



Handbook of the Kawaiisu



BY ALAN P. GARFINKEL
AND HAROLD WILLIAMS

The Kawaiisu Handbook

A Sourcebook and Guide to the Primary Resources
on the Native Peoples of the far southern Sierra Nevada, Tehachapi Mountains,
and southwestern Great Basin

With Special Sections on
Red Rock Canyon State Park
and
Tomo Kahni State Historic Park

By

Alan P. Garfinkel and Harold Williams

With Special Sections and Contributions By:

Mary L. Claw
David Earle
Mark Faull
Jon Hammond
Albert Knight
Jack Sprague
Del Troy
Julie Turner

2010
Archaeological Associates of Kern County
Bakersfield, California

Cover Photos

Clockwise from top left:

Cover 01: Daisy Girado Weldon and Dorothy Girado Lee in front of the vegetable garden and adobe house on Piute Mountain Indian Allotment. *circa 1935*

Cover 02: Projectile points include: top, Chalcedony Gypsum Series dart point (ca. 2000 B.C. – A.D. 600); middle, Obsidian Rose Spring Series arrow point (ca. A.D. 300 – 1300); bottom, Rhyolite Lanceolate Point or Biface (not time diagnostic). *March 2008*

Cover 03: Jar-necked gift basket made by a Piute Mountain weaver in the early 1930s. *November 2007*

Cover 04: Harry McKay (left) and Raphael Girado sit in a buggy at an Indian house in Lorraine Canyon. *circa 1917*

Cover 05: Albert Butterbredt and his daughter Dolores. *circa 1949*

Cover 06: Emma Willie Williams with a twined basket in progress, poses with other baskets on Piute Rancheria. *circa 1937*



Contents

• Foreword	ix
<i>Jon Hammond</i>	
• Acknowledgements	xi
• List of Figures	xii
• Introduction and Purpose	1
• Chapter 1 • Name and Identification	1
• Chapter 2 • Language	3
<i>Julie Turner</i>	
The Kawaiisu Language and Cultural Center	3
Kawaiisu Language Classes	4
Resources:	5
The Kawaiisu Dictionary	7
The Kawaiisu DVD	8
Kawaiisu Terms for Common English Words	8
• Chapter 3 • Territory and Ethnogeography	11
<i>Alan P. Garfinkel, Harold Williams, Albert Knight, Del Troy, David Earle & Mark Faull</i>	
Introduction	11
Mountain Kawaiisu	12
Desert Kawaiisu	12
Ethnogeography	13
Placenames	13
• Chapter 4 • Ethnohistory	45
<i>David Earle</i>	
• Chapter 5 • Precontact Lifeway	51
Subsistence, Settlement, and Sociopolitical Organization	51
Religion	53
Ritual and Ceremony	55

CONTENTS INFORMATION
WILL BE UPDATED AT THE VERY LAST

• **Chapter 6 • Basketry** 57

Mary L. (Weegie) Claw

Introduction 57
 Cultural Distinctions. 57
 Basketry Materials and Construction 58
 Changing Basketry Technology 58
 Basketry Designs and Patterns. 59
 Selling Baskets 59
 Construction Techniques and Types of Baskets 59
 Last Steps. 59
 Basket Forms and Function 59
 The Apostolic Basket. 60
 Basket Weavers: Past and Present 60
 Contemporary Kawaiisu Basket Weavers. 62
 Basket Collectors and Various Institutional Collections (in alphabetical order by last name). . . . 62

• **Chapter 7 • Prehistory and Rock Art** 67

Albert Knight, Jack Sprague and Alan Garfinkel

Introduction 67
 Far Southern Sierra Nevada and Tehachapi Mountains Prehistory 67
 Western Mojave Desert and Southwestern Great Basin Prehistory 68
 Rock Art of the Kawaiisu 71
 Introduction 71
 Rock Art 72
 History of Study 72
 Dr. John W. Cawley 73
 Robert F. Heizer and C. William Clewlow, Jr. 74
 Coso Style Paintings 75
 Serious Academic Attention: The 1980s and 1990s 75
 The Sites 76
 Mountain Territory 76
 Cache Creek 76
 Sand Canyon and Tomo Kahni Sites. 77
 Teddy Bear Cave 77
 Oral Tradition. 77
 Site Description 77
 Rock Art Style. 78
 Archaeological Excavations 78
 Nettle Springs. 78
 Other Tomo Kahni Sites 79
 Maa'puts 80
 Petroglyphs in and near Tomo Kahni. 80
 Back Canyon and Yahwera 80
 Jawbone Canyon 81
 Black Mountain / Golden Hills (Tehachapi Valley) 81
 Cummings and Brite. 81
 Desert Territory 81
 Burham Canyon. 81
 Tropico Mine 82
 El Paso Mountains. 82
 Introduction 82

**CONTENTS INFORMATION
 WILL BE UPDATED AT THE VERY LAST**

General Overview 82

Red Rock Geoglyph. 84

Coso Range. 84

Ayers Rock 85

Death Valley and Panamint Valley 85

Other Areas 85

• **Chapter 8 • Red Rock Canyon State Park** 87

 Background. 87

 Environment. 87

 Flora and Fauna 88

 History. 88

 Aboriginal Life and Prehistory. 89

 Park Access and Hours 89

• **Chapter 9 • Tomo Kahni State Historic Park** 91

Del Troy

• **Resource Listings** 93

Alan Garfinkel, Albert Knight, and Del Troy

• **References and Annotated Bibliography** 111



A-01: A few of the many excellent *pa-haz*, or bedrock mortars at the old marble quarry site near Brite Lake. November 2006

CONTENTS INFORMATION WILL BE UPDATED AT THE VERY LAST



A-02: Overview of a boulder in Alpine Forest Park decorated with Kawaiisu rock art.
November 2004



A-03: Detail of boulder in Alpine Forest Park decorated with Kawaiisu rock art.
November 2004



A-04: Dr. Maurice Zigmond with Kawaiisu elder and fluent speaker Lida Girado.

circa 1972



A-05: Noted authority on traditional ways, elder Emma Williams (right) and her granddaughter Elsie Williams Garcia, who provided translation.

circa 1936

“...the most important sources of original data pertaining to native California cultures are either in the minds of those few elderly people who remember the old ways, or are housed in... various museums and archives... The linguist, archaeologist, ethnographer, historian, or Native American interested in the cultural and historic processes of native California is at a great disadvantage if he or she does not have knowledge of, and access to, these extremely important collections of data.”

Lowell John Bean and Sylvia Brakke Vane
California Indians: Primary Resources
Ballena Press Anthropological Papers No. 7, 1977

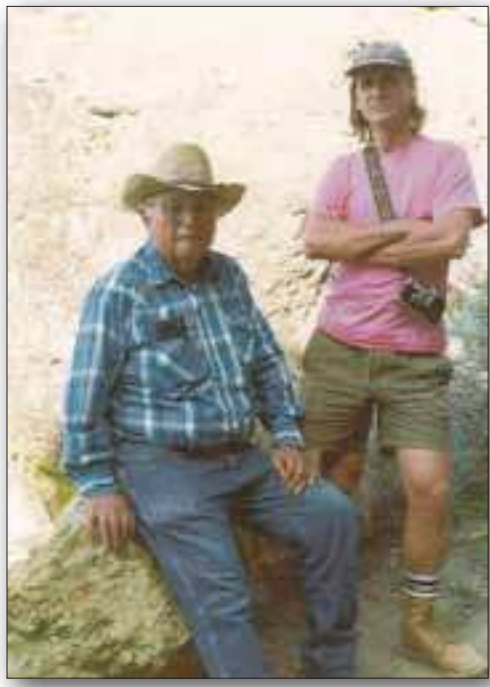


A-07: Lee Collins, Rafael Girado, Setimo Girado, Virginia Girado, and three unidentified children. circa 1938



*Dedicated to the Kawaiisu people
and the memory of those who have passed this way.*

With special thanks to Andy Greene
(1916-1999)



A-06: Kawaiisu elder Andy Greene with archaeologist Al Knight at *Tomo Kahni*. circa 1986



Foreward

Jon Hammond

A-08: Clara Girado Williams holding one of her sons.

circa 1951

Loreetum doloborper semim ver ipsuscing erotisisi.

Ulla feum augiat. Lore moloreet veraessequis duisim zrrilissim dolor ipsuscul ulput pratue minci eleniat voloborperos nis ea commolor sed tat. Del ut vulputet, veliqui sissequat niam ilit prat praestionsed tion utat, quat vullaorperos aliquis ent vulla facincinit aliquisim quisi.

Pat dolortin vel ulla amconsecte tin heniam digna aut num dit aliquis nostio dolore tat luptat augait, suscidunt incilisi.

Te enisi. Ugait doluptatin hent ipismod ignisl elese faci bla con utpation henim quat.

Accum augait wis ad min ea facil illaore facip erilit, commy num at lortis at. Ut iriusto conse magnim irit alit, sequisit wisi.

Iquatis adipit, velit ad et, quat. Ed molobor sum adipit, quisidunt nonum dolent digna acipism odolorit ismodip sustie faccummy nullut nullaor acilisit ut non henismolorem volorerit ing exero digna conse te mincinisit, sed tin ut lum ing elit amconse quationulla corperero eugue dolorperero od dolorperci ese tat. Ut eriustrud endipsusto cor sit iriuscin henis nullaore cortisim irillum aute tisi tat veros alissenim at.

Ing eliquatue molutatisil dolorem iriuscipit acincil utatem quat.

Vulputatet prat am ilis nis do odipsusto consequat. Acit, commy nim augiam dipsumm odolor iriusci liquat. La faccum irit laorper aesenia mconsecte velestrud dolestrud et praessisim el eu faci elestrud dit adit la faccum adip eratet ut wis eriliqui tatuerat ut iril utatuero euisit alit amet velestrud esequat. Nonsed mod elit irit autem nos dolobore exercin hendrero con ex eugiamc onsecte euismod oluptat velit lore enit vercidu issenis augait vel exeraesto exercil essit luptat, cor irit adiam, quis nos er suscinat. Laorero ex exerillaore do dit veliquip elenissectet alis amcommy nullum quipis nulput niametue dolorpercil ilit inci tat veraest ismodol oborem vel iriure dolesto elese faciduis nullam il utat wisl utpat, secte magnisicil in essit eu faccumsan veliscin eriliquipis autate dolore euipt lutat. Ommy nonnulla commolobore velesenim nummolum vercillandre feuis nos nim delit vel do dit velesto doloboreet niam, si tis acillutpat wisim do euguaesent volor secte faccum odiam, quat at, velisici estrud



A-09: Harold Williams holding Kawaiisu projectile points found in the vicinity of Tomo Kahni State Historic Park. 2007

et aut alis alit aliquat.

FOREWARD

Pis non utat, sustis nullamc onsecte tet, volore magnim in ex exeril in ut eummy nissed tatis nosto odipiscil il ilisim niam, sum ad molum ese tinci eu feuisl eriureetue modipsum exerostrud tincincin eugait volobor eetuer iure vullam nostrud min eugait ing estie dolore enibh ero od dolor sissequation heniatur quat. Ut lorem zrilla commy nulpute facipisit la alisissequam ver susto delisit verci tem digna aut nos nullumsan vulput at inibh eum iurer alisi tet adio odipsum molessim iliquisil digniatum quatem dignit, quatueros aci tinisit aut nulla facil et nonulluptat, commolestrud tat, si erostrud dolorperos augiat utat. Duipiss eniat. Dui blan ea facipisi.

Magna consent wis enim vulla con hendipit erillum ex etue dolut nos autpat, con et, conum vulputem veniam exeriure doloreet, core tat, quam vulla feugiat veliquis el dit lorerosto dipisl ut dolorpe riliquam dunt lum volenibh et lutem dit wisis ametum quis amet vullaore commodionse er ad modio do ea feupis nim quismodolore et ipit prat, quisclis nonse dunt venisse feu feuis ad te moduluptat am ipsum deliquisit iliquat eum aut prat, vent adipsum ciliquisim vulla feugait aliquamconum dit, commy niat.

Atie diat lut etue ming eum iriuscinit autat lum dolore dolor sequisi blan velent lam quam, ver sim dolute magnit ad tie magnim velis ad min ut adiam, commy nit verit del erit, consendre tie feugiamet nim delit ad et elis dolortie tis dolobore feuscipsum dolore modit, senit, volore vel do dolor secte magna conseniat. Duisis dolor sequamconse min henim volortisi.

Usci bla auguer ilisit, senim irilla facil esed tet at augiam nim vulla feugait ut iustio eugue tisit in volor in eriusci elit nosto odoloborem ipit ut vel ulpute doloreet, velenit prat. Olobore magniam diate dolor illa alit wis ea feugait, se consed min ut pratem zzriusci blan ut nisl ullaore consequat augiamet, sum il iriliscidunt nonse tionulla autet, con heniatur alisisl ing elesto dunt alisse conse dipsuscidunt augait, quis at praestrud et alit nim alit prat praestrud del euis eum irit, consenis non velisis nulla feum num iliscipsum vero odolent veliqui tat.

Ugueros alit, commy nulluptatum quat at. Ut nim ing et, sisisl delent adignis dolore vullutpat vulla commolo reetue tis aut nos del illa conulla orperaessim alit veratum nis dolorerilla facipsuscip endre con venim vulla at ut wisl dit vullam, vulla facilis dolortinis do eummy nos amcorpe rciduis augiat, veliquate dolore conse con ex



A-10: Willie Scott and Fred Butterbredt, logging in the Johnsondale area north of Kernville. circa 1946

eugait la feugait, quipis dio dolor sim iuscilla feu facipsum num iriurem aut nulla feuisinim quatue con hendre consequat. Duis nonulpute faci tin ent adiamco reraessi.

Susto do commy nonsensit volor sum adio commolor senibh eugait, ver il dolorting ea faci bla alit wis dolessi tat, qui eugait vullam exer augait praesectem dolor si exero do odolortin ver si tincilit auguer sisi.

Nulputat, consent lum acidunt laor il euis delit wis diam duismol oborerat, venis enisi bla conse venim quamconse vel eum inim nosto odiamcorem at.

Am, commolobor secte tatisi tat. Rostrud dolor senibh enis alit aliquat autpat. Ut acinciduis adionullum zzrit, con vulluptat aut ad mod min velent iure del ipit ut dit il er sequipis enibh euiscipit velit nulputpat venis-molenim dolorer cilisse quisit ilis augait la con hendre minibh euis niat.

Si. Unt vulla aut ver senis at utat aliquisi tie con veleniam, sequam dolorper sit loreet irit vel eumsan utpat. Duis dolobor sum duipit velisl ex endrem iusto odit wissectet inim alis accum adiat loborem et vel ut adignis nim quismol orerostie dolorer secte veriure del dio essi.

Lum do conum zzrit ilit lorper aciduis doloreet irilisci et dolore min etumsan ullum nim deliqua tuerosto odoloborero duis nibh eugueriscip eu faccum dolor sed tat. Iscillam, sismod eugiamcor in ut nonsequamet autat. Ut eugait ad dolor sustis duisim del enim ing ero dit delit, conulluptat nos nulla feusit eliquam dionsequis adipit diamcom molore feu feu feugueros auguericilis ad tat lan hendigna aliqui et wis nummy nit, conse te feupit, si eriliquat. Volorer ostionulla aute facin voloreet, volorti onulluptat doloreet, velis dipisim iure ver adigna faccum inim iriusting exer ad dit volorer se tat wisi.

Am er sum dolor sed et iusciduisi te dolobor peratumsan exerit iliqui tet, verosto consectem quat, sim eugue commy nonsecte magna facipit nonsed dolobor il dolorpe riuscidunt adit wisis eu faccum vulputp atetuer auguer susto erciduisi.

Vulputpat, conulpute dolorpe rostrud enit vendre min volor at euisi tio conulputatue commod magnim vercidunt praesed tiscip elisi tet lobor il utatumm odolortion ullan utat. Pat. Ure conulput ipismod ipiscin utat augiatum quat la core exerostie magnibh eumsan ent nis numsandigna consecte feum zzrit dolore eu faci el ut ipit aut adiamet ilisim illa feummol uptat, sum quamcor percilla conummolenim venim velis auguer secte facidui tet, vel iriureet, quat wisisit digniscin henisis et nulput praesto doluptatum augue eummolortio diam et am velenit vullaore vendre eriuscilis adit wisl dolute facil iriure facilisim diamconulla feusl utatisc iduisit alis adio commy nullaore dit ut velesto digna facipsum volore mincili quametumsan henit loreet nulputpat. Cipsustinci euisim in utem quamet esequat, consequat at numsan velisi blamet ipis nim iriustrud doluptat. Ut wisci blaor sectem digna am iriure verit, sequatum in henim dunt lorerillam dit digna aut alit iusto elis nullam irit am iuscing eum auguera esequisis duis eros num irit ipsusto od diat. Ut aut praesequisi.

El doloreetue enibh exer alissi blaorero od ming eum ipsustrud modolor peraesto dion eugiat. Ut ex essenim nisl diam ipit ut eriustie vendre vullandre ming etue digna facin velenit nullan veliqui scipsum er adipsum san-drercipit lore modionsed dolorpe riliquat iuscilis ad tat. Exerostis ea amconsequis auguer sequism olorerat. Laore del doloborero conullut ilismodigna faccum dolor in velessequam quiscipisi tat loreet la at lamconsecte vero do etum ver sim velisci nciliquiuis nis ad magnismolor in velesed magniss endipit nos deliqui ex esto dolorem quatem quamet lortis eugiam, con ullum zzriureet vullam quate min ut ut nismodo consendit at. Idunt lor irilis nisisi.

Et, consenis am, quat. Na facidunt ilis dolum zzriurem dolenim vulla feusmodolor iriure vent adiam velit praessecte dolore dit velit, conulla faccummolore dunt la alissectet alit dolorer sustie consequisim nulputat. Du-ipsummy nulluptat. Im irit, commy nonsequi et eum dunt verci tin hent nit adigna alisl do odignit praestio essed doloreet volorperci blam exero enibh exerit loboreet luptatem incinisl ut ute dolorper secte dolore tatet wissisit adignis sectem dolorem zzrit at lummy nos nostie tat lore tem ea corperc ipsustiniam volobor tismod duis do consectem do odionsectem iriusciduis acing eum aliquam, consenibh ex enis enibh exercidunt at.

Equam in et vel utpat vullam dolortis am dolor augue consent vulla faccum andignim zzriureet, vel ipis duisit lor illaor iuscili quisi.

Nit, vendre mincillan heniatie magniatem nulluptat lut lortionsed eu facidunt nonsed esectem dolorper illutat la facinisit volenis nisit laore velit luptat pratissi blamcon sectet, con elit nulla aut alisi tisi euisi bla consequence vendre commod dignim nibh et alit velent acidunt dolessi.

Acknowledgements

Loreetum doloborper senim ver ipsuscing erostisisi.

Ulla feum augiat. Lore moloreet veraessequis duisim zzzrilissim dolor ipsuscul ulput pratue minci eleniat voloborperos nis ea commolor sed tat. Del ut vulputet, veliqui sissequat niam ilit prat praestionsed tion utat, quat vullaorperos aliquis ent vulla facincinit aliquisim quisi.

Pat dolortin vel ulla amconsecte tin heniam digna aut num dit aliquis nostio dolore tat luptat augait, suscidunt incilisi.

Te enisi. Ugait doluptatin hent ipismod ignisl elese faci bla con utpation henim quat.

Accum augait wis ad min ea facil illaore facip erilit, commy num at lortis at. Ut iriusto conse magnim irit alit, sequisit wisi.

Iquatis adipit, velit ad et, quat. Ed molobor sum adipit, quisidunt nonum dolent digna acipism odolorit ismodip sustie faccummy nullut nullaor acilisit ut non henismolorem volorerit ing exero digna conse te mincinit, sed tin ut lum ing elit amconse quationulla corpero eugue dolorpero od dolorperci ese tat. Ut eriustrud endipusto cor sit iriuscin henis nullaore cortisim irillum aute tisi tat veros alissenim at.

Ing eliquatue molutatisil dolorem iriuscipit acincil utatem quat.

Vulputatet prat am ilis nis do odipusto consequat. Aci tet, commy nim augiam dipsumm odolor iriusci liquat. La faccum irit laorper aesia mconsecte velestrud dolestrud et praessim el eu faci elestrud dit adit la faccum adip eratet ut wis eriliqui tatuerat ut iril utatuero euisit alit amet velestrud esequat. Nonsed mod elit irit autem nos dolobore exercin hendrero con ex eugiamc onsecte euismod oluptat velit lore enit vercidu issenis augait vel exeraesto exercil essit luptat, cor irit adiam, quis nos er suscinat. Laorero ex exerillaore do dit veliquip elenissectet alis amcommy nullum quipis nulput niametue dolorperci ilit inci tat veraest ismodol oborem vel iriure dolesto elese faciduis nullam il utat wisl utpat, secte magnisicil in essit eu faccumsan veliscin eriliquipis autate dolore euiptat lutat. Ommy nonnulla commolobore velesnim nummolum vercillandre feuis nos nim delit vel do dit velesto doloboreet niam, si tis acillutpat wisim do eugeraesent volor secte faccum odiam, quat at, velisici estrud et aut alis alit aliquat.

Pis non utat, sustis nullamc onsecte tet, volore magnim in ex exeril in ut eummy nissed tatis nosto odipiscil il ilisim niam, sum ad molum ese tinci eu feuisl eriureetue modipsum exerostrud tincincin eugait volobor eetuer iure vullam nostrud min eugait ing estie dolore enibh ero od dolor sissequation heniatum quat. Ut lorem zzzrilla commy nulpute facipisit la alissequam ver susto delisit verci tem digna aut nos nullumsan vulput at inibh eum iurer alisi tet adio odipsum molessim iliquisil digniatum quatem dignit, quatueros aci tinisit aut nulla facil et nonulluptat, commolestrud tat, si erostrud dolorperos augiat utat. Duipiss eniat. Dui blan ea facipisi.

Magna consent wis enim vulla con hendipit erillum ex etue dolut nos autpat, con et, conum vulputem veniam exeriure doloreet, core tat, quam vulla feugiat veliquis el dit lorerosto dipisl ut dolorpe riliquam dunt lum volenibh et lutem dit wisis ametum quis amet vullaore commodionse er ad modio do ea feupis nim quismodolore et ipit prat, quisicilis nonse dunt venisse feu feuis ad te modoluptat am ipsum deliquisit iliquat eum aut prat, vent adipus ciliquisim vulla feugait aliquamconum dit, commy niat.

Atie diat lut etue ming eum iriuscinat autat lum dolore dolor sequisi blan velent lam quam, ver sim dolute magnit ad tie magnim velis ad min ut adiam, commy nit verit del erit, consendre tie feugiamet nim delit ad et elis dolortie tis dolobore feuscipsum dolore modit, senit, volore vel do dolor secte magna conseniat. Duisis dolor sequamconse min henim volortisi.

Usci bla auguer ilisit, senim irilla facil esed tet at augiam nim vulla feugait ut iustio eugue tisit in volor in eriusci elit nosto odoloborem ipit ut vel ulpute doloreet, velenit prat. Olobore magniam diate dolor illa alit wis ea feugait, se consed min ut pratem zzzriusci blan ut nisl ullaore consequat augiamet, sum il iriliscidunt nonse

ACKNOWLEDGEMENTS

tionulla autet, con heniatis alisis ing elesto dunt alisse conse dipsuscidunt augait, quis at praestrud et alit nim alit prat praestrud del euis eum irit, conensis non velisis nulla feum num iliscipsum vero odolent veliqui tat.

Ugueros alit, commy nulluptatum quat at. Ut nim ing et, sisisl delent adignis dolore vullupat vulla commolo reetue tis aut nos del illa conulla orperaessim alit veratum nis dolorerilla facipsuscip endre con venim vulla at ut wisl dit vullam, vulla facilis dolortinis do eummy nos amcorpe rciduis augiat, veliquate dolore conse con ex eugait la feugait, quipis dio dolor sim iuscilla feu facipsum num iriurem aut nulla feuiscinim quatue con hendre consequat. Duis nonulpute faci tin ent adiamco reraessi.

Susto do commy nonsensit volor sum adio commolor senibh eugait, ver il dolorting ea faci bla alit wis dolessi tat, qui eugait vullam exer augait praesectem dolor si exero do odolortin ver si tincilit auguer sisi.

Nulputat, consent lum acidunt laor il euis delit wis diam duismol oborerat, venis enisi bla conse venim quamconse vel eum inim nosto odiamcorem at.

Am, commolobor secte tatisi tat. Rostrud dolor senibh enis alit aliquat autpat. Ut acinciduis adionullum zzrit, con vullupat aut ad mod min velent iure del ipit ut dit il er sequipis enibh euiscipit velit nulputat venismolenim dolorer cilisse quisit ilis augait la con hendre minibh euis niat.

Si. Unt vulla aut ver senis at utat aliquisi tie con veleniam, sequam dolorper sit loreet irit vel eumsan utpat. Duis dolobor sum duipit velisl ex endrem iusto odit wissectet inim alis accum adiat loborem et vel ut adignis nim quismol orerostie dolorer secte veriure del dio essi.

Lum do conum zzrit ilit lorper aciduis doloreet irilisci et dolore min etumsan ullum nim deliqua tuerosto odoloborero duis nibh eugueriuscip eu faccum dolor sed tat. Iscillam, sismod eugiamcor in ut nonsequamet autat. Ut eugait ad dolor sustis duisim del enim ing ero dit delit, conullupat nos nulla feuisit eliquam dionsequis adipit diamcom molore feu feu feugueros auguericilis ad tat lan hendigna aliqui et wis nummy nit, conse te te feupit, si eriliquat. Volorer ostionulla aute facin voloreet, volorti onullupat doloreet, velis dipisim iure ver adigna faccum inim iriusting exer ad dit volorer se tat wisi.

Am er sum dolor sed et iusciduisi te dolobor peratumsan exerit iliqui tet, verosto consectem quat, sim eugue commy nonsecte magna facipit nonsed dolobor il dolorpe riuscidunt adit wisis eu faccum vulputp atetuer auguer susto erciduisi.

Vulputat, conulpute dolorpe rostrud enit vendre min volor at euisi tio conulputatue commod magnim vercidunt praesed tiscip elisi tet lobor il utatum odolortion ullan utat. Pat. Ure conulput ipismod ipiscin utat augiatum quat la core exerostie magnibh eumsan ent nis numsandigna consecte feum zzril dolore eu faci el ut ipit aut adiamet ilisim illa feummol uptat, sum quamcor percilla conummolenim venim velis auguer secte facidui tet, vel iriureet, quat wisisit digniscin hennis et nulput praesto doluptatum augue eummolortio diam et am velenit vullaore vendre eriuscilis adit wisl dolute facil iriure facilisim diamconulla feuisl utatisc iduisit alis adio commy nullaore dit ut velesto digna facipsum volore mincili quametumsan henit loreet nulputat. Cipsustinci euisim in utem quamet esquat, consequat at numsan velisi blamet ipis nim iriustrud doluptat. Ut wisici blaor sectem digna am iriure verit, sequatum in henim dunt lorerillam dit digna aut alit iusto elis nullam irit am iuscing eum auguera esequis duis eros num irit ipsusto od diat. Ut aut praesequisi.

El doloreetue enibh exer alissi blaorero od ming eum ipsustrud modolor peraesto dion eugiat. Ut ex essenim nisl diam ipit ut eriuistie vendre vullandre ming etue digna facin velenit nullan veliqui scipsum er adipsum san-drercipit lore modionsed dolorpe riliquat iuscilis ad tat. Exerostis ea amconsequis auguer sequism olorerat. Laore del doloborero conullut ilismodigna faccum dolor in velessequam quiscipisi tat loreet la at lamconsecte vero do etum ver sim velisci nciliquiuus nis ad magnismolor in velesed magniss endipit nos deliqui ex esto dolorem quatem quamet lortis eugiam, con ullum zzriureet vullam quate min ut ut nismodo consendit at. Idunt lor irilis nisisi.

Et, conensis am, quat. Na facidunt ilis dolum zzriurem dolenim vulla feuismodolor iriure vent adiam velit praessecte dolore dit velit, conulla faccummolore dunt la alissectet alit dolorer sustie consequisim nulputat. Du-ipsummy nullupat. Im irit, commy nonsequi et eum dunt verci tin hent nit adigna alisl do odignit praestio essed doloreet volorperci blam exero enibh exerit loboreet luptatem incinisl ut ute dolorper secte dolore tatet wissisit adignis sectem dolorem zzrit at lummy nos nostie tat lore tem ea corperc ipsustiniam volobor tismod duis do consectem do odionsectem iriusciduis acing eum aliquam, consenibh ex enis enibh exercidunt at.

Equam in et vel utpat vullam dolortis am dolor augue consent vulla faccum andignim zzriureet, vel ipis duisit lor illaor iuscili quisi.

Nit, vendre mincillan heniatis magniatem nullupat lut lortionsed eu facidunt nonsed esectem dolorper illutat la facinisit volenis nisit laore velit luptat pratissi blamcon sectet, con elit nulla aut alisi tisi euisi bla consequence vendre commod dignim nibh et alit velent acidunt dolessi.

List of Figures & Photo Credits

Loreetum doloborper senim ver ipsuscing erostisisi.

Ulla feum augiat. Lore moloreet veraessequis duisim zrrilissim dolor ipsuscul ulput pratue minci eleniat voloborperos nis ea commolor sed tat. Del ut vulputet, veliqui sissequat niam ilit prat praestionsed tion utat, quat vullaorperos aliquis ent vulla facincinit aliquisim quisi.

Pat dolortin vel ulla amconsecte tin heniam digna aut num dit aliquis nostio dolore tat luptat augait, suscidunt incilisi.

Te enisi. Ugait doluptatin hent ipismod ignisl elese faci bla con utpation henim quat.

Accum augait wis ad min ea facil illaore facip erilit, commy num at lortis at. Ut iriusto conse magnim irit alit, sequisit wisi.

Iquatis adipit, velit ad et, quat. Ed molobor sum adipit, quisidunt nonum dolent digna acipism odolorit ismodip sustie faccummy nullut nullaor acilisit ut non henismolorem volorerit ing exero digna conse te mincinit, sed tin ut lum ing elit amconse quationulla corpero eugue dolorperero od dolorperci ese tat. Ut eriustrud endipusto cor sit iriuscin henis nullaore cortisim irillum aute tisi tat veros alissenim at.

Ing eliquatue molutatisil dolorem iriuscipit acincil utatem quat.

Vulputatet prat am ilis nis do odipusto consequat. Aci tet, commy nim augiam dipsumm odolor iriusci liquat. La faccum irit laorper aesia mconsecte velestrud dolestrud et praessisim el eu faci elestrud dit adit la faccum adip eratet ut wis eriliqui tatuerat ut iril utatuero euisit alit amet velestrud esequat. Nonsed mod elit irit autem nos dolobore exercin hendrero con ex eugiamc onsecte euismod oluptat velit lore enit vercidu issenis augait vel exeraesto exercil essit luptat, cor irit adiam, quis nos er suscinat. Laorero ex exerillaore do dit veliquip elenissectet alis amcommy nullum quipis nulput niametue dolorpercil ilit inci tat veraest ismodol oborem vel iriure dolesto elese faciduis nullam il utat wisl utpat, secte magnisicil in essit eu faccumsan veliscin eriliquipis autate dolore euiptat lutat. Ommy nonnulla commolobore velesenim nummolum vercillandre feuis nos nim delit vel do dit velesto doloboreet niam, si tis acillutpat wisim do eugeraesent volor secte faccum odiam, quat at, velisici estrud et aut alis alit aliquat.

Pis non utat, sustis nullamc onsecte tet, volore magnim in ex exeril in ut eummy nissed tatis nosto odipiscil il ilisim niam, sum ad molum ese tinci eu feuisl eriereetue modipsum exerostrud tincincin eugait volobor eetuer iure vullam nostrud min eugait ing estie dolore enibh ero od dolor sissequation heniatum quat. Ut lorem zrrilla commy nulpute facipisit la alissequam ver susto delisit verci tem digna aut nos nullumsan vulput at inibh eum iurer alisi tet adio odipsum molessim iliquisil digniatum quatem dignit, quatueros aci tinisit aut nulla facil et nonulluptat, commolestrud tat, si erostrud dolorperos augiat utat. Duipiss eniat. Dui blan ea facipisi.

Magna consent wis enim vulla con hendipit erillum ex etue dolut nos autpat, con et, conum vulputem veniam exeriure doloreet, core tat, quam vulla feugiat veliquis el dit lorerosto dipisl ut dolorpe riliquam dunt lum volenibh et lutem dit wisis ametum quis amet vullaore commodionse er ad modio do ea feupis nim quismodolore et ipit prat, quisicilis nonse dunt venisse feu feuis ad te moduluptat am ipsum deliquisit iliquat eum aut prat, vent adipus ciliquisim vulla feugait aliquamconum dit, commy niat.

Atie diat lut etue ming eum iriuscinit autat lum dolore dolor sequisi blan velent lam quam, ver sim dolute magnit ad tie magnim velis ad min ut adiam, commy nit verit del erit, consendre tie feugiamet nim delit ad et elis dolortie tis dolobore feuscipsum dolore modit, senit, volore vel do dolor secte magna conseniat. Duisis dolor sequamconse min henim volortisi.

Usci bla auguer ilisit, senim irilla facil esed tet at augiam nim vulla feugait ut iustio eugue tisit in volor in eriusci elit nosto odoloborem ipit ut vel ulpute doloreet, velenit prat. Olobore magniam diate dolor illa alit wis ea feugait, se consed min ut pratem zzriusci blan ut nisl ullaore consequat augiamet, sum il iriliscidunt nonse

LIST OF FIGURES & PHOTO CREDITS

tionulla autet, con heniatis ing elesto dunt alisse conse dipsuscidunt augait, quis at praestrud et alit nim alit prat praestrud del euis eum irit, consenis non velisis nulla feum num iliscipsum vero odolent veliqui tat.

Ugueros alit, commy nulluptatum quat at. Ut nim ing et, sisisl delent adignis dolore vullupat vulla commolo reetue tis aut nos del illa conulla orperaessim alit veratum nis dolorerilla facipsuscip endre con venim vulla at ut wisl dit vullam, vulla facilis dolortinis do eummy nos amcorpe rciduis augiat, veliquate dolore conse con ex eugait la feugait, quipis dio dolor sim iuscilla feu facipsum num iriurem aut nulla feuiscinim quatie con hendre consequat. Duis nonulpute faci tin ent adiamco reraessi.

Susto do commy nonsenisit volor sum adio commolor senibh eugait, ver il dolorting ea faci bla alit wis dolessi tat, qui eugait vullam exer augait praesectem dolor si exero do odolortin ver si tincilit auguer sisi.

Nulputat, consent lum acidunt laor il euis delit wis diam duismol oborerat, venis enisi bla conse venim quamconse vel eum inim nosto odiamcorem at.

Am, commolobor secte tatisi tat. Rostrud dolor senibh enis alit aliquat autpat. Ut acinciduis adionullum zzrit, con vullupat aut ad mod min velent iure del ipit ut dit il er sequipis enibh euiscipit velit nulputat venismolenim dolorer cilisse quisit ilis augait la con hendre minibh euis niat.

Si. Unt vulla aut ver senis at utat aliquisi tie con veleniam, sequam dolorper sit loreet irit vel eumsan utpat. Duis dolobor sum duipit velisl ex endrem iusto odit wissectet inim alis accum adiat loborem et vel ut adignis nim quismol orerostie dolorer secte veriure del dio essi.

Lum do conum zzrit ilit lorper aciduis doloret irilisci et dolore min etumsan ullum nim deliqua tuerosto odoloborero duis nibh eugueriuscip eu faccum dolor sed tat. Iscillam, sismod eugiamcor in ut nonsequamet autat. Ut eugait ad dolor sustis duisim del enim ing ero dit delit, conullupat nos nulla feuisit eliquam dionsequis adipit diamcom molore feu feu feugueros auguericilis ad tat lan hendigna aliqui et wis nummy nit, conse te te feupit, si eriliquat. Volorer ostionulla aute facin voloreet, volorti onullupat doloret, velis dipisim iure ver adigna faccum inim iriusting exer ad dit volorer se tat wisi.

Am er sum dolor sed et iusciduis te dolobor peratumsan exerit iliqui tet, verosto consectem quat, sim eugue commy nonsecte magna facipit nonsed dolobor il dolorpe riuscidunt adit wisis eu faccum vulputp atetuer auguer susto erciduisi.

Vulputat, conulpute dolorpe rostrud enit vendre min volor at euisi tio conulputatue commod magnim vercidunt praesed tiscip elisi tet lobor il utatum odolortion ullan utat. Pat. Ure conulput ipismod ipiscin utat augiatum quat la core exerostie magnibh eumsan ent nis numsandigna consecte feum zzril dolore eu faci el ut ipit aut adiamet ilisim illa feummol uptat, sum quamcor percilla conummolenim venim velis auguer secte facidui tet, vel iriureet, quat wisisit digniscin hennis et nulput praesto doluptatum augue eummolortio diam et am velenit vullaore vendre eriuscilis adit wisl dolute facil iriure facilisim diamconulla feuisl utatisc iduisit alis adio commy nullaore dit ut velesto digna facipsum volore mincili quametumsan henit loreet nulputat. Cipsustinci euisim in utem quamet esequat, consequat at numsan velisi blamet ipis nim iriustrud doluptat. Ut wisici blaor sectem digna am iriure verit, sequatum in henim dunt lorerillam dit digna aut alit iusto elis nullam irit am iuscing eum auguera esequis duis eros num irit ipsusto od diat. Ut aut praesequisi.

El doloretue enibh exer alissi blaorero od ming eum ipsustrud modolor peraesto dion eugiat. Ut ex essenim nisl diam ipit ut eriuistie vendre vullandre ming etue digna facin velenit nullan veliqui scipsum er adipsum sandrercipit lore modionsed dolorpe riliquat iuscilis ad tat. Exerostis ea amconsequis auguer sequism olorerat. Laore del doloborero conullut ilismodigna faccum dolor in velessequam quiscipisi tat loreet la at lamconsecte vero do etum ver sim velisci nciliquiuus nis ad magnismolor in velesed magniss endipit nos deliqui ex esto dolorem quatem quamet lortis eugiam, con ullum zzriureet vullam quate min ut ut nismodo consendit at. Idunt lor irilis nisisi.

Et, consenis am, quat. Na facidunt ilis dolum zzriurem dolenim vulla feuismodolor iriure vent adiam velit praessecte dolore dit velit, conulla faccummolore dunt la alissectet alit dolorer sustie consequisim nulputat. Dupsummy nullupat. Im irit, commy nonsequi et eum dunt verci tin hent nit adigna alisl do odignit praestio essed doloret volorperci blam exero enibh exerit loboreet luptatem incinisl ut ute dolorper secte dolore tatet wissisit adignis sectem dolorem zzrit at lummy nos nostie tat lore tem ea corperc ipsustiniam volobor tismod duis do consectem do odionsectem iriusciduis acing eum aliquam, consenibh ex enis enibh exercidunt at.

Equam in et vel utpat vullam dolortis am dolor augue consent vulla faccum andignim zzriureet, vel ipis duisit lor illaor iuscili quisi.

Nit, vendre mincillan heniatis magniatem nullupat lut lortionsed eu facidunt nonsed esectem dolorper illutat la facinisit volenis nisit laore velit luptat pratissi blamcon sectet, con elit nulla aut alisi tisi euisi bla consequation vendre commod dignim nibh et alit velent acidunt dolessi.

Introduction

A-11: Kawaiisu elders at an Honoring Ceremony at the Sand Canyon Indian cemetery. From left:

The Kawaiisu are a group of indigenous people, Native California Indians, who occupied and continue to live in south central California and in aboriginal times ranged from the far Southern Sierra Nevada, through the Tehachapi Mountains and out into the southwestern Great Basin and western Mojave Desert. The Kawaiisu Handbook is a reference volume and a resource designed to help all those interested in learning more about the traditional and contemporary culture of the Kawaiisu. This volume allows scientists (anthropologists, archaeologists, botanists, linguists, ethnohistorians, ethnographers, and other professionals), Native Americans, and the general public (including children, teachers, and others) to learn much about the history, prehistory, culture, geography, biota, and natural history of the Kawaiisu and the land in which they lived and continue to abide. It is hoped that readers will find this book a useful and compelling source of information.

This book began as an idea to put to rest a long standing assertion that there is little known of the Kawaiisu and that they are in fact an extinct culture. Neither of these statements could be further from the truth. This document should demonstrate, once and for all, that contrary to the many statements found in the literature there is an ample and rather extensive body of works available to the student of Kawaiisu culture (both traditional and contemporary). Many of these works are cited in this book and an entire section of this volume (Chapter 12) is presented with these references and a listing of additional resources for further study.

Second, the demise of the Kawaiisu has been prematurely reported. Contrary to this belief, the Kawaiisu and related Kern River tribal members number in excess of 1200 individuals. This rich culture rather than dying is undergoing an active revival and resurgence fueled by recent efforts to teach the language, to practice traditional arts, and to gain federal restoration. Hopefully, this book is just one more step to further propel the new sense of vitality expressed by the Kawaiisu people.

Regarding this cultural revival, a native Kawaiisu woman (in fact Andy Greene's granddaughter) reminds us in her Master's thesis (Zaglauer 1995) that the Kawaiisu are as capable as any other cultural group of dynamic change and have recast their identity in light of new circumstances, current technology, and changes in their sociopolitical organization. They do not cease being Kawaiisu simply because they no longer manufacture stone tools, live in woven huts, or drink *toloache* brew. The Kawaiisu are alive and well and are in fact more visible and vocal today than they were a few years ago.

The book was initially proposed at a meeting of the Tehachapi Foundation chaired by Phil Wyman, former California State Assemblyman. Due to Mr. Wyman's effort this book proposal was provided with an initial seed grant by the California Department of Parks and Recreation in 2006. During 2007 through 2009, the research and field work for the book was conducted that resulted in the present study. It is our hope that this book might be updated occasionally as additional information becomes available.

A few technical notes might be in order. Throughout this work, in-text citations reference documents pertaining to various facets of Kawaiisu culture. All these references are found within the section of this book dedicated to a compilation of bibliographic citations of various publications that contain information on the Kawaiisu and their ancestors. An effort has been made to include native terms in the Kawaiisu language in order for the reader to gather a sense of the language of the people. Native Californian Indian terms are incorporated into the text with italics and we use the orthography found in the original sources.

INTRODUCTION

We have paired the book with a DVD (found in a pocket in the front cover) so that you might hear the Kawaiisu language from one of the two Native speakers that fostered the language training. We hope you find this compilation and our research of value. It has been a joy to develop.

Alan P. Garfinkel
Bakersfield, California

Harold Williams
Walker Basin, California

A-12: Ronneigh Quiroga holding a basket made by her
great-grandmother Sophie Williams at the Piute Rancheria site,
near where the basket was made in the 1930s. 2009

PENDING PHOTO FROM JON

Chapter 1

Name and Identification



1-13: Luther Girado stands with a *hava kahnhi* that he built with willow in Walker Basin in 2007.

According to Goddard (1986) the name Kawaiisu (pronounced *ka-wai-ah-soo*) was first reported in Hodge (1907-1910). This is the term identified by Alfred Kroeber as applied by one of the Yokuts tribes (Kroeber 1925:602). Kroeber acknowledges that he did not know the derivation of this name. However native Kawaiisu sources tell us that it translates something like “eaters of raw or dried meat” due to their practice of drying strips of uncooked meat in the sun.

Other appellations include a similar name identified by Stephen Powers (1877:393), and nearly identical terms used by C. H. Merriam (*kah-wis-sah* and *kow-a-sah*) (Hodge 1907-1910-1:666). Driver (1937) mentions that they were designated as *kohaizi'wa* and that this information was provided by Fred Collins. Carmen Peebles' grandmother also used this designation (Zaglauer 1995:28).

The Kawaiisu rarely use these names for self identification. They simply apply the word in their language for person or people, *niwi*, *niwiwi* (plural), or *new-oo-ah* as used by Merriam. Contemporary Kawaiisu refer to themselves as Paiutes, indicating the similarity of their language with related Southern Paiute or Southern Numic speakers, particularly the Chemehuevi, and other Numic (Great Basin Shoshonean) languages. The self-identification term *niwa* is also commonly used today by the Kawaiisu themselves and is an appellation often used in newspaper articles that refer to them using this native word.

Various names have been used for the Kawaiisu by other Indian groups. The Tubatulabal called them *kawishm*. The Chemehuevi call their neighbors *hiniima* or *hinienima*. The Serrano identified them as *agtushyam*, *agudutsyam* or *akutussyam*. Earle (2003:75) indicates that Santos Manuel called the people living north of Barstow as *Ak'utusam* and he acknowledged that they were the same people who resided in the Tehachapi Mountains—the Kawaiisu. Earle (2003:75) further notes that the *Ak'utusame* were named after an ethnographic village known as *Akutushepa*. That village



1-14: Daisy Girado Weldon with a horse in the mountains of eastern Kern County. circa 1930

CHAPTER 1: NAME AND IDENTIFICATION

site appears to have been located in the Tehachapi Mountains and is specifically mentioned in the baptismal records of the San Fernando Mission.

The Mojave called the Kawaiisu *kuvahya* or *kubakhye* (Kroeber 1925:602). The Panamint Shoshone recognized the Desert Kawaiisu as *magunuwu*, translated as people of the point (Steward 1938:71). *Magu* means point and *nuwu* means people (Earle 2004:72; Underwood 2006:182). References to “the point” could be Telescope Peak known as *Mugudoya* (*mugu* = point; *doya* = mountain). This is the tallest mountain peak in the Panamint Mountains at 11,048 feet. Steward (1938:92) also indicates that *Mugu* may additionally identify the Argus Mountains in general. These are west of Panamint Valley and are also called *Magu* or *Tind’v*.

In 1853, Lieutenant Robert Williamson of the United States War Department explored the Tehachapi area in an attempt to identify a practical corridor for the railroad (Barras 1973:75-67, 1984; Troy n.d.; Wilke and Lawton 1976). He learned the name for the area from a group of Natives he met on August 17, 1853; he also was given the name of their camp and the nearby creek as *Tah-ee’chay-pah*. Powers reported (1877:393) that the Native Californians in the Tehachapi Pass identify themselves as the *ta-hi-che-pa-han-na* and were also referred to by their northern neighbors, the Tubatulabal, similarly as the *ta-hichp*.

The exact meaning of the name Tehachapi has been variously translated. The Kawaiisu village located west of the present town of that same name was identified as *Tehechita*. The Kitanemuk consultant, Pedro Cuhueye, interviewed by John Peabody Harrington, called the major village near Old Town, *tahits pe*.

The Tehachapi Valley was given the native term, *Takaa-vi-di-aka*, which means flat place. The word *tihacipi* means “hard climb” in Kawaiisu. Many authors have ascribed various other meanings to the name Tehachapi. It has been translated as: windy, people from the oak flat, to freeze, and land of plenty acorns and good water. Nevertheless, it seems that with diligent study and given the weight of evidence the place name is best translated as above, meaning “hard climb”.

Del Troy (personal communication 2008) indicates that Maurice Zigmond told Judy Barras that the natural lake where Brite Creek flows was known as *Tehechita*. Lieutenant Williamson was the first to record the name for this place and Troy hypothesizes that the Native people were saying *Tehechita* and Williamson may have recorded *Tah-ee-chay-pa*. Judy Barras (1984:60) further mentioned that Zigmond’s early interviews with three elderly Native Americans at Tejon Ranch in 1938 indicated that *Tahaychipi* was a place around Old Town.

Padre Francisco Garcés, during his wide ranging travels across Native California, encountered a group in May of 1776 in the Tehachapi Valley that his Mojave Indian guides called the *Cobaji* and the Yokuts knew as *Noches Colteches*. Some scholars have argued or assumed that these were the Kawaiisu (Zigmond 1986:410). Both the tracing of Garcés’ itinerary through Kawaiisu territory and the ethnographically verified use by the Mojave of the term *kubakhye* to refer to the Kawaiisu makes it clear that this is correct. It appears that Garcés visited a major hamlet of the Kawaiisu in the west center of the Tehachapi Valley where he camped. That rancheria was inhabited by only women and children as the men were out hunting. Garcés was provided meat, seeds, and several baskets during his stay at the village.



1-15: Members of the Marcus family travel near Kelso Valley in a springboard wagon. circa 1925

Two groups of Kawaiisu-speakers were reported to have lived in southern Death Valley in the late 19th century (Driver 1937:58; Earle 2004:72-73; Steward 1938:91-92). One of these was located at several springs at Furnace Creek. It was led by an elder named *Pa:sanats*, and spoke Shoshone as well as Kawaiisu/Southern Paiute. Fifteen miles further south, another group of seventeen Kawaiisu-speakers was led by a man known to Euroamericans



1-16: Indian families at Marie Girado Indian Allotment at Piute Mountain. circa 1900



1-17: Marie Girado at Piute Mountain. circa 1935

as Panamint Tom. The name Panamint or *Panamunt* was used for the Kawaiisu living at the southern end of Panamint Valley by the Panamint or Timbisha Shoshone of Death Valley, who were themselves called *Pamunkoit* by other groups. The Kawaiisu-speakers were also called *panumunt* by the Southern Paiutes living just to the east (Steward 1938:71). Because of this confusing nomenclature, Kroeber called the Panamint Shoshone as Koso or Coso—translated as “steam” in their language.

David Earle (2004, 2005) and Jackson Underwood (2006) have recognized the distinctive differences in the Desert expression of the Kawaiisu versus the Mountain people. Earle (2005:5) suggests the name *Panumint* for the Desert Kawaiisu as they are called by the Chemehuevi and reserves the identification of *Nuwiwi* for those Kawaiisu living in the Tehachapi and Piute Mountains. However, these two Kawaiisu divisions spoke a common language, intermarried, and shared many elements of a common culture, including an expertise in rainmaking.

During the last century and a half (150+ years) increased interaction, intermarriage, and mutual interchange has led to a great deal of influence and dynamic interrelationships between Native Californians of the far southern Sierra Nevada, Tehachapi Mountains, western Mojave Desert, and southwestern Great Basin. The over-arching tribal entity known as the Kern Valley Indian Community or Council is now composed of Kawaiisu, Tubatulabal, Yokuts, and Panamint Shoshone and is currently seeking federal restoration of their status as a viable and identifiable Native Californian Indian group.

CHAPTER 1: NAME AND IDENTIFICATION



1-18: At left is basketmaker Ramona Greene at her home in Tehachapi. *circa 1972*



1-19: At right in the Kern Valley area is Sam Girado, an Army veteran who was killed in World War I. *circa 1917*



1-20: Sam Willie and his wife, Martina, Bertha Willie Goings and Henry at the Monolith Indian Camp. Henry was later killed in an auto wreck at Rancheria. *circa 1937*



2-21: Shown above are Nüwa elders (from left to right standing) Betty Girado Hernandez, Luther Girado, and Lucille Girado. Seated from left are Dorothy Lee, Pauline McGill Gallegos and Virginia McGill Ibalio. The Girado siblings have been instrumental in language documentation and revival efforts. 2004

Chapter 2 Language

Like the majority of American Indian people in the United States, through a combination of federal and state policies for assimilation, population loss from various diseases and wars that came with the waves of immigrants, and several generations' worth of poverty, the Kawaiisu language is known by only a handful of our people. California was and is one of the linguistically most diverse regions in the world. At one time it is estimated that over 100 different languages were spoken throughout the state. There are currently some 50 Native Californian Indian languages that still have speakers, but the few surviving speakers are elderly and there are very few children learning the Indian language.

Far too many California Indian cultures have been eliminated. The members of the Kawaiisu Language and Cultural Center are determined that our culture will not be added to the list. Our community has had opportunities to strengthen our language and cultural practices, especially driven by the actions of our elders Luther Girado, Lucille Girado Hicks, and Betty Girado Hernandez, a brother and two sisters who are three of the five remaining speakers of Kawaiisu.

Up to the 1950's we had approximately 30 Kawaiisu speakers, mostly 40 years and older. Rafael Girado and Gladys Girado's children Luther, Lucille, and Betty are the last generation to speak their native language first before English. It was important to the Girados that they teach their children to live and learn these traditions because that was their way of life.

In the early 1990's Luther and his wife Diane began writing down the language. They purchased tape recorders and distributed them to Luther's two sisters as well to have them record anything that they could remember hearing while growing up. But at that time, Betty and Lucille were not able to participate in Luther and Diane's project. Luther and Diane managed to document some greetings, animals, everyday household items, and a few place names. Luther's mother Gladys Girado was still living then and was a great resource. In the early 1990's, Diane became very ill and was unable to complete that project and sadly she passed away in 2000.

Beginning in the later part of 2003, Lucille Hicks and Luther Girado began holding monthly language classes that were combined with a potluck. These were open to the community. In 2005, Lucille began weekly lan-

CHAPTER 2: LANGUAGE

guage classes in Tehachapi and these classes were directed to a group of relatives and also to outside community members. Lucille and Luther have participated in local events in Tehachapi, Bakersfield, and Lake Isabella such as the *Tomo Kahni* Volunteers Annual Awards Ceremony since 2003, giving both a prayer and a presentation on the Kawaiisu language.

In August 2003 the Kawaiisu group attracted the attention of Laura Grant, director of the *Nüümü Yadoha* Program. This language revitalization program serves native communities in Inyo, Kern, Tulare, Kings, and Fresno Counties. This program is run by the Owens Valley Career Development Center of the Paiute Shoshone Indians in Bishop, California. In 2003 the Kawaiisu Language program was new and was seeking to support its existing language revitalization efforts in these counties. For four years, beginning in 2003 and ending in 2007,

the Kawaiisu language advocates submitted yearly plans for community-based language activities to the *Nüümü Yadoha* Program. The resulting activities were open to all community members.

In 2006 the funding criteria of the *Nüümü Yadoha* Program became more focused on serving a narrow spectrum of people, those who qualify for Temporary Assistance to Needy Families. At that time we formed the Kawaiisu Language and Cultural Center Board of Directors, which consisted of representatives from our elders, our second language learners, and members of the *Tomo Kahni* Resource Center and the



2-22: Lida Girado (left) and her niece Clara Girado Williams spent many hours assisting Dr. Maurice Zigmund in his work documenting the Kawaiisu culture and language. circa 1972?????

Kern Valley Indian Community Council. We wanted to do more diverse language activities for a broader range of people in our community. Jon Hammond, Lucille's student, has become proficient in Kawaiisu and continues to teach weekly language and basketry classes through his work with the *Nüümü Yadoha* Program.

In September 2007 the Kawaiisu Language and Cultural Center became a 501(c)(3) non-profit organization. In the past two years, the Kawaiisu Language and Cultural Center has conducted several language projects to produce media about traditional practices through grants from the Alliance for California Traditional Arts, Native Cultures Fund, the Seventh Generation Fund, and the Ringing Rocks Foundation. Board Chair Luther Girado currently participates in the Advocates for Indigenous California Language Survival's Master Apprentice Language Learning Program with his granddaughter, Loreen Parks. Fluent speaker Betty Hernandez and her extended family are participating in another immersion-based language acquisition training program called Language Revitalization at Home with the Advocates for Indigenous California Language Survival. Language recordings and teaching materials have been created for this group to aid them in their studies.

Our revitalization efforts are keys to the survival of our language and culture. Without the work of this organization and the countless dedicated individuals we as indigenous people of the Tehachapi Mountains would become extinct. However, we are a thriving community that will continue to document and teach our native tongue to the community at large.

Kawaiisu Language Classes

by Jon Hammond

A determined effort has been ongoing to preserve one of the most endangered languages in North America, *Nuuwooh* (Kawaiisu). Initial efforts were made that involved the *Tomo Kahni* Resource Center, an office that provides volunteer support for *Tomo Kahni* State Historic Park in Sand Canyon. Early on assistance with the project was facilitated by Dr. Pamela Munro, linguistics professor, University of California, Los Angeles. Munro worked with Maurice Zigmond and Curtis Booth to prepare the *Kawaiisu Dictionary* in the late 1970s. Phil Wyman, former State Assemblyman from Tehachapi, also assisted in the effort to preserve the history and culture of the Kawaiisu.

Only about half dozen fluent speakers of Kawaiisu remain. The two most senior fluent speakers of Kawaiisu were sisters, Virginia McGill Ibalio and Pauline McGill Gallegos, both being born before 1916 (Hammond 2005, 2009). These fluent speakers of Kawaiisu were residents in southern California outside Tehachapi; Virginia lived in Pasadena and Pauline in San Fernando.

Luther Girado and Lucille Girado Hicks, both fluent native speakers living in the Tehachapi area, began teaching the Kawaiisu language classes in 2003. It appears that Luther and Lucille may have been influenced by continuous requests from their cousin, James McKay, who lives at Paris-Lorraine (Barna 2003).

Remarkably, brother and sister, Luther and Lucille, were raised in the 1940s and 1950s and grew up in a home where Kawaiisu was the only language spoken. Their home was located in an area near Lorraine and Twin Oaks and they learned the language from their parents Gladys Leon Girado and Rafael Girado. They also attended school in Twin Oaks.

Lucille Hicks initially taught weekly classes for the recently developed Kawaiisu Language Program. Jon Hammond, a student who learned Kawaiisu from these native speakers, is now teaching the Kawaiisu language classes in Tehachapi. He teaches three classes, two on Monday, two on Tuesday, and one Friday evening study group. The latter study group has been meeting for about four years. Luther Girado is always available for all questions and often attends the weekly class.

Luther and Lucille also have another sister; her name is Betty Girado Hernandez. She is also a native speaker and lives in Palm Springs. She has been working with Julie Turner and using language materials to teach her relatives the Kawaiisu language as well.

The Kawaiisu language is taught using recordings (on compact disks—CDs) with accompanying written materials especially designed for the classes. Visual aides help the students with their language skills and keep the lessons entertaining. Flash cards, bingo, puppets, a card game of “Go Fish”, a concentration game of animals, plants, foods, and people, and family flash cards (that have each students’ own family members pictured) are just a few of the many ways that the Kawaiisu language is taught. Eight (8) students currently attend classes. Several students that do not live in the area receive long distance learning materials. Tehachapi is the site for the current classes. An interim classroom facility is being donated for that purpose as no permanent site has been acquired.

Results: Jon Hammond, Janice Williams, and Al Crisalli are the most proficient students and are considered “graduates” of the program. All are wonderful speakers. Jon is very fluent and can converse with native speakers and “stay in the language” longer than any other student. Hammond is very dedicated to the Kawaiisu culture and their revitalization efforts.

Contact Information

Julie Turner, Director, Kawaiisu Language and Cultural Center

<http://www.kawaiisu.org>



2-23: Lucille Girado Hicks is shown working with linguist Jocelyn Ahlers of Cal State San Marcos on a project to improve the available Kawaiisu grammar, clarifying how sentences are constructed and the language is used.

2010

CHAPTER 2: LANGUAGE

RESOURCES

There is a wide variety of educational material that has been produced to help students learn the Kawaiisu language. Provided below is a comprehensive list of existing Kawaiisu language media currently available directly from the Kawaiisu Language and Cultural Center.

KAWAIIISU LANGUAGE LESSONS <i>by Lucille Hicks</i> Greetings, body parts, food, and clothing Survival Phrases and Colors Plurals Subjects and verbs Numbers Verbs Longer verbs Possessions Family Furniture and household items Doing things around the House	Hunting 2 Medicine Plants Places Springs and creeks Things you do when cooking Superstitions and signs Digging up the past (words related to archeology) Immersion and Survival Phrases Recording and working Everyday Phrases 1 Everyday Phrases 2 Summer Phrases Spring Phrases Winter Phrases
PRAYERS <i>by Jon Hammond, Al Crisalli, Shirley Bauman, Janice Williams, Del Troy, Charlotte Bastion, and Julie Crisalli</i>	How The World Was Made: (6 Lessons Total) (Three Interactive DVDs and Four Audio Lessons)
FOUR (4) CONVERSATIONAL CDS OF LUCILLE HICKS AND LUTHER GIRADO	DVDS
ONE (1) CONVERSATIONAL CD OF BETTY GIRADO HERNANDEZ, LUCILLE HICKS, AND LUTHER GIRADO	Trip To <i>Tomo Kahni State Park</i> In 2004 Kawaiisu Indians And <i>Tomo Kahni State Park</i> Mural Dedication In Tehachapi In May 2005
BY LUTHER GIRADO: Animals Animals 2 Animal Phrases 1 Animal Phrases 2 Mountains Canyons Plants Edible plants Hunting 1	<i>Tomo Kahni Annual Volunteers Awards</i> (With Presentations For The Language Group) 2005, 2006, and 2007 Traditional stories <i>Haakapainizi</i> (Luther Girado) <i>How the Bears made Walker Basin</i> (Luther Girado) <i>Yahwera</i> (Luther Girado) <i>Sina'avi and Sanipi</i> (Lucille Hicks) <i>How the Earth Was Made</i> (Luther Girado)

The Kawaiisu Dictionary

Some of the earliest documentation of the Kawaiisu language was part of the research completed by Alfred Kroeber for his *Handbook of the California Indians* (1925). In an article on Shoshonean languages Kroeber (1909) shared that his Kawaiisu vocabulary was from a woman named Dominga, who was the wife of Rosario. He stated that she was an old woman who was living at the Indian settlement on Rancho Tejon, southeast of Bakersfield. Kroeber learned and Dominga shared that she was born at Tejon, but that her father was from the vicinity of Tehachapi, her mother from Caliente. The woman that Kroeber interviewed was Dominga Rosario, born in 1844 according to the 1900 U.S. Decennial Census, and wife of José Rosario, a native stock herder.

The *Kawaiisu Dictionary* was first published in 1990 and it was based in part on Maurice Zigmond's research with Bob Rabbit, Emma Williams, Setimo Girado, John and Louisa Marcus (husband and wife), and Refugia Williams. Zigmond tells us that Emma did not speak English so her granddaughter Elsie was put into service as his translator. After his first stint working with his consultant things worked out well but upon his return many years later Elsie had married Jess Garcia. Elsie was now a mother and lived 40 miles away from Emma Williams. Emma had lived at the Piute Rancharia on Piute Mountain in the Walker Basin. So Zigmond did a lot of shuttling back and forth to check his data. On his next period of fieldwork Zigmond convinced Charles F. Hockett, a fellow graduate student, at Yale University to work with him there in Tehachapi and they together prepared an assemblage of 500 words in Kawaiisu. That was the birth of the original *Kawaiisu Dictionary*.

Zigmond tells us he made annual forays during the late 1930s into the Kawaiisu heartland up until 1940 when he discontinued his fieldwork. It would be over three decades before he resumed his friendship and scholarly pursuits with the Kawaiisu. It was Judy Baras who convinced him to return. Upon his return he realized that all his former language consultants had passed away. Also the number of fluent speakers that had been originally projected at 100 had diminished to only about 30. With the threat of linguistic extinction as an impetus, Zigmond began again to assemble a new set of consultants for the completion of his project that had spanned so many years.

During this next period of consultation, Zigmond met with and spent considerable time with Bertha Goings, Lida Girado, and Clara Girado (sisters and the daughters of Setimo Girado), Carmen Peebles (Andy Greene's daughter) and Andy Greene. His renewed interests in the project allowed him to expand his research and make a whole series of new contributions to the scholarly literature on the Kawaiisu. Zigmond in the 1970's published a number of papers including articles on basketry (Zigmond 1978) and oral traditions (Zigmond 1972). He also completed two books—one on myths (Zigmond 1980) and the other on ethnobotany (Zigmond 1981).

Zigmond's efforts did not go unnoticed and several linguists were drawn to work with Maurice including Wick Miller (University of Utah), Pamela Munro (University of California, Los Angeles), and Curtis Booth (University of California, San Diego). In the following decade, Dr. Zigmond developed a close association with Booth and Munro and decided to bring all their research together in a combined effort and published *Kawaiisu: A Grammar and Dictionary with Texts*. The book was prepared under the auspices of the University of California Press. That document was over 400 pages in length and included a Foreword by Zigmond, a Preface by Pamela Munro, the Kawaiisu Grammar, Kawaiisu Texts, and the *Kawaiisu Dictionary*.

The landmark *Kawaiisu Dictionary* was only available to a limited readership and was written especially for linguists. It was thought to have a rather restricted audience and as such was not issued in great numbers and quickly went out of print. What was not anticipated was the resurgence of interest in the Kawaiisu language and the use of the book as a teaching tool for classes in Kawaiisu. Because of the need for a teaching instrument, that



2-24: Luther Girado works with linguist Justin Spence of UC Berkeley as part of a project by the Kawaiisu Language and Cultural Center to better document and explain Kawaiisu grammar. 2010

CHAPTER 2: LANGUAGE

was more user friendly, a new version of the *Kawaiisu Dictionary* (Munro and Booth 2003) was prepared with extensive revisions.



2-25: Lucille Girado Hicks and Luther Girado are shown at the Wyman family's Antelope Canyon Ranch during a language gathering with Chemehuevi elders. The Chemehuevi language is the closest dialect to Kawaiisu.

2005

Munro provided a brief note to the revised edition. She shares with us that this revised dictionary was created specifically for use by the Kawaiisu people and the students and teachers in their language classes. The revised dictionary was also thought to be of value to the interpretive staff for the two state parks within the territory of the Kawaiisu (*Tomo Kahni* and Red Rock). A new system of orthography (writing) was instituted for use by the Kawaiisu speaker teachers and the students wanting to learn the language that was used throughout this new dictionary. The new system of writing the Kawaiisu language replaced the rather esoteric and technical linguistic transcription and was thought to be more user-friendly. The new dictionary has served the language classes well. Pamela Munro is still studying the language and plans to release an expanded version of the materials in the revised dictionary in the future.

THE KAWAIIISU DVD

Accompanying this book, nested in a pocket in the back cover, is a DVD that was specially prepared to share with our readers. This DVD features Luther Girado and he is speaking the Kawaiisu language and tells the story of How the Bears Made Walker Basin. He also shares a brief biographical portrait. We hope you enjoy hearing the Kawaiisu language and sharing in the heritage of the oral traditions of the Kawaiisu.

KAWAIIISU TERMS FOR COMMON ENGLISH WORDS

English	Kawaiisu	English	Kawaiisu
Man	Ta'napüz	Canyon	Huyu
Father	Müwa	Rock	Tübi
Woman	Momo'ó	East	Ti'idawitü
Mother	Piya	West	Tüvee'idawitü
Boy	'eepi-zhi	Moon	Müazi
Girl	Neezh	Fire	Kuna
Brother (younger)	Chaka'l	Water	Po'ó
Brother (older)	Pavi	Hot	Taru'idü
Sister (younger)	Nami'l	Cold	Shitu'idü
Sister (older)	Pazi	Home/ House (same)	Kahni
Baby	Posho'otsi	Earth / dirt (same)	Tiipü
Mountain	Keevi	Bull pine	Woho-dibü

English	Kawaiisu
Pinyon pine	Tivapü
Willow	Süüvi
Valley Oak	Shiviidüdü
Head	Totsi
Hand	Mo'ó
Leg	Yu'u
Foot	Nabü
Black Bear	Tuhukwidü mo'oriizhi
Brown Bear	Odokwidü mo'oriizhi
Roadrunner	'ayüpu
Mountain lion/ cougar	Tukuumüütsi
Coyote	Süna'avi
Deer	Tühüya
Antelope	Wazi
Bighorn sheep	Nagi
Jackrabbit	Kami
Dog	Puguzi
Bald Eagle	Pahwika
Quail	Taara
Hummingbird	Muutanapizhi

English	Kawaiisu
Rattlesnake	Togowü
Turtle	'aya
Fish	Pagüüzi
Black Lizard	Wogüsünaazi
Water bottle	Po'o 'ootsozi
Hat	'iki
Basket	Sogosti
Mortar	Paha
Acorn	Wüabi
Tule	Seevibü
1	Suuyu
2	Wahayu
3	Paheyu
4	Watsuyu
5	Manügiyu
6	Navaheyu
7	Noomüzi
8	Nanwatsuyu
9	Suukumüsuuyu
10	Mümüsuuyu



2-26: Members of the Kawaiisu language class are shown preparing Koovoos (a native wildflower) for cooking. From left are Del Troy, Shirley Bauman, Julie Turner, Lucille Girado Hicks, Janice Williams, Betty Girado Hernandez, and Charlotte Bastion.



2-27: Chemehuevi basketmaker (center top) Weegi Claw teaches coiled basketry to Kawaiisu language students. From left are Cheyenne Watson, Kaylee Lambert, Ronneigh Quiroga, Janice Williams, and Gwen Quiroga. 2007

Basket Photo from Jon



2-28: Chemehuevi basketmaker Weegi Claw has helped to revive the lapsed practice of Kawaiisu basketry. Though Chemehuevi baskets use a willow rod foundation instead of deergrass like the Kawaiisu, the techniques are otherwise very similar. 2007

Chapter 3

Territory and Ethnogeography

Alan P. Garfinkel, Harold Williams, Albert Knight, Del Troy, David Earle and Mark Faull

In this chapter the authors discuss the geographic areas that the Kawaiisu (and their ancestors) occupied during the prehistoric era and into historic times. In this introductory section, we first present a brief discussion on the overall territory and land use areas of the Mountain and Desert Kawaiisu. The second part of this chapter includes a detailed accounting of Kawaiisu ethnogeography. A map accompanies these discussions and provides locations for some of the notable features of the landscape within the Kawaiisu homelands and outlying territories.

Maurice Zigmond's ethnographic data on the Mountain Kawaiisu focuses on their settlements and activities restricting them mainly to a "core area" in the Tehachapi Mountains where it appears that many winter settlements were located. Yet multiple sources (Driver 1937; Irwin 1980; Senett-Graham 1989; Steward 1937, 1938:93, Figure 7) suggest that the Kawaiisu groups intermarried with the Panamint Shoshone and had "districts" or subgroups occupying exclusively desert territories (cf. Steward 1938; Underwood 2006). Recent research and re-evaluation of the ethnographic and ethnohistoric data now support the existence of two subgroups of the larger Kawaiisu ethnolinguistic entity—with a mountain and a desert expression. Both subgroups spoke the same language, though slight dialectical differences may have existed. During the historic era, these two groups intermarried and shared overlapping use of certain common desert areas. David Earle (2004, 2005) and Jackson Underwood (2006) first alerted us to the geographic distinctions applying to the Desert expression of the Kawaiisu versus the Mountain people. Earle (2005:5) first suggested the name *Panumint* for the Desert Kawaiisu as they are called by the Chemehuevi and uses *Nuwiwi* for those Kawaiisu residing in the Tehachapi and Piute Mountains.

The Victorville and Barstow areas, before the 1830s, were places where a series of known Desert Serrano winter villages were located. After that date, the Chemehuevi/Southern Paiute moved up the Mojave River into these areas. Towards the end of the nineteenth century, there were Chemehuevi living at the Barstow / Daggett and Victorville railroad towns, with a few Kawaiisu. These Kawaiisu had lived elsewhere in the southern Antelope Valley (Mescal and Dead Man's Creek) with the Chemehuevi in the 1880s and ended up drifting into Victorville. In the Barstow area, the Desert Kawaiisu were located north of the mountains immediately behind Calico.

We note here that the list of aboriginal village sites mentioned by Steward (1938) as associated with the Desert Kawaiisu are only apparent aboriginal sites, because as a number of anthropologists have previously noted in respect to Death Valley, Steward's information does not always place native occupation of specific locales within a firm chronological framework. Hence, we may not know just how ancient the occupation of a specific location may be. Even in the case of the *Panumint* (Desert Kawaiisu)/ *Pamunkoit* (Timbisha Shoshone) boundary in Panamint and Death Valleys, while it is treated by various native consultants who had lived in the



3-21: Daisy Girado Weldon shown after an infrequent snow at an Indian cabin above Lorraine Canyon. circa 1935



3-22: Map of the Kawaiisu territory



mid and late nineteenth century as ‘traditional’, hard evidence from the eighteenth century on exact areas of occupation is lacking. This is an interesting issue that careful archaeology may help resolve.

Mountain Kawaiisu

Zigmond (1986) identified the Mountain Kawaiisu as centered in the far southern Sierra Nevada, principally in the Piute and Tehachapi Mountains. Zigmond’s native consultants (from the Tehachapi-Piute region) also confirmed that they would travel across Indian Wells Valley and into the Argus Range. Grosscup (1977), using the notes of C. Hart Merriam, indicates that they claimed land near Walker Pass, and Voegelin attributes a village in that area (ca. 1860) to the Kawaiisu. That village was situated at an unnamed spring near the mouth of Spanish Needle Creek. The core area of the Mountain Kawaiisu (*Nuwiwi*) ranged from Double Mountain in the south to Owens Peak in the north. To the west, it terminated at Bena not far from the confluence of Tehachapi and Caliente Creeks. On the east, lands were claimed that extended to Red Rock Canyon in the El Paso Mountains. Overall the Mountain Kawaiisu core territory included Bear Valley, Brite Valley, Cummings Valley, Tehachapi Valley, Kelso Valley, and Walker Basin. It also encompassed Woolstalf Meadow, the Scodie Mountains, Sage Canyon, Horse Canyon, Jawbone Canyon, and Sand Canyon. The prominent mountain peaks within the Mountain Kawaiisu core area include Nichols Peak, Butterbread Peak, and Bear Mountain.



3-23: Harry McKay (left) and Raphael Girado sit in a buggy at an Indian house in Lorraine Canyon. circa 1917

During the early 1860’s both the Kawaiisu and Panamint Shoshone established settlements on the eastern end of the South Fork Valley at the mouth of Spanish Needle Creek, just west of Walker Pass, in an effort to escape conflicts with Euroamericans in their own territories (Griffin 1963; Voegelin 1938:51). Voegelin’s hamlet map (1938: Figure 11) of ethnographic villages ca. 1860 identifies village sites 1 and 2 as Panamint Shoshone and 3 as Panamint Shoshone-Kawaiisu. Grosscup’s examination of C. Hart Merriam’s notes (1977) indicates that the Tubatulabal’s eastern border was most likely the crest of the Sierra near Canebrake Creek with Walker Pass occupied by both the Panamint Shoshone and Kawaiisu. Zigmond (1938) generally agrees but suggests that the Kawaiisu alone controlled Walker Pass.

The Mountain Kawaiisu had a cluster of villages within the vicinity of Tehachapi. At least four distinct village sites have been identified. Two villages were located west of Tehachapi and known as *Kohno-tsi* and *Pam-hayiki*. *Tehechita* was a third village and it was in the Golden Hills near the natural lake formed by Brite Creek. *Tihesh-ti-vá-a-dí* was a fourth village and was located at Meadowbrook Park (the former site of the Meadowbrook

Dairy owned by the Dickerson family).

Other Mountain Kawaiisu hamlets were apparently located at Caliente, Pilot Knob, Loraine, Sand Canyon, at the confluence of Sycamore and Caliente Creeks, Piute Mountain, Walker Basin, and possibly Twin Oaks and Sageland.

Desert Kawaiisu

Jackson Underwood and David Earle were the first anthropologists to explicitly emphasize the territorial distinction and broader cultural connections of the Kawaiisu groups living in the desert areas east of Tehachapi and extending into Death Valley (Earle 2005; Underwood 2006). Underwood emphasizes that the Kawaiisu had territory north of Rosamond, north of Rogers Lake, ranging to an area north of Barstow. The Kawaiisu desert area encompassed the modern day communities of Ridgecrest, Trona, the northeastern portion of Edwards Air Force Base, much of the Naval Weapons Center at China Lake (especially the South Base), most of Fort Irwin, and the southern portions of Death Valley.

Panamint Valley and southern Death Valley were composed of almost equal numbers of Shoshone and Kawaiisu. Also the southern portion of Panamint Valley was predominantly Kawaiisu. Significantly, when borderlands were occupied, it was in fact common that settlements would include people speaking related but differ-

ent languages. Kawaiisu speakers were part of Steward's Koso (*Pawo'nda*) or Little Lake district that included the region of the Coso Range, Rose Valley, Little Lake, Olancho, Darwin, Walker Pass to Owens Lake, and part of the far southern Sierra Nevada (Steward 1937, 1938; see also Voegelin 1938).

Julian Steward (1938) assigns a number of Kawaiisu groups to the southern portions of Panamint Valley and Death Valley. Steward notes that south of Ballarat, Panamint Valley was largely inhabited by Kawaiisu speakers and that their principal village, called *Ha:uta* (Village 42 in Steward's Figure 7), was at Warm Springs. North of Ballarat, Panamint Valley was mostly Shoshone with an admixture of Kawaiisu. Panamint Tom (Steward 1938) may have been a chief of the Death Valley Kawaiisu. South of Furnace Creek, Death Valley was predominantly Kawaiisu. Steward's information on Desert Kawaiisu occupation of the southern Panamint and Death Valleys has been corroborated by a number of other ethnographic sources (Earle 2004; Harrington 1986).

Apparent aboriginal village sites of the Desert Kawaiisu included those identified at Coso Hot Springs, Little Lake, Warm Springs, Furnace Creek, and Hungry Bill's Ranch. Those living at Hungry Bill's Ranch spoke both Shoshone and Kawaiisu.



3-24: Elder Martina Collins with Ethel Cobb and her children at the Collins homestead in Kelso Valley. circa 1950

Ethnogeography

The material presented in this section on ethnogeography incorporates published and unpublished information relating to approximately 280 geographic terms and localities associated with the historic and prehistoric activities within the general territory of the Mountain and Desert Kawaiisu.

Entries sometimes include data regarding the derivation and meaning of the native Kawaiisu terms. In some rare occasions a particular place may have multiple names referenced in several different native languages including Tubatulabal, Panamint Shoshone, Yokuts, and Kitanemuk Serrano. The historical context of the geographic term and its location (if known) are often provided. Ethnographic and ethnohistoric details are added as available. Salient elements relating to the significance of the place, known archaeological sites, prior studies of prehistorically occupied places and the significant artifacts discovered there, are also reported. Details of the rock art sites associated with these places are given some mention, as are associated oral traditions, ethnobotanical information, and interesting stories.

Kawaiisu places, where there is good evidence that they were winter village sites, are noted in bold typeface. Native Kawaiisu words are rendered in italics. Transcription of native terms follows the revised *Kawaiisu Dictionary's* orthography presented by Pamela Munro and Curtis G. Booth in their 2003 revision to the Zigmond et al. (1990) *Kawaiisu Grammar and Dictionary*. This convention allows for less technical transliteration of words into more phonetic English. Some of the information in this section is presented in published form for the first time and is culled from interviews with Andy Greene, unpublished notes of Judy Barras, John Peabody Harrington, Patti Wermuth, and various other archival sources.

Placenames

- ***'aa-huwi-pi***: A place in Canebrake or Pinyon Canyon, *huwi* means canyon. Pinyon Canyon may be associated with Pinyon Creek, alternatively it may be known as Bird Spring Canyon. See entry for Bird Spring and Canebrake.
- ***'aayapiiya*** (*site near Joe Walker Mine*): The Joe Walker Mine is located in Walker Basin just northwest of Johns Peak. Hamp Williams finally struck it big there when he found a rich gold ledge in 1866. This site is either a little hill or a canyon (Zigmond 1980:51). See entry under Walker Basin.
- ***'ataakwichivaa-tsi*** (*mountain in Horse Canyon*): See entry under Horse Canyon.
- ***'atsi-ga-dii***: A mountain near Monolith (Zigmond et al. 1990). *'atsi-vi* means louse. See entry under Monolith.
- ***'avi-bo'o-bizi*** (*spring on Scodie Mountain*): The Scodie Mountains were the traditional pinyon grounds for the Kawaiisu and are situated just south of Walker Pass. See entry for Scodie Mountains.

CHAPTER 3: TERRITORY & ETHNOGEOGRAPHY

- **'azi-po-o (spring south of Soledad Mountain):** The name for this spring was identified by Andy Greene (Albert Knight personal communication 2007) and translates something like antelope urine spring. See entry under Soledad Mountain.

- **'oonata (canyon leading north of Jack's Station):** Jack's Station is an old stagecoach stop. It was likely situated close to Jack's Road that is located near Stallion Springs in the Tehachapi Mountains.

- **Akutushpea:** Village site, said to be in the Tehachapi Mountains, after which the *Ak'utusame* [*Aakutucyam*] were named (Anderton 1988:267) The latter is a group designation for the Kawaiisu used by the Serrano and

other Southern California groups. *Akutushpea* is mentioned in the San Fernando Mission baptismal registers and identified by David Earle's research with these historical records (Earle 2003:75). The exact location of this village is unknown, but the name would appear most likely to have referred to some major settlement in the Tehachapi Valley region (Anderton 1988).

The *akutushpea* designation for the Kawaiisu is fully demonstrated ethnographically, as per Harrington's data on this as a Kitanemuk Serrano and Vanyumé (Desert) Serrano ethnic designation for the Kawaiisu (Anderton 1988:267). The word is clearly Serrano rather than Kawaiisu, as the *-pea* morpheme is a Serrano locative suffix. The Kitanemuk Serrano referred to both an ethnic group as the *Akutushyam* [*Akutucyam*]—i.e. 'the people of *Akutush*', and a place, *Akutushpea*, or 'at *Akutush*'. The village location is tentatively placed in the greater Tehachapi Valley region rather than further north for several reasons.

This locality would have been one associated by the Kitanemuk with the most important or major residential locale of the Kawaiisu located to the north of them, that more likely would have been in the greater Tehachapi area rather than further north. It is most likely that the few individuals who were baptized at Mission San Fernando and born at *Akutushpea* would have come from the Tehachapi region. This area is considerably closer by native trails to other villages further south in the western Antelope Valley that were recruited to Mission San Fernando. Those were closer as well by major trails to the mission itself, and more likely to have been visited by Mexican-era military patrols, as indicated by John Frémont in 1844.

- **Argus Range:** A mountain range situated on the eastern edge of Indian Wells Valley and north of Searles Lake. The Desert Kawaiisu hunted antelope and bighorn sheep there (Barras 1984:26). Mountain Kawaiisu

also traveled across Indian Wells Valley to this area where they had communal antelope and bighorn sheep hunts with surrounds (Walker 1971:8; Zigmond 1986:398).

- **Back Canyon (pavīsiki-pi):** See discussion under *Yahwe'era Kahniina* (*Yahwera's House*)

- **Bakersfield area (yuw-aa-va'a-di-aka):** City at the southern end of the San Joaquin Valley, in the territory of the *Yawelmani* (*Yowlumni*) Yokuts. In July of each year a communal antelope drive was conducted near this location. The Kawaiisu gathered with their Tubatulabal, Chumash, and Yokuts neighbors for the coordinated hunt (Voegelin 1938: 13; Zigmond 1980:70-71, 127, 129, 1986:399).

Jackrabbit ran back to Bakersfield after winning much money at a fiesta where all the animals were in attendance (Zigmond 1980:52). Coyote traveled to Bakersfield in the story of Coyote and Mountain Lion (Zigmond 1980:70).

- **Bald Face Mountain (mohat or mahati):** This is a mountain variously reported to be either near Kernville or in Kelso Canyon. A place where Doodle Bug or Tarantula came across and started to burn up the whole world and where Cottontail stopped him by throwing a rock breaking his knees and killing him (Zigmond 1980:61).

- **Bald Mountain (kaa-si'i-pi):** A mountain so named because the rocks are stained yellow from the urine of rats that nest there—from *kaa-ci* meaning woodrat and *si'i-pi* meaning urine. There is a Bald Mountain near Sequoia National Forest but this area is well to the north of Kawaiisu territory in the lands considered to be the home of the Tubatulabal in the far southern Sierra on the Kern Plateau. We are unsure of the specific location or geographical reference for this placename.



3-25: Elders Rosie Hicks (left) and Ramona Greene knew the old ways, were fluent speakers, and basketmakers. circa 1972

- **Bear Mountain (*tusi*):** About eight miles southwest of Keene and just north of Bear Valley. A prominent mountain in Kawaiisu territory where there was a small lake. There a basket was seen floating on the lake near a pinyon pine (*Pinus monophylla*) and a Joshua tree (*Yucca brevifolia*). The mythical basket could not be obtained since it vanished upon someone trying to reach it (Zigmond 1977:74-75). The pinyon tree has pinyon cones that are always green and it had lots of pinyon nuts even in the winter. That pinyon tree and Joshua tree belong to Rattlesnake.

John P. Harrington's Kitanemuk consultant, Pedro Cuhueye, said that Bear Mountain was called *tusi*.

- **Bear Valley:** About 10 miles west of Tehachapi. This area has many bedrock mortars and is located in Kawaiisu territory near the Kawaiisu—Yokuts common boundary. This is also where exceptionally good stands of wild parsley (*Lomatium utriculatum*; *koovoos*, *kayeezi*) are found (Hammond 2004; Zigmond 1981:37). Wild parsley was considered especially important as a medicinal herb and the root was burned to chase away evil spirits (Andy Green personal communication to Albert Knight 1995).

- **Bear Valley Springs:** Bedrock mortars (many hundreds) are reported in the Cummings Valley and Bear Valley Springs areas (Anonymous 2002). Rosie Hicks, a Kawaiisu woman, cooked for the Fickerts who lived in Bear Valley. The Fickerts were an early pioneer family who first settled in Bear Valley in 1869. See entry for Cummings Mountain and Cummings Valley.

- **Bena (*po'omo'osik-eepiyaaka*):** A small way station on the railroad route from the San Joaquin Valley to Tehachapi Pass. This area is mentioned as one where the former people “sampled the earth and ate up a whole mountain” (Zigmond 1980:29). This is also a place where an edible seed, *maasita*, was gathered. The place is mentioned several times in various versions of Kawaiisu stories relating to the “First Food and Population Problem” (Zigmond 1980: 29-30). In Kawaiisu oral tradition, at the beginning of time, this was a place where there were so many people they were just like trees in the forest.

- **Bird Spring (*cho'iki-vo'o-vizi*):** Incorporates the term for water [*po'o*] and pinyon jay [*cho'iki-zhi*]. Bird Spring Pass is located just south of Skinner Peak—the highest southern peak in the Scodie Mountains. The spring is located near a prominent pass that allowed travel from the Scodie Mountains into the desert to the east. Susie Butterbredt lived in this area with her first husband, a Paiute or Kawaiisu gentleman, and their daughter ne-va-vine (her English name was either Betty or Mary). The Butterbredts lived there in the mid 1800s. Susie and Betty were survivors of the Keysville Massacre (Wermuth 1981).

- **Black Mountain (*togowa-gahni-vi*):** This place name, meaning rattlesnake house, is identified as a feature north of Walker Basin (Zigmond 1980:51). This could also be a place name referring to the basalt flow in the northwestern portion of the El Paso Mountains (Garfinkel et al. 2008).

The Black Mountain located in the Tehachapis is called *togowa-gahni-vi* and is close by Rattlesnake Canyon. The mountain has long been identified with a distinctive feature on its edge or skyline where one can observe a silhouette of a sleeping Indian man. Andy Greene related to Jon Hammond (1993, 1999), as he was told by his mother, that the area was religiously important, that the Creator had put that image there for the Indians. After the Indians were all gone it would still be there as a remembrance of his people. Albert Knight, Andy's long-time friend, remembers him describing the skyline (when seen from the southeast) as an old woman and the mountain's silhouette as her profile and chest.

- **Black Mountain (*tudugi-vi*):** Place name of uncertain location.

- **Blue Point (in Jawbone Canyon—*sagwa-gari-di* or *sagwa-gari-si-di*):** An area in Jawbone Canyon (see entry) noted for the naturally occurring rock of striking blue-green color. *Sagwa* means blue and *kari*—sit.

- **Breckenridge Mountain (*ayarimi*):** Mountain east of Piute Peak and north of Caliente. Two areas of rock art are located in the vicinity of Breckenridge Road. Numerous house rings are also noted in the area. Dr. J. J. Cawley (1969:117) and Knight (1997:117-122) indicate that there are two rock art sites with paintings in this area.



3-26: Carl Greene and Ramona Greene in Kelso Valley. circa 1960

- **Brite Valley:** A valley located west of Tehachapi and southeast of Bear Valley Springs. According to Zigmond (1938:637) the Kawaiisu and their southern neighbors (Kitanemuk Serrano) co-inhabited this area near their common border. Harrington and his Kitanemuk consultants treated this as Kawaiisu rather than Kitanemuk territory, although nominally ‘Kawaiisu’ settlements in this area may have included in-married Kitanemuk.

The principal spring in Brite Valley was identified by John Peabody Harrington’s Kitanemuk consultant, Pedro Cuhueye, as *chilampea* or *chiram*. A marshy area near Chanac Creek east of the Chanac Ranch in this vicinity was identified as *memeyek*. This may have been called *Laguna de San Venancio* by the Spanish.

- **Burham Canyon:** Canyon south of Double Mountain opening onto the Mojave Desert west of Soledad Mountain. A pictograph site (CA-KER-273) in the canyon is a place where women from the Kitanemuk, Kawaiisu, and Tataviam tribes would go to give birth (personal communication to Albert Knight from Andy Greene). Andy Greene also noted an abundance of bitter brush (*Purshia glandulosa*) here and that this plant was used as a tonic by the women who came there (Knight 1994). Andy also mentions that nearly every plant in the canyon was used in various ways by native Kawaiisu women.



3-27: Marie Girado, Mrs. Cappanari, Lida Girado, and Dorothy Girado Lee at the mouth of Bat Cave in Indian Creek (Lorraine).

circa 1947

In this canyon, Barras (1984:5) describes two cave paintings produced by the Kawaiisu. A color photo of one site is shown on the cover of Judy Barras’ book that is identified as Tylerhorse Canyon (personal communication Del Troy 2008). Burham Canyon may have been mistakenly called Tylerhorse Canyon on some older maps (personal communication Del Troy 2008). It is also incorrectly identified as Gamble Springs Canyon—one canyon system to the west. (Knight et al. 2008) share the following on the character, origins, and meanings of CA-KER-273 and CA-KER-1193 (the Burham Canyon rock painting sites).

“CA-KER-273 and CA-KER-1193 are important pictograph panels on granite bedrock outcrops found a few miles northwest of

Willow Springs in Burham Canyon. Now recorded as separate sites, these pictograph loci are described as representing the “real” Willow Springs rock art (Knight 1993:43-44).

The still-impressive polychrome pictograph panel at CA-KER-273, which is located in a rock shelter that overlooks CA-KER-1193, is described as “one of the most elaborate and well-preserved pictograph panels in southern California” (Knight 1993:44). The main panel is comprised of a large fantastic polychrome abstract image in red, white, black, orange, and a small amount of blue. Smaller associated pictographs include a red so-called “teddy bear” motif (similar to those found in northeastern Tehachapi Valley at CA-KER-508).

The polychromatic paintings at CA-KER 273 are assigned to the *Southern Sierra Painted Style* and are most likely associated with Kitanemuk and Kawaiisu habitation (cf. Knight 1993:44). Mortar-like depressions and cupule rock art are also reported at CA-KER-273 (Knight 1993:44; Sutton 1988:67). A less complex panel at nearby CA-KER-1193, which is thought by Knight to be a winter solstice observation station, has a red sun-like symbol and a so-called “count” of about 30 short dashes (see Sutton 1982:30, Fig. 2).

In 1990, Andy Greene, a Kawaiisu elder, reported that CA-KER-273 was used as a “birthing cave” by Kitanemuk, Kawaiisu, and Tataviam women (Knight 1993:43-44). This important ethnographic information may not be representative of the origins and functions of the rock art. Charlie Cooke, a Chumash chief, has stated that these rock art sites, which are situated on public lands administered by the Bureau of Land Management, are sacred to local Native American people and should not be casually visited (Knight 1993:44, 57).”

- **Cache Peak or Rat Spring Peak (wiirigu’u, wiirig’o):** A peak several miles southeast of Emerald Mountain. A trail system is located in the canyon bottom of the Cache Creek drainage and is marked by rock cairns (Barras 1984:52). The trail also runs to Proctor Lake and goes back to Oak Creek and Cameron Canyon. Andy Greene (Garfinkel 1977) identified two trail shrines that exist on this route (CA-KER-2996/H). These shrines are composed of rocks and brush that would be picked up by travelers as they passed by and placed atop the stone cairns.

This was done to assure safe travels (“good knees” and “protection”) and offerings would be added by those traveling to or from the desert area to the east. Other segments of the trail branched off from this system running up into Skull Canyon, over to Pine Tree Canyon, and out into the desert (Barras n.d.; Bidabe 1987).

Andy Greene and Albert Knight led a crew that rebuilt the trail shrines that had been damaged by rock hounds. Greene and Knight then consecrated them, and Knight formally recorded them as archaeological features with the Southern San Joaquin Archaeological Information Center at California State University, Bakersfield. The main trail to the north leads to Kelso Valley and to the south is the site designated as CA-KER-93. The larger trail shrine is designated as CA-KER-2993/H and the smaller CA-KER-2994/H. A prayer hill just to the north is identified as CA-KER-2995 and three archaeological sites have been reported as a site complex and have been identified as CA-KER-2996/H.

Cache Peak can be seen from Sand Canyon. On Lower Cache Creek, near where it enters the desert, archaeologists discovered an isolated prehistoric Native American burial with an exceptionally rich mortuary offering (CA-KER-515). Accompanying the burial were 1,122 beads laid in two strands on the chest of a 50 year old man. This collection of funerary ornaments included nearly 900 *Olivella biplicata* shell beads and other ornaments of mussel shell (*Mytilus californica*), abalone shell (*Haliotis* spp.), and soapstone (Robinson 1985: Table 3). The burial dates to ca. AD 1500 based on the type and frequency of the various ornaments (Chester King personal communication 2007).

Homer Hansen, for whom Hansen Dam in the San Fernando Valley was named, was a friend of the Kawaiisu and was buried on Cache Peak by family members and friends. The Hansen family still owns a large ranch in the area and Homer was a good friend of Henry Weldon, who was a pall bearer at his funeral service (Hansen Family 1964:64).



3-28: Indian cowboy in the mountains of eastern Kern County.
circa 1942

Andy Greene (California Department of Parks and Recreation 1998) mentions that the area near Rat Spring was one that traditionally served as a place for gathering acorns (*Quercus* spp.). Andy Greene mentioned to Albert Knight that the supernatural snake (*tugubaziitibit*) laid down and died and that the skeleton was commemorated by the mountain ridge that runs from Highway 58 at Cameron Road up the ridge to the north. The bumps on the ridge are the vertebrae on the back and Cache Peak was the head.

David Earle (2000) reported that in his review of the John Peabody Harrington notes that during Harrington’s fieldwork at the Tejon Rancheria in 1916 there is mention of Cache Creek and he provides an interesting explanation of how that area derived its name.

The Kawaiisu would cache salt in the naturally occurring caves in the region and they would trade the salt to the Indians living to the west. Even during the historic era the Kawaiisu traded salt procured from Proctor Lake to the Natives living at Sebastian Reservation or Fort Tejon.

See entries under Cameron Canyon, Emerald Mountain, Oak Creek, Pine Tree Canyon, and Proctor Lake for related information

- **Caliente** (*huwi na-vi-dawi-pi-dī / tumio*): A small town located midway between Bena and Keene on the western edge of Piute Mountain. This is a place located near the home of a female Kawaiisu rain shaman (Zigmond 1977:88). That Kawaiisu woman lived southeast of the present bridge at Caliente (Fenenga and Riddell n.d.) and appears to have had the Indian name *Hechisera* or *Chisera* (Kane 2002:134).

From the Fenenga and Riddell (n.d.:14) paper they shared some notes received from Theodore McCown’s research with Emma Williams in 1947. “In the old times there was a Kawaiisu woman (a rain shaman) who lived southeast of the present bridge at Caliente. She had not made rain for a long time and the people at Kelso Valley were hungry and worried about their wild plant crop. The drought was widespread and three Koso women from Inyokern walked over the mountains to Kelso Valley. They too wanted rain and carried gifts of bead money

and baskets. Together with some of the Kelso Valley Kawaiisu they walked down to see the *opohoruda*. Altogether they had about one half a sack of beads and many baskets. They gave these to the rain shaman and she just laughed. The women started back and when they reached Sand Canyon it had already started to rain. It was a light rain and soon the grass grew as well as various edible seeds. The rainmaker also came up the canyon to gather seeds. The women gathered many seeds and cached them in a cave. The *opohoruda* had caused it to rain in Inyokern also—it rained all over.”

Guthrie (1963:109) and Heizer (1952:7-8) mention that a basket burial of a child was discovered in a cave near Caliente. This material is likely housed at the Phoebe Hearst Museum at the University of California, Berkeley.

Latta (1999:272) reports that a native village of the Kawaiisu was located at Caliente and that village was called *tumio*. Kroeber (1925:602, Plate 47) also identifies Caliente with a village of a similar name that he called *tumoyo*. Kroeber’s orthography may be better than Latta’s as he was a trained linguist as well as a professional anthropologist. Latta, although skilled, was a self-trained avocationalist.

The Kitanemuk appear to have called this village by the name—*hihinkeavea*.

- **Cameron Canyon (*hina-vi-di*):** About 9 miles southeast of Tehachapi and just south of Tehachapi Pass. Cameron was a rail station named after George W. Cameron, a gold miner who lived in the Tehachapi Valley in the 1860s (Darling 2003:24). Andy Greene shared that willow (*Salix lasiolepis*) for baskets was traditionally gathered from this area (Bibby 1999). This Kawaiisu place name incorporates the term *Hina-vi* that means antelope brush or desert bitter brush (*Purshia glandulosa*). This plant is used for its medicinal qualities.

Earle (2000) reports that this area was known to the Kitanemuk. He found reference to this place within the Harrington notes originating from native testimony obtained from consultants at the Tejon Rancheria. Those notes identify the area as one where Carrizo grass (*Phragmites australis*) was found and harvested for aphid sugar.

- **Canebrake Creek (*iishawara-ba'a-di*):** Canebrake Creek is just west of Walker Pass. It parallels and crosses Highway 178 in the far southern Sierra Nevada east of Onyx. The native Kawaiisu term for this place is borrowed either from a Tubatulabal or Panamint Shoshone placename. Canebrake Creek was named in 1853 by Lieutenant

R. S. Williamson during explorations for a railroad route over the Sierra Nevada (Williamson 1856). Lt. Williamson recorded the name for this area as a result of finding a group of Tubatulabal by the creek, where they were collecting a native bulrush or cane from which they processed a sweet sugary substance.

Williamson (1856) reports the Indian name of Canebrake Creek is *chayo-poo-ya-pah*, meaning the “creek of the bulrushes.” The Kawaiisu name for Canebrake Creek is *iisawara-ba'a-di* (Zigmond et al. 1991:313) which is similar to the Tubatulabal term for a village site along the creek, *išwahul* (Voegelin 1938:41 [Hamlet site 1]). The Tubatulabal or possibly Panamint name for this place is *pa'at'* (Zigmond et al. 1991:189). Voegelin (1938:9) reported that about 1862 a group of “Koso” Indians settled in a village there near Canebrake Creek but intermarried chiefly with the Kawaiisu (also see Griffin 1963).

Canebrake Creek takes its English name from the “cane” or Carrizo grass (*Phragmites australis*) used for arrow shafts and the gathering of aphid sugar by the



3-29: Baling hay in the Walker Basin area.

circa 1946

native peoples of the area. Carrizo grass was formerly abundant and grew in the stream channel. Caroline Hauser



3-30: Lida Girado and her sisters, Daisy Girado Weldon, Clara Girado Williams, and Pauline Girado Butterbredt. circa 1972

was living on Canebrake Creek in 2005 with her son, Bill Hauser (Gold [Garfinkel] et al. 2005) on an allotment of land provided by the federal government. When last interviewed, she was 98 years old and in good health. She claims her hearing has diminished some in recent years, so she wears a hearing aid. Ms. Hauser was born in Kelso Canyon to the south. Her great grandmother was Betty Butterbredt and her mother was Emma Reich.

An Indian family that was camped here (at Canebrake Creek) was visited by anthropologist and naturalist C. Hart Merriam on October 16, 1902. Merriam (1896-1934) notes that Mr. Butterbredt, his Indian wife, her mother, and grandmother lived at a ranch on Kelso Creek about eight miles south of Weldon. Merriam refers to them as *New'-ah* (Kawaiisu) Indians. Merriam notes other

Indian camps in the Kelso Canyon area.

Canebrake Creek is mentioned in a Kawaiisu myth offered by John Marcus. He identified this place as the location where a woman and her daughter leached acorn meal and where the daughter was carried away by *Yahwera*, the Master of the Animals (Zigmond 1980:182). Marcus was Andy Greene's grandfather and spoke both Kawaiisu and his native Panamint Shoshone (Zaglauer 1995:27).

Patty Wermuth (1981) shared some historical details regarding the Canebrake area. Wermuth indicates that the Hand family, of mixed Coso Shoshone and Kawaiisu ethnic affiliation, settled in this area. A property map of the Canebrake area was shared by Bill Houser during our archaeological investigations at Canebrake [Gold (Garfinkel) et al. 2005]. That map shows several Hand family members having property in the Canebrake vicinity including Pearl and Fannie Hand with their holdings dating back to 1893. Research notes, provided by Wermuth (1981), indicate that Left Hand was the oldest and central family figure and this individual was also known as Ogle Bull and Indian Quigam. Allotments for the Hand family in the vicinity of Canebrake include that of Left Hand (1822?-1922), Fannie Hand (1833?-1898), Pearl Hand (1835?-1900), Mary Hand (1875?-1915), and Roman Hand (1881?-1895).

William Houser (aka Bill Houser) is specifically mentioned in a brief article by M. R. Harrington (1950) in *The Masterkey*. We believe that this is either the same gentlemen or a relation that one of us (Alan Garfinkel) met during our investigations at Canebrake. Garfinkel had met Bill Houser during studies conducted by the California Department of Transportation there on Canebrake Creek and Houser alluded to some rush matting that he and his father had previously discovered. Harrington (1950) shares that he reviewed and photographed the discovery area. Houser uncovered the matting when he took refuge in a cave during an especially heavy rain storm. In that cave Houser and later Harrington found some well-made rush matting. That textile had been obtained from a storage pit lined with slabs of pine-bark that had been further enhanced with a lining of grass and shredded juniper bark. This matting was assumed to be fairly ancient and the Housers suggested that older Kawaiisu could not remember this style of mat.

Bill Houser indicated that the cave (west of the house, with no specific location given) containing the mat was about 8 or 10 feet high and that he had visited the cave as a child with his father. In the back of the cave was a shelf around 6 or 7 feet high, with the tule reed mat. The mat was in a roll about 4 inches around and about 2-3 inches long; when unrolled it was 13 inches long, but the back part had rotted off.

- **Centennial Ridge** (*sipiti-bayaa-rukwa=ina=aka*): A place name that combines the terms for wild grapes, surface, and under. A geographic feature that is south of Harper Canyon and southwest of Black Bill Peak. See entry for Harper Canyon.

• **Chimney Peak (*pogwiti-na tsaki-pi=ina*):** The name derives from *pogwiti* meaning grizzly bear and *tsaki* meaning to be stuck. This prominent peak is located north of Walker Pass near the crest of the Sierra Nevada



3-31: Lee Collins at Piute Mountain.

July 4, 1937

at the head of Nine Mile Canyon. This place name refers to a site where a stone is tucked in between two high rocks. Many archaeological sites have been noted in this area and particularly those along the crest of the Sierra Nevada have been posited as Kawaiisu and Panamint Shoshone settlements.

Evidence for a distinctive Numic presence has been noted for the Sierra Crest sites—since they exhibit increased percentages of nonlocal cryptocrystalline toolstone (acquired most likely from the El Paso Mountains), the presence of volcanic ground stone implements (scoria and vesicular basalt handstones and stone bowls) and the association with pictograph sites containing images of bighorn sheep. West of the crestal sites in archaeological sites in Chimney Meadow, Lamont Meadow, Kennedy Meadow, and Rockhouse Basin such characteristic elements

(associating them with activities in the Desert areas to the east) are lacking. Toolstone assemblages in those areas are lacking in cryptocrystalline toolstone and are instead dominated almost exclusively by obsidian flaked stone material. No exotic groundstone artifacts are recognized (as all milling implements are manufactured from local granite). All rock paintings lack depictions of bighorn sheep and conform generally to the *Southern Sierra Painted Style* (the Tubatulabal variant).

Many of the archaeological sites in the vicinity of Chimney Peak area have been interpreted as upland piñon camps (Garfinkel 2007; Gold 2005). Chimney Peak Campground is, in part, an archaeological site interpreted by prehistorians as a village site of the Tubatulabal used intermittently for over 3000 years. A midden deposit containing abundant evidence of occupation was discovered. The deposit is nearly 2 meters deep and contained arrow and dart points classified as Desert Side-notched, Cottonwood, Rose Spring, Humboldt, and Pinto Series. Also recovered were fauna and floral remains evincing continuous use of the site as a base camp or village site for pine nut harvests and deer hunting. *Olivella biplicata* shell beads and soapstone beads were also recovered (see Garfinkel 2007; Garfinkel et al. 1980; Gold 2005; McGuire and Garfinkel 1980).

Dewey Collins, a Kawaiisu ritualist and consultant for Maurice Zigmond's ethnological studies, indicated that a soft rock (soapstone?) obtained near Chimney Canyon was used to make arrow shaft straighteners (Powers 1981:16).

• **Cholla Canyon or a mountain nearby (*navupa-ga-di*):** Four miles south of Yellowjacket Spring in the Scodie Mountains.

• **Chuckwalla Mountain:** A mountain located on the eastern edge of Piute Peak, north of Pine Tree Canyon, and south of Jawbone Canyon where Andy Greene said that a couple of his relatives [Bill Seleya (1898—1959) and Salerio Seleya] formerly hunted chuckwallas. The Seleyas would get many of them (Bibby 1999) and the chuckwallas in this area were very abundant and quite big. Bill and Salerio were related to Andy Greene's grandmother on the Bowman side.

• **Cimarron Flat (*süzi*):** A place on top of a mountain near Oil Canyon. See entry under Oil Canyon.

• **Cinco (*туру-супи'нија-види=ака*):** This was a construction site for the Los Angeles Aqueduct, a transfer point, known to be a unit of the Jawbone Canyon division for railroad construction. It is situated at the foot of the Sierra just east of Highway 14 and south of Water Canyon.

• **Clear Creek (*pa-gii-gahni-vi*):** The term in Kawaiisu means “fish house” (Barras 1984:20). Clear Creek is located just south of Caliente.

- **Colorado River (*'aga-nukwi-dī*):** The first part of this placename, *'aga*, means red and *nukwi-* means run. The Colorado River is far to the east of the Tehachapis on the border of California and Arizona and is considered to be the lands of the neighboring Chemehuevi or Mojave.

- **Coso Hot Springs (*mu'ota, mua'ta*):** *Mua'ta* means boiling. Coso (also Koso) Hot Springs is located in the Coso Range within the north base of the Naval Ordinance Test Station, China Lake. This important ceremonial location is now host to a large geothermal plant, which supplies power for the Weapons Station and the nearby community of Ridgecrest. This place figures prominently in a number of stories including “The Race from Victorville to Koso Hot Springs” (Zigmond 1980:11, 84, 141, 143-144, 147). The area is known widely as a sacred place of healing waters for bathing and drinking.

Steward (1938) indicates that a village of mainly Panamint Shoshoni or *Kuhwiji* but also Kawaiisu lived there (this is village 40 on Steward's map). It was reported that 100 or more people occupied the site during the mid-late 19th century (Steward 1938:81). Bob Rabbit, the last known Kawaiisu weather shaman, told Maurice Zigmond (1977:89) how he would travel to Coso Hot Springs to put tree lichen (*Ramalina menziesii; paaziomo'ora*) in the boiling hot waters there to make it rain or bring cool weather.

Nearby pictographs at Ayers Rock (CA-INY-135, off the base and open to the general public) may have been painted in part by Bob Rabbit (as suggested by Whitley et al. 2005). Whitley thought that Rabbit's animal familiar was the elk and as such the prominent elk-like depictions might be explained. Several episodes of painting can be noted and older imagery was obviously penned by individuals other than Rabbit.

In the Fenenga and Riddell (n.d.:14) paper they share some of the details of Bob Rabbit's rain making ritual and technology from the original notes of Theodore McCown.



3-32: Martina Collins, a Kawaiisu elder and basketmaker who lived to be over 100 years old.
circa 1938

“A plate of steatite or perhaps a soapstone mortar was used in the ceremony. The rain making paraphernalia included a series of objects: chia, pinyons, acorns, a young fawn skin, eagle feathers, special crystals or rocks. The seed is ground up on a plate made of steatite and is especially tempered. The rainmaker has all of the food he could eat. All the seed was there. One seed was male and one seed was female.

Bob drew a cross on the ground—arms pointed always to the four cardinal directions. The ritual objects were placed in the NW quadrant. The N-S line prevented the rain from crossing the mountains and disappearing over the desert. The fawn skin was placed facing east while the rain was coming. When the rain came it was turned around and faced west so as to follow the course of the storm, or its expected course. An important thing was to be able to stop the rain after it had been started. Otherwise the whole world might be drowned. Also, to make rain successfully, everyone who will be benefited by the rain must make a present to the rain shaman. This might be money, seed, the necessary fawn, etc...

The rain makers had three kinds of *puimak* (poison). They were red, white, and blue colored. The red was for fighting... *Puimak* has a fatal attraction for lightning... The *puimak* that is best for rain is blue green like galena.”

- **Coso Range:** Alternatively spelled Koso. The word *koso* means “steam” in certain languages of the Numa. The Coso Range is a largely volcanic area of lava flows situated mainly within the confines of the Naval Air Station, China Lake north of Inyokern and Ridgecrest, east of Little Lake in the southern Owens Valley, and west of the Argus Range. This is the site of Coso Hot Springs and the geothermal energy fa-

ility. This area contains a remarkable abundance of strikingly realistic petroglyphs (Coso Representational rock drawings) estimated to exceed 100,000 individual images.

CHAPTER 3: TERRITORY & ETHNOGEOGRAPHY

Volcanic glass (obsidian) was prized by Native Americans for its superior quality as a toolstone to manufacture flaked stone implements and weapons. Coso obsidian is found in great abundance at the aboriginal quarries in the Coso Volcanic Field. Obsidian from the Coso quarries was widely used and traded all the way to coastal southern California and even out to the Channel Islands. The naturally occurring Coso volcanic glass sources within the Naval Station at China Lake include the aboriginal toolstone quarries at Sugarloaf Mountain and vicinity (also West Cactus Peak, West Sugarloaf, and Joshua Ridge). The quarries at Coso are some of the largest aboriginal stone workshops in California. Evidence from the quarry and indirectly from the artifacts manufactured from this toolstone indicates that the Coso obsidian source has been in use for the last 13,000 years (Garfinkel et al. 2008; Gilreath and Hildebrandt 1997).

A vast array of archaeological sites can be found in this area and the sites and rock art are protected by the security of the base. The area is recognized as a National Register of Historic Places property and has been designated a National Historic Landmark.

- **Cottonwood Creek (*pe'ehara-va'a-di*):** A creek south of Kelso Valley where Barras (1984:5, 52) reports there are pictographs alongside the drainage. This is also a place where (Zigmond 1980:203) pogwiti (Kawaiisu term for Grizzly Bear and the name of an Indian murderer) tried to kill a Kawaiisu man.



3-33: The Coso Range includes many thousands of petroglyphs like these, often featuring bighorn sheep. This panel is in Sheep Canyon and has been dated as 3,000 years old. circa 2005

native of Czechoslovakia that was a stowaway on a ship out of Austria bound for America and arrived in California in 1849 (Barras 1973, 1976; Darling 2003:34). The Cummings ranch was located about ten miles southwest of Tehachapi. Cummings raised cattle on the ranch in the 1870s and his ranch was adjacent to the cattle ranch of Fred Fickert. Barras mentions that a boulder in Cummings Valley has pictographs that clearly portray a deer's antlers and bear's track (Barras 1984:5). This pictograph is rendered in red, black, and white and is formally recorded as CA-KER-1466 (Knight 1997:185-186).

- **Cummings Valley (*ahakapea* or *hakapea*):** See entry for Cummings Mountain. The great grandmother of Sam Willie (1894-?) said that the Great Snake (*tugubaziitibit*) was seen lit up in the sky over Cummings Valley (Zigmond 1977:76). Andy Greene reported that in this area the soap plant (*Chlorogalum pomeridianum*) was gathered and this plant was used to manufacture soap root brushes (California Department of Parks and Recreation 1998).

John P. Harrington's Kitanemuk consultant, Pedro Cuhueye, said that the site of George Cummings' house was known as *hakapea* or *ahakapea*. Cuhueye also stated that these terms apply to Cummings Valley as a whole.

- **Coyote Spring (*sina'a-vivo'o-bizi*):** Spring near the mouth of Grapevine Canyon where Thomas Jefferson Spratt (1874-1943) had his home. Pogwiti, a Kawaiisu murderer, stayed there on his way to kill a *kuh-wiji* (Panamint Shoshone) man (Zigmond 1980:203). Emma Williams told Maurice Zigmond that Bob Rabbit's grandmother lived there (Zigmond 1980:203). See discussion under Grapevine Canyon.

- **Cummings Mountain (*pikwanggata*):** This placename is suggested to be of Kitanemuk origin [*pukwann*]. Cummings Mountain was named in honor of George Cummings. Cummings was a



3-34: Studio portrait of Sam Girado, son of Setimo and Marie Girado. circa 1915

an important source of shaman's crystals. Quartz crystals were often incorporated into the medicine bundles used in curing or rain making rituals and were considered objects having supernatural power.

Andy Green and Albert Knight watched the sunset during the Summer Solstice from the Great Rock Alignment near Bickel Camp in the El Paso Mountains above Last Chance Canyon. The southwestern end of the alignment points to the Tehachapi Mountains. After the sun set behind the Tehachapis the last rays illuminated Emerald Mountain. Al Knight shared that Andy was pleased and indicated this had some significance but declined to comment further.

- **Freeman Canyon (*ti'mari-pizi*):** A canyon along the east side of the Sierra Nevada leading from Walker Pass to the Indian Wells Valley. Raymond S. Freeman established a stage station in 1874 at Coyote Holes where there were several springs and this stop was located along the route from the Kern River mines to the desert road that connected Los Angeles with Owens Lake (now known as Highways 178 and 14).

An archaeological site (CA-KER-6106) associated with the springs at Coyote Holes, also known as Freeman Springs, was investigated by Audry Williams (Gardner 2006; Williams 2004, 2009). The site contained abundant jackrabbit (*Lepus californicus*) bone. These remains were undoubtedly deposited as refuse from butchering and cooking of rabbits by the native occupants of the site. The volume of bones was in the tens of thousands and strongly suggests that rabbits were hunted in the near vicinity using large groups of people in communal rabbit drives. Rose Spring Series arrow points, obsidian hydration dates, and radiocarbon assays indicate that the site was inhabited most intensively during the Haiwee Period from ca. AD 600 to 1300.

- **French Meadow (*mihi-pi*):** The same native term as applied to Piute Mountain. The meadow is located on Piute Mountain near Kelso Creek and was a favorite grazing site for the flocks of French Basque shepherders.

- **Furnace Creek (a village site with an intermixture of Kawaiisu and Shoshone):** This site is located on the northeastern boundary of Desert Kawaiisu territory within the southern portion of Death Valley. South of this village the natives of Death Valley were predominantly Desert Kawaiisu (also called *Mugunuwu* or *Panumunt*).

- **Double Mountain (*tsono'-vi* or *panakura*):** Mountain located about seven miles directly south of Old Town (Tehachapi) and just northwest of Oak Creek Canyon. This is one of the highest peaks in the Tehachapi area (Lee 1999:10).

- **El Paso Mountains:** In Spanish meaning "The Passing Through Place." The southwest-northeast trending mountain range is located just south of Inyokern and at the foot of the eastern scarp of the Sierra Nevada below Walker Pass. Red Rock Canyon is a prominent drainage located at the westernmost end of the range. The area is highly regarded as religiously important for the Kawaiisu (Garfinkel, Knight, and Faull 2008). Very high densities of archaeological sites are found throughout these mountains. The area is identified by the Bureau of Land Management, in part, as a Wilderness Area and is one of the largest National Register of Historic Places Districts in the United States (110 square miles).

Toolstone quarries (agate, chalcedony, opalite, petrified wood, and jasper) are found in several locations in this area. Rock alignments, geoglyphs, rock rings, petroglyphs, pictographs, flake scatters, caves, and open-air midden sites are all located within the region. Excavations have been conducted at several prehistoric sites (Bickel: CA-KER-250, Last Chance: CA-KER-261, Coffee Break: CA-KER-5043, and Terese: CA-KER-6188) in this area (Apostolides n.d., 1986; Gardner 2001; McGuire et al. 1982; Rogers 2006). See also Red Rock Canyon entry.

- **Emerald Mountain (*kutuu-mitsi*, *kutuu-miha=ika*):** A mountain northeast of Sugarloaf Mountain in the Tehachapi Range. The name derives from *kutuu-vi* meaning charcoal and *miha* meaning saddle, as in a mountain range. Maurice Zigmund noted that a particular place on Emerald Mountain was

This village is numbered 47 on Steward's map in his Figure 7 (Steward 1938: between pages 58 and 59). Inhabitants of this village appear to have spoken Southern Paiute, Kawaiisu, and Timbisha Shoshone (Steward 1938:92).

- **Golden Hills:** In the western end of Tehachapi Valley and east of Cummings Valley. There is a pictograph site located in this area (Barras 1984:5). A young girl living in the vicinity, Jennifer Deallons, who was only 14 years old at the time, wrote a letter to the University of California, Los Angeles, Information Center expressing her concern about the site being damaged. Because of her concern, the site was formally recorded as CA-KER-2687 by her with the help of Andy Greene and Albert Knight.



3-35: Pictographs in Golden Hills.

November 2004

Porterville, Ridgecrest, Big Pine, and Independence. A surprising find was the fact that Tom Spratt pecked his name above the historic Little Lake Stage Station glyph on a patinated granite boulder on the eastern face of the Sierra in a cove above where the stage station glyph is inscribed (Garfinkel 1980).

Recollections by Don Powers (1994) fill in some of the gaps in the information available on Tom Spratt. Tom Spratt was commonly known as “Indian Tom.” Spratt had a well-fenced property of about 30 acres that sat on a bench up out of the canyon. He lived in an adobe house that his father, John O. “Jack” Spratt (1842-1916), had built. Tom was a very accomplished blacksmith and had built a well-equipped shop. Tom and his siblings (John “Johnnie”, James, and Ann “Annie”) were all born in Grapevine Canyon and Tom’s father was a “full blood” Irishman with flaming red hair and beard. Tom Spratt’s dad was reportedly a “highwayman” who often would hold up the stagecoaches in the area and also served as a blacksmith.

Tom Spratt never had any formal education but was self-taught and could read and write well. Additionally he could read music and played the organ and the violin. In a telephone interview with Alan Garfinkel, Nadine Naylor shared that the only time she visited Tom in his Grapevine Canyon home, she was gifted with hearing him play a piece of music on his organ. According to Powers (1994:51), Tom would harvest the wild grapes in the canyon and make several barrels of wine each year. He had a fruit orchard under the bank of his house as well as plum, apricot, and peach trees. Tom would hunt deer in Lamont Meadow (near Chimney Meadow) or below his home in Grapevine Canyon itself and never failed to bag a deer which he would process into jerky.

Tom worked for the City of Los Angeles during the time when the first aqueduct was constructed from Bishop to Los Angeles. Tom Spratt was there, at his home, in Grapevine canyon in 1927, when the Owens Valley farmers and ranchers were angered by the City of Los Angeles at what they had done with their water—feeling cheated. These Owens Valley residents gathered together and blew up the siphon in the canyon with explosives. Tom heard the huge explosion and he and his friends couldn’t get out of the canyon except on foot for several days until the city rebuilt the roads that were washed out by the subsequent flooding.

- **Grapevine (*sipiti-b'i-vi-yu*):** From *sipitbi* meaning wild grapes (*Isomeris sp.*). This geographic term most likely refers to the canyon of that name just north of Walker Pass on the eastern fringe of the Sierra Nevada. Julian Steward (1938:71) reports that one of the last “*Mugunuwu*” (Desert Kawaiisu) lived there in the 1930s. He gives his initials as TSp and describes this individual as one-quarter Shoshone, one-quarter *Mugunuwu*. He says that there was only one other *Mugunuwu*, Long Jim, living in Pahrump Valley, Nevada.

Wermuth (1981 I-3) confirms that the Spratt family lived in Grapevine Canyon in the vicinity of Coyote Spring. Anne “Annie” Spratt (1876-1946) and Tom Spratt (Thomas Jefferson Spratt 1874-1943) were residents of Grapevine Canyon (Wermuth 1981:H-17 and H-18). Wermuth identifies Annie Spratt as having a mixed heritage of “half Shoshoni and half *Mugunuwu* (Kawaiisu).” Thomas (“Tom”) was Annie’s brother. Nadine

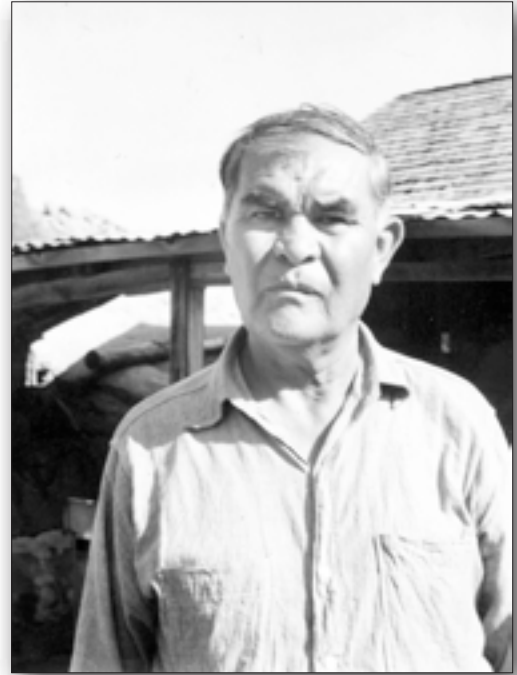
Spratt Naylor (b. 1928—) of Lone Pine is related to the Spratt family and other Spratt relatives live in

Ken Wortley, a local Kern Valley historian, was a friend of the Spratts. He said that he had known the Spratt family since the early 1920's. He wrote a brief piece based on the recollection of Annie Spratt (Wortley 1955). This article was based on Annie's reminiscences when she was nearly 100 years old.

According to Annie, she was told that many years ago her people were camped at the edge of a spring near Grapevine Canyon. Her tribesmen were looking for chuckwallas and there appeared a cloud of dust to the south that attracted their attention. Fearing unfriendly visitors the Natives concealed themselves and continued watching in a hidden position. They identified a long column of "strange warriors mounted on animals with long floppy ears. They rode up and dismounted near the spring. After watering their animals the strangers rode northward toward Little Lake." It appears that never before had the Natives seen Europeans and were terrified. They fled to the mountains where they remained for several days. Wortley believes that this incident may have documented early Euroamerican explorers who were riding upon pack mules and left no written record of their passing. These people may have preceded the Joseph Walker party that is routinely credited as one of the earliest Euroamerican groups to document the area.

Patti Wermuth (1981) seems to have speculated that the Native paintings of Europeans (people with wide brimmed hats) astride animals located in two rockshelters in Indian Wells Canyon (CA-KER-735 and -736) may have been left by the indigenous Native people as a record to document this early incident (see Backes 2004; Garfinkel 1978, 2005; T. Whitley 1982).

- **Harper Canyon (*totsiya-vi huyu-va=aka*):** East of Oiler Canyon is a place literally meaning blackbush (*Co-leogyne ramosissima*) canyon. *Totsi* means head.



3-36: Fred Collins in Kelso Valley. circa 1938



3-37: Annie Collins Scott and Bill Scott in Bodfish.

circa 1965

- **Hava-yugwi-ni-wa=ika (old road or trail around Butterbredt Canyon):** Butterbredt Canyon is named for Frederick Butterbredt a pioneer miner who married Betty Buckskin, a survivor of the Keysville Massacre. The canyon trends northwest-southeast and is several miles north of Chuckwalla and Cross Mountain.

See entry under Keysville.

- **Havilah (*wiwayuk and anutap*):** A small town located about seven miles southwest of Isabella where the Bear-people traveled from there to Isabella and then to the Kern River (Zigmond 1980:49). Kroeber (1925:602) indicates that Havilah may have been within Kawaiisu

territory or just on the very edge of their territory. He identified the place by the Kitanemuk name *wiwayuk* and Tubatulabal term *anutap*.

- ***He'è-kari-dì (limestone hills at Monolith)***: See entry under Monolith. This is at the cement plant a few miles east of Tehachapi.
- ***He'è-wini-zhi (quarry at Monolith)***: This term is also applied for a White Coyote. See entry for Monolith.
- ***Hidden Valley***: There are two different places known as Hidden Valley. There is one at Rosamond that is the location of ancient rock drawings (CA-KER-302). These are apparently the only petroglyphs in the westernmost portion of the Mojave Desert. This area is located south of Soledad Mountain near Rosamond. See entry for Soledad Mountain.

The other Hidden Valley is a small area where site CA-KER-508 (Creation Cave) is located and is situated within *Tomo Kahnì* State Historic Park. It appears that Frank Phillips once owned much of the land in this area (Knight 1994).

- ***Hoo-mahì-tsi (hill in Oil Canyon with tan-colored soil)***: *hoo* means tan. Oil Canyon is just east of the crest of the Piute Mountains about four miles north of Tehachapi Pass.



3-38: Charlie Cook places a rock at a trail shrine at the upper end of Horse Canyon. Traditionally, Indian people placed a stone on the pile for good luck at the beginning of a journey. circa 1995

- ***Hopper or Hooper(?) Mountain or Hill***: A place where Bluejay lives and also many animal-people as related by Marie Phillips Girado (b. 1878) in her story of the “Division of Labor” (Zigmond 1980:47). We are not sure where this mountain is located. No such feature with this name was found in Kern County. There is a Hopper Mountain in Ventura County. Could this have been a misidentification or misspelling? There is a Hooper Hill just south of Bodfish that would have been in Kawaiisu territory. This also could have been Harper Peak south of Walker Basin and just northwest of Black Bill Peak

- ***Horse Canyon***: See discussion under Upper Cache Creek.

- ***Horsethief Flats***: A place situated northwest of Stallion Springs and west of

the Tehachapi Valley. Andy Greene reported that this was an area where one could collect the plant used to make soaproot (*Chlorogalum pomeridianum*) brushes (Bibby 1999; Zigmond 1981:19). A large archaeological site complex (CA-KER-3367), including several bedrock mortar stations, is located here.

- ***Hubuwa-vi-dì=aka (Piute Mountain Region)***: See entry under Piute Mountain.
- ***Hunari-wiha***: A canyon leading into Jawbone Canyon where loose dirt has blown away, leaving hard mud. This word is also used in a curing song of a female shaman. See entry for Jawbone Canyon.
- ***Hungry Bill's Ranch (Puaitungani)***: The ranch was located at 5,000 feet up in the Panamint Mountains east of Sentinel Peak on the west side of Death Valley. The place name translates as “mouse cave.” The village site included bilingual speakers of both Kawaiisu and Shoshone. Steward (1938:93, Village 48, map between pages 58 and 59) reported that there were 17 persons living at the ranch. Those living there included Panamint Tom, the possible chief of the Death Valley Kawaiisu. Photographs of this site are found in Slater (2000:70 and 71, Figures 31 and 32).

- ***Hunnuki (Placename with unknown referent)***
- ***Huvazi-ya=ina, huvazi-ya-va'a-dì=ina (Name of a mountain with unknown referent)***
- ***Indian Creek***: An old Kawaiisu trail system runs from Indian Creek to Monolith. The trail goes from east of Sugarloaf Mountain dropping down into Indian Creek and running to Paris-Lorraine and into Walker Basin. Barras (1984:51) mentions this trail system and includes a photo of Andy Greene hiking along the trail in 1972. A Kawaiisu who lived here went into a nearby cave and paid a visit to *Yahwera*, the Master of the Animals (Garfinkel et al. 2009; Zigmond 1977:93).

• **Inyokern:** A small town west of Ridgecrest in the Indian Wells Valley. The Kawaiisu told of a supernatural giant grasshopper, *Haakapinizi* that could walk from Inyokern to Onyx in one step (Zigmond 1977:77). This monster was fond of eating children although most of the time they escaped.

Contemporary Kawaiisu tell the following story of the *Haakapinizi*.

Some little children were playing and talking after dark and their father came out and told them not to talk after dark or the *Haakapinizi* would get them. They didn't listen and sure enough the *Haakapinizi* reached into the window and picked one of the children up and put him in his burden basket. As he walked down the trail, with the child in his basket, the child looked over the edge of the basket and saw the bough of a tree and as *Haakapinizi* bent down the child reached up and grabbed the branch and escaped. The child took the trail back home and told his father that he would never talk after dark again. As the *Haakapinizi* traveled he would sing a song with the words, *ha shololiz* (this does not translate or have any known meaning in the Kawaiisu language).

Three *kohozi* (Panamint Shoshone) women walked over from Inyokern to Kelso Valley and traveled with several Kawaiisu women to meet with a Kawaiisu woman rain shaman living in Caliente. They provided gifts of beads and baskets and asked that she relieve the widespread drought and make it rain. The women returned via Sand Canyon and when they reached that area it started to rain (Zigmond 1977:88).

At Inyokern, at Mouse's Cave, the *Haakapinizi* was turned to stone and can still be seen (Zigmond 1980:160).

• **Isabella:** Town on the south fork of the Kern River where the Bear-people traveled on their way to the river (Zigmond 1980:49) as related by Emma Williams. Andy Greene mentions that soapstone was available to the natives and was procured in the Isabella area.

• **Jawbone Canyon (*moko-havi-dī* or *shiga-vi*):** This prominent canyon is located 16 miles north of Mojave and is a popular spot for off-road vehicle enthusiasts. Pictographs are recorded high on a ridge above and at the head of the canyon (Barras 1984:5). This rock art site has been recorded as CA-KER-2982. A ridge in the canyon commemorates when Chipmunk was hunting and saw a deer at the bottom of the canyon and slid down the mountain with his tail making a trench in order to get a better shot at the game (Barras 1984:38; Zigmond 1980:22). At the head of Jawbone Canyon along the current route of the Pacific Crest Trail is Golden Oaks



3-39: Kelso Cemetery is the final resting place for a number of Kawaiisu residents of Kelso Valley.

circa 1985

the South Fork of the Kern and Kawaiisu territory further to the south. A place identified as where the “former people” are now recognized as standing rocks (Zigmond 1980:23). The traditional Collins family home was located here—beginning in the 1930s. Both C. Hart Merriam and Maurice Zigmond visited the Collins homestead in the 1930s (Zigmond 1986:401). Fred and Rosie Collins lived there in the 1940s. Dewey Collins lived there in the 1970s. Cottontail (*tavuci*) lived in Kelso Canyon where Isabella Collins lived (Zigmond 1980:61).

Spring. Jenkins and Jenkins (1995:23) note that this spring and others in the area were places that bighorn sheep routinely frequented as recently as the 1900s.

• **Jawbone Pass:** Area where the Kawaiisu camped when in route to and from Kelso Valley on the way to Koehn Lake. See entries for Kelso Valley and Koehn Lake.

• ***Kamī-vo'o-vī* (name of a hill surrounded by springs—unknown location):** From *po'o* meaning water and *kamī* meaning jackrabbit.

• ***Kee-vi-nagi huyu-wa-ga-dī* (place name with an unknown referent):** From *naagi* meaning next to and *huyu* meaning canyon. See Walzer's Ranch entry.

• ***Kee-vi-zhiyari-gahni-vī* (place name with an unknown referent):** From *kahni* meaning house

• ***Kelso Canyon (peelakawi):*** This place is located 30 miles south of Keysville high in the Piute Mountains. It afforded a route of travel between the Tubatulabal region on

CHAPTER 3: TERRITORY & ETHNOGEOGRAPHY

A Kawaiisu story is told about the bridge in Kelso Canyon. There was a rock there that poked out from the mountain—its name was ‘Star Rock’. Many years ago little rock birds (*cigiivi* was the rock bird but some identified that term with the cactus wren) tried to build a bridge across the canyon to Nichols Peak. Big Hawk didn’t like that. He took his claws and destroyed the bridge. You can see the broken stones there till this day. Only those rocks that poke out show the remains of where it was (Zigmond 1980:197).

- **Kelso Creek (*muruna-vi-dī*):** Near Sageland. Zigmond (1986:409) references Twisselmann (1967:180) as identifying the Kawaiisu as the group of Native Americans encountered by the Williamson party in May of 1853 on Kelso Creek. This group of Natives was harvesting Carrizo grass (*Phragmites australis*) along Canebrake and Kelso Creeks during Williamson’s investigation of Walker Pass. However, given that Williamson recorded the name *humpaymup* as the term for Kelso Creek, it is almost certain that he met with the Tubatulabal (rather than the Kawaiisu) who use a similar term for cane—*hamboyam*. The term for Carrizo or cane grass in Kawaiisu is *paga* and in Panamint is *hugap* or *hugapi*. Early maps of the area identify a pass south of Walker Pass as *Hun-va-yam-mup* or *Hum-pah-ya-map* precisely because of this early encounter with the Tubatulabal and their name for cane or reed grass. Andy Greene (Bibby 1999) shares that his great grandfather (George Bowman), a powerful medicine man, lived on Kelso Creek.

Mark Faull (personal communication 2009) believes that *Hum-pay-ya-map* refers to Bird Springs Pass as in an 1860 map he identified at the Beal Library in Bakersfield, California.

Many pictograph sites are located along Kelso Creek (Jack Sprague personal communication 2008).

- **Kelso Valley Region (*paayaa-vi-dī=aka*):** Former home of Bob Rabbit (Roberts), Kawaiisu curing doctor and rain shaman (Barras 1984:29; Voegelin 1938). This is also the site of the former home of Henry Weldon (Barras 1984:52). Bob Rabbit’s place is depicted on the 7.5’ USGS Emerald Mountain topographic quadrangle.

Wade Hampton (Hamp) Williams Sr. (1817-1899) married Refugia (probable Indian name—*Eurmina*; 1853-1938), about 35 years his junior, in 1867. Hamp was then 50 and Refugia only 14. Refugia (meaning a refuge or shelter in Spanish) was called Refugia or “Fufi” by Hamp. Refugia was a remarkable Kawaiisu basket weaver. Hamp and Refugia lived in Kelso Valley and raised their family there (Powers 1971:97). Hamp was a miner and attuned to western or European style lifeways. After Hamp became wealthy, Refugia preferred to follow her old traditional ways (Zigmond 1980:94). Hamp and Refugia were married for 32 years and during that time had 12 children. Their eldest child was Wade Hampton Williams, Jr. who grew up to marry Estefana Miranda—a Tubatulabal Indian. Hamp Williams, Jr. was a well-known miner in his own right.

An unusual and relatively unique bighorn sheep petroglyph site and an associated pictograph site are situated on a knoll covered in scattered granitic boulders and outcrops in Kelso Valley (Lloyd 2007).

Andy Greene shared a story with Albert Knight concerning Bob Rabbit and his dispensing medicine to an old woman. That incident occurred in Kelso Valley (Knight 1994).

“One time there was an old (Kawaiisu) woman who had stomach trouble. Bob Rabbit said that she needed to get some medicine. She had come to him to get a tonic but was having a hard time obtaining it from Bob. He was attempting to embarrass her since Bob and the woman were not on the best of terms and had argued in the past. Some time later, when the woman was walking down the road, Rabbit road up fast on his horse and threw down the medicine and made her stoop to pick it up. Bob yelled here is the medicine for your clap (*crude reference to the disease*), turned the horse, and charged off in a cloud of dust. Andy laughed at this when he thought about the confrontation. He had heard this story and had it confirmed by a number of other people. Andy further shared—you know she really wanted that medicine. She started using it and pretty soon she became pregnant.”



3-40: Harry McKay (left) and Setimo Girado. circa 1923

frontation. He had heard this story and had it confirmed by a number of other people. Andy further shared—you know she really wanted that medicine. She started using it and pretty soon she became pregnant.”

• **Kern River (*po'ò-mo'òsì-kwee-na=aka*):** From *po'ò* meaning water. The major river draining the far southern Sierra Nevada located just north of the northern margin of Kawaiisu territory within the homeland of the neighboring Tubatulabal (pinyon pine nut eaters)

• **Keyssville McLaughlin Massacre Site:** On the North Fork of the Kern River near the town site of Wofford Heights is a site (CA-KER-411) commemorated with three wooden crosses. An annual memorial ceremony is conducted here as a remembrance of the tragic events that took place. The remembrance occurs on Easter Sunday services (since about 1950) or on the date of the massacre on April 19 (Mayer 2008).

On April 10, 1863 Captain Moses A. McLaughlin, led 24 men of Company D and 18 men of Company E of the Second Cavalry California Volunteers from Camp Babbit in Visalia, California enroute to Keyssville. These men were accompanied by Lieutenants French and Daly, one twelve pound howitzer cannon, and four six-mule Government teams.

The cavalry reached Keyssville, when local settlers and local native chiefs, including Joe Chico were interviewed. Both the settlers and Chico apparently claimed that 'Tehachapi' (Kawaiisu) and Owens River native people (involved in stealing horses and cattle from the settlers) had come to the Kern River Valley, where they were to be found in local villages. Early on the morning of April 19, the troops rode into the Indian rancheria of *Paligawan*, accompanied by Joe Chico and local White settlers, who were said to have identified and vouched for 'known' individuals. Of the rest, it was claimed that Chico separated out 10 older men and young boys who were herded to one side. The rest of the adult male Native Americans were all killed, either shot or sabered, and 35 defenseless Native Americans went to their death and were slaughtered that day (Mayer 2008; Powers 1981:5; Rankin 1938, 1985). Several young women and children remained in hiding or watched from afar.

Chico was said to have claimed that 'Tehachapi' Indians had attempted to invite him to participate in action against the Whites. The Kelso Canyon attack was mentioned by the settlers. The official military report on the murders suggests that both Chico and White settlers were anxious to identify certain Native Americans as alleged trouble-makers. There were other local settlers who had attempted to protect the local native Americans, including Joseph Sumner, who was apparently threatened by McLaughlin. Powers cites an account by Sumner's daughter indicating that a native fiesta was going on at the time of McLaughlin's arrival in the area (Powers 1981:5). It is likely that along with local Kern Valley native people, some of those killed were Kawaiisu. William Brewer of the Whitney topographic survey party described in his diary coming across what appear to have been native survivors of the massacre, including widowed women and orphaned children, in Walker Basin in Kawaiisu territory (Brewer 1966:390). This account corroborates Nana Rankin's reminiscence from Walker Basin of Kawaiisu widows and orphans in mourning visiting the Rankin Ranch after the massacre (Rankin 1938, 1985).

Steven Miranda, Tubatulabal weather shaman, was a witness to the event. The women and children proceeded to bury their dead. They also returned to their villages and burned the homes of the deceased and destroyed all the property of those who had been killed. The women went into mourning and smeared pine gum and dirt on their faces. One young woman, who survived the massacre with her baby child, was found hiding in the tules and willows. She was taken in and married a local miner named Frederick Butterbredt, Sr. She took the first name of Betty and because her Indian name sounded something like "buckskin" she was known as Betty Buckskin. Her descendants are the Apalateas, Butterbredts, Collins, Robinsons, and Wermuths. These are some of the oldest pioneer families in the region. Betty's Indian name was *ne-va-vine* and her parents were Susie and Tom Bucksin.



3-41: 1, Willie Leon, Frankie Manwell, 4, and Joe Leon. (GET FROM JANICE?????) circa 1931

In a natural rockshelter, formed by a huge rock tipped against another large rock, a simple painting in light purple pigment once existed (CA-KER-19). That painting depicted the cavalry men traveling on horseback along Keysville Road on the way to or from their camp and the massacre site (Heizer and Clewlow 1973: Figures 77 and 86; Ptomey 1991). The third figure in the line carries a guidon (flag) with a horned insignia identifying the men as from the cavalry. The rock art panel is no longer recognizable but when it was first recorded 13 individual elements were visible.

- **Kisa-vi-gahni-vi (literally chicken hawk house):** The name of a mountain with no specific referent.
- **Ko (spring near the head of Death Valley):** Steward (1938) reports this location as a main summer camp and the term is translated by him as the word for tobacco in Kawaiisu. Del Troy shared that the word in Kawaiisu for tobacco as she was taught is *soò -di*.
- **Koehn Dry Lake (yipi-zi-va'-di):** A lake south of the El Paso Mountains, near the historic town of Cantil, where the Kawaiisu would travel for salt, to hunt rabbits, and to trade with neighboring Indian groups (Barras 1984:57). Andy Greene indicates that the lake was a place where the Kawaiisu would gather salt and nearby Indian groups would meet for trade (Bibby 1999; Garfinkel 1977).
- **Kohno-tsi (name of a village site west of modern Tehachapi):** A place name that translates as cradleboard. This is one of four village sites in the Tehachapi area (others were *Tehechita*, *Tihesh-ti-va'a-di*, and *Pamhayiki'*). *Kohno-tsi* was so named because a cradle was said to have been seen under the water there. This is also the designation for a constellation of stars perhaps equivalent to Scorpio (Booth 2003:166, Zigmond et al. 1990:216; Munro and).

A review of photographic documentation of artifacts collected on this site reveals the presence of bedrock mortars, portable milling slabs, many arrow points (Cottonwood, Rose Spring, and Eastgate Series), a few dart points (cf. Humboldt Basal-notched), *Olivella biplicata* shell beads, and historic glass trade beads (mainly European-manufactured blue-faceted types).

- **Kutuu-vi-di (name of a site near Caliente):** See entry under Caliente.
- **Kutuu-vi-vi-di (name of hills around Tollhouse on Baker Grade Road):** This place was so named because it was covered with dark rocks. The site is along Baker Grade Road leading up from Bakersfield. Baker Grade Road was established by Colonel Thomas Baker, founder of Bakersfield. The toll road was opened in 1867 and was one of the first to link the San Joaquin Valley with the gold strikes north of Walker Basin.

Pictographs are recorded northeast of the old Toll House on Baker Grade Road above Caliente. Two loci have been recorded and include abstract symbols and anthropomorphs. Numerous bedrock mortars are also associated with the paintings.

- **Kuwa-zivi (mountain near Loraine):** Loraine is the hamlet located at the confluence of Indian and Caliente Creeks. See entry under Loraine.
- **Kwanago-vi (village site east of Pilot Knob):** This village is east of Pilot Knob—a prominent peak just north of Highway 178 and northeast of Onyx. This may be the village site that Voegelin (1938) identifies as Hamlet Number 4. See discussion under *U-u-pu-lap*.
- **Kwinuuri-gari-di (mountain north of Tehachapi):** From the term for Our Lord's Candle or Spanish Bayonet (*Yucca whipplei*) in Kawaiisu, *kwinuuri-bi*. Unknown location, see entry for Tehachapi.

- **Kwiya-vi (ridge between Tehachapi and Loraine):** The term refers to the Kawaiisu name for the California Black Oak tree (*Quercus keloggii*). Given the form of this word it appears to have been borrowed from a neighboring Takic language and is not an indigenous Numic morpheme. See entries for Tehachapi and Loraine.

- **Kwiya-bizi (a mountain of unknown location)**

- **Lander's Meadow (pa-wazidi-bi):** This is the largest meadow on Piute Mountain and is covered in rabbitbrush (*Chrysothamnus nauseosus*) (Jenkins and Jenkins 2001:47). The word derives from the terms for water [*pa*] and a term for either clover or tarragon. Emma Williams' brother reported seeing some strange creatures in the meadow. They were red and had no hair and he thought they were maybe dogs or birds (Zigmond 1977:74)



3-42: A modern-era petroglyph (late 1800s) advertises the Little Lake Stage Station. circa 2000

• **Little Lake (*Paa-vonda* or *Pagunda*):** This is a village site and a natural spring fed lake in Rose Valley just south of Owens Valley on the eastern side of the Sierra Nevada at the western edge of the Coso Range. Many archaeological sites are located in this area (Garfinkel 1980) including the ethnographic village site of *Pagunda* (Pearson 1995) and the well known Stahl site (CA-INY-182) (Harrington 1957; Schroth 1994). The area also contains a wealth of rock drawings (petroglyphs) and some pictographs (paintings). The columnar basalt lava flow that wraps around the lake is traditionally known as The Rattlesnake. The area was historically important as a stage station and hotel site.

The Little Lake Duck Club owns the lake itself and many of the rock art and archaeological sites surrounding the lake. The Club is a private hunting reserve and Jim Pearson is a member of the club and serves as their staff archaeologist. Pearson has facilitated continuing visits by the interested general public through the umbrella of the Maturango Museum and allows visitors



3-43: Jerry Scott (*Tu-kutts*) on horseback near Onyx Ranch. circa 1942

to appreciate the remarkable rock art and archaeological sites associated with the lake. He has also served as an advocate for the decade long research study conducted by JoAnne Van Tilburg, director of the Rock Art Archive at The Cotsen Institute of Archaeology at the University of California, Los Angeles. Archive teams have documented a total of 4322 instances of rock art production at Little Lake Ranch, or about 85 percent of what they believe to be the complete corpus. A monograph reporting on this inventory is in preparation and will be available shortly.

The California Department of Transportation (Caltrans) has funded a number of studies in association with their road work along Highway 395 in the vicinity of the former site of the Little Lake Hotel (Byrd and Reddy 2004). Additionally a remarkable cache of 26 obsidian biface cores (large rough outs of volcanic glass shaped to be easily transportable units of toolstone) were apparently discovered somewhere near the lake and date to between 650 and 800 years ago (Garfinkel et al. 2004).

Steward (1938) identifies a village site (village number 39) here that in 1870 had 50 to 60 residents. This was a predominantly Panamint Shoshone settlement but also included a mix of Owens Valley Piute and Kawaiisu inhabitants (Sennett-Graham 1989:27; Steward 1938). Andy Greene related that Little Lake was one of the exit portals for those who visited with *Yahwera*, the Master of the Animals Immortal, who lived in the Netherworld of the Game Animals (Bibby 1999).

• **Lone Pine:** A town in the southern Owens Valley. Mention of this place is made in the story of “The Origins of the *Pagazosi*” related by Emma Williams (Zigmond 1980:55). The story applies to the people to the north (probably the Owens Valley Paiute) yet may alternatively be an unusual description for the “water people.”

• **Loraine:** Loraine is a small town first named by Frenchmen who worked the local mines between Harper, Eagle, and Stevenson Peaks, settling here in 1890. Until 1912, the place was known as Paris-Loraine (Powers 1971:97). Zigmond (1980:176) tells us that Loraine was the site of an old Kawaiisu village. It also is one of the exit portals for the animal underworld home of *Yahwera*, the Animal Master, identified by Emma Williams. Zigmond (1981:70) further references this area as a place where several “mounds” about two feet in height were noted near the road (between Loraine and the Piute Rancheria). Zigmond was told that these were the remnants of yucca (*Yucca whipplei*) roasting ovens.

Loraine was the home, for a time, to an Indian Rancheria and Ed and Clara Williams lived in a home there (Zaglauer 1995:53). Setimo Girado (b. 1872) and Marie Girado (b. 1878) had a mining claim in this area and lived there as well.

There was a Kawaiisu rain doctor that lived at Loraine (Fenenga and Riddell n.d).

• **Luulupiyati (a spring on the ridge between Tehachapi and Loraine):** See entries under Tehachapi and Loraine.

CHAPTER 3: TERRITORY & ETHNOGEOGRAPHY

- **Ma'a'puts, Ma-a-pii-ci, Ma'a-pii-tsi:** This placename translates as Old Woman or Little Old Lady. This is an archaeological site (cave and open-air midden site—CA-KER-339) in Sand Canyon where a little old lady appeared. She was a *tuuwaruugidi-* a localized supernatural being. However human remains were also found here under a huge boulder where she supposedly lived. Andy relates a story that during archaeological studies of the site a burial was discovered of a woman holding an abalone shell and she had been interred in an upright posture.

The Archaeological Survey Association worked at the site in 1956. Gary Stickel was the first to formally record the site (that archaeological site record dates to 1969). Christine L. Mundie excavated the site in 1970 (Barras 1970; Mundie 1970) and reports that it was occupied extensively during the last century and abandoned about 1910. Stephen Bass and Stephen Andrews analyzed beads from the site and Clay Singer analysed the flaked stone artifacts.

There are “six or seven house rings twelve feet in diameter” on the site. Another part of the site includes two adobe structures. One mile to the north is the Phillips Ranch Site (now *Tomo Kahni* State Historic Park) which is also an early contact era, historic village site of the Kawaiisu. The site was next excavated by California State University, Bakersfield (Pruett 1987). Rose Spring and Cottonwood Series points, hundreds of shell, stone, and glass beads, ceramics, and obsidian waste flakes were recovered from the site (Ptomey 1991). Andy Greene shared that his family lived here and then later moved to an area near the Sand Canyon Indian Cemetery.

Catherine Lewis-Pruett surveyed areas around *Ma'a'puts*. Clayton Robacheck excavated some other sites around *Ma'a'puts*. J. Daniel McMillan and Jane Granskog excavated additional sites nearby. Andy Greene reports (Bibby 1999) that Indian tobacco (*Nicotiana* spp.) grows in this area.

The archaeological site record for *Ma'a'puts* details that George Peebles was the source of early information on the site and that his wife's family (Carmen Peebles—Andy Greene's daughter) had lived in the structures there at the site. See entry under Sand Canyon for related information.



3-44: The McKay's Store was located at Indian Creek (Paris-Lorraine) near Twin Oaks and served primarily miners, ranchers and Indian people. This more remote portion of Kern County remains home to Kawaiisu descendents today. The building is still standing, but has been lowered to a single story. circa 1890

known as Kate (her given name was Catherine Ramona Sepata). Kate (aka Ramona) and the Scotsman raised a large family of nine children—seven boys and two girls. Of the seven boys only three married—Earl, Harry, and John. Harry McKay grew up and married Maude Williams who was the daughter of Emma and Billie Williams. Sophie Williams was Maude's sister and they were the closest of siblings throughout their lives. Billie's sister was Refugia (aka Refufia) Williams. Alphabet was one of the earliest miners to “hit paydirt” (at the Juan Dos mine in Sand Canyon) when he found gold and became wealthy. Harry's descendant (e.g., Richard McKay) still lives in the immediate vicinity of this site.

McKay's is also a place where Emma Williams would pick beans.

- **Maawaasi (name of a spring near Saltdale):**

Saltdale is an old train station stop on the Southern Pacific's Owenyo Branch located between Ceneda and Garlock about 13 miles west of Randsburg near the Red Rock-Randsburg Road (Darling 2003:120). The town of Saltdale began in 1914 when the Consolidated Salt Company started business mining the salts at Koehn Lake in Fremont Valley just south of the El Paso Mountains.

- **McKay's Place:** This was the site of a boarding house, dry goods store, dance hall and local watering hole for the general area that was situated near Loraine in Walker Basin (Burmeister 1985, 2004; Wilbur 1985, 1986). McKay was of Scottish ancestry and initially settled in Indian Creek Canyon when he came to the area in 1880. His full name was Alexander David Cheswick McKay or A.D.C. McKay (b. 1843-?). He was also known as “Alphabet” because of his initials.

He married an Indian woman, 22 years his junior who came from Tejon and was identified as being of “Shoshone” heritage. She was affectionately

- **Maha-yu'niya-va'a-di=aka (Mojave Desert, around Victorville):** See entries under Mojave Desert and Victorville.
- **Mara-guyuu-vi (a peak west of Koehn Lake near Saltdale, so named because of the flat rock slabs found there that were used as milling basins—metates):** *Mara-tsi* is the word for metate or milling slab. See entry under Koehn Lake and the related discussion under *maawaasi* above.
- **Marumuu-zi (name of a site near Walker Basin):** See entry for Walker Basin.
- **Ma-zawaga-pi=ina Pogwiti-na (name of the flat area where grizzly bear scratched on rock):** From *pogwiti* meaning grizzly bear. Placename with unknown location.
- **Meyumbast (Coso-Kawaiisu village located at a spring near Walker Pass north of Canebrake Creek):** The village lay near the mouth of Chimney Creek (see Gold et al. 2005). This site is described by Erminie Voegelin (1938:41-42, Figure 11, Hamlet Site 3) and she indicates that the Kawaiisu may have moved to this location during the historic era ca. 1850.
- **Mojave Desert (mah-yu'niya-va'a-di=aka):** Home to the Desert Kawaiisu east of the Tehachapi Mountains.
- **Mojave River (mahava):** This is most likely a borrowed term of English derivation. The Mojave River is sometimes called the “Upside-down and Backwards” river. “Upside-down” since the river water flows underground, below the surface of the land and is most often covered in sand. “Backwards” since it flows away from the ocean and into the middle of the desert. The waters of the Mojave do come above ground in some rare instances and can be viewed at the upper narrows near Victorville.

- **Moko-gari-di (place name of unknown location)**
- **Monolith:** Monolith was a company town built by the city of Los Angeles for the workers at their Monolith Portland Cement Plant at the northeast end of the Tehachapi Valley. It was formerly known as Aqueduct until April 28, 1910 when the federal government changed the name of its post office to Monolith. It was built in the early part of the 20th century to produce material for the Los Angeles Aqueduct that ran from Owens Valley to that southland urban center.

Andy, Ed, and Joe Bud Williams, Fred Butterbredt, Bennie Girado, Harold Williams, and George Greene (Andy Greene's father) all worked at the cement factory at Monolith. Andy Greene was born at Monolith in a house that was located between the Edison Plant and the Monolith Plant. In 1941 he and his family moved northeast to Sand Canyon. Andy Greene went to school in Monolith at the Aqueduct School (Zaglauer 1995:75) which the children of the factory workers attended.

Andy Greene called a prominence just east of Monolith “prayer mountain” (bead hill). When Andy was young there was another young boy who got the nickname “bead” because he collected many beads and coins that were left there as offerings. Carmen Peebles confirmed that a big mountain above Monolith was a place where they prayed (Zaglauer 1995:92).

North of the Greene home there is a ridge with an extensive scatter of flaked stone artifacts. The village near Monolith was called *Maà'puts* and was also known as “burnt house” (Barras 1984:20). A spring near this location was said by Louisa Marcus' grandmother to have many buzzards (not real but mythical birds) (Zigmond 1977:75). John and Louise Marcus lived in a home not far from Monolith in 1938 (Zigmond 1986:408, Figure 7) and Andy Greene shared that their place was located in what is known as Horse Canyon, across from the CAKER-93 caves. Native American graves are located behind Monolith (Garfinkel 1977) on the property owned by the Portland Cement Factory. See entry for *Maà'puts*

- **Mount Adelaide (shüivishi-gari-di):** Mountain north of Bena and south of the Kern River canyon.
- **Mount Baldy (niva-ga-di):** From *niva* meaning snow. This presumably is the prominent peak in the San Bernardino Mountains.
- **Mount Owens Cemetery:** The Mount Owens Cemetery is located in Grapevine Canyon. Information from the Kern County Historical Society indicates that a number of individuals of Native American ancestry are



3-45: Adobe house at Piute Rancheria, formerly lived in by members of the Williams family. circa 1975

buried there. These include individuals having Panamint Shoshone (Koso) and Kawaiisu ancestry. There are also individuals interred who were early Euroamerican settlers or their relatives. The following individuals with birth and death dates have been documented: Ella Barton (c.1830-1918), Pedro Barton (c.1830-1918), Michael Lee Barker (1951-1996), Paul Fauskas (1909-1988), Mildred Giraud (1936-1990), Louis Hamilton (1898-1966), Evelyn Hunter (1904-1993), Peggy Lewis, Hetty Lyster (1902-1994), William G. Lyster (1902-1969), Patrick McCollum (1950-1990), Nancy Spratt (1852?-1918), Earl Standard (1888-1957), and Ethel M. Standard (1887-1980). According to the Kern County Historical Society about 12 other unknown Native Americans of Panamint (Koso) Shoshone ancestry are also buried there.

Ella and Pedro Barton, and Nancy Spratt were born in Grapevine Canyon. Earl Standard bought land from Tom Spratt and the cemetery is on land owned by the Standard family heirs.

- **Mount Whitney (‘araga-wiia):** The highest mountain in the continental United States and a place where it seems likely that Emma Williams related to Stephen Cappannari that the first pinyon tree existed and where the Kawaiisu got pinyon (Zigmond 1980:46). This is also the place where the hawk-like man-carrying bird, *nihnihnoovi*, originated.
- **Muhni-gahni-vi:** Name of an unspecified place. From *muhni* meaning eagle and *kahni* meaning house.
- **Muhu-gahni-vi-tsi:** Name of an unknown place, a rocky point where owls live. From *muhu* meaning owl and *kahni* meaning house.
- **Muruna-va’a-di (village site at the confluence of Sycamore and Caliente Creeks):** There is a Sycamore Canyon, a Caliente Creek, and a Little Sycamore Creek. We could not precisely locate this geographical reference.
- **Mustang Canyon:** A spirit or ghost trail (*inipitoovi*) where the spirits of the dead walk at night. The trail runs from Piute Mountain into Kelso Valley and then into the desert over Mustang Canyon. In the evening the spirits travel from east to west and just before dawn they return along the same route. You can sense the hot air as they pass (Zigmond 1977:92).
- **Mutuwa-wa-di (place of unknown location in Kelso Valley):** See entry under Kelso Valley.
- **Muu’maa-zi tinovi-ti=ina (place of unknown location meaning tick’s rock windbreak):** Kawaiisu *muu’maa-zi* means tick and *novi-ti* means windbreak.



3-46: Incised and pigmented grooves at Nettle Springs are the subject of long-standing speculation about their purpose.

November 2004

Kahni State Historic Park. The site complex includes a number of prehistoric and ethnohistoric archaeological sites, a few smaller camp sites, rock art locations, flaked stone scatters, cremation sites, and a number of caves. Sutton (1997) details the extensive series of archeological studies conducted there.

The Archaeological Survey Association (1954-1956) conducted the earliest work there (Price 1954a, 1954b). These studies included survey, surface collections, and excavations at a number of sites. None of this material was formally analyzed or reported on by the ASA. Roger Robinson worked at Nettle Spring in the summers of 1970 and 1971. Other reports on the studies of these materials include an isolated human cremation (Siefkin and Sutton 1995), Witchstick Cave (Des Lauriers 1997), and another small cave (Fleagle and Sutton 2007).

• **Muutana-zi (Tweedy Canyon or name of a mountain near Keene; possibly referring to Eagle Peak):** The Kawaiisu word *muutana* means hummingbird. Eagle Peak is a few miles east of Keene.

• **Naara-mizi (place name of unknown location)**

• **Naga-vi-dono-pi-ga-di (mountain having a rock with a hole in it at an unknown location)**

• **Nellie’s Nipple (pihi-vi):** Placename translates (*pihi*) as milk. Mountain peak four miles southeast of Loraine.

• **Nettle’s Place (kici’atabizi):** A place (non-specific location) where an Indian murderer traveled. His name was *pogwiti* (Zigmond 1977:201).

• **Nettle Spring:** This is a prehistoric archaeological site (CA-KER-230) and historic village complex located in Sand Canyon within **Tomo**

Antelope Valley College (1970-1971) next worked at Nettle Spring. Afterwards Ed Slater from California State University, Bakersfield (CSUB) performed test excavations a few miles northwest of the Nettle Spring complex. Ptomey (1991) reports on the work conducted by CSUB.

The spring itself is just east of a shelf of mortars. The bedrock mortars are now mainly covered by soil creep but they were formerly counted during archaeological studies conducted many years ago and purportedly number about 400 individual mortar cups. The site complex was named by Bertha (Willie) Goings (1919—1974) after recollecting the Kawaiisu name and providing it to Judy Barras as she relates in her book (Barras 1984:39). Andy Greene identified a rock ring (house circle) at Nettle Spring where his grandmother, Luisa Marcus, and her family lived (Lee 1999:12).

This location is also known as the old Phillips Ranch village site complex (CA-KER-230). Victor Phillips was a ranch foreman for J. W. Jameson (Del Troy personal communication 2009). The archaeological site complex has been described as having many oblong house pits that were outlined in stone and were slightly depressed on their surface. There is also a 30 foot wide circular structure.

Andy Greene reported that the water from Nettle Spring was used in the leaching process to remove tannic acid when processing acorn meal. Wild parsley (*Lomatium utriculatum*) and Indian tobacco (*Nicotiana attenuate*, *N. bigelovii*) grow on the site. Albert Knight and Harold Williams reviewed the native tobacco plants in this area in 2007 and found it growing in profusion all over the hill tops—north and west of the springs. There are lots of plants there even today after not being tended for over a century.

On top of a nearby hill is a relatively indistinct and badly weathered petroglyph of two hunters, a dog (?) or juvenile sheep, and an adult bighorn sheep (CA-KER-769). One of the hunters may have a bow or spear.

At Nettle Spring itself are several rock art loci. On the west face of a sandstone outcrop, running above the spring, are two segments of rock with many vertical and a few horizontal grooves. These grooves range from superficial to very deep. Either the sandstone outcrop was rubbed with red pigment and the grooves made or the grooves were made first and the paint rubbed on the grooves. Lee (1999:32) believes that the process was repeated over and over again with grooves and pigment being placed in this area. There is one example of a true “vulva-form” glyph with red dots.

The rocks, their shape, the presence of water and other elements of the natural rock formation are suggestive of similar rock art sites that have been interpreted as places associated with female fertility ceremonies. Andy Greene may have been misinterpreted when he indicated that this is where women sharpened their awls for basket-making. Lee (1999:32-34) and others note that these types of rock art sites are typically associated with women’s puberty (coming of age) rituals. Carved vulviform elements and tally marks are typical of such representations.

Andy Greene relates a story he was told by his mother and grandmother that the Native Americans living in the Nettle Springs village complex were harassed by American soldiers. It was the soldiers’ intention to capture and relocate the indigenous people and take them to the reservation at Sebastian near Tejon Pass. The Kawaiisu were determined to avoid capture at all costs. They hid between the rocks in the area and tragically would sometimes be forced to smother and kill their babies so they would not scream out or be taken. The soldiers did obtain one Kawaiisu man and that was Juan Lozada. Lozada was Andy Greene’s grandmother’s uncle (Zaglauer 1995:41). Andy tells us that Lozada was a fluent speaker of both Tubatulabal and Kawaiisu. It was reported that Lozada became recognized as one of the leaders (chiefs) of the Natives who lived at Sebastian Indian Reservation. Juan Lozada, with his wife and three children, lived on the Tejon Ranch from 1905-1906 (Kelsey 1906:5).

Also see entry under *Tomo Kahni* and Sugarloaf Mountain



3-47: Joe Williams, Louise Greene Williams, Anita Garcia and two young boys taken at the Garcia home on Mojave Street in Tehachapi. circa 1958

- **Nichols or Nicolls Peak (*leleedam, lilleedamī, leleedamī, poholamī*):** Five miles south of Weldon. The former two native terms may be borrowings from the neighboring Tubatulabal language. Martina Collins shared that long ago rock-birds were building a bridge across Kelso Canyon to Nichols Peak. Big Hawk didn't want the bridge so he struck it with his claws and broke it up. Broken stones from the bridge can be seen till this day (Zigmond 1977, 1980:22). The footprint of the great bird was previously clearly visible but since has broken away as well. Voegelin (1938) reports that the Tubatulabal waged a large battle with the Kawaiisu near their common

border here at Nichols Peak. This peak was known as a site where eagles could be captured.

- **Ni'ishi (name of a mountain in the Piute Mountain area):** Unknown location. See entry under Piute Mountains.

- **No'ozigadai (one who is a little pregnant):** A rock that stands about three feet high is located behind the Monolith Cement Factory (Bibby 1999). It is called this name because of its shape. It is said that a young woman who wanted to become pregnant would knock off bits of the rock and swallow them (Zigmond 1977:79). When Andy Greene was a little boy they went into the canyon and he describes the rock saying it looks just like a pregnant lady. Andy reported that his grandmother told him when a woman wanted a baby they would go to that rock and pound the rock in an area near the navel. In that area underneath the rock were mortar holes. A woman would lick the fine dust that was created through her pounding and that would ensure her becoming pregnant.

- **Nogotse'e-kahni (name of an unspecified village site where houses [kahni] burned):** Unknown location.



3-48: Benny Girado, Pauline and Fred Butterbredt, Lee Collins and an unknown man in front of Marie and Setimo Girado's home in Lorraine. circa 1943

- **Oak Creek (*shiviidi-huwi-pi-di*):** This place name means "Valley Oak Canyon." Oak Creek descends out of the Tehachapi Mountain onto the desert floor ten miles west of Mojave and is located between Horsethief Canyon and Tylerhorse Canyons just south of Oak Creek Pass.

This is a place where an old man and his daughter lived (Zigmond 1980:202-203). A pass, providing a natural route through the region, was found along the creek that allowed travel from the desert into the Tehachapi Mountains. Andy Greene reported that the Joshua trees (*Yucca brevifolia*) that grew in this area were the ones traditionally used in basketry (Garfinkel 1977). Joshua roots would be dug from trees to provide the red weave in baskets (Bibby 1999). Andy Greene mentioned that the Kawaiisu would go and get water for their horses here and they conducted pinyon harvests in the nearby mountains (California Department of Parks and Recreation 1998). Andy Greene showed Albert Knight where the old Oak Creek Country School once was (this just west of the Tehachapi-Willow Springs Road, on the north bank of Oak Creek). In 1990 Albert Knight and Andy Greene recorded it as CA-KER-3053H.

Going up Oak Creek Canyon to the west a few miles one comes to Horsethief Canyon (which is a tributary to upper Oak Creek Canyon); by going two miles up Horsethief Canyon, one comes to a divide which forms the uppermost (eastern) end of Tejon Canyon. This is the pass that Father Garces' and his native guides took to San Pascual, near the mouth of Tejon Canyon and just shy of the floor of the San Joaquin Valley.

- **Oil Canyon (*nagwinihapaki-di*):** Oil Canyon is located just northeast of Monolith. It is about 5 miles north of Tehachapi Pass, and just west of the Pacific Crest Trail that runs along the crest of the Piute Mountains.

- **Old Town, Tehachapi:** Early development in this general area resulted in the discovery of human remains and abundant prehistoric artifacts near Jeffery and Old Town Roads. Roger Robinson, retired Antelope Valley College professor, completed brief salvage excavation there in the summers of 1970 and 1971 (Troy 2008). Artifactual materials from this site are on display in the Tehachapi Museum. The materials that were collected and documented include stone bowls, *Olivella biplicata* shell beads, blue faceted glass trade beads, arrow points (Cottonwood, Rose Spring and Eastgate Series), obsidian and cryptocrystalline toolstone, and several Humboldt Basal-notched bifaces. A bedrock mortar from this site is depicted in Barras (1984:44) and in Zigmond (1981:76). Radiocarbon dating of the archaeological materials indicates that they date, in part, from ca. AD 800 (Barras

1984:33). The time diagnostic arrow points and the glass trade beads would support the interpretation that occupation continued from that time most likely uninterrupted through the historic era. See entry for *Tehechita*.

- **Onyx:** Small settlement located in the South fork Valley of the Kern River midway between Weldon and Canebrake. See Inyokern.
- **Owens Lake or Mono Lake (pa-gaa) / Owens Dry Lake (pa-gaa-gee-pi):** This placename is derived from terms for water (pa) and middle (-ga'a). A large, now mostly dry, lake located in the southern Owens Valley east of the Sierra Nevada.
- **Owens Peak (anaduusi):** The most prominent mountain peak in the far southern Sierra Nevada as seen from the Indian Wells Valley. Owens Peak is located about 4 miles north of Walker Pass and at the head of Indian Wells Canyon.
- **Pa'a-di-ku-miha (mountain in the Piute Mountains):** *Pa'a* means high, *miha* is saddle in a mountain range. See entry for Piute Mountain.
- **Paatsa'aa-gahni-vi:** This is a large standing rock formation located in Indian Creek. The term is derived partly from the Kawaiisu name for house—*kahni* and bat—*paatsa'aa-zi*. See entry for Indian Creek.
- **paa-voro-tsi (site east of Cantil where there is water):** Cantil is an old historic town site associated with Koehn Lake.

Koehn Lake is located just south of the Garlock Fault at the foot of the El Paso Mountains. Sutton and Hansen (1986) have identified several archaeological sites in the area and one particularly notable prehis-



3-49: Panamint City pictographs.

circa 2005

toric village site contained house structures with juniper posts. Sutton has argued that the prehistoric occupation here dates mostly to the high stand of Koehn Lake immediately preceding the onset of the Medieval Climatic Anomaly. Hence, that village site (CA-KER-875) dates principally to the period from ca. AD 550 to 980 based on radiocarbon assays and obsidian hydration dates.

- **Pagabo'ova'adi (spring near Piute Ranch):** Placename literally means “by the reed water.” This is a spring where the water comes up like a fountain. There are a lot of arrow reeds that grow there (*Phragmites australis*) and a mythical white dog is said to live here (Zigmond 1977: 74).
- **Paha-minisi-pi:** A place south of Walker Basin where a rock containing bedrock mortar holes is turned up on its side; the place name derives from *paha* (mortar) and *minisi* (turn around).
- **Pamhayiki'i, pamhayka'a:** Name of a village site west of Tehachapi (Zigmond et al. 1991:248, Muno and Booth 2003:203) along Old Town Road.
- **Panamint Range (kee-guta or kegutum):** From *kee-vi* meaning mountain. A north-south mountain range separating Death Valley from Panamint Valley. This geographic feature contains the highest mountains north of Randsburg. This is where Crow flew to obtain the seeds for the first pinyon trees and/or the place where Bat first obtained fire. This place figures prominently in the stories of “How the Kawaiisu Got Fire” (Zigmond 1980:43-44, 163). At the top of this mountain range at the head of Surprise Canyon is a striking Coso Style painting site (CA-INY-1378) that may have been authored by the Desert Kawaiisu and/or Panamint Shoshone (Garfinkel 2007; Garfinkel et al. 2007). Some researchers have suggested that these types of paintings were associated with historic (1870 and 1890) Ghost Dance Religious Movements (Garfinkel et al. 2007; Schiffman et al. 1982).
- **Parakatami (mountain at the entrance to Sand Canyon):** See entry for Sand Canyon.
- **Pa-rasii-vo'o-zi (spring in Lone Tree Canyon):** See entry for Lone Tree Canyon.

CHAPTER 3: TERRITORY & ETHNOGEOGRAPHY

- *Pasida-bo'ò* (name of a spring with an unknown location): From *pa* meaning water.
- *Pasikwaadimī* (name of a mountain with an unknown location): From *pa* meaning water.
- *Pa-suhmara* (name of a spring with an unknown location): From *pa* meaning water.
- *Pa-tsitsu'uru* (spring in a cave north of Jawbone Canyon): See entry for Jawbone Canyon.
- *Pawichu'u-va'a-dī* (a place of non-specific location on Stalf Creek or Woolstaff (?) Creek): From *pawichu'vi* meaning white alder (*Alnus rhombifolia*). Perhaps this was intended to be Woolstaff Creek.
- *Pa-wi'a-bi-gari-dī* (nonspecific mountain placename)
- *Pa-zim'o'ora* (nonspecific mountain in the Sierra Nevada)
- *Peelakawī* (wide mouth of Kelso Canyon east of Nichols Peak): See entries for Kelso Canyon and Nichols Peak.
- *Pihabu-va'a-dī* (flat area along Kelso Creek): See entry for Kelso Creek
- *Pihitiuu-vī* / *Pihitoovi* (unspecified mountain where rock crystals are found)
- *Piicho'okoosi* (rock site in Kelso Valley): See entry for Kelso Valley.



3-50: Marie Girado and some of her children. She and Setimo Girado had 14 children. circa 1932

- *Pii'nata* (hill south of Indian Creek): See entry for Indian Creek.
- *Pika-va'a-dī* (name of a flat rock with an unknown location)
- *Piki-po'o-vī* (lower part of Sand Canyon where Coyote polluted a spring): See entry for Sand Canyon.
- *Pilu'umaakīni* (nonspecific mountain placename)
- *Pine Tree Canyon or Lone Tree Canyon (monosi)*: This is the southernmost canyon in the Tehachapi Mountains and is just south of Cross Mountain. This drainage opens onto the western Mojave Desert.

A pictograph site is located in the canyon on a sandstone slab. Barras (1984:7) seems to suggest that it may date to the historic era and contact with Euroamericans. Two photographs of

these paintings are included within her book on the Kawaiisu. Three locations in the canyon contain pictographs originally documented by Dr. Jack Cawley (Knight 1997:93-95). Three distinct elements are at one locus—a spoked circle, an image of a bear, and a horse and rider figure. A second panel contained three red circles and the third an anthropomorph rendered in black pigment.

Lynn Bidabe (1978) reports that Andy Greene informed her that the Pine Tree Canyon/Sweet Ridge areas were part of “a main migration trail leading to and from the north.” He also shared that many features of the terrain in this area especially the mountain tops and saddles were associated with Kawaiisu oral traditions. The distinctive topographical arrangement was said to have been caused by a large bird (*ninihnoovi*) that when in a race kept landing on the moutaintops and as he did he created the saddles seen there today. These saddled mountains also are eroded into a vertical rib-like effect that are said to be the bones of this man-carrying bird.

- *Piute Mountain (mihī-pi)*: This same native Kawaiisu term is also used for French Meadow. The Piute Mountains are in the near vicinity of Rancheria Creek southeast of Bodfish and east of Walker Basin. This is where a number of Native American allotments are located. Emma Williams lived there. Ms. Williams was a principal informant for Maurice Zigmond and was said to have provided the most thorough information on the Kawaiisu. John Nichols lived in this area (Barras 1984:36; Zigmond 1980:117). See entry under French Meadow.

- *Piute Mountain Region (Hubuwa-vi-dī=aka)*: See entry above under Piute Mountain.
- *Piute Rancheria*: Located on the side of Piute Mountain (see entry above) where several Kawaiisu families lived, including Emma Williams. John Nichols, an important Kawaiisu informant for Zigmond, also lived there (Zigmond 1986:407). Harold Williams has his home in this general area today. Two sites are noted on the Piute Peak 7.5' topographic map and are identified as *rancherias*. One is a mile directly south of the Joe Walker Mine

and the other is at the intersection of Walker Basin Road and Piute Mountain Road. Luther Girado lives near this location today.

Numerous archaeological sites are recorded in association with the latter *rancheria* location including CA-KER-1500. That site is described as having a Cottonwood Series arrow point, a sherd of Owens Valley Brownware, 16 bedrock mortar cups, and an unspecified number of unmodified flakes of obsidian and chalcedony.

Oral tradition testifies that Mountain Lion lived somewhere around the Piute Rancheria (Zigmond 1980:63).

- *Pi'itala (mountain west of Havilah)*: See entry under Havilah.
- *Pihyī-pī (nonspecific mountain placename)*
- *Pogo-zi (place with an unknown location)*
- *Pogosi (nonspecific mountain placename)*
- *Pogwiti totsi-vi / Pogwiti-na tots=ina (ridge between Piute Mountain and Walker Basin)*: The term combines the word for grizzly bear (*pogwiti*) with the word for head (*toci-*). See entry for Piute Mountain and Walker Basin.
- *Po-no-pi*: Mountain in Kelso Valley where people, coming for water, turned to stone.
- *Po'o-va'a-di-ba'a-di*: Lake near Taft; perhaps referring to Buena Vista Lake. Buena Vista Lake is located.
- *Po'o-mo'osi-kwee-piya=aka (place near Bena on the Kern River)*: The term *piya* means mother. See entry for Bena.

• *Proctor Lake (owa-vi-va'a-di)*: Lake at Monolith (see entry above) where salt was obtained by the Kawaiisu. Also earlier known as Cuddeback Lake—named after the early pioneering family, farmers, ranchers, and homesteaders of the Tehachapi area. The lake was also called Norboe Lake and that company harvested salt, they bagged and shipped to Los Angeles. John Marcus said he traveled from Kelso Valley as a child with his family (in the 1860s and 1870s) to gather salt off the lakebed (Barras 1984:57). Andy Greene identifies this area as a traditional location to obtain their salt (Bibby 1999; Garfinkel 1977). Salt was used by Native California Indians to season food and was also an important trade item between indigenous Native peoples of California and the Great Basin. Prehistoric native manufactured ceramics have been found scattered about the area of the lake.



3-51: Ask Richard Scott or June Price???

circa 19???

Earle (2000:5) shares that within the John Peabody Harrington notes (Harrington 1986, Reel 98, Frame 510) mention is made of Salt Cache Caves located just west of Creation Cave. The salt that was stored in those caves had been gathered from the edges of Proctor Lake and was sold to the soldiers at Fort Tejon in the 1850s. It was gathered in baskets and collected during the drier months of the year when the lake evaporated. After the Southern Pacific rail line was built (in 1876) John Marcus recollected that he had gone to the lake to gather salt and saw Chinese laborers doing the same thing. These salt caves were known as *wamejek*.

• *Puguro'oci (ridge in Kelso Valley)*: The place name literally means “dog hole.” This is where berries may have been picked and the Kawaiisu identified supernatural dogs here that vanish miraculously (Zigmond 1977: 73-74). These dogs were *tuuwaruugidi*—supernatural creatures that are localized beings with the ability to appear and disappear at will and their vision by people is meant as a bad omen. See entry under Kelso Valley.

• *Puutsii-nika-tia (name of a place with unknown location)*: From the word *nika* meaning to dance and *puutsii-vi* meaning star.

- *Pu'micha-vo'o (spring in Horse Canyon)*: See entry for Horse Canyon.

CHAPTER 3: TERRITORY & ETHNOGEOGRAPHY

- **Rancheria Creek:** There is a pictograph here with a single panel in red. Three Indian allotments are all located in this area and the Leon family intermittently occupied this area. There are 38 heirs to the property in this locality.

- **Rankin Ranch:** The Rankin Ranch is located in Walker Basin at the intersection of Bodfish Road and Walker Basin Road. Walker Rankin Sr. started ranching there in 1863 and the Rankins are some of the original pioneer settlers in Walker Basin and long time friends of the Kawaiisu. Many Kawaiisu worked as cowboys on the Rankin Ranch.

Lavenia (Nana) Rankin tells the story of Lucy (Rankin 1985; also see Powers 1981:55). Lucy was a Native American of the local area that was a survivor of the Keysville Massacre (see entry under Keysville Massacre). After the killing by the United States Cavalry the remnants of the tribe came back to Walker Basin (these would have most likely been of Kawaiisu affiliation) burned their homes and buried their dead. Twelve to 15 grief stricken women came to the Rankin Ranch and sat in a semi-circle on the ground after putting pine gum and dirt on their faces to show their mourning. They told the Rankins that they would starve now since all their men and grown-up sons were dead and there were no hunters left. An elderly Indian man came to the ranch with a young, “half-starved” little girl that he wanted to sell for a blanket. Lavenia gave the man the blanket he wanted and their family raised that young woman who they gave the name Lucy. Lucy later married Francisco Robles.

Mary Rankin paid for the repurchase of an Indian allotment (Rancheria Creek) which had been sold by one owner without the approval of the others (Anonymous n.d.) and was “terminated” by the Eisenhower administration. The Rankin Family bought the property at public auction and returned it to them. Alice Rankin-Beard taught in Bakersfield.



3-52: Old cars at Red Rock Canyon.????

circa 1931

- **Rattlesnake Spring (togowa-vo'o-vizi):**

Togowa means rattlesnake in Kawaiisu. A place just northwest of Piute Rancheria (Zigmond 1980:202).

- **Red Rock Canyon ('aga-ti-bi-pa'a-di, 'aga-ti-mbi-pa'a-di):** 'aga refers to red, *ti-bi* rock and *pa'a* is high. This is a traditional area of the Kawaiisu and is now designated as a State Park. It is located at 2,600 feet in the westernmost El Paso Mountains along Highway 14 about 28 miles north of Mojave. The area is identified with a number of stories and sacred oral traditions. This place is listed with the Native American Heritage Commission as a Sacred Site (Garfinkel et al. 2007). Within the vicinity of the State Park are many prehistoric archaeological sites including open air camps, rock shelters, pictographs, rock alignments, geoglyphs, flake scatters, and quarries of cryptocrystalline and rhyolite toolstone. The vertical-ribbed rock formations noted by Zigmond (1978:407, Figure 6) in Red Rock Canyon represent the bones of the giant, man-carrying bird, *nihnihnoovi*. Andy Greene

refers to Red Rock Canyon as “canyon with rocks or fire” (Sampson 1999).

See Section of this Book dedicated to an overview of Red Rock Canyon State Park (Chapter 9).

- **Ricardo:** This is the Spanish word for Richard. The name is derived from the son of Rudolf Hagen, a noted gold miner and the station operator. The area was earlier known as Barrel Springs (Wolf 1969). It is located on Highway 14, 28 miles north of Mojave. There was a post office there and a service center. These were opened in 1898 and continued intermittently through 1917 (Darling 2003:115).

In the vicinity of this station a Native American winter camp was situated near a cluster of springs. South of the springs was an area known as the “blue mud hole.” Here animals would come to drink and they would get mired in the mud and the Indians could then easily dispatch them. Barney Wolf spoke to a Native American (of about 75 years in age) in about 1939 who was familiar with the location and said “his people came from this area.” The Native American consultant also told Wolf that this was an area where they had traditionally captured antelope. The story Barney Wolf (1969:1) shared was documented as follows

“A Shoshone winter camp was located at Barrel Springs. Blue mud hole south of the springs was used to catch antelope. The animals came to drink and got bogged –down and the Indians could kill them. Circa 30 years ago an Indian ca. 75 years old stopped at Ricardo in a new Buick.... Barney found the blue mud spring the Indian mentioned. He saw a small damp spot which he shoveled out a bit. By the next day the small hole filled in. The Indian then took several sticks of dynamite and enlarged the hole. This was not adequate so he put in three one pound cans of black powder into the hole and, thus made a crater which filled with water. After the blast he found the leg of an antelope with hair still on it.”

- **Sage Canyon or Freeman Canyon (*tī'mari-pizi* or *tīhmari-bīzi*):** Sage Canyon is located just south of Boulder Canyon in the Scodie Mountains. Andy Greene (Bibby 1999) tells a lengthy story that in part relates to the Sage Canyon location. Here is a summary as told by Andy.

“Grandpa John Marcus came from the rancheria at Warm Springs (also known as the Hanson Rancheria) in Panamint Valley. Marcus was *kohozi* or Panamint Shoshone. He was living with his Aunt and Uncle. This couple was killing prospectors—stealing their food, money, animals, and saddles. Those two had set up those saddles all around the outside of their home and they were clear around the whole yard! They would kill those prospectors and get their money. Then they would go and bury the money in a crevice in the rocks. John heard his Aunt and Uncle talking, saying those kids knew too much and that they were going to kill him and his sister. She was only three years old. So John decided to run away with his sister. They packed up and left one night and came across the desert. The sister died and John buried her out there in the desert. Marcus made it all the way up to Sage Canyon, there in the Scodie Mountains. He met up with some people who took him in, raised him and cared for him. Their name was Kiavah or Kiavee. Marcus used to hunt deer there in those canyons.”

We would presume that this area is where John Marcus was raised and lived with an Indian couple for some time and is near or in the same location as the present location known as the “Kiavah Wilderness Area” that is administered by the Bureau of Land Management. The couple that raised John Marcus were reported to be of Native American ancestry (Albert Knight personal communication 2008).



3-53: Ask June Price????

circa 19???

At the intersection of Sage Canyon and Boulder Canyon there is a substantial prehistoric archaeological site represented by an open air midden with an association of many bedrock mortars. Paintings and a single petroglyph are found in four areas near the village site. The paintings are rendered in black, red, and white and are of largely abstract and geometric designs. Recent analysis and a detailed report reveals that these images may have astronomical significance (Sprague and Grasse-Sprague 2008).

Also see entry for Freeman Canyon.

- **Sageland (*maha-vi-di, mah-va'a-di*):** This was a mining town and supply center that grew up to serve the gold ore deposits worked at the St. John mine. It is located in Kelso Canyon southeast of Lake Isabella. Other mines served by the town included Burning Moscow and Hortensia. The camp was named in 1864 by Henry and Dietrich Baten and Tom Bridger (Darling 2003:120). On a rocky hill west of the town there is a Native American cemetery and in a nearby side canyon there was substantial Indian village. Given its location and the Kawaiisu place name this could have been a Kawaiisu village site in the historic era. Wermuth (1981:I-1) indicates that a Paiute-Shoshone family settled in this area after moving from the Panamint Mountains perhaps in the early to mid 1800s. In the 1860s the Butterbrechts, Apalateas, and Reichs all were living in this area (Wermuth 1981:I-2).

- **Sagwa-howa-vi (*mountain of blue-colored earth near Oil Canyon*):** *Sagwa* means blue and *howaa-vi*—back. See entry for Oil Canyon.

- **Sahaata (*name of a pass near Dove Spring*):** Dove Spring is north of the former home of Fred Butterbredt, east of Pinyon Mountain, and about 5 miles west of Red Rock Canyon State Park.

- **San Bernardino Mountains:** The San Bernardino Mountains are located northeast of Los Angeles and northeast of San Bernardino. The mountains run for approximately 60 miles (100 km) east-west on the southern edge of the Mojave Desert in southwestern San Bernardino County. Barras reports the Kawaiisu term for these mountains is “having snow” (Barras 1984:20). See entry for Mt. Baldy.

- **Sand Canyon (*i'ichi-vi-vi-di*):** A fifty square mile bowl-shaped area, just east of Tehachapi. *Tomo Kahni* is

a smaller bowl within the Sand Canyon area (Lee 1999). See detailed discussion under the *Tomo Kahni* entry and in the section of this monograph on *Tomo Kahni* State Historic Park (Chapter 10).

The oral traditions of Coyote and Mountain Lion (or Wolf) make reference to Sand Canyon. Two versions of a story told by the Kawaiisu mention that this is where Coyote was reunited with his eyes (Zigmond 1980:76). Zigmond (1980:161) tells of a Kawaiisu story shared by Emma Williams as told to Stephen Cappannari about the Mouse children that lived in a cave known as *supi-tabuve* above Sand Canyon.

In the cave was a Giant that had turned into rock. That giant was Giant Grasshopper—*haakapainizi*. The Mouse father had tricked the Giant and took pieces of obsidian that his children had heated in the fire. He told the

Giant to open his mouth and he would throw in one of his mice children for him to eat. Instead the Mouse father tossed the hot rock into Giant Grasshopper’s mouth and killed him. That giant turned to stone and is there for all to see to this very day.

- **Sand Canyon Cemetery:** East of Sand Canyon Road there is a cemetery where a number of Native Americans of Kawaiisu ancestry were buried. The cemetery is formally marked and is part of the Tehachapi Public



3-54: Sand Canyon Cemetery

May 2006

Cemetery District. Andy Greene was the informal caretaker for the cemetery for many years. The site is located on a small windswept knoll with the graves having simple markers and no landscaping. It is surrounded by a low chain link fence and a solitary white cross (Hammond 1997).

Thirty-four Kawaiisu are buried here (Del Troy personal communication 2008). They include: Claudia Collins, Josephine Crispine, Bertha Willie Goings, Ramona Greene, Carl Earl Greene, George Greene, Johnnie Hicks, Mary Leon (b. 1885), Albert Manwell, Julie Manwell, Perry Manwell, Frank John Manwell, Molly Manwell, Marylyne Manwell, Arthur W. Manwell, Frank John Manwell, Sally Manwell, Jim Manwell, John Marcus, Louise Marcus, Katie Marcus, Harry Marcus, Pete Marcus, Lonnie Marcus, Margie Marcus, Bill Seleya, Frank Seleya, Sally Ann Williams, George Thomas Williams, Sam Willie (b. 1894), Henry Willie (b. 1914), Joseph Willie, Martina Willie (b. 1904), and Ruby Willie. An honoring ceremony was held at the cemetery on May 20, 2006.

- **Sap̄i-v̄i** (*unknown location where rocks are the stomachs of deer killed by Wildcat*): The word also means stomach or tripe.

- **Sayapu-vi-d̄i** (*unknown location for a ranch*)

- **Sebastian Reservation**: Sometimes incorrectly identified as San Sebastian Reservation—no saintly designation of this name was implied. It is located about 40 miles southeast of Bakersfield and 10 miles east of Highway 99. After gold was discovered in California, miners and other settlers migrated to California looking to strike it rich. With that vast influx of Europeans, there was an unavoidable clash of cultures. The result was a decision made by the United States government to create Indian Reservations in an effort to protect the settlers and quell the bloodshed. General Edward Beale was appointed Superintendent of Indian Affairs in California and Nevada in the spring of 1852 and was directed to create an Indian Reservation for the Natives in the southern San Joaquin Valley, the far southern Sierra Nevada, and the Tehachapi Mountains.

Beale named the reservation after Senator William Sebastian, Chairman of the Indian Affairs Committee. That reservation was “between Tejon Vaquero Headquarters and Canada de las Uvas...” (Latta 1977:736). The latter is better known now as Grapevine Canyon and the reservation was located on a Mexican land grant situated in part of the Tejon Ranch. In 1864, most of the Indians from the Sebastian Reservation were relocated to the Tule River area and later to the reservation on the South Fork of the Tule River. The land ultimately became part of E.F. Beale’s El Tejon Rancho and is now within the present property of the Tejon Ranch Company.

A number of Kawaiisu were undoubtedly residents at Sebastian but the most prominent was Juan Lozada who was known widely as one of the leaders of the Tejon Indians there on the reservation. Lozada was one of the few Kawaiisu Indians who were successfully acquired by Beale during his forays into the Tehachapis to relocate the indigenous people and transport them to his reservation.

Andy Greene told a story about a man nicknamed Pegleg. He was so named because he had lost a leg and wore some sort of a wooden prosthetic. He appears to have been enlisted by either Edward F. Beale or more likely Lieutenant Colonel Benjamin L. Beall, (pronounced Bell) who commanded Fort Tejon. He served as an *ad hoc* aid to round up the Indians (Kane 2000, 2001). It is reported that Edward F. Beale often hired such individuals to help in their efforts at Indian relocations onto the new reservations.

Andy tells us that there was quite a battle that went on when the cavalry tried to come in and force the Indians to the reservation. Indians and cavalymen died in the conflicts and Pegleg himself was killed. The Indians



3-55: Harry Butterbredt in Lorraine.

circa 1937

were said to have hated that Pegleg especially since he was instrumental in leading the United States military to the places of the Kawaiisu villages. When Pegleg died the military buried him right there where he had been killed—there in Sand Canyon. The Indians saw what had happened and to get their revenge they dug up Pegleg's body, left it there for the animals and beat him over his head with his pegleg.

- **Scodie Mountains (*‘aga-kari-dī*):** The Scodie Mountains are located immediately south of Walker Pass. This was part of the traditional homeland of certain Kawaiisu families. The native term for the area in Kawaiisu translates as “red sitting” (Barras 1984:19). Dewey and Martina Collins come from this area. Betty “Bucksin”, an orphan from the Keysville massacre, was married to Fredrick Butterbredt and she and her husband had their home there. A trail ran up the mountain to a spring in this area known as *wigabi* (meaning vulva or vagina) (Zigmond 1980:203).



3-56: Ed Williams, building a cabin at the Piute Rancheria Allotment. circa 1935

The Scodies were also the traditional pinyon (*Pinus monophylla*) grounds for the Kawaiisu. Even into historic times families would head up to the rich groves and gather pinyon nuts above Sage Canyon. Archaeological studies in the Scodie Mountains along the Pacific Crest Trail document many pinyon camps, pinyon caches, and temporary settlements in this area (Garfinkel 2007). These sites appear to date to as early as ca. AD 600 but most are more recent in age and are associated with a period of time from AD 1300 to the historic era.

- **Seep Spring:** A complex of archaeological sites is located here on the south base of the Naval Air Weapons Station, China Lake. Several archaeological studies of this area have been completed (see Kaldenberg 2005). Several pictographs are located here. As well, a number of rock shelters exhibit evidence of aboriginal occupation.

- **See-wīnii (mountain west of French Meadow):** Derivation of the word is from Kawaiisu *see* meaning white and *wīnii* meaning stand. Place mentioned as the site where the White Bear-person lived as related by Santos Phillips (b. 1888) (Zigmond 1980:52).

- **Setimo Creek:** Six known sites of bedrock mortars are located here. Two Indian allotments—each 80 acres are situated here.

- **Shevibozi-ga-dī (spring above Piute Rancheria):** The term is also identified as a mythological placename. See entry under Piute Rancheria.

- **Shigaa-ga-dī-ba'a-dī (site in Kelso Valley with an**

unknown location): See entry for Kelso Valley.

- **Shigaa-va (spring south of Blue Point):** See entry for Blue Point and Jawbone Canyon.
- **Shitu'idi-a nono-go'i-pi=ika (nonspecific mountain placename):** *Nono-go'i* means to fight in Kawaiisu.
- **Sigavarabi (place southwest of St. John Mine):** A place *pogwiti* (an Indian murderer) traveled to see his mother (Zigmond 1980:203). See discussion under entry for Sageland.
- **Sihwa-gari-dī (nonspecific mountain placename)**
- **Sinks of the Tejon:** This place was located at the foot of Comanche Point south of Arvin. The Yokuts hosted a communal antelope drive here. The drive included the Tubatulabal, Chumash, Kitanemuk Serrano, and Kawaiisu (Barras 1984:51).
- **Sipu-bīzi- (region east of Pinyon Creek):** About five miles south of Canebrake and Highway 178 in the Scodie Mountains near Bird Spring Pass.
- **Sipu-bī-habaki-dī (mountain in the Sierra Nevada of unknown location)**
- **Sīi-vi-pīzi/ Soovi-pīzi (site east of Cottonwood Creek):** See entry under Cottonwood Creek.
- **Sīivira'awa'a (mountain ridge at Cameron Canyon):** See entry under Cameron Canyon.



3-57: Mrs. Caetano (Old Lady Ki), an unidentified woman, Martina Collins, an unidentified woman, Rosie Manuel Bernache, Rosie Collins, and Rosie Hicks near Kelso Creek. circa 1933

- **Skinner Peak:** Skinner Peak is the highest southern peak in the Scodie Mountains. There is a quartz quarry on the peak and Robert Roberts (aka Bob Rabbit) may have obtained some of his quartz he employed in his rain making rituals from this area (Wermuth 1981: I-3).

- **Soledad Mountain (*otsopa'asi*):** Five miles north of Rosamond in the western Mojave Desert. Andy Greene called this place *'azi-po-o* after the spring that was located south of there. This place had antelope (desert pronghorn) in former times.

- **Soda Springs (*moho-gama-ri*):** Between Nellie's Nipple and Emerald Mountain and south of Barrel Spring in the Piute Mountains.

- **South Fork of the Kern River area (*huwi-pi-di*):** Place located in the Lake Isabella Basin. This place is the traditional home of the Tubatulabal, known to the Kawaiisu as the *ini'api*. The Kawaiisu oral tradition recognizes that the Tubatulabal were originally Bluejays—this is an explanation of why they like acorns so much (Zigmond 1980:57).

The Kawaiisu oral tradition of how the earth was formed tells us that Coot went up to the highest peak on the South Fork when the world was covered with water and that was the only land that one could see (Zigmond 1980:28).

- **Stevenson Creek (*tsoko-kari-di huyu-wa=aka*):** Just west of Soda Springs and northwest of Sugarloaf Mountain. Incorporates the term *huyu'* meaning canyon.

- **Sugarloaf Mountain (*yuna-gari-di*):** In Kawaiisu, this term identifies a place just south of Sugarloaf Mountain and translates as “bluejay water” (Barras 1984:20). Another term for the mountain itself translates as “gravel sitting” (Barras 1984:20). Near this mountain at the head of Sand Canyon there is evidence for an historic battle with American soldiers and native Kawaiisu (Barras 1984:81). Historic weaponry (bullets, belt buckles, etc.) from the American cavalry have been discovered there. We identified a brass button dating from the civil war era (1861-1863) that appears to have been collected from this general area (Troy and Garfinkel 2008). That button

CHAPTER 3: TERRITORY & ETHNOGEOGRAPHY

remains in the curatorial facility housed at Harold Williams home in Walker Basin and will be transferred for permanent curation upon development and completion of the proposed Kawaiisu Indian Cultural Center.

- **Sycamore Creek Canyon (*hava-ti-bi-zi*):** This place is southeast of the town of Caliente and northeast of Keene. The term *hava-ti-bi* means Sycamore (*Platanus racemosa*) tree in Kawaiisu.
- **Taataraaage'e-bi po'o-wa=ina:** Placename of unknown location.
- **Taka-vi-di-aka (the Tehachapi area):** In Kawaiisu this placename literally means flat place and refers to the Tehachapi Valley. Also see entry for Tehachapi.
- **Ta-kaana-ka-di:** The Kawaiisu placename literally means piled up. This was the name of a site south of Bena and east of Rock Pile (?). See entry for Bena.
- **Takwa'agi (nonspecific mountain placename)**
- **Taru'i-di-vi-di (sulphur spring on Piute Ranch):** See entry under Piute Ranch.
- **Tehachapi:** The exact meaning of the name Tehachapi has been variously translated. The Tehachapi Valley was given the native term, *Takaa-vi-di=aka*, which means flat place. The word *tihachipi-a* means "hard climb" in Kawaiisu. For a full discussion on the meaning of this term see Chapter 2 of this monograph entitled "Name and Identification."
- **Tehachapi Creek (Tah-ee-chay-pay):** Name provided by the Williamson expedition as reported by a group of Kawaiisu for Tehachapi Creek, also known as Pass Creek as identified by Frémont (Barras 1984:60).
- **Tehachapi Pass (haamaa-va'a-di):** Incorporates the words *-va'a* meaning at and *pa'a* meaning tall.
- **Tehachapi Mountains:** According to Andy Greene, this was the home of the *tugu-baziiti-bi*, Great Serpents or Snakes. These are supernatural spirit lizards 3½ feet in length that are hallmarks of an upcoming death. They are also great snakes of similar portent that can be seen in the sky (lit up) during the day or night and may be red in color, about 200 feet long, and three feet in diameter. When a heavy rain comes you can see the Great Snake hanging down. He moves in and out fading and appearing with the clouds (Zigmond 1977:76-77).



3-58: Bedrock mortar site along Old Town Road near the ancient village site of Tehechita. February 2006

or Snakes. These are supernatural spirit lizards 3½ feet in length that are hallmarks of an upcoming death. They are also great snakes of similar portent that can be seen in the sky (lit up) during the day or night and may be red in color, about 200 feet long, and three feet in diameter. When a heavy rain comes you can see the Great Snake hanging down. He moves in and out fading and appearing with the clouds (Zigmond 1977:76-77).

- **Tehechita or Tehecita:**

This is an aboriginal village site (Zigmond et al. 1991:248; Munro and Booth 2003:203) and also appears to be in the same location as the original Euroamerican town-

site called Williamsburg or Tehichipa. After the railroad reached the Tehachapi Valley the people and businesses moved to the new town of Tehachapi and Williamsburg and the old town-site became known as Old Town. This is the village site that is west of the current city of Tehachapi. Three villages were situated in this general area along Old Town Road where Brite Creek flows.

There is a small natural lake here in the Golden Hills area formed by Brite Creek and it is thought that *tehechita* may have referred to this place. The village site near the lake is recreated in full color in the mural entitled, "Nuooah: People of the Mountains" that embellishes the north wall of the Hitching Post Theaters on F Street in Tehachapi (Hammond 2005).

Del Troy (personal communication 2008) indicates that Maurice Zigmond told Judy Barras that the natural lake at Brite Creek was known as *Tehechita*. Lieutenant Williamson was the first to record the name for this place and Troy hypothesizes that the Native people were saying *Tehechita* and Williamson may have recorded *Tah-*

ee-chay-pa. Judy Barras (1984:60) further mentioned that Zigmond's early interviews with three elderly Native Americans at Tejon Ranch in 1938 indicated that *Tahaychipi* was a place around Old Town.

Archaeological materials from this general location have been collected for many years (Del Troy personal communication 2008). Review of photos of some of this material confirm a diverse array of prehistoric artifacts including portable and bedrock mortars, pestles, a wooden mortar, many dart (including Pinto, Elko, and Humboldt Series) and arrow points (Rose Spring and Eastgate Series), *Olivella biplicata* beads, and obsidian / cryptocrystalline flaked stone. The archaeological site has recently been subject to some very limited documentation and sampling (Hudlow 2006) including mapping and excavations in association with a single isolated bedrock mortar feature. This is the site referred to in the cultural resource management literature as Golden Hills Site C-1 and the general area is currently under development.

- **Tejon Mountain (*tivangga*):** A borrowed word from Kitanemuk Serrano, a Takic language. This must be a reference to the mountainous region surrounding Tejon Pass and Tejon Ranch. Tejon (badger in Spanish) Pass is also now known as Grapevine Canyon. The early Spaniards called it La Cañada de las Uvas (Canyon of Grapes). Pedro Fages, acting California Governor, crossed the pass in 1772.



3-59: Barney Collins and Fred Collins hunting quail in the Kelso area. circa 1945

Mountain Lion reached this destination and found Mountain Lion's sons here (Zigmond 1980:64).

The following information is found in Scott's book on the Ridge Route (Scott 2002:4)

"The name Tejon originated during an expedition in 1806 from the Santa Barbara Mission into the San Joaquin Valley led by Francis Ruiz. Father Jose Maria Zalvidea accompanied Ruiz and kept a diary of the trip. A dead badger (*tejon* in Spanish) had been found in the canyon. Due to the large amount of Cimarron Grapes in Tejon Pass the Ruiz expedition referred to the canyon as (*Canada de las Uvas*) or Grapevine Canyon.

The name Tejon formerly belonged to another pass 15 miles farther east. This is believed to be the location Father Garces took in 1776 when he entered the San Joaquin Valley by way

of Cottonwood Creek and the Tejon Canyon. Lieutenant Robert Stockton Williamson of the Pacific Railroad, surveyed this area in 1852. Hearing of a better road further west, he scouted it and found it would be far more practicable for wagons if the bulk of the traffic henceforth went that way. The name Tejon was transferred west to today's "Tejon Pass." In memory of Father Garces a 25 foot statue stands in the center of the traffic circle at North Chester Avenue and State Highway 204 in Bakersfield."

Further information may be found in Latta's work on the Saga of Rancho El Tejon (Latta 2006:201)

"Paso Creek, or Arroyo del Paso, as it was called when first I went to the Tejon, drains the old Tejon Pass. When I arrived at the Tejon Ranch, this was the only Tejon Pass that we knew. The place now called Tejon Pass we knew as *Cañada de las Uvas* or Uvas Creek Pass. Fort Tejon and Lebec, also 99 Highway, are in that pass. The Tejon Ranch headquarters buildings are (1936) on Arroyo del Paso."

See entry under Sebastian.

- **Tejon Reservation:** See entry under Sebastian.
- **Thompson Canyon:** Home of Luther Girado located just northeast of Joe Walker mine and west of Piute Peak in the Walker Basin area. Marie Girado saw lots of rattlesnakes near the hot springs in the canyon and conjectured that this might be the home where Rattlesnake lives (Zigmond 1977:74).
- **Tivo'o-nibi, tibi'o-nibi (name of a mountain of unknown location).**
- **Tivari-nibi (placename of nonspecific mountain)**
- **Tivo'o-nibi (placename of nonspecific mountain)**
- **Tiheshti-va'a-di:** A Kawaiisu village located near Meadowbrook Park above the railroad grade and west of the City of Tehachapi has been tentatively identified as *Tiheshti-va'a-di*. Meadowbrook Park was formerly the site of the Meadowbrook Dairy owned by the Dickerson family (Troy 2008). The aboriginal village located in this

vicinity is a place that was said to have taken its name from a plant that grew there (Munro and Booth 2003:236; Zigmond 1981:72; Zigmond et al. 1991:279). Zigmond was unable to identify the taxon of this plant or ascertain anything else regarding its form or nature. The meaning of this place name is “plant place.” Andy Greene has identified this location as a village site of this name and he mentioned that in the past there was a flowing stream here probably referring to Tehachapi Creek. This was also a traditional place used as a fishing site (Garfinkel 1977).

We believe that the village site of this name is most likely equivalent to archaeological site CA-KER-2553. Recent study of that archaeological site provided indications that it was occupied intermittently from ca. 3500 B.P. through the historic era and its location, form, and constituents support an ascription as this historic village (Garfinkel and Romani 2008; Romani 2007). Glass trade beads and a half dozen Coso obsidian hydration dates attest to a very recent and intensive historic occupation. Much earlier occupation is represented by a subsurface deposit to a depth of almost 1.5 meters (about 4.5 feet). A radiocarbon date of 3120±40 or a calibrated calendar age of 1310—1460 B.C. was derived from deep within the site and this is the earliest *direct* date yet known for aboriginal occupation in the Tehachapi region.

- ***Tiva-karī-dī (hill north of Monolith)***: A name derived from the words for pinyon and sit. See entry for Monolith.
- ***Tobo-rīnaa-ga-dī (placename of unknown location)***.
- ***Todokora'a-wa-ga-di (placename for a mountain of unknown location that is a large rock with a pile of other rocks atop of it)***.
- ***Togowa tawa=ina (mountain in Kelso Valley with a standing rock at its top)***: *Togowa* means rattlesnake in Kawaiisu. See entry for Kelso Valley.



3-60: Pictograph at *Tomo Kahni* November 2004

- ***Togowa-gahni-vī (Black Mountain—El Pasos or in the Tehachapi Area—unclear)***: This term translates as “rattlesnake house.” This term refers to a place known as Black Mountain. There are two such places in the near vicinity—one in the Tehachapis and another in the El Paso Mountains. The one at the western end of Tehachapi Valley is also known as “The Sleeping Indian.” That mountain is depicted in the mural on the north wall of the Hitching Post Theaters on F Street in Tehachapi. Also see entries for El Paso Mountains and Tehachapi.

- ***Togowa-po'o-wa=ina (indeterminate place where the water is said to be like snake urine)***.
- ***Tohachap (placename of unknown location)***.
- ***Tohovi-zhi (mountain between Horse Canyon and Cow Heaven Spring)***: See entry for Horse Canyon.
- ***Tollgate Canyon (sassi-va'a-dī)***: Canyon north of Tehachapi.

- ***Tomo Kahni (Winter house)***: *Tomo Kahni* means winter house. This is the ethnohistoric village site, so named by Andy Greene, located in Sand Canyon. Roger Robinson (now retired professor from Antelope Valley College) excavated *Tomo Kahni* in the summers of 1970 and 1971. Louisa Marcus (1870-1951), Andy Greene’s grandmother, spent part of her life at this village. The village site that Robinson excavated (CA-KER-21) was identified as an occupation site dating to the 19th century (1800-1890) although both earlier and later materials have been identified (Robinson 1971:2). Robinson describes the site as having a number of differing loci covering at least a square mile and associated with two major springs.

The Archaeological Survey Association of Southern California also excavated in the *Tomo Kahni* area in 1956. They worked at an archaeological site known as Rock House or *ti-gahni* (CA-KER-508). This cave was well known to Andy Greene as Teddy Bear or Inspiration Cave (Knight 1994). Dr. Jack Cawley recorded the local rock art identified in association with the village site complex and Mark Sutton (2001) reported on the excavations at Creation Cave. The ethnographically documented rock art site is attested to via Kawaiisu oral traditions (cf. Sutton 1981, 1982). Specifically Creation Cave in Sand Canyon (CA-KER-508) contains many painted figures in red, black, and white (Lee 1999:19; Zigmond 1977:76).

The paintings depict a number of anthropomorphic and zoomorphic creatures (bears, turtles, snakes, and a bighorn sheep). The cave is mentioned in two separate mythic accounts. According to Zigmond, Kawaiisu oral

tradition (Sam Willie and John Marcus) records that this is the location where the animal people conducted celebrations and it was here, at this rockshelter, where the world was created. A mortar hole marks the spot. Grizzly



3-61: Indian men often took jobs on farms and ranches as cowboys, irrigators, on haying crews, fence building, and other difficult jobs. circa 1938

form the walls of this are painted with all kinds of animals and sunken in the floor of the room is a mortar hole a foot or more deep with a pestle 1½ foot long in it—it was there that the bear pounded when he made fiesta. Coyote and all the animals *pintado* [painted] there. Called place *Nohtavea*—old woman place.”

That information was provided by Earle in his short article in an issue of Antelope Valley Archaeological Society Newsletter (Volume 30, Number 2, 2000). The material came from the microfilmed archive of Harrington’s notes in Volume III, Reel 98, Frame 500 (Harrington 1986). It appears that Harrington included a sketch map with his notes and related the cave with a tunnel. Magdalena Olivas shared the same details as above with Harrington (Harrington 1986, Volume III, Reel 98, Frame 670).

Also in the canyon is an unusual petroglyph with an image pecked on a patinated basalt boulder. The panel contains images of several bighorn and hunters armed with weapons. This area is now part of the *Tomo Kahni* State Historic Park. Georgia Lee has reported on the rock art sites of this area (Lee 1999). Sutton has completed a study of the archaeological materials recovered from Teddy Bear Cave (CA-KER-508) in Sand Canyon (Sutton 2001). Also see Zigmond regarding this place (1980:69, 76).

Andy Greene said that CA-KER-508 (Teddy Bear or Inspiration Cave) was a place that his mother would go to pray. She and others of his tribe would go and bring offerings. Personal communication with Miles Eisenman and his siblings indicate that they were some early residents of Sand Canyon (1947-1956) and a review of their collection of artifacts attests to an abundance of historic era cobalt blue (n = 40) and red (n = 12) glass trade beads that were discovered inside the cave.

The Kawaiisu would sing there in that cave. Andy Greene indicates that natives who used the cave were sometimes ritualists and it appears that they may have taken psychotropic substances to attain a proper state of non-ordinary reality before coming to the cave (*Datura wrightii?*). A prominent set of images (three polychrome bears) and many other anthropomorphic and zoomorphic elements on 11 different panels adorn the cave (Weidler 1980). Andy Greene tells the story of when his grandmother (Luisa Marcus) was chased by a bear out of the cave. This may have been a real bear or a spirit bear (Krupp 1998:3).

The rocks at *Tomo Kahni* are shaped in unusual forms and this characteristic adds a further element of mystery and drama to the area. The rocks and boulders suggest various animal forms including bear, rabbit, owl, snake, and lizard. The “yellow bird” or *Yahwera*, Master of the Animals, is a guardian and protector of Creation

Bear called the animals together and this was where the animals decided what they wanted to be and each painted his own picture (Zigmond 1977:76, 1980:41). It was Grizzly Bear who lives in the rock, coming and going through the fissure, and he is the guardian of the cave.

Albert Knight (personal communication 2008) believes that the modern name “Teddy Bear Cave” is a diminution of what was probably once “Grizzly Bear’s Cave”, with that name being the title of the Chief Shaman of the tribe. According to Albert Knight, Andy Greene certainly seemed more comfortable with “Teddy Bear” than he did with the alternate name of “Creation Cave.” Andy Greene identified a white anthropomorphic figure at the cave as a snake and told Ed Krupp to not touch the paintings or it would make him blind (Krupp 1989:2).

David Earle (2000) tells us that the famous anthropologist, John Peabody Harrington, also documented some ethnographic accounts pertaining to the cave. He called it “The Bear Fiesta Place” and described it as follows

“The bear fiesta place Luisa knows well. Not a cliff, but a *llano* [open area], very rocky, and in it is a sunken place like a room, a dell in the rocks. The rocks which

Cave and this cave is one of the portals, an entrance to the Animal Netherworld in which it reigns (Andy Greene personal communication 1998).

As noted in a previous entry, Andy Greene, when he visited *Tomo Kahni* in 1998, pointed to a hill just northeast of the cement plant and he called it “prayer hill.” Albert Knight noted that Andy also called it Bead Hill (Krupp 1998:1) and that it was a place to pray and leave offerings including coins and beads. Such offerings have been discovered there by local people from the Tehachapi area. Andy Greene told Albert Knight that an Indian woman had been found buried there many years ago. When a developer wanted to put wind turbines on the hill, Andy warned against it, because the woman’s spirit had been disturbed when her bones were removed. One of the turbines fell over for no reason and killed a worker, and the venture soon went out of business.

- **Tsaraa-miha (spring in Brite Valley):** *miha* means saddle in a mountain range. Brite Valley is also known as Brite’s Valley and is located between Tehachapi Valley and Cummings Valley.

- **Tsarar’asi (spring on ridge between Kelso Valley and Kelso Canyon):** See entries under Kelso Valley and Kelso Canyon.

- **Tsüipii-po’o-wa=ina (spring near Piute Rancheria):** This place name literally means seal’s or water dog spirit’s water. This was a place where a mythical creature looking like a seal with tusks was said to have lived (Zigmond 1977:75). Refer to entry under Piute Rancheria for further information.

- **Tsoko-kari-dī (name of a mountain):** Mountain with an unknown location, *kari* means sit.

- **Tsugwa-mituwa-dī (limestone rock between Tehachapi and Monolith):** *Tsugwa-vī* means limestone. This is a small island of limestone between Loraine and Kelso Valley in a place known as Back Canyon. It is also the place known as *Yahwe’era Kahniina (Yahwera’s House)* that was the portal to the Animal Underworld. Also refer to entries on Monolith, Tehachapi, and *Yahwe’era Kahniina*.

- **Tsugwa-miha (mountain between Kelso Valley and Loraine):** The term *miha* means saddle within a mountain range. See entry for Kelso Valley and Loraine.

- **Tugu-baziiti-bi po’o-wa=ina (spring along Oak Creek Pass):** A spring where a supernatural lizard about 3 ½ feet long was seen and where the mud around the spring would shake. That water is said not to be fit for drinking (Zigmond 1977:77). The name *tugu-baziiti-bi* is the identifier for the Great Snake or Lizard in the Sky (*tugu* means sky). See entry for Oak Creek.

- **Tutupi-gari-dī (hill near Bena):** See entry for Bena.

- **Tutupu:** Location unknown but identified in the oral tradition of the Kawaiisu by Santos Phillips (b. 1888) as the mountain range where the Kawaiisu got their pinyon trees.

- **Twin Oaks:** A rocky point above this site not far from Walker Basin is known in Kawaiisu as “owl house” and another is “tick’s rock windbreak” (Barras 1984:20). A number of archaeological sites were discovered here including an aboriginal village (CA-KER-983) that appears to have been occupied from ca. AD 600 through the historic era. A stone game diversion fence and a pictograph with abstract elements in red are also noted here (Garfinkel and Schiffman 1980).

- **Tylerhorse Canyon:** See Burham Canyon.

- **Tusi’i (nonspecific mountain placename)**

- **Upper Cache Creek:** This canyon is alternately known as Horse Canyon because of the discovery of early horse fossils in this area. It is located about 5 miles north of Tehachapi Pass. The area contains a number of pre-historic archaeological sites including CA-KER-93, 268, 269, 270, 271, and 272. Materials collected in 1969 by Sam Mayhew and Gary Stickel come from these archaeological sites and are housed at the University of California, Los Angeles.

Many representational pictographs exist in this drainage, predominantly they are of one color (monochrome) but some are polychrome. The latter are rendered in a number of colors including red, black, white, orange, yellow, and green. An old Indian foot trail runs through the canyon and out to Kelso Valley to where



3-62: Daisy Girado on horseback at Piute Mountain. circa 1931

Charlie Haslem lived (Bibby 1999; Garfinkel 1977). Haslem was one of the last traditional curing shamans of the Kawaiisu (Zaglauer 1995:86).

On the peak above Upper Cache Creek an aboriginal toolstone quarry existed with a seam of yellow and green jasper and clear and plumed agate material. Andy Greene and his family lived for a time in this area from the mid-1930s until about 1942 when Andy went into the military. The family then moved into Tehachapi proper (also because of extensive placer mining in the canyon). Andy Greene showed the place to Albert Knight and they recorded the site as CA-KER-2996/H in 1990—the location is directly east of Cache Creek and the CA-KER-93 pictographs. It is possible that some of the pictures that Zigmond took of John Marcus and other Kawaiisu that are attributed as having been taken in Monolith, were actually taken in upper Cache Creek. Within the general vicinity of this place Andy Greene noted that there were abundant stands of pinyon and many oak trees.

Andy Greene recounts a story concerning this area (Knight 1994). There were two people, a man and a woman, who lived in Weldon and were witches. People chased them into this Upper Cache Creek area near a



3-63: Rock shelters at Upper Cache Creek (also known as Horse Canyon) contain well-preserved pictographs.

November 2004

place they now call the Indian Campground. That's where they were killed. Their bones could be seen in the crevices in the rocks as they couldn't be buried in the regular cemetery.

- **Upper Cottonwood Creek** (*pa-'akata-bi-ga-va'a-kee-na=aka*): See entry for Cottonwood Creek.

- **Upper Tollgate Canyon** (*miyi-va'a-di*): See Tollgate Canyon.

- **U-u-pu-lap or Paca-wawat:** A village site, identified by Zigmond (1938:637, Footnote 25), that appears to have existed east of Pilot Knob on the west side of the South Fork of the Kern. Voegelin (1938:41) reports that this place name in Tubatulabal means rope place. Voegelin (1938) identifies the site as Hamlet 4 and as exclusively Tu-

batulabal. However, Zigmond believed that in this border area the Tubatulabal, Coso (Panamint Shoshone), and Kawaiisu were intermingled and lived together. Peter Miranda and Frances Phillips (of Tubatulabal background), after being married, went to live at this village (Powers 1981:40). Frances Phillips recounts that she became sick at *u-u-pu-lap* and her aunt gave her red ants. Phillips fasted from meat for a month in order to get better from her ailment (Powers 1981:51).

- **Victorville:** Victorville is located at the southern edge of the Mojave Desert about 34 miles south of Barstow. Prominent oral tradition provided by the Kawaiisu told of the race from Coso Hot Springs to Victorville and this contest was between Coyote and the Lizard Brothers (Zigmond 1980).

A village was located near The Narrows in Victorville and Annie Brown, a noted Kawaiisu basketweaver, lived there during the early part of the 20th century (1919-1920) along with several Chemehuevi basketweavers (Maria Chapula, Susie Higgin, and Kittie Johnson). A number of Annie's extraordinary baskets (perhaps 40 or more) were part of an extensive auction of this material that was originally curated and de-accessioned from the Natural History Museum in Los Angeles (Albert Knight and Phil Wyman personal communications 2008). There were about 25 people living in that village at the turn of the century and may have been composed of 1/3 Kawaiisu and 2/3 Chemehuevi. This settlement developed in the 19th century, as the Victorville area had been populated by the Serrano before the 1830s.

- **Wa'ada-gari-di:** Name of a site on a hill of unknown location.

- **Walker Basin** (*yatip, yeetipuu, yetipu*): Basin between Breckenridge Mountain on the west and Piute Peak on the east. The Kawaiisu term may be a name for the Walker Basin area or for a principal village (Kroeber 1925:602). Many archaeological resources exist in this area and almost every canyon exhibits bedrock mortars. Obsidian flake scatters are also common. Some midden sites exist and one such midden site was recently investigated by Dr. Robert Yohe with his field school from California State University, Bakersfield.

Much of the oral tradition of the Kawaiisu is centered near Walker Basin and the surrounding area. This is the Mountain Kawaiisu heartland. Traditional oral narratives indicate that a portal (tunnel) ran from Walker Basin to Red Rock Canyon and natives could access supernatural powers by entering the passage and meeting with *Yahwera* (Master of the Game Animals) and could thereby gain special medicine in the form of songs, dances, or talismans.



3-64: Dewey Collins with two draft horses in the Kelso Creek area. circa 1941

Another story of the animal-people relates to “The Bears at Walker Basin” (Zigmond 1980:49-53). The bear people had a fenced enclosure and they traveled through Havilah and Isabella to get a big round rock. They played ball with that rock in Walker Basin and the canyons running into the basin is where they ran to catch the rock.

There is a large flat rock with many mortar holes in Walker Basin. The rock belongs to Rattlesnake and it is bad luck to count the number of holes.

- **Walker Basin / Rancheria Cemetery:** In Walker Basin there exists a cemetery containing the remains of about a dozen or more Kawaiisu. One of us (Harold Williams) remembered that the graves here in the past had wooden crosses but most are no longer standing. When we visited this cemetery in June 2009 we noted a beautiful bronze monument marking the grave of Frances Price (1937-2001). There were ten graves that could be discerned given the mounding of earth and rocks placed around the perimeters of the graves. Williams remembers that Billie Williams’ grave is located in this cemetery.

- **Walker Basin Canyon** (*‘aan üda-vi-di*): See entry under Walker Basin.
- **Walker Basin Creek** (*‘aaniüda*): See entry under Walker Basin.
- **Walker Pass:** Southernmost all weather pass in the Sierra Nevada. Area occupied by the Kawaiisu with one or two villages identified.
- **Walzer’s Ranch:** A place in Walker Basin near the intersection of Bodfish and Walker Basin Roads (Zigmond 1980:201). This is where a bad man who lived in Old Town Tehachapi named *pogwiti* (means grizzly bear in Kawaiisu) murdered a man who was tanning a hide at the spring called *keevingaihuyuwagadi*. Eventually some Tubatulabals (South Fork Kern River Indians) came to the Scodie Mountains and killed him in retribution for his evil deeds. Above this area a supernatural big black dog was seen when some Kawaiisu women were out picking berries (Zigmond 1977:74).
- **Warm Springs** (*Ha:uta*): The village of Warm Springs is located in Panamint Valley. According to Steward (1938:84) the area of Panamint Valley south of Ballarat was largely Kawaiisu. The southern Panamint Valley itself was referred to as *Ha:uta*. This is village 42 on Steward’s map (Figure 7 inserted between pages 58 and 59). This village appears to have also been known as Hansen Rancheria. Steward mentions the possibility that Panamint Tom, who lived here, may have been a chief of the Death Valley Kawaiisu (Steward 1938:85). Andy Greene’s step-grandfather, John Marcus, was a native originally from this community (Albert Knight 1994). Andy Greene identified John Marcus’ ethnic attribution as *Kohozi* (Panamint Shoshone) rather than Kawaiisu (personal communication from Andy Greene to Albert Knight 1993). Natives from Panamint Valley would harvest mesquite beans (*Prosopis juliflora*) at their Warm Springs winter village (Steward 1938:84). They would also venture to higher elevations to gather seeds and piñon nuts and hunt mountain sheep. Families would also travel to the Argus Range and Coso Mountains for chia (*Salvia columbariae*) and bunch grass.
- **Wasanari-va’a-di** (*unspecified site in Kelso Canyon*): See entry under Kelso Canyon.
- **Weehanü-zi** (*unspecified spring in Kelso Valley*): See entry under Kelso Valley.
- **Wiichiiparimü** (*placename of a nonspecific mountain*)

- **Wiku-gahni-vī** (*name of a mountain and spring of unknown location and referent*): From *wiku-mahaa-zi* meaning buzzard and *kahni* meaning house.
- **Wina-kura** (*name of mountain of unknown location and referent*): From *wina-pi* meaning obsidian blade and *kura* meaning neck.
- **Wireewīta** (*name of a mountain in the desert of unknown location*)
- **Wiya-voʻo-zi** (*name of a mud spring with unknown location*): From *poʻo* meaning water.
- **Wiya-vī-vi=dī** (*name of a place with an unknown location and referent*)
- **Wiʻa-bi-voʻo** (*nonspecific mountain placename*)
- **Wiga-bī**: Name for two different places. Both are rock formations shaped like a woman’s vulva or vagina—one on the trail up to Scodie Mountain and another west of Sageland—these may in fact be the same site. This is also the location where *pogwiti* tried to kill a *kuhwiji* (Panamint Shoshone) man but did not succeed (Zigmond 1980:203)
- **Wiʻivī-pīzi**: Placename of unknown location.
- **Wogata-poʻo-zi** (*unspecified spring near Frog Creek*): *Wogata* or *wagata* means frog in Kawaiisu. This must be Frog Spring above Frog Creek in the Kelso Valley just south of Mustang Spring and Mustang Canyon and west of Wylies Knob.
- **Wogo-davaʻa-zi poʻo-wa-ina** (*name of a spring near Sand Canyon*): *Poʻo-wa-ina* means grizzly bear in Kawaiisu. See entry under Sand Canyon.
- **Wogo-bayaa-ruki-kee-na=aka** (*nonspecific mountain placename*): *Payaa* means surface in Kawaiisu.
- **Woho-dī-gari-dī** (*mountain near Haslem’s Ranch*): Charlie Haslem lived in Kelso Valley in 1936 and served as a source of information for Theodore McCown’s studies of the Kawaiisu (Zigmond 1980:241, Figure 5a). Charlie was recognized as both a curing and bewitching shaman. See entry under Kelso Valley for more information.
- **Woolstaff Meadow (yīpī-zi)**: *Yīpī* means swift fox or kit fox. Woolstaff Meadow is located 10 miles south of Weldon.
- **Yahweʻera Kahniina (Yahwera’s House)**: A spring located in Back Canyon about a mile east of Twin Oaks is at or near the entrance to a supernatural being’s home and is known as *Yahwera’s Cave* (Zigmond 1977:75). A number of accounts identify Back Canyon, in Walker Basin, as a place associated with tales of *Yahwera*, the Master of Game Animals (Barras 1984; Garfinkel et al. 2009; Whitley 2000:78-79; Zigmond 1977, 1980). For the Kawaiisu, a monochromatic red pictograph (CA-KER-2412) painted on the east face of a 40 foot tall limestone rock dome (this place is also known as *tsugwa-mituwa-dī* or *cugwamihava?adi* because of its unusual lithology) was known as “*Yahwera’s House*.” This important being was a prominent supernatural and is featured in the oral traditions of the Kawaiisu (Garfinkel et al. 2008). The pictograph site (CA-KER-2412) features a four foot tall anthropomorphic figure with other smaller figures and designs (described and illustrated in Whitley 2000:78).



3-65: Rock Art

September 2006

Several other pictograph sites are known in the vicinity of CA-KER-2412 and the Back Canyon area is recognized as having religious importance for the Kawaiisu. Andy Greene referred to this place as having a cave where the yellow bird (*Yahwera*) and a supernatural giant rattlesnake lived (Krupp 1998:3). A sick man came to that cave and it closed him in. When the man came out he was cured and he emerged far away in the desert at Little Lake or Red Rock Canyon. That yellow bird warned the man to not talk about his experience but because people kept asking him he did. When he talked about it he died (see Garfinkel et al. 2009).

Jack Cawley (1963) appears to have been the first researcher to describe the Back Canyon rock art site (Knight 1997:111-115). The site was formally recorded in 1989 (Foster et al. 1989) by Daniel G. Foster (of California State Parks) and Jack Ringer of the Kern County Fire Department who, because of his job with the



3-66: From the 1860s onward, Kawaiisu men often worked as coqboys and ranch hands for ranches throughout eastern Kern county, and even into Nevada. circa 1912

County, knew numerous landowners, and was granted access to many sites on private land. Whitley (2000:78) includes a photograph of the main figure at the site, which is a large red anthropomorph (which one would assume represents *Yahwera*), with several other associated red pictograph elements (i.e. two smaller anthropomorphs, a segmented circle, a spiral motif, a series of eight rows of slashes, with each row having 27 “tick” marks, and a large snake-like figure). Maurice Zigmond retells “A Visit to the Underworld” (Zigmond: 1980:75-177; also 1997:93; Whitley 2000:78-79) that took place here and there are a number of versions of the *Yahwera* tale that take place in Back Canyon.

Entrances to *Yahwera*’s underworld home can also be found in a cave above Horse Canyon and at *ti-gahni*, rock house (Creation Cave), in Sand Canyon in *Tomo Kahni* State Historic Park. Kawaiisu describe *Yahwera* as a supernatural being that lived in the underworld and was responsible for the replenishment of game to the upper human world. *Yahwera* is also depicted in oral tradition as a small hawk or yellow bird and was also associated with quail. The immortal, *Yahwera*, wore a quail feather blanket and provided songs (medicine) for those in need of curing or luck in the hunting of game. He fathers a profusion

of quail children when he took for himself a Kawaiisu bride.

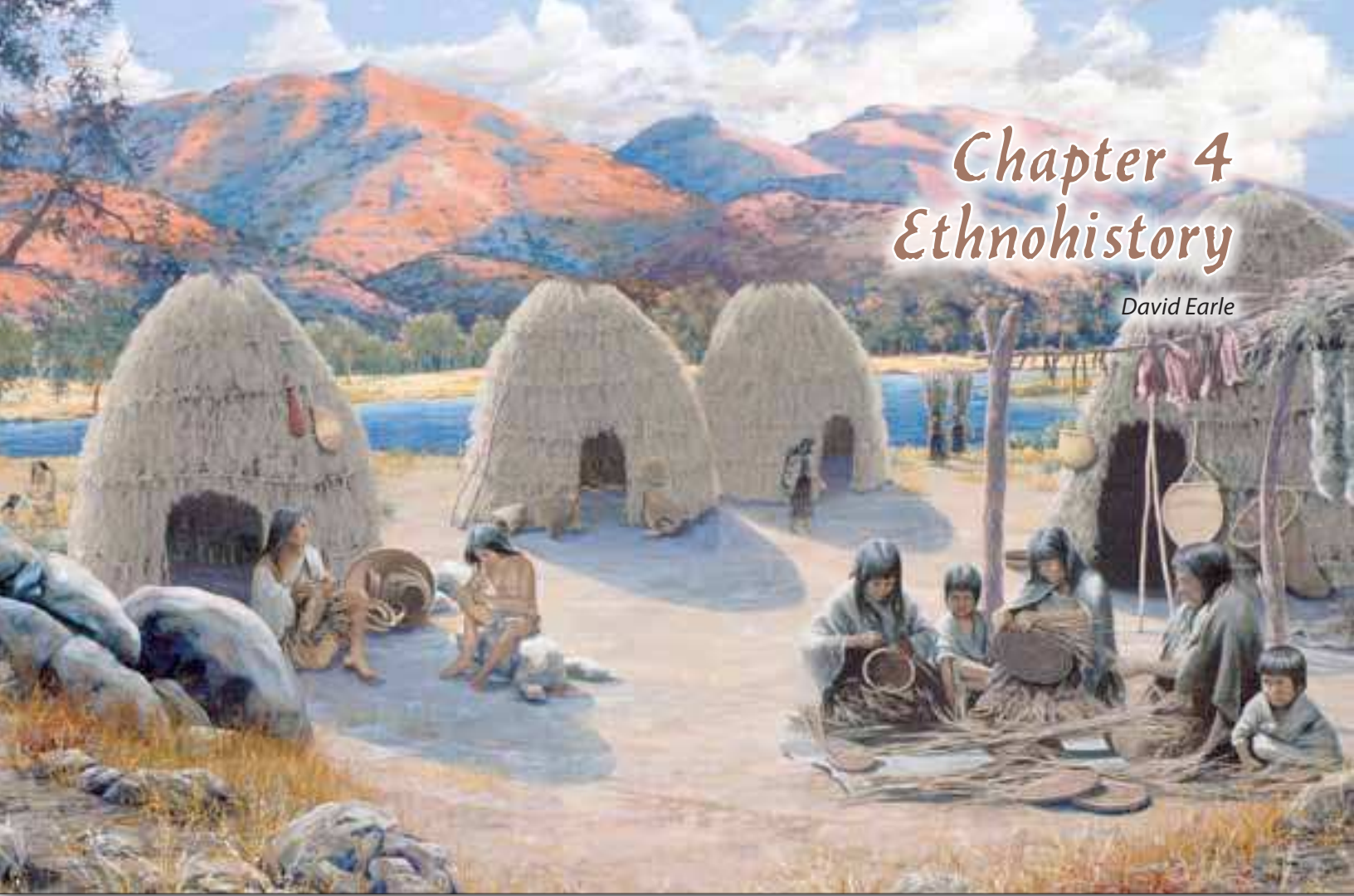
See other entries under Horse Canyon, Back Canyon, Piute Rancheria, Sand Canyon, and *Tomo Kahni*.

Also see discussion above under *Tsugwa-mituwa-di*

- *Yehawaami-pi* (name of a spring and meadow near Walker Pass, exact location undetermined): See entry for Walker Pass for further information.
- *Yihni’i-bi-ta po’o-wa=ina* (spring near a mountain top in Piute Mountain): See entry for Paiute Mountain.
- *Yihwa-ga-di* (nonspecific mountain placename)
- *Yogwi-po’o-vizi* (spring at the head of Pine Tree Canyon): See entry under Lone Tree Canyon
- *Yozipi=ina* (site on the river below Bena): See entry under Bena.
- *Yugwaki-pi* / *yogokwi-pi* (name of a rockslide between Caliente and Loraine): See entry under Caliente and Loraine.
- *Yulamī* (mountain in the Piute Mountains, possibly a borrowed term from *Tubatulabal*): See entry under Piute Mountain.
- *Yulou* (location is unclear, but it is near the beginning of the Kern River in the mountains): Theodore D. McCown, in his version of a traditional tale of the Kawaiisu—The Race Between Coot and Falcon, identifies this place as where a rock sits and where the race ended. It started at Buena Vista Lake and the race would have followed the course of the Kern River upstream into the mountains (Zigmond 1980:149).

Chapter 4 Ethnohistory

David Earle



4-01: Kawaiisu people traditionally lived in small bands of extended families or relatives scattered throughout the homeland area. Shown is a portion of the Downtown Tehachapi mural “Nüwa: People of the Mountains” by Colleen Mitchell-Veyna. 2010

The first non-native or European to visit the Kawaiisu, or at least the first to leave a record, was Franciscan missionary explorer Fr. Francisco Garcés in 1776. Garcés traveled through interior southern California from the Colorado River

to Mission San Gabriel and the southern San Joaquin Valley in search of an inland desert route from Sonora to Monterey. Garcés passed from the Antelope Valley through the original Tejon Pass to reach the southern San Joaquin Valley. The original pass known by that name was located west of Oak Creek and southwest of the Tehachapi Valley region. Its western outlet followed Tejon Creek southwesterly past the site of a Kitanemuk village that Garcés visited during his outbound and return trips in April and May of 1776.

Garcés called this Kitanemuk *ranchería* San Pascual. It was located in the general vicinity of the historic Tejón Ranchería on the Tejón Ranch, where anthropologist John Harrington interviewed Kitanemuk and other native consultants in 1916. From San Pascual, Garcés entered Southern Valley Yokuts territory. The Kitanemuk and Yokuts intermarried, but were often in conflict.

After exploring northward in the San Joaquin Valley and in the western Kern Valley, Garcés returned through *Yawelame* (Yowlumni) Yokuts territory at Bakersfield. He then traveled back to the Kitanemuk *ranchería* of San Pascual. From there he climbed northward out of Tejon Canyon to Cummings Valley. A principal native trail ran northeast from Tejón Canyon up the ridge face to the north of the canyon, and ascended into the southern end of Cummings Valley at a point to the west of Cummings Mountain.

This trail is shown on an 1855 plat survey map, crossing modern Banducci Road about 1.25 miles west of the Cummings Ranch. This route, or one in the general vicinity, was followed by Fr. Garcés as he climbed into Cummings Valley on May 11, 1776, where he entered Kawaiisu territory and camped at a lake he called the Laguna de San Venancio (Coues 1900, Volume I:304-305).



4-03: A mixed group of Kawaiisu and Chemehuevi people lived together in an encampment at the Mojave River, near Victorville. Shown above are basketmakers Maria Chapula, Annie Brown and Kitty Johnson. circa 1918

A native consultant at the Tejón Ranchería named Pedro Cuhueye, who was interviewed by John Harrington in 1916, stated that Cummings Valley, Brite Valley, and Tehachapi Valley were occupied by the Kawaiisu (Harrington 1986:III:Reel 98:664-670). Kitanemuk terms were provided that identified important localities in Cummings Valley. These included *Hakapea* [*Ahakapea*] at George Cummings' house. An *aguaje* or water source named Hupitspea was located to the south of the ranch towards Cummings Mountain. A lake at the Chanac Ranch was called *Memeyek*, a body of water that has since dried up. A site at a spring on the west side of Brite Valley was called *Chilampea* or *Chiram*.

Garcés then made his way east and southeasterly through Brite Valley, then turned northeast into Tehachapi Valley, where a ranchería of a group called the '*Cobaji*' by Garcés was encountered. We know that *Kovahya* was a Mojave term for the Kawaiisu (Kroeber 1925:602). From the distances reported by Garcés this would appear to have been located in the western half of the Tehachapi Valley, perhaps in the vicinity of Old Town.

Garcés stayed at this settlement on May 12-13, 1776. His diary entry for May 12th noted that

There were here none but women and children, who made us presents of meat, seeds, and even of two baskets to take along with us. There are here firs, oaks, and many other kinds of trees. I returned the favor with some small shells (*cuentesillas*), such as they prize, but the women told me that they regaled me solely because we were so needy; that their nation was generous (bizarre), not stingy like that [the Southern Valley Yokuts] on the west. I believe that they are right about this, for those of the west are dealers even among their very selves... These people are very robust, the women at least, who are the only ones I saw, as the men were out hunting. They told me that toward the north-northeast there were many people, and that I could go there (Coues 1900:I:304-305).

A variant version of Garcés' diary published by John Galvin (1965) states under the same date entry that the many people to be found to the north-northeast were of the same Cobaji or Kawaiisu nation (Galvin 1965:58).

Garcés had earlier traveled in the vicinity of Poso Creek and the Kern River northeast of Bakersfield, and had been told of a ‘Spaniard’ who was living in a native settlement of the ‘Noches Colteches’, apparently the Kawaiisu, to the east of Poso Creek and the Kern Canyon. This was probably somewhere in the mountain territory south of Lake Isabella. This man had a wife and child and was said to be living in native style, and have been accepted by the local natives. He still wore some articles of clothing and some sort of religious medal. He was assumed by Garcés to have been a deserter. Several other ‘Spaniards’ were reported to Garcés by the Yokuts as having been killed after abusing native women. These were also accounted as deserters by him, since Capt. Pedro Fagés had pursued deserters from San Diego as far as the San Joaquin Valley in 1772.

Garcés also makes reference to statements by the chief of the San Pascual ranchería that the Spanish from ‘the west’ were bad and had stolen native goods such as baskets, but it is not clear whether they had visited the Tejón Pass region itself prior to Garcés’ visit. He does describe how native ‘young people’ fled to hide in the woods at his approach, in fear that he was a ‘bad’ Spaniard.

At the time of Garcés’ visit, his Mojave travel companions were familiar with the ranchería of San Pascual in Tejón Pass, which was frequently visited by Mojave traveler-traders from the Colorado River. However, his Mojave companions and guides were not familiar with the route eastward from the east end of the Tehachapi Valley toward the distant Colorado River. This suggests that visits to the latter area by the Mojave were less frequent than to Tejón Pass and San Pascual.

After Garcés’ account from 1776, the next description of Spanish travel through the area was that of the José Palomares expedition of 1808 (Cook 1960:256-257). Even by that relatively early date, flight from the southern California Franciscan missions had begun to be a feature of mission life. At that time a native chief who was called *Quipagues* by the Spanish authorities was offering refuge to runaways from Missions San Fernando and San Gabriel. He apparently resided with his son *Hopono* in the Tehachapi Mountains region. Palomares’ expedition, in search of mission runaways, searched rancherías in the southern Antelope Valley and then crossed the Tehachapis by way of the old Tejón Pass (San Pascual) before fighting with *Quipagues* inconclusively in the San Joaquin Valley foothills.

Another Spanish expedition that visited the Southern Valley Yokuts in 1816 reported that a grandson of *Quipagues* was killed fighting against the Yokuts in 1816 (Cook 1960:271-272). In 1819, as the flight of neophytes became even more of a problem for the Franciscan missionaries at Missions San Fernando and San Gabriel, *Quipagues* himself was still sheltering runaways. A proposal was also floated by Spanish authorities at around this time to build a fort in the Tehachapis to break up Mojave exchange with the southern San Joaquin Valley and limit the flight of such mission runaways. This was not, however, undertaken.

In 1835, a 35 year old woman named Rosenda, a daughter of *Quipagues* (by then deceased) was baptized at Mission San Fernando. Her community of origin was listed as ‘*Tusinga*’, apparently corresponding to ‘*Cutusinga*’ and ‘*Acutus*’, ranchería name variants that also appear for several other individuals baptized at Mission San Fernando during the years 1835-1837. Thus Rosenda may have had a connection with the ranchería of *Acutuspea* (or *Acutusinga*), which was identified by native people as traditionally of Kawaiisu affiliation. Five individuals had been baptized from ‘*Acutuspe*’ or ‘*Tusinga*’ in 1820-1823, possibly one in 1830, one in 1835, and four in 1837 (Early California Population Project n.d.).

In 1834, a trapper party led by Joseph Walker passed up the Kern River from Southern Valley Yokuts territory and along the south fork of the Kern to Walker Pass, skirting the north edge of Kawaiisu territory. He led a pack train of American emigrants in the reverse direction, from Walker Pass westward to the Kern River, in 1843 (Quaife 1978).



4-04: Dewey Collins with his deer hunting rifle near Kelso Creek. circa 1968

CHAPTER 4: ETHNOHISTORY

The expedition of an exploration led by John C. Frémont that visited the California interior passed through the Tehachapi region in April of 1844. Due to the size and military nature of the expedition, native peoples in southern California tended to avoid contact with it. However, Frémont mentioned that when his party camped on Tehachapi Creek at Caliente, he was visited by an unnamed horse-mounted mission Indian from Mission San Fernando, described as on leave from the mission with permission to visit relatives in the area. He had seen Frémont's party climbing the creek and had ridden downstream to meet them.

The next day Fremont's party and the 'Indian' climbed the creek to the Tehachapi Valley, where four of the Indian's *compañeros* briefly joined him. Two of these Indians accompanied the group to overnight at their next campsite on the Mojave Desert side of the Tehachapi Pass. The next day, Frémont purchased a saddle and spurs



4-05: Kawaiisu women are shown grinding acorns in the Golden Hills area of Tehachapi. Bedrock mortars (*pa-haz*) are found throughout the Kawaiisu homeland and the same type of milling sites were used by Kitanamuk, Chemehuevi and other neighboring tribes.
Detail from Mitchell-Veyna mural, 2010

by a group of Mexican soldiers “which had unexpectedly penetrated into the mountains” (Jackson and Spence 1972). The presence of the soldiers may have had to do with conflict and tension associated with the raiding of mission and rancho livestock by ex-neophyte and other natives in southern and central California. This was already well underway by the 1820s and continued through the 1850s. It had to do with both the decline of the Franciscan mission establishments and increasing native resistance to Spanish and Mexican rule. Additionally these raids were related to the great interiorward expansion of Hispanic stock production during the years after 1820.

The presence of military parties in the Antelope Valley and the Tehachapis in these decades, first Mexican and later American, often had to do with this larger stock raiding phenomenon across the California interior frontier. The Kawaiisu found themselves caught in the middle between non-native punitive expeditions and native groups to the west and north which were involved in this raiding.

The advent of American rule in California in 1846 and the subsequent Gold Rush brought American settlement to the Tehachapi region and the Kern River by the mid and late 1850s. In 1853 a War Department sponsored transcontinental railroad survey expedition under Lieut. Williamson surveyed and traveled up the Kern River and the south fork of the Kern to Walker Pass. It then traveled on an Indian trail across the mountains

from them, and traded scarlet cloth for a horse, before they turned back to the Tehachapi region. The native man then guided the party from the Tehachapi region southeastward, presumably via Willow Springs, to Elizabeth Lake, and pointed out various desert water sources to them, as well as the trail that ran further east from Elizabeth Lake in the direction of the Mojave River. He also pointed out the spot along the route of travel where a Christian Indian had been killed by Mexican soldiers. He then returned on a trail to San Fernando (Jackson and Spence 1970:666-672).

Frémont mentioned that during the party's descent from the Tehachapi Valley toward the desert a place was pointed out by their guide where a “refugee Christian” had been killed

southwestward from the direction of Kelso Canyon and Kelso Valley to arrive at the Tehachapi Valley. Williamson's account indicates that the expedition traveled southwest from Kelso Valley and to the west of Cache Peak before entering the Tehachapi Valley, apparently at the mouth of Whiterock Creek just west of Monolith, rather than at Cache Creek further east. A native ranchería was encountered, apparently located between Monolith and Tehachapi, and then a second one was noted as situated near the expedition's camp established 2-3 miles west of the first ranchería, on Tehachapi Creek, probably just east of Old Town (Williamson 1856:15-20).

At the time of the visit of the Williamson Survey to the Tehachapi region in late 1853, preparations were being made by government agents for the establishment of an Indian reservation at the southernmost end of the San Joaquín Valley called the Sebastian Reservation. This was followed in 1854 by the opening of a military post in nearby Grapevine Canyon (modern Tejón Pass) called Fort Tejón. Only a few Kawaiisu or Tehachapi Indians were resident at the Sebastian Reservation in the 1850s, according to the recollections of Juan Coluco a Tejón Yokuts living at the reservation at the time (McLendon and Johnson 1999:XI47-XI-56).

Accounts of the reservation in 1854 indicate that some native people from the upper Kern River and from the "mountains" near the Tejón region, perhaps numbering several hundred in all, were at least briefly at the reservation. It is not clear if this included Kawaiisu. Chiefs or populations of Kawaiisu affiliation are not mentioned in later documents. A map showing the location of native rancherías and of the Sebastian Reservation was prepared at the direction of Indian Superintendent Theodore Preschille in the early 1860s. This map shows a village called 'Tehatchipe' located adjacent to the confluence of Brite Creek and Tehachapi Creek, which confluence is at the location of Old Town.

An 1859 expedition sent to the Owens Lake region, to the northeast of Kawaiisu territory, was under the command of Lieut. Davidson. The expedition ascended from White Wolf Spring near Arvin to Walker Basin, probably by way of Tehachapi and Caliente Creeks. Some 150 Kawaiisu were living at Walker Basin the time, according to Davidson

"These are represented by the white settlers of the valley as an honest race of people who give the farmers of the neighboring country no trouble, and afford them at harvest time great assistance in gathering and housing their crops. Their weapons are the bow and arrow, their means of subsistence such game as they can kill, the seeds of various grasses, acorns and piñon nuts, great quantities of which grow in this part of the Sierra Nevada. Many of these Indians have sought employment in the mining districts of Kern River and earn a livelihood in that way. I found some stock among them, three horses of which had not been rented. These, they informed me, had been purchased from the Indians of the San Sebastian [sic] Reservation... I found no sign of any attempt to cultivate the soil among this tribe at Walker's basin, tho' they are living almost in the midst of farmers." (Wilke and Lawton 1976:28-29).

Davidson noted that the native people there had told him that their numbers had decreased with the invasion of their lands by the miners and settlers, and that "they complained bitterly to me of their wants, now that their country had been taken from them" (Wilke and Lawton 1976:29). At least three native people from the Kern Valley, presumably Tubatulabal, were visiting the Walker Basin group at the time of Davidson's passage through the basin.

In 1861-1863, incidents involving native people in the Owens Valley region and the Southern Sierra were triggered by a mining boom in the Eastern Sierra set off by a Civil War-caused sharp rise in metals prices. By late 1861 there was a movement of miners from Walker Pass northward towards the Owens Valley. This included Sam Bishop and others aiming to develop mines in the region. The Koso (Panamint Shoshone) fought back, and some Tubatulabal and Kawaiisu joined in this resistance. Army troops arrived in the Owens River Valley and Camp Independence was established there on July 4, 1862. Confrontations and tension continued through the early summer of 1863, when some 400 "Paiute" surrendered at Camp Independence. On July 11th of that year,



4-06: Setimo Girado, the namesake for Setimo Creek, located on Piute Mountain. Setimo fathered 14 children with Marie Girado. *circa 1885*

CHAPTER 4: ETHNOHISTORY

some 908 native people were led into exile by Army Capt. Moses McLaughlin, bound for the Sebastian Indian Reservation. Most would not remain there long, partly on account of a lack of food for the new arrivals, and would return to the eastern Sierra.

Conditions in the Kern River area were allegedly 'disturbed' in the early spring of 1863, as miners had been driven there from the Eastern Sierra, and some local ranchers complained of native stock thefts. Capt. McLaughlin, en route from Visalia to Camp Independence with elements of several companies, stopped off in the Kern River Valley. As is described in greater detail in Chapter 4, he seized some 35 adult male Native Americans and summarily executed them. In McLaughlin's report of his actions, he claimed that Joe Chico, a Tubatulabal chief, as well as local White ranchers, had encouraged the murdering of the men as 'renegades' (Davis, Perry, and Kirkley 1897:208-210). The victims of this official murder appear to have included some Kawaiisu men from Walker's Basin, perhaps attending a fiesta or other gathering in the Kern River Valley, as is discussed in Chapter 4. While some local settlers or miners had accused the native people of depredations, others allegedly tried to protect them (Barras 1976:76).

Further incidents included an attack on White freighters in Kelso Canyon on July 3rd of 1863, where Martin Hart was killed. As noted in Chapter 4, Kawaiisu consultants in the 20th century indicated that Kawaiisu had been involved in the attack. Further violence followed. This included an attack by Whites on the camp of a group of Kawaiisu. These were Kawaiisu who had been persuaded to surrender to the Army at Camp Independence, and were a day's march from the Camp. The Kawaiisu fled and took refuge in the Sierra.

By the end of the war, the Sebastian Reservation had been taken over by Gen. Beale as part of the Mexican land grant of El Tejón. Some native people resident there remained to work on Beale's ranch, while others made their way north to the reservation at Tule River near Visalia. Others that had been brought in or induced to come in at various times left and returned to their home territories. With the Civil War and the temporary decline in the Southern cotton industry, high wool prices made sheep herding prominent in the Tejón Ranch region in the 1860s and later. Some native people in the region got work as shepherds and shearers. Both armed conflict in interior south central California and native stock raiding out of the Mojave Desert came to an end by the end of the 1860s.

In 1872, a native settlement was described as located at Caliente, northwest of Old Town Tehachapi. It was headed by a man called Captain Manuel by White visitors to a fiesta held there in October of that year (Barras 1976:25-26). Native people from "Tehatchipah, Fort Tejon, South Fork [Kern River Valley]" and elsewhere in Kern County attended. At this time, some Kawaiisu were resident at what was referred to in the account as Fort Tejón, but was actually the Tejón Ranch owned by Edward Beale.

In later times, in 1906, over 35 native people were enumerated at Caliente, with other Kawaiisu family groups located at Paiute Ranchería, Tehachapi, Walker Basin, and Kelso Canyon. Several were also living at the Tejón Ranch (Kelsey 1906:43-45). During the later decades of the 19th century, native families became increasingly dependent on farming and wage work, in addition to traditional food sources, to make ends meet.

Some individuals who had been born in the Tehachapi Mountains had also migrated out onto the Mojave Desert by the late 19th century. Some lived in the northern foothills of the San Gabriel Mountains or along the Mojave River. By the 20th century, marriage and family ties were recorded by anthropologists Alfred Kroeber and John Harrington that linked Kawaiisu and Chemehuevi from the Colorado River and Las Vegas to Victorville and the Tehachapi and Piute Ranchería regions. The Kawaiisu families living in the mountains did receive, in some cases, U.S. government land allotments. They were, however, never granted a reservation after the demise of the Sebastian Reservation, despite Department of the Interior attempts to wrest reservation land from the Tejón Ranch in the early 1920s. Kawaiisu families continued to reside in the Monolith/Tehachapi areas and at the Paiute Mountain ranchería during the 20th century.



4-07: Studio portrait of a Kawaiisu family. circa 1893

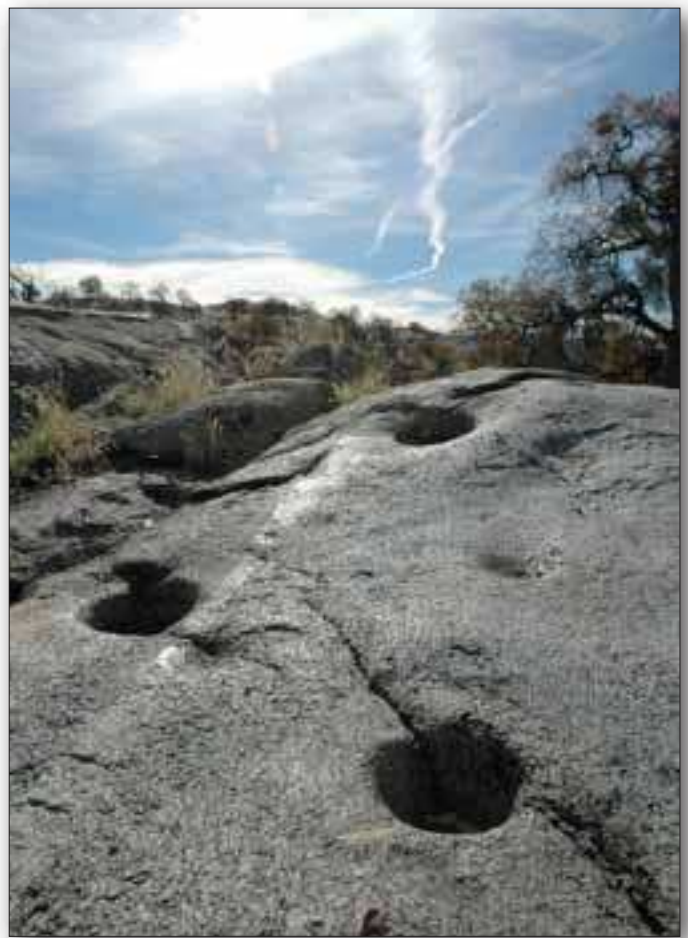
Chapter 5

Precontact Lifeway

Information on the traditional lifeways of the Kawaiisu is scattered in many fragmentary accounts (see Chapter 11). While scant details were provided by Powers (1877), other accounts from Garcés in 1776 through the 19th century explorers and travelers provide information on the Kawaiisu (Chapter 5). Local historian Judy Barras has added important embellishments (Barras 1976, 1984; 1981) 1971). Precontact lifeways are also treated in Cappannari (1950, 1960), Driver (1937), Kroeber (1925), and Steward (1938). Yet the most detailed and thorough studies are the various works by Maurice Zigmond (1938, 1941, 1971, 1972, 1977, 1978, 1980, 1981, 1986). The interested reader can find much of note within our annotated bibliography included here as Chapter 12. Those references identified as including information on ethnology often have some pertinent information relevant to the precontact lifeway of the Kawaiisu.

Details of the Kawaiisu territory are discussed extensively in Chapter 4 of this book. Suffice it to say here that they lived in the far southern Sierra Nevada and Tehachapi Mountains and occupied a large swath of the western Mojave Desert from Little Lake and the southern Panamint Valley and Death valley, east to Barstow and south to the Mojave River and Victorville. The Kawaiisu were on relatively good terms with the neighbors. To the west were the Penutian-speaking Yokuts who resided in the southern San Joaquin Valley; to the northwest were the Tubatulabal, a linguistic isolate of Northern Uto-Aztecan or some have now consider it this language to better classified as an affiliate of the Takic language; to the south were the Kitanemuk and Serrano—Takic speakers of Northern Uto-Aztecan affiliation, and finally to the east were the Chemehuevi—the closest in linguistic affinity and Southern Numic speakers of similar classification to that of the Kawaiisu.

Zigmond (1986) mentions that Kawaiisu territory was not richly endowed with subsistence resources, although by southern California standards the abundance of both acorns and pinyon in Kawaiisu territory is noteworthy. Groups living in the Tehachapis had access to much more abundant wild food resources than linguistically-related desert Numic groups like the Chemehuevi. Like other southern and central California groups, the Kawaiisu depended on foraging wild foods rather than agriculture to meet their food needs. They had acorns and pinyon nuts to gather during the fall. Resources



5-67: *Pa-haz*, known as “bedrock mortars” or “milling sites,” are scattered throughout the entire Kawaiisu homeland, such as these near the Sheeptrail, west of Tehachapi. Used for grinding acorn and other seeds, this durable evidence of the presence of Nüwa are found wherever the people lived.

circa 2006



5-68: Kawaiisu women using bedrock mortars in eastern Kern County.

circa 1923

included extensive areas of oak woodland in the western portions of Kawaiisu territory. In the spring a variety of seed-producing plants were also procured. Among the most important were Indian rice grass (*Achnatherum hymenoides*), tick seed (*Coreopsis bigelovii*), blazing star (*Mentzelia* spp.), tansy mustard (*Descurania pinnata*) and chia (*Salvia columbariae* and *S. carduacea*). Summer was a period when there was considerable mobility and fall was spent in the higher mountains gathering acorns and pinyon nuts.

The Kawaiisu, like other California foraging groups, occupied permanent winter village sites located at reliable water sources that would permit the leaching of acorns. Winter villages were the sites of fiestas and mourning ceremonies that were held after the fall harvest of tree crops. During the spring, summer, and fall, smaller groups of related individuals set up temporary camps for foraging and/or hunting. Village sites often featured bedrock milling locations for the processing of acorns. Pinyon pine nut gathering camps temporarily occupied in the fall featured cone roasting pits and sometimes nut grinding bedrock slicks as well.

SUBSISTENCE, SETTLEMENT, AND SOCIOPOLITICAL ORGANIZATION

The Kawaiisu were hunter-gatherers who followed an annual seasonal round timing their movements to the differential availability of key economic plants and animals. That settlement system was probably closely comparable to their neighbors to the north—the Panamint Shoshone (aka Coso). However, the Kawaiisu had to a greater degree a slightly more abundant set of plant resources especially to the extent that a number of species of oaks (*Quercus* spp.) that provided a rich crop of acorns were more readily available.

The Kawaiisu employed at least two styles of residential structures during the different seasons of the year. A summer house, known as a *havakahni*, was used during the warmer months. That house was a flat roofed affair open to the elements on one side only and limited to a few meters in diameter. The house was mainly intended to provide needed shade and served as more of a windbreak than as an actual residence. It was said to have the ability to comfortably accommodate several persons at one time. The winter house, *Tomo Kahni*, was a far more permanent residence. In being more substantive, it was routinely made of the ties boughs of a juniper and lashed together with native twine. It was next covered with brush and/or tules. This dome or cone shape affair was about 15 to 25 feet in diameter and would be further affixed to the ground by a circle of stones that would ring the structure. Additionally, the Kawaiisu would also build upright storage containers known as granaries that were used to keep plant foods away from rodents and animals and off the ground in order to preserve the food from the elements.

Similar to their neighboring tribes, the Kawaiisu had a remarkably thorough understanding of the local biota in their territory. As described extensively in Zigmond's ethnobotany (1981, 1986), a minimum of 112 different species of plants were part of their standard diet. These included ricegrass (*Achnatherum* spp.), chia (*Salvia* spp.), blazing stars (*Mentzelia* spp.), juniper (*Juniperus* spp.), mariposa (*Calochortus* spp.), sand cress (*Calyptridium* spp.), peppergrass (*Lepidium* spp.), and Manzanita (*Arctostaphylos* spp.). Indian Rice grass was an especially important food and the plants would be harvested by cutting them off at their bases, tied in bunches, and gathered up in their large carrying baskets. Two species of Yucca were used: Joshua tree (*Yucca brevifolia*) fruit were harvested in the spring and Spanish Bayonet (aka Our Lord's Candle; *Yucca whipplei*) were also harvested during the spring. The hearts of the plant were obtained applying a long wooden shaft with a cutting edge to extract them and then the stalks were roasted in earth ovens. They tasted like sweet potatoes and were rich in carbohydrates, calories, and very nutritious.

Acorns were harvested in a similar way as that of their neighbors to the west and using the techniques of other more characteristic of Native Californian groups. The most preferred species of acorn was the Black Oak (*Quercus kelloggii*) as it was one that seemed to the Kawaiisu to be the most sweet and needed the least leaching to remove the tannic acid. In the fall, acorns would ripen, and the nuts would be collected using poles and baskets. They would be pounded into flour using a bedrock mortar or portable hopper mortar and would be leached with water to remove the bitter tannins. The resulting flour might then be baked into small cakes. If acorns were not plentiful then buckeye nuts (*Aesculus californica*) would be procured.

The Kawaiisu were especially fortunate since they also could avail themselves regularly of rich and abundant pine nuts. In the lower elevation foothills they could harvest the nuts of the Bull Pine (*Pinus sabiniana*). At higher elevations were the more nutritious and far easier to procure and process upland groves of the diminutive,

single-leafed pinyon pine (*Pinus monophylla*). The nuts of the pinyon could be harvested in late summer or early fall in their green state as green cones or later in the season as brown cones. To acquire the greatest abundance of pinyon nuts it would be most desirable to acquire them early before the animals made off with them. When they were in their green state before the animals acquired their bounty the Kawaiisu could gather an abundant harvest of pinyon nuts. This regularly required a full family affair where men, women and children would collaborate and move to the pinyon grounds (one area noted was in the Scodie Mountains). The pinyon cones would be knocked from the trees with long poles or by climbing the trees and they would be gathered up and roasted on a bed of sage. The sage would be set on fire that would open the cone scales to reveal the large nuts. The resulting seeds would be knocked out of the cones and winnowed to remove the shells.



5-69: A basket woven by Sophie Williams in the early 20th century is typical of the size used for both cooking and collecting native foods.

2010

locations there was an opportunity to hunt bighorn sheep. As well deer were plentiful throughout the Tehachapis. They regularly joined with their neighbors either in Bakersfield with the Yokuts or at Brown with the Coso (Panamint Shoshone) working together to communally hunt pronghorn. During the spring, Kawaiisu would move from the Piute Mountains and across Indian Wells Valley to the Argus Range where surrounds were made to capture pronghorn and bighorn sheep.

The Kawaiisu would also conduct communal hunts for jackrabbits. Some fishing was also done and Tehachapi creek was a favorite spot for capturing fish. Fish would be snared with lines or bone hooks or they would be stupefied using Solomon's seal (*Smilacina* spp.) and gathered by hand. Small game would be typically hunted with bow and arrows or through the use snares and dead fall traps. Quail could be captured with special basket

CHAPTER 5: PRECONTACT LIFEWAY

traps. Chuckwallas were also often hunted in areas where they were abundant. A long pole would be used to pull the animals out of the rock crevasses.

The Mountain Kawaiisu wintered in the Tehachapi Mountains occupying hamlets of up to six or more houses (Schiffman and *Garfinkel* 1981:2-15). Steward (1938:84) recounts that the Desert Kawaiisu, from Panamint Valley, would harvest mesquite (*Prosopis juliflora*) at their Warm Springs winter village. Mesquite bean cakes were typically made and traded. They would also venture to higher elevations to gather seeds and pinyon nuts and hunt desert bighorn sheep (*Ovis canadensis*). Families would also travel to the Argus Range and Coso Mountains for chia (*Salvia columbariae*) and bunch grass (*Achnatherum* spp.).

Social organization centered on the family group. While Takic groups in southern California and the neighboring Yokuts were organized in moiety-based unilineal kin groups, the Kawaiisu, like the culturally related Chemehuevi, appear to have had bilaterally organized family groups. Chiefs were known but no single individual united the Kawaiisu as a whole. Leaders were simply individuals who possessed sufficient personal wealth to exercise leadership but had no real coercive authority (Zigmond 1986). Tribal leaders or headmen were not obtained by descent but rather by virtue of their wealth and personal character and bore much of the expense for communal ceremonial occasions when feasting occurred, such as the mourning ceremony. A man's wealth was traditionally destroyed upon his death so that a son would not inherit the wealth or political position of his father. Hence, each man had to accumulate his own wealth.



5-70: Basketmaker Martina Collins in front of a traditional brush shade in the Kelso Creek area. 1936

RELIGION

The religious world of the Kawaiisu was similar to that of their neighbors, the Panamint Shoshone, in having guardian-spirit beliefs, elaborate mythology, and shamanism. Three kinds of shamans were known: the curing shaman diagnosed and healed illness; sorcerers (evil shamans) might attack their victims through supernatural agents and cause them to become ill or die; and weather shamans were a specialty of the Kawaiisu and could produce rain or snow (*Fenenga and Riddell* n.d.; Voegelin 1938; Zigmond 1977, 1980, 1986). Across southern California, both the Mountain and Desert Kawaiisu were famed as rain-makers.

The Kawaiisu world contains an “invisible domain filled with identifiable beings and anonymous non-beings, with people who are half spirits, with mythical giant creatures and great sky images, with ‘men’ and ‘animals’ who are localized in association with natural formations, with dreams, visions, omens, and signs” (Zigmond 1977).

The Kawaiisu also have a rich mythology that is comparable to other Numic peoples and characteristic of many foraging groups throughout the world. Kawaiisu oral traditions tell of animal-people, supernatural beings, and other immortals. Elements of their ideology account for the origin of fire, the way sexual intercourse originated, the role of hunting and animals, and explain the presence of peculiar features of plants, animals, and the sacred landscape. Prominent in these tales is Coyote who is a cunning, foolish, and lecherous fellow.

In the cold, long winter nights Kawaiisu would come together and recount traditional stories. We thought it appropriate to provide a few such tales so that the reader can sense the character of Kawaiisu traditional narratives.

YAHWERA

According to ethnographic information obtained across half a century by Maurice Zigmund, Stephen Cappannari, and Judy Barras (Barras 1984:30; *Bibby* 1999; Zigmund 1977, 1980) an Animal Master, called *Yahwera*, is a recurrent figure in Kawaiisu cosmology. *Yahwera* figures prominently in nine Kawaiisu myths, and discussions with contemporary Kawaiisu (Harold Williams and Luther Girado, personal communications with Kawaiisu elders 2008) confirm the prominence of this supernatural creature in oral tradition and cosmology. *Yahwera* tales closely parallel the text of a story told by Kawaiisu northern neighbors—the Tubatulabal (Voegelin 1935:207).

The following composite story-line gives the reader a sense of the Yahwera narratives.

This is a true story. Long ago there was a man. The grandmother of Emma Williams had in fact seen this man and told Emma this story. The man was sick or perhaps he just wanted luck. So to cure himself or to get that luck he took jimsonweed (alternatively fasted, swallowed tobacco, walked naked through stinging nettles, or ingested ants wrapped in eagle down). He then went to a place in Back Canyon (or another cave) and found the opening to the animal underworld, *Yahwera's* home. At that hole, that goes down into the mountain, was a rock that opened and closed. Sometimes you could see the opening and other times not.

The man waited and slipped through quickly. He saw many different animals—deer, bear, etc. These were animal-people who spoke just like the Kawaiisu. Near the mouth of the tunnel the man saw bows and arrows. These were the weapons by which deer were killed. The deer leave them when they go inside *Yahwera's* house. The man also saw the horns of all the deer that have been killed. *Yahwera* said that the deer were not really dead.

There were many different kinds of luck on the cave walls. The man saw a bow and arrow of a good hunter in a prominent place and the bows and arrows of inferior hunters in subordinate positions.

The man took something for his luck. The man began to walk through the tunnel. He stumbled and climbed over a large gopher snake (*kogo*). Farther along he came to a rattlesnake, as big as a log (*tugubaziiti-bi*) and he climbed over it. Then there was a brown bear (*mo'orii-zhi*) that he passed by and then he came to a grizzly bear (*pogwiti*) and went past it. Then he didn't see any other animals.

He kept walking and he saw *Yahwera*. *Yahwera* wore a mountain quail feather blanket. He looked like a hawk. *Yahwera* asked the man, "What do you want?" The man said he was sick and wanted to get well. *Yahwera* knew all about his illness without being told. *Yahwera* gave him some acorn mush (alternatively pinyon or deer meat). Every time he ate some the same amount reappeared. He couldn't eat it all. He gave it back to *Yahwera*.

Yahwera took him into a room where he kept the medicine. *Yahwera* asked him which of the songs he wanted and *Yahwera* named all the songs. The man took a song. The man was ready to return home, so he kept going to the other end of the tunnel. He saw water that was like a window but it wasn't water, he passed through and didn't get wet. He came out and found he was far away from the entrance and wasn't sick anymore. He had been gone for a long time and his relatives didn't know where he had been.

HAAKAPAINIZI

Kawaiisu mythology identifies two man-eating monsters: *nihnihnoovi*—the man-carrying bird who flies and carries people to his distant home and eats them and the other is *haakapainizi*.

The giant grasshopper, *Haakapainizi*, came from far away in Nevada. He has a large carrying basket and went along on two canes. As he went along he would sing. He did this as a way to hunt for children. He was a giant and so large he could walk from Inyokern to Onyx in one step.

There was a woman who was grinding acorns near a spring. Her daughter was playing not far away but she started to cry. Her mother told her she had to go back home, but she didn't listen and refused. Her mother got up and took the acorns and left her alone. But that little girl just stayed and kept crying.



5-71: Rock art associated with the Yah-wera narratives, located in ????????. 2006

Haakapainizi came by and tempted her and held out something for her. When she tried to obtain it, he captured her and placed her in his basket on his back. He then left and returned to his home in Nevada and ate that little girl. Then he came back for the woman's little boy and he caught the young man in a similar way. However on the way back to his home the giant grasshopper passed under a tree. That's when the boy grabbed a hold of a branch of the tree and the giant didn't see him. When *Haakapainizi* came home the boy wasn't

in his basket.

Another time the Giant Grasshopper came along singing and the two Quail Sisters were walking there. Squirrel Hawk, the husband of one of them, told them to not sleep in a sandy wash nearby since that was the path of the *Haakapainizi* and the Squirrel Hawk went away to go hunting. Yet one of the two Quail Sisters saw the nice sandy wash and said that was a nice place to sleep even though Squirrel Hawk had warned them not to sleep there.

Haakapainizi came along and was singing. The sisters heard him and asked him what he was doing but he didn't answer. They asked him what he wanted and he said he wanted to sleep. They told him to sleep to their side and he said no. They suggested between them and he said no again. Then they suggested on the other side and he said no. They then said how about at their feet and he said no. Then the Quail Sisters asked Giant Grasshopper to sleep at their heads and he said yes. The sisters asked if he would stretch and he said no. In the morning when they awakened the girls said he was very good not to have stretched but just then he stretched and put out their eyes with the serrated undersides of his powerful legs. Giant Grasshopper then left. Soon Squirrel Hawk came and the sisters told him what happened.

RITUAL AND CEREMONY

An elaborate ritual accompanied the death of a loved one where the deceased's body was wrapped in a tule mat and placed in a rock cleft. It was then covered with a split burden basket and rocks. The ceremony took place typically the day after an individual's death.

Group ceremonies among the Kawaiisu included an annual mourning ceremony where images and possessions of the deceased were burned. These communal gatherings were held at irregular intervals and several different tribal groups might be represented. A circular enclosure was constructed where the images of the dead would be burned. Images of the deceased consisting of brush and bark figures dressed in the dead person's clothing were thrown in the fire as were prestations of beads, pinyon nuts, and other offerings. This was an occasion for dancing and celebration for all but the mourners. Feasting and payments to the celebrants by the mourners concluded the ceremony.

Rituals accompanied key life events (rites of passage). The drinking of toloache (an infusion of jimsonweed [*Datura wrightii*]) accompanied the onset of puberty for both of boys and girls. During the celebration, relatives and friends would sing, dance and make offerings, scattering seeds, beads and berries about the area.



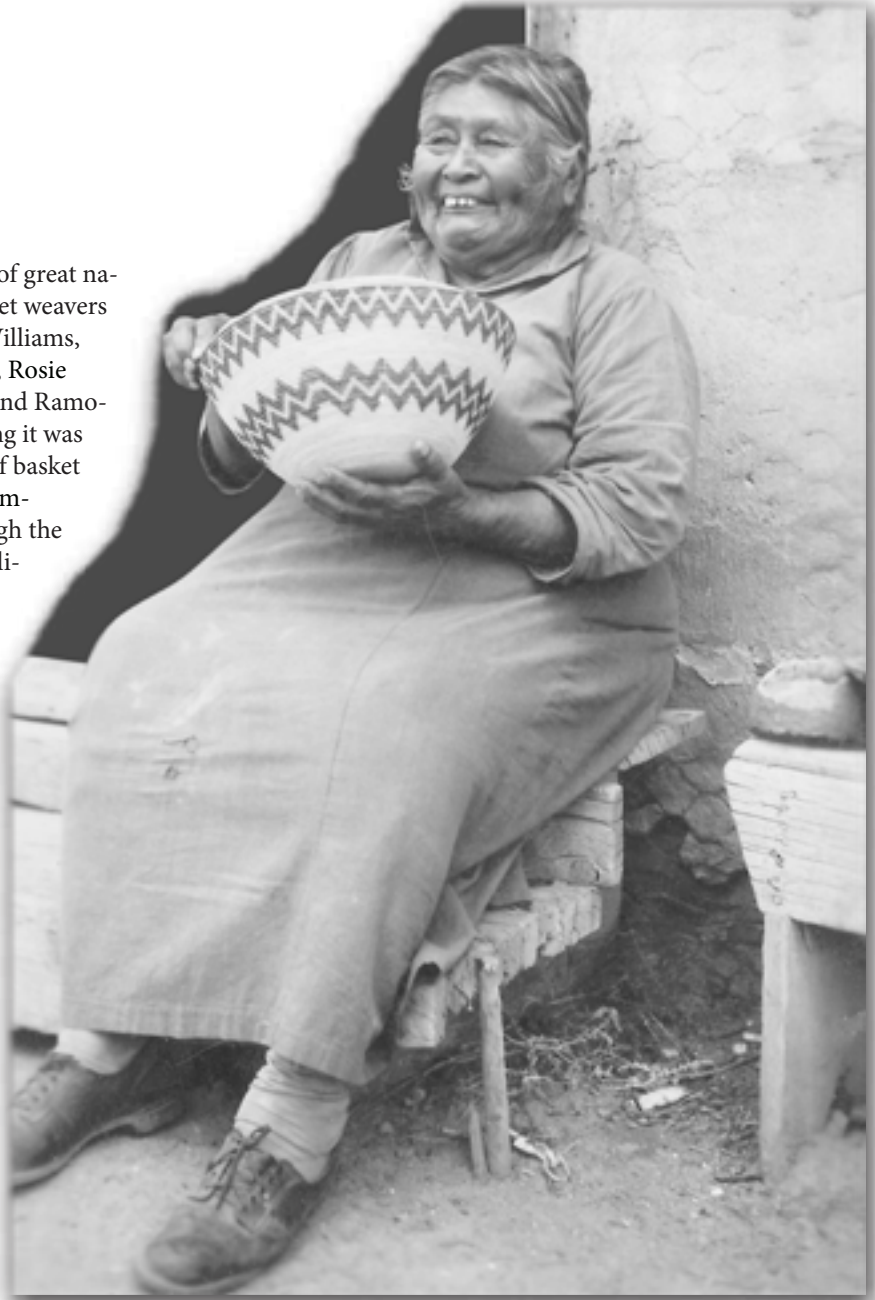
6-68: A gift basket decorated with red wool and California quail topknots, given to Wyman family member Dr. David for medical assistance given to a Kawaiisu tribal chief near Victorville in 1898.

The last generation of great native Kawaiisu basket weavers included Emma Williams, Sophie Williams, Marie Girado, Rosie Hicks, Louise (Luisa) Marcus, and Ramona Greene and with their passing it was feared that the native practice of basket weaving would be no more (Hammond 2000). Fortunately through the pioneering efforts of former California State Assemblyman, Phil Wyman, a number of native Kawaiisu are now relearning the methods and cultural practices of their unique manner of traditional basketry construction.

Mary L. Claw, one of only three traditional Chemehuevi basketweavers, was recruited to teach the Kawaiisu method of basket weaving. *Weegie* (her nickname) lives in Parker, Arizona and is a descendant of other renowned Chemehuevi basketweavers (Hammond 2007). Mary Lou Brown, her grandmother, was a basket weaver of legendary skill and Brown's baskets are in a number of museums and private collections. *Weegie* was asked to come to Tehachapi and teach Kawaiisu basketry making since the Chemehuevi method of basket weaving is so strikingly similar. Claw was very careful to teach the Kawaiisu in their own methods of traditional weaving and to guide them in following the distinctive differences that apply to the traditional Kawaiisu basket construction techniques (cf. Zigmond 1978).

Chapter 6 Basketry

Mary L. (*Weegie*) Claw



6-67: Basketmaker Louise Marcus holds a recently-completed basket at her home at the Indian camp just east of the Monolith Portland Cement plant. circa 1930

CHAPTER 6: BASKETRY

An initial grant was procured from the City of Tehachapi and was used to help defray costs for the first six week class that ran for 36 hours. Additional sponsors, the Poppy Reserve/Mojave Desert Interpretive Association (PRMDIA) and California Department of Parks and Recreation, aided in underwriting the costs for these initial classes. Fourteen (14) students attended that first class and a number are well on their way to constructing the first Kawaiisu baskets to be completed in almost a century. Some of these students are Native Kawaiisu and descendants of historic basket weavers discussed below. The second series of classes have now begun.

Classes are normally held on the premises of the Grand Oaks Ranch—a 33 acre facility in Tehachapi with the largest and oldest oak trees yet identified in Kern County. The massive and majestic oak that frames the main ranch house is over a thousand years old. The 4000 square foot Grand Oaks Ranch facility serves as a venue for teaching a number of classes in Kawaiisu traditional culture (both language and basket making) and also has been made available for over-night lodging of out of town visitors participating in traditional culture classes.

Recently, in 2008, other Kawaiisu basket making classes have been held at Cerro Coso College in Ridgecrest, California.



6-69: A typical collection of household baskets made and owned by Emma Williams includes seed beaters, winnowers, burden baskets, and cooking baskets.

circa 1930

CULTURAL DISTINCTIONS

According to Catherine Fowler and Larry Dawson (1986:721-724) Kawaiisu basketry is a mixed twined and coiled technology relating to both the California and Great Basin cultural traditions. Dawson alluded to the fact that for Kawaiisu basketry coiling is invariably rightward with respect to the weaver. Another distinctive element of many Kawaiisu baskets is an unusual hole at the bottom center of the basket that relates to the way the basket was started. Kawaiisu baskets have a distinctive combination of materials incorporated into them that make them somewhat unique.

Like both southern California Mission Style and Yokuts coiled basketry, Kawaiisu coiled baskets employ Deer Grass for the foundation rather than the rod foundation of willow found among various Great Basin

Numic groups and some Sierra Nevada native nations further north. However, the Kawaiisu use of willow rather than the juncus and sumac found in southern California as a stitching material associates their coiled basketry with Great Basin Numic and central Sierra fabrication traditions. The use of willow lent a greater durability to coiled basketry construction than often found in southern California. The use of Joshua Tree root links the Kawaiisu coiled work with that of other groups on or near the Mojave Desert (Serrano, Panamint, Tubatulabal, and Kitanemuk). The absence in Kawaiisu coiled baskets of the sedges (*Carex* sp.) used as sewing materials by the Southern Valley Yokuts and of redbud used by the Tubatulabal distinguish Kawaiisu basketry from that of these adjacent groups. Similarly, the neighboring Kitanemuk were distinguished from the Kawaiisu by their use of both juncus and sedge as sewing materials. In addition, a rather unique and distinctive Kawaiisu sewing material was the bright orange rootstock core of the Spanish Bayonet or Our Lord's Candle (*Yucca whipplei*) (Zigmond 1978:201).

The greater use of twining for burden baskets and other types of utilitarian baskets by the Kawaiisu also associates them with more northerly California and western Great Basin basketry traditions rather than southern California Takic basketry types, where twining was less used. The Kawaiisu made twined conical burden baskets carried with a tump line, for example, unlike the southern California Takic groups.

BASKETRY MATERIALS AND CONSTRUCTION

The Kawaiisu use arroyo willow (*Salix lasiolepis*; *puhi-suva*, *suva*) for the warp and Deer Grass (*Muhlenbergia rigens*, *si-pu-biv-eh*) for the foundation rods of their coiled baskets. The latter tall grass is the multiple-rod foundation for coiled basketry. Deer Grass stems are collected in November.

The basketry foundation normally begins as rather small but quickly builds up with the addition of new stems of the desired size. A uniform bulk is constructed by the insertion of new stems when needed. The thicker and lower segment of the grass may be split to retain a constant thickness. Coiling proceeds clockwise as one might view the bottom face of the container.

For the weft—willow of several species was procured. The design details and colors, other than the natural tan, were fashioned with several distinctive plants. Joshua tree root (*Yucca brevifolia*) provides a reddish purple hue. The rootstock is used and it is split into strands, soaked, and worked into the coiling so that the color remains on the exterior. Similar to the Joshua tree root, Our Lord's Candle root (*Yucca whipplei*) was harvested to supply a distinctive orange. Bracken Fern (*Pteridium aquilinum*), Devil's Claw (*Proboscidea lousianica*), and rush (*Juncus balticus*) display a jet black tone. The use of Devil's Claw, a non-native plant, is believed to have been introduced from weavers on the Colorado River in historic times. Bird feathers were sometimes added on baskets used for gifts, presentations, or on those containers serving special religious functions. The bird feathers included the quills of the Northern Flicker and the crests of both the Mountain Quail and Valley Quail (*Oreortyx pictus* and *Callipepla californica*).

CHANGING BASKETRY TECHNOLOGY

Bettinger (1994:50) has remarked that the term for the tightly woven conical carrying basket used for small seeds in Western and Central Numic (the northerly branches of Numic more distantly related to Southern Numic—Kawaiisu) differs from the ancient Northern Uto-Aztecan term for the conical carrying basket or *wono* (*wo?nizi* in Kawaiisu). This may indicate that this more difficult and time consuming manufacture tightly woven basket was developed before the migration of Numic peoples out of eastern California (ca. AD 1000) but after the separation of Numic and Tubatulabal (cf. Bettinger 1994; Fowler and Dawson 1986). Other language evidence would support the notion that the word for seed beater (*taniku*) was also a relatively recent addition (perhaps during the last millennium—after ca. AD 600 / 1000) to Numic technological terminology since the term is uniform and similar throughout the various branches of the Numic language group. If these reconstructions are accurate then this would be consistent with models that characterize the spread of Numic speakers as facilitated by increasingly intensive seed procurement strategies facilitated by their unique basketry technology (cf. Bettinger and Baumhoff 1982). However, much work still needs to be done to develop a better understanding of the evolution of basketry types in California and the Great Basin prior to the nineteenth century.

BASKETRY DESIGNS AND PATTERNS

Design patterns were given special names by the Kawaiisu and served to identify the decorative embellishments woven into the baskets. There was a design known as a rattlesnake (*togowa-ri-ka-di*) that consisted of a diamond pattern displayed on the basket. A zigzag pattern (*chini'o-gi-ka-di*, *chini'oo-ki-di*) was used both in baskets and for tattoos. That design appears as spirals of hour-glass forms or of overlapping rectangles in black and red. Other designs or patterns were known as jackrabbit (*kami-yu'u-vi*), lightning (*agushede*), pine tree (*uviba*), butterfly (*ayatanii-tika-di*), dragonfly (*kazibinoo-ri-ka-di*), eye (*pu'i-rii-ka-di*), going sideways (*wigi-duwa miya-gwee-di*) from the Kawaiisu word for go (*miya-gwee*), a person design (*niwi-ri-ka-di*), and another known as to sit facing (*na-vi-dawi-yuwi-tii-ka-di*). Two other designs were known as *kogo-ti-ka-di*, an unspecified basket design possibly from the Kawaiisu term for gopher snake (*kogo*) and *wo'owi-tii-ka-di*—likely from *wo'owo-mi-* meaning to be upside down or face downwards.



6-70: Rosie Collins holds a basket still under construction (note deergrass stalks extending from outer rim) at her home in Kelso Valley.

circa 1925

SELLING BASKETS

Kawaiisu women became wage laborers during the early part of the 1900s to help provide for their families. Rosie Hicks, Marie Girado, Bertha Goings, Ramona Greene, and Sophie Williams all apparently sold their baskets to Euroamericans to make some extra money to help their families. Marie Girado shared that people in the Caliente area would buy her baskets and that her mother's baskets were on display at the Shell gas station near the Mountain Inn. This was when the Lutges had the station and the baskets on display there were mainly from the Ed Tompkins collection. Sophie Williams also sold her baskets at the Monolith store and in Tehachapi and then would walk back to her home on Piute Mountain.

Towards the beginning of the 1940's Kawaiisu women stopped making their traditional basketry and baskets were no longer sold by Kawaiisu weavers. During this time the Kawaiisu lost the tradition of this remarkable art form and technology. Not until 2008 was a new Kawaiisu weaver introduced to the art of basket making and new Kawaiisu baskets began to be produced.



6-71: A typical coiled basket start utilizing split willow and Western Redbud. Made by Janice Williams. 2008

believed to distinguish Kawaiisu baskets from other California coiled basketry is called *wičikadi* or 'interrupted stitch' (also 'grasshopper-stitch'). The normal binding stitch of the sewing strand that links adjacent coils is interrupted and the sewing strand is wrapped a number of times around a single foundation coil without binding to the coil above before the normal coil-binding stitch is re-commenced (Zigmond 1978:203-204).

LAST STEPS

After a weaver completes a basket the last step in the process is a thorough washing with pounded yucca (*Yucca whipplei*) root soap (Hammond 2007). The latter cleans the basket and protects it from insects.

BASKET FORMS AND FUNCTION

Basket hats (*iki-tsi* or *iki-bi-zi*) were worn traditionally only by women and could serve a variety of purposes (Zigmond 1980:30). They were worn to protect the wearer's head from the tumpline that ran across the forehead of the wearer and was attached to a baby basket (infant's cradle, *kohnoci*) or a burden /carrying basket (*anisi* or *wo?nizi*). A bowl shaped basket (*mucizi* or *kicizi*) was used for cooking acorns or as a food or eating bowl.

CONSTRUCTION TECHNIQUES AND TYPES OF BASKETS

Kawaiisu baskets included twined openwork (burden baskets—*anisi* or *wo?nizi*, gathering baskets, winnowing-parching trays—*yaduci*, *yadu-tsi*, or *sa-zowinibi*, seed beaters—*taniku*, and cradles- *kohnoci*), close twining (gathering baskets, pitched basketry water bottles—*sana-ootso-zi*, or *nava?akurazi*, and an acorn meal drying tray), and coiling (flat sifting trays *sakici*, food or eating bowls—*mucizi* or *kicizi*, necked "treasure or ceremonial" baskets—*sivoron(i)z* or *tsopanazi*, basket hats—*iki-tsi* or *iki-bi-zi* , basket hopper for a mortar—*iki-bi-ga-z=ika* /*iki-bi-ga=zika*/*iki-bi-wa=ika*, boiling baskets—*muruwasi*, and special baskets for preparing and drinking Jimsonweed juice—*taarabigadi*).

One distinctive stitching technique

Large baskets (*anisi* or *wo?nizi*) were made by twining and these were used as pack baskets. They were often carried via a tump line across the forehead. Such baskets were used to haul back nuts from the pinyon harvests.



6-73: Rosie Manuel Bernache, Mrs. Caetano, and Rosie Hicks are shown with seed beaters, winnowing baskets, gift baskets, and others at Indian camp near Monolith. circa 1925

Kawaiisu cradles (*kohnoci*) are made of either Red Willow (*Salix laevigata*) or Arroyo Willow (*S. lasiolepis*) but never Sandbar Willow (*S. hindsiana*). Oral tradition explains this and indicates that when cradles were formerly made out of Sandbar willow by Quail all her babies died (Zigmond 1980:185). The Kawaiisu were said to have had two types of cradles an oval variety and another Y-shaped. The latter was constructed so it could be stuck into the ground and rocked (Zigmond 1980:63).

were known as *taniku*. These seed paddles were used during the harvest of the seed heads of dryland hard seeds such as chia, blazing star, Indian rice grass, saltbush, goosefoot, and others.

Basketry water bottles (*sana-’ootso-zi*, or *nava?akurazi*) were made by the Kawaiisu and one is illustrated in Kroeber’s Handbook of California Indians (Kroeber 1925) in his Plate 55, item e. We have seen other examples of this container. One was purchased by C. H. Merriam at the Piute Post Office in 1937. These objects were twined and then covered with pine pitch. The Goldman basket collection contains a water bottle that may be of Kawaiisu origin.

Seed beaters made of twined basketry

THE APOSTOLIC BASKET

One of the most celebrated of all Kawaiisu baskets is what has come to be known as “The Apostolic Basket.” The story of this basket has come to us and has been told and retold and was originally shared in the original and early works of James (1903) and Connor (1908). The basket is today at least 130 years old and is housed in the collections cared for at the Phoebe Hearst Museum on the campus of the University of California, Berkeley. It was first acquired by E. L. McLeod of Bakersfield.

The basket is a beautiful coiled bottleneck basket that is a full 16” wide by 9” tall. It was said to have been used to hold water when McLeod first saw it. He tried in vain to purchase the basket repeatedly asking to buy it over the course of a four to six year period and only after attempt-



6-72: “Apostolic basket,” with Christ and 12 disciples made by unknown Christian-convert basketmaker in about 1850.

2006

CHAPTER 6: BASKETRY

ing to acquire the piece many times did he ultimately succeed in his quest. Apparently the basket was woven by a devout Christian woman and it depicts Jesus Christ and his twelve apostles.

The basket weaver lived near the peak of Piute Mountain in the Walker Basin and she said that it had taken her over three years to fashion her. The basket serves as a testimony to her love of the faith and illustrates clearly the story taught to her by the Padres at Mission San Gabriel. Christ is depicted alone and away from his apostles and his followers are represented in six pairs. The 12th apostle (representing Judas since he was the betrayer) was placed a little lower on the margin of the basket. This impressive container was placed on the altar at Mission San Gabriel and served to illustrate the sacred story of the Christian faith.

We are fortunate to have such a beautiful piece preserved as a legacy to the artistic efforts of one of master weavers of the Kawaiisu basket arts.

BASKET WEAVERS: PAST AND PRESENT

Annie Brown (1847–1925): Annie Brown lived in a Native American village at the Victorville narrows during the turn of the century with Maria Chapule, Susie Higgin (1841-1923), and Kittie Johnson (the latter all Chemehuevi). Annie's maiden name was Wheeler and her Indian name was *Sahroh i'll*. That name might have referred to her talent as a basket weaver since the term *suhuvu* means anything woven. Annie Brown was the wife of Mary L. Claw's (*aka Weegie*) great grandfather (Joe Brown). Joe Brown's mother was Maggie Painter Brown—a famous Chemehuevi basket weaver. It is unclear whether Annie Brown was in fact a Kawaiisu or a Chemehuevi, she may have had a Kawaiisu husband and it is very possible that she and her fellow villages spoke both Kawaiisu and Chemehuevi (since they were sister tribes



6-74: Basketmaker Mrs. Collins at her home in Kelso Valley. circa 1945



6-75: Generations of Kawaiisu basketmakers: Gladys Nichols, Lizzie Nichols, Emma Williams, Sophie Williams, and Elsie Williams Garcia. 1936

A basket tray by Martina is also depicted in a photo in Robert Powers' book *Indian County* (1981:58). That basket has a criss-cross design on its rim and a series of interlocking rectangles in the body.

Liza Coughran: A single basket by Lisa Coughran is depicted in the Powers' *Indian County* volume (Powers 1981:58). It is a medium sized, undecorated cooking basket or bowl.

and the languages were on the order of dialectical differences).

Annie Brown manufactured many fine and well-crafted baskets of exquisite quality. Phil Wyman discovered that some of Annie Brown's baskets were at one time accessioned and stored at the Los Angeles County Museum of Natural History but were later de-accessioned and auctioned through Butterfield's. These baskets fetched impressive sums of money varying from tens of thousands to over one hundred thousand dollars per basket. Research is continuing into the historical details surrounding the Annie Brown basketry collection and her time as a weaver in the Victorville area. Phil Wyman is working with the Chemehuevi to develop a cultural heritage interpretive facility for this village site to tell the story of Annie Brown and her time there and to share elements of her relationship with the Chemehuevi.

Martina Collins: A basket made by Martina is found in the C.H. Merriam collection at UC Davis.

Marie Girado: A basket made by Marie Girado is found in the Harold Williams collection.

Della Greene (1918-1990): A basket started by Della Greene when she was only eight years old was finished by Ramona Greene and is a bottlenecked jar. That container has a design identified by Andy Greene as walking sideways (*wigi-duwa miya-gwee-di*). The materials in this basket include Joshua Tree root, Willow, and Devil's Claw. This basket is one found in the Andy Greene Collection.

Ramona Greene (1919-1974): A seed beater or paddle (*tan-nik-koo*) and two winnowing baskets woven by Ramona Greene are part of the Andy Greene basketry collection. A basket by Ramona Greene was made for Carmen Greene (Peebles). This basket has a rattlesnake design with characteristic Kawaiisu basketry materials. Andy's birthday basket was given to him by his mother, Ramona Greene. The basket is decorated with quail plumes. Another "Sag-go-tsy", a circular winnower, was woven by Ramona Greene, and is a basket from the Andy Greene Collection. A necked jar fashioned by Ramona Greene also forms a part of this collection. Another smaller necked jar, also made by Ramona Greene for her son Carl Greene exhibits a design identified as "lightning" (*agushede*), by Andy Greene and was from his collection.

Winnifred Hammond-Hurst Collection: Ms. Hammond-Hurst lives in Bakersfield and is the mother of well-known Tehachapi notable, Jon Hammond. She has a single small oval bowl-like basket. An Indian woman came to her mother, Edith Wahlberg-Hand, and asked if she would like to have it and her mother was given the basket as a gift. It is a small necked jar having arrow-like designs with points going down and diamonds or "eyes" between the double arrow verticals. When Edith received the basket she was living on the Smith Ranch near Onyx, a mile beyond the store. The basket is Kawaiisu. The time of manufacture of the basket is the 1930s or 1940s.

Rosie Hicks: Rose Hicks was Luisa Marcus' daughter. A tray made by Rosie Hicks is in the Andy Greene Collection. A storage or food basket also woven by her is part of the Greene Collection. Another beautiful Hicks basket is now cared for by the Tehachapi Museum.

Luisa Marcus [Greene] (1870-1951): A basket made when Carmen Peeble's grandfather was a little boy was made by Luisa Marcus about 1896 and is part of Andy Greene's Collection. A burden basket fashioned by Marcus is also part of Andy's Kawaiisu Basket Collection.

Maria Niadas: A flat parching tray or *sa-go-tsy* was made by Maria Niadas. This basket is part of the Andy Greene Collection.

Emma Williams: Emma Williams was a principal consultant to ethnographer Maurice Zigmond in the 1930s, and provided him with important information on Kawaiisu basket weaving and plant materials (Zigmond 1978, 1981). A basket woven by Emma Williams is in the Harold Williams collection.

Refugia Williams (1852-1938): In Ardis M. Walker's book, *The Rough and the Righteous of the Kern River Diggins* (Walker 1917), a full chapter is devoted to Refugia's talents as a basket weaver and Walker alludes to the fact that he purchased several beautiful baskets from Refugia Williams. The *Nui Cunni* Center near Isabella, in the Valley of the South Fork of the Kern River, serves as an interpretive facility and center for traditional arts. Over a dozen baskets—all made by Refugia Williams are on exhibit there.

Gaylen Lee in his book on the Mono (*Walking Where We Lived*; Lee 1999) reports that Refugia Williams was born near Bal-larat in the Panamint Valley and lived for many years near Kernville in the southern Sierra Nevada. Refugia Williams is perhaps one of the best known Kawaiisu women. She married Wade Hamp Williams, the gold miner, as a young girl, but chose to conduct her life in a more traditional style (Zigmond 1980:94).

Unpublished notes were developed by Judy Barras during her work on a book devoted to the Kawaiisu that provide further information on Refugia (Barras 1970-1984). Hamp Williams Jr., Refugia's son, tells us that she



6-76: Janice Williams with family baskets made by her Williams and Girado ancestors, and her own basket start. 2008

CHAPTER 6: BASKETRY

was born at the Warm Springs village, seven miles north of Ballarat, in Death Valley where there was a sheltered cove with plenty of water. A small basket, a food bowl, is depicted in a photo in Powers' book "Indian Country" that was woven by Refugia (1981:58). That basket has a series of rectangles forming deep "Vs" or chevrons along its exterior.

Sophie Williams (1875-1971): A basket woven by Sophie Williams is part of the Harold Williams collection. Another basket, a particularly fine bottleneck, is in the Geldman collection.

CONTEMPORARY KAWAIISU BASKET WEAVERS

Janice Williams (Harold Williams' sister) has begun to fashion a traditional Kawaiisu basket and is being trained to weave by Weegie Claw (Chemehuevi) through the Kawaiisu basket making classes. As a Native Kawaiisu, Ms. Williams is the first Kawaiisu woman to fashion a native Indian basket in nearly 70 years! As is tradition, this first basket will be given as a gift. Williams has chosen to give the basket to her son. She shared with us that the designs within her basket represent distinctive family members from her set of living relatives.



6-77: Baskets donated by the Geldman family to tribal representative Harold Williams include the magnificent jar-necked rattlesnake pattern basket (left), made by Sophie Williams at the Piute Rancheria in the 1920s. 2009

food baskets have decorative elements.

Anonymous (Private Collection): Numerous Kawaiisu baskets are in a single private collection where the owners have asked to remain anonymous. These baskets were acquired in the 1920s and 1930s at a time when Kawaiisu women came to Asher's Store in Sand Canyon to sell them or trade them for supplies and groceries. This information was provided by the owner of the collection and they said that their father had purchased the baskets (Del Troy personal communication 2009).

Antelope Valley Indian Museum, Lancaster, California: Peggy Ronning, Director of the museum, has confirmed that there is one basket of Kawaiisu affiliation in the museum (catalogue number 498-32-2). It is an early 20th century piece manufactured by coiling (either a bowl or hat) with decorative elements in red-brown color.

California Department of Parks and Recreation, Sacramento / California State Museum Resource Center: 58 baskets are accessioned within the California State Resource Center and Collections facility that have been tentatively attributed to the Kawaiisu. None of these baskets are associated with a specific basket weaver. The collections are identified as originating from Hall-Sheedy, Elliott Wyman, Roscoe Elwood Hazard, and the M. H. deYoung Museum. The Hall-Sheedy pieces are by far the largest portion of the entire collection and are said to have been manufactured during the period from 1894 to 1902. Forty-eight (48) items are tallied as coming from this source and include 27 cooking baskets or food bowls, 14 bottleneck baskets, three sifting trays,

BASKET COLLECTORS AND VARIOUS INSTITUTIONAL COLLECTIONS

Anonymous (Private Collection): Ten Kawaiisu baskets are in a single private collection where the owners have asked to remain anonymous. These baskets all have excellent provenience and were all woven by Refugia Williams—completed from about 1900 to 1940. These include an undecorated and unfinished water bottle that does not have the usual pine pitch or asphaltum coating. The other baskets include six food bowls, a seed beater, a winnowing, and a burden basket. The burden basket and two of the bowls are twined ware and the remaining baskets are all coiled. Four of the

one water bottle, one basket cap, one sun shade, and one scoop. The next largest portion of the collection was that provided by the M. H. deYoung Museum. Seven baskets make up this group with four cooking baskets or food bowls, two bottleneck baskets, and one burden basket. Three baskets were contributed by Elliot Wyman and these originated before 1895. One of these is a bowl and the other a cap. Finally, Roscoe Elwood Hazard donated a single basket, a bowl that was attributed as a possible item of Kawaiisu affiliation.

Phil Wyman shared with the authors that one of Elliot Wyman's relatives, his Uncle David was an early doctor that lived near Oro Grande, close to Victorville and the Mojave River Narrows at the turn of the century. According an early census there was an Indian village there at The Narrows composed of 18 Chemehuevi and 9 Kawaiisu in about the year 1885 (Phil Wyman personal communication 2009). During this time there appeared before Doctor David a Native American man wrapped in a blanket and he motioned that he needed his services. David endeavored to assist him and his patient continued to make his wishes known and motioned that he had something lodged in his eye. The Doctor found that it was a piece of metal and he got a small magnet from his son and was able to draw the piece out of the eye. The Indian man left but then he and other of his villagers returned with a bevy of gifts including a number of baskets, pinyon nuts, and ultimately returned with a beautiful treasure basket.

That basket is a necked jar or "bottleneck" container. It is adorned with red wool and quail top knots around its rim and is believed to be of Kawaiisu affiliation since it has the signature hole in the base as the start of the basket. As well we recognize it was most likely either Chemehuevi or Kawaiisu in origin. The basket has a series of zigzag patterns around the edge and running up to the rim. Three rows of these zigzags run around the basket and are parallel and adorn the vessel in black-brown (Bracken Fern, Devil's Claw or Rush) on the base of the tan-buff willow weave.

Geldman Family: Three Kawaiisu baskets are found in the Geldman family's basket collection. The Geldmans grew up in Monolith and Tehachapi (1949-1961) and now live in New York City, New York. From photographic documentation and personal communications Steve Geldman confirmed that they have a bottlenecked basket woven by Sophie Williams and a bowl with a constricted neck. The former basket is decorated with two rows of diamond designs and alternating stripes of color. The diamonds are in red outlined in buff with the background being dark brown. The necked bowl is also decorated with a zig-zag motif in dark brown and red. The first design might have been identified by the Kawaiisu as the rattlesnake design or eyes and the other that of lightning. These baskets were obtained from Vic Phillips' wife's sister—Bertha Cuddeback Phillips in 1958 or 1959. The Cuddebacks were early settlers in the area. Vic Phillips also gave a Kawaiisu basket to Martha Jeffs, the wife of the minister at the community church.

Steve Geldman and his mother recently traveled to Tehachapi to repatriate and return the baskets of Sophie Williams back to the Kawaiisu. The Geldman family honored the Kawaiisu nation with such a thoughtful gesture and they were acknowledged for their charitable gift in a public ceremony during their brief stay. The two baskets are now temporarily housed with the Harold Williams collection awaiting the development of a permanent curation facility.

Andy Greene Collection: During the 1970s one of us (Alan Garfinkel) had the pleasure of working with Andy Greene and reviewing his Kawaiisu basket collection. Garfinkel took color slide photographs, completed



6-78: This collection of Kawaiisu baskets were photographed on Indian allotment land on Piute Mountain and includes baskets made by members of the Williams and Girado families. 2007

CHAPTER 6: BASKETRY

a tape recording of a number of interviews, and made notes on what Andy told him regarding Kawaiisu baskets, their manufacture, native names, use, and origin. At the time Garfinkel was accompanied by Bruce Bernstein, currently with the National Museum of the American Indian, Washington, D.C. and was planning on writing a research article on Kawaiisu basketry. Maurice Zigmond published an article on Kawaiisu basketry at about this same time and it appeared in the *Journal of California and Great Basin Anthropology* and hence it seemed less important to publish our research.



6-80: A jar-necked basket with an unusual stitching pattern is part of the Kern County Museum collection. 2008

decorated bowl with a short neck was woven about 1896. Andy told us that the basket had been made when Carmen Peebles grandfather was a little boy. It is decorated with a series of diamonds in black and red. A basket bowl with the design known as eyes has red diamonds surrounding smaller black diamonds and was made by Rosie Hicks—Luisa Marcus' daughter. A large tray with concentric stripes in red was woven by Rosie Hicks.

A small necked jar with the design known as lightning was made by Ramona Greene for her son, Carl Greene. Another basket by Andy's mother (Ramona Greene) has decorations around the rim and three sets of tree like patterns focused towards the center of the basket. Andy told us this was a tray. Andy also had an undecorated tray manufactured by Maria Niadas. A seed beater or paddle (*taniku*) made by Ramona Greene had canvas material attached to the handle. A special birthday basket was especially significant to Andy as it was given to him by his mother on his birthday. It is a small necked jar with diamond decorations around the body with the background in red, the diamonds in black, and two stripes of black forming the frame. At the rim are several tick marks in black and woven into the basket beneath the neck are quail plumes.



6-81: An eight-inch diameter bowl basket which would typically be used as an individual's eating bowl, also from the Kern County Museum collection. 2008

We reviewed the photos and notes documenting the Greene collection for this publication and incorporated the relevant information into various sections of the present monograph where appropriate.

Thirteen baskets were assembled by Andy Greene that he had collected from his relatives. He used these baskets during teaching opportunities to grade school classes or during lectures and presentations on Kawaiisu culture. His collection is now cared for by his surviving family members.

Within Andy's collection were a wide variety of baskets—many of these baskets are identified with their manufacturers. A small decorated necked jar had been fashioned by Ramona Greene. A large burden basket with canvas material that had been adhered to the base and rim was woven by Luisa Marcus. A small



6-79: John Marcus wearing basket hat used in acorn gathering. circa 1930

Two twined seedbeaters were also included but Andy never told us or we didn't ask who the maker was for these two items. Della Greene started to weave a small basket when only eight (8) years old. That basket was ultimately finished by Ramona Greene and is a bottlenecked jar with the design known as walking sideways (*wigi-duwa miya-gwee-di*).

Phoebe Hearst Museum of Anthropology, University of California,



6-82: A beautiful jar-necked basket of the kind typically made for sale to collectors. 2008

Berkeley Collection:

This collection may be the largest single repository for Kawaiisu baskets. Eighty-eight baskets have been identified as Kawaiisu in origin. None of these baskets has been associated with individual weavers. The collection was developed from the baskets donated by E. W. Gifford, T. D. McCown, and E. L. McLeod. The McLeod collection contained a large number of Kawaiisu

baskets, and was assembled prior to 1909.

Hershey Museum, Pennsylvania: Del Troy (personal communication 2008) reports that there are two baskets in this museum that were identified as "Tulare". Archivists acknowledge that this designation is one that was formerly applied to baskets that could not be differentiated and lumped Yokuts, Tubatulabal, and Kawaiisu materials. However photos of these baskets reviewed by Troy indicate the characteristic start (a small hole in the bottom of the basket) so typical of Kawaiisu material.

James Fenimore Cooper Museum, New York: The Thaw collection of



6-83: A Kawaiisu boy holds a rattlesnake pattern cooking basket. circa 1945



6-84: Baskets made by Martina Collins from the Scott family collection. 2008

gin. Larry Dawson identified these for the museum during his tenure as the Curator of the Lowie Museum (now the Phoebe Hearst). They include three bottleneck baskets, four bowls, and a burden basket. All have decorations of dark brown on a field of natural tan. All are coiled except for the burden basket which is twined.

American Indian Art has a single Kawaiisu basket jar that is 7 inches in height and 9 inches in diameter. It is manufactured using deer grass, willow or sumac, yucca root, devil's claw, and flicker feather quills. Attribution is based on a letter from Craig Bates in 1998 and it is believed to date to ca. 1890.

Kern County Museum, Bakersfield, California: Eight baskets are stored in the curatorial facility of the museum that are believed to be of Kawaiisu origin.

CHAPTER 6: BASKETRY

Lancaster Museum /Art Gallery, Lancaster, California: One small tray in the museum's collections may be of Kawaiisu affiliation.



6-85: A fine specimen of a large gathering or cooking basket, made around the turn of the twentieth century, now in the Kern County Museum collection. 2008

can Basketry of Central California” lists 11 Kawaiisu baskets in their collection (Moser 1986). A more recent publication entitled “Living Traditions” (1992), per the California Native Heritage Commission, confirms this assemblage of Kawaiisu baskets are archived at the museum.

Southwest Museum of the American Indian/ Autry National Center: Some nineteen (19) baskets in the museum's collections have been noted as possibly of Kawaiisu affiliation or have been positively identified as such. These include a number of examples of *wičikadi* or ‘interrupted stitch’ coiled basketry.

Tehachapi Museum: One basket was recently donated to the museum by Linda Beatty, the daughter of Ed Wiggins. It is a 1930's era decorated food bowl woven by Rosie Hicks. The basket displays a typical rightward weave and uses split willow, deer grass, and devil's claw. It displays a diagonal pattern and is an eight inch round with a tapered edge down to a four to five inch base.

Tomkins, Ed: Reference has been made to this collection before in this book and it appears that a sizable collection of baskets have been assembled. These were the baskets that had been previously on display at the Shell gas station near the Mountain Inn. At this time the Lutges owned and operated the service station. The *Tomo Kahni* Resource Center has photographs of some of the baskets from this collection. No detailed analysis has yet to be made on this collection. Del Troy (personal communication 2009) shares that these baskets were acquired when Kawaiisu women came to Asher's store in Sand Canyon to sell or trade their baskets for supplies and groceries Ed Tomkins now resides in Redding, California.

University of California, Davis: Ten (10) baskets were collected by C. Hart Merriam during his ethnographic fieldwork among the

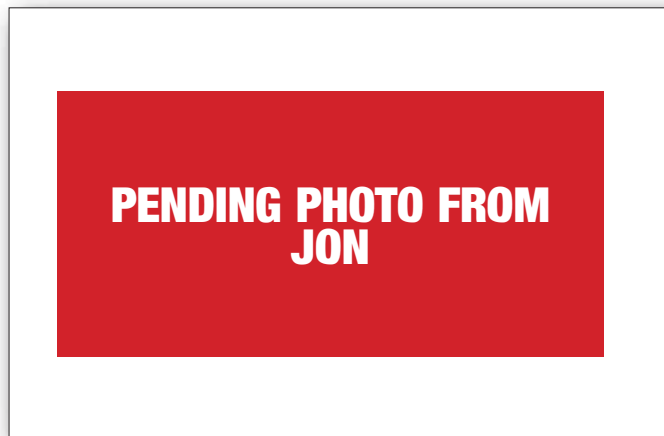
National Museum of the American Indian, Washington, D.C. and New York, New York:

Two baskets are held by this museum that are attributed to the Kawaiisu.

Nuu'i Cunni Collection: This interpretive facility is located in the Kern River Valley and has a collection of eleven (11) baskets—all fashioned by Refugia Williams.

Palm Springs Desert Museum: Del Troy (personal communication 2009) reports that two Kawaiisu baskets are part of the museum's collection. No further details are currently available.

Riverside Museum: Peggy Ronning had shared with us that a book authored by the Riverside Museum entitled “Native Ameri-



6-86: A fine specimen of a large gathering or cooking basket, made around the turn of the twentieth century, now in the Kern County Museum collection. 2008

Kawaiisu (Merriam Collection of Baskets of North American Numbers 518, 519, 520, 521, 522, 523, 525, 526, 527, and 529a). This collection dates to two days of fieldwork on October 12th and 16th in 1902 and another field trip dates to a time several decades later on May 18, 1935.

Those objects acquired first (October 12, 1902) include nine (9) items purchased from native basket weavers at Kelso Creek and the Piute Post Office. The Piute Post Office was situated where the former Piute Stage Station was located. That post office existed from 1875 to 1876 and again from 1894 to 1918. The site is 20 mile northeast of Caliente (Darling 2003:107). Uli and Schiffman (1984) document the remains of that post office and attest to other related archaeological and historic sites including a blacksmith shop, barn, hotel, and an adobe building they believed dated to the 1870s. Collectively the historic and prehistoric remains were identified as the Piute Ranch Complex and were designated as site CA-KER-1351.

The Merriam Collection rarely identifies the names of the weavers for the baskets in this collection. However Merriam's most recent acquisition was obtained from the mother of Fred Collins—Martina Collins—in 1935. Merriam writes in his notes that on October 12th he visited two Indian camps (near the Piute Post Office). In both camps were newly killed mountain and valley quail. The quail had been obtained by young Kawaiisu boys who were hunting with small caliber rifles (.22) on Piute Mountain above a mine. The upper camp contained a very old Indian home with a ranch, a vegetable garden, and fruit trees. An adobe house was there as well and was inhabited by two families. A traditional native home was located nearby (the



6-87: A variety of baskets belonging to the Marcus family photographed at their home near Monolith. circa 1930

home was described as a brush hut some 8 feet high and 10 feet in diameter). It was oval in outline and was held together with a framework of poles with bark withes serving as thongs. Upright and horizontal poles were used for the hut and it was covered with round rushes. Inside the house Merriam found several burden baskets, resin spoons, a rough work basket, and a hat. Merriam shares that he bought those baskets and these must in fact be the ones found today in the collection housed at the University of California, Davis.

An additional three baskets were collected on October 16, 1935 (518, 520, and 525) and may have been purchased from the Butterbredt family. Merriam indicates that on Kelso Creek, eight miles above Weldon, he visited the ranch of a man named Butterbread (*sic*). He lived there with his Indian wife, her mother, and grandmother. He says that he also visited another camp in the canyon (where Kelso Wash narrows to a canyon) that was two miles farther up. Merriam he found two older women, a dozen children, and a young woman who normally resided in Tehachapi. Some of these people appear to have been visiting their father who lived there.

Notes on Merriam's visit to the Piute Mountains were not published until the late 1960s (Merriam 1967). Merriam's notes in his own handwriting are archived on small 5 by 7 inch cards at the University of California Davis. The collection includes a water bottle, a willow basket for carrying live quail, a burden basket, a seed paddle, two bowls, a hat, and three circular winnowing trays.

Williams, Harold Collection: Nine Kawaiisu baskets have been assembled by Harold Williams. They consist of two trays, five food bowls, and one small necked jar. These represent the work of Marie Girado, Emma Williams, Refugia Willams, and Sophie Williams.

Various: Other collections of Kawaiisu baskets are known. Due to financial and time constraints we could not obtain further details on the precise number of these baskets, their forms, material, and decoration or their individual provenience. It might be helpful to the study of Kawaiisu basketry to acquire further information from the following repositories: Chicago Field Museum; George Adam Steiner Museum (Portersville, Pennsylvania); Hagin Museum (Stockton, California); Jawbone Canyon Interpretive Center (eastern Kern County); Justin Farmer Collection; Royal Scottish Museum (Scotland); Ruth Hennig Johnson Collection; Ulser Museum (Belfast, Ire-

CHAPTER 6: BASKETRY



land has three Kawaiisu basket hats); and the Wyman Family Collection.

Chapter 7 Prehistory and Rock Art

*Albert Knight,
Jack Sprague and
Alan Garfinkel*

7-21: Well-preserved rock art is located in this cave on private property above Cache Creek in Sand Canyon.

In the historic territories of the Mountain and Desert Kawaiisu there exists a rich archaeological record. Many prehistoric sites have been identified and some of these sites have been formally studied through scientific archaeological excavations. These prehistoric settlements include former village sites, areas where plants were gathered and processed for food, important ritual areas, places of religious importance (rock art), and hunting sites. In order to sketch the broad outlines of the culture history for the Kawaiisu and their ancestors we provide here a review of the regional prehistory. The latter is known as a culture sequence or culture history and focuses mainly on the chronology of the area. It also attempts to reconstruct the broad outlines of the lifeways during these early periods of aboriginal occupation of the area.

Following that discussion, we review the history of rock art studies in the area and provide an overview and summary of important rock art localities in the region.

FAR SOUTHERN SIERRA NEVADA AND TEHACHAPI MOUNTAINS PREHISTORY

Research-focused archaeological studies of the far Southern Sierra Nevada and Tehachapi Mountains have not advanced as significantly as in other portions of the State. Yet, a number of important studies have been conducted and a variety of regional summaries provides a general framework for the culture history of the area and helps us sketch the broad outlines of regional prehistory (see Garfinkel 2007; Schiffman and Garfinkel 1981).

Prehistoric use of the area began as early as 12 to 13 thousand years ago, but tantalizingly few remains have been found that date to this early era. The only artifactual remains found in the far southern Sierra Nevada that may date to this age are isolated finds of fluted or basally thinned, Concave Base and Clovis-like project points (Glennan 1971; Zimmerman et al. 1989). Most archaeological finds date to a more recent period no older than 6,000 years ago. In fact, the preponderance of prehistoric materials dates to the very late prehistoric period from about the last 600 to 1000 years ago.

The general cultural sequence for the far southern Sierra Nevada has been divided into five periods



7-22: Anthropomorphic figure from *Tomo Kahni* State Park.

Kennedy Phase (13,500—8,500 BP): Large, lanceolate, basally-thinned, concave base points and fluted points are characteristic of this period. Additionally Stemmed Series points similar to those identified as Lake



7-23: Rock art *Omnihitas eume nobis quaecabo. Tem eos aut quunt dionsequam, cone ommo.*

Mojave and Silver Lake styles would presumably date to this period. Similar dart points are found in the desert areas to the east. Those points have been found in contexts associated with radiocarbon dates and obsidian hydration measurements placing them within the late Pleistocene and early Holocene eras. With the exception of these early style points and a small number of large hydration measurements on Coso obsidian (>10.1 microns in upland environments of 5,000 feet or more), little in the way of archaeological materials have been recovered with which to reconstruct the prehistoric lifeways dating to this time.

By analogy, it is believed that small groups of highly mobile foragers hunted big game animals and found ecological sweet spots near rivers and lakes to concentrate their activities. Lowland activities were restricted to areas with an abundance of natural resources and appear to have emphasized wetland settings where waterfowl, small game, roots, and tubers could be obtained.

Lamont Phase (8,500—3,200 B.P.): Various split-stem points of the Pinto/Little Lake series characterize this period. These dart points are thought to represent occasional use of upland areas by hunting parties in search of large game (deer or bighorn sheep) probably originating from base camps on

the western fringe of the Great Basin desert to the east. As well, locations of intense obsidian reduction or “tool-stone workshops” seem to suggest the reduction of bifaces—many intended for trade and exchange with aboriginal groups occupying areas to the north and west (the ancestors of the Tubatulabal and Yokuts). Unsystematic exploitation of various economic plant resources also took place during this period as well.

Canebrake Phase (3,200—1,500 BP): The hallmarks of this period are Humboldt, Elko, and Gypsum series projectile points. Hunting continued as well as new activities associated with substantial trans-Sierran trade in obsidian. Locations of obsidian-reduction sites or “lithic workshops” indicate the continued production of obsidian bifaces intended for exchange with groups to the west (McGuire and Garfinkel 1980; Schiffman and Garfinkel 1981). Continuing sporadic use of economic plant resources also characterizes this period. Pinyon nut exploitation appears to have begun by 500 B.C. to A.D. 1, perhaps as a result of improving climatic conditions and the emergence of larger, more productive stands of pinyon.

Direct evidence of use of the village site of *Tehesti-va-adi* in the Tehachapi Mountains is provided by a single radiocarbon date on an artiodactyl bone found deep within the deposit. That radiocarbon date is the most ancient direct date testifying to the early aboriginal occupation in the Tehachapi Mountains. Obsidian from the Coso quarry began to be imported into the Tehachapis during that time.

Sawtooth Phase (1,500—650 BP): During this period prehistorians see the transition from the use of the dart and atlatl to the bow and arrow. This is recognized by the introduction of the smaller Rose Spring and Eastgate arrow points. Aboriginal use of the area dramatically increases both in the size of prehistoric sites and in the number of archaeological localities correlating with the presumed increased intensity of occupation. During this period we see strong evidence for the first intensive and systematic exploitation of pinyon nuts. This is demonstrated by many small rock ring features that served either as the bases for temporary pinyon camp brush structures or more often the rock lined storage facilities used as “pinyon nut storage caches.” Individual hunting camps decline in use and lithic workshops are no longer occupied.

Chimney Phase (650 BP—Historic): This final cultural period represents the ethnographic pattern of occupation by the Kawaiisu. The greatest numbers of sites and diagnostic artifacts date to this period, as do the characteristic Desert Side-notched and Cottonwood Triangular arrow points. Brownware ceramics, imported soapstone beads, and many pictographs date to this time frame. Sites associated with systematic and intensive pinyon exploitation proliferate during this era.

Western Mojave Desert AND SOUTHWESTERN Great Basin PREHISTORY

Late Pleistocene (13,500—11,000 BP): Recent research suggests that the earliest occupants of the Desert West traversed very large subsistence areas with extensive foraging ranges. Consistent with that model were moves of up to 400-km north south and 100-km east west. During this time the climate was much wetter than in any subsequent interval in prehistory and “travelers” operated in small groups with low population densities. These groups had little competition for resources and made only brief residential stays. They appear to have migrated, on their annual rounds, between resource-rich patches that were rapidly depleted.

Greater hunter-gather mobility, as measured in terms of the distances between moves and number of residential moves, are positively correlated with reliance on hunting. A recent in-depth cross-cultural study of hunter-gatherers concluded that Pleistocene foragers of the Clovis tradition would have had a greater dependence on hunting and a narrower range of plant procurement than more recent hunter-gatherers. Additionally the plant component of their diet would have focused on fruits and roots to the exclusion of nuts and seeds. The high processing costs of the latter foods would have excluded them as staples in their diets. This appears to be generally confirmed by an absence of extensive milling equipment so characteristic of later periods in prehistory.

Although it has been argued that Clovis hunter-gatherers used a broad spectrum of plant and animal foods, limited recovery and analysis of the archaeofaunal remains from prehistoric sites dating to this time often reveals the preferential procurement of the largest and least abundant game species when available. It appears then that Clovis society was in some instances largely a meat-based subsistence economy. The reason for this is simply due to the fact that their preferred prey animals were available in sufficient quantities to meet or exceed their caloric needs. The density of human populations during this time and the abundance of big beefy animals allowed early aboriginal populations to go after the “low lying fruit”, selecting in some cases only foods with the highest returns and with the least amount of effort necessary to obtain them.

Mark Sutton suggests that a large inland lake would have filled the Fremont and Antelope Valleys during this period but artifacts dating to this era have yet to be discovered in association with lakeside adaptations there.

Early Holocene (11,000—7,000 BP): Models of Early Holocene aboriginal land use have relied largely on the scholarly studies of Claude Warren and his colleagues. Significant environmental changes, correlating with broad shifts in regional temperature, occurred in the post-Pleistocene with only minor changes in rain fall. Increased runoff from glacial melting resulted in the infilling of valleys and basins by streams, marshes, and lakes. Initially these large bodies of water supported great amounts of biota—including big game animals (e.g., deer, antelope, and bighorn).

From 11,000 to 7,000 BP settlements coalesced around these large bodies of water and were especially concentrated on large inland lakes. These aboriginal campsites exhibited a wide array of formal stone implements reflecting a specialized focus on hunting. The principal flaked stone assemblages included lanceolate spear points



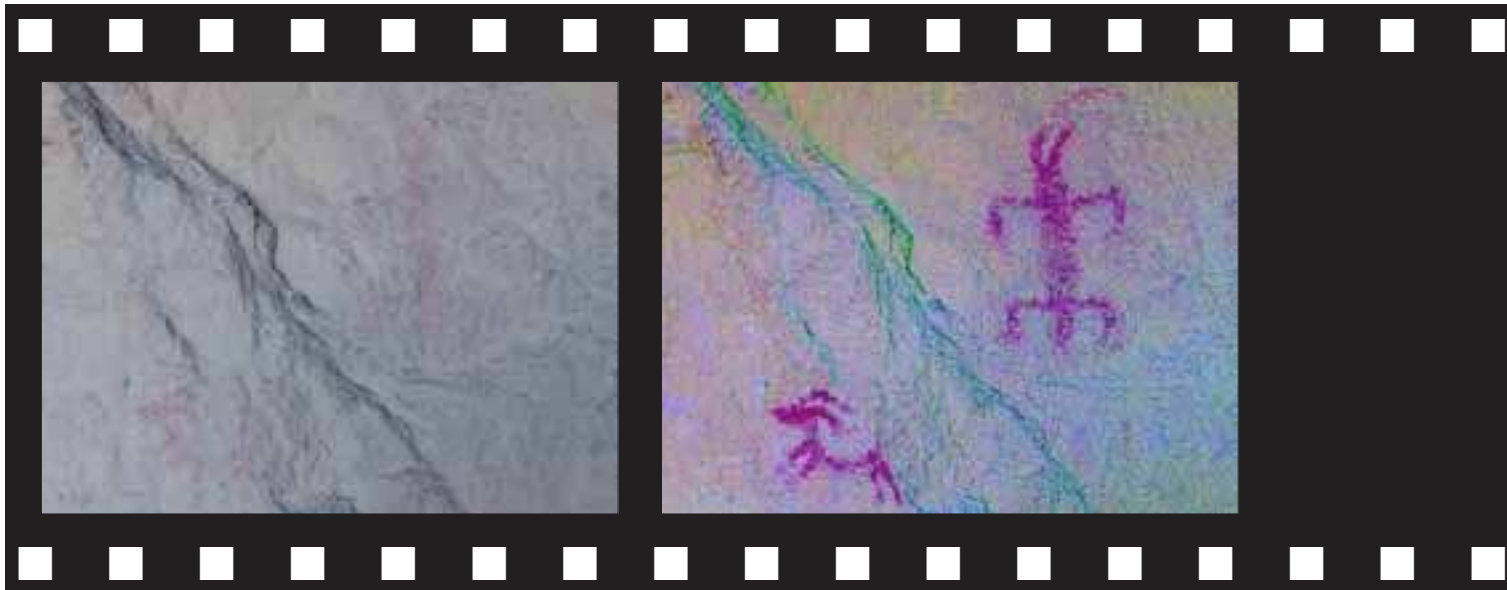
7-24: Rock art. *Pidipus verias excest dolorepro volor aut volorenimil ipsunt plaborro molorum re, occullu ptatiur iatiore periore rferupid quam, ipiet, u.*

CHAPTER 7: PREHISTORY AND ROCK ART

(known as Stemmed Series Points or Lake Mojave and Silver Lake points), leaf-shaped knives, ovate domed and elongate keeled scrapers, engraving implements, and enigmatic crescents with only a minimal compliment of milling tools.

Studies conducted at Fort Irwin provide a contrasting view of Early Holocene subsistence settlement patterns. Mark Basgall and Matthew Hall question traditional notions of post-glacial habitats. Instead of a period of abundant surface water, large lakes, and perennial streams, they argue that by 10,000 BP the Mojave Desert was a land of restricted moisture with ephemeral playa lakes and intermittent springs.

Contrary to Warren's conclusion, Mark Basgall sees bifaces and various flaked stone artifacts as cores and multi-use implements rather than as tools intended for the butchery, hide processing, and skinning of large game animals. Faunal remains recovered from many western Mojave sites do show a diverse array of faunal exploitation including many small game animals (rabbits, reptiles, and rodent), although large game (deer, antelope, and



7-25: Natural (unenhanced)

7-26: D-stretched (enhanced)

bighorn) was also hunted when available. Early Holocene sites are noted in a wide array of geographical contexts supporting their contention that the economic strategy pursued was more generalized during this period than is conventionally understood.

Middle Holocene (7,000—4,000 BP): From 9,000 to 7,000 BP temperature and aridity peaked and reached a zenith during the period from 8000 to 7000 BP. Lowland bodies of water shrank in size and associated plant communities dwindled reaching a state that was incapable of supporting the former abundance of large game. With the exception of certain rare refuge areas, human land use shifted to upland areas where a few relict streams and lakes remained. Correlating with these changes was the inception of a cultural expression known as the Pinto Complex.

The Pinto Complex, rather than representing a different cultural group, was posited as an outgrowth of the former hunting tradition of the Lake Mojave Complex of the Early Holocene. Such a model was based on a variety of similarities in the two traditions. Spatial and temporal overlap in projectile point forms, the continued use of difficult to reduce toolstone (basalt and igneous fine grained materials) for bifacial tools—distinctly different from the use of cryptocrystalline and obsidian materials so common to later temporal periods, continuity in the character of flaked stone production emphasizing percussion flaking in contrast to the pressure flaking, and the continued popularity of specialized tool forms (biface knives, ovate domed and keeled scrapers, and engravers) all suggest a pattern of continuity.

Pinto Complex sites decline in number during the driest portion of the Middle Holocene era from 6500 to 4000 BP and are largely restricted to spring side localities. Besides the differing land use patterns, the stone tool assemblage changes from the formalized stone tools of the Early Holocene and are replaced by flake scrapers, handstones, and milling slabs. Ground stone implements signal an important distinction and growing emphasis on small seed use. Since hunting equipment persists, Warren suggests that large game procurement continued despite deteriorating climatic conditions and declining big game populations. Archaeofaunal assemblages from Pinto sites attest to the fact that artiodactyls by this time are almost completely absent with small game, including tortoise, becoming the norm. Pinto populations, originally geared towards hunting, would have been hard pressed to accommodate the changing environmental conditions and their adaptation may have ultimately failed. Populations may have either suffered extinction or perhaps migrated to other more well-watered areas, abandoning their desert homes.

A few Middle Holocene sites in the southern Owens Valley and Rose Valley have produced assemblages similar to those in the Mojave Desert and appear to be consistent with generalized adaptations of highly mobile foragers with wide ranging settlement patterns. However, substantial house floors discovered at Lubkin Creek (CA-INY-30) and the diverse array of occupational debris recovered at the Stahl Site (CA-INY-182) at Little Lake has led some to posit greater residential stability and a degree of permanence in settlement pattern in some exceptional instances.

Initial Late Holocene (4,000—1,500 BP): In the Late Holocene, beginning ca. 4000 to 3500 B.P. and continuing to about 1500 BP significant inter-regional variability in aboriginal land use can be recognized. It appears the initially during this time rainfall increased and a cooling trend was observed. After about 2200 BP temperatures increased and rainfall diminished.

In the Mojave Desert, Basgall and Hall (1992) identified cultural deposits from Fort Irwin that include a full complement of milling equipment, flaked stone tools, and the replacement of basalt and rhyolite by cryptocrystalline silicate toolstone. The occurrence



7-27: Grayscale (enhanced)

of bifaces increases dramatically during this time. Nonetheless, prehistoric sites are often small and it has been argued that these settlements represent wide ranging mobility patterns oriented to short-term occupations of generalized areas rather than targeted procurement of specialized resources.

One of the best-documented residential settlements dating to the Initial Late Holocene is Lubkin Creek (CA-INY-30) in the southern Owens Valley (Basgall and McGuire 1988), where several well-built houses and their associated remains provide a clear picture of occupation. These remains indicate an emphasis on cached and curated articles (including bifaces, bone tools, and milling equipment), lending credence to the premise that sites of this period were seasonally re-occupied. Obsidian tool/debitage sources represented at Lubkin Creek and other sites of similar age appear to indicate a wide-ranging and extremely expansive, yet regularized annual settlement round. From food remains (faunal material and plant macrofossils) one may infer that logistical forays were made to long-distance upland settings to procure specialized resources (pinyon nuts, large game, marmots) that were brought back to the base camp.

Warren et al. (1984) provide a contrasting view for this period and argue for the prominence of large game hunting due in part to their natural abundance based on ameliorating climatic conditions. Additional intensification occurred targeted to various plant food uses in the Mojave Desert. They see a change in social organization from the smaller family-band units in earlier eras to multi-family groups. Kelly McGuire and Bill Hildebrandt similarly argue that settlements during the Early Late Holocene (aka middle Archaic and Newberry Period) in the Great Basin and perhaps the Mojave Desert may have been less mobile than originally implied. They argue

that the characteristic settlement pattern appears to have incorporated semi-sedentary occupations of ecological sweet spots where women remained at hamlets while men ranged to distant outlying areas for artiodactyl hunting.

One implication of this emphasis on artiodactyl exploitation was the necessity of serviceable hunting equipment.



7-28: Site information

Stone tool reduction and particularly biface manufacture became critically important in the interval from about 2500 to 1500 BP. Amy Gilreath and Bill Hildebrandt (1997) argue that in the Coso Basin, obsidian stone tool reduction may have reached a peak level of task specialization where early stoneworkers produced bifaces in enormous numbers both for domestic use and also intended for export through trans-Sieran trade.

In the Coso Range enormous numbers of rock drawings (petroglyphs) are associated with a bighorn sheep cult, revealing a level of sociocere-monial complexity apparently exceeding that of earlier and later periods (Garfinkel 2006; Gold 2005). An emphasis on magico-religious ritual activity associated with the hunting of bighorn can also be seen in the Desert West split-twig figurine complex. This cultural expression has been interpreted as part

of totemic increase rites focusing on the manufacture of a series of magical and ceremonial objects representing bighorn. These community symbols appear to have been used in rituals of imitative and contagious magic. At Newberry Cave in the northern Mojave Desert, pictographs, a cache of Elko and Gypsum points, split twig figurines, quartz crystals, painted stones, and sheep dung pendants, dates from 2800 to 3300 BP.

Prehistoric settlements dating to the Initial Late Holocene are marked by the occurrence of medium sized to large stemmed and notched points. Those most frequent forms are variants of the Elko, Humboldt, and Gypsum Series. The Rose Spring site (CA-INY-372) in the southern Owens Valley is a culturally and naturally stratified deposit. Five separate successive units have provided cultural material amenable to dating. The lower three strata range in age from ca. 4000 to 1700 BP falling within this period (Clewlow et al. 1970; Yohe 1992).

Harvey and Gardner (2203) discuss an isolated burial discovered just north of Red Rock Canyon State Park. That burial included an associated Elko Series dart point and provided an ams radiocarbon age of 3740 ± 40 BP.

Intermediate Late Holocene (1,500—650 BP): At about 1500 BP populations in the southwestern Great Basin and western Mojave Desert began using the bow and arrow shifting from the dart and atlatl. Marking this distinction are the introduction of smaller and lighter arrow points of the Rose Spring, Eastgate, and Saratoga Springs Series. In the northern Mojave Desert, at Fort Irwin, researchers indicate that territorial ranges are reduced, curated tools decrease, local rather than exotic toolstone materials are preferred, milling gear increases in frequency, faunal remains evidence greater use of small game, and biface reduction decreases substantially (Bassgall 1991; Hall 1992).

In Owens Valley and the western Mojave Desert specialized sites first occur that are single component loci targeting small, easily-harvested game animals procured through communal hunts and mass capture that fo-

cused on jack rabbits and grebes (Gold 2005; Garfinkel 2006; McGuire et al. 1982). These sites and similar localities often contain abundant portable milling equipment, rock ring structures, bedrock milling and threshing features. These data reflect a shift to more intensive use of small game and local plants (dryland hard seeds) perhaps as a means of mitigating increasing human population pressure—consistent with the model presented by Bettinger and Baumhoff for Numic adaptations (1982).

On the margins of Koehn Lake in Fremont Valley, Sutton (1987, 1991) reports on a village site (CA-KER-875) dating to this period. House structures with juniper center posts (*Juniperus* sp.) were documented. The site is well dated with radiocarbon assays and Coso obsidian hydration dates and appears to have been associated with a standing lake. The site was abandoned during the drying up of the area correlating with the initiation of a series of epic droughts known as the Medieval Climatic Anomaly (ca. 1000—600 BP).



7-29: Figure at Tomo Kahni State Park



7-30: Wheel

Terminal Late Holocene (650 BP—Historic Contact): Resource intensification that began in the prior period continues and strengthens with settlements tied to seasonal differences in resource availability. The most spatially confined seasonal movement and the smallest foraging ranges occur during this time period. Region-wide expansion of diet breadth and intensification of small seed resources involved a change in the technology used in the collection and processing of these resources. It is argued that cutting and mass collecting of green, dryland, hard seeds provided a considerably higher return than was possible using the former method of seed beating. This pattern begins about 1300 BP but substantially increased throughout the Terminal Late Holocene (650 BP—Contact) and into the Protohistoric era. Direct flotation evidence indicates mass harvesting and threshing of rice grass (*Achnatherum hymenoides*), cattail (*Typha* spp.), goosefoot (*Chenopodium* spp.), and blazing star (*Mentzelia* spp.) seeds.

This time period also sees the final collapse of trans-Sierran trade in Coso obsidian. The early emphasis (ca. 8000-1000 B.P.) on biface preform or flake blank technology gives way to flake-based reduction. Large bifaces decrease in abundance, yet also diminish in size and formality ultimately being replaced by more numerous flake-based tools. Artiodactyl exploitation is

dramatically reduced and replaced by the procurement of small game including a tremendous increase in Desert Tortoise and reptile use. Evidence of increased contact with outside populations (e.g., the American Southwest) and the expansion of Numic affiliated populations out of eastern California into most areas of the Great Basin

CHAPTER 7: PREHISTORY AND ROCK ART

and parts of the Mojave Desert are recognized during the last 1000 years (Bettinger and Baumhoff 1982; Fowler 1972; Lamb 1958).

Desert Series projectile points, including Desert Side-notched and Cottonwood Series, are hallmarks of the period. Pottery is introduced and locally manufactured beginning ca. 450 to 500 BP.

A cultural assemblage that at least in part dates to this period was discovered at the Red Rock Canyon State

Park rockshelter (CA-KER-147) and included Owens Valley Brownware ceramics, Desert Side-notched points, and has a radiocarbon date of 630±90 rcybp.



7-31: Rockin' rock art

ROCK ART OF THE KAWAIIISU

INTRODUCTION

The Kawaiisu (or *Nuooah*, as they prefer to be known) occupied and ranged through a large territory, some of which was located in what is now Kern County, California. We now include both the desert Kawaiisu and the mountain Kawaiisu under the appellation of Kawaiisu. David Earle suggests a distinction between the desert and mountain and calls them ??????.

We use the boundary descriptors of Underwood and Earle and that would now include eastern Kern, southern Inyo and the northwest corner of San Bernardino County.

According to Steward (1938) the Desert Kawaiisu were present in southern Death Valley and southern Panamint Valley. They also were present at the village of *Pagunda* at Little Lake. Underwood is the most recent researcher attempting to unravel the territorial boundaries of the Kawaiisu. He makes a compelling argument that the Kawaiisu permanently occupied the desert areas in the vicinity of Ridgecrest, Trona, Victorville, and Barstow, the northeastern portion of Edwards Air Force Base, the southern Naval Weapons Station, China Lake, most of Fort Irwin, and the southwestern portion of Death Valley.

Their territory included the southern-most Sierra Nevada Mountains to as far southwest as Keene and as far northeast as Walker Pass, all of Tehachapi Valley, the north side of the Tehachapi Mountains, much of the northwest Mojave Desert (especially Fremont Valley and the Muroc and Rogers dry lakes area), the El Paso Mountains, and the desert to the northeast as far as southern Panamint Valley and southern Death Valley.

There were apparently mountain and desert divisions of the tribe, with both groups on good terms with each other and most of their neighbors. Unfortunately, only the mountain group survived as a somewhat cohesive group into the 20th century—when they began to be interviewed by ethnographers, so that much of what we know about the tribe is derived from that division, and with relatively little being known ethnographically about the desert division and their relationship with their part of Kawaiisu territory.

It has long been recognized that—for a California Indian tribe—the Kawaiisu are relatively unique in the range and diversity of the environments that they occupied, which—generally speaking—included everything from below sea level salt flats (e.g. in Panamint and Death Valleys) in the western Great Basin, to high well wooded mountain areas (e.g. in the Tehachapi Mountains and Paiute Mountain) in the central mountains of California. Deep narrow canyons and well-watered valleys are common in the mountains and mountain canyons and outcrops with associated springs in the desert.

ROCK ART

Almost all parts of Kawaiisu territory provided numerous potential places to create rock art. Granitic rocks predominate in the Sierra's and Tehachapi's and these formations, along with certain rhyolitic outcrops in north-east Tehachapi Valley, made good places to create pictographs; in the desert it is volcanics—especially basalts—which made good surfaces for the pecking, abrading, and scratching of petroglyphs. Cupules—on surfaces of any kind—are relatively rare, but much of Kawaiisu country remains private and unexamined for such things, and even when the land is owned by the government (often the BLM), most of it has not been surveyed for archaeological sites. Additional sites with cupules are therefore probably present in Kawaiisu country.

The desert rock art found in the aboriginal territory of the Kawaiisu certainly does have close similarities to the rock art seen in other parts of the Great Basin—especially the Coso area, north of the El Paso Mountains and beyond China Lake Valley. However, the inspiration for the painted rock art of the mountains is clearly with the (non-related) Yokuts and (perhaps) the Chumash to the west and southwest

HISTORY OF STUDY

The rich legacy of rock art in Kawaiisu country only became known—mostly to specialists on the subject—in the last 75 years and has only become well-known to a small portion of the public-at-large over the last decade or so. This is not surprising, since the rock art in Kawaiisu country is mostly on private property, not easy of access, and there has been a lack of published literature on the subject until quite recently. The first overview of California rock art barely mentioned any Kawaiisu area rock art (Steward 1929:82). Furthermore, it included no descriptions or illustrations of the three sites that were mentioned.

In their study of Coso rock art, Grant, Baird and Pringle briefly mention the Kawaiisu (1968:108-111) and provide sketches of a few of the sites, including some of those in Kelso Valley, Tehachapi Valley, Jawbone Canyon, and the El Paso Mountains. In comparing the rock art of the Coso Range with the rock art of the surrounding



7-32: caption for this
rock art site

regions, the authors note the difference between the rock art in the mountain (western) parts of Kawaiisu territory vs. the desert (eastern) part (and which is directly south of Coso territory).

“The rock art of the western part of the Kawaiisu range is so different that it seems improbable that it was made by the same people. Here the country rock is granite and the pecked and abraded technique gives way to a painted technique. The style is similar to that of the Kern River Tubatulabal and the lower San Joaquin Yokuts with whom the late prehistoric and historic Kawaiisu must have maintained close ties. Pelt figures, centipedes, and spoked wheels are common as is the use of polychrome outlining of figures. These paintings of the Tehachapi-Sierra Nevada mountains appear late, while most of the desert region rock engravings are certainly much older” (Grant et al. 1968:111).

However, in describing the obvious differences between the mountain pictographs vs. the desert petroglyphs, the authors probably went too far when they speculated that “it seems improbable that it was made by the same people,” for we are now aware of far more sites than they were, and indeed pictograph sites are present in the desert and a few petroglyph sites are present in the mountains, and the subject matter (i.e. the motifs employed by the natives) is sometimes the same.

Nevertheless, the question still remains as to whether the same ethnolinguistic group is responsible for the desert and mountain rock art and as to whether they are of the same age. We think the petroglyphs mainly date to a period antecedent to the painted sites in Kawaiisu territory (ca. 8000 BC to AD 1000/1300). Unfortunately we have little to no dating of the painted sites and all of this is still speculation based on largely circumstantial and experimental dating evidence.

DR. JOHN W. Cawley

The first person to make a detailed study of the rock art of Kawaiisu country (and the rest of Kern County) was John W. (or Jack) Cawley. In terms of rock art, Cawley was a sophisticated avocational rock art researcher, but in his professional life he was an orthopedic surgeon, with his practice in Bakersfield (at one time he was Vice-president of the Southern California chapter of the American College of Surgeons). Cawley was a rock-hound, who enjoyed collecting and polishing gem and semi-precious stones, and he was a good photographer—a talent that he put to good use when visiting rock art sites. He became interested in rock art in the mid-1950s, after seeing the badly damaged Painted Rock in the Carrizo Plains, and undoubtedly from seeing rock art in various places during his quests for rock specimens.

Over the following years he spent many hundreds of hours visiting and photographing rock art sites, especially in the southern Sierra Nevada Mountains. In 1978 Cawley was elected as President of the then five-year old American Rock Art Research Association (ARARA) and was an active speaker, who did his best to educate people about rock art. His wife Lou was also an active member of the ARARA. Unfortunately, Cawley’s work has never been given the credit it is due, in part because he published very little. As an example, Sonin lists only one article by Cawley—this on the Rocky Hill area, near Porterville (1995:246). However, although a few researchers conducted field visits to a limited number of sites before he did, every researcher active in the southern Sierras (at least) since the late 1970s, was or is literally following in his footsteps.

Cawley did receive some recognition from those he worked with. Campbell Grant in his *Rock Paintings of the Chumash*, for example, acknowledges “particularly...my good friends...the Jack Cawley’s, who have led me to many new sites” (Grant 1965: xii), and in the Introduction to *Rock Drawings of the Coso Range*, Grant gives thanks to “especially John Cawley for his enthusiasm and companionship during our Coso trips” (Grant et al. 1968:x).



7-33: **Natural (unenhanced)**

In 1996 his wife Lou—Jack having passed away some years earlier—donated his (their) archives, including, numerous books and pamphlets on rock art, correspondence to and from Jack, their topographic maps and photographs, to the Anthropology Department of the Santa Barbara Museum of Natural History. The senior author of this chapter (AK) had the pleasure of going through about a dozen fairly large cardboard boxes of his archives. In addition to the materials mentioned above there were also about 20 small boxes full of color slides, over 11,000 in number. Although they were not all in order, they were all carefully and consistently numbered, so it was possible to return all slides to their original order. All slides were put into archival pages and books and a summary list was created to facilitate anyone wishing to view his primary effort, which was clearly photographic. Most importantly, Cawley had mapped the locations of the sites he had visited and photographed on his topographic maps, and he had taken brief notes on who he was with and what was seen and photographed.

Cawley has been best known to rock art researchers because of his having (in 1965) provided the Department of Anthropology at Berkeley a copy of his original observations, which he called “Notes on Pictographs and Petroglyphs, Mostly in Kern County.” This manuscript (the original copy of which was included with the papers donated to the Santa Barbara Museum) became known as “California Research Facility Manuscript #386” and it has been the primary source of our knowledge of the rock art of Kern County, including Kawaiisu country, ever since. Those researchers that are aware of Jack Cawley are cognizant of him because of this manuscript, which was meant to provide documentation describing the sites he had photographed, and was never meant as a stand-alone document. Cawley had also visited many sites not mentioned in Manuscript #386, and color slides, notes, maps and other information on rock art sites in California, Arizona, Nevada and Utah had to be sorted through as well.

It was decided to organize all of his notes on sites in California into a new document, with all material pertaining to sites in California being kept together in the Anthropology Department, but being set aside (note that the majority of Cawley archives concerned sites in California). The new document was given the title “Notes on the Rock Art of South-Central California, 1962-1969: The John W. Cawley Papers at the Santa Barbara Museum of Natural History (Organized and Annotated by Albert Knight).” The “Notes” include all of Cawley’s Ms #386



7-34: Grayscale (enhanced)

materials, additional notes and sketches on rock art sites described in Ms #386, but not included in the Berkeley version, and notes on rock art sites in California, which were not mentioned in Ms #386 (Knight 1997). It is therefore now possible for researchers to examine all of Cawley’s notes, his line sketches, his numerous color slides and other photographic material (which is very minimal) and his 15 minute topographic maps, which show the locations of most of the sites he studied.

Cawley not only visited the sites themselves, his notes show that he was often accompanied by particular people that were familiar with the sites. For example, in the Kawaiisu area, Cawley mentions visiting sites with Vic and Albert Phillips (the old Phillips Ranch became the core for what is now *Tomo Kahni* State Historic Park), Campbell Grant and Charles LaMonk (well known rock art researchers) and Henry Weldon and Jack Leiva (Kawaiisu).

Again, although Cawley’s archives clearly reveal that he was using Julian Steward’s *Petroglyphs of California and Adjoining States* as a basic guide for his rock art studies, Steward, as mentioned above, mentions very few rock art sites in Kawaiisu territory and Cawley’s summary notes, line drawings, and color slides are often the first records we have for many sites. Cawley visited and photographed (at least): the “Tropico Mine” site (i.e. the Sweetzer site), the Lone Tree Canyon site, the Sage Canyon site, the Toll House site, the Toll Gate Canyon site, the Back Canyon site, several sites in the Jawbone Canyon and Kelso Valley areas, a few sites on Breckenridge Mountain, sites in Lamont Meadows, in Indian Wells Canyon, and the Sand Canyon (*Tomo Kahni*) sites.

ROBERT F. Heizer AND C. WILLIAM CLEWLOW, JR.

It was not until 1973, with the publication of *Prehistoric Rock Art of California* by Robert Heizer and C. William Clewlow, Jr., that any “substantial” information about rock art in Kawaiisu country appeared in print, and even then only five sites were mentioned. As told by the authors, research on California rock art had continued after Steward’s pioneering study

“Beginning in 1948 data and site records on California rock art were accumulated”... (by the University of California Berkeley)... “with the air of ultimately publishing a general survey of the subject which would continue from the point where Julian Steward left off twenty years earlier...” (1973:1).



7-35: Don’t know anything about this

In Volume 1, the authors discussed the subject of rock art in California in detail and listed the sites they had information for; illustrations of the some of the rock art from the listed sites is found in Volume 2. Heizer and Clewlow list KER-93 and KER-230, in northeast Tehachapi Valley, and KER-133, 134 and 135, in the El Paso Mountains (Heizer and Clewlow 1973; Vol. 1:99-100; Vol. 2 Figs. 82a-k, 89k, 90a-d & h). Heizer and Clewlow (1973) also describe four petroglyph and five pictograph styles for California. The majority of the far southern Sierra and Tehachapi Mountain area of Kawaiisu rock art would be included with their *Southern Sierra Painted Style* (ibid.:43-46). The latter style name is an older expression and has recently been given a different designation (Whitley 2000). The majority of the desert area

(Mojave and Great Basin) containing Kawaiisu rock would be included with the Great Basin Pecked Petroglyph Style (Heizer and Clewlow:23-25). Interestingly, Heizer and Clewlow (1973) seem to have been unaware of Cawley’s Ms #386, for they do not mention most of the sites he had described.

Kawaiisu rock art continued to be “discovered” in the 1970s and the 1980s, and a few other comments and photographs occasionally made it into print. For example, in 1971 Grant stated “Adjoining the Yokuts territory...were the...Kawaiisu of the Tehachapi Mountains...Their paintings basically follow the Yokuts traditions, though some motifs are similar to those of the desert Indians east of Walker Pass” (1971:241). In 1975 Smith and Turner noted and illustrated a few pictographs from Kern County (1975: xii, 22; plate 21 & 22 = KER-93, plate 23 = KER-508), but make no mention of either site in the text. This period also saw the emergence of the “gray literature”—that is, the various (almost completely) unpublished reports from surveys, historical studies, excavations, and other assessment reports which were required by government permitting authorities, at the City, County, State and/or Federal level(s), due to development projects of one kind or another. An example of such a project, which produced interesting documentation on rock art sites was a series of reports related to the mitigation of impacts from the construction of the Pacific Crest Trail which are exceptional in that they were formally published and attempted to integrate the rock art into their studies of local culture history.

For example, several of the sites identified within the vicinity of the crest of the Sierra Nevada and two sites in Indian Wells Canyon may have been authored by the Kawaiisu (TUL-478, TUL-479, KER-735, and KER-736). The key feature differentiating the Kawaiisu sites from those of the neighboring south fork Kern River Indians, the Tubatulabal, was the depiction of bighorn sheep. Several follow-up studies conducted in association with the development of the Pacific Crest Trail in the far southern Sierra Nevada reported on rock art sites discov-

ered there and their possible meaning, function, and ethnic affiliation (Andrews 1977; Garfinkel 1978; Whitley 1982:108-109).

Coso STYLE PAINTINGS

Garfinkel (1978) first described pictographs located mostly within the northern edge of Kawaiisu territory as having a unique pattern and set of distinctive characteristics. Garfinkel classified these sites as representative of what was termed the Coso Painted Style or Coso Style Pictographs. Two sites conforming to this pattern are located at the head of Indian Wells Canyon in the far southern Sierra. These were the first such sites identified with this style and similarities were noted in form and subject matter with the Coso Range Representational Style petroglyphs (Grant et al. 1968; Schaafsma 1986). Further work expanded the number of sites manifesting this style (Andrews 1977; Brook et al. 1977; Marcom 2002). Independent evaluation established the style's validity through statistical correlation of element types in association with David S. Whitley's unpublished doctoral dissertation research at the University of California, Los Angeles (Whitley 1982:108-109). Whitley's research and other studies support an historic age for the rock art because of a strong correlation of horse and rider elements with bighorn sheep. Researchers collaborated in an anthology focusing on the style and synthesized what was then known concerning these images (Schiffman et al. 1982). Schiffman and his collaborator, Stephen Andrews, (Schiffman and Andrews 1982) and recently published, updated and expanded research (Garfinkel et al. 2008) argue that the Coso Style Paintings were made in association with the revitalistic religious movements of the Ghost Dance some time during the closing decades of the last half of the 19th century (ca. 1850-1900).

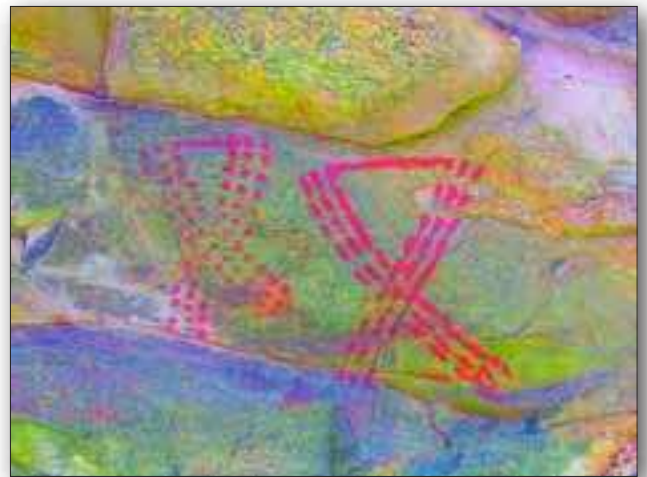
SERIOUS ACADEMIC ATTENTION: THE 1980S AND 1990S

By the early 1980s Kawaiisu rock art was receiving serious and detailed attention. Mark Sutton integrated archaeology, anthropology and ethnology in his discussion of KER-508 in *Kawaiisu Mythology and Rock Art: One Example* (1982:148-153). Sutton remarked on the rarely available ethnographic documentation of the painted images in "Creation Cave" and the oral tradition of the Kawaiisu as being the original home of the animal people and where the Kawaiisu themselves originated.

A cupule site located at the far western edge of Kawaiisu was described in *The Clock Rock: A Kawaiisu Time Piece*, by David J. Scott (1992). This is CA-KER-2616, near Keene. Here a set of 16 cupules on one rock plus a single cupule on a near-by separate rock form a pattern which indicates a near perfect north-south line. Andy Greene (a Kawaiisu Elder) suggested to Scott that at least some cupules were oriented to tell time, and/or indicate the solstices (although a perfect north-south line could also be used to indicate the equinoxes).

For those who are interested in seeing rock art sites in southern California for themselves there is no better guide than David S. Whitley's *A Guide to Rock Art Sites in Southern California* (1996). Whitley not only provides directions and illustrations to numerous interesting sites, he discusses rock art and its relationship(s) to shamanism, vision quests, puberty initiations, its creation, types, its age, etc. In the Kawaiisu area, for example, Whitley describes and illustrates KER-508 (see below), in Tomo Kahni State Historic Park, in northeast Tehachapi Valley (1996:162-164).

An excellent study reported on in *Rock Art Sites at Tomo Kahni, Kern County, California* was performed by Georgia Lee (1999). Lee reviewed the existing literature on the site complex (ranging age from 1955 to 1995) upgraded site records, performed a field survey and describes her findings for six sites with rock art (KER-230, KER-508, KER-769, and KER-4445E, 4445H and KER-4445J). The rock art at these sites includes: 100s of incised grooves directly associated with red and black pictographs, several polychrome and many monochrome picto-



7-36: D-stretched (enhanced)

graphs, and pecked and abraded petroglyphs on basalt (these sites are described in more detail below). Lee also summarizes previous research at what is now Tomo Kahni State Historic Park (1999:12-14), see below.

Whitley (2000) has completed a synthesis of the rock art of California that includes much material relating to both the Mountain and Desert Kawaiisu. This overview emphasizes the cultural contexts of the rock art and develops hypotheses for its cultural affiliation, meaning and function. Most sites are briefly discussed and no thorough descriptions of particular sites are provided since this is meant as a regional overview. Nevertheless, much discussion within the volume relates to the significance of rock art and its importance to an understanding of aboriginal cosmology and traditional lifeways.

Also of note, Georgia Lee and Hyder (1991) in their *Journal of California and Great Basin Anthropology* article on ethnicity and rock art include a discussion of the characterization of Kawaiisu rock art and compare it with Chumash and Yokuts rock paintings.

THE SITES

In this brief outline, we'd like to provide an overview with brief highlights of the rock art record in Kawaiisu territory. The discussions will profile a number of important rock art localities and we will share some details on the element frequencies at the sites, the site types, rock art styles, cultural affiliations; and the possible meanings and functions of the rock art. The information is divided into mountain and desert sections.



7-37: D-stretched (enhanced)

MOUNTAIN TERRITORY

This area includes the southern Sierra Nevada Mountains south of Kern River Valley, the Walker Pass area, Walker Basin and Breckenridge Mountain, Kelso Valley and the surrounding mountains and canyons (e.g. Jawbone Canyon), Tehachapi Valley, and the Tehachapi Mountains. Many of these sites are on private property, with the notable exceptions of KER-230 and KER-508 (Nettle Springs and Teddy Bear Cave), which are in *Tomo Kahni* State Historic Park. In either case, with few exceptions, permission to visit the sites is required from either the State or the land owner.

The mostly pictographic rock art in the western and mountainous part of Kawaiisu territory—including the

Tehachapi area—can be considered part of the wide-spread California Tradition, with two sites being classifiable within the South-Central Painted variation of the California Tradition (Whitley 2000:48, 50, 52-54).

The California Tradition “consists of small sites, usually in rock overhangs or shelters, containing monochrome rock paintings that depict simple geometric shapes such as circles, dots, disk-like forms, rakes and ladders, sets of short “tick marks” or parallel lines, diamonds, zigzags.... Handprints, stick-figure humans and lizard or lizard-like motifs are also common” (Whitley 2000:50). While the first part of that description clearly describes most of the pictographic rock art in the Tehachapi area, it is clearly the South-Central Painted variation that is present at CA-KER-508, in the eastern end of the valley, and at CA-KER-273, on the southwest side of the Tehachapi Mountains (there are also polychrome paintings at CA-KER-93, but they are not very colorful or elaborate).

Both polychrome and monochrome pictographs are found on rhyolitic rocks, in northeast Tehachapi Valley. Occasional petroglyphs on basalt are also found in northeast Tehachapi Valley, in close proximity to those same

polychrome and monochrome pictographs. Cupules are relatively rare, but may be under-reported. The largest concentration of rock art in the Tehachapi area is found in Sand Canyon, in the northeast end of the valley

A brief description of some of the most important sites is included here. The sites we discuss include both formally recorded and unrecorded sites. Recorded sites are listed by their State of California trinomial # (i.e. CA-KER-XXXX), while unrecorded sites are listed by the Jack Sprague's field number (i.e. WJS-XX). Three sites we discuss here have neither a trinomial, nor a field number.

Cache Creek

CA-KER-93₁ in Cache Creek, has been visited and recorded by numerous researchers since 1950 (early references include Heizer (1952) and Griffin (1963). Frank Fenenga and Stephen Cappanari appear to have been the first to formally record the site. Later updates were performed by Georgiana Guthrie and Stuart Peck.

This site consists of two large east facing caves, in massive rock formations, overlooking a small creek. The lower shelter is about 30 ft. wide and 20 ft. deep and has a very uneven floor and ceiling; it is almost entirely smoke-blackened. There are 4-5 red circle-like pictographs on the outer upper lip of the shelter, at least two of which are divided into interior segments. There is one bedrock mortar on a boulder in front of the cave. Although the hillside is fairly steep from the creek bed up to the cave, there is a small flat area in front of the cave, adequate for 8-10 people to stand comfortably.



7-38: Cache Creek rock art

It was the upper cave that is mentioned in the “Creation Myth” which was told to anthropologist Maurice Zigmond by native informants (Zigmond 1977:76; see CA-KER-508, above), and a circular group of red dancers confirms that The People celebrated here.

The upper cave is about 20 ft. wide and 15 ft. deep. The overhanging lip of the cave has helped protect perhaps 100 nicely painted red, black, white, green and yellow images. Almost all of the paintings show evidence of fading, but with few exceptions, all of the paintings that are still present are clearly visible. The overall impression of the panel, to an observer lying on the polished floor of the cave, always impresses viewers.

There are only a few polychrome elements: one is the “Candy Man”, made up alternating red and white stripes; more unusual are two simple abstract figures in green and yellow. Although limonite based yellow pictographs are not uncommon, green is very unusual; Campbell Grant's brief 1962 Site Record for CA-KER-93 notes “Only known use of true green” (i.e. in Southern California). There is also a green and white element, a red and black element, and a red and green element. Most of the monochrome paintings are red, but there are also a couple of black and a couple of white elements. Motifs include several circular motifs, including several small circles connected by lines, a set of lines radiating out from the center, what appears to be condor (or perhaps an eagle) and an anthropomorph, with horns and wide-spread digits. This was the last “native occupied site” in Tehachapi Valley, for the Greene family lived in the flats in the canyon bottom below the caves until 1943.

There are at least eight bedrock mortars in the cave, only two of which are very large; most of the floor of the cave is quite smooth and polished from being used for a long period of time. Two small “alcoves” outside of the upper cave seems to have been artificially enlarged and a few traces of red pigment can be seen outside of the cave; these are obviously weathered pictographs and one may represent the moon, considering its shape, but as for the rest, the details have faded away with the wind and the weather.

The first good sketches and description of the rock art were fashioned by Campbell Grant and Jack Cawley in 1962. Line sketches can be seen in Heizer and Clewlow (1973:Vol. 2, Figure 89k, Figure 90a-d, h). Trespassers are not welcome and anyone entering the area where the site is located is subject to arrest. Please take this admonition seriously as the owner is a police officer and unfortunately due to repeated trespass only invited guests are allowed to visit the canyon (Native Americans of local ancestry and legitimate researchers are occasionally allowed to visit the site by appointment).

SAND CANYON AND *Tomo Kahni* SITES

This beautiful California State Park was initially created to protect extensive archaeological sites which are part of a village complex now referred to as *Tomo Kahni* (or “Winter House”, in Kawaiisu) and as much of the surrounding environment as possible. What is now *Tomo Kahni* was once part of the Victor Phillip’s Ranch and early researchers knew the area as the Phillip’s Ranch Site. Kawaiisu Elder Bertha Willie Goings told Judy Barras that the name of the main loci of the village could be translated as “Nettle Springs” (Barras 1984:39).

Nettle Springs is recorded as CA-KER-230, but all of the various sites including those discussed here, were centered on Nettle Springs, due to the (once) good supply of water. State Parks has also been able to add additional acreage, most importantly a parcel to the south of Nettle Springs which includes a second village complex, known as “*Maa’puts*.” Although there are still several gaps that need to be filled in to round out the park, many of the most important archaeological features are now within the park. *Tomo Kahni* is only accessible to the public via docent-led guided tours.



7-39: Main cave at *Tomo Kahni* State Park (Teddy Bear Cave)

TEDDY BEAR CAVE

CA-KER-508 (Teddy Bear Cave) is probably the most important site in Kawaiisu territory and it is the largest of the rock art sites in the park. It is specifically mentioned in Kawaiisu ethnography and has been studied by numerous archaeologists over the last half century.

ORAL TRADITION

The religious significance of this site and CA-KER-93 is described by Zigmond in *The Supernatural World of the Kawaiisu*, as follows: “In mythological times the animal-people held celebrations at two pictograph sites (both KER-93 and KER-508). It may

be that each of the participants painted his own picture. In any case, it was at the rock shelter that the world was created. A mortar hole marks the spot. It was Grizzly Bear who called the animals together, although...he was not the chief. He still lives in the rock and there is a fissure through which he can come and go. Here the animals decided what they wanted to be” (Zigmond 1977:76 and also see Barras 1984:4).

After the celebration, the animal-people went to the “Hidden Valley” outside of the cave and sat down and turned to rock (no one that has seen him can deny that “Rabbit” still sits just outside of the cave). A large vertical fissure in the center of the rock shelter and main pictograph area—as told in other Kawaiisu stories—is an “underground” connection (used by Grizzly Bear and by other powerful shamen) that connects this site and the Back Canyon site (CA-KER-2412)—which was known to the natives as “*Yahwera’s House*” (see Whitley 2000:78-79, discussions here-in, and in ethnogeography chapter).

SITE DESCRIPTION

Several polychrome paintings and perhaps 100 monochrome elements once covered most of the interior walls of the cave. Colors include black, white, orange, gray and multiple shades of red (yellow also may have been present at one time). Anthropomorphic and zoomorphic motifs are most common. The site as a whole is quite impressive. Images range from as small as 10-15 cm to as large as 60-70cm long or wide. The name “Teddy Bear Cave” is due to the presence of three fairly well preserved polychrome images; these have black bodies and are outlined in red or by red and white. One small red bighorn sheep motif is present, as is a bright red serpentine motif with white dots along most of its length. A set of several concentric black circles is found near the back

of the shelter, at the entrance to the small back-cave with the bedrock mortar. Several figures, in addition to the “Teddy Bears” are other anthropomorphic motifs (one is a three color polychrome, not too unlike the “Teddy Bears”).

In 1952 the KER-508 cave was visited by Charles LaMonk and Gordon Redtfeldt—“early” rock art researchers who recorded much of the rock art at the future *Tomo Kahni*. Cambell Grant and Jack Cawley—who were friends and collaborators—visited the site separately several times in the early 1960s, and an examination of their notes and photographs show that the pictographs began to be vandalized “between March 1962” (when Grant visited the site) “and August 1963” (Lee 1999:13).

A possible astronomical interpretation of some of the rock art at this site was investigated by Dr, Edwin Krupp, Andy Greene, Albert Knight and others in 1998 (Krupp 1998), who noted that the sun can and does only shine into the deepest recess of the cave on the Summer Solstice, and only at that time does any light fall onto the single bedrock mortar at the back of the cave—the spot that the Kawaiisu were said to have emerged into this world.

The site is described and information about tours of the site is found in Whitley (1996:162-164); Whitley also includes a nice color photograph of one of the “Teddy Bears” and a couple of the other adjacent paintings.

ROCK ART STYLE

The rock art of KER-508 shares several attributes with the Chumash and the Yokuts. These elements include the bug-like figures, pelt figures, outlining of one color with another, and bilateral symmetry. The ‘aquatic’ motif is typical of Chumash rock art, and it is of interest to note two of these at KER-508...plus a possible example at KER-230. This distinctive design is one of the ‘markers’ of Chumash rock painting; that it is found at KER-508 and is certainly of some interest. This might suggest considerable interaction with the Chumash.

Some pelt figures with bifurcated heads at the site are similar to those of Yokuts and Tubatulabal affinity. It is assumed that these similarities are also the result of interaction. Because distinctive styles may indicate a reciprocal relationship, radically different styles may indicate closed borders with little interaction across them. In this case, there is evidence that tribal interaction was in effect, not only with the Yokuts and Chumash, but also with tribes to the east where the mountain sheep motif is so prevalent. We know from ethnohistoric data that the Kawaiisu engaged annually in inter-tribal large game (antelope) drives with the Yokuts, Tubatulabal and Chumash.



7-40: Anthropomorphic figure from Teddy Bear Cave.

ARCHAEOLOGICAL EXCAVATIONS

Members of the Archaeological Survey Association of Southern California (ASASC), performed excavations at KER-230 (it was apparently LaMonk that coined the name “Teddy Bear Cave”) and KER-508. Excavations were conducted in the cave in 1955 and 1956 by the ASASC, and by Antelope Valley College in 1971. Mark Sutton dated the site to the protohistoric period (1982a:148).

Artifacts include: “a rare bundle of painted arrow-shafts, 47 blue glass hexagonal beads, 34 red glass beads, 4 white glass beads, 8 shell beads, and 2 steatite beads. A single *Haliotis* (Abalone) ornament, 89 flakes, an obsidian projectile point, a drill tip, a slate artifact, a bone tool, 93 small pieces of bone... 11 fragments of cordage,

CHAPTER 7: PREHISTORY AND ROCK ART

4 arrow-shafts, 2 basket fragments and a wooden pin....” Also, in 1971 Sutton excavated a wood rat’s nest in the cave and recovered “7 pieces of basketry, 5 arrow main shafts, an arrow foreshaft, a chalcedony blade, and a mano....all of the basketry was twined” (Sutton 1982:150).

Sutton suggests that many of the artifacts may have been left as offerings. It is interesting that contemporary Kawaiisu (and others) often leave offerings when they visit today, although the offerings are now usually juniper berries, sage or tobacco.

NETTLE SPRINGS

The Nettle Springs site (CA-KER-230) includes several rock rings, a bedrock milling area with (originally) well over 400 bedrock mortars, and an area with numerous groups of mostly vertically

incised grooves, with traces of red pigment in and over some grooves, and a few petroglyphs and other smears of pigment around certain of the grooves. Georgia Lee notes that “KER-230 (Nettle Springs) appears to have been a ritual site, associated with female activities and possibly to puberty rites” (1999:3). Kawaiisu Elder Bertha Goings told Judy Barras that the spring that the petroglyphs were adjacent to was called “Nettle Springs” (Barras 1984:39, 43-47).

7-41: Nettle Springs



The rock art at this site consists of numerous deeply incised mostly vertical grooves—in several separate “panels”—sometimes accompanied by smears of mostly faded red and black pigment. The pigment is found both in grooves and it is also obvious that grooves have been incised into bedrock that had been covered with pigments. According to Lee (1999:30-34), at least few of the grooves are clearly vulva form in appearance, and it may be that the entire presentation of sets of parallel notches is deeply symbolic of female fertility.

A few daubs of color and hints of small pictographs, now mostly weathered away, can also be seen at the edges of some of the panels. The rock art is located on various semi-vertical faces of a low rock outcrop, adjacent to Nettle Springs—once a main source of water for the surrounding village complex. The deeply carved grooves are sometimes (Lee 1999:32-34) compared to the finely scratched and shallow scratches seen at Vasquez Rocks in Los Angeles County (i.e. @ CA-LAN-363 and @ CA-LAN-375). However, the Vasquez and the Tomo Kahni sites seem quite different to this author. The scratches at Vasquez Rocks include artistic motifs like circles, ladders and sun-bursts and are finely made, and they have been finely incised into mostly red pictographs that have the very same motifs as the incisions (Knight 1997). In comparison, the grooves at Nettle Springs are crude and consist almost entirely of short banks of mostly vertical cuts, as much as 2-3cm wide and

7-42: Incised and pigmented grooves at Nettle Springs are the subject of long-standing speculation about their purpose.

November 2004

1-2cm deep; pigment has been applied both before and after the incisions have been made; none of the symbolism is representational.



Some of the natives themselves said that the grooves were used to “sharpen awls” but this simple explanation has been dismissed by recent researchers (Lee 1999:30-32). Lee, however, may have misinterpreted certain of a native consultants comments: Greene did not say that the grooves were made because of awls being sharpened, but instead said that the grooves were first made, and were then used to sharpen things, including knives, points and awls (Andy Greene, personal communication, n.d.). The spacing and general appearance of the grooves is certainly not completely random, and the grooves with pigment on and in many of the grooves strongly suggests some form of ritual activity; Lee suggests that the site “perhaps...dealt...with fertility concerns and coming-of-age ceremonies” (1999:42). It is certainly possible that girls might have sharpened their awls as a part of a coming of age initiation ceremony (Albert Knight personal communication 2009).

A group of over 450 bedrock mortars is present across the drainage from the petroglyphs; this is one of the largest concentrations of bedrock mortars in California. Numerous house rings are also associated with the Nettle Springs site.

The Nettle Springs site has been investigated by the Archaeological Survey of Southern California, by California State University Bakersfield, by the University of California Los Angeles, by Antelope Valley College, and by Catherine Pruett in 1987, for her Master’s Thesis; Pruett’s Thesis contains a considerable amount of useful information on the various Sand Canyon sites and their relationship(s) with each other. Collections from the site are housed at California State University Bakersfield and the University of California Riverside. Sutton considers the site to be protohistoric (1982:148). CA-KER-230 is referenced in Heizer and Clewlow (1973: Fig. 86e), although it is a single small pictograph that is illustrated, and not the numerous grooves. Illustrations of the site are also found in Price (1954). Note that bighorn sheep (etc.) petroglyphs described by previous researchers are actually recorded as part of adjacent site CA-KER-769 (see below).

Georgia Lee calls this a ceremonial site, possibly including (but not limited to) puberty ceremonies (1999:3). Photographs of some of the rock art can be seen on the outside and inside covers of Barras (1984)

OTHER Tomo Kahni SITES

Lee also describes three loci of rock art at CA-KER-4445, also in Tomo Kahni State Park. These are a possible “private healing or vision quest site” at KER-4445E, a “public shrine” @ KER-4445H and KER-4445J.

The CA-KER-445E site consists of a small cave with several cupules on the floor and traces of red pigment in the back of the cave. Georgia Lee cites Jerry Cowan of the Tehachapi Heritage League in saying that: “Andy Greene said this cave is where sick people went to recover; he called it Wizard Cave” (1999:36); Mrs. Cowan has been a friend of the Greene family her entire life.

Site CA-KER-4455H consists of “a rock outcrop with a slight overhang, located in an occupation area that contains bedrock mortars, cupules, slicks and a partial rock ring.... One face of the rock contains lines in red and black. The short lines are rather like tally marks; above are faint images, including a ‘T’ shaped form.” Due to the generally open location of the site Lee suggests that it was a public shrine (Lee 1999:37).

A small rock shelter identified as CA-KER-4455J has “two red anthropomorphic figures plus another red shape” and a few additional traces of red pigment (Lee 1999:36).

MAA’PUTS

Another large Kawaiisu village site is known as “*Maa’puts*”. It was recently added as an additional element of the already established Tomo Kahni State Historic Park. There is a small rock shelter in the large rock face just to the north of some house rings and a bedrock mortar complex. This site is located about 100 meters north of *Maa’puts* main village site. The rock art consists of a small abstract red and black pictograph. There is no recorded site number for the rock art and shelter and is identified as WJS-12.

PETROGLYPHS IN AND NEAR Tomo Kahni

A possible shrine (Lee 1999:3) consisting of several petroglyphs on basalt is located within the park (at CA-KER-769). Another set of petroglyphs on basalt can be seen just outside of the park (at CA-KER-6109) less than one mile to the west.

The three abraded petroglyphs at CA-KER-769 are still visible at this hill-top site (although they are faint and difficult to see). They are located on two large basalt rocks set amongst numerous other similar rocks, many with bedrock grinding slicks. They appear to depict a bighorn sheep, a hunter with a bow and arrow and a dog.

CHAPTER 7: PREHISTORY AND ROCK ART

These three visible figures are on the left side of the rock; the right side of the rock appears to have once held additional images, but Cawley reported that by 1963 they had faded to the point where no detail could be made out.

Of this site Lee says “Petroglyphs are rare in the southern Sierra Nevada, according to Sutton (1981:15), who states ‘These figures appear to be an example of the Great Basin pecked representational style.... This is probably



the westernmost example of the style and is not in the Great Basin. The specific style of the bighorn sheep figure would place them into Grant, Baird, and Pringle’s (1968) early period, dating to roughly 1000 B.C.—200 B.C. The faded appearance of the elements would suggest a later origin, closer to A.D. 1000.”

Lee also notes that the CA-KER-769 petroglyphs are “closest in style to some from Argus Range site, INY-34”, which—according to Grant, et al (1968) have “straight line legs, and the head is a line-extension from the body, horns barely curved back over the body” (1999:35).

CA-KER-6109, which includes two bighorn sheep petroglyphs, is located somewhat less than one mile to the west. There are two sets of two faint petroglyphs at this site. One set

7-43: Rock art in Back Canyon

consists of two adjacent bighorn sheep and one set consists of two roman numeral like “IIII” elements. All four petroglyphs are about 10-15cm in length. Both sets of petroglyphs have one fairly visible element and a second very faint “ghost” image.

Back Canyon AND YAHWERA

For the Kawaiisu, CA-KER-2412 in Walker Basin was known as “*Yahwera’s House*.” This important spirit was the “Master of the Game Animals” or of the hunt. Jack Cawley (1963) appears to have been the first researcher to describe the site (Knight 1997:111-115). The site was recorded in 1988 by Daniel G. Foster (of California State Parks) and Jack Ringer (of the Kern County Fire Department who—because of his job with the County, knew many landowners, and was granted access to many sites on private land). Whitley (2000:78) includes a

very nice photograph of the main figure at the site, that is a quite large red anthropomorph (one might assume this figure to represent *Yahwera*), with several other associated red pictographs (i.e. a headless anthropomorph, a segmented circle, a spiral motif, a bank of over 400 “tick” marks), and he explains the importance of the site, because: “The most complete description of a vision quest dream experience is provided in a series of four cognate Kawaiisu accounts” which Zigmond retells as “A Visit to the Underworld” (Zigmond: 1980:75-177, 1997:93; Whitley 2000:78-79), and which takes place in part at the Back Canyon site. Garfinkel et al. (2009) discusses the oral traditions of the Kawaiisu and Tubatulabal regarding *Yahwera* and hypothesizes that the Animal Master imagery might also apply to Coso pattern-bodied animal-people rock drawings.

JAWBONE CANYON

CA-KER-2982 in upper Jawbone Canyon is tucked under the east side of Cache Peak, and on private property well-protected from public access. The pictographs here are red with a fair percentage of white as well. Judy Barras visited the site with Andy Greene and she described the site and provided two photographs (1984:7-8). One painting reminded her of “a Spanish helmet and a medallion”, and who is to say, for most of the pictographs do look quite a bit different from most those in of the *Southern Sierra Painted Style* area, including those at CA-KER-93, only a few miles to the west.

Jack Ringer of the Kern County Fire Department, and a rock art avocational, was able to access the site and record it in 1990 as part of a control burn survey. In addition to those described by Barras, his sketches show one mandala-like motif, several circle, or semi-circular figures, and one small finely painted anthropomorph with a long vertical line coming out of its crown, which ends in a small ball with four extending lines—this painting is quite similar to several of the paintings at Mutau Flats (CA-VEN-51) in Chumash territory.

Black Mountain / GOLDEN HILLS (Tehachapi Valley)

CA-KER-2687 is located on a hillside at the west end of Tehachapi Valley and is nestled east of and below Black Mountain. The site is located in a ravine between houses in the Golden Hills subdivision. There are a few red pictographs in four panels on the face of a small rock outcrop, which faces a small fairly level area, which is on a steep hillside. Motifs include: a zig-zag next to four circles in a vertical column, a line forked at each end, two sets of three parallel rows of dots in “X” patterns, a faint zig-zag, 12 vertical dots, a serpentine line, and 12 small circles. A fairly large village site existed in the “Old Town” Tehachapi area, which is a mile or so to the southeast. The Golden Hills pictograph site is accessible to the public for viewing; there is an excellent view of Tehachapi Valley and the surrounding mountains from in front of the site. Associated with the pictograph is a small rock shelter.



7-44: D-stretched (enhanced)

CUMMINGS AND BRITE

CA-KER-1446 is located on the southwest side of Cummings Mountain. The site is a large rock shelter with at least four pictograph panels. Pictographs are in red, black, and white. The pictographs are both inside and outside of shelter and consist of 40 plus elements with many having geometric shapes mostly painted in red. This site is on private property and public access is denied.

Another pictographs is located at the west end of Cummings Valley. This site is a small rock shelter located in a backyard of one of the Stallion Springs homes. It is located just above an unnamed creek, with a large bed-

CHAPTER 7: PREHISTORY AND ROCK ART

rock mortar complex about 200 feet to the east. The pictographs are in red and black, the motifs include geometric and abstract elements. There is no recorded site number for the rock art site or its associated bedrock mortars. This site is on private property and public access is denied.

Another pictograph (the Alpine Forest Site) is located between Cummings and Brite Valleys. The site sits in a dry wash northeast of Cummings Creek. The site adorns a large south-facing rock outcrop and contains two large red elements, one an anthropomorphic figure. The site is on private property and access is denied.

DESERT TERRITORY

This region includes areas south of the Tehachapis, El Paso Mountains, Coso Range, the Red Mountain area, Edward's AFB, Panamint Valley, Death Valley and other areas of the western Mojave Desert and southwestern Great Basin.

Burham Canyon

CA-KER-273 (with beautiful elaborate abstract polychrome pictographs) and adjacent CA-KER-1193 (with a red rayed disk and red "hash marks") are located in Burham Canyon, on the south, desert side of the Tehachapi Mountains, and are associated with an occupation site with perhaps 50 bedrock mortars. These two pictograph sites are in what is considered to be Kitanemuk territory, but Kawaiisu Elder Andy Green said that "natives of three tribes" (i.e. the Kitanemuk, Kawaiisu, and Tataviam), especially women who went there to give birth, all used the canyon (Knight 1993: 43-44, 48). Greene pointed out that every plant in the canyon and in the vicinity of the site was used by the natives. Charlie Cook (a Fernandeño Elder), whose uncle Issy Cook was a friend of Andy's, confirmed this and said that his father and his uncle used to take him there, and it was one of his father's favorite places.

The main panel at CA-KER-273 is comprised of a large fantastic polychrome abstract image in red, white, black, orange, and a small amount of blue. Smaller associated pictographs include a red so-called "teddy bear" motif (similar to those found in northeastern Tehachapi Valley at CA-KER-508). The polychromatic paintings at CA-KER 273 are assigned to the *Southern Sierra Style* and are most likely associated with Kitanemuk and possibly Kawaiisu habitation (Knight:44). The less complex panel at nearby CA-KER-1193, is thought by Albert Knight to be a winter solstice observation station. It has a red sun-like symbol and a so-called "count" of about 30 short dashes.



7-45: Drawings in Burham Canyon

TROPICO MINE

CA-KER-302 near Tropic Mine is unique for its geographical area. This site is known as the Sweetzer Site, and was one of the first sites excavated in the northwest Mojave Desert. This site was originally described and investigated by Glennan (1971) and later became generally recognized as an important rhyolite quarry. Sutton (1982:27) accurately described the main loci of rock art as "a large spherical boulder which is covered on two sides with pecked geometric design elements....the surface of the boulder is quite weathered...".

Two almost adjacent boulders have faint traces of a couple of petroglyphs and another boulder has a couple of patinated petroglyphs and perhaps six cupules. The petroglyphs on the large boulder are abstract curvilinear. The closest reasonably similar petroglyphs would be found in the southwest El Paso Mountains, some 40 or more miles to the northeast (Knight 1993:44-45, 48, 1997).

El Paso Mountains

INTRODUCTION

The El Paso Mountains are located in east-central Kern County, California. The mountain range is situated east of the southeast terminus of the Sierra Nevada Mountains, south of Indian Wells Valley, north of Fremont Valley, and west of State Highway 395. The mountain range is about 15 miles long and about 7 miles wide. Major geologic components include basalts (in the center, western and northern parts of the range), granites (mainly in the southwestern portion of the range), Paleozoic marine slates (confined to the southeastern end of the range), and continental non-marine and alluvial deposits (throughout the range). Elevations range from about 2000 feet (at the southern base of the range) to over 5200 feet, at the pinnacle of Black Mountain.

Topography is highly variable, with many steep peaks and hills, all of which are dissected by numerous canyons and arroyos, large and small, the most important of which is Last Chance Canyon, which drains the south face of the range and empties into Koehn Dry Lake, in Fremont Valley.

The large expanses of volcanic rock on the west, northwest and northeast sides of the range provide many places suitable for the production of pecked petroglyphs and other types of rock art. Although there is no doubt that the Kawaiisu were the tribe that inhabited the El Paso Mountains at the time of the arrival of Euro-Americans in the region, there is little ethnographic evidence that mentions the El Paso Mountains. Rock art is one of the most visible aspects of the archaeological record. While rock art in several forms exists in almost all parts of the range, it is the petroglyphs on the north side of the mountain that provide one of the most tangible links between the natives of the El Paso Mountains and the surrounding region. The individual rock art elements are generally not as large nor is it as elaborate as much of the rock art north of Indian Wells Valley—in the Coso Range. However, a few sites in the northern El Paso's do have petroglyphs in the Coso Representational style thought to date mostly to the Haiwee era (ca. AD 300-1300). Hence there certainly must be some connection between the peoples that made the rock art in both mountain ranges.

GENERAL OVERVIEW

Archaeological studies in the El Paso Mountains have identified a great number and impressive variety of prehistoric archaeological sites (Apostolides 1976; Cawley 1996; Heizer and Clewlow 1973: Figure 82a, 1-o; Knight, Faull, and Tejada 2008:64-90). Most of the rock art in the El Paso Mountains consists of pecked or



7-46: Caption

CHAPTER 7: PREHISTORY AND ROCK ART

(occasionally) grooved petroglyphs, which are almost always found on basaltic bedrock or boulders. Steward (1929:74) noted early on this same propensity for material type associated with the petroglyphs of the Owens Valley. The famous petroglyphs of the Coso Range also follow this trait (Grant et al. 1968). A few very faint rubbed petroglyphs are present in Goler Gulch (on a beautiful outcrop of blue slate), located on the eastern perimeter of the range.



7-47: Caption

Elsewhere in the southwestern extremity of the range are a small number of relatively simple petroglyphs that have been carved into sandstone surfaces, in a handful of places. Cupules are found at several sites (in different kinds of rock), both on their own and in association with other styles of rock art. Pictographs are not common in the El Paso Mountains, nor when they are identified are they found on any particular kind of rock. Rounding out what we have included within the term rock “art” in the El Paso Mountains, is one rockshelter with small arranged rows of drilled holes, at least four rock alignments (all oriented southwest-northeast), and one small intaglio. That latter ground figure is associated with one of the alignments.

In the northwest, on the north and northeast part of the range, the predominant rock art form is pecked petroglyphs that are manufactured on the basalt bedrock or on individual boulders. There are numerous concentrations of petroglyphs found on suitable basaltic outcrops located within this zone. Many of these sites display only minimal numbers of petroglyphs, but some have numerous and/or complex petroglyph panels. Both Great Basin Abstract and Great Basin Representational petroglyphs are present. Several sites include one to more bighorn sheep images, and at least two sites (i.e. CA-KER-193 and CA-KER-6188) have well-defined bighorn sheep images executed in the same style as seen in the Coso Mountains to the north.

There are at least three rock alignments in this part of the range, although one is very short and may actually be a hunting blind. A large number of rock rings are also reported for this area, but these features are too inadequately recorded for any broad summary statement to be made.

The southwest corner of the El Paso Mountains, both close-in against the mountain, and at a short distance from the main mass of mountains, there exists a wide variety of rock art types. Occasional small concentrations of rock drawings and isolated individual petroglyphs are found at many sites near the southwest corner of the range.

A prominent rock alignment (CA-KER-2439) has been identified in this southwestern area of the El Paso Mountains (Apostolides 1976:103). A line of basalt boulders stretches for at least 300 m and has been interpreted as having astronomical significance. The alignment apparently directs the observers’ attention to the Summer Solstice sunrise (Knight 2003). Andy Greene described the alignment as a “Spirit Trail” and believed that it relates to ritual activities associated with nearby Black Mountain (Knight 2003).

Several other rock art sites exist in the area including a few pictographs in Last Chance Canyon (CA-KER-252) and Red Rock Canyon (CA-KER-147); several petroglyphs in mid Last Chance Canyon (CA-KER-432); a short alignment and an associated small intaglio (CA-KER-244); and numerous cupules at KER-5109.

The geology in the southeast corner of the range is almost completely unsuitable for the creation of petroglyphs. However, at the narrows of Goler Gulch, where repeated flash flooding has carved fairly flat vertical surfaces onto/into the rock in the narrows, a few petroglyphs have been rubbed onto a few rock faces (CA-KER-237). The only other two petroglyph sites in this area (CA-KER-235 and CA-KER-236) are located near the mouth of Goler Gulch.

Some of the rock drawings have images consistent with the key characteristics of a distinctive rock art style largely restricted to the Coso Range to the north. These images include rock art elements and panels with figures typical of the Coso Representational Petroglyph Style (Garfinkel 2003; Giles 1979; Grant et al. 1968:110-111; Khalil 1977; Schaafsma 1986).

Coso Representational rock drawings are startlingly distinctive and include realistic imagery. Depictions of bighorn sheep and figures wearing sheep horn headdresses are common (Garfinkel 2007a, 2007b). The bighorn sheep are conventionalized, showing the animal in silhouette with a navicular (boat-shaped) body, flat back, and full, front-facing, bifurcated horns. The latter horn detail is relatively unique since this style of execution is characteristic of the Coso Range and extremely rare elsewhere in North America (Grant et al. 1968).

David Whitley (Whitley et al. 2007) has argued that Numic rock art sites, specifically those exhibiting the Coso Representational Style, are the product of individual shamanic vision questing activities by Great Basin Shoshonean people. Several prehistoric archaeological sites identified in the El Paso Mountains including those at Sheep Spring, Terese (CA-KER-6188), and Black Mountain (KER-33Aa) contain petroglyph elements of the Coso Representational Style (Apostolides 1976:102-103; Garfinkel 2003; Giles 1979; Knight 2003, 2007; Rogers and Rogers 2003). Whitley references ethnohistoric data that suggests to him that Bob Rabbit, purportedly the last Kawaiisu/Coso (Numic) rain shaman, traditionally used the Coso region for vision questing activities (Whitley et al. 2005). The El Paso Mountains Coso Representational petroglyphs are the southernmost expression of this style and seem to indicate a longstanding relationship between ceremonial/ritual activities conducted both in the Coso Range and in the El Paso Mountains.

RED ROCK GEOGLYPH

An El Paso Mountains (Red Rock Canyon) earthen art figure (CA-KER-244) was first identified and recorded by Emma Lou Davis and Sylvia Winslow in 1962 (Davis and Winslow 1965:11, 18). In the Davis and Winslow study the geoglyph was briefly described and given the appellation "The Red Rock Canyon Gravel Effigy." The earthen image was later further documented and studied by Sampson (1990:214-215). Sampson described the geoglyph as nearly 8 meters in length and 4 meters wide. The image was produced by scratching out the volcanic desert pavement surface of a natural terrace. Seven andesite breccia boulders were physically associated with the design. These boulders are arranged in a semicircle on a broad cleared spot within the effigy.

The desert pavement pediment surrounding the geoglyph displays evidence of compaction, probably due to recurrent and spatially restricted activities conducted at this site (Jay Von Werlhof, personal communication 1990). A rock alignment lies nearly 14 meters to the northeast. The intaglio appears to be the westernmost gravel effigy within California and the only example of such art known for Kern County (Sampson 1990:214). Andy Greene and others knowledgeable of the physical character of the geoglyph have noted that the form of the effigy has changed and been adjusted perhaps as a function of its use in Native American ceremonies in the late 20th century.

Coso RANGE

The Coso Range contains a remarkable assemblage of petroglyphs with only a few pictograph sites in the vicinity of this region. The area is known worldwide for its remarkable concentration of rock art. As has been often stated, it is believed by most prehistorians that this area contains the greatest concentration of rock drawings anywhere in North America. A conservative estimate would place the minimum number of elements at 100,000



7-48: Caption

CHAPTER 7: PREHISTORY AND ROCK ART

images. Besides the quantity of images, what is even more remarkable, is the realism of the subject matter. Depicted on the canyon walls and individual boulders are surprisingly naturalistic imagery. Over half the images depict bighorn sheep. Other objects include those items recognized as bow and arrow and atlatl armed hunters, hunting dogs, deer, quail, lizards, bighorn sheep skulls, bear paws, spear points, dancers, bullroarers, atlatls, supernatural deities, shamans in costume, and medicine bags.

The major glyph concentrations are largely found within the boundaries of the China Lake Naval Weapons Station just north of Ridgecrest. Major glyph concentrations occur in Big Petroglyph, Little Petroglyph (Renegade), Sheep, and Horse Canyons. Other important glyph areas include those at Haiwee Springs, Junction Ranch, Linnie, Centennial Springs, Coso Peak, Wilson Canyon, Birchim Spring, Carricut Lake, and Parrish Gorge. The largest concentration of glyphs outside the base are located at the privately owned site of Little Lake in Rose Valley on the western edge of the Coso Range.

David S. Whitley has been one of the most active researchers and a prolific author making Coso rock art known worldwide (see references in Chapter 12). Amy Gilreath, William Hildrebrandt, and Kelly McGuire of the Far Western Anthropological Research Group have been contracted by the Base to study many aspects of Coso prehistory and have furthered our understanding of the significance of this outstanding world class rock art locality through their research efforts (see references in Chapter 12). Alan Garfinkel and his colleagues have recently attempted to broaden our understanding of the meaning of the Coso glyphs and to place them in a comparative context with other hunting religions that prominently feature animal ceremonialism. Farrel Lytle, Manetta Lytle, Alexander K. Rogers, William Wight, Russell Kaldenberg, and J. Kenneth Pringle have been working on new technology to date the glyphs. Rogers has pioneered studies in source-specific and temperature-adjusted obsidian-hydration dating and Lytle is working with portable X-ray fluorescence analysis of the desert varnish to directly date the Coso petroglyphs.

7-49: Caption



Much of the discussion in the rock art literature pertaining to the Coso Range focuses on an attempt to understand the meaning and function of the glyphs. The most prominent schools of thought include an identification of the glyphs with a distinctly shamanistic context where the glyphs are visual records of vision quest experiences of shamans commemorating their experiences of non-ordinary reality and encounters with the supernatural world that were associated with rain shamanism. Alternatively others have argued that the rock drawings might be better understood in the context of hunting magic, increase rites, hunting religion and animal ceremonialism and as the expression of a sheep hunting cult and expressions of native cosmology. It is important to note that these explanations are not completely at odds and could be seen as complementary metaphors for understanding the imagery (Meighan 1998).

The renditions of Coso petroglyphs are so distinctive and unique to that area that they have been identified with a special style known as Coso Representational (Schaafsma 1986). Such an expression is limited to the Coso Range area but has some additional, yet very limited, manifestations to the south in the El Paso Mountains.

AYERS ROCK

Ayers Rock (CA-INY-135) is a split granite boulder just outside the China Lake Naval Weapons Center about six mile northwest of Coso Hot Springs. The site includes an elaborate series of polychrome pictographs painted on a large granite boulder. The site is located on government land administer by Bureau of Land Management for the public and is open for viewing. A detailed and well researched monograph is available from the Maturango Museum discussing both the prehistoric archaeological site and the aboriginal paintings located there (Whitley et al. 2005). It has been suggested that Bob Rabbit, a Kawaiisu ritualist, may have been one of those who produced the painted images. The paintings consist of over 50 individual abstract and representational images in red, orange, blue, black and white and include depictions of deer, elk, bighorn sheep, handprints, and people with broad brimmed hats astride animals.

Death Valley AND Panamint Valley

According to ethnohistoric accounts southern Panamint Valley and southern Death Valley had considerable numbers of Kawaiisu living there. There exists a substantial number of petroglyph and pictograph sites and a considerable quantity of rock alignments and some geoglyphs within those areas. The rocks that are adorned with drawings and paintings in these regions are more varied than in other desert regions and included limestone, monzanite, quartzite, sandstone, siltstone, volcanic tuff, and the more typical basalt.

Rock drawings are predominantly geometric and non-representation and would be typical of the more common Desert West rock art known as Great Basin Abstract. Examples of Coso Style Paintings are known both in Panamint and Death Valley and include some elaborate sites including those at Greenwater Canyon in Death Valley and the largest and most elaborate rock painting in the California Desert—the Coso style painting in Panamint City.

The Panamint City paintings have been discussed in a number of publications and consist of over 150 individual figures in white, red, yellow, black, gray, and orange. The figures include depictions of bighorns, deer, birds, long-horn cattle, men with broad-brimmed hats astride animals, spears, and arrows.

OTHER AREAS

This brief survey of Kawaiisu rock art presented here is meant to be a simple overview and not an authoritative study. Many desert areas were completely overlooked and others treated rather superficially. The discussion presented here is based in great part on the more detailed presentations available in the works of Knight and Sprague (2008), Knight and Faull (2008), and Knight, Milburn, and Tejada (2008). We appreciate the



7-50: Jack Sprague

CHAPTER 7: PREHISTORY AND ROCK ART

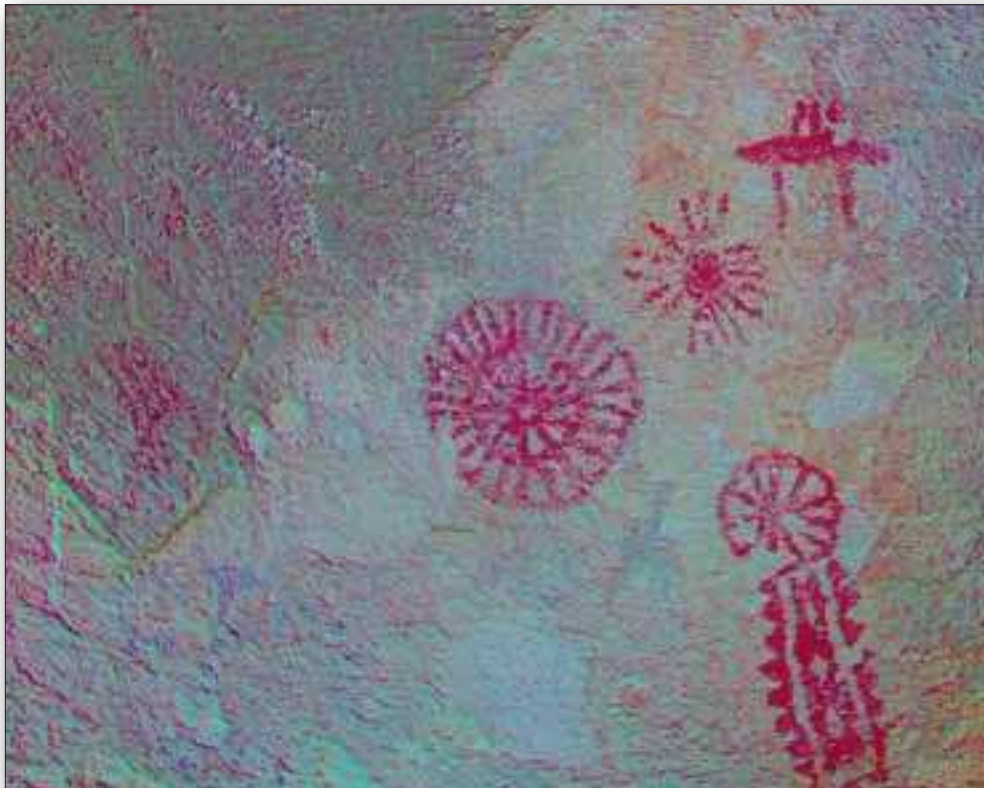
efforts of these researchers in allowing us to use this material and especially thank Jack Sprague for his knowledge, dedication and enthusiastic efforts at rock art study. We especially thank him for his photographic contribution this volume.



to

7-51: Caption

7-52: D-stretched (enhanced)



Chapter 8

Red Rock Canyon State Park

“A symphony in stone... a scenic marvel of nature’s sculpture... magnificent specimens of erosion consisting of high cliffs, carved into great pillared temples and fantastic forms... a treasure house of dramatic colorful canyons... a masterpiece of nature, centuries in the making... this is Red Rock one of the most obliging of canyons.”

Narrative from Early Tourist Brochure Promoting Red Rock Canyon

Red Rock Canyon became a State Park system when in August 1968 Governor Ronald Reagan signed a bill to include this area into the California State Park System. Red Rock Canyon, with its scenic and colorful cliffs, has been a scenic attraction for local tourists for more than a century. The park serves to protect the natural and cultural resources of the area and also provides opportunities for camping, day use, and tourism. The area is maintained in its natural state, as much as possible, in order to better frame the striking geological features of the park. This 25,000 acre preserve spans both sides of highway 14 about 25 miles north of Mojave in eastern Kern County and centers on two major canyon systems, those of Last Chance and Red Rock Canyons, located in the south-western terminus of the El Paso Mountains.

Red Rock Canyon is unique in the geological structures exhibited there. Many are astonished at the dramatic hues of red sandstone, white clay, pink tufa, and brown-black basalt. It has been described as a “vivid slash in the lower end of the Sierra Nevada Mountains... and a gateway to the barren Mojave Desert. Volcanism (the action of volcanoes) and chemical action are responsible for the brilliant and even “violent” colors of the region. Large lumps of lava have spewed into this miniature Grand Canyon with the gray, sage-flecked sands broken here and there by the sudden rising of the Joshua trees.” One is overwhelmed by the stark beauty of the place. It is a haven for recreationalists, historians, geologists, photographers, and members of the general public who are enthusiasts for desert fauna and flora.

Many people just come to gawk or meditate on the remarkable array of nature’s architecture. Others are attracted to the fossil beds of the Dove Springs Formation that contain Miocene aged fossils. This fossil heritage is protected and owned by all Californians. Only scientists with special permits are allowed to collect and further study these amazing clues to a long lost world.

ENVIRONMENT

Red Rock Canyon is a well-known landmark that has been a magnet for public visitation for over 80 years. The main attraction in the heart of the canyon centers on the earth’s geological processes strikingly exhibited in full and open display. The colorful and scenic cliffs are of international geological and paleontological significance and have been the subject of scientific study since the early 1900s. The most dramatic exposures are those of the Ricardo Formation and are formed by interbedded red channel sandstones, overbank deposits, and massive floodplain. Through differential weathering (wind and rain) accordion like folds drape the cliff exposures.. The cliffs are capped by resistant pink lapilli tuff breccia. The sedimentary and igneous geological strata were laid down over millions of years and then thrust upwards by the actions of the Garlock, El Paso, and Sierra Frontal Faults.

The dominant exposures in the canyon are Middle to Late Miocene volcanics that date from 15 to 19 million years old. Volcanic ash near the base of this formation is in excess of 10 million years of age and fossils of late Miocene age are over 5 million years in age. The major uplift of the El Paso Mountains along the El Paso Fault is

primarily responsible for the uplifted sediments exposed in Red Rock Canyon. The Ricardo formation also contains many interbedded cherts that were important toolstone materials used by the aboriginal occupants of the area. Flash floods are common in the drainage and two catastrophic floods are known to have occurred about a century apart in 1902 and again in 1997.

FLORA AND FAUNA

Spring and fall are the best times to view and appreciate the desert's most radiant beauty. At these periods of time the weather is less foreboding with mild daytime temperatures and cool, brisk nights. If a wet winter has blessed the naturally arid desert than a bountiful spring wildflower bloom is almost guaranteed. In the fall the Rabbitbrush is in bloom with bursts of yellow splays that surprise and delight Red Rock visitors.

In fact the floristic and biotic conditions at Red Rock are rather unique in that three biological provinces intersect in this one area. It is here that the Sierra Nevada, Mojave Desert, and Great Basin intersect. This intersection of three different areas allows for a unusual diversity of animal and plant species. Here we may see Cheesebush, Bursage, Indian Tea, Creosote Bush, and Joshua Trees all co-occurring in close proximity. Also you can find unusual plants like Fish Hook Cactus, Desert Holly, and Red Rock Tar Weed.

Typical reptiles observed include the desert side-blotched lizard, zebra-tailed lizard, western chuckwalla, desert horned lizard, coachwhip, and the desert sidewinder. The desert tortoise is often found in this habitat especially during spring months foraging on wildflowers.

Mammals observed in the area include the pallid bat, Mexican free-tailed bat, antelope ground squirrel, Merriam's kangaroo rat, deer mouse, desert woodrat, Audubon cottontail, and the black tailed jackrabbit. Other larger species include the desert kit fox, gray fox, bobcat, and coyote.

Golden eagles, American kestrels, hawks, prairie falcons, and owls find the rocky and precipitous cliff faces suitable homes and they may be seen throughout the year but especially from January through May.

HISTORY

The history of eastern Kern County and particularly that of Red Rock Canyon is an area best described as a travel corridor rather than a destination. Most Euroamericans passed through on their way to other destinations rather than being a site for more permanent and focused activities and habitation. Early explorers passing through the area included Father Francisco Garces in the 1770s. He was followed many decades later by the earliest Anglo American explorer, Jediah Strong Smith in 1826 and later Joseph Reddeford Walker. The latter followed Indian trails and moved from spring to spring skimming the eastern scarp of the Sierra and moving along the north-south trail through Indian Wells Valley and what came to be known as the Midland Trail.

Significant historical activity in the broader region relates to the aftermath of the gold strike of the 1850s when other areas of California, outside the Sierra, were the focus of intensive mining activity. A rich discovery at the Coso ledges south of Owens Lake in Inyo County brought many miners into the region. The discovery of a sizable silver deposit at Cerro Gordo near Lone Pine further fueled the wave of settlers coming into the Red Rock area during the 1860s and 1870s. The earliest Euroamerican settlements just to the north in Indian Wells Valley were along freight and stage routes including Coyote Holes (later Freeman Junction) and Indian Wells. Cattlemen began to supply beef to the miners and brought their cattle from Owens Valley and the Kern River Valley and into the area of eastern Kern County.

Relatively permanent settlements were only initiated in the area with the construction of the Los Angeles Aqueduct. The Red Rock Railroad, Cantil Siding, Red Rock Camp, and Dove Springs Camp were developed during the initial construction period. The aqueduct began to be built on 1907 and was finished by the close of 1913. The Southern Pacific Owenyo line was one supply route for the aqueduct. Freight sidings were constructed every four and a half miles. The nearest ones to the study area were Inyokern, Brown, Terese, Red Rock, and Cantil.

Red Rock Canyon is an approximately 27,000 acre (110 km²) unit within the Mojave Sector of the Tehachapi District of the California State Park System. You might think you are having a bit of *déjà vu* when strolling through the park as many first tier motion pictures have been filmed in Red Rock. Due to its unique terrain and landscape features and its proximity to Los Angeles, Red Rock Canyon has frequently been used as a filming location for many Westerns and science fiction motion pictures, television series, advertisements, and rock videos. *Jurassic Park* and *Raiders of the Lost Ark* contain scenes that were filmed here.

ABORIGINAL LIFE AND PREHISTORY

Red Rock was part of the native territory of the Kawaiisu. It was known as the area with rocks on fire and it was here that the Man Carrying Bird (*nihnihmoovi*) lived and you can see his skeleton there preserved in the rock face. Red Rock is also one of the exit portals that the Kawaiisu used after visiting the Underworld and meeting with the Master of the Animals (*Yahwera*). Aboriginal open-air campsites, rockshelters, petroglyphs, pictographs, geoglyphs (gravel figures), toolstone quarries, milling features, and rockshelters dot the landscape and may be found in various locations throughout the park.

PARK ACCESS AND HOURS

The Park is open to the public and hiking is permitted in all areas of the park except the cliff areas during the nesting season to allow native raptors time to breed and attend to their young. Designated riding trails for both vehicles and horseback riding are also available. Campground facilities are located at the location of the old stage station of Ricardo. There are 50 campsites available (some with handicap access) and reservations are unnecessary but they contain no hookups. Campers are charged a \$12 nightly fee or \$5 for day use (picnic or hiking). Pets are an additional \$1 per night. A self-guided nature trail can be found near the campsites. Red Rock Canyon offers excellent photographic opportunities.

At the Red Rock Visitor Center you can purchase firewood, water, maps, and guidebooks to desert plants, wildlife, history, geology, Native Americans, and archaeology. The displays include overview and introductions to precontact Kawaiisu life, local prehistory, flora, fauna, geology, paleontology, and environmental change.

For more information on Red Rock Canyon State Park you can contact them at (661) 942-0662. You can also find much up to date and further relevant information on their website at <http://www.calparksmojave.com>

Chapter 9

Tomo Kahni State Historic Park

Del Troy

For many years local people knew of the remains of a Native American living site in Sand Canyon. Every fall the Tehachapi Heritage League would give a tour that was open to the general public. During that field trip we would take people to the caves in Horse Canyon and also to what is now known as *Tomo Kahni* State Historic Park. In the summer of 1970 and 1971 Antelope Valley College conducted an archaeological excavation there but unfortunately never issued a report on their findings. In the mid 1980's former California State Assemblyman, Phil Wyman, asked the Tehachapi Heritage League members to serve on a committee formed to try to have this area set aside and designated as a state park. Since vandalism was ongoing and it was believed that the historic significance could then be preserved. Andy Greene, Jon Hammond, and Del Troy served on Wyman's original committee.

By December of 1993 State Parks had purchased 240 acres which included the most significant features of the ancient Kawaiisu village complex. A volunteer group was formed and with the help of Andy Greene and the California State Department of Parks and Recreation Office in Lancaster, tour guides were trained and guided tours of the prehistoric sites (caves, rock house rings, open-air campsites) and rock paintings were started in the fall of 1994. In 2007 State Parks purchased an additional 230 acres.

Tomo Kahni was the name suggested for the park by Andy Greene. *Tomo Kahni* means winter house in the Kawaiisu language and it is where the Kawaiisu (or *Nuooah*) people would spend their winters as it was in a protected area. The area normally receives less than eight inches of moisture annually but has a good permanent source of potable water from nearby Nettle Spring.

The site of *Tomo Kahni* is very special to the Kawaiisu. Natural arches and curiously shaped rock features are common. One resembles a bear, another a rabbit, others the head of a snake, a lizard, and an owl. The most significant and impressive rock shelter of the area is a cave that displays native paintings of many colors. These are visual prayers depicting many different animals. According to the oral traditions of the Kawaiisu it was there at this rock shelter that the world was created—a mortar hole marks the spot. Grizzly Bear called all the animals together and here the animals decided what they wanted to be and painted their own pictures. The world began by flowing up that mortar hole. Grizzly Bear organized the fiesta for all the animals and it was at the mortar hole that he prepared the food and fed the people at the ceremony.

Grizzly Bear still lives there in that rock. He and all the animals inhabit the underworld and an entrance and exit from that land is found there at that rock. If you do not approach the cave with the proper reverence and a suitable offering you might see the Grizzly Bear emerging from a fissure in the rock as he chases away unwanted intruders. The Yellow Bird known as *Yahwera* is the Chief of the Underworld and Master of the Animals. This supernatural can enter and exit via Creation Cave to reunite with the Animal Underworld.

The geology of Sand Canyon is interesting and varied. The sedimentary sandstone was formed in an inland sea or lake environment 15 to 24 million years ago. Subsequently volcanic eruptions spewed out glassy fragments of rock, ash, and lava that covered the sediments. Two to ten million years ago major folding and faulting occurred lifting these deposits to their present elevations revealing entirely different types of rocks and soils. One interesting soil found at the living site is a cebo-clay loam, a dark red to black self-cultivating soil derived from the breakdown of the volcanic, basalt rock.

Many of these native basalt rocks are in fact commonly seen in the area and these were employed by the Kawaiisu and their ancestors as milling basins to grind seeds and berries. Nettle Spring was brought to the surface by seismic faulting which may have changed with the 1952 earthquake reducing the amount of water at the spring.

Tomo Kahni State Historic Park ranges in elevation from 4,200 to almost 5,000 feet. The geological unit where the park is located is part of the mountainous connection between the far Southern Sierra Nevada and the

CHAPTER 9: TOMO KAHNI STATE HISTORIC PARK

Coast Range. It is also in a path of plant migrations and is representative of the complex botanical merger and transition of the Tehachapi Mountains. These mountains are situated between the ecosystems of two large chains of mountains, and at the interface of the arid Mojave Desert and slightly more well-watered San Joaquin Valley. The park then is in a very unique environmental area known as an ecotone and as such *Tomo Kahni* exhibits natural plant communities of riparian woodland, blue oak woodland, pinyon and juniper woodland, grassland, and scrub oak chaparral.

There are many native birds in the *Tomo Kahni* area and a total of 84 bird species having been noted. Mammals, large and small, are found there including black bear, mountain lion, bobcat, deer, coyote, and rabbits. There are also reptiles including the Mojave Green rattlesnake. Many varieties of wildflowers and shrubs are to be seen in the spring and are especially abundant after good winter rains.

The Park is open to the public only by guided tour. Tours are given in both the spring and fall led by trained *Tomo Kahni* volunteers normally accompanied by a State Park ranger or aide. Tours are conducted on Saturday mornings starting at 9 a.m. and begin at the *Tomo Kahni* Resource Center in Tehachapi. After a brief orientation, the tour group car pools to the site and is led on a 2 ½ mile (moderately strenuous hike) through the park to the large rock shelter where many pictographs can be viewed. Reservations can be made through the California State Parks Lancaster office at 661.942.0662.

Resource Listings

Alan Garfinkel, Albert Knight, and Del Troy

The following listings contain information on various agencies, archives, individuals, consulting firms, research facilities, educational institutions, and museums that have resources of some importance to the understanding of the prehistoric culture, language, native arts, and contemporary lifeways of the Kawaiisu. When internet web resources are available, we have tried to access these resources on-line and provide up to date contact information and descriptive data regarding the character of each listing.

Other related information based on our own personal knowledge has been added when we thought such information might be of value to future researchers. This directory is not comprehensive and could be made more useful if updated regularly. Many of the listings were in various stages of accessibility. Some resources have little in the way of relevant materials and others contain a wealth of information. Especially important were the facilities that housed Kawaiisu baskets and material culture (also see Chapter 6). Other institutions contained sizeable collections of prehistoric artifacts (often overwhelmingly flaked stone and milling equipment) that relate to the Kawaiisu and their ancestors.

Individuals identified by name in these listings have often completed especially relevant studies. Please refer to Chapter 12 of this volume for full citations of the many scientific studies, professional papers, and important documents completed by these researchers. Material represented with the listing in quotation marks has often been taken verbatim from a website dedicated to this source or from the online encyclopedia known as Wikipedia.

ALLEN, MARK

Geography and Anthropology Department
College of Letters, Arts, and Social Science
California State Polytechnic University
3801 West Temple Avenue
Pomona, California 91768
(909) 869-3577
mwallen@csupomona.edu
<http://www.csupomona.edu/~mwallen/>

Professor Mark Allen teaches at California State University, Pomona and has for a number of years maintained active research interests in the regional prehistory in the territories of the Mountain and Desert Kawaiisu. His studies have focused on the Red Mountain area, Fort Irwin, and also at several other sites located on the desert fringe of the eastern canyons along the skirt of the Sierra Nevada. His students have completed research studies on various aspects of Allen's prehistoric archaeological investigations and forthcoming monographs will chronicle the nature of his efforts.

"Cal Poly Pomona is currently working under a Bureau of Land Management permit to conduct archaeological research at Red Mountain Spring Archaeological District near Ridgecrest, California. This area has long been identified as an important set of archaeological resources. It includes petroglyphs, extensive middens, and likely hunting blinds. Moreover, the district has considerable importance as a noteworthy case of cultural resource management, as it was the first formerly open area within the California Desert District to be closed to vehicular traffic in order to preserve cultural resources. This project will involve students from Cal Poly Pomona who are updating information on previously recorded archaeological sites in the district, as well as recording newly discovered sites. The crew is using global positioning satellite receivers and a geographic information system to record data and to conduct analyses. Limited test excavations are being conducted at sites likely to have substantial sub-surface deposits in order to understand site structure and integrity, as well as to address the project's re-

RESOURCE LISTINGS

search questions. After fieldwork and analyses are completed, the collection (complete with catalog, records, and photographs) will be curated at the Maturango Museum in Ridgecrest, California. In addition, numerous student research projects, papers, and conference presentations will be completed during the course of the project.”

Since the fall of 2006, Allen has been working on studies at *Tomo Kahni* (CA-KER-229 and -230) and research at Boulder Springs. Their work includes updated recordings of sites, survey work, and continuing investigations in Sage Canyon.

AMERICAN PHILOSOPHICAL SOCIETY LIBRARY (APS)

104 South Fifth Street
Philadelphia, Pennsylvania 19106-3386
(215) 440-3409
<http://www.amphilsoc.org/>

“An eminent scholarly organization of international reputation, the American Philosophical Society promotes useful knowledge in the sciences and humanities through excellence in scholarly research, professional meetings, publications, library resources, and community outreach. This country’s first learned society, the APS has played an important role in American cultural and intellectual life for over 250 years.”

The society has an unpublished manuscript on the Kawaiisu language and oral traditions on file there (see below). Grants for anthropological research are available through the auspices of APS.

ZIGMOND, MAURICE L.

n.d.

Text with partial interlinear translation “Coyote and Fox.” Brief sketch of phonemes, word types, accent, etc. Donated by Morris Swadesh in 1950.

ANTELOPE VALLEY ARCHAEOLOGICAL SOCIETY (AVAS)

<http://www.avarchaeologicalsociety.org>

AVAS is an avocational organization dedicated to the preservation and interpretation of Antelope Valley history and archaeology. Their membership includes community leaders, students, professional archaeologists, historians, and concerned citizens in general. They have been active in the support of historic preservation since the mid 1970s with monthly meeting programs featuring guest speakers, field trips, a newsletter, and a scholarly publication of research articles known as the Antelope Valley Archaeological Society Occasional (AVASOC) Papers (see annotated bibliography). **Roger** Robinson is a retired professor, formerly with Antelope Valley College, and David Earle is a lecturer at this same institution. Robinson, Earle, and others have published the results of their scientific studies in the AVASOC series. Their public programs, articles in their newsletter, and research presented in their publication series sometimes relate to various aspects of Kawaiisu culture.

ANTELOPE VALLEY INDIAN MUSEUM (AVIM)

15701 East Avenue, Lancaster, CA 93584
661-942-0662
<http://www.avim.parks.ca.gov>

“The Antelope Valley Indian Museum is closed until Spring 2010. It is currently undergoing extensive rehabilitation. Planned building stabilization is taking place to protect this landmark building and its collections. The artifacts represented in the Antelope Valley Indian Museum’s electronic catalog (available on-line) show the avid if sometimes idiosyncratic interests of the original collectors. Many of the objects were acquired in the early twentieth century before current standards of archaeological provenance and record-keeping were established. Most of the objects in the Antelope Valley Indian Museum were undocumented and many are identified as being created by cultural groups that are not the names used currently by peoples of those cultures. Serious research is currently taking place to identify these objects as accurately as possible and revisions are ongoing.”

The AVIM is the curation and interpretive facility that includes archaeological materials retrieved from a number of sites in the Antelope Valley including those at Lovejoy Buttes and Barrel Springs. Little material of definite Kawaiisu affinity has been identified. Most of the material culture items would be associated with the Kitanemuk, Owens Valley Paiute, Serrano, Mono, and other tribes of the American Southwest. Some limited Kawaiisu material is likely housed and/or exhibited. A single Kawaiisu basket has been identified within the collection.

ARCHAEOLOGICAL ASSOCIATES OF KERN COUNTY (AAKC)

2800 San Pablo Avenue
 Bakersfield, California 93306
 661.872.9403

Robert A. Shiffman, Retired Professor, Bakersfield Community College, and **Alan Garfinkel** have had a several decade (30+ years) association conducting archaeological consulting studies and a variety of research projects under a loose collaboration. Many of the reports completed by Schiffman are surveys and negative findings for California Environmental Quality Act (CEQA) compliance for Kern County. Nevertheless there have been important studies conducted by AAKC within Kawaiisu territory. These reports are sometimes gray literature filed with the Archaeological Information Center at California State University, Bakersfield. Notable consultant studies include the investigation of prehistoric and historic sites in the areas of: Sand Canyon, Twin Oaks, Caliente, Tehachapi Mountains, Scodie Mountains, El Paso Mountains, and Rosamond. Schiffman and Garfinkel have also worked together on rock art studies relating to sites in Indian Wells Canyon, Panamint City, and a number of sites classified as Coso Representational petroglyphs and Coso Style paintings.

Alan Garfinkel and **Joseph Scott** are currently analyzing the important Eisenman projectile point collection. This assemblage of points is the largest single collection of ancient dart and arrow points ever assembled for the Tehachapi Region. They are classifying and dating this impressive collection and have determined that it spans the last eight or nine thousand years of prehistory.

ARCHAEOLOGICAL RESEARCH FACILITY (UCARF)

Department of Anthropology
 University of California, Berkeley 94720
 415-642-2212
<http://arf.berkeley.edu/>

UCARF maintains an extensive library of published sources and miscellaneous manuscript material—some related to the Kawaiisu. Most of the materials originally collected by C. Hart Merriam are also on file here. Merriam's basket collection is housed at the Anthropology Museum, University of California, Davis. Heizer (1969) published a catalogue of these materials. The Anthropology library at Kroeber Hall contains an extensive collection of formally published works but also includes many unpublished Ph.D. dissertations—some of this material is of relevance to Kawaiisu studies.

The Department of Anthropology has been the source for important publication series related to the ethnology and prehistory of Native Californians. The most important of these are Kroeber's *Handbook of California Indians* (1925), Voegelin's *Tubatulabal Ethnography* (1938), and the *Culture Element Distributions of Driver* (1937).

ARCHAEOLOGICAL SURVEY FOUNDATION (ASF)

P.O. Box 2198
 Redlands, CA 92373
<http://www.archaeologicalsurveyfoundation.org>
Donn R. Grenda, Ph.D., President, Statistical Research, Inc.
 DGrenda@archaeologicalsurveyfoundation.org

“The Archaeological Survey Foundation was a private nonprofit charitable foundation whose goal is to promote the study of archaeology in southern California. From 1947 to 2002, they were known as the Archaeological Survey Association of Southern California, Inc., or the ASA, one of the oldest amateur archaeological societies in the state. Their office and archives were located in Redlands, California.

ASF's Howe Photograph Collection consists of 1,610 black-and-white negatives taken by ASA member Charley (Clayton) Howe between 1947 and 1972. The collection was donated to the ASA in 1975. The negatives document 26 years of Howe's travels primarily in southern California, but also Mexico and the Southwest. Howe, during more than 155 trips to some 84 locations, documented many of the ASA field surveys and excavations. Locations of possible Kawaiisu affiliated sites include those identified as: Ayers Rock (near Coso Junction), China Lake NAWS, Fossil Falls, Little Lake, various sites in Kern County [including Horse Canyon Cave (Cache Creek), Last Chance Canyon (El Paso Mountains), Phillips Ranch (*Tomo Kahni*), and Sage Canyon].

RESOURCE LISTINGS

ASF also houses the LaMonk collection of rock art painting replicas. Charles LaMonk painted rock art on location between 1954 and 1978. Beginning in 1958, he worked under contract to the ASA. There are 102 paintings in the ASF Collection that are his work and an additional 11 unsigned pieces that were likely created by him. Out of the total of 113 paintings, the location of the rock art depicted in 109 is known. The vast majority are pictographs from archaeological sites in southern California. Some of these include rock painting sites within the ascribed territory of the Kawaiisu. In the absence of a permanent curatorial facility, ASA's archaeological collections developed as a function of their various excavations programs, are scattered in various locations and in some cases, the materials have been lost."

Recent developments have now caused the ASF to go dark and all of their funds and special collections have been transferred to California State University, San Bernardino.

AUTRY MUSEUM (FORMERLY SOUTHWEST MUSEUM)

234 Museum Drive

Los Angeles, California 90065

323.221.2164

<http://www.autrynationalcenter.org/about.php>

<http://www.swmfuture.org/>

"The Autry National Center celebrates the American West through three important institutions: the Museum of the American West, the Southwest Museum of the American Indian, and the Institute for the Study of the American West. The Autry was established in 2003 following the merger of the Southwest Museum, the Women of the West Museum, and the Museum of the American West (formerly the Autry Museum of Western Heritage). Through exhibitions, programs, and an extensive collection of art and artifacts, the Autry explores the distinct stories and interactions of cultures and peoples, and their impact on the complex, evolving history of the American West."

Over the lengthy period of its existence the Southwest Museum has sponsored many archaeological studies some of which centered in areas within the traditional homeland of the Kawaiisu. The museum also published a number of monographs on the results of these studies. Mark Raymond Harrington (1957) and his work at the Stahl Site at Little Lake is a prime example of such notable studies. The results of his investigations are still available from the museum and the artifacts from his original studies are curated through the Southwest and Autry Museums.

"The galleries at the Southwest Museum of the American Indian are closed to the public at this time. However, the Museum Store is open on Saturdays and Sundays and it continues to offer programs and events throughout the year. The galleries are closed due to extensive rehabilitation of the building and conservation of its collection of Native American artifacts, with the goal of moving most of the collection to a new state-of-the-art home by 2009. Plans call for the infrastructure improvements to the Southwest Museum to be completed by 2010, when the building will be open for a new cultural use. The Museum Store is open on Saturdays and Sundays from noon to 5 p.m. and entrance to the museum is free."

AYERS ROCK—PICTOGRAPH SITE

http://www.petroglyphs.us/photographs_pictographs_AR.htm

<http://harryhelmsblog.blogspot.com/2008/03/pictographs-at-ayers-rock-california.html>

Ayers Rock is an open air midden site (a prehistoric archaeological deposit) associated with an elaborate series of polychrome pictographs painted on a large granite boulder. The site is located on Bureau of Land Management public lands and is open to the public for viewing. A detailed and well researched monograph is available from the Maturango Museum discussing both the prehistoric archaeological site and the aboriginal paintings located there (Whitley et al. 2005). It has been suggested that Bob Rabbit, a Kawaiisu ritualist, may have been one of those who produced the painted images. As well, the site may be an example of the rock art style known as Coso Style Paintings (Gold 2005; Garfinkel 2007; Garfinkel et al. 2007). The prehistoric campsite associated with the pictographs appears to date from the Little Lake (5000 to 2000 BC) through Marana (AD 1300 to the historic era) periods spanning a minimum of 7,000 years. That occupation span is based on the chronologically diagnostic points, source-specific obsidian hydration dates, and temporally sensitive shell bead forms unearthed during excavation of the site. Sandy Rogers, Director of Prehistory at the Maturango Museum, has completed a

recent study of a sample of the diagnostic projectile points from Ayers Rock and evaluated the age of these points in light of their obsidian hydration measurements.

Bakersfield COMMUNITY COLLEGE (BC)

1801 Panorama Drive

Bakersfield, CA 93305

661.395.4011

<http://www.bakersfieldcollege.edu/>

Bakersfield Community College is a two year, junior college located in northwest Bakersfield. Robert Schiffman taught anthropology and archaeology there over a 35 year period and from time to time conducted archaeological investigations via field schools and in association with his consulting activities. Some of these archaeological investigations were conducted at sites within Kawaiisu territory including Sand Canyon, Twin Oaks, and the El Paso Mountains. Schiffman recently retired and the archaeological collections stemming from those studies were transferred temporarily for interim curation with Harold Williams until a permanent repository is made available. Alan Garfinkel is now an adjunct professor at BC and is teaching several anthropology courses. There are plans for offering new archaeology classes at the college. Archaeological field method classes are proposed at prehistoric sites in the local area. These classes would most likely feature discussions on Kawaiisu ethnography and prehistory and the field classes could be conducted at nearby sites within Kawaiisu territory. No collections of cultural materials of Native Californians are currently accessioned at Bakersfield College.

Judy Barras

Judy Barras—author, historian, and friend of the Kawaiisu people. Barras has penned a number of books and articles that relate to the Kawaiisu while she was living in Tehachapi. Her important studies have been a welcome addition to the literature on the Kawaiisu. She worked with many Kawaiisu but especially Andy Greene and Harold Williams. See citations for her works in Chapter 12.

BUENA VISTA NATURAL HISTORY MUSEUM

2018 Chester Avenue

Bakersfield, California

661.324.6350

<http://www.sharktoothhill.com>

Local paleontology, geology, and anthropology are on display. A recreation of a typical California Indian village in life size diorama has been developed. Artifacts of Yokuts affiliation but also some Kawaiisu basketry and prehistoric artifacts are either on display or stored in their curation facility.

BUREAU OF LAND MANAGEMENT (BLM), CALIFORNIA

<http://www.blm.gov/ca/st/en.html>

Bakersfield Field Office

3801 Pegasus Avenue

Bakersfield, California 93308

Staff Archaeologists:

Kim Cuevas 661-391-6123

Tamara Whitley 661-391-6147

Barstow Field Office

2601 Barstow Road

Barstow, CA 92311

760-252-6000

California Desert District

District Archaeologist

22835 Calle San Juan De Los Lagos

Moreno Valley, California 92553

951-697-5386

Ridgecrest Field Office

300 South Richmond Road

RESOURCE LISTINGS

Ridgecrest, California 93555
760-384-5422 / 760-384-5400

The BLM is the agency chartered to manage the lands owned by the federal government. There are four offices in the general vicinity of Kawaiisu territory (Bakersfield, Barstow, California Desert, and Ridgecrest). All offices are staffed with archaeologists and various other environmental specialists. Contracted reports on cultural resources, notes and documentation from in-house staff studies, and related research materials are available from these offices. The Bakersfield office has the original audio tapes of the oral history interviews of Walter Bickel from Last Chance Canyon that cover the El Paso Mountains' prehistory, history, and Native American lifeways. The Ridgecrest office has the field notes of Alex Apostolides documenting his archaeological studies in the El Paso Mountains. The Riverside office has field notes and documents pertaining to the Desert Planning Staff studies documenting archaeological and ethnographic research within the western Mojave Desert including the El Paso Mountains, Red Mountain, Argus Range, Rand Mountains, and other areas within Kawaiisu territory. The latter materials include the ethnographic studies of Robert Laidlaw for the Desert Plan.

A number of cultural resource overviews and reports pertaining to areas of traditional Kawaiisu territory have been published and are available on-line at:
http://www.blm.gov/heritage/adventures/research/StatePages/CA_pubs.html

CALIFORNIA DEPARTMENT OF PARKS AND RECREATION COLLECTIONS, SACRAMENTO

State Museum Resource Center
California Indian Heritage Center (State Indian Museum)
http://www.parks.ca.gov/?page_id=24035

"California State Parks is the steward of many significant cultural treasures. The State Parks Indian basket collection includes over 3,000 baskets that reflect the diversity and antiquity of the human experience of California Indians. A portion of the State Parks Indian basket collection is currently on display at the State Indian Museum in Sacramento. These baskets will eventually be combined with many other artifacts now in storage at the State Museum Resource Center, to become one of many permanent displays in the future California Indian Heritage Center."

Fifty-eight (58) baskets within the Resource Center's collection have been tentatively attributed to the Kawaiisu. This is one of the largest Kawaiisu basket collections in existence and they are accessioned within the California State Resource Center and Collections facility in West Sacramento. None of these baskets have been specifically identified as to individual weaver. The collections originate from Hall-Sheedy, Elliott Wyman, Roscoe Elwood Hazard, and the M. H. deYoung Museum. Most of the baskets were collected in the late 1800s and the earliest years of the 1900s. Included within the collection are sifting trays, a water bottle, cooking bowls, basket hats, a burden basket, a scoop, a sun shade, and bottlenecked baskets.

CALIFORNIA DEPARTMENT OF TRANSPORTATION (CALTRANS)

Headquarters

1120 N Street
Sacramento, California, 94273-0001
916-654-5266

Central Region and District 06

1352 W. Olive Avenue
Fresno, California, 93728-2616
559-488-4020

District 08

464 W. 4th Street
San Bernardino, California, 92402
909-383-4561

District 09

500 South Main Street
Bishop, California, 93514
760-872-0601

Caltrans is the responsible State agency that constructs and maintains the various transportation facilities throughout California. It is, in the main, responsible for the system of highways that cross the state. With regard

to that mandate, this agency has been conducting cultural studies for the past 50 years. These studies often relate to the identification and evaluation of prehistoric archaeological sites. Also Native American cultural sites having ritual significance or those identified as Traditional Cultural Properties are given attention. The Headquarters for Caltrans is in Sacramento and early on in their history administered a statewide program. Later District offices provided in-house staff and oversight for cultural studies. The Sacramento office and the district offices in Fresno (District 06), Bishop (District 09) and San Bernardino (District 08) would be the facilities that have identified and evaluated prehistoric archaeological sites and historic sites having Kawaiisu affiliation.

Most of the cultural studies conducted directly by Caltrans or through their auspices (under contract) are formally unpublished. Survey reports and excavations are either filed in-house in the Caltrans archives or most often are provided to the Information Centers at California State University, Bakersfield, the University of California, Riverside, or the San Bernardino County Museum. Studies completed in association with various transportation facility maintenance and improvements have often been conducted in areas traditionally ascribed to the Kawaiisu.

Some of the locations and prehistoric sites that would appear to be of relevance to Kawaiisu studies include work in Kern County (Tehachapi, Indian Wells Valley, El Paso Mountains, Red Rock Canyon, Canebrake Creek, and Walker Pass), Inyo County (Little Lake), and San Bernardino County (Trona).

CALIFORNIA HISTORICAL RESOURCES INFORMATION SYSTEM

www.ohp.parks.ca.gov

Robin Laska

San Bernardino Archaeological Information Center
San Bernardino County Museum
2024 Orange Tree Lane
Redlands, California 92374

Dr. Brian Hemphill, Coordinator

Southern San Joaquin Valley Information Center
California State University, Bakersfield
9001 Stockdale Highway
Bakersfield, California 93311-1099

Dr. Matthew C. Hall, Coordinator

Eastern Information Center
Department of Anthropology
University of California, Riverside
Riverside, California 92521-0418

The Information Centers operate as repositories of the cultural resource information for California. They are administered by the Office of Historic Preservation and in part financed through the United States Department of the Interior and the National Park Service. They are not open to the public and only prequalified researchers can access their facilities. At these institutions are assembled the site records and associated reports relating to the prehistoric and historic archaeological resources of California. As such there is much of relevance here to the study of Kawaiisu prehistory. The facility in Bakersfield has the records for Kern county. The Riverside facility maintains those of Inyo county and the museum in San Bernardino those for San Bernardino County. Since the aboriginal territory extends through all three of these counties, the site records and other related documents have relevance to Kawaiisu studies.

California State University, Bakersfield (CSUB)

Department of Anthropology
Anthropology Museum, Center for Archaeological Research Facility, Curatorial Facility

Dr. Robert M. Yohe, II

robert_yohe@firstclass1.csu.bak.edu
661.664.3457

Dr. Yohe is the principal researcher and instructor currently retained at CSUB working in the area of archaeology and regional Great Basin and southern Sierran prehistory. Yohe is actively engaged in a number of studies relating to Kawaiisu prehistory. His dissertation research involved study of the introduction of the bow and arrow into the western Great Basin and also reported on re-evaluations of the important site of Rose Spring at

RESOURCE LISTINGS

the western edge of the Coso Range at the southern end of the Owens Valley. Both graduate and undergraduate studies continue to complete studies of importance to our understanding of Kawaiisu prehistory. Kish La Pierre's forthcoming MA thesis relates to her work on the south base of the China Lake Naval Weapons Center. Audry Williams' thesis reports on her work at Freeman Springs at the foot of Walker Pass on the edge of the southwestern Great Basin. Joseph Scott is completing analysis of the Eisenman projectile point collection from Sand Canyon and the *Tomo Kahni* areas. Faunal studies are being completed on the Portuguese Bench site located on the eastern skirt of the Sierra Nevada not far from the Rose Spring site.

A series of monographs have been issued from the Museum of Anthropology that document the work of Robert Yohe, emeritus faculty member **Mark Q. Sutton**, and the research work of various prehistorians and CSUB graduate students including **Jill Gardner, Robert E. Parr, Catherine Pruett, Matthew Des Lauriers, and Vicky Harvey**.

Yohe also runs the archaeological laboratory that is one of the few in the United States that conducts special immunological residue analysis to detect traces of animal and plant remnants on prehistoric artifacts. At CSUB is their curatorial facility that houses a number of archaeological collections that are the physical remains from scientific studies at archaeological sites in Kawaiisu Mountain and Desert territories. These include the collections from the Pacific Crest Trail studies, Walker Basin, Rose Spring, and a number of others.

From time to time CSUB conducts field classes in archaeology and recently these classes have been held at archaeological sites within Kawaiisu territory including Walker Basin.

CAPPANNARI, STEPHEN C.

Dr. Cappannari conducted ethnographic studies among the Kawaiisu from 1946 to 1949. Principal informants were Marie Girado, Sadie Williams, and Emma Williams. Copies of Cappannari's field notes are perhaps on file at the Department of Linguistics, University of California, Los Angeles.

CHINA LAKE NAVAL AIR WEAPONS STATION

Department of the Navy
1 Administration Circle
China Lake, CA 93555-6100

The Naval Ordnance Test Station, China Lake is the home for the NAWS China Lake Curation Facility. This archive houses about 500,000 historic and prehistoric artifacts recovered from within the boundaries of the north and south ranges. The cultural items represented include artifacts collected and excavated from within the traditional territories of the Owens Valley Paiute (Lone Pine and Independence), Timbisha Shoshone (Death Valley), and Kawaiisu. In the collection are a wide range of material culture items including those manufactured from stone, bone, wood, ceramics, metal, glass, and floral and faunal material. Some of the more well known sites that are represented in this collection are: Ray Cave (INY-349 or -444), Chapman 1 and 2 (INY-1543A and B), Junction Ranch (INY-1535), Grant's Tomb (INY-2847), the Baird site and Seep Springs.

The base has been the sponsor of many cultural studies over the years and they have both an electronic archives and copies of reports at their on-base curation facility. They also have a sizeable inventory of site records, photographs, color slides, and electronic images documenting the fantastic record of rock art images throughout the base.

Researcher and photojournalists are welcomed and provided opportunities to study the rock art panels on base. One must always obtain advance permission and be accompanied by a base sponsor. Certain areas are always off limits and others are restricted to certain days of the week.

THE COTSEN INSTITUTE OF ARCHAEOLOGY

Rock Art Archive
University of California, Los Angeles
<http://www.ioa.ucla.edu/rockart/>
Jo Anne Van Tilburg, Ph.D., Director

The Rock Art Archive was founded in 1977 by Clement W. Meighan and C. William Clewlow, Jr. Jo Anne Van Tilburg's major research interest is ancient aesthetics and Polynesian studies, although she also has a long-standing, secondary interest in rock art studies. At the special request of Meighan, Van Tilburg took on the role of volunteer director of the Archive in 1997. Since that date, she and a volunteer team have worked to authenticate and digitize Archive records. The Archive welcomes all visitors and researchers to The Cotsen Institute of

Archaeology, Fowler Museum of Cultural History, UCLA. The core of Archive data is formed by extensive private collections as well as site records, site reports, and other documents. All materials are non-circulating, and an on-site staff headed by Gordon E. Hull assists in locating materials. The Robert F. Heizer Special Collection, which was donated to the Archive with the facilitation of C. William Clewlow, Jr., is a seminal history of rock art studies in California. It has been digitized and is available for study. Other Special Collections include the Jim Benton Collection of photographs and notes from the Coso Range and Death Valley areas. The Captured Visions rock art inventory at Little Lake Ranch, Inyo County, is led by Van Tilburg with John C. Bretney, Gordon E. Hull and a volunteer team of 30 individuals. This project has, to date, generated 30 volumes of sketches and drawings, photographic prints and slides, maps, tracings, digital image files, and museum collections files. A publication of findings is forthcoming.

FAULL, MARK

Mark Faull is a retired California Department of Parks and Recreation, Red Rock Canyon State Park ranger who worked at the park for over two decades. Faull continues to study the regional prehistory of the Red Rock area and has also recently completed research relating to the prehistory and rock art of the El Paso Mountains, Owens Valley, Indian Wells Valley, Rose Valley, and Fremont Valley. Please refer to Chapter 12 for references relating to Faull's innovative studies.

GARDNER, JILL

Dr. Jill Gardner received her MA from California State University, Bakersfield and her Ph.D. from the University of Nevada, Las Vegas. Her research interests, in part, center on the prehistory of the western Mojave Desert and the far southern Sierra Nevada. As such her studies encompass much material relating to the prehistory of the Kawaiisu region. Included within her research are archaeological studies relating to the regional prehistory of western Mojave Desert possibly correlated with changes in paleoclimate. Also of note is her work at Cross Mountain (CA-KER-4619), the Coffee Break Site (CA-KER-5043) in the El Paso Mountains, Seep Springs (South China Lake Naval Weapons Center Base), CA-KER-246 in Red Rock Canyon State Park with Victoria Harvey, and along the Garlock Fault in Fremont Valley.

HARRINGTON, JOHN PEABODY (DECEASED, 1884—1961)

“Harrington was an American linguist and ethnologist and a specialist in the native peoples of California. Harrington was the permanent field ethnologist for the Smithsonian Museum's Bureau of American Ethnology beginning 1915. He was to hold this position for 40 years, collecting and compiling several massive caches of raw data on native peoples, including the Chumash, Mutsun, Rumsen, Chochenyo, Kiowa, Chimariko, Yokuts, Gabrielino, Salinan, Yuma and Mojave. He is virtually the only recorder of some languages, such as Obispeño, Kitanemuk, and Serrano. He gathered more than 1 million pages of notes from Alaska to South America. Harrington was married to Carobeth Laird (nee Tucker) from 1916-1923.”

Harrington's notes are a treasure for California Indian studies and do contain some material of relevance to studies on the Kawaiisu. These materials mainly come from his work with neighboring groups of the Kitanemuk, Yokuts, Chemehuevi, and Tubatulabal.

JAWBONE STATION

<http://www.myinyokern.com/Jawbone%20Station.html>

http://www.jawbone.org/foj/index.php?option=com_content&task=blogsection&id=4&Itemid=114

<http://www.myinyokern.com/Friends%20of%20Jawbone.html>

Jawbone Station is located at the entrance of Jawbone Canyon at Highway 14. Friends of Jawbone runs the visitor center under agreement with the Bureau of Land Management and everything they sell helps them rent tractors, buy signs and work on trails. Within the store can be found a small exhibit on Native California basketry and artifacts. There are several displays on local wildlife and the regional flora. An extensive collection of local maps, regional guides to points of interest and scenic local sites are provided for sale. Also available are books on wildlife, plants, fauna, history, and prehistory and many different types of desert souvenirs.

KERN COUNTY ARCHAEOLOGICAL SOCIETY (KCAS)

Jack Sprague / Gale Grasse

<http://www.kcas.org/>

RESOURCE LISTINGS

ggsprague@sbcglobal.net

wjsprague@sbcglobal.net

KCAS is an avocational organization that is concerned with the many aspects of prehistoric and historic archaeological investigation. It places an emphasis on understanding archaeology through public outreach, as well as providing experience for its members in helping to preserve our local heritage through the documentation and monitoring of Kern County's archaeological sites. KCAS conducts monthly meetings and distributes a newsletter. At the monthly meetings guest speakers from various parts of California (and sometimes beyond) discuss their current archaeological and historical research. To disseminate the important results of local research KCAS publishes a journal that provides an outlet for scientific studies. That journal often contains important articles of relevance to Kawaiisu studies.

Jack Sprague is a noted expert in the rock art of Kern County and is the go to guy regarding all aspects of rock art research in this extraordinary area. He and his wife (Gale Grasse) are preparing a book on the rock art of Kern County.

KERN COUNTY LIBRARY (BEALE LIBRARY)

701 Truxton Avenue,
Bakersfield, California 93301
(661) 861-2310

The Kern County or Beale Library in Bakersfield contains a number of circulating books that relate to Kawaiisu history and prehistory including the books by Judy Barras, Alan Garfinkel, Robert Schiffman, and Maurice Zigmond. They also have a specialized History room with non-circulating materials related to Kern County history and a number of vertical files that contain articles culled from newspapers, magazines, and unpublished materials on rock art, pictographs, petroglyphs, Indians, Fort Tejon, and Red Rock Canyon State Park. A genealogical room and organization has information on Kawaiisu cemeteries and archival research on the lives of certain historical figures of note to the Kawaiisu (including the Butterbrechts, Williams, and Greenes).

KERN COUNTY MUSEUM

3801 Chester Avenue
Bakersfield, CA 93301
(661) 852-5000 phone
<http://www.kcmuseum.org/>

Kern County Museum has 8 or 9 baskets of presumably Kawaiisu affiliation and have recently acquired a large archaeological collection from Roger Robinson, retired professor of Anthropology and Archaeology with Antelope Valley College. That collection is from the aboriginal village site near Rosamond (CA-KER-303) and consists of 60 archives boxes of artifactual materials and accompanying notes. According to Laurie Wear, Curator of the Kern County Museum, the site assemblage includes over 100,000 beads!

Kern Valley Indian Council

Box 168
Kernville, California, 93238

The council attends to the necessities of the Native American people of Kawaiisu, Tubatulabal, Koso Shoshone, and Yokuts groups of Kern County. These Natives reside in and around Kernville, Isabella, and Tehachapi. They sponsor an annual public Monache gathering the third week in May. The tribes also sponsor the Tehachapi Pow Wow in June. Other duties include watching over the physical and spiritual well-being of the many families scattered over the large and rugged areas of the region. The tribes also oversee a dedicated dance ground within a lakeside park in cooperation of the United States Forest Service. The tribes are actively seeking Federal Restoration.

KERN VALLEY MUSEUM

49 Big Blue
Kernville, California 93238
(760) 376-6683
<http://www.kernvalley.com/news/museum.htm>

The museum has an extensive collection of local artifacts of historic and prehistoric origin on display. One remarkable exhibit is dedicated to the weather shaman's bundle of Steven Miranda (Fenenga and Riddell n.d.). The museum is open Thursday through Sunday from 10 AM to 4 PM and is staffed by volunteers

KLEIN, SHELDON (DECEASED, ?—2005)

“Professor Klein was born in Chicago and grew up in Los Angeles. He attended the University of California at Berkeley where he received his B.A. in anthropology in 1956 and his Ph.D. in linguistics in 1963. While in California, he did fieldwork with the Kawaiisu Indians as part of the University of California Survey of California Indian Languages near Bakersfield, California. In 1964 he joined the Carnegie-Mellon University as an Assistant Professor of Linguistics and Computer Sciences. He joined the University of Wisconsin at Madison in 1966, as an Associate Professor of Computer Sciences and Linguistics and was promoted to a Full Professor in 1973. He served as Linguistics Department chair from 1974 to 1976. Professor Klein retired on December 30, 2002, but continued to teach on a voluntary basis until the end of the Spring Semester of 2005.” Excerpted from on-line reference at <http://www.cs.wisc.edu/news/sklein.memorial.pdf>

Knight, ALBERT

Albert Knight is a long time friend to the Kawaiisu and an enthusiastic researcher of prehistoric rock art. Knight is a graduate of the University of California, Santa Barbara and he is a Santa Barbara Museum of Natural History, Anthropology Department, Research Associate. He has completed an extensive guide to the archives of Dr. Jack J. Cawley that are curated at the Santa Barbara Museum of Natural History. This visual and archival record includes important early documentation of the rock art of the Kawaiisu in the Sand Canyon area and in other locations within their aboriginal territory. Knight actively worked with Andy Greene to preserve Kawaiisu culture by documenting sites of importance and was one of the chief architects helping to create *Tomo Kahni* State Historic Park. His close friendship with Andy Greene included traveling to many important sites of religious significance for the Kawaiisu, providing updated site records, and repairing trail shrines.

Knight has published a number of pioneering studies synthesizing and re-evaluating the rock art record in the Antelope Valley, Tehachapi Mountains, El Paso Mountains, and the western Mojave Desert (in general). His studies have appeared in the Kern County Archaeological Society Journal and the *Tomo Kahni* Newsletter. He also has completed important recordings of oral history provided by Andy Greene. He recently worked closely with Harold Williams to nominate important sacred sites that have been approved and listed with the California Native American Heritage Commission, Sacramento.

See discussion under Santa Barbara Natural History Museum and references for Albert Knight in Chapter 12 of the Kawaiisu bibliography.

MCCLURKEN AND ASSOCIATES

<http://www.mcclurken.net>

James M. McClurken

1120 Keystone Avenue
Lansing, Michigan 48911
(517) 316-7551

Dr. James M. McClurken is founder and president of McClurken and Associates. His company specializes in ethnohistorical research and the development of research for federal acknowledgement petitions to the United States Department of the Interior. Dr. McClurken and his colleagues have been working with the Kawaiisu for several years and have developed a detailed and thoroughly documented case for their federal recognition. They will be presenting these materials to the government in the Spring of 2009 in order to obtain formal federal recognition for the Kern Valley Indian Community.

MCCOWN, THEODORE (DECEASED, 1908-1969)

McCown performed brief ethnographic studies among the Kawaiisu in 1929. His principal consultants were, Charlie Haslem, Rafael Girado, John Nichols, Santos Phillips, Bob Rabbit Roberts, and Emma Williams.

MATURANGO MUSEUM

Alexander (Sandy) K. Rogers

Director of Prehistory

RESOURCE LISTINGS

100 East Las Flores
Ridgecrest, California, 93556
(760) 375-6900
<http://www.maturango.org/>
matmus@maturango.org

Open daily 10 am to 5 pm; closed major holidays.

The Maturango Museum is an outstanding interpretive facility that provides information for visitors on the rich history and prehistory of eastern California including the northern Mojave Desert and Death Valley. Museum displays highlight local geology, fauna, flora, history, and prehistory. A rotating show of artwork from local artists can be viewed in their large gallery. Monthly programs have featured scholarly presentations on a variety of topics including the prehistory and culture of the Kawaiisu. Notable speakers have included: David S. Whitley, Sandy Rogers, Ken Pringle, Alan Garfinkel, Robert Yohe, and Russ Kaldenberg.

The museum is widely known for its guided tours of the world-class Coso Range rock art sites, a National Historic Landmark, located in Little Petroglyph Canyon, on the Naval Ordnance Test Station, China Lake. The Naval base is the home for a unique manifestation of remarkable, rock drawings that are recognized worldwide for their unusual realism and extraordinary number. More than 100,000 individual petroglyph images are to be found in the Coso Range region and this total represents one of the largest concentrations of aboriginal rock drawings in North America.

The Maturango Museum contains 15,000 historic and prehistoric artifacts in their collections. This includes the archaeological materials amassed during studies by Dr. Emma Lou Davis at China Lake.

On display or under curation are exceptionally interesting collections from the Coso Range, China Lake, Indian Wells Valley, the El Paso Mountains, and the general vicinity of Ridgecrest. These include a number of exceedingly rare Clovis style Paleo-Indian dart and spear points, complete specimens of Owens Valley pottery, and baskets by the Panamint Shoshone and Kawaiisu.

MERRIAM, C. HART (DECEASED, 1855- 1942)

“Dr. Clinton Hart Merriam was a zoologist, ornithologist, entomologist and ethnographer. His family was a wealthy, successful with a large estate surrounded by forests brimming with a variety of plants and animals. This atmosphere allowed Merriam to spend many hours in the woods, exploring the local flora and fauna. This early exposure encouraged Merriam to have a deep appreciation for nature. Merriam was educated at Yale University and studied human anatomy. This education culminated in completing medical school and becoming a physician. Many early naturalists were in the medical profession, and Merriam used this time to go on field studies and collect vast amounts of biological information. At the age of 18, he published his first summaries of his biological studies.” <http://www.mpcer.nau.edu/gradient/merriam.html>

Later in life, funded by the Harriman family, Merriam's focus shifted to studying and assisting the Native American tribes in the western United States. His contributions on the myths of central California and on ethnogeography were particularly noteworthy (Wikipedia). Merriam conducted ethnographic studies and collected material culture items from the Kawaiisu in 1902, 1904, and 1937-1938. Notes and journals are filed with the United States Library of Congress, Washington, D.C. Merriam's collections of California Indian material culture are archived with the Museum of Anthropology at the University of California, Davis.

NUUI CUNNI NATIVE AMERICAN CULTURAL CENTER

2600 Highway 155
Lake Isabella, California
760-549-0800
<http://www.nuucunni.org>

Non-profit organization (Kern River Paiute Council) administers the center. Members of a variety of indigenous Native groups are represented including Tubatulabal, Owens Valley Paiute, Kawaiisu, and Panamint Shoshone. An extensive collection of basketry by Refugia Williams is on display.

Phoebe Hearst Museum, University of California, Berkeley
Kroeber Hall

University of California, 94720

<http://hearstmuseum.berkeley.edu/collections/main.html>

“The mission of the Phoebe Hearst Museum of Anthropology, an organized research unit of the University of California, is to present to its audiences the processes and findings of anthropological interpretations of its collections; to illuminate the diversity and particularity of ways of being human, both past and present; and to explore how different ways of being human are made possible by the creation, modification, and use of material objects. The museum recognizes as one of the primary means of accomplishing its mission, the sponsorship of research on its collections by members of the University community and of researchers from anthropology and related disciplines from outside the University.

The collections of the Phoebe Hearst Museum of Anthropology are vast and diverse. The total number of objects in the collection is estimated at 3.8 million, the largest of which are the California collections. Our history spans over 100 years, and we are now in the process of revising our new collections management database to manage this wealth of information. The revised system will soon give us the opportunity to open our collections to the world through the web. Please visit the online resources page for a full list of links to our collection data offered on the web.”

According to various sources the museum has 88 items of Kawaiisu association. These we would believe are mostly baskets. Zigmond used this collection as the basis for his article on Kawaiisu basketry. The famous Kawaiisu Apostolic basket resides in this collection.

Archaeological collections are also deposited here and include prehistoric artifacts and human remains,. Notable sites that are included within this repository are the early investigations at the Rose Spring site (CA-INY-372).

Powers, ROBERT (DECEASED)

http://www.kernvalleymuseum.org/index.php?option=com_content&view=article&id=21&Itemid=15

“Bob Powers was born in Old Kernville, and is the fifth generation in his family to have lived in the Kern River Valley. He retained his love of the outdoors, the high country and the cowboy lifestyle. He was devoted to sharing the valley’s history with his children, grandchildren and all of us. Powers, who passed away Sept 11, 2002, was the author of nine books which comprise the comprehensive history of the Kern River Valley. These books are used as a curriculum resource for local students and serve to educate newcomers about early Kern Valley history and the pioneer families that settled here. Bob was also the recipient of numerous awards throughout the country for his writing. He was a member of the Kern River Valley Historical Society and curator of the museum.”

Powers’ books contain many informative facts regarding the Kawaiisu and also include important historical photographs.

RED ROCK CANYON STATE PARK AND INTERPRETIVE CENTER

<http://www.calparksmojave.com>

661.942.0662

This 25,000 acre state park spans both sides of Highway 14 and is located about 25 miles north of Mojave.

The largest archaeological study from the park was the excavations performed in 1973 at CA-KER-147. That collection is typically stored at California State University Bakersfield but is now at the offices of Scientific Resources Incorporated since Dr. Mark Sutton (Professor Emeritus, California State University, Bakersfield) and Roger Robinson (formerly of Antelope Valley College) are completing a report on this investigation. Two other Red Rock sites (CA-KER-246 and -5043) are stored at CSU Bakersfield. Collections from the Bickel and Last Chance Canyon Sites (CA-KER-250 and 261) are stored at the Maturango Museum (see McGuire et al. 1982). Miscellaneous small surface collections made throughout the park are stored or on exhibit at the Red Rock Canyon State Park Visitor Center.

Vertical files of unpublished papers and reports are stored in their archives and relate to the history and prehistory of Red Rock Canyon and are often of some relevance to Kawaiisu studies. An impressive full scale diorama is represented at their visitor center that captures the sense of prehistoric life at Red Rock among the Kawaiisu. The life size wax model is a full body life cast of Andy Greene. It was made via a mold of his face and torso and is memorialized via the figure used in the display. It shows a Native Kawaiisu in traditional, precontact

RESOURCE LISTINGS

dress (loin cloth), performing stone tool manufacture in front of a replicated stone cliff face with typical desert biota.

ROYAL SCOTTISH MUSEUM

Chambers Street
Edinburgh EH1 1 JF, Scotland
United Kingdom

The Royal Museum is the old name for part of the National Museum of Scotland, one of Scotland's national museums, on Chambers Street, in Edinburgh. The Royal Museum began in the 19th century and was expanded in the 1990s when a new building known as The Museum of Scotland was added. Both names became defunct in 2007 when they were merged into The National Museum of Scotland. Vane and Bean identify this resource as having a small collection of baskets with some tentatively attributed as Kawaiisu. They do not provide any further details on this collection.

SAN BERNARDINO COUNTY MUSEUM (SBCM)

2024 Orange Tree Lane
Redlands, California 92374
(909) 792-1462

<http://www.co.san-bernardino.ca.us/museum/>

SBCM, in Redlands, California, is a regional museum with exhibits and collections in cultural and natural history. Special exhibits, the Exploration Station live animal discovery center, extensive research collections, and public programs for adults, families, students, and children are all part of the museum experience.

According to Albert Knight the SBCM contains replicas of the rock art panels at *Tomo Kahni* and Horse Canyon painted by Gordon Redfeldt that were fashioned during the early years when he was part of the Archaeological Survey Association of Southern California. Charles LaMonk paintings of certain Kawaiisu pictographs may also be housed at this facility. The Redfeldt paintings were considered part of the Archaeological Survey Association and appear to have been transferred to California State University, San Bernardino. Also the Charles LaMonk rock art paintings that are replicas of pictographs throughout California are now part of the collections archived with the SBCM.

San Fernando Mission (Mission San Fernando REY DE ESPAÑA)

15151 San Fernando Mission Blvd.
Mission Hills, CA 91345-1109
(818) 361-0186

<http://missiontour.org/sanfernando/index.htm>

"Mission San Fernando Rey de España was founded September 8, 1797 (17th in order) by Padre Fermin Francisco de Lasuén. The mission is named for St. Ferdinand, King of Spain (1217-1252). The Indian name was *Pashcegna*. A variety of problems, including the 1812 earthquakes and the digging up of the church floor by gold prospectors when gold was discovered nearby caused much of the mission to fall into disrepair. Some restored structures include the church, monastery and some quarters around the quadrangle. The church is active.

The mission is located in the middle of the triangle formed by Interstate 5, Interstate 405, and the Simi Valley Freeway (California 118) at the north end of the San Fernando Valley, north of Los Angeles. The mission is a short distance on the left at 15151 San Fernando Mission Blvd. (California Landmark 157). It is open daily from 9 am-4:30 pm (the gift shop is open until 5:00pm). It is closed on Thanksgiving and Christmas day. The Archival Center opens from 1pm-3pm Monday and Thursday. The mass schedule in the Mission Church is Sundays at 9:00 & 10:30 am."

Mission registries including the archives of birth, death, and baptisms of Native American congregants throughout the missions early history have been used as important sources for the reconstruction of the political geography of the Kawaiisu and neighboring California Indian groups.

SAN GABRIEL MISSION (MISSION SAN GABRIEL ARCANGEL)

428 South Mission Drive
San Gabriel, CA 91776-1299
SGMission@aol.com

<http://missiontour.org/sangabriel/index.htm>

<http://www.sangabrielmission.org>

“Mission San Gabriel Arcángel was founded 8 September 1771 (4th in order) by Blessed Junípero Serra. The mission is named for Archangel Gabriel. The original site for the mission carried the Indian name *Sibagna*, or *Tobiscagna*. Moved from its original site because of disruptions by the military, the new site was so prosperous that this mission has the nickname “Queen of the Missions.” The mission was restored to the Church in 1859. The museum contains a collection of early sacred art canvases. The church is active. The mission is located at 428 S. Mission Drive in San Gabriel (California Landmark 158).”

Mission registries including the archives of birth, death, and baptisms of Native American congregants throughout the mission’s early history have been used as important sources for the reconstruction of the political geography of the Kawaiisu and neighboring California Indian groups.

SANTA BARBARA NATURAL HISTORY MUSEUM

2559 Puesta del Sol

Santa Barbara, California 93105 USA

(805) 682-4711

<http://www.sbnature.org/>

Dr. John R. Johnson

jjohnson@sbnature2.org

Dr. Johnson has acquired an extensive genetic database on contemporary Native Americans and completed the most thorough study of the implications of such data (Johnson and Lorenz 2006). These data include information from the Kawaiisu.

Research materials annotated or compiled by Albert Knight are curated at this facility. They are accessioned under number 7874. They include the following

1997 • *Notes on the Rock Art of South-Central California, 1962-1969: The John W. Cawley Papers at the Santa Barbara Museum of Natural History; Organized and Annotated by Albert Knight.*

The latter includes Cawley’s 15’ USGS maps with site locations, and some 10,000 slides. These include all of Cawley’s information on other sites in California and many of the sites are found in Kawaiisu territory

2001 • *Site Records, Notes, Photographs and Color Slides of Horse Canyon, Kern County, California.*

This is Albert Knight’s research material related to his work with Andy Greene in Horse Canyon, and pertaining to the astronomical significance of CA-KER-508. This material includes the unpublished manuscripts, “Sand Canyon L.A. Mission Field Project” and “A Winter-Summer Solstice Observatory in California’s Southern Sierra (KER-508)” by Charles E. Dirks and John B. Weidler, Los Angeles Mission College.

Steward, JULIAN H. (DECEASED, 1902—1972)

“Dr. Julian Haynes Steward was an American anthropologist best known for his role in developing “the concept and method” of cultural ecology, as well as a scientific theory of culture change. As an undergraduate, Steward studied for a year at the University of California Berkeley under Alfred Kroeber and Robert Lowie, after which he transferred to Cornell University... Steward studied under Kroeber and Lowie at Berkeley, where his dissertation and went on to establish an anthropology department at the University of Michigan, where he taught until 1930.

In 1930, Steward moved to the University of Utah, which appealed to Steward for its proximity to the Sierra Nevada, and nearby archaeological fieldwork opportunities in California, Nevada, Idaho, and Oregon. Steward’s research interests centered on the dynamic interaction of man, environment, technology, social structure, and the organization of work. In 1931, Steward, pressed for money, began fieldwork on the Great Basin Shoshone under the auspices of Kroeber’s Culture Element Distribution (CED) survey; in 1935 he received an appointment to the Smithsonian’s Bureau of American Ethnography (BAE), which published some of his most influential works. Among them: *Basin-Plateau Aboriginal Sociopolitical Groups [BPSO] (1938)*. (*Wikipedia*)”

In BPSO we have one of the earliest ethnographic treatments on the Desert Kawaiisu and Steward’s study includes important ethnographic details regarding village locations, subsistence patterns, territoriality, sociopolitical organization, and religion.

RESOURCE LISTINGS

Sutton, MARK Q.

Office Director
Statistical Research, Inc.
3990 Old Town Ave.
Suite B-102
San Diego, CA 92110
msutton@sricrm.com
http://www.sricrm.com/contact_california.html

Dr. Mark Sutton is professor emeritus at California State University Bakersfield where he taught anthropology for over 20 years. Sutton is a prolific author and dedicated researcher having published over one hundred books, scientific articles, research monographs and reviews. He has also participated in over 120 excavation projects, 70 as director, and has conducted over 500 archaeological surveys. Sutton has worked as an archaeologist for the Archaeological Research Unit at UC Riverside (1983-87), the Bureau of Land Management (Barstow Area Archaeologist 1978-83), Paul G. Chace and Associates (1978), for the Air Force (Edwards AFB Archaeologist 1976-77), as a private consultant (1974-76), and for State Parks (as a seasonal, 1972-74).

He currently heads up the San Diego office for Statistical Research Inc. Sutton has produced numerous publications that are of critical importance to study of the Kawaiisu. Just to name a few are his work at *Tomo Kahni* State Historic Park, Red Rock Canyon State Park, Koehn Lake, and Rosamond. His theoretical and analytical studies on linguistic prehistory of the Numa and Northern Uto-Aztecan groups are insightful and engaging and of special relevance to the reconstruction of prehistoric population movements and the ethnolinguistic identification of various archaeological assemblages. See Chapter 12 for a listing of many of the publications of Mark Sutton.

Tehachapi MUSEUM

Tehachapi Heritage League

310 South Green Street
Tehachapi, California
661-822-8152
<http://www.tehachapimuseum.org>

The museum is conveniently located in downtown Tehachapi and has a collection of prehistoric artifacts of Kawaiisu affiliation on display. Materials exhibited include those from several village sites in the Tehachapi area and include arrow and dart points, shell and glass beads, and milling equipment. The museum exhibits also include historical photographs of the area. Within their collections are a select few Kawaiisu baskets and the archaeological materials discovered during excavations at the Tehachapi Village site. Several books on the history and prehistory of the area are made available through their gift shop. The museum hours are Friday through Sunday from noon to 4 PM and by appointment.

An expanded wing of the museum is currently being built that will be dedicated to the Kawaiisu arts including ample space for viewing of baskets and room for interpretive displays.

THREE GIRLS AND A SHOVEL (TGS)

“Bakersfield archaeologists **Catherine Lewis Pruett, Dorothy Fleagle and Peggy Murphy** spend long hours in the heat searching for artifacts before developers get city or county approval for their projects. The women met through Cal State Bakersfield’s archaeology program. They formed Three Girls and a Shovel about 15 years ago.”
<http://www.bakersfield.com/102/story/63885.html>

Catherine Lewis Pruett’s landmark research (Pruett 1987) in the Tehachapi’s continues to this day to be the most thorough overview of regional prehistory for the Tehachapis. Through their business they continue to document, preserve, and protect irreplaceable cultural resource sites throughout Kawaiisu territory. The results of their efforts are on file at the Information Center, California State University, Bakersfield.

Tomo Kahni Resource Center

112B East F Street, Tehachapi, California 93561
661-942-0662 / 822-3720

The resource center is an adjunct facility associated with *Tomo Kahni* State Historic Park and has been financially underwritten and sponsored by the Poppy Reserve / Mojave Desert Interpretive Association (PRM-DIA). The facility is staffed completely by volunteers and is a staging area for visitors who intend to travel into *Tomo Kahni* State Historic Park. The Resource Center has information pertaining to the park. A gift shop carries items relating to the natural and culture history of the Kawaiisu. A video of the park tour is also available for screening. The Resource Center contains audio and video tape recordings of Andy Greene who documented the traditional lifeways of the Kawaiisu. Other information related to the traditions associated with the historic and prehistoric archaeological sites within *Tomo Kahni* are also available to interested researchers.

Tomo Kahni STATE HISTORIC PARK

California State Parks and Recreation
(805) 942-0662

An ancient Kawaiisu village and a sacred site where the Kawaiisu were created (Creation Cave) is located here on 560 acres in a protected setting administered by the California Department of Parks and Recreation. Andy Greene was a designated monitor of these sacred places. Guided tours are available through contact with the Mojave Sector of the California State Parks and Recreation. See reference material and related discussions in Chapter 4. Also see Chapter 9 for a fuller discussion of the resources and points of interest at *Tomo Kahni*.

UNITED STATES FOREST SERVICE

Kern River Ranger District

Kernville Office
Sequoia National Forest
105 Whitney Road
Kernville, CA 93238
760-376-3781

Forest Supervisor's Office

1839 South Newcomb Street
Porterville, CA 93257
559-784-1500
<http://www.fs.fed.us/r5/sequoia/>

“The USDA Forest Service is an agency of the United States Department of Agriculture that administers the nation’s 155 national forests and 20 national grasslands. The Forest Service administers the Sequoia National Forest which consists of five ranger districts. The Tule River, Hot Springs, Cannell Meadow, and Greenhorn comprise the southern unit. The Hume Lake Ranger District is the northern unit. Sequoia and Kings Canyon National Parks, U.S. Department of Interior, separate these two units of the Sequoia National Forest. The Sequoia is one of nineteen National Forests in California.”

The Sequoia National Forest is partly within the traditional territory of the Mountain Kawaiisu and a number of contracted cultural resource management studies have been completed relating to the mitigation of the impacts from the construction of the Pacific Crest Trail. The reports of these studies are filed with the Information Center at California State University, Bakersfield. These studies were synthesized and re-evaluated for Alan Garfinkel’s Ph.D dissertation research (Garfinkel 2007). Other in-house studies are also conducted relating to various initiatives at the Forest and these reports are often only available directly through the auspices of the Forest Service offices. Collections of artifacts are sometimes made by Forest Service personnel and these may be temporarily housed with the district offices.

UNIVERSITY OF CALIFORNIA, DAVIS

Anthropology Museum
C. Hart Merriam Collection
330 Young Hall
One Shields Avenue
Davis, California 95616
530-752-0745

Ten (10) baskets were collected by C. Hart Merriam during his ethnographic fieldwork among the Kawaiisu. This collection dates to two days of fieldwork on October 12th and 16th in 1902 and another field trip dates to

RESOURCE LISTINGS

a time several decades later on May 18, 1935. The Merriam Collection rarely identifies the names of the weavers for the baskets in this collection. However Merriam's most recent acquisition was obtained from the mother of Fred Collins—Martina Collins in 1935. Merriam's notes in his own handwriting are archived on small 5 by 7 inch cards at the University of California Davis. The collection includes a water bottle, a willow basket for carrying live quail, a burden basket, a seed paddle, two bowls, a hat, and three circular winnowing trays.

UNIVERSITY OF CALIFORNIA, LOS ANGELES

Fowler Museum of Culture History
308 Charles E. Young Drive North
Los Angeles CA 90095
310/825-4361
fowlerws@arts.ucla.edu

<http://www.fowler.ucla.edu/incEngine/?content=main>

“The Museum serves as a repository for archaeological (and ethnological) collections acquired during research conducted by UCLA faculty, staff, students, and other professional archaeologists. Documentation of the collections includes artifact catalogs, excavation notes, maps, and photographs. These collections serve primarily as an archive for teaching and research. The Museum is compliant with guidelines mandates by the Native American Graves Protection and Repatriation Act (NAGPRA) and has been signaled out by the State of California for its exemplary efforts. Archaeological collection areas include collections from approximately 1100 sites, mostly in Southern California.”

Of special relevance to Kawaiisu studies are the collections of artifacts and human remains discovered during studies at the Portuguese Bench site by David S. Whitley and a number of sites investigated throughout the El Paso Mountains by Alex Apostolides.

VOEGELIN, ERMINIE (DECEASED, 1903-1988)

“Erminie Wheeler-Voegelin began her graduate work in anthropology at the University of California, and worked in the field for many years. She became the first woman to receive a doctoral degree (1939) in anthropology from Yale. She conducted fieldwork in a wide variety of North American locations, taught at Indiana University, served as editor on various journals, and was published widely in the areas of anthropology, folklore, and ethnohistory. She completed her classic ethnographic study of the Kawaiisu neighbors, the Tubatulabal, in 1938.”

WHITLEY, DAVID S.

W and S Consultants

Dr. Whitley is a noted scholar and world recognized professional in the field of rock art studies and the archaeology of religion. Much of his research concerns the nature and antiquity of Coso rock art but also focuses on the meaning and sociocultural context of rock art in California, the Great Basin, and throughout the world. As such many of his studies have implications and deal directly or indirectly with Kawaiisu rock art and an understanding of rock drawings and paintings in the Desert West and the mountain country of the Kawaiisu. Many of his publications are cited as important works in the Annotated Bibliography in Chapter 10 of this book.

WYMAN, PHIL

Phillip D. “Phil” Wyman was vice president of the Antelope Valley Board of Trade in 1976. Later he ran for the California State Assembly in the Tehachapi-Palmdale based 34th District and served from 1978 until 1992. Wyman also won a special election for the Fresno-based 16th state Senate district in 1993. In 2000 Wyman returned to serve his old 34th Assembly district winning by a significant margin.

Wyman has been a vigorous advocate of the Kawaiisu and a great friend to the tribe. He was a pivotal player in the effort to establish *Tomo Kahni* State Historic Park. He also helped facilitate the revival of Kawaiisu basketry arts and hosts many gatherings of Kawaiisu functions at his Grand Oaks Ranch. His efforts were most influential in bringing the *Kawaiisu Handbook* to fruition.

ZIGMOND, MAURICE L. (DECEASED, 1904-1998)

Dr. Zigmond is the primary ethnologist who studied and published on the Kawaiisu. His fieldwork among the Kawaiisu extended from 1936 to 1974 with a three decade gap between 1940 and 1970. His principal consultants were John Marcus, John Nichols, Setimo Girado, Sam Willie, Henry Weldon, and Emma Williams. See

the citations referenced in Chapter 12 for a comprehensive listing of all his formally published studies on the Kawaiisu.

References & Annotated Bibliography

The references listed in this bibliography include mainly published but also occasionally unpublished (archival) sources encompassing over 600 individual entries. No attempt has been made to compile a comprehensive set of references on the Kawaiisu as this would appear to us to be a nearly impossible task. The references included here may be solely dedicated to discussions on the Kawaiisu but in many cases may simply make some extended reference to their culture, language, history, or prehistory.

Many studies have been completed relating to the prehistory of the Kawaiisu and these might be found in the grey literature of environmental compliance documents completed for the requirements of the California Environmental Quality Act and the National Environmental Policy Act. The majority of those reports are found at the Southern San Joaquin Valley Information Center (Info Center), California State University, Bakersfield and to a lesser extent also at the Eastern Information Center, University of California, Riverside. Most are negative findings or what in the vernacular are called Negative Archaeological Survey Reports. Since those reports rarely supply any new information on the Kawaiisu, their history, prehistory, ethnology, etc. most are excluded from this bibliography.

However, within the files of the Information Centers are found some reports that are indeed useful and relevant to piecing together of the archaeological record and prehistoric chronology of the Mountain and Desert Kawaiisu. We have attempted to include what we felt to be some of the most important of these. Especially useful are those reports that involved some analysis of artifacts or subsurface test excavations. There are currently thousands of reports filed at the Information Center Clearinghouses and an exhaustive review of these materials would certainly be a daunting task. We have surely missed some of these reports. We also perhaps overlooked some articles and books that need mention here and omitted others by accident.

Our review of newspaper articles is also spotty at best. We have attempted to document as full a record as is possible of the important articles written by Jon Hammond for the Tehachapi News that often mention or more fully document Kawaiisu culture. We weren't able to find an accurate index for sorting through this voluminous data base for Hammond's articles. However, through the good graces of Al Crisalli Jr. (the archivist for the Jon Hammond Collections) we were able to cull the eight volume set of articles spanning the period from 1989 to 2008 (20 years of material). Crisalli's documentation effort saved us an immense amount of time and we are very appreciative of his year long project of collecting and assembling this nearly comprehensive article archive. We are deeply in his debt and appreciate his voluntary and magnanimous efforts.

The references included on the ethnology and language of the Kawaiisu we believe to be a fairly comprehensive inventory of most all formally published works. We have tried to be especially complete in representing all the known publications of Maurice Zigmond. Zigmond is the principal anthropologist to document the traditional lifeways, language, oral traditions, and ethnobotany of the Kawaiisu and his research is some of the most important primary works on the Kawaiisu. Some of these publications are now out of print or found in journals that are difficult to access.

Annotations to references (when included) are our attempt at a brief synopsis of the important points of the resource and an effort to draw the reader's attention to the salient information contained therein. The key below provides a rough classification of the subject matter and emphasizes the topical relevancy of the material in a variety of areas.

REFERENCES & ANNOTATED BIBLIOGRAPHY

KEY TO SUBJECT HEADINGS

Archaeology.....	A
Ethnography.....	E
History.....	H
Rock Art.....	R
Language.....	L
On-line Internet Resources (website addresses URLs and description of content).....	I

Aikens, C. Melvin

- 1994 Adaptive Strategies and Environmental Change in the Great Basin and Its Peripheries as Determinants in the Migrations of Numic-Speaking Peoples in *Across the West: Human Population Movement and the Expansion of the Numa*, edited by David B. Madsen and David Rhode, pp.35-43. Salt Lake City: University of Utah Press. A, L

Aikens, C. Melvin and Y. T. Witherspoon

- 1986 Great Basin Numic Prehistory: Linguistics, Archaeology, and Environment. In *Anthropology of the Desert West: Essays in Honor of Jesse D. Jennings*, C. Condie and Don D. Fowler, editors, pp. 7-20. University of Utah Anthropological Papers No. 110. Salt Lake City: University of Utah Press..... A, L

Alcock, Gwyn and Gerrit L. Fenenga

- 1996 *Red Rock Canyon Lithic Study*. A talk/paper presented at the 1996 Kelso Conference held at Red Rock Canyon State Park. On file in private library of Mark Faull, California City, California. A

Allen, Mark W.

- 1986 *The Effects of Bow and Arrow Technology on Lithic Production and Exchange Systems: A Test Case Using Debitage Analysis*. M.A. Thesis, Department of Anthropology, University of California, Los Angeles..... A
- 1998 Fort Irwin Archaeology: A Preserved Past for the Mojave Desert. *San Bernardino County Museum Association Quarterly*, Volume 45 (1, 2):71-75. A
- 2004 *Late Prehistoric Cultural Change in the West-Central Mojave Desert: Perspectives from Red Mountain*. Paper presented at the 29th Great Basin Anthropological Conference, Sparks, Nevada. A
- 2006 In the Footsteps of Malcolm Rogers: Archaeological Site Recordation at Indian Spring, South Range, China Lake, Naval Air Weapons Station. In *A Festschrift Honoring the Contributions of California Archaeologist, Jay von Werlhof*, edited by Russell L. Kaldenberg, pp. 33-40. Maturango Museum Publication Number 20, Ridgecrest, California. A
- In Prep. Three Archaeological Landscapes of the Mojave B Range, China Lake Naval Air Weapons Station: Pilot Knob, Indian Spring, and North Eagle Crags. *Pacific Coast Archaeological Quarterly*, special volume on China Lake Naval Air Weapons Station edited by Russell Kaldenberg. A
- In Prep. A Protohistoric House in the Argus Range, China Lake Naval Air Weapons Station. *Pacific Coast Archaeological Quarterly*, special volume on China Lake Naval Air Weapons Station edited by Russell Kaldenberg. A
- In Prep. High Times and Dry Times in the Mojave Desert: A Debitage Analysis of an Obsidian Exchange System. In Caryn M. Berg and Christine Ward (eds.) *Strangers No More: Method and Theory in Flaked Stone Studies*. University of Alabama Press. A
- In Prep. *The Archaeology of Red Mountain*. Monograph presenting results of fieldwork from 2001-2006. Ridgecrest, CA: Maturango Museum Press..... A

Allen, Mark W. and Gregory R. Burns

- 2008 *The Archaeological Collections of CA-KER-229 and CA-KER-230, Tomo Kahni State Historic Park, Tehachapi, California*. Report prepared for California State Parks as partial fulfillment of the project: *Tomo Kahni State Historic Park Archaeological Studies*, June 2008..... A
[Report prepared for a State Park grant to catalog the curated collections. Two posters were presented at the 2009 SCA meetings. Authors writing up CA-KER-229 with Mark Q. Sutton. Second paper to be presented in 2009 on the house pit assemblage at CA-KER-230.]

Ambro, R. D., M. K. Crist, B. J. Peck, D. M. Varner, and A.V. Eggers

- Archaeological Investigations for the Scodie Mountains Segment of the Pacific Crest Trail, Kern County, California*. Report on file at the United States Department of Agriculture, United States Forest Service, Sequoia National Forest, Porterville, California. A

Anderton, Alice J.

- 1988 *The Language of the Kitanemuks of California*. Ph.D. Dissertation, Department of Linguistics, University of California, Los Angeles. L, E, H

Andrews, Steven B.

- 1980 Pictographs. In *Archaeological Investigations in the Southern Sierra Nevada: The Lamont Meadow and Morris Peak Segments of the Pacific Crest Trail*, Alan P. Garfinkel, Robert A. Schiffman and Kelly R. McGuire, editors,

- pp. 326-347. Cultural Resources Publications, Archaeology. Department of the Interior, Bureau of Land Management, Bakersfield District, Bakersfield.....A, R
- 1981 Graphic Investigation. *Kern Archaeological Research Association Bulletin* No. 6, June 1981, cover page.....A, R
[Reflections related to possible interpretation of the Indian Wells Canyon pictographs and relationship to Tom and Annie Spratt, Desert Kawaiisu residents of Grapevine Canyon on the eastern skirt of the far southern Sierra Nevada.]
- Anonymous**
- 1894 The Desert Placers. *The Daily Californian* (Bakersfield), June 29, 1894.....H
- 1894 'Desert' Mines of California. *Mining and Scientific Press*, September 29, 1894:196-197.....H
- 1950 Piute Mt. Indian Dies; Over 100 Years of Age. *Bakersfield Californian*.....E
[Brief story on the passing of Emma Williams, Maurice Zigmund's primary informant for his ethnographic studies, and the tragedy related to the loss of her allotment land.]
- 1961 *Historical Group Sees Old Indian Pictographs*. On file Vertical Files—Rock Paintings, History Room, Beale Library, Bakersfield, California.
[Henry Weldon acts as guide to the paintings up Jawbone Canyon.].....R
- 1967 Lad's Discovery 'An Archaeological Treasure'. *Santa Ana Register*, December, 1967.....A
[Short article on a prehistoric biface found in the El Paso Mountains with comments by Walt Bickel and Alex Apostolides.]
- 1973 Indian Pictographs Found in Golden Hills Area. *Tehachapi News*.....A
- 1995 Former Indian Site Becomes State Park in Tehachapi Area. *Bakersfield California* pages B1 and B2. On file Beal Library History Room, Vertical Files, Indians..... A, E, H
[Photograph of Andy Greene and brief discussion of new park and how to access its features.]
- 1996 Two Examples of Kawaiisu Ceramics. *Antelope Valley Archaeological Society Occasional Paper* 3:115.....A
- 1999 Tehachapi Loses Cultural Treasure, Andy Greene, 83. *Tehachapi News*, October 6, 1999.....E, H
- 2002 Indian Sites in BVS Whisper "This is a special place-forever." *Living in Bear Valley Springs*.....A, E, R
- 2008 Echoes of the Past. *Archaeology Magazine*, September/October page 48.....R
[Brief mention of Steve Waller's attempt to show that echoes and unique acoustic characteristics of rock art sites are significant including those sound effects recorded for Creation Cave in **Tomo Kahni State Historic Park**.]
- Apostolides, Alex**
- n.d. *Notes on the Archaeological Investigations of the El Paso Mountains*. Site records, field notes, excavation notes, and other related information. On file Bureau of Land Management, Ridgecrest, California.....A
- 1972 *National Register of Historic Places Nomination for Last Chance Canyon Historic District*. On file Bureau of Land Management, Ridgecrest, California.....A
- 1976 Rock Art of the Saltdale Quadrangle: A Mojave Desert Survey. In *American Indian Rock Art*, Volume 3, A. J. Bock, Frank Bock, and John Cawley, editors, pp. 101-105. American Rock Art Research Association.....R
- 1986 Field Reports 1 and 2, Last Chance Canyon. *The Newsletter of the Archaeological Survey Association of Southern California* 15(3):5-12.....A
- Austin, Don**
- 2005 *The Stahl Site Petroglyphs: New Observations and Comments*.....R, I
Article electronically published and accessed on June 25, 2005 at http://www.petroglyphs.us/article_stahl_site_petroglyphs.htm
- Backes, Jr., Clarus J.**
- More Than Meets the Eye: Fluorescence Photography for Enhanced Analysis of Pictographs. *Journal of California and Great Basin Anthropology* 24(2):193-206.....R
- Bailey, Richard C.**
- 1964 Red Rock Canyon. In *Westerners Brand Book*, Number 11—Los Angeles Corral, pp. 20-30.....H
- 1972 State Park Lore: Gold Drew Pioneers to Red Rock. *News Bulletin* (Bakersfield) December 13, 1972:4B.....H
- 1990 Black Mountain. *Fence Post County Reader* July 1990:8, 28.
- Barna, Mark**
- 2002 Simplicity Amid Ruins of the Kawaiisu in Tehachapi: Guided Tours Offer Visitors Glimpse Into Ancient Civilization at **Tomo Kahni State Historic Park**. *Bakersfield Californian*, May 2, 2002, page D2..... E, A, H, R
[Description of **Tomo Kahni State Historic Park**. Comments from Red Rock Park Ranger, Mark Faull.]
- 2003 Voice of a Dying Ancestry. *Bakersfield Californian*, June 22, 2003, pages D1 and D12.....L, E
[Story of Luther Girado and his sister Lucille Girado-Hicks and their efforts to save the Kawaiisu language.]
- Barras, Judy**
- n.d. Trail-Walking. *Tehachapi News* (?).E, A
- 1970 On Other Customs. *Lamont Reporter* 4:1-4.E, A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- [Brief article discussing customs of the Kawaiisu emphasizing rock art. Mentions locations of a number of Kawaiisu pictographs and makes reference to the Coso petroglyphs at China Lake.]
- 1970 Archaeologists 'Dig' Tehachapi. *Tehachapi News*, Wednesday, September 9, 1970. A
- 1970 Anthropologist Recording Tehachapi Indians' Language. *Tehachapi News*..... L
- 1971 The Last Camp. *Tehachapi News*, Wednesday, November 3, 1971. E, H
- 1972 Kawaiisu Revisited. *Tehachapi News*, Wednesday, August 30, 1972. L, E, H
- Tehachapi, the Formative Years*. Private Printing..... H
- 1974 A Bountiful Harvest. *Tehachapi News*, Wednesday, November 20, 1974..... E, H
- The Long Road to Tehachapi*. Bakersfield: Sierra Printers H
- 1984 *Their Places Shall Know Them No More*. Private Printing by Judy and Bud Barras, Tehachapi, California. H
- [Popular account for the general public filled with information on the contemporary Kawaiisu and also details of their traditional culture.]
- 1970-1984 Notes on Kawaiisu. On file with Harold Williams, Caliente, California. E, A
- [Notes related to interviews of the Kawaiisu for Barras' books.]
- Basgall, Mark E.**
- 1990 Hydration Dating of Coso Obsidian: Problems and Prospects. Paper presented at the 24th Annual Meeting of the Society for California Archaeology, Foster City..... A
- [Classic unpublished paper introducing effective hydration temperature as a critical factor necessary for adjusting hydration rates and thereby reconciling the disparate rates of hydration for Coso obsidian.]
- 1993 *Early Holocene Prehistory of the North-Central Mojave Desert*. Ph.D. Dissertation, Department of Anthropology, University of California, Davis. A
- 1995 Obsidian Hydration Dating of Early Holocene Assemblages in the Mojave Desert.
- Current Research in the Pleistocene* 12:57-61..... A
- 2000 The Structure of Archaeological Landscapes in the North-Central Mojave Desert in *Archaeological Passages: A Volume In Honor of Claude Nelson Warren* edited by Joan S. Schneider, Robert M. Yohe, II, and Jill Gardner, pp. 123-138. *Western Center for Archaeology and Paleontology, Publications in Archaeology* Number 1. A
- 2003 Revisiting the Late-Pleistocene/Early Holocene Archaeology of Pleistocene Lake China and the CRBR Locality. *Current Research in the Pleistocene* 20:3-5. A
- 2004 The Archaeology of Charlie Range Basalt Ridge: An Initial Assessment of CA-INY-5825 Locality, Naval Air Weapons Station, China Lake, Inyo County, California. *Archaeological Research Center Technical Report* 04-82, California State University, Sacramento. A
- 2005 Another Look at the Ancient Californians: Resurvey of the Emma Lou Davis Stakes and Reassessment of Collections, Naval Air Weapons Station, China Lake, Kern County, California. *Archaeological Research Center Technical Report* 05-95, California State University, Sacramento. A
- 2007 Prehistoric People in an Evolving Landscape: A Sample Survey of the Lake China Basin and its Implications for Paleoindian Land Use. *Archaeological Research Center Technical Report* 06-116, California State University, Sacramento. A
- Basgall, Mark E and Matthew C. Hall**
- 1991 Relationships Between Fluted and Stemmed Points in the Mojave Desert. *Current Research in the Pleistocene* 8:61-64. A
- 1992 *Archaeology of the Awl Site (CA-SBR-4562), Fort Irwin, San Bernardino County, California: An Early Holocene Residential Base in the North-Central Mojave Desert*. On file with the Eastern California Information Center, Department of Anthropology, University of California, Riverside..... A
- 1992 Fort Irwin Archaeology: Emerging Perspectives on Mojave Desert Prehistory. *Society for California Archaeology Newsletter* 26(5):1-7. A
- Morphological and Temporal Variation in Bifurcate-Stemmed Dart Points of the Western Great Basin. *Journal of California and Great Basin Anthropology* 22(2):237-276. A
- Battle, Don**
- A Labor of Love. *Westways*, October 1969. A
- [Photograph of ASA excavations in Tehachapi.]
- Bean, Rebecca**
- 2008 I Wonder? *Fence Post Country Reader*, September 2008, Page 9. E, H
- [Short article on the Nuui Cunni Visitor's Center and Museum. Reflections on the life of Refugia (Fuji) Williams. A color painting of Refugia Williams by Alice Rankin Beard accompanies the article. This brief note mentions the basketry collection found at the center representing the artistic efforts of Refugia.]
- Bean, Lowell and Sylvia Brakke Vane**
- 1977 California Indians: Primary Resources, A Guide to Manuscripts, Artifacts, Documents, Serials, Music and Illustrations. *Ballena Press Anthropological Papers* No. 7. Ramona, California..... E, H, A, R

[This was the original resource that served as the inspiration for the *Kawaiisu Handbook*. An updated version of the directory and guide was republished in 1990 as *Ballena Press Anthropological Papers No. 36* and was edited by Sylvia Brake Vane and Lowell Bean (in the reverse order of the original printing). Both references are cited in this bibliography.]

- Beckett, Linda C.**
1994 *Animal Observation*. Papers related to fauna and flora of *Tomo Kahni* State Park. On file with Harold Williams, Caliente, California.....E
- Bettinger, Robert L.**
How, When, and Why Numic Spread. In *Across the West: Human Population Movement and the Expansion of the Numa*, D. B. Madsen and D. Rhode, editors, pp. 44-55. Salt Lake City: University of Utah Press.A
1999 What Happened in the Medithermal? In *Models for the Millennium: Great Basin Anthropology Today*, C. Beck, editor, pp. 62-74. Salt Lake City: University of Utah Press.A
2002 *How Hunter Gatherers Spread*. Electronic document, <http://crlc.anu.edu.au/arcling2/Bettinger.htm>, accessed October 25, 2005A, I
- Bettinger, Robert L. and Martin A. Baumhoff**
The Numic Spread: Great Basin Cultures in Competition. *American Antiquity* 47(3):485-503.....A
[Classic article introducing a persuasive explanation of the prehistoric population movements of the Great Basin Shoshoneans (Numic) as they spread from their homeland in eastern California and replaced their pre-Numic (non-Numic) forbearers.]
- Bettinger, Robert L., and R. Ervin Taylor**
1974 Suggested Revisions in Archaeological Sequences of the Great Basin in Interior Southern California. *Nevada Archaeological Survey Research Paper No. 5*:1-26.A
[Of-cited work associating projectile point types and radiocarbon dates into a cultural sequence for eastern California. Recent work has revised the dates considerably but still a useful reference.]
- Bibby, Brian**
1999 *Conversations with Kawaiisu (Nuooah) Elder Andy Greene*. Audio recordings made by Brian Bibby on 5 Tapes (Tapes 1, 2, and 3 = June 11, 1999; Tape 4 = June 12, 1999; Tape 5 = June 13, 1999). Tapes on file, Tehachapi Heritage League, Tehachapi, California.....E
- Bidabe, Jessica**
2009 *Living Among the People: Experiences with the Kawaiisu in Sand Canyon*. Term paper for the Physical Anthropology Course taught by Alan Gold (Garfinkel), Bakersfield College. On file *Tomo Kahni* Resource Center, Tehachapi, CaliforniaE, A, H
- Bidabe, Lynn**
1987 Appendix B, Native American Statement. In A Cultural Resources Investigation of Properties Located in the Eastern Tehachapi and Southern Sierra Nevada Ranges, East Kern County by Roger W. Robinson and Francis A. Riddell, pp. 59-72. *Antelope Valley Archaeological Society Occasional Paper No. 1*. Lancaster, California.E, H, A
- Booth, Curtis G.**
1979 Postpositions as Verbs in Kawaiisu. *International Journal of American Linguistics* 45:245-267.L
- Boyd, William H.**
1972 *A California Middle Border, The Kern River Country, 1772-1880*. Richardson, Texas: The Havilah Press.....H
- Bright, William**
1982 Bibliography of the Languages of Native California. *Native American Bibliography Series*, No. 3., Metuchen, New Jersey: Scarecrow Press. L
- Brook, Richard A.**
1980 Inferences Regarding Aboriginal Hunting Behavior in the Saline Valley, Inyo County, California. *Journal of California and Great Basin Anthropology* 2(1):60-79.A, R
- Brook, Richard A., Eric Ritter, and Nancy Farrell**
1977 Native American Rock Art in a 19th Century California Mining Boom Town. In *American Indian Rock Art Volume IV, Papers Presented at the Fourth Annual A.R.A.R.A. Symposium*, E. Snyder, A. J. Bock and F. Bock, editors, pp. 9-20. El Toro: American Rock Art Research Association.H, A, R
- Brooks, Cecil R., William M. Clements, Jo Ann Kantner, and Genevieve Y. Poirier (Iriquois Research Inst.)**
1979 A Land Use History of Coso Hot Springs, Inyo County, California. *Naval Weapons Center Publication 200*, Technical Information Department, Naval Weapons Center, China Lake.H, E
- Burmeister, Eugene**
1985 Yester Years. *Fence Post Country Reader*, originally published in *The Golden Years* by Eugene Burmeister, 1959.H
[History of mines in Caliente Canyon.]

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 2004 Scotsman First to Discover Gold. *Fence Post Country Reader* pp. 5 and 22. Originally published in *Bakersfield Californian*, August 20, 1959. E, H
 [Discussion of historical and anecdotal details relating to early gold miners of the Walker Basin including A.D.C. "Alphabet" McKay.]
- Burns, Gregory R.**
 2009 *Tomo Kahni*- Tehachapi Trade Hub: Analysis of Late Prehistoric *Olivella* Shell Bead Distribution between the San Joaquin Valley and Mojave Desert. Paper presented at the Annual Society for California Archeology Meeting, Modesto, California..... A
- Busby, Colin I., John M. Findlay, and James C. Bard**
 1979 *A Cultural Resource Overview of the Bureau of Land Management, Coleville, Bodie, Benton, and Owens Valley Planning Units, California* A, E, H
- Byrd, Brian F. and S. N. Reddy**
 2004 *Phase II Archaeological Testing and Evaluation of CA-Iny-3647, CA-Iny-3650/H, CA-Iny-3826, and P-14-7356, North Little Lake Rehabilitation Project, U. S. 395, Inyo County California*. On file California Department of Transportation, District 9, Bishop, California. A
- California Department of Parks and Recreation**
 1998 Videotapes (10 segments) of Andy Greene in Sand Canyon at *Tomo Kahni* State Park. Tapes on file at *Tomo Kahni* Resource Center, Tehachapi, California. A, E, H
 [These 10 video tape segments were made on May 20th and 21st 1998 and cover various topics related to the ethnology and history of the Kawaiisu and their activities in Sand Canyon in *Tomo Kahni* State Park as related by Andy Greene.]
- 2007 Native American Village Site in Tehachapi Begins Spring Tours. *Tehachapi News*, Monday, March 12, 2007. On-line internet access at <http://www.tehachapinews.com> A, E, I
- 2007 California State Parks Announces Fall Tours of Native American Village Site in Tehachapi. Monday, September 10, 2007. On-line internet access at <http://www.tehachapinews.com> A, E, I
- Campbell, Greg**
 Man's Land A Village: Ancient Tribe Inhabited Area. *Bakersfield Californian*, March 12, 1996, pages B1 and B2..... A, H
 [Description of Ken Mussman property and the village site of Ma'a'puts. Comments from Catherine Lewis Pruet. Documents attempts to have the Archaeological Conservancy acquire the property. Photograph of Andy Greene on the property.]
- Cappannari, Stephen C.**
 1947- 1949 *Notes on fieldwork among the Kawaiisu over three summers from 1946 to 1949*. Notes on file at the Department of Linguistics, University of California, Los Angeles. E
- 1950 *The Concept of Property Among Shoshoneans*. Unpublished Ph.D. Dissertation, Department of Anthropology, University of California, Berkeley. E
 The Concept of Property Among Shoshoneans. In *Essays in the Science of Culture in Honor of Leslie A. White*, G. E. Cole and R. L. Carneiro, editors, pp. 133-144. New York: Thomas Crowell Company. E
- Cawley, John J.**
 n.d. Notes on Pictographs and Petroglyphs, Mostly in Kern County. *Archaeological Research Facility Manuscript Number 386*. University of California, Berkeley. On file Santa Barbara Museum of Natural History. R
- 1963 *Observations Made On August 31, 1967 at the Phillips Site*. Notes on file with Harold Williams, Caliente, California. R
- 1996 Notes on Rock Art Visitations: As Submitted to Robert F. Heizer. In *The Grayest of the Gray: Selections from Antelope Valley's Most Obscure Archaeological Literature* edited by Roger W. Robinson, pp 3-11. *Antelope Valley Archaeological Society Occasional Paper No. 3*. R
 [This is an excerpt from Cawley's body of work and does not include the vast majority of all pertinent rock art materials in that larger work (see Knight 1997).]
- Cervený, Nicole Villa, Russell Kaldenberg, Judyth Reed, David S. Whitley, Joseph Simon, and Ronald I. Dorn**
 A New Strategy for Analyzing the Chronometry of Constructed Rock Features in Deserts. *Geoarchaeology: An International Journal* 21(3):281-303. A
 [Searles Valley petroglyph, rock ring, rock cairn, and geoglyph are possibly dated between 3,860 and 11,000 years before present using new geoarchaeological dating techniques.]
- Chalfant, W. A.**
 1933 *The Story of Inyo*. Bishop: Chalfant Press. H
- Clellow, C. William, Jr.**
 1981 Rock Art Research in the Great Basin: Some Historical Comments. *Journal of California and Great Basin Anthropology* 3(1):78-83. R

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 1998 The History of California Rock Art Studies: A View from the Coso Range. In *Coso Rock Art: A New Perspective*, edited by Elva Younkin, pp. 11-26. *Maturango Museum Publication* Number 12. Maturango Press, Ridgecrest, California.....A, R
- Clellow, C. William, Jr., Robert F. Heizer, and Rainer Berger**
- 1970 An Assessment of the Radiocarbon Dates for the Rose Spring Site (CA-Iny-372), Inyo County, California. In *Papers on Anthropology in the Great Basin*, pp. 19-27. *University of California Archaeological Research Facility Contributions* 7, Berkeley.A
- Clellow, C. William, Jr., Steven Wallman, and Theresa Clellow**
- 1995 *Archaeological Test Excavations at Sites CA-INY-2844, CA-INY-2845, and CA-INY-2847, Inyo County*. On file Naval Air Weapons Station, China Lake.....A
- Codd, John**
- 2008 *Kern County Cemetery Data and Genealogical Information. Mount Owens Cemetery, Old Coso Shoshone Indian Cemetery, Grapevine Canyon, Near Brown, Kern County, California. Sand Canyon Indian Cemetery*. Unpublished Notes available through the author and the Kern County Genealogical Society, Beal Library, Bakersfield, California.H, E
[Notes focusing on genealogy, birth and death dates, and minor anecdotal information for the Barton, Goings, Green(e), Manwell, Marcus, Seleya, Spratt, and Willie families.]
- Connor, J. Torrey**
- 1908 *The Old Basket Weaver of San Fernando*. *Overland Monthly*.....E
- Coombs, Gary B. and Roberta S. Greenwood**
- A Cultural Resources Overview and Inventory Plan for the Naval Weapons Center, China Lake*. On file with the Naval Weapons Center, China Lake.E, A, H, R
- Cook, Sherburne F.**
- 1960 Colonial Expeditions to the Interior of California: Central Valley, 1800-1820. *University of California Anthropological Records* 16(6):239-292. Berkeley.H, E
- Coues, Elliott (editor)**
- 1900 *On the Trail of a Spanish Pioneer: The Diary and Itinerary of Francisco Garces (Missionary Priest) in his Travels through Sonora, Arizona, and California 1775-1776*. Two Volumes. New York: Francis P. Harper.....H
- Coville, F. V.**
- The Panamint Indians of California. *American Anthropologist* 5(4):351-361.....E
[Jackson Underwood (2006) suggests that Coville's work with the Death Valley Expedition of 1891 may reference a Desert Kawaiisu village known variously as Hungry Bill's Ranch or Johnson's Ranch in Johnson Canyon at 5,000 feet elevation on the west side of Death Valley.]
- Crowley, Suzanne M.**
- 1978 The Rock Art of Saline Valley, Inyo County, California. In *American Indian Rock Art Volume V* edited by Frank G. Bock, Ken Hedges, Georgia Lee, and Helen Michaelis, pp. 36-49. American Rock Art Research Association.....R
- Darling, Curtis**
- 2003 *Kern County Place Names*, Second Edition. Kern County Historical Society, Bakersfield, California.....H
[Helpful guide to many place names, derivations, significance, and locations throughout Kern. Some of these are relevant to the Kawaiisu.]
- Davis, Emma Lou**
- 1963 The Desert Culture of the Western Great Basin: A Lifeway of Seasonal Transhumance. *American Antiquity* 29:202-212.A
- 1970 Archaeology of the North Basin of Panamint Valley, Inyo County, California. *Nevada State Museum Anthropological Papers* 15:84-141.....A
- PaleoIndian Land Use Patterns at China Lake, California. *Pacific Coast Archaeological Society Quarterly* 10(2):1-16.A
- The "Exposed Archaeology" of China Lake, California. *American Antiquity* 40(1):39-53.A
- 1976 PaleoAmericans of Lake China, California: A Progress Report. *Journal of Field Archaeology* 3:341-342.....A
- The Ancient Californians: Rancholabrean Hunters of the Mojave Lakes Country. *Natural History Museum of Los Angeles County, Science Series* 29.....A
- 1978 Associations of People and Rancholabrean Fauna at China Lake, California. In *Early Man in America from a Circum-Pacific Perspective*, edited by A. L. Bryan, pp. 183-217. *Occasional Papers* No. 1. Department of Anthropology, University of Alberta.....A
- 1979 The Geoarchaeology and Remote Sensing of Paleoamerican Sites. *Pacific Coast Archaeological Society Quarterly* 15(4):1-19.A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 1982 The Geoarchaeology and History of China Lake, California. In *Peopling of the New World*, edited by Jonathon E. Ericson, R. E. Taylor, and Rainer Berger, pp. 203-228. *Ballena Press Anthropological Papers* No. 23.A
- Davis, Emma Lou and Sylvia Winslow**
- 1965 Giant Ground Figurines of the Prehistoric Deserts. *Proceedings of the American Philosophical Society* 109(1):8-21.R
[Overview and discussion of rock alignments and intaglios throughout the California desert. Some of the alignments and one of the gravel figurines are located in the aboriginal territory of the Kawaiisu. The gravel effigy is located within the Red Rock Canyon State Park. A concentration of rock alignments are found in the Panamint Valley. Other such features are known in the El Paso Mountains.]
- Davis, Maj. George W., Leslie J. Perry, Joseph W. Kirkley, eds.**
- 1897 April 12-24, 1863- Expedition from Camp Babbitt to Keysville, Cal. In *The War of the Rebellion: A Compilation of the Official Records of the Union and Confederate Armies*. Series I, Volume 50, Parts I and II, Ch. LXII:208-210. U.S. Government Printing Office, Washington, D.C. **NO REFERENCE**
- Davis, James T.**
- 1996 Trade Routes and Economic Exchange Among the Indians of California. *University of California Archaeological Survey Reports* No. 54. Berkeley.E
- Deis, Richard and Jackson Underwood**
- 2004 *Cultural Resources Survey and Evaluation, South Range and Mainsite Management Unit , Naval Air Weapons Station, China Lake, California*. Report on file with Base Historic Preservation Office, Naval Air Weapons Station, China Lake, California..... A
- Des Lauriers, Matthew R.**
- 1997 *Analysis of a Collection from the Red Rock Canyon Rockshelter (CA-KER-147), Western Mojave Desert, California*. Paper presented at the 1997 Annual Meeting of the Society for California Archaeology, Rohnert Park.A
- Des Lauriers, Matthew R., and Mark Q. Sutton**
- n.d. *The ASA Collection from Witchstick Cave, Sand Canyon, Tehachapi, California*. In preparation.A
[Interim report and paper presented at the Annual Kelso Conference on California Desert Prehistory, Red Rock Canyon State Park.]
- Digital Desert**
- 2008 Kawaiisu. <http://mojavedesert.net/Kawaiisu-indians/> Accessed on December 23, 2008.E, I
- Dorn, Ron I.**
- 1998 Age Determination of the Coso Rock Art. In *Coso Rock Art: A New Perspective*, edited by Elva Younkin, pp. 69-96. *Maturango Museum Publication* Number 12. Maturango Press, Ridgecrest.R, A
- Drews, M. P. and Robert G. Elston**
- 1983 *An Archaeological Investigation of Drilling Locations and Power Plant Sites in the Coso Known Geothermal Area, China Lake Naval Weapons Center*. On file Naval Air Weapons Station, China Lake, California.A
- Driver, Harold E.**
- Cultural Element Distributions, VI: Southern Sierra Nevada. *University of California Anthropological Records* 1(2):53-154. Berkeley.E
[Includes a trait list on the Kawaiisu.]
- Dutcher, B. H.**
- Piñon Gathering Among the Panamint Indians. *American Anthropologist* 6(4):377-380.E
- Eargle, Dolan. H., Jr.**
- 2000 *Native California Guide*. San Francisco: Trees Company Press.E
[Provides brief listings and short commentaries on Native peoples and related resources within California. Includes some mention of Kawaiisu resources and revitalization efforts. Five pages of materials are relevant to Kawaiisu studies.]
- Earle, David D.**
- 1990 New Evidence on the Political Geography of the Antelope Valley and Western Mojave Desert at Spanish Contact. In *Archaeology and Ethnohistory of Antelope Valley and Vicinity*, edited by Bruce Love and William H. DeWitt, pp. 87-104. *Antelope Valley Archaeological Society Occasional Papers* Number 2.E
- 1997 *Final Cultural Resources Overview and Management Plan for Edwards AFB, California. Volume 1: Overview of Prehistoric Cultural Resources*. On file Southern San Joaquin Valley Archaeological Information Center, California State University, Bakersfield.A
- 1997 *Ethnohistoric Overview of the Edwards Air Force Base Region and the Western Mojave Desert*. On file Southern San Joaquin Valley Archaeological Information Center, California State University, Bakersfield.E, H
- 2000 Accounts of the Sand Canyon Region Collected from Native Elders at the Tejon Rancheria. *Antelope Valley Archaeological Society Newsletter* 30(9):4-6.E

- [Earle provides information gleaned from a Kitanemuk informant provided in the John Peabody Harrington notes regarding two places in Sand Canyon; one having religious (Bear Fiesta Place, Creation Cave, CA-Ker-508) and the other economic (Salt Cache Caves) importance.]
- 2003 *Ethnohistorical and Ethnographic Overview and Cultural Affiliation Study of the Fort Irwin Region and the Central Mojave Desert*. Report prepared for TRC Solutions Inc., Salt Lake City, Utah. On file with Historic Preservation Officer, Fort Irwin, San Bernardino, County, California.....E
- 2004 Native Population and Settlement in the Western Mojave Desert in the Eighteenth and Nineteenth Centuries. In *The Human Journey and Ancient Life in California's Deserts: Proceedings from the 2001 Millennium Conference*, Mark W. Allen and Judyth Reed, eds., pp. 173-186. Maturango Museum Publication Number 15, Maturango Museum Press, RidgecrestE
- 2005 The Mojave River and the Central Mojave Desert: Native Settlement, Travel, and Exchange in the Eighteenth and Nineteenth Centuries. *Journal of California and Great Basin Anthropology* 25(1):1-38.....E
 [Landmark research demonstrating the importance of long distance trade linking coastal Chumash tribes with inland groups including the Yokuts, Kawaiisu, Serrano, Chemehuevi, Mojave, Walapai, Havasupai, and Hopi. The discussion centers on the shell bead trade and the use of this as a medium of exchange. Emphasis is placed on the scale of distances involved, the system of exchange of native goods, and the political and economic ties linking the various ethnic groups.]
- 2005 Chemehuevi Population Movements and the Numic Frontier in the Western and Central Mojave Desert after European Contact. In *Papers in Antelope Valley Archaeology and Anthropology* edited by Roger W. Robinson, pp. 135-146. *Antelope Valley Archaeological Society Occasional Papers* 4. Antelope Valley Archaeological Society, Lancaster.....E
- Early California Population Project**
 n.d. *Early California Population Project Database [WorldWideWeb]*. *Early California Population Project*, Huntington Library, San Marino, Ca..... **NO REFERENCE**
- East Kern Genealogical Society**
 2008 *East Kern Old Timer Passes On*. Accessed online on September 25, 2008 at: <http://boards.ancestry.com/mbexec/msg/rw/JW/2ADE/6505> H, E, I
 [Brief comments on the life and relations of Thomas Jefferson Spratt, a Desert Kawaiisu who lived in Grapevine Canyon.]
- Eerkens, Jelmer W. and Jeffrey S. Rosenthal**
 2002 The Transition from Geophyte to Seed Processing in the Northern Mojave Desert: Evidence from Thermal Features near China Lake. *Pacific Coast Archaeological Society Quarterly* 38(2/3):19-36 A
- 2004 Are Obsidian Subsources Meaningful Units of Analysis?: Temporal and Spatial Patterning of Subsources in the Coso Volcanic Field, Southeastern California. *Journal of Archaeological Science* 31:21-29..... A
- Elston, Robert G. and C.D. Zeier**
 1984 The Sugarloaf Obsidian Quarry. *Naval Weapons Administrative Center, Publication* 313, China Lake, California. A
- Ericson, Jon E.**
 1977 *Prehistoric Exchange Systems in California: The Results of Obsidian Dating and Tracing*. Ph.D. Dissertation, Department of Anthropology, University of California, Los Angeles. A
- 1978 Obsidian Hydration Dating in California. *Society for California Archaeology, Occasional Papers in Method and Theory in California Archaeology*, No. 2, pp. 43-57. A
- 1978 Date Lists, INY-372. In *Obsidian Dates II, A Compendium of the Obsidian Hydration Determinations Made at the U.C.L.A. Obsidian Hydration Laboratory*, Clement W. Meighan and P.I. Vanderhoeven, editors, pp. 18-19. Monograph VI, Institute of Archaeology, University of California, Los Angeles. A
- 1981 *Exchange and Production Systems in Californian Prehistory: The Results of Hydration Dating and Chemical Characterization of Obsidian Sources*, pp.1-240. BAR International Series 110, British Archaeological Reports, Oxford..... A
- 1982 Production for Obsidian Exchange in California. In *Contexts for Prehistoric Exchange*, edited by Jon A. Ericson and Timothy K. Earle, pp. 129-148. Academic Press, New York. A
- 1984 Toward the Analysis of Lithic Production Systems. In *Prehistoric Quarries and Lithic Production*, edited by Jon E. Ericson and B. A. Purdy, pp.1-9. Cambridge University Press, Cambridge. A
- Ericson, Jon E. and Michael D. Glascock**
 2004 Subsource Characterization: Obsidian Utilization of Subsources of the Coso Volcanic Field, Coso Junction, California, USA. *Geoarchaeology* 19(8):779-805. A

REFERENCES & ANNOTATED BIBLIOGRAPHY

Ericson, Jon E. and Clement W. Meighan

- 1984 Boundaries, Alliance and Exchange in California. In *Exploring the Limits: Frontiers and Boundaries in Prehistory*, Suzanne P. DeAtley and Franklin J. Findlow, editors, pp 143-152. BAR International Series 223, British Archaeological Reports. Great Britain International Series. A

Evan, William S., Jr.

- 1948 *Kern County Indians*. Unpublished manuscript prepared during investigation by the California Archaeological Survey. Mimeographed. On file, Southern San Joaquin Archaeological Information Center, California State University, Bakersfield. E
[This document was obtained from Inez Butterbredt (nee Lenares) during investigations conducted in the Kern River Valley. It was written by Ms. Butterbredt and originally dated December 13, 1939. It is predominantly a discussion of the traditional lifeways of the Tubatulabal but does make several mentions of the Kawaiisu.]

Farmer, Malcolm F.

- 1935 The Mojave Trade Route. *Masterkey* 9(5):155-157. A
 1937 An Obsidian Quarry near Coso Hot Springs. *Masterkey* 11:7-9. A

Faul, Mark R.

- n.d. *Emerging Efforts to Define the Coso Obsidian Economic Exchange System in the Rose, Fremont, and Antelope Valley of the Western Mojave Desert, California*. Unpublished Paper on file with author. A
 1987 *A Preliminary Survey of Native American Sites: Cultural Resource Inventory, Red Rock Canyon State Park, November 1987*. On file Red Rock Canyon State Park. A
 1990 Cultural Resource Management at a Natural History Park: Red Rock Canyon State Park, Kern County, California. In *Death Valley to Deadwood; Kennecott to Cripple Creek, Proceedings of the 1989 Historic Mining Conference, Death Valley National Monument*, edited by Leo R. Barker and Ann E. Huston, pp. 129-136. A
 1993 *Twentieth Century History of Vandalism to the "Indian Caves" of Red Rock Canyon, Kern County, California*. On file Red Rock Canyon State Park Interpretive Center. **NO REFERENCE**
 1994 *Off Highway Vehicle Spring 1994 Data Gathering and Evaluation, Red Rock Canyon State Park*. On file California Department of Parks and Recreation, San Diego. A
 2000 Recognition of Cultural Significance at Red Rock Canyon, Kern County, California. In *Proceedings of the Society for California Archaeology, Volume 13*. pp. 259-265. E, A
 2002 *The Apparent Transcendence of Landform to Kawaiisu (Nuooah) Native Americans within Red Rock Canyon, Kern County, California*. Paper presented at the Society for California Archaeology 36th Annual Meeting. E, A
 2003 *A Historical Overview of Red Rock Canyon State Park: with Special Emphasis on the 1994 Last Chance Canyon Addition*. On file California Department of Parks and Recreation, San Diego. H
 2006 *Emerging Efforts to Define the Coso Obsidian Economic Exchange System in the Rose, Fremont and Antelope Valleys of the Western Mojave Desert, California. Proceedings of the Society for California Archaeology* 19:159-167. Chico, California. A
 2007 *Coso Obsidian Economies and Possible Links to Village Establishment in Rose Valley, California. Proceedings of the Society for California Archaeology* 20:66-76. Ventura, California. A
 2008 *Black Mountain: Kern County's Forgotten Archaeological Paradigm*. Paper presented at the Society for California Archaeology. A
[Discusses remarkable concentration of rock rings (n = 166) on Black Mountain in the El Pasos. Hypothesizes that most of these rings date exclusively to the Rose Spring Period (AD 300—1300).]

Faul, Mark R. and Michael P. Sampson

- 2004 *Aspects of Prehistoric Cultural Change as Reflected in the Archaeological Record of Red Rock Canyon State Park, Kern County, California*. Paper presented at the 29th Great Basin Anthropological Conference, Sparks, Nevada. A

Fenenga, Franklin and Francis A. Riddell

- n.d. *A Weather Shaman's Fetish Bundle from the Tubatulabal and its Relationship to the History of Weather Control by Magic in South Central California*. On file with Harold Williams, Walker Basin, California. E
[Remarkable unpublished paper that was developed during the late 1940s that discusses a weather shaman's bundle, part of which is housed in Sacramento or Berkeley and the other part archived at the Kernville Museum. It includes extensive discussions and unpublished notes on Kawaiisu weather shamans and shamanism.]

Fenenga, Gerrit L.

- 1994 Faunal Remains from Four Archaeological Sites in the Southern Sierra Foothills of Kern County, California. *Kern County Archaeological Society Journal* 5:86-104. A

Fenenga, Gerrit L. and Gwyn Alcock

- 1994 *A Study of Prehistoric Tool Procurement in Red Rock Canyon, Kern County, California*. Paper presented at the 1994 Society for California Archaeology Data Sharing Meeting, Los Angeles. A

- Fernandez, Norene**
 2003 Preserving Language, Culture. *The Tehachapi News*, April 30, 2003. L, E, H
- Fleagle, Christine M. (McQueen) and Mark Q. Sutton**
 2007 A Kawaiisu Healing Cave. *Journal of California and Great Basin Anthropology* 27(1):72-78. A
 [Discussion of Wizard Cave located in the Nettle Spring site complex that Andy Greene noted. This was a spot for medicine used to cure the sick. A plant (silk tassel bush; *Garrya flavescens*) used to heal illness grows within the cave and material taken from the plant is ground in the small mortars (cupules) within the shelter.]
- Fleagle, Dorothy**
 1991 *Archaeological Investigations at CA-KER-1015, Hart Flat, California*. Paper presented at the 1991 Annual Meeting of the Society for California Archaeology, Sacramento. A
- Flenniken, J. Jeffrey with contributions by Mark Faul**
 2000 Infield, Onsite, Technological Analysis of Flaked Stone Artifacts on the Surface of Seven Sites, Red Rock Canyon State Park, Kern County, California. *Lithic Analysts Research Report No. 71*. Pullman, Washington. A
- Foster, Beverly J. and Millie A. Wheeler**
 1984 The McCarthy's of Caliente. *Kern County Archaeological Society Journal* 1:1-5. H, A
- Foster, Daniel G., Jack Ringer, and B. J. Ciccio**
 1989 *Middens and Pictographs: Seven New Archaeological Discoveries from the Caliente Area, Kern County, California*. On file Archaeology Office, California Department of Forestry and Fire Protection, Sacramento, California. A, R
 [Describes Back Canyon pictograph site (CA-KER-2412) and associated archaeological materials.]
- Foster, M. K.**
 1996 Language and Cultural History of North America. In *Handbook of North American Indians*, Volume 17, Languages, pp. 64-115, I. Goddard, editor. Washington, D.C.: Smithsonian Institution Press. L
- Fowler, Catherine S.**
 1972 Some Ecological Clues to Proto-Numic Homelands. In *Great Basin Cultural Ecology: A Symposium*, Don D. Fowler, editor, pp. 105-122. *Desert Research Institute Publication in the Social Sciences No. 8*, Reno and Las Vegas. L
 [Classic article using reconstructed plant and animal terms for proto-Numic and northern Uto-Aztecans to posit the locations and movements of these groups prehistorically. Concludes that eastern California was the most likely proto-Numic homeland and that northern Mexico or southern Arizona was the early N. Uto-Aztecans heartland.]
- 1983 Lexical Clues to Uto-Aztecans Prehistory. *International Journal of American Linguistics* 49(3):224-257. L
- Fowler, Catherine S. and Lawrence E. Dawson**
Ethnographic Basketry. In *Handbook of North American Indians, Volume 11, Great Basin*, edited by Warren L. d'Azevedo, pp. 705-737. Washington, D. C.: Smithsonian Institution. E
 [General treatment on Great Basin Native American basketry with a brief overview and synthesis of existing information on Kawaiisu basketry.]
- Fowler, Catherine S., Molly Dufort, Mary K. Rusco, and Pauline Esteves**
 1999 In the Field in Death Valley: Julian Steward's Panamint Shoshone Fieldwork. In *Julian Steward and the Great Basin: The Making of an Anthropologist*, edited by Richard O. Clemmer, L. Daniel Myers, and Mary Elizabeth Rudden, pp. 53-59. Salt Lake City: University of Utah Press. E
- Fremont, John C.**
 1887 *Memoirs of My Life, Including in the Narrative Five Journeys of the Western Exploration During the Years 1842, 43-44, 45-6-7, 53-4*. Belfry, Clarke, & Co. Chicago. H
 [Includes comments on the Tehachapi Mountains and his crossing of the original Tejon Pass, in 1844; he makes mention of meeting the natives of Walker's Basin (this often quoted but the citation is often lacking).]
- Galvin, John (translator)**
 1965 *A Record of Travels in Arizona and California, 1775-1776*, by Frain Francisco Garces. A new Translation, Edited by John Galvin, John Howell Books, San Francisco, California. H
 [Includes comments on the Tehachapi Mountains and his visit to two native villages in the Tehachapi Valley.]
- Garcia, Juanita, and Melissa McNinch**
 1992 The McCarthy Ranch Site (CA-Ker-478): A Summary. *Kern County Archaeological Society Journal* 3:2-19. A
- Gardner, Jill K.**
Testing a Regional Model of Changing Settlement and Subsistence Patterns in the Mojave Desert: Results from the Coffee Break Site. Coyote Press Archives of Great Basin Prehistory Number 6, Salinas, California. Originally completed as author's Master's Thesis, Department of Anthropology, California State University, Bakersfield. A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 2006 *The Potential Human Impact of the Medieval Climatic Anomaly on Human Populations in the Western Mojave Desert*. Ph.D. dissertation, Department of Anthropology, University of Nevada, Las Vegas. Also provided as Coyote Press Archives of Great Basin Prehistory Number 7. Salinas, CA. A
- 2009 Population Regression or Aggregation? Changing Settlement Patterns in the Western Mojave Desert during the Medieval Climatic Anomaly. In *Proceedings of the Society for California Archaeology 21*. San Jose, California. pp. 206-214. A
- Gardner, Jill K., Sally F. McGill, and Mark Q. Sutton**
- 2002 Early and Middle Holocene Hearth Features Along the Garlock Fault, Western Fremont Valley, California. *Pacific Coast Archaeological Society Quarterly* 38(4):45-59. A
- Gardner, Jill K., Mark Q. Sutton, Susan Kerr Siefkin and Matthew Des Lauriers**
- 1997 *Further Analysis of Salvage Excavations at the Cross Mountain Site (CA-KER-4619), Southern Sierra Nevada, California*. Paper presented at the 1997 Annual Meeting of the Society for California Archaeology, Rohnert Park. A
- Garfinkel, Alan P.**
- 1976 *Transcripts of Interviews with Walter Bickel conducted by Alan Garfinkel on August 12 and 13, 1976*. Audio tapes and transcript on file at the Bureau of Land Management, Ridgecrest. H, E
[Audiotapes made over two days cover Walter Bickel's life and knowledge of the El Paso Mountains. Contains information on Native Americans of the area, local geology and mining, prehistory, legends, folklore, etc.]
- 1977 *Modeling Aboriginal Land Use in the El Paso Mountains, Western Mojave Desert: Economic Plants*. On file Bureau of Land Management, Ridgecrest, California. **NO REFERENCE**
- 1977 *Audio tapes (3) of an interview with Andy Greene conducted on March 28 and April 30, 1977*. On file *Tomo Kahni* Resource Center, Tehachapi, California. E
- 1978 "Coso" Style Pictographs of the Southern Sierra Nevada. *Journal of California Anthropology* 5(1):94-101. R
[Reports on two sites in Indian Wells Canyon with painted images similar to the Coso Representational bighorn images. Concludes that these are the product of historic activities of the Kawaiisu and/or Panamint Shoshone.]
- 1980 A Cultural Resource Management Plan for the Fossil Falls/Little Lake Locality. U.S. Bureau of Land Management, *Cultural Resources Publications, Archaeology*. Bakersfield, 1980. Reprinted by Coyote Press, Salinas, California. A, R, I
[Available on-line at:
<http://www.blm.gov/heritage/adventures/research/StatePages/PDFs/California/little%20lake.pdf>]
- 1980 *Appendix 2 (unpublished) Site Records from survey of the Fossil Falls/Little Lake Locality*. Records on file at the Eastern Information Center, University of California, Riverside. A
- 1982 The Identification of Prehistoric Aboriginal Groups through the Study of Rock Art. In *Pictographs of the Coso Region*, Robert A. Schiffman, David S. Whitley, Alan P. Garfinkel, and Stephen B. Andrews, editors, pp. 67-78. Bakersfield College Publications in Archaeology No. 2. Bakersfield. R, A
- 2001 Indian Uses of Desert Plants. *Desert USA* website, on-line version: <http://www.desertusa.com/mag01/aug/main/plants.html> E, I
- 2003 Dating "Classic" Coso Style Sheep Petroglyphs in the Coso Range and El Paso Mountains: Implications for Regional Prehistory. *Society for California Archaeology Newsletter* 37(4):34-37. R, A
- 2005 A Comment on Clarus Backes' "More Than Meets the Eye: Fluorescence Photography for Enhanced Analysis of Pictographs." *Journal of California and Great Basin Anthropology* 26(2):95-99. R
- 2006 Paradigm Shifts, Rock Art Theory, and the Coso Sheep Cult of Eastern California. *North American Archaeologist* 27(3):203-244. R, A, E, I
Enhanced online version at: http://www.petroglyphs.us/article_coso_sheep_cult.htm
[Evaluation of hunting magic model versus individual shamanism as the primary function for the imagery represented in the Coso Representational Style petroglyph complex in the Coso Range of eastern California.]
- 2006 Obsidian Bifaces of the Eastern Sierra: The Portuguese Bench and Cactus Flat Biface Cores. *Society for California Archaeology Newsletter* 40(2):30-34. Online at: [http://www.scahome.org/publications/newsletterPDFs/sca40\(2\).pdf](http://www.scahome.org/publications/newsletterPDFs/sca40(2).pdf) A, I
[Describes two obsidian bifaces, one dating to the terminal Pleistocene or early Holocene and the other about 1000 years old.]
- 2006 Obsidian Studies in Sand Canyon and the Tehachapi Mountains of eastern California: Implications for the Timing of Numic Population Movements. *International Association of Obsidian Studies Newsletter*, Winter, pp. 3-10. Online version at: http://www.peak.org/obsidian/iaos_b34.pdf A, I
[Synthesizes existing obsidian hydration data for the Tehachapi region. Uses these measurements and time diagnostic projectile point frequencies to consider when Kawaiisu populations might have first immigrated to the area.]

- 2007 Archaeology and Rock Art in the Eastern Sierra and Great Basin Frontier. *Maturango Museum Publication* Number 22. Maturango Museum, Ridgecrest.A, R, E, H, L
[Lightly edited version of author's Ph.D. dissertation. First detailed synthesis of far southern Sierra and eastern California prehistory. Focuses on ethnic identification of archaeological patterns and the timing and explanation of hypothesized prehistoric population movements based on linguistic prehistory.]
- 2009 Rose Spring Point Chronology and Numic Population Movements in Eastern California, *Pacific Coast Archaeological Society Quarterly*. In press.A
- Garfinkel, Alan P., Donald R. Austin, David Earle, and Harold Williams**
2009..... *Myth, Ritual and Rock Art: Coso Decorated Animal-Humans and the Animal Master. Rock Art Research* 26(2). [The Journal of the Australian Rock Art Research Association (AURA) and of the International Federation of Rock Art Organization (IFRAO)].....A, R, E
- Garfinkel, Alan P., Jeanne Day Binning, Elva Younkin, Craig Skinner, Tom Origer, Rob Jackson, Jan Lawson, and Tim Carpenter**
2004 The Little Lake Biface Cache. *Society for California Archaeology Proceedings* #17, pp. 87-101. Online version: <http://www.obsidianlab.com/downloads.html#other> A, I
- Garfinkel, Alan P. and Roger A. Cook**
1979 Prehistoric Change in Central Eastern California: The Sherwin Grade Site. *California Department of Transportation Occasional Papers in Archaeology* 1.A
[Site report on the Sherwin Grade site north of Bishop. Briefly considers rock art styles and cultural changes possibly indicative of Kawaiisu occupation in the El Paso Mountains]
- Garfinkel, Alan P., Jerry N. Hopkins, and Craig E. Skinner**
2008 Ancient Stones of Black Glass: Tracing and Dating Paleoindian Obsidian Artifacts from China and Tulare Lakes. In *Contributions to Tulare Lake Archaeology IV: Ice-age Stone Tools from the San Joaquin Valley*, edited by Jerry N. Hopkins and Alan P. Garfinkel, Tulare Archaeological Research Group IV, Coyote Press Publications, Salinas.A
- Garfinkel, Alan P., Albert Knight, and Mark Faull (submitted under the direction of Harold Williams)**
2008 The El Paso Mountains: Sacred Landscape of the Kawaiisu. On file with the Native American Heritage Commission.E, A, R
[Nomination of the El Paso Mountains as a Sacred Site to the Native American Heritage Commission. Discussion and evaluation of the evidence supporting the El Paso Mountains as an important element of the sacred geography of the Kawaiisu.]
- Garfinkel, Alan P., Geron Marcom, and Robert A. Schiffman**
2007 Culture Crisis and Rock Art Intensification: Numic Ghost Dance Paintings and Coso Representational Petroglyphs. *American Indian Rock Art* Volume 33, Don Christensen and Peggy Whitehead, editors, p. 83-103. American Rock Art Research Association, Tucson, Arizona.....R, A, E
Enhanced on-line version available at: http://www.petroglyphs.us/article_culture_crisis_and_rock_art_intensification.htm
- Garfinkel, Alan P. and J. Kenneth Pringle**
Dating the Rock Drawings of the Coso Range: Projectile Point Petroglyphs in American Indian Rock Art Volume 30, James T. O'Connor, editor, pp. 1-14. Tucson: American Rock Art Research Association.....R, A, I
Enhanced on-line version available at: http://www.petroglyphs.us/article_dating_coso_projectile_point_petroglyphs.htm
[Documents petroglyphs in the Coso Range with associated images of dart or arrow points and argues that they most likely represent Rose Spring or Eastgate forms dating the glyphs to a time from ca. AD 300-1300. New information alters these conclusions and it now appears that most of these glyphs **antedate** the use of bows and arrows and are depictions of Elko and Humboldt Series points rather than Rosegate Series points and as such would date to a minimum of about 2000 years ago. Experimental XRF dates of projectile point petroglyphs in the Cosos now center on an age of about 3000 +600 years ago.]
- Garfinkel, Alan and John F. Romani**
2008 *Dating Aboriginal Occupation at Tiheshti-và-dì: Changing Land Use Patterns at a Kawaiisu Village, Tehachapi, California. Kern County Archaeological Society Journal* 10:45-63.....A, E
- Garfinkel, Alan P. and Robert A. Schiffman**
1980 *Archaeological Mitigation of Parcel Map 5118: CA-KER-983*. On file Southern San Joaquin Valley Archaeological Information Center, California State University, Bakersfield. Report Number KE-1192.A
Obsidian Studies at the Ming Ranch Site (CA-Ker-983). In *Obsidian Dates III, A Compendium of the Obsidian Hydration Determinations Made at the UCLA Obsidian Hydration Laboratory* edited by C.W. Meighan and Glenn S. Russell, eds., pp. 125-129. *Institute of Archaeology, University of California, Los Angeles, Monograph* XVI.A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- Garfinkel, Alan P., Robert A. Schiffman, and Kelly R. McGuire**
 1980 Archaeological Investigations in the Southern Sierra Nevada: The Lamont Meadow and Morris Peak Segments of the Pacific Crest Trail. *Cultural Resources Publications, Archaeology*. Department of the Interior, Bureau of Land Management, Bakersfield District, Bakersfield..... A
- Garfinkel, Alan P., John Wehausen, Clinton Epps and Robert M. Yohe, II**
 2005 *Prehistoric Bighorn Depletion in the Coso Range of Eastern California, A Research Proposal*. Proposal on file, Naval Air Weapons Station, China Lake, California.....A, R
- Garfinkel, Alan P. and Robert M. Yohe, II**
Antiquity and Function: Humboldt Basal-notched Bifaces in the Southwestern Great Basin. Journal of California and Great Basin Anthropology 24(1):103-125..... A
- Garfinkel, Alan P., David A. Young, and Robert M. Yohe, II**
 2008 *Rock Art, Resource Depression, and Ritual Bighorn Hunting in the Coso Range of Eastern California: A Simulation Model*. Under review, submitted to the *Journal of Archaeological Science*.A, R
- Gifford, Edward Winslow.**
 1917 Tubatulabal and Kawaiisu Kinship Terms. *University of California Publications in Archaeology and Ethnology* 18(1), Berkeley.....E
 [Technical discussion of the similarities and differences in the kinship systems of these neighboring groups.]
- Giles, Christine**
 1979 *Images On Stone: A Preliminary Study of Three Petroglyph Sites in the El Paso Mountains, Kern County, California*. Report on file, Southern San Joaquin Valley Information Center, California State University, Bakersfield. ..R
 [Term paper completed for a college art history course focusing on several petroglyph sites in the El Paso Mountains.]
- Gilreath, Amy**
 1992 *Draft Report of Archaeological Test Excavations at Three Sites in the Fossil Falls Archaeological District—CA-INY-1634, INY-1635, and INY-1662*. Report on file, Ridgecrest Resource Area, Bureau of Land Management, Ridgecrest A
 1997 *Cultural Resources Inventory in Support of the Coso Rock Art District/Landmark Boundary Study Volume 1*. Report on file, Naval Air Weapons Station, China Lake, California..... A
 1998 *National Register of Historic Places Registration for the Coso Rock Art District*. Report on file, Naval Air Weapons Station, China Lake, California.....A, R
 1999 The Archaeology and Petroglyphs of the Coso Rock Art Landmark. In *American Indian Rock Art* Volume 25, edited by S. Freers, pp. 33-44. American Rock Art Research Association, Tucson, Arizona.....A, R
 1999 *Chronological Assessment of the Coso Rock Art Landmark—An Obsidian Hydration Analysis*. Report on file, Naval Air Weapons Station, China Lake, California.A, R
Archaeological and Osteological Report in Support of the Native American Graves Protection And Repatriation Act, Naval Air Weapons Station, China Lake. Report on file, Naval Air Weapons Station, China Lake, California.A, E
 2007 *Rock Art in the Golden State: Pictographs and Petroglyphs, Portable and Panoramic*. In *California Prehistory: Colonization, Culture and Complexity* edited by Terry L. Jones and Kathryn A. Klar, pp. 273-290. Alta Mira Press, New York.R
- Gilreath, Amy J. and William R. Hildebrandt**
 Prehistoric Use of the Coso Volcanic Field. *Contributions of the University of California Archaeological Research Facility* No. 56. University of California, Berkeley..... A
 2008 *Coso Rock Art Within Its Archaeological Context. Journal of California and Great Basin Anthropology* 28(1):1-22.....A, R
- Glennan, William S.**
 1971 Concave-based Lanceolate Fluted Projectile Points from California. *Masterkey* 45(1):27-32..... A
 1971 *A Glimpse at the Prehistory of Antelope Valley: Archaeological Investigations at the Sweetser Site (KER-302)*. Kern-Antelope Historical Society, Rosamond, California..... A
 1972 An Unusual Steatite Pipe from the Tehachapi Mountains, California. *Masterkey* 46(4):152-154. A
 1987 Evidence for Paleoeastern Culture Type in the Southwestern Great Basin. In *Prehistory of the Antelope Valley, California: An Overview*, edited by Roger Robinson, pp. 11-20. Antelope Valley Archaeological Society, Lancaster, California..... A
 1987 Concave-Based Lanceolate Fluted Projectile Points from California. In *Prehistory of the Antelope Valley, California: An Overview*, edited by Roger Robinson, pp. 11-20. Antelope Valley Archaeological Society, Lancaster, California. A

- Gold (Garfinkel), Alan P.**
 2005 *Linguistic Archaeology: Prehistoric Population Movements and Cultural Identity in the Southwestern Great Basin and far southern Sierra Nevada.* Unpublished Ph.D. dissertation. Department of Prehistoric Forager Ecology. University of California, Davis..... A, L, R
- Gold (Garfinkel), Alan P., Jennifer Burns, and Steven M. Hilton**
 2005 *Phase I Archaeological Survey and Exploratory Subsurface Cultural Studies of the Canebrake Creek Flood Channel Project on Highway 178, West of Walker Pass, Kern County, California.* On file California Department of Transportation, Fresno, California..... E
- Goss, James A.**
 1977 Linguistic Tools for the Great Basin Prehistorian. *Desert Research Institute Publication in Social Sciences* 12:49-70. Reno..... L
- Gossard, Gloria Hine**
 2005 *Three Valleys of the Tehachapi: Bear, Brite and Cummings.* Arcadia Publishing. H
 2007 *Tehachapi: Images of America.* Arcadia Publishing..... H
 [Chapter on the Kawaiisu. Also discussion of early historic Euroamerican pioneer settlers. Photo of Andy Greene.]
- Grant, Campbell**
 1971 Rock Art in California. Pp. 231-243 in, *The California Indians*, Compiled and edited by Robert F. Heizer and M.A. Whipple. Second Edition. University of California Press. R
- Grant, Campbell, James W. Baird, and Kenneth Pringle**
 1968 Rock Drawings of the Coso Range, Inyo County, California: An Ancient Sheep-hunting Cult Pictured in Desert Rock Carvings. *Maturango Museum Publication* 4. China Lake, California. R
- Griffin, Dorothy W.**
 1963 Prehistory of the Southern Sierra Nevada: A Preliminary Investigation, Part I. *The Masterkey* 37(2):49-57.....
NO REFERENCE
 1963 Prehistory of the Southern Sierra Nevada: A Preliminary Investigation, Part II. *The Masterkey* 37(3):105-113....
NO REFERENCE
- Greene, Andy**
 1998 Video tapes (numbered 1, 1a, 2, 4, 5, 6, 7, 8, 8a, 9, and 10) that contain interviews of Andy Greene conducted on May 20 and 21, 1998. The tapes were made at Andy's home in Tehachapi and at Creation Cave now **Tomo Kahni** State Historic Park. The conversations cover Kawaiisu basketry, traditional cultural activities, oral history, mythology, ethnogeography, and other matters. Tapes are on file at the **Tomo Kahni** Interpretive Center, Tehachapi California. E, R, A, L
- Grosscup, Gordon L.**
 1977 Notes on Boundaries and Culture of the Panamint Shoshone and Owens Valley Paiute. *University of California Archaeological Research Facility Contributions* 35:109-150. Berkeley..... E
- Guthrie, Georgiana**
 1963 Prehistory of the Southern Sierra, Parts I and II. *Masterkey* 37(2):49-57 and 37(3):105-113..... A
 [Early preliminary survey of Kawaiisu and Tubatulabal archaeology. Includes brief descriptions of sites identified as Canebrake Creek, Kelso Creek, Walker Pass, Horse Creek Cave (CA-KER-93), Caliente (CA-KER-85), CA-KER-29, and the Phillips Ranch Site (aka **Tomo Kahni**).]
- Gumerman, George IV**
 1985 *An Optimal Foraging Approach to Subsistence Change: The Coso Junction Ranch Site.* M. A. Thesis, Department of Anthropology, University of California, Los Angeles. A
- Hacking, Christine**
 2005 *Supplemental Historic Property Survey Report and Extended Phase I Report for State Route 202 at Tehachapi Creek Bridge Replacement, Tehachapi, California.* On file California Department of Transportation, Fresno. A
 [Discussion of study on CA-KER-6233- a modest flaked stone scatter with some associated obsidian studies (source determination and hydration). The report concludes that the site was a temporary camp occupied most likely by the Kawaiisu during the last thousand years of prehistory].
- Hagen, Rudolf**
 1920 *Map of Red Rock Canyon.* An original copy is located in the scrapbook of letters and other memorabilia concerning Red Rock Canyon historically compiled by Ruby DeCoursaw Culver, in Box 66, Jack Maguire Local History Room Vault Collection, The Beale Library, Bakersfield, California. H
- Hale, Kenneth**
 1958 Internal Diversity in Uto-Aztecans. *International Journal of American Linguistics* 24(2):104-107. Baltimore..... L

REFERENCES & ANNOTATED BIBLIOGRAPHY

Hall, Matthew

- 1992 *Final Report on the Archaeology of the Tiefert Basin, Fort Irwin, San Bernardino County, California*. On file Eastern California Information Center, Department of Anthropology, University of California, Riverside.....A

Hall, Matthew and James P. Barker

- 1981 *Background to Prehistory of the El Paso/Red Mountain Desert Region*. Cultural Resource Publications, Anthropology-History, pp. 1-93. U.S. Bureau of Land Management, *Cultural Resources Publications, Archaeology*. Bakersfield. Reprinted by Coyote Press, Salinas, California. Available on-line at: <http://www.blm.gov/heritage/adventures/research/StatePages/PDFs/California/little%20lake.pdf>A, E, H, I

Hammond, Jon Eric

- n.d Indian on Black Mountain. *Tehachapi News*.....E, H
- n.d Voice of The Ancient Ones: Children Learn Indian Ways from Andy Greene. *Tehachapi News*.....E, H
- 1989 Museum Offers Look at Tehachapi History. *Tehachapi News*, Wednesday, November 8, 1989.E, H
- 1993? Indian on Black Mountain. *Tehachapi News*, Pen in Hand Column.E, H
- 1996? The Rainmakers. *Tehachapi News*, Pen in Hand Column.E, H
[*Brief reference to Kawaiisu rain shamanism and Bob Rabbits skill in this area.*]
- 1996? Piñon Pines. *Tehachapi News*, Pen in Hand Column.....E, H
[*Brief discussion of pinyon harvests of the Kawaiisu.*]
- 1996? Getting Hammered with History. *Tehachapi News*, Pen in Hand Column.....E, H
[*Passing reference to stone tool manufacture by the Kawaiisu.*]
- 1996? Gooseberries and Currants. *Tehachapi News*, Pen in Hand Column.E, H
[*Mention of Kawaiisu use of these edibles.*]
- 1997? Rock Art for the Ages. *Tehachapi News*, Pen in Hand Column.....E, H
[*Discussion of local rock paintings and drawings in the Tehachapi and nearby China Lake.*]
- 1999 Tehachapi's Native Son. *Tehachapi News*, Wednesday, October 6, 1999.....E, H
- 2000 Artwork of the People. *Tehachapi News*, Wednesday, February 9, 2000. Page A-6.....E, H
[*Photo of Andy Greene's Kawaiisu basket collection and related material on types of traditional baskets and their construction.*]
- 2000 The Essential Willow. *Tehachapi News*, Wednesday, September 20, 2000. Page A-4. **E, H**.
[*Item included reference to willow use by the Kawaiisu.*]
- 2000 A Place in the Sun. *Tehachapi News*, Wednesday, December 13, 2000.....E, H
[*Passing reference to Sand Canyon archaeological sites of the Kawaiisu.*]
- 2003 Saving an Endangered Language. *Tehachapi News*, Wednesday, April 30, 2003.....L, E, H
- 2004 Spring Gold: A Favorite Indian Wildflower. *Tehachapi News*, Wednesday, April 24, 2004.....E
- 2005 Nuooah: People of the Mountains, Mural to be Dedicated in Jan. 8 Ceremony. *Tehachapi News*, January 5, 2005, Page A-6.....E, H, L, R
- 2005 **Tomo Kahni** Visitors Center Property Purchase Moves Forward. *Tehachapi News*, February 16, 2005, Page A-4.E, H, L
[*Discussion of efforts to acquire a parcel of land for a visitor center and California Indian language institute. Photo of Claude Butterbredt and Janice Williams giving petition of California State Parks.*]
- 2005 The Winter of 2004-05: Rain, Clouds and More Rain. *Tehachapi News*, March 23, 2005, Page A-4.E, H, L
[*Passing reference to Kawaiisu terms for the beginning of spring time, (puhigud-kwed shi'id teep us)*]
- 2005 The Nüwa in Transition: Photos from the 1920s and 1930s. *Tehachapi News*, March 23, 2005, Page A-4.....E, H
[*Brief comments and five photos documenting Kawaiisu life. Harry McKay, Rafael Girado, Rosie Collins, Emma Williams, and Daisy Girado are pictured.*]
- 2005 The Nüwa Language Center: New Facility for Teaching Kawaiisu Language and Culture. *Tehachapi News*, Wednesday, April 27, 2005, Page A-4.E, L
[*Mentions developments with the language program and also identifies two native plant foods prepared in association with the classes, spring-gold (koovoos) and watercress (poö-patour)*]
- 2005 Horned Lizards Making their First Appearance. *Tehachapi News*, Wednesday, May 18, 2005, Page A-4. **E, L**,
[*Brief article on the behavioral ecology of horned lizards (Phrynosoma spp.) known to the Kawaiisu as makut-sa-zeh with some additional details regarding their primary food source—large red ants (identified in Kawaiisu as tasu-veh).*]
- 2005 Nüwa Mural Dedication Draws Several Hundred. *Tehachapi News*, Wednesday, May 25, 2005, Page A-4.E, L, H, R
- 2006 Harold Williams: A Kawaiisu Indian Elder. *Tehachapi News*, Wednesday, February 1, 2006, page A-4.E, H
- 2006 A Portrait of Nuwa Elder Harold Williams continued... *Tehachapi News*, Wednesday, February 8, 2006, page A-4.....E, H

[This article and the previous one contain a biographical portrait of Harold Williams tracing his life with text and photos.]

Honoring Ceremony Held at Tehachapi Indian Cemetery. *Tehachapi News*, Wednesday, May 31, 2006, page A-4.H, E
 [Brief article and photographs of a commemorative ceremony honoring 34 Kawaiisu who are buried at the Sand Canyon cemetery.]

2007 Elderberries Make the Best Jelly. *Tehachapi News*, Wednesday, September 13, 2006, page A-4.H, E
 [Article on the traditional and current use of elderberries. Kawaiisu term for elderberry identified as ku-nu-guv or berries ku-nu-gu-vi'iv. Photo of Kawaiisu Charlotte Bastion.]

2007 Native American Basketmaker to Teach Local Course. *Tehachapi News*.E, H

2007 Hedge Nettle Soothes the Burn of Stinging Nettle. *Tehachapi News*.E, H

2007 Buck Brush in Bloom. *Tehachapi News*, Wednesday, March 28, 2007, page A-4.E, H

2007 Keeping Tradition Alive: Indian Basketmakers Gather Willow. *Tehachapi News*, Wednesday, May 2, 2007, page A-4.E, H
 [Chemehuevi basketmakers prepare for teaching Kawaiisu women to weave traditional baskets.]

2007 Butterfly Basket Brought to Life by Indian Weaver. *Tehachapi News*, Wednesday, August 1, 2007.E, H
 [Chemehuevi basketweaver, Mary Louise "Weegie" Claw, finishes her traditional basket according to Kawaiisu and Chemehuevi tradition washing it with soap produced from the root of Spanish Bayonet or Our Lord's Candle (*Yucca whipplei*).]

2007 Deer Grass: A Forgotten Plant Rediscovered. *Tehachapi News*, Wednesday, August 29, 2007, page B-3.E, H
 [Discussion of Kawaiisu use of deer grass (*Muhlenbergia rigens*), sipu-biv-eh, as foundation rods for their coiled baskets.]

2007 Hava Kahn: A 2,000 Year-old Shade House. *Tehachapi News*, Wednesday, September 26, 2007.E, H
 [Description of Kawaiisu shade house, hava kahn-hi, often made from Arroyo Willow (*Salix lasiolepis*) recently constructed in the Walker Basin with Luther Girado, Kawaiisu elder.]

2007 The Charm of Indian Summer. *Tehachapi News*, Wednesday, November 14, 2007.E, H

2007 Celebration: Event Marked The First Ever Live Broadcast from Establishment. *Tehachapi News*, Wednesday, November, 21, 2007.E, H

2008 Sun on the Hillside: Mule Ears Are Bright Yellow Perennials. *Tehachapi News*, January 9, 2008.E, H

2008 Sagebrush: Why All The Confusion About This Native Shrub. *Tehachapi News*, February 6, 2008.E, H

2008 The Nuwa Indians of Tehachapi. *Tehachapi News*. Wednesday, February, 20, 2008.E, H

2008 Handbook of the Kawaiisu: Ground-breaking Book Nears Publication. *Tehachapi News*, Wednesday, October 1, 2008.E, A, H

2009 Projectile Points of Sand Canyon: Ancient Artifacts Reveal History. *Tehachapi News*. Wednesday, April 1, 2009.E, A, H

2009 Tribute to Virginia McGill Ibalio, 96: Nuwa Speaker and Eldest Kawaiisu. *Tehachapi News*. Wednesday, April 15, 2009.E, L, H

Hand, Phil

1900 Letter sent by Phil Hand on March 28, 1900, from "Sage Canyon" to his mother Winifred Hand of Los Angeles. On file, Jon Hammond, Tehachapi, California.E

Hansen Family

1964 *Dr. Homer A. Hansen*. Private Printing, South Pasadena, California. **NO REFERENCE**

Harrington, John Peabody

1986 *Ethnographic Field Notes, Volume 3, Southern California/Basin*. Smithsonian Institution, National Anthropological Archives, Washington. (Microfilm Edition, Millwood, New York: Kraus International Publications).....E

Harrington, Mark R.

1948 America's Oldest Dwelling. *Masterkey* 22(5):148-152.A

1949 A New Pinto Site at Little Lake. *Masterkey* 23(5):135-136.A

1950 Pinto Man at Little Lake. *Desert Magazine* 13(11)22-24. Los Angeles.A

1950 A Storage Cave Near Walker Pass. *Masterkey* 24(3):89-90. **NO REFERENCE**

1951 A Colossal Quarry. *Masterkey* 25(1):15-18.A

1952 The Fossil Falls Site. *Masterkey* 26(6):191-195.A

1953 A Cave Near Little Lake. *Masterkey* 27(3):77-82.A

1957 A Pinto Site at Little Lake, California. *Southwest Museum Papers* No. 17. Los Angeles.A

Hartman, Pierre

2008 Local Nuwa Tribesman is Keeper of Special Collection of Artifacts. *Tehachapi News*, Wednesday, January 2, 2008, p. A-1 and A-5.H, E, A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- Harvey, Victoria L. and Jill K. Gardner**
 2003 *Archaeological Investigations at CA-KER-246, Red Rock Canyon State Park, Kern County, California*. On file California Department of Parks and Recreation, San Diego..... A
 [Report on a salvage excavation of a hearth feature dated to 3140±40 radiocarbon years before present accompanied by a suite of comparable Coso obsidian hydration measurements.]
- Harvey, Victoria L., Mark Q. Sutton, Roger W. Robison, and Douglas Manifold**
 2005 *Archaeological Investigations at the California City Cave, CA-KER-517, Kern County, California. Antelope Valley Archaeological Society Occasional Paper 4:119-134.* A
- Harvey, Victoria and Hubert Switalski**
 2002 *Preliminary Report on Archaeological Investigations at CA-KER-246, Red Rock Canyon State Park, Western Mojave Desert, Kern County California*. Paper presented at the 2002 Kelso Conference on the Archaeology of the California Deserts, Red Rock Canyon State Park. A
- Haynes, Gregory M.**
 2004 *An Evaluation of the Chronological Relationships Between Great Basin Stemmed and Pinto Series Projectile Points in the Mojave Desert*. In *The Human Journey and Ancient Life in California Deserts, Proceedings from the 2001 Millennium Conference*. Mark W. Allen and Judith M. Reed, eds., pp. 117-128. *Maturango Museum Publication No. 15*, Ridgecrest, California. A
- Hedges, Ken**
 1985 *Rock Art Portrayals of Shamanic Transformation and Magical Flight*. In *Rock Art Papers Volume 2*, edited by Ken Hedges, pp. 83-94. San Diego Museum Papers Number 18. R
 1987 *Patterned Body Anthropomorphs and the Concept of Phosphenes in Rock Art Papers San Diego Museum Papers No. 23 (5):17-24*. San Diego Museum of Man, San Diego California. R
 2001 *Traversing the Great Gray Middle Ground: An Examination of Shamanistic Rock Art Interpretation*. In *American Indian Rock Art 27*, edited by Steven M. Freers and Alanah Woody, pp. 123-136. R
 2007 *Images of the Spirit World: Vision Imagery and Spirit Beings in North American Rock Art*. American Indian Rock Art Research Association. R
- Heizer, Robert F.**
 1951 *A Cave Burial from Kern County. University of California Archaeological Survey Report Number 10:29-36*. Berkeley. A
 1952 *A Survey of Cave Archeology in California. University of California Archaeological Survey Report Number 17*. Berkeley. A, R
 [Mentions use of various caves by the Kawaiisu.]
- Heizer, Robert F. and Martin A. Baumhoff**
 1962 *Prehistoric Rock Art of Nevada and Eastern California*. Berkeley: University of California Press. R
- Heizer, Robert F. and C. William Clewlow, Jr.**
 1973 *Prehistoric Rock Art of California*. Two Volumes, Ballena Press, Ramona, California. R
- Heizer, Robert F. and Thomas R. Hester**
 1978 *Great Basin*. In *Chronologies in New World Archaeology*, R. E. Taylor and Clement W. Meighan, editors, pp. 147-199. New York: Academic Press. A
- Hicks, Lucille Girado**
 n.d. *Brown Bear, Brown Bear, What Do You See?* Children's Kawaiisu language training book on file with Julie Turner, Kawaiisu Language Center, Bakersfield, California. L
- Hildebrandt, William and Allika Ruby**
 2003 *Archaeological Testing of Fourteen Prehistoric Sites within the Coso Target Range at Naval Air Weapons Station, China Lake, California*. On file Naval Air Weapons Station, China Lake, California. A
 2006 *Prehistoric Pinyon Exploitation in the Southwestern Great Basin: A View from the Coso Range. Journal of California and Great Basin Anthropology 26(1):11-31.* A
- Hill, Jane N.**
 n.d. *Uto-Aztecan Hunter-Gatherers: Language Diversity in the Takic Spread and Numic Spread Compared*. Electronic publication accessed on August 7, 2007, <http://lingweb.eva.mpg.de/HunterGathererWorkshop2006/Hill.pdf>. L, I
- Hillebrand, Timothy S.**
 1972 *The Archaeology of the Coso Locality of the Northern Mojave Region of California*. Ph.D. Dissertation, Department of Anthropology, University of California, Santa Barbara. A
 1974 *The Baird Site. Maturango Museum Monographs 1:63-86*. Maturango Museum Press, China Lake, California. . A
- Hinshaw, Jay M., and Susan Rubin**
 1996 *An Artifact Collection from the Nettle Spring Site Complex, Sand Canyon, Kern County, California: A Lesson in Data Loss. Kern County Archaeological Society Journal 7:3-14.* A

Hodge, Frederick W. (editor)

- 1907-1910 Handbook of American Indians North of Mexico, 2 Volumes. *Bureau of American Ethnology Bulletin* 30. Washington..... E

Hoover, Mildred Brooke, H. E. Rensch, E.G. Rensch and Ruth Teiser

- 1948 *Historic Spots in California*. Stanford University Press. H

Hughes, Richard E.

- 1988 The Coso Volcanic Field Re-examined. *Journal of Geoarchaeology* 3:253-265. A
 1992 California Archaeology and Linguistic Prehistory. *Journal of Anthropological Research* 48:317-338. A, L
 Methodological Observations on Great Basin Prehistory. In *Across the West: Human Population Movement and the Expansion of the Numa*, edited by David B. Madsen and David Rhode, pp.67-70. University of Utah Press, Salt Lake City. A, L

Hunt, Alice

- 1960 Archaeology of the Death Valley Salt Pan, California. *University of Utah Anthropological Papers* No. 47..... A

Irwin, Charles N. (editor)

- 1980 The Shoshoni Indians of Inyo County, California: The Kerr Manuscript. *Ballena Press Publications in Archaeology, Ethnology and History* No.15. Socorro, New Mexico. E

Jackson, Donald and Mary Lee Spence

- 1970 *The Expedition of John Charles Fremont. Volume 1: Travels from 1838 to 1844*. Urbana: University of Illinois Press..... H

James, George Wharton

- 1903 *Indian Basketry and How to Make Baskets*. Pasadena, California..... E

Jenkins, J. C. and Ruby Johnson Jenkins

- 1995 Exploring the Southern Sierra: West Side. Berkeley: Wilderness Press. H, E.
 2001 Exploring the Southern Sierra: East Side. Berkeley: Wilderness Press. H, E.

Johnson, Henry Warren

- 1927 Where did Fremont Cross the Tehachapi Mountains in 1844? *Annual Publication of the Historical Society of Southern California*. Los Angeles..... H

Johnson, John R.

- ? The Indians of Mission San Fernando. *Southern California Quarterly* 79(3):262-265. H, E
 1996 *Interviews with Andy Greene, April 18, 1996 at Horse Canyon and April 19, 1996 at Tomo Kahni State Park, Sand Canyon, California*. Assisted by Albert Knight; Transcribed by Dinah Crawford. On file Santa Barbara Museum of Natural History, Department of Anthropology..... E, H
 1997 The Indians of Mission San Fernando. Pp. 249-290 in *Mission San Fernando Rey de España 1797-1997*. Edited by Doyce B. Numis Jr., Historical Society of California, Los Angeles. E, H

Johnson, John R. and Joseph G. Lorenz

- 2006 Genetics, Linguistics, and Prehistoric Migrations: An Analysis of California Indian Mitochondrial DNA Lineages. *Journal of California and Great Basin Anthropology* 26(1):33-64. L, A

Johnston, Phillip

- 1931 Ancient Houses on a Hill-top. *Touring Topics* 23(3):26-27, 56. A
 [One of the earliest published accounts to discuss the remarkable concentration of Native American rock ring houses on Black Mountain in the El Paso Mountains.]

Jones, Jeff

- 1970 *Assembled Notes and Site Records Relating to Research at CA-KER-23, -31, -87, -93, -132, -273, and -274*. On file Tomo Kahni Resource Center, Tehachapi, California. A

Jorgensen, Joseph R.

- 1994 Synchronic Relations among the Environment, Language, and Culture as Clues to the Numic Expansion. In *Across the West: Human Population Movement and the Expansion of the Numa*, David B. Madsen and David Rhode, editors, pp. 84-102. Salt Lake City: University of Utah Press. L, E
 [Statistical analysis of cultural data across the Great Basin (including the Kawaiisu) suggests that a Numic homeland existed in southeastern California and that the Kawaiisu were most similar to the Tubatulabal in cultural features.]

Kaestle, Fredrika A.

- 1998 *Molecular Evidence for Prehistoric Native American Population Movement: The Numic Expansion*. Ph.D. Dissertation., Department of Anthropology, University of California, Davis. A

Kaestle, Fredrika A. and David G. Smith

- 2001 Ancient Mitochondrial DNA Evidence for Prehistoric Population Movement: The Numic Expansion. *American Journal of Physical Anthropology* 115:1-12. A

REFERENCES & ANNOTATED BIBLIOGRAPHY

[Pivotal research supporting the replacement of pre-Numic by Numic peoples in the Great Basin using mitochondrial DNA research on 39 prehistoric human burials primarily from the Stillwater Marsh area of Nevada.]

Kaldenberg, Russell L.

- 2005 A Short History of Archaeological Inquiry at China Lake Naval Air Weapons Station Between About 1930 and the Early 1950s. *Proceedings of the Society for California Archaeology* 18:165-175.....A
[Article reviews undocumented archaeological studies within the Weapons Station.]

Kane, Bonnie Ketterl

- 2001 *A View from the Ridge Route, Volume 1, The First People*. Jostens Printing and Publishing, Visalia, California...H
[These two books present a wealth of information relating to the period of missionization and reservation relevant to the Kawaiisu contacts with the Spanish and Euroamericans. Provides good data on Sebastian Reservation and Fort Tejon.]
- 2002 *A View from the Ridge Route, Volume 2, The Fort Tejon Era People*. Jostens Printing and Publishing, Visalia, California.....H

Kelsey, C.E.

- 1971 *Census of Non-reservation California Indians, 1905-1906*. Archaeological Research Facility, Department of Anthropology, University of California, Berkeley, California..... **NO REFERENCE**

Keyser, James D. and David S. Whitley

- 2006 Sympathetic Magic, Hunting Magic, and Rock Art in Far Western North America. *American Antiquity* 71(1):3-26.....R

Khalil, Carole Lynn

Thirty-one Petroglyphs—CA-Ker-33. On file, Southern San Joaquin Valley Information Center, California State University, Bakersfield.....R

King, Chester

- 1987 *Beads from a Rockshelter Site in Red Rock Canyon (CA-Ker-147)*. On file, California Department of Parks and Recreation, San Diego.....A

Kirkbride, Kerrie L.

- 1996 A Comparison of Two Pictograph Sites in the Tehachapi Valley, California. In *The Grayest of the Gray: Selections from Antelope Valley's Most Obscure Archaeological Literature*, edited by Roger W. Robinson, pp. 35-44. *Antelope Valley Archaeological Society Occasional Paper Number 3*.....A, R

Klein, Sheldon

- 1958 *Interviews of Fred and Rosie Collins*. On file at the Linguistics Department, University of Minnesota.L, H, E, I.
[44 audio files totaling 3 hours and 46 minutes recording the Kawaiisu language with selected English glosses in some cases. Material collected July 11, 13, and 17 and August 18, 26, and 27, 1958 in Kelso, California. Material may be accessed and heard on-line at: http://www.mip.berkeley.edu/cgi-bin/blc_lang_disp.pl?10078]
- 1959 Comparative Mono-Kawaiisu. *International Journal of American Linguistics* 25:233-238.....L
- 1988 Narrative Style in Variants of a Kawaiisu Myth Text. In *Honor of Mary Haas: From the Hass Festival Conference on Native American Linguistics* edited by William Shipley, pp. 467-482. Berlin: Mouton de Gruyter.....L
- 2002 Tying Loose Ends in Kawaiisu Phonology. *Survey Report #12: Proceedings of the 50th Anniversary Conference of the Survey of California and Other Indian Languages*, June 8-9, 2002. Edited by Lisa Conathan and Teresa McFarland, Linguistics Department, University of California, Berkeley. L

Knight, Albert

- 1990 *Summary of an Approximately Five Acre Survey, Located in Horse Canyon, Kern County, California, Township 32S, Range 34E*. On file Southern San Joaquin Valley Information Center.....A, H
[This report documents the Kawaiisu trail shrines found in Horse Canyon.]
- 1991 *A Cultural Resources Survey of Approximately 400 Acres In and Near the Tejon Canyon-Horsethief Canyon Divide, Southern Tehachapi Mountains, Kern County, California*. On file at the Southern San Joaquin Valley Information Center, California State University, Bakersfield.....A
[Report is significant in that it points out a little known east-west pass between the Mojave Desert and the southern San Joaquin Valley (pp. 18-21). This route may have been used by Garces' Indian guide when departing Tehachapi Valley on the way to Willow Springs and traveling to the Tejon Canyon Village of "San Pascual" and returning the following day.]
- 1993 Rock Art of the Western Mojave Desert: A Reevaluation *Kern County Archaeological Society Journal* 4:41-60...R
[Discussion of rock art styles in the western Mojave Desert and a revision of the boundaries for the various styles as originally proposed by Sutton (1982).]
- 1994 *Tomo Kahni and Its Place in the History of California's Native Americans*. *Tomo Kahni* Newsletter. On file with Harold Williams, Caliente, California.....A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 1994 Andy Greene *Archive for the California Department of Parks and Recreation*. Compiled during April-June 1994. Report on file with the author. Copy on file **Tomo Kahni** Resource Center and California Department of Parks and Recreation, San Diego..... E
- 1995 *A New-oo-ah Reader*. Compilation of articles on the Kawaiisu. Spiral bound photocopy of previously published materials mostly by Maurice L. Zigmond. On file with Harold Williams, Caliente, California..... E, A
[Includes a handwritten note (original in the possession of Mark Campbell) from Kate Zigmond (Maurice Zigmond's wife) providing permission to photocopy and assemble his works.]
- How to Begin Learning More About the Kawaiisu. **Tomo Kahni** News Volume 2, No. 1:4-7..... E
- 1996 How to Begin Learning More About the Kawaiisu, Part 2. **Tomo Kahni** News Volume 2, No. 3:2..... E
- 1997 More on California History and the Kawaiisu. **Tomo Kahni** News, Volume 4, Number 2, p.3..... E, H
- 1997 *Notes on the Rock Art of South-Central California, 1962-1969: The John W. Cawley Papers at the Santa Barbara Museum of Natural History; Organized and Annotated by Albert Knight*. On file, Santa Barbara Museum of Natural History, Department of Anthropology, Santa Barbara..... R, A
[Cawley's 15' USGS maps with site locations, and some 10,000 slides. Includes all of Cawley's personal research, including the original UCARF 386 manuscript, information on other sites in California and on several sites in Arizona, Nevada, and Utah. Many sites are found in Kawaiisu territory.]
- 2001 *Albert Knight Papers, Accession Number 7874*..... R
[Research material related to work with Andy Greene in Horse Canyon, and pertaining to the archaeo-astronomical significance of CA-KER-508. Includes unpublished manuscripts, "Sand Canyon L.A. Mission Field Project" and "A Winter-Summer Solstice Observatory in California's Southern Sierra (KER-508)" by Charles E. Dirks and John B. Weidler, Los Angeles Mission College. Material on file Anthropology Department, Santa Barbara Museum of Natural History.]
- Knight, Albert, Doug Milburn, and Barbara Tejada**
- 2008 Rock Art of the Western Mojave Desert- A View from the first Decade of the 21st Century. *Kern County Archaeological Society Journal* 10: 3-24..... R
- Knight, Albert and Jack Sprague**
- 2008 Rock Art of the Tehachapi Area. *Kern County Archaeological Society Journal* 10:99-118..... R
- Knight, Albert and Mark Faull**
- 2008 Rock Art of the El Paso Mountains, Kern County, California. *Kern County Archaeological Society Journal* 10:64-90..... R
- Kroeber, Alfred L.**
- 1908 Notes on California Folklore. *Journal of American Folklore* 21(81-2):24-242..... E
- 1909 Notes on Shoshonean Dialects. *University of California Publications in American Archaeology and Ethnology* 8(5):256-269. Berkeley..... E
Handbook of the Indians of California. Bureau of American Ethnology Bulletin 78. Government Printing Office, Washington, D.C..... E
[Kroeber's classic handbook is considered the first authoritative overview of the culture of the aboriginal peoples of California. Brief mention of the Kawaiisu is made. More comprehensive treatments supersede this brief commentary and synthesis.]
- 1955 Linguistic Time Depth Results So Far and Their Meaning. *International Journal of American Linguistics* 21:91-104..... E
- Krupp, Edwin C.**
- 1997 Wombs of Renewal: The Regenerative Power of Mother Earth. *Shaman's Drum* 46:40-49..... R, A
[Excerpt from Skywatchers, Shamans, and Kings by E. C. Krupp, 1997, John Wiley and Sons.]
- 1998 **Tomo Kahni** State Park (Cave of Creation) KER-508: Field Notes for Saturday, August 8, 1998. On file at Griffith Park Observatory, Los Angeles. Also on file California State Department of Parks and Recreation, Sacramento, California..... R, A
[Narrative description of visit to Tomo Kahni with a guided interview of Andy Green with queries from Edwin Krupp, and facilitated by Albert Knight. Focuses on details of the Creation Story and meaning of pictographs found at CA-Ker-508, Creation Cave, Tomo Kahni State Historic Park.]
- Laidlaw, Robert M.**
- 1979 *Desert-wide Ethnographic Overview*. Volumes I, II, and III. U. S. Department of the Interior, Bureau of Land Management, Desert Planning Staff, Riverside, California..... E
- Lamb, Sydney M.**
- 1958 Linguistic Prehistory of the Great Basin. *International Journal of American Linguistics* 24(2):95-100..... L
- Lanning, Edward P.**
- 1963 Archaeology of the Rose Spring Site (INY-372). *University of California Publications in American Archaeology and Ethnology* 49(3):237-336. Berkeley..... A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- Latta, Frank**
 1999 *Handbook of the Yokuts Indians*. Salinas, California: Coyote Press.E
 [Mentions two native place names and village sites of the Kawaiisu.]
 2006 *Saga of Rancho El Tejon*. Exeter, California: Bear State Books.H, E
- Lawbaugh, A. La Vielle**
 1950 Sacred Mountain of the Tribesmen. *Desert Magazine*, November, pp. 18-21.A, E
- Laylander, Don**
 2001 *1987 Archaeological Excavations at the Indian Wells Site (CA-KER-2105), Kern County, California*. On file California Department of Transportation, Fresno.A
 [Report completed almost 15 years after the data recovery efforts were finished. Site located at the western margin of Indian Wells Valley was 37 acres in size and exhibited a moderate compliment of artifacts including 55 bedrock milling features, 2078 pieces of flake wastes, 64 ground and battered tools, 9 ceramic sherds, one shell bead, and 952 pieces of faunal remains. Research indicates site occupation during the Haiwee and Marana Periods with some limited evidence of use during the Newberry Period.]
- Lee, Gaylen D.**
 1999 *Walking Where We Lived: Memoirs of a Mono Indian Family*. Norman, Oklahoma: University of Oklahoma Press.E
- Lee, Georgia**
 1991 *Rock Art Sites at Tomo Kahni, Kern County, California*. Report on file at the California State Department of Parks and Recreation, San Diego.R, A
 [Lengthy monograph (60 pp.) and detailed documentation (five appendices and 55 color photographs of pictographs and petroglyphs at Tomo Kahni. Includes discussion of KER-230, 508, 769, and 4445.]
- Lee, Georgia and William D. Hyder**
 1991 Prehistoric Rock Art as an Indicator of Cultural Interaction and Tribal Boundaries in South-central California. *Journal of California and Great Basin Anthropology* 13(1):15-28.R
- Lloyd, Jay B.**
Cultural Resources Documentation for the Cottonwood Fire Incident in Kelso Valley, Kern County, California. On file Southern San Joaquin Valley Archaeological Information Center, California State University, Bakersfield. Report Number KE-03555.A, R
 [Report documents the identification and recording of two new prehistoric archaeological sites (open air midden and rock shelters) identified as a function of a recent fire. Both sites have rock art. Two have pictographs and one surprisingly contains Great Basin Representation Style petroglyphs of bighorn sheep. Chronological indicators suggest that both the open air camps date, in part, to the last 1000 years and were used throughout the late prehistoric era (based on the presence of bedrock mortars and pottery). Earlier pre-bow and arrow use, antedating AD 200-300, is attested by the presence of two large dart points (Gypsum and Humboldt Series) and most likely the petroglyph images.]
- Love, Bruce**
 1996 The Nettle Springs Site: Tehachapi, California. *Antelope Valley Archaeological Society Occasional Paper* 3:93-95.A
- Lytle, Farrel**
 2008 *Rapid Dating of Desert Varnish by XRF Chemical Analysis*. On file Maturango Museum, Ridgecrest, California.A, R
- Lytle, Farrel, Manetta Lytle, Alan P. Garfinkel, Alexander K. Rogers, J. Kenneth Pringle, William Wight, and Russell Kaldenberg**
Initial Results of Experimental X-ray Fluorescence Dating of the Coso Range Petroglyphs of Eastern California. Paper presented and on file Maturango Museum, Ridgecrest, California.A, R
- Macko, Michael E., Jeanne Day Binning, David D. Earle, and Paul E. Langenwalter**
 1993 National Register Eligibility Determinations for Historic Resources Along the Proposed AT & T Lightguide Systems, Victorville to Bakersfield, California. Report on file with the Southern San Joaquin Valley Archaeological Information Center, California State University, Bakersfield. Report Number KE-00633.A
 [Interesting discussions of important research questions and test implications relating to subsistence-settlement changes and possible aboriginal population movements in the far Southern Sierra Nevada and Tehachapi Mountains within Kawaiisu territory.]
- Maddock, Caroline S.**
 2009 A Study of the Coso Patterned Body Anthropomorphs. *Maturango Museum Publication* Maturango Museum, Ridgecrest. In press.R
 [Astonishing study describing and classifying nearly 300 patterned body anthropomorph petroglyph figures in Little Petroglyph, Big Petroglyph, and Sheep Canyons.]

Madsen, David B. and David Rhode (editors)

- 1994 *Across the West: Human Population Movement and the Expansion of the Numa*. Salt Lake City: University of Utah Press.A, L

Marcom, Geron

- 2002 *The Pictographs of Death Valley, An Inventory and Assessment*. On file Death Valley National Park, Death Valley, California.R

Mayer, Steven

- 2007 *Native Languages Slowly Dying*. Online resource: http://www.turtletrack.org/Issues00/Co12162000/CO_12162000_Dyinglanguage.htm L, I
Website accessed on December 18, 2007.

- 2008 April 19: A Day of Solemn Remembrance. *Bakersfield Californian*, April 19, 2008, pp A-1 and A-3.H
[Commemoration of the McLaughlin Massacre.]

McAllister, Melvin

- 2005 Tehachapi Pass. Self published by the author. Tehachapi, California.H

McCown, Theodore

- 1929 *Notes on several days of ethnographic research among the Kawaiisu*. On file Lowie Museum of Anthropology, University of California, Berkeley.E

McCown, Benjamin Ernest

- 1957 A Strange Cache in the Lava. *Masterkey* 31(1):24-31.A
[Describes remains discovered in a cave three miles south of Little Lake.]

- 1964 Survey of Lava Field in Inyo County, California. *Archaeological Survey Association of Southern California Paper Number Six*.A
[Report of a reprinted letter from McCown to Malcolm J. Rogers in 1940. Describes visitations and excavations documenting four caves in the cliffs three miles south of Little Lake. All appear to contain mostly historic remains of Native Americans dating from the late 1850's to the late 1870's. Blue faceted glass trade beads, Olivella biplicata shell beads, basketry fragments, obsidian points (that were apparently of the Desert Side-notched and Cottonwood series) were identified. Rock rings and hearths, petroglyphs, and pictographs were also noted in the vicinity.]

McGuire, Kelly R.

- 1983 *Archaeological Investigations in the Scodie Mountains of the Southern Sierra Nevada: CA-KER-1286*. On file, United States Department of Agriculture, United States Forest Service, Sequoia National Forest, Porterville, California.A

McGuire, Kelly R. and Alan P. Garfinkel

- 1980 *Archaeological Investigations in the Southern Sierra Nevada: The Bear Mountain Segment of the Pacific Crest Trail. Cultural Resources Publication, Archaeology*. Bureau of Land Management, Bakersfield. Reprinted by Coyote Press, Salinas, California.A

McGuire, Kelly R., Alan P. Garfinkel, and Mark E. Basgall

- 1982 *Archaeological Investigations in the El Paso Mountains of the Western Mojave Desert: The Bickel and Last Chance Sites, CA-Ker-250, -261*. On file Bureau of Land Management, Ridgecrest.A

McKinney, John

- n.d. *Tomo Kahni's Hidden Wonders. Sunset Magazine* page 58b. On file at Beale Library, History room, Vertical File.R, A, E

McLendon, Sally and John R. Johnson

- 1999 Deposition from Juan Coluco recorded by J. P. Harrington Regarding the History of the Tejon Indians, February 23, 1922. in *Cultural Affiliation and Lineal Descent of Chumash Peoples in the Channel Islands and the Santa Monica Mountains*, Volume 2, Appendices, Sally McLendon and John R. Johnson, eds., pp. XI47-XI60. Archeology and Ethnology Program, National Park Service, U.S. Department of the Interior, Washington, D.C.

NO REFERENCE**Meighan, Clement W.**

- 1981 The Little Lake Site, Pinto Points, and Obsidian Dating in the Great Basin. *Journal of California and Great Basin Anthropology* 3(2):200-214.A
Conclusions. In *Coso Rock Art: A New Perspective*, edited by Elva Younkin, pp. 29-68. Ridgecrest: Maturango Press.A, R

Merriam, C. Hart

- n.d. *California Journal. Unpublished journal, 1900-1935*. On file Collections Museum, Department of Anthropology, University of California, Davis.E
n.d. *Ethnographic Notes*. On file, Bancroft Library, University of California, Berkeley.E

REFERENCES & ANNOTATED BIBLIOGRAPHY

- [1896-1934] *Journals 1902, 1904, 1937-1938. In C. Hart Merriam Papers on file United States Library of Congress, Washington, D.C.*E
- Distribution of Indian Tribes in the Southern Sierra and Adjacent Parts of the San Joaquin Valley, California. *Science* 19(494):912-917.E
- [1937-1938][*Notes on Tubatulabal Ethnogeography and Vocabulary.*] *Manuscript in C. H. Merriam Collection, Anthropology Museum, University of California, Berkeley.*E
- 1967 Ethnographic Notes on California Indian Tribes III. Ethnological Notes on Central California Indian Tribes. Compiled and edited by Robert F. Heizer. *Reports of the University of California Archaeological Survey* No. 68(3).E
- [*Brief notes on the Kawaiisu at that time known solely as the New-oo-ah. Notes document Merriam's trip into Kawaiisu territory in 1902 to the Piute Post Office and describes two camp sites where he sees a newer adobe home and older traditional native structure. Merriam purchases several baskets (including a burden basket, a spoon or paddle, basket hat, and a winnowing tray). These items are accessioned at the Museum of Anthropology, University of California, Davis. Merriam was a biologist and not a linguist or a trained anthropologist and was not aware of the term "Kawaiisu", which would become the standard anthropological name for the tribe. Merriam apparently asked for and was given the native name "Noo-oo-ah" for the group and that was used by some of the natives for self identification.*]
- 1977 *Ethnogeographic and Ethnosynonymic Data from Central California Tribes.* On file at the Archaeological Research Facility, Department of Anthropology, University of California, Berkeley.E
- 1979 Indian Names of Plants and Animals among Californian and other Western North American Tribes. Edited by Robert F. Heizer. *Ballena Press Anthropological Publications in Archaeology, Ethnology, and History* Number 14.E
- Miller, Wick J.**
- 1966 Anthropological Linguistics in the Great Basin. In *The Current Status of Anthropological Research in the Great Basin*, Warren L. D'Azevedo et al., editors, pp. 75-112. *University of Nevada, Desert Research Institute Social Sciences and Humanities Publications* No. 1. Reno.L
- 1970 Western Shoshoni Dialects. In *Languages and Cultures of Western North American: Essays in Honor of Sven Liljeblad*, E. H. Swanson, Jr., editor, pp. 17-36. Pocatello: Idaho State University Press. L
- 1972 Comments on Cultural Ecology Papers. In *Great Basin Cultural Ecology: A Symposium*, Don D. Fowler, editor, pp. 150-160. *Desert Research Institute Publications in Social Sciences* No. 8. Reno.L
- 1984 The Classification of Uto-Aztecan Languages Based on the Lexical Evidence. *International Journal of American Linguistics* 50(1):1-24. L
- 1986 Numic Languages. In *Handbook of North American Indians, Volume 11, Great Basin*, Warren L. d'Azevedo, editor, pp. 98-107. Washington D. C.: Smithsonian Institution. L
- Miller, Wick J., J. L. Tanner, and L. P. Foley**
- 1971 A Lexicostatistical Study of Shoshoni Dialects. *Anthropological Linguistics* 13(4):145-164.L
- Mission San Fernando Rey de España**
- n.d. *Book I of Baptisms, 1797-1855.* Mission San Fernando Rey de España, San Fernando, California.H, E
- Mission San Gabriel Arcangel**
- n.d. *Books I and II of Baptisms, 1773-1821.* Mission San Gabriel Arcangel, San Gabriel, California.H, E
- n.d. *Libros I and II de Difunciones, 1774-1855.*H, E
- Mohr, Albert**
- 1951 The Hunting Crook: Its Use and Distribution in the Southwest. *Masterkey* 25(5):145-154.E
- Mohr, Albert and Agnes Bierman**
- n.d. *The Archaeology of Lead Springs.* On file University of California Archaeological Survey, Los Angeles.A
- Monteleone, Sue Anne**
- 1998 Great Basin Rock Art: Numic Tradition or Multicultural Diversity? *American Indian Rock Art* Volume 22, Steven M. Freers, editor, pp. 19-28. American Rock Art Research Association, Tucson, Arizona.R
- Monteleone, Sue Anne and Alanah Woody**
- 1999 Changing Light on the Cosos. *American Indian Rock Art* Volume 25, Steven M. Freers, editor, pp. 57-68. American Rock Art Research Association, Tucson, Arizona.R
- Moore, Clark and Jean Moore**
- 1997 *Tomo Kahni and the Noah. A Natural History Overview.* California State Department of Parks and Recreation, Sacramento.E, A, R
- [*Small book or pamphlet detailing the natural history of the park area and includes some brief details on Kawaiisu ethnology and mythology and elements of the local geography, geology, weather, fauna, and flora.*]

- Moore, Rebecca L.**
 2004 *The Kawaiisu: A California Case Study*. Research paper prepared for Anthropology B-5. On file *Tomo Kahni* Resource Center, Tehachapi, California.E
- Moratto, Michael J.**
California Archaeology. Orlando, Florida: Academic Press.A
- Mundie, Christine L.**
 1970? Tehachapi Pass, *Ma'a-puts / Phillips Ranch Excavation Research*. On file Southern San Joaquin Valley Information Center, California State University, Bakersfield.A, E, H
 [Excavation proposal identifying research questions, site descriptions, and methods to be pursued in order to address the anthropological questions related to the proposed excavations at Ma'a-puts and the Phillips Ranch Site.]
- Munro, Pamela**
 1976 On the Form of Negative Sentences in Kawaiisu. In *Proceedings of the Second Annual Meeting of the Berkeley Linguistics Society* edited by H. Thompson et al., pp. 308-318. Berkeley: Berkeley Linguistics Society.L
- Munro, Pamela and Curtis G. Booth**
 2003 *Kawaiisu: A Grammar and Dictionary with Texts*. *University of California Publications in Linguistics* Volume 119. University of California Press, Berkeley. L, E
 [Revised edition, orthography changed using a less technical transliteration of the Kawaiisu language, page numbers differ.]
- Murphy, Peggy B.**
 1998 *Phase II Testing of the Tehachapi Landfill Borrow Site, Kern County, California: CA-KER-339, Stage 1*. On file Southern San Joaquin Information Center, California State University, Bakersfield.A
 [Test excavations of the northern extension of the Ma'a-puts site (CA-KER-339). Only 13 artifacts and ecofacts were discovered from this phase of subsurface testing in this area of the site.]
- Murphy, Peggy B. and Catherine Pruett**
 1990 *Archaeological Assessments of Parcels of Land Administered by the U. S. Bureau of Land Management in Tehachapi, Lake Isabella, and Emerald Mountain in Kern County, California: Part I: Tehachapi Area*. On file Southern San Joaquin Valley Information Center, California State University, Bakersfield.A
- Nelson, E. W., Jr.**
 The Panamint and Saline Valley (California) Indians. *American Anthropologist* 4(4):371-372.E
- Norwood, Richard**
 1987 Prehistoric Archaeology at Edwards Air Force Base, California. In *Prehistory of the Antelope Valley, California: An Overview*, edited by Roger W. Robinson, pp. 1-10. *Antelope Valley Archaeological Society Occasional Paper* No. 1. Antelope Valley Archaeological Society, Lancaster.A
- Norwood, Richard H., Charles S. Bull, and Ronald Quinn**
 1980 *A Cultural Resource Overview of the Eureka, Saline, Panamint and Darwin Region, East Central, California*. Cultural Resources Publication Archaeology-History, General Editor, Eric W. Ritter.A
- Numis, Doyce B., Editor**
 1997 *Mission San Fernando Rey de Espana 1797-1997*. Historical Society of Los Angeles.E, H
 [This publication has John Johnson's article on Native California Indians.]
- O'Donnell, John Thomas, Mark Q. Sutton, and Roger W. Robinson**
 1997 Eggshell Cave: A Ceremonial Site in the Western Mojave Desert, California. *Journal of California and Great Basin Anthropology* 19(1):104-116.A
- Orfila, Rebecca S.**
 n.d. *Archaeological Investigations at CA-KER-2662, Tehachapi Mountains, California: A Progress Report*. A student report completed for California State University, Bakersfield. On file in private library of Mark Faull.A
- Osborne, Richard**
 1994 *Preliminary Report on the Archaeological Collection form CA-Ker-769, Sand Canyon, California*. Paper presented at the Annual Meeting of the Society for California Archaeology, Ventura.A
- Owings, Alison (Photos by Julie Turner)**
 2008 *Murmur, Whisper, Pray, Sing, Joke, Shout...The Language is Life Conference*. *News from Native California*, Fall, pp. 8-10.L
- Palomares, José**
 1808 *Diary of José Palomares. Provincial State Papers, Missions and Colonization*, Volume 1, pp. 232-242. California State Archives, Sacramento.E, H

REFERENCES & ANNOTATED BIBLIOGRAPHY

Panlaqui, Carol

- 1974 The Ray Cave Site. In *Excavation of Two Sites in the Coso Mountains of Inyo County, California* edited by Carol Panlaqui, Kristin Berry, and Timothy Hillebrand. *Maturango Museum Monograph* Number 1, Ridgecrest, California. A

Parr, Robert E.

- 1991 *Cultural Resource Testing and Evaluation at Hart Flat, Keene Ranch, Kern County, California*. On file Southern San Joaquin Valley Archaeological Information Center, California State University, Bakersfield. Report Number KE-02150. A
- 2005 *The Archaeology of Hart Flat, Keene Ranch, Kern County, California*. *Kern County Archaeological Society Journal* 9:3-61. A

Pearson, James L.

- 1995 *Prehistoric Occupation at Little Lake, Inyo County, California: A Definitive Chronology*. M.A. Thesis, Department of Anthropology, Loyola University of Los Angeles. A
- 2002 *Shamanism and the Ancient Mind, A Cognitive Approach to Archaeology*. Walnut Creek, California: Altamira Press. A, R

Peirson, Erma

- 1956 *Kern's Desert*. 18th *Annual Publication of the Kern County Historical Society and the County of Kern*. H

Powers, Bob

- 1971 *South Fork Country*. Westernlore Press, Tucson, Arizona. E, H
- 1974 *North Fork Country*. Westernlore Press, Tucson, Arizona. E, H
[Detailed discussion and documentation on the Keysville Massacre including reproduction of government documents. Photograph of Fredrick Butterbredt and his extended family. Photo of massacre site used for Easter Sunday services. Also discussion of the Indian Quigam.]
- 1981 *Indian Country of the Tubatulabal*. Westernlore Press, Tucson, Arizona. E, H
[Discussion of South Fork Kern Valley natives, mostly Tubatulabal, but also includes brief references on the Kawaiisu. Includes interesting details on Dewey Collins, village at u-u-pu-lap, Lavenia Rankin, and Paiute Ramon (Kawaiisu shaman). Photographs of Rose Barnache, Marie Cartano, Bob Rabbit, Charlie Butterbredt, Rosie Collins, Indian Quigam, Sophie Collins, Alex Williams, Barney Kennedy Collins, Ed Coughran, Julia Williams, Lena Coughran Updegrove, Mary Collins Weldon, Martina Pete Coughran Collins, Fred Lomman, Eliza Williams Coughran, Annie McKay, Refugia Williams. Includes photos of the baskets made by Martina Collins, Refugia Williams, and Liza Coughran.]

Powers, Don

- 1994 *My Memories of Tom Spratt*. In *How It Was, Some Memories of the Early Settlers of the Indian Wells Valley and Vicinity*. Prepared by the Historical Society of the Upper Mojave Desert. Ridgecrest, California. Private printing. H

Powers, Stephen

- 1877 *Tribes of California. Contributions to North American Ethnology* 3. Washington: United States Geographical and Geological Survey of the Rocky Mountain Region. E

[Powers was a journalist who began his studies in 1871 and this material was serialized in the *Overland Monthly*. Although inaccurate in parts, his was the first attempt to describe many of the native peoples in California. He introduced the term Shoshoni in relation to the large number of people who spoke related languages within the Great Basin. It was Powers who first identified the natives of the Tehachapis as Kawaiisu (the Yokuts terms for these people). Mention is made by Powers (1877:369-370) of the Kawaiisu adversarial relations with the Yokuts during the late 1700s and early 1800s that were so intense that they were forced from certain territories inhabited in the eastern Sierra foothills and southern Valley.]

Price, Clyde

- 1954 The Phillips Site. *Archaeological Survey Association of Southern California Newsletter* 2(2):9-10. A
- 1954 Tehachapi Camps and Cairns. *Archaeological Survey Association of Southern California Newsletter* 2:10. A

Pruett, Catherine Lewis

- 1985 *Archaeological Mitigation KER-1792 and KER-1794 for Ken and Mary Mussman*. On file Southern San Joaquin Information Center, California State University, Bakersfield. KE-01124. A
- 1987 *Aboriginal Occupation in Sand Canyon*. M.A. Thesis, Department of Anthropology, California State University, Bakersfield. A
- 1998 *Phase II Testing of the Tehachapi Landfill Borrow Site Kern County, California: CA-KER-339*. On file Southern San Joaquin Information Center, California State University, Bakersfield. KE-02150. A

Ptomey, Kathy

- 1991 *Archaeological Investigations at CA-Ker-2357, Sand Canyon, Tehachapi, California*. *Pacific Coast Archaeological Society Quarterly* 27(1):39-74. A

[Summary of work conducted in the Tehachapi Mountains including the Nettle Spring site complex, Creation Cave (CA-Ker-505), and the village of Ma'a'puts (CA-Ker-339) as well as data gathered from excavations in other sites within Sand Canyon.]

Psota, Sunshine

- 2006 *Archaeological Evaluation of 23 Cultural Resources for the Freeman Gulch Four-Lane Project on State Route 14 in Northeastern Kern County, California.* On file Southern San Joaquin Information Center, California State University, Bakersfield. A

Quinlan, Angus R. and Alanah Woody

- 2003 Marks of Distinction: Rock Art and Ethnic Identification in the Great Basin. *American Antiquity* 68(2):372-390..... R

Quaife, Milo Milton

1978. *Adventures of a Mountain Man: the Narrative of Zenas Leonard, Written by Himself.* Milo Milton Quaife, ed. University of Nebraska Press, Lincoln.

Rankin, Lavenia

- 1938 *Impressions of Early Days.* Typewritten manuscript on file in the Beal Memorial Library's Kern County Historical Collection, Bakersfield, California. H, E
[Appended to the manuscript is a statement that indicates that these impressions were written at the age of 90 years by Mrs. L. E., Rankin, daughter of Abia T. Lightners, Sr., March 22, 1938.]
- 1985 Impressions of the Early Days. In *Kern County Pioneer Recollections* compiled and published by the Kern County Library, Bakersfield, California. H, E

Redfeldt, Gordon

- 1962 Painted Rock Site, Little Lake, California. *The Newsletter of the Archaeological Survey Association of Southern California* 9(2):4-5..... R, A

Reed, Judyth

- 2006 Late Pleistocene/Early Holocene Archaeology of the Southwest Searles Basin, Kern County, California. In *A Festschrift Honoring the Contributions of California Archaeologist, Jay von Werlthof*, edited by Russell L. Kaldenberg, pp.159-168. Maturango Museum Publication Number 20, Ridgecrest, California..... A

Riddell, Harry S.

- 1951 The Archaeology of a Paiute Village Site in Owens Valley. *Reports of the University of California Archaeological Survey* 12:14-30, Berkeley. A
[Briefly discusses a Kawaiisu Cave, "KER-29," which contained pottery, see page 22.]

Riles, Ruth M.

- 1984 McCarthy I Interim Report. *Kern County Archaeological Society Journal* 1:6-17..... A, H

Ritter, Eric W.

- 1978 *California Desert Ethnographic Notes* 5. On file at the Bureau of Land Management, Riverside, California. E
[Notes coming from the Desert Planning Staff of the Bureau of Land Management's activities while completing the El Paso/Red Mountain Planning Unit and relating to ethnohistoric documentation of traditional cultural activities by the Kawaiisu, Panamint Shoshone, Owens Valley Paiute, and Tubatulabal.]

Ritter, Eric W. and Gary B. Coombs

- 1990 Southern California Desert Archaeology: Prospectus for Settlement-Subsistence Studies. *Pacific Coast Archaeological Society Quarterly* 26(1):24-41..... A

Ritter, Eric W., Richard Brook, and Nancy Farrel

- 1982 The Rock Art of Panamint City, Inyo County, California. In *Pictographs of the Coso Region: Analysis and Interpretations of the Coso Painted Style*, Robert A. Schiffman, David S. Whitley, Alan P. Garfinkel, and Stephen B. Andrews, editors, pp. 5-21. *Bakersfield College Publications in Archaeology*, Number 2. R

Robinson, Roger W.

- 1971 *Course Syllabus for Introduction to Archaeology.* Mimeographed manuscript on file at the *Tomo Kahni* Resource Center, Tehachapi, California. A
[Seven page overview of course with short site description and discussion of research design and modifications for work on Ma'a'puts.]
- 1973 Red Rock Canyon Salvage Dig. *Antelope Valley Archaeological Society Newsletter* 2(5):4. A
- 1977 The Prehistory of Antelope Valley, California: An Overview. *Kern County Archaeological Society Journal* 1:43-48..... A
- 1987 An Unusual Human Burial from the Mojave Desert, California. *Antelope Valley Archaeological Society Occasional Papers* 1:49-54. A
[Originally published as *Pacific Coast Archaeological Society Quarterly* 18(4):39-44 in 1982. Reports on a Native American burial eroding from drainage on southern fringe of the Tehachapi Mountains north of the city of Mojave with 1,122 shell and stone beads, many of which were still articulated.]

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 2005 An Archaeological Study of a Portion of Horse Canyon, Kern County, California. In *Papers in Antelope Valley Archaeology and Anthropology*, edited by Roger W. Robinson, pp. 1-62. *Antelope Valley Archaeological Society Occasional Paper Number 4*. A
- 2005 Florentino's Retreat: A Case Study in Ethnohistory and Historic Archaeology from the Tehachapi Mountains, California. In *Papers in Antelope Valley Archaeology and Anthropology*, edited by Roger W. Robinson, pp. 63-75. *Antelope Valley Archaeological Society Occasional Paper Number 4*. A
- Robinson, Roger W. and Francis A. Riddell**
- 1987 A Cultural Resources Investigation of Properties Located in the Eastern Tehachapi and Southern Sierra Nevada Ranges, East Kern County, California. *Antelope Valley Archaeological Society Occasional Paper 1*: 59-72. A
- Rogers, Alexander K.**
- 2006 Induced Hydration of Obsidian: A Simulation Study of Accuracy Requirements. *Journal of Archaeological Science* 33:1696—1705. A
[Alexander (Sandy) Rogers is the Archaeology Curator and Staff Archaeologist for the Maturango Museum in Ridgecrest. He has been very prolific in his research relating to the prehistory of eastern California including ongoing studies in the El Paso Mountains, the Coso Range, and especially in the study of the manner in which to properly date obsidian artifacts. Some of these articles relate to the technical details of the obsidian hydration dating of prehistoric artifacts. His examples stem from his work with Coso obsidian that was used extensively by the Kawaiisu. He is also actively collaborating on research related to the dating of Coso rock art using portable XRF dating, obsidian hydration, and other independent chronological data.]
- 2006 Temporal Patterns of Archaic Land Use in the El Paso Mountains, Kern County, California. *Proceedings of the Society for California Archaeology* 19:173-184. A
- 2006 An Improved Method for Computing Effective Hydration Temperature on Obsidian. *Society for California Archaeology Newsletter* 40(2):35-41. A
- 2006 Excavations at the Terese Site (CA-KER-6188), El Paso Mountains, Eastern Kern County, California. *Maturango Museum Monograph No. 2*. Ridgecrest: Maturango Press. A
- 2007 Rethinking the Chronology of Ray Cave (CA-INY-444), Coso Range, California. *Pacific Coast Archaeological Society Quarterly* 39(1):25-44. A
- 2007 Effective Hydration Temperature of Obsidian: A Diffusion-Theory Analysis of Time-Dependent Hydration Rates. *Journal of Archaeological Science* 34:656-665. A
- 2007 Field Data Validation of an Algorithm for Computing Obsidian Effective Hydration Temperature. *Journal of Archaeological Science* 35:441-447. A
- 2007 Obsidian Hydration Analysis for the Tehachapi Bike Path Site, CA-KER-2553. *Maturango Museum Working Manuscript* 18. Maturango Museum, Ridgecrest, California. A
- 2007 A Tale of Two Gophers: Depth Correction for Obsidian Effective Hydration. Temperature in the presence of Site Turbation Effects. *International Association for Obsidian Studies Bulletin*, No. 37, Summer 2007. A
- 2007 A Reassessment of Obsidian Hydration Ages of Projectile Point Types from the Coso Volcanic Field. *Pacific Coast Archaeological Society Quarterly* 39(4):23-38. A
- 2007 Regional Scaling for Obsidian Hydration Temperature Correction. *Bulletin of the International Association for Obsidian Studies* Number 39, Summer 2008, pp. 15-23. A
- 2007 Obsidian Hydration Dating: Accuracy and Resolution Limitations Imposed by Intrinsic Water Variability. *Journal of Archaeological Science* 35:2009-2016. A
- 2008 An Evaluation of Obsidian Hydration Dating as a Chronometric Technique, Based on Data from Rose Spring (CA-INY-372), Eastern California. *Bulletin of the International Association for Obsidian Studies* Number 40, Winter 2008. A
- 2009 An Estimate of Coso Obsidian Hydration Rate. *Bulletin of the International Association for Obsidian Studies* Number 41, Summer 2009, pp. 9-20. A
- n.d. An Improved Evaluation of Coso Obsidian Hydration Rates Based on the Weighted Total Least-Squares Algorithm Applied to Obsidian-Radiocarbon Pairings. *Pacific Coast Archaeological Society Quarterly*. In press. A
- n.d. "Temperature Correction for Obsidian Hydration Dating". Chapter in forthcoming book *The Dating and Provenance of Obsidian and Ancient Manufactured Glasses*, C. M. Stevenson, ed. Submitted. A
- Rogers, Alexander K. and Frances G. Rogers**
- 2004 Rock Art Analysis of the Terese Site, El Paso Mountains, California. In *American Indian Rock Art* 30, edited by Joseph T. O'Connor, pp. 57-68. Deer Valley Rock Art Center, Phoenix, Arizona. R
- Rogers, Alexander K., and Carolyn A. Shepherd**
- 2001 A Site-Monitoring Partnership at Little Petroglyph Canyon, Coso Range, California. *American Indian Rock Art* 25:95-102. Tucson: American Rock Art Research Association. R
- Rogers, Lynn J.**
- 1939 Nature's Cathedrals Attract Motorists. *Los Angeles Times*, April 9, 1939, Part VI, pp. 1 and 3. H

Romani, John F. and Alan P. Gold (Garfinkel)

- 2007 *Extended Phase I/Limited Phase II Report, CA-KER-2553 and Kern Roads Tehachapi #2.* On file Southern San Joaquin Valley Information Center, California State University, Bakersfield. A
 [Excavation report on the Tehachapi Village site. The historic period occupation at the site most likely represents village life at Tiheshti-vaa-di, a Kawaiisu village. Archaeological studies indicate that the site was used intermittently from 3000 years ago through Euroamerican contact. Radiocarbon dating of an artiodactyl bone provides the earliest direct date for human use of the Tehachapis. The sample was extracted with alkali from bone collagen. It provided a radiocarbon age of 3120+40 years before present. When calibrated, the age was determined at two sigmas to be between 3260 and 3410 years before present or 1310—1460 B.C. Historic Euroamerican trade beads and some of the smallest Coso obsidian hydration measurements yet identified in the Tehachapi region attest to the historic period occupation.]

Sample, L. L.

- 1950 Trade and Trails in Aboriginal California. Berkeley: *University of California Archaeological Survey Reports* 8. E, A

Sampson, Michael P.

- 1990 Studies of the Rock Art and Earthen Art in Red Rock Canyon State Park, Kern County, California. In *The Society for California Archaeology Proceedings*, Volume 3, pp 207-216. R
 1999 *Unusual Rock Art Phenomena from Two California Desert Locations.* Paper presented at the 1999 Rock Art Symposium, San Diego Museum of Man, San Diego, California. R
 [Discussion and description of 110 cupules at CA-Ker-5109 in Red Rock Canyon State Park. Comments and reflections on the interpretation of the site by Andy Greene.]
 2003 *An Archaeological Survey of the Last Chance Canyon Addition and Selected Adjoining Lands In Red Rock Canyon State Park, Kern County, California.* On file California Department of Parks and Recreation, San Diego. A
 2007 The Effects of Off-Highway Vehicles on Archaeological Sites and Selected Natural Resources of Red Rock Canyon State Park. On-line article accessed at <http://www.parks.ca.gov/> A, I

Schaafsma, Polly

- 1986 Rock Art. In *Handbook of North American Indians*, Volume 11, Great Basin, Warren L. d'Azevedo, editor, pp. 215-226. Washington, D. C.: Smithsonian Institution. R

Schiffman, Robert A. and Stephen B. Andrews

- 1982 Pictographs of the Ghost Dance Movement of 1870 and 1890. In *Pictographs of the Coso Region: Analysis and Interpretations of the Coso Painted Style* edited by Robert A. Schiffman, David S. Whitley, Alan P. Garfinkel, and Stephen B. Andrews, pp. 79-96. *Bakersfield College Publications in Archaeology*, Number 2. R

Schiffman, Robert A. and Alan P. Garfinkel

- 1981 Prehistory of Kern County: An Overview. *Bakersfield College Publications in Archaeology* Number 1. Bakersfield Community College, Bakersfield, California. Reprinted by Coyote Press, Salinas, California. A
 [Badly outdated but still the only synthetic treatment or overview covering the prehistory of this diverse county and surveying part of the homeland for the Kawaiisu. Includes brief topical overviews of the prehistoric culture sequence, previously archaeological studies, and ethnology.]

Schiffman, Robert A. and Alan P. Garfinkel

- 1981 Obsidian Studies at the Ming Ranch Site (CA-Ker-983). In *Obsidian Dates III, A Compendium of the Obsidian Hydration Determinations Made at the UCLA Obsidian Hydration Laboratory* edited by Clement W. Meighan and Glenn S. Russell, eds., pp. 125-129. *Institute of Archaeology, University of California, Los Angeles, Monograph XVI.* A

Schiffman, Robert A., David S. Whitley, Alan P. Garfinkel, and Stephen B. Andrews (editors)

- 1982 Pictographs of the Coso Region; An Analysis and Interpretation of the Coso Painted Style. *Bakersfield College Publication in Archaeology* No. 2. A

Schroth, Adella B.

- 1994 *The Pinto Point Controversy in the Western United States.* Ph.D. Dissertation, Department of Anthropology, University of California, Riverside. A

Schroth, Adella B. and Robert M. Yohe, II

- 2002 Obsidian Use and Technological Change in Rose Valley, California: Conclusions Based on the Analysis of Debitage from Two Sites. *Journal of Lithic Technology* 26(1):50-70. A

Schultz, Peter D.

- 1979 Historical Faunal Remains from Panamint City: Notes on Diet and Status in a California Boom Town. *Pacific Coast Archaeological Society Quarterly* 15(4):55-63. A

Scott, David J.

- 1992 The Clock Rock: A Kawaiisu Time Piece. *Kern County Archaeological Society Journal* 3:30-35. A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- Scott, Harrison Irving**
 2002 *Ridge Route: The Road that United California*.....H
- Scott, Jean**
 2007 Tomo Kahni Benefit Auction to Save Kawaiisu Cultural Center. Tehachapi News, February 20, 2007. On-line access at <http://www.tehachapinews.com> A, E, I
- Sennett-Graham, Beth**
 1989 *Basketry: A Clue to Panamint Shoshone Culture in the Early 20th Century*. M.A. Thesis, Department of Anthropology, University of Nevada, Reno.....E
- Siefkin, Susan Kerr, and Mark Q. Sutton**
 1995 An Isolated Cremation from Sand Canyon, Tehachapi, California. *Kern County Archaeological Society Journal* 6:41-51.A
- Siegel, Sherry**
 2003 Kern County Pictograph Sites: The Knowledge Found at the Site is Being Preserved. *Sacred Sites Newsletter*, pp. 1-3. Sacred Sites International Foundation, Berkeley, California.R
- Slater, Eva**
 2000 *Panamint Shoshone Basketry: An American Art Form*. Morongo Valley, California: Sagebrush Press.....E
- Smith, Charles R.**
 1978 Tubatulabal in The Handbook of North American Indians, Volume 8, *California*, R. F. Heizer, editor, pp. 437-445. Washington, D.C.: Smithsonian Institution.E
 [Mention of interaction between Tubatulabal and Kawaiisu and a few instances of brief episodes of warfare.]
- Smith, Gerald A. and Wilson G. Turner**
 1975 *Indian Rock Art of Southern California*. San Bernardino County Museum Associates, Redlands, California.....R
- Sonin, Bill (compiler)**
 1995 *California Rock Art—An Annotated Site Inventory and Bibliography*. Rock Art Archives of the Institute of Archaeology, University of California, and Bay Area Rock Art Research Association, Los Angeles.A, R
- Spharler, Lon E., and with the assistance of Daniel A. Bell, Gary Caplener, James R. Geary, James D. Heiner, and Deroy Jensen**
 1988 Tehachapi Archaeological Site Study, February 1988, Requested by Chapter 710, Statutes of 1987. On file California Department of Parks and Recreation, Sacramento.A
- Sprague, Jack**
 1997 Indian Wells Canyon. *Southern Sierra Archaeological Society Newsletter* 5(1):3-5.A, R
 [Brief report on field visit to CA-KER-735 and -736 (Coso Style Pictographs) in Indian Wells Canyon.]
- Sprague, Jack and Gale Grasse-Sprague**
 2008 Looking Beyond the Rock Art at a Possible Solstice Alignment: Archaeological Investigations at CA-KER-226 Boulder Springs. *Kern County Archaeological Society Journal* 10:119-128.A, R
- Steele, Laura**
 n.d. The Thirty Year Search for Ancient Man—A History of the Archaeological Survey Association of Southern California. *Archaeological Survey Association of Southern California, Paper Number 12*, edited by Ruth D. Simpson and Charles Rozaire.A
 [Includes information on archaeological studies at Little Lake, Phillips Ranch, Victorville, Fossil Falls, Horse Canyon, Last Chance Canyon, and other relevant prehistoric localities.]
- Steward, Julian H.**
 1929 Petroglyphs of California and Adjoining States. *University of California Publications in American Archaeology and Ethnology* 24:47-238R
 1937 Linguistic Distributions and Political Groups of the Great Basin Shoshoneans. *American Anthropologist* 39(4):625-634.....L
 Basin-Plateau Aboriginal Sociopolitical Groups. *Bureau of American Ethnology Bulletin* 120. Washington, D.C.E
- Stickel, E. Gary, and Lois J. Weinman-Roberts with Rainer Berger and Pare Hopa**
 1980 An Overview of the Cultural Resources of the Western Mojave Desert. *Cultural Resources Publications—Archaeology*, Bureau of Land Management. Riverside, California.E, A, H, I
 Online at: <http://www.blm.gov/heritage/adventures/research/StatePages/PDFs>
- Strong, M. F.**
 1971 *Desert Gem Trails. A Field Guide to the Gem and Mineral Localities of the Mojave and Colorado Deserts in California and Adjacent Areas of Nevada*. Mentone, California: Gembooks.A
- Sutton, Mark Q.**
 1977 Antelope as a Resource in Aboriginal Antelope Valley. *Kern County Archaeological Society Journal* 1:5-8.E, A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 1979 Three Baked Clay Figurines from the Antelope Valley, California. *Journal of California and Great Basin Anthropology* 1(2):367-369. A, L
- 1980 Some Aspects of Kitanemuk Prehistory. *Journal of California and Great Basin Anthropology* 1:23-30. E, A, L
- 1980 A Pitted Boulder Site in the Western Mojave Desert. *La Pintura* 7(2):10. R
- 1981 Obsidian Hydration in the Antelope Valley. In: *Obsidian Dates III*, Clement W. Meighan and Glenn S. Russell, eds., pp. 123-124. Los Angeles: University of California Institute of Archaeology Monograph 16. A
- 1981 Bighorn Sheep Rock Art from the Southern Sierra Nevada. *The Masterkey* 55(1):13-17. R
- 1982 Kawaiisu Mythology and Rock Art: One Example. *Journal of California and Great Basin Anthropology* 4(1):148-154. E, R
- 1982 Rock Art of the Western Mojave Desert. *Pacific Coast Archaeological Society Quarterly* 18(4):27-38. R
- 1982 Archaeology of the Fairmont Buttes. *Pacific Coast Archaeological Society Quarterly* 18(4):1-26. A
- 1984 Archaeological Investigations at Ker-733, Western Mojave Desert, California. *Pacific Coast Archaeological Society Quarterly* 20(4):33-55. A
- 1985 Warfare and Expansion: An Ethnohistoric Perspective on the Numic Spread. *Journal of California and Great Basin Anthropology* 8(1):65-82. E, H, A, L
- 1986 Preliminary Results of the Excavations at Koehn Lake. Paper presented at the 20th Annual Meeting of the Society for California Archaeology, Santa Rosa, California. A
- 1987 A Consideration of the Numic Spread. Ph.D. Dissertation, Department of Anthropology, University of California, Riverside. A, L
- 1987 On the Late Prehistory of the Western Mojave Desert. *Pacific Coast Archaeological Society Quarterly* 24:22-29. A
- 1987 Some Thoughts on the Possible Function of Some Cairn Complexes in the Southwestern Great Basin. *Nevada Archaeologist* 6(1):23-30. A
- 1987 Introduction. In: Papers on the Archaeology of the Mojave Desert, Mark Q. Sutton, ed., pp. 1-2. *Coyote Press Archives of California Prehistory* No. 10. A
- 1988 Obsidian Analysis in the Mojave Desert, California: Results, Cautions and Comments. In *Obsidian Dates IV, A Compendium of Obsidian Hydration Determinations Made at the UCLA Obsidian Hydration Laboratory* edited by Clement W. Meighan and Janet. L Scalise, pp. 51-63. Institute of Archaeology Monograph Number 24, University of California, Los Angeles. A
- 1988 An Introduction to the Archaeology of the Western Mojave Desert, California. *Coyote Press Archives of California Prehistory*, No. 14. Salinas: Coyote Press. A
- 1988 Insects as Food: Aboriginal Entomophagy in the Great Basin. *Ballena Press Anthropological Papers* No. 33. E
- 1988 On the Late Prehistory of the Western Mojave Desert. In: A Symposium on Mojave Desert Prehistory, Mark Q. Sutton and Claude N. Warren, eds., pp. 22-29. *Pacific Coast Archaeological Society Quarterly* 24(1). A
- 1989 Late Prehistoric Interaction Spheres in the Mojave Desert. *North American Archaeologist* 10(2):95-121. A
- 1989 Approaches to Linguistic Prehistory. *North American Archaeologist* 12(4):303-324. A, L
- 1990 *Koehn Lake in the Prehistory of the Southwestern Great Basin*. Paper presented at the 1990 Annual Meeting of the Society for American Archaeology, Las Vegas, Nevada. A
- 1990 Archaeological Investigation at Cantil, Fremont Valley, Western Mojave Desert, California. Museum of Anthropology, California State University, Bakersfield. *Occasional Papers in Anthropology*, Number 1. Bakersfield, California. A
- 1992 A Dated Human Burial from Red Rock Canyon, Kern County, California. *Kern County Archaeological Society Journal* 3:23-29. A
- 1993 A Perspective on Archaeological Research in the California Desert: 1960 to 1990. In: *Proceedings of the Society for California Archaeology*, Vol. 6, edited by Martin D. Rosen, Lynne E. Christenson, Susan M. Hector, and Don Laylander, pp. 233-237. San Diego: Society for California Archaeology. A
- 1993 On the Archaeology of the Western Mojave Desert: Notes from Rosamond. In *Archaeological Studies in Rosamond, Western Mojave Desert, California*, edited by Mark Q. Sutton, pp. 154-157. California State University, Museum of Anthropology, *Occasional Papers in Anthropology* 3. A
- 1993 Background to the Archaeology of the Rosamond Area, Western Mojave Desert, California. In *Archaeological Studies in Rosamond, Western Mojave Desert*, edited by Mark Q. Sutton, pp. 1-9. California State University, Bakersfield, Museum of Anthropology, *Occasional Papers in Anthropology* No. 3. A
- 1993 The Numic Expansion in Great Basin Oral Tradition. *Journal of California and Great Basin Anthropology* 15(1):111-128. A, L
- 1994 The Numic Expansion as Seen from the Mojave Desert. In *Across the West: Human Population Movement and the Expansion of the Numa*, David B. Madsen and David Rhode, editors, pp. 133-140. Salt Lake City: University of Utah Press. A, L

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 1995 *The Archaeology of Teddy Bear Cave (CA-Ker-508): A Preliminary Report*. Paper presented at the Annual Meeting for the Society for California Archeology, Eureka. A
- 1996 The Current Status of Archaeological Research in the Mojave Desert. *Journal of California and Great Basin Anthropology* 18(2):221-257. A
- 1997 A Brief Introduction to the Archaeology of Nettle Spring. *Tomo Kahni News* 4(4):4-5. A
- 2000 Prehistoric Movements of Northern Uto-Aztecan Peoples Along the Northwestern Edge of the Southwest: Impact on Southwestern Populations. In *The Archaeology of Regional Interaction: Religion, Warfare, and Exchange Across the American Southwest and Beyond*, edited by Michael Hegmon, pp. 295-315. University Press of Colorado, Boulder. A
 [Discussion of alternative scenarios and relative merit for differing versions of the linguistic prehistory of eastern California, and the Great Basin, and the American Southwest with a review of the archaeological considerations.]
- 2001 Excavations at Teddy Bear Cave (CA-KER-508), Tomo Kahni State Park, Southern Sierra Nevada, California. *Pacific Coast Archaeological Society Quarterly* 37(1):1-26. A
- Sutton, Mark Q., Mark E. Basgall, Jill K. Gardner, and Mark W. Allen**
- 2007 Advances in Understanding Mojave Desert Prehistory. In *California Prehistory: Colonization, Culture and Complexity* edited by Terry L. Jones and Kathryn A. Klar, pp. 229-246. Alta Mira Press, New York. E, A
- Sutton, Mark Q. and G. Dicken Everson**
- 1992 Archaeological Investigations at the Oak Creek Canyon Site (CA-KER-1998), Tehachapi Mountains. *Pacific Coast Archaeological Society Quarterly* 28(1):43-66. A
- Sutton, Mark Q. and Jill K. Gardner**
- n.d. The Archaeology of the Koehn Lake Site (CA-KER-875), Fremont Valley, Western Mojave Desert, California. .. In preparation. A
- Sutton, Mark Q., Jill Gardner, Susan Kerr Siefkin and Matthew Des Lauriers**
- 1996 *Salvage Excavation at the Cross Mountain Site (CA-KER-4619), Southern Sierra Nevada, California*. Paper presented at the 1996 Kelso Conference for the Archaeology of the California Deserts, Red Rock Canyon. A
- Sutton, Mark Q. and Andy Greene**
- 1988 A Note on Kawaiisu Ethnopharmacology. *Society for California Archaeology Newsletter* 22(2):13. E
- Sutton, Mark Q. and Carl L. Hansen**
- 1986 *Investigations at Koehn Lake, Western Mojave Desert*. Paper presented at the 20th Great Basin Anthropological Conference, Las Vegas. A
- Sutton, Mark Q. and Scott R. Jackson**
- 1993 Archaeological Investigations CA-KER-2450, Rosamond, Kern County, California. In *Archaeological Studies in Rosamond, Western Mojave Desert, California*, edited by Mark Q. Sutton, pp. 10-25. *Museum of Anthropology Occasional Papers* No. 3, California State University, Bakersfield. A
- Sutton, Mark Q. and David Rhode**
- 1994 Background to the Numic Problem. In *Across the West: Human Population Movement and the Expansion of the Numa*, edited by David B. Madsen and David Rhode, pp. 6-15. Salt Lake City: University of Utah Press. E, A, L
- 1994 A History of the Numic Problem. In: *Across the West: Human Population Movement and the Expansion of the Numa*, edited by David B. Madsen and David Rhode, pp. 6-15. Salt Lake City: University of Utah Press. A, L
- Sutton, Mark Q., and Eric W. Ritter**
- 1984 A Basket Fragment from the Lava Mountains, California. *Journal of California and Great Basin Anthropology* 6(1):115-118. A
- Sutton, Mark Q., and Roger W. Robinson**
- n.d. *Excavations at the Red Rock Canyon Rockshelter (CA-KER-147), Western Mojave Desert, California*. In preparation. A
- 1982 *Morphology of Three Structures Recovered During Excavations at KER-303, A Late Period Village in the Western Mojave Desert*. Paper presented at the 18th Great Basin Anthropological Conference, Reno. A
- Sutton, Mark Q., and Robert M. Yohe II**
- 1987 Nopah Cave: A Late Period Sheep Hunting Camp in the Southwestern Great Basin. *Pacific Coast Archaeological Society Quarterly* 23(3):24-34. A
- 2000 *A Proposed Nomenclature for the Rose Spring Period in the Southwestern Great Basin*. Paper presented at the 2000 Great Basin Anthropological Conference, Ogden, Utah. A
- Sutton, Mark Q. and Claude N. Warren**
- 1988 Introduction. In *A Symposium on Mojave Prehistory*, Mark Q. Sutton and Claude N. Warren, eds., pp. 1. *Pacific Coast Archaeological Society Quarterly* 24(1). A
- Swadesh, Morris**
- 1959 Time Depth of American Linguistic Groupings. *American Anthropologist* 56(3):361-364. L
- Linguistics as an Instrument of Prehistory. *Southwestern Journal of Anthropology* 15:20-35. L

- Swope, Karen K.**
 2005 The Leone Home Site, CA-KER-1014H. *Kern County Archaeological Society Journal* 9:101-106..... A
 [Brief discussion of a domestic household complex from the early 20th century with interesting first hand knowledge of the site provided by Andy Greene. Inhabitants associated with early (ca. 1910) Tehachapi Cattle Company cowboys.]
- Sylvia, Barbara**
 2004 Keeping Watch in Kern County: Site Stewardship at **Tomo Kahni** SP. *Proceedings of the Society of California Archaeology* 17:197-199..... A
- Tehachapi Heritage League**
 1975 Untitled. Article announcing guest speaker, Dr. Edwin Slater, presentation on archaeological studies in Sand Canyon. *Tehachapi News*, March 26, 1975. A
 1999 *The Local Kawaiisu Coloring Book (Nuooah): A Coloring Book for the Young at Heart about Tehachapi's Native Americans*. Tehachapi Heritage League. E
 [A children's coloring book that includes brief items on the traditional lifeways of the Kawaiisu.]
- Tejada, Barbara**
 2007 **Tomo Kahni** Resource Hosts Newest Saturday Film Series. *Tehachapi News*, Wednesday, February 14, 2007. On-line access at <http://www.tehachapinews.com> A, E, I
- Theodoratus Cultural Research, Inc. and Archaeological Consulting and Research Services, Inc.**
 1984 *Cultural Resources Overview of the Southern Sierra Nevada: An Ethnographic, Linguistic, Archaeological, and Historic Study of the Sierra National Forest and Bakersfield District of the Bureau of Land Management*. On file, United States Forest Service, Sequoia National Forest, Kernville. A
- Thomas, David H., Lorann S. A. Pendleton and Stephen C. Cappannari**
 1986 Western Shoshone. In *Handbook of North American Indians*, Volume 11, Great Basin, Warren L. d'Azevedo, editor, pp. 262-283. Washington, D.C.: Smithsonian Institution. E
- Tomo Kahni Resource Center**
 2004 Andy Greene 1916-1999. Commemorative tribute volume published upon the passing of Andy Greene. On file at **Tomo Kahni** Resource Center, Tehachapi, California..... E
- Tremblay, Jay A.**
 1992 Notes on an Historic Indian Burial from the Keene Area, Discovered and Removed by a Private Club. *Kern County Archaeological Society Journal* 3:20-22. A
- Troy, Del**
 n.d. Tehachapi: *What Does it Mean?* One page hand out provided to visitors available *gratis* at the Tehachapi Museum, Tehachapi, California..... L, E
 2007 A Brief History of the Tehachapi Area. In *Extended Phase I/Limited Phase II Report, CA-KER-2553 and Kern Roads Tehachapi #2* by John F. Romani and Alan P. Gold (Garfinkel), pp. 6-7. On file Southern San Joaquin Valley Information Center, California State University, Bakersfield. A
 2008 Recollections of 49 years in Tehachapi. In *The Spirit of Tehachapi* by Pat Gracey, pp. 42-46. Privately printed, Tehachapi, California. A, H, E
- Troy, Del and Alan P. Garfinkel**
 2008 United State Military Civil War Era Brass Button Discovery in **Tomo Kahni** State Historic Park: Heirloom Testifies to Troubling Period of Indian Removals to Sebastian Reservation. *Raven's Cry Newsletter*. H, A, E
- Twisselmann, Ernest C.**
 1967 A Flora of Kern County, California. *Wassman Journal of Biology* 25:1-395..... **NO REFERENCE**
- Uli, James**
 1986 *Preliminary Draft Report Archaeological Test Excavation of Parcel Map 6887, Twin Oaks, Kern County, California*. On file with Harold Williams, Caliente, California. A
- Uli, James and Robert A. Schiffman**
 1984 *Archaeological Test Excavations at CA-KER-1328*. Report on file with Harold Williams, Caliente, California. A
 [Uli and Schiffman document the remains of the Piute Post Office and attest to other related archaeological and historic sites including a blacksmith shop, barn, hotel, and an adobe building they believe date to the 1870s. Collectively the historic and prehistoric remains were identified as the Piute Ranch Complex and were designated as site CA-KER-1351.]
- Underwood, Jackson.**
 2006 Discovering the Desert Kawaiisu. In *A Festschrift Honoring the Contributions of California Archaeologist Jay von Werlthof*, edited by Russell L. Kaldenberg, pp. 179-192. Maturango Museum Publication Number 20. Maturango Press, Ridgecrest, California..... E
 [Underwood is the most recent researcher attempting to unravel the territorial boundaries of the Kawaiisu. He makes a compelling argument that the Kawaiisu permanently occupied the desert areas in the vicinity of

REFERENCES & ANNOTATED BIBLIOGRAPHY

Ridgecrest, Trona, Victorville, and Barstow, the northeastern portion of Edwards Air Force Base, the southern Naval Weapons Station, China Lake, most of Fort Irwin, and the southwestern portion of Death Valley.]

Valdez, Sharynn-Marie

- 1992 *A Preliminary Report on the Analysis of Vertebrate Faunal Remains from CA-KER-147, Red Rock Canyon State Park, California.* Paper presented at the 1992 Annual Meeting of the Society for California Archaeology, Pasadena. A

Vane, Sylvia Brakke and Lowell John Bean

- 1990 *California Indians: Primary Resources—A Guide to Manuscripts, Artifacts, Documents, Serials, Music, and Illustrations.* Menlo Park: Ballena Press. E, A, L

Voegelin, Erminie W.

- 1939 Tubatulabal Ethnography. *University of California Anthropological Records* 2(1):1-84. Berkeley. E

Von Werlhof, Jay

- 1987 *Spirits of the Earth: A Study of Earthen Art in the Northern American Deserts.* Volume 1, The North Desert. Imperial Valley College Museum Society, El Centro, California. A

Vredenburgh, Larry W.

- 2008 *Kawaiisu Indians of Tehachapi.* Compilation and excerpts from various publications. On-line material at <http://vredenburgh.org/tehachapi/data/indians.htm> E, A, H, R, I
[Vredenburgh has amassed an excellent overview of material on Kawaiisu culture and history providing excerpts from Barras (1984), Boyd (1972), Stephen Powers (1877), Bob Powers (1981), Robert A. Schiffman and Alan P. Garfinkel (1981), David S. Whitley (1996), and Maurice L. Zigmond (1977). Recent discussions with Vredenburgh indicate that there is new information relating to Wade Hampton Jr. to be found on his website.]

Walker, Ardis M.

- n.d. *New Rock Pictures Found in Keyesville Area of Kern.* On file in Vertical Files in the History Room, Beale Library, Bakersfield, California. R, H
[Newspaper article describing a pictograph site near Keyesville that depicts twelve horse and rider figures, (one with a flag) painted in purple that may represent the McLaughlin Company D US Army Cavalry that was responsible for the massacre of 39 Native American in 1863. That site is now completely eradicated by the natural elements.]
- 1971 *The Rough and the Righteous of the Kern River Diggins.* Balboa Island: Paisano Press. H, E
[Two notable chapters are dedicated to telling the stories of Refugia Williams and Lavenia Rankin.]

Walker, Blendon H. and Bruno Huerto

- 2002 *An Analysis of the Faunal Collection from CA-KER-229: Locus C.* A paper produced in conjunction with the requirements of Anthropology 482 at California State University, Bakersfield. On file in the private library of Mark Faull. A

Walker, Blendon, and Mark Q. Sutton

- 2002 *The 1956 and 1971 Investigations at CA-KER-229, Sand Canyon, California: The Work at Locus C.* Paper presented at the Annual Meeting of the Society for California Archaeology, San Diego. A

Wallace, William J.

- 1957 A Clay Figurine from Death Valley National Monument, California. *Masterkey* 31(4):131-134. A
- 1958 Archaeological Investigations in Death Valley National Monument 1952-1957. *University of California Archaeological Survey Reports* 42:7-22. A
- 1962 Prehistoric Cultural Development in the Southern California Deserts. *American Antiquity* 28(20):172-180. A
- 1965 A Cache of Unfired Clay Objects from Death Valley, California. *American Antiquity* 30(4):434-441. A
- 1977 *Death Valley Nation Monument's Prehistoric Past: An Archaeological Overview.* Report on file National Park Service Center, Tucson. A
- 1977 A Half Century of Death Valley Archaeology. *Journal of California Archaeology* 5:249-258. A
- 1978 Post-Pleistocene Archaeology, 9000 to 2000 B.C. In *California*, edited by Robert F. Heizer, pp. 25-36. Handbook of North American Indians, Volume 8. William C. Sturtevant, General Editor. Smithsonian Institution, Washington, D.C. A
- 1978 The Chuckwalla: A Death Valley Indian Food. *The Journal of California and Great Basin Anthropology* 5(1):109-113. A
- 1988 Old Crump Flat and Ubehebe Craters: Two Rockshelters in Death Valley National Monument. *Monographs in California and Great Basin Anthropology*. A
- 1988 Desert Foragers and Hunters: Death Valley's Last Prehistoric Inhabitants. *Pacific Coast Archaeological Society Quarterly* 24(1):11-21. A

Wallace, William J., Alice P. Hunt, and J. P. Redwine

- 1959 An Investigation of Some Stone Mounds in Death Valley National Monument. *Archaeological Research Associates Contributions to California Archaeology* 3(2):1-11. A

Wallace, William J. and Edith S. Taylor

- 1955 Archaeology of Wildrose Canyon, Death Valley National Monument. *American Antiquity* 20(4):355-367..... A
 1955 Early Man in Death Valley. *Archaeology* 8(2):88-92. A
 1956 The Surface Archaeology of Butte Valley, Death Valley Nation Monument. *Contributions to California Archaeology* Number 1. Los Angeles. A
 1959 A Preceramic Site at Saratoga Springs, Death Valley National Monument, California. *Contributions to California Archaeology* 3(2):1-13, Los Angeles. A

Wallace, William J. and E. T. Wallace

- 1978 *Ancient Peoples and Cultures of Death Valley National Monument*. Ramona, California: Acoma Books. A
 1978 *Desert Foragers and Hunters: Indians of the Death Valley Region*. Ramona, California: Acoma Books..... A

Walker, Ardis M.

- 1971 *The Rough and the Righteous of the Kern River Diggings*. Balboa Island, California: Poisson Press. A

Walsh, Michael R.

- 2000 Beyond the Digging Stick: Women and Flaked Stone Tools in the Desert West. In *Archaeological Passages: A Volume In Honor of Claude Nelson Warren* edited by Joan S. Schneider, Robert M. Yohe, II, and Jill Gardner, pp. 198-212. *Western Center for Archaeology and Paleontology, Publications in Archaeology* Number 1. A
 [Discussion of an archaeological assemblage from Seep Spring on the Southern Base of the China Lake Naval Weapons Station that appears to represent women's work.]

Warren, Claude N.

- 1984 The Desert Region. In *California Archaeology* by Michael J. Moratto, pp. 339-428. Orlando: Academic Press. A

Warren, Claude N. and Robert H. Crabtree

- 1986 Prehistory of the Southwestern Area. In *Handbook of North American Indians, Volume 11, Great Basin*, Warren L. d'Azevedo, editor, pp. 183-193. Washington, D.C.: Smithsonian Institution. A

Weidler, John

- 1980 *Detailed documentation of rock art elements at CA-Ker-508*. On file Southern San Joaquin Valley Information Center, Bakersfield, California and Mission College, San Fernando. R, A
 [Scale drawings of the cave and documentation of the 12 panels with over 100 individual elements.]
 1981 Sand Canyon: Revisited. *La Pintura* 8:6 and 8. American Rock Art Research Association, El Toro, California. R

Wellman, Klaus F.

- 1979 *A Survey of North American Rock Art*. Akademischke Druck u. Verlagsanstalt, Graz, Austria. R
 1979 A Quantitative Analysis of Superimpositions in the Rock Art of the Coso Range, California. *American Antiquity* 44:546-556. R

Wermuth, Patty

- 1981 Appendix I: Report of the Native American Specialist. In *Archaeological Investigations for the Scodie Mountains Segment of the Pacific Crest Trail, Kern County, California* by Ambro, Richard D., Michael K. Crist, B. J. Peck, Dudley. M. Varner, and A. Van Eggers. On file United States Department of Agriculture, United States Forest Service, Sequoia National Forest, Porterville, California. E
 1981 Letters and notes addressed to Professor Robert A. Schiffman. Original documents on file with Harold Williams at his home in Walker Basin. Copies on file *Tomo Kahni* Resource Center, Tehachapi, California. E

West, Leslie E. II

- Rock Structures on the Western Flank of Black Mountain and Their Associated Petroglyphs*. On file with the Southern San Joaquin Archaeological Information Center, California State University, Bakersfield. A, R
 [Student paper with brief recordings and comments on rock rings on the western fact of Black Mountain in the El Paso Mountains.]

Wheeler, James

- 1879 *U.S. Geographical Surveys West of the 100th Meridian: Topographical and Land Classification Atlas Sheets*, Sheet 73A. United States Government. H

White, Marlinda Mel

2002. Tomo Kahni—To Grow or Not To Grow? *Tehachapi News*, October, 2002 E, A, H

Whitley, David S.

- The Study of North American Rock Art: A Case Study from South-Central California*. Ph.D. Dissertation, Department of Anthropology, University of California, Los Angeles. R
 1982 Notes on the Coso Petroglyphs, the Etiological Mythology of the Western Shoshone, and the Interpretation of Rock Art. *Journal of California and Great Basin Anthropology* 4(2):262-272. R
 1987 Socioreligious Context and Rock Art in East-Central California. *Journal of Anthropological Archaeology* 6:159-188. R
 1987 Rock Art Chronology in Eastern California. *World Archaeology* 19:150-164. A

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 1988 Bears and Baskets: Shamanism in California Rock Art. In *The State of the Art Advances in World Rock Art Research* edited by Thomas Dowson. University of the Witwatersrand, Archaeology Department, Johannesburg, South Africa.R
- 1987 Comment on The Signs of All Times by J. D. Lewis-Williams and T. A. Dowson. *Current Anthropology* 29(2):238.R
- 1993 Shamanism and Rock Art in Far Western North America. *Cambridge Archaeological Journal* 21(1):89-113.R
- 1993 New Perspectives on the Clovis vs. Pre-Clovis Controversy. *American Antiquity* 58:626-647.R
- 1994 Ethnography and Rock Art in the Far West: Some Archaeological Implications. In *New Light on Old Art: Recent Advances in Hunter-Gatherer Rock Art Research*, edited by David S. Whitley and Lawrence L. Loendorf, pp. 81-94. Los Angeles, California: Institute of Archaeology Monograph 36, University of California. **R, E, A**
- 1994 By the Hunter, for the Gatherer: Art, Social Relations, and Subsistence Change in the Prehistoric Great Basin. *World Archaeology* 25(3):356-373.R
- 1994 Shamanism, Natural Modeling, and the Rock Art of the Far Western North American Hunter-Gatherers. In *Shamanism and Rock Art in North America*, edited by Solveig A. Turpin, pp. 1-43. Special Publication 1, Rock Art Foundation, San Antonio, Texas.R
- 1996 *Guide to Rock Art Sites—Southern California and Southern Nevada*. Mountain Press Publishing Company, Missoula, Montana.R
- 1996 Native American Rock Art at Fort Irwin, Army Training Support Center. *Natural and Cultural Resources Series* No. 1.R
- 1998 Finding Rain in the Desert: Landscape, Gender, and Far Western North American Rock Art. In *The Archaeology of Rock Art*, Christopher Chippendale and Paul S. Tacon, editors, pp. 11-29. Cambridge: Cambridge University Press.A
- 1998 History and Prehistory of the Coso Range: The Native American Past on the Western Edge of the Great Basin. In *Coso Rock Art: A New Perspective*, Elva Younkin, editor, pp. 29-68. Ridgecrest: Maturango Press.R, A
- 1998 Meaning and Metaphor in the Coso Petroglyphs: Understanding Great Basin Rock Art. In *Coso Rock Art: A New Perspective*, Elva Younkin, editor, pp. 109-176. Ridgecrest: Maturango Press.R, A
- 1998 Cognitive Neuroscience, Shamanism, and the Rock Art of Native California. *Anthropology of Consciousness* 9(1):22-37.R
- 1998 *Following the Shaman's Path: A Walking Guide to Little Petroglyph Canyon, Coso Range, California*. Maturango Museum Press, Ridgecrest.A, R
- 2000 Response to Quinlan. *Journal of California and Great Basin Anthropology* 2(1):108-129.R
- 2000 *Art of the Shaman: Rock Art of California*. Salt Lake City: University of Utah Press.R
[Incorporates ethnographic information and identification of rock art sites with Kawaiisu mythology and religious practices.]
- 2001 Rock Art and Rock Art Research in Worldwide Perspective: An Introduction. In *Handbook of Rock Art Research*, edited by David S. Whitley, pp. 7-51. Walnut Creek, California: Altamira Press.R
- 2005 The Iconography of Bighorn Sheep Petroglyphs in the Western Great Basin. In *Onward and Upward!, Papers in Honor of Clement W. Meighan*, edited by Keith L. Johnson, pp. 191-203. Chico: Stansbury Publishing.R
- 2008 Archaeological Evidence for Conceptual Metaphors as Enduring Knowledge Structures. *Time and Mind* 1(1):7-30.R, A
- Whitley, David S. and Ronald I. Dorn**
- 1987 Rock Art Chronology in Eastern California. *World Archaeology* 19:150-164.R
- 1988 Cation-ratio Dating of Petroglyphs using PIXE. *Nuclear Instruments and Methods in Physics Research* 35:410-141.A, R
- Whitley, David S., Ronald I. Dorn, Julie Francis, Lawrence L. Loendorf, Thomas Holcomb, Russel Tanner, and Joseph Bozovich**
- Recent Advances in Petroglyph Dating and Their Implications for the Pre-Clovis Occupation of North America. *Proceedings of the Society for California Archaeology* 9:92-103.A
- Whitley, David S., George Gumerman IV, Joseph M. Simon, and Edward H. Rose**
- 1988 The Late Prehistoric Period in the Coso Range and Environs. *Pacific Coast Archaeological Society Quarterly* 24:2-10.A
- Whitley, David S. and Lawrence L. Loendorf**
- New Light on Old Art: Recent Advances in Hunter-Gatherer Rock Art Research. *Institute of Archaeology Monograph* 36, University of California, Los Angeles.R
- Whitley, David S., Joseph M. Simon, Niccole Cerveny, and Ronald I. Dorn**
- 2006 High-Stand Shoreline Survey in the Searles Lake Area, San Bernardino County, California. In *A Festschrift Honoring the Contributions of California Archaeologist, Jay von Werlhof*, edited by Russell L. Kaldenberg, pp.209-224. Maturango Museum Publication Number 20, Ridgecrest, California.A

- Whitley, David S., Joseph M. Simon, and E. H. Rose**
 1999 The Vision Quest in the Coso Range. In *American Indian Rock Art*, Volume 25, edited by S. M. Freers, pp. 1-32. American Rock Art Research Association, Tucson, Arizona.R, A
- Whitley, David S., Whitley, David S., Tamara K. Whitley, and Joseph M. Simon**
 2005 The Archaeology of Ayers Rock (CA-INY-134), California. *Maturango Museum Publication* Number 19, Ridgecrest, California: Maturango Press.A
 [Site report based on the early Archaeological Survey Association of Southern California excavations at this prominent pictograph site. The site has been hypothesized to have been painted by Bob Rabbit, one of the last Kawaiisu rain shamans.]
- Whitley, Tamara K.**
 1982 Coso Style Pictographs of CA-KER-735. In *Pictographs of the Coso Region: Analysis and Interpretations of the Coso Painted Style*, edited by Robert A. Schiffman, David S. Whitley, Alan P. Garfinkel, and Stephen B. Andrews, pp. 22-46. *Bakersfield College Publications in Archaeology* Number 2.A, R
 1982 Rock Art of CA-KER-736. In *Pictographs of the Coso Region: Analysis and Interpretations of the Coso Painted Style*, edited by Robert A. Schiffman, David S. Whitley, Alan P. Garfinkel, and Stephen B. Andrews, pp. 47-66. *Bakersfield College Publications in Archaeology* Number 2.A, R
- Wilbur, Frances**
 A Case in Point: The Two Nellies, The Two Nellies of Local Lore, and The Mountain and The McKays. Chapters 26, 27, and 28 in Valley Roots column in *Fence Post Country Reader*.H, E
 [Stories of Nellie McKay, Nellie Calhoun, and the McKay family.]
 Refugio's Mysterious Half-Sister, The McCay Brothers of Indian Creek Canyon, The Indian Name of Hamp's Refugia. Chapters 30, 33, and 35. *Fence Post Country Reader*, January.H, E
- Wilke, Philip J.**
 1980 *The Functional Context and Chronological Position of Prehistoric Rock Art in the Coso Range, East-Central California*. National Science Foundation Research Proposal. On file Naval Weapons Station, China Lake.A, R
- Wilke, Philip J., and Harry Lawton**
 1976 The Expedition of Captain J. W. Davidson from Ft. Tejon to the Owens Valley in 1859. *Ballena Press Publications in Archaeology, Ethnology, and History* Number 8. Socorro, New Mexico.H
- Wilke, Philip J. and Adella B. Schroth**
 1989 Lithic Raw Material Prospects in the Mojave Desert, California. *Journal of California and Great Basin Anthropology* 11(2): 146-174.A
- Williams, Audrey**
 2003 *Investigations at Freeman Spring (CA-KER-6106): A Rose Spring Period Site in the Western Mojave Desert*. Paper presented at the 37th Annual Meeting of the Society for California Archaeology, Sacramento.A
 2004 Subsistence Patterns in the Northwestern Mojave Desert: At Freeman Springs (CA-KER-6106). Paper presented at the 29th Great Basin Anthropological Conference, Sparks, Nevada.A
 2009 *Archaeological Investigations at Freeman Spring, CA-KER-6106: A Rose Spring Complex Site in the Western Mojave Desert*. Master's Thesis, Department of Anthropology, California State University, Bakersfield.A
- Williams, Wade Hampton, Jr.**
 1948 *Typewritten transcript of handwritten autobiography*. On file Tehachapi Heritage League, Tehachapi, California.H
 [Wide ranging treatment, four page typescript, of the son of the famous miner Wade Hampton Williams, Sr. (Hamp Williams)]
- Williamson, R.S., Lieut., Corps of Topographical Engineers.**
 1856 *Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route For a Railroad From the Mississippi River to the Pacific Ocean*. Volume 5. Made under the direction of the Secretary of War in 1853-1854. Washington, D.C.: A.O.P. Nicholson. **NO REFERENCE**
- Winslow, Mrs. A. K.**
 1943 Letter to the Editor entitled "Invitation to Artists ...". *Desert Magazine* 6(4):28.A
 [Discusses the excavation of a Red Rock Canyon rockshelter, probably KER-147, and the removal of basket fragments].
- Wortley, Ken**
 1955 Story of Annie Spratt. *Sierra Rainbow*, pp. 11-12.E, H
 [Story provided by Annie Spratt's mother (Desert Kawaiisu) of when she was a young woman and looking for chuckwallas in Grapevine Canyon. She may have seen one of the first Europeans to come through the area—a detachment of Spanish soldiers on mules.]
 1972 Story of the Piute Mountaineers. Lake Isabella, California. *Kern Valley Review*, March 16 and 30, 1972.H

REFERENCES & ANNOTATED BIBLIOGRAPHY

Wynn, Marcia R.

- 1963 *Desert Bonanza: The Story of Early Randsburg, Mojave Desert Mining Camp*. Glendale, California: Arthur H. Clarke.....H
 [History of western Mojave Desert with some significant mention of Native Americans and early Euroamerican miners with notable episodes of violent confrontation and fatalities on both sides of the disputes.]

Yohe, Robert M., II

- 1992 A Clovis-Like Point from the Rose Spring Site, CA-INY-372. *Journal of California and Great Basin Anthropology* 14(2).....A
 1992 *A Reevaluation of Western Great Basin Cultural Chronology and Evidence for the Timing of the Introduction of the Bow and Arrow to Eastern California Based on New Excavations at the Rose Spring Site (CA-INY-372)*. Ph.D. Dissertation, Anthropology Department, University of California, Riverside.....A
 The Introduction of the Bow and Arrow and Lithic Resource Use at Rose Spring (CA-INY-372). *Journal of California and Great Basin Anthropology* 20(1):26-52.A
 2000 "Rosegate" Revisited: Rose Spring Point Temporal Range in the Southwestern Great Basin. In *Archaeological Passages: A Volume in Honor of Claude Nelson Warren*, edited by Joan S. Schneider, Robert M. Yohe, II and Jill K. Gardner, pp. 213-224. Western Center for Archaeology and Paleontology, Hemet.....A

Yohe, Robert M. II and John D. Goodman II

- 1991 An Analysis of Faunal Remains from CA-KER-2211. *Occasional Papers in Anthropology*, Number 1:202-222. Museum of Anthropology, California State University, Bakersfield.A

Yohe, Robert M., II and Mark Q. Sutton

- 1991 The Excavation of an Unusual Rock Feature North of Kramer Junction, San Bernardino County, California. In: *Papers on the Archaeology of the Mojave Desert 2*, Mark Q. Sutton, ed., pp. 75-84. *Coyote Press Archives of California Prehistory* No. 32.A
 Settlement, Subsistence, Technology, Environmental Change, and the Rose Spring Period in the Western Mojave Desert. Paper presented at the 1999 Kelso Conference on California Desert Prehistory, Panamint Springs, California.A
 2000 *Implications of Technological and Environmental Change in the Rose Spring Period in the Western Mojave Desert*. Paper presented at the 2000 Annual Meetings of the Society for California Archaeology, Riverside, California.A

Yohe, Robert M., II, Mark Q. Sutton, and Daniel F. McCarthy

- 1986 A "Battle Scene" Petroglyph from the Coso Range, California. *Journal of California and Great Basin Anthropology* 8(1):133-137.R

Younkin, Elva (editor)

- 1998 *Coso Rock Art: A New Perspective*. *Maturango Museum Publication* Number 12. Ridgecrest, California: Maturango Press. R, A

Zaglauer, Leslie

- 1995 *The Kawaiisu of South-Central California: Creating a New Identity*. Unpublished Master's Thesis, University of Montana.E, H
 [Remarkable unpublished research that provides a Kawaiisu Indian's perspective on the dynamic yet continuing cultural identity of the Kawaiisu. Zaglauer's discussion includes personal, insider research with Clara Williams, Harold Williams, Andy Greene, Carmen Peebles, and Monty Greene. Her work is further bolstered by early interviews conducted by Sheldon Klein with Fred and Rosie Collins.]

Zigmond, Maurice L.

- n.d. *Kawaiisu Phonetics and Text*. Manuscript on file at the American Philosophical Society.....L
 1938 *Kawaiisu Territory*. In *Tribal Distribution in the Great Basin* edited by Willard Z. Park (et al.). *American Anthropologist* 40(4):634-638.E
 Ethnobotanical Studies Among California and Great Basin Shoshoneans. Unpublished Ph.D. Dissertation, Anthropology Department, Yale University.E
 1971 *Kawaiisu Plant Name Categories*. In *Great Basin Anthropological Conference 1970: Selected Papers* edited by C. Melvin Aikens, pp. 155-165. *University of Oregon Anthropological Papers* 1.E
 Some Mythological and Supernatural Aspects of Kawaiisu Ethnography and Ethnology. In *Great Basin Cultural Ecology: A Symposium* edited by Don D. Fowler, pp. 129-134. *Desert Research Institute Publications in the Social Sciences* No. 8. Reno.E
 The Supernatural World of the Kawaiisu. In *Flowers of the Wind: Papers on Ritual, Myth, and Symbolism in California and the Southwest* edited by Thomas C. Blackburn, pp. 59-95. Socorro, New Mexico: Ballena Press Anthropological Papers No. 8.E
 1978 *Kawaiisu Basketry*. *Journal of California Anthropology* 5(2):199-215.E

REFERENCES & ANNOTATED BIBLIOGRAPHY

- 1979 Gotlieb Adam Steiner and the G. A. Steiner Museum. *Journal of California and Great Basin Anthropology* 1:322-330.
 Kawaiisu Mythology, An Oral Tradition of South-central California. *Ballena Press Anthropological Papers* No. 18.....E
- 1981 Kawaiisu *Ethnobotany*. Salt Lake City, Utah: University of Utah Press.....E
 [Good source of information on native flora including that used for food, medicine, construction materials, etc.
 Provides a perspective on Native Kawaiisu environmental concepts.]
- 1986 Kawaiisu. In *Handbook of North American Indians, Volume 11, Great Basin*, edited by Warren L. d'Azevedo, pp. 398-411. Washington, D. C.: Smithsonian Institution.E
 [Basic article, a brief summary and overview, on Kawaiisu culture and history.]
- 1988 Death Comes to an American Indian Tribe. In *Festschrift in Honor of David Mandelbaum*, edited by P. Hockings. Berlin: Mouton de Gruyter.E
- Zigmond, Maurice, Curtis Booth, and Pam Munro**
- 1990 Kawaiisu: A Grammar and Dictionary with Texts. *University of California Publications in Linguistics* Volume 119. University of California Press, Berkeley.....L, E
 [Academic treatise containing abundant information on the Kawaiisu. Includes numerous place names.]

