lower cyclid Nun-ki-pi-kwis Lower part of ear lobe

Nun-ki

Nang-ki-tain Opening of ear Ma-nung'-ga-chi-tu-ak Perforation in ear Nung-ki-mai-i-nun-ki Back of car Mu-vi Nose Ta-mu'-tin-nu Ridge of nose Mu-vin-tain Nostril

Mu'-vi-nats-aik Septum of nose Nung-ki-kwa-nuk Inner groove of ear

Mu'-vin-to-na Perforation of septum of nose Nung-ki-to-tsa Upper
Ta-a-sav Cheek
Mo-tso Beard
Tum-pai' Mouth
Tan-guts'-chu-kop Upper
Tan-gup-in-gwish Lower
Ta-ma Tooth
Aikh Tongu
Kan-ku-na-tsaip Inner:
Ta-a-vim ta-ma Double
A-rai-u-kunt Tooth

Sho'-kop
Ma-dus
Yum-put
Ta-we'-yu-tung-ain
Ku-pin-go
To-yo
Gu'-ich-po-to-ni
Ta-ant'

Taik Nin-nap' Kin-na-pi-chup Pi-chi'-ko Upper part of lobe of ear Cheek Beard Mouth Upper lip Lower lip Tooth Tongue

Tongue
Inner surface of lip
Double tooth
Tooth ache
Saliva
To spit
Palate
Throat
Chin
Neck
Adam's apple
Shoulder
Shoulder blade

Breast of a man Breast of a woman Nipples Shap
Yam-a-ga
Ta'-na-sho-taing
Tso-up
Kip
Ta-mau'-wiuts
Ta-mau-wi-at
Mo
Mut'-tu-vwan
Mu'-kwai
Mût-tok
Mut'-tsits-chuk
Mû-tiv-i-nant

Tun-tsi-ump

Mu-tiv-i-nant Mú'-to-a Mu-ti-mots Mus-si-du Na-tsi-mi-na Mon-te-ro-ti-gwa Pi-tuk

To'-hop Ta-nup Ta-o' Hip Belly Navel Arm-pits

Arm above elbow Elbow

Arm below elbow Wrist Hand

Palm of hand
Back of hand
Thumb
First finger
Second finger
Third finger
Small finger small finger hand
Finger knuckles

Knuckles on back of hand

Rump

Leg above knee

Knee Leg

Comparative Philologies

Female breasts

Leg

Foot

Toes

Bone

I-pi'-tsa

I-gu'-gi

Po'-hu

Ho-kya

Ku'-ku

Yu'-ka

Ku'-ku-bush-i

Pa-vi-o-tso and O-rai bi

[The Paviotso material is derived from MSS 822 and 832; the Oraibi material from MS 836-g. English equivalents have been added in the left-hand column. Note that the list of English words follows that in Gibbs (1863)].

list of English words follows that in Gibbs (1863)].			Heart Blood		I-mong'-wa
	Pa-vi-o-tso	O-rai-bi			Ung'-wa
Man	r a-vi-o-iso	<i>U-таі-ві</i> Ta'-ha	Town, village Chief		
Woman	Ma-got'-ni	Wu'-ti	Warrior		
Boy	I'-to-wa			τ / -	T1 / 1:
Girl	T-10-wa Tu'-a	Ti-o-hy-a	Friend	I-vu'-a	I-kwa'-chi
Infant	Iu-a	Ma-na'-yu	House	NT. / '	Ki'-hu
	I'-na	*/	Skin lodge	No'-vi	Ki'-hu
Father (m.s.)		I'-na	Kettle	A'-ti	
Father (w.s.)	I'-na	I'-na	Bow		Au'-a-ta
Mother (m.s.)	I-vwi'-a	I-u'-ga	Arrow	Po'-mosh	Ho'-ha
Mother (w.s.)	I-vit'-si	I-u'-ga	Axe		Pi-kang'-wa
Husband	I-go-ma	Kong'-ya-too	Knife		
Wife	In'-no'-ti-gwa	Ne'-ma-ta	Canoe	3.6.43	m / · · ·
Son (m.s.)	I'-tu-wa	I'-ti	Moccasins	Mo'-ko	To'-chi
Son (w.s.)	I'-tu-wa	I'-ti	Pipe	5 /	Chōng'-o
Daughter (m.s.)	I-vwot'-si	I'-ti-i	Tobacco	Pa'-mu	
Daughter (w.s.)	I-vwot'-si	I'-ti-i	Sky	To-go'-pai-nav	To-kwi'-pels
Older Brother	I'-va-vi	I-wa	Sun	Ta'-vwa	Ta'-wa
Younger Brother	I-wung-a	I-tup'-ko	Moon	Mu'-ha	Mu'-yan-wa
Older sister	I-ha'-ma	Yu-ko'-a-ha	Star	Pa-tu'-suv	Sho'-ku
Younger sister	I-va'-ni	I-shi'-wa	Day		Ta-wa-na-wi'-ta
An Indian	Na'-na		Night		Mi'-hi
People			Morning		To'-ti
Head		Ko'-ta	Evening		Ma'-shi-pi
Hair	I'-wōp	He'-mi	Spring		Ta
Face		Tai'-yu-wa	Summer		Ta'-la
Forehead	I'-a	Ka'-la	Autumn		Ya'-ta
Ear	I-na-ha	Na'-ha-tu	Winter		Yo'-hi
Eye	I-pu'-wi	Pu'-shi	Wind	Hi'-gwōp	
Nose	I-mu'-vi	I-a'-ka	Thunder		U-ma
Mouth	I-gi'-ba	Mo'-a	Ligntning	Ti-gwi-kwi-siv	Ta'-lo-wi-pi'-ki
Tongue	I-i-go	Laug'-yi	Rain	Pa'-u-nav	Yo'-go-va
Teeth	I-tu'-ma	Ta'-ma	Snow	Nu-wav'	Nu-va
Beard	I-mi-su'-i	So-wi'-chim	Fire	Ko'-so	
Neck	I-go'-ta	Ko wa'-pi	Water	Pa	Keu'-i
Arm	•	•	Ice	Pat'-si-guv	Pa-tush'-ing-wa
Hand	I-ma'-kov	Mook'-te	Earth, land	· ·	Tu-wa'-kach-i
Fingers		Ma-lack	Sea		
Thumb	I-ma'-tok	Wi-com'-a-lach	River	Heūp	
Nails		Sho'-ki	Lake	Pa-nūm	Pa'-tu-pa
Body			Valley		Shu'-i-tich-kwa
Chest	I-nung'-av	Tau-wich'-ka	Prairie		
Belly	I-co'-hi	Po'-no	Hill, mountain	Kaiv	Tu'-tu-kwi
Delly	_ #5				

			4.11		Sha'aha
Island	TO / h.:	T.T	All		Sho'-sho-yu Ka'-ta
Stone, rock	Tu'-bi	U-wa	Many, much		Pu-ha'-ki
Salt			Who Far		Ya'-va-kai
Iron		Clarif ala			Hai'-po-a
Forest	11-	Sho'-sho	Near		I-ip'-a
Tree	Hūp	77 / 1	Here		•
Wood		Ko'-ho	There		I-ip'-ka-ta
Leaf	A-no'-ka		Today		
Bark	*** / 1	TT:/ 1 1	Yesterday		
Grass	Wa'-hav	Ti'-shuk-a	Tomorrow		
Pine	Pa'-wap	Sho'-ki	Yes		
Maize		Ka'-yu	No		Ch. / h.
Squash		Pa'-tung-kwi	One		Shu'-kye
Flesh, meat	A-tu-ku	Shi-kwa	Two		Le'-gum
Dog	Tu-ish	Po-ko	Three		Ta'-hu-ma
Buffalo	Ko-tsu	Mou-chi-ra	Four		Na-la-yu-ma
Bear	Pa-ru'-a	Ho-man'-wa	Five		Chi'-not Na'-va
Wolf	I'-sha	I'-sa-wa	Six		
Fox	Wang'-i	Shi-kya'-tai-yo	Seven		Chong'-a
Deer	Ti'-hig	So-wing'-wa	Eight		Non'-ul
Elk	Pa-ti'-hig		Nine		Pe'-put
Beaver	Ko'-hi		Ten		Pa'-kut Pa'-vish
Rabbit, hare	To-ha'-kum		Eleven		Pa -visn E'-sha
Tortoise	m:/) ;		Twelve		
Horse	Ti'-hig		Twenty		Shu'-net
Fly	Mo'-i-vi		Thirty		Pa-kut shi'-kai-ta
Mosquito	Ma-pong'-i	01 1 1	Forty		Līp shu'-net
Snake	Pa-ho'-ag	Chu-chu-la	Fifty		Doin about not
Rattlesnake	To-gōk'	Chu'-a	Sixty		Paip-shu-net
Bird			Seventy		No lin about not
Egg		NT-/ 1	Eighty		Na-līp shu-net
Feathers		Na'-hu	Ninety		Chi mat abu mat
Wings			One Hundred		Chi-nōt shu-net
Goose	D / L:		One Thousand	Ti-kau'	Tūm-wit-ta
Duck (mallard)	Pu'-hi		To eat	11-kau	Hi'-hi-ku
Turkey			To drink To run		War'-ri
Pigeon		Pa'-ki-wa	To dance	Ni'-ya	Ti'-va
Fish		1 a -KI-wa	To sing	Ti'-ni-kwa	Tan'-lau
Salmon			To sleep	U-wi'-ka	Pu-wi
Sturgeon Name			To speak	Yar'-u	Lul'-a-bai
White	To-hai-gwai'-gya	Ko'-a-cha	To speak To see	U-wu'-ni	Tai-i-ta
Black	To-gwai'-gya	Kwūn-bi	To love	O-wu -m	i ai-i-ta
Red	At'-sa-gwai'-gya	Pa-lung'-a-pa	To kill	Pats-a-tu-a	Ni-no'
Light blue	Tu'-kwi-tsi'-a	Shok'-wa	To sit	1 ats-a-tu-a	Ka'-tup-a
Yellow	O-ha-gwai'-gya	Shang'-ōp	To stand		Wa'-nu
Light Green	Po-hi-gwai'-gya	Mo-king'-a-pa	To go	Mi'-a	Ha'-mi
	Pa-vai'-yu	Ya'-si-yo'-ka	To come	1V11 -a	Pi'-o-ni
Great, large Small, little	1 a-vai -y a	Hi'-sha	To walk		Wai'-ma
Strong		221 0114	To work		Tu-ma'-lai-i-ta
Old		U'-i-tuk-a	To steal	Ti'-rik	A-yung'-wa
Young		Chai'-yu	To be	I'-shup (?)	n-yung -wa
Good	Pi'-shai	Lo'-lo-mai	To give	1 -311up (.)	
Bad	Shi'-tai	Ha-hi'-ni	To laugh	Su-ai	Na'-ni
Dead	om -tax	Mo'-ki	To cry	Ya'-gai	Na'-na-ni
Alive		Ka'-tu-i	10 (1)	ra -gar	114 -114-111
Cold		Yo'-ho	*****	1 72	· ·
Warm, hot		U-tu'-hu	Wı	-mi-nu-ints and K	Lai-vav-wits
I	Ni	Nu	[TD] ((TAT*		. 1 C . 3.60 000
Thou	Eu	U'-mi			taken from MS 226
He	Ma-su	Pam'-i			y the band of Northe
Me	Ta'-nish	I'-ta-na	Ute with who	m Powell wintered	in 1868-69. The "K

Ta'-nish

Ūm'-mu

I'-shu

O'-0

We

Ye

They

This

That

I'-ta-na

I'-ma-a

Mi'-wa

I-i

[The "Wi-mi-nu-ints" material is taken from MS 2264, "Tabuats Ute," a dialect spoken by the band of Northern Ute with whom Powell wintered in 1868–69. The "Kaivav-wits" material is taken from MS 1491 and is from the Kaibab dialect of Southern Paiute. English equivalents have been added in the left hand column. Note that the list of English words follows that contained in Gibbs (1863).]

14	Wi-mi-nu-ints	Kai-vav-wits	Sun	Ta'-vi	Ta-vwi
Man	Tau'-wuts	Tau-wots'	Moon	Mu'-to-ats	Mu-u-tōts
Woman	Ma'-muts	Mau'-mats	Star	Po-at'-siv	Pu'-tsiv
Boy Girl	Ai'-pets	Ai'-pets	Day	Ta'-vi	Tav
Infant	Na'-tsits	Nain'-sits	Night	Tu'-gun	To'-gwun E-chuk
Father (m.s.)	Mi'-a-pits Mu'-a	Ung-ka'-ri-shets Mo'-an	Morning Evening	Wēch-hus Ta'-vi-a-kwe	ь-спик
Father (w.s.)	Mu'-a Mu'-a	Mo'-an	Spring	Ta'-mun	Ta'-nun
Mother (m.s.)	Pi-an	Pi'-an	Summer	To'-ats	Tōts
Mother (w.s.)	Pi-an	Pi'-an	Autumn	10 -213	Gu'-wun
Husband	Ai-na'-pu	Ku-ma-ru-wiv	Winter	Stúc	Tōm
Wife	Pi-yu'-an	Ping-wa-ru-win	Wind	Stŭ'-i	Ni'-urt
Son (m.s.)	Γo'-ats	To-at'-sun	Thunder	U-nūnt'-ni	U-nu'-mu-int
Son (w.s.)	To'-ats	To-at'-sun	Lightning		Un-kau'-kwi-shai
Daughter (m.s.)	Pat'-suts	Pan-ku'-tsin	Rain	U'-wen	U-wur'
Daughter (w.s.)	Pat'-suts	Pan-ku'-tsin	Snow		Nu-wav'
Older brother	Pa-vits	Pa-vi'-tsin	Fire	Kūn	Kūn
Younger brother	Skaits	Tsi-hai'-tsin	Water	Pa	Pa
Older sister	Pa-tsits	Pa-tsi-tsin	Ice	Ku-ruv'-e	Ti-ush'-kunt
Younger sister	Na'-mits	Na-min-tsin	Earth, land		Tu-wīp'
An Indian		Nu-ints, Num	Sea	m / . ·	Si-chōm'-pa
People	A-want'-ne	Nun-wu'-wa	River	Ta-wu'-tsi-va	No-kwint
Head Hair	Tu'-tsūv Tu'-tsu-vūv	Tu'-tsuv Tu'-tsi-nuv	Lake Valley	Pa-ga'-res Put-so-um	Pa'-ka-ri-ri Gu-av
Face	Ku-wuv	Ku-wuv	Prairie	Fut-so-um	Ti-rav (plain
Forehead	Mu-tūk'-uv	Mu-tuk'-uv	Tranic		without timber)
Ear	Nek-au'-uv	Nun-ka-way	Hill, mountain		Kaivw
Eye	Pu-īv	Pu-īv'	Island		itaivw
Nosc	Mu-wi'-tump	Mu-wi'-tump	Stone, rock	Tu'-puts	Tūmp
Mouth	Tūm-pap'	Ta-gai-yu-ni	Salt	O'-vup	U-av'
Tongue	Au-wemp'	Au-gwemp'	Iron	1	
Teeth	Tau-wemp'	Tau-womp'	Forest	To-gun'-to	
Beard	Mūn-su'-ka	Mun-sūp'	Tree	Pe'-e	
Neck	Ku-rap'	Ku-rar'-u-nan	Wood		Ko-kwop′
Arm	Pu-rap'	Pu-rav'	Leaf		Nun-kok'
Hand	Mu'-ūmp (or Uph)	Mu-ūv'	Bark		A-si'-yak
Fingers	Ma'-sūv	Ma'-sūv	Grass		U-gu'-siv
Thumb	A-wa'-ta	Ma-to-gwum	Pine		U-imp'. Ko'-mi
Nails	Si'-sump	Ma-si'-nump	Maize		Ko -mi
Body Chest	No'-wav Pīp	Ma-gu'-uv	Squash Flesh, meat		To-kwav'
Belly	Sa'-pūn	Sa-wi'-av	Dog	Sa-rīts	Sa-rīts'
Female breasts	oa -pun	Pīts	Buffalo	Kāts	Kūts
Leg	Gu-ũve′	Gu'-av	Bear	Kwi-a'-gunt	Kwi'-ats
Foot	Ne-pav'	Nain'-pav	Wolf	Go'-go-wōts	Shin-au'-av (large)
Toes	Ta-sūv'	Ta-suv			Go'-go-wo-tsi
Bonc	$ar{\mathbb{U}}$ nv	Uv			(small)
Heart	Pīp	Pip	Fox		Un-si'-ats
Blood	Pu'-ap	Paup	Deer		Ti-ats
Town, village		Ka-nīv'	Elk		Pa-ri'-a
Chief	Ni'-āv	To-gwin'-tum	Beaver	Pau'-wints	Pa'-wints
Warrior	Su'-its um-pa'-a	Mu'-kwi-gunt	Rabbit, hare	Tsok'-um	Ka-mu
-1.	(young talker)	m: - /	Tortoise	** /	7.7
Friend		Ti-gīv'	Horse	Ka-vwa'	Ka-vwa'
House	Kān	77	Fly		Mo'-pits Mo'-avw
Skinlodge	Pa-pu'-nits	Kān Pam-pu'-ni	Mosquito	Т	Mo -avw
Kettle	A-chits	-	Snake Rattlesnake	To-gwav'	To-go'-avw
Bow Arrow	U	Ats Kwi-o	Bird		Wi-chits
Arrow	Kwi-pel'-lum	Kwi-pen'-ump	Egg		Nu'-pa
Knife	Wich	Wēts	Feathers		U'-si-av
Canoe			Wings		
Moccasins	Pat'-sun	Pats	Goose		
Pipe	Chōts	Chöngts	Duck (mallard)		
Tobacco	Kwāp	Kwop	Turkey		
Sky	Tu-yu'-pi-av	To-gum'-pai-av	Pigeon		
•					

Twelve

Twenty

Thirty

Forty

Fifty

Sixty

Seventy

Eighty

Wa-kuts-spin-kwa

Whot-so-em-so-em

Na-va-en-im-so-im

Na-va-cha-va-to-

Wau-cahu-to-a-

im-so-im

Ma-lu-ga-to-um-

Wom'-so-im

so-im

so-im

Pai'-em-so-im

Wa-kuts spin-kwa

Wot-so-um-su-i-ni

Mon-o-gi-su-i-ni

Na-vai-um-su-i-ni

Wa-wot-so-um-su-

i-ni

Na-vaik-a-um-su-i-ni

Wom'-su-i-ni

Pam-su-i-ni

Son (w.s.)

Daughter (m.s.)

Daughter (w.s.)

Younger brother

Younger sister

Elder brother

Elder sister

Indian

People

Head

Hair

Tu-wun

Pats'-un

Pats'-un

Pa'-vin

Pats-in

Na'-min

Nu'-wu

To'-tsin

Tau-wa'-neu

Cho-pi'-wam

Neu

To'-tsiv

To-tsi-vav

Tsu-kain'

276	SMI	THSONIAN CONTRIBUT	TIONS TO ANTHROI	POLOGY	NUMBER 14
Fish Salmon			Ninety	So-wa-no-um-so-im	So-wa-ro-um-so-in- su-i-ni
Sturgeon			One Hundred		Ma-su-in su-i'-ni
Name		Ni-a	One Thousand		Ma-su-ma-su-im-
White	Tsok-ats	To-sha-gar	0110 2110 404114		su-i-ni
Black	To-kwar	To'-kwar	To eat	To-ka'-va	Ti-kai'
Red	Un-ka-at	Un-ka'-gar	To drink	I-vi-van	I-vi'
Light blue	Tsou-wa'-gāt	Shau-wa'-gar	To run	To-wōk	Pu'-yai
Yellow	Ga'-cūt	Wa'-kar	To dance	Wē-pa'	We'-pa-ga
Light green	Tsou-wa'-gāt	Shau-wa'-gar	To sing	Ni-ke	Kai
Great, large	A-wot	A-vwot'	To sleep	Pu-i'-ga	Hu-pwi'
Small, little	Mi'-a-puts	Mi'-ats	To speak	Um-pa	Um-pa'-ga
Strong	Tūmp	Shi-gunt; Ma'-ri-ent	To see	Mai	Mai
Old	•	Na'-op	To love		Pi-a-mōts
Young		Pi'-shōts	To kill	Pu-kai′	Pa-kai
Good		Ut	To sit	Ka'-ri	Ka'-ri
Bad		U-wu'-pu-ni	To stand	Wu'-ni	Wu-ni
Dead		I-au'-kwi	To go		
Alive			To come		Pai'-ki
Cold		Spai'-ai	To walk		Pa-gai-ni
Warm, hot		Ka-to'-ro-o-tsi	To work		
I		Nu-ni	To steal	I-yung-i	I-yung-i
Thou		$\overline{\mathrm{U}}$ m'-wi	To lie		Tu-wish'-a-rai
He		Ing'-ai (he present)	To give		U-mun'-chi-gai
		Mong'-ai (he absent)	To laugh	Ki-ant-ni	Ki-yung'-ki
We		Tau-wai	To cry	Ya-gai	Ya'-gai
Ye		Mūn-wi			
They		I'-mu (present) \ Ma'-mu (absent)∫	Nu-á-g	gun-tits and Chem-	a-hue-vis
This		Inch	•	,	
That		Mart	The "Nu-a'-gur	n-tits" terms are So	uthern Paiute, but
All		Ma-nu-ni		ly derive from either	
Many, much				a mansucript no long	
Who		Ung'-ai		other than Powell. T	
Far		Mi-o'-ni			
Hear		Ma-ma'-ni		vis terms is a manuscr	
Here		I'-va		Powell's "Vocabular	
There		Ma'-va		lso no longer in the	
Today	Av	Av-tav-wi		added in the left-hand	d column. Note that
Yesterday	Ki'-um	Ku-aung	they follow Gib	bs (1863).]	
Tomorrow	E-chuk	Taik U'-wa		No. of our tite	Chara a harania
Yes	U-wa Kush			Nu-a'-gun-tits	Chem-a-hue-vis
No	Kuch	Kuch	Man	Tau-wots'	Tan-ta-waits
One Two	Su'-yez Wai-en	Su'-yez Wai'-yu-ni	Woman	Ma'-mau	Tau-wots'
Three	Pai-en	Pai-yu-ni	Boy	Ai'-pets	Ma'-mau Ai'-pets
Four	Whot-su-en	Wot'-so-i-ni	Girl	Nain'-sits	Nain'-sits
Five	Mon'-i-gin	Mon'-o-gi-i-ni	Infant	Ung-a'-pits	Ivaiii -sits
Six	Na'-vi-en	Nav-ai-yu-ni	Father (m.s.)	Mu'-an	
Seven	Na'-vi-cha-ven	Na-vai'-ka-vai-hu-ni	Father (w.s.)	Mu'-an	
Eight	Wau-chau-en	Wa-wot-su-i-yu-ni	Mother (m.s.)	Pi'-an	
Nine	Su-wa'-ro-um-so-in	So-wa'-ra-um-su-	Mother (w.s.)	Pi'-an	
1 1111	54 H4 10-4111-30-111	yu-ni	Husband	Ku-mun'	
Ten	To-wem-so-en	Tōm-su-i-yu-ni	Wife	Pi-won'	
Eleven	So-kuts-spin-kwa	So'-kuts spin'-kwa	Son (m.s.)	Tu-wun	
Twelve	Wa-kuts-spin-kwa	Waskuts spinskwa	Son (w.s.)	Turwin	

Forchead Mu-ta-'kum Mun-ta-'kuw Island Ear Nun-ka-'wun Nun-ka-'wun Sinor, rock Teump Eye Pu-lim' Salt O-av Nun-ka-'wun Nun-ka-'wun Sinor, rock Teump Sinor, rock Teump Sinor, rock Teump Sinor, rock Sinor, rock Teump Sinor, rock Sin	Face			Hill, mountain	Kaivw	
Pye	Forehead	Mu-ta'-kum	Mun-ta'-kuv	,		
Fye	Ear	Nun-ka'-vwun	Nun-ka'-vuv	Stone, rock	Teump	
Mouth	Eye	Pu-īm'		Salt	O-av	
Mouth Tun-pam' Tun-pam' Forest Tou-warn' Tou-wamp Wood Ko-kwop' Eaf Non-gok'	Nose	Mu-vīm'	Mu-wīp'	Iron		
Tongue	Mouth	Tum-pam'	•	Forest		
Tech	Tongue	•	•	Tree		
	Teeth	_ ~	_ ~ .		Ko-kwop'	
Neck	Beard					
Arm	Neck	Ku-ram'	Pu-rap'		9	
Fland Ma-ōn' Mo-ōn' Pine Yu-wimp' Florents Fingers Ma-to' Squash Naise Hau-wip' Florents Florents Ma-to' Squash Florents	Arm					
Fingers	Hand	9			0	
Thumb	Fingers				*.	
Nails		Ma-to'-wum			··- p	
Dog		1124 10 114111		*	To-ko'-av	
Chest Nunga 'vum Nunga 'kun Buffalo Kich Pa-pau'(?)' Belly Sa-pūm' Sa-pūm' Bear Pa-pan(?)' Female breasts Pa-hīm' Pīv Wolf Shin-av' Shin-av' Shin-av' Leg Yu-ūm' Yu'vu Fox Yu'pats Un-seu' Seu'-ru Wa'n-ru Wa'n-ru </td <td></td> <td></td> <td>ma tiste sump</td> <td>_ ′</td> <td>_</td> <td>Pun-kute/(2)</td>			ma tiste sump	_ ′	_	Pun-kute/(2)
Belly	•	Nung-a'-vum	Nung-a'-kun	-		
Female breasts						ra-pau (:)
Foot	,	-	-			Ship av'
Foot	_					
Toes	•				•	
Beaver I-pi'-na			_			
Heart Blood		ra-snum	I a-suv			
Blood Tortoise						
Tong				•	Kam	Kam
Chief					*.*	
Warrior Pi-u'-ma-unt Mosquito Mu-u-av Mo-av Friend Ti-gi'-vin Snake Kwi-ats(?) House Rattlesnake O-lo'-ga Kwi-ats(?) Skin lodge Kān Bird Wi-chits Wichits Kettle Pam-pu'ni Pam-pūn' Egg No-pav'-i Bow Āts Ats Feathers Pi-chīv' Arrow Hū Wi Wings Axe, hatchet Wu-kav'-i-va-nump Goose Hu-van'-unk Knife Wē Duck (mallard) Canoe Turkey Turkey Moccasins Pa-gāp' Pa-gāp' Pigeon Pipe Chong-ōp' Chong-ōp' Fish Pa'-guts Pa-gu'-its Tobacco Ko-op' Salmon Sturgeon Ni-a Ni-a Ni-a Sky To-gwun'-pai-av To-gump' Sturgeon Ni-a Ni-a Ni-a Star Pu'-chiv Pu'-a'-a'-a'-va'-wa'-a Ni-a To-sha-g						
Friend		J		,	<u>-</u>	
House				•		Mo-av
Skin lodge		Ti-gi'-vin			Kwi-ats(?)	
Rettle						Kwi-ats(?)
Bow Ats	Skin lodge			Bird	Wi-chits	Wichits
Arrow Hūv Hu Wings Axe, hatchet Wu-kav'-i-va-nump Wu-kav-i-va-nump Goose Hu-van'-unk Knife We Wi Duck (mallard) Turkey Dasa (mallard) Duck (mallard) Turkey Dasa (mallard) Das (mallard) Das (mallard) Das (mallard) Das (mallard) Toka-gat Das (mallard) Toka-gat Toka-gat Toka-gat Toka-gat Toka-gat Das (mallard) Toka-gat Toka-gat Toka-gat Toka-gat Das (mallard) Da	Kettle	Pam-pu'-ni	Pam-pūn'	$\mathbf{E}\mathbf{g}\mathbf{g}$	No-pav'-i	
Axe, hatchet Wu-kav'-i-va-nump Knife We	Bow	Āts	Ats	Feathers	Pi-chīv'	
Knife Canoe Wē Wi Duck (mallard) Turkey Moccasins Pa-gāp' Pa-gāp' Pigeon Pipe Chong-ōp' Chong-ōp' Fish Pa'-guts Pa-gu'-its Tobacco Ko-op' Salmon Sturgeon Sturgeon Nume Ni-a Nome Nome Nome Ni-a Nome Nome </td <td>Arrow</td> <td>Hūv</td> <td>Hu</td> <td>Wings</td> <td></td> <td></td>	Arrow	Hūv	Hu	Wings		
Canoe Turkey Moccasins Pa-gāp' Pa-gāp' Pigeon Pipe Chong-ōp' Chong-ōp' Fish Pa'-guts Pa-gu'-its Tobacco Ko-op' Salmon Surseon Surseon Name Ni-a Sky To-gwum'-pai-av To-gump' Sturgeon Name Ni-a Moon Mi-er'-ro-o-pits Mier'-ro-o-pits White To-sha-gar To-sha-gar Star Pu'-chiv Pu'-tsiv Black To-ka-gar To-ka-gar Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Night To'-gwun Light green Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Wa-sha'-gai Wa-sha'-gai Sau-gwa-gar Spring Ta-nun Great, large Ho-kun'-tin-ni Sun-wa'-gai Sau-gwa-gar Spring Ta-nun Strong Mu-chun'-tun William (au'-puts) Sun-wa'-gai Su-gwa-gar Spring Ta-nun <td>Axe, hatchet</td> <td>Wu-kav'-i-va-nump</td> <td>Wu-kav-i-va-nump</td> <td>Goose</td> <td>Hu-van'-unk</td> <td></td>	Axe, hatchet	Wu-kav'-i-va-nump	Wu-kav-i-va-nump	Goose	Hu-van'-unk	
Moccasins Pa-gāp' Pa-gāp' Pigeon Pipe Chong-ōp' Chong-ōp' Fish Pa'-guts Pa-gu'-its Tobacco Ko-op' Salmon Salmon Surgeon To-sha-gar To-sha-gar To-sha-gar To-sha-gar To-sha-gar To-sha-gar To-sha-gar To-sha-gar To-ka-gar To-ka-gar Do-ka-gar To-ka-gar To-ka-gar Do-ka-gar To-ka-gar To-ka-gar Nu-ka-gar Surgeon	Knife	Wē	Wi	Duck (mallard)		
Pipe Chong-ōp' Chong-ōp' Fish Pa'guts Pagu'-its Tobacco Ko-op' To-gump' Salmon Salmon To-gump' Surgeon Sun Tu-vap'-uts Tav-ai'-puts Name Ni-a Moon Mi-er'-ro-o-pits White To-sha-gar To-sha-gar Star Pu'-chiv Pu'-tsiv Black To-ka-gar To-ka-gar Day Tav-ai' Red Un-ka'-gai Sau-gwa-gar Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Night To'-gwun Yellow Wa-sha'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Sau-gwa-gar Spring Ta-nun Small, little Mi-au'-gai Sau-gwa-gar Spring Ta-nun Strong Mu-chun'-tin-ni Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun U	Canoe			Turkey		
Tobacco Ko-op' Salmon Sky To-gwum'-pai-av To-gump' Sturgeon Sun Tu-vap'-uts Tav-ai'-puts Name Ni-a Moon Mi-er'-ro-o-pits Mi-er'-ro-o-pits White To-sha-gar To-sha-gar Star Pu'-chiv Pu'-tsiv Black To-ka-gar To-ka-gar Day Tav-ai' Red Un-ka'-gai Salmon Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Sau-gwa-gar Wa-sha'-gai Sau-gwa-gar Wa-sha'-gai Wa-sha'-gai Sau-gwa-gar Spring Ta-nun Great, large Shan-wa'-gai Sau-gwa'-gar Spring Ta-nun Strong Mu-chun'-tin-ni Sun-gwa'-gar Summer Tāts Strong Mu-chun'-tun Mu-chun'-tun Winter Tōm Old E-tump' </td <td>Moccasins</td> <td>Pa-gāp'</td> <td>Pa-gāp'</td> <td>Pigeon</td> <td></td> <td></td>	Moccasins	Pa-gāp'	Pa-gāp'	Pigeon		
Sky To-gwum'-pai-av Tu-vap'-uts To-gump' Tav-ai'-puts Sturgeon Ni-a Moon Mi-er'-ro-o-pits Mite To-sha-gar To-sha-gar Star Pu'-chiv Black To-ka-gar To-ka-gar Day Tav-ai' Red Un-ka'-gai Sau-gwa-gar Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Sau-gwa-gar Spring Ta-nun Great, large Ho-kun'-tin-ni Sau-gwa'-gar Spring Ta-nun Strong Mu-chun'-tun Mu-chun'-tun Summer Tāts Strong Mu-chun'-tun Mu-chun'-tun Mu-chun'-tun Wind Nu'-ai Ya-ya'-ga Good Ai'-i Light ping U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Light ping U-wa'-pu-ni U-wa'-ya-ya'-ga Dead Ya-ai'-kwi Shu'-ai Fire Kūn'-ai	Pipe	Chong-ōp'	Chong-ōp'	Fish	Pa'-guts	Pa-gu'-its
Sun Tu-vap'-uts Tav-ai'-puts Name Ni-a Moon Mi-er'-ro-o-pits Mi-er'-ro-o-pits White To-sha-gar To-sha-gar Star Pu'-chiv Pu'-tsiv Black To-ka-gar To-ka-gar Day Tav-ai' Red Un-ka'-gai Un-ka'-gai Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Wa-sha'-gar Evening Ta-nun Light green Shan-wa'-gai Sau-gwa-gar Spring Ta-nun Great, large Ho-kun'-tin-ni Sau-gwa'-gar Spring Ta-nun Strong Mu-chun'-tin-ni Mu-chun'-tun Summer Tāts Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun Winter Töm Old E-tump' Winter Töm Old E-tump' Winter U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i	Tobacco	Ko-op'		Salmon		J
Sun Tu-vap'-uts Tav-ai'-puts Name Ni-a Moon Mi-er'-ro-o-pits Mi-er'-ro-o-pits White To-sha-gar To-sha-gar Star Pu'-chiv Pu'-tsiv Black To-ka-gar To-ka-gar Day Tav-ai' Red Un-ka'-gai Un-ka'-gai Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Wa-sha'-gar Evening Ta-nun Light green Shan-wa'-gai Sau-gwa-gar Spring Ta-nun Great, large Ho-kun'-tin-ni Sau-gwa'-gar Spring Ta-nun Strong Mu-chun'-tin-ni Mu-chun'-tun Summer Tāts Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun Winter Töm Old E-tump' Winter Töm Old E-tump' Winter U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i	Sky	To-gwum'-pai-av	To-gump'	Sturgeon		
Moon Mi-er'-ro-o-pits Mi-er'-ro-o-pits White To-sha-gar To-sha-gar Star Pu'-chiv Pu'-tsiv Black To-ka-gar To-ka-gar Day Tav-ai' Red Un-ka'-gai Sau-gwa-gar Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Wa-sha'-gar Evening Ta-nun Great, large Ho-kun'-tin-ni Sau-gwa'-gar Spring Ta-nun Small, little Mi-au'-puts Summer Tāts Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun Winter Tōm Old E-tump' Winter Tōm Old E-tump' Winter Tōm Old E-tump' Winter Tōm Un-ka'-ya Bad U-wu'-pu-ni Rain U-wa'-a-to-nai' Un-ka'-wa-sa Bad U-wu'-yu-ni Rain U-wa'-a-to-nai' Un			Tav-ai'-puts	•	Ni-a	
Star Pu'-chiv Pu'-tsiv Black To-ka-gar To-ka-gar Day Tav-ai' Red Un-ka'-gai Sau-gwa-gar Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Wa-sha'-gar Evening Ta-nun Great, large Ho-kun'-tin-ni Sau-gwa'-gar Spring Ta-nun Great, large Ho-kun'-tin-ni Sau-gwa'-gar Summer Tāts Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun Winter Tōm Old E-tump' Winter Tōm Old E-tump' Wind Nu'-ai Ya-ya'-ga Good Ai'-i Lightning U-war'a-aya'-gai Ya-ya'-ga Good Ai'-i Lightning U-war'a-ya'-gai Ya-ai'-kwi Snow Nu-wav' Nu-wav' Alive Shu'-ai Fire Kūn Ko-to'-tsi Warm, hot <td>Moon</td> <td>-</td> <td>Mi-er'-ro-o-pits</td> <td>White</td> <td>To-sha-gar</td> <td>To-sha-gar</td>	Moon	-	Mi-er'-ro-o-pits	White	To-sha-gar	To-sha-gar
Day Tav-ai' Red Un-ka'-gai Sau-gwa-gar Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Wa-sha'-gar Evening Light green Shan-wa'-gai Sau-gwa'-gar Spring Ta-nun Great, large Ho-kun'-tin-ni Summer Tāts Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun Wind Nu'-ai Young Image: Strong Mu-chun'-tun Wair U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Light green Sha du -uni Ya-ai'-kwi Nu-wa' Snow Nu-wai' Nu-wai' Warm, hot Yu-wai' Faret, land Tu-wip'	Star	-	-	Black	0	
Night To'-gwun Light blue Sha-wa'-gai Sau-gwa-gar Morning Eu'-chuk Yellow Wa-sha'-gai Wa-sha'-gar Evening Ta-nun Great, large Ho-kun'-tin-ni Sau-gwa'-gar Syring Ta-nun Small, little Mi-au'-puts Autum'-tun Mu-chun'-tun Summer Tāts Strong Mu-chun'-tun Mu-chun'-tun Mu-chun'-tun Wind Nu'-ai Young Fump' Fump' Wind Mu-chun'-tun Fump' Wind Wind-tun'-tun	_					
Morning Eu'-chuk Yellow Wa-sha'-gai Wa-sha'-gar Evening Light green Shan-wa'-gai Sau-gwa'-gar Spring Ta-nun Great, large Ho-kun'-tin-ni Summer Tāts Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun Winter Tōm Old E-tump' Wind Nu'-ai Young Thunder U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Lightning U-wa-ra-to-nai' Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' U-war' Dead Ya-ai'-kwi Snow Nu-wav' Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Sea Su-chip' Thou U-mi River Nu-kwi' He Ing-ai (he present) Mong-ai (he absen	'				_	Sau-gwa-gar
Evening Spring Ta-nun Summer Tāts Summer Tōm Wind Thunder Lightning U-wa'-ra-ya'-gai Vu-wav' Snow Nu-wav' Nu-wav' Nu-wav' Nu-wav' Fire Kūn Vater Pa-ru-a-shump Earth, land Tu-wip' Sea Su-gwa'-gar Shan-wa'-gai Sau-gwa'-gar Small, little Mi-au'-puts Mu-chun'-tun Minau'-puts Mu-chun'-tun Vyoung Thunder Vyoung Thunder U-wa'-ra-ya'-gai Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' U-war' Dead Ya-ai'-kwi Shu'-ai Fire Kūn Cold Ko-to'-tsi Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up Earth, land Tu-wip' Sea Su-chip' River Nu-kwi' Lake Pa-ga'-ri-rīr Valley We Tau Shan-wa'-gai Sau-gwa'-gar				9	3	
Spring Ta-nun Great, large Ho-kun'-tin-ni Summer Tāts Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun Winter Tōm Old E-tump' Wind Nu'-ai Young Thunder U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Lightning U-war'a-to-nai' Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' U-war' Dead Ya-ai'-kwi Snow Nu-wav' Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Sea Su-chip' Thou U-mi River Nu-kwi' He Ing-ai (he present) Mong-ai (he absent) Valley Yu-av' We Tau	_				▽	_
Summer Tāts Small, little Mi-au'-puts Autumn Yu'-van Strong Mu-chun'-tun Winter Tōm Old E-tump' Wind Nu'-ai Young Thunder U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Lightning U-wa-ra-to-nai' Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' U-war' Dead Ya-ai'-kwi Snow Nu-wav' Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot I Loc Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Earth, land Tu-wīp' Thou U-mi Sea Su-chip' He (Ing-ai (he present) River Nu-kwi' He (Ing-ai (he absent) Valley Yu-av' We Tau		Ta-nun			U	>44 5 541
Autumn Yu'-van Strong Mu-chun'-tun Winter Tōm Old E-tump' Wind Nu'-ai Young Thunder U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Lightning U-war'a-to-nai' Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' U-war' Dead Ya-ai'-kwi Snow Nu-wav' Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Sea Su-chip' Thou U-mi River Nu-kwi' He Ing-ai (he present) Lake Pa-ga'-ri-rīr We Tau Valley Yu-av' We Tau						
Winter Tōm Old E-tump' Wind Nu'-ai Young Thunder U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Lightning U-wa-ra-to-nai' Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' Dead Ya-ai'-kwi Snow Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Sea Su-chip' Thou U-mi River Nu-kwi' He Ing-ai (he present) Lake Pa-ga'-ri-rīr We Tau Valley Yu-av' We Tau				· ·		
Wind Nu'-ai Young Thunder U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Lightning U-wa-ra-to-nai' Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' U-war' Dead Ya-ai'-kwi Snow Nu-wav' Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Sea Su-chip' Thou U-mi River Nu-kwi' He Ing-ai (he present) Lake Pa-ga'-ri-rīr We Tau Valley Yu-av' We Tau				0		
Thunder U-wa'-ra-ya'-gai Ya-ya'-ga Good Ai'-i Lightning U-wa-ra-to-nai' Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' U-war' Dead Ya-ai'-kwi Snow Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Sea Su-chip' Thou U-mi Sea Su-chip' He (Ing-ai (he present) River Nu-kwi' He (Ing-ai (he absent) Valley Yu-av' We Tau					L-tump	
Lightning U-wa-ra-to-nai' Un-ka'-wa-sa Bad U-wu'-pu-ni Rain U-wai' U-war' Dead Ya-ai'-kwi Snow Nu-wav' Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up Earth, land Tu-wīp' I Au-ni Sea Su-chip' Thou U-mi River Nu-kwi' He (Ing-ai (he present) Lake Pa-ga'-ri-rīr We Tau Valley Yu-av' We Tau			Va-va′-na	. •	A;';	
Rain U-wai' U-war' Dead Ya-ai'-kwi Snow Nu-wav' Nu-wav' Alive Shu'-ai Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Earth, land Tu-wīp' Thou U-mi Sea Su-chip' Thou U-mi River Nu-kwi' He Ing-ai (he present) Lake Pa-ga'-ri-rīr We Tau Valley Yu-av' We Tau		, ,	, .			
Nu-wav' Nu-wav' Alive Shu'-ai	0				•	
Fire Kūn Cold Ko-to'-tsi Water Pa Warm, hot Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Earth, land Tu-wīp' Thou U-mi Sea Su-chip' He Ing-ai (he present) River Nu-kwi' He Mong-ai (he absent) Lake Pa-ga'-ri-rīr We Tau		-				
Water Pa Cold Ro-to-tsl Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Earth, land Tu-wīp' Thou U-mi Sea Su-chip' He Ing-ai (he present) River Nu-kwi' He Mong-ai (he absent) Valley Yu-av' We Tau			ivu-wav	Alive	Shu'-ai	
Ice Pa-ru-a-shump Pa-ru'-ush-up I Au-ni Earth, land Tu-wīp' I Nu-kwi' River Nu-kwi' He Saga'-ri-rīr Valley Yu-av' We Tau				Cold	Ko-to'-tsi	
Earth, land Tu-wip' Sea Su-chip' River Nu-kwi' Lake Pa-ga'-ri-rīr Valley Yu-av' I Au-ni U-mi (Ing-ai (he present) (Mong-ai (he absent) We Tau			Do my nah	Warm, hot		
Sea Su-chip' River Nu-kwi' Lake Pa-ga'-ri-rīr Valley Yu-av' Thou U-mi (Ing-ai (he present) (Mong-ai (he absent) We Tau			r a-ru -usn-up		Au-ni	
River Nu-kwi' Lake Pa-ga'-ri-rīr Valley Yu-av' He Ing-ai (he present) Mong-ai (he absent) Tau						
Lake Pa-ga'-ri-rīr We Tau We Tau		*				
Valley Yu-av' We Tau				He	() , , , ,	
· · · · · · · · · · · · · · · · · · ·				3.47	, ,	
Prairie Ye Mu-ni	_ ′	Yu-av'				
	Prairie			Ye	Mu-ni	

To laugh

To cry

Ki-an'-ni

Ya'-gai

They Shinumo Language I-meu (present) Ma-meu (absent) [MSS 1794, No. 6; 836-g] This Inch That Mar Tray, beautiful tray Po'-ta All Ma-no'-gwa Chi-ku'-wut The coarser tray Many, much A-vwan' Pi'-ki Bread Who Ung'-ai Po'-gu Knife Far Mi-o'-ni Ka'-yu Corn, maize Near Man-sa'-a-chūv Sa-wa'-ka-chi Sweet corn Here I-va New-mum To grind corn There Ma'-va Chi-kau'-ki-so Water jug Today Avw Water jar, large Kan'-i-pi Yesterday Kcu-ũv' Shi-wa Earthen bowl To-morrow Taik Chi-kap-ta Earthen soup bowl Yes U'-cu Beans Pa'-pa No Kuch Ta'-ka Man One Shu'-yus Shu'-ya Nu'-hi, Wu-tuh Women Two Wa'-hai Wa'-hai Water Ku'-i Three Pai'-hai' Pai'-i Girdle for women Kwo'-wa Four Wot'-tsu Wot-su Shu'-a Paint Five Mon-i-gi Mon'-ug To sing Tau-tan SixNa-vai' Nav'-a Sul'-a-bai To talk Ti-o'-yha Seven Mu-kwish' Mu-kwish' Boy Girl Ma-nau-va Eight Nan'-tsu-i Nants Father I'na Nine Yu-i'-pai Yu-ĩp' Mother In'-ga Ten Ma'-shu Ma'-su Koang'-va-ta Husband Eleven Sho'-kus-sping'-Sho'-kus sping'-ku-a Wife Ne'-ma-ta ku-a Son I-ti Twelve Ma'-na Wa'-kuts sping'-Wa'-kuts sping'-ku-a Young lady ku-a Brother I-wa'-wa Sister Ka'-ka Wa'-ma-shu Twenty Wa'-ma-su Ko'-ta Head Pai'-ma-shu Thirty Pai-ma-su Ho'-mi Hair Wot'-su-a-ma-shu' Forty Wot-su-a-ma-su Face Sai-yu-na Fifty Mon-i-gi-ma-shu' Mon'-i-gi-ma-su Forehead Ka'-la Sixty Na'-vai-ma-shu' Nav-ai-ma-su Ear Na'-ka-tu Pu'-shi Eye Seventy Mu-kwish'-ma-shu' Mu-kwish-a-ma-su Nose Ia'-ka Eighty Nan'-tsu ma-shu' Nan-su-ma-su What is the name Hing ma chi Ninety Yu'-i-pai-ma-shu' Yu'-i-pa-ma-su Here Ye'-pe One hundred Ma-shu'-a-ma-shu' Ma-su'-a-ma-su There Ai-ya'-mo One-thousand Ma-shu'-a-ma-shu'-Ma-su'-a-ma-su'-Here or this A-ki' This I'-i u-ma-shu a-ma-su Ti-kai' To eat That Ha'-ki To drink I-vi' The Chom'-o-ni no'-kwi To run This or that A-ya To dance Nu-kai Mouth Mo'-a To sing Hu-wi'-to-i Tongue Sang-vi Teeth To sleep Hu-pwi' Sa'-ma To speak Um-pa'-gai Beard So-wi'-chim To see Neck Mai Kwa'-pi To love Ai'-an-wi Hand Mok'-te To kill Fingers Ma-lach' To sit Ka'-ri Thumb We-comb ma-lach To stand Wu'-ni First finger We-pam ma-lach To go 2 and 3 fingers Ma shaut-pi ma-lach To come Pai-yu'-ki Little finger Cha-comb ma-lach To walk Pa'-gai Nails Sho'-ki To work Man'-ik Breast Sau-nīh'-ka To steal U-yung'-i Belly Po-no To lie Kwi-tan' Shoulders Shi-kya'-ka-gi To give Back Ho'-ta

Breast, female

Heart

Pi'-hŭ

I nong'-wa

Leg Ho'-kya Foot Ku'-ku Toes Ku'-ku-bush Bow Au'-a-ta Arrow Ho'-ha Arrow U'-hu (this is Moki) Red peppers Tsi-li' Blanket Ka-na'-lo Water melon Ka-wai'-wat-na Pipe Cho-ong'-o Sunflower Cho-ka'-kau Broom Wu-si'-a To sweep Mus'-pa House Ki'-hu Friend I-kwa-chi Cough U-ha-ha-ta To see Sa'-ta Not to see Ka-ta'-ta To blow Hu kong-wa What did he say He kau'-kau Pa'-lung-kwi Squash Onions Shi-yu Wood Ko'-ha To chop Tu'-ka Blood Ūng'-wa House Ki'-ha

Clouds O-mau-wa Sky To'-kwi-pul-lo Sho-ho Stars Moon Mu-yau-wa Mi'-hi Night Evening Ma-shi-pi Sunrise Ya-ma, sa-wai-yama Ta-wa-na-sha-vi Noon Sundown Pa'-ki

Ax

Sun

Stone ax

Daybreak

Young man

Bachelor

Take it Hand it here

Milk way Shong-ni-ka Ta'-mung-a-va; Ta-myung-a-Spring

Pi-kan'-wa

Pong'-kwa

Ta'-la-va

Shi-wa-ho-wa

Ta'-wa

Pi-kang'-wa

va Ta'-la Summer Yas'-ta Autumn Yo'-ho Winter Ti'-shuck Grass Shi'-ha Little Sa'-ha Big To die Moa'-gi Pu'-wi To sleep Nu'-va Snow Pa-tush'-ing-wa Ice Sa-moa'-a Hail Ta'-lo-we-pi Lightning Ūm'-ma Thunder Ni-nut'-spi Doorway U-mu'-ka-pi Gun Mu'-chi Awl Νū Um'-i You I'-i He, she, or it I'-ma All Ti-yu

Man waiting to be married When? Where? Walk Sit down Now Past time Understand Not understand Buffalo Snake Rattlesnake Beautiful Cold Warm Thirsty To spit On Under West East South North Up Down Right hand Left hand Dog Peach tree Peaches Fish Stone To shoot To eat

To drink

Past tense

Eighteen

Nineteen

Twenty

Red

Present tense

Future tense To go (past tense)

To go (present tense)

To go (future tense) The Great man who led them a long time ago All gone Nothing One Two Three Four Five Six Seven Eight Nine Ten Eleven Twelve Thirteen Fourteen Fifteen Sixteen Seventeen

Man'-kwa-chi He'-shut (?) Ha'-ko-mo (?) Wy'-ma Ka-tui-ni Pu-i Hi-shet (?) Tu'-hi Ka-tu'-hi Mu-shai-nu Chu'-chu-ta Chu'-a So-ma'-hin-ta Yo-ho U-tu'-hu Pa'-nuk-a-mo'-ki Tue'-ha Oan'-uk A'-tu-ki-uk Kwi-ni-wi Ta'-ti Te-vung-a Но-ро O'-nai Ut'-kyu-mi Pu'-tu-nuk Shu'-i-nuk' Poh'-koh Shu-pal'-ai Shi-pal' Pa'-ki-wa O'-wa Mu'-a Tūm-wēt Hi'-hi-ku Sul ai-bai Pu-ai Sul-ai-bai yo Sul-ai-bai-ni In-ma' Ha-na' Tu-mai-a Ma-chi'-to

Shu'-lau-wa Ka-hi'-ta Shu'-kya So'-vum Pa'-hyu-ma Na'-li-yu-ma Chi'-woat Na'-va Tchong'-a Non'-ul Po-put Pa-kat Pa-vish' E'-sha Pong-a'-kut Paa-pop Pap-chi-woat Shi'-a-koap Paua'-koap Pai'-a-koap Na-na'-koap Shu-net Pa'-lung-a-pa White Kō'-a-cha Black Ku-im-bi Blue Sock'-kwans Green Moa-king'-a-pa Yellow Schang-a-pa To trade Hu'-hi-a To purchase Tu'-hi To run Nas'-si To strike U-wat'-ta Set down Ka-tu-i Thank you Kwa-kwa' Stand up Wu-nup-tu To drop Pu'-shi To put down Ta'-vo To throw down Tu'-va To put away (place) Choa'-kyu To hear Na-voa'-ta To taste Moa-i-ta To smell Sho-sho-mi To boil (of water) Kwa-la'-la-ta Cat Moa'-sha Chicken Ko-ak' Egg Na'-hu

God Theater

To dance Ti-va Harvest plays, games Co-chi-na To'-goatch-tuk Bad man Mad, vexed Chi'-va-uti Bad He-hi-ni Maybe Pi-i' Sick Tu-ti-a Rawhide Ŭ-kosh'-in-kya Try it on (of a moccasin) Uk-pa'-ki Old Un-ī-tuk-a Young Chai-yu To husk Heu-tu-kŭ A chŭ-ta To lie

No lie Ka-chŭ-ta Truth A chal'-o-we Falsehood Ka-chal'-o-we Ta-ta'-koa-li (for red pepper) Mortar Kwa-shi-a-ta Pestle

Fast Hi'-pi-ni Slow Continually, all the time

Commence

Se-cho-po Pi'-ta Come Spindle Pa-tyu'-kyi To spin Tun'-ta Wool Pu'-ha Toa-ni Yarn Loom Ya-wi'-vi-o Pe'-a-kon-da To weave Ka'-si To scratch Come here Um-pa-o-ni Yu-pai' Go away Ka-tu'-i Sit down Smoke Cho-cho-ni Ni-mok-ai' Give it to me Pi-tong'-ok-chi Hat To cry Pok'-a-mi-ma Chu'-i-ti All to laugh Na'-ni One to laugh Yu'-yu-ki To rain In a little while Hi-sha'-vo-ha-ki'

Tai

To write Where? When? How? Now Much Little Large A little To dream Wolf Fox Deer Antelope Bear Sheep High Low Male

Female A wise man

Fool

Sho'-ta kwi-nung Foolish Hard Ki'-va (hole in the ground) Soft Dead Alive Sharp To sharpen Full moon Gibbous moon Crescent moon To wash To swim To fall Doctor Lake The world Earth, ground Valley

Mountain, low, or hill Ki-ok'-i-tai, Te'-wip Stone Cottonwood tree Forest Wood Grass Wheat Paint Cedar

Pine, piñon pine Pine, long leaved Trail Track Bag Indigo Lead Powder Caps Saddle Lasso Blaze Smoke

Mountain, high

Gown, for woman Shawl, for woman Ha-ka-mo' Hi'-sa-to Ka-hin'-suk-i(?) Pui'-i Shug'-pam-ta Chai'-who-ya Ya'-si-yo-ka Hi'-sha Tu-mo-lau-a I'-sa-wa She-kya'-tai-yo So-wing'-na Chi'-vi-o Ho'-nau-wa Mong-yu'-ya O'-vi-a-kya A-ti-kva Ta-ka

Ta-tu-vin

Ma'-na (this word also for a young woman)

U-nunk-ta-la Ka-ho-pi Sūt-pa-na Ŭ-nŭ-hū Ka-hu'-nu Mo'-ki Ki'-ha A'-na-ka-la Ka-la'-la-we Na-shup-ta Chong-ai' Na-shup'-ta

Ma-ya Ka-chip-ta Tu'-va-hoain-ta' Mo-moash'-la-wa Poash'-na Na'-ha Pa-tu-pa Tu-wits-kwa Tu-wa'-katch-i Shu'-i-tiep-kwa Tu-tu-kwi Chu'-chu-mo 11/-14/2 Si-hi-va

Sho-sho Hi-ma Ko-hu Ko'-hu

Tu'-sha-ka Shi'-kwi Ka'-shi-ta Ho'-ko Tu-va'-i Syo'-ko Na'-vi-hu' Ku'-ki-ta' Tu'-ku-pu' Shok'-wa U-muk'-in-ho Ūh'-tuk-a Pa-lash'-i-ba Yat'-ki-na Sūmp'-pi Kai'-hi Kwi'-ching-u Kwa-sha'-ta U-shi'-ta

Moccasin, for woman
Sinew
Heart
Bone
Whose?
Rich
Poor
Heavy
Light
Tired
Lonesome
Home
San Francisco Mountains

San Francisco Mountai
To comb
A comb
To carry
To lie
To lead
Stop
To be hungry
To fight
To want

O-wa-ti'-toach
Ta'-hu
U-nung'-wa
Yu'-ka
Po-hi'-ma
Ke-a'-ha-ti
O-o'-ki-wa
Kya'-wu-wu-ta
Ka-pu'-ta
Mong-i
Ni-a-ni wu-wun-ta
I-tu-wa-ka-shi
Nu-wa-ti kyo-vi

Wu'-shi Yau'-ma Sho'-ma Gnu-i-ma Ha-ki Ni-chung-o-mo-ki Nai'-ya-yu-wa Na'-wu-kin-a

Na'-wu-shi

To kill To steal To laugh

All laughing, making fun

To give To receive To fly To work To bury To kick Also The best Today Yesterday Tomorrow O-rai-bi Shung-oai-pa-vi Shi-pau-i-luv-i Mo-shong-a-nuv-i Ho-pi-ki Shi-choam-a-vi

Ha-no-ki

Ni-na'
U-ying-wa
Na'-na-ni
Chu-ti
Pong-ta-vi
Ni-mok'-a
Wa'-te-ka
Su-nai'-lai-ta
Tu'-a-ma
Kun'-tu-ba
Pi-o-ni

Yung-wat-nu-ni Tai-wa-na-we-ta Ta'-wa-ko Ka'-vo

Shi-nu-mo is the name of the people of all these towns. Mo-qui is the name given

to the three last

Notes

¹ Powell had been commissioned a lieutenant colonel by Grant, but he declined it and was known for the rest of his life as "the Major" (Davis, 1915, p. 14; Darrah, 1951, p. 68).

² Schmeckebier (1904) provides a comprehensive bibliography of the publications of the four so-called "Great Surveys" directed by Hayden, King, Powell, and Wheeler, respectively.

³ "Professor Powell of the Normal University of Illinois is about to start with a party to explore the geology and natural history of the Bad Lands. Gave him a letter of recommendation to the Secretary of War" (Joseph Henry, *Diary*, 23 April 1867, Archives of the Secretary's Office, Smithsonian Institution).

⁴ The Powell river trips of 1869 and 1871–1872 are well documented by the diaries and publications of the participants (Beaman, 1874; Crampton, 1969; Darrah, ed., 1947; Darrah, Chamberlin, and Kelly, 1947; Darrah, Gregory, and Kelly, 1948–1949: Dellenbaugh, 1902, 1962; Fowler, Euler, and Fowler, 1969; Fowler and Fowler, 1969b: D. Fowler, 1971; Gregory, 1939; Marston, 1969; Olsen, 1968; Rusho, 1969; Watson, 1954). Powell's (1875d) own published report is a synthesis of his diaries for both trips, but written as if only the first trip is being described. This has stirred the indignation of historians, e.g., Stanton (1932).

⁶ In the years after 1880 Powell's anthropological field work was sporadic and usually incidental to his administrative duties. In 1880 he worked in Washington with a visiting Wyandotte chief, Gray Eyes, and produced a short paper on Wyandotte government from these interviews (Powell, 1881d).

In 1885 Powell accompanied James Stevenson on an archeological survey in the area of the San Francisco Mountains and Little Colorado River in northern Arizona. During the same trip he also briefly visited the Havasupai in Cataract Canyon and explored some ruins near the pueblo of Santa Clara in New Mexico (Powell, 1891f, pp. xviii–xxiv). In 1887 Powell and Stevenson conducted further archeological surveys near the Rio Grande pueblos in New Mexico. In the summer of 1893 Powell spent "several weeks" on the Pacific Coast in connection with Geological Survey work and "took advantage of opportunities growing out of [this] work . . to visit several Indian tribes and to continue his researches relating to their habits, myths, and languages" (Powell, 1897c, p. lxxiii). It is not clear which tribes Powell visited.

In the summers of 1896, 1898, 1899, 1900, and 1901 Powell, sometimes aided by Frank Hamilton Cushing, worked in Maine on shell mounds and intermittently did some ethnography with the Passaquomoddy and the Abneki Indians (Powell, 1900d, p. xiii). During those years Powell was ill much of the time and spent his summers in Maine recuperating. Cushing, usually in a delicate state of health himself, also spent the summers in Maine (Brandes, 1965, p. 185, passim). There are no manuscripts by Powell in the Smithsonian archives relating to his work in Maine, or his trips to the Southwest and the Pacific Coast.

⁶ The use of circulars and schedules to gather linguistic, ethnographic and demographic information was a long standing practice in Euroamerican scholarship and government, a practice which Powell continued and expanded.

Precedents for the circulars used and developed by Powell extend back into the sixteenth century. The Spanish Crown, through the Council of the Indies, sent out extensive "Instructions and Questionnaires" to its colonial officers in the New World and the Philippines in the 1570s. The fifty questions included queries on demography, geography, and a variety of ethnographic subjects (H. Cline, 1964). In the late 1580s one Albrecht Meier, of Germany, published a small booklet of instructions for travelers, asking them to gather data on government, habits, dress, subsistence, religion, marriage, and a variety of other topics (Hodgen, 1964, p. 187).

In the 1660s the Royal Society at Oxford published several programs of research for travelers and navigators which included queries about physical features, linguistics, and manners and customs (Hodgen, 1964, pp. 188–189). In 1686 Sir William Petty drew up a series of questions on the "Nature of the Indians of Pennsylvania" (Petty, 1927, vol. 2, pp. 116–119, cited by Hodgen, 1964, pp. 190, 205, n. 37). In 1763 a German biblical scholar, Johan Michaelis, prepared a five hundred page questionnaire for use in studying the area around the Red Sea (Curtin, 1964, p. 15).

The ill-fated Baudin expedition from France to Australia and the South Seas in 1800 carried extensive questionnaires on physical anthropology by Georges Cuvier (Hervé, 1910) and ethnography and linguistics (Degérando, 1969; cf. Stocking, 1964, pp. 134–150).

In the New World, Thomas Jefferson was active in collecting Indian vocabularies and other ethnographic data. In 1783 he sent a number of queries to several people including Benjamin Hawkins, then a treaty commissioner to the Cherokee, Chickasaw, and Choctaw Indians (Boyd, 1950–1965, vol. 6, p. 427). Jefferson, like his contemporaries, was convinced that a careful compilation of vocabularies of "common" words would make possible a genetic linguistic classification for American Indian languages and this in turn would aid in establishing the "origin" of the Indians (Jefferson, 1903, pp. 139–141; cf. Chinard, 1943; Edgerton, 1943). Jefferson's later comprehensive instructions to Lewis and Clark (Coues, vol. 1, 1893, pp. xv–xlii) were noted above.

Gathering vocabularies toward a comprehensive genetic classification of American Indian languages was actively pursued by a number of scholars in the 19th century. In 1825–1926 Albert Gallatin circulated a six hundred word vocabulary, which also included "verbal forms, . . . selected sentences, and, a series of grammatical queries" (Gallatin, 1836, p. 1). The few answers he received he printed, together with fifty-three lists of 186 words each, primarily from the Southeastern tribes, the Salish and the Eskimo (Gallatin, 1836, pp. 307–422). In his presentation of Hale's data from the Northwest Coast Gallatin (ed., 1848, pp. 73–130) used a 180 word list. This list

was later used by Gibbs (1863) as the basis for his 211 word list in the Smithsonian circular.

Other early 19th-century questionnaires include a detailed linguistic and ethnographic booklet circulated by Lewis Cass (1823) which was, in part, the basis for Henry Rowe Schoolcraft's (1851–1856, vol. 1, pp. 527–568) "Inquiries" which brought him the conglomeration of data published in his "History" (Schoolcraft, 1851–1856).

Later 19th-century American questionnaires include the circular distributed by the Smithsonian Institution and the Department of State for Lewis Henry Morgan (1862) which brought him much of the data included in his Systems of Consanguinity and Affinity. (Morgan, 1871). Other American circulars include one on archeology (Henry, 1878) and an extensive outline by Otis T. Mason (1875) weighted heavily toward material culture.

British efforts during the 19th century include a series of questions on "ethnology" first prepared in 1849 by James Pritchard for a Manual of Scientific Inquiry Prepared for the Use of Officers in Her Majesty's Navy (in the fifth edition Pritchard's article was replaced by one written by Edward B. Tylor [1886]). The British Association for the Advancement of Science was, of course, responsible for the initial development in 1874 of Notes and Queries in Anthropology. The British Association also drew up a "Circular of Inquiry" in 1887 (Tylor et al., 1887) which formed, in part, the instructions for Franz Boas' early work on the Northwest Coast, under the direction of Horatio Hale (Gruber, 1967, pp. 18–31).

⁷ The Manual was never completed. Sections on pictographs and sign language by Mallery (1880) and on mortuary customs by Yarrow (1880) were printed and circulated by the Bureau of Ethnology. The Bureau of American Ethnology manuscript collection, Smithsonian Institution, National Anthropological Archives, contains a draft copy of a proposed circular on aboriginal medical practices attributed to Powell (MS 1189). It contains discussions and queries concerning "anatomy and physiology, disease," and medical practices including "incantation, dances, torture, suction, sweating, fasting, feasting, puking, purging, ecstacism and potions."

⁸ There has been some discussion over the years regarding the roles played by Powell and Henry Wetherbee Henshaw in the development of the linguistic classification (Kroeber, 1905, 1907b, 1960; Hymes, 1961; Sturtevant, 1959). Neither Henshaw's (1919–1920) autobiography nor Nelson's (1932) biography of him clearly spells out Henshaw's role. He was, during the late 1880s, in charge of much of the administration of the Bureau and at times administered work on both the classification and the Synonymy (see the various annual reports of the Bureau by Powell).

⁹ J. P. Harrington (1911, pp. 173-174) strongly disagrees with this rendering of "Ute":

"In the Ute-Paiute language no words closely resembling Spanish Yuta, English Ute, or Spanish Payuche, English Paiute, either in sound or application, occur. Talk about Paiute meaning 'water Ute' or 'true Ute' is nonsense, because no such word as 'Ute' occurs in the language. I believe that the origin of the word Yuta, Ute, is nuts \(\bar{i}\), meaning 'person, people,' in all dialects. And Payuche, Paiute is probably a corruption of paquats \(\bar{i}\), plural paquats \(\bar{i}\) u, Ourey Ute Indian. The Ouray Ute live out west of the Ute bands with whom the Spaniards would have first come in contact when going up the Rio Grande drainage."

 $^{10}\,An$ abbreviated description of the seed-preparation process is found in Powell (1875b, p. 675).

¹¹ The reeds do not "exude a saccharine juice." The "honey-dew" is formed by aphids: "The aphids [Hyalopterus arundinis] swarm on the reed [Phragmites communis] in great numbers, sucking the sap from the reeds and excreting honey-dew on the stems and leaves where it crystalizes" (V. H. Jones, 1945, p. 148; cf., Harrington, 1945; Heizer, 1945; and Woodward, 1938).

¹² The material on the use of reptiles and insects for food is derived from MS 1795; see "Miscellaneous Notes" (p. 162).

13 Southern Paiute horticulture antedated White contact, Escalante in 1776 reported small fields of maize and the use of irrigation ditches on Ash Creek between the present-day settlements of Pintura and Toquerville, Utah (Bolton, 1950, p. 205). Jedediah Smith reported Paiute farms along the Colorado River in 1826 and there are frequent references to Paiute farms and irrigation ditches and dams in the journal of early Mormon settlers in southern Utah and southern Nevada (Euler, 1966, p. 112). Euler (1964, pp. 379-381) postulates that some Southern Paiutes learned horticultural techniques from the Anasazi Puebloan peoples in the prehistoric period, possibly as early as circa A.D. 1150. Kelly's (1964, p. 39) Kaibab informants told her that the Kaibab had learned horticultural practices from the "St. George" Paiute circa 1850. J.A. Jones (1954, pp. 56-58) rather vaguely implies that various Ute and Southern Paiute groups took up horticulture about A.D. 1770, but he advances no concrete evidence for this date.

¹⁴ Powell and Ingalls (1874, p. 10, and below) use the term, "Un-ka-pa Nu-kuints," instead of "Ta-gon Utes," and, "Choog" instead of "Chong." "Moak Shin-au-av" is listed by them as "Chief" of the "U-ai-Nu-ints." Whether he and "Running Water" were the same person has not been determined.

¹⁵ The incidents with the U-nu-pits and Chuar's headache are recorded in Powell's field journal (MS 1795, no. 11, pp. 69-70). Therein, Chuar's affliction is recorded as an earache. The "headache" incident is also related in the introduction to the tale, *The Story of Hu-pats and Kom* (p. 89).

16 It is not clear whether or not Powell actually saw these women. His field notes (MS 1975, no. 11, p. 48) contain the entry: "Three old women remained behind when the band moved, saying they had gleaned enough, that now they would die. And they sat about a fire singing and wailing mournfully and at last death came." The womens' song or chant is found in MS 1795, no. 4 and was copied into MS 831-d (see "Songs and Chants," p. 123). MS 1795, no. 4, also a part of Powell's field notes, contains the following note after the chant: "The story of the three squas [sic]. The Poet [a member of Chuarumpeak's band mentioned by Dellenbaugh (1962, p. 178)] creeping about and at last lying down to die. Ira [Hatch, one of Jacob Hamblin's men (Creer, 1958, pp. 10-12)] asked him to sing the song which he had heard when the three old women left to die. Hence, the song and the story with the acting" [italics added]. The phrasing of the statements might indicate that Powell recorded a myth or tale about the three women, perhaps one supporting a belief that the aged and infirm should be abandoned for the good of the band.

17 MS 798 contains an additional paragraph:

"Away they go on hands and feet, entirely naked, their long black hair streaming in the wind and looking like strange Darwinian beasts, leaping over rocks and bushes, in and out of trees, and all the time howling and barking in wonderful imitation of wolves. Now their hands and arms are strictly supposed to be feet and legs and they must by no means lay hands on the deer, but must catch him with their teeth, and the little human deer if he is a plucky fellow gets many a severe bite before he gives up."

¹⁸ Toquerville and Washington are small Mormon settlements north of St. George, Utah.

¹⁹ This incident may have occurred in October 1872. Several diaries kept by members of Powell's party (Darrah, Gregory, and Kelly, 1948–1949, passim) indicate that Powell and Chuarumpeak left Kanab, Utah, on 5 October 1872 to look into reports of Indian troubles in the vicinity of St. George, Toquerville, and Washington, Utah. The data would also coincide with the usual harvest time in that area of Utah.

²⁰ The tale contained in this section, and in *The Origin of the Cañons of the Colorado* (MS 794-a, no. 39; p. 76) is interesting because it con-

tains most of the elements of the classic Orpheus myth, i.e., the hero follows deceased; hero receives supernatural aid in pursuit and in overcoming obstacles; various attributes of the after-world are described, including dancing; recovery of the deceased is contingent on not looking back, etc.; conditions are not fulfilled and the deceased is lost. According to Gayton (1935, pp. 265–266) and Hult-krantz (1957, p. 6) no Orpheus-type myths have previously been reported for either the Ute or Southern Paiute.

²¹ This is a paper which Powell read before the Philosophical Society of Washington on 31 January 1874.

²² Note at top of manuscript in Powell's hand. The *Bulletin* of the Society (1874, p. 104) lists the date as 23 May 1874.

²³ This story and several others listed below are found in the tales contained herein. The *Ute Story of the Moon, Origin of Stars* and *Orion* tales are not now found in the manuscript collection.

²⁴ This story is not in the manuscript collection. It probably is the version contained in Powell's (1875c, pp. 206-208) article, "The Ancient Province of Tusayan."

²⁶ See "Treatment of the Sick" (p. 53). In MS 798 Powell describes the same shamanistic performance as in the "Treatment" section, but has the patient being a child rather than a man. Presumably he had the same story in mind here.

²⁶ See note 20, regarding the Orpheus myth elements in this tale. ²⁷ Kelly (1938, p. 375) gives a similar version from the Northern Paiute.

²⁸ In his "Mythologic Philosophy" article Powell (1880c, pp. 263-641 gives a brief version of this story which ends:

"Those who escaped by the way, through the wicked curiosity of the younger Shin-au-av, scattered over the country and became Navajos, Moquis, Sious, Comanches, Spaniards, Americans—poor, sorry fragments of people without the original language of the gods, and only able to talk in imperfect jargon." Powell (1881f, pp. 24-25) also contains an outline version of this tale.

See Lowie (1926, pp. 103-104, 157-159) for other variants.

²⁹ In a later version, Powell (1881f, pp. 52-56) localizes this tale in the Moapa Valley in southern Nevada with Tavwoats moving northeastward toward St. George, Utah. The same locale and route

are implicit in this version.

30 Powell's (1881f, p. 53) later version reads: "two men making

arrowheads of hot rocks."

³¹ In the later version (Powell, 1881f, p. 55) the protagonist here is said to be "Ku-wi-a-pots, the tarantula."

³² In another article, Powell (1880c, p. 799) presents an outline of this story, but with Tavwoats shooting arrows at the sun, rather than throwing his magic ball. The use of arrows against the sun appears in the Northern Paiute version (see p. 227, MS 794-a, no. 1). This is in accord with Cooke's (1940, vol I, chart VII) analysis of this tale: the use of arrows or a fire-drill occurs in Northern Paiute versions; the magic ball is only reported for Shivwits and Kaibab Southern Paiute.

Powell's (1880c, p. 799) published version concludes somewhat differently:

"The sun-god was now conquered, and he appeared before a council of gods to await sentence. In that long council were established the days and the nights, the seasons and the years, with the length thereof, and the sun was condemned to travel across the firmament by the same trail day after day till the end of time."

³³ In a briefer version, Powell (1881f, pp. 44–45) substitutes "U-in-ka-rets" for "Nu-mas." The present version, using "Nu-mas" is found in Powell (1877c).

³⁴ This tale was widespread in the Great Basin (Cooke, 1940, vol. 2, p. 18; Lowie, 1909, p. 239, 1926, pp. 2-4; Steward, 1936, pp. 368-369). Lowie (1909, p. 233) points out that generally in Great Basin mythology "Shinauav," the younger is the marplot; here the elder

takes that role. Sapir's (1910a, p. 10) Southern Paiute field notes also indicate the younger as a kind of marplot.

³⁵ Powell published this story several times (1875b, pp. 668-672; 1875d, pp. 116-121; 1881f, pp. 47-51; 1895a, pp. 303-311). MS 2247-c contains a shorter version. The published version was later translated into French by Turenne (1896). Shimkin (1947, pp. 333-338) recorded a similar version from the Wind River Shoshoni; but in that version, the boys' protagonist is a giant cannibal. The cannibal has a sentry, killed by Rattlesnake, but the sentry is not a Manyeyed antelope; nor does Snake kill the cannibal. The Southern Ute tell a fragment of the tale, dealing with Snake killing the Many-eyed antelope, but apparently do not tell the rest of the tale. Lowie (1926, pp. 121-124, 189-190) and Sapir (1930b, p. 394) record other Southern Paiute versions. There are no other versions recorded from elsewhere in the Great Basin, but Powell did collect the term "Tim-pingwa-shu, 'Rock Shirt'" from a Gosiute informant (p. 00, MSS 796-d, 2247-b), suggesting a wider distribution for the story.

³⁶ In the Kaibab vocabulary (MS 1494), Powell gives the spelling "Nu-war-um-po-kats;" the same spelling also is found in the field notes (MS 1795, no. 11, p. 29).

³⁷ This is a Southern Paiute version of a widespread Great Basin tale, *Theft of the Pine Nuts*. Most recorded versions have come from the western Great Basin (Lowie, 1909, pp. 246-247; Cooke, 1940, vol. 1, pp. 34-35).

²⁸ This tale occurs widely in the Great Basin (Kroeber, 1901, pp. 220–272; Lowie, 1909, pp. 267–268, 1926, pp. 119–121; J. A. Mason, 1910, p. 317). Sapir (1930b, pp. 456–462) gives another Southern Paiute version.

³⁹ This is a Southern Paiute version of *The Theft of Fire* tale found throughout the Great Basin area (Lowie, 1909, pp. 244–246, 1926, pp. 117–119).

⁴⁰ This is a version of the wide-spread tale, Coyote Learns to Fly (Cooke, 1940, vol. 1, chart v). Sapir (1930a, pp. 276-282, 295-296, 1930b, pp. 369-377) gives other Southern Paiute variants. The first paragraph of the present story seems to be an element from The Shin-au-av Brothers Discuss Matters of Importance to the People (see p. 80).

⁴¹ This is a variant of Wildeat and Coyote Disfigure Each Other which occurs widely in the Great Basin (Cooke, 1940, vol. 7, pp. 63-64; Lowie, 1926, pp. 104-105; J. A. Mason, 1910, p. 301; Sapir, 1930b, p. 495).

⁴² The name was bestowed by members of Powell's survey parties; it is no longer current.

43 See note 15.

⁴⁴ This tale may reflect the slave raids made by Mexicans into Southern Paiute territory until after Mormon settlement (see Malouf and Malouf, 1945).

⁴⁵ This is apparently a brief version of a segment of Trickster Marries His Daughter (Schmerler, 1931).

⁴⁶ In the "Courtship and Marriage" section, p. 51; the translation given is, "Fighting is the tool by which I gain my living, I tell you!"

⁴⁷ Lowie (1926, pp. 147-148) recorded a similar version of this tale from a Shivwits informant.

⁴⁸ Powell's listings read; "Daughter, said by mother," etc. These have been changed to modern abbreviations. Similar changes have been made in all subsequent vocabulary lists herein. The abbreviations used are: Hu, husband; Wi, wife; Fa, father; Mo, mother; Pa, parent; So, son; Da, daughter; Br, brother; Si, sister; Ch, child; Gr, grand; GrGr, great grand; O., older; Y., younger; Sp, spouse. Man speaking (m.s.) and woman speaking (w.s.) are indicated only if the terms differ by sex of speaker or referent.

⁴⁹ The terms for FaSiCh do not appear in MS 1494, but are found in the scribe's copy, MS 1491; the pages of the former are apparently lost.

60 Manuscript 1795, unnumbered contains the entry: "Kong-a-Mu—second moon of winter, much snow."

NOTES 285

⁶¹ Walker, or Wakara, was a Ute band chief, apparently originally from the Tumpanuwč group at Utah Lake, Utah. He raided repeatedly into California and Arizona for horses in the late 1840s, sometimes accompanied by James Beckwourth, the famed mulatto trapper, mountain man and raconteur (Larson, 1952, passim; Sonne, 1962, pp. 34–43; Gottfredson, 1919, pp. 317–319).

⁶² See note 48.

⁶³ These are notes made by Powell during 1872. They are interspersed among tales, songs and chants in manuscripts 1795 and 831-b. Most of the material was apparently gathered during Powell's traverse of the Kaibab Plateau in August of 1872 (Watson, 1954, pp. 92–94).

64 These are men of the Kaibab band.

⁵⁵ Probably at Lee's Ferry (then called Lonely Dell), at the confluence of the Paria and Colorado rivers. John D. Lee had gone into hiding there after the Mountain Meadows Massacre (Brooks, 1950). Lee was of help to Powell and his men during the latters' river trips (see Dellenbaugh, 1962, pp. 210–211). Lee was executed in 1877 for his alleged part in the massacre.

⁵⁶ Probably the "Shinny" game which was widely played in the Great Basin area (Kelly, 1964, p. 112) and elsewhere (Culin, 1907, pp. 616-617).

⁵⁷ Powell apparently meant that the upper face, extending from above the ear lobe and tip of the nose, was painted red to signify joy and that the lower face, below the ear lobe-nose line, was painted black to signify war. Kelly (1964, p. 66, fig. 7) reports that Kaibab Paiute obtained red pigment in the "Ankat district and near Grand Canyon," and illustrates styles of face-painting similar to the one described.

- 68 See note 48.
- 59 See note 48.
- 60 Cousin terms apparently extend to both cross and parallel cousins.
 - 61 See note 48.
 - 62 See note 48.
- 68 Powell is apparently using "ye" in the archaic sense of "you (third person) plural."
 - 64 See note 48.
 - 65 See note 48.
- ⁶⁶ Kelly (1932, pp. 164-166) reports similar practices for the Surprise Valley Paiute, as does Powers (Fowler and Fowler, 1971) for the Paviotso.
- ⁶⁷ The related phenomena of the levirate/sororate, extension of sex privileges in a wife to a younger brother, and reputed polyandry have all been reported for the Northern Paiute (Park, 1938a; Kelly, 1932, pp. 164–166; Stewart, 1938).

⁶⁸ Kelly (1932, pp. 158–159) also reports a two weeks confinement, but on a bed over a pit containing hot coals.

⁶⁹ Lowie (1924, pp. 273-274) received no confirmation of the use of menstrual huts at Pyramid Lake. Hopkins (1883, p. 48) indicates what appears to have been the use of a hut at menarche, but is silent about later use.

⁷⁰ Similar practices are reported by Lowie (1924, p. 281), Kelly (1932, pp. 167–169), and Whiting (1950, p. 107), but not sewing the corpse in horse-hide. Usually a bucksin was used.

71 This is in accord with Whiting's (1950, p. 33) observations for the Harney Valley Paiute, that illness and death were often thought to be caused by sorcery.

72 Corroborative data for this practice among the Northern Paiute are contradictory. Park (1938b) denied that shamans were killed if unsuccessful. Powers (Fowler and Fowler, 1971), in 1875, reported a doctor was killed if he lost three patients, but his report was based only on hearsay. Kelly (1932, p. 194) reports that unsuccessful shamans were killed among the Surprise Valley Paiute. Steward (1933, p. 314) reports that "a doctor was not killed merely for losing patients," in Owens Valley, but he cites sources (Chalfant, 1931; Parcher, 1930)

indicating that doctors were killed "after the death of three patients or bad guesses to recovery" (Steward, 1933, n. 196). In MS 827 (p. 234), Powell wrote "doctors unsuccessful in too many cases are killed."

⁷³ This is a tale well known among the Northern Paiute. Powers (Fowler and Fowler, 1971) recorded a version in 1875. Hopkins' (1883, pp. 74–75) version makes the people out to be red-haired cannibals and necrophages who were killed in a cave by the Paiute because they would not relent in their gastronomic habits. In other versions, the site of the massacre is given as Lovelock Cave (Stewart, 1941, p. 441), a well-known archeological site on the shore of Humboldt Lake (Grosscup, 1960).

The identity of the "Saiduka" has been variously given as "Pit River" (C. Fowler, 1965-1966; Stewart, 1941, p. 444), i.e. Atsomawi-Atsugewi, and Nez Percé, by Powers (Fowler and Fowler, 1971). Powell (p. 233, MS 810) lists them as Umatilla. Liljeblad (personal communication) indicates that saiduka a is a common term in Northern Paiute for "Sahaptin-speaking Indians", as well as for "enemy." (This is in contrast with saidika'a, the present meaning of which is "the Fallon Indians," i.e., the Northern Paiute living on the Stillwater reservation and the adjacent town of Fallon, Nevada.) Both the Nez Percé and Umatilla are Sahaptin-speakers. Powell in the notes collected in 1880 (see p. 234, MS 832) recorded "Si duka seems to be a name for all enemies." Hopkins (1883, p. 75) related that after her people, i.e., the Paviotso, had killed the "people eaters," "the people round us called us Say-do-carah. It means conquerer; it also means 'enemy' ". Such usage is not found elsewhere. Saidika?a has also been recorded as meaning "tule eaters," i.e., the historic Paiute bands formerly living around the Humboldt Sink (C. Fowler, 1965-1966).

Lowie (1926, p. 205) recorded the incident of burning a "hostile people, the Sai'ru'qa^{2a}" in a "hole" near Lovelocks, i.e., the Humboldt Sink area, as an element in the Northern Paiute origin myth accounting for the dispersion of the Indian tribes.

- 74 There is apparently no published counterpart for this tale.
- ⁷⁵ This is a variant of the *Theft of the Pine Nuts*, a tale found throughout the Great Basin area (Kelly, 1938, pp. 395–402; Lowie, 1926, pp. 217–221).
- ⁷⁶ This tale apparently has not been previously published for the Northern Paiute.
- ⁷⁷ This tale is not previously published for the Northern Paiute. ⁷⁸ Not previously published. Probably a postcontact story, since Northern Paiute burial practices did not include digging graves (see "Burying Customs," p. 215).
- 79 Similar versions are found in Lowie (1909, p. 274; 1926, pp. 222–223) and Kelly (1938, p. 376). Kelly (1932, p. 200), writing of the Surprise Valley Paiute, reports: "Minnie Anderson [an informant] sees a frog in the moon."
- ⁸⁰ This is a variant of a motif in Northern Paiute mythology in which the people are dispersed by a "father" because they quarrel unceasingly; see Kelly (1938, pp. 365–368) and Lowie (1926, pp. 201–202).
- ⁸¹ Similar versions are recorded in Kelly (1938, pp. 378–382) and Lowie (1926, pp. 212–213). See also the discussion of this tale in Cooke (1940, vol. 1, p. 89).
 - 82 Not previously published for the Northern Paiute.
- ⁸³ The concept of dangerous "water babies" is general to the Great Basin Area. Cooke (1940, vol. 1, pp. 111–116) discusses the distribution and differences in water-being motifs in the Basin and adjacent areas. Tales recorded by her (Cooke, 1940, vol. 2, pp. 97–100) from the Northern Ute are virtually identical with the present version. C. Fowler (1965–1966) recorded a very similar version from a Northern Paiute informant, but localized in the Carson Sink area, rather than at Pyramid Lake.

84 This tale is found throughout the Great Basin area (Lowie, 1909, pp. 248-251; Kroeber, 1901, pp. 268-270; Steward, 1943a, pp. 281-283).

⁸⁵ Similar versions are found in Kelly (1938 pp. 378–382) and Steward (1943a, p. 297; 1943b, pp. 372–373).

⁸⁶ This tale is found throughout the Great Basin, but with some variation between the western and eastern areas (Cooke, 1940, vol. 1, pp. 98–99, chart VII). Compare this version with the Southern Paiute version, p. 78 (MS 794-a, no. 4); and see also Lowie (1926, pp. 142–147), Kelly (1938, pp. 422–428) and Steward (1943a, pp. 271–272).

⁸⁷ It is uncertain if this tale is Northern Paiute in origin; however, other Northern Paiute tales contain the motif of a dispersal of people in a fog (see p. 221).

⁸⁸ Powell apparently meant this section to be an appendix to the Northern Paiute. See also Lowie (1926, p. 234) for further discussion of Northern Paiute star lore.

88 MS 810/3 is used here as the base, and materials from MS 810/1 and MS 810/2 have been incorporated, as necessary. In MS 810/1 the term "Mu-pa-vit-si" follows the group names. Powell states that this means "chief." This section of the manuscript is more properly "Northern Paiute Chiefs." The group names in MS 810/2 are often followed by the term "tu wi wa gai yu," "homeland" or possibly "dwellers," so that this section of the MS refers to the groups themselves. MS 810/3 apparently refers most frequently to the geographic name by which the area is known or to the group inhabiting the area; i.e., "black sucker eaters." These "eater" terms have been discussed generally by Steward (1938), Stewart (1939), and Harris (1940). See also note 109.

90 See note 109.

⁹¹ The English equivalents of the kin terms read "My Son's Son's Son's Daughter, male speaking," etc. as derived from the revised version of Powell (1880b). As in other schedules, the terms as printed herein are modernized (see note 48).

⁰² In the schedule of consanguineal terms, each term is preceded by the possessive, "I," meaning "my." The possessive was omitted by Powell in the corrected schedule (MS 832, folder 4).

⁹³ The term "omitted" appears in several places in the printed schedules (Powell, 1880a, passim).

⁹⁴ The two terms (Vidu du a and Vi du pa vi) are not found in MS 832, folder 4, but do appear in MS 827.

95 In the printed schedule (Powell, 1880b), the "Male branch" terms are arranged on the left-hand page with odd numbers; the "Female branch" terms are on the right-hand page with even numbers.

⁹⁶ In all affinal schedules, each term in the left-hand column is preceded by "my," and followed by "male speaking," (Powell, 1880b). The possessive, "I", meaning "my," appears before each term in the right-hand column. Following Powell's precedent in the consanguineal schedules, the possessive is dropped herein.

97 All terms are listed in the schedule as male speaking.

98 The material in this section has been rearranged by subject.

99 The tradition of the Northern Paiute coming from the south was also recorded by Powers (Fowler and Fowler, 1971); see note 73 for a discussion of the term "Saiduka."

100 See Fowler and Leland (1967) for further discussion of Northern Paiute ethnobiological classifications.

¹⁰¹ Cf. Stewart (1941, p. 445), "tatsa muc, summer (June-Aug.)."
¹⁰² Water babies also were reported to live in lakes, e.g., Pyramid

and Winnemucca lakes (Stewart, 1941, p. 444).

103 The term "tu-vi-wa" /tubiua/ translates as "homeland."
104 "The seat of the soul is placed by some in the head and by others in the chest. The soul or spirit is designated by either the term sɔ́yəp, or numəmugu'a" (Park, 1938b, p. 39). Lowie (1924, p. 294) records Nö mö mugua for "human soul or spirit." Neither Park's nor Lowie's informants seem to have made the distinction between two "souls" as made by Powell's informant. Powell's Western Shoshoni informants also made a distinction between two "spirits" (see p. 270, MS 832/9).

¹⁰⁵ The Surprise Valley Painte say an eclipse is the sun "dying" (Kelly, 1932, p. 200).

106 "A circle about the moon foretells rain" (Kelly, 1932, p. 200).
107 It is not clear here if by "house" Powell means a menstrual hut.
Lowie (1924, p. 273) reported that Northern Paiute informants denied the use of a menstrual hut but knew of its use among the adjacent Shoshoni; however, Hopkins (1883, p. 48) reports the use of a special hut used, at least, at menarche.

¹⁰⁸ Lowie (1924, p. 308) describes the use of a Northern Paiute lodge and reports its use by both sexes. Other data (Stewart, 1941, p. 430) are contradictory, both as to the presence of a sweat lodge and its use by women.

109 Powell was very much taken with Lewis Henry Morgan's (1877) Ancient Society and the concepts advanced therein (letter, J. W. Powell to L. H. Morgan, May 23, 1877, Morgan Papers, Rush Rhees library, University of Rochester). Morgan's (1877, p. 63) original definition of "gens" specified a unilineal kin group. There are no data from the Northern Paiute, or the Great Basin in general, for the presence of such groups, (Steward 1938, passim; D. Fowler, 1966) despite Powell's note that "descent is in the male line." Powell here seems to be using "gens" synonymously with "band" as this term is understood in discussions of Great Basin social organization (Steward, 1955, p. 120; D. Fowler, 1966, pp. 63-73 and the references therein). His "chiefs of gens" may refer to various "captains" (pp. 229-234 MS 810, MS 832, folder 5)—who were spokesmen and go-betweens after White contact. Powell's reference here to "gentes" being "land named" would seem to be in accord with later studies of Great Basin social organization. The investigations of Harris (1940), Liljeblad (1960), and Stewart (1958) agree that food areas (valleys or regions noted for a particular food resource) were named and the names were secondarily applied to any group of people occupying those areas. Service (1962, pp. 94-99) has argued that the Great Basin Numic peoples had, aboriginally, territorial-based patrilocal bands. He contends that the diffuse "nuclear family" organization reported as aboriginal by Steward (1938, 1955) and others represents remnants of patrilocal bands fragmented by White incursions and the slave raids of the mounted Utes. Powell's data can be used to support either position. See D. Fowler (1966, pp. 67-72) for a summary of the data and arguments on this point.

110 The concept of a "Chief of Tribe" is an apparent postcontact phenomenon arising from the brief development of horse-using aggregates of North Paiute who raided White emigrants and settlements in the 1850s and 1860s. These encounters culminated in the Pyramid Lake War in 1861 and hostilities thereafter until 1878. (Hopkins [1883, passim] describes White-Paviotso relations during this period. See Wheeler [1967] for an account of the Pyramid Lake "War," and Forbes [1967] for further documentation of this period.)

¹¹¹ Lowie (1924, p. 276) also indicates initial matrilocal residence.

¹¹² Both Kelly (1932, p. 145) and Stewart (1941, p. 432) report the use of blood in arrow poisons but not for the purpose given here.

113 Lowie (1924, pp. 249–250, fig. 32) describes the construction and use of tule balsas; cf. Wheat (1959, 1968). Most of the notes in this manuscript were apparently made from data supplied by an informant named "John" during a train trip up the Humboldt River Valley in Nevada while Powell was returning from his trip to the Wintun Indians of California. The first version of the tale, Origin of the Numu and Sai-du-ka appears to have been recorded at Wadsworth, Nevada, the other notes, then, being made on the train. The material in this section had been rearranged to facilitate its presentation.

¹¹⁴ Parks (1938b, p. 22) writes: "The central ideas in the acquisition of supernatural power is the dream experience. Often these dreams come unsolicited to a prospective shaman."

115 "A member of the patient's family summons the shaman, usually visiting the shaman at sunrise" (Park, 1938b, p. 48). "It is customary to summon the doctor before sunrise of the day on which he

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is to work" (Whiting, 1950, p. 38, writing on the Harney Valley Paiute of Oregon).

116 Park (1938b, p. 49) writes: "After considering the request for assistance the shaman announces he will doctor that night. Then he directs the preparation of the stick (subinamada B²inya) which is to be placed upright by the patient's head. The relative who summons the shaman cuts and prepares the stick which is of willow and is three or four feet long. The shaman takes a feather from his kit (usually the tail feather of an eagle) which, together with a bone or shell bead and down from the breast of the eagle, is attached by a buckskin thong to the blunt end of the stick. The relative now returns home and the wand . is stuck in the ground beside the patient's head . "

¹¹⁷ "It should be mentioned that the sweat bath is not associated with curing practices among the Paviotso" (Park, 1938b, p. 57).

¹¹⁸ Park (1938b, p. 52) indicates that songs come to a shaman from his powers, whatever they may be. The hummingbird mentioned here probably was the power of a particular shaman known to Powell's informant.

¹¹⁹ Park's (1938b, pp. 53-56) account of a curing ceremony indicates that usually a shaman went into a trance before the performance of the sucking operation, but, he adds: "as far as could be determined no particular time is specified for the shaman to succeed in sucking out the cause of illness."

¹²⁰ Park (1938b, p. 47) indicates that aboriginally: "shamans with power from the rattlesnake were believed to have the greatest power for treating people bitten by that snake."

¹²¹ One of the two "souls" possessed by an individual (see p. 242; MS 832, folder 1).

122 Later ethnographies indicate that such practices were apparently not formalized to the degree implied here.

¹²³ The other of the two "souls" possessed by a person (see p. 242; MS 832, folder 1).

124 See discussion of Water Babies (note 83).

125 Among the Surprise Valley Paiute, "a person did not point at the rainbow for fear of making his finger sore" (Kelly, 1932, p. 199). Southern Ute children were told, "tongue-in-cheek," "Don't point at that rainbow, or you'll lose your finger" (Opler, 1940, pp. 132–133). The Southern Paiute had similar maxims: "If you point at a rainbow your finger will come off;" "Never point at the new moon, for then your finger will get sore." (Sapir, 1910a, pp. 10, 38).

¹²⁶ A railroad siding southwest of Winnemucca, Nevada, in the Humboldt River valley.

¹²⁷ Both Lowie (1926, pp. 200, 202) and Kelly (1938, p. 366) report Northern Paiute tales with localized elements. The home of "Our Father" is usually given as Job's Peak in the Stillwater Mountains on the east side of the Carson Sink.

¹²³ Cf. the *Theft of Fire Tale* (Lowie, 1926, pp. 228-229).

¹²⁹ See pages 227 and 270 (MS 794-a, no. 1 and MS 832, folder 9) for other versions of this tale.

130 Belicfs in arrow-proof (and in postcontact times, bullet-proof) men are reported by Whiting (1950, p. 28) for the Harney Valley Paiute and by Steward (1933, p. 310) for Owens Valley. Lowie (1924, p. 295) reports the belief from the Wind River Shoshoni. Powell also recorded terms for arrow-proof and bullet-proof men from the Gosiute (see p. 253; MSS 796-d/2247-b).

¹³¹ Powell reports such a practice for the Ute and Southern Paiute (see p. 57, MS 830), but it is not otherwise reported for the Northern Paiute.

132 This and the same note in the next sentence are Powell's notes, apparently indicating conversations between the characters in the tale or those telling the tale.

¹³³ In other recorded versions the rolling head is stopped by being impaled on cactus spines or sticks placed in its path by Rat (Lowie, 1926, pp. 201, 206; Kelly, 1938, p. 367).

134 See note 83.

¹³⁵ Probably refers to a variant of the tale of *Coyote and the Women with Dentate Vaginas* in which people escape from a water jug entrusted to Coyote's care.

136 That is, the preceding tale, a.

¹³⁷ Similar versions of this tale are recorded by Kelly (1938, pp. 395–403), Lowie (1926, pp. 217–221), Powers (Fowler and Fowler, 1971).

¹³⁸ The material in this section has been rearranged; a list of bands and band "chiefs" is omitted since they are given on page 229 (MS 810).

139 See note 83.

¹⁴⁰ It is not clear what Powell means by "prophet," especially in relation to the roles of "war chief" and head of a council. The general picture of warfare and leadership in the Great Basin indicates a much more casual and informal leadership by band "head men." (See Steward, 1938, passim).

141 Powell is here using "gens" in a sense equivalent to the "camp group" (Harris, 1940, p. 44) and "kin clique" (D. Fowler, 1966, p. 62) used by later writers. That is, the pre-horse "usual" socio-economic unit, consisting of a group of individuals related to one another through bilateral consanguineal, as well as affinal, ties. The term "band" is reserved for the somewhat larger, if often ephemeral, horse-using groups of the postcontact period (D. Fowler, 1966, p. 63; Hultkrantz, 1958; Murphy and Murphy, 1960; Steward, 1955, p. 120; Stewart, 1958). The concept of the eater designation of socio-economic units has been somewhat confused in discussions of Great Basin social organization. It seems clear, however, that food areas were named and these names were secondarily applied to any group occupying that area (Harris 1940, p. 43; Liljeblad, 1960; Stewart, 1958). Cf. note 109.

142 Other sources indicate that a fall festival held at pine nut camps or during rabbit drives was a widespread practice among Great Basin groups (Lowie, 1924, p. 305; Kelly, 1932, p. 178; Steward, 1933, p. 238; 1938, pp. 60, 65, and passim). Lowie (1924, p. 306) also reports a spring celebration and dance at Pyramid Lake at the time of the spawning run of the *cui ui* up the Truckee River. Hopkins (1883, p. 47) describes a rather fanciful "festival of flowers" held in the spring during which girls danced and paid homage to their namesake flowers. There is no mention elsewhere of a "priest" "elected for life." Festivals were directed by "bosses"—perhaps equivalent to Powell's singing master. Dances were held at other times of the year, when economic circumstances permitted (see Harris, 1940).

¹⁴³ There is no indication elsewhere that shamanistic trances were induced by these means (see Park, 1938b, pp. 53-55).

¹⁴⁴ Park's (1938b, pp. 20-21) data indicate that the number of women shamans vis à vis men shamans varied each generation—from one in four to one in ten.

¹⁴⁵ These practices are similar to those reported by Lowie (1924, pp. 281–282) and Steward (1933, pp. 297–298). The inherited property may refer to post-reservation real property since it is clear that aboriginally all personal effects of the deceased were buried or destroyed and there was no sense of individual ownership of real property.

¹⁴⁶ This is the hoop and pole game. Stephen Powers collected paraphenalia for such a game at Pyramid Lake in 1875. His catalog entry (United States National Muscam [hereinafter, USNM] catalog no. 19059) reads: "Peisheen, ring play. The ring is rolled on the ground, and a rod shot after it in such a way as to have the ring fall and lie on it."

The rod is 19 inches long, the hoop, wound with buckskin, is 2¾ inches in diameter. The specimens are illustrated by Culin (1907, pp. 420, 499, fig. 654). See also Steward (1933, p. 287) for a description of a slightly different game played in Owens Valley.

¹⁴⁷ This is the hand game. Culin (1907, fig. 408) illustrates a set of game bones collected at Pyramid Lake in 1900. He writes: "the bones are called quoip, meaning 'mountain sheep.' The game is called tuipo. G. A. Dorsey also collected bones and counters at Pyramid Lake. He calls the sticks 'semewaulek,' the game itself, 'nayuk

pai.' (Culin, 1907, p. 311). See descriptions of the playing of the game in Steward (1933, p. 285) and Kelly (1932, pp. 171–173).

148 The basket-hiding game. A set of sticks for this game was collected by Stephen Powers at Pyramid Lake in 1875 and is now in the National Museum of Natural History. The catalog entry (USNM 19045) reads: "Wahtaseen, gambling pieces, two large round sticks painted red and two small ones, manipulated by a player who sits on the ground and holds a willow-work tray before him to conceal what he does. The other guesses on which side of the large stick the small ones are. There are ten counters." Cf. Culin, 1907, fig. 441; Kelly, 1932, pp. 174–175; and Steward 1933, p. 286.

149 Steward (1933, p. 286) lists this as a woman's game among the Owens Valley Paiute. Kelly (1932, p. 174), for the Surprise Valley Paiute, indicates, "it is normally played by men, but women sometimes play if they know how." Powers' (USNM 19045) entry for sets of dice collected at Pyramid Lake reads: "Tatsung, gambling pieces. Ten sticks are stuck into the ground, and two men play by throwing on end eight split pieces of reed, painted red on the inside; they count the pieces which fall inside up and there are two pieces serving as counters in addition to the pieces stuck in the ground, the latter representing the ten fingers." Cf. Culin (1907, pp. 167–168, fig. 206).

¹⁵⁰ This is a men's football game (waci'mu²a) played with a buck-skin ball stuffed with willow shavings, kicked between two goal posts (see Kelly, 1932, pp. 169–170; Steward, 1933, p. 287).

151 This is probably the same as Powers' (USNM 19054) "nabogo-in" a woman's game: "Four players squat in a circle and take turns tossing these sticks on a basket tray. Five white sides must turn up to count one. They mark in the sand and five marks count one stone: ten stones ends the game. The stick dice are of greasewood and under three inches in length (Culin, 1907, fig. 207).

¹⁵² 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).

- 153 Phonetic notes made by Powell.
- 154 See note 48.
- ¹⁵⁵ This tale was published by Powell (1877c, pp. 17-19; 1881f, pp. 47-56).

¹⁵⁶ Kroeber (1901, pp. 268-270) gives a Uintah Ute version of this tale.

¹⁵⁷ Lowie (1926, pp. 64–68, 129–134, 179–180) recorded similar versions of this tale among the Southern Ute and Shivwits and Moapa Southern Paiute.

¹⁵⁸ Lowie (1926, pp. 239–241) recorded a similar version from the Paviotso.

159 See note 48.

¹⁶⁰ The Eastern or Wind River Shoshoni whose chief from the 1840s until 1900 was Washakie (Hebard, 1930; Fowler, ed., 1964).

¹⁶¹ A similar version of this tale was recorded by Steward (1943a, pp. 281–282) among the California Shoshoni; Kelly (1938, p. 376) recorded a Northern Paiute version.

¹⁶² Lowie (1909, pp. 282–284) calls these beings "Water Youths." ¹⁶³ This tale is a variant of the *Cannibal Bird* tale found throughout the Great Basin (Cooke, 1940, vol. 1, pp. 80–82); see also Lowie (1909, pp. 282–284; 1926, pp. 109–164).

164 "Soul" or "spirit." See p. 242.

¹⁶⁵ This apparently is an outline of a *Bungling Host* type tale (see Cooke, 1940, vol. 1, p. 39 ff.). There appear to be no similar versions previously recorded for Western Shoshoni.

166 This version of the tale is generally confined to the western and central Great Basin, according to Cooke's (1940, vol. 1, chart VII) analysis. The "return" in the last line probably refers to the return journey made by Rabbit from the eastern edge of the world. In some versions the "feats" take place on the outward journey.

¹⁶⁷ Elsewhere in Great Basin mythology this motif is often combined with the *Origin of Parturition* motif in the tale *Coyote Learns to Fly* (Cooke, 1940, vol. 1, chart v).

168 Similar practices are reported from elsewhere in the Great Basin. Kelly (1932, p. 160) reports bathing in the creek and running for the Surprise Valley Paiute; Stewart (1942, p. 306) reports running for Gosiute, Ute, and Southern Paiute; Steward (1933, p. 290) reports running for "hunting luck," meat taboos, etc., for Owens Valley Paiute. Hopkins (1883, p. 50) reported that the father piled wood for twenty-five days after the birth of his child, and that both parents abstained from meat during the natal period.

169 Harris (1940, pp. 53–54) in discussing the White Knife Shoshoni, indicates that "during the spring and sometimes in the fall or summer, from one to 300 people gathered for seasonal dances, games and prayers. . . During this time, the economic routine of the people was governed by a leader the *Gwini tegwani*, but with the end of the meeting, his authority dissolved. "The *tegwani* may be equivalent to Powell's "priest." Harris (ibid.) does not discuss "snow" or "ra'n" festivals.

¹⁷⁰ Harris (1940, pp. 65–66) translates muguwa (Powell's mo-go-a) as "soul or spirit." He did not record the term cu-un. He did, however, record the term Tsoap, "ghost" apparen ly distinct from the muguwa, although some informants thought that the muguwa was transformed into a tsoap at death (Harris, 1940, p. 66, n. 21).

171 See the Cannibal Bird tale, p. 269.

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