

# Zion and Bryce Nature Notes



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DEPARTMENT OF THE INTERIOR  
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This bulletin is issued monthly for the purpose of giving information to those interested in the natural history and scientific features of Zion and Bryce Canyon National Parks. Additional copies of these bulletins may be obtained free of charge by those who can make use of them by addressing the Superintendent, Zion National Park, Utah. PUBLICATIONS USING THESE NOTES SHOULD GIVE CREDIT TO ZION-BRYCE NATURE NOTES.  
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# TONY TILLOHASH

By C.C. Presnall

In 1905 the Paiutes of southern Utah sent two boys to the famous Carlisle Indian School. One died of tuberculosis soon after they returned in 1910, and the other, Toney Tillohash, is now President of the Tribal Council on the Shivwits Reservation near Saint George, Utah.

During Toney's last year at Carlisle he was employed at the Museum of the University of Pennsylvania where he guarded the Heye Indian Collection, and was the chief informant to Dr. Edward Sapir, who was then gathering material for his book on the Southern Paiute language.\* Twenty-six years later, in January of this year, I became acquainted with Toney while searching among his tribe for information on place names. His training and ability proved so valuable that he was employed for a short time as a ranger-naturalist and the information he supplied during that time is here presented as a special number of Nature Notes dealing with Paiute place names and legends.

As compared with Dr. Sapir's excellent and scholarly treatise, the following scraps of information are but amateurish dabblings in a very difficult subject. The Paiute language contains so many sounds foreign to our ears and vocal apparatus that it is impossible to write it phonetically without using scores of special symbols. This Dr. Sapir did, but the limitations of a typewriter keyboard prevent doing so here. Hence the Indian words treated in the succeeding articles, while spelled as nearly phonetically as possible with our alphabet, fall far short of conveying true pronounciations. Also, the writer often failed to hear the words properly, in spite of patient repetitions by Toney.

To partially compensate for these deficiencies, Toney and I adopted the following method: We traveled together over southwestern Utah, talking about everything we saw, and every half hour or so we would stop long enough to write down the Paiute names for the mountains, trees, animals, etc. that we had talked about. Then at lunch and dinner we would talk over the accumulated writings of each half day; and finally, at the end of a week, we went over the whole thing again. In this way we untangled many place names that had been mistakenly applied by whites to the wrong localities (see Paiute names for Zion Canyon, in this issue). We were also able to apply proper Paiute names to a few specific animals and plants, but the full value of Toney's ethnobotanical knowledge cannot be realized until he is employed for some time during the growing season.

(\*Sapir, Edward, 1930. Southern Paiute, A Shoshonean Language. Texts of the Kaibab Paiutes and Uintah Utes. Southern Paiute Dictionary. Proc. Am. Acad. Arts and Sci., Vol. 65, Nos. 1, 2, and 3, pp. 1-730).

# THE LEGEND OF BRYCE CANYON

AS TOLD TO THE PARK NATURALIST BY INDIAN DICK

In rambling over southwestern Utah on the trail of Indian legends and Indian names, Toney Tillohash, Indian Johnnie, and I came one day to the rim of Bryce Canyon. Toney had never before seen the canyon, and after his first astonished silence, he spoke a few words in the Paiute tongue to Johnnie. I caught several repetitions of the word "shinaway", meaning coyote, a legendary character of great power, and I surmised that Toney's first reaction to Bryce Canyon was similar to that of many white people, that is, it seemed a super-natural place.

Soon Toney confirmed my surmises by translating his remarks. He thought the pinnacles of Bryce Canyon were the ruins of a great city built long ago by Coyote, then buried in the mud, and now partially exposed to view; hence he called it Coyote's Lost City (thinking of Lost City near St. Thomas, Nevada.)

Johnnie, who had been born and raised in the Bryce Canyon region, laughed at Toney's fantasy. He said the Indians had a legend that explained just how Bryce Canyon formed, but he could not remember it. So we returned to the Kaibab Reservation in search of his uncle, Indian Dick, who knew the story. Dick did not feel like talking very much, but we finally pieced out the following legend (translated by Toney):

Before there were any Indians, the Legend People, To-whon-an-ung-wa, lived in that place. There were many of them. They were of many kinds - birds, animals, lizards, and such things - but they looked like people. They were not people; they had power to make themselves look that way. For some reason the Legend People in that place were bad; they did something that was not good, perhaps a fight, perhaps some stole something (the tale was not clear at this point). Because they were bad, Coyote turned them all into rocks. You can see them in that place now, all turned into rocks; some standing in rows, some sitting down, some holding on to others. You can see their faces, with paint on them just as they were before they became rocks. The name of that place is Angka-ku-wass-a-wits. This is the story the people tell.



Johnnie translated Angka-ku-wass-a-wits (or Unka-ka-was-sa-witz) as "red painted faces". I asked him about the name Unka-timpe-wa-wince-pockich, which Mr. Palmer\*\* had given us as the Paiute name for Bryce Canyon. He laughed and said the Indians never called it by that name. Toney then explained that the expression could be literally translated as "red-rocks-many-standing-holes", and might be used as a descriptive term to tell some stranger what the place was like.

Both Johnnie and Dick were raised in the Bryce region, Johnnie having been born near the site of Escalante between 1870 and 1875, and Dick being still older with no memory of his birth place. They belong to the Av-o-ats-in, a Paiute clan which once roamed over all the Pink Cliff country east of the East Fork of the Sevier River, a country which they called Av-o-av, and which we now call the Paria Valley. Av-o-av may be translated as any semi-circular valley, and was applied specifically to the head of the Paria Valley, which is partially encircled by Pink Cliffs. This valley formed the center of, and gave the name to, the land of the Av-o-ats-in clan. The name Paria comes from pa-re-a-pa, "elk spring" or "elk water", the Paiute name for the headwaters of the stream.

(\*\* Palmer, Wm. R., Indian Names in Utah Geography. Utah Historical Quarterly, Vol. 1, No. 1, pp. 5-26).

## A PAIUTE JOKE

AS TOLD BY TONEY TILLOHASH

When a man sleeps late in the morning, people say he didn't eat "sa-wha-rha". They make fun of him, and tell him to eat sa-wha-rha (Onuckwalla, Sauromalus obesus), a large lizard which the Indians ate. People make fun by saying that when you eat sa-wha-rha, its rough tail, which you have eaten, will tickle your face so that you cannot sleep late.

# PAIUTE NAMES FOR ZION CANYON

By C.C. Presnall

For many years there has been much confusion as to the correct Indian name for Zion Canyon. Even until this year Toney Tillohash, best educated of the Paiutes in southern Utah, did not know the correct name. When I first met him in January, 1936, he thought the correct name was Mukuntuweap, straight canyon, this being the name given by Powell in the '70's and retained until officially changed to North Fork of the Virgin in 1934. However, Toney became interested in my search for place name origins, and undertook some research on his own account, with the following results.

Inquiry among the oldest Indians on the Shivwits and Kaibab Reservations revealed that there were two names, very similar, applied to two canyons. The name Mukuntuweap was applied to the lower part of what is now known as Parunuweap Canyon, and the name Muhuntuweap was applied to the lower Zion Canyon. (As written in phonetic English these two names appear much alike, and to the casual listener they may sound similar. Toney, however, pronounced Mukuntuweap with a distinct "k" sound and a strong accent on the second syllable; Muhuntuweap was pronounced without a "k" sound, merely a strong exhalation where I have written "h", and was accented on the first syllable, with a weak accent on the "tu".) Muhuntuweap simply means the land of Muhun, Toney's maternal grandfather. (Toney had difficulty in learning his grandfather's Indian name; no one would tell him until he was over forty years old, and then one of his aunts very reluctantly told him. Toney never spoke the name to me unless specifically urged to do so.)

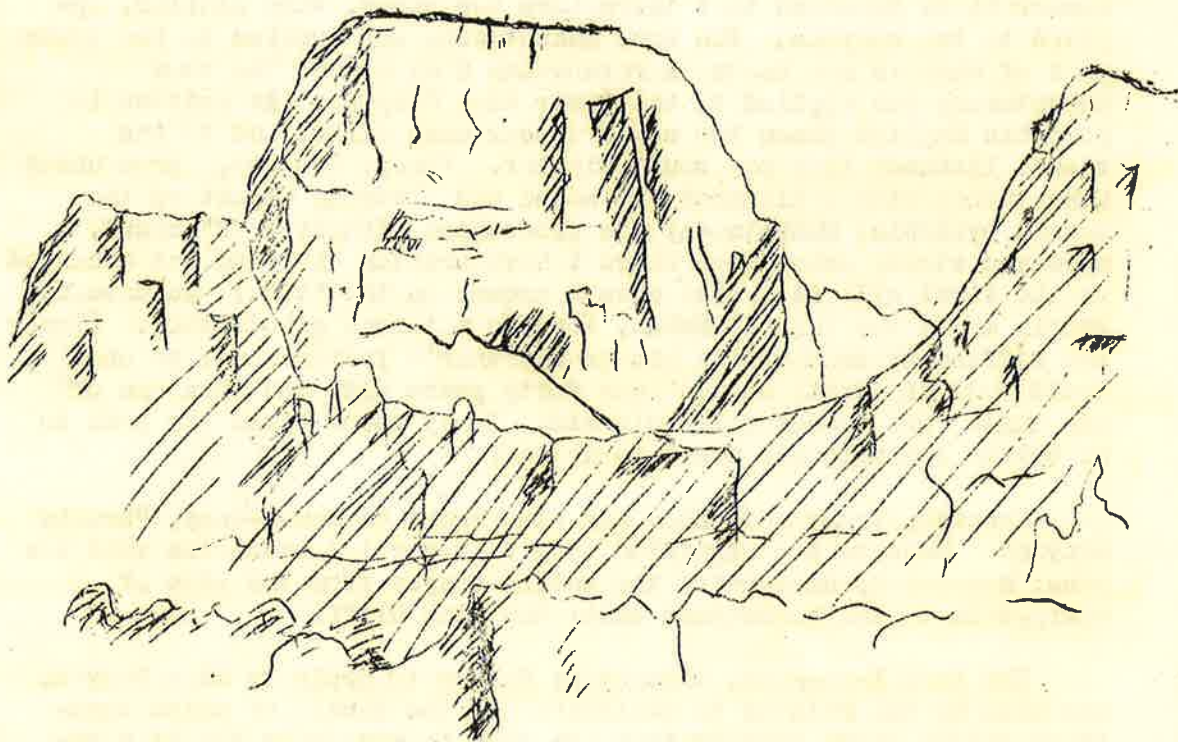
However, Toney said Zion was also known as Mau-o-weap, "brushy canyon". Muhuntuweap signified only that portion where the road now goes; Mau-o-weap designated the entire canyon from the site of Springdale to the headwaters under the Pink Cliff.

The name I-oo-goon, thought by Palmer to apply to Zion Canyon, was used by the Paiutes to designate all the circle of white sandstone cliffs which from Grafton are seen to encompass the Zion region. It referred generally to this rocky canyon country, rather than to any particular canyon. Toney explained the name as signifying a

quiver made of sand rock ("iv", sandrock; "oo-ghoon", quiver), and said the nearly complete circle of white cliffs seen from near Grafton was suggestive of a sack or arrow quiver. The Paiute clan inhabiting this region was called I-oo-goo-intsn.

The river itself, which we now call the Virgin, was known as the Pa-roos, "white foaming water", (not "dirty water" as some, including Palmer, have said). The Paiutes living along the lower part of the stream, below the I-oo-goo-intsn, were known as the Pa-roos-itsn.

To sum up these findings: The Paroos River flows through Mauoweap, the lower portion of this canyon being also known as Muhuntuweap. Joining this canyon on the east is Mukuntuweap, which in its upper narrow gorge is called Paronoweap "water in narrow canyon". (We now apply that name to the entire eastern canyon, Parunuweap). Both of these canyons are a part of the sandrock canyon country known as Ioogoon.





# KINASAVA AND WYNOPITS

AS TOLD BY TONEY TILLOHASH

U-nu-pits is a bad spirit, a devil spirit that can put itself inside any animal or man, and make that animal or man do bad things. All evil things are caused by this spirit, this U-nu-pits.

Kin-a-sav-i (Toney pronounced it with the accent on the first syllable, the first "i" long, and the second one short) is a spirit that is over all animals. He is good to the animals but not always to the hunters. Maybe Kinasavi enters the body of a deer; you cannot tell that deer from any other, but your arrows or bullets cannot hit it. Kinasavi protects it. Maybe Kinasavi makes the game very wise, so it always stays out of sight, behind a ridge. Sometimes Kinasavi makes the game very tame, so hunters can easily get all they need. You never can tell which way Kinasavi will influence the game. Something you do, that you may not know about, may make Kinasavi angry, so then you can kill no game that day, or the next, maybe. But Kinasavi is a good spirit; he has power over all animals, but not over men.

Sometimes, though, he can scare men. Kinasavi can turn himself into a man, and do things to scare Indians. My grandfather, Mu-hun, said that Kinasavi often did that where he lived. Muhun and his people, of the I-oo-goo-intsn clan, lived in what you call Zion Canyon. They sometimes called it Mu-hun-tu-weap; that means Muhun's Canyon, but the name most often used was Mau-o-weap, "brushy canyon". (Toney's pronunciation of Muhun is difficult to indicate; there was no true "h" sound, but a strong exhalation that sounded like a combination of g, h, and k). Muhun and his people lived always in Mau-o-weap; they were not afraid when Kinasavi, like a man, would scream, and whistle, and throw rocks to scare away other I-oo-goo-intsn or Pa-roos-itsn who came to hunt there. All these people were afraid to stay in Mau-o-weap, but my grandfather and his people were not afraid. Kinasavi had always done so as long ago as they could remember, so they were not afraid.

Sometimes fires would be seen on the top of what you call Altar of Sacrifice or on the top of Temp-o-i-tin-car-ur, "mountain without a trail" (West Temple); if you looked closely you could sometimes see Kinasavi, like a man, up there making these fires.

That is what my grandfather told.

(Editor's note: The latter part of this legend is a most satisfactory refutation of the persistent belief among whites that Indians would not remain over-night in Zion Canyon; and also explains how the story could have started from interviews with Indians who were not members of Muhun's band.)



# PAIUTE NAMES FOR MAMMELS, REPTILES, BIRDS, AND PLANTS

AS TOLD BY TONEY TILLOHASH

The following short list of Paiute names for various living things was supplied by Toney Tillohash while studying actual field or laboratory specimens in and around Zion National Park. Many of the names he gave have already appeared in Sapir's Southern Paiute Dictionary (Proc. Am. Acad. Arts and Sci., Vol. 65, No. 3), and hence are not repeated here. However, this list does contain a few names that Sapir listed with but partial or tentative definitions.

## Mammals

- Ring-tailed cat, Bassariscus astutus. "to-av-ats", pronounced with long e and short a.
- Coyote, Canis estor (also probably lestes). "tu-er-shin-avi", literally "desert dog". This is a quite different creature than the legendary "shinawav", or coyote-men.
- Rock squirrel, Otospermophilus grammurus utah. "skoots".
- Antelope ground squirrel, Armospermophilus leucurus cinnamomeus. "ta-vats" or "ta-va-run-quits". Toney used both names indiscriminately but seemed to prefer the first one.
- Chipmunk, Eutamias sp. "a-oits-its". The "a" is sounded nearly as "o", and the "oi" is as in "oil". The name was applied to any of the genus Eutamias.
- Chickaree, or red squirrel, Sciurus fremonti. "u-wish-its".
- Kangaroo rat, Dipodomys sp. "tom-wə-a-tats". Applied to any of the genus.

## Reptiles

- Western collared lizard, Crotaphytus collaris baileyi. "pomp-ots-ats", second "o" long.
- Chuckwalla, Sauromalus obesus. "sə-wha-rha". This name, when pronounced rapidly, has a close resemblance to the English common name; I presume that explains the origin of "chuckwalla".
- Desert scaly lizard, Sceloporus magister. "tsang-a", accented on last syllable.
- Gila monster, Heloderma suspectum. "whits-im-avw". There is also a legendary character, who had the form of a gila monster, and was known as "tomp-in-a-ron-quant", "the one with clothes of stone" (Sapir's "Iron Clothes").

## Birds

- Bullet hawk, Accipiter sp. "ku-shav-i". Applied to any of the genus.
- Western red-tailed hawk, Buteo borealis calurus. "qua-nats-its", meaning "little eagle".
- Marsh hawk, Circus hudsonius. "oong-aar-ats". This is the same word as Sapir tentatively defined as "Mexican goshawk". When Toney studied mounted specimens he assigned the name to the Swainson Hawk, but in the field he unhesitatingly applied it to the Marsh Hawk; saying it was so named because "it was always flying, no one hardly ever saw it light".
- Flicker, Colaptes cafer collaris. "angka-qua-no-wunco". Toney hesitated over this name, and I had the impression that it was a term describing the bird, rather than a name. He said it referred to "red feathers on the under side". It is apparently the same as the name he gave Sapir for "robin" (but see "robin" below).
- Woodpecker, Dryobates sp. "peep-wunts". Toney said the name was applicable to any woodpecker or sapsucker, and referred to their tapping noise.
- Say phoebe, Sayornis saya saya. "chu-huv". There were no other fly-catchers in the field when Toney made his identification (March), but I gathered the impression that the name could be applied to any member of the family Tyrannidae.
- American raven, Corvus corax sinuatus. "ha-ta-puits". Toney pointed to a raven, flying and croaking nearby, and called it a crow, "hata-puits". Very few people in this region, either whites or Indians, distinguish between crows and ravens; and since the crow is an uncommon migrant, and the raven a common resident, I have assigned the name to the latter.
- Western Robin, Turdus migratorius propinquus. "say-kung-quav". Toney seemed very certain about this name, but did not translate it.
- Yellow warbler, Dendroica aestiva. "ka-na-wits-its", literally "willow birds".
- Canyon wren, Catherpes mexicanus conspersus. "tom-pi-ke-aw-sauts", accent on second syllable, long "e" in third; literally "rock laughter".

## Plants

- Cat tail, Typha sp. "ta-oiv", "oi" as in "oil". Applicable to any of this genus.
- Indian rice grass, Oryzopsis hymenoides. "wa-i". This name refers to the ripened seed which was roasted and made into mush. The same grass was sometimes gathered half-ripe, used in a different way, and (I believe) known by a different name.
- Cane grass or reed, Phragmites communis. "pa-hump". Used for arrow shafts.
- Narrow-leaved yucca, Yucca angustissima. "tsam-a-vip". The tender flower stalks, and the flowers, were used for food - roasted in a pit lined with hot rocks. This yucca was not so important a food plant as Y. baccata.
- Hollygrape, Odostemon fromontii. "wo-ump".
- Tansymustard, Sophia sonnei. "ak-ha". The seeds were roasted by shaking them in a flat basket with charcoal, then ground and mixed with water to form a gruel.
- Sacred datura, Datura meteloides. "moa-nump", literally "crazy plant". Toney says it was but little used by his people. (Compare this name with moa-pa, "foolish water", in following article.

# PAIUTE PLACE NAMES

Compiled by C.C. Presnall

In the following lists appear most of the Paiute place names told to me during the past month by Toney Tillohash, Indian Johnnie, and Indian Dick, with the exception of some of the more important names applying to Zion and Bryce, which appear in the second, third, and fourth articles in this issue of Nature Notes. It is believed that all the names are correct, since each one (with a few exceptions) was discussed while we were within view of, or standing directly upon, the feature in question. All names were repeatedly checked by other Indians, a task at which Toney was unusually patient and successful. He seemed to take special interest in ferreting out old and nearly forgotten names and meanings, and was able to inspire the same attitude in others of his people, particularly Johnnie and Dick.

Most of the information that follows will eventually appear in the Zion-Bryce-Cedar Breaks Encyclopedia; but it is felt to be of sufficient interest to be given wider circulation here in Nature Notes.

## Paiute Names for Features now named by the Whites

- Aquarius Plateau: "pa-ant-in-kaiv", meaning "high mountain" from which one can look down on all other features. Johnnie applied this term to the entire uplift now known as Aquarius Plateau, Boulder Mountain, Escalante Mountain, and even Table Cliff Plateau (which see).
- Asa Creek (a tributary of the Sevier): "a-va-pa", meaning "big water". As written throughout these Notes, "v" represents a soft sound, similar to the Spanish bilabial "v".
- Bear Valley Peak (10 miles NW of Panguitch): "sang-wa-quits-u-wunt", meaning "sagebrush peak".
- Castro Canyon (3 miles N. of Red Canyon, draining into the Sevier): "angka-weap", meaning "red canyon".
- Cedar Breaks: Angka-tompi-ka-nump", meaning "red rock cove".
- Clear Creek Mountain (5 miles E. of Zion Canyon): "que-a-munts", "oak point".
- Colorado Canyon: "pa-ha-o-weap", "big canyon".
- Duck Creek: "pa-u-hu-kin", meaning "water goes in (a hole)", in reference to the fact that the creek sinks in the lava.
- Kaibab Plateau: from "kaiv-a-vits", "mountain lying down".



Kaiparowits Plateau: "kaiv-a-ro-vits", meaning "the mountain's son"; a fitting name, since the Indians applied it only to Canaan Mountain, which is the highest point on the Kaiparowits Plateau and which appears to be a "little brother" of Table Cliff Plateau.

Kanab: "Ka-na-vi", meaning "willows at canyon mouth". This name was also applied to other willow covered canyon mouths, as at Sweetwater Creek, a tributary of the Sevier (see comment under "Long Valley Junction").

Little Creek Peak (11 miles NW of Panguitch): "o-hung-quits-u-wunt", "white fir peak", from "oh-hump", the name for Abies concolor.

Gravel Spring Junction: "mu-av", which means "divide" or "pass". The name was generally applied to any pass, but Toney said "all Indians understood that when 'muav' was named as a place, the big divide at Gravel Springs was the one spoken of".

Mammoth Creek: "pa-wha-ump"; referring to a carrot-like plant "whey-a" which grew abundantly there. Johnnie could not identify the plant, but said it had a root six to eight inches long, and as big as a man's wrist. It was roasted in pits lined with hot rocks, and then eaten.

Markagunt Plateau: "ma-a-ta-ka-hant", meaning "tree-covered flat (or plateau)".

Moapa: "mo-ha-pa", meaning "foolish water". Toney told me a strange tale of the naming of this place, a tale which he had heard when a small boy. When Walker, the famous Ute chief, made his notable raid into California, he came with his party of warriors to a valley with a very small stream flowing through it. The Indians there raised beans, and hence the place was called "mo-ro" (beans). As Walker and his party started to cross the stream, the Indians living there protested, saying that any man who stepped or waded across the stream would disappear. The only way to cross was to jump very hard; in that way perhaps the magic of the stream would not have time to make a person disappear. Walker scoffed at this belief, saying it was a foolish thought, and stepped slowly across, followed by all his band. Walker said there was something in the water which made foolish thoughts come to the people, so he called the place "foolish water" "mo-ha-pa", and so it has been known ever since.

Mt. Trumbull: "yo-in-car-ur", meaning "pine tree mountain"; from "yovimp", Pinus ponderosa. "Car-ur" does not literally mean "mountain", but rather "that which sits there in that place".

Nancoweap (a side canyon on North Rim of Grand Canyon): "na-nan-co-e-o-weap", meaning a "canyon where Indians fought". Johnnie says the fight occurred before his time, on Big Saddle, at the

Paunsaugunt Plateau: "pa-unco-a-gunt", meaning "having beavers" or "the place of beavers".

Pine Valley Mountains: "Kaiv-a-har-ur", meaning literally "that which sits there in one place". Like "muav", "kanavi", and others, this name was applied to several similar features in different regions, but specifically referred to the Pine Valley Mountains.

Red Canyon (draining into the Sevier): "angka-weap-in-tuits", "little red canyon"; in comparison with Castro Canyon ("angka-weap"), three miles north.

Sevier Plateau (the dark highlands north of Bryce): "wi-na-kaiv", meaning "arrow point mountains". "Wi-nap" (arrow point) describes the sharp pointed peaks bordering this plateau.

Sevier Valley: "mu-av-pa-a-nu", "wide valley near divide". The name applied only to that portion of the valley above the town of Hatch.

Sevier Valley (East Fork): "u-wim-pa-rur", meaning literally "Pines-water-canyon opening"; a well watered, pine covered canyon mouth.

Skootumpah (settlement south of Bryce): "sku-tumppi-a", meaning "rabbit brush gap".

Smithsonian Butte: "ha-ta-quash", translated by Toney as "crow's tail", but since his crow proved to be a raven in real life, perhaps it should be "raven's tail". The reference is to the shape of the butte.

Table Cliff Plateau: "a-vin-co-va-hunt", meaning white limerock point. The name refers to the high white point at the southern end of the plateau. (See Aquarius Plateau).

Toquerville: From "to-ker", (black), or "to-ker-ats", (people living in black country); most probably the latter, which was the name of a clan of Paiutes who inhabited the region around the present townsite. "Black" refers to the dark volcanic rocks so abundant there.

Toroweap: "tu-ra-weap", meaning "bare canyon", or "canyon without trees".

Volcano Knoll (NW of Zion Park): "ku-uru-nump", "the place of ku-u seed threshing". This name was applied to any of the numerous cinder cones in southern Utah and northern Arizona. It originated from a curious legend which Toney related: "Before Indians were here, when only Legend People lived, Coyote each year gathered ku-u seed, just as people do now. He would pull up the plants and gather them in big piles. Then he would thresh out the seed, and winnow it with a flat basket. Every place that he threshed seed, there you can see today the big piles of black ku-u seed. People call those places ku-uru-nump".

Toney was unable to identify "ku-u" among our herbarium specimens. He described it as a much-branched annual with yellow flowers and small black seeds resembling those of an onion. It grows abundantly in the desert areas of the Arizona Strip.

Paiute Names for Features unnamed by Whites

- Mo-av-ats: "mesquito spring", located north of Canaan Spring, which is south of Rockville.
- Pa-hump-ton-ints: "cane in semi-circular valley", the valley in which Cane Beds is now located, in the Arizona Strip. Palmer\* ascribes the same name to the eastern foothills of the Pine Valley Mountains. Toney's definition of "a valley shaped like half of a tin pan" would hardly fit any locality on the eastern slope of the Pine Valley Mountains, but it was very appropriate for the valley which he showed me.
- Pa-re-a-pi-uts: "olk heart", a red, somewhat heart-shaped knoll lying just south of U.S. 89 where it crosses the divide between Mt. Carmel and Kanab. Palmer\* ascribed this name to the white cliffs east of Long Valley; hence I questioned several Indians very closely regarding it, and all agreed to the location given above. (See "toos-au-tump" below).
- Pa-run-kin: "water cave", a name which might apply to any undercut rock along a stream, but which was specifically used to designate an undercut arch in Parunuweap Canyon, near the mouth of the narrows, which was incrustated with salt. It is a striking feature, very noticeable to anyone traversing the canyon. The Paiutes who were banded together under Mu-hun (living in Zion Canyon) used this cave as a source of salt.
- Pa-ron-tin-kin: "place where water goes in a cave", referring to one of the several "sinks" in the Kolob Plateau. As near as Toney could tell me it seemed to refer to the large one at the head of Little Creek Valley, on the road to Blue Springs. I was particularly anxious to get this name properly located, since Palmer\* had ascribed it to one of the high peaks of Zion Canyon, translating it "shelter mountain". It required Toney's most persistent efforts to trace down the name among the older Indians. All agreed that it did not mean "shelter mountain" and had no reference to a peak or escarpment, but only one old woman remembered the place given above.
- Pa-voo-iv: "water-from-eye-socket-hold", referring to the spring which comes from a round hole in the rocks to feed Asa Creek.
- Toos-au-tump: "white rocks"; the white cliffs just east of Long Valley, which Palmer had been informed were called "pa-re-a-pi-uts" (olk heart). Both Toney and Johnnie agreed that "some Indian made a mistake when he tell Mr. Palmer".
- To-a-har-ur: "service berry hills"; lower portions of Pine Valley Mountains, north of New Harmony.
- U-na-har-ur: the lava-capped knoll just north of the mouth of Red Canyon. Johnnie translated "U-na" as "the name of that kind of rock".
- U-un-kaiv: "porcupine mountain", a ridge on the southeast flank of Sevier Plateau.

(\* Same reference as on page 3.)