GREAT BASIN/SANTA CLARA CULTURE GROUP

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Paiute: “the Nuwuvi,” call themselves “the People”

Shoshone: The Shoshone tribe called themselves Newe (pronounced Nuh-Wuh) meaning “people” in their language. They were sometimes referred to as the “Snake Indians”

Tataviam: The name Tataviam means people who face the sun or people of the sunny slopes. The word Tataviam is a Kitenamuk word. The Chumash called them Allikllik meaning “The Stutterers.” We do not know what they called themselves
• Material world created by people, manmade stuff, body adornment. Tool, clothing, ornaments, buildings, etc. made by people. (Bonvillain 2013)
Population

- According to Alfred L. Kroeber, he estimated the Paiute tribe in 1770 to be 500
- He estimated them in 1910 as 300
  - Current population: could not find
- Alfred estimated the combined population of the Serrano, Kitanerok, and Tataviam in 1770 to be 3,500 and in 1910 as 150
  - Current population: could not find
- Kroeber also estimated the combined population of the Western Shoshone, Kawaiiso, and Chemenuevi at 1,500 in 1770 and 500 in 1910
  - Current population: could not find
The Northern Paiute traditionally lived in the Great Basin in eastern California, western Nevada, and southeast Oregon.
The Shoshone Indians were mostly located around the Snake River in Idaho.

Some Shoshones were also found around California, Nevada, Utah, Wyoming, and other areas of Idaho.

These areas were divided into three large groups of Shoshone including the Northern, Western, and Eastern.
• The Santa Clarita Basin area (the upper Santa Clara River drainage) was the core territory of this group.
• Includes: Northern and Eastern San Fernando Valley, Acton, Agua Dulce, Southern Antelope Valley, Castaic Junction, and Rancho Camulos area
The shelter the tribe used was called wicki-ups.

A large shelter that is made of large sticks covered with grass and small branches.

Had to be big due to the big families.

The branches and grass kept the wind out.
Settlements Layout | Shoshone

- Tipis or Teepees
- The houses were tall and cone shaped covered with buffalo hide
- Had to be designed to be brought up quickly and brought down quickly since they moved all over the place
Settlements Layout | Tataviam

- Cone shaped framework of willow poles covered with grass and brush that was tied in place.
- Larger villages contained sauna like sweat houses
Food Sources | Paiute

- Not too much information after European contact was made.
- Protein came from insects because of the lack of big game in the area they lived in.
- When there was game, it was usually small.
  - Ex. rabbits or squirrels.
- Their food staple consisted of acorns and chia seeds.
Food Sources | Shoshone

- More complex and diverse range of foods
- Ate all kinds of vegetables
- The camas plant and root were eaten the most by the Shoshoni
- The camas plant can be eaten dried, boiled, roasted, baked, or even raw
- Sometimes ate jack rabbit when it was available
- They also dried most of their food so they can last through the winter
Food Sources | Tataviam

- Not much to go by mainly a hunch since they died out around 1910
- Rabbits, deer, squirrels, birds, lizards, snakes, insects
- Acorns, Yucca, Toyon berries, Chia Seeds and buckwheat were their presumed food staple
Medicine

- **Paiute**
  - Didn’t have much to do with foods mainly with their religion such as their medicine song

- **Tataviam**
  - Same as Paiute

- **Shoshone**
  - Used the plant referred to as morning glory for stomach aches, Lupines and wild roses were also used but do not specify
Now all my singing Dreams are gone,
But none knows where they have fled
Nor by what trails they have left me.
Return, O Dreams of my heart,
And sing in the Summer twilight,
By the creek and the almond thicket
And the field that is bordered with lupins!

Now is my refuge to seek
In the hollow of friendly shoulders,
Since the singing is stopped in my pulse
And the earth and the sky refuse me;
Now must I hold by the eyes of a friend
When the high white stars are unfriendly.
Over-sweet is the refuge for trusting;
Return and sing, O my Dreams,
In the dewy and palpitant pastures,
Till the love of living awakes
And the strength of the hills to uphold me.
• Due to inability to hunt, clothing was minimal

• In the colder seasons, deer and rabbit skins were used to make clothes when available

• Did not usually wear shoes, those that did were made from Yucca fiber

• Tattoos
  • Paiute had several different variations of face paints that they used for various ceremonies such as war, religious, and festival

• Jewelry
  • Similar to Shoshone, beads were used to adorn what clothes they had
  • Also used shells and elk teeth
Clothing | Shoshone

- Much of their clothing was made from deer skin, buffalo skin, rabbit skin and bird feathers
- During warmer seasons they wore less clothing for hunting
- During colder seasons they wore moccasins
- Hair was not cut unless in mourning, often styled
- Jewelry
  - Shoshone beads were used to adorn clothing
  - Headdresses adopted after 1800
- Tattoos
  - Typically worn by males on their faces, also often painted for ceremonies
Clothing | Utes

- Ute were well-clothed
- Women typically wore long dresses made from deer skin while males wore buckskin shirts and leather pants
- Some Ute went barefoot, while most wore moccasins or sandals

Jewelry
- Unlike the others, beaded jewelry was not practiced until 1850
- Shells and elk teeth however were still common
- Ute also sometimes wore a distinctive necklace made from slit wolf skin

Tattoos
- Ute used many different colors to paint their faces. Much like the others, they had certain styles depending on what the face paint symbolized
- Practiced tattoos on the face by using cactus thorns dipped in cedar-leaf ashes
• Highly skilled in making baskets
• Essential to everyday life
• Method was twining
• Shell bead money was kept in a special made basket
• Pottery made from reddish clay
• Bow and arrows, spears, nets, wooden fish traps
• Animal bone
Used bow and arrows, spears, nets, wooden fish traps like Paiute

Famous for their baskets

Designed to be more useful than decorative and pretty

Stone knives, scrapers, grinding stones, and baskets

Arrows made of obsidian

Dog-pulling
• Yucca plant used to make a cord
  • Nets and traps and also tying things together
• Deer bone for scrapers and knives
• Arrows for small game made out of hardwood
• Stone tips for larger game
• Baskets
  • Twining and coiling method
TRADE | Paiute

- Traded with Yokuts, Miwok, and Tubatulabal
- Nuts for acorns
- Salt from the shoshones and traded that with Monache
- String of shell beads for currency
- Obsidian trafficking
TRADE | Shoshone

- Traded with Crow, Nez Perce, and Paiute tribes
- Paiutes and Shoshone got along very well
- Leather goods for trade
- Traded with Kitanemuk, Gabrielino, and Chumash
- Currency was beads made out of clam and olivella shells
- More polished ones were more valuable
- Currency used from Chumash
- Gabrielino- pots and utensils made out of steatite (soapstone) in addition to dried fish
- Tatavium traded their deer hides and meat, as well as cactus fruit and berries
Paiute art was most widely known in the area of basket weaving.

Although skilled in other mediums such as wood carvings and arrowheads, making baskets was the most efficient and practical art form for them as they were largely a hunter-gatherer culture.
Shoshone artists are famous for their beadwork, baskets, and painting arts.
The Tataviam left behind a vast treasure of rock art at Vasquez Rocks, which is thought to have been a major trading crossroads.

They used berries, charcoal and other indigenous materials to emblazon a variety of images inside caves and onto the rock surfaces.

Most images had religious meanings, and while they suffered both natural degradation and vandalism during the 20th Century, steps have been taken to preserve them.

The most significant 40-acre region was closed to the public in 1996.
Symbolic Culture

- Beliefs, values, ideals, rules and perspectives. Ideas people have about themselves, others, and the world, and the ways that people express these ideas. (Bonvillain 2013)
### Language | Paiute

- Western **Numic** language of the **Uto-Aztecan** family
- Examples:

<table>
<thead>
<tr>
<th>PAIUTE WORD</th>
<th>DEFINITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ada</td>
<td>crow</td>
</tr>
<tr>
<td>nuga</td>
<td>dance</td>
</tr>
<tr>
<td>tabuaggena</td>
<td>dawn</td>
</tr>
<tr>
<td>Weze-ga’yoo</td>
<td>deer</td>
</tr>
<tr>
<td>Togu</td>
<td>dog</td>
</tr>
<tr>
<td>Tsagase’e</td>
<td>donkey</td>
</tr>
<tr>
<td>kin naa’a</td>
<td>father</td>
</tr>
<tr>
<td>uweka</td>
<td>go to sleep</td>
</tr>
<tr>
<td>kene</td>
<td>red hawk, chicken hawk</td>
</tr>
<tr>
<td>nodda pehabe</td>
<td>honey</td>
</tr>
<tr>
<td>Wesepooggoo</td>
<td>horse</td>
</tr>
<tr>
<td>pannunudu</td>
<td>lake</td>
</tr>
<tr>
<td>tuggwegwetseba</td>
<td>lightening</td>
</tr>
<tr>
<td>poohwi</td>
<td>looking way into distance</td>
</tr>
<tr>
<td>besa soobedda</td>
<td>love between man and wife</td>
</tr>
<tr>
<td>Wa’etse</td>
<td>(old) man</td>
</tr>
<tr>
<td>powma</td>
<td>raining</td>
</tr>
<tr>
<td>pune’e</td>
<td>(little) sister</td>
</tr>
<tr>
<td>koomeba</td>
<td>sky</td>
</tr>
<tr>
<td>paatusooba</td>
<td>star</td>
</tr>
<tr>
<td>nuunuawunu</td>
<td>thunder</td>
</tr>
</tbody>
</table>
The Shoshone language is also a member of the Numic branch of the Uto-Aztecan family. There are only a few hundred to a thousand people that fluently speak the language today.
• Tatativam is a member of the Takic branch of the Uto-Aztecans language family
Gender / Age-Based Roles

- Women
  - Because they stayed at home, women were mostly in charge of gathering plant-type food, raising children, and cleaning.
  - Sometimes women also were in charge of building the houses
- Men
  - For most tribes men followed “traditional” gender roles, in which they provided for the tribe by hunting and bringing back meat and hides for clothing
  - Typically only men were allowed to be chiefs

- Though only men were chiefs, both sexes were allowed to take part in medicine
- Additionally, both men and women took part in the fine arts such as storytelling, jewelry, and music
- Practiced sexual egalitarianism, that is, males and females were free to explore mates and undergo trial marriages
- They were instructed in methods of abortion and contraception as well
- Divorce meant either partner returning to their own camp
- Also practiced polyandry, whereby a female might marry a set of brothers due to smaller populations
Religious Beliefs | Paiute

- The Paiute people strongly believe in "Puha" or power, a traditional belief that everything in the universe has a life force.
- The Paiute practice meditation and perform special rituals in an attempt to harness the puha.
- It is believed that health, wartime victory, weather and fertility were attainable through puha.
- The Ghost Dance, started by a Paiute man named Wodziwob, was one of their most celebrated traditions.
  - It eventually became a universal Native American tradition.
  - It was believed that the dance would reunite the living with the dead and bring peace and prosperity to the people.
Religious Beliefs | Shoshone

- They participated in several ceremonial dances:
  - the sun dance
  - a religious festival that took place in the summer
  - the Buffalo Dance where women played the part of buffalos mostly for entertainment

- Shoshone Legend - Wolf Tricks The Trickster
  - https://www.youtube.com/watch?v=___PTRa_gNdJl
Religious Beliefs | Tataviam

- Information was very vague on Tataviam
- Tataviam: People Facing the Sun
- https://www.youtube.com/watch?v=G8nMR1rO2_U
Paiutes generally live in small groups consisting of 3-5 households. These groups might be part of even larger groups. They held council meetings with males and the older woman of the group to make major decisions. The leader of each community was called a naive. He was not a decision maker but instead he gave advice and suggestions. He led by example and by consensus, and he worked to carry out the decisions made by council. Children took part in all important quests for gathering of food as they were of age to be effective helpers.
• Shoshones also consisted of larger groups such as a mom, dad, kids and even widowed or orphaned relatives
• Large bands might have had head Chiefs
  • For example, Wash amid was a head chief, and he has beneath him sub-Chiefs over bands of 300-400 people
• In 1987 the northwestern band of shoshones formed a constitution and held elections for seven-member tribal council and tribal chair
Political / Social Organization | Tataviam

- In the pre-mission period before 1797, the Tataviam bands ancestors formed into villages compromised of a single patrilineal lineage for the tuck speaking tongue and Tataviam ancestors.
- Each lineage had a headman or leader, assistants; and ceremonial leaders.
- The woman also had political and ceremonial activity, and intermarried with other languages to establish a complicated regional network of kingship, economic, and cultural ties and organization of the lineages established the pre-mission period continued throughout the mission period continued throughout the mission period from 1797 to 1846.
- While living in the San Fernando mission, the bands ancestors adapted to the mission life, nominally accepted Christianity, learned and took up new work skills, and retained traditional languages.
Impacts On Tribes

• Pauite
  • The Spanish settlement of the American Southwest brought disruption and violence to the Southern Paiutes
  • Most importantly, the Spanish introduced the violent slave trade to Great Basin Indians

• Tataviam
  • The arrival of Spanish settlers in 1769 led to the demise of the Tataviam people
  • The Spanish rounded up the aborigines in the early 1800s and conscripted them for manual labor at the mission ranches and vineyards, where they intermarried with other native folk from other parts of Southern California
  • The last full-blooded Tataviam, Juan José Fustero, died on June 30, 1921, at Rancho Camulos, near Piru