



## Southern Paiute Bands

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THE people conventionally reckoned as Southern Paiute belong, together with the Ute, Chemehuevi, and Kawaiisu, to the Ute-Chemehuevi branch of Plateau Shoshonean.<sup>2</sup> Within this division, the linguistic relationship is quite close,<sup>3</sup> so close in fact that the northern and eastern Paiute do not distinguish sharply between themselves and the Ute except on cultural grounds. Thus, "The Ute wear their hair in two braids;" or "The Ute know everything. They know the Bear dance and the Sun dance. They know how to make buckskin dresses and gloves and how to make beadwork." The emphasis, it may be noted, is on Plains traits.

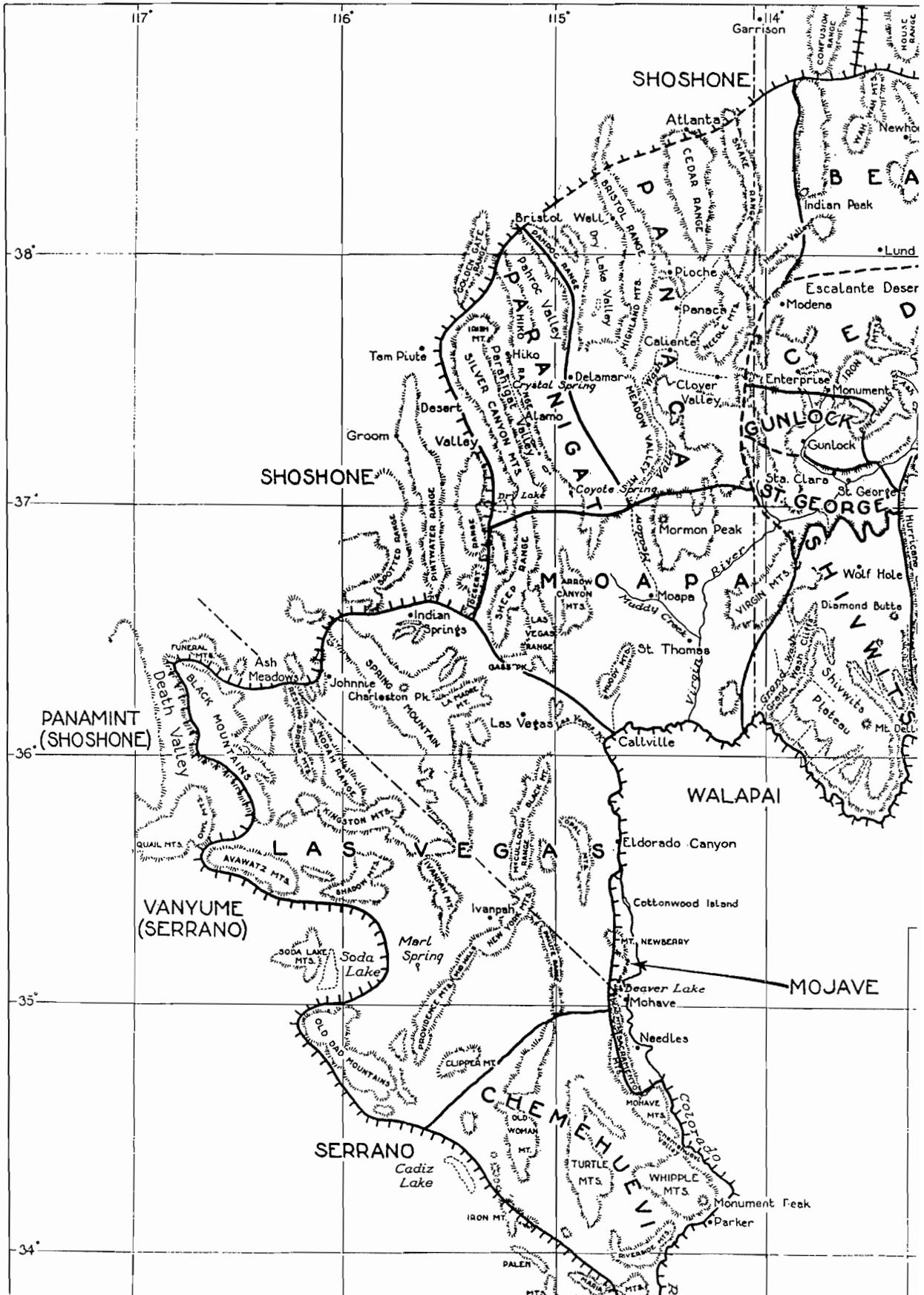
A Paiute-Ute confusion is furthered by the fact that "Paiute" has little if any meaning to the people so designated. Although Sapir (p. 610) was told that *payu'-tsi-* meant "those who return by the same way they have gone," he regards this as a folk-etymology; and my informants thought that Paiute must be a "Mormon" word. In any case, the Paiute accept the nomenclature that has been imposed upon them but are uncertain of its application. They call themselves *nīṭwīn*, *nīwī*, or variants thereof, meaning person (people). This is a term of elastic connotation which seems sometimes to be applied to fellow members of a local band, sometimes to any group of related speech, sometimes to Indian generically.

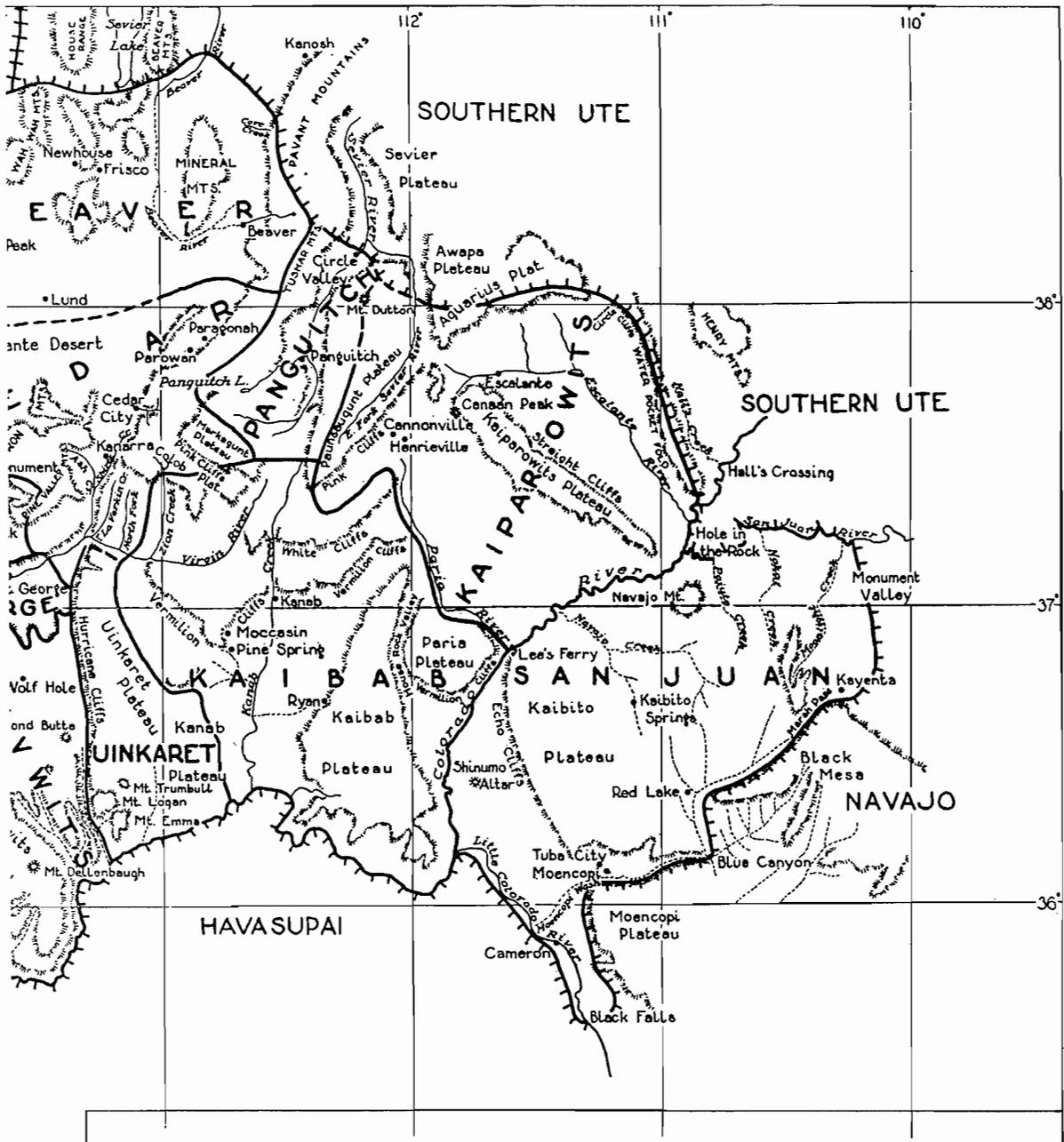
As the Paiute to the north and east merge with the Ute, so those to the west fuse with the Chemehuevi, only to an even more marked degree. In fact, the Southern Paiute and Chemehuevi merge so inextricably in language and culture that any separation of the two would be highly artificial. It seems very likely that from the Ute on the northeast to the Chemehuevi on the southwest, there is an unbroken series of closely related dialectic

<sup>1</sup> The material for this paper was gathered during a two-year period (July, 1932 to June, 1934) as a National Research Fellow in the Biological Sciences. Of these two years approximately eleven months were spent in the field. During the first year field funds were provided half by the University of California and half by the Laboratory of Anthropology and the American Museum of Natural History, and during the second year, two-thirds by the University of California and one-third by the Laboratory of Anthropology. The objective was an ethnogeographic study of the Southern Paiute, but the accumulated data were so rich in general ethnography as well that several years will be required to prepare them for publication. In the meantime the accompanying map and brief text on boundary material alone are presented so that at least the location of the Southern Paiute may be recorded without delay.

<sup>2</sup> A. L. Kroeber, *Shoshonean Dialects of California*, UC-PAAE 4: 105, 1907.

<sup>3</sup> According to Sapir, "It is doubtful if even the geographically extreme Ute-Chemehuevi dialects, say Uncompahgre Ute and Chemehuevi, are not mutually intelligible with considerable ease" (E. Sapir, *The Southern Paiute Language*, Proc. Am. Acad. Arts and Sci. 65: 5, 1930: cited as Sapir).



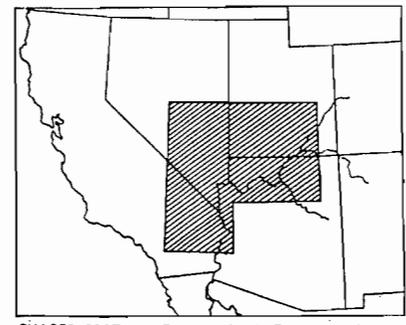


35°

SOUTHERN PAIUTE BANDS

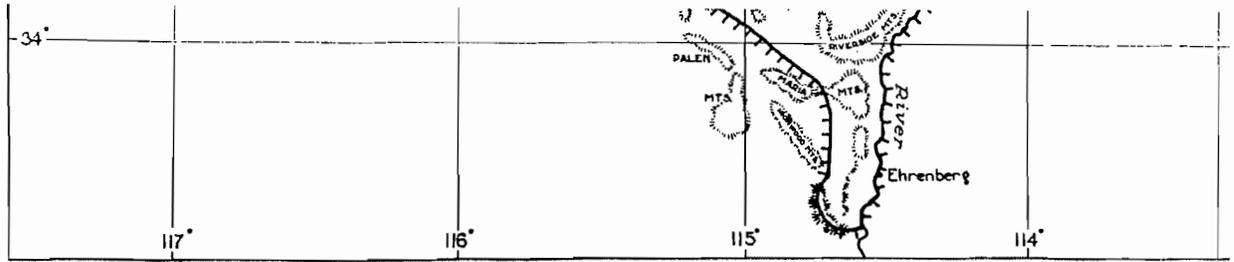


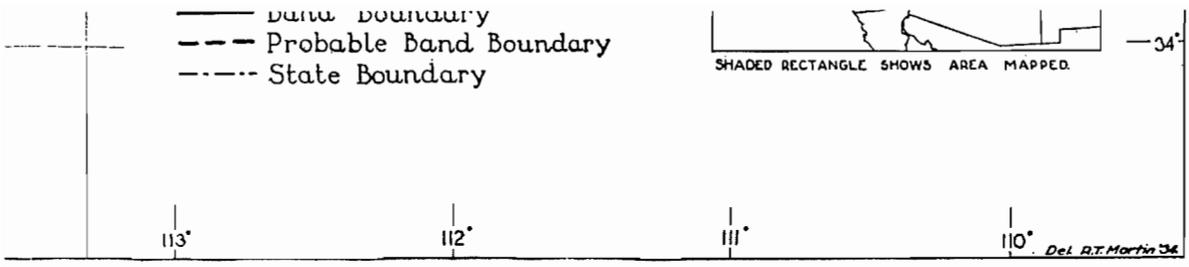
- +—+— Ethnic Boundary
- +—+— Probable Ethnic Boundary
- Band Boundary
- - - Probable Band Boundary
- - - - State Boundary



35°

34°





Erratum: For Pine Spring in Kaibab territory read Pipe Spring.

units whose ethnic intergradation has been obscured at the one extreme by a Plains veneer and at the other by a Mohave. The geographically middle groups, whose culture is relatively less embellished are those ordinarily designated as Southern Paiute. The intergradation of this whole series of tribes within the Ute-Chemehuevi division cannot be confirmed or denied without evidence from the Ute and Kawaiisu; but field work the past year among the Chemehuevi has demonstrated quite conclusively that they, at least, are essentially one with the Paiute. In this paper the term Southern Paiute will be understood to include the Chemehuevi.

The accompanying map indicates as nearly as I could determine the territorial extent of the combined Southern Paiute and Chemehuevi about the middle of the last century.<sup>4</sup> The area lies north and west of the Colorado, in the form of a huge arc which encircles the great bend of the river. From the mouth of the San Juan, the Paiute extended westward through southern Utah, the Arizona strip, southern Nevada, into southern California to within fifty miles of the mouth of the Gila. East and south of the Colorado there was but one Paiute group, between the lower waters of the San Juan and the Little Colorado.

This area, roughly 350 miles east and west, falls into two physiographic provinces, the Colorado Plateaus and the Basin and Range. The Plateaus consist of a series of elevated tablelands, those above 7000 feet receiving precipitation adequate for the support of a fairly dense coniferous forest. The middle elevations (5-7000 feet) are characterized by open stands of piñon and juniper, while below this belt is desert upland with sage and other shrubs. The break between the Plateau country and the Basin and Range is marked by the imposing Hurricane Fault ledge and the Grand Wash cliffs, to the west of which lies the lower Basin country with its alternate valleys and ranges trending, for the most part, north and south. The Basin ranges are low and seldom reach an elevation above the piñon-juniper belt; in the northern part of the area the Basin valleys are sagebrush desert, in the southern part, creosote bush desert. The area as a whole is arid, and aside from the Colorado, there are no perennial streams

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<sup>4</sup> The base map has been compiled from the available U.S.G.S. topographical sheets, from the topographical map of Arizona published by the U.S.G.S. and the Arizona Bureau of Mines, and from maps contained in the two following publications: H. E. Gregory and R. C. Moore, *The Kaiparowits Region*, U.S. Geol. Survey, Prof. Pap. 164, 1931; W. C. Mendenhall, *Some Desert Watering Places in Southeastern California and Southwestern Nevada*, U.S. Geol. Survey, Water Sup. Pap. 224, 1909. Quadrangles for which there are no topographical maps (between longitudes 113° and 115°, latitude 38° to 39°; and longitudes 115° and 116°, latitude 37° to 38°) have of necessity been filled in from road maps.

save the Virgin system, the south fork of the Sevier, and possibly the Escalante river. This briefly is the Southern Paiute landscape.

Within this area the Southern Paiute are divided into fifteen sub-groups, bands, or tribes if you like, whose relationship is expressed thus, "They speak the same language but the voice sounds different." Essentially these are dialectic units with political concomitants. Of the fifteen bands, six lie wholly within the Plateaus, the others on the fringe or definitely within Basin and Range. Five of these groups—Kaibab, Uinkaret, Shivwits, Moapa, and Chemehuevi—have generally recognized names. For the others, names have been coined from key locations within the habitat. Native terminology has been avoided because in some cases it is lacking; in others it is overlapping or unwieldy.<sup>5</sup>

*San Juan.* The easternmost of the Paiute bands may be designated as San Juan, from the river of that name. This group is little known except through the Reports of the Commissioner of Indian Affairs, although there is perhaps general knowledge of the existence of a "Paiute Strip people." Their old habitat now is a part of the Western Navajo agency, under whose jurisdiction are the few remaining Paiute. These cling to an inaccessible district near Navajo mountain and eastward, along the canyons leading to the San Juan from the south. Prior to the Navajo incursion, which seems to have started in the eighteen-sixties,<sup>6</sup> these Paiute claimed the region between the Monument valley district, just east of Moonlight creek, and Black spring (falls?), above Cameron, on the Little Colorado. Black Mesa, which they regarded as Navajo, formed the eastern boundary, and uninhabited Moencopi plateau the southern.

*Kaiparowits.* Across the Colorado are the Kaiparowits, named from the

<sup>5</sup> Today most of the Southern Paiute are grouped on four reservations: Kaibab, at Moccasin, Arizona; Shivwits, near Santa Clara, Utah; Moapa, near Moapa, Nevada; and Colorado River, at Parker, Arizona. A few also live on a small reservation at Indian Peak, northwest of Lund, Utah, and a few on the Western Navajo reservation. At Cedar City, Utah and at Las Vegas, Nevada, there are fair-sized Paiute camps, although no formal reservations. As a result of this modern grouping less than half the informants now live within the bounds of their original tracts.

On the whole informants are scarce. One band (Uinkaret) is entirely extinct and six others (Kaiparowits, Panguitch, St. George, Gunlock, Panaca, and Paranigat) are represented by lone informants, if one excepts the completely incapacitated and the younger people who are uninformed. For three bands (Cedar, Beaver, and Moapa) there is practically no one of advanced age, although a number of middle-aged informants are obtainable, some adequate and some not. Each of the remaining bands (San Juan, Kaibab, Shivwits, Las Vegas, and Chemehuevi) is represented by at least two good informants.

<sup>6</sup> Katharine Bartlett, *Why the Navajos Came to Arizona*, Mus. Notes, Mus. of N. Ariz. 5: 31-32, 1932.

great plateau which bisects their country from northwest to southeast. Perhaps this group should be reckoned Ute rather than Paiute, as the one available informant, a middle-aged woman, asserted on alternate days that she was a Ute. But the Kaibab Paiute, among whom she has lived for many years, regarded her claim as an affectation born of vanity.

In any case, the Kaiparowits occupied the exceedingly rugged canyon lands between Waterpocket fold and the Paria river. To the north they were bounded by a fringe of the High Plateaus and to the south by the Colorado river. They held an arid, barren, deeply dissected district where subsistence for even a small non-agricultural population must have been an acute problem.

*Panguitch.* West of the Kaiparowits is a band conveniently labeled Panguitch, from the valley and lake of that name. Of this group there remains but one middle-aged woman, now living at Cedar City. According to her, Panguitch holdings included the upper Sevier drainage, from the Sevier-Virgin divide, north nearly to the junction of East and South forks, while the lateral boundaries followed the crests of the bordering plateaus. The Panguitch area is comparatively small, wholly within the Plateaus, and, in contrast to other Paiute habitats, remarkably well watered. Some Kaibab informants were inclined to consider the Panguitch "Ute" or "half-Ute," while others regarded them as "Paiute."

*Kaibab.* South of the Panguitch and southwest of the Kaiparowits are the Kaibab, relatively well known, in name at least, through Powell's reports. Their territory extended from the southern terminals of the high plateaus to the Grand canyon, and from Paria river and Marble gorge on the east to Uinkaret plateau on the west. Actually the western boundary reached the Colorado at a point just below the mouth of Kanab creek, therefore somewhat east of Uinkaret plateau.<sup>7</sup>

*Uinkaret.* To the west of the Kaibab are Powell's Uinkaret. Today they are extinct, so far as I could determine, and boundaries have been assigned on evidence from adjacent bands. Their territory appears to have been pear-shaped, with its base along the Colorado, its apex just south of the west-flowing Virgin. The western bound is definitive: Whitmore wash and the prominent scarp of Hurricane cliffs. The eastern bound is less marked but skirted the Shinarump cliffs to project into Antelope valley, whence it continued south to the Colorado.

<sup>7</sup> Dr Edward Sapir has very kindly loaned his manuscript material on the Kaibab. The boundaries here given agree with his except to the northwest, where his informant terminated Kaibab territory just north of the Virgin river, thereby excluding Zion creek and sections of Colob and Markagunt plateaus.

*Shivwits.* The Shivwits adjoin the Uinkaret on the west. Their boundaries followed the borders of Shivwits plateau except to the west, where they included the Grand wash district to the base of the Virgin mountains.

*St. George.* Immediately north of the Shivwits, in the environs of St. George, Utah, is a group which held a small section along the Virgin river and the lower waters of Santa Clara creek. Of this band there is but one survivor, now living among the Shivwits. According to him the eastern boundary followed a line drawn from the mouth of Harrisburg wash to a point just north of old Fort Pierce spring. To the west he placed the line along the crest of Beaver Dam mountains; but informants of the band next west attributed this whole range, as well as Beaver Dam wash, at its western base, to the St. George band. The map follows the latter evidence. The northern and southern limits of the St. George group were respectively the Vermilion cliffs and the scarp of Shivwits plateau.

*Gunlock.* While the St. George group occupied the lower Santa Clara creek, the upper waters were held by another small group, best termed Gunlock, the name of practically the only settlement within its limits. Like the preceding group, the Gunlock are represented by a lone survivor resident among the Shivwits.

The eastern boundary of the Gunlock was the crest of the imposing Pine Valley mountains; the western boundary was somewhat indeterminate but presumably was located in the highland country just west of Beaver Dam mountains. To the north a peculiar situation is encountered. As indicated on the map, my informant definitely placed the boundary just short of the Colorado-Great Basin divide, and for the area along the divide and immediately northward there were no claimants. This apparent evasiveness certainly is linked with the Mountain Meadow massacre, which took place in 1857 at the head of Magotsu creek, a tributary of the Santa Clara. Even after seventy-five years, Indians are apprehensive of assuming any responsibility for the region. As the map stands the controversial district is thrown more or less automatically into the territory of the Cedar band, but chances are about even that it should fall within Gunlock limits.<sup>8</sup>

<sup>8</sup> My Gunlock informant was vague but thought the people to the north were "Tuta," the name by which the Cedar band is known to several of its neighbors. On the other hand, Lowie (Notes on Shoshonean Ethnography, AMNH-AP 20: 193, 1924) was told that the "ma'tü'sats . . . used to live near Panaca, from Enterprise, Utah, northward." Enterprise is within the doubtful area, but even so the identification is not precise, because while the St. George called the Gunlock Ma't'sat', the Gunlock in turn applied Mat'sats to "people to the northwest, way over by Panaca." Although informants could not translate the term, the suggestion is that it means little more than "northerners."

The Wheeler report (George M. Wheeler, Preliminary Report upon a Reconnaissance

*Cedar.* The band immediately north of the Gunlock is the Cedar, centering in Cedar valley, Utah. Of this group I could locate but two informants: one, a middle-aged berdache originally from Paragonah valley but now at Cedar City; the other a very good woman informant, originally from Toquerville but for many years resident among the Kaibab.

The Cedar band straddled the dividing line between the Colorado Plateaus and the Great Basin, but its greatest extent was in Basin country. Its northern and western bounds, as shown on the map, are conjectural, owing largely to three factors: (1) lack of informants familiar with this particular section of the locale, (2) the presence of the great Escalante desert, which was unoccupied if not unclaimed, and (3) reluctance to admit knowledge of the Mountain Meadow country. However, in locating the northern boundary there are two definite guides: on the eastern extremity Cedar territory extended to the head of Paragonah valley, while on the western extremity Hamlin valley is claimed by the neighboring Panaca.

The southern end of Cedar valley is closed by a ridge which forms a more or less natural bound; but curiously enough, the Cedar claimed a pocket like extension to the south, along the Virgin river, from above North creek to the mouth of Harrisburg wash, including the several tributaries of the Virgin—North, La Verkin, and Ash creeks. Although dialectically one with the Cedar valley people, culturally this southern extension resembled more the St. George or perhaps even the Moapa.

*Beaver.* North of the Cedar are the Beaver, a group situated, like the preceding, with the bulk of its territory within the Great Basin but bordered along the east by a narrow strip of the Plateaus. From the western front of Tushar mountains, Beaver country extended westward to include the nameless range in which Indian Peak is situated; and from an indeterminate line across Escalante desert on the south, north nearly to Sevier lake.<sup>9</sup> The latter was Southern Ute.<sup>10</sup>

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through Southern and Southeastern Nevada, 1869: 37, 47, Eng. Dept., U.S. Army, 1875) implicates the Moapa by stating that their chief "is known to have been engaged with some of his Indians in the Mountain Meadow massacre;" but this is not valid reason for assuming that the district is within Moapa territory. The Southern Paiute were exceedingly mobile, particularly after the introduction of the horse.

<sup>9</sup> From Tushar mountains to Sevier lake the boundary follows the statement of my Indian Peak (Beaver) informant in passing between Cove creek and Dog valley, thence northwest between Black Rock spring and Beaver mountains, thence south of Sevier lake. A Pavant (Southern Ute), formerly of Kanosh, Utah, with whom I worked for a half day, stated that the division was slightly south of this: from between Pine and Cove creeks to the northern tip of Mineral mountains, then south of Black Rock spring to the southern end of Beaver mountains, thence south of Sevier lake. The area in dispute is small; actually little is involved but the ownership of Cove creek and Black Rock spring.

*Panaca.* West of Indian Peak maps are increasingly inadequate, as a consequence of which boundaries are doubly difficult to assign.<sup>11</sup> It seems reasonably certain however that the band designated as Panaca claimed the territory from the valley west of "Indian Peak range" to the crest of Pahroc range. For lack of maps the division between the Panaca and their Shoshonean neighbors is difficult to trace. Practically all of Snake, Cedar, and Bristol ranges were within Panaca bounds, and I have run the line more or less arbitrarily across the divide near the northern limits of these ranges. Southward the Panaca owned the upland to and including the northern tip of Mormon range.

*Paranigat.* The small band next west, the Paranigat, may be assigned boundaries with greater assurance, despite the continued lack of a detailed map. On the east they were bounded by Pahroc range, on the west by Desert valley. The northern boundary is best described as passing between Irish mountain and Golden Gate range, thence northeast to Pahroc range. The southern boundary crossed "Delamar mountain" south of Coyote spring to a point just south of the dry lake in Desert valley. The Shoshone, speaking an unintelligible language, surrounded the Paranigat on the north and west; with them relations were cordial.

The wisdom of calling this band Paranigat may be questioned, for although the Powell-Ingalls report<sup>12</sup> lists the "Pa-ran-i-guts" of "Pa-ran-i-gut Valley," there is possibility of confusion with the Moapa, whose name for themselves is Paránaγī (said to mean "those who stick their feet in water:" Lowie, *loc. cit.*, and Sapir, 597, have the same etymology). How the valley came to be named I do not know.<sup>13</sup> But since Moapa, as a name, is well at-

According to Simpson (J. H. Simpson, Report of Explorations across the Great Basin of the Territory of Utah, in 1859: 35, Eng. Dept., U.S. Army, 1876), "The Pah-vants occupy the Corn Creek, Paravan and Beaver Valleys, and the valley of the Sevier." Doubtless this is correct as regards Corn creek and (upper) Sevier valley; correct as regards Beaver only if he refers to the valley along the lower course of Beaver river; incorrect as regards "Paravan."

<sup>10</sup> Purely as an aside, it may be noted that informants at Indian Peak placed the Shoshone-Southern Ute boundary between Confusion and House ranges.

<sup>11</sup> An added disadvantage was that the only available Panaca informant was living at Indian Peak, from which the Panaca country is not readily accessible.

<sup>12</sup> Annual Report of the Commissioner of Indian Affairs, 1873: 50, 1874.

<sup>13</sup> Davis (Sam P. Davis, The History of Nevada, 1: 187, Reno, Nevada, and Los Angeles, California, 1913) states that "The Pah-ran-a-gat Indians are a branch of the Ute family and derive their tribal appellation from the cultivation of the watermelon, which in their language is called pah-ran-a-gat (pah meaning water, and ran-a-gat melon or vine growing)." Since watermelon is *sántikats*, Davis evidently refers to pumpkin, *paraγad*. A derivation from the Moapa band name seems more likely.

tached to the southerly valley and band, and Paranigat likewise is well attached to the northerly valley, if not to its occupants, the simplest solution is to continue to designate the southerly group as Moapa and to apply Paranigat to the northerly band.

*Moapa.* The Moapa people owned a broad strip of desert country between the southern limits of the Paranigat and Panaca bands and the Colorado river. On the east they extended to the Virgin mountains, on the west to Sheep range and Las Vegas valley. The map does not represent adequately the proportion of low but rugged mountain country contained in this district, most of which was of little use except for occasional hunting. Settlements and activities really centered along the Moapa and Virgin streams.

*Las Vegas.* The band next west, about Las Vegas, Nevada, is referred to occasionally in the literature as Chemehuevi, but that name attaches itself principally to the band in California, along the west shore of the Colorado, for whom it is reserved in this paper.

At the Moapa-Las Vegas boundary the Colorado river makes a sharp turn and no longer flows west, but south. The south-flowing course bounded the Vegas people on the east, from Callville wash<sup>14</sup> to Tavúku (cottontail rabbit mound), a site just upstream from Cottonwood island. From this point to below Needles the river shore was held by the Mohave.

From Callville wash the boundary followed the borders of Las Vegas valley northwest, passing between Indian springs and Pintwater range, and encircling the northern tip of Spring mountains to the small mining town of Johnnie; from here it passed between Funereal mountains and Black range, thence south along the western slope of the latter, bringing the Vegas people to the very borders of Death valley. More than likely Black range was held jointly by the Death Valley Panamint and the Las Vegas; at best it was useful only as a source of mountain sheep and certain edible seeds. From Black range the western boundary skirted the base of Avawatz mountains, crossed the barren "sand hill" district east of Soda lake,<sup>15</sup> and encircled Old Dad mountains. From here it swung northeast,

<sup>14</sup> Moapa informants placed the line at Callville; so also did two Vegas informants, but a third placed it at Las Vegas wash. As there seems actually to have been a small Vegas encampment at the mouth of Callville wash, the former data are undoubtedly correct.

<sup>15</sup> Garcés, on his traverse from the Mohave to Soda lake, in 1776, says of Pozos de San Juan de Dios, "Here begins the Beñemé [Vanyume] nation" (Elliott Coues, *On the Trail of a Spanish Pioneer, the Diary and Itinerary of Francisco Garcés, 1775-1776*, 1: 238, 1900). Coues identifies this place, although not with certainty, as Marl springs. Marl springs appear to be the Áipava (boy spring) of my informant, an identification which is substantiated by Kroeber's statement (*op. cit.*, 108) that Áipava is "on the old wagon road from Mohave valley

and passing Clipper mountain on the south, ran between two unnamed mountains to join the Mohave boundary at Dead mountains, some distance inland and southwest of Fort Mohave.

*Chemehuevi.* The Chemehuevi proper adjoin the Las Vegas to the south. On the northeast they were bounded by the Mohave and on the east by the Colorado river. Chemehuevi territory extended along the west shore south to the Palo Verde mountains,<sup>16</sup> from which point the line separating them from other California peoples ran north, passing Ironwood mountains on the east side and, crossing the Maria mountains, swung northwest along the Iron mountains, thence between Old Woman mountain and Cadiz dry lake.

By their own statement and by that of the Vegas band, the Chemehuevi are a recent offshoot of the Las Vegas. Shortly before the middle of the last century they pushed southward, establishing themselves first in Chemehuevi valley and later spreading downstream, to occupy the area left vacant by the Yuman Halchidhoma. More detailed material on this expansion will be contained in a later paper.

This completes a very brief listing of the fifteen groups which to the best of my knowledge comprise the Southern Paiute-Chemehuevi. The boundaries are, I think, substantially correct, although some are vague and subsequent checking would alter them at least in detail. The situation either side of the Nevada-Utah line is perhaps the most uncertain. In the majority of cases boundary evidence from adjacent bands is well in agreement; and the precision with which informants are able to delimit their territory certainly does much to dispel the long-standing impression of weak localization which attaches to Great Basin tribes.

In conclusion, it remains to be seen how the fifteen groups of Southern Paiute here specified agree with the Powell-Ingalls report, on which the account in the Handbook of American Indians is based.<sup>17</sup> It lists thirty-one

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to the Mohave river." Both Kroeber's informant and mine placed the boundary just west of Áipava, between it and Soda lake (i.e., Mohave sink).

<sup>16</sup> Which one informant called "Chuckwalla mountains," not to be confused with the range of that name to the west.

<sup>17</sup> Powell-Ingalls, *op. cit.*, 50-51; Handbook of American Indians, BAE-B 30, pt. 2: 188, 1910. The Handbook listing omits Powell's Kau-yaf-chits (Ash meadows) and adds Pawipits. The latter name appears to be derived from pa-uip<sup>i</sup> (water-canyon). Palmer (98, see below) applies "Pah-weap" to Beaver dam wash; the latter my Moapa informant called Matúkwa (meaningless?) and applied Pa'utp<sup>i</sup> (which he translated as water-running) to a near-by spring, at the northwest end of Virgin mountains.

Aside from the Powell-Ingalls report there is only one other listing of the Southern Paiute which pretends to completeness. This is a copyrighted paper in the Utah Historical Quarterly

"tribes" which, in the table below, are equated with the band classification given in the present paper. In the first column are listed the fifteen bands; in the second, the Powell equivalents; in the third, an explanation of the Powell designations, so far as my notes and other available data permit; and in the fourth, Powell's location of each "tribe."

In the first place, it will be noted that the Powell report has no entry corresponding to the Kaiparowits, Gunlock, or Chemehuevi. Unless there are more than fifteen bands, his thirty-one tribal names therefore must apply to the remaining twelve of my bands. Actually the discrepancy in numbers is not as grave as appears. It is due solely, I believe, to the fact that Powell has listed as tribes a number of local place names, chiefly within Moapa and Las Vegas territory. This is thoroughly understandable: if one should inquire the name of the people living in the Providence mountain district, e.g., the answer almost certainly would be, *Timpísaxwatsi-nīwī*, turquoise (Providence mountain)-people; or, in the Las Vegas valley, *Yiwáγant<sup>1</sup>-nīwī*, (Las Vegas) valley-people. The answer, without further specific inquiry, would give no clue to dialect (i.e., band) affiliation. The inclusion of place names has multiplied the entries in Powell's list and is, moreover, in large measure responsible for the somewhat misleading report of "alliances" among the "tribes."

The Las Vegas band is the best case in point. Eleven<sup>18</sup> of the localities from which Powell enumerates "tribes" are within Las Vegas precincts. But an examination of the names of these groups (column 3) shows that nine and possibly ten of the eleven are with certainty identifiable as local place names. As to whether these constitute one band or eleven, I can only follow informants in stating that the Las Vegas bounds entered on the map enclose an area identical in speech as compared to adjacent districts. More-

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(6: 88-102, 1933) by Mr Wm. R. Palmer, President of the Parowan Stake of the Mormon Church. In it are named and located thirty-five clusters of Paiute (including some here reckoned as Southern Ute), which clusters the author designates interchangeably as tribes, clans, and colonies. As Mr Palmer indicates, what he has is essentially a list of "headquarters," and his list, like that of Powell's, includes a large proportion of spring and local place names. Apparently Mr Palmer is unaware of the entity of what are termed bands in the present paper. His data for Utah and the adjoining Arizona strip are fuller than those for Nevada and California; probably they come chiefly from informants of Cedar City, and the Kaibab and Shivwits reservations. Several other papers by Mr Palmer in the same series contain interesting material on the Southern Paiute; unfortunately much of it is unusable.

<sup>18</sup> With one possible exception, Powell's *Kau-yai'-chits*, at Ash meadows. If this is to be reckoned Paiute at all, it certainly must be Las Vegas; but informants stated that although a number of Vegas people resided there, they were living among Shoshone, in Shoshone territory.

	"Tribe" (Powell and Ingalls)		Locality (Powell and Ingalls)
1. San Juan	11. Kwai-an'-ti-kwok-ets	—? Palmer <sup>19</sup> makes the likely suggestion that "Kwe-ian ti Kwak-its . . . means 'from across the river'" and refers to <i>any</i> tribe south of the Colorado. Cf. Sapir, 646, -q'waia-nurywa-, to opposite, across.	East of Colorado River
2. Kaiparowits	6. Pa-gu'-its	Payibxai (from payib, fish).	Pa-gu Lake
3. Panguitch	7. Kai'-vav-wits	from Kai'avavtc (mountain-lying-down; Kaibab plateau).	Vicinity of Kanab
4. Kaibab	5. Un-ka-ka'-ni-guts	Sapir, 549, "arqa'-q-an,'ya-tci-ηwi, red-cliff-base-people (band formerly living in Long Valley, now with Kaibab Paiutes)," on Sapir's map (Kaibab ms.) Long valley is within Kaibab territory; my informants also considered Long valley Kaibab. from Yuñkadi (pine knoll; Mt Trumbull).	Long Valley
5. Uinkaret	9. U-in-ka'-rets	from Cr'vit (meaningless; Shivwit plateau).	U-in-ká-ret Mts.
6. Shivwits	10. Shi'-vwits	from Iuánu (cultivators, planters; name of St. George band).	Shi-vwits Plateau
7. St. George	8. U'-ai-Nu-ints		Vicinity of Saint George
8. Gunlock	3. Un-ka'-pa-Nu-kuints'	perhaps from Ankámunkwts,tc (sp.?), which on native-drawn map is second creek south of Kanarra (i.e., unnamed creek across valley, slightly southeast of New Harmony). Sapir, 598, "arqa'-pa-NU <sup>x</sup> q(w)t-tci-ηwi, red-water-flowing-people, Red-stream people (band of Paiutes near Cedar City)."	Vicinity of Cedar wau
9. Cedar	2. Pa-ru'-guns	from Paruxun (said to mean "water standing all the time [?];" Parowan, Paragonah lakes). Sapir, 597, gives meaning as "fighting water."	Vicinity of Toquerville
10. Beaver	4. Pa-spi'-kai-vats	probably same as Pas' (name of district on lower Ash creek).	Vicinity of Beaver
	1. Kwi-um'-pus	evidently Kwii'mputs (from kwii, edible root of <i>Frasera speciosa</i> ; name of Beaver district). Cf. Sapir, 598, qwi'ú-mpa'-tsi-wi, crown (?) -spring-people.	

<sup>19</sup> Wm. R. Palmer, Utah Indians, Past and Present. Utah Hist. Quart. 1:52, 1928.

11. Panaca	20. Tsou-wá'-ra-its	from Sawád'i (sagebrush opens out; site of Panaca), probably from Parányi, Parányi (those who stick their feet in water; but this is old Moapa band name). Cf. Lowie, <i>loc. cit.</i>	Meadow Valley
12. Paraniqat	19. Pa-ran-i-guts	from Muápí, Muápíva (meaningless [?]; Moapa [Muddy] creek).	Pa-ran-i-gut Valley
13. Moapa	13. Mo-a-pa-rí'-ats	_____?	Mo-a-pa Valley
	12. Sau-won'-ti-ats	_____?	Mo-a-pa Valley
	14. Nau-wan'-a-tats	_____?	Mo-a-pa Valley
	15. Pin'-ti-ats	_____?	Mo-a-pa Valley
	16. Pa-room'-pai-ats	_____?	Mo-a-pa Valley
	17. I'-chu-ar'-rum-pats	Parímpaia (opening of water; head of Moapa creek, at Home ranch). evidently 'túarimpats (catsclaw spring); probably in Overton-St. Thomas vicinity because given by Powell as residence of "To-shoop," Moapa chief.	Mo-a-pa Valley
14. Las Vegas	18. U-tum'-pai-ats	from Witimpaiyaba (wash-out; site of Wiser ranch, near Glendale, Nevada).	Mo-a-pa Valley
	21. Nu-a'-gun-tits	from Yiwáyant (valley; Las Vegas valley).	Las Vegas
	22. Pa-ga'-its	probably from Paya (much water; Colorado river); Callville wash called Páuriti, from pawáb, a grass).	Vicinity of Col-ville
	23. Kwi-en'-go-mats	Kwei'nkoma (other side hill, summit; Indian springs).	Indian Spring
	24. Mo-vwi'-ats	Muvi (meaningless; Cottonwood island); originally Mohave territory.	Cottonwood Island
	25. No-gwats	Noxwá, Noywá (meaningless [?]; Spring mts.).	Vicinity of Potosi
	26. Pa-room'-pats	Parímpi (opening; Pahrum spring).	Pa-room Spring
	27. Mo-quats	Móywi (meaningless; Kingston mountains).	Kingston Mt.
	28. Ho-kwaits	Okwái, Okwái (meaningless; Ivanpah mountain).	Vicinity of Ivans-paw
	29. Tim-pa-shau'-wa-got-sits	Timpísaxwats (stone-blue, turquoise; Providence mountains).	Providence Moun-tain
	30. Kau-yai'-chits	_____? Ash meadows (To'óits, meaningless) belonged to Shoshone, although a few Paiute resident there.	Ash Meadows
	31. Ya'-gats	Yayá (meaningless; spring just north of Tecopa, in Armagoza valley).	Armagoza
15. Chemehuevi	_____		

over, people from all the various local regions within Vegas territory appear to have a genuine band designation, Tantiíts (northerners, as opposed to the Chemehuevi), or Tirińiwi (desert people, earth people, in contrast to the river shore Chemehuevi).

Much the same holds for the Moapa. As Powell locates seven "tribes" in Moapa valley, they cannot other than fall within our Moapa district. Three of these seven are readily identifiable as place names, while a fourth, I'-chu-ar'-rum-pats, is almost certainly another, to be translated catsclaw-spring. As for the remaining three, there is little doubt that were my Moapa place-name data not deficient, these also could be recognized as local camp sites, springs, or the like.

In short, the situation may be summarized thus: three new bands must be added to the Powell list; and of the latter's thirty-one bands, eight stand unchanged; two are Kaibab; three, Cedar; seven, Moapa; and eleven, Las Vegas. On the whole, the agreement is rather gratifying and gives weight to the present grouping and at the same time it substantiates the Powell classification of sixty years ago.

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