

SMITHSONIAN MISCELLANEOUS COLLECTIONS
VOLUME 98, NUMBER 18

NOTES ON HILLERS' PHOTOGRAPHS OF
THE PAIUTE AND UTE INDIANS TAKEN
ON THE POWELL EXPEDITION
OF 1873

(WITH 31 PLATES)

BY
JULIAN H. STEWARD
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CITY OF WASHINGTON
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The Lord Baltimore Press
BALTIMORE, MD., U. S. A.

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INTRODUCTION

When, in 1869, Maj. John W. Powell made his first exploration of the Colorado River, he encountered Ute and Southern Paiute Indians in the territory that is now Utah and northern Arizona. Fascinated at finding them nearly untouched by civilization, he developed a deep interest in ethnology which led to extensive field studies and even ultimately to the founding of the Bureau of American Ethnology. During explorations, he took every opportunity to study their language, customs, and mythology, to collect specimens of their utensils, dress, and handicraft, and to procure photographs.

Few explorers in the United States have had a comparable opportunity to study and photograph Indians so nearly in their aboriginal state. The Ute, to be sure, had probably experienced something of a cultural revolution when they acquired the horse from the Spaniards in the Southwest long before the first white man visited their country. They were already hunters and warriors, in many respects resembling the tribes of the Great Plains, when Escalante passed through Utah in 1776. After the 1820's, when fur trappers began to penetrate their territory, the Ute acquired a few guns and other trade objects, but were little affected by their casual contacts with the white men. The Southern Paiute, meanwhile, living in the more arid country to the south and west, remained, without horses or guns, entirely in their aboriginal state. In 1847 the Mormon pioneers arrived at Great Salt Lake and within a few years planted settlements throughout much of the desert. The Ute resisted this settlement, especially in western Utah, and warfare began, reaching a climax about 1865. The Ute were subdued, however, by 1870, and many of them moved to the reservation which had been founded in the territory of one of their bands, the Uintah Ute, in northeastern Utah. There were thus

Ute from many localities in this region when Powell first passed through it in 1869. They had, however, been in close contact with the white man for only 20 years and had not lost their native customs.

Mormon settlement of Southern Paiute territory affected native life in varying degrees. In the vicinity of St. George and Kanab, in southern Utah, the Paiute were too poor and unorganized to offer effective resistance to settlement. They lingered in their original habitat in the vicinity of the newly founded Mormon villages and, as the destruction of their native foods by cattle, sheep, and farming made life difficult, they gradually attached themselves to these communities. The early 1870's, however, found their native culture still little affected by these contacts. Most isolated of all were the Paiute on the Kaibab plateau north of the Grand Canyon in Arizona. In 1869 many of them had scarcely seen a white man and, beyond a few objects which they traded or stole from the white man, they were quite untouched by civilization. When first visiting this group in September, 1869, Powell¹ wrote, "Altogether, these Indians are more nearly in their primitive condition than any others on the continent with whom I am acquainted. They have never received anything from the Government, and are too poor to tempt the trader, and their country is so nearly inaccessible that the white man never visits them." Fortunately, most of Powell's notes, collections, and photographs come from these people.

None of the results of Powell's ethnographic work have been published in systematic form. Brief remarks on language, customs, and mythology are found in many of his writings, and considerable remains scattered through unpublished manuscripts. The latter contain much that is of value, but the task of culling the ethnographic data from other miscellaneous material, of ascertaining the identity of Indians mentioned, and of eliminating repetitious notes is formidable. Powell's extraordinarily fine collection of Ute and Paiute specimens in the United States National Museum is largely unknown to the scientific world. But properly to describe and illustrate it would require enormous work and expense and would be handicapped by the inadequate data accompanying it. Like most collections made during that period, a catalog entry like "Ute" or "Pah Ute" was deemed sufficient to indicate the source of a specimen.

The most valuable ethnographic result of Powell's explorations are the photographs. On his second descent of the Colorado River in

¹ Powell, John W., *Exploration of the Colorado River of the West and its tributaries*, p. 126. Washington, 1875.

1871, he was accompanied by John K. Hillers. Hillers began as a general assistant but quickly mastered photography and remained with Powell during his explorations of the next few years making photographs of all types of subjects. His pictures are on glass negatives, each having two exposures 4 by 5 inches suitable for stereopticons. In spite of the cumbersome equipment and the difficulties of preparing and developing negatives in the field, most of these pictures are every bit as good as modern professional photography and put to shame the efforts of most ethnologists.

Unlike the collections of specimens and ethnographic notes, the photographs are carefully cataloged as to locality, leaving no doubt about which Indian groups are represented. The catalog does not indicate, however, precisely when or under what circumstances the pictures were taken. The date on all is 1873, but it is entirely possible that many were taken earlier, perhaps starting with the Colorado River trip of 1871. Presumably they were taken during the summer when the type of house, clothing, and other features of native life would have been somewhat adapted to the warm weather and to the nomadic life necessary when gathering seeds.

The present collection includes all of the Hillers photographs that have ethnographic value. A number of these were reproduced as steel engravings in some of the publications by Powell, Mason, and other persons, but are included here not only for the sake of completeness but to bring out detail not obtainable in the engravings and to call attention to features of ethnographic interest. A few photographs have been eliminated either because of the poor quality of the negatives or because they are virtually duplicates of those included.

It had been hoped that a description of the museum specimens, which include many objects similar to those shown in the photographs, might accompany these pictures. In view, however, of the dubious provenience of many of the specimens and of the magnitude of the task of describing them, the museum study must be postponed.

Identification of the objects illustrated in the photographs may be made with reasonable certainty. Until very recent years, the Ute and Southern Paiute and the very similar Shoshoni and Northern Paiute, all occupying the deserts between the Rocky Mountains and California, had been virtually ignored by ethnologists. Although detailed monographs by several field workers are now in course of preparation for publication, Lowie's pioneering study of these tribes²

² Lowie, Robert H., Notes on Shoshonean ethnography. Amer. Mus. Nat. Hist., Anthropol. Papers, 20, pt. 3, pp. 187-314, 1924.

remains the outstanding source on the Ute and Southern Paiute. It is possible, however, by using Lowie's monograph together with monographs on tribes farther west, shorter accounts of these tribes by explorers and ethnologists,³ and the writer's own experience in the area, to interpret most of the photographs in terms of their cultural significance and to add some comparative notes.

Before the settlement of the west, a great difference existed between the Ute and Southern Paiute, the two main groups represented in these photographs. The former were essentially horsemen, bison hunters, and warriors. For many years they had been traveling east to hunt bison in the Great Plains. Warfare with tribes in that area had given them a militaristic spirit. Cultural contacts had introduced many conspicuous Plains traits, such as tipis, use of rawhide, horse regalia, war equipment, and many others.

The Southern Paiute, more isolated in their deserts and lacking horses, resembled the Western Shoshoni and Northern Paiute, who lived in the Great Basin of Nevada and adjoining parts of California, Oregon, and Idaho. They relied mainly upon wild seeds and roots which they collected by means of a highly developed basketry complex. Large-game hunting was of secondary importance, though the great number of buckskin garments shown in the photographs suggests that it was not so unimportant as often believed. The Paiute's general poverty and the seminomadic existence required during the great part of the year by their simple hunting and gathering economy limited their material possessions. The photographs show them, probably most often at their temporary summer encampments, with their meager equipment.

Caution, however, is necessary in interpreting the pictures. Not only are many of the Indians obviously posed in artificial stances, but art seems often to have outweighed realism in the selection of objects represented. Thus, a woman in semidress may indicate Powell's and Hillers' idea of photographic art rather than actual use of garments. Poses with bows, baskets, and other objects may also misrepresent their actual use.

HABITATIONS

When Indian informants describe customs abandoned one or two generations ago, they are likely to remember only salient features and thus give the impression that native practises were more stand-

³ The main sources to date are listed in the writer's study of the Shoshoni, Basin-Plateau aboriginal socio-political groups, *Bur. Amer. Ethnol. Bull.* 120, 1938.

ardized than was actually the case. These photographs, taken when strictly aboriginal types of shelters still prevailed, correct such an impression and illustrate the great variability brought about by the adaptation of construction to various special conditions and circumstances.

The photographs of the Southern Paiute, however, were evidently taken during the warm season and thus throw no light on the winter house. Other tribes of these deserts used shelters comparable to these during the summer, but in winter, when they settled down near their stored foods to remain during the cold weather, they erected somewhat sturdier and larger conical lodges. During the summer, such lodges were not only unnecessary but inappropriate. The subsistence routine required continual movement from one locality to another as different foods became available. Shelters were, therefore, no more than temporary structures designed only for the few days or weeks that would be spent at any food camp. Powell⁴ wrote of the Kaibab Paiute, "During the inclement season they live in shelters made of boughs, or bark of the cedar, which they strip off in long shreds. In this climate, most of the year is dry and warm, and during such time they do not care for shelter. Clearing a small, circular space of ground, they bank it around with brush and sand, and wallow in it during the day, and huddle together in a heap at night, men, women, and children; buckskin, rags, and sand."

The extreme of simplicity in Kaibab shelters was to pitch camp beneath a tree, little or no effort being made to improve upon nature (pls. 11, 12, 13, *b*). When construction was undertaken, houses tended to be semiconical, erected either upon poles planted in the ground or upon interlocking poles (pl. 21, *a, b*) or almost completely conical (pl. 14, *a*). House poles were covered with various materials, no doubt those which were locally available, such as boughs (pl. 9, *a, b*) and willows (pl. 10, *b*). One house had a fire in the center and the roof open above (pl. 20, *a*).

The Ute had acquired the tipi through contact with the Plains tribes. Those shown in the photographs (pls. 23, *a, b*, 24, *a*, 25) are all undecorated. That in plate 24, *a*, was, according to the title of the picture, made of elkskin. When tipis could not be built or when they were unnecessary, a conical house, described by informants as similar to the brush house of the Paiute and Shoshoni, was used. That shown in plate 26, *b*, however, is larger and better constructed

⁴ Op. cit., p. 126.

than the Southern Paiute lodges, having longer, cleaner poles. It is, in fact, more a tipi covered with boughs and some canvas in place of skin.

CAMP ACCESSORIES

If these photographs truly represent aboriginal practise, the use of the tripod extended far south in the Intermontane area. The Kaibab used it to suspend the cooking pot (pl. 13, *b*), though the pot in question is evidently of iron, and the Uintah used it not only for cooking (pl. 25) but as a support on which goods were hung (pl. 24, *a, b*).

The backrest, consisting of a tripod supporting horizontal slats, is shown in a Uintah Ute lodge (pl. 26, *b*). These Ute also used horizontal bars for supporting dried maize (pl. 26, *b*).

Of special interest is the tree platform (pl. 23, *b*) and the two-story construction (pl. 25). It is not clear whether the title of the first, "tree lookout" or "the watch tower," designates the pose of the boy on the platform or the purpose of the platform. The second structure, called "shelter," seems actually to have served as a shelter and storage place. Note the notched log which serves as a ladder.

BASKETRY

The basketry of the groups represented here has an interesting place in western American basketry. It is generally believed that both the coiled and twined basket weaves originated at some place on the Pacific coast and spread inland, the former being invented first and attaining a wider distribution than the latter. Thus, only coiling was known to the Basket Makers, the oldest known weavers in the Southwest, and to the Ute, who are on the eastern fringe of the basket area. West of the Ute, however, tribes used both coiling and twining. The latter, being more easily made, was used by Shoshoni and Northern Paiute for such utility baskets as conical seed baskets, winnowing trays, seed beaters, hats, and water jugs, whereas coil was employed only for the somewhat more ornamental trays and bowls. A few Shoshoni of central Nevada appear even to have abandoned coiling entirely in favor of twining.

The photographs suggest that among Southern Paiute, both types of weave were used for all kinds of baskets except possibly hats. Thus it would appear that strict cultural tradition did not entirely determine the weave used, but that the choice in each case depended somewhat upon individual or perhaps family taste. The Kaibab group shown in plate 11, for example, coiled all their baskets—conical

seed basket, water jug, circular trays, and receptacles—though other Kaibab Indians used twining for many of these vessels.

The Uintah Ute baskets in these photographs resemble those in a large collection at the University of Utah. All are coiled, being extremely crudely made and limited in range of forms. A problem still to be solved by anthropology is whether the Ute had, in prehorse days when they depended more upon seed gathering than upon hunting, the full range of basketry forms known to the other Shoshonean tribes. It seems certain, though it has not been proved, that the radical change wrought in their economy by the introduction of the horse would have caused them to abandon many traits connected with seed gathering in favor of things pertaining to hunting.

Basketry forms are clearly shown in the photographs. They include hats, conical seed or burden baskets, seed beaters, winnowing or parching trays, flat trays, water jugs or ollas, and receptacles or bowls. (Cradles, though often made with a basketry technique, are treated separately.) The distinction between twining and coiling is usually clear, especially if the photograph is examined with a glass. Illustrations of the uses of baskets are in most cases probably accurate, though posing the subjects seems to have misrepresented a few. The woman in plate 1, *c*, for example, is gathering seeds in a basketry hat, a dubious procedure.

Hats.—Basketry hats, which are widespread throughout the West and on the Pacific coast, are shown in all groups here except the Uintah Ute. All hats appear to be twined. Two somewhat distinct, though similar, forms are illustrated. One is hemispherical, either with a rounded top, like the Moapa Paiute specimens (pl. 1, *c*, 3, *b*) and the Las Vegas hat (the girl on the right, pl. 6, *c*) or with a pointed top, like the Kaibab specimens (pls. 10, *b*, 11, 15, *b*, 16, *b*). The other form is a somewhat truncated cone, the Las Vegas example (pl. 6, *b*, *c*). These hats are either undecorated or bear one or two bands of geometric figures (pls. 1, *c*, 3, *b*, 6, *b*).

Among Shoshonean tribes, basketry hats were worn only by women, serving the double purpose of protecting the head from carrying straps attached to burdens and from pitch when gathering pine nuts.

Conical baskets.—These are large, conical baskets used by women both for gathering seeds and for carrying burdens. Powell⁵ states that for gathering seeds, "they have large, conical baskets, which hold two or more bushels. The women carry them on their backs, suspended from their foreheads by broad straps, and with a smaller

⁵ Op. cit., p. 127.

one in the left hand, and a willow woven fan in the right [the seed beater], they walk among the grasses, and sweep the seed into the smaller basket, which is emptied, now and then, into the larger, until it is full of seeds and chaff . . ." Conical baskets, similarly used throughout the Intermontane area, were of vital importance in native economy.

All the specimens illustrated in the photographs are twined with the exception of the Kaibab specimens, plate 11. Whether they were tightly or loosely woven depended upon the size of the seed to be gathered. Open-twined baskets, having a slight space between the weft elements, were more quickly made than those which were tightly woven and were equally serviceable for holding large seeds such as pinyon nuts.

The photographs show a Moapa Paiute open-twined basket (pl. 1, *c*), a Kaibab basket in the process of manufacture (pl. 9, *a*), several close-twined Kaibab specimens (the edge showing in pl. 13, *a*; two in the foreground of pl. 13, *b*; two specimens being carried in pl. 16, *b*), and a St. George open-twined specimen (pl. 20, *a*).

Seed beater.—Only one example of a seed beater is illustrated. It is the Kaibab specimen, shown on the house in plate 9, *a*. It is open-twined and has the service edge reinforced with a wooden rim.

Winnowing or parching trays.—As most of the seeds available in Southern Paiute territory are small and hard-shelled, a special technique was required to separate the seeds from the chaff and, after the seeds were ground, to remove the coarse particles. For this purpose, a flat fan-shaped or circular tray was constructed. But it also served another purpose. Having little pottery in which to boil seeds and no doubt finding it too difficult to boil them in water in tight baskets into which hot rocks were dropped, they generally roasted them. Powell^o observed, "they put the seeds, with a quantity of red hot coals, into a willow tray, and, by rapidly and dexterously shaking and tossing them, keep the coals aglow, and the seeds and tray from burning. As if by magic, so skilled are the crones in this work, they roll the seeds to one side of the tray, as they are roasted, and the coals to the other."

Three specimens of twined winnowing or parching trays are illustrated. Whereas such trays are usually fan-shaped among Shoshoni and Northern Paiute, one of the Kaibab specimens (pl. 16, *b*) is circular. The shape of the other, which was placed so as to catch the meal ground on a metate (pl. 13, *a*), cannot be ascertained. It appears to be fan-shaped.

^o Op. cit., p. 127.

Of the five, flat, circular, coiled Kaibab trays (pls. 10, *b*, 11, 12, 13, *a*, 16, *b*), it is probable that some are winnowing trays, especially that shown in plate 11.

Ollas or water jugs.—Some means of carrying water was an absolute necessity on the long trips through the deserts. Tightly-woven, pitch-coated ollas or jugs solved the problem quite adequately.

Whereas Shoshoni and Northern Paiute ollas are twined and generally have bottoms which taper to a point, Ute and Southern Paiute specimens are predominantly coiled and spherical in shape, like those of the early Basket Makers. The photographs show several specimens among the Kaibab (pls. 11, 12, 9, *a*, *b*, 13, *b*, 16, *a*) and the Ute (pl. 26, *b*, with the handles) all of which appear to be coiled. The necks of these baskets are somewhat wider than those of the Shoshoni and Northern Paiute, for example, plate 9, *a*. The neck in plate 9, *b*, is even flaring.

Receptacles.—Pottery has been recorded among both Southern Paiute and Shoshoni Indians. It seems, however, to have been of minor importance and no specimens appear in the photographs. For general purposes requiring receptacles and even for boiling water, basketry bowls were used.

Several Kaibab and Ute coiled basketry bowls are illustrated. The Kaibab examples (pls. 9, *a*, 10, *b*, 11, 12) range in form from exceedingly shallow containers, approximating trays, to nearly hemispherical bowls. Plate 12 shows a woman weaving a coiled bowl. The Ute bowls (pl. 26, and, hanging from the tree, pl. 23, *a*) are very crudely woven, narrow-mouthed, and deep.

WEAPONS

Bows.—Although the evidence of these photographs is insufficient to postulate important local differences in bow types, several styles appear to have been restricted to certain groups.

Two Moapa bows in plate 1, *b*, are notable for their great length, though a shorter Moapa bow appears in plate 2, *a*, *b*. None of these have recurved ends.

Bows with recurved ends are shown only among the Las Vegas (pls. 5, *a*, *b*, 4, *a*, 6, *b*). That in the left foreground of plate 4, *a*, is clearly sinew-backed. The bow of extraordinary width in plate 5, *c*, appears to be made of two pieces, joined at the grip, and is probably of mountain sheep horn, which was widely used for bows among these people.

The Kaibab bows are comparatively short and lack the recurved ends (several hanging on the right side and in the center of the house

in plate 10, *b*; one leaning against the house in plate 11; one by the child in plate 12; those in plates 17, *a, b*, 18, 19, *a*). Powell⁷ said of Kaibab bows, "Most of their bows are made of cedar, but the best are made of the horns of mountain sheep. These are taken, soaked in water, until quite soft, cut into long thin strips, and glued together, and are then quite elastic."

Quivers.—Quivers are represented in several photographs, some of which, if correctly posed, show the manner of carrying them. The fur quiver of the Moapa (pl. 1, *b*) was slung over the right shoulder and under the left arm, so that the arrow had to be pulled over the right shoulder. The Moapa fur quivers in plate 2, *a, b*, were hung across the chest, or, more accurately, around the neck with the openings to the right.

A fur Kaibab quiver is shown on the ground in plate 22, *c*.

A Uintah Ute quiver (pl. 29, *a, b*) has a bow case attached. A flap, ornamented with a striped border, symmetrical floral designs and metal studs, hangs from it.

Shooting.—Though posed, the Las Vegas man (pl. 5, *a*) and the Kaibab man (pl. 18, *a*) probably hold their bows in accordance with native usage, for this slanting position was common throughout the area.

Clubs.—A Moapa club of the "potato masher" type, similar to that used by the Colorado River tribes, appears in plate 2, *c*.

Knives.—Several hafted flint knives are shown in the photographs. Though these cannot be studied in detail, even with the aid of a glass, all appear to be essentially the same. A chipped flint blade is fitted into the end of a short wooden handle, which is wrapped just below the blade. Two knives appear on the ground near the right end of the bow in the left foreground of the Las Vegas picture, plate 4, *a*. Several similar knives lie on the ground in the Kaibab photograph, plate 10, *a*. The Kaibab man in plate 9, *b*, is retouching the blade of a knife. He holds it on a pad in his left hand and works with a flaker held in his right hand. The last photograph has also been reproduced and described in Bureau of American Ethnology Bulletin 60, figure 175 and page 309 ff.

Rodent hook.—Shoshonean tribes commonly used long sticks with either hooked or slightly forked ends which they inserted into rodent burrows and twisted in the fur of the animals so as to pull them out. Each of the two sticks held in the hand of the Las Vegas man in plate 5, *c*, is equipped with a short hook at one end and may have

⁷ Op. cit., p. 128.

been intended for this purpose. Or, they may have been used to pull chuckwallas, a large species of lizard, from rock crevices. Death Valley Shoshoni made similar hooked sticks for this purpose.

FIRE MAKING

Fire making is illustrated among the Kaibab Paiute in plate 19, *a*, though the pose of the man in the background is irrelevant to the main subject. The fire drill is compound, as shown by the wrapping near its lower end. That is, it consisted of a main shaft and a fore-shaft. The nature of the hearth cannot be ascertained. The fire maker twirls the drill between the palms of his hands while an assistant holds bark tinder in which to catch the spark.

METATES

Metates, or flat stone grinding slabs, were of crucial importance in the preparation of the small, hard-shelled seeds of this country. Powell⁸ observed of the Kaibab, "For a mill they use a large flat rock, lying on the ground, and another small cylindrical one in their hands. They sit prone on the ground, hold the large flat rock between the feet and legs, then fill their laps with seeds, making a hopper to the mill with their dusky legs, and grind by pushing the seeds across the larger rock, where it drops into a tray. I have seen a group of women grinding together, keeping time to a chant, or gossiping and chatting . . ."

Two quite unlike specimens of metates appear in the Kaibab Paiute photographs, plates 10, *b*, and 13, *a*. The first, though shallow, has a trough and kind of platform encircling the trough on all but one end where it is open. As this is very similar to the metates used by the early Basket Makers of this region, it is not impossible that it was taken from some ancient site. The other specimen is more like the type commonly used by Shoshoneans, being flat and without any trough. The woman has placed it between her legs with a twined winnowing basket under the far end to catch the flour. She grinds with a thick mano or muller which evidently was used with something of a rotary motion.

CRADLES

Two types of cradles are illustrated: the semibasketry type of the Kaibab and the buckskin-covered board (?) of the Ute.

⁸ Op. cit., p. 127.

Powell⁹ remarks of the Kaibab cradle, "They make a wicker board, by plaiting willows, and sew a buckskin cloth to either edge, and this is filled [sic] in the middle, so as to form a sack, closed at the bottom. At the top, they make a wicker shade . . . and, wrapping the little one in a wildcat robe, place it in the basket, and this they carry on their backs, strapped over the forehead . . . In camp, they stand the basket against the trunk of a tree or hang it to a limb."

The Kaibab cradles appearing in plates 14, *b*, 15, *a*, *b*, and 19, *b*, appear to be related to the "U-ladder" type of the lower Colorado River. But whereas the latter has a stout rod bent into U-shape and covered with horizontal lattice work, the Kaibab cradle has an oval frame covered with vertically placed rods which extend beyond the frame. Plate 15, *a*, shows such a cradle with the hood, infant's head pad, and carrying straps in place.

The Uintah Ute cradle (pl. 24, *b*) is probably a board covered with buckskin. This type, derived from tribes to the north and east of the Intermontane area, never spread beyond the Ute and Northern Shoshoni.

DRESS AND ADORNMENT

It is surprising to note the great number of photographs showing persons in full costume. Informants' testimony and early explorers' accounts are unanimous in ascribing extraordinary poverty and scanty attire to Southern Paiute Indians. Even Powell¹⁰ observes "They wear very little clothing, not needing much in this lovely climate." One gets the impression that the hunter who was able to acquire sufficient deer or antelope skin to tailor himself and his wife complete garments was exceptionally lucky. People were usually described as completely or nearly nude, or, at best, draped only in a rabbit-skin blanket. Yet the photographs show a large number of men attired in shirts, breachclouts, leggings, moccasins, and sometimes skin hats, and women fully clad with dresses, peplums, and moccasins. Perhaps the truth of the matter is that most persons possessed all essential garments but, like the old men in plate 1, *b*, they did not ordinarily wear them. To what extent they utilized their entire wardrobes or even borrowed clothing at the instigation of Powell and Hillers for the very special purpose of having their pictures taken is impossible to know. It is clear, however, that many of the subjects of the photographs were specially arranged. Individuals were sometimes taken,

⁹ Op. cit., p. 127.

¹⁰ Op. cit., p. 126.

in successive pictures, in various stages of dress and undress. Consequently, the ensemble cannot always be taken as native custom.

Children, though sometimes equipped with garments like those of their elders, were frequently entirely nude and are so represented in several pictures.

Headdress.—The hair of Moapa, Las Vegas, and Kaibab Paiute women was rather consistently cut to a short, choppy bob of about shoulder length. Only the Las Vegas woman shown in plate 6, *a*, has bangs. Women sometimes confined their hair with a narrow band (pls. 9, *b*, 14, *b*, 18, *b*, *c*, *d*, 19, *b*), sometimes with a basketry hat. The head bands worn by the three girls seated on the left in plate 14, *b*, appear to consist of two rows of beads (or quills?) each. The girl next on the right has a band of shells or seeds. Similar bands appear in plate 18, *b*, *c*, *d*.

Southern Paiute men either cut their hair the same as women or allowed it to grow somewhat longer, parting it roughly in the middle or, occasionally (pl. 1, *a*, pl. 10, *b*) on one side. Several Kaibab men clearly have braids: the person on the left in plate 19, *a*; the man with folded arms in plate 19, *b*; the man standing on the right in plate 17, *b*; and the man seated in the foreground in plate 17, *a*. The braids of the last are wrapped. Other men may have braids which do not show.

Five kinds of hair ornaments appear on Southern Paiute men: bands; skull caps; feather crowns; feathers; a forehead ornament.

Bands, which are unusual, are shown among the Moapa (pl. 3, *a*), the Las Vegas (pl. 4, *a*, *b*), and Kaibab (pl. 7).

Skin caps, which are similar to those used widely throughout the Shoshonean area to the west, appear in several photographs. The Moapa men in plate 1, *b*, have skull caps held in place by chin straps. The Moapa boy's cap (pl. 2, *d*) appears to be similar to these but lacks the chin strap. The Las Vegas man on the left in plate 4, *a*, *b*, has a head band rather than cap. The man on the right in plate 4, *b*, has a cap which apparently has animal horns and ears on top. Although the species of animal cannot be identified in this case, it resembles many Shoshoni caps made of the polls of young mountain sheep with the ears and horns left in place. This specimen also has a chin strap. A similar or perhaps the same hat appears on the Las Vegas man in plate 5, *c*. A more conical skull cap with chin strap is shown in plate 4, *a* (second from the left) and in plate 5, *a*. No Kaibab or Ute men have such caps.

Crowns, consisting of hawk or eagle feathers inserted in a head band to stand vertically, are shown in several plates. No information

is available concerning the use of this headgear, but its frequency in the pictures is no proof that it was an article of everyday wear, especially as most of the groups are obviously dressed and posed for the photographs. Among Owens Valley Paiute in California, this type of headdress was used only as dance regalia. A Moapa example appears in plate 2, *b*. Kaibab examples are shown in plates 8, 14, *a*, 17, 18, *a*, *c*, and 19, *b*. Plate 20, *c*, shows a St. George specimen.

A number of feathers are shown attached loosely to the crown of the hair in two Las Vegas photographs (pls. 4, *a*, 5, *b*).

A forehead ornament, evidently attached to some kind of band running up the part of the hair, is shown in two St. George pictures (pls. 20, *a*, 22, *b*).

Attention should be called to the striking beards on several Las Vegas men in plates 4, 5, *c*, and 6, *a*. When Escalante reached western Utah, probably in the vicinity of Utah Lake near the boundary line between Ute and Southern Paiute, on his return journey in 1776, he remarked that the Indians had Spanish features (not evident here) and wore beards.

Uintah Ute headdress and coiffure is not unlike that of the Southern Paiute. Some Ute women, however, wore their hair somewhat longer (pls. 28, *c*, 27, *c*). At least two men have braids (pls. 27, *b*, 29, *c*), while the boy in plate 31, *d*, appears to have a small lock on each side of his head stuck through a section of bone. The men's forehead ornament appears in plate 31, *b*, *c*. Wrapped locks are shown in plates 26, *a*, 29, *c*, and 31, *b*, *c*. Plates 26, *a*, 27, *b*, and 29, *c*, also show the forelock brushed up and back in Plains fashion.

Men's shirts.—A common style of men's shirts seems to have prevailed among these groups. The illustrations do not reveal whether it was constructed of one or two skins. A characteristic feature is what appears to be a heavily fringed, V-shaped insert on the front but which, judging from specimens in Powell's collection in the United States National Museum, is more likely a flap. This appears among the Moapa (pl. 2, *a*, *b*, *c*), the Las Vegas (pl. 6, *b*), the Kaibab (pls. 11, 18 *c*, 19, *a*, *b*), and the St. George Paiute (pls. 20, 22, *a*, *c*) and also among the Uintah Ute (pls. 28, *a*, 29, *a*, *c*).

Though fringed sleeves seem usually to have been added to these shirts, a portion of the shirt proper projects slightly as a shoulder flap and is heavily fringed. Long, fringed sleeves appear, for example, among the Moapa (pl. 3, *a*), the Kaibab (pls. 18, *a*, *c*, 19, *a*, *c*), the St. George (pl. 20, *b*, *c*), and the Ute (pls. 28, *a*, *b*, 29, *a*, 31, *d*).

The bottoms of these shirts may or may not be fringed.

Some men's shirts seem to have been constructed of one piece of skin, like a poncho. No doubt whether one or two pieces were used depended upon the size of the skins available. The Kaibab shirt on the man in plate 9, *b*, and on the man kneeling on the left in plate 19, *a*, appear to be one-piece. The Ute shirt in plate 27, *b*, is probably the same, though evidently made of cloth. The Las Vegas shirt (pl. 5, *b*) seems to be poncho style but has a heavy fringe across the chest. Several boys' shirts are evidently one-piece, having a perforation for the head and the edges brought together and fastened below the arms, with all edges fringed: the Moapa (pl. 2, *d*), Las Vegas (pl. 5, *a*) and Kaibab (pl. 14, *a*).

A shirt constructed like a jacket with the front open is shown on the man seated in the middle foreground of the Kaibab photograph, plate 17, *a*.

In addition to heavy fringe, some men's shirts have ornamental designs. The most popular style was a band of geometric figures running from the back across each shoulder and down the chest and a similar band running down the outside of each sleeve. The designs are geometric, usually simple bands of squares and rectangles. So far as can be seen, these are probably made of beads. Such ornamentation appears among the Kaibab on a man who is shown in plate 11, plate 17, *b*, and, shooting a bow, in plate 18, *a*. It also is seen among the Ute, plate 27, *b*.

Breechclouts.—Men wore comparatively long breechclouts. These are illustrated among the Moapa (pl. 1, *b*), the Las Vegas (pl. 4, *b*), and the Uintah Ute (pls. 26, *a*, 27, *a*, *b*, 29, *b*, 31, *b*, and, appearing under the shirt, in 29, *a*).

Men's leggings.—Men's leggings are shown among all groups. Usually these are fringed down the outside of the leg along the seam, for example, the Moapa (pl. 2, *a*, *b*, *d*), the Las Vegas (pl. 6, *b*), the Kaibab (pls. 8, 17, *a*, *b*, 18, *a*, *c*, 19, *b*), the St. George (pls. 20, *b*, *c*, 22, *a*, *c*, *d*) and the Ute (pls. 27, *b*, 28, *a*, 29, *a*). The leggings in plate 19, *b*, are also fringed on the bottom. Those in plate 17, *a*, also have a painted (?) design of diamonds near the bottom and those in plate 18, *c*, have beaded designs down the outside of the leg.

A few leggings have the fringe down the front of the leg, e.g., the Kaibab boy (pl. 14, *a*).

War costume.—The Uintah Ute photograph, plate 26, *a*, judging from its title, "The Warrior," and its general appearance, probably represents war costume. The man is naked but for the chest ornament, which is probably of manufactured bone brought to these people by the traders, the cartridge belt, breechclout, and anklet. His fore-

lock is brushed back and painted and his body is painted a light color with darker stripes running horizontally around his arms and vertically on his legs.

Woman's dress.—It is impossible to ascertain detailed construction of women's attire from the photographs. The Southern Paiute garments, however, seem usually to have consisted of two essential parts—the dress proper and a fringed overskirt or peplum.

From the somewhat artificial ensembles shown in the poses, it is not certain whether the peplum was ever worn alone (though it is so shown in pl. 5, *d*) and might thus be considered a true skirt. Rather, it seems primarily to have filled the function of a belt. It consists of a comparatively narrow girdle, 2 to 6 inches wide, from which falls a fringe 1 to 2 feet long. It serves to gather in the dress about the waist and to provide ornamental fringe, which was abundantly used on all garments. Often, hooves were tied amongst the fringe strings. Examples are shown from the Moapa (pl. 3, *b*), the Las Vegas (pls. 5, *d*, 6, *b*, *c*, *d*), the Kaibab (pls. 14, *b*, 18, *b*, *c*, *d*), and the St. George (pl. 22, *a*, *d*).

The dress proper appears usually to have been made of two pieces. Judging by museum specimens as well as by the photographs, some were merely fastened at the shoulders, the sides being left open below the arms and somewhat held together by the peplum, whereas others were sewed together down the sides below the arms. These dresses lack true sleeves and have instead fringed shoulder flaps, e.g., the Kaibab woman in plate 14, *b*. The sides of the dress were usually also fringed, as in plate 18, *b*, *c*, *d*. Plate 18, *b*, has, in addition, hooves tied to the fringes on both sides and bottom.

Several dresses are further ornamented. The Kaibab woman in plates 15, *a*, *b*, and 16, *a*, *b*, has a thin beaded (?) band running up the sleeve, around the neck, and across the chest. One of the dresses in plate 14, *b*, has parallel bands across the chest.

The Ute dresses seem to have followed more strictly the Plains pattern, probably being made of two skins, one in front and one behind, sewed down the sides. Flaps cover the shoulders and fringing is abundant. These dresses are variously ornamented, several having parallel bands which run from one shoulder flap across the chest to the other (pls. 28, *c*, *d*, 29, *c*). Plate 27, *c*, shows a single band of this kind. In addition to the bands, plate 28, *c*, has a floral design on the skirt near the lower portion of the fringed seam. The bottom of plate 28, *c*, has a fringe, 28, *d*, an ornamental band, and plate 27, *c*, both fringe and band. Several have elk teeth, for example, that in plate 24, *a*, on which they are arranged in four horizontal rows across

the back, and plate 27, *c*, on which they are placed below the ornamental chest band.

Moccasins.—Many adults, though completely dressed, are shown barefoot. Others wear moccasins. The moccasins collected by Powell were described by Gudmund Hatt, "Moccasins and their Relation to Arctic Footwear" (Amer. Anthrop. Assoc., Mem. 3, no. 3, 1916).

Kaibab moccasins for both sexes seem to have had separate soles, molded to the foot like the Southwestern types (pls. 17, *b*, 18, *b*, 19, *b*). The St. George moccasins (pl. 20, *c*) are similar. The woman's moccasin in plate 18, *b*, has a high, fringed top, the edge of which is turned down. The top of the Ute moccasin in plate 30 resembles the last. The Ute man standing on the right in plate 28, *b*, has geometric designs on both the instep and uppers of his moccasins.

Of particular interest are the garters supporting the uppers of the Moapa man's moccasins in plate 1, *b*.

Rabbit-skin blankets.—Blankets made by twining together twisted strips of rabbit fur were an essential article throughout the Shoshonean area. They served both as robes and bedding. They were worn either instead of or over ordinary clothing.

Several are shown among the Kaibab: the woman with the hat seated in plate 11; two persons in the background in plate 12; three persons seated in plate 13, *b*; and plate 7. Though none are shown among the Uintah Ute, the University of Utah Museum of Anthropology has specimens from this group.

TRANSPORTATION

Two devices for transporting goods by human carriers are illustrated: a net wrapped about the bundle in the lower left corner of the Kaibab photograph, plate 14, *a*, and the conical baskets shown in plate 16, *b*.

The carrying strap was used by Kaibab women both as a tump line over the head, as shown with the water jugs (pl. 16, *a*), and as a chest strap, as shown with the baskets (pl. 16, *b*).

PARFLECHE

The parfleche is one of the many traits which the Ute acquired from the Plains tribes. A single specimen appears in the foreground of plate 24, *a*.

MAIZE

It is of interest that although ethnographic studies report that all Southern Paiute grew some maize and that the Ute did not, the only

specimens illustrated in these photographs are among the Ute. Plates 24, *b*, 25, and 26, *b*, show a large number of ears of various colored and variegated maize hung up to dry. We do not know, of course, whether these were grown by the Ute or traded from the Southwest.

EAGLES

Eagles were taken by most if not by all Shoshonean groups and kept captive, though not killed, for their feathers. Plate 27, *a, b*, shows an eagle, the property of a Uintah Ute man, tied to the limb of a tree.

DANCING

A single dance is known to have been aboriginal throughout the entire Shoshonean area. This was the round dance or circle dance which was performed primarily for pleasure whenever enough people were present to hold it. It consisted simply of a circle of people who side-stepped or hopped to the accompaniment of singing. It is illustrated among the Kaibab in two photographs, plates 7 and 8.

GAMES

Two games are represented, both being widespread throughout the Shoshonean area. The first, shown in plate 4, being played by four Las Vegas men, appears to be a variety of the "basket hiding game," in which several sticks are arranged under a basket by one contestant, the other being required to guess their positions. This game is usually similar to the hand game in that half of the sticks are marked, half unmarked. In the photograph, the man on the extreme right has several sticks, which cannot be studied in detail, concealed under a winnowing basket. His opponent on the extreme left is indicating the position of the sticks by means of motions similar to those used in the hand game. A bundle of twigs appears on the ground to the left of each contestant and a third bundle is between them. These are probably counters which were forfeited for incorrect guesses.

The Kaibab photograph in plate 10, *a*, shows the hand game, which was perhaps the most popular gambling game throughout the west. The men on the left with folded arms hold the sticks concealed in their hands. The man in the center on the right is guessing the position of the sticks by pointing. The rows of twigs stuck into the ground in front of each side are tallies. When one side has lost all these to the other side, it forfeits the stakes of the game. In this case, the stakes seem to have been the beads and knives deposited on the ground in the foreground of the picture.

HORSES

There is abundant ethnographic evidence to indicate that although the Southern Paiute rarely possessed horses, the Ute were well provided with them. The photographs unfortunately show little pertaining directly to the horse. It is of interest, however, that the few illustrations of Southern Paiute horses show no special horse gear which is evident among the Ute. The photograph in plate 30 shows comparatively elaborate Ute horse trappings. The warrior and the woman on horses in plate 26, *a*, also shows some horse gear.

The Ute photograph in plate 30 is also of interest from the point of view of art. It shows that, like several northern Plains tribes, these Ute had two totally distinct design styles, which appear also on some of their clothing. The floral designs on the horse trappings doubtless had their ultimate origin in the far north. The geometric designs on the bag suspended from the saddle, however, follow more closely the conventions of Plains parfleche and other rawhide ornamentation.

EXPLANATION OF PLATES

The following information is taken from the catalog of these photographs. The number following the plate reference corresponds to that in the Bureau of American Ethnology negative files. The tribal reference is a condensation of catalog information, explained more fully below. The first title of each photograph is from Powell. The second title, in parentheses, is from Hillers' catalog.

The Powell catalog gives the following tribal references:

Plate 1, *a*, "Paiute, vicinity of Cedar, Utah (on the Rio Virgen, a tributary of the Colorado in southern Utah)."

Plate 1, *b* to plate 3, *b*, inclusive, "Paiute, Moapa Valley." The Moapa Valley is in southern Nevada.

Plate 4, *a*, to plate 6, *d*, inclusive, "Paiute, the Vegas or Meadows in southwestern Nevada." This is doubtless the vicinity of the town of Las Vegas in extreme southern Nevada, placing these people south of the Moapa Paiute.

There is some question whether one or two groups are represented in the photographs in plates 7 to 22. Plate 7 to plate 19 inclusive are cataloged as "Paiute, Kaibab Plateau near the Grand Canyon of the Colorado in Northern Arizona." Plates 20, 21, *b*, and 22 are named "Paiute, vicinity of St. George, Utah on the Rio Virgen, a tributary of the Colorado in southern Utah," but plate 21, *a*, is stated to be "Paiute, near St. George, Utah. Kaibab Plateau near the Grand Canyon of the Colorado in northern Arizona." The last, however, is probably an error in recording, for the Kaibab Plateau, though not far from that portion of the Rio Virgen which flows through southwestern Utah, is not itself in Utah. Moreover, the house in plate 21, *b*, is in the village shown in plate 21, *a*. For this reason, all the photographs in plates 20 to 22 inclusive have been taken to represent a separate group of Southern Paiute who are designated St. George.

Plates 23 to 31, inclusive, are cataloged as "Ute. Uintah Valley on the eastern slope of the Wasatch Mountains in Utah." This is a well-defined group, which has subsequently been called Uintah Ute. They occupied the Uintah Basin, a large valley bounded on the north by the Uintah Mountains, on the west by the Wasatch Mountains, on the east by the Green River or perhaps by a vague line somewhat to the east of the river, and on the south by the plateaus and canyon lands of eastern Utah. Of these photographs, plate 28, *d*, is labeled "Paiute (?)," clearly an error as indicated by the attire of the people.

PLATE 1

- a.* 1636. St. George Paiute. "Tau-gu and Major Powell." ("Tau-gu, head (great) chief of the Paiutes of Arizona and Utah.")
- b.* 1640. Moapa Paiute. "Making a calculation." ("Five and three equal eight.")
- c.* 1641. Moapa Paiute. "Wu-na-vi gathering seeds."

PLATE 2

- a.* 1637. Moapa Paiute. "Pan-a-wai-tau-a."
- b.* 1657. Moapa Paiute. "Tau-um-pu-gaip, a chief." ("Tau-um-pu-gaip, sub-chief of the Mo-a-pa-ri-ats.")
- c.* 1643. Moapa Paiute. "Ai-at-tau-a, 'beautiful man', chief of the Mo-a-pa-ri-ats."
- d.* 1638. Moapa Paiute. "San-on-kuts."

PLATE 3

- a.* 1620. Moapa Paiute. "Met on the trail."
- b.* 1639. Moapa Paiute. "Jim-mi-pin-mi and Si-ka-whi." ("Pi-ka-whi.")

PLATE 4

- a.* 1652. Las Vegas Paiute. "The old gamblers."
- b.* 1650. Las Vegas Paiute. "Two old boys."

PLATE 5

- a.* 1651. Las Vegas Paiute. "Komohoats hunting. Also called Jim Pilling."
- b.* 1627. Las Vegas Paiute. "Ta-noats."
- c.* 1644. Las Vegas Paiute. "Enuintsigaip. One of Major Powell's guides." ("E-nu-ints-i-gaip, one of the ancients.")
- d.* 1645-b. Las Vegas Paiute. "Kani."

PLATE 6

- a.* 1649-a. Las Vegas Paiute. "The brother chiefs and their squaws."
- b.* 1646. Las Vegas Paiute. "Antinaints and Ci-gav." ("Sigav and Antinaints.")
- c.* 1648-b. Las Vegas Paiute. "Antinaints, Putusiv and Wichuts in native dress."

PLATE 7

1623. Kaibab Paiute. "The Tavokoki or Circle Dance (winter costume)."

PLATE 8

1622. Kaibab Paiute. "The Tavokoki or Circle Dance (summer costume)."

PLATE 9

a. 1610. Kaibab Paiute. "The basket maker."

b. 1609. Kaibab Paiute. "The arrow-maker and his daughter."

PLATE 10

a. 1624. Kaibab Paiute. "The game of kill the bone, 'Ni-aung-pi-kai.'" ("The game of Ni-aung-pi-kai.")

b. 1597. Kaibab Paiute. "Chu-ar-ru-um-peak and family in native dress."

PLATE 11

1604. Kaibab Paiute. "Summer home under cedar (tree)."

PLATE 12

1605. Kaibab Paiute. "The home circle." ("At home.")

PLATE 13

a. 1611. Kaibab Paiute. "Woman grinding grass seed." ("Woman grinding seed.")

b. 1601. Kaibab Paiute. "A domestic camp scene." ("Waiting for the kettle to boil.")

PLATE 14

a. 1602. Kaibab Paiute. "The grandfather's pride." ("Proud of their grandson.")

b. 1614. Kaibab Paiute. "Group of women in native dress." ("Group of women in full dress.")

PLATE 15

a. 1617. Kaibab Paiute. "The empty cradle."

b. 1599. Kaibab Paiute. "Mother and child." ("The mother.")

PLATE 16

a. 1606. Kaibab Paiute. "Women water carriers." ("The water carriers.")

b. 1607. Kaibab Paiute. "Women seed-gatherers." ("The seed gatherers.")

PLATE 17

- a.* 1613-a-2. Kaibab Paiute. "Groups of tribesmen in native dress." ("Group of men in full dress.")
- b.* 1612. Kaibab Paiute. "Chu-ar-ru-um-peak and his friends. Head chief of the band."

PLATE 18

- a.* 1618. Kaibab Paiute. "Chu-ar-ru-um-peak shooting. Head chief." ("Chu-ar-ru-um-peak shooting a rabbit.")
- b.* 1593-b. Kaibab Paiute. "Ku-ra-tu."
- c.* 1595. Kaibab Paiute. "The rabbit skin."
- d.* 1589. Kaibab Paiute. "Won-si-vu and Ku-ra-tu (on right)."

PLATE 19

- a.* 1619-a. Kaibab Paiute. "Kindling fire by friction."
- b.* 1613-b. Kaibab Paiute. "Group of five men and women in native dress. (Showing the wi-geav or feather headdress)."

PLATE 20

- a.* 1634. St. George Paiute. "The home of Tapeats."
- b.* 1631. St. George Paiute. "The hunter."
- c.* 1626. St. George Paiute. "Moack-shin-au-av, chief of band." ("Moack-shin-au-av, chief of the U-ai Nu-ints.")

PLATE 21

- a.* 1633. St. George (?) Paiute. "An encampment or village. Ka-ni-ga. The camp ground."
- b.* 1635. St. George Paiute. "Lodges in the village." ("Nu-nu-shi-unt. The dreamer.")

PLATE 22

- a.* 1629. St. George Paiute. "Mokuiuk and his daughter." ("Mo-kwi-uk.")
- b.* 1625. St. George Paiute. "Ta-peats."
- c.* 1630. St. George Paiute. "Kivitoos and his son."
- d.* 1632. St. George Paiute. "The little hunter and his girl." ("The little hunter and his sweetheart.")
- e.* 1628. St. George Paiute. "Mon-su and Suvuit."

PLATE 23

- a.* 1538. Uintah Ute. "Indian boy on watch." ("The boy in the cedar.")
- b.* 1548-a. Uintah Ute. "Encampment and tree outlook." ("The watch tower.")

PLATE 24

- a.* 1546. Uintah Ute. "Encampment showing elk skin tipi. Parfleche bag (?) in foreground." ("The Elkskin tent.")
- b.* 1542. Uintah Ute. "A domestic camp scene." ("Babe in cradle.")

PLATE 25

1544. Uintah Ute. "Antero's encampment, showing tipi, shelter, etc." ("House of Antero.")

PLATE 26

- a.* 1535. Uintah Ute. "The warrior and his bride."
b. 1547. Uintah Ute. "Home of Ta-va-puts, head chief." ("Ya-va-puts.")

PLATE 27

- a.* 1525. Uintah Ute. "Nau-no-kwits and his eagle."
b. 1530. Uintah Ute. "Nau-no-kwits and Qu-u-en." ("Ku-ri-en.")
c. 1522. Uintah Ute. "Shi-ra-sa, wife of To-ka-wah-sae."

PLATE 28

- a.* 1486-b. Uintah Ute. "Antero, war chief of Ute."
b. 1541. Uintah Ute. "Making a calculation." ("Indians counting.")
c. 1529. Uintah Ute. "Yan-mo, wife of Won-wan, in native dress."
d. 1600-b. Labeled "Paiute" but probably is Uintah Ute. "Visiting the settler."

PLATE 29

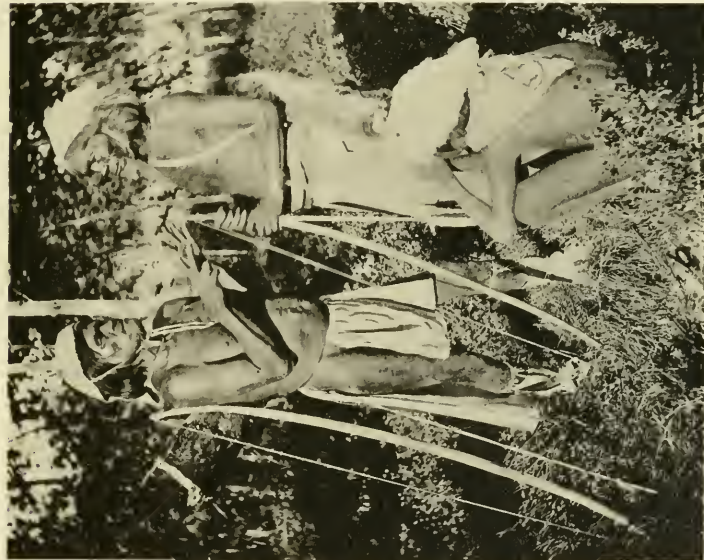
- a.* 1526. Uintah Ute. "Pah-ri-ats, in native summer dress."
b. 1527. Uintah Ute. "Pah-ri-ats, in native summer dress."
c. 1524. Uintah Ute. "Sai-ar and family."

PLATE 30

1531. Uintah Ute. "Girl on horseback." ("Indian girl on horseback.")

PLATE 31

- a.* 1533. Uintah Ute. "A young maiden." ("The maiden.")
b. 1539. Uintah Ute. "The runner." ("The messenger.")
c. 1537. Uintah Ute. "A young warrior and his dog." ("Indian boy and his dog.")
d. 1534. Uintah Ute. "Boy and girl."



SOUTHERN PAIUTE OF CEDAR, UTAH, AND MOAPA, NEV.
(See explanation of plates at end of text.)



SOUTHERN PAIUTE OF MOAPA, NEV.
(See explanation of plates at end of text.)



SOUTHERN PAIUTE OF MOAPA, NEV.
(See explanation of plates at end of text.)



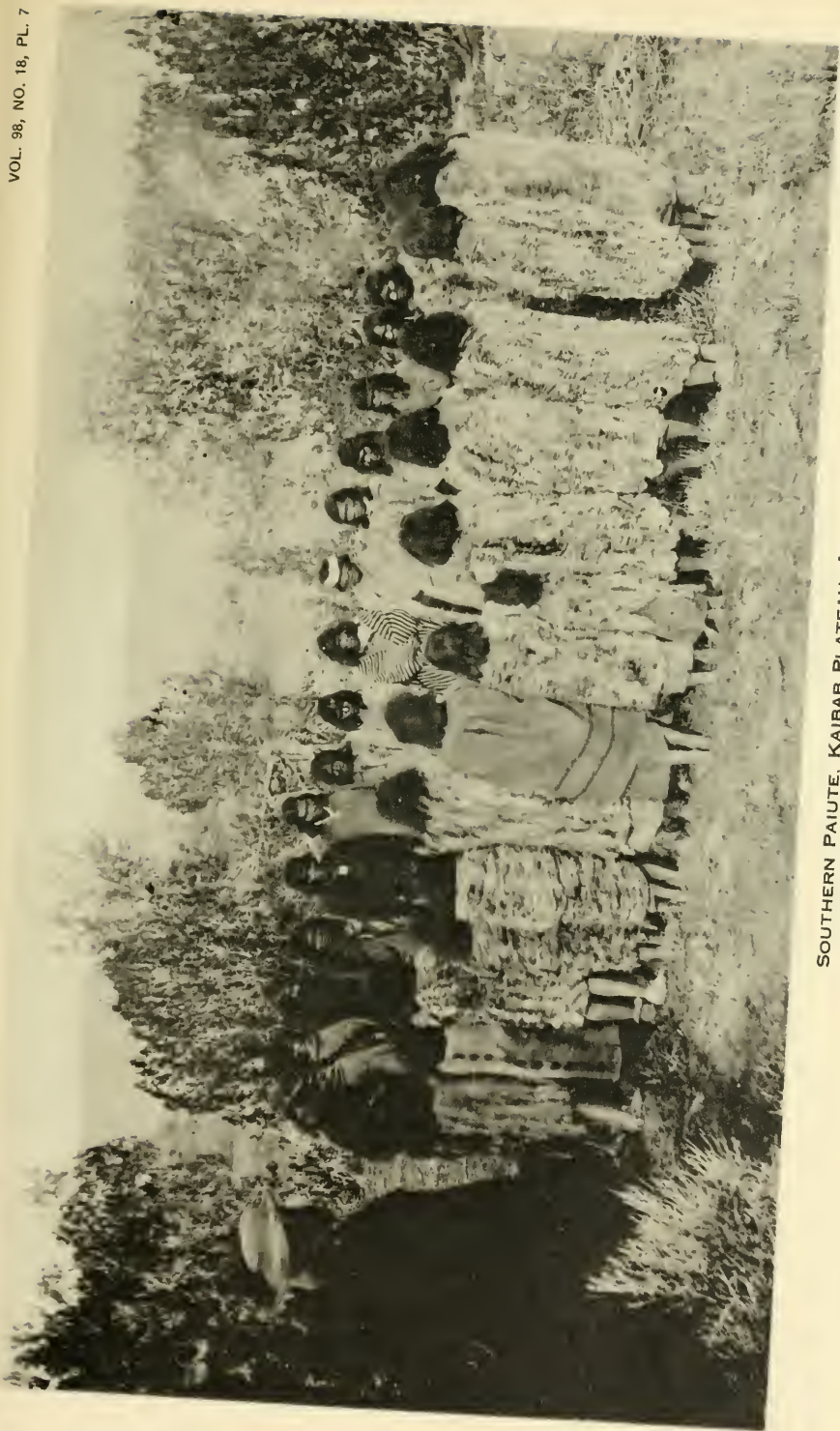
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SOUTHERN PAIUTE OF LAS VEGAS, NEV.
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SOUTHERN PAIUTE OF LAS VEGAS, NEV.
(See explanation of plates at end of text.)



SOUTHERN PAIUTE, KAIBAB PLATEAU, ARIZ.
(See explanation of plates at end of text.)



SOUTHERN PAIUTE, KAIBAB PLATEAU, ARIZ.
(See explanation of plates at end of text.)



SOUTHERN PAIUTE, KAIBAB PLATEAU, ARIZ.
(See explanation of plates at end of text.)



SOUTHERN PAIUTE, KAIBAB PLATEAU, ARIZ.
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SOUTHERN PAIUTE, KAIBAB PLATEAU, ARIZ.
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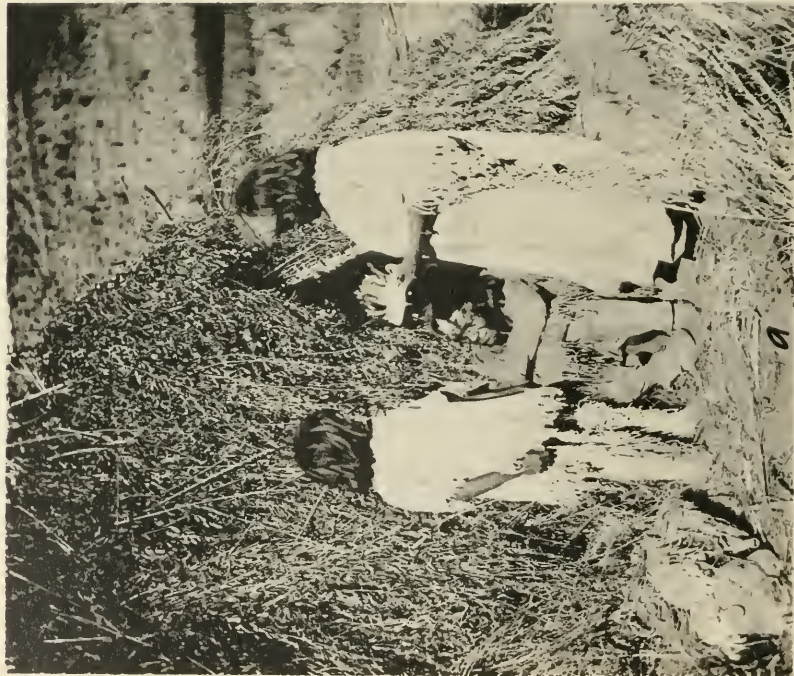


SOUTHERN PAIUTE, KAIBAB PLATEAU, ARIZ.

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SOUTHERN PAIUTE, KAIBAB PLATEAU, ARIZ.
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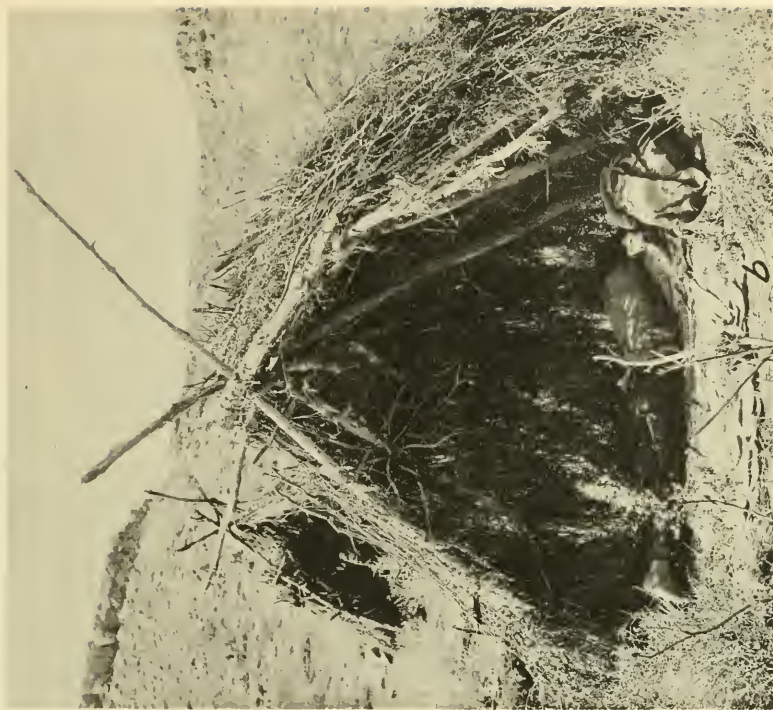
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SOUTHERN PAIUTE, KAIBAB PLATEAU, ARIZ.
(See explanation of plates at end of text.)



SOUTHERN PAIUTE, ST. GEORGE, UTAH
(See explanation of plates at end of text.)



SOUTHERN PAIUTE, ST. GEORGE, UTAH
(See explanation of plates at end of text.)



SOUTHERN PAIUTE. ST. GEORGE, UTAH
(See explanation of plates at end of text.)



UINTAH UTE, NORTHEASTERN UTAH
(See explanation of plates at end of text.)



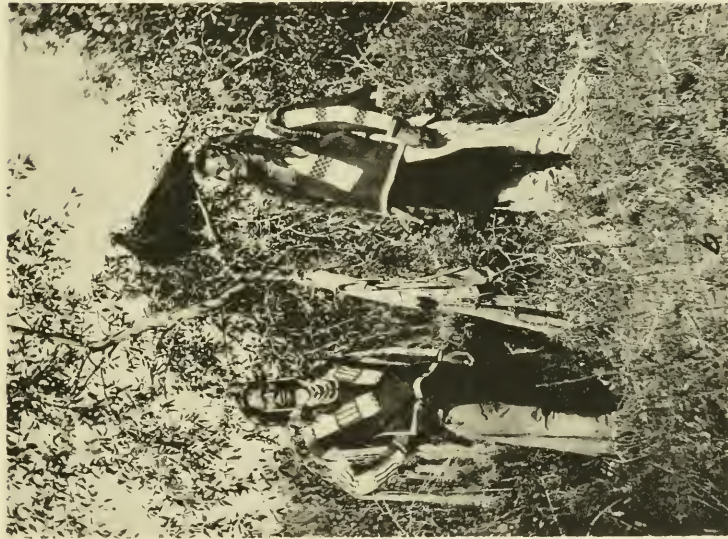
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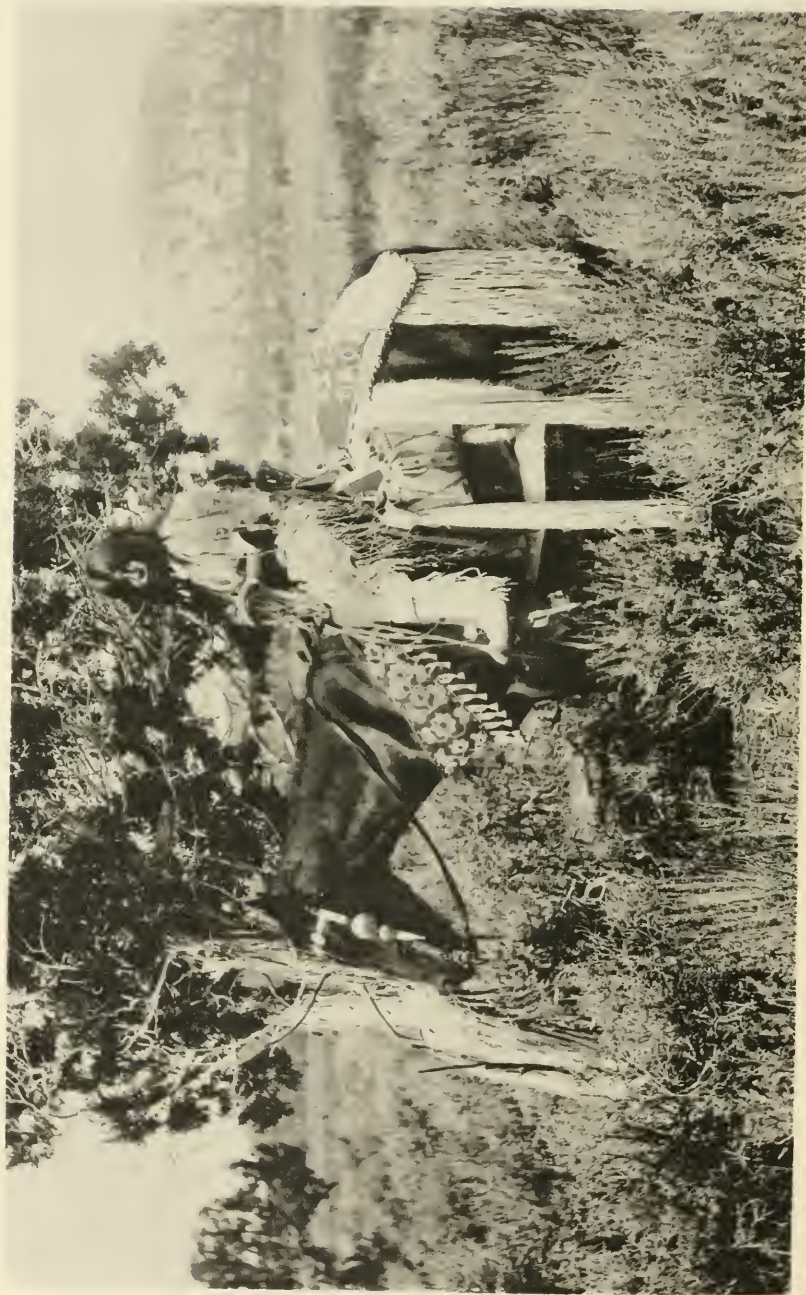
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UINTAH UTE, NORTHEASTERN UTAH
(See explanation of plates at end of text.)



JINTAH UTE, NORTHEASTERN UTAH
(See explanation of plates at end of text.)



UINTAH UTE, NORTHEASTERN UTAH
(See explanation of plates at end of text.)



UINTAH UTE, NORTHEASTERN UTAH
(See explanation of plates at end of text.)