



טקופה

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שמורת Tecopa Hot Spring ממוקמת בקצהו הדרומי של עמק המוות המפורסם ...

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טאקוּבָּא

فرقة تاكوبا (فرقة السيف) la danse de saber takouba

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فرقة تاكوبا (فرقة السيف) la danse de saber takouba. 19.10.2014 Yazdır. QRCode Cep Telefonunuzla barkodu okutarak mail mesaj atabilirsiniz.

تمنرست موطن الاهفار

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رقصة تاكوبا: هي رقصة يؤديها الرجال في منطقة الهفار ، أثناء الأعياد و الحفلات ، مرفوعة " الطبل" الثقيل (طبل نصف كروي الشكل)، للتعبير عن المعارك و الانتصارات ...

Groupe folklorique الفرقة الفلكلورية تاكوبا آغار تمنرست ...

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رقصة التاكوبا : رقصة الطوارق المشهورة خالدة في الذاكرة الجمعية ...

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Sep 9, 2014 حين يخلد الطوارق انتصاراتهم عبر أجيالهم المتعاقبة تعتبر رقصة تاكوبا التراث الاشتهر و الأفضل لديهم - 2014 فدى قبائل الطوارق بمناطق الجنوب الجزائري ...

مصرس : نتائج البحث عن : تاكوبا

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نتائج البحث عن : تاكوبا. رامسفيلد يستر على المجرمين. ولم يخلج التقرير ان يذكر انه كان هناك مرحاض وحمام واحد لكل 50 نزيلا عراقيا، ولم يخلج ان يذكر ايضا ان شباب ...

Page 291 - Google Books Result -اقتصاد سياسى نظامى گرى أمريكا:

books.google.com/books?isbn=9641851330 - Translate this page

اسماعيل حسينزاده

در اين گزارش همجنين با استناد به تحقيقى كه به وسيله سرلشكر آنتونيو تاكوبا " در مورد بدرقارى تنك آور نسبت به زندانيان ابوغريب صورت گرفت ، آمده است كه ...

روب بوانت ينير إظهار آخر جولة من "مقهي تاكوبا" في المكسيك

www.digitalavmagazine.com/.../إغلاق-مقهي-تاكوبا-جو/ Translate this page

Jan 30, 2014 - La banda mexicana de rock alternativo Café Tacuba cerró su gira de 2013 "El Objeto" con un espectáculo en el que las luces Pointe de Robe ...

Τακόπα

Η μάχη των δύο φύλων - Page 1 - RoadCrew.gr 

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Mar 16, 2010 - 20 posts - 13 authors


... σου και προσεχε γιατι το τσουτσουνακι μπορει να ειναι αλλεργικο στα πουπουλα . . .
βαλε **τακόπα**(ναι,ολοι καταλαβατε τι ειναι η **τακοπα**!) ...

Descrittione di tutta Italia di F. Leandro Alberti ... - Google Boo...

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Leandro Alberti, Vincenzo Da Bologna - 1561

Α Οαλοασα , Έ'οπιο, Ν0ΙΜΜ, νοποπί, ,αι/σ. ΑΙΜ, Ακλααώ-λα, **Τακοπα**, (. 'α||-Ι Ναασο,
Βαβιθπαπα, ν|Βοααπο , Ι| Ρο" α|ο| Τάσσο, 8.Απελοο , Μοαλο Βασπο , σ· ...

Relacion del sucesso que tuuo nuestra santa fe en los ... 

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Luis Pinheiro - 1617

... **τακοπα**- :Ι| εοπτεριο , Π:Ι:ι:ι:ι:ι Ιοε ΓΩτωικΓε ετοελο Βηιοτ,7 (με ι:Π.λο έκ:ΠΜε -τιο
ΜΗ Ροτ οπιΙοε Ραλλόελο ελοΧωπλο ναι Γολα ΙέλοΠα σπι -Νεισέειρεκ1υί=-, - ...

Chahta oklah i nanvlhpisa noshkobo micha nanvlhpisa: ... 

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Choctaw Nation, Choctaw Nation of Oklahoma - 1894 - Choctaw Indians

ΜηΚηπα πιαππασο αριασ οπιπτο οτ απιαπιτα π γοΚα πασα αΚα ππιαταπιππ
τακοπα Τοαπικα πιασπι παπ αππιοπα αοπιπ πια αΚπα πιοππαπιπ
ππιαππασαπικο ...

The self-sacrifice on the tree came to them from a white-bearded god who visited them 2,000 years ago. He is called different names by different tribes:

Tah-comah, Kate-Zahi, Tacopa, Nana-bush, Naapi, Kul-kul, Deganaweda, Ee-see-cotl, Hurukan, Waicomah, and Itzamatul.

Some of these names can be translated to: the Pale Prophet, the bearded god, the Healer, the Lord of Water and Wind, and so forth.

<http://www.spiritualjourneys.com/article/diary-entry-a-gift-from-an-indian-spirit/>

Chief Tecopa

From Wikipedia, the free encyclopedia

Chief Tecopa (c.1815–1904) was a Native American leader, his name means wildcat.^[1] Chief Tecopa was a leader of the Southern Nevada tribe of the Paiute in the Ash Meadows and Pahrump areas. In the 1840s Tecopa and his warriors engaged the expedition of Kit Carson and John C. Fremont in a three-day battle at Resting Springs.^[2] Later on in life Tecopa tried to maintain peaceful relations with the white settlers to the region and was known as a peacemaker.^[3] Tecopa usually wore a bright red band suit with gold braid and a silk top hat. Whenever these clothes wore out they were replaced by the local white miners out of gratitude for Tecopa's help in maintaining peaceful relations with the Paiute.^[4] Tecopa is buried with his son and grandson at the Chief Tecopa Cemetery in the Pahrump Valley, Nevada.^{[4][5]}

The Census-designated place of Tecopa, California was named after Chief Tecopa by J. B. Osbourne who was the operator of a mining camp at the location.^[3]

In November 1971 Nevada Governor Mike O'Callaghan called Chief Tecopa a leader of vision and courage and dedicated a state memorial to him at the Chief's gravesite. 15 acres (61,000 m²) of land were deeded to Nye County and became Tecopa Park.^[6]



Chief Tecopa, very early 1900s.

References

- ↑ McCracken, Robert D. (1996). *Las Vegas:The Great American Playground*. p4 (<http://books.google.com/books?id=vnV2tPNbK6QC&pg=PA4&dq=Chief+tecopa>): University of Nevada Press. ISBN 0-87417-301-9.
- ↑ Le Hayes. *Pilgrims in the Desert*. p27 (<http://books.google.com/books?id=-QwkuvyKVXAC&pg=PA27&dq=%22Chief+tecopa>): Mojave River Valley Historical Association. ISBN 0-918614-16-3.
- ↑ ^{*a*} ^{*b*} Carlson, Helen S. (1974). *Nevada Place Names*. p229 (<http://books.google.com/books?id=BixwbIM7ZvAC&pg=PA229&dq=%22Chief+tecopa#PPA229,M1>): University of Nevada Press. ISBN 0-87417-094-X.
- ↑ ^{*a*} ^{*b*} Glass, Al (1983). *Touring Nevada*. p174 (<http://books.google.com/books?id=sdBv8OhC3kkC&pg=PA174&dq=%22Chief+tecopa#PPA175,M1>): University of Nevada Press. ISBN 0-87417-074-5.
- ↑ "Cemetery project uses present to identify past" (<http://news.google.com/newspapers?id=q2cMAAAAIBA&sjid=OGQDAAAIBA&pg=4817,524541&dq=chief+tecopa+cemetery>). *Pahrump Valley Gazette*. 1998-02-12. Retrieved 2008-11-12.
- ↑ "Back Then:36 Years Ago This Month" (<http://www.pahrumpvalleytimes.com/2007/Nov-21-Wed-2007/news/18048752.html>). *Pahrump Valley Times*. 2007-11-21. Retrieved 2008-11-13.

Retrieved from "http://en.wikipedia.org/w/index.php?title=Chief_Tecopa&oldid=616274442"

Categories: Native American leaders | 1815 births | 1904 deaths

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Paiute

From Wikipedia, the free encyclopedia

Paiute (/ˈpaɪjuːt/; also **Piute**) refers to three closely related groups of indigenous peoples of the Great Basin:

- **Northern Paiute** of California, Idaho, Nevada and Oregon.
- **Owens Valley Paiute** of California and Nevada.
- **Southern Paiute** of Arizona, southeastern California, Nevada and Utah.

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Paiute Numa



Angie Bullets (Kaibab Paiute) weaves a Paiute cradleboard, Arizona, 2011

Total population

6,300 (1990)^[1]

Regions with significant populations

United States (Arizona, California, Idaho, Nevada, Oregon, Utah)

Languages

Northern Paiute language, Owens Valley Paiute, Southern Paiute language, English

Religion

Native American Church, Sun Dance, traditional tribal religion,^[2] Christianity, Ghost Dance

Related ethnic groups

Bannock, Mono, Timbisha and Kawaiisu

Origin of name

The origin of the word *Paiute* is unclear. Some anthropologists have interpreted it as "Water Ute" or "True Ute". The Northern Paiute call themselves *Numa* (sometimes written *Numu*); the Southern Paiute call themselves *Nuwuvi*; both terms mean "the people". The Northern Paiute are sometimes referred to as *Paviotso*. Early Spanish explorers called the Southern Paiute *Payuchi* (they did not make contact with the Northern Paiute). Early Euro-American settlers often referred to both groups of Paiute as "Diggers" (presumably because of their practice of digging for roots for food). As the Paiute consider the term derogatory, they discourage its use.

Language and culture

The Northern and Southern Paiute both speak languages belonging to the Numic branch of the Uto-Aztecan family of Native American languages. The terms Paiute, Northern Paiute and Southern Paiute apply most correctly when referring to groups of people with similar language and culture. It does not imply a political connection or even an especially close genetic relationship. The Northern Paiute speak the Northern Paiute language, while the Southern Paiute speak the Colorado River Numic language. These languages are not as closely related to each other as they are to other Numic languages.

The Bannock, Mono, Coso, Timbisha and Kawaiisu peoples, who also speak Numic languages and live in adjacent areas, are sometimes also referred to as Paiute. The Bannock speak a dialect of Northern Paiute. But, the Mono Tribe and other three peoples speak distinctly separate Numic languages: Mono is related more closely to Northern Paiute, as is Coso; the Timbisha language is related more to the Shoshoni language, and the Kawaiisu language is more closely related to Colorado River Numic.

Northern Paiute

The Northern Paiute traditionally have lived in the Great Basin in eastern California, western Nevada, and southeast Oregon. The Northern Paiute's pre-contact lifestyle was well adapted to the harsh desert environment in which they lived. Each tribe or band occupied a specific territory, generally centered on a lake or wetland that supplied fish and water-fowl. Communal drives, which often involved neighboring bands, would take rabbits and pronghorn from surrounding areas. Individuals and families appear to have moved freely between bands. Pinyon nuts gathered in the mountains in the fall provided critical winter food. Grass seeds and roots were also important parts of their diet. The name of each band came from a characteristic food source. For example, the people at Pyramid Lake were known as the *Cui Ui Ticutta* (meaning "Cui-ui eaters"), the people of the Lovelock area were known as the *Koop Ticutta*, meaning "ground-squirrel eaters", and the people of the Carson Sink were known as the *Toi Ticutta*, meaning "tule eaters". The *Kucadikadi* of Mono County, California are the "brine fly eaters".

Relations among the Northern Paiute bands and their Shoshone neighbors were generally peaceful. There is no sharp distinction between the Northern Paiute and Western Shoshone. Relations with the Washoe people, who were culturally and linguistically very different, were not so peaceful.

Sustained contact between the Northern Paiute and Euro-Americans came in the early 1840s, although the first contact may have occurred as early as the 1820s.



Sarah Winnemucca,
Paiute writer and
lecturer

Although the Paiute had adopted the use of horses from other Great Plains tribes, their culture was otherwise largely unaffected by European influences at that point. As Euro-American settlement of the area progressed, several violent incidents occurred, including the Pyramid Lake War of 1860, Owens Valley Indian War 1861-1864,^[3] Snake War 1864-1868; and the Bannock War of 1878. These incidents generally began with a disagreement between settlers and the Paiute (singly or in a group) regarding property, retaliation by one group against the other, and finally counter-retaliation by the opposite party, frequently culminating in the armed involvement of the U.S. Army. Many more Paiutes died from newly introduced infectious diseases such as smallpox than in warfare. Sarah Winnemucca's book *Life Among the Piutes* (1883)^[4] gives a first-hand account of this period, although it is not considered to be wholly reliable.

The government first established the Malheur Reservation for the Northern Paiute in eastern Oregon. The federal government's intention was to concentrate the Northern Paiute there, but its strategy did not work. Because of the distance of the reservation from the traditional areas of most of the bands, and because of its poor environmental conditions, many Northern Paiute refused to go there. Those that did, soon left. They clung to their traditional lifestyle as long as possible; when environmental degradation made that impossible, they sought jobs on white farms, ranches or in cities. They established small Indian colonies, where they were joined by many Shoshone and, in the Reno area, Washoe people.

Later, the government created larger reservations at Pyramid Lake and Duck Valley, Nevada. By that time the pattern of small *de facto* reservations near cities or farm districts, often with mixed Northern Paiute and Shoshone populations, had been established. Starting in the early 20th century, the federal government began granting land to these colonies. Under the Indian Reorganization Act of 1934, several individual colonies gained federal recognition as independent tribes.

Historic Northern Paiute bands

- **Hunipuitōka** or **Walpapi** ('Hunipui-Root-Eaters', often called *Snake Indians*, lived along Deschutes River, Crooked River and John Day River in central Oregon, federally recognized as part of the Burns Paiute Tribe)
- **Wadadōkadō** or **Wadatika (Waadadikady)** ("Wada Root and Grass-seed Eaters", also known as *Harney Valley Paiute*, controlled about 52,500 square miles along the shores of Malheur Lake, between the Cascade Range in central Oregon and the Payette Valley north of Boise, Idaho, as well as in the southern parts of the Blue Mountain in the vicinity of the headwaters of the Powder River, north of John Day River, southward to the desertlike surroundings of Steens Mountain. They are federally recognized as part of the Burns Paiute Tribe and part of the Confederated Tribes of Warm Springs)
- **Goyatōka** or **Yahuskin (Yahooskin)** ("Crayfish eaters"), often called *Snake Indians*, also known as *Upper Sprague River Snakes* or even *Upper Sprague River Klamath*, lived along the shores of the Goose,



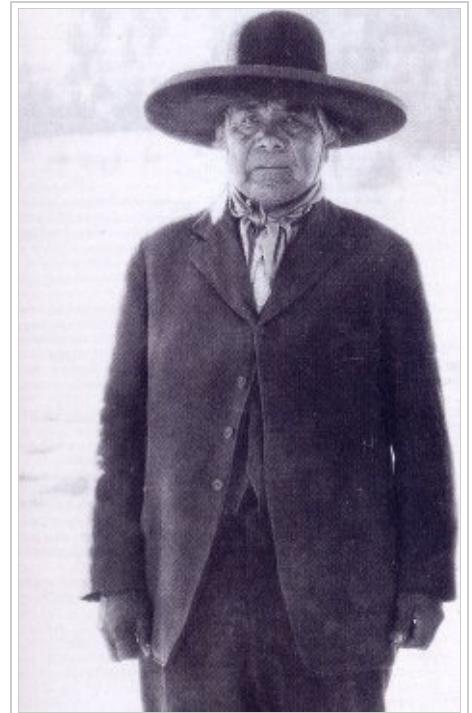
Captain John, Leader of the Yosemite-Mono Lake Paiutes



Chief Winnemucca, Chief of the Paiutes. He was also named *Poito*.

Silver, Warner and Harney Lake, living along Sprague River in the area now comprising Lake and Harney counties of Oregon, and hunted in the Klamath Basin, federally recognized as part of the Klamath Tribes)

- **Koa'aga'itōka** ("Salmon Caught in Traps Eaters", lived in the Snake River Plain, federally recognized as part of the Shoshone-Bannock Tribes of the Fort Hall Indian Reservation)
- **Kidütökadö** ("Yellow-bellied marmot Eaters" or **Gidi'tikadii** - "Groundhog Eaters", also called *Northern California Paiute* or *Surprise Valley Paiute*, lived around Goose Lake, in Surprise Valley of northern California and Warner Valley in Oregon, and in the valley along the eastern mountains of the Warner Range along the Oregon-Nevada border to the south to Long Valley and the Lower Lake, federally recognized as the Fort Bidwell Indian Community)
- **Atsakudökwa tuviwarai** ("Those who live in the Red Mesas") lived in the northwest of Nevada along the Oregon-Nevada border in the Santa Rosa Range, north of the Slumbering Hills, west to the Jackson Mountains, northeast to Disaster Peak and east back to the Santa Rosa Mountains, Quinn River was the most important water resource, federally recognized as part of the Fort McDermitt Paiute and Shoshone Tribe)^[5]
- **Sawawaktödö** ("Sagebrush Eaters" or **Sawakudökwa tuviwarai** - "Sagebrush Eaters who live in the mountains", lived in the Winnemucca area from the Osgood Mountains and the Sonoma Mountains in the east to the Jackson Mountains in the west, from the Slumbering Hills and Santa Rosa Range in the north to Table Mountain Wilderness in the south, federally recognized as part of the Fort McDermitt Paiute and Shoshone Tribes and the Winnemucca Indian Colony of Nevada)
- **Yamosöpö tuviwarai** ("Those who live in Crescent Valley", lived in Paradise Valley, Nevada, which was called by them Crescent Valley, as well as in the Santa Rosa Range and along the Little Humboldt River, southward along the Oregon-Nevada border in the Osgoods Mountains, federally recognized as part of the Fort McDermitt Paiute and Shoshone Tribes)
- **Makuhadökadö** or **Pauida tuviwarai** (lived around Battle Mountain and Unionville in Nevada, parts of the Humboldt Valleys, in the desert valleys of Buena Vista Valley, Pleasant Valley, Buffalo Valley as in the Sonoma and East Mountains, federally recognized as Reno-Sparks Indian Colony)
- **Moadökadö** ("Wild onion Eaters", also known as **Agaipaninadökadö** or **Agai Panina Ticutta** —"Lake-fish Eaters", literally "Summit Lake Fish Eaters" or "Trout Lake Fish Eaters", lived around Summit Lake (called *Agaipaninadi*) in Nevada and along the southern border of Idaho east of the *Kidütökadö*, federally recognized as the Summit Lake Paiute Tribe of Nevada)^[6]
- **Kamodökadö** ("Hare-Eaters", lived north of Pyramid Lake in the Smoke Creek and Granite Creek



Wovoka, Paiute spiritual leader and founder of the Ghost Dance religion

deserts, federally recognized as Yerington Paiute Tribe of the Yerington Colony and Campbell Ranch)

- **Tövusidökadö** ("Pine nut Eaters", lived in the mountain foothills of Nevada, federally recognized as Yerington Paiute Tribe of the Yerington Colony and Campbell Ranch)
- **Pogidukadu** ("Onion Eaters", federally recognized as Yerington Paiute Tribe of the Yerington Colony and Campbell Ranch)
- **Tasiget tuviwarai** ("Those who live amidst the mountains", lived in Winnemucca Valley, federally recognized as part of the Pyramid Lake Indian Reservation)
- **Kuyuidökadö** or **Cui-ui Dicutta** ("Cui-ui-Fish-Eaters", lived along the shores of Pyramid Lake and the lower Truckee River, part of the Pyramid Lake Indian Reservation)
- **Küpadökadö** ("Ground squirrel Eaters", lived along the shores of Lake Humboldt, their territory in the east was limited by the Shoshone people, including the Pahsupp Mountains, Kamma Mountains and Majuba Mountains and the Humboldt River and Sink River, federally recognized as Lovelock Paiute Tribe of the Lovelock Indian Colony)
- **Toedökadö** or **Toi Dicutta** ("Schoenoplectus acutus (Tule) Eaters", lived in the Carson Sink, federally recognized as part of the Paiute-Shoshone Tribe of the Fallon Reservation and Colony)
- **Aga'idökadö** or **Agai Dicutta (Agai Ticutta)** ("Cutthroat trout Eater", residing on the Walker River Indian Reservation)
- **Pakwidökadö** or **Pugwi Ticutta** ("Chub carp]] Eaters", residing on the Walker River Indian Reservation)
- **Onabedukadu** ("Salt-Eaters", lived in California)
- **Tagötöka** ("Lomatium dissectum Root Tuber Eaters", lived along the Jordan River and Owyhee River in Oregon and Idaho. Lomatium dissectum is known as "fernleaf biscuitroot" for its use in baking biscuits and as "desert parsley".)
- **Tsösö'ödö tuviwarai** ("Those who live in the cold", lived in the surroundings of Steens Mountain in Oregon)
- **Kutsavidökadö** or **Kucadikadi** ("Ephydriidae (Brine fly) Larvae Eaters"), also called Mono Lake Paiute or the Western Mono. The name "Mono" derives from *Monoache* or *Monache*, "Fly larvae Eaters", the designation used by the Yokuts for the Kucadikadi, federally recognized as Big Sandy Rancheria, Cold Springs Rancheria of Mono Indians of California, Northfork Rancheria of Mono Indians of California, Table Mountain Rancheria and Tule River Indian Tribe of the Tule River Reservation)

Northern Paiute tribes

These are federally recognized tribes with significant Northern Paiute populations:

- Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon, Burns, Oregon
- Confederated Tribes of Warm Springs, Warm Springs Indian Reservation, Oregon
- Fort Bidwell Indian Community of the Fort Bidwell Reservation of California, Fort Bidwell Indian Reservation, California

- Shoshone-Bannock Tribes of the Fort Hall Indian Reservation, Southeastern Idaho—descendants of the Lemhi, Boise Valley, Bruneau, Weiser and other bands of Northern Shoshone and Bannock with the Northern Paiute *Koa'aga'itōka* band
- Fort McDermitt Paiute and Shoshone Tribes of the Fort McDermitt Indian Reservation, Fort McDermitt Indian Reservation, Nevada and Oregon
- Klamath Tribes, includes the Yahooskin Band of Paiute, Chiloquin, Oregon
- Lovelock Paiute Tribe of the Lovelock Indian Colony, Lovelock, Nevada
- Paiute-Shoshone Tribe of the Fallon Reservation and Colony, Fallon, Nevada (The Fallon Indian Reservation is also known as Stillwater)
- Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Pyramid Lake Indian Reservation, Nevada
- Reno-Sparks Indian Colony, Reno, Nevada
- Shoshone-Paiute Tribes of the Duck Valley Reservation, Duck Valley Indian Reservation, Nevada and Owyhee County, Idaho
- Summit Lake Paiute Tribe of Nevada, Summit Lake Indian Reservation, Nevada
- Walker River Paiute Tribe of the Walker River Reservation, Walker River Indian Reservation, Nevada
- Winnemucca Indian Colony of Nevada, Winnemucca, Nevada
- XL Ranch, Alturas, California
- Yerington Paiute Tribe of the Yerington Colony and Campbell Ranch, Yerington, Nevada
- Cedarville Rancheria Northern Paiute Tribe, Alturas, California
- Susanville Indian Rancheria, Susanville, California

Notable Northern Paiutes

- | | |
|---|--|
| ■ Nellie Charlie, basketweaver | ■ Truckee, 17th/18th century medicine chief |
| ■ Egan, 19th century warrior | ■ Wahveveh, war chief, died 1866 |
| ■ Chief Paulina, war leader, died 1868 | ■ Chief Winnemucca, died 1882 |
| ■ Tau-gu, late 19th century chief | ■ Sarah Winnemucca, c. 1841—1891 |
| ■ Lucy Telles, award-winning basketweaver, c. 1885–1955 | ■ Wovoka, prophet and founder of the Ghost Dance |
| ■ Chief Tenaya, leader of the Ahwahnees | |

Population

Estimates for the pre-contact populations of most native groups in California have varied substantially. Alfred L. Kroeber thought that the 1770 population of the Northern Paiute within California was 500. He estimated their population in 1910 as 300.^[7] Others^[8] put the total Northern Paiute population in 1859 at about 6,000.

Owens Valley Paiute

Owens Valley Paiute live on the California-Nevada border, near the Owens River on the eastern side of the southern Sierra Nevadas in the Owens Valley and speak the Mono language.^[9] Their self-designation is *Numa*, meaning "People" or *Nūn'wa Paya Hup Ca'a' Otuu'mu* —"Coyote's children living in the water ditch"^[10]

Population

In the 1990s, approximately 2,500 Owens Valley Paiutes lived on reservations.^[11]

Owens Valley Paiute tribes

- Big Pine Paiute Tribe of the Owens Valley, Big Pine, California
- Bridgeport Paiute Indian Colony of California, Bridgeport, California
- Fort Independence Indian Community of Paiute Indians, Independence, California
- Lone Pine Paiute-Shoshone Tribe, Lone Pine, California
- Bishop Paiute Tribe, Bishop, California
- Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation, Benton, California^{[12][13]}

Southern Paiute

The Southern Paiute traditionally lived in the Colorado River basin and Mojave Desert in northern Arizona and southeastern California including Owens Valley,^[14] southern Nevada and southern Utah. Terminated as a tribe in 1954 under federal efforts at assimilation, the Southern Paiute regained federal recognition in 1980. Many of these Paiute traded with coastal tribes; for example, tribes of the Owens Valley have been proven to trade with the Chumash of the Central Coast, based upon archaeological recovery at Morro Creek.^[15] A band of Southern Paiute at Willow Springs and Navajo Mountain, south of the Grand Canyon, reside inside the Navajo Indian Reservation. These "San Juan Paiute" were officially recognized as a separate tribe by the Bureau of Indian Affairs in 1980.

The first European contact with the Southern Paiute occurred in 1776, when fathers Silvestre Vélez de Escalante and Francisco Atanasio Domínguez encountered them during an attempt to find an overland route to the missions of California. They noted that some of the Southern Paiute men "had thick beards and were thought to look more in appearance like Spanish men than native Americans".^[16] Before this date, the Southern Paiute suffered slave raids by the Navajo and the Ute. The arrival of Spanish and later Euro-American explorers into their territory increased slave raiding by other tribes. In 1851, Mormon settlers strategically



Owens Valley Paiute woman weaving a basket



Moapa Southern Paiute, Paiute woman and girl wearing traditional Paiute basket hats. Baby swaddled in rabbit robes in cradleboard, Las Vegas

occupied Paiute water sources, which created a dependency relationship. But, the presence of Mormon settlers soon ended the slave raids, and relations between the Paiutes and the Mormons were basically peaceful. The Mormon missionary Jacob Hamblin worked at diplomatic efforts. The introduction of European settlers and agricultural practices (most especially large herds of cattle) made it difficult for the Southern Paiute to continue their traditional lifestyle, as it drove away the game and reduced their ability to hunt, as well as to gather natural foods.

Today Southern Paiute communities are located at Las Vegas, Pahrump, and Moapa, in Nevada; Cedar City, Kanosh, Koosharem, Shivwits, and Indian Peaks, in Utah; at Kaibab and Willow Springs, in Arizona; Death Valley and at the Chemehuevi Indian Reservation and on the Colorado River Indian Reservation in California. Some would include the 29 Palms Reservations in San Bernardino and Counties of California.

Traditional Southern Paiute bands

The Southern Paiute traditionally had 16 to 31 subgroups, bands, or tribes.^[17]

- Antarianunts (Yantarii), historically from near Henry Mountains, Utah^[17]
- Beaver band (K^wi?umpacīi, Kwiumpus, Quiumputs), "*Frasera speciosa* people", from near Beaver, Utah^[17]
- Cedar band (Ankappanukkicicimi), Unkapanukuints, "Red-stream people", from near Cedar City, Utah^[17]
- Chemehuevi (Camowév, Acimuev), "those who do something with fish",^[17] now often viewed as a distinct group
 - Howaits (Hokwaites, lived in the Ivanpah Mountains, called Ivanpah Mountain Group)
 - Kauyaichits (lived in the area of Ash Meadows, called Ash Meadows Group)
 - Mowats (lived in the Kingston Mountains, called Kingston Mountain Group)
 - Moviats (Mowweats, lived on Cottonwood Island, called Cottonwood Island Group)
 - Palonies ((**Spanish**) "the bald-headed", traveled to the area north of Los Angeles)
 - Shivawach (one group of them lived at Twentynine Palms, the second one in Chemehuevi Valley)
 - Tümp̄sagavatsits (Timpashauwagotsits, lived in the Providence Mountains, therefore called Providence Mountain Group)
 - Yagats (lived in the Amargosa Valley and along the Amargosa River, called Amargosa River Group)
- Gunlock band (Matooshats, Matissatī), from near Gunlock, Utah^[18]
- Kaibab (Kaipapicicimi, Kaivavwits, Kaibabits) named for the Kaibab Plateau in northern Arizona^[18]
- Indian Peak Band



Numaga, peace chief of the Paiutes during the Pyramid Lake Paiute War

- Kaiparowits (Escanlante band), named for the Kaiparowits Plateau in Utah^[18]
- Las Vegas band (Nipakanticimi, Nuaguntits), "People of Charleston Peak"^[18]
- Moapa (Moapats), "Muddy Creek Paiute"^[18]
- Pahrnagat (Pataʔnikici), "Person who sticks his feet in the water, named for the Pahrnagat Valley, Nevada^[18]
- Panaca (Tsouwaraits, Matisabits), named for Panaca, Nevada^[19]
- Panguitch (Pakiucimi), "fish people", named for Panguitch, Utah^[19]
- San Juan band (Kwaiantikowkets), "People being over on the opposite side", from the San Juan River in northern Arizona^[19]
- Shivwits (Sipicimi, Shebits, Sübüts), "People who live in the East"^[19]
- Uinkaret (Yipinkatiticimi), "People of Mount Trumbull"^[19]
- Uainuints (Uenuwunts, also known as *Tonaquints*, hunted and farmed from Hebron (Shoal Creek Fort), Enterprise and Pinto southward along the Santa Clara River (also called *Tonaquint River*) to his mouth into the Virgin River south of today's Saint George, Utah, therefore called St. George Band)^[19]

Contemporary Southern Paiute federally recognized tribes

- Kaibab Band of Paiute Indians of the Kaibab Indian Reservation, Arizona—Kaibab Indian Reservation, Arizona
- Las Vegas Tribe of Paiute Indians of the Las Vegas Indian Colony, Las Vegas, Nevada
- Moapa Band of Paiute Indians of the Moapa River Indian Reservation, Moapa River Indian Reservation, Moapa, Nevada
- Paiute Indian Tribe of Utah, Cedar City, Utah
 - Cedar City Band of Paiutes
 - Kanosh Band of Paiutes
 - Koosharem Band of Paiutes
 - Indian Peaks Band of Paiutes
 - Shivwits Band of Paiutes
- San Juan Southern Paiute Tribe of Arizona, Tuba City, Arizona

Notable Southern Paiutes

- Tony Tillohash, linguist and politician

Pah Ute War

The Pah Ute War, also known as the Paiute War, was a minor series of raids and ambushes initiated by the Paiute and which had an effect on the development of the Pony Express. It took place from May through June 1860, though sporadic violence continued for a period afterward.

See also

- Coso Rock Art District
- Hetch Hetchy Valley
- History of the Yosemite area
- Mono Lake
- Mountain Meadows massacre
- Northern Paiute traditional narratives
- Pipe Spring National Monument

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- ↑ Pritzker, 224
- ↑ "Northern Paiute - Religion and Expressive Culture" (<http://www.everyculture.com/North-America/Northern-Paiute-Religion-and-Expressive-Culture.html>). *Countries and Their Cultures*. (retrieved 8 Dec 2009)
- ↑ The California Military Museum; California and the Indian Wars, The Owens Valley Indian War, 1861-1865 (<http://www.militarymuseum.org/OwensValley.html>)
- ↑ Sarah Winnemucca Hopkins, 1883
- ↑ The Paiute and Shoshone of Fort McDermitt, Nevada (http://www.oregonexplorer.info/data_files/OE_location/lakes/documents/fortmcdermitt.history.pdf)
- ↑ Summit Lake Paiute Tribe (http://www.summitlaketribe.org/About_Us.html)
- ↑ Kroeber, 883
- ↑ Liljeblad and Fowler, 457
- ↑ Liljeblad and Fowler, 412
- ↑ Pritzker, 227
- ↑ Pritzker, 228
- ↑ Liljeblad and Fowler, 413
- ↑ Pritzker, 229-230
- ↑ W.C. Sturtevant, 1964
- ↑ C.M. Hogan, 2008
- ↑ "Dominguez and Escalante Expedition, 1776" (<http://www.uitablebasintah.org/jdandemain.htm>). UintahBasintah.org. Retrieved 2010-11-16. cites: Chavez, A; Waner, T (1995), *The Dominguez and Escalante Journal*, Salt Lake City: University of Utah Press, pp. 187–193
- ↑ *^ a b c d e* Kelly and Fowler 394

18. [^] *abc def* Kelly and Fowler 395

19. [^] *abc def* Kelly and Fowler 396

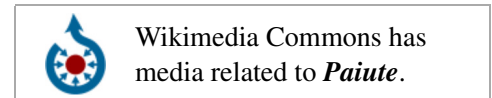
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External links

Tribes

- Burns Paiute Tribe (<http://www.burnspaiute-nsn.gov/>)
- Fallon Paiute-Shoshone Tribe (<http://www.fpst.org/>)
- Paiute Indian Tribe of Utah (<http://www.utahpaiutes.org/>)



Other

- "Removing Classrooms from the Battlefield: Liberty, Paternalism, and the Redemptive Promise of Educational Choice," 2008 *BYU Law Review* 377 (<http://www.questia.com/library/journal/1P3-1506652361/removing-classrooms-from-the-battlefield-liberty>)
- "The Piutes and the Legacy of Richard Henry Pratt"
- *Life Among the Piutes: Their Wrongs and Claims* (http://www.yosemite.ca.us/history/life_among_the_piutes/)
- Traditional Southern Paiute Territory: Band Divisions (http://www.kaibabpaiute-nsn.gov/spc/SPC2temp_Paiute_Map.jpg)
- Southern Paiute Tribal Boundary (http://library.dixie.edu/special_collections/Juanita%20Brooks%20lectures/lecture_images/2007%20-%20map.png)

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