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Panatübjijí', an Owens Valley Paiute

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INTRODUCTION

In 1934 the writer supplemented an earlier ethnographic sketch of the Northern Paiute ² of Owens Valley, Calif., with two autobiographies ³ procured from aged informants, both of whom have since died. An opportunity to obtain further biographical material came during field work in 1935. The new biography is that of Panatübiiji', a Paiute man who matured before the settling of the white man in his country and who died at a ripe age in 1911. The biography was procured from Panatübiiji's grandson, Tom Stone, a native ethnographer of sorts, whose keen interest in Paiute culture and remarkable memory for information obtained from his grandfather had made him an invaluable informant. When Tom Stone was a small boy his father died, leaving him to be reared by his grandfather. During long evenings Tom eagerly listened to his grandfather's stories of aboriginal Paiute life and Panatübiiji's own varied career.

Tom Stone reproduced the biography as closely as he could remember it. To be unable to give episodes in precise chronological sequence is characteristic of the Paiute, who lacks an historical sense probably more than most Indians, although he may remember particular events in great detail. Even the profound disturbances caused by the arrival of the white man about 80 years ago have produced a sense neither of tribal nor individual history. Biographies are always elicited painfully, by means of concrete questions relating to different kinds of events. Consequently the order of events in this biography is established through inference as often as through an idea of proper sequence obtained by Tom Stone from his grandfather. That this lack of a sense of continuity did not result from the second-hand nature of the material but was inherent in the Shoshonean attitude was evident from other investigations in the Great Basin where, of some 45 informants, not over 2 or 3, who had been in close contact with white men all their lives, were historically minded.

¹ This biography was procured during ethnographic investigations among the Great Basin Shoshoneans in 1935. The field work was financed by the University of California and a grant-in-aid from the Social Science Research Council.

² Ethnography of the Owens Valley Paiute, Univ. of Calif., Publ. Amer. Arch. and Ethn., 33 (3):233-350, 1933.

³ Two Paiute Autobiographies. Univ. of Calif. Publ. Amer. Arch. and Ethn., 33 (5): 423-438, 1934.

PANATÜBIJI'S BIOGRAPHY

Panatübjijí' was an Owens Valley Paiute. He was named for the Fish Springs community and band, Panatü (pa, water+natü, place), where he was born and of which he was later chief. The duration of his life may be estimated only roughly. By 1850 he had been married once or probably twice. By 1871, the year of the great earthquake, he claimed to have been past middle age. At his death in 1911 he thought he was more than 100. He was therefore probably born about 1820, some 30 years before the white man began to settle his country.

Panatübjijí's mother was from West Bishop, the village called Paukamatü (pauka, gravel bluff+witü, place) of the Pitana patü ("south place") band and his father was from Panatü. They met at Panatü when his mother came down from Bishop to gather kuha, a wild seed, on the hills west of Fish Springs and Black Rock. Panatübjijí's father, attracted by the girl, gave money to her family who approved of the match and reciprocated with presents. Later they were married at Paukamatü and lived for some time with the bride's family before moving down to Panatü, where Panatübjijí' was born. Panatübjijí' had a sister, Joe Westerville's mother, and a half brother, Jim Olds.

Panatübjijí's instruction came from his father, who was a famous hunter. He was first taught to shoot rabbits and smaller game in the valley and later, when he had grown stronger and more experienced, to hunt deer and sheep in the mountains. He was also taught nature lore and the place names of the mountains and springs.

When Panatübjijí' killed his first deer he took it to his uncle, who made a large loop of the entrails and lowered it over the young man's head, wishing (i. e. "talking") for hunting success and luck. Panatübjijí' was not permitted to eat any of this first kill and was instructed that henceforth he must not eat deer heart, lung, tail (napia, i. e., the rump, including the tail), nor some internal section which attaches to the ribs and backbone and separates the heart and liver, because these were reserved for older persons.⁴ He was also told that when a hunter killed any large game he might retain only the ribs, exclusive of neck and forelimbs, for himself, and that he must distribute the remainder of the animal among the other families in the village.

Panatübjijí' was first married after he had hunted in the mountains for several years. For some time his family had urged him to marry, but he had no desire to do so. Although a competent hunter he was still a young man, disinclined to assume responsibility. He lacked, moreover, all comprehension of sex. He did not oppose the marriage, however, and his family arranged to procure him a wife from Panatü. They paid shell money to her family, who reciprocated with food and

⁴ The same taboo applied to young women.

other goods,⁵ and Panatübjij' began to share his kills of game with his future bride's family.

When Panatübjij' and the girl married they resided 6 months or a year with her family, then moved to his parents' house, where he felt that they would be more welcome. Six months later Panatübjij's parents took the married pair to Tünemaha and gave them a hut.

Until now, Panatübjij' had discovered nothing about sex. He regarded his wife as a comely and companionable person, but did not understand the reason for marriage. Alone in their new home at Tünemaha, however, his wife quickly taught him to consummate the marriage.⁶

Later Panatübjij' and his wife returned to live near his parents, but occupied a separate house. After several years, domestic discord, arising largely from his wife's sterility, led them to separate.

Panatübjij' received his first vision about the time of his marriage.⁷ He dreamed that he was far away in a strange country, leading a group of fighters who had become exhausted. When he called upon the "great spirit"⁸ for help, a huge mountain opened, and when Panatübjij' led his men into a large cavern the entrance closed behind them. After resting in safety, Panatübjij' again called upon the "great spirit." Above them appeared an opening through which they were carried by a great whirlwind and set down on the earth in their own country. This dream gave Panatübjij' power to protect himself from danger, especially in battle.⁹

Two other visions or powers also came to Panatübjij' when he was a young man. In one dream he found himself in the mountains with a conflagration sweeping the land and threatening to consume the entire country and destroy him. When he requested the great spirit for rain a downpour promptly extinguished the fire. Panatübjij' said to the spirits, "Now you have done what I asked. We have a fine country here. Nothing will ever happen to me or my country." This dream gave Panatübjij' a special power for extinguishing fires.¹⁰

⁵ This established a *mukici* relationship between the parents-in-law.

⁶ It is remarkable if true that a year or more should have elapsed before marriage was consummated. Tom Stone could not explain how Panatübjij' had failed to learn the nature of sex before this, but said he had heard of 1 or 2 equally uninformed Indians. Such ignorance is almost incredible in view of the opportunities any Indian has to observe animals in nature and to hear circle dance songs, some of which are brazenly descriptive of the sex act, and the vagina dentata myth theme which is a major feature of the creation story. There is no reason, however, to doubt that Tom Stone's information from his grandfather was correct. This is an extraordinary beginning for a man who was to be married 5 times.

⁷ The vision or dream comes to the Owens Valley Paiute unsought during natural sleep.

⁸ This is vaguely described as something connected with the east, perhaps dawn, the morning star, or the sun.

⁹ It is possible that this came to Panatübjij' in the eighteen sixties during the wars with the white men, for in aboriginal times the Paiute seem to have done little fighting.

¹⁰ It is curious that, in this sage-covered country, where it is impossible to force a fire to spread or do damage, this power should have come to Panatübjij'. It is interesting to record that in Panatübjij's old age his grandson, Tom Stone, inadvertently set their grass house on fire when Panatübjij' was a short distance from home. The house and its contents, including two rabbit-skin blankets, were destroyed, in spite of Panatübjij's efforts to extinguish the fire.

In the other dream Panatübiji' was on Birch Mountain (Pau'okud-auwa) and heard a voice speaking in Paiute. Wondering about whence it came he went toward it and heard it say, "Nothing will happen to me. I will live to be old. The country is clear. Nothing can kill me." Panatübiji' thought that this was a person talking to himself and sought to find him. Peering around a rock, he saw a crack with a bubble of saliva coming out of it. He put his ear to the crack and found that the voice came from within. This dream gave him longevity and protection from sickness, other than ills caused by accidents or evil magic.

Only one native conflict was related by Panatübiji'. The South Fork Indians, Tubatulabal, once came into Owens Valley to raid Paiute villages. A Paiute from the southern part of the Valley recruited a war party from various villages to the north and the warriors went somewhere below Owens Lake to avenge themselves on two of the invaders who had lingered to hunt rabbits with a line of traps. The Paiute spread out in a wide circle and waited to enclose the men. One of them, forewarned of danger by some supernatural power, had refused to risk his life, and returned. The other, who had scoffed at the danger, was killed. The Paiute removed his entire scalp and carried it home, but held no ceremony in connection with it, eventually losing it.

About this time Panatübiji', with several other men, made a trading expedition across the Sierra Nevada Mountains to the Western Mono.¹¹ His wares comprised principally grass seeds and pine nuts. During the westward journey, which required several days, he got into poison oak, and, seriously afflicted, had to remain among the Western Mono 6 or 8 days after his tribesmen had started home. When Panatübiji' was ready to depart an old man who had been his host showed him how to avoid the danger of bears. While walking he must beat a deerskin, which the old man gave him, and whistle at short intervals. He must also stop traveling early each day and gather firewood sufficient to keep a burning circle around himself all night. Panatübiji' followed instructions and arrived safely home in a few days.

About this time, also, he made a trip to Owens Lake (Paya'witü) with several young men from Panatü, to participate in a huge deer drive into the Monachi country in the southern Sierra Nevada Mountains, west of Owens Lake. The hunters, numbering between 50 and 100 men, went into the mountains, firing the brush and killing many deer. During the hunt they encountered several bears, all of which ran away.

¹¹ This may have been immediately after the termination of Panatübiji's first marriage, for he seems to have made a long trip after each dissolution of matrimony. One of the autobiographies records the same thing.

On the third or fourth day, after they had traversed five or six mountains, several young men from Owens Lake were standing with Panatübiji' on a ridge. They dared him to walk down through a canyon full of thickets where a bear had fled. Panatübiji' refused, saying that he thought it would be foolhardy to confront the animal. One of his companions said, "I will go down there. I will meet this bear and fight him face to face. I will wash his face in his own faeces." The boaster thereupon descended into the canyon and was not seen again.

That night when this man had not yet returned the hunters organized searching parties. They failed to find him during the darkness, but in the morning, tracking him from the place where he had made his boast, soon came upon his body. The tracks made his fate amply clear. The bear had killed him, broken his left collarbone, torn out his heart¹² and departed. The hunters made a stretcher of willows and carried the body to the man's home.

After this the hunt was discontinued and a few days later Panatübiji' returned home.

After living with his parents 2 or 3 years, Panatübiji' decided to marry again. He chose a girl in Big Pine, for whom his parents paid as before. For several years the pair lived together, and had a number of children, all of whom died. Panatübiji' attributed their death to his wife's failure to observe the birth taboos, which he had followed conscientiously, and to her deep, and presumably evil, dreams. After 7 or 8 years of increasing dissatisfaction with his marriage and keen grief at the loss of his children, Panatübiji' left his wife.

Panatübiji' now sojourned for a year or two at the Paiute village where Fort Independence now stands, and there met a girl with whom he was intimate on various occasions but would not marry. Again Panatübiji' returned to his parents' home and spent several quiet years hunting in the valley and mountains, helping to care for his family.

During this time Panatübiji' made a trip east to Deer Horn Valley Flat to help his people gather *hupahya*. There he met his mother's male cousin whom he found to be married to the girl he, Panatübiji', had known at Fort Independence. Panatübiji' stayed with the pair for a while helping them to gather seeds. Because the Paiute kinship terms for parent's cousins are the same as for parent's brothers and sisters, Panatübiji' commenced to call this girl "aunt," *vahwa*, which is father's sister. This, from a former lover, infuriated her and she said, "I am not your *vahwa* and I do not care for your relationship." Panatübiji', deciding that he must not be wanted, returned home to his parents.

¹² Bears which attack human beings are said always to remove the heart.

One fall, also during this second intermarital period, Panatübjijí', with several companions from Panatü, visited Ozañwitü, a village at Deep Springs Lake which is across the Inyo mountains from Owens Valley, to gather pine nuts. Sudden early cold and deep snow curtailed gathering and prevented the Owens Valley people from returning home. There was a total of some 6 to 10 camps.

One afternoon a white man appeared calling in the distance, and as he approached the village made clear, by motions, that he was starving. Although these Paiute had never before seen or heard of a white man, they brought him into camp and set before him a stew made of rabbits, pine nuts, and other seeds. When seated, the stranger motioned that Panatübjijí' should accompany him somewhere, cut something with an ax which he carried, and cook it. The Indians urged Panatübjijí' to go with him.

Panatübjijí' and the white man set out through the snow, the former fearful lest this stranger kill him with the ax. Several miles from the village, near Soldier's Pass, they came to the body of another white man. The stranger cut both legs from the corpse, giving one to Panatübjijí' and taking the other himself. Panatübjijí', in utter terror at this unheard-of behavior, kept well ahead of the white man as they returned to the Indian village. Upon reaching the village, the white man cut up the leg he had carried and called for a stew pot. The Indians were greatly taken aback but proffered a pot which the man filled and placed on the fire to boil. The people said, "This man looks somewhat like a human being, but we don't know whether he will be a friend or will eat us all up." They planned to escape that night, leaving Panatübjijí' to care for the visitor, but warning him to be on his guard. About dark, the white man ate his human stew and satisfied his hunger. Meanwhile, the Indians left the camp and went to a cave in the mountains a short distance north of Deep Springs Lake.

As Panatübjijí' was preparing the fire to last the night the white man indicated by motions that he desired to trade his heavy coat for Panatübjijí's horse.¹³ Panatübjijí' agreed and accepted the coat. When the stranger was asleep, Panatübjijí', wearing the coat, left the house and mounted his horse. He rode for a long time in the snow until lost, then crawled into a wood rat's nest in a knoll for the night. In the morning, finding himself but a few hundred yards from the hut in which the white man was, Panatübjijí' set out again and crossed with difficulty the deep snow on the Inyo Mountains to McMurray Spring. The following day he arrived at Panatü. A few days later

¹³ The horse had reached the Owens Valley country before the Americans had come. They had been stolen from Mexicans, *teidagapatua*, "people with hats," somewhere to the south. Panatübjijí' had procured his horse from a friend who lived at Owens Lake. Although these first horses were usually eaten, Panatübjijí' could ride his, and it was not until several years later during a food shortage at Panatü that he had to eat it.

he learned that the white man had been killed by a group of Indians from Fish Lake Valley.

About this time Panatübiji' made another trading expedition across the Sierra Nevada Mountains. The party consisted principally of men from the Big Pine village, led by one who knew the country but was not a chief. They carried a considerable amount of salt, bought from Saline Valley Shoshoni, to trade for acorns, deerskins, and other goods. At their second encampment the leader said that if anyone should have a bad dream during the night he was to take a cold bath and talk to the spirits in the morning. The next morning, however, no one admitted anything unusual. That day a large rattlesnake bit the leader's nephew, whereupon the young man confessed having dreamed that something resembling a rope had attacked him.¹⁴ A man at once returned to Owens Valley and brought up a doctor who had buzzard power¹⁵ and was therefore presumed to be competent to cure rattlesnake bites. As the doctor was ineffective, they carried the feverish patient as far toward home as they could during the cool of the night. Next day they procured a doctor with deer power,¹⁶ but the patient continued to decline. The third day, about sunrise, he died, still far from home.

The traders now made a large pyre of dry boughs and placed the corpse on it.¹⁷ As it burned the uncle wept. After this, they gathered the bones into a blanket and carried them home, all leaving their salt in the mountains.

One spring the Big Pine village planned a rabbit drive. As they wished to hunt along Owens River from Big Pine into Panatü territory, they sent a messenger to Panatü to announce the date of the drive and to invite the people to participate. About sunrise the messenger trotted into Panatü.¹⁸ He was seated on a blanket spread for his reception and, after telling the latest Big Pine gossip, delivered his message. He also remarked that he had observed the tracks of three deer going west. The Panatü people accepted the invitation to participate in the rabbit drive and the messenger departed.

Panatübiji', more interested in the deer than the rabbit drive, at once got his bow and arrows and set out to find them. He discovered the tracks on the western side of the volcanic cone, which is north of Panatü, followed them to the head of Little Pine Creek (*tsagadu*), and finally discerned the animals under a mountain mahogany tree. He circled them from above and was about to surprise them when a small whirlwind (*toyazauipi*, "mountain sister") carried his scent to the animals and frightened them into flight. While Panatübiji' watched

¹⁴ It is interesting to note that the dream was announced after the casualty of which it was to have been an omen.

¹⁵ Commonly believed in southern California to give power to cure rattlesnake bite.

¹⁶ Kanoka.

¹⁷ Only people dying away from home are cremated.

¹⁸ Messengers always pretended to have run the entire distance.

the running deer and considered his next move, he remembered a power he had dreamed years earlier. It was a soft wind, *toya wisuedua* (*toya*, mountain + *wisuedua*, slight?). He wished that it might help him, and said, "I will run them down." Taking his mountain stick (*toyopodo*) which all hunters carried, he raced shouting down Little Pine Creek, along the foothills of the Sierra Nevada Mountains, across Tünemaha Creek, and a short distance past Red Mountain Creek, where he stopped running knowing that the animals were tired and would not go much farther. He then tracked them toward Sticker's Bench (*waucodovo'*, pine tree knoll), peering over each ridge to see whether they were resting concealed somewhere. About noon he discovered them lying under a cliff, watching for their pursuer.

Undetected, he circled above them and advanced cautiously from rock to rock to the cliff edge. When only 50 feet away he shot an arrow which struck one of the deer in the neck but did not kill it. All three animals jumped up in alarm, but unaware of the source of their danger, did not flee. Panatübijí' shot some 10 or 12 arrows, none of which did injury, before the deer fled. Following their tracks again, he found that one, which he judged to be the wounded deer, had separated from the others. Judging this one to be his easiest prey, he followed its tracks until he observed it in the distance returning toward him. Panatübijí' concealed himself by the trail and when the animal passed within 6 feet of him, shot his last arrow into its side. When the deer, seemingly unaffected, ran away over the hill, Panatübijí' concluded that such ill fortune could only mean that someone had bewitched him. He followed the wounded animal, however, and in a short distance found it dead. After skinning and eviscerating it, he carried the entrails to Taboose Creek, about a mile away. He washed them and filled them with water and returned to the carcass. While roasting strips of venison, he saw a man with long hair in the distance whom he motioned to come to him. It proved to be Tünemaha (for whom the stream was later named), Panatübijí's distant uncle on his mother's side. They feasted on the venison and together carried it down to the valley. Panatübijí' never found out who had charmed his hunting that day.

At another time, Panatübijí' was hunting late in the fall on Sticker's Bench. He had searched all over it but found no deer. As it was extremely cold, with a north wind blowing, he sat down on the sunny side of a mountain mahogany tree and threw his quiver on it. Sometime later he left, forgetting his quiver and carrying only three arrows in his hand. Eventually he came to a place near Tünemaha where hunters often spent the night. He had set about carrying brush to build a fire when he remembered that his quiver containing his fire outfit still hung on the mahogany tree. Angry, he ran all the way back to the place to punish himself. Although it was now about

sundown, he thought of his wind power and when he arrived at the camping place again it was only dusk.

The next day he started for Birch Mountain, where he usually had good hunting. He came upon the tracks of three deer which he followed, but they got his scent and ran up the hill. He followed them until late that afternoon to the cliffs at the foot of Birch Mountain, beyond McMurray Meadows, where he cornered them in a cave or cul-de-sac in the cliffs. He shot all three deer and they fled. After running a short distance, two died and the third, less seriously wounded, disappeared. Panatübjijí' skinned the two deer, spent the night at the foot of the mountain, and in the morning went down to the village to the *toni* or men's gathering house.¹⁹ While smoking, the men questioned him about his trip. He told them what had happened, saying that he had killed two and the third, slightly wounded, had run away, but he had not followed it. A young man at once volunteered to trail the wounded one. He did so and found it dead not far from the others. Other men volunteered to bring down the other two deer. When they were brought into the village, Panatübjijí' was given the ribs of each, which he sold, and the remaining meat was distributed throughout the village.

After his second marriage, Panatübjijí' became chief of Panatü. His father's brother had been chief but retired when old, and appointed Panatübjijí', who met with popular approval. He was at once called upon to mete out justice to a man who was presumed to have killed many people and who was now charged with the recent death of a woman.²⁰ Several men came to Panatübjijí' and requested his assistance in killing the suspect.²¹ He said to them, "Why did you not speak of dealing with this man before the woman's death?" thinking that she might have recovered if they had done so.²² "Now," he said, "I am not going with you. You may go and do what you think best." Soon after that the men killed the supposed witch.

Panatübjijí' had been seriously ill at Panatü one winter following his first marriage. During a long sickness his parents and aunts and uncles, who had been caring for him, decided to procure a doctor. They sent a messenger to request the services of an old woman, Panatübjijí''s great aunt, who lived at Padohahumatu, a village to the south. She agreed to come the next day and told the messenger to return and get plenty of wood ready for her. Early the following morning, as she neared Panatü, several young men escorted her in, breaking a trail in the snow and supporting her. She rested during the day and in the evening, after eating, she began to doctor.

¹⁹ Not sweat house.

²⁰ Witches may be either doctors whose power has turned bad, as indicated by the loss of too many patients, or other people who possess the power of wishing sickness or bad luck.

²¹ The usual fate of witches charged with deaths.

²² Apprehension of the witch who has caused sickness and confession of the crime is sufficient to remove the curse.

Many visitors had come to watch the old woman perform. She doctored until after midnight, then announced that Panatübijij' had been bewitched by two young women who were present. She then named the women and asked them whether they were guilty. They denied the charge. She continued to doctor and after a little while accused the women a second time. At this point, someone asked the doctor why these young women had bewitched Panatübijij'. She replied that because Panatübijij' was such an excellent hunter and a fine-looking man they had become enamored of him, but, angered at not getting him in marriage, they had taken revenge. The women now admitted their guilt. The admission withdrew the curse, and Panatübijij' soon recovered.

The doctor was paid a buckskin sack full of shell bead money threaded on a string.²³ She rested the following day and night and then returned home.

Panatübijij's third marriage was with a girl from Tünemaha, for whom money was paid as for his previous wives. The couple lived at Tünemaha for 4 or 5 years where they had several children. Then the wife died. Panatübijij' took his children to his own parents, who were extremely fond of them. But soon, to Panatübijij's great grief, the children died. Panatübijij' now despaired of marriage, for the cost of wives and of doctors during illnesses had been considerable and had taxed his parents and uncles who had helped him, and the worry and grief to himself had been great.

Eventually, however, Panatübijij' took a fourth wife, a woman from Panapüduhumatü, a village near Big Pine. He gave the customary bride price and the families concerned exchanged presents. At first the pair lived with Panatübijij's wife's family; later they moved to Panatü. Within a few years the wife took sick, and although Panatübijij' hired various doctors, their treatments were without avail and the woman died, leaving him childless.

Panatübijij's fifth and last marriage came when he was "middle aged," about 60 years old, he thought. After his previous costly and grievous experiences, he had resolved never to try matrimony again and when the parents of his last wife, considering him still to be a capable hunter, offered him her younger sister, he was doubtful whether to take her. His father had died by this time, adding to his grief. At length, however, he consented to wed his sister-in-law. The marriage was so successful that it compensated in some measure for his previous misfortunes. He lived for many years with this woman and had many children, of whom three, Tom Stone's mother, aunt, and uncle, grew up to marry and have children.

Meanwhile the wars with the white man had broken out. After various unsuccessful attempts to subdue the Indians, the white men

²³ Perhaps 2 pounds.

proposed peace and arranged a big feast at Fort Independence for all the Indians in the region. The Indians arrived, Panatübjijí' among them, and were at once deprived of their arms. The following morning the soldiers drove them down Owens Valley and then across the Sierra Nevada Mountains from the Mojave Desert to Fort Tejon, a journey of many days. Many people escaped en route and returned home, but Panatübjijí' remained among the captives because his sister and his son were with him. After staying at Fort Tejon about 2 years, an epidemic of dysentery (?) broke out and many of the Indians died. Panatübjijí' became sick but was cured by a concoction of salt grass which his sister boiled. When he had recovered, he and his son, "Bronco Jim," escaped and returned home, killing a burro for food on the way.

When Panatübjijí' was about 60 or 70 years old, having been chief for many years, he retired in favor of his sister's son, Joe Westerville (*puhipi'*, yellow color (?)). He chose Joe in preference to his own son, Jim, because the latter was a doctor and was much younger than Joe.

Panatübjijí' was comparatively active to the end of his life. Once, however, his horse became frightened, jumped, threw him so that his foot caught in the stirrup, and kicked him. Badly hurt, he managed to get himself to Black Rock (*tunupuwíupu*). His daughter, Tom Stone's mother, brought a doctor known as Adova'^a (Oliver?), Mary Cromwell's father, from Bishop. For 2 days and nights Adova'^a doctored by lamplight in the sweat house, sitting by his patient and singing of his power from a mountain. There was no question of witchcraft and the treatment was for natural sickness. Panatübjijí' recovered slowly.

Panatübjijí' lived about 10 years longer, rearing his orphaned grandson, Tom Stone. About 1910 Panatübjijí' went to South Fork (of the San Joaquin River) and visited a distant cousin, Bill Chico, for a year or two. There he died of pneumonia.

Of Panatübjijí's children, the most remarkable was Jim Dehey, an interpreter, cowboy, and doctor. Jim worked for white men from his youth and was the first Paiute to learn reading and writing. When the Indians were urged to take legal homesteads in Owens Valley, he, serving as interpreter, procured 80 acres for himself, his father, and for several other Indians. He was an expert cowboy and reputedly the best rider in the valley, which merited him the nickname Bronco Jim. His death, which occurred between 1890 and 1895, seems to have resulted from his doctoring. An unknown person got him drunk, cut his throat, and severed his right hand. His only child, a son, remained with Panatübjijí' and died some years later.

Tom Stone's mother, another of Panatübjijí's children, was also killed, possibly because, like Jim, she was a doctor.

Of Panatübjijí's children only a daughter remains alive today.