

## ETHNOLOGY SESSION

## ABSTRACTS

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INDIAN-CAUCASIAN RELATIONS IN THE GREAT BASIN  
1825-1844

Gloria Griffen Cline

The purpose of this paper is to attempt to analyze Indian-Caucasian relations in the Great Basin during the era of the fur trapper, 1825-1844. The presentation will be chronological, discussing the entrance of the "Mountain Men" into the Great Basin, and their encounters with the Indians of this region taking into consideration their reactions to the Indians and vice-versa, and the role the Indians played in exploration, whether negative or positive.

The chief subjects to be discussed will be the activities of Peter Skene Ogden, leader of the Hudson's Bay Company's Snake Country Expedition, and his observations and experiences relating to the Paiute and Bannock based upon heretofore unpublished manuscript material. (I plan to spend the summer of 1964 in the Hudson's Bay Company Archives and will undoubtedly find more material on this subject.) Jedediah Smith's encounter with the Mojave and the Walker-Bonneville Expedition's experience with the Paiute will be considered. The paper will conclude with the John Charles Fremont Expedition of 1843-44 and will emphasize the geographical information gained from the Indians by this party. Also Fremont's descriptions of Great Basin Indians will be considered and the affect of his Report in creating a stereotype version of Indians of this region.

SOCIAL CHARACTERISTICS OF THE GREAT BASIN INDIANS AS INDICATED  
BY AN ANALYSIS OF THEIR MYTHS AND STORIES

Grace Dangberg

During the past several years, I have experimented with reading the texts of my Washo Myths back to Washo friends of mine. To my astonishment, though these friends were remarkably well assimilated to our civilization, they manifested a deep interest in these old stories and discussed incidents, meanings, etc. As a result of this venture I have decided to endeavor to suggest lines of inquiry and investigation not hitherto explored to my knowledge in studies of the Great Basin tribes. As Malinowski has suggested "...the reality of myth lies in its social function..."

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For the purposes of this paper the collections of myths used will include that of Robert Lowie (Shoshone), that of J. H. Steward (Paiute) and my own Washo. As certain characteristics become evident, I shall discuss and check them with my Washo friends.

The range of subjects covered by the various episodes is significant; the types of danger threatened and the types of conflict indicated with the social response to each do have significance. The variety (or lack of variety) of social relations represented in the stories suggests the limits of social responsibility. These characteristics have far-reaching effects on the types of social response to the white intruders of one hundred and twenty years ago.

#### THE STATUS OF WASHO LINGUISTIC STUDIES

William H. Jacobsen, Jr.

The paper presents a summary of the work by myself and others on the Washo language. It includes a characterization of the major published and unpublished sources of data on the language.

The greater emphasis is on historical and interpretive studies of the language. The place of Washo in the Hokan family is considered, with attention to the hypothesis that Washo separated early from the other languages, the validity of previously-made comparisons of Washo forms, and the value of Washo evidence for the reconstruction of Proto-Hokan. Results of a study of internal reconstruction in Washo are briefly reported.

The relationship of Washo to the surrounding Penutian and Uto-Aztekan languages is especially discussed. Loan-words both to and from Washo are discussed, with regard to their possible cultural implications. Possible structural influences of these languages are mentioned. The problem of the provenience of the Spanish words in Washo is characterized. Mention is also made of the extent of English influence on the language.

#### CONTINUITY AND CHANGE IN WASHO PEYOTISM: A PRELIMINARY REPORT

Peter Miller

The peyotist movement in the Great Basin plays a significant role in reaffirming an "Indian" way of life. Washo peyotists have an important and extremely crucial place in this movement among Indians of the California-Nevada border area. As conservative exemplars of a "return" to a purely Indian ideal system the Washo peyotists should provide a contrast in social and personality configurations from non-peyotists in the same area. Who are the Washo peyotists and what factors might account for their active participation in a peyote cult are the main questions discussed in this paper,

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Consideration will be given to economic situation, peer group and community status and prestige, degree of acculturation, and broad personality configurations. Each of these factors is discussed with a view toward delineating the peyotist from the non-peyotist. Possible motivational factors influencing the decision to join or not join a cult group will also be outlined with reference to general in-group and out-group similarities and differences. Possible leads for further investigation of personality differences and differential responses to acculturation pressures will be given, along with a general comment concerning the difficulties encountered in interviewing Washo peyotists.

## STRUCTURE AND FUNCTION OF KINSHIP GROUPS IN PAVIOTSO SOCIETY

Willard Z. Park

This paper is based on field data recorded in 1933-37 and on historical research.

The structure of Pavlotso society is based on the bilateral family. Aggregates of related families may function in certain economic activities and still larger groupings of families engage in communal activities such as rabbit, antelope, deer, and mud-hen drives and the socio-religious round dances.

The larger groupings form the loosely structured bands. These band affiliations are not permanent but may change with marriage or economic opportunities.

Marriage is exogamous to the immediate kinship group but not to the band. Residence formerly was matrilocal but in the past contact period has largely shifted to a patrilocal rule of dwelling.

The Pavlotso have no concept of private property other than in personal possessions which are burned or destroyed at death. Pine nut groves, fishing sites and eagle nests are property of the family. An individual participates in the use of such property by virtue of being a member of a family. The family is then the continuum in respect to real property and there is no concept of inheritance of rights, property, or position(status).

Pavlotso society is then organized around an economically functioning group. Marriage, residence, and property all reflect this economic concept of the place and the role of the individual in society.

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