AN ETHNOGRAPHIC OVERVIEW AND ASSESSMENT OF THE HAGERMAN FOSSIL BEDS NATIONAL MONUMENT AND OTHER AREAS IN SOUTHERN IDAHO

Submitted to:

Columbia Cascade System Support Office
National Park Service
Seattle, Washington

Submitted by:

L. Daniel Myers, Ph.D.
Epochs Past
Tracys Landing, Maryland

August, 1999

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ABSTRACT

This report provides an ethnographic overview and assessment of the historical American Indian populations and their descendants as they relate to four study areas in Southern Idaho. These study areas are: Hagerman Fossil Beds National Monument, Craters of the Moon National Monument, City of Rocks National Reserve, and the Bear River National Historic Landmark. Using a two tier system of demarcation, each study area is classed by environmental and geographical considerations under a human ecology perspective. To a great extent, descendants of historical Indian peoples reside in one of three Native communities (i.e., Fort Hall, Idaho; Duck Valley, Nevada/Idaho; and Brigham City/Washakie, Utah). A brief history of these communities is presented and discussed for each of the three peoples.

Employing a historiographic approach to the study of southern Idaho's ethnography, the contributions and achievements of the anthropologists represent a scientific community. Consistent with the history of Great Basin anthropology, these accomplishments constitute the extant ethnographic record as it applies to the southern Idaho region. Prehistoric and historic evidence documents that southern Idaho was populated by groups speaking the Uto-Aztecan or Numic languages. Descendants of these groups fall under three tribal entities (i.e., Shoshone-Bannocks Tribes at Fort Hall, Shoshone-Paiute Tribes at Duck Valley, and the Northwestern Band of the Shoshoni Nation at Brigham City/Washakie).

The ethnographic record of the aboriginal cultures of southern Idaho is arbitrarily divided into four board categories or subject matters (i.e., settlement, subsistence, material culture, and sociology). This ethnographic record is evaluated and assessed for relevant information for NPS management purposes. On the whole, relevant site-specific data for the study areas appears to be fragmentary and inadequate for NPS purposes. General recommendations are made for future ethnographic study for the four study areas.

MANAGEMENT SUMMARY

In the Fall of 1994, the National Park Service (NPS) contracted with Epochs Past to conduct an ethnographic overview and assessment of the Hagerman Fossil Beds National Monument, Craters of the Moon National Monument, City of Rocks National Reserve, and the Bear River Massacre National Historic Landmark in southern Idaho. Contract modifications are described and fieldwork situations and conditions are summarized.

Three contemporary American Indian communities in the southern Idaho region, through treaty and legislation, have rights and access to the four study area. These communities are the Shoshone-Bannock Tribes of the Fort Hall Indian Reservation, at Fort Hall, Idaho; Shoshone-Paiute Tribes of the Duck Valley Indian Reservation at Owyhee, Nevada; and the Northwestern Band of the Shoshoni Nation, Brigham City, Utah.

Scholarly collections are identified and repositories were visited and/or contacted by mail, telephone, and e-mail. Personal contact was made with senior anthropologists who work with the American Indian groups in the southern Idaho region. The general research design is outlined as a historiographic analysis of Great Basin anthropology focusing on southern Idaho. A contextual interpretation of the history of southern Idaho anthropology is presented.

A two tier system of demarcation of the study areas is assumed. The first tier general study area extends from Shoshone Falls to C.J. Strike Dam or the middle Snake River region. The specific study area is the Hagerman Fossil Beds National Monument, which is situated between the Upper and Lower Salmon Falls. The general study area for the second tier study areas encompassès southeast Idaho. The Snake River separates the Craters of the Moon study area from the City of Rocks and the Bear River Massacre study areas and coincides with the Snake River Plain and Basin-Range provinces.

The history of the contemporary descendants of these historic Native people is examined from a community, or more properly, reservation perspective. Major events and situations for each of the communities are charted and discussed. The reservation system went through a number of governmental policy changes and legislative actions that had both positive and negative implications for each community. Some of the most prominent actions were the Dawes Allotment Act of 1887, the Indian Reorganization Act of 1934, the termination policies connected ultimately with the Indian Land Claims Commission in

the 1940s and 1950s, and the Indian Self-Determination and Education Act of 1975. A summary reading of this history demonstrates the policy shifts of the federal government.

Consistent with the history of Great Basin anthropology, ethnographic research can be chronologically divided into six contextual or thematic periods. They are: Early Anthropology (1868-1900), Descriptive Anthropology (1900-1930), Functional Anthropology (1930-1950), Classificatory Anthropology (1950-1965), Processual Anthropology (1965-1990), and Postmodern Anthropology (1990-Present). As it applies to southern Idaho, each period is surveyed and reviewed according to the contributions and achievements of the practitioners, theory and method design, and persuasiveness of argument. One of the most prominent scholars in Great Basin anthropology is Julian Steward. His monumental synthesis of Great Basin settlement and subsistence systems is a hallmark for Great Basin, as well as American Anthropology, in general. Subsequent anthropologists have generally relied on his cultural ecological perspective. Anthropologists of the processual period modified and elaborated on this basic ecological model. Within a last decade have anthropologists instituted new approaches and perspectives to Great Basin studies.

From this over-all historic context, scholarly contributions and achievements constitute the extant ethnographic record for southern Idaho. For expediency, this ethnographic record is divided into four major categories or topics (i.e., settlement, subsistence, material culture, and sociology). In addition, tribal distribution under this two tier system will be addressed. General information about these activities and practices are reviewed and evaluated with reference to the four study areas. In all cases, it was found that ethnographic information is incomplete and thus inadequate for NPS initiatives. Only a few recent works include cases where such information related to practical concerns that the NPS can use for planning and research strategies. Other than this, locational data for or near the study areas are lacking.

This report conclude with a discussion of ethnographic resources, traditional cultural properties, and NPS management strategies for the four study areas. A summary evaluation of the ethnographic record is presented and found to be insufficient for NPS management strategies and planning purposes. Recommendations for future ethnographic research, including an oral history program for the four study areas, is offered. Specific recommendations for the study areas are also provided.

CHAPTER ONE:
NATURE AND SCOPE OF THIS STUDY

OBJECTIVES:

Epochs Past entered into a contract (1443-PX9000-94-306/9086-4-0155/CMJ) with the National Park Service (NPS) in October, 1994. The contract's objectives are to conduct in ethnographic overview and assessment of existing information on the historical American Indian populations who inhabited or made use of the Hagerman Fossil Beds National Monument located on the Snake River Valley of south-central Idaho. This requires a focus on ethnographic data or information on the historical American Indian populations of the middle Snake River area, the identification of contemporary tribes and/or bands affiliated with this area, and a review of these ethnographic data as they pertain to NPS management strategies and planning policies in south-central Idaho. This focus, identification, and review necessitates the synthesis of ethnographic information on the aboriginal populations of southern Idaho and provide an assessment of such data related to issues of past and present access to natural and cultural resources (Appendix A).

Later modifications to the contract extended the project parameters to include three more study areas; Craters of the Moon National Monument, City of Rocks National Reserve, and Bear River Massacre National Historic Landmark. In part, these modifications served to extend and elaborate the ethnographic overview and assessment of available data on American Indian land-use and localities of cultural significance (including, but not limited to, natural resource procurement areas, ceremonial or sacred places, archaeological sites and sites potentially eligible for nomination to the National Register of Historic Places as traditional cultural properties) and the identification of contemporary tribal groups and/or subgroups affiliated with the study areas.

CONTRACT SPECIFICATIONS:

Initial research was based on a series of reports prepared for Idaho Power Company's (IPCo.) relicensing of certain hydroelectric plants along the middle Snake River by the Federal

Energy Regulatory Commission (FERC); Upper Salmon Falls [FERC NO. 2777], Lower Salmon Falls [FERC NO. 2061], Bliss [FERC NO. 1975] (Myers 1995); Shoshone Falls [FERC. NO. 2778] (Myers 1996a); and C.J. Strike [FERC. NO. 2055] (Myers 1996b). These reports summarize and evaluate the traditional and contemporary land-use practices and activities of the aboriginal population occupying or utilizing the middle Snake River area.

In late September, 1994, NPS contracted with Epochs Past for the current project. The Hagerman Fossil Beds National Monument and the City of Rocks National Reserve were to be investigated for NPS. By early spring, 1995, the original NPS proposal was revised to include two more study areas; Craters of the Moon National Monument and the Bear River Massacre National Historic Landmark. As an adjunct to this investigation, a second complimentary NPS study was proposed to continue interviewing members of the Shoshone-Paiute Tribes at Duck Valley, while including interviews with the Shoshone-Bannock Tribes at Fort Hall, Idaho (in progress). The contract for this continuance of the oral history study was granted in September of 1995 (1443-PX9000-95-188/9086-5-0170/CMJ). This contract's "Scope of Work" identifies the six study areas in a two tier system; the first tier unit is on the Snake River (i.e., Hagerman Fossil Beds National Monument as well as Shoshone Falls, Hagerman, and C. J. Strike) and the three second tier units of surrounding areas (i.e., Craters of the Moon National Monument, City of Rocks National Reserve, and Bear River Massacre National Historic Landmark) (Appendix B). After questioning people at Fort Hall, the offices of Northwestern Band of Shoshoni Nation at Brigham City, Utah, was contacted and the first interviews were conducted in the Fall of 1995.

Concurrently, contract amendments and modifications from NPS required a revised strategy to include the Shoshone-Bannock community at Fort Hall and the Northwestern Band community at Brigham City, Utah. More numerous but shorter visits to each community or reservation were planned. In 1995, three visits (April 5th to 21st, August 16th to September 1st, and October 4th to 15th) to these communities were made. Each visit lasted from two to three weeks. In 1996, an additional three visits (June 10th to 27th, August 6th to 21st, and October 14th to the 27th) were made to these communities for a third time. A final interview session was conducted in the Spring of 1997 (May 12 to May 22, 1997). Due to the increased number of study areas and communities, interviews primarily focused on consultants whose ancestors once lived in or utilized the middle Snake River area in culturally prescribed ways (i.e., habitation, land-use and subsistence patterns, and traditional social, cultural, and/or religious activities). In addition, a few interviews were given

by individuals whose ancestors lived outside the study areas, but had specific information about cultural practices or knowledge about particular activities, customs, or events. As an adjunct to these interviews, every attempt was made to interview people with knowledge of contemporary activities or utilization associated with the four study units.

As of September 30th, 1996, the 1994 (Mod. 9086-4-0155 LM) and 1995 (Mod. 9086-5-0170 LM) contracts were extended through the Spring of 1997. Later contract modifications extended this present contract through 1998 and 1999.

COLLECTIONS AND REPOSITORIES:

The anthropological collections of Dr. Julian Steward (Archives, University of Illinois, Urbana), Dr. Omer C. Stewart (Archives, University of Colorado, Boulder), Dr. Sven Liljeblad (Archives, University of Nevada, Reno), and Dr. Demetri Shimkin (University of Wyoming, Laramie) were reviewed for relevant data. In addition, other scholarly collections (e.g., A. L. Kroeber and Robert H. Lowie) in various repositories (i.e., Peabody Museum, Harvard University; American Natural History Museum, New York, New York; Phoebe Hearst Museum in Anthropology, University of California at Berkeley) were consulted and reviewed.

Telephone conversations or visits to such repositories as the Phoebe Hearst Museum of Anthropology, Berkeley; the American Natural History Museum, New York; and the National Archives, Washington, D.C.; appraised the nature and extent of those collections. The American Museum of Natural History reported that they had a small amount of information concerning the aboriginal populations of southern Idaho; mainly correspondence between Robert Lowie and Alfred Kroeber (see Chapter Three). A visit to the Phoebe Hearst Museum at Berkeley, California, was made in May, 1996, to review the Native American collection material objects index. Most of the objects were from the Wind River area in Wyoming and were not directly relevant to the present study. The National Archives was exploited for information relating to the 19th and 20th century contact and settlement of the southern Idaho region. The specifics of these reviews will be included in the chapters below.

Personal contact between the author and Dr. Jack Harris (San Jose, Costa Rica), Dr. Beatice B. Whiting (West Tisbury, Massachusetts), and Dr. Yolanda Murphy (Leona, New Jersey) was made (Appendix D: Letters from Drs. Harris and Whiting). Queries were made as to the deposition of the individual field

collections (e.g., fieldnotes, journals, diaries, etc.). In all three cases, all relevant data had previously appeared in published form (Whiting 1950, Ray et al. 1938; Murphy and Murphy 1960, 1986; Murphy 1970).

RESEARCH DESIGN:

Anthropology, for this report, is defined as "the scientific study of the human condition" and consists of four sub-disciplines; cultural, linguistics, physical, and archeology. Culture is "a system of behaviors, belief, and social arrangements" (NPS 1997:177). Likewise, the sub-discipline of cultural anthropology deals with "the scientific description and analysis of cultural systems" (NPS 1997:180). Cultural anthropology can be divided into two major branches: ethnography and ethnology. Ethnography is the description of a cultural system, while ethnology deals with the comparative study of cultural systems (NPS 1997:181). Ethnohistory is concerned with the history of a culture and uses the historical record to document changes in culture over time (NPS 1997:181).

With these definitions in mind, the general purpose of this report is to provide an overview and assessment of the anthropological literature about the various American Indian groups associated with the four NPS study areas in southern Idaho. Customs, beliefs, values, activities, events, practices, traditions, etc., of these groups were surveyed and reviewed from the published and unpublished ethnographic literature. These topics were examined and evaluated for relevant information concerning park resources. In addition, these topics help to identify where new information were needed (NPS 1997:166). Relevant information and data gaps are related from "the historical record of the research activity itself" (Kuhn 1970:1). In anthropology, research activities are generated by the contributions and achievements of the anthropological community. As a body of ethnographic knowledge, these contributions and achievements provide the most reliable and objective data for these groups.

With few exceptions (i.e., Swanson 1966, 1972; Walker 1993a), the current status of ethnographic research of southern Idaho is within the purview of Great Basin anthropology (Fowler 1980, 1986). Other approaches (e.g., historical, ethnohistorical, or Native American studies) support and collaborate this material by adding historical accuracy and exactness to the immediate ethnographic base in southern Idaho (e.g., Corliss 1990; Crum 1994; Madsen 1958, 1967, 1976, 1979,

1980, 1985, 1986, 1990; McKinney 1983). In all disciplines, professional commitments, interests, and intentions do much to influence scholarly concerns and approaches.

Anthropology in Southern Idaho

The historical development of the anthropology of southern Idaho has not been written and is offered only as fragments in the ethnographic literature for the Great Basin area (e.g., Baumhoff 1958; Bulter 1978; d'Azevedo 1986b; Eggan and d'Azevedo 1966; Eggan 1980; Fowler 1970, 1982b; Fowler 1980, 1986; Fowler and Fowler 1969, 1970, 1971; Fowler and Jennings 1982; Grayson 1993; Knack 1990, 1992; Malouf 1966; Plew 1979a; Turner et al. 1986). Given the sporadic nature of research activities in southern Idaho, the specific contributions give only a rudimentary and uneven knowledge of these people.

While anthropologists have focused on various groups and different topics and subject matters among these groups, the historical development of anthropology in southern Idaho corresponds to the general progression or series of perspectives or paradigms within the general growth of Great Basin and North American anthropology. In rough succession, six thematic contexts or periods are proposed for this history. Each contextual period provides a basis for the assessment of the ethnographic data-base for the various aboriginal groups. General knowledge for these groups is irregular but forms a rather consistent view of basic subsistence, settlement, material and social aspects of Shoshone-Paiute culture in Idaho. Specific knowledge or information related to other than these basic elements is sporadic, variable, and tentative. Information concerning particular customs, values, beliefs, myths, rituals, kinship and marriage systems, and other traditions for the majority of groups in the region are addressed in a variety of ways. All are subject to discrepancies in enumeration, details, and scholarly intention and consideration. Needed data or information, therefore, varies in context and content between groups, just as the information for group varies. The identification of information or data gaps in the literature are, in large part, group specific and have to be dealt with on an individual group level by examining the contributions and achievements of the anthropological practitioners.

DESIGN OF SUCCEEDING CHAPTERS:

Chapter Two aims at describing the four study areas and three contemporary American Indian communities in the southern

Idaho region. To do this, a two-tier approach will be applied to the four NPS units. The first tier study area is Hagerman Fossil Beds National Monument on the Snake River in south-central Idaho; this study area has direct implications for the area between Shoshone Falls in the east and the C.J. Strike Dam to the west. The second tier study areas are in southeast Idaho and consist of the Craters of the Moon National Monument, the City of Rocks National Reserve, and the Bear River Massacre National Historic Landmark. At the same time, histories of the three Native communities and American Indian issues, problems, and concerns are presented.

Chapter Three is a description and an interpretation of the anthropological history for the ethnographic overview as it applies to southern Idaho. To do this, a historiography of southern Idaho charting anthropological contributions and achievements pertaining to American Indian peoples will be presented. Within this history, six historical thematic contexts are outlined and discussed in relation to contributors, paradigms (theories and methods), and orientations. For each context, major issues and problems are examined and reviewed in accordance with contributors and achievements. Systematic evaluation of Great Basin anthropology focusing on southern Idaho will be assessed in terms of parsimony, saliency, and interpretative value.

Chapter Four surveys, reviews, and evaluates the ethnographic record of the American Indian peoples as it relates to the four NPS units or study areas in southern Idaho. The two tier system will be assumed. An explicit focus addressed four general topics (themes) or divisions (i.e., settlement, subsistence, material culture, and sociology). Each of these themes will be discuss generally and as they pertain to each of the four study areas.

Chapter Five is a summary, evaluation, and assessment of the four study areas in terms of the tribes and NPS management obligations. The chapter describes and explains the notion of traditional cultural properties and ethnographic resources in terms of NPS management obligations and responsibilities, and identifies gaps in ethnographic information with respect to southern Idaho and the study areas. This provides a summary of potential resources, tribal affiliations with these resources, and suggestions for NPS management themes and policies issues. The chapter concludes with general recommendations for future ethnographic studies.

Chapter Six is an annotated bibliography of references cited in the text, following by a series of appendices.

CHAPTER TWO:
STUDY AREAS AND AMERICAN INDIAN COMMUNITIES IN SOUTHERN IDAHO

OBJECTIVES:

This investigation offers an ethnographic overview and assessment of American Indian groups of the four study areas in southern Idaho; Hagerman Fossil Beds National Monument, Craters of the Moon National Monument, City of Rocks National Reserve, and the Bear River National Historic Landmark. It is designed to evaluate past ethnographic research for the region in terms of NPS research strategies and aims to initiate a dialogue for the responsible protection, preservation, and management of the study areas in southern Idaho. This chapter serve to identify and locate the individual study areas, geographically and environmentally. Three contemporary American Indian communities (i.e., Shoshone-Paiute Tribes at Duck Valley, Nevada; Shoshone-Bannock Tribes at Fort Hall, Idaho; and the Northwestern Band of the Shoshoni Nation at Brigham City, Utah) have been identified as having direct association with these areas.

ANTHROPOLOGICAL CONTEXT:

Over one hundred years of intermittent anthropological research among the Shoshone-Paiute people of southern Idaho provides a basic ethnographic data-base by which to examine past and contemporary customs, beliefs, traditions, practices, activities, and patterns associated with land and resource uses, tribal and resource distributions, and the nature and scope of subsistence and settlement (e.g., Powell 1874; Powell and Ingalls 1874; Lowie 1909a; Steward 1938a, 1941, 1943a; Liljeblad 1957, 1970, 1972; Murphy and Murphy 1960, 1986; Walker 1973, 1993a, 1993b). Relevant information or data directly relating to the above topics range from adequate to implied, and usually consist of brief statements or cursory discussions in the ethnographic record of the region.

Historically, these contemporary communities would have had access to and territorial prerogative over southern Idaho (e.g., Corliss 1990; Liljeblad 1957, 1960, 1972; Lowie 1909a, 1923; Murphy and Murphy 1960, 1986; Steward 1938a, 1941, 1943; Stewart

1939, 1941, 1942, 1966; Walker 1993a, 1993b; Whiting 1950). These groups appear to have had land-use and tenure rights as well as a tacit ownership over this territory in the 18th century (proto-historic period) and the 19th century (historic period) (i.e., Chance 1989; Clemmer 1974; Corliss 1990; Ericson 1994; Harris 1938, 1940; Hultkrantz 1957, 1961, 1970, 1974; Liljeblad 1970; Madsen 1958, 1967, 1976, 1979, 1980, 1985, 1986; McKinney 1983; Murphy and Murphy 1960, 1986; Neitzel 1998; Rusco 1976; Steward 1938a; Steward and Voegelin 1974; Stewart 1966, 1970; Walker 1993a, 1993b) as well as in prehistory (e.g., Bentley 1983; Butler 1965a, 1968, 1972, 1978a, 1978b, 1981, 1986; Chance and Chance 1990, 1992, 1993; Fowler 1968a, 1972, 1977; Grayson 1993; Meatte 1989; Murphey et al. 1993; Pavesic 1979, 1985; Plew 1979a, 1981a, 1982b, 1988, 1990, 1994, 1996; Reed 1985; Sammons 1993, 1995, 1996; Swanson 1972, 1974a, 1974b).

NPS STUDY AREAS:

The present ethnographic overview and assessment summarizes the existing data as it pertains to four study areas in southern Idaho -- Hagerman Fossil Beds National Monument, Craters of the Moon National Monument, City of Rocks National Reserve, and Bear River Massacre National Historic Landmark study areas (Figure 1). A two tier system of demarcation for these areas has been conceived by York (1996: per. com.) and adopted for use in this and the "Traditional Use" study (Myers 1998). Constituting the project's only first tier study area, the Hagerman Fossil Beds is located in the Snake River Canyon or Basin.

The second tier study areas consist of the Craters of the Moon National Monument, City of Rocks National Reserve, and Bear River Massacre National Historic Landmark are within 50 miles of the Snake River. The former, Craters of the Moon National Monument study area is approximately 40 miles north of the Snake, while the City of Rocks National Reserve and the Bear River Massacre National Historic Landmark are about 30 and 45 miles south of Snake River, respectively (see Figure 1).

Based on natural and cultural features, three general sub-regions were delineated; middle Snake River Canyon (Hagerman Fossil Bed National Monument), eastern Snake River Plain (Craters of the Moon National Monument), and Basin and Range (City of Rocks National Reserve and Bear River Massacre National Historic Landmark). The three areas roughly correspond and are representative at a broad level of three ecological sub-systems.

FIRST TIER STUDY AREAS: MIDDLE SNAKE RIVER

In addition to the Hagerman Fossil Beds National Monument, this report presents ethnographic information on the general study area in the middle Snake River area. Based on previous research (Myers 1995, 1996a, 1996b), the general boundaries for the middle Snake River region extends from Shoshone Falls and the city of Twin Falls, to the east, to C. J. Strike Dam near the town of Grand View in the west (Figure 1). The Middle Snake River study area is approximately 125 river miles long and encompasses five hydro-electrical plants (i.e., Shoshone Fall, Upper Salmon Falls, Lower Salmon Falls, Bliss, and the C. J. Strike dams and reservoirs)(Malde 1968). Viewed in this way, the middle Snake River study area constitutes a riparian ecological zone of similar abiotic (e.g., geology, topography, hydrographic and climatic) and biotic (e.g., fauna and flora) factors. There is basic agreement between anthropologists and other scholars that this area has traditionally been populated by groups of Shoshone-Paiute.

HAGERMAN FOSSIL BEDS STUDY AREA:

By an act of Congress, the Hagerman Fossil Beds National Monument was established on November 18, 1988. The site is a 4,394-acre parcel immediately west of the Snake River across from the town of Hagerman (Figure 2). Federally owned, the site is 5.5 miles long and 1.5 miles wide on average; it is 2.5 miles at its widest point. Private and public lands make up the western periphery of the site. East of the river, a visitors' center and research facility has been constructed in the town of Hagerman. Approximately six miles of Snake River shoreline provides the site's eastern boundary and represents a portion of the Hagerman Reservoir created by the construction of the Lower Salmon Falls Dam in 1910. The Upper Salmon Falls Dam, constructed in 1937, lies to the south.

Since the establishment of the Hagerman Fossil Beds National Monument in 1988, its mission has been to protect and preserve the paleontological resources that were deposited in the late-Pliocene Epoch. As a corollary, the Monument serves to promote and provide a research center for paleontological investigations and educational instruction. The deposits represent a half-million years of stratigraphic evidence of fossilized remains about 3.5 million years old. The diversity, quality, and quantity of these fossil deposits represent an outstanding example of a late-Pliocene ecosystem.

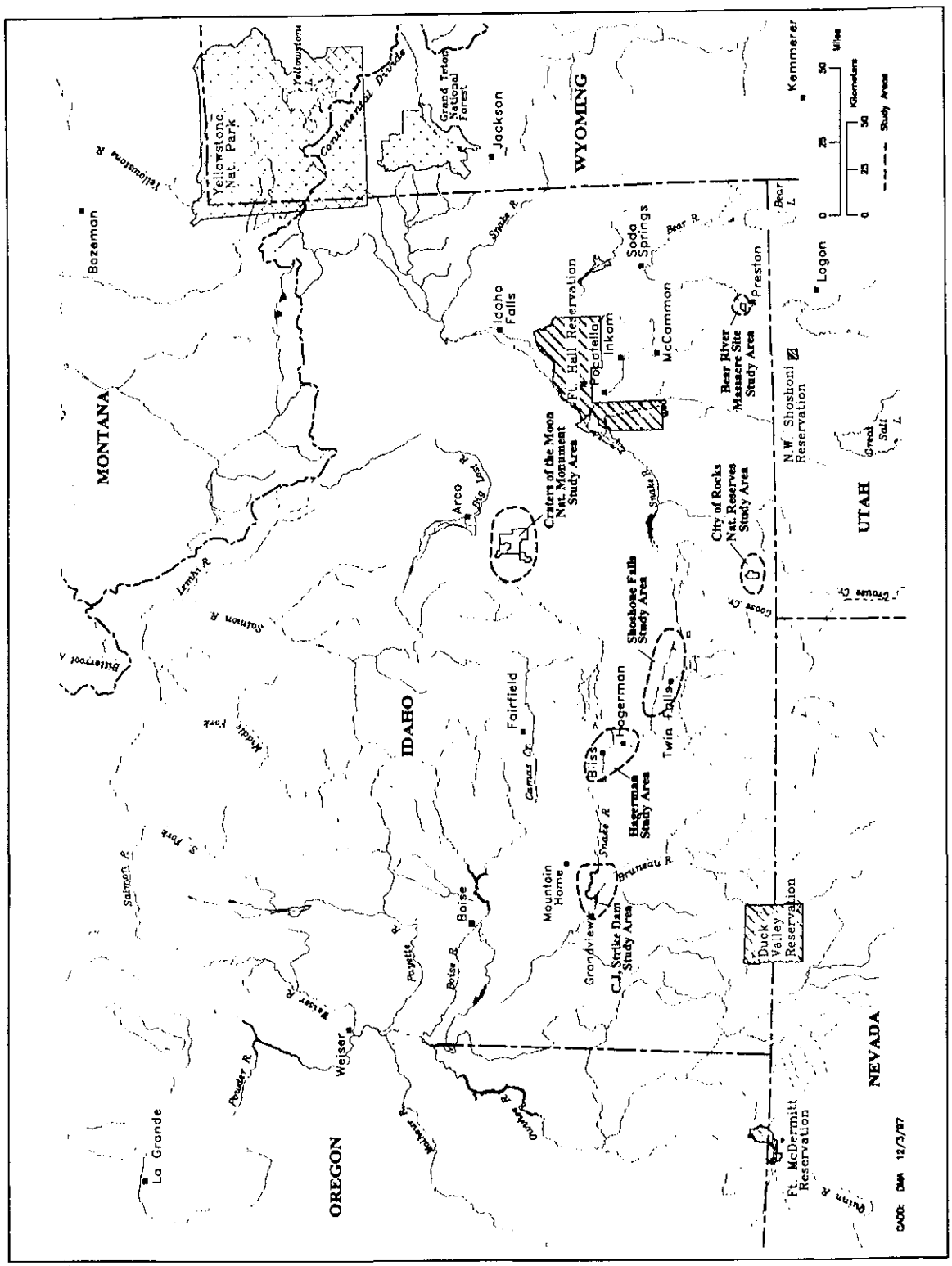

Figure 1. General and Specific Study Areas in Southern Idaho (adopted from Murphy and Murphy 1960).

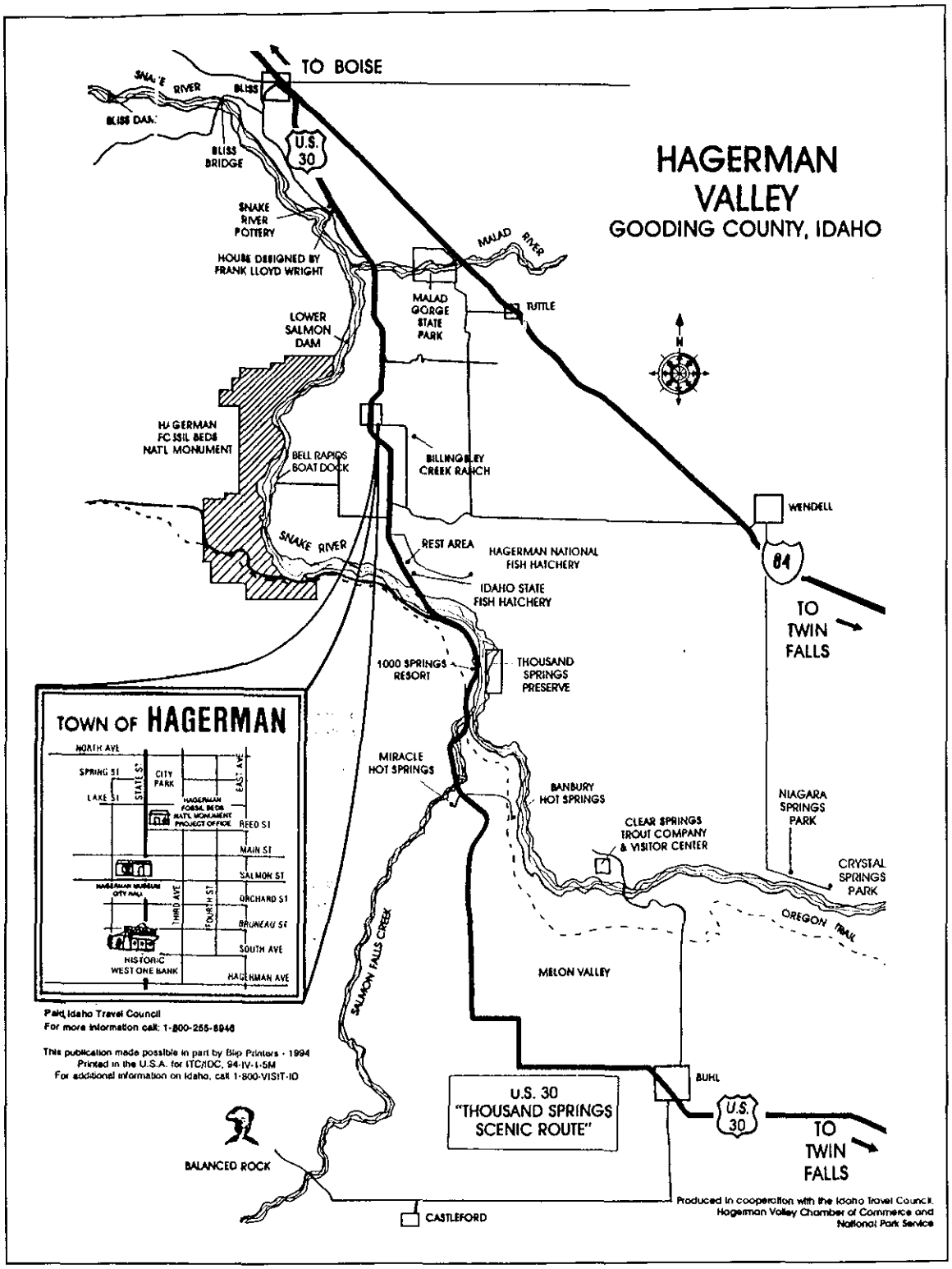

Figure 2. Hagerman Fossil Beds Study Area (including, Upper and Lower Salmon Falls, and Bliss Dam)(Idaho Travel Council 1994).

In addition, the monument is surrounded by the evidence of the prehistoric and historic occupation by aboriginal populations and the exploitation and utilization of resources in the Snake River valley and surrounding area. The Upper and Lower Salmon Falls areas are also historically significant as a landmark and crossroad for explorers and trappers, Oregon Trail immigrants, Idaho's pioneers, and Native Americans during the 19th to early 20th centuries.

SECOND TIER STUDY AREAS: SOUTHEAST IDAHO

The three second tier study areas are located in southeast Idaho, north and south of the Snake River. They represent parts of the northeast portion of the Intermountain physiographic province (Cronquist et al. 1972). Vegetative patterns for the Intermountain region consist of four primary divisions (i.e., Great Basin, Wasatch Mountains, Colorado Plateau, and Uinta Mountains). These four divisions are divided into 16 floristic sections, of which the second tier study areas comprise parts of three (i.e., Snake River Plains, Bonneville Basin, and the Wasatch Mountains section of the Wasatch Mountains Division)(Figure 3). To the north, the Craters of the Moon National Monument is situated on the lava beds in the Eastern Snake River Plains. South of the Snake River, the City of Rocks National Reserve is located in the Bonneville Basin section, and the Bear River Massacre National Historic Landmark is located on the border of the Bonneville Basin and Wasatch Mountains floristic sections (Cronquist et al. 1972:78).

CRATERS OF THE MOON STUDY AREA:

Situated in Butte and Blaine County, Idaho, Craters of the Moon National Monument was established by Presidential proclamation on May 2nd, 1924. Federally owned, it consists of 53,545.05 acres. The principal towns surrounding the Monument's property are Arco, 14 miles northeast and Carey on the northwest periphery of the monument's acreage. The property is over 40 miles northwest of the town of American Falls on the Snake River (Figure 4). The Pioneer Mountain Range provides the northwestern boundary, while the southwest, southeast, and northeast borders are comprised of geological and physiographic components consistent with the Snake River Plain of the northern Great Basin. Elevations in the Monument holdings vary from 5,300 feet to the southwest and 7,700 feet in the foothills of the Pioneer Mountains to the northeast.

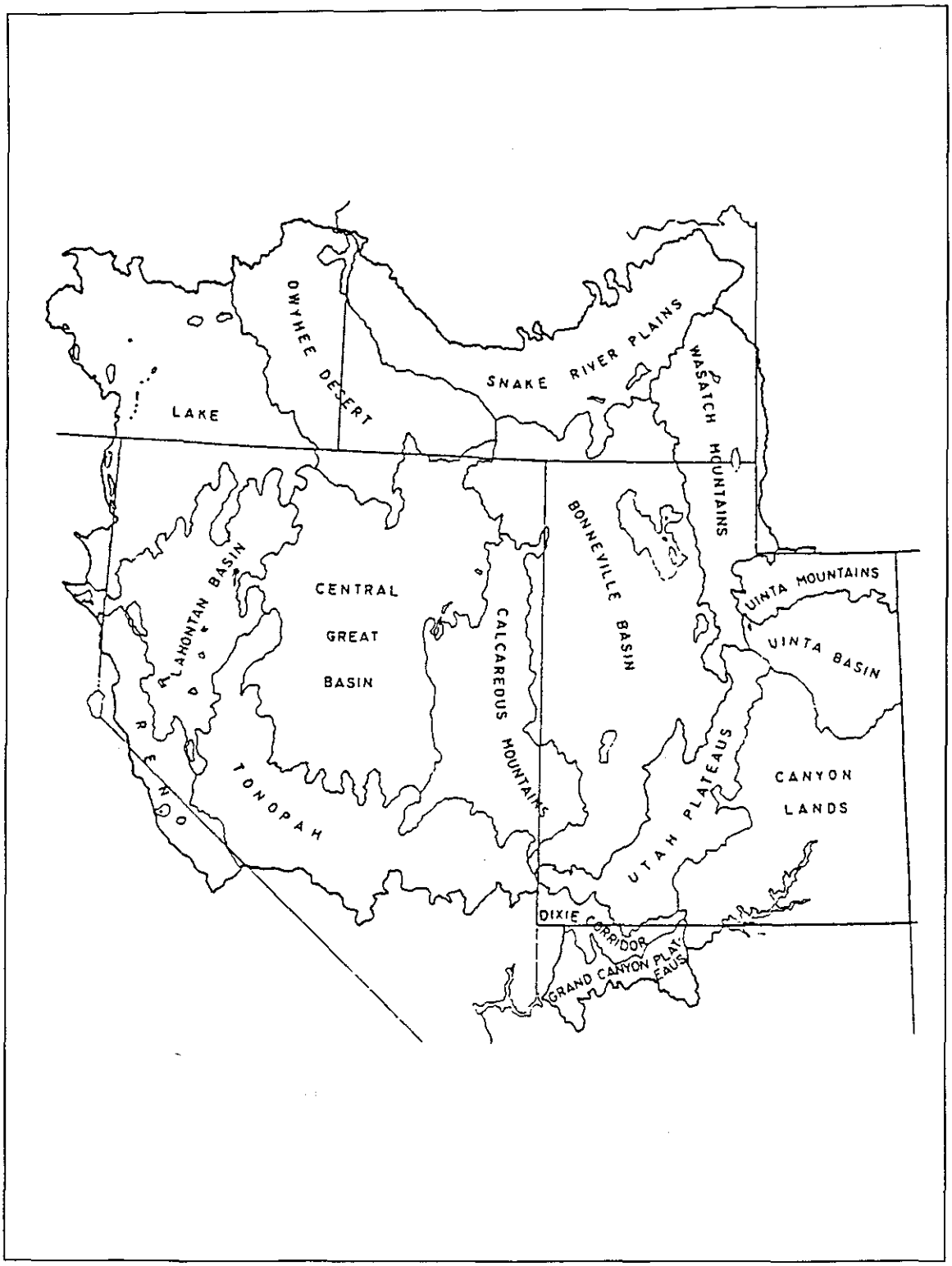

Figure 3. Map of Intermountain Region showing Floristic Sections (Cronquist et al. 1972:79).

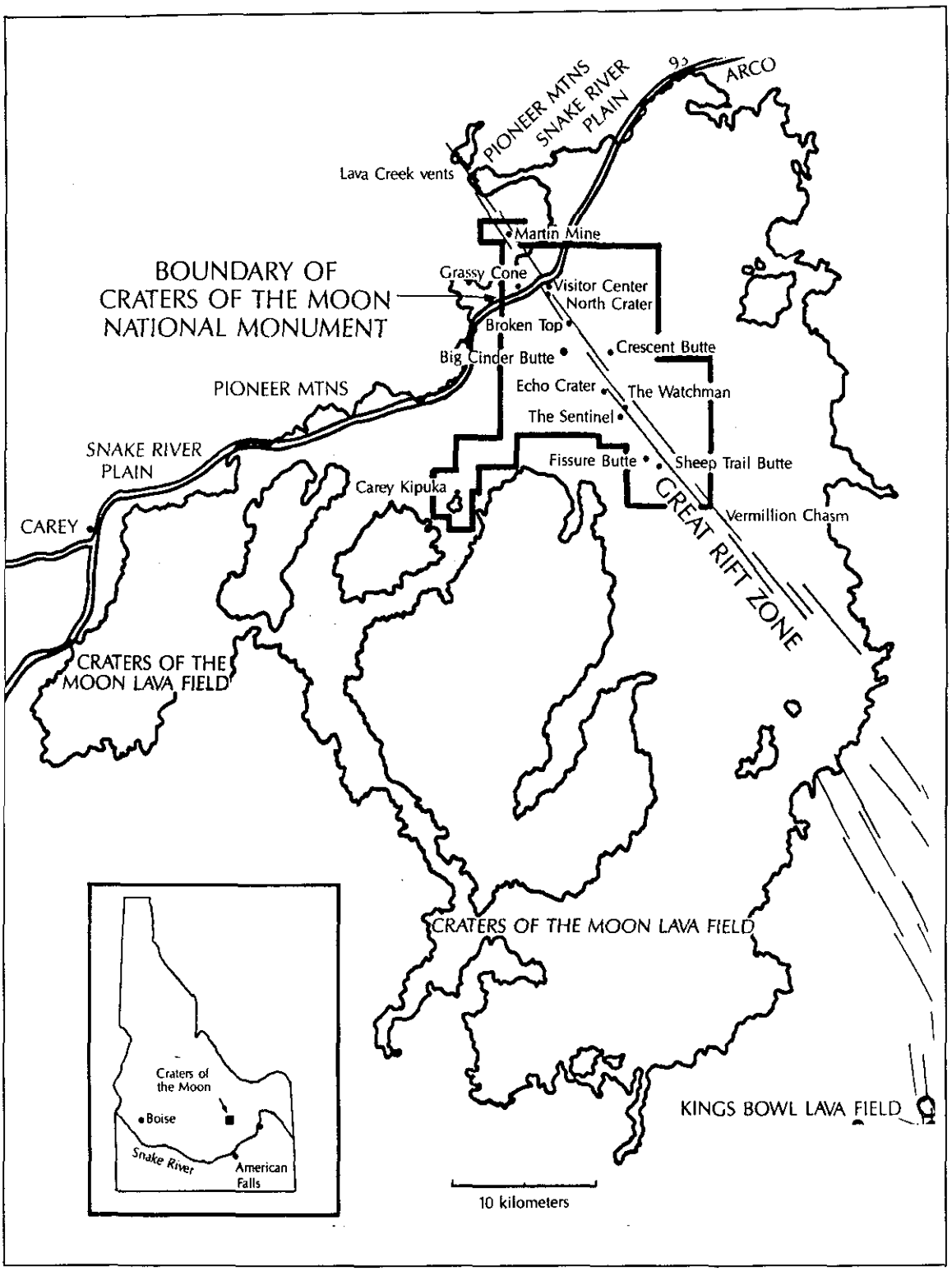

Figure 4: Craters of the Moon Study Area (Blakesley and Wright 1988:4).

The Monument acreage is composed of massive beds of basaltic lava, volcanoes, craters, lava flows, various volcanic rock, tree molds, caves, arches, and stalactites (Blakesley and Wright 1988:7-9). Despite the inhospitality of the Monument's environmental landscape, a diversity of plant and, to a lesser degree, animal communities occur within the general area.

CITY OF ROCKS STUDY AREA:

Federal, state, and privately owned, City of Rocks National Reserve was authorized on November 18, 1988 (Figure 5). The reserve contains 14,407.19 acres; 7,001.18 public lands (federal) and 7,406.01 state or privately owned lands. Located approximately 30 miles from the Snake River, the area is situated in the southern Albion mountains. It is approximately 18 miles southeast of Oakley, and about 2 miles west of Almo. Almo contains the main entrance and serves as the mailing address for the reserve.

The City of Rocks National Reserve consist of three basins (i.e., Circle, Heath, and Emigrant canyons). Within each basin are granite monoliths and outcrops. The study area is historically significant for serving as the crossroads for American immigrants going to California or Oregon in the second half of the 19th century. The Circle, Heath, and Emigrant basins hold the remnants of the California Trail (now, the Californian National Historic Trail or the Applegate Cutoff), the Salt Lake Alternate of the California Trail, and the Overland Stage Route, respectively.

BEAR RIVER MASSACRE STUDY AREA:

On March 14, 1973, the Bear River Battleground was listed in the National Register of Historic Places and, then, was designated the Bear River Massacre National Historic Landmark in June, 1990. It includes 1,691 acres of privately-owned land (Figure 5). Situated at the confluence of Battle Creek and the main tributary of the Bear River, it is located in Cache Valley, Franklin County, Idaho. The Bear River Massacre National Landmark is 6 miles northwest of the town of Preston and the villages of Clifton (northwest), Riverdale (northeast), and Dayton (southwest). With no on-site management of the area, Preston serves as the mailing address for the Landmark as well as being the county-seat of Franklin County.

The significance of the Bear River Massacre National

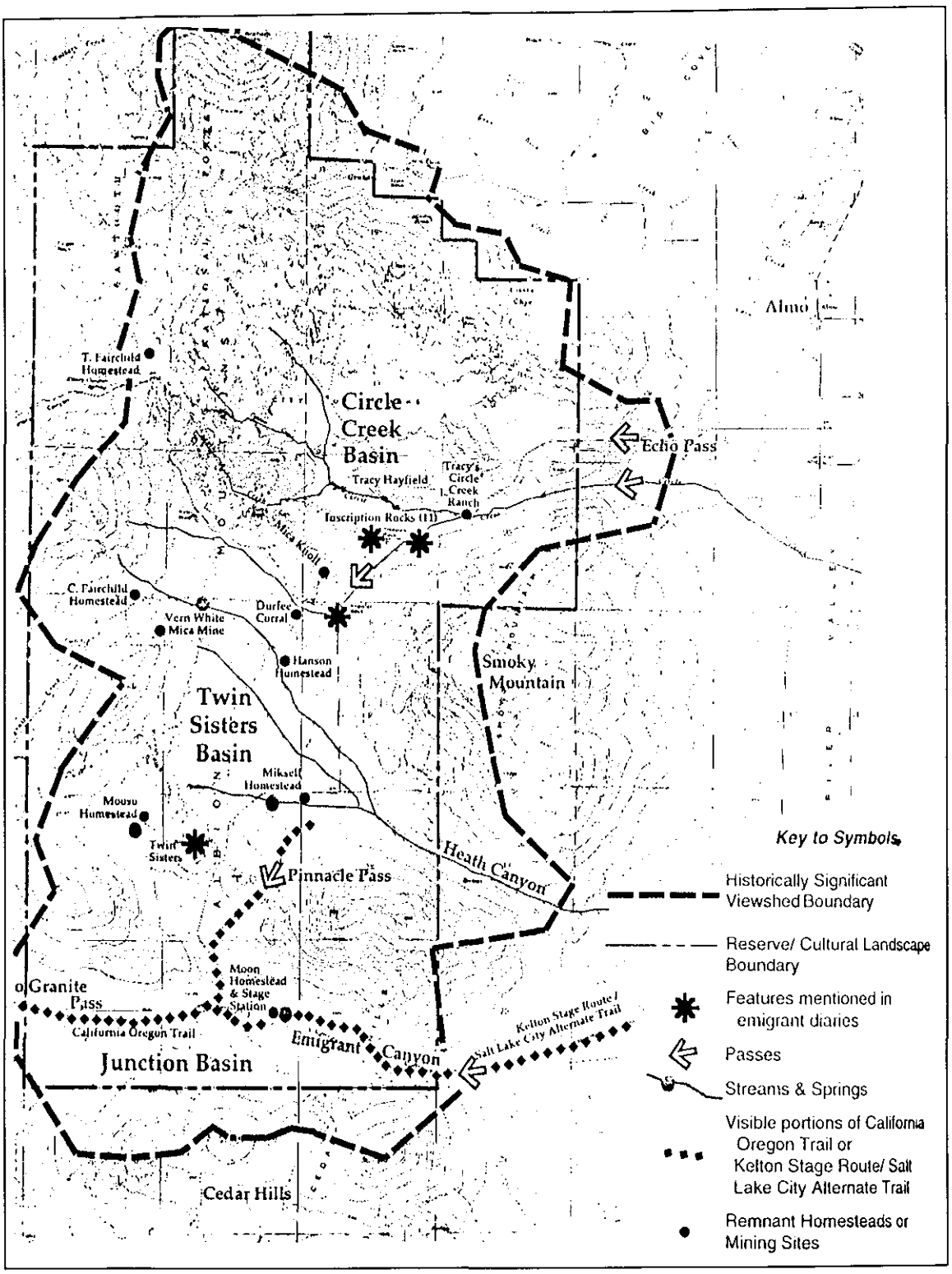

Figure 5: City of Rocks Study Area (Historic Research Associates, Inc. 1996:132).

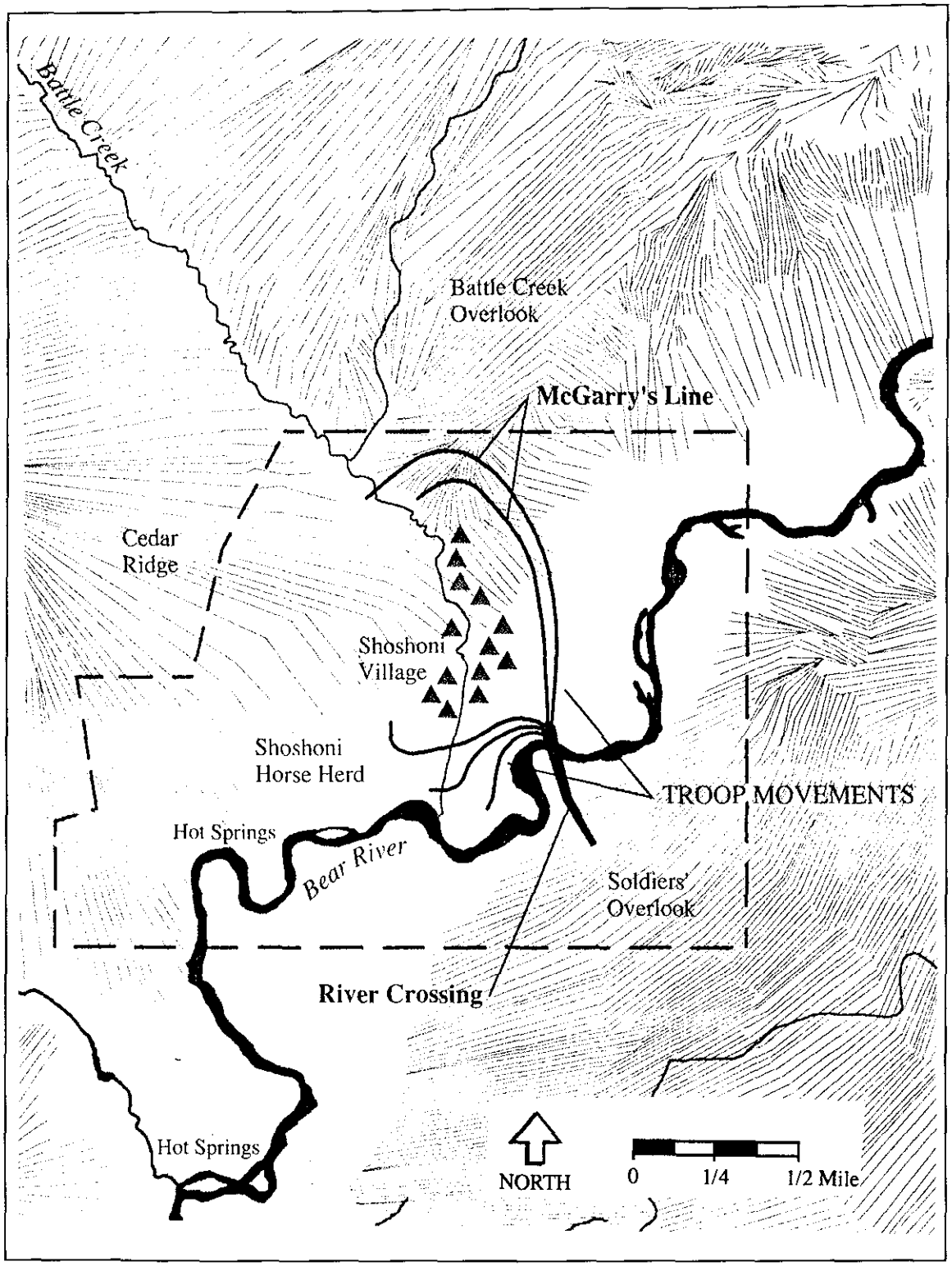

Figure 6: Bear Rive Massacre Study Area (NPS 1996:17).

Historic Landmark derives from the extermination of some 250 to 400 Shoshones at the hands of Colonel P. E. Connor's California Volunteers on January 29, 1863. An outline of the history of the monument's status in terms of its "Landmark" position has been given elsewhere (National Park Service 1997a). As early as 1916, the massacre event was known as the 'Battle of Bear River.' An actual monument was erected in 1936 and The Daughters of the Utah Pioneers' rededicated it in 1953. In the mid-1980s, the Idaho and Utah state legislatures passed a joint resolution for the creation of the 'Battle of Bear River Monument.' In 1990, the event was classified as a 'massacre' and began its status as a National Landmark. Ranked as the single greatest annihilation and began its status as a National Historic Landmark. Ranked as the single greatest annihilation of American Indians in the history pf U.S. Military-Indian conflict, the massacre at Bear River has until recently been neglected by historians and anthropologists alike.

CONTEMPORARY AMERICAN INDIANS IN SOUTHERN IDAHO:

The present study aims to synthesize and evaluate the current state of ethnographic/ethnologic knowledge pertaining to the native populations of southern Idaho. In turn, this requires an examination of significant interpretative contexts. Almost two hundred years of cultural subjugation and domination have forced certain contextual considerations on the native peoples. In the last century and a half, the federal government's "reservation system" has been the immediate context to view the American Indian populations in this country. While anthropologists have acknowledged this general context in one way or another, their emphasis and gravity differs with approach and personal commitments (e.g., Liljeblad 1972; Lowie 1909; Steward 1938a, 1941, 1943a; Murphy and Murphy 1960, 1986; Walker 1993a).

Of the major practitioners of ethnography/ethnology of southern Idaho, Liljeblad (1972) made the most of this context in examining the various Indian tribes of Idaho (i.e., Kutenai, Coeur d'Alene, Nez Perce, Northern Paiute, Bannock, Northern Shoshone, Western Shoshone, and Northwest Band of Shoshone). Written by 1960, but not published until 1972, Liljeblad sets out the basic *transition* of Idaho's Native American contingent from the time of Lewis and Clark in 1805. From the various contexts in which Native Americans existed and persisted, he implicitly delineates a series natural and man-made pertubations or serious life-challenges aimed at reducing the Indian population en masse. In turn, the native populations responded in a number of different ways, including wars, raids, skirmishs, and massacres,

through group and individual reactions such as avoidance, isolation, and evasion. Escalations from both sides continued until forced migrations into a series of reservations in the region (e.g., Lemhi, Fort Hall, Duck Valley, Fort McDermitt, Warm Springs, Burns, Malheur, Washakie, and Wind River reservations and colonies) were established in the 1860s and 1870s. Forced redistributions of these people continued until the early 1900s, when only two reservations remained in southern Idaho; the Fort Hall Reservation in southeastern Idaho and the Duck Valley Reservation on the central Idaho/Nevada border. A third reservation, Lemhi Valley Indian Reservation, was established in central Idaho in 1875 and was vacated in 1907 (see below).

The history of the reservation system has its antecedents in the 1830s, when Nathaniel Wyeth originally established Fort Hall in 1834 as one of the principle trading centers in the northwest (Beildeman 1957; Brown 1932; Cannon 1916; Cosgrove 1985; Lohse 1990; Wells 1990). Built on the confluence of the Ross Fork, Bannock Creek, Portneuf and Blackfoot rivers, Fort Hall became a major trading post of the Hudson Bay Company in winter of 1837-1838. A year earlier, 1836, the Hudson Bay Company built and began to operate Fort Boise as a trading post at the confluence of the Boise and Snake Rivers in southwestern Idaho. Having a small monopoly in southern Idaho, both forts enjoyed twenty years of success until the lack of fur-bearing animals and American in-roads and agreements caused their abandonment in the mid-1850s (Lohse 1990:11; Liljeblad 1972:49-52; Welles 1990:1; Clemmer and Stewart 1986:530-531; Idaho Historical Society 1968b, 1970a, 1970b).

By the 1830s, missionaries and military explorers made in-roads into the Idaho frontier. As a result of the military expeditions, a number of emigrant routes (e.g., Oregon, California, Humboldt Trails) were discovered, charted, and established. By the 1850s, the Oregon and California Trails through southern Idaho were well traveled, taking immigrants to their respective destinations. A number of short-cuts (i.e., Hudspeth Cut-Off, Sublette Cut-Off, Salt Lake Road, Goodale Cut-Off) were charted and traveled by immigrants (Madsen 1980, 1985).

By the early 1860s, Fort Hall and Fort Boise became military installations to escort immigrants and to cope with the rising tide of Indian predations and conflicts against the immigrants and miners that had entered the country. During the 1850s and 1860s, escalation of conflicts between the Indians and Euro-Americans continued, resulting in a number of attacks on wagon trains (e.g., Ward Massacre, 1854; Mountain Meadow Massacre, 1857; Shepherd's Massacre, 1859; Carpenter Massacre, 1859; Miltimore Massacre, 1859; Utter Massacre, 1860; Hagerty Emigrant

Train Attack, 1860; various emigrant party attacks at Massacre Rocks, 1862; and the McBride-Andrews party attack, 1862).

In retaliation, Colonel Connor's California Volunteers attacked and massacred between 250 to 400 members of the Northwest Band headed by Bear Hunter on the confluence of Bear River and Battle Creek on January 29, 1863 (Figure 6). In the same year, four treaties were signed in peace and friendship and were ratified in 1864 (i.e., Treaty of Ruby Valley, Treaty of Soda Springs, Treaty of Box Elder, and Treaty of Fort Bridger). Fort Hall was established as a reservation in 1867, and would eventually hold a myriad of historic American Indian groups from southern Idaho. In the following decade, White/Indian hostilities began to escalate as food resources were systematically depleted as a result of white intrusions and encroachment (Liljeblad 1972; Madsen 1980, 1985, 1986; Murphy and Murphy 1960, 1986).

By the 1870s, the resource base had been drastically curtailed (Madsen 1980:58-74; Myers 1992b). One of the last resources to have been affected was the camas, a resource of considerable importance to the aboriginal population of southern Idaho. Due to a cartographical mistake, white settlers began to occupy the Camas Prairie, an area that had been set aside for the Indians. With the impending destruction of the camas, Bannock and Shoshone members of the Fort Hall reservation, lead by Buffalo Horn, attacked settlers on the Camas Prairie, Snake River, and then went into Oregon enlisting the help by Indians of the Malheur Reservation. These included members lead by Chief Egan, Eagle Eye, Chief Paddy Cap, some Shoshones, and some of the Umatillas (Liljeblad 1972:35-36; McKinney 1983:58-59; Crum 1994:29; Madsen 1980:81-88). Retaliation by whites was swift and put an end to the "Bannock War" in the few weeks. McKinney (1983:59) reports that the survivors of the war were incarcerated at the Yakima Reservation in the state of Washington.

In 1887, the Dawes Severalty Act was passed by Congress (Madsen 1980:223-224; Murphy and Murphy 1986:303; Liljeblad 1960, 1972; Crum 1994; McKinney 1983). The act authorized allotment of farms to Indian families within the boundaries of the reservations. Madsen (1980:223) sums up the latent or underlying goal of the Dawes Act by suggesting that:

> Eventually the allotment of lands in severalty would abolish the reservation system, abrogate the Indian tribal organization, and make Indians citizens equal in every respect to white citizens.

The Dawes Act had the result of reducing the total amount of

acreage for most reservations. By the early 1900s, supplemental laws (1891, 1906) were put into effect to allow the Indians to lease their allotment to non-Indians. Thus, the break up of the reservations was expedited (Madsen 1980).

With the "New Deal" era of the 1930s, United States policy towards the Indians reversed itself (Murphy and Murphy 1986:303). Whereas the Dawes Act hastened assimilation by suppressing Native language and culture, the Indian Reorganization Act of 1934 encouraged autonomy and self-determination by preserving cultural values, beliefs, traditions, and practices. Elections of tribal business councils, management of tribal funds, and the creation of credit funds were openly encouraged and promoted, while the previous Severalty Act was eradicated and lands once sold were re-purchased by tribes (Madsen 1980:230).

The Indian Claims Commission was established in 1946 to hear land claim cases for reimbursement to the tribes during the 19th century (Madsen 1980, 1985, 1986; Crum 1994; McKenny 1983). For the Indians of southern Idaho, this meant years of testimony from tribal members, anthropologists who served as expert witnesses, and legal battles over territorial limits. Employing anthropologists (e.g., Julian Steward, Omer Stewart, Ermine Wheeler Voegelin, Robert and Yolanda Murphy, Ake Hultkrantz, Sven Liljeblad) as witnesses, prosecuting and defense lawyers argued over territories, boundaries, and occupancy. In the end, judgements were rendered and some, but not all, Native groups were awarded remuneration for lost lands.

During the last thirty years, the various groups (e.g., Fort Hall and Lemhi Shoshone-Bannock, Northwest Band, Bruneau, Boise, Weiser, etc.) that form these three Native communities have undergone a gradual, but constant change toward self-determination and self-government.

At an individual level, movement between these two reservations is frequent for both residents and visitors. People within these communities are descended from a number of different groups and families indigenous to the Snake River area. At both the Fort Hall and Duck Valley reservations, descendants from the historical Fort Hall Shoshone/Bannock, Lemhi Shoshone/Bannock, and Sheepeaters Shoshone, Grouse Creek Shoshone, Boise, Bruneau, Weiser Shoshone, Wind River Shoshone, the Paddy Cap Band and other Northern Paiute communities (e.g., Burns, Winnemucca, Warm Spring, etc.) from southeastern Oregon-northwestern Nevada, as well as members of Western Shoshone from northern Nevada (e.g., Battle Mountain, Ruby Valley or *Te'moak*, White Knives or *Tosawihin*, Mountain Dwellers or *Toyatepia* bands) fluctuate

constantly between various reservations, colonies, and urban centers of the general area (cf. Lowie 1909; Steward 1938a, 1941, 1943; Liljeblad 1957, 1970, 1972; Murphy and Murphy 1960, 1986). Principally, these fluctuations take the form of interaction between relatives, intermarriage, and communication between individuals based on the family unit. At Duck Valley, for instance, descendants from the Snake River Shoshone continuously go to Fort Hall on visits, to attend pow-wows and other events, or to take up residence temporarily or semi-permanently. Another example, is the Northwest Band of Shoshone of Washakie, Utah, who primarily interact with the Fort Hall and Wind River reservations. In addition, individuals from non-Numic-speaking groups are represented at both reservations (e.g., Aleut, Sioux).

The direct correspondence between food-named groups and the contemporary Indian communities of southern Idaho looses much of its currency due to exigencies of reservation life. While members of the three Native communities identify themselves with particular food-named groups the reservation system creates diversity. At any one time there are members of Salmon Eaters (Lemhi and Snake River Shoshone), Sheep Eaters, Jackrabbit Eaters, Fish Eaters, Groundhog Eaters, Camas Eaters, etc., at Duck Valley and Fort Hall. The descendants of the Northwestern Band have the greatest interaction with the Wind River (Eastern) Shoshone and the Native community at Fort Hall.

SHOSHONE-BANNOCK TRIBES OF FORT HALL, IDAHO:

In 1867, the Fort Hall Reservation was established by proclamation for the Boise and Bruneau Shoshone. Madsen (1980:54) reports that, in 1868, 300 Bruneau and 283 Boise Shoshone were relocated in a camp on the Boise River. In 1869, the Fort Hall Shoshone and Bannock were placed on this same reservation by the Fort Bridger Treaty of 1868. In this same year, 1869, Lt. W.H. Danilson, Indian Agent to Fort Hall, estimated that the Fort Hall reservation had a total population of 1,100 people; 500 Shoshone and 600 Bannock (Madsen 1980:59; Liljeblad 1957:61). It was also under the Fort Bridger treaty that the rights to the Camas Prairie were first mentioned (Madsen 1980:49; see below). By 1873, the 1,500 Indians occupying lands at Fort Hall were starving and destitute for lack of government ration and monies (Madsen 1980:68, 76). As a result of these depleted circumstances, the late-1870s saw hostilities between Indians and federal forces come to a head. The Bannock War of 1878 and the Sheepeater War of 1878-1879 are characteristic of this time, and served to heighten the over-all neglect and impoverished plight of the Indian condition (Madsen 1980:80-83; Howard 1887; Hunt 1961; Brown 1926; Brown 1932; Faulkner 1990).

In general, these conditions continued into the twentieth century.

Around the turn of this century, two major religious innovations were introduced at Fort Hall. In the 1890s, the Sun Dance was borrowed from the Eastern Shoshone at Wind River, Wyoming. The use of peyote in the Native American Church appeared at Fort Hall in 1915. Both are post-reservation phenomena and should be considered pan-Indian (Murphy and Murphy 1986:303).

When originally established in 1868, Fort Hall reservation consisted of 1,800,000 acres (Murphy and Murphy 1986:302-303). Major encroachments on reservation land started less than 10 years afterward, when railroad cessions, Pocatello station and city cessions, land-rush, and allotments accounted for the loss of 1,280,000 acres. By 1932 the reservation had been reduced to 520,000 acres (Madsen 1980:107-127)(Figure 7). The Dawes Severalty Act of 1887 served to allot land, usually in 40, 80, or 160 acre parcels to families. The result was a loss o the "excess" reservation land after allotment. Non-Indian could also now "legally" acquire allotted lands from desperate or naive Indian. The Dawes Act served, it was believed, to assist in the assimilation process. Native customs, beliefs, values, and traditions were restricted in use and the speaking of Native language was prohibited -- especially, among the Indian children at the boarding schools (Clemmer and Stewart 1986:539-546).

With the Indian Reorganization Act of 1934 and a new policy towards Native Americans, the Shoshone-Bannock Tribes underwent a revitalization of tribal organization. In the same year, the Shoshone-Bannock approved a tribal constitution and bylaws, and in 1937 the tribe ratified it under the title of the "Corporate Charter of the Shoshone-Bannock Tribes of the Fort Hall Reservation" (Madsen 1980:226). Out of this charter, the "Fort Hall Business Council" took responsibility for the administration of tribal affairs. One of its first tasks was to determine legal membership for the tribes (Madsen 1980:228). In 1941, the Council determined that persons, eighteen and above, are eligible for adoption by the tribes if they were at least one-half descendant from Shoshone-Paiute stock.

In 1946, federal policies again shifted to a termination of reservations offset by monetary remuneration from the Indian Claim Commission (Clemmer and Stewart 1986:550-553). The termination policy and Indian claims cases were not formally related. The termination policy was based the termination of federal trust, abolishing reservations, and to provide assistance to Native nuclear families rather than Indian communities as a

whole. The claims commission was started with the passage of the Indian Claims Commission Act of 1946. The Indian Claims Commission held hearings over aboriginal land claims and offered monetary settlements (e.g., Madsen 1980:228-231; Murphy and Murphy 1986:304; *cf.*,Steward and Voegelin 1974; Murphy and Murphy 1960; Stewart 1966).

By the mid-1960s, the termination of reservations was reversed again, when President Johnson proposed that self-determination for the reservations be implemented. The shift alleviated much of the anxiety created by the termination policy of the 1950s (Madsen 1980:228). Federal self-determination policies were enacted to give the Indians responsibilities for their own affairs and to chart their own destines with government support and encouragement. To aide in the self-determination process and in line with the "New Frontier" and "Great Society", proposed by Presidents Kennedy and Johnson, a number of programs were initiated in the 1960s and 1970s. The self-determination programs of the Bureau of Indian Affairs and the Department of Interior, as well as those anti-poverty programs of the Departments of Education, Housing and Urban Development, Labor, and Health, Education, and Welfare assisted the self-determination of the individual Indian communities of the 1980s and 1990s. In 1996, there were 7,948 people residing at Fort Hall; 3,948 enrolled Shoshone-Bannock, 1,500 other Native American, and 2,500 non-Indians living on reservation lands (Fort Hall Enrollment Office 1996).

SHOSHONE-PAIUTE TRIBES OF DUCK VALLEY, NEVADA:

By presidential executive order, the Western Shoshone Reserve, now known as the Duck Valley Reservation, was created in 1877. In 1879 and 1880, approximately 368 Western Shoshone, primarily relocated from the former Carlin Farms reservation in northern Nevada, moved on to the Western Shoshone reserve on the Idaho/Nevada border. The majority of these Indians were from the White Knives or *Tosa wihi* band of Western Shoshone under the leadership of Captain Sam. By 1884, the 'Indian Bureau' attempted to abolish the reserve and tried to move the Duck Valley occupants to Fort Hall. Native opposition coupled with local white support put an end to this attempt. The same year, 1884, Captain Paddy requested that he and his 60 followers be allowed to return to their homeland. On August 4, 1885, the Paddy Cap band (named after Captain Paddy) reached the Western Shoshone Agency and in 1886, another presidential executive order granted them occupancy and expanded the original size of Western Shoshone Agency or Duck Valley into the Idaho portion of the

reservation. A third executive order, dated July 1, 1910, expanded the reservation in Idaho to its current size of 290,000 acres (McKinney 1983:52; Crum 1994:43; see Figure 8).

From Duck Valley's inception as a reservation, the Office of Indian Affairs, later known as the Bureau of Indian Affairs, sought to assimilate the Western Shoshone into Euro-American culture. By eliminating Native culture, language, and the nomadic way of life of the pre-reservation period, a pattern of cultural ethnocide was being conducted at Duck Valley (Crum 1994:51). Plural marriages were outlawed, Euro-American apparel mandated, Euro-American names substituted for traditional Native names, Western hairstyles adopted, and the traditional nomadic hunting and gathering way of life replaced by an emphasis on agriculture and cattle production (Crum 1994:51-57).

One of the chief means by which this assimilation occurred was in the form of the Dawes Severalty Act of 1887. Unlike Fort Hall, the Western Shoshone Reservation in the late 19th century and early 20th century actually gained acreage under the Dawes Act. Duck Valley Indians were nevertheless forced to depend on government rations. Assimilation never really occurred and some of the old customs, beliefs, activities, practices, etc., survived even if in modified form. Hunting and gathering activities and practices inside the reservation were reduced, but were a viable source of sustenance when combined with the garden plots and government rations. Traditional customs were sacrificed, but values and beliefs were transformed in the reservation context. By the late 1880s, the Ghost Dance was introduced at Duck Valley, but was banned from the reservation in December, 1890. Peyote was introduced from Fort Hall to the reservation in 1915 and functioned as a main ingredient in the rituals of the Native American Church. With an anti-alcohol message, the Native American Church still plays an important role in reservation life today. The Sun Dance, popular at Fort Hall, occurred in Nevada, but never at Duck Valley (Murphy and Murphy 1986:303; Crum 1994:56-57).

A new philosophy toward Native Americans was found in the Indian Reorganization Act of 1934 and Roosevelt's 'New Deal' policies in the 1930s. Under a banner of cultural pluralism, the 'Indian New Deal' provided reservations with various economic and political reforms (Crum 1994:85-118). Although the Duck Valley Indians had a Council since 1911 and drafted constitutions in 1919 and 1933, in 1936, a new "Constitution and By-Laws of the Shoshone-Paiute Tribes" was approved and created the "Shoshone-Paiute Business Council." Other programs, like the Civilian Conservation Corps and Public Works Administration were initiated under programs in the Indian Division of the Department of the

Interior.

From the mid-1940s through the 1950s, the Indian Claims Commission held land claim hearings for lands lost in the 19th century. Concurrent with these hearings, Shoshone-Paiute members at Duck Valley were faced with the rumors of termination. Legislative bills were introduced in the early 1950s to terminate reservations sometime in the near future. Lawyers were hired, expert witnesses (anthropologists) interpreted evidence, and tribal members testified. Omer Stewart (1978) gave evidence on the exclusive ownership over lands of this region and provided enough justification for the Indians to proceed with their claims (Crum 1994:131). Other anthropologists (e.g., Steward and Voegelin 1974; Voegelin 1955/1956; Murphy and Murphy 1960; Hultkrantz 1974) served as witnesses for the prosecution or the defense and argued for or against the various Native groups. The groups in Nevada would have to wait until 1979 when the Western Shoshone were awarded $26 million dollars for 24 million acres of land lost when they signed the Treaty of Ruby Valley of 1863.

With the 1960s and 1970s, government socioeconomic reforms for Native Americans were based on the anti-poverty initiatives of the Kennedy, Johnson, and Nixon administrations. In league with these initiatives, the Bureau of Indian Affairs (BIA) implemented its own "Indian Self-Determination" policies and programs to the Native population. The Department of Housing and Urban Development (HUD) in association with the BIA, implemented policies and programs to construct housing at Duck Valley. The tribes organized the Duck Valley Housing Authority as part of the self-determination process. Other economic, education, health, or anti-poverty programs were also introduced on the reservation. Some of the more prominent of these are: HUD's Mutual Help Homeowners Program and the BIA's Housing Improvement Program (HIP), Department of Labor's Manpower Development Training Act (MDTA) and the Neighborhood Youth Corps (NYC), Economic Development Administration (EDA), and Office of Economic Opportunity's Volunteers in Service of America (VISTA) and Job Corps. In 1975, the 'Indian Self-Determination and Education Act' was passed. One of its explicit goals was to reduce the amount of government paternalism over the Indians. With this, the BIA was to return responsibilities and administrative functions to the tribes. Some of these functions are enrollment, health care, finance, and social services (Crum 1994:149-183).

Concurrent with this general self-determination era, a "cultural resurgence" in customs, practices, activities, events, and traditions swept over the American Indian peoples (Crum 1994:163-168). At Duck Valley, Native language classes were introduced by Beverly Crum (1993, 1997; Crum and Miller 1988),

Native histories were written by McKinney (1983) and Crum (1983, 1987, 1994), and tribal and intertribal spiritual, social, and communal events and gatherings held. In 1996, there were 1,721 enrolled members residing at Duck Valley (Crum 1996:595).

NORTHWESTERN BAND OF SHOSHONI NATION OF BRIGHAM CITY, UTAH:

Federally recognized in 1980, the contemporary Northwestern Band of the Shoshoni Nation consisted of descendants from Indians that occupied southeast Idaho and northern Utah. From the mid-1800s, historical information about this group is limited to military reports, newspapers accounts, and Mormon correspondence and records. Anthropological discourse about the Northwestern Band is at a minimum (e.g., Chance 1989; Knack 1990, 1992; Steward 1938a, 1941, 1943a; Murphy and Murphy 1960; Liljeblad 1957, 1970, 1972). Specific historical or ethnohistorical research among the Northwestern Bands has been restricted to the accounts of the Massacre of Bear River (Hart 1965, 1982; National Park Service 1996; Parry 1976). The exact historical circumstances of the attack and massacre appeared in military records and newspapers of the time. Accounts of the Bear River Massacre vary widely as to number of persons dead and wounded. Twenty-two of Connor's men died and he estimated that 224 Indian men, women, and children had died "on the field." One of Connor's officers estimated that in addition to this 'field' estimate, as many as fifty Indians had fallen into the river (Madsen 1985:190). Another estimate given by a Mormon eyewitness held that 368 men, women, and children had died by the hands of Connor's Volunteers (Madsen 1980:36, 1985:191). In late July, 1863, the Treaty of Box Elder was signed with ten bands with around 1,500 Northwestern Shoshone being present. Each band was headed by a chief or, more properly, 'man of prominence' who signed the treaty. They were Chiefs Pocatello, *Toomontso, Sanpitch, Tosowitz, Yahnoway, Weerahsoop, Pahragoosahd, Tahkuetoonah, Omrshee,* and *Sagwitch* (1985:6). While estimates vary immensely, the massacre had a devastating effect on the Northwest Bands, as well as all the Indian groups occupying the southern Idaho region. Madsen (1980:33) suggests that the Massacre at Bear River was "a central reason for the five treaties negotiated that year by Superintendent Doty." The five treaties were the Treaties of Fort Bridger, Box Elder, Ruby Valley, Soda Springs, and Tuilla Valley. All were signed from early July to mid-October, 1863.

After the massacre at Bear River, Mormon missionaries established missions to convert Northwestern Band members to the Church of Jesus Christ of Latter-day Saints. By the mid-1870s

and after the majority of the Northwest Bands had moved to Fort Hall, the remnant of these groups were established in the Corinne area. The people of Corinne, a non-Mormon town, objected to having Indians so close (Knack 1992:66; Madsen 1980:95-99). In 1877, the remnants of this group settled about 20 miles north of the Corinne area and the settlement "Washakie" named after the famed Eastern Shoshone leader. Around the same time, the Mormon leadership convinced the Indians to file for land under the various Indian Homestead Acts of 1875, 1881, 1884. By 1880, the Indians at Washakie received 1,870 acres, under Mormon title. The aridness of northern Utah was problematic. To alleviate this problem, an irrigation ditch was excavated some twenty miles from the Malad River to Washakie before 1880 (Knack 1992:67). By 1883, Indian-occupied acreage had increased to 18,000 acres and contained a School House, two lumber mills, a brick kiln, wood and brick houses, a trading post, and other buildings (Madsen 1980:99).

During the 1880s to 1900s, this remnant group at Washakie had become essentially self-sufficient and they prospered. Since it's inception as a Indian colony, the Mormon leaders had retained title over the land. At the same time, the BIA made no attempt to supervise affairs at Washakie in 1911. As soon as the BIA determined that the Washakie community was self-sufficient, without government assistance or subsidies, it tried to establish authority over the community. With federal government involvement, the main issues were land titles and claims. By the first half of the twentieth century, unscrupulous men, by fraud, deceit, and chicanery, reduced the farmed land-base from over 18,000 acres to 880 acres (Knack 1992:73). By 1952, the BIA canceled its school subsidies program at Washakie and within two years terminated any federal supervision of that community.

By 1944, residents of Washakie were recruited to the cities to work for the war effort. For the next twenty odd years, the Mormon Church and its leaders razed the Indians homes as they left them. In the 1960s, the only Indians left were the elderly and eviction notices were issued for the few that remained. By 1966, the Mormon mission for Washakie was formally suspended. The church, then, sold the land to private concerns and the Nation lost tribal recognition with the federal government. In the 1970s, the Mormon Church recanted, giving back 184 (187) acres. Federal recognition was granted to the Nation in 1980. Out of this 180 odd acre plot, 75 acres are a cemetery. In 1997, 383 people of Northwest Bands are enrolled members. The member live in towns and cities in northern Utah and southern Idaho (Loether 1996).

ECOLOGICAL PROCESSES IN SOUTHERN IDAHO:

The four study areas and their occupation by traditional Shoshone-Paiute, as well as their descendants living in the three contemporary Native American communities, provide a unique opportunity by which to explore human ecological relationships in southern Idaho. These relationships also serve as a basis for an interpretation of various cultural phenomena by focusing on basic man-environment relationships. Variations in customs, beliefs, values, practices, events, and traditions differ only by degree and are open to some generalities. Still, the literature concerning the aboriginal populations of southern Idaho is inconsistent (Lowie 1909a; Steward 1938a, 1941, 1955, 1970; Stewart 1939, 1941, 1942; Murphy and Murphy 1960, 1986; Liljeblad 1957, 1958, 1960, 1970, 1972, 1986; Fowler 1982, 1986; Walker 1973, 1993a, 1993b).

Tribal taxonomies, distributions, and nomenclatures are rearranged to fit perceived notions of linguistic, political, or social models by scholars. Subsistence and settlement modes, activities, events, and patterns are discussed repeatedly in the ethnographic literature of the area and the larger Intermountain region with similar interpretations. Food-named groupings and other native classificatory systems of the aboriginal populations in southern Idaho as well as the remainder of the Great Basin, are amply examined and reviewed by these same practitioners. Yet for all the dialogue over these topics, few scholars have offered any type of contextual interpretation of past and present land-use or other cultural studies.

CHAPTER THREE:
SOUTHERN IDAHO IN GREAT BASIN ANTHROPOLOGY

OBJECTIVES:

Traditionally, anthropological research of the prehistoric and historic American Indian populations of North America has been divided into a number of regions or "culture areas" (Mason 1896, 1907; Holmes 1914; Wissler 1914, 1923, 1926; Kroeber 1939; Steward 1937b, 1938a, 1939). Scholars advanced general schemes for the division of the continent. The idea of culture area was used as an orienting notion and as a major heuristic device to enable North American specialists to deal with their subject matter (Steward 1955:79; Harris 1968:374-379). All suggested, albeit vaguely, that there was an intrinsic relation between geographic factors and material culture. For each culture area, research endeavors were dictated by a specialized community of practitioners or anthropologists.

Despite the pedagogic or heuristic usefulness of the Great Basin as culture area, the notion is not easily defined. While assuming a relationship between the geographic Great Basin and its indigenous peoples, past and current definitions have varied according to historical context and scholarly purpose. Much of this can, of course, be attributed to the lack of analytic constructs within the discipline. The concept of culture has never been clearly delineated and, lacking any analytic basis, varies according to scholar and approach.

Great Basin anthropology offers unique insights into the examination of both itself and of the discipline as a whole, when viewed as an area of research activity (Kuhn 1970:176-187). The notion of the Great Basin as an area of research activity suggests a more parsimonious and analytic basis for anthropological research in America. It takes into account the negative and positive implications and consequences of the culture area concept and, yet, does not command a focus of its own. The Great Basin as a research area, subsumes and supersedes the culture area concept by shifting the emphasis from the focus of study to its role within the framework of study. At this level, Great Basin research is particularly unique; its development has involved an unusual and forceful interrelationship between ethnographic and archaeological

research, as well as between ethnographic and ethnologic interpretation. As a research area, the Great Basin creates a context by which to examine the processes of analytical thought and knowledge as it applies to the Native people of southern Idaho. A knowledge of these people must be examined within the historical parameters of the research activity in which it is formulated and articulated. This implies that a knowledge of Native peoples be evaluated within that body of concepts, assumptions, and beliefs generated historically by the community of research practitioners.

The following abbreviated history of anthropological research of southern Idaho is divided into six contextual periods; Early Anthropology (1868-1900), Descriptive Anthropology (1900-1930), Functional Anthropology (1930-1950), Classificatory Anthropology (1950-1965), Processual Anthropology (1965-1985), and Post-Modern Anthropology (1985-Present). Each period is tentative and for reasons of expediency the dates are more inclusive.

EARLY ANTHROPOLOGY (1868-1900):

The history of Great Basin anthropology has its formal beginning with John Wesley Powell and his monumental expedition down the Colorado River in 1869. Subsequent years found him conducting ethnographic, ethnologic, and linquistic research with various Numic-speaking groups (e.g., 1874, 1877, 1878, 1879, 1880a, 1881b, 1884, 1894, 1896, 1900, 1901; cf. Fowler and Fowler 1971). The noted perspective of this time was the "unilineal" model of human evolution which held that human developed through three stages (i.e., Savagery, Barbarism, and Civilization) and sub-stages (i.e., Lower, Middle, and Upper). Within this approach, progress was measured through technological innovations. Heavily-biased by this approach, Powell saw the Numic-speaking people as at the lowest "savage" stage and had a childish mentality (Fowler and Fowler 1971:21). The Numic-speaking people were, therefore, at the most elemental or lowest stage of the evolutionary ladder.

Fowler and Fowler (1971:7) noted that "Powell did not work with all the Numic groups." In fact, his most extensive work was with the nine bands of the Northern Ute, Ute, and Southern Paiute of the Southern Numic-speakers. His work with the Western Numa included two bands, Pyramid Lake and Battle Mountain, four major groups of Central Numic-speakers -- the Western Shoshone, Gosiute, "Northwestern Shoshonee," and the "Weber Ute". For purposes of this report, two of the four groups will be treated

southern Idaho (see Chapter Four).

By the early 1870s, Powell and G.W. Ingalls served as Special Commissioners to the Office of Indians Affairs (Fowler and Fowler 1971:97-120). In correspondence with officials in Washington, D.C., they delineated the conditions under which the various groups of Numic-speaking were removed to reservations in the Intermountain region. They wrote, "(T)he western band of Shoshonees...have been overestimated for Utah and underestimated for Nevada with regard to their number and distribution" (Fowler and Fowler 1971:98-99). They estimated that:

> (T)he Western Shoshones number 1,945 and are divided into thirty-one tribes. They inhabit Southeastern Oregon, Southwestern Oregon, Southwestern Idaho, and Central Nevada. Of these tribes not more than one-fourth took part in the treaty of October 1, 1863, made at Ruby Valley in Nevada (Fowler and Fowler 1971:114).

Unfortunately, Powell and Ingalls did not investigate the Western Shoshone that were in southwestern Idaho (i.e., Snake River Shoshone). However, they do state that:

> Of the number of the Northwestern bands of Shoshonees, your Commission has no trustworthy information. Their condition does not differ materially from the Western Shoshonees. They are also divided into small tribes, several of which we have visited (Fowler and Fowler 1971:99).

Estimating the number of 400 individuals for the Northwestern Shoshone, Powell and Ingalls identify four groups; two groups in Cache Valley, one group at Goose Creek and another group at Bear Lake (Fowler and Fowler 1971:107, 113-114). Powell and Ingalls identified four chiefs for these groups; San'-pits, Sai-gwits, Po'-ka-tel-lo, and Tav-i-wun-shear, respectively. Fowler and Fowler noted that San'-pits was the 'Chief of Alliance' for the four groups (Fowler and Fowler 1971:105).

Powell and Ingalls recommended that the Northwestern Shoshone be removed to Fort Hall (Fowler and Fowler 1971:99, 101, 113-114):

> A part of the Northwestern Shoshones under Po-ka-tel-lo and Tav-i-wun-she-a have already removed to reservations. Their wants will doubtless be properly represented by their respective agents.
>
> There are yet two tribes united in a confederacy under the chieftancy of San-pits for whom provision should be

> made. At the last conference held with them this fall, they signified their willingness to go on the reservation at Fort Hall provided its area be extended so as to include a certain valley to the southwest.

In their discussion, Powell and Ingalls clarify the above statement by further describing the situation at Fort Hall.

> Under their instructions the commission should have met the Northwestern Shoshones at Fort Hall, but a number of circumstances conspired to prevent this. If [it] was found that a part of them, under a chief named Po-ka-tel-lo had already gone to Fort Hall, and had signified their intention of remaining and taking part with the Shoshones and Bannocks on that reservation; and another chief named Tav-i-wun-she-a, with a small band had gone to the Shoshone reservation on Wind River, and they had determined to cast their lot with Wash-i-ki and his men. ... Two other bands, one under San-pits, the other under Sai-gwits, had refused to go to Fort Hall, and were encamped near Corinne ... (Fowler and Fowler 1971:106).

Aside from one incomplete word-list manuscript for the Northwestern groups (Fowler and Fowler (1971:32), the above descriptions provide the only substantive information on the Northwestern groups.

Powell's reference to the Fort Hall Shoshone and Bannock (pp. 100, 116) was rare and they were not studied. In a paragraph entitled 'The Fort Hall Reservation,' Powell and Ingalls state that:

> It is reported that there are 1,037 Indians on the reservation at least part of the year. To the northwest, on the Salmon River, there are a number of tribes, numbering altogether about 500. ... The total number of Indians thus to be collected on the reservation is 3,882, viz: 1,037 already on the reservation, 500 of the Salmon River tribes, 400 of the Northwestern Shoshones and 1,945 of the Western Shoshones (1971:114-115).

In addition to duties of Special Commissioner, Powell, as well as other scholars of this early period, conducted sporadic field research and wrote on linguistics, primarily compiling vocabulary lists and brief ethnographic summaries (Brackett 1879; Colville 1892; Gatschet 1881; Hoffman 1886; Nelson 1891). Others, during this period, did Army reconnaissance work (Wheeler 1879) or described the grievances of and claims against the Indians (Hopkins 1883).

DESCRIPTIVE ANTHROPOLOGY (1900-1930):

In the first half of this century, one of the predominant paradigms for anthropological research in America Indian studies was that of "culture history." Its focus was dominated by a diffusionistic perspective, coupled with the notion of "culture area." As an orienting devise, the culture area concept heuristically enabled the North American specialists to deal with their subject matter (Steward 1955:79; Harris 1968:374-379; cf. Myers 1987). The culture area concept posited an intrinsic relationship between geographic or environmental factors and material culture. This, coupled with the idea of the geographical spreading or diffusion of 'traits' or 'elements' within or between individual culture areas, represented a way of classifying cultures within environmentally similar areas.

Under the influence of Franz Boas, modern anthropology had its start by the first decade of the 20th century, when Boas' students, Alfred Kroeber (1901, 1908, 1923, 1925, 1939) and Robert Lowie (1909a, 1909b, 1923, 1924a, 1924b, 1930, 1959), did ethnographic and linquistic reconnaissance and research among various Numic-speaking groups. Kroeber (1907, 1908, 1909a, 1909b) pursued a modest amount of ethnographic and linquistic research among the Numic, while starting the Anthropology Department at the University of California at Berkeley (D. Fowler 1980; Harris 1968; Hatch 1976). In 1907, he published his linquistic study on "Shoshonean Dialects of California," which incorporated the Plateau, Kern River, Southern California, and Pueblo language branches under a general "Uto-Aztecan" heading (Kroeber 1907; cf., Fowler 1986:28; Miller 1986:100-102).

In 1906, Lowie conducted ethnographic research among the Northern (Lemhi) Shoshoni at the Lemhi Agency, Lemhi, Idaho (1909a:164-306; cf. Lowie 1959:5-15). Published under the title of "The Northern Shoshone" by the American Museum of Natural History, it described the culture/society of the Lemhi Shoshone and, by extension, their neighbors the equestrian Northern Shoshone and Bannocks at Fort Hall. Following a "particularist" perspective embodied within the Boasian 'historical' approach, Lowie provides a summary description of Shoshone lifestyles relying heavily upon regional histories and personal accounts. In this sense, it serves as a proto-type for the "ethnohistoric reconstruction" that succeeding anthropologists would emulate and imitate. Lowie did not treat the less mobile local populations of Indians in the southern and western portions of Idaho. Instead, his emphasis remained on the equestrian groups of southeast Idaho and their relations to other horse-mounted groups of the Plains and Plateau regions.

From 1912 to 1915, Lowie (1924a, 1924b, 1930) conducted three ethnological expeditions, financed and published by the American Museum of Natural History. Concentrating on "a good many Shoshonean groups in Idaho, Wyoming, Utah, and Nevada" (Lowie 1959:76), Lowie's emphasis was on the Southern Paiute and Northern Paiute groups of the Great Basin. In 1917, he was a visiting Associate Professor of Anthropology at Berkeley. After two years of military service (1918-1920), Lowie returned to New York City and took a post as 'Lecturer' at Columbia University. By the Fall of 1921, Lowie returned to Berkeley as Associate Professor, chairing the department from the mid-1930s to 1950. Lowie's (1959) autobiography, written in the late-1950s, describes his anthropological career in North America.

In the late 1920s to the early 1940s, Kroeber and Lowie put fledgling anthropologists in the field to conduct cultural reconstructions by collecting Culture Element Distributions Lists from several Numic groups in the Great Basin (e.g., Driver 1937, 1941; Steward 1941, 1943b; Stewart 1941, 1942). The period witnessed the most extensive ethnographic and linquistic studies and reconstructions to date. Such scholars as Kelly (1932, 1934, 1936, 1938, 1939, 1964), Steward (1933, 1934, 1936a, 1936b, 1937a, 1937b, 1938a, 1938b, 1938c, 1939, 1940, 1941, 1943a, 1943b), and Stewart (1937, 1939, 1941, 1942, 1944) gathered substantial ethnographic, ethnologic, and linguistic data among the Great Basin peoples. Other important scholars also contributed to the anthropological literature of the northern Great Basin, including Harris (1938, 1940), Park (1934, 1937, 1938a, 1938b, 1941) and Whiting (nee Blythe)(1938, 1950). Of these three scholars, only Harris (1938, 1940) studied the Western Shoshone "White Knife" and commented on the *Agaiduka* or the Salmon Eaters of the Snake River. Jack Harris' (1940) report is reviewed below.

FUNCTIONAL ANTHROPOLOGY (1930-1950):

Most significant of the above publications is Steward's (1938a) monograph, *Basin-Plateau Aboriginal Socio-Political Groups*. In his synthesis, Steward suggests that the family unit or cluster was a contained unit and represented an elementary level of cultural evolution by exploiting a seasonable subsistence base. In this view, a harsh environment prevented groups larger than the cluster from gathering for any extended period of time. Employing the cultural ecological approach Steward reasoned that limitation of environmental factors had a "socially fragmenting effect" on Great Basin society (Steward 1955:105). His conclusions were that the Shoshoneans were "a

gastric society" (Steward 1938a:46)and focuses on subsistence activities, economic behaviors, and settlement patterns in the acquisition of the food resources (Steward 1970; cf., Murphy 1970). Utilizing regional and local histories to confirm his hypotheses, the Shoshoneans were seen as a marginal population on the edge of starvation (1938a:3-10).

Following Kroeber's (1907, 1909a, 1909b, 1925) linguistic classification of the Uto-Aztecan family, Steward (1938a:xi) maintained a three part division; Mono-Bannock, Shoshoni-Comanche, and Ute-Chemehuevi languages (1938a:xii; cf. Fowler and Fowler 1971:6-7). Consistent with these divisions, Steward (1938a:ix-xii) divides the various groups of the Intermountain region into 35 geographically separate "districts." Of these, six districts were classed as Northern Paiute, two districts were Southern Paiute, and 27 districts were Shoshone groups. Of the 27 Shoshone districts, two districts were classified as Gosiute, three districts were seen as equestrian or mounted, Plains hunters (i.e., Lemhi and Central Idaho, Fort Hall Bannock and Shoshoni, Bannock Creek Shoshoni), and the remaining 22 districts were classified as foot Shoshoni (Figure 8).

Sponsored by University of California at Berkeley's Anthropology Department, the majority of Steward's data was based on Kroeber's (1935) Cultural Element Distribution Surveys as well as his own fieldwork in 1935 and 1936. In discussing the Indian populations inhabiting southern Idaho, Steward (1938a:165) posits a two-fold division in sociopolitical organization. Recognizing a basic similarity between the Western Shoshone of Nevada with those of Idaho, Steward suggested that the Snake River Shoshone or *Agaiduka* (Salmon Eaters), Boise River and Vicinity or *Yahanduka* (Groundhog Eaters), Grouse Creek or *Tubaduka* (Pinenut Eaters), and Promontory Point or *Hukunduka* (Seed Eaters) groups constitute the 'Western Shoshone.' Like the Nevada (Western) Shoshone, southern Idaho's (Western) Shoshone populations' social organization never rose above the family and subsistence and settlement modes and patterns generally corresponding to a seasonally exploited multiple resource base. Salmon and camas, essential to the Idaho Shoshone, were absent further south and were replaced by a reliance on pinenuts and seeds economy. Steward's emphasis on the local environment stressed the most rudimentary economic and social forms of organization that make up the foundations of Shoshone societal needs.

For southeastern Idaho, he distinguish five districts or "Northern Shoshone Bands," corresponding to the equestrian or horse-mounted hunters (Steward 1938a:186-222). These include populations from the Lemhi and Central Idaho or the *Agaiduka*

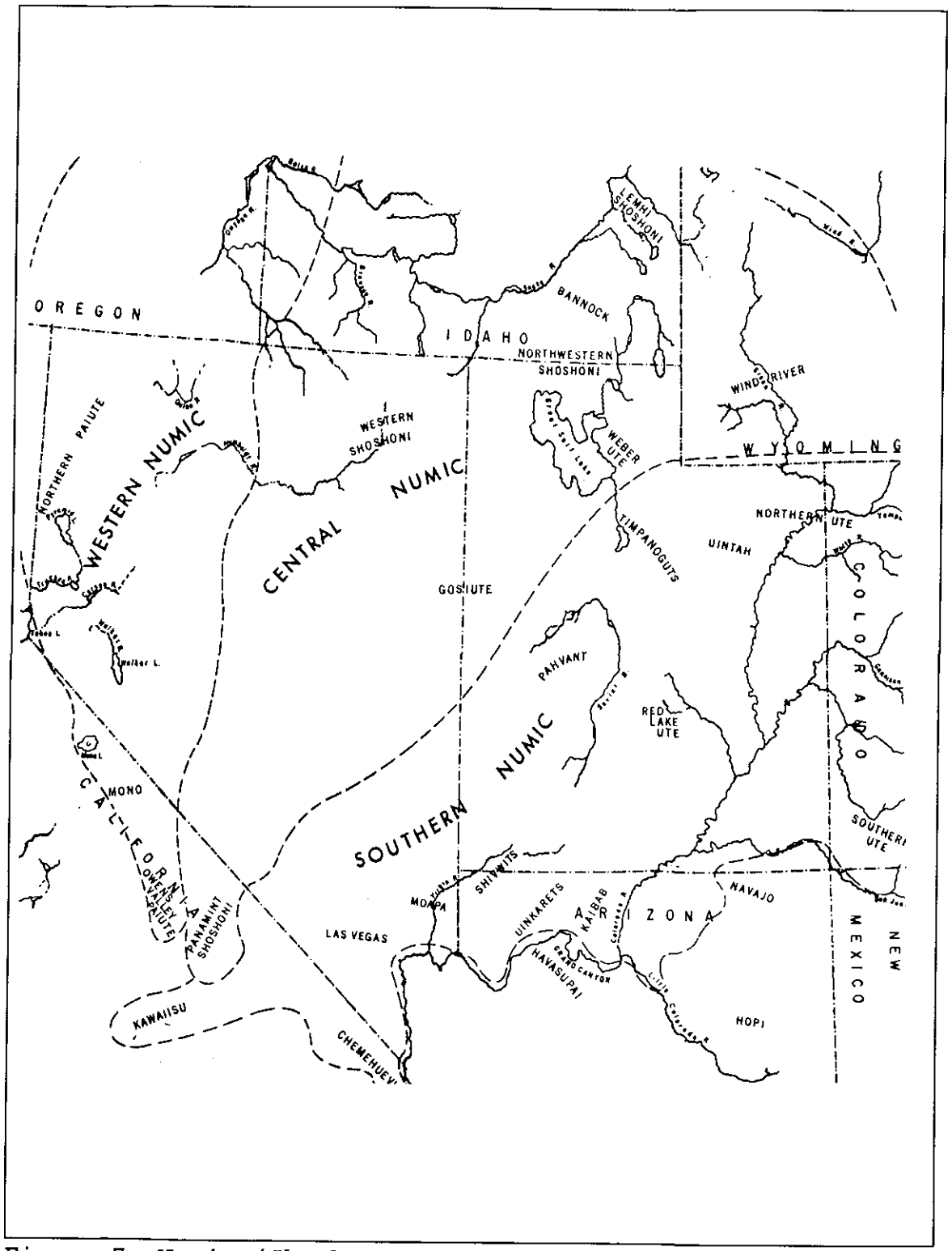

Figure 7. Numic (Shoshoneans) Tribes and Linguistic Groups (Fowler and Fowler 1971:6).

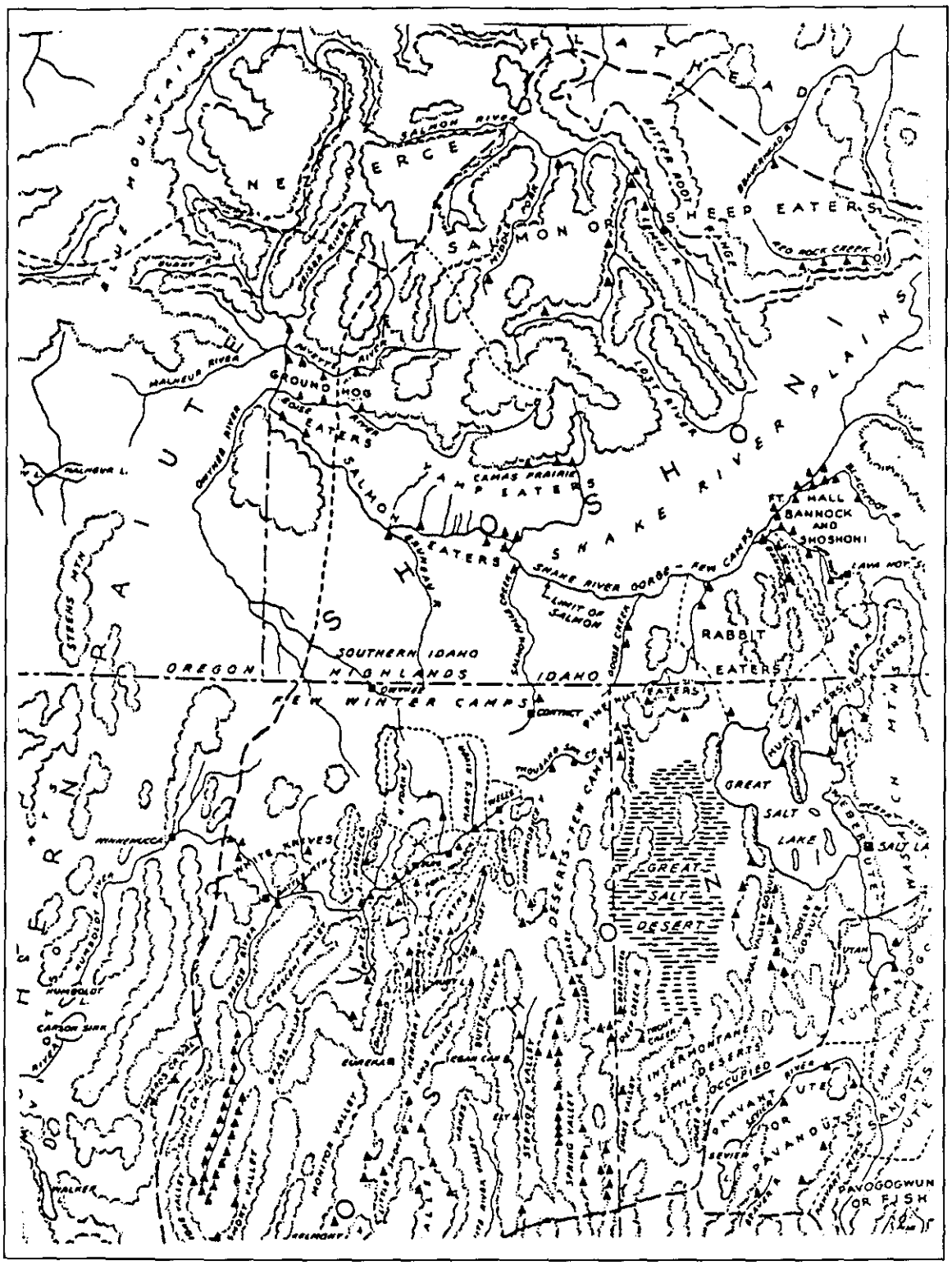

Figure 8. Steward's Map of the Basin-Plateau Area showing Settlement and Subsistence Patterns (Steward 1938a:vii-viii).

(Salmon Eaters) and *Tukaduka* (Mountain Sheep Eaters), Fort Hall Shoshone or *Bohogue* (Sagebrush Butte) or Bannock or *Bana'kwut* (Water ?), Bannock Creek or *Kamuduka* (Jack-rabbit Eaters), Cache Valley or *Panjgwiduka* (Fish Eaters), and the Salt Lake Valley people. Parenthetically, the food-named designation was not given for this last group or district. Tribal affiliation, designation, and village placements were tentative for the last three groups. Steward (1938a:218) notes that Powell and Ingalls (1874:11; Fowler and Fowler 1971:106) designated all three of these latter groups as 'Northwestern Shoshone.' A reliance on the horse-bison economy transformed the organizing principals of the family to the composite band level of economic, social, and political organization. A focus on bilocal residence and bilateral descendent, as opposed to a unilineal (either patrilineal or matrilineal) residence and descent, were commonly held too.

In 1941 and 1943, Steward (1941:209-359; 1943a:263-392) published the Culture Element Distribution Lists for the *Nevada Shoshone* and the *Northern and Gosiute Shoshone*. Both were the result of his own fieldwork experience during six months in 1935 and four months in 1936. Known as 'recall ethnography,' the main goal of these surveys was an 'ethnographic reconstruction' of the various groups occupying the Intermountain region (Jorgensen 1980:10; Fowler 1986:25). Steward, as did all who participated in the collection of element lists, divided the various cultural activities, practices, and patterns into traits or elements.

In the 1941 publication, Steward (1941:271-326) identified and described 19 groups or districts; three Northern Paiute, one Southern Paiute group, and 15 Shoshone groups. Of the 15 latter groups, only one, the Shoshone of the Snake River, was in Idaho. Thirteen of the fourteen remaining groups were in Nevada and one group was in California. Steward (1938a:326) listed 2,742 elements, which were supplemented by supporting texts. In his 1943 publication, Steward (1938a:292-354) provided information on seven groups; five under Northern Shoshone and two under Gosiute. Of these five, three (Lemhi, Fort Hall, and Bannock) were identified in his 1938 publication as Northern Shoshone Bands. The other two (Grouse Creek and Promontory Point) were identified in sections relating to the Middle and Lower Snake River area. His list includes 2,936 elements or traits and is backed by descriptive text. When combined with the former 'Basin-Plateau' monograph, the Culture Element Distribution List serves as the first substantive synthesis, in elemental form, of the southern Idaho region. As will become apparent below, the distributional lists give an unqualified and disparate view of the culture of the groups that utilized the Middle Snake River area (Northern

Paiute, Northern Shoshone, and Bannock).

In the early 1940s both Harris (1938, 1940), from Columbia University, and Whiting (Blyth) (1938, 1950), from Yale University, each published two documents. For both authors, the first articles were a rejoinder to Steward's (1937b, 1939) documentation of Shoshone distribution in the Great Basin. In both cases, Harris (1938) and Blyth (1938) give reference to the Indian populations occupying the lower to middle Snake River, but only by name and never described the population of Indians living there. Both scholars wrote extended articles on different aspects of northern Great Basin culture. Both were edited by Ralph Linton.

Sponsored by Columbia University, Jack Harris spent three and half months at the Western Shoshone Reservation (now, Duck Valley Indian Reservation), Owyhee, Nevada in the summer of 1937. Harris (1940:39-116) was one of seven contributors to Linton's (1940) "Acculturation in Seven American Indian Tribes." Entitled "The White Knife Shoshoni of Nevada," this article is a classic ethnographic reconstruction from an acculturative context. It described some of the more salient facts and features of the culture of the White Knives or *Tosawi*^{hi} of north-central Nevada. He divided the essay into three parts: Aboriginal Community; Contact Continuum; and, the Reservation. Although Harris worked among the White Knives, he employed such groups as Salmon-eaters and the Pinenut-eaters for comparison.

In 1950, Beatice Whiting published *Paiute Sorcery*, which has been presented as a doctoral dissertation at Yale in 1942. It was based on fieldwork in the summers of 1936, 1937, and 1938. While she does not address the Shoshone population in southern Idaho, *per se*, she does discuss the Snake River in relation to Wada-eaters or Harney Valley Paiute subsistence.

Sven Liljeblad, a Swedish anthropologist who worked with Kroeber and Lowie at Berkeley in the late 1930s, moved to Fort Hall, Idaho, to do research among the Shoshone-Bannock. By 1942, Liljeblad was appointed "Museum Field Representative", a non-salaried position, at what was to become the Idaho State College Museum (later, Idaho Museum of Natural History). His position continued throughout the war years and the rest of the 1940s, where he was involved with linquistic and other types of anthropological research among these same groups (Butler 1978; Davis 1970; Fowler 1980, 1986; Swanson 1970). Liljeblad's (1957, 1970, 1972, 1986a, 1986b) research endeavors continued until the early 1990s, when he retired to his native Sweden. His publications will be reviewed in the following sections and

detailed in Chapter Four.

CLASSIFICATORY ANTHROPOLOGY (1950-1965):

World War II temporarily stopped substantial research in the Great Basin (Butler 1978; Fowler 1980, 1986). In the 1950s and early 1960s, there were a number of publications relevant to the current project. Of these, three documents released in the mid-1950s were produced by the Indian Claims Commission concerned land claims of the Northern Paiute, Shoshone-Bannock, and the Eastern Shoshone (Steward and Wheeler-Voegelin 1974; Murphy 1960; Hultkrantz 1974). Julian Steward consulted for the government defense, while Omer Stewart was principal consultant for the Indian plaintiffs. After reexamining the anthropological record, both parties gave different interpretations of the same data.

In 1956, Steward and Wheeler-Voegelin (1974) made available "Northern Paiute," which further delineated Steward's (1938a) geographical divisions into districts. They divided the divisions into four groupings; Central and Western Nevada, Owens Valley and Vicinity, South Central Oregon Lake Region, and the Indians of Eastern Oregon. The fourth grouping was further divided into a number of topics and sub-topics based on specific rivers in the area, including the Snake, Boise, Weiser, and Owyhee Rivers.

Between 1954 and 1957, Robert and Yolanda Murphy did ethnographic and linguistic research on the Shoshone and Bannock Indians of Wyoming, Idaho, Utah, and Nevada, under the sponsorship of the Lands Division of the Department of Justice (1960:iii). Published as *Shoshone-Bannock Subsistence and Society* in 1960, the report consisted of identification and description of three major groupings; Northern and Eastern Shoshone, Eastern Shoshone, and Shoshone and Bannock of Idaho. With the Shoshone and Bannock of Idaho, they further identified and described the Shoshone-Paiute populations living on the Boise and Weiser Rivers, middle Snake River, as well as the Shoshone in the Sawtooth Mountains, Bannock Creek and northern Utah, Fort Hall, and Lemhi. In summary, their report encompassed previous research in anthropology, ethnohistorical and historical information, and original information and knowledge for the various Northern Shoshone groups within their purview. Robert Murphy was a student of Steward at Columbia University and was greatly influenced by his work in the Great Basin.

Concurrently with the above was the publication of a number of journal articles and books that were to affect both the style

and form of anthropology in the Great Basin. The first was Steward's (1955) *Theory of Culture Change;* a monograph that employed cultural ecology as the principle method in a multi-linear scheme of cultural evolution. Steward, by example, sets out the methodology and theory behind his multi-lineal scheme for cultural evolution. Of particular importance was the use of cultural ecology as a 'methodology' for multi-linear evolution, and the designation of the Great Basin hunters and gatherers as representing the most elementary form of social and political organization.

Jennings' (1957, 1964; Jennings and Norbeck 1955), took Steward's (1938a) interpretation of lifeways in the Great Basin and hypothesized a similar model of lifeways extending back some 10,000 years. Using a direct historical approach (Steward and Setzler 1938; Steward 1942), Jennings coined the notion of "Desert Culture," or "Desert Archaic" as it was later known (1964), to refer to a set of lifeways categorized by a diverse but simple archaeological assemblage based on a restricted and limiting environment. For the next twenty years, Jennings' "Desert Archaic" category dominated archaeological research in the Great Basin. In addition, it marks the time when archaeological concerns were beginning to dominate anthropological research in the Great Basin (Fowler and Jennings 1982:105-120). Other scholars articulated and modified the ideas encompassed under the Desert Culture concept (Elsasser and Prince 1961; Grosscup 1960; Gruhn 1961a, 1961b; Heizer 1951; Heizer and Krieger 1956; Heizer and Baumhoff 1961; Riddell 1956, 1960; Shutler and Shutler 1963; Wallace 1962).

Around the same time, linguistic research by Lamb (1958a, cf. 1958b, 1959, 1964) postulated, from lexicostatistical studies or glottochronology, the "Numic spread". In this model, the Numic-speaking people (Shoshoneans) were seen as spreading out approximately A.D. 1000 from the southwest corner of the Great Basin (near Death Valley) fanning north and east into southern Oregon and Idaho, and Wyoming. Lamb suggests that:

> Much of the northern and eastern part of the Great Basin was not occupied by speakers of the present Numic languages at the time Columbus discovered America. And, as of around 1000 years ago and earlier, the major part of the Great Basin is unaccounted for linguistically (Lamb 1958:99).

Miller (1964, 1966) was one of the first to adopt and elaborate on Lamb's model for the prehistoric diversity and spread of the Numic-speakers. He did this by specifying the Southern, Central, and Western Numic divisions, and by establishing the current usage of languages (i.e., Kawaiisu/Ute, Panamint/Shoshoni,

Mono/Paviotso, respectively) within each of these divisions (Miller 1967, 1970, 1972, 1984). Other scholars similarly adopted and articulated this general approach (e.g., Fowler 1972; Fowler et al. 1973; Goss 1968; Gunnerson 1962; Hopkins 1965; Miller et al 1971; Voegelin et al. 1962).

The early and mid-1950s saw Liljeblad's job at the Museum turn into a paid position and he and others, including Jesse Jennings, were assigned to search for a professional archaeologist for the position of 'Museum Director' (Davis 1970:9; Butler 1978:6-9). In 1957, Liljeblad mimeographed *Indian People of Idaho* for his students and became:

> devoted to ethno-historical writing and to a background study for a major work on the cultural history of Shoshonean people. He also completed a collection of all available documentary material on the history of Idaho Indians, and, as a result, wrote three closely related studies, "Indian Peoples in Idaho," "The Idaho Indians in Transition," and the beginning of a major ethnohistoric study of Idaho Indians (Davis 1970:9).

In the 1960s and early 1970s, Liljeblad (1958, 1960, 1970, 1972) had written or published a series of articles and essays concerning the ethnohistory of Idaho Indians. Liljeblad (1957:24-39; 1972:8-11) utilized a simple division between northern and southern Idaho Indians. Based on linguistic criteria (i.e., language and linguistic affiliation), social and political organization, Liljeblad posits a distinction between the northern tribes of the Plateau region (Nez Perce, Coeur d'Alene, Pend d'Oreille, Kutenai) and their Shoshone and Northern Paiute neighbors to the south. Under this division, Liljeblad accepted the distinction between the "foot" Shoshone-Paiute groups of southwest Idaho and the "equestrian" Northern Shoshone (Bannock) bands of southeast Idaho that Lowie (1909) initially identified and/or later confirmed and substantiated by Steward (1938a, 1941, 1943a). As is demonstrated by his publications, Liljeblad's general ethnohistory approach was reminiscent of Kroeber and Lowie's culture history perspectives. Both Lowie and Kroeber advised Liljeblad to do some 'actual fieldwork' and Liljeblad selected Fort Hall as the base of operation (Davis 1970:4).

Whereas Liljeblad's 1957 manuscript gives a brief introduction to and classification of the various Indian tribes in Idaho, the *Transitions* (1972) essay was more concerned with the effects of contact with Euro-Americans and the federal reservation system in which the Indians found themselves. Using

the geographical limits of Idaho as a self-imposed boundary, he referred to the aboriginal populations in southern Idaho under the broad heading of "Northern Shoshone" (Liljeblad 1970:1). Within this heading, he classified them into four major associations (Mountain Shoshone, Western Groups, Northwestern Bands, and Fort Hall), then delineated various sub-groups under the four groups. These included the Sheepeater and Lemhi for the Mountain Shoshone, the Boise, Bruneau, and Weiser for the Western groups, the Bannock Creek, Cache Valley, Weber Utes, and Bear Lake groups for the Northwestern Bands, and the *Pohogwe* or Fort Hall Shoshone. The Eastern Shoshone and Northern Paiute were classed under separate headings and only minimal attention was given to them (Liljeblad 1970:4).

In the meantime, the search committee chose Earl H. Swanson who recently finished his graduate studies at the University of Washington's Anthropology Department, as Museum Director. With his arrival in the Fall of 1957, Swanson launched two interrelated projects in his capacity of Museum Director. The first was a publication program under the auspices of the Museum that included an *Occasional Papers* and a journal called *Tebiwa* publication series. The second project was a National Park Service contract to survey and evaluate central and southern Idaho's archaeological resources. By 1958, Swanson hired two fellow classmates, Don Touhy and Alan Bryan from Washington State University, to co-conduct this survey. With one assistant each, they located 650 archaeological sites. Over 8,000 artifacts from these sites were taken back to Pocatello to be assessed. As a result of this survey (Swanson et al. 1959), Touhy recorded four sites (10GG1, 10TF15, 10TF16, and 10TF17) in the Hagerman area and identified the location of Wilson Butte Cave. Excavated by Harvard's Ruth Gruhn (Gruhn 1961), Wilson Butte revealed a chronology that dated to 14,500 years BP. Concurrently, Swanson initiated the "Birch Creek" project for the Upper Snake and Salmon drainages of Idaho.

In 1964, d'Azevedo (et al. 1966) edited a collection of articles under the title of "Current Status of Anthropological Research in the Great Basin: 1964." Essays in ethnographic, archaeologic, and linguistic studies summarized what was then the extent of anthropological thought and knowledge in the Great Basin or Intermountain region. Of these, Malouf (1966:1-38), Downs (1966:39-56), Fowler (1966:57-74), Miller (1966:75-112), Swanson (1966:137-146), Stewart (1966:167-238), all contributed substantially to a summary of the extent of research endeavors and gave recommendations for future research (e.g., Fowler 1966:72-73). This symposium was a milestone for the future of anthropological endeavors and represents a good assessment of

past research.

PROCESSUAL ANTHROPOLOGY (1965-1990):

Like the social turbulence of the 1960s, Great Basin anthropology underwent a transformation as innovative and refreshing approaches began to develop in American anthropology. Like American anthropology in general, Great Basin anthropological interests were soon to be dominated by the "New" ethnography (Fowler and Leland 1967; Fowler 1971, 1972; see also Bye 1972; Goss 1972, Hage and Miller 1976; Smith 1972; Zigmond 1972) and the "New" archaeology (Bedwell 1970, 1973; Bedwell and Cressman 1971; Bettinger 1975, 1976, 1977, 1978, 1979; Fowler 1968a, 1968b, 1972, 1977; O'Connell 1971, 1975; O'Connell and Ambro 1968; O'Connell and Hayward 1972; O'Connell et al 1982; Thomas 1971a, 1971b, 1972a, 1972b, 1973, 1974; Warren 1967, 1968; Warren and Ore 1978; Weide 1968, 1975).

Although the term "New" was identified with both, the nature and scope of their approaches differed greatly given their areas of expertise. In the Great Basin, the "New" ethnography translated into "Ethnoscience" studies, a branch of cognitive anthropology that focuses on the system of 'native' or 'folk' classification with a descriptive account of their organizing principles (Goodenough 1956a, 1956b; Sturtevant 1964).

In a classic example of this approach, Fowler and Leland (1967:381-404) furnished a descriptive interpretion of Northern Paiute ethnobotanical classification based on certain key concepts underlying Northern Paiute worldview or ideas about the universe. Their "informants segregated the natural phenomena of the world, glossed 'from people on down, everything of or above the earth' ... into three major categories"; 1) things that are eaten (as food)(*nadikadi*), 2) things that are used (*nahan idi*), and 3) things that are not used (kai nahan idi)(1967:381-382). Each of these three categories were subdivided into schemes (domains) and contrast sets (eaten/trash, living/non-living, inanimate/animate) that allow for description, analysis, and interpretation of such things as eliciting procedures, non-verbal behaviors, and principles for classificatory taxonomies.

In the 1980s, 'ethnobotanical' and other 'ethnoscientific studies on par with Fowler and Leland's (1967) 'Northern Paiute Native Categories' were relatively rare in southern Idaho (Holmer et al. 1986:281-288; Turner 1986:9-38; Turner et al. 1986:1-8). In Holmer (1986), *Shoshone-Bannock Culture History*, Turner gives a cursory analysis of some ethnobiological categories

(ethnobotany, ethnozoology) and assorted other variables (place names, toponymy, ethnoecology, ecological history, ethnohistorical references, current oral history) into a rough and superficial examination of Shoshone-Bannock cognitive dimensions, cosmography, and animal ecology. Others studies ranged from problem oriented ethnobotanical studies of specific botanical species such as bitterroot, onion, and camas (King 1980, 1986; Statham 1982) to general studies in subsistence (Fowler 1982b, 1986; King 1982).

From the late 1960s, archaeological concerns were 'processual' in type, and combined ethnoscientific studies generated a more problem oriented and systematic form of archaeology. In the Great Basin, this resulted in the development of a variety of subsistence and settlement patterns keyed to the local environment (rivers and valleys). There was a strong resemblances to Steward's (1938a) research, yet was more detailed and finely tuned to local environmental variables. Scholars have focused on local environs to map specific subsistence and settlement practices and patterns. Problems in nomenclature notwithstanding, such practices and patterns demonstrate the range of modification and specification scholars used in applying the traditional cultural ecological equation to the Great Basin people.

In 1970s and 1980s, linguistic research in the Great Basin led to the creation of a number of Numic dictionaries (i.e., Crapo 1976; Givon 1979, 1980; Miller 1972; Wistrand-Robinson 1980; Zigmond 1975) and grammatical sketches (i.e., Armagost 1980; Bunte 1979; Crum and Dailey 1993: Givon 1980; Nichols 1974; Press 1975, 1979; Snapp et al 1982). Language studies have recently been applied in an archaeological context to question the specific chronology of the division or continual segmentation or divergence among Numic languages. As the above indicates, Lamb (1958a) hypothesized that the three Numic branches were distinct about 2000 years ago and that there were:

> three Numic languages occupying only a small part of the Great Basin, until perhaps around one thousand years ago. About this time, for some reason, there began a great movement northward and eastward (Lamb 1958a:99).

Goss (1968, 1977) accepted Lamb's hypothesis in 1968, but reversed his position in 1977 offering an alternative model that suggests that the ancestors of the Numic speaking people had been in the Great Basin for the greater part of prehistory (10,000 years). Using a direct historical approach, Goss states that the "most parsimonious model is (that) the Numic speakers and Washo, and their ancestors, have been in the Great Basin for the past

10,000 years" (1977:60). He further stated:

> The relatively close relationships of the present Numic languages of the Great Basin is explained by recent fusion of the continuing fission and fusion process, which we would expect in this complex, variable, and varying environment (Goss 1977:62)

Swanson's (1972; cf. 1966; Swanson and Bryan 1964; Swanson, Butler, and Bonnichson 1964) "Birch Creek" project, which hypothesized a long-term occupation (ca. 7,000 to 8,000 years B.P.) of the Numic speaking people in the Great Basin (1972:11-15). As a prelude to the question of migratory patterns of the Numic-speakers, Swanson gave a succinct summary of the current status of knowledge on this question:

> A generation of scholars thought that these people were late arrivals in the land now known as Idaho. The succession of scholarly works in which this thesis has been maintained is impressive and has its own strength. The beginning point of modern scholarly judgement on this matter rests with Julian Steward. Steward's classic Basin-Plateau Aboriginal Sociopolitical Group (1938; re: 1938a) sets the foundations for the interpretation of Northern Shoshoni as late migrants out of the Great Basin who were converted to horse-mounted bands by the spread of Plains influence. Others have followed without ever questioning the assumption that the Northern Shoshoni and their eastern neighbors came into their historic setting no more than 7 to 10 centuries ago (1972:5).

This, he explains, was reinforced and "reflected by Steward's statements about the Northern Shoshone." He continues:

> The Northern Shoshone and the linguistic group to which they belong, Shoshone-Comanche, were supposed to have split away from others of the Numian-speaking peoples of the Great Basin perhaps seven centuries ago (i.e., circa A.D. 1300). They spread north and east from the Basin taking with them the desert culture of that area. This type of culture was slowly modified by the westward spread of classic Plains Culture through people known today as the Crow and the Blackfeet. The Northern Shoshoni band known as the Mountain or Mountain Sheepeater Shoshoni was driven into the great complex of mountains and valleys and meadows north of the Snake River Plain. In this marginal position, unfit for most human habitation, they survived as renegades while their more easterly relations borrowed the horse and some of Plains Culture and advanced their cultural standing, if not

their geographic position (1972:5).

Whereas scholars like Lamb (1958a), Miller (1966:84), and Voegelin (et al. 1962) assumed that the greatest diversity of Numic dialects of southern Nevada and California was indicative of their "origin" or homeland and that they spread north and east to Oregon, Idaho, and Wyoming, Swanson countered by suggesting that the Numic homeland was in Northern Rocky Mountains. They, then, spread south and west through the Great Basin. Swanson (1972:11) assumed, on the basis of archaeological evidence, "cultural continuity in the mountains and in the Great Basin for the last 7,000-8,000 years." Swanson (1972:11) accounts for the diversity of dialects by stating that this area (southern Nevada and California):

> corresponds to the area of poorest environment, greatest linguistic research, and maximum population dispersal for food resources ... A better alternative is to think of linguistic diversity in the southwestern Great Basin as a response to arid environment which might have shown less variation around permanent lakes and continuous streams where populations could remain concentrated for longer periods of time (1972:11).

Bettinger and Baumhoff (1982:490) hypothesized, after Lamb, that a "Numic expansion" began only 700 to 500 years ago spreading into southern Idaho two and three centuries later (Madsen 1975; cf. Butler 1978:71). More recently, Aikens and Witherspoon (1986) have proposed an alternative to the "Numic expansion" model suggested by Bettinger and Baumhoff. In this model:

> Linguistic evidence suggests that Utaztekans (re: ancestors of the Numic) have ranged the Desert West from ancient times, for at least the last 5,000 years, and clearly they are by long experience and tradition the best-fitted of all far western people to cope with the exigencies of a hunting-gathering desert life. ... Simply, it is hypothesized that Numic ancestors have occupied the central Great Basin since the time of the Utaztekan breakup about 5,000 years ago, and that the broader nineteenth-century range memorialized in our linguistic and ethnographic maps represents a very recent expansive phase. ... Finally, we suggest that this is only the last in a series of expansion and contractions that began as people first entered the central Great Basin in significant numbers 5,000 years ago (Aikens and Witherspoon 1986:15).

By the mid-1980s, d'Azevedo (1986) edited the *Handbook of*

North American Indians, Volume 11: Great Basin. It represents a monumental synthesis of past research and a more equitable treatment of the archaeological, ethnographic, and linguistic studies are more equitable and constant. Such articles as Miller (1986:98-106), Butler (1986:127-134), Thomas et al (1986:262-283), Murphy and Murphy (1986:284-307), Liljeblad and Fowler (1986:412-434), Fowler and Liljeblad (1986:435-465), Clemmer and Stewart (1986:525-557), Leland (1986:608-619), Shapiro (1986:620-629), Hultkrantz (1986:630-640), Liljeblad (1986:641-659), etc., give general information on the Central Numic-speaking peoples. Specific data on the Middle Snake River Shoshone is, however, lacking. Miller (1986:102-104), for example, reviewed Liljeblad's (1971) linguistic evidence for the Shoshone-Northern Paiute groups place-names throughout southern Idaho. His conclusion is that the Shoshone-North Paiute arrived recently to their present location. Defending his hypothesis of a "southwest homeland" for the Numic languages, Miller corroborates Liljeblad's data by reconstructing vocabularies or proto-vocabularies of various terms (e.g., fish, dog, buffalo, cactus, pine-nut, etc.) that supposedly confirm the fact that the Numic-speaking peoples migrated recently from the Great Basin's southwest corner.

Also in 1986, Holmer edited a volume on *Shoshone-Bannock Culture History* under the auspices of Idaho State University. The contributors to this volume present a wide variety of archaeological, ethnographic, and linguistic data to the diachronic study of the American Indian populations of southern Idaho. Much of this volume has to do with the archaeology, prehistory, and protohistory as indicated by the excavation of Wahmuza; a site which was continually occupied for the last 2,000 years according to radiocarbon dates and obsidian hydration analysis. The articles by Turner (1986:9-38) on "Cultural Geography" and Holmer and Ringe (1986a:271-280) on "Numic Occupation of the Upper Snake River Basin" have implications, however tenuous, for this present study. Turner's (1986a; cf., 1985) study will be addressed in the following chapter; Holmer and Ringe (1986b) will be discuss below.

In the last decade, there has been a spate of interest of the Numic language spread and a focus on the diversity of dialects and the formation, composition, and change of the various Numic languages. Grayson (1993:258-271, 1994:20-23) and Holmer (1986a, 1986b, 1989, 1990, 1994:179-187; Holmer and Ringe 1986:271-280) have presented interpretations, which extended Numic placement and expansion in the Great Basin to 3,000 to 5,000 years ago. Grayson provides an excellent summary of this controversy over migration routes and "homeland." Noting that,

"Aikens and Witherspoon are likely correct in seeing Numic peoples as having resided within large parts of the Great Basin for thousands of years" (Grayson 1994:270). He gives support for this tentative conclusion by citing Goss and Jorgensen. Holmer (1994:185-187; cf., 1986a, 1986b, 1989, 1990), through independent data (principally the Wahmuza Lanceolate Points), estimates that southern Idaho was first inhabited between 3,710 and 3,350 years ago. His conclusions concur with both Aikens and Grayson's general time-line of placement and movement (Figure 9).

POST-MODERN ANTHROPOLOGY (1990-PRESENT):

For the most part, Great Basin anthropology has continued to pursue a basic "cultural ecological" model when studying both prehistoric and historic Numic cultures (see d'Azevedo 1986). Ethnographic studies are meager when compared to archaeological investigations. For example, a look at the Great Basin Anthropological Conference programs show that the ratio between archaeological concerns and ethnographic considerations is about seven to one in favor of archaeology. While a few scholars are prominent for their ethnographic endeavors and their contributions (e.g., Shimkin 1970, 1980; Stewart 1970, 1978, 1980; d'Azevedo 1986; Eggan 1980; C. Fowler 1977, 1982a, 1982b; Goss 1972, 1977; Clemmer-Smith 1974, 1978, 1981, 1989), their contributions, although impressive and significant for this period, are minimal when compared to archaeological investigations and concerns. A conscious return to ethnographical and ethnological studies was initiated in the early 1990's with a combined effort of senior and new ethnographers (e.g., Clemmer-Smith 1990a, 1990b, 1992; Fowler 1990, 1992; Franklin and Bunte 1992; Goss 1990; Hill 1992; Loether 1990; Myers 1987, 1990, 1992c; Shimkin 1990; Vander 1990, 1992; Whitley 1990, 1992). Such a revival demonstrated a great potential for a variety of perspectives or approaches (e.g., ethnohistorical, ethnoscientific, folkloric, human ecology, ethnopsychological, structural, symbolic, etc.). When ethnographic research is combined with archaeological and linguistic data, the product could result in a revitalization of Great Basin anthropology.

SOUTHERN IDAHO'S ETHNOGRAPHIC RECORD IN RETROSPECT

An abbreviated history of anthropology for the Great Basin provides for the review of ethnographic research for the Snake River region. Lowie (1909a, 1923, 1924a, 1924b, 1959), Julian H. Steward (1937, 1938a, 1940, 1941, 1943a, 1955, 1970), Omer C.

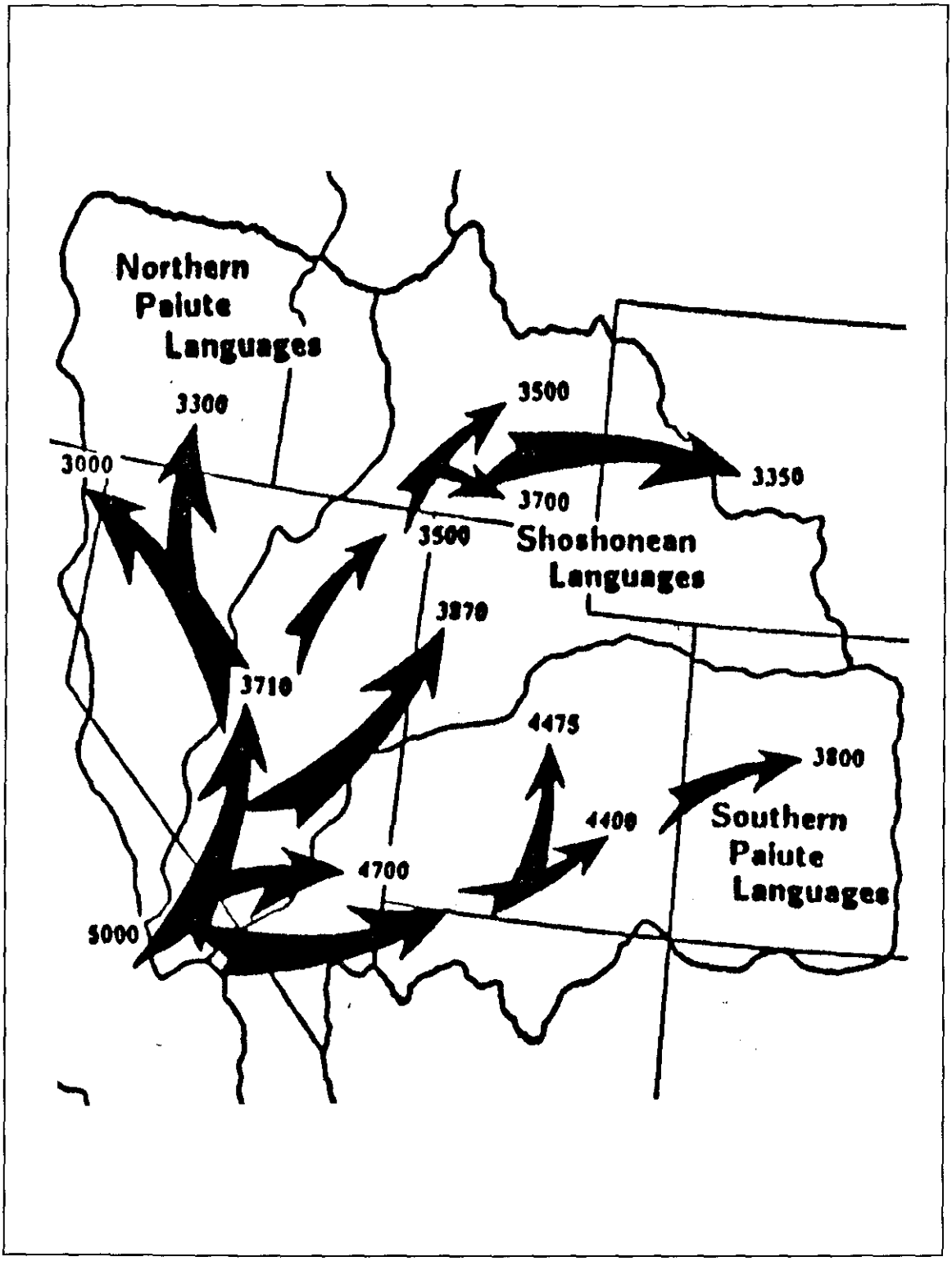

Figure 9. Numic Migration in Southern Idaho and the Great Basin (Holmer 1994:186).

Stewart (1939, 1941, 1942, 1966, 1970), Jack Harris (1940, Ray et al. 1938), Beatice B. Whiting (1950; Ray et al. 1938), Sven Liljeblad (1957, 1960, 1970, 1986; Liljeblad and Fowler 1986) and Robert (1970) and Yolanda Murphy (1960, 1986) have conducted ethnographic reconnaissance and reconstruction among the Shoshone and Paiute populations of the northern Great Basin area. Despite the impressiveness of these scholars, and aside from ethnologic surveys and conventional ethnographic reconstruction, there has not been any indepth or exhaustive ethnographies of any of the aboriginal populations of southern Idaho. Tribal nomenclature and designations, material culture, subsistence activities and routines, and general settlement or land-use patterns have been documented (Liljeblad 1957, 1972; Steward 1938a, 1941, 1943a; Stewart 1939, 1941; Murphy and Murphy 1960, 1986; Steward and Wheeler-Voegelin 1974; Walker 1993a). Other aspects of Numic culture and society (e.g., kinship units, relations and terminologies, social organization and social structure, shamanism and religion, ritual and myth, dance and poetry, etc.) are now being addressed in the literature (Clemmer 1990a, 1990b, 1992; Eggan 1980; Hultkrantz 1986; Liljeblad 1986).

Within the history of anthropology of southern Idaho, ethnographic contributions and achievements have been periodically advanced. By building on the contributions of the past anthropologists practitioner, topics or subject matters within the ethnographic record adhere to a few predominant themes and issues occurring in Great Basin and North American anthropology. In the Great Basin, these themes and issues are associated with the environment and its relationship to man. In turn, this relationship has been approached from a number of similar ecological perspectives (i.e., cultural ecology, human ecology, or structural ecology). Perspectives such as these provide ample opportunity to study man-environment relationships by emphasizing cause and effect, processual interaction, or human cognition (native reality). In addition, these perspectives have undergone a series of transformations as approaches vary with time. Steward's (1938a, 1955) notion of cultural ecology with his emphasis on work and limiting factors was transformed in the 1960s and 1970s to a dynamic process of interaction to the structural ecology of the late 1980s and 1990s.

CHAPTER FOUR:
THE ETHNOGRAPHY FOR SOUTHERN IDAHO

OBJECTIVES:

The primary focus of this chapter is to survey and review the traditional and contemporary cultural practices and activities of historic and contemporary Shoshone-Paiute Indians who resided in and/or utilized southern Idaho. From this survey, general information about these various activities and practices are reviewed. Due to the nature of the ethnographic record, information regarding specific cultural, natural, and ethnographic resources of the four study areas are lacking for management planning purposes. Specific information on the resource base of each area is insufficient and inappropriate for NPS aims and intentions.

In their monograph, "Shoshone-Bannock Subsistence and Society," Robert and Yolanda Murphy (1960:332-334) advance the position that the equestrian Northern and Eastern Shoshone, the horse-mounted buffalo hunters of southern Idaho, western Wyoming, and northern Utah, had retained much of the "amorphous Basin-type society" to the west. Basic social, economic, and religious were strong among the linguistically-affiliated groups of the Great Basin (Murphy and Murphy 1960:332; cf., Lowie 1915; Steward 1938a, 1955, 1970; Shimkin 1947; Liljeblad 1957, 1972). More recently, Murphy and Murphy (1986:291) refer to the "basic Shoshone characteristic of loose and shifting association and individual autonomy" that exemplifies Northern Shoshone culture. Given this, it is important to realize that when speaking about various Shoshone-Paiute groups there is a basic level of social, economic, political organization which all groups have in common. The advent of composite and perhaps patrilineal bands and the adoption of Plains traits and institutions overlie the basic structural components of Great Basin culture. In other words, equestrian Northern Shoshone culture was marked by a basic Great Basin orientation not found in the traditional nomadic Plains groups. For this reason the fundamentals aspects of southern Idaho Shoshone-Paiute culture are remarkably the same. Kinship and social structure, material, social, economical, political, and religious phenomena are constant at an elementary level.

This chapter is divided into four major topics under the two tier system of demarcation: subsistence, settlement, material,

and social aspects of Shoshone-Paiute culture. In addition, tribal distribution under this two tier system will be addressed.

TRIBAL DISTRIBUTION OF SOUTHERN IDAHO

Various tribal delineations have been advanced by anthropologists to account for local Shoshone-Paiute groups over the years (i.e., Steward 1941, cf., 1938a; Chance 1989; Corliss 1990; Crum and Dayley 1993, 1997; Harris 1940; Hart 1975; Liljeblad 1957, 1970, 1972; Lowie 1909, 1923; Madsen 1967, 1976, 1980, 1985; Murphy and Murphy 1960, 1986; Stewart 1939, 1941, 1942; Walker 1993a, 1993b, 1994). The differentiation of these groups vary only by degree, not kind, and the distribution of these groups is based on the ethnographic record, professional commitments, as well as scholarly and personal interest, intent, and agenda.

In Chapter Three, the distribution of Native groups has been described by three practitioners in detail (Steward 1938a, 1941, 1943a; Murphy and Murphy 1960; Liljeblad 1970). Steward (1938a:165-180, 186-222) described nine separate groups or districts divided into two larger groupings -- Western Shoshone and Northern Shoshone Bands (see Figure 8). Murphy and Murphy (1960:300-331) divide southern Idaho's Indian population into 6 groups under a Northern Shoshone designation . Under this same heading, Liljebald's (1970:1) classification involved four major grouping with a variable number of groups within these four. All three scholars classified the groups under basic sociopolitical organization, but varied as to emphasis and import of this organization. Liljeblad's (1970) tribal distribution for southern Idaho will be used here (Figure 10).

FIRST TIER STUDY AREA: MIDDLE SNAKE RIVER

There are a number of ways to geographically divide southern Idaho as to American Indian presence and occupation. Steward (1938a:165, 1941:211) uses the simple designation of 'Snake River Shoshone' to refer to those Indian groups who occupied the area between American Falls and the Bruneau River. He qualifies this designation by adding that between American Falls and Shoshone Falls, "the country is exceptionally infertile and there were few if any winter residents" (Steward 1938a:165). In their monograph, "Shoshone-Bannock Subsistence and Society," Murphy and

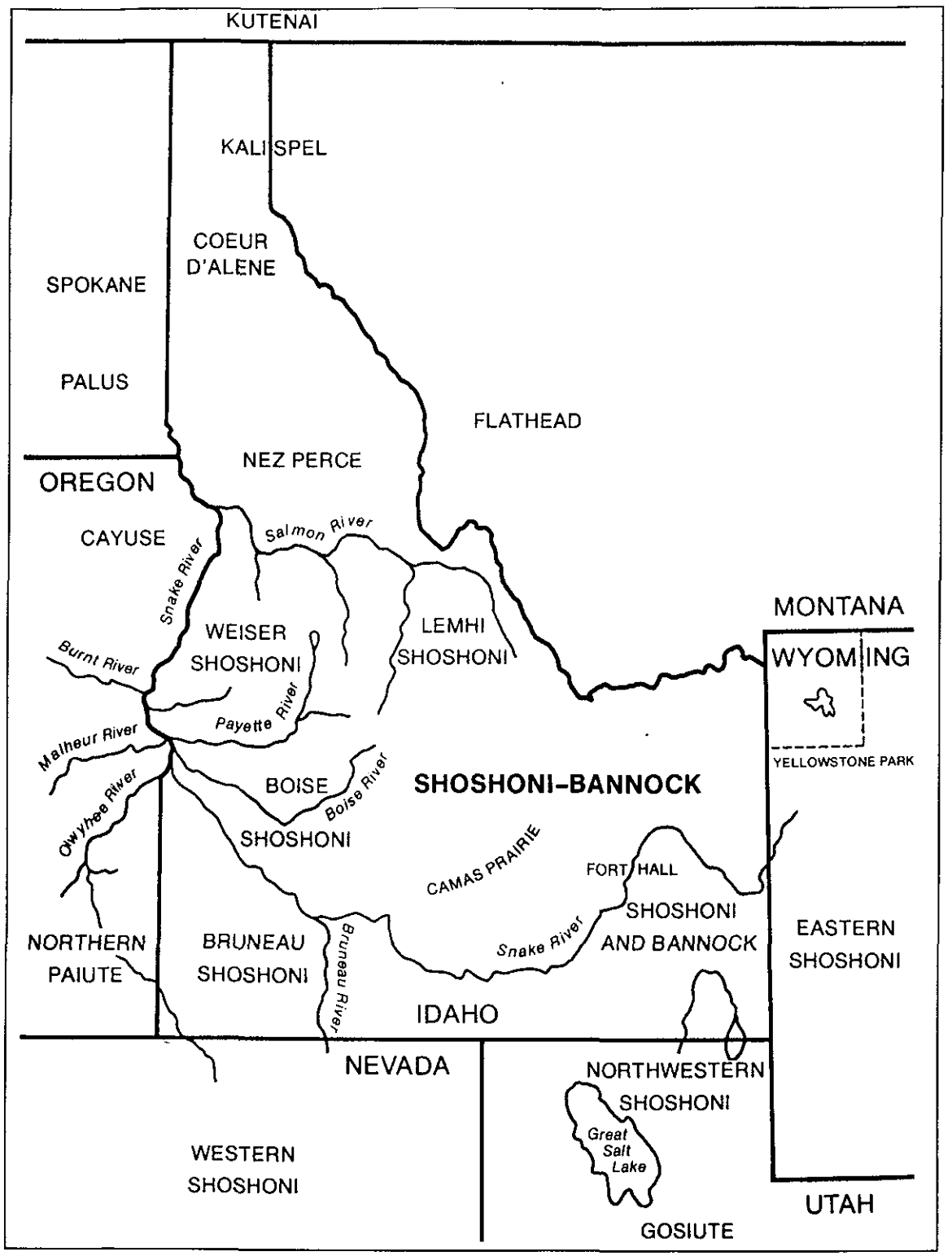

Figure 10. Map of Idaho showing Tribal Groups (Corliss 1990:4).

Murphy (1960:319) define the middle Snake River area as between American Falls and the Bruneau River. A more limited study area extending from Shoshone Falls to C. J. Strike Dam near Grand View, about nine miles west of the Bruneau River, is consistence with the purposes of this report.

Tribal Distribution:

Principal among the tribal groups is the indigenous Snake River Shoshone or *Agaiduka* [*Akai Tekka'a*] (Salmon Eaters) who were known to inhabit the south-central Snake River area year round (Figure 11). As Steward (1938a:172) wrote, and the Murphy's (1960:317) reiterated, the Salmon Eaters group was "imperceptibly merged" with the Boise River or *Yahanduka* (Groundhog Eaters) group and the *Tukaduka* (Sheep Eaters) group, further north at Weiser (Figure 12). This merger is confirmed by later writers (Corliss 1990; Liljeblad 1957, 1970, 1972; Walker 1993b). Steward (1938a:vii-viii) notes the Yamp Eaters east of the Groundhog Eaters, south of the Sheep Eaters, and north of the Snake River Salmon Eaters. Walker (1993a) show the Camas Eaters occupying the Camas Prairie to the north of the Snake River. Presumably, Steward included the Camas-eaters within the Snake River Shoshone group. Walker (1993a) also suggests that Snake River Shoshone were named "Sturgeon Eaters" rather than "Salmon Eaters." Steward also locates a Bannock group, referred as Fort Boise *Pannachs,* on the Boise River. Excursions from the Snake River to surrounding areas were made seasonally for the exploitation of specific natural resources and for social events and activities.

Omer Stewart interviewed informants from two bands of Northern Paiute occupying southwest Idaho; *Tago toka* or Tuber Eaters and *Koa'aga'itoka* or Salmon Eaters. The former, *Tagotoka* or Tuber Eaters, were led in the last half of the 19th century by Leggins, *Taigiva,* and Paddy Cap. This group was confined to southwestern Idaho and southeastern Oregon, south of the Salmon Eaters (*Koa'aga'itoka).* The Salmon Eaters resided on the Payette and Owyhee Rivers. At the same time, the Boise and Weiser Shoshones were also concentrated within the same general area. The admixture of Shoshone and Northern Paiute residing on the middle and lower Snake River demonstrates the fluidity and flexibility required for existence and persistence (Stewart 1939, 1941, 1942, 1966, 1970; Liljebald 1957, 1970, 1972; Steward 1938a).

In addition to these two Northern Paiute groups, secondary groups routinely visited the south-central Snake River area. Of all these groups, the mounted Fort Hall Shoshone or *Bohogue*

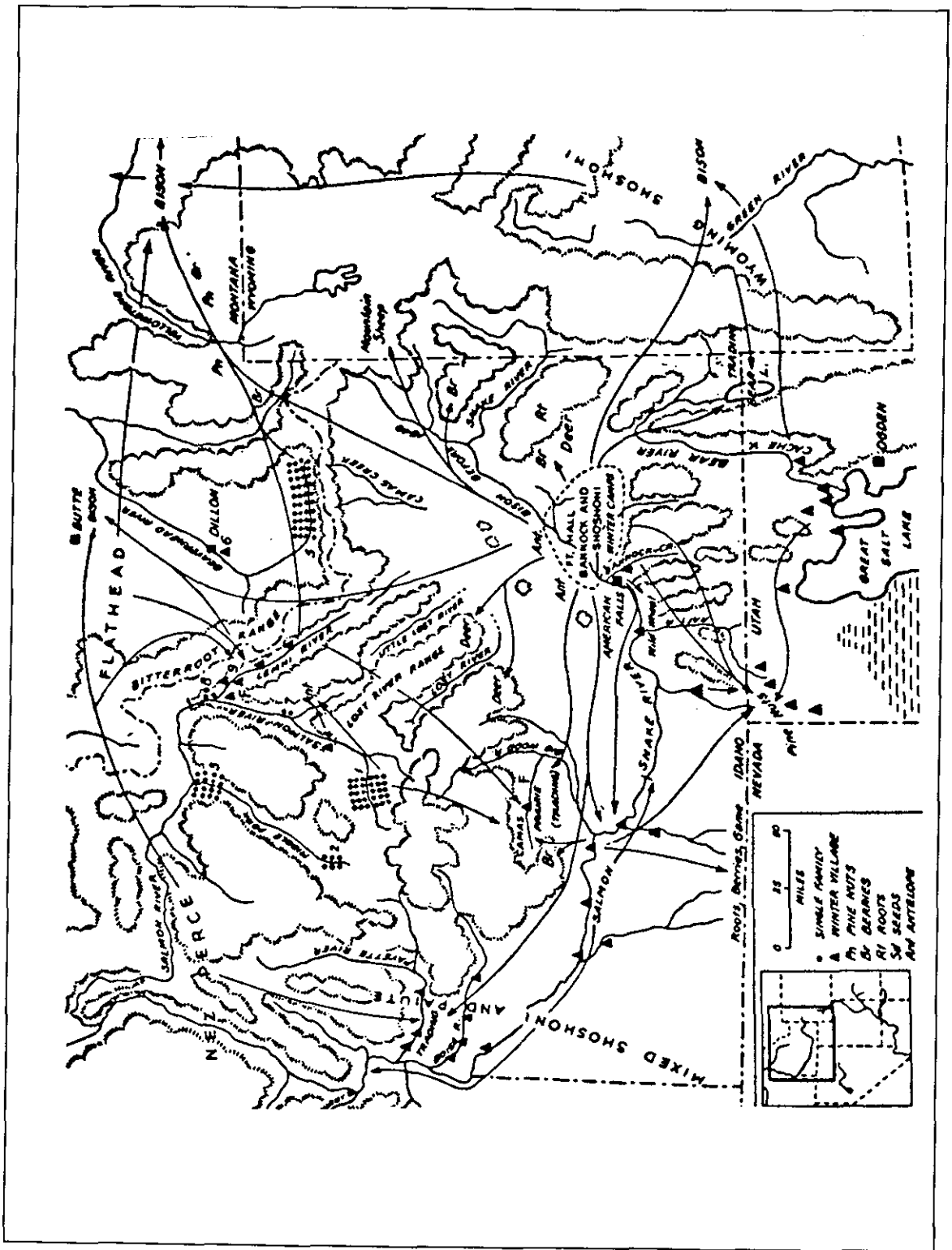

Figure 11. Villages and Subsistence Areas in Idaho (Steward 1938a:136).

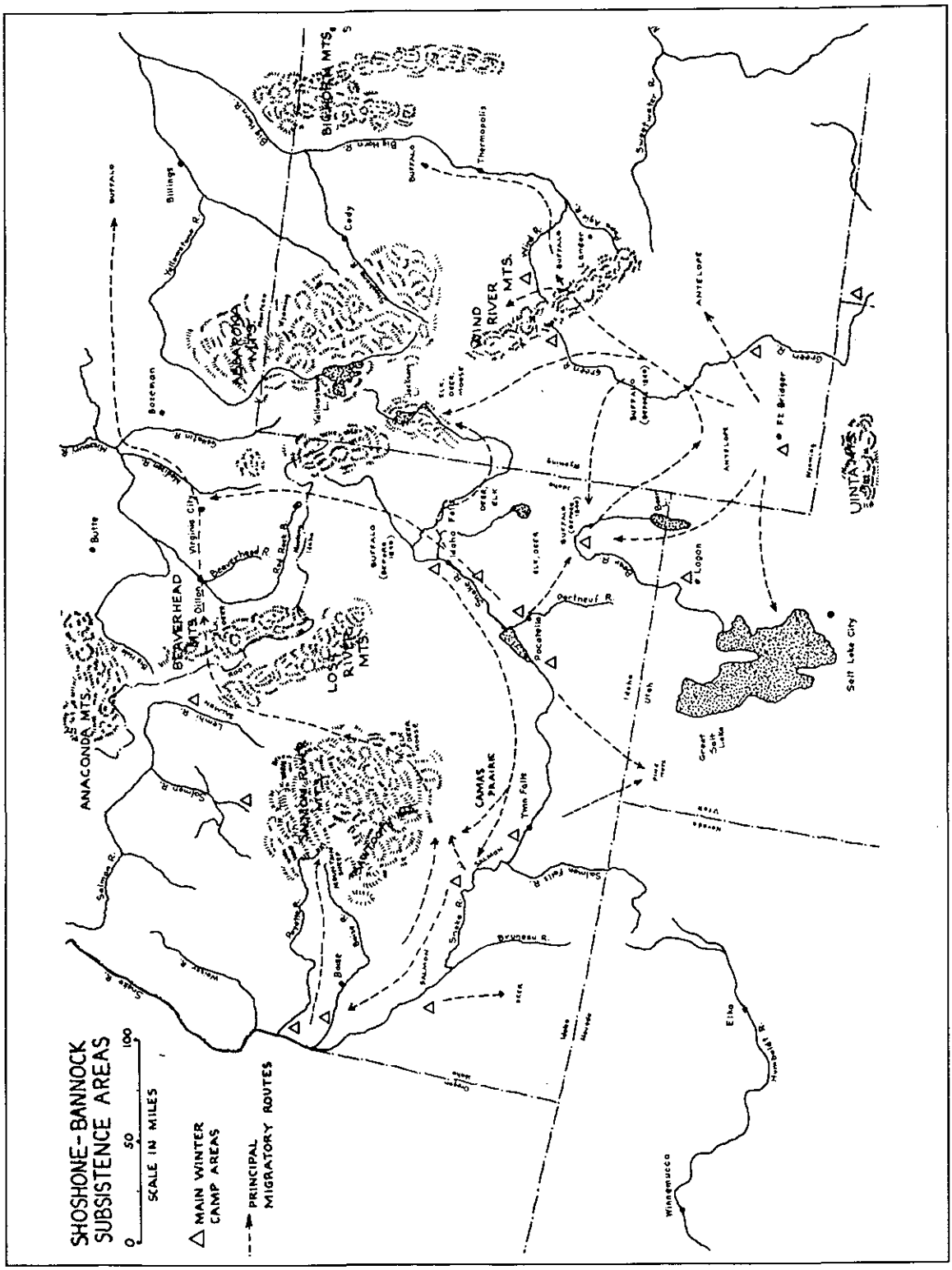

Figure 12. Shoshone-Bannock Subsistence Areas (Murphy and Murphy 1960:vi).

(Sagebrush Butte) and Bannock or *Bana'kwut* (Water, nominal ending) made seasonal migrations to fish for salmon and to collect camas north of the middle Snake. Other Shoshone groups such as the Bannock Creek Shoshone (Jackrabbit Eaters), Promontory Point (Seed Eaters), Cache Valley (Fish Eater), Grouse Creek Shoshone (Pinenut Eaters) and the mounted Lemhi Shoshone or *Agaiduka* (Salmon Eaters) from the Salmon River area made regular or occasional visits to the south-central Snake River area (Lowie 1909; Steward 1938a, 1941, 1943a; Murphy 1960, Murphy and Murphy 1986; Liljeblad 1957, 1970, 1972; Walker 1993a, 1993b).

More distant Western Shoshone groups from Nevada, such as the White Knives (*Tosawi, Tosawihin*), Pinenut Eaters (*Tepattekka'a*), Snake Eaters (*Tokoa Tekka'a*), and Mountain Dwellers (*Toyatepia*) would occasionally visit the Snake River or the Camas Prairie to the north of the Snake River (Harris 1940; Crum and Dayley 1994). In addition to the southeast Idaho groups above, their neighbors to the east, the Eastern or Wind River Shoshone of Wyoming, also visited south-central Idaho to gather camas, fish for salmon, and trade. Various American Indian groups from northern Idaho (Nez Perce), western Montana (Flathead, Blackfoot) and eastern Oregon and Washington (Warm Spring, Cayuse, Umatilla, Yakima) traded for goods at Camas Prairie in the summer (Steward 1938a, Murphy 1960, Murphy and Murphy 1986).

Settlement:

Settlement locations, patterns, and activities, as well as residential modes, types, and forms have been discussed variously for the Shoshone-Paiute in southern Idaho. Steward's monumental 1938 monograph (cf., 1937, 1939, 1941, 1943) is the first study that synthesized settlement patterns in the Great Basin. Subsequent scholars, especially archaeologists in the last 30 years, have followed his example by focusing on particular regions in this area (e.g., Bettinger 1975, 1978; Cressman 1977; Davis 1965; D. Fowler 1966; Fowler et al. 1973; Hattori 1975; Heizer 1970; Heizer and Napton 1970; Jennings 1957; Jennings and Norbeck 1955; Thomas 1972, 1973).

For the Shoshone-Paiute, settlement patterns have been characterized as simple, seasonally-dependent villages and camps (e.g., Corliss 1990; Liljeblad 1957, 1972; Lowie 1909; Murphy and Murphy 1960, 1970, 1986; Steward 1938a, 1941, 1943, 1955, 1970; Walker 1978, 1998c). Basic social organization revolves around the occupation of winter villages and seasonal camps (Spring, Summer, Fall). Villages were generally composed of family clusters, camp groups, or large extended families, based on

kinship. The size of villages were variable, ranging from as few as 25-30 members to as much as 60-80. The winter village contained a structure for each family unit, menstrual huts, and sweat baths. In southern Idaho, winter villages were placed along the Snake and its tributaries. The camp consisted of immediate or nuclear families (5-6 members) on a seasonally-defined subsistence round. Camps were resource specific and their distribution and site locations were largely predetermined by subsistence or economic activities.

Steward (1938a:165-172, 172-173, 186-198, 198-216) provides basic data and discusses general settlement in the context of specific site locations in southwest Idaho (see Figure 8). Writing of winter encampments, Steward (1938a:165) states:

> Below Twin Falls, Shoshoni villages were scattered along both sides of the Snake River. The people here called themselves *Agaiduka* (agai, salmon) or *Yahanduka* (yaha, ground hog). ... Although families sometimes remained many miles from the Snake River, they preferred to transport any foods collected to the vicinity of the river so as to be near cached salmon. Encampments were scattered, however, some being as much as 6 miles from the river, because the country would not support them if densely clustered. Moreover, they were small, each having only about three families.

In addition, he gives the location of three historic aboriginal villages in the immediate area of Salmon Falls. His informant, CT, a Shoshone male from Bliss, named three villages between Hagerman and Bruneau: *Saihunupi* (*saip*, tule + *hunupi*, canyon), about 4 miles below Hagerman, *Pazin:tumb:*[a] (*pazin:*, thistle + *tumb:*[a], rock or rockly pass), about 8 miles below Hagerman, and *Ototumb:*[a] (*oto*, silty soil), near Bliss. Between them, individual families made scattered camps.

Aside from these known informant facts and interpretations, there has been very little additional data collected from the *Agaiduka* or Salmon Eaters groups. Steward and Wheeler-Voegelin (1974:197-216) do not mention specific data or interpretations concerning settlement patterns, but Murphy and Murphy (1960) state that:

> The Shoshone of the middle Snake River resemble the Nevada Shoshone in social, political, and economic characteristics more than does any other part of the Idaho population and Steward lists them with the Western Shoshone for this reason ... Property in natural resources was absent, and other

> Shoshone and the Bannock availed themselves freely of the fishing sites on the Snake River without interference or resentment on the part of the local population(1960:321).

Murphy and Murphy (1960:321-322) continue:

> While chiefs are reported from most parts of Idaho, we were unable to obtain the name of a leader from the middle Snake River. Not only were there no band chiefs, but the winter villages lacked headmen. The principal informant for the area merely commented that everyone was equal.
>
> Especially pronounced among the Shoshone of this area is the practice of splitting into a number of scattered and very small winter camps. Among the winter camps were: *Akongdimudza*, a camp at King Hill, Idaho, named for a hill which abounded in sunflowers; *Biesoniogwe*, a winter camp near Glenn's Ferry; *Koa agai*, near the hamlet of Hot Springs, Idaho, on the Bruneau River; and *Paguiyua*, a camp on Clover Creek near a hot spring, immediately up the Snake River from the town of Bliss, Idaho.
>
> Winter camps were commonly located on the Snake River bottoms, where there was wood and shelter. The camps consisted of two or three lodges, each of which housed a family and a few relatives. The list of winter camps above is by no means complete; Steward gives three, two of which below the town of Hagerman, a third near Bliss (Steward 1938a:165-166). There were undoubtedly several more, but it should be remembered that the place names above referred to sites which were not necessarily inhabited every winter.

Both Steward (1938a, 1970) and Murphy and Murphy (1960, 1986) have no data on camps or villages from Hagerman east to Shoshone Falls.

There are numerous trails and cutoffs in southern Idaho: Brownlee, Oregon, Old Boise, California, and Montana Trails, as well as Hudspeth Cutoff and Goodale Cutoff (Figure [Madsen 1985:27]). Of these, only the Oregon Trail goes east and west though the middle Snake River area. It does, however, split into a northern and southern route at the Salmon Falls-Glenns Ferry area. There are a number of lesser crossings and in the latter part of the 19th century these crossings were manned by ferries.

Toponymy, or the study of placenames, indigenous reference points of the physical, biotic, and cultural environment, has only recently been developed for the Shoshone-Paiute populations

of southern Idaho (Crum and Dayley 1997; Holmer 1986). Turner (1986:9-38; Holmer et al. 1986:282-283) presents limited data on Shoshone-Bannock placenames providing 24 named locations. Twenty-two placenames are located in southeastern Idaho, while only two, *Sihi wake* (Weiser area) and *Agai mu na pa* (Salmon River), are located in western and central Idaho, respectively. Crum and Dayley (1997:166-229) provide 60 Western Shoshone placenames for locations in and around the Duck Valley Indian Reservation. Other than these, no further placename information is available for southern Idaho or for the four study areas addressed here.

Subsistence:

Settlement types (village/camp) and transportation modes (equestrian/pedestrian) influenced subsistence activities greatly. Subsistence strategies for both groups are seasonal. The resource base and resource availability largely determines the specific procurement procedures and technology used at a particular time of the year. Based upon this seasonality, Shoshone-Paiute subsistence modes and activities provide a basic orientation to resource preference, selection, and acquisition. Subsistence techniques, economics, practices, activities, routines, patterns, and models have received a majority of attention among ethnographers in the Shoshone-Paiute of the northern Great Basin (e.g., Corliss 1990; Couture 1978; Fowler 1982b, 1986; Fowler and Liljeblad 1986; Harris 1940; Kelly 1932; Knack 1986; Knack and Stewart 1984; Liljeblad 1957, 1972; Lowie 1909; Murphy and Murphy 1960, 1986; Plew 1994; Reed 1985; Rusco 1976; Shimkin and Reid 1970; Steward 1938a, 1941, 1943, 1955, 1970; Steward and Voegelin 1974; Stewart 1941; Thomas 1971a, 1972a, 1972b; Thomas et al. 1986; Voegelin 1955-1956; Walker 1993a, 1993b). Species-specific and ethnobiology studies among both Shoshone-Paiute have been made for specific plants and animals in this area and on native verbal categories (Allen 1876; Fowler and Leland 1968; Haines 1940; King 1980, 1982, 1986).

Subsistence activities and patterns have attracted considerable attention since Steward's 1938 monograph (Fowler 1982:121-138). According to Steward, the middle Snake River Shoshones had a subsistence economy of fishing for salmon and other indigenous fish; gathering and hunting made up subsidiary subsistence practices (Steward 1938a:165). For the Snake River Shoshone, Steward (1938a) describes the general subsistence routine at length:

> Each village was completely independent economically as there were virtually no subsistence activities requiring

> communal effort. ... Hunting of large animals was rarely undertaken and involved no communal effort. Neither mountain sheep nor elk could be had within convenient distance. Deer were generally procured about 20 miles south of the Snake River where hunters ambushed them on game trails. There were no communal drives or corrals.
>
> The main economic life centered around fishing and seed and root gathering, both essentially family affairs. Vegetable foods were gathered by individual families and fishing was carried on either by individual families or by small groups of related families. Seasonal activities of all were similar, varying only as one family or another wandered to a place of abundant roots, seeds, or fish and remained there instead of returning to the Snake River for the winter.
>
> Having generally wintered near the Snake River, living on dried salmon, insects, and roots, and frequently starving, spring found most families awaiting the first run of salmon.

Steward (1938a:167-169) goes on to list primary plants and animals (including fishes), used by the Snake River Shoshone. Subsequent practitioners have confirmed and collaborated this interpretation (Murphy and Murphy 1960:316-322; Liljeblad 1957, 1972). Other than this verification, no substantial data exists from any other source.

There is adequate information on Shoshone-Paiute subsistence strategies for southern Idaho (i.e., Liljeblad 1957, 1972; Lowie 1909; Madsen 1958, 1969, 1979, 1980, 1985, 1985; Steward 1941, 1943; Steward and Voegelin 1974; Stewart 1939, 1941; Walker 1993a, 1993b) and the middle Snake River area in particular (i.e., Corliss 1990; Murphey et al. 1993; Murphy and Murphy 1960, 1986; Steward 1938a).

"Springtime," as Murphy and Murphy (1960:319) insist, "brought no extensive migrations." From March to June, roots and salmon were the chief resources. The first two runs of salmon took place during this time also.

> Fish traps were made on the Payette River, in the vicinity of Long Valley, and on the lower Weiser River. Salmon were also taken in the Boise River. According to informants, the people of this area did not resort to the great salmon fisheries in the vicinity of Glenn's Ferry and upstream to Shoshone Falls. The abundance of fish in local waters made this unnecessary. Although the populations divided and went

to various fishing sites, the salmon runs were periods during which stable residence in small villages was possible (Murphy and Murphy 1960:319).

In the early summer, May through June, the middle Snake River Indians would go to the Camas Prairie to collect camas and other plants (Corliss 1990:9; Murphy and Murphy 1960:319, 1986:285-288). Other Indians would go to the mountains to hunt big and small game or gather plants for food and medicine, or for manufacturing purposes. Murphy and Murphy (1960:319) also related that summers were a time of 'dancing and festivities' and were 'probably the largest gatherings among all of Shoshone.' While other groups of Shoshone-Paiute (especially the Fort Hall and Lemhi Shoshone-Bannock) would travel east to hunt buffalo.

Between August and December, time was spent intensively hunting and collecting food resources for winter. While the Bruneau Shoshone hunted mule deer and antelope, other groups (e.g., Boise, Payette, Weiser Shoshone) living closer to the mountains hunted elk, bear, moose, and mountain sheep and goats. At the same time, still other groups or families would opt to fish for Chinook salmon in September and sockeye (red) salmon in October along the Snake and its tributaries. Hunting for waterfowl (ducks, swans, geese) and salmon ranged from individual to communal. Rabbit and antelope were hunting communally in the Fall.

Winter, January to March, saw the various groups or families returning to the river valleys and the winter villages. When compared to the other seasons, wintertime was a period of migrational and subsistence inactivity. Meat, fish, and plants were stored in caches near the winter villages. In the Weiser area, deer and elk could be hunted as a limited activity during the winter. Projectile points, knives, and scrapers as well as baskets, pottery, apparel, and other utilitarian goods were manufactured during this period. Wintertime was when religious activities and health concerned rituals were practiced and tales told. Compared to the other seasons, winter was a time of intense social interaction and interchange for the various Shoshone-Paiute groups (Corliss 1990:11; Murphy and Murphy 1960:319).

Within all seasons, the sexual division of labor dictated men's and women's responsibilities, tasks, and roles to a tremendous degree. Men hunted big game and fish, produced implements for the hunt and associated activities, and served as headmen and protectors. Women gathered vegetable produce, reared children, made baskets, and did domestic chores. Communal activities and practices involved both young and old, men and

women. Both men and women could make pottery, hunt for small game, tell tales (myths), and doctor members of the community.

Shoshone-Paiute subsistence activities and patterns have been generally understood for southern Idaho. Steward (1938a, 1941, 1943), Liljeblad (1957, 1972), Murphy and Murphy (1960, 1986), and Corliss (1990) have all given adequate to good treatment on the subject. Various activities (e.g., fishing sites, gathering beds (i.e., camas, cattails), hunting stations, natural resource collecting areas, etc.) may be important in determining significant sites in the four study areas. Data on ethnobotany, ethnozoology, and the natural resource base, as well as the Native classifications that underlie this two former subjects or ethnosciences, are minimal.

Material Culture:

Archaeological studies notwithstanding (e.g., Ames 1982; Butler 1986; Green 1982; Plew 1979, 1988, 1996; Sloss 1995; Statham 1982; Swanson 1974a; Tuohy 1956), general ethnographic treatment on aspects of technology and material culture have seen little research beyond basic outline or general description for the Shoshone-Paiute (e.g., Clemmer et al. 1999; Lowie 1909, 1924a; Steward 1938a, 1941, 1943; Stewart 1941; Walker 1978, 1993b, 1998). The most prominent of these is Steward's (1941) "elemental description" of the Snake River Shoshone as part of his work with the University of California "Culture Element Distribution Surveys" at Berkeley in the 1930s. In this report, Steward described specific material items (e.g., methods of fire-making, bows/arrows, cradles, garments, structures, traps, weapons, etc.) as elements or traits within the Shoshone culture. The element list offers a simple and rapid method of collecting data on specific items. The list, as a method, was a major innovation to "recall ethnography" and the collection and ordering of ethnographic data (see Myers 1999; Clemmer et al. 1999). It also lacks a contextual perspective and is, therefore, of limited value in providing an overall understanding of a culture.

The following is a brief outline of material traits for middle Snake River area (Steward 1938a:172). Steward's (1941) treatment of the Snake River Shoshone material culture is largely predetermined by the scope and nature of the survey questions as well as the diffusionist approach from which it derived. Material elements include: Subsistence, Houses, Navigation, Fire Making, Miscellaneous Concepts, Skin Dressing, Weapons, Basketry, Weaving, Pottery, Burdens, Cradles, Mutilations, Dress and Adornment, Garments, Games, Money, Tobacco and Smoking, and Musical Instruments (1941:218-252, 271-310).

Under Subsistence, Steward (1941:272-275) describes the elements or traits associated with hunting, fishing, and gathering. Pits, poison arrows, stalking, drives, 'spring-pole traps, nets, deadfalls, brush enclosures, and rodent skewers are used to hunt both large and small game, as well as birds. Specialized nets, weirs, rock and willow dams, elongated baskets, hooks, line, and poles were used to procure anadromous and native fishes. Steward also indicated that harpoons, spears, and hooks were used on the Snake River and its tributaries (1941:226-228, 276). Digging sticks, conical seed baskets, and basketry seed beaters were employed for gathering. Earth ovens, boiling in pots, baskets, or by stones, broiling on coals, and parching were present in the Snake River region (1941:281-282).

Under "Houses," Steward considered five house types; Windbreak, Sun Shade, Domed Wickiup, Tripod or Conical House, and Gabled House. Of these, Steward indicates the presence of two types particular to the Snake River Shoshone area; Sun Shade and Domed Wickiup. The Sun Shade was composed of only brush or trees. The domed wickiup houses were of two types; domed willow house or conical willow house. Both could be used either in winter or in summer. Steward provides a brief description willow branches and a covering of long grass im the construction of the house form. Additional information is supplied by Steward in his treatment of House Interior and Sweat House. Under Sweat House, Steward delineated three basic forms or types; Wickiup, Conical, and Gable. Steward reports that the Snake River Shoshone had only the Wickiup type. The sweat house was owned individually and used by shamans for treating sickness. Steward describes the sweat house as open to both men and women. Under "Miscellaneous Houses," Steward (1941:285) listed dog houses and menstrual huts as being present in the Snake River area, but he finds no evidence of a ceremonial enclosure for Snake River Shoshone.

The elements under "Navigation" all refer to Balsa rafts. These rafts were constructed of tule or willow bales, arranged in three side-by-side bundles, and were approximately 6 to 7 feet long. They hold four or more people, and are propelled by pole, pulled by rope, and launched by hands and feet (Steward 1941:335-336).

The Snake River Shoshone people had two ways to make fire; compound drill and lithic. The compound drill is made from a hardwood shaft and used with a hearth and sagebrush *(Artemisia)* tinder. The second fire-making method involves striking two rocks (e.g., flint, obsidian) against one another (Steward 1941:286, 336).

Unbaked clay animal and human effigies with straw legs were used as toys.

Back burdens and cradles were also used by the Shoshone of the Snake River. Steward (1941:295-296) lists back burdens and a man 'deerskin' bag as occurring in the area. Basketry cradles, in two different outlines, elliptical and oval, were used by the Shoshone. Construction methods and techniques were listed by Steward, as well as designs and types of blanket; buckskin, rabbit skin, and groundhog.

Both Shoshone men and women had their ears pierced or bored at least once when they were children. Tattooing of the face was practiced in the area (Steward 1941:296-297).

Under "Dress and Adornment," Steward (1941:244, 297-299) lists five sub-headings; necklaces, belts, paint, hair dressing, and headgear. Although the presence of necklaces were noted, no other information is provided. Buckskin and animal fur belts were worn. The people painted their bodies with grease and color pigments; black charcoal, white mineral, red mineral, blue mineral, red mineral, yellow mineral, and green mineral. Hair was worn past shoulder length, parted down the middle, hanging loose, or braided for both sexes. Hair ointments and adornments range from white clay, red paint, and marrow. Hair was cut with a stone or singed off. Beards were plucked with fingernails. Men wore fur caps, while women wore nothing on their head.

Steward (1941:299-302) lists under "Garments," five sub-headings; Robes and Capes, Shirts and Dresses, Skirts, Leggings, and Footgear. Steward (1941:245) states, "Bonneville saw Shoshoni on the Snake River below Twin Falls wearing rabbitskin blankets 4 feet square." Shoshone men wore shirts made out of a whole piece of deerskin, mountain sheep, or antelope, or one skin worn poncho style. Skirts, aprons, and breechclouts were worn by both sexes. Both sexes wore fringed shirts made from deerskin or mountain sheep skin. Men and women wore front aprons and women also wore a long back apron. These aprons were made of skins and fringed. Breechclout were made out of buckskin. Although these garments were worn, "the Snake River Shoshone often went nude except for a genital covering" (1941:245). Men wore leggings made out of skin, tule, or twined sage, and extending from hip to ankle. The Shoshones of the Snake River went "habitually barefooted," but also wore a one-piece moccasin of deerskin or badger skin.

Steward (1941:245-247, 302-308) lists 26 activities or variants thereof under "Games"; Ball Race, Shinny, Hoop and Pole, Ring and Pin, Hand Game, 4-Stick Guessing Game, 4-Stick Dice, 8-

Stick Dice, Archery, Juggling, Foot Race, Wrestling, Shot Putting, Stilts, Jacks, Toys, Sling, Bull-roarer, Cat's Cradle, Dolls, and Water Pistol. Steward (1941:247) gives the native terms for some of the games

The Snake River Shoshone smoked a L-shaped bowl with rosewood stem pipe and a tobacco filled piece of cane (1941:308). While both men and women smoked, it was more common to see men and old men smoking. Tobacco was gathered wild, dried and threshed, and combined with leaves of *dumayu* (kinikini) or *naicutumaya* and was stored in a fur pouch (1941:309, 250-251).

Steward (1941:309-310, 251) lists six instruments played by the Snake River Shoshone; rattle, buzzer or *tsahumugi*, drum, musical bow, whistle, and flute or *woina*. They also used deer hoofed rattles, deer hoof buzzers, and elderberry or bone flutes for courting. Steward's informant for the Snake River Shoshone denied that the flute and rattle were used by shaman.

Sociology:

General data on social aspects of cultural phenomena for the northern Great Basin area are found in number of anthropological writings (Cappannari 1950; Chamberlain 1907; Eggan 1980; Knack 1986; Park 1938b, 1941; Ray 1936b, 1939, Shimkin and Reid 1970; Steward 1936a, 1937a, 1938a, 1938b, 1941, 1943, 1955, 1970; Steward and Voegelin 1974; Stewart 1939, 1941; Swanson et al. 1970; Thomas 1974; Thomas et al. 1986; Voegelin 1955-1956; Western Shoshone Sacred Lands Association 1982). Specific description and discussion for Shoshone-Paiute peoples in southern Idaho are limited (i.e., Corliss 1990; Harris 1940; Hultkrantz 1974, 1986; Kelly 1932; Liljeblad 1957, 1972; Lowie 1909a, 1924a; Madsen 1958, 1967, 1979, 1980, 1985, 1986; Murphy and Murphy 1960, 1986; Steward 1938a, 1941, 1943, 1955, 1970; Walker 1993a, 1993b).

In the Culture Element list for the Snake River Shoshone, Steward (1941:252-270, 311-326) lists 14 headings for the social aspects of Snake River Shoshone culture (i.e., marriage, kinship relations, berdaches or transvestites, division of labor, political organization, property, warfare, birth customs, girl's puberty, boy's puberty, death customs, religion, dances, and miscellaneous).

The literature on marriage, kinship terminology and relations, descent (ancestors/historical persons) and alliance (intermarriage), or what referred to as Marriage and Kinship, for the Shoshone-Paiute populations has been given limited specific

treatment for southern Idaho (e.g., Eggan 1980; Fowler 1966; Liljeblad 1957, 1972; Lowie 1909a, 1930; Park 1937; Shapiro 1986; Steward 1936b, 1938a, 1941; Stewart 1937, 1965). In southern Idaho, no lineages, clans, or moieties existed to regulate marriage (Steward 1941:252). Village exogamy and a ban of 'blood relationships' for marriage are general rules for the Snake River Shoshone. A preferred marriage partner "was a pseudo cross-cousin, the father's sister's (*baha*) stepdaughter" (Steward 1938a:171). There were no fixed rules of patrilineal and matrilineal descent, or patrilocal and matrilocal residence. There was a tendency for matrilocal residence on the initiation of a marriage. Bride price was paid as presents to the woman's parents. Though most marriages were monogamous, polygyny and fraternal polyandry was customary. The levirate and sororate were allowed, but not demanded. Wife beating, for adulterous activities, was a standard practice and divorce was common. There were no conventional avoidance of in-laws and no traditional joking relationships, although a special joking relationship existed between brothers-in-law (Steward 1941:252). Adoption of orphans and children of impoverished parents was permitted.

The basic sexual division of labor occurred among the Shoshone-Paiute groups; men hunted, women gathered (Steward 1941, cf., Steward 1938a; Lowie 1909a; Murphy and Murphy 1960, 1986; 1986). Women cooked, carried water, gathered wood and tended fires, while hunting and fishing, were the male prerogative. Male berdaches or transvestites are noted among the Snake River Shoshone, but women berdaches were absent. Steward states that while a berdache (*waip:* [woman] *sinwa* [half]) did not wear woman's clothes, he did women's work and was a shaman (Steward 1941:252-253). Both sexes were involved in house construction and maintenance, skinning preparation, clothing and moccasin construction, pottery manufacturing, and the making of skin blankets. Women made baskets and metates. Men manufactured rabbit nets from an unidentified species of plant.

Under political groups, Steward (1941:253-254, 313) reports that the village was, for the most part, the sovereign political unit. Larger organization occurred for annual dances, rabbit drives, and fishing parties. Band chiefs, *per se*, did not exist, but there was patrilineal succession in the political organization of the village or camp. Moreover, a special chief was appointed for the rabbit drive, fishing, and, in some cases, hunting. At the level of the village, a village chief was appointed. Land and ownership of property, possessions, and resource control and regulation was for the most part absent for the Snake River Shoshone. There were, however, a few elements of

private or group ownership. The individual families along the Snake River owned fishing places, and "places where fish dams and weirs were constructed were owned by the groups who had built them" (Steward 1941:254). Personal belongings and possessions, eagles, and the shaman or doctor songs were privately owned. Warfare was for the most part absent or rare.

Elements regarding birth or birth customs were treated quite extensively, compared to other element groups (1941:314-316). Birth practice for the Snake River Shoshone involved 90 days confinement after delivery in a domed willow house. In regard to the 90 day confinement period, Steward (1941:349) states, "after birth of 1st child of each sex, mother's confinement and restrictions are for 1 month only for each subsequent child." The warm ground is said "to prevent mother's blood from 'clogging'" (1941:349). During confinement, the husband gathered firewood.

During delivery of the child, the mother kneels holding on to two stakes with a strap tied around her waist. She is lifted by a woman assistant and drinks hot water. Any woman could be the assistant or mid-wife. For difficult cases a woman with special power was summoned. Afterbirth was buried. The mother bathes afterwards, and certain restrictions were placed on her behavior and activities (1941:314-315). She could drink only warm water for 90 days after the first child, 30 days for subsequent children. She could not also eat meat or grease, and had to use a "scratching stick" to scratch herself. The scratching stick was "used lest hair ceased growing" (Steward 1941:349). She did not observe either the salt taboo or work taboo. When the confinement was over, the mother bathes again, and paints herself. She then returns to the camp or village "in early morning, before the people have arisen" (1941:349). Steward (1941:315) reports that the baby was bathed immediately after birth. The umbilical cord is either placed in a antelope wallow or in a red-ant nest. At the end of confinement, the baby was given its first cradle; when that is outgrown, the second, then, finally, a third cradle was received from a maternal or paternal grandmother.

When the announcement of the birth reached the new father, he "at once jumps into water then runs; this is for his strength, called *nauma* (self) *vuya* (making)" (1941:350). For the next five days, the new father could not drink cold water, eat meat or grease, or smoke. Running in the morning for five days was prerequisite in such an event, as was the gathering of firewood during the run, using a scratching stick, and bathing each of the five days. At the end of this five day observance, a recent father would "hang old clothes on willows" (1941:350) and sport

new ones. He is said to hunt and give away the first kill. A new father is to observe these restrictions at the birth of the first born of either sex, but not, according to Steward, for subsequent births (1941:350). In the Snake River area, the parents of new parents did not observe any of these restrictions.

The girl's puberty ritual was performed at the first menses (Steward 1941:317-318). At the onset of this menses, the girl would be isolated for 10 days in the special hut away from the camp. This house is called the moon hut or house. The young initiate was "instructed to arise early, fetch wood and water, cook, (to) not be lazy, not (to) talk too much, and to avoid eating too much; last is (to) prevent her skin from becoming dark" (1941:351). Specifically, the girl may not eat meat or grease, fish, or scratch herself with fingers for 10 days (Steward 1941:317). The scratching stick is made of a single piece of wood. After this confinement, the girl bathes and is painted red. She saves the menstrual clothes for subsequent menses, wearing new clothes and sage leggings, after being deloused by her mother. Steward (1941:351) recounts that the "girl is painted on final day, before returning to dwelling [camp]."

At subsequent menses, women were isolated for 6 days in the special hut, where the ground has been warmed. She is forbidden to eat meat, fish, nor fat, but bathes regularly. While confined, she is to avoid the sick, dances, and hunters for 6 days. Informants denied that the husband of a menstruating woman may not hunt, fish, gamble, or take sweat baths. Steward (1941) suggests that, "when woman goes to menstrual house, her husband or some other occupant of dwelling cleans out remains of old fire and builds new one with fire drill."

Boys, at puberty, went through a similar ritual process. Steward's informant for this area denied that the father lectured the boy. The main objective in the ritual process was to have a boy kill his first big game animal. When he had killed the game, his mother washed him and he could not partake in his 'first kill.'

When a death occurred among the Shoshone-Paiute groups, a number of observances were made. The deceased was abandoned in his or her own house (Steward 1941:351). The person's house and personal property was burned, buried, or given to a relative. Steward (1941:257) states that "some property was buried with corpse, but clothing and bedding burned; such valuable articles as bow and rabbit net taken by some relative." Female relatives crop their hair; "widow's hair cropped irregularly and ear lobe sometimes mutilated by her sister. Other female relatives cut

their own hair to bob length" (1941:351), and then they threw the hair on the grave. An old man would make a funeral speech and relatives would cry. A relative serves as undertaker. The burial was covered by rocks; no other information is recorded. Cremation was not practiced in the Snake River area. Marriage of the surviving spouse sometimes took place.

Under "Religion," Steward (1941:320-323) lists nine headings; shamanism, curing performances, special shamans' powers, miscellaneous, guardian spirits, nonshamanistic curing, destiny of soul, ghosts, and jimsonweed. Men and women could both be shamans or doctors and received shamanistic power when they were children. Power could be inherited from the father and mother, while the novice acquired such power before the mother's or father's death. The source of such power is unsought through dreams or sought in mountains and power may be refused altogether. The shaman may have several powers at once. Visions give songs, paraphernalia, paint, and methods. Shamans or doctors had an assistant and a variety of equipment. These included: sticks, feathers, fire, clay, and deerclaw or hoof rattle. The loss of any one of these items may be dangerous to the doctor.

Curing ceremonies were performed in an outdoor brush enclosure (Steward 1941:321). The doctor sings, smokes, talks, dances, and walks in a ritualized fashion. The audience participates in the singing of songs and the assistant lights the doctor's pipe and interprets the doctor's talk. Steward refers to five objects (blood, snake, flint, stick, worm) commonly "sucked out" of the patient by the doctor; all were denied by Steward's informants as objects used by the Snake River Shoshone. Other objects were insinuated, but not named. The extraction of the foreign object was "sucked out" through the mouth with stick, pipe, or feather. Diseased objects were displayed to the audience or blown away. The doctor lays hands on the patient or touches the patient with a stick. Another technique in doctoring is handling of fire. Certain doctors (shamans) could recover a lost soul, which would require that the doctor's soul leave his body to retrieve the soul of the patient.

The shaman had one of several "powers"; rattlesnake-curing, wound-curing, weather-control, childbirth, bear, poisoners, and foretelling. Shamans who have rattlesnake power dream of rattlesnake curing and rattlesnakes. They have special powers in handling snakes. Shamans who have wound-curing power possess wound-curing dreams or dreams of closing holes (1941:321). Controlling the weather, like rain making, stopping rain, or making wind to remove snow, requires special dreams (1941:322). As Steward (1941:262) notes, "a weather doctor dreams of rain or

snow." Power over childbirth came from a dream of "water babies" (*bauwoha*) that lived in springs. Bear shamans, it is said, have the ability to impersonate bear, transform themselves into a bear, travel rapidly, and be invulnerable. The Snake River Shoshone shamans possess the ability to impersonate bears and are invulnerable (1941:322).

Under the "Miscellaneous" heading is contained a variety of concepts and behaviors related to shamanism, prayer, and offerings. Shamans could not refuse to treat a patient or the shaman might be killed. Prayers and offerings were made to nature. Offerings were made when the first seeds are gathered. No further information is available.

The source of guardian spirits or spirit helpers was dreams for either children or adults. Steward (1941:263-264) also makes reference to a variety of disjointed comments about different power (e.g., rattlesnake power, bulletproof power, climbing power, gambling power, etc.) and their meanings. The Snake River Shoshone non-shamanistic curing involves herbs, blood-letting, and sweating. The last, sweating, "might be done under a doctor's direction" (1941:352).

While Steward (1941:352) did not collect substantial information on "Ghosts", he does say that for the Snake River Shoshone, ghosts were visible and they appeared as whirlwinds. Two elements, "ghost feared" and to "dream of dead is ill omen," were denied by informants. The use of jimsonweed was also denied by the Snake River Shoshone.

Under the heading of "Dances," Steward (1941:323-325) classified six dances or dance types; Circle Dance, Bear or "Back-and-Forth" Dance, "South" or Exhibition Dance, Crazy Dance, Sun Dance, and Ghost Dance. For the Snake River area, there are three dances present (Circle, South, and Ghost Dance). Music was sung by all dancers and was attended by one special singer. When dancing, the women would choose their partners and dance in two concentric circles or rings. Men and women would alternate within the two concentric circles clockwise as they performed the shuffle step. The dance had a special chief or leader, but this was not the regular band or village chief. Steward (1941:265) explains that "some men dreamed special circle-dance songs." According to Steward (1941:324), there were no "messengers" to carry invitations to the public. The dance had as one of its major features "courting."

The last heading, Miscellaneous, includes: Calendar, Astronomy, Whirlwind, and Omens (Steward 1941:325). Names of months given by Snake River informants are as follows: December

(*bia-mia*, big); January (*gua-mua*, ?); February (*tahma-sunwe-mua*, spring-half), March (*ica-dua*, coyote [young born]), September (agai-mua, salmon), November (naha-mua, breeding). April, May, June, July, August, and October were not named. Under "Astronomy," there is no data and the heading of "Whirlwind" contains only one element out of three. Cosmologically, the whirlwind represents a spirit or ghost (1941:325). "Omens" are represented by a number of traits or elements, six traits are given for the Snake River Shoshone (i.e., twitching back muscles, twitching leg muscles, sneeze, owl, magpie, crow). Owl, magpie, crow, and twitching back muscles, all foretell death. Sneezing and twitching of leg muscles means that someone is talking about you.

The list above serves as a brief and incomplete survey of the Snake River Shoshone, and by extension the various other groups that occupied southwest Idaho circa 1850. Steward insisted that the list did not cover the 'totality of culture,' omitting certain subjects and expanding on certain others. Language and myth were omitted, offhand, and such subjects as social organization and religion require 'extensive explanatory texts' to make them comprehensible (Steward 1941:209). Myths, stories, tales, legends, etc., have never been systematically collected for southwest Idaho's Native populations, although there has been a collection of myths published for southeast Idaho (i.e., Lowie 1909) and a few collections published for the Great Basin (e.g., Kelly 1938; Smith 1993, cf., Cook-Smith 1940; Steward 1936c, 1943b).

HAGERMAN FOSSIL BEDS STUDY AREA:

Established in 1988, the Hagerman Fossil Beds study area has received no specific attention in the anthropological literature. There has been no archaeological or ethnographic studies of this area, but there have been a number of archaeological surveys and excavations in Hagerman valley. General ethnographic data appears as part of Steward's (1938a, 1941) Snake River Shoshone or Murphy and Murphy's (1960) Middle Snake River group. Both assume one of the main groups that occupied this area were the Bruneau Shoshone. This was a segment of the total population that historically occupied the middle Snake River. The Camas eaters, reported by Walker (1993a), and confirmed by interviews (Myers 1994-1997), used and occupied the Upper and Lower Salmon Falls area at least part of the year, probably in winter (Myers 1998).

Settlement:

While there have been a number of archaeological surveys and excavations for the Hagerman Valley, there is no specific ethnographic information regarding activities and patterns of settlement systems in the area between Upper Salmon Falls and Lower Salmon Falls. Neither Steward (1938a:165-170), nor Murphy and Murphy (1960:319-322), have any information regarding winter villages and summer camps at the Hagerman Fossil Beds study area. Historical documents from the 19th century are replete with references about various equestrian and pedestrian Shoshone-Paiute groups who occupied this general area seasonally or in the winter (Steward 1938a:166-167; Murphy and Murphy 1960:320-321; cf., Ballard 1866; Crawford 1897; Farnham 1843; Fremont 1887; Irving 1873, 1897, 1898; Lyon 1867; Maury 1902; Odgen 1909; Palmer 1847; Schoolcraft 1851; Stuart 1935; Talbot 1931; Wagner 1861; Wallen 1859; Wyeth 1899).

The Oregon or Emigrant Trail, Southern Route, passes through the southern portion of the study area. Placenames have not been collected for either the study area or Hagerman Valley in general.

Subsistence:

Settlement types (village/camp) and transportation modes (equestrian/pedestrian) were influenced by general subsistence activities and strategies. Except for archaeological overviews and summaries, ethnographic research of subsistence activities and patterns have not been conducted for the study area or Hagerman Valley. Additional information on Shoshone-Paiute practices is primarily found in the material culture section below.

Murphey (et al. 1993) has documented some of the more common plants and animals occupying the Hagerman Valley. The study area consist of two basic plant communities; riparian and sagebrush-grassland. The riparian or wetland community has sedges, horsetails, cattails, rushes, sunflowers, and willows, cottonwoods, junipers, water birch, and black locust. The sagebrush-grassland community is composed of big sagebrush, rabbitbrush, shadscale, and greasewood. Mule deer, antelope, cottontail rabbit, jackrabbit, rockchuck, skunk, porcupine, and badger are presented in the study area. A few species-specific botanical studies of southern Idaho have been conducted (King 1980, 1982, 1986; Statham 1982). Preliminary ethnobotanical studies have and are being conducted at this time (Turner 1986; Druss 1997).

Material Culture:

Shoshone-Paiute material culture has been reported primarily through Steward's (1941, cf., 1938a) culture element list of the Snake River Shoshone. Summary statements or brief general information about items and traits in this material realm are also found in a number of ethnographic sources (e.g., Clemmer et al. 1999; Corliss 1990; Lowie 1909; Liljeblad 1957, 1972; Murphy and Murphy 1960, 1986; Myers 1996c, 1999). The most substantial research has been in the prehistoric context through various publications by Basin archaeologists (e.g., Bulter, Green, Holmer, Meatte, Pavesic, Plew, Swanson, etc.). Much of this forms the basis for archaeological recommendations of significance and the potential of site eligibility for National Register nomination. Walker (1993b:237) refers to, but does not elaborate on, some 15 traditional weir sites and falls/cascades sites in the Hagerman-Shoshone Falls area. These include traditional weirs (basketry), stone dams, and rock fishwalls (Walker 1993b:246-247). Hunting and associated activities produce rock alignments, stone enclosures, walls, deadfalls, pits, and traps (Steward 1941:226-228).

Sociology:

The literature for the Shoshone-Paiute gives a general description of the various customs, beliefs, values, practices, and traditions. General accounts of the sociological aspects of Shoshone-Paiute culture have been adequate but minimal (e.g., Liljeblad 1957, 1972; Lowie 1909; Murphy and Murphy 1986; Steward 1938a, 1940, 1955, 1970; Stewart 1965; Walker 1978, 1998). Specific research endeavors range from good to exceptionable and the occasional to the replete (e.g. Corliss 1990; Dayley 1986; Murphy and Murphy 1960; Steward 1938a, 1941, 1943; Steward and Voegelin 1974; Stewart 1937, 1939, 1941, 1966, 1970; Walker 1993a, 1993b).

Kinship terminology, classification, interactions, and relationships have been described and explained adequately for the Shoshone-Paiute (e.g., Eggan 1980; Lowie 1930; Murphy and Murphy 1986; Steward 1936b, 1938a, 1939, 1941; Shapiro 1986). Social organization is based primarily on kinship. In a like manner, political organization based upon "family clusters" for the Shoshone-Paiute cross-cuts basic kinship organization (Steward 1937b, 1938a, 1939, 1941, 1943, 1955, 1970; Stewart 1937, 1939, 1941, 1965). Religious customs, beliefs, values, as well as rites, ceremonies, and myths unite and maintain the social and political organization by constructing worldview and cosmology. Shoshone-Paiute religion and religious paraphernalia

and activities (e.g., rituals, myths, power, shamanistic practices, healing, witchcraft, sorcery) have been covered only minimally and superficially for southern Idaho (e.g., Liljeblad 1972; Murphy and Murphy 1986; Steward 1955, 1970; Stewart 1944, 1971, 1986).

SECOND TIER STUDY AREAS: SOUTHEAST IDAHO

The three second tier study areas are located some distance from the Snake River and were traditionally occupied by other local and equestrian Shoshone-Paiute groups from southeastern Idaho. The three second tier study areas represent two of the three major physiographic provinces in southern Idaho. North of the Snake River is the Eastern Snake River Plain and the Craters of the Moon National Monument. South of the same river is the Basin and Range province and the City of Rocks National Reserve and the Bear River Massacre National Historic Landmark.

Tribal Distribution:

Depending on the anthropologist classification and intention, tribal distribution for southeast Idaho differs only by degree. All groups occupying southeast Idaho would have had the opportunity to visit and exploit the three study areas. Whether these groups would or would not have access to these areas depended on their proximity to it and inter- and intra-group dynamics. The Shoshone and Bannock of the Lemhi Reservation, for example, fished to Shoshone Falls, part of the First Tier study area, during the late 1880s (Merrian 1891:8). Historical accounts are replete with examples like this, though most are from earlier periods. Following Liljeblad's (1970:1) four-part classification, three major groups were in central and southeastern Idaho (i.e., Mountain Shoshone, Fort Hall Shoshone, and Northwestern Bands).

Settlement:

Native settlement modes, activities, practices, and patterns have been adequately discussed in various forms for southeastern Idaho (e.g., Lowie 1909:184-191; Steward 1938a:173-179, 186-222, 1943a:272, 278-279; Liljeblad 1972:11-13, 31-33, 79-88; Murphy and Murphy 1960:323-331, 1986:287-295). Most significant of these, of course, is Steward's (1938a:173-179, 198-222) treatment of the Native population for this area. He gives detailed information on the Grouse Creek, Promontory Point, and the Lemhi Shoshone (Steward 1938a:174-175, 177-178, 186-189), minimal

information for the Bannock Creek and Cache Valley Shoshones (1938a:216-219), and a small amount of information for the Fort Hall Shoshone (1938a:198-216)(Figures 11 and 13). Except for slight modifications, Murphy and Murphy's (1960:322-331) report verified and collaborated much of Steward's findings.

Settlement practices and patterns were, as were those their western counterparts, grouped into a simple dichotomy of village/camp. Having acquired horses during the 18th century, the Lemhi and Fort Hall Shoshone-Paiute equestrian hunters had composite bands numbering, in some cases, several hundred people or, in other cases, two to three families (Steward 1938a:178, 188, 217, 218). Steward maintained that the composite bands of the Shoshone-Paiute were due to the acquisition of the horse. Composite band formation and maintenance was most apparent in the summer when hunting of buffalo or during inter-tribal conflicts. The solidarity and cooperation involved in the formation of the band centered around the band leader and the above concept of chieftainship. The horse drastically increased population size, mobility, and communication and the horse/buffalo economy provided central leadership, cooperation, trade, and wealth. The chances of inter-tribal warfare increase substantially with the horse/buffalo economy (Steward 1938a:235).

Steward (1938a:201) has addressed tribal distribution from a basic dichotomy of equestrian and pedestrian Shoshone-Paiute groups. Historical availability, utility, and significance of the horse has been discussed before in the anthropological literature (i.e., Haines 1938a, 1938b; Shimkin 1986). Theoretically, such a dichotomy is a convenient way of delineation, but it does not do justice to or explain the processual mechanics that the horse, as a transportation mode, brought to the Indians of southern Idaho. The significance of this dichotomy, mediated by acquisition and utilization of the horse was, for Steward, one of the primary ingredients in band organization. The acquisition of the horse, as a transportation mode, gave the composite bands greater mobility, higher population numbers, and improved communication (Murphy and Murphy 1960:306-307, 325-331). Unlike other areas in the Great Basin, the availability and acquisition of the horse in southern Idaho dates to the middle of the 18th century for the Lemhi and Fort Hall Shoshone-Bannock (Shimkin 1986:519). In 1805, Lewis and Clark reported a considerable number of horses in the Lemhi district and by the 1820's the horse had been acquired by the Northwestern Bands (Madsen 1967, 1985; Murphy and Murphy 1960) and by groups at the Boise and Payette areas (Corliss 1990; Murphy and Murphy 1960). Organized around headmen (i.e., Piem, Pocatello, Washakie, etc.), these groups consisted of a more solidified band structure as territories expanded and intertribal

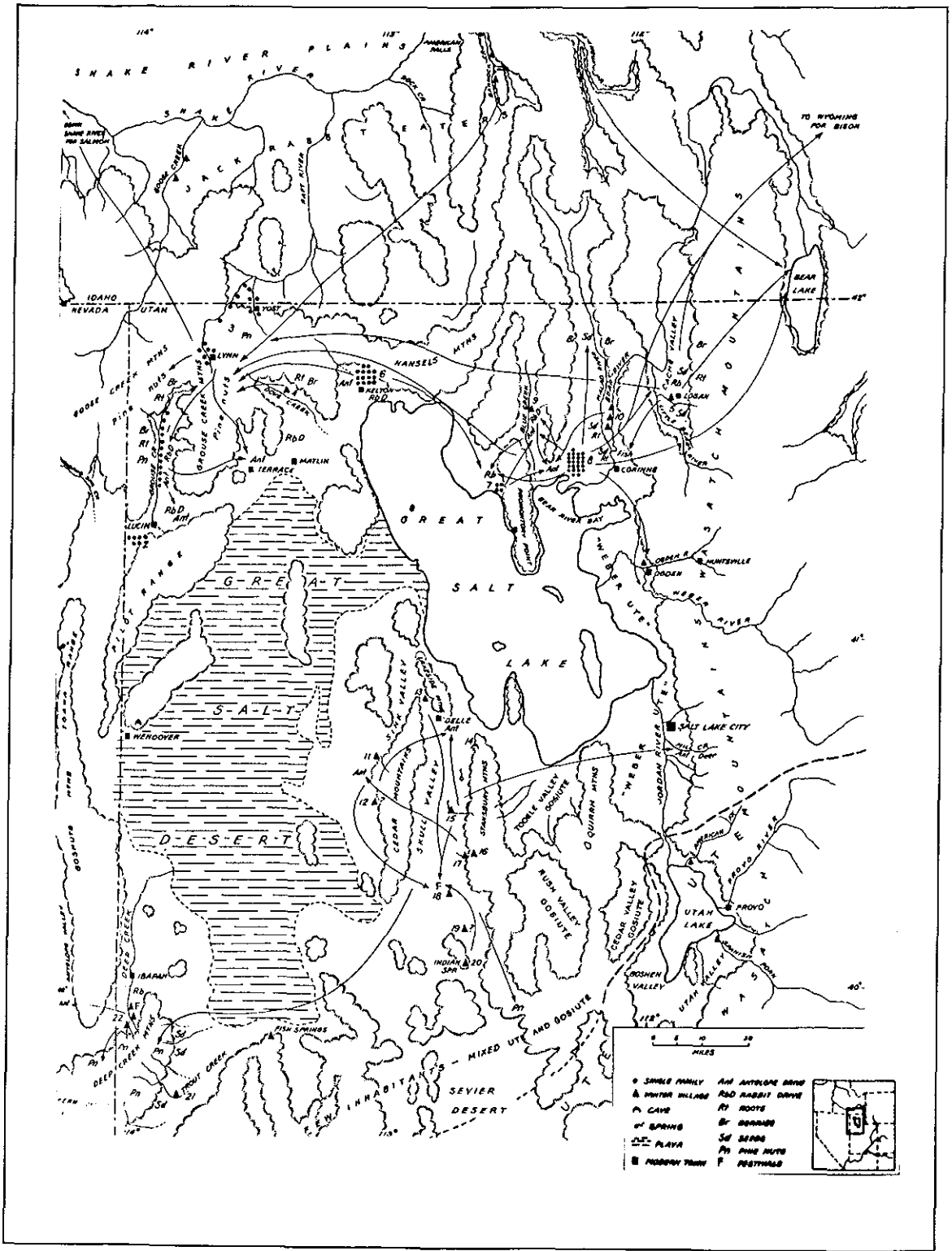

Figure 13. Villages and Subsistence Areas of Northern Utah (Steward 1938a:149).

warfare increased (Steward 1938a:201-202).

Chieftainship was based on a man's authority and that depended, in large part, on the man's personality, oratorical aptitude, and intelligence (Steward 1938a:193). Chiefs or talkers (*tegwani*), were not generally formalized. The Fort Hall Shoshone-Paiute had a Shoshone chief and a Paiute (Bannock) chief. Steward (1938a:212) pointed out that when traveling together, leadership was invested in the chief who initiated the activity. He would consult with the other chiefs specifically. Marriage by blood relationship was barred and a preferred marriage was with a psuedo cross cousin or to an unrelated person (Steward 1938a:194-198).

For the pedestrian groups in southeast Idaho, settlement patterns were much the same as for their western neighbors. The Sheep Eaters (*Tukurika*) or Mountain Sheep Eaters (*Tukaduka*) were located in central Idaho, from the Oregon border, north of Weiser, though the Sawtooth Mountains and Lemhi and Salmon River areas, east to the Yellowstone. In this general area, family clusters or camp groups wintered together in villages and split out into camps, task groups, or families during the rest of the year. Among these villages of pedestrian Shoshone-Paiute groups, formal chiefs or talkers were lacking, although a man that possesses oratorical ability and other admired qualities would take on the responsibility of leadership.

Placename studies, as noted above, are very limited. In southeast Idaho, Turner (1986:9-38; Holmer et al. 1986:282-283) has only recently developed one for the Shoshone-Paiute (Shoshone-Bannock) group at Fort Hall. Twenty-two places are identified by Turner (1986:12-13) in southeast Idaho. Most Native named places that have been documented are within the reservation (Fort Hall), but aside from a map of southern Idaho, no other explanation (legend) exist.

A number of trails and cutoffs intersect or pass through in southeastern Idaho area (i.e., Oregon, California, Montana Trails as well as Hudspeth Cutoff, Sublette Cutoff, Salt Lake Road, and Goodale Cutoff). Whereas the Oregon Trail runs the course of southern Idaho, from Wyoming and Oregon, other trails and cutoffs are limited to southeast Idaho. The Goodale Cutoff runs northwest from Fort Hall, along the northern periphery of the Craters of the Moon area or the southern border of the Sawtooth Mountains and on into Boise. To the south, after leaving Fort Hall, the California Trail splits from the Oregon Trail at Raft River, goes southwest though the City of Rocks area and follows the Humboldt River west in Nevada. Hudspeth Cutoff runs from

Soda Springs, southeast of Fort Hall and merges with the California Trail at City of Rocks. Other cutoffs were meant to shorten travel time in Wyoming (Sublette) and Utah (Salt Lake Road) (Figure 14).

Subsistence:

A fair amount of research has been done on subsistence strategies, practices, and activities as well as resource availability, procurement, and native classification among the southeastern Shoshone-Paiute peoples. The mountains, north and east of the Eastern Snake River Plains, contain a more diverse spectrum of plants and animal than does the Snake River Plain. Except for Lemhi Valley, the steep topography of the mountain ranges deny access to resource availability and procurement (Steward 1938a:189-192; Murphy and Murphy 1960:330-331). Mountain sheep, deer, and antelope were taken by the equestrian Lemhi. Steward (1938a:190) notes that deer and antelope were few in numbers and communal hunts for rabbits was absent. With the horse, the group hunted buffalo to the east and south, occasionally fished for salmon below Shoshone Falls, and gathered seeds and roots (i.e., camas) from the Camas Prairie to the southwest. Steward (1938a:189) listed five varieties of seeds, 19 different roots, and 3 types of berries. In addition, the region contained White Pine (*Pinus monophylla*) and the nuts were stored in considerable quantities for winter. Ten species of fish were listed by Native terms and English equivalents. Weirs were used on the Lemhi River, but not on the Salmon River. Steward discussed family cooperation in weir construction and maintenance and notes that individuals took fish with hook, harpoon, basket, and dams (1938a:190).

In early summer, Lemhi bands would split up. Some went east to hunt buffalo, others went west to the Camas Prairie to gather camas roots and trade. After 1840, the buffalo became extinct in southern Idaho and bison hunts occurred in the western Plains of Montana and Wyoming. The Lemhi joined other neighboring groups and followed the buffalo all summer. They ran down the buffalo on horse-back, but did not use surrounds, impounds, or cliff drives. They returned to the Lemhi River in October with dried meat and hides. Other groups of Lemhi went to the Camas Prairie to collect camas and other plants or fished for salmon at Salmon Falls and in the Boise-Payette-Weiser area. Both the Camas Prairie and Boise areas simultaneously served as trading centers. Trading by nearly all Shoshone-Paiute groups of southern Idaho is confirmed by Steward (1938a:191-192) and Murphy and Murphy (1960:328), but the significant extent to which trading played in the over-all economy has just recently been suggested. Ericson

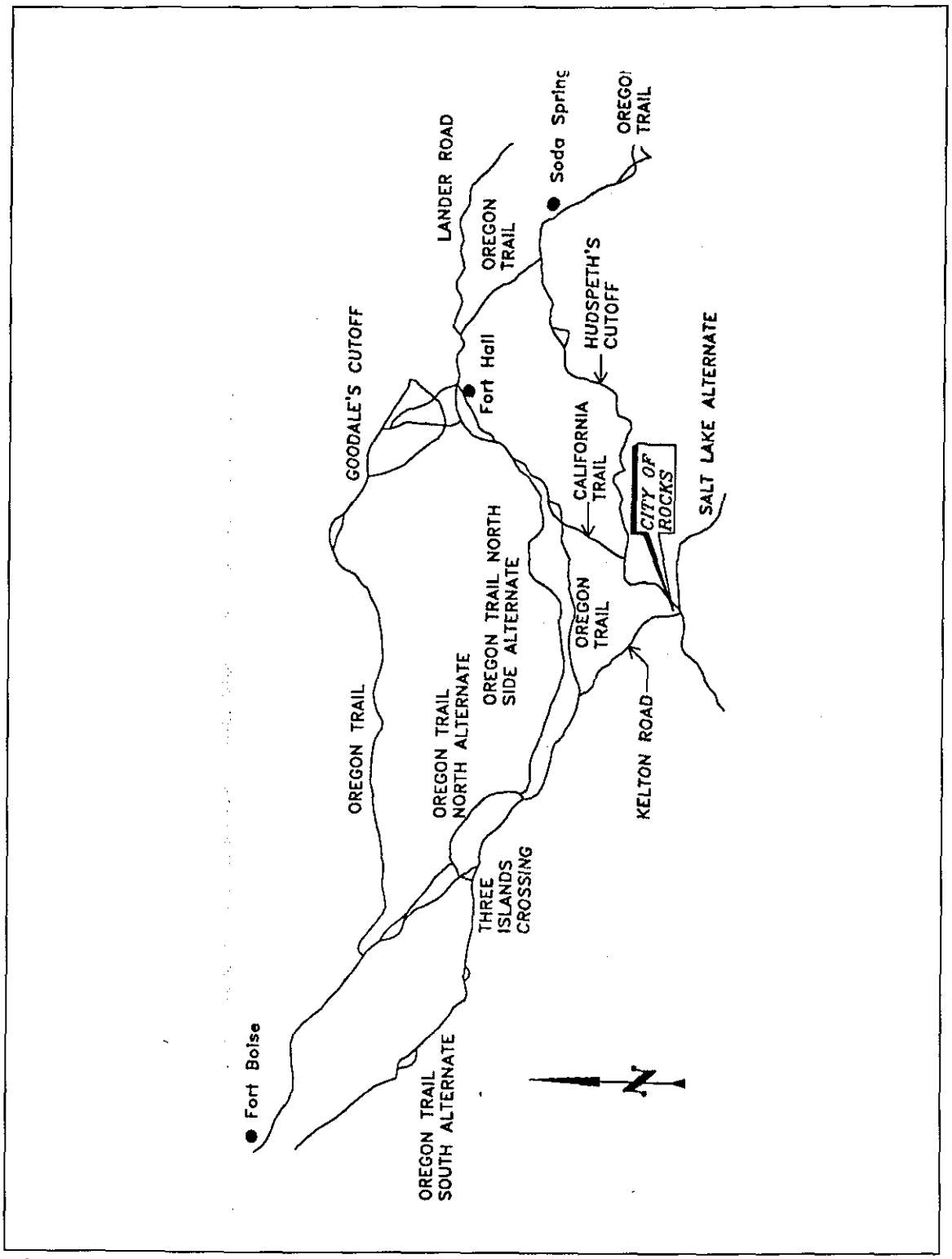

Figure 14. Emigrant Trails of Southern Idaho (Historical Research Associates 1996:35).

(1994) and Neitzel (1998) have stressed the key importance of trade as a significant part of Shoshone-Paiute subsistence. Perhaps Steward (1938a:191) recognized trade as a key component, when he said that families "preferred to hunt (buffalo) and trade in alternate summers."

In comparison to the cohesiveness of the Lemhi, Fort Hall Shoshone-Paiute bands wintered in the Fort Hall vicinity and were more like their western neighbors in basic subsistence needs. With the coming of Spring, perhaps six related families formed a subsistence group, lead by a respected elder (Steward 1938a:203). Movement of these subsistence groups was governed by circumstance and opportunity. There were no set plans to these movements and groups traveled throughout the southern Idaho region in search of food sources. Some groups would go south to the Bear River to hunt, some would go to the west below Shoshone Falls in order to take salmon or to the Camas Prairie or to the Boise area to gather roots and trade. As summer progressed, the Fort Hall Shoshone-Paiute group would be joined by members of the Northwest Band in a loose band structure to hunt buffalo in Montana and Wyoming. This combined group hunted buffalo from middle to late-summer. Other groups, be they families, extended families, or family clusters, would continue their pursuits for specific local resources.

With the coming of Fall, groups would return to the Fort Hall area and began preparing for winter. Deer and elk were hunted individually and antelope were hunted by small groups. Waterfowl were taken communally. Fishing was done individually using hooks or harpoons and communally using baskets, dams, and weirs. Construction and maintenance of weirs necessitates cooperation of several families. Rabbits were never abundant enough to require communal drives. Murphy and Murphy (1960:327) stated that the winter food supply consisted of buffalo, elk, and deer meat, roots and berries, and salmon. While roots, berries, and salmon were stored in caches or underground pits, meats were stored aboveground in baskets and other containers.

Material Culture:

The anthropological treatment of material aspects of Shoshone-Paiute culture for the different groups residing in southeast Idaho has been discussed both archaeologically (e.g., Butler 1963, 1965a, 1965a, 1972, 1978a, 1981, 1986; Chance and Chance 1990, 1992, 1993; Holmer 1986a, 1989, 1990, 1994; Holmer and Ringe 1986a, 1986b; Pavesic and Meatte 1980; Plew 1979a, 1982b, 1986, 1987, 1988, 1990, 1994, 1996; Sammons 1993, 1995, 1996; Sammons and McLaughlin 1992; Swanson 1961b, 1966, 1970, 1972) and ethnographically (Chance 1989; Corliss 1990; Lowie

1909; Liljeblad 1957, 1970, 1972; Murphy and Murphy 1960, 1986; Steward 1938a, 1941, 1943a; Walker 1993a, 1993). The primary emphasis, here, centers on Steward's (1943a) culture element distribution list for the Northern Shoshone of southern Idaho. Steward (1943a:265-278) lists 14 major categories under a material culture heading; Subsistence, Dwellings, Sweat Houses, Navigation, Weapons, Basketry, Weaving, Pottery, Burdens, Dress and Adornment, Games, Money, Tobacco and Smoking, and Musical Instruments.

Under Subsistence, Steward (1943a:292-305) describes the elements or traits associated with hunting, plant food, agriculture, seed storage, food preparation. Hunting methods and techniques for deer, buffalo, antelope, mountain sheep, and rabbits are presented in the form of the list and some the ethnographic discussion (pp. 266-267). The Lemhi and Fort Hall Shoshone localities did not support deer, but the Bannock, Grouse Creek and Promontory Point Shoshone localities did (pp. 292-294). The groups in these localities used surrounds, drives, and ambushes to procure deer. Stalking by a lone hunter, sometimes in disguise was also listed. Buffalo were hunted by horse, ambush, or on foot. Steward (1938a:37-38, 191, 203, 235) assumed that buffalo became extinct in southern Idaho by 1840 and had to be hunted in the western Plains. All five groups claimed that buffalos, mountain sheep, antelopes, and rabbits were hunted seasonally. Rabbits and antelope were hunted communally and by individuals (pp. 266-267, 293-294). Snares, nets, booths, blinds, decoys, and disguises were used variously by the groups (pp. 267-268, 294-296). Birds (e.g., mud hens, sage hens, pine chickens, and ducks) were either communally driven or individually hunted (pp. 268, 296). Steward (1943a:296) lists other elements under a "Miscellaneous" heading, including "rodent skewers" (for cottontail, ground squirrel, rat, and chipmunk), smoking out (rock chuck or ground hog, jackrabbit, badger, cottontail, other rodents, skunk, and squirrel, etc.). He also lists eagle catching, bird pets, and animal pets as comprising categories of named species.

Under Fishing, Steward (1943a:268-270, 297-299) lists thirty elements including nets, seine nets, weirs, stone dams, baskets, harpoons, spears, and fish arrows. All groups considered here fished seasonally. Fish hooks were made from bird wishbone, bone, or wood. Fishing line was made from horsehair or vegetable string. Sinkers and poles were listed for the Lemhi Shoshone and the Promontory Point Shoshone. All other groups lacked poles and fish hooks (Steward 1943a:298).

For animals eaten and animal food taboo, Steward (1943a:299-300) lists 38 different kinds of animals (e.g., bear, mountain

lion, badgers, gophers, weasel, beaver, hawk, dove, fishes, snakes, eggs, insects, etc.). The eating of raw liver was practiced by the Lemhi and Fort Hall Shoshone, and the eating of raw kidneys were done by the Bannock, Grouse Creek and Promontory Point Shoshone. Except for the Grouse Creek Shoshone, cases of cannibalism was known to all other groups. Steward (1943a:271, 300) recounts four brief descriptions of cannibalism occurring at different localities in southern Idaho. He does note, however, that in areas like Yellowstone and the Snake River below Shoshone Falls people suffered from starvation more readily than in other localities. The Bannock and Fort Hall Shoshone, due to ample resources, were less likely to resort to cannibalism than a small isolated camp. Steward (1943a:271, 301) states that "hunting" rituals were minimal. Dreaming was the primary supernatural method for hunting. *Numumbi* or *ninimbi*, a mountain dwarf, helped men to locate and control game. Steward (1943a:301) list some miscellaneous concepts connected to hunting, such as bathing, praying, offering, etc.

Under Plant Food, Steward (1943a:271-272, 301-303) lists acorns, cactus, grass seed, Yucca, and pine nuts as plant species commonly used in the general area. Acorns and yucca were not present in any of the localities of southeast Idaho, but they occur in the Wasatch Mountains in Utah. All five groups collected and ate grass seeds, roots, berries, and thistles and, all but one (Bannock), ate cactus. Pine nuts were gathered and eaten by all five groups. Different methods and techniques were employed to harvest, store, and cook pine nuts. Skin bags were used by all to store nuts. People utilized a number of different cache linings (i.e., unlined, grass, bark, or pine-leaf) and coverings (i.e., brush or grass, earth, or rock). All groups boiled pine nuts into mush and ground the pine nuts with metate to produce flour. Grouse Creek and Promontory Shoshone used earth ovens to cook the nuts. None of the five groups planted wild seeds, tobacco, and maize, although the Lemhi Shoshone attest to having tobacco (Steward 1943a:303). Seeds and whole seeds were stored in pits or bags. Berries were collected by all groups. They dried berries on the ground, rock, or grass. The Bannock, Grouse Creek, and Promontory people had access to or utilized salt. Small mammals were roasted, entrails removed, and hair singed off (Steward 1943a:303-304). Meat and fish dried and cut into slices. Methods of preparing meat and fish included sun baking, smoking, or pulverizing. Meat was stored in sagebrush bags (Grouse Creek) and parfleches. Fish were dried or pulverized for storage. All groups extracted marrow from bones. Earth ovens were common to all groups and food was prepared by boiling, broiling, or parching. All groups prepared and ate seed mush or meal (Steward 1943a:304).

Under Dwelling, Steward (1943a:305-306) discussed four main structures (i.e., domed Willow, Conical, Tipi, and Gabled). Two out of the four structures (Conical and Tipi) were used by all groups. The Bannock, Fort Hall, and Promontory Shoshone used the domed willow house on occasion. The Conical house structure was used in the winter with four foundation poles, covered with grass or tule. The door was made from twined bark and it faced east. Conical houses had a fireplace in the middle of the structure and all had a smoke-hole in the roofs. Tipi's, on the other hand, were used in winter or summer, with four foundation poles and eight secondary poles. Except for the Grouse Creek Shoshone, all groups indicated that the door was alway facing east. Covers were made of smoked buffalo skin and elk hide, until recently when everyone changed to canvas. Only the Bannock were reported to have war exploits depicted on the outside of the tipi, although the Fort Hall Shoshone were said to have depicted personal powers on the tipi. Also included were windbreaks which were made up of brush or willows fences for all five groups (Steward 1943a:307). Sunshade and storehouses were reported for four groups, while Grouse Creek had neither. All groups built menstrual huts or "moon" houses, as they continue to be referred to (Myers 1998a). The structure was like a "small dwelling" and is isolated from the camp or village. The Bannock, Lemhi and Promontory Point Shoshone were reported to have dog houses, the Fort Hall and Grouse Creek Shoshone did not. Except for the Grouse Creek people, the other four groups camped in a circle that had its opening facing east. All groups were reported to have lived in caves temporarily. All denied that caves were used as winter dwellings. Under the heading House Interior, Steward (1943a:307) lists sleeping material (mats of grass or bark and buffalo fur and furs either sewn or woven), bed covering (sewed fur blanket, buffalo fur, woven bark blanket, or tanned hides), rugs of matting, and grass-covered floors. All groups were reported as having internal storage bags, while the Fort Hall Shoshone was the only group which claimed to have internal storage pits (Steward 1943a:307-308). All groups constructed a domed willow sweat house covered in rabbitskin blankets, grass, skins, brush and earth, or sewn fur blankets (Steward 1943a:308-309). The Lemhi and Fort Hall Shoshone and the Bannock reported that the door opening faced east. Steward (1943a:308-309) reported that hot rocks, heated outside, were put into a pit and water splashed on them. Generally, the sweat house could be used at any time with bathers stripping to breechclouts. Bathers could pray while bathing to personal powers, for health and well-being. Only the Promontory group had taboos about talking, laughing, and spitting. All groups reported taking cold baths after the sweat. Shamans were reported to use the sweat house for cures, special dreaming powers, or to cure special illnesses such as venereal diseases (Steward 1943a:309). The sweat house

could be owned individually (Lemhi and Promontory Shoshone and Bannock) or communally (Fort Hall and Grouse Creek Shoshone), but were nevertheless open to all members of community. From 2 to 10 people could be accommodated in the sweat house and women could use the sweat house also, except at Fort Hall.

Only the Grouse Creek group did not have rafts or boats. Steward (1943a:309) lists log and balsa rafts for the other four groups. Construction methods, people carried (3-5), and means of locomotion were all varied. The buffalo hide boat or bullboat was listed for the Promontory Shoshone, but Steward (1943a:273) doubts its antiquity.

Under Fire Making, Steward (1943a:309) gives the single drill, compound drill, and striking two rocks together as the methods of manufacture of fire. He also lists, *Artemisia* hearths, *Artemisia* tender, bark-bundle slow match and torch, and the twig bundle torch as being by products of fire making. Steward (1943a:309, 368) makes reference to the fact that a man could only make fire with a drill, but clarifies this by admitting that it took the strength of a man to operate the drill.

Steward (1943a:310-312) conducted an inventory of "miscellaneous implements" for the five groups considered here. They included mortars and pestles, metate and mullers (used for grinding pigment), mush stirrer, spoons and dippers, knives, skin bags, awls, drills, various other implements, and flint flaking. Under each of these categories are from 2 to 28 elements describing what the implement was made of (e.g., wood, stone, mountain sheep horn, buffalo horn, basketry, rawhide, bone, etc.). There were also items used in the manufacture of such implements (e.g., tanned skins, ash bark, buckskin) or as an activity (e.g., berry gathering, carrying food, fish storage, meat storage).

Under the heading of skin dressing, Steward (1943a:312-313) lists some 40 elements for tanning hides. Steward described methods used for skin preparation and notes the distinction between hides of deer and antelope, which are light and easy to work with, and buffalo and elk, which are heavy and required special treatment. The process of hide preparation includes: soaking (water), hair removal with scrapers and fleshers, drying process by twisting, materials used as tanning agents (e.g., brain, marrow, liver), graining (soak and stretch), and smoking of skin. Each of these categories had a number of elements or traits attached. These elements identified tools used, method of preparation, materials used in the tanning process, and specific

techniques employed in hide curing. The basic procedures and techniques in skin preparation were common to all five groups. Skin preparation was reserved for women only (Steward 1943a:369).

Under Weapons, Steward (1943a:314-315) lists bows, arrows, arrow straightener and polishers, quivers, and miscellaneous weapons as major headings. The five groups all attest to the fact the there were three bow types utilized in aboriginal time (i.e., self bow, sinew-back bow, and the Mountain sheep horn bow). Apparently, the sinew-back bow was the more common, given the number of elements associated with it. The prevalent of the sinew-back bow tends to agree with statements or discussions by other anthropologists who have worked with other groups in the Great Basin (e.g., Kelly 1932, 1964; Lowie 1909a; Harris 1940; Heizer 1970). Bowstring were made of one ply piece sinew. Arrow elements included arrows without foreshaft, with foreshaft, orientation, feathers, notching, poison, and release (Steward 1943a:314). Arrows were of hardwood and tipped with a stone, bone, or hardwood projectile point. Arrows had three feathers for balance, and in some cases painted. Poison from liver, gall, blood, rattlesnake, red ants, or roots were spread on the projectile points. Straightening was done by hands and teeth or by heat. All five groups used a 2-piece stone shaft polisher, and horn wrench perforators were made of mountain sheep or antelope horn. Quivers were made of fox, bear, wildcats, mountain lion, deer, fawn fur, antelope, otter, or coyote skins. Quivers contained the bows and fire-making equipment. Also included were miscellaneous weapons such as the thrusting spear, shields, war decorations, clubs, rocks, dagger, sling, and rattles. All groups possessed thrusting spears, shields, and daggers. Groups varied, however, in the use or possession of decorations, war axes, and rabbit clubs.

Basketry involved three headings; material, weaves, and basket forms (Steward 1943a:273, 316-317, 372-374). The art of basketry was done only by women and the main material was willow. The Bannock applied black paint to the basket and the Promontory Point group applied red paint to baskets. Basket forms were: twined seed beater, twined winnowing basket, conical carrying basket, fishing basket, wide-mouth basket, twined basketry hat, twined water jug, basketry bowl, basketry ladle or dipper, bags, and mats. All groups had the beater, winnowing, fishing, wide-mouth, water jug, bowl, and mats. The basketry hat was rare among all five groups. Only the Grouse Creek Shoshone had conical carrying baskets. The Fort Hall Shoshone did not have bags, and the Lemhi did not have ladles, dippers, or bags.

Weaving was broken into five headings; fur blankets, feather blankets, vegetable-fiber blankets, nets, and cordage (Steward

1943a:273, 317-318, 374-375). The fur blanket was made from rabbit with women doing the weaving. Steward found that the Lemhi were the only group where men claimed to weave. The Bannock made "feather blankets" out of duck feathers. All groups wove vegetable-fiber blankets, nets, and cordage. Material of vegetable-fiber blankets was made out juniper bark, sage bark, tules, or an unidentified aquatic plant. Cordage was made from vegetable-fiber, sinew, or buffalo hair by men.

All groups had pottery, but varied in the specific elements (treatment of clay, rock temper, coiling, firing, etc.)(Steward (1943a:319). Decoration was found among the Grouse Creek and Promontory Point Shoshone, but absent among the Lemhi Shoshone and Bannock. The Bannock mixed pitch with clay for hardness and a temper substitute. Only the Fort Hall Shoshone, like their Western Shoshone neighbors, produced stone vessel.

Steward (1943a:274, 319, 375-376) lists carrying net, deerskin bag, round-bottom basket, conical basket, and coolie yoke in the category of burdens. He also lists two types of pack straps; skin and vegetable-fiber. Except of the Fort Hall Shoshone, both sexes used pack strap. Both sexes wore straps on the shoulders or the chest. Lemhi men and Fort Hall Shoshone women carried deerskin bags, and the Bannock, Grouse Creek and Promontory Point groups' deerskin bags were carried by either sex.

Travois, animal packing, and riding are all headings with two elements apiece. Under travios, horse and dog make up the two elements (Steward 1943a:319). The Bannock, Fort Hall and Promontory Point Shoshone were reported to have horse travois, and the Bannock and Promontory Point groups had dog travois. Except for the Grouse Creek Shoshone, all other groups had horses to act as packers and all groups, except for the Lemhi, had dogs that would act as packers. Riding occurred among the four groups.

Every person in Shoshone-Paiute culture would begin life with a series of graduated cradles, made by the woman or close kin members (Steward 1943a:320, 376). The 20 elements under cradles, range widely. For the five groups, cradles consist of back board and a hood made of basketry and buckskin. The cradle board was of twined basketry, oval in shape, with a rod rim surrounding the board. The hood was also of twined basketry, covered in buckskin, to shade the baby. The lashing was of buckskin and lined by a fur blanket for protection. Steward lists seven animals used for blankets. The traditional way of carrying the cradle for women was to wear it strapped across the breasts.

Steward (1943a:320, 376-377) lists five different headings under Mutilations. They are: ear lobed bored, ear ornament, tatoo, head shaping, and stretching. Steward reports ear holes and tatooing were universal among the five groups. Ear holes were given at birth, for boys and girls alike. The ornamentation varies widely, and includes glass beads, shell pendants, wooden sticks, buckskin hoops, and feather sticks. Tatooing was done by a cactus needle and pigment from charcoal or red paint. The most common parts of the body for tatooing were the arms and forehead. Head and nose shaping was common among four out of the five groups with only the Promontory Point group absent. The last element in this section was stretching for tallness at birth. Only the Fort Hall and Grouse Creek Shoshone practiced this custom.

Under Dress and Adornment, Steward (1943a:274-275, 321-322, 377) gives five major headings (i.e., necklaces, pendants, bracelets, belts, eagle-feathered fans, and paint). Necklaces, belts, eagle-feathered fans, and paints are common to all groups considered here. Steward (1943a:322-326) continues with the headings of Hairdressing; Headgear; Robes and Capes; Shirts and Dresses; Skirts, Aprons, and Leggings; and Footgear. Lowie (1909a:179-182) presents, in narrative form, a description of men's and women's clothing for the Lemhi and Fort Hall Shoshone. As Lewis and Clark observed in 1805, and Lowie reiterated that , the Shoshone were well dressed in "typical Plains fashion" (1909a:179). All groups had twined vegetable-fiber robes, twined fur robes, or sewed fur robes of rock-chuck, deerskin, badger, beaver, bear, or mountain sheep fur. One piece buffalo robes were traditional. Women wore a shin length dress with fringed sleeves. Men wore a fringed sleeved shirt made of mountain sheep, deer, or antelope skin extending to the thigh. Both sexes wore leggings. Women leggings were knee-high and men leggings were waist-high making a breechcloth unnecessary. In summer, men wore breechclout made of deerskin. Both sexes had a one piece or two piece moccasins made of deer or badger skin. Snowshoes were present among all groups.

Games included Ball Race, Shinny, Hoop-and-Pole, Ring-and-Pin, Hand game, Fur Stick Guessing Game, Fur-Stick Dice,1, 2 or 3, Plain Dice, Eight-Stick Dice, Archery 1, 2, and 3, Ring and Dart, Rock "Quoits", Arrow Tossing, Diving and Swimming, Mud Fights, Ring Spearing, Snow Snake, Foot Races, Juggling, Wrestling, Kicking, Shot Putting, Stilts, Horse Racing, Jacks, Tops, Sling, Bull-roarer, Cat's Cradles, Snow Sledding, Dolls, Water Squirter, Hide and Seek, Popgun, and Stick Hiding (Steward 1943a:275-278, 326-334, 381-383). Except for Ring-and-Pin, Dice, Eight Stick Dice, Archery 3, and Ring and Dart, all groups possessed variants of the other games.

Money, *per se*, was absent in all groups (Steward 1943a:334). Barter exchange was prevalent. Steward gives an example of one horse to one buffalo robe for the Lemhi Shoshone (1943a:278).

Under Tobacco and Smoking, Steward (1943a:278, 334-335, 383-384), lists elements in three headings; Pipe, Smoking, and Tobacco. The category of Pipe has three pipe forms: tubular (bowl), L-shaped (bowl), and platform. The tubular and L-shaped pipes were smoked by the individual in a secular context, while platform or monitor pipes were for ceremonial purposes of the group or shamanistic events. Pipe stems were usually of rosewood, although elderberry or cane were used as substitutes. A predominant percentage of smokers were old men and shamans. Smoking was usually done at bedtime, but other elements such as removal of moccasins or clothing varies with each group. Wild tobacco, or a substitute like kinnikinni, was gathered, dried, and crushed or traded.

Steward (1943a:278, 335-336, 384-385) lists seven basic musical instruments (i.e., rattles, rasp (notched stick), buzzer, drum, musical bow, whistle, and flute). The flute was absent among the Grouse Creek group. The buzzer is theoretically classed as an instrument, but is also a shamanistic function to control weather. All groups possessed rattles, rasp, buzzer, and whistles. Steward recorded the drum only among Lemhi and Fort Hall Shoshone, as a recent addition for the Bannock and Promontory Shoshone, and absent among the Grouse Creek people. The musical bow was absent among the Lemhi, Grouse Creek, and Promontory Point Shoshone, but present among the Bannock and Fort Hall Shoshone. Steward describes a number of elements or components associated with instruments (e.g., material, construction detail, secular or sacred, function, use, etc.).

Sociology:

Steward (1943a:278-291, 337-354, 385-391) lists twelve divisions under the social aspects of Shoshone-Paiute culture (i.e., marriage, kinship relations, berdaches or transvestites, political organization, property, warfare, birth customs, girl's puberty, death customs, religion, dances, and miscellaneous).

Steward (1943a:278, 337, 385) lists 40 elements under the heading of marriage. Bride price was only practiced among the Promontory Point peoples and bride service was only practiced among the Lemhi and Fort Hall Shoshone. Marriage abductions of unwed and married women were carried out by the Lemhi, Fort Hall Shoshone, and Bannock. Blood relatives were forbidden as marriage partners and father's sister's or mother's brother'

stepdaughter were the preferred marriage partner. Polygyny (man marrys two or more women) was permitted among all five groups, and sororal polygyny (man takes wife's sister in marriage) was preferred among Promontory Point Shoshone. Fraternal polyandry (woman marrys brothers) was practiced among the, Lemhi, Fort Hall, and Grouse Creek groups. Only among the Bannock and the Promontory Point people were sexual privileges with a man's wife granted to his brother. Postmarital residence rules among the Lemhi were temporarily matrilocal (couple lives with wife's family) and then permanent patrilocal (couple lives with husband's family); the remaining four groups are all variable. The levirate (woman marrys her deceased husband's brother) and sororate (man marrys his decreased wife's sister) were preferred but not required. The punishment for adultery was wife beating/killing, with paramour being beaten or his horse was killed. In case of a man's infidelity, he could be divorced or his mistress could be beaten. Causes for divorce included infidelity, sterility, or incompatibility. Prostitution was practiced among the Lemhi Shoshone and absent in the remaining four groups. Premarital intercourse was forbidden and the woman was reprimanded among the Lemhi Shoshone and Bannock. The Bannock also punished the offending man. Among the Fort Hall, Grouse Creek, and Promontory Point Shoshone, the offending couple had to get married.

Steward (1943a:337-338) lists the basic elements associated with kinship relations. Both the Fort Hall Shoshone and Bannock showed restraint and respect in mother-in-law/son-in-law or father-in-law/daughter-in-law avoidances. The Lemhi and Grouse Creek Shoshone lacked any kind of avoidance taboos. Joking relationships among brother-in-laws existed in the Lemhi, Fort Hall, and Bannock groups. The Shoshone of Promontory Point lacked any type of joking relationship among brothers-in-law. Adoption of orphans was permitted among the former groups, and no information concerning adoption is present for the Grouse Creek or Promontory Point groups. Transvestite (berdaches) men were found, wearing women's clothing and doing women's work, among the Bannock, Lemhi and Promontory Point groups. Although marriage and co-habitation with a man only occurred among the Promontory Point Shoshone, all five groups regarded berdaches with indifference.

Steward (1943a:279, 338-339) suggests that all groups, except the Lemhi Shoshone, recognized group sovereignty at the local band level. Questions as to whether the localized band lived in one congregated body brought a varied response. The Fort Hall Shoshone and Bannock were organized into local bands or village structure, while the Lemhi, Grouse Creek, and Promontory Point Shoshone were organized by villages. Most agreed that the

residing in a separate, local village was the most common form of residence. Political groups larger than the village came together for dances, rabbit drives, antelope drives, mud-hen drives, fishing, pine-nut trips, and buffalo hunts. The Fort Hall Shoshone and the Bannock political organization was led by two band chiefs. All, except the Lemhi, were recorded to have preferred a patrilineal succession to chiefly status, but the status was with community approval. With the Bannock, Fort Hall and Promontory Point Shoshone, a chief had an individual who announces the chief's decrees, proclamations, notices, orders, etc. Temporary special chiefs were assigned for special occasions or activities (i.e., dances; antelope, rabbit, and mud-hen drives; fishing and hunting; pine-nut gathering, and feasting). The Promontory Point Shoshone were the only group to have a village chief, and the Bannock and Fort Hall Shoshone reported that they had village and buffalo police.

No natural resources were owned by the five groups considered here. Individual property was confined to eagle nests. However, work items were either owned communally or individually (e.g., weirs, dams, rabbit nets). Steward (1943a:280, 339) list all, but the Lemhi Shoshone, as having individually owned eagle aeries. Chattel (e.g., slaves and bondmen) were privately owned. Destruction of privately-owned property at a person death of a person varied among the five groups.

Warfare among the equestrian groups of southeastern Idaho consisted of groups of men (6) who would engage in raids of intertribal enemies (Steward 1943a:280, 339-340, 385-386). Concomitant with these raids, enemies raids were repel. Among the Grouse Creek Shoshone, warfare was absent. The specific elements of warfare were quite variable. Counting coup was practiced by the Bannock and Promontory Point Shoshone, but lacking in the other three groups. Dead enemies were scalped and mutilated. The fate of enemies ranged from outright killing to women being released.

Birthing customs and activities are, like the Shoshone-Paiute peoples to the west, quite extensive when compared to other sections in the culture elements of the Northern and Gosiute Shoshone. Steward (1943a:280, 340-342, 386-387) identifies a special birth house by the term *natotoga* (Lemhi and Fort Hall Shoshone), *nama'dagainovi* (Bannock), *naveogahni* (Grouse Creek) and *nagotogahni* (Promontory Point) or fire house. Expectant women were isolated in this structure for an average of 30 days. It was a few hundred yards away from the village. While delivering, the mother kneels and grasps stakes, and drinks

hot water. Midwives were female relatives, experienced women, person with supernatural powers, or those paid as midwives. Afterbirth was buried, hidden, or thrown into brush, and the mother bathed after birth. Certain taboos or prohibitions were observed. New mothers drank warm water, could not eat meat or grease, could not work for at least five days, and had to use a scratching stick for hair and body. A new mother also had her face painted, and among the Lemhi and Fort Hall Shoshone, her whole body painted. Old clothes were thrown away and new clothes donned. Newborns were bathed just after being born and every day of confinement. Babies were painted on return to the village or camp. The umbilical cord was tied and left until it dropped off or was cut with a stone knife. A cradle was made by maternal grandmother or in some cases, by the mother themselves. The expectant father bathes in cold water after the birth of a child, and is confined to a special structure or house (unidentified). The father was also prohibited from drinking cold water, eating meat or grease, smoking, gambling, or take a sweat bath. In some groups (Bannock, Fort Hall and Promontory Point Shoshone), the father ran daily and in all groups the father was to gather firewood for his wife and child. At the end of confinement, the father bathes, discards old clothes and dons new clothes, has face painted, goes hunting, and gives away first kill. Twins were usually kept and, in some cases, one of the babies was given up for adoption. For the Lemhi and Fort Hall Shoshone, babies that were illegitimate were choked to death. Milk teeth were either thrown away or buried under a green bush, tree, or grass.

Girls experiencing their first menstruation were confined to a special house or hut (fire house, *hunagahni*, *hunaga*, *hunanovi*)(Steward 1943a:280-281, 342-343, 387-388). The length of the confinement period was variable; 10 days for the Lemhi Shoshone, 15 days for the Promontory Point Shoshone, and 30 days for the Bannock and Grouse Creek Shoshone. When in confinement, the girl could not eat meat or grease, and could not visit men. She had to run daily, use a scratching stick, and avoid dances and the sick. The girl was to bathe daily during the isolation period. At the end of confinement, the girl bathed, painted her face, and received new clothing. Among the Bannock, Grouse Creek and Promontory Point people, the old clothes were stored for subsequent menstruations. Subsequent menstruations meant a return to the menstrual hut, usually for five days or until flow stopped. The restrictions or prohibitions were the same as the puberty rite itself. Husbands were minimally restricted by the wife's isolation. His main duties was to clean the fireplace and build a new fire. Menstruation and the menstrual customs that accompany it, originated by Coyote in mythic times.

Death customs among the five groups were similar and variations between these groups were minimal (Steward 1943a:281, 343-344, 388). The Lemhi Shoshone practiced abandoning a house when a person died, although they did not burn it. People acting as undertakers usually were relatives; only among the Grouse Creek people could any man serve. Among all groups, the corpse had his/her face painted after being washed, dressed in their best clothing and ornaments, and wrapped and tied in a blanket. The corpse was buried in an extended position, with head pointing west. The preferred burial ground was in a convenient place with rocks, or in the mountains. The grave was generally covered with rocks and either a pole or stone at the head. The Lemhi Shoshone had acquired use of family plots as cemeteries by the turn of the 20th century. The funeral was occasioned by a speech from a old man and by the people giving gifts to the deceased. For the Fort Hall Shoshone and Bannock, a horse would be killed or the horses redistributed to family and friends. Among these groups and the Lemhi, burning or abandoning the deceased house was practiced. Corpses of children were treated as adults. The mourning period is a time when mourners would crop hair, gash legs and shoulders. The Lemhi Shoshone was the only group that cut-off ear-lobes. A person mourning could not attend dances or remarry for six to twelve months and could not mention the dead by name at any time among the Lemhi, Fort Hall, and the Promontory Point Shoshone. The annual mourning ceremony dance was practiced among the Lemhi Shoshone.

Under Religion, Steward (1943a:281-287, 344-348, 388-390) lists shamanism, special doctors' powers, miscellaneous, guardian spirits and powers, prayers, offerings, miscellaneous nonshamanistic curing, soul, ghost, dreams, and charms (medicine) as major headings. For all groups both men and women could be shamans. Power, *puha* or *buha*, was inherited from relatives, although power could be received anytime or when the person was a child. There was a family tendency toward the practice of shamanism, with a person inheriting power before and after death occurs. Sources of power were through dreams, in caves and springs, or the Sun Dance. Sought power was weaker than unsought power among the Bannock and Fort Hall Shoshone.

Among the Lemhi, Fort Hall, and Grouse Creek people, a shaman could interpret visions or supervise activities and events. A shaman could possess several powers at one time within all groups. All groups had a number of elements association with visions. They include: songs, paraphernalia, paint, methods of doctoring, daily behavior, and taboos. Shamans or doctors used certain materials or objects to doctor people; sticks, feathers, eagle down, fire, paint, and clay. The tambourine was used more recently among the Bannock and Fort Hall Shoshone. All, except

the Grouse Creek Shoshone, believed the loss of equipment or paraphernalia would endanger the doctor's health and life.

The curing ceremony or ritual was either held at the patient's residence or in a sweat house. The doctor sings, talks, smokes, dances, and talks during the rite. The doctor used his mouth to suck, and the most common material extracted was blood. Within all groups, the most common objects extracted were ghosts. The doctor extracted the object or material from the mouth or arm of the patient. The doctor vomited or displayed the diseased object to the audience, and disposed of it by blowing or by rubbing it between his hands. The doctor blew water into the patient mouth, touches the patient body with a feather, and/or lays his hands on the patient body. To treat soul loss, the doctor went into a trance and left his body to restore a person's soul. Among the Lemhi Shoshone, Fort Hall Shoshone, and the Bannock it was believed that a ghost could steal a person soul.

Supernatural powers of shamans were fire handling, rattlesnake wound healing power, affecting weather, child bearing power, and bear or war power. On the other hand, a shaman could be a poisoner with poison power. Dreams of guardian spirits and power could be dreamt at anytime, but especially as a child. Sought dreams of guardian spirits were located in isolated areas, mountains, or springs for the Lemhi and Fort Hall Shoshone and Bannock. For the Fort Hall and Bannock groups this required that a person bathe in the evening before bed, paint their body, and pray while seeking the power. For the Grouse Creek and Promontory Point Shoshone dreams were sought in caves.

Prayers were to guardian spirits, father, and the sun. Offerings of game while hunting was practiced by the Lemhi Shoshone and seeds for the Grouse Creek Shoshone. Curing by herbs, blood-letting, or sweating could either be done by a specialist or lay person. The soul resides in the head and its destiny would travel west along the Milky Way or to "father." Violent deaths travel the same destiny as a person who died normally. Among the Lemhi Shoshone and Bannock, a person who dies by a bullet, returns as a bird. Ghosts, on the other hand, were visible and audible among the five groups, and even touchable by the Lemhi. No information on dreams was recorded. Plants and animals, or parts thereof, were used as charms or medicines for gambling, love, hunting, and sickness.

Steward (1943a:287-291, 349-353) lists eighteen specific dances under seven headings; four Circle Dances, two Bear Dances, eight Scalp Dances, a Rabbit Dance, Present Exchange Dance, Sun Dance, and a War Dance. Variants of all dances were performed by the groups. The Circle, Bear, and Scalp dances were common to

all. The Sun Dance and Present Exchange Dance were performed by the more equestrian groups; the Lemhi and Fort Hall Shoshone and Bannock.

Under the last heading "Miscellaneous," Steward (1943a:291, 353-354, 390-391) lists seven headings; Calender, Astronomy, Whirlwind, Omens, Various, Sign Language, and Naming and Terms of Address. Every group questioned held that there were four seasons but differed as to the number of months in a year. The Fort Hall, Grouse Creek, and Promontory Point groups each had twelve months, the Bannock had nine months, and the Lemhi Shoshone had six named months. Astronomical considerations were variable as to observation and response. With the exception of the Bannock, for whom no responses were reported, all Shoshone groups called the Milky Way the "sky's backbone." The Promontory Point Shoshone believed that mole caused thunder, and every group except the Grouse Creek Shoshone, believed that lightning was caused by mole falling to the ground. Except for this latter group, thunderstorms were avoided by placing a serviceberry branch on house or by pinching a dog ear. Every group held that the placement of a new moon indicated weather changes. All five groups held that a whirlwind was a ghost, and that the call of an owl is an evil omen. If an individual point at a rainbow or moon his finger would rot off. The number of warts indicated the number of a person wives. Telling myths in the summer or placing a stink bug in the fire brought rain. The Fort Hall and Promontory Point Shoshone, as well as the Bannock know sign language. Steward (1943a:354) lists various random elements under Naming and Terms of Address. All groups, except for Grouse Creek Shoshone, used kin terms to refer to relatives, and specific names were given by the parents right after birth. New names were bestowed when a person became a young man or woman. A person could have several secret names or nicknames as a result of deeds or acts.

CRATERS OF THE MOON STUDY AREA:

The Craters of the Moon National Monument was created by presidential proclamation in 1924 "to preserve an area of unusual scientific and educational value and general interest" (Louter 1992:7). Due to its status and long tenure as a National Monument, the scientific literature for the study area is one of the most complete and substantial for the southern Idaho region (Blakesley and Wright 1988). There has been some limited archaeological research (i.e., Sneed 1966, 1967; Sammons 1993, 1996; Sammons and Furniss 1992; Sammons and McLaughlin 1992) and no ethnographic research. Historical and ethnohistorical

research on the study area is scattered and relates to the general record of American history for the Far West (e.g., Beal 1942; Dykes 1989; Madsen 1958, 1979; 1980; Merriam 1891; Merrill 1988, 1990; Ostrogorsky nd.; Zink 1955). General ethnographic studies of the region have been conducted, but specific data for the study area are lacking (i.e., Lowie 1909a; Murphy and Murphy 1960, 1986; Steward 1938a, 1943a; Stewart 1966, 1970; Walker 1993a, 1993b). Steward's (1938a:186-198, 198-216) account of the Lemhi Shoshone-Mountain Shoshone (Sheep Eaters), and the Fort Hall Shoshone and Bannock, provides an overview of that portion of the region, yet provides no details as to the Monument area. Murphy and Murphy (1960:322-323, 325-329, 329-331) present ample ethnographic treatment for the Sawtooth Mountains Shoshone, Fort Hall Bannock and Shoshone, and Lemhi Shoshone, but does not include any specific information about the study area.

Tribal Distributions:

Extending to the northern periphery of the eastern Snake River Plain, the lava fields of the Craters of the Moon National Monument lie between the traditional winter homelands of the Lemhi Shoshone-Bannock to the north, and the Fort Hall Shoshone-Bannock to the southeast. Both groups occupied and exploited this area on a seasonal basis (Steward 1938a:186-216; Murphy and Murphy 1960:325-331. Another group, the Sheep Eaters (Shoshone) or Mountain Sheep Eaters (*Tukaduka, Tukurika*) from the Sawtooth Mountains, ranged throughout central Idaho. From Montana and Wyoming west to the Oregon border, the pedestrian group of Sheep Eaters occupied the study area seasonally to exploit the study area's resources. Secondary groups, such as the Snake River Shoshone (Salmon Eaters), Bannock Creek Shoshone (Jackrabbit Eaters), and Grouse Creek Shoshone (Pinenut Eaters) visited the Eastern Snake River Plain and the Craters of the Moon area sporadically (Chance 1989; Steward 1938a, 1943; Murphy and Murphy 1960; Liljebald 1970; Walker 1993a).

Settlement:

As with the Shoshone-Paiute groups of southwest Idaho, the settlement activities and patterns of the Lemhi and Fort Hall Shoshone have been recorded. Steward (1938a:186-198, 198-216) lists nine winter villages for the Lemhi. All Lemhi villages were north of the study area. The Lemhi Shoshone villages ranged from 20 to 30 families to as low as 2 to 3 families (Steward 1938a:187-188). Some villages had headmen, some did not. Villages that constituted bands were composite in nature and bilateral/bilocal in organization. Patrilineal and matrilineal descent and patrilocal and matrilocal residence were the

prerogative of the individual or family.

Figure 11 shows 19 winter villages around the Fort Hall and Bannock Creek areas, but specific village sites are not referenced in the text (Steward 1938a:198-216). All of these villages appear to have been south of the Snake River or in close proximity to the Snake River. Steward (1938a:200) notes that the environment "is not unlike that to the west and south. It consists largely of arid, sage-covered desert plains which were largely destitute of game." Before 1840, Steward (1938a:207) suggests that the Fort Hall people were not completely consolidated into bands. After 1840, however, the bands were comparatively well amalgamated as the population acquired more horses, intertribal conflict increased, and territories expanded or declined. Concomitant with these changes was a increase in population size, political centralization in a formal "headman" or "chief" office, and a more cohesive band structure. Even with these combined factors, Steward (1938a:202) states:

> Fort Hall came to be the main winter headquarters. Nevertheless, small groups of varying size under different leaders frequently departed on their own food quests or adventures. There was never such centralized political control that all members of the band could be forced to act as a unit.

Warfare was a fundamental factor in band solidarity, unity, and concurrence.

The pedestrian Mountain Shoshone or Sheep Eaters, as already mentioned, were "imperceptibly merged" with the Snake River (Salmon Eaters) and Boise (Groundhog Eaters) Shoshone (Steward 1938a:172). Similar to these latter groups, the Mountain Shoshone were organized into family clusters or camp groups living in winter villages with extended families occupying summer camps. After 1840, Steward (1938a:202) suggests that "there is little doubt that a few small groups continued for many years to live in isolation, because they had no horses or for other reasons." The various independent Mountain Shoshone or Sheep Eaters, "were not a single group, but consisted of scattered little hunting groups having no over-all political unity or internal band organization" (Murphy and Murphy 1960:323).

Archaeological evidence suggests that the prehistoric cultural resources within the study area are temporary sites often aimed at specific task-related undertakings. Other than this evidence, there were no substantial migration of people into the study area at any one time or for extended stays. Ethno-historical reports and oral interviews reveal how historic

Shoshone-Paiute groups would hide in caves, lava tubes, and other secluded places from other Indians as well as soldiers.

The study area is in between these three groups and devoid of permanent village or camp sites. The Goodale Cutoff runs along the southern flank of the Pioneer (Sawtooth) Mountain range and crosses the northern part of the Monument itself. Native placenames for the study area have not been gathered. Turner's (1986:9-38) preliminary study of "Cultural Geography" among the Shoshone-Bannock at Fort Hall gives a initial but incomplete introduction to the study of placenames and Native classifications.

Subsistence:

Subsistence activities and strategies for Lemhi, Mountain, and Fort Hall groups have received as much if not more attention than any other component of Shoshone-Paiute culture (i.e., Corliss 1990; Harris 1940; Lowie 1909a; Liljeblad 1957, 1972; Murphy and Murphy 1960, 1986; Steward 1938a, 1943a, 1970; Walker 1993a, 1993b). Subsistence modes, conventions, and patterns have been generally described for these three groups (i.e., Lowie 1909a; Murphy and Murphy 1960; Steward 1938a). Steward (1938a:136) identified deer in the Sawtooth Mountains as the principle game animal nearest the monument borders (Figure 11). Murphy and Murphy (1960:vi) identified elk, deer, and moose as closest to the study area (Figure 12). Both have identified the camas prairie as being immediately west of the study area.

Archaeological research within the study area has successfully documented the certain cultural resources created by American Indians. In the first systematic archaeological survey of the study area, Sammons and McLaughlin (1992:2) assume the direct historical link between the Shoshone-Paiute populations and their prehistoric counterparts, by suggesting:

> (T)he natural setting of Craters of the Moon does not match ethnographic descriptions of important resource areas targeted by historic Shoshone, yet it is apparent that Shoshoneans, and possibly earlier indigenous groups, did indeed exploit resources within the Monument boundaries. Previous research and the 1992 survey document small lithic scatters and possible hunting blinds located near water sources and game trails. The prehistoric site types are indicative of sporadic, seasonal, task-specific use of the area within a generalized, broad-based collector strategy like that described for the historic Shoshone.

While ethnographic information on the study area is absent, ethnographic data for the region as a whole corroborates the above statement.

An ethnobotanical survey of the flora within the study area has not been done. The preliminary basis for this study can be found in Holmer (1986:311-316) "Plants and Their Uses: A Bannock Ethnobotany." In this study, 21 plant families were outlined and specific plant species were identified as to scientific name, common name, native terminology, and the plant common or medical uses. In this same volume, Turner (1986:9-38) outlines an ethnozoology of the Shoshone. He does this by organizing animals into three broad categories; ecological, food, and locomotion. Reminiscent of Fowler and Leland's (1967) study of Native categories of the Northern Paiute, Turner outlines some of the basic elements of categorization under the Northern Shoshone animal classification system.

Material Culture:

Ethnographical information on technological components of material culture is adequate for the aboriginal groups in southeastern Idaho (Liljeblad 1957, 1972; Lowie 1909a; Steward 1943a; Corliss 1990; Murphy and Murphy 1986) and archaeologically (Bulter, Grayson, Gurhn, Holmer, Lohse, Pavesic, Plew, Sammons, Swanson, etc.). Steward (1943a:297-299) lists weirs and stone dams in the ethnographic record for the Lemhi, Fort Hall, and Promontory Point Shoshone, but fails to identify particular sites on the major rivers and their tributaries for the southeastern Idaho region. Walker (1993b:237) suggests that there are "ten ethnographically verified, traditional weir sites and falls/cascades sites in the Lemhi Shoshone-Bannock homeland," but fails to identify, locate, or discuss these sites.

Sociology:

Descriptions of beliefs, customs, values, myths, rituals, conventions, and practices for the various Shoshone-Paiute groups in southeast Idaho are minimal when compared to other aspects of Shoshone-Paiute culture (Lowie 1909a; Steward 1938a, 1943a, 1955, 1970; Murphy and Murphy 1986). Steward (1943a:345, 347) mentions mountain, caves, springs, or other isolated places in response to questions about shamans and guardian spirits. Both of these topics have to do with sacred places where dreams and visions could be sought. Steward (1943a:345, 347) also list "caves" and "springs" as places where supernatural power is acquired, but again fails to identify specific caves or springs in the region. Walker (1991:100-115) discusses the various places where sacred

or religious activities and events occurring in western North America. Inasmuch as the Craters of the Moon area is riddled with caves and lava tubes, it may be hypothesized that these unique topographic features played an integral part in the rituals and sacred aspects of Shoshone-Paiute culture.

CITY OF ROCKS STUDY AREA:

Associated with the Oregon-California Trails, the City of Rocks area became a National Historic Landmark in 1964. By 1974, it was designated as a National Natural Landmark. The U.S. Congress authorized the City of Rocks National Reserve in 1988 (Historical Research Associates 1996). Brief ethnographic accounts of this area are given in the anthropological literature (Liljeblad 1957, 1972; Murphy and Murphy 1960; Steward 1938a, 1943a). Ethnohistorical or historical accounts (Historical Research Associates 1996; Madsen 1967, 1976, 1980, 1985, 1986) are good to excellent. Only recently have archaeological investigations for the area been completed and are good but limited (Chance and Chance 1990, 1992, 1993; Sammons 1996). One ethnographic sketch of the study area has been completed (Chance 1989). No detailed ethnographic description of the aboriginal population inhabiting this area, or of the Northwest Shoshone, has been conducted.

Tribal Distribution:

In contrast to the ethnographic record on the Lemhi and Fort Hall Shoshone and Bannock groups, tribal distributions in the extreme southeast Idaho is only partly understood. Lying at the northern edge of the Basin and Range province of the Great Basin physiographic region, the City of Rocks National Reserve area was principally occupied by groups of the Northwestern Band of Shoshone.. They were the Seed Eaters (*Hukunduka*) to the south, Fish Eaters (*Pinjgwiduka*) to the east, Pinenut Eaters (*Tubaduka*) to the west, and the Jackrabbit Eaters (*Kamaduka*) to the north (Steward 1938a: 173-177, 177-180, 216-218, 218-219; Murphy and Murphy 1960:323-324). Liljeblad (1970:2-3) lists four groups under a Northwestern Band heading: Bannock Creek, Cache Valley, Weber Utes, and Bear Lake groups. Chance (1989:2-3) focuses on two of the above groups, Jackrabbit Eaters and Pinyon (Pinenut) Eaters. His description of both groups, but admits the possibilities of another Northwest band group occupying this general area (i.e., Seed Eaters). He also suggest that other groups regularly visited the City of Rocks area and includes the equestrian Shoshone-Bannock and the Western Shoshone groups of southwest Idaho. Oral interviews collected in the mid-1990s

indicates that all four of the Northwestern Band groups would have occupied and utilized seasonally. Other interviews, from the Shoshone-Bannock community at Fort Hall and the Western Shoshone groups at Duck Valley, claimed to visit this area frequently (Myers 1998).

Settlement:

Settlement strategies and activities as well as residential modes and patterns, for the study area have been briefly summarized in Steward (1938a:173-177, 177-180, 216-218, 218-219) and Murphy and Murphy (1960:323-325). Steward delineates four groups which used the Reserve area seasonally. For the Grouse Creek Shoshone or the Pinenut Eaters (*Tubaduka*), Steward (1938a:173-177) gives four locations and a partial census in and around Grouse Creek to the south-southwest of the Reserve area. The second group was called *Hukunduka* or Seed Eaters, Steward (1938a:177) identified this group as Promontory Point Shoshone. Steward (1938a:178) admits that information about this group is inadequate. He lists four locations around the northeast portion of Great Salt Lake that were occupied by the Promontory Point Shoshone. Steward (1938a:216-217) designated the third group, Bannock Creek Shoshone or Kamuduka (Jackrabbit Eaters). The district or territory extends from Bannock Creek and the Snake River south to the vicinity of Kelton, Utah. Steward (1938a:217) notes that:

> Apparently there were several independent villages in this district in aboriginal days, but when the people acquired many horses and the white man entered the country they began to consolidate under Pocatello, whose authority was extended over people at Goose Creek to the west and probably at Grouse Creek.

Steward suggests, however, that the specific information for these independent villages was incomplete. The Cache Valley Shoshone or Fish Eaters (*Pangwiduka*) occupied the Bear River Valley especially around Logan, Utah, Little Bear River, and Battle Creek (Steward 1938a:218-219). Steward lists one band with twelve families above the junction of Logan River and Little Bear River. He also added that before the massacre of Battle Creek and Bear River, "the population had been more numerous. It may even have occupied more winter villages (Steward 1938a:218). He blames the disruptive effects of the annual rendezvous for the inevitable disorganization of native activities at such an early date (Steward 1938a:218). Rendezvous's were held in western Wyoming, northeastern Utah, and southeastern Idaho between 1825 and 1840. As a yearly event, the rendezvous attracted fur

traders, trappers, and the region's various Indian groups to take part in a large-scale trading enterprise and social experience.

Murphy and Murphy (1960:323-325) reiterated much of Steward's findings in a section called "The Shoshone of Bannock Creek and Northern Utah." Instead of Steward's four groups, however, Murphy and Murphy (1960:323) focus on Pocatello's "post-contact" group of Shoshone made up as it were of Grouse Creek Shoshone (Pinenut Eaters), Promontory Point Shoshone (Seed Eaters), Bannock Creek Shoshone (Jackrabbit Eaters), and the Cache Valley Shoshone (Fish Eaters). Murphy and Murphy (1960:324) do not name any specific locations for winter villages.

The California Trail splits off from the Oregon Trail at Raft River and continues in a southwest direction from the Reserve area going into northwest Utah and northeast Nevada along the Humboldt River. Another trail, the Hudspeth Cutoff, comes in from the east and connects to the California Trail west of Malta, Idaho. A third trail, the Salt Lake Road, goes northwest through Utah, cuts across the southern boundary of the Reserve area, and then follows the California Trail into Nevada. Placenames for the study area have not been collected.

Subsistence:

Subsistence modes, activities, and strategies, as well as resource identification, exploitation, and uses have been adequately summarized by Steward (1938a, 1943a) and verified by Murphy and Murphy (1960, 1986). Employing historical references and information elicited from interviews, Chance (1989:20-40) reiterated general ethnographic information on a variety of topics dealing with resource procurement and use. Seasonal movement for the Grouse Creek Shoshone bore a basic similarity to their western neighbors (Steward 1938a:175). Pinenuts, seeds, salmon, communal antelope, and rabbit drives are mentioned as resources utilized by the Grouse Creek and Promontory Point Shoshone, and by extension, the Bannock Creek and Cache Valley Shoshone (Steward 1938a:173-180). Murphy and Murphy (1960:323-325) adds camas from the Camas Prairie and buffalo from Wyoming to this list. Specific subsistence information for the study area can only be inferred.

Material Culture:

Ethnographic literature for material culture is extremely meager. Aside from archaeological descriptions of artifacts and features in or near Reserve area, there has been no ethnographic

description of or explanation for technology or any other aspect of material culture. Similarity of material culture may be extrapolated for neighboring groups (e.g., Lemhi, Fort Hall, Boise, and Snake River Shoshone). Other than this, however, no general or detailed ethnographic accounts of these aspects have been reported.

Sociology:

Unlike the literature on Northwest Shoshone material culture, the social aspects of these four groups is limited but not lacking altogether. Steward (1938a, 1943a) has summarized major social aspects under three headings (e.g., Warfare, Political Organization, Marriage) for the Grouse Creek and Promontory Point Shoshone. For the Bannock Creek and Cache Valley Shoshone, Steward's (1938a:216-219) summaries give little more than brief descriptions of specific locations or a few of the most prominent sites. Steward (1938a:176) suggests that warfare was essentially nonexistent for the Grouse Creek Shoshone because of their isolated location in the desert. On the other hand, the Promontory Point Shoshone were exposed to and had an interest in warfare. Unlike the Grouse Creek group, Promontory Point people did have war regalia, and at times joined with other groups to go on horse-stealing raids. At other times, they engaged in such raids on their own (Steward 1938a:179). The political organization of the two groups reflect this contrast. The Promontory Point people were more band-oriented than their Grouse Creek neighbors. Geographic positions and the influence of the horse were keys factors in band formation and cohesion. Marriage to any blood relative was prohibited among both groups. The Grouse Creek Shoshone preferred a pseudo cross-cousin (father's sister's stepdaughter) marriage like the Snake River Shoshone (Steward 1938a:176). The Promontory Point people barred pseudo and cross-cousin marriage altogether. Bride price and bride service were not practiced among the former group, but an attenuated bride price occurred among the latter group. The post-marital residence rules were not developed for the Grouse Creek people and variable with the Promontory Point group. There was no formal avoidance of relatives among both groups, but respect between a man and his mother-in-law or a woman and her father-in-law occurred among the latter group. Information on warfare, political organization, and marriage and kinship were not reported for the Bannock Creek and Cache Valley Shoshones. Murphy and Murphy (1960:325) add that there was considerable interaction with and extensive intermarriage between the Bannock Creek Shoshone and their Eastern Shoshone neighbors in Wyoming.

BEAR RIVER MASSACRE STUDY AREA:

The Indian Massacre on Bear River and the historical circumstances leading to it, have received little attention in the literature of the Far West. General ethnographic information is scattered and incomplete (Clemmer and Stewart 1986:530; Corliss 1990:35; Liljeblad 1970:2; 1972:30; Malouf and Finday 1986:510; Murphy and Murphy 1960:324, 1986:291; Steward 1938a:217, 218). Archaeological discussions of the massacre are rare (Dewey 1966). Primary histories of the Bear River massacre have been only recently written (i.e., Hart 1982; Madsen 1980:30-31, 135-136; 1985:177-238; 1986, 1990), Native interpretations have been few (Parry 1976; in Hart 1982), or briefly discuss in American history (Brooks and Limerick 1995; Colton 1959:164-166; Link and Phoenix 1994:96, 102). In general, the Northwest Band are one of the least-investigated groups in the Great Basin.

Tribal Distribution:

Steward (1938a:173-177, 177-180, 216-218, 218-219) implicitly classified the Grouse Creek, Promontory Point, Bannock Creek, and Cache Valley Shoshones under a broad Northwestern Band. He suggest that Bannock Creek and Cache Valley groups were directly involved in the massacre. Murphy and Murphy (1960:323-325, 1986:284-307) considered them part of the Bannock Creek group and gives them minimal attention. Liljeblad (1970:2) classified the Bannock Creek, Cache Valley, Bear River Shoshones, and Weber Utes under Northwestern Bands. He identifies the primary victims of the massacre as Cache Valley Shoshone. All scholars agree that the Cache Valley Shoshone were the prime victims, and depending on the classification, the Bannocks Creek Shoshone were also among the victims. Given the fluidity of movement among Shoshone-Paiute, some Grouse Creek, Promontory Point Shoshones, Fort Hall, and Eastern Shoshone families could have been involved.

Settlement:

Steward (1938a:216-218, 218-219) presents basic settlement data, but doesn't make reference to the particular location or specific sites among the Cache Valley and Bannock Creek people. He (1938a:217) notes:

> Many of these people [Bannock Creek] were killed in the Bear River massacre of 1863 and only 50 descendants are said to remain today. They formerly occupied scattered winter encampments on Bannock Creek near the Snake River and on the Port Neuf River between the present

town of Pocatello and McCammon.

He concludes:

> The Kamuduka did not remain together as a single band during the summer, but scattered in small groups of families to gather food, some going to Bear Lake, some to the Malad River in Utah, and some down the Snake River beyond Twin Falls, perhaps to Camas Prairie (Steward 1938a:217).

Murphy and Murphy (1960:323-325) focuses on Pocatello's band to the exclusion of all groups. They use the notion of "predatory band" following Steward (1955:112-113, 121), to characterized Bannock Creek, and, by extension, the other groups that made up the Northwestern Bands.

Subsistence:

Like settlement strategies and patterns, subsistence strategies, activities, and patterns are not well understood or documented. For the Cache Valley people, Steward (1938a:219) suggests:

> Having horses, they sometimes traveled to Bear Lake, which was a common meeting place for Shoshoni from various regions, including Wyoming. They drove rabbits in Cache Valley, and no doubt took buffalo and mountain sheep. Wyeth says mountain sheep were very numerous in Cache Valley in 1836 (Schoolcraft 1851:220-221). They went sometimes to the Bear River, near Corinne, for fish.

For the Promontory Point and Grouse Creek Shoshone, Steward (1938a:178-179) suggests a number of plants and animals as food resources. Both groups exploited a variety of seeds, roots, pine and berries, pine nuts and hunted antelope, deer, rabbits, duck, and fish.

Material Culture:

Lowie (1909a:184-191) gave excellent descriptions of the tools and implements as well as procurement methods and strategies of the Lemhi and Fort Hall Shoshone. By extrapolation, this information may be applied to the various Northwestern bands. Steward (1943a:298) notes that stone dams were utilized to procure fish by each of the four groups with the

exception of the Grouse Creek Shoshone. There are no substantive accounts of material or technological aspects for either Cache Valley and Bannock Creek Shoshone groups. The material culture of the Grouse Creek and Promontory Point Shoshone has been documented and reviewed above.

Sociology:

For the Cache Valley and Bannock Creek Shoshone, information on customs, beliefs, values, practices, and traditions are essentially nonexistent in the ethnographic literature. Steward (1938a:216-219) gives basic data on territories and rudimentary information on settlements, but nothing else. The social aspects of the Shoshone-Paiute culture for the Grouse Creek and Promontory Point people has been reviewed and documented, and by extrapolation, can be transferred to the former groups. No general or detailed information exists for these two groups.

INFORMATION GAPS AND THE ETHNOGRAPHIC RECORD:

The ethnographic record for southern Idaho varies from incomplete and inadequate to good and thorough. The most exhaustive and thorough ethnographic research is concerned with the equestrian Lemhi and Fort Hall Shoshone-Paiute groups (i.e., Hultkrantz 1970, 1974; Liljeblad 1957, 1972; Lowie 1909a; Murphy and Murphy 1960, 1986; Steward 1938a, 1943a; Steward and Voegelin 1974; Walker 1993a, 1993b). In addition to these studies, general ethnohistorical or historical research has been good to excellent (i.e., Crum 1994; Corliss 1990; Ericson 1994; Hart 1982; Madsen 1958, 1967, 1976, 1979, 1980, 1985, 1986, 1990; Murphey et al. 1993; McKinney 1983; Neitzel 1998; Ostrogorsky nd.; Parry 1976; Racehorse 1980; Rusco 1976; Walmagott 1990). Supplementing these reports are various anthropological and specific histories that collaborate and substantiate the above findings (e.g., Hage and Miller 1976; Harris 1938, 1940; Holmer 1986; Knack 1990, 1992; Leland 1976; Lohse and Holmer 1990; Park 1934, 1937, 1938b, 1941; Park et al. 1938; Powell and Ingalls 1874; Ray et al. 1938; Shallat 1994; Stewart 1939, 1941, 1942; Swanson 1966; Thomas et al 1986; Whiting 1938, 1950). From the above survey and review of Shoshone-Paiute culture in Idaho, an evaluation of the basic elements and patterns of cultural phenomena for the various Shoshone-Paiute groups were made in accordance of NPS guidelines and standards (National Park Service 1997). Data or information gaps in this literature occurs at many levels of analysis. This review indicates that most gaps are due to the rudimentary and fragmentary nature of the ethnographic record.

CHAPTER FIVE:
INFORMATION GAPS, ETHNOGRAPHIC RESOURCES, AND NPS OBLIGATIONS, RESPONSIBILITIES, AND MANAGEMENT STRATEGIES

OBJECTIVES:

This final chapter concludes with a discussion and assessment of the ethnographic record as it pertains to the protection, preservation, and management of the four NPS study areas. This entails a brief introductory discussion of NPS obligations and responsibilities as a federal agency to protect, preserve, and manage the natural and cultural resources of the four study areas under its charge. Specific terms will be defined according to NPS specifications. Concurrently, the ethnographic record will be assessed in light of these specifications pertaining to the individual NPS study areas. Supplemental interview data will be used as an additional source of information. The chapter concludes with recommendations for future ethnographic research among the three contemporary Native communities in the southern Idaho region.

NPS OBLIGATIONS, RESPONSIBILITIES, AND MANAGEMENT STRATEGIES:

Since its inception in 1916, the National Park Service (1997) has had an obligation and responsibility for the protection, preservation, and management of all natural and cultural resources of the various parks, monuments, reserves, landmarks, etc., in its charge. One of its major responsibilities is to American Indian groups, which, by treaty and legislation, hold and have a direct right to park lands and their natural and cultural resources. According to NPS specifications, a cultural resource is defined as:

> an aspect of a cultural system that is valued by or significantly representative of a culture or that contains significant information about a culture. A cultural resource may be a tangible entity or a cultural practice. Tangible cultural resources are categorized as districts, sites, buildings, structures, and objects for the National Register of Historic Places and as archaeological resources, cultural landscapes, structures, museum objects, and ethnographic resources for NPS management purposes (NPS

1997:179-180).

In turn, an ethnographic resource is:

> a site, structure, object, landscape, or natural resource feature assigned traditional legendary, religious, subsistence, or other significance in the cultural system of a group traditionally associated with it (NPS 1997:181).

Associated directly with these ethnographic resources are *traditional cultural properties*. *Traditional cultural properties* are "ethnographic resources eligible for listing in the National Register" (NPS 1997:189). Ethnographic resources and traditional cultural properties are tangible manifestations of a culture's belief and value system. "Practice and beliefs are not properties," but "help define the significance of the property" or resource (Townsend 1992:19).

SUMMARY AND EVALUATION OF THE ETHNOGRAPHIC RECORD:

The survey and review of the ethnographic literature serves ultimately to synthesize and summarize the existing ethnographic record of the Shoshone-Paiute groups of southern Idaho. It acts to identify data or information gaps in this record and evaluates them according to NPS management strategies, policies, and goals. An assessment of the summary and data gaps ultimately aims at the identification of "ethnographic resources" or "traditional cultural properties" in the four NPS study areas for southern Idaho.

From the beginning of this project, it was apparent that the nature and scope of Great Basin ethnographic research of over a hundred years was not suitable for NPS purposes. Most research endeavors took a more general perspective, sacrificing site-specific data for a more regional approach (Fowler 1986; Thomas 1974). Most of the research collected was done under a broad gamut of "recall ethnography," which used "memory culture" to gather information from descendant's testimony to construct an "ethnographic present." Known as "salvage ethnography," it was aimed at a reconstruction of social or cultural systems preterit to the time of contact (Fowler 1986:29). As the name implies, salvage ethnographic research was, by its very nature, incomplete and fragmentary. Because of its limited approach, salvage ethnography focuses on those parts of culture that were the most familiar to the informants. Working on Kroeber's (1935) Culture Element Distribution Lists, Steward (1941:209) notes:

> There are other aspects of human behavior of interest to some ethnologists which are also omitted. Moreover, all departments of culture are not equally amenable to tabulation. Material objects, many economic activities, and most features of games, rites, and dances may readily be tabulated, though notes are necessary to explain them and to set them in their contextual relationships. Social organization and religion, on the other hand, are almost impossible to tabulate, and requires extensive explanatory texts.

Even Steward (1943a:263) recognizes that the element lists "should be regarded as the product of a reconnaissance rather than as complete ethnographies." As such the ethnographic record is incomplete and fragmentary and, thus, insufficient for NPSs research and planning purposes. While a rudimentary knowledge of the area exists, the specific locations of sites or areas of significance have not been documented.

As shown in Chapter Four, four broad divisions (settlement, subsistence, material, and social) constitute the entire expanse of Shoshone-Paiute culture for the historic and contemporary Native groups of southern Idaho. While overlapping to a considerable degree, traditional ethnographic research has focused much of its attention on settlement, subsistence, and material culture at the expense of social aspects of Shoshone-Paiute culture. Both Steward (1938a, 1941, 1943a) and Murphy and Murphy (1960) have identified general activities and patterns associated with settlement and subsistence and, to some extent, material culture. While some aspects of socio-cultural phenomena have been essential to the delineation of settlement and subsistence systems (i.e., social and political organization, chieftainship, kinship and marriage, property, warfare), other social aspects of Shoshone-Paiute culture have essentially undergone little or limited discussion and attention (e.g., shamanism practices, myths, rites, ceremonies, supernatural powers, etc.). Complicating this, the descriptions and discussions of these four divisions are given various amount of attention in the ethnographic literature.

Settlement activities and patterns have seen a great deal of interest, but little scrutiny. Steward's (1938a:165-222) interpretation of settlement systems in southern Idaho is very basic in nature. The Lemhi and Fort Hall Shoshone groups (including the Bannock) have the most comprehensive treatment of settlement activities and patterns (Steward 1938a:186-220). (Steward lists over thirty winter villages in the two areas.) The majority of discussion is concerned with locations, residential distributions and structural components (e.g.,

headmen/chiefs, marriage, nuclear and extended families units, etc.). The Snake River Shoshone, Steward (1938a:165-172) names four winter villages below Hagerman Valley, and Murphy and Murphy (1960:319-322) add three villages below Hagerman to Steward's list. For the rest of southwest Idaho, Steward identifies the location of six village sites. No reference to the exact location or composition of these villages is given in the text (Figure 11). Perhaps, the smallest amount of settlement information is in southeast Idaho south of the Snake River. Except for the identification of winter villages around the northern part of the Great Salt Lake, there are no villages recorded in extreme southeast Idaho (Figure 11 and 13). It is evident that the amount of settlement information varies adequate and incomplete to lacking altogether.

Subsistence modes, activities, and patterns as well as the natural resource base have received attention by ethnographers than any other division. Both Steward (1938a, 1941, 1943a) and Murphy and Murphy (1960) examine subsistence activities and patterns in detail. Other information collaborated and substantiated their findings (e.g., Chance 1989; Fowler 1986; King 1980, 1982, 1986; Harris 1940; Liljeblad 1957, 1972; Lowie 1909a; Walker 1973, 1993a, 1993b). Even so, the level of subsistence information varies between groups. Plant and animal resources are specified as to locale, distribution, and abundance. The Fort Hall and Lemhi Shoshone and Bannock exploited buffalo and salmon. The Snake River Shoshone and other Western Shoshone groups exploited salmon and camas and in the extreme southeast portion of Idaho groups relied on pinenuts, rabbits, and fish (Figure 11 and 13). These last groups hunted buffalo with their neighbors to the north and east after having acquired the horse.

Most information concerning technology and material culture, especially items associated with settlement and subsistence activities, have had sufficient coverage in the ethnographic record. In this respect, Lowie's (1909a) publication offers a good introduction to material culture. Steward (1941, 1943a) collaborated, substantiated, and elaborated Lowie's ethnographic descriptions. While Murphy and Murphy (1960) did not discuss aspects of material culture to any appreciable degree, their (1986) review of technology basically reiterates both Lowie's and Steward's descriptions. Walker (1973, 1993a, 1993b) offers data of material culture in a subsistence context that verifies Lowie's and Steward's descriptions. Walker (1993a:237) mentions ten ethnographically verified traditional weir sites or falls/cascades for the Lemhi and Fort Hall groups, 25 weir or falls/cascades in the Weiser-Boise River valleys, and 15 for Hagerman-Shoshone Falls area.

Information on the social aspects of Shoshone-Paiute culture is probably is the least understood among the four divisions (i.e., settlement, subsistence, material culture, and sociology). Social, political, and religious element varies widely in nature and scope. Social and political organization have received a great deal of attention in terms of settlement. Information about marriage and residential patterns, kinship relations, and political office and tendencies is fair to good. Information on religious phenomena (e.g., shaman, health, medicine, supernatural power, rituals, ceremonies, myth, etc.) varied immensely as to source and detail. Child birth and puberty rites offer good information about birthing customs and initiation practices. Due to the orientation of Great Basin anthropological studies, information on rituals exists within the limited context of cultural ecology, but little understood as a part of a sacred or religious context. Moreover, information on power (*buha, puha*), guardian spirits, medicine, prayers, offering, etc., have been adequate described and satisfactorily examined from the perspective of cultural ecology. From a sacred context, such subjects are little understood in southern Idaho. Basic religious data has been described adequately but has not been given the attention or focus it warrants.

Ethnographic information about the contemporary descendants of these Native people is historical in content, relatively recent and meager with reference to contemporary conditions and life on reservations (Crum 1980; Crum 1983, 1987, 1994, 1997; Crum and Dailey 1994, 1997; Idaho Centennial Commission 1990; Inter-Tribal of Nevada 1976a, 1976b; Manning 1980; McKinney 1983; Racehorse 1980). Most of what has been written deals with the specific histories of the reservation. Contemporary issues and problems of the modern Shoshone-Paiute groups are only touched upon. There are no appreciable accounts in the ethnographic record of ceremonies, rites, and special events that would provide logistical data for locating areas of significance or important modern sites. In this respect, the contemporary ethnographic record is extremely limited in response to NPS needs. Consultant interviews collected between 1994 and 1997 indicate that since the inception of the reservation system, special events, occasions, rites, ceremonies, and observances have been restricted to reservation lands (see Myers 1998).

The incomplete and meager ethnographic record for the historical Shoshone-Paiute peoples provides limited knowledge on information directed towards future NPS management needs. Specific information on the contemporary descendants of these people is insufficient for NPS research and planning needs. For the most part, contemporary research among these communities is minimal (Holmer 1986).

GENERAL RECOMMENDATIONS FOR FUTURE ETHNOGRAPHIC INQUIRES:

Several things make it impossible to offer specific recommendations for the four study areas. Site specific information is lacking for all study areas. The diversity of study areas (Monuments, Reserves, and Landmarks) also complicates the matter. Another factor that impedes specific recommendations is the fact that three contemporary Native American communities have legal rights and access to the land in and around the four study areas. Five legislative acts require that federal agencies be consulted and, in some cases, that they give access to lands held by these agencies. They include: The National Historic Preservation Act of 1966 (NHPA); The National Environment Policy Act of 1969 (1992 Amendment) (NEPA); The American Indian Religious Freedom Act of 1978 (AIRFA); Archaeological Resources Protection Act of 1979 (ARPA); and the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA). Of these, the AIRFA provides legislation:

> to protect and preserve for American Indians their inherent right for freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonies and traditional rites (Townsend 1992:19).

In 1994, NPS entered into partnership with the Native American communities at Duck Valley, Fort Hall, and Brigham City to cooperate and support future anthropological research. Without tribal cooperation any research endeavors would be doomed to failure. Such a partnership is essential to all future research activities and must be supported equally by both agency and tribe. Anything that would support and strengthen this partnership should be incorporated into future plans. Thus, the general recommendations below can be offer for the four study areas in southern Idaho.

As it applies to park policies and initiatives the first general recommendation suggested:

> A) An advisory committee should be created for each study area. This would consist of tribal members, local community members, State representatives, and park staff. Meetings should be held regularly. As an advisory board, committee members should advise on and monitor park programs and standards.
>
> B) A complete inventory should be conducted of all

cultural and natural resources in and around each study area. Cultural, biotic, and abiotic factors should be surveyed, identified, located, and their distribution plotted.

The following recommendations reflect the basic concerns and issues in ethnographic design and development. Each of the four study area should establish or conduct:

A formal oral history program for each park with an advisory committee to advise and assist park staff. Members should include park personal, tribal members, and university scholars. Focus will on:

A placename study in and around each park should be conducted, locating Native-named places, objects, and topography markers (mountains, cave, ridgetops). Place names should be in Shoshone and Paiute (Bannock) and English. Native trails identified, located, and surveyed within park boundaries.

An extensive land-tenure study of settlement and subsistence system, kinship, marriage, and residential rules, food-named groups, and natural resources acquisition and utilization.

A sacred sites study should identify and locate sites, their purpose and function, and ritual or ceremonial context.

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This eleventh volume of the Handbook of North American Indians provides one of the most comprehensive and thorough treatments of the Great Basin Indians to date. The volume is intended to be an overview of past and contemporary research, and is divided into five topics (i.e., Introduction, Prehistory, Ethnology, History, and Special Topics).

1986b. Introduction. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Azevedo, W.L. (ed.), pp. 1-14. Washington, D.C.: Smithsonian Institute.

Introduces the above volume with a history of the Great Basin as natural areas (physiographic, hydrologic) and as a culture area. D'Azevedo traces of history of the culture area concept from its beginning around the turn of the 20th century to its meaning today.

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1941. Culture Element Distributions, XVI: Girls' Puberty Rites in Western North America. *University of California Anthropological Records* 6(2):21-90.

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Driver, H. E. and A. L. Kroeber. 1932. Quantitative Expression of Cultural Relationship. *University of California Publications in American Archaeology and Ethnology* 31(4):211-256.

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Dykes, Fred W. 1989. *Jeffrey's Cutoff: Idaho Forgotten Oregon Trail Route*. Pocatello, Idaho: Pocatello Copy Cat.

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Egan, Ferol. 1985. *Sand in a Whirlwind: The Paiute Indian War of 1860*. Reno, Nevada: University of Nevada Press.

In combining historical fact with fictional dialogue, Egan puts forth a descriptive narrative on the Northern Paiute groups from the Pyramid Lake area of western Nevada.

Eggan, Fred. 1980. Shoshone Kinship Structures and Their Significance for Anthropological Theory. *Journal of the Steward Anthropological Society* 11(2):165-193.

In-depth analysis of kinship and its relationship to American anthropological theory. Eggan focuses on the variations in Great Basin kinship practice and tradition as a continuum.

Eggan, Fred and Warren L. d'Azevedo. 1966. Introduction. In *The Current Status of Anthropological Research in the Great*

Basin: 1964. d'Azevedo, W.L. et al. eds., pp. XIII-XX. Reno: Desert Research Institute.

In the Introduction, Eggan and d'Azevedo are concerned with the organization of the eight essays that make up this volume. They present an abbreviated but pointed history of the Great Basin, describing the major contributions of a few of the more prominent practitioners involved in Great Basin anthropology.

Ericson, Spike Robert Lewis. 1994. The Southwest Idaho Intertribal Gathering of the 1870s and Their Historical Context. (M.A. Thesis in History, Boise State University, Boise.)

This work identifies Weiser/Payette area of southwestern Idaho as a major trade location (Sehe Wokki, Si'wo'kki?i) for the regional Indian population. Hosted by local and equestrian Shoshone-Paiute (Bannock), the area around the confluence of the Weiser-Payette-Boise Rivers was a major staging area for trade and communication.

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Fowler, Catherine S. 1970. *Great Basin Anthropology: A Bibliography*. Reno: Desert Research Institute.

For its time, one of the most comprehensive collected references for the Native peoples of the Great Basin.

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One in the series of essays involved in the ethno-scientific study of Numic culture that links cultural, linguistic, environmental, and historical influences to Native classification system of plants and animals. Fowler sees implications for both linguistic studies and prehistory.

1972. Some Ecological Clues to Proto-Numic Homelands. In *Great Basin Cultural Ecology.* D.D. Fowler, ed., pp. 105-121. Reno: Desert Research Institute.

A comparative analysis linking ethno-biological terminology with studies in linguistic, Fowler suggests that Lamb's hypothesis about a southern California homeland was correct.

1977. Ethnography and Great Basin Prehistory. In *Models and Great Basin Prehistory*, Fowler, D.D. ed., pp. 11-48. Reno: Desert Research Institute.

Fowler concerns herself with the use of ethnographic analogy for American archaeology and Basin prehistorians. As an assessment of the "state of the art" in Basin ethnography, she uses the historical development of Great Basin ethnography in examining particular analogies in a prehistoric context.

1982a. Food-Named Groups Among the Northern Paiute in North America's Great Basin: An Ecological Interpretation. In Resource Managers: North American and Australia Hunter-gatherers. Williams, N.M. and E.S. Hunns (eds.). pp. 113-129. *American Association for the Advancement of Science Selected Symposium 67.**

Using the late Willard Park's unpublished data and data of her own, Fowler suggests that food-named designations played key roles in defining resource right and privilege. Kinships and birthplace played a large part in determining home-district and rights to resources of the camp group.

1982b. Settlement Patterns and Subsistence Systems in the Great Basin: The Ethnographic Record. In *Man and Environment in the Great Basin.* D.B. Madsen and J.F. O'Connell, eds., pp. 121-138. Society for American Archaeology, Papers No. 2.

In this article, Fowler describes and discussesd variations in settlement and subsistence pattern as they occur in the ethnographic record of the Great Basin. Specific attention is drawn to Great Basin practitioners (Steward, Kelly, Park, etc.) and their interpretations of particular settlement and subsistence systems.

1986. Subsistence. In *Handbook of North American Indians, Vol. 11, Great Basin.* D'Adzevedo, W.L. (ed.), pp. 64-97. Washington, D.C.: Smithsonian Institute.

An general overview of subsistence techniques and exploitable resources of the Native people within the Great Basin. Particular emphasis is on the variations in the resource base for the Great Basin Native groups.

1990. Mountain Sheep in the Sky: Great Basin Astronomical Myths. Paper presented at the 22nd Great Basin Anthropological Conference, Reno, Nevada.

Auto-biographical sketch of her field experience with southern Paiute informants regarding Mountain Sheep and their metaphorical value.

1992. Kai Pasapana ("Don't Dry Out"); Northern Paiute Pine Nut Ceremonies. Paper presented at the 23rd Great Basin Anthropological Conference, Boise, Idaho. In author possession.

Utilizing her own data as well as tat of the late Willard Park, Fowler gives a brief description of the pine-nut ritual, and discusses prominent features of the annual fall ceremony among the Northern Paiute.

Fowler, C. S. and J. Leland. 1967. Some Northern Paiute Natives Categories. *Ethnology* 6(4):381-404.

In Great Basin studies, the first ethnographical studies of the "Emic" approach began in the 1950s with Ward Goodenough and colleagues. Fowler and Leland begin by classifying the plants and animals within a dichotomy of "eaten/non-eaten" and then describes and discusses the specific plant/animal under this dichotomy.

Fowler, C. S. and S. Liljeblad. 1986. Northern Paiute. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Azevedo, W.L. (ed.), pp. 435-465. Washington, D.C.: Smithsonian Institute.

An excellent overview and assessment of the various Northern Paiute groups of California, Nevada, Oregon, and Idaho.

Fowler, Don D. 1966. Great Basin Social Organization. In *The Current Status of Anthropological Research in the Great Basin: 1964*, d'Azevedo, W.L. et al., pp. 57-74. Reno: Desert Research Institute.

This essay deals with Great Basin social and band organization prior to 1964. Under the first (social

organization), Fowler is concerned with the nuclear family, marriage, post-marital rules, and kinship terminology, and hypothesizes that the term 'kin clique' was used to designate the pre-horse and non-horse Indians. With the acquisition of horse, composite band organization provided for band leadership, exogamy, predatory bands, etc.

1968a. *Archaeological Survey in Eastern Nevada, 1966.* Reno: Desert Research Institute.

1968b. *The Archaeology of Newark Cave, White Pine County, Nevada.* Reno: Desert Research Institute.

1972. *Great Basin Cultural Ecology.* Reno: Desert Research Institute.

Twelve edited essays use Steward's "cultural ecology" approach as a basic foundation. The volume contains six archaeological essays and six essays in ethnography.

1977. *Models in Great Basin Prehistory.* Reno: Desert Research Institute.

1980. History of Great Basin Anthropological Research, 1776-1979. *Journal of California and Great Basin Anthropology* 2(1):8-36.

Fowler divides the essay into six basic parts (Introduction, Great Basin Culture Area, Archaeology, Ethnography, Language Studies, and Summary) and presents a survey of practitioners contributions in Great Basin anthropology.

1986. History of Research. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Azevedo, W.L. ed., pp. 15-30. Washington, D.C.: Smithsonian Institution.

Submitted as Fowler 1980.

Fowler, D. D. and C. S. Fowler. 1969. John Wesley Powell, Anthropologist. *Utah Historical Quarterly* 37(2):152-172.

A short synopsis of John Wesley Powell's career as a anthropologist and the ethnology fieldwork he undertook in the late 1800s.

1970. Stephen Powers' "The Life and Culture of the Washoe and Paiute." *Ethnohistory* 17(3-4):117-149.

Chart the anthropological career of Stephen Powers' work with the Native populations of California and the Great Basin in the last half of the 19th century.

1971. Anthropology of the Numa: John Wesley Powell's Manuscripts of the Numic Peoples of Western North American, 1868-1880. *Smithsonian Contributions to Anthropology* 14.

An extended discussion of the life and anthropological career of Powell during the second half of the 1800s. Fowler and Fowler's main goal was to publish the content of Powell's work which had remained incomplete prior to 1970. This includes manuscripts from the Smithsonian, unreleased reports, and a mythological corpus of the various groups inhabiting the Great Basin.

Fowler, D. D. and J. Jennings. 1982. Great Basin Archaeology: A Historical Overview. In Man and Environment in the Great Basin. Madsen, D. B. and J. F. O'Connell, eds., pp. 105-120. *Society for American Archaeology Papers No.* 2.

Franklin, R. J. and P. Bunte. 1996. Animal and Humans, Sex and Death; Toward a Symbolic Analysis of Four Southern Numic Rituals. Journal of California and Great Basin Anthropology 18(2):178-203.

Centers on Kaibab and San Juan Southern Paiute (Southern Numic) and a symbolic analysis of four rituals (Childbirth, Menarche, Bear Dance, and the Cry) within their basic cultural context.

Fremont, J. C. 1845. *Report of The Exploring Expedition to the Rocky Mountains in the years 1843-44.* Washington: Galfs and Seaton, Printers.

1887. *Memoirs of My Life, including in the Narrative, Five Journeys of Western Exploration, during the years 1842, 1843-44, 1845-46-47, 1848-49, 1853-54* (2 Volumes). Chicago.

Freeze, Ray and David E. Iannucci. 1979. Internal Classification of the Numic Languages of Uto-Aztecan. *Amerindia* 4:77-92.

Comparison of different branches of Numic languages (i.e., Northern, Central, and Southern) under a Uto-Aztecan linguistic stock.

Gatschet, A. S. 1879. Classification into Seven Linguistic Stocks of Western Indians Dialects Contained in Forty Vocabularies. *Report Upon United States Geographical Surveys West of the 199th Meridian,* in Charge of 1st Lt. George M. Wheeler. Vol. 7:403-485. Washington.

Analyzed of seven linguistic stocks (e.g., Numic, Takic, Hopi) the Southwest, California, and the Great Basin. Gatschet proposed to replace "Shoshonean" with "Numa" and recognized that the Numic-speakers were a part of the Uto-Aztecan system.

Givon, T. (comp.). 1979. *Ute Dictionary.* Ignacio, Colorado: Ute Press, The Southern Ute Tribe.

Preliminary edition of a dictionary for the Southern Ute Tribe at Ignacio, CO.

1980. *Ute Reference Grammar.* Ignacio, Colorado: Ute Press, The Southern Ute Tribe.

The standard grammar (phonology and morphology) for the Southern Ute Tribe at Ignacio, CO.

Goss, J. 1968. Culture-historical Inference from Utaztekan Linguistic Evidence. *Idaho State Museum, Occasional Papers* 22:1-42.

Using linguistic data from the Great Basin and Colorado Plateau, Goss' hypothesizes that the Utaztekan-speaking of the Great Basin had been in this area for approximately 10,000 years.

1972. A Basin-Plateau Shoshonean Ecological Model. In *Great Basin Cultural Ecology.* D.D. Fowler, ed., pp. 123-128. Reno: Desert Research Institute.

The result of his on-going investigations, Goss presents an elementary structural analysis of Ute-Southern Paiute culture. He uses Ute orientation, cosmology, kinship, and color symbolism to address problems in this lexico-semantically investigation.

1977. Linguistic Tools for the Great Basin Prehistorian. In *Models and Great Basin Prehistory: A Symposium,* Fowler, D.D. (ed.), pp. 49-70. Reno: Desert Research Institute.

Makes a case against the acceptance of Lamb's hypothesis of the recentness of Numic language separation and opts for Numic occupation of the Great Basin for 10,000 years.

1990. Ute Myth as Cultural Charter. Paper presented at the 22nd Great Basin Anthropological Conference, Reno, Nevada.

Focuses on Ute myth as a cultural charter or cultural core for each Ute band. Demonstrates the applicability of myth as charter through different phenomena (e.g., cosmology, kinship terms and relationships, color terms, symbols, etc.).

Grayson, D. K. 1993. *The Desert's Past: A Natural Prehistory of the Great Basin.* Washington, D.C.: Smithsonian Institution Press.

A prehistory/history of the Great Basin as a hydrographic, physiographic, floristic, and ethnographic area. Of special importance is a three part division of the Holocene (Early, Middle, and Late) and the prehistoric/historic archaeology that goes with the Holocene divisions.

1994. Chronology, Glottochronology, and Numic Expansion. In *Across the West: Human Population Movement and the Expansion of the Numa.* D.B. Madsen and D. Rhode, eds., pp. 20-23. Salt Lake City: University of Utah Press.

Presents a glottochronology model that discusses Numic linguistic expansion as a recently recent factor of population movement. Critical examination of historical linguistic model of glottochronology after Swadesh and Lamb. Speculates that Numic expansion was more like 5,000 years.

Green, Thomas J. 1982. House Form and Variability at Givens Hot Springs, Southwest Idaho. *Idaho Archaeologist* 6(1&2):33-44.

1993. Aboriginal Residential Structures in Southern Idaho. *Journal of California and Great Basin Anthropology* 15(1):58-72.

Gruhn, Ruth. 1961a. The Archaeology of Wilson Butte Cave, South-Central Idaho. *Occasional Papers of the Idaho State College Museum* No. 6.

1961b. A Collection of Artifacts from Pence-Duering Cave in South Central Idaho. *Tebiwa* 4(1):1-24.

1965. Two Early Radiocarbon Dates from the Lower Levels of Wilson Butte Cave, South-Central Idaho. *Tebiwa* 8(2):57.

1987. Aboriginal Culture History through Linguistics and Archaeology in the Great Basin. *Idaho Archaeologist* 10(1):3-8.

Gunnerson, J. H. 1962. Plateau Shoshonean Prehistory: A Suggested Reconstruction. *American Antiquity* 28:41-45.

Deals with the three prehistoric populations of southern Nevada and their continuity with three historic groups of Southern Paiute. Glottochronological evidence is used to support his hypothesis.

Hage, P. and W. R. Miller. 1976. 'Eagle' = 'Bird': A Note on the Structure and Evolution of Shoshoni Ethno-ornithological Nomenclature. *American Ethnologist* 3(3):481-488.

Hage and Miller ethno-scientific analysis of Shoshone avian classification.

Haines, F. D. 1938a. Where Did the Plains Indians Get Their Horses? *American Anthropology* 40(1):112-117.

Charts the occurrence, acquisition, and distribution of horses in the Great Plain and surrounding areas

1938b. The Northward Spread of the Horse Among the Plains Indians. *American Anthropology* 40(3):429-437.

Charts the spread and distribution of horses in the upper Great Plains.

1940. The Western Limits of the Buffalo Range. *Pacific Northwest Quarterly* 31(Oct.):389-398.

Bison distribution of the Far West including Idaho and the surrounding region. A date of 1840 is suggested for the extinction of the buffalo in Idaho.

Hale, H.E. 1846. Ethnology and Philology. *United States Exploring Expedition During the Years, 1838, 1839, 1840, 1841, 1842, Under the Command of Charles Wilkes, U.S.N. Vol. 6.* Philadelphia: Lea and Blanchard. (Reprinted: The Gregg Press, Ridgewood, N.J. 1968).

Harney, Corbin. 1995. The Way It Is At Rock Creek Canyon. *Shaman's Drum* 38:40-47.

Harney, a contemporary shaman for the Western Shoshone,

gives his views on Rock Creek and nuclear proliferation.

Harris, Jack. 1938. Western Shoshoni. *American Anthropologist* 40(3):407-410.

General observations relating to the White Knives (*Tosawihi*) and the Snake River Shoshone or Salmon Eaters (*Agaidika*) groups in northern Nevada and southern Idaho. Members of these two groups now reside on Duck Valley Reservation. The two groups' territory is delineated and Steward's theories of distribution, food-named groups, village structure, and political organization are criticized.

1940. The White Knife Shoshoni of Nevada. In *Acculturation in Seven American Indians Tribes.* R. Linton, ed., pp. 39-116. New York: Appleton-Century.

Extended discussion of the two groups identified above (White Knives and Snake River Shoshone) divided into three major stages or lineal phases(Aboriginal Community, Contact Continuum, and the Reservation). One of the more comprehensive treatments of Great Basin groups and a must read for all Great Basin practitioners.

Hart, Newell. 1965. Rescue of a Frontier Boy. *Utah Historical Quarterly* 33:51-54.

A description of Reuban Van Orman's two years among members of the Northwest Band and his forced release through the efforts of Major Edward McGarry under Colonel Connor. After taking Bear Hunter and four other prominent Indians hostage, McGarry was able to secure the release of the Van Orman's boy.

1982. *The Bear River Massacre.* Preston, Idaho: The Cache Valley Newsletter Publishing Company.

Accounts and interpretations of the Bear River Massacre from newspapers, military reports, local community, and the Native perspective are examined and reviewed.

Hawes, A. 1975. *The Valley of Tall Grass.* Bruneau, Idaho.

A local history of the people who settled in the Bruneau River area, and their influence and impact on resources and events particular to that area.

Heizer, R.F. 1970. Ethnographic Notes on the Northern Paiute of Humboldt Sink, West Central Nevada. In *Languages and Cultures of Western North American: Essays in Honor of Sven Liljeblad.* E.H. Swanson, Jr., ed., pp. 232-245. Pocatello: Idaho State University Press.

Focuses on basic material components of culture (Food-getting Techniques/Equipment, Houses, Boats, Food preparation and Cooking, miscellaneous Tools, Weapons, Basketry, Cordage, Clothing and Adornment, Games) and more social aspects of the Northern Paiute culture (Ethnobotany, Tobacco/Smoking, Calender, Shamanism Curing and Beliefs, The *Saidukah).*

Henshaw, H. W. 1910. Shoshoni. In Handbook of American Indians North of Mexico, Volume 2. F.W. Hodge, ed., pp. 554-558. *Bureau of American Ethnology, Bulletin* 30.

An early general brief overview of Shoshone culture and language.

Historic Research Associates, Inc. 1996. Historic Resources Study: City of Rocks National Reserve, Southcentral Idaho. Report to the National Park Service. Historic Research Associates, Inc., Missoula.

An examination of the historical events and activities associated with the City of Rocks National Reserve to 1996. Provides a diachronic review of the area's historical development, and a survey and review of the cultural resources in the Reserve area.

Holmer, Richard N., ed., 1986a. Shoshone-Bannock Culture History. *Idaho State University, Swanson/Crabtree Anthropological Research Laboratory, Reports of Investigation* 85-16. Pocatello.

Presents seven essays about different aspects of Shoshone-Bannock culture in archaeological, social, and linguistic contexts. These essays run from cultural analysis of botany, geography, and placenames, specific excavations (e.g., Wahmuza), and Numic language spread and expansion.

1989. Dagger Falls: A Preliminary Report. *Idaho Archaeologist* 12(1).

1990. Prehistory of the Northern Shoshone. In *Fort Hall and the Shoshone-Bannock,* E.S. Lohse and R.N. Holmer, eds., pp. 41-59. Pocatello, Idaho: Idaho State University Press.

1994. In Search of the Ancestral Northern Shoshone. In *Across the West: Human Population Movement and the Expansion of the Numa*. D.B. Madsen and D. Rhode, eds., pp. 179-187. Salt Lake City: University of Utah Press.

Holmer, Richard N. and Brenda L. Ringe. 1986a. Excavations at Wahmuza. In Shoshone-Bannock Culture History. R.N. Holmer, ed., pps. 271-280. *Swanson-Crabtree Anthropological Research Laboratory Reports of Investigations* 85-16.

1986b. Numic Occupation of the Upper Snake River Basin. In Shoshone-Bannock Culture History. R.N. Holmer, ed., pps. 271-280. *Swanson-Crabtree Anthropological Research Laboratory Reports of Investigations* 85-16.

Holmer discusses three prominent theories that have been postulated about the Numic occupation on the Snake River Plain. Archaeological evidences from his own fieldwork suggests that the Numic-speakers first occupied southern Idaho 3700-3300 years BP.

Hopkins, M.L. 1951. *Bison (Gigantobison) latifrons* and *Bison (Simobison) alleni* in Southeastern Idaho. *Journal of Mammalogy* 32(2):192-197.

Hopkins, Nicholas A. 1965. Great Basin Prehistory and Uto-Aztecan. *American Antiquity* 31(6):48-60.

Presents linguistic and archaeological evidence to support a hypothesis of Numic expansion that began around 10,000 years ago and entered the Great Basin proper at 4,500 years ago. He criticizes Lamb's suggestions.

Hopkins, Sarah Winnemucca. 1883. *Life Among the Paiute: Their Wrongs and Claims*. Mann, H., ed. Boston: Cupples, Upham.

Narrative of Northern Paiute wrongs and claims set against the auto-biographical sketch of Sarah Winnemucca Hopkins life.

Hornaday, William T. 1889. The Extermination of the American Bison. *U.S. National Museum Report*, 1887. Washington D.C.: Government Printing Office

Howard, O. O. 1887. Indian War Papers: Causes of the Piute and Bannock War. *Overland Monthly* 9(53):492-498.

Hultkrantz, A. 1957. The Indians in Yellowstone Park. *Annals of Wyoming* 29(2):125-149.

Describes the territorial distribution of the "Sheep Eaters" Shoshone, Plains Shoshone/Bannock (Washakie), Crow, Dakotas Sioux, Blackfeet, and the Nez Perce. Also described are certain historical events, before and after the establishment of Yellowstone as a National Park, which account for the history of the area.

1961. The Shoshone in the Rocky Mountain Area. *Annals of Wyoming* 33(1):19-41.

Taxonomic explanation for the various Shoshone-Paiute groups of Idaho, Montana, and Wyoming.

1970. The Source Literature on the "Tukudika" Indians in Wyoming: Facts and Fancies. In *Languages and Cultures of Western North American*. Swanson, E.H., Jr., ed., pp. 246-258. Pocatello: Idaho State University Press.

Focuses on the Sheep Eaters (Tukudika) originally of central Idaho, southwest Montana and northwest Wyoming. Hultkrantz divides this essay into five parts; Trapper and Travelers, Official Reports, Fictional Accounts, Amateur Research, and Professional Anthropological Investigation.

1974. *Shoshone Indians*. New York: Garland Publishing.

Part of the Garland American Indian Ethnohistory Series, this volume contains essays on the Gosiute Indians (Malouf), Shoshone in the Rocky Mountains Area, The Indians in Yellowstone Park, and Commission Findings on the Shoshone Indians (Indian Claims Commission). All support evidence for the Indian Claims Commission, which has been in place since the mid-1940s.

1986. Mythology and Religious Concepts. In *Handbook of North American Indians, Vol. 11, Great Basin*. d'Azevedo, W.L. (ed.). pp. 630-640. Washington D.C.: Smithsonian Institute.

An overview of religious concepts and mythology of the Great Basin including the Eastern Shoshone of Wyoming. He divides this essay into two major parts: religious concepts and mythology. Under religious concepts are cosmology, supernatural beings, ritual practices, visions and shamanism, and life crises, soul beliefs, and afterlife. Mythology includes: Creation, Origin of People, Regulation of Birth and Menstruation, Theft of Fire, Theft of Pine Nuts, Cottontail and the Sun, Origin of Death, Regulation of Seasons, Release of Game Animals, Origin of Star Constellations, and War between Birds and Water Monsters.

Idaho Historical Society. nd. Idaho's Indian Wars. Idaho Historical Society References Series 23.

Discusses major conflicts among the Indians of Idaho and Euro-Americans (e.g., Nez Perce, Bannock).

1964. Idaho's Indian Populations in 1800. Idaho Historical Society References Series 299.

Estimates of populations for various Indian groups (Nez Perce, Coeur D'Alene, and Northern Shoshone) for the year 1800.

1965a. Text of the Treaty of Fort Boise, October 10, 1864. Idaho Historical Society References Series 91.

Complete text of the Fort Boise Treaty of 1864 and edited remarks about its status (unratified) and an account of the circumstances resulting in the signing.

1965b. Fort Boise (United States Army). Idaho Historical Society References Series 356.

A discussion on the occupation of Fort Boise by the U.S. Army in the middle 19th century.

1968a. Caleb Lyon's Bruneau Treaty, 12 April 1866. Reference Series 369.

Complete text of the Bruneau Treaty of 1866 and remarks on its unratified status.

1968b. Fort Hall, 1834-1856. Idaho Historical Society References Series 17.

Focuses on the initial phase of Fort Hall as a trading center and as a military fort.

1970a. Editor's Page [concering Governor Ballard, Fort Hall Reservation, and the Boise Claim]. Idaho Historical Society Reference Series 92:30-35.

Discussion of Governor Ballard's influence on Fort Hall, as an Indian reservation, and claims of Indians rights to the Boise area.

1970b. Idaho's Indian Reservations. Idaho Historical Society Reference Series 483.

Nez Perce, Coeur D'Alene, and Fort Hall Indian reservations

are discussed in historical and contemporary contexts.

1972. The Boise Claim. Idaho Historical Society Reference Series 106.

Review of the Boise Claim from a historical perspective.

1974. Caleb Lyon of Lyonsdale and the Boise Claim. Idaho Historical Society Reference Series 94.

Discussion of Caleb Lyon's short-term duration of governor and the unratified status of the treaty signed in 1864 and the would-be reservation that was planned.

1979. Boise Shoshoni. Idaho Historical Society Reference Series 248.

A discussion of the equestrian Boise Shoshone in the first part of the 19th century.

1982. H. D. Wallen's Report, 10 December 1859, [concerning Oregon and Idaho Paiute and Shoshone Bands]. Idaho Historical Society Reference Series 765.

A review of the Shoshone and Paiute groups in southwestern Idaho and southeastern Oregon.

Idaho Power Company. 1991. Proposed Final Study Plans and Related Documents, Bliss-Ferc No. 1975, Lower Salmon Falls-Ferc No. 2061, Upper Salmon Falls-Ferc No. 2777. Idaho Power Company, Boise, Idaho.

1992. Idaho Power Company Proposed Final Study Plans and Related Documents -- Shoshone Falls - Ferc No. 2778. Produced by the Idaho Power Company.

1993. Formal Consultation Package For Relicensing, C. J. Strike -- FERC No. 2055. Produced by the Idaho Power Company.

1995. Proposed Final Study Plans For Relicensing - C. J. Strike - FERC No. 2055. Produced by the Idaho Power Company.

Idaho Tri-Weekly Stateman. 1866. On Lyon's Treaty with the Indians. June 26, Page 2, Column 3.

A critical review of Lyon's treatment of southern Idaho Shoshone-Paiute Indians.

Inter-Tribal Council of Nevada. 1974. *Personal Reflections of the Shoshone, Paiute, Washo.* Reno: Inter-Tribal Council of Nevada.

Personal accounts of activities, events, and adventures from members of the Shoshone, Paiute, and Washo tribes.

1976a. Newe: A Western Shoshone History. Reno: Inter-Tribal Council of Nevada.

An ethnohistorical narrative of the events that led to the establishment of eleven reservations in the Nevada region. Discusses the individual histories of each reservation, colony, and village (Carlins Farms, Duck Valley, Goshute, Battle Mountain, Elko, Ely, Yomba, Duckwater, South Fork, Wells [Indian Village], and Death Valley).

1976b. *Numa: A Northern Paiute History.* Reno: Inter-Tribal Council of Nevada.

An ethnohistory of the Northern Paiute people that discusses the Northern Paiute culture, the settling of Euro-Americans, the Pyramid Lake War (1860), and a historical description of eight reservations/colonies (Lovelock, McDermitt, Mason/Smith Valley, Pyramid Lake, Stillwater/Fallon, Summit Lake, and Walker River).

Irving, W. 1837. The Rocky Mountains. In *The Journal of Captain B.L.E. Bonneville.* Philadelphia.

1873. The Adventures of Captain Bonneville, USA. In *The Rocky Mountains and the Far West.* Philadelphia: Knickerbocker.

1897. *Astoria.* New York.

1898. *The Adventures of Captain Bonneville, U.S.A., in the Rocky Mountains and the Far West, Digested from his journals and Illustrated from Various Other Sources* (2 Volumes). New York: Pawnee Edition.

1909. Journals of the Snake Expeditions, 1825-1826. Elliott, T.C., ed., *Oregon Historical Quarterly* 10(4):31-365.

Jennings, J.D. 1957. Danger Cave. *University of Utah Anthropological Papers* No. 27.

1964. The Desert West. In *Prehistoric Man in the New World*. J.D. Jennings and E. Norbeck, eds. pp. 149-174. Chicago: University of Chicago Press.

1973. The Short Useful Life of a Simple Hypothesis. *Tebiwa* 16(1): 1-9.

1986. Prehistory: Introduction. In *Handbook of North American Indians, Vol. 11, Great Basin*. d'Azevedo, W.L. (ed.). pp. 113 -119. Washington, D.C.: Smithsonian Institute.

Jennings, J. D. and E. Norbeck. 1955. Great Basin Prehistory: A Review. *American Antiquity* 21:1-11.

Johnson, E. C. 1975. *Walker River Paiutes: A Tribal History*. Schurz, Nevada: Walker River Paiute Tribe.

An ethnohistory of the Walker River Northern Paiute with emphasis on the Walker River reservation and events after the reservation's establishment.

1986. Issues: The Indian Perspective. In *Handbook of North American Indians, Vol. 11, Great Basin*. d'Azevedo, W.L. (ed.),. pp. 592-600. Washington, D.C.: Smithsonian Institute.

Focuses on treaty and agreement rights, water rights, jurisdiction, economic development, and educational and social needs in the 1970s and 1980s.

Kelly, I. 1932. Ethnography of the Surprise Valley. *University of California Publications in American Archaeology and Ethnology* 31(3):67-210.

A standard culture history of the Surprise Valley Northern Paiute from fieldwork done in 1930. Kelly divides the report into a number of disparate categories (i.e., territory, place names, economic life, houses, dress and adornment, manufactures and industries, dogs, transportation, trade, reckonings, social and political aspects, and religious aspects).

1934. Southern Paiute Bands. *American Anthropologist* 36(4):548-560.

Focuses on 15 groups (sub-groups), of which five groups are generally recognized by name (Kaibab, Uinkaret, Shivwits, Moapa, and Chemehuevi) and the others by district or drainage (San Juan,

Kaiparowits, Panguitch, St. George, Gunlock, Cedar, Beaver, Panaca, Paranigat, Las Vegas). She gives a general geographical description of the territory each band held.

1936. Chemehuevi Shamanism. In *Essays in Anthropology Presented to A.L. Kroeber in Celebration of His Sixtieth Birthday*, Lowie, R.H. (ed.), pp. 129-142. Berkeley: University of California Press.

Concerns shamanistic practices of the Chemehuevi and Las Vegas. The first, Chemehuevi, is an offshoot of the latter or Las Vegas band. Sections within this essay include: dreams, familiars (or tutelary spirits), power transfer, ritual practices, soul loss, magic, and specialists. Under specialists, Kelly lists shamans for snake, rock, arrow, horse, weather, and Datura.

1938. Northern Paiute Tales. *Journal of American Folklore* 51(202):363-438.

Collected during the summer of 1930, Kelly published 69 myths (and/or variants) under 38 categories, and identifies 12 individuals as informants. Myths come from three bands of Northern Paiute (Sucker Eaters, Deer Eaters, and Groundhog Eaters).

1939. Southern Paiute Shamanism. *University of California Anthropological Records* 2(4):151-167.

Kelly includes seven (Kaibab, Shivwits, Saint George, Gunlock, Paranigat, Moapa, and Las Vegas) of the original 15 bands in her examination of shamanism and shamanistic practices among the Southern Paiute.

1964. Southern Paiute Ethnography. *Glen Canyon Series 21, University of Utah Anthropological Papers 69.*

An ethnographic reconstruction or "how-was-it-in-your-grandfather's-day approach" of Southern Paiute culture from field data gathered in 1932. Kelly focuses on four bands (Kaibab, Kaiparowits, San Juan, and Panguitch) under which there are a number of categories or topics (e.g., Habitat/Population, Chieftainship, Neighbors, Subsistence, Shelter, Dree, Crafts, Communications, Property/Inheritance, Life Crisis, Diversions, Kinship Terminology, Social Data, Natural/Supernatural) discussed.

Kelly, L.G. 1975. The Indian Reorganization Act: The Dream and the Reality. *Pacific Historical Review* 44:291-312.

King, G. (Torgeson). 1980. Bitterroot: A Native American Plant Food. *Idaho Archaeologist* 3(3):1-3.

Discusses the occurrence of Bitter Root as a staple for the Indians in the northwest. Gives examples of the acquisition and preparation of Bitter Root for the various cultures in the northwest region.

1982. Food Plants of Southwestern Idaho. *Idaho Archaeologist* 6(1&2):20-24.

Torgeson lists 209 species of plant food that were known to be used by the aboriginal populations of southwest Idaho. A breakdown of the plant species include 108 seed plants, 53 root plants, 23 berry plants, 64 plants used for greens, and 17 miscellaneous food plants. A list of the 209 plant foods is provided.

1986. Native American Utilization of Onion. *Idaho Archaeologist* 9(1):25-27.

Discussion of the occurrence, gathering, and utilization of the onion for the Indians of Idaho and the surrounding area.

Kingston, C.S. 1932. Buffalo in the Pacific Northwest. *Washington Historical Quarterly* (June):163-172.

Kirkpatrick, J.M. 1863. Pages 409-412 in *Report of the Commissioner of Indian Affairs*, 1862 [CD 1157]. Washington, D.C.: National Archives.

Knack, Martha C. 1986. Indian Economics. in *Handbook of North American Indians, Vol. 11, Great Basin*. d'Azevedo, W.L. (ed.). pp. 573-591. Washington, D.C.: Smithsonian Institute.

Discusses the development of local reservation economies occurring at Uintah-Ouray reservation, Fort Hall reservation, and a number of smaller reservation in Utah. Knack discusses land claims settlement, vocational training programs, mineral rights, and federal grants, in the 1960s and 1970s.

1990. Philene T. Hall, Bureau of Indian Affairs Field Matron: Planned Culture Change of Washakie Shoshone Women. *Prologue: Quarterly of the National Archives* 22(2):151-168.

The career of Philene Hall, BIA field matron, among the Northwestern Band of Shoshone of Washakie, Utah. Between 1915 and 1920, Hall served as field matron for the Uintah-Ouray reservation and the Washakie settlement. The results were that she brought forced acculturation and planned change to the native women at Washakie.

1992. Utah Indians and the Homestead Law. in *State and Reservation: New Perspectives on Federal Indian Policy.* G.P. Castile and R.L. Bee (eds.), pp. 68-91. Tucson: The University of Arizona Press.

Knack discusses two native communities, Washakie and Kanosh, occupied by members of the Northwestern Band of Shoshone and the Pahvant Indians of central Utah, in relation to the Homestead laws of Utah.

Knack, M.C. and O.C. Stewart. 1984. *As Long as the Rivers Shall Run: An Economic Ethnohistory of the Pyramid Lake Indian Reservation.* Berkeley: University of California Press.

An ethnohistory of economic systems at the Pyramid Lake reservation.

Kroeber, A.L. 1901. Ute Tales. *Journal of American Folklore* 14(55):252-285.

Kroeber collected twelve myths (or variants) in the summer of 1900 from the Uintah Utes of northeastern Utah. Numbers, instead of a motif or theme, are used to organize the myths.

1907. Shoshonean Dialects of California. *University of California Publications in American Archaeology and Ethnology* 4(3):65-165.

Focuses on dialectical differences between the various Numic-speaking people of southeast California and western Nevada.

1908. Origin Tradition of the Chemehuevi Indians. *Journal of American Folklore* 21(81-82):240-242.

Recounts a variant of the Chemehuevi or Southern Paiute origin tradition before 1907. He records the origin tale and

then discusses a few of its most outstanding characteristics.

1909a. Notes on Shoshonean Dialects of Southern California. *University of California Publications in American Archaeology and Ethnology* 8(5):235-269.

An elaboration of his 1907 publication.

1909b. The Bannock and Shoshoni Languages. *American Anthropologist* 11(2):266-277.

Description of basic phonology, morphology, and semantics of the Shoshone and Bannock languages.

1923. *Anthropology*. New York: Harcourt, Brace.

Classic introductory text for students of anthropology.

1925. Handbook of the Indians of California. *Bureau of American Ethnology Bulletin* 78.

A survey and review of all the Indian groups in the state of California. Classifies these basic cultural units on linguistical criteria.

1939. Cultural and Natural Areas of Native North America. *University of California Publications in American Archaeology and Ethnology* 38(1):1-242.

Published in 1939 but completed in 1931, one of the most significant reports of its time. It postulates a general relationship between specific environments and cultural type. Stress on limiting factors and cultural populations.

Lamb, S.M. 1958. Linguistic Prehistory in the Great Basin. *International Journal of American Linguistics* 24(2):95-100.

A classic in language studies literature, this essay uses linguistic data to speculate on the dispersal of Numic-speaking throughout the Great Basin. Lamb postulates the establishment of the Numic-speakers in the southwest corner of the Great Basin at 2,000 years ago, spreading north and east over the entire Great Basin.

Leland, J.H. 1976. *Great Basin Indian Population Figures (1873-1970) and the Pitfalls Therein*. Reno: Desert Research Institute.

Presents demographic data and discusses population numbers for the aboriginal Great Basin people between 1873 to 1970.

Link, Karl Paul and Chilton Phoenix. 1994, Rocks, Rails, and Trails. Pocatello, Idaho: Idaho State University Press.

An introduction to the geology, history, and geography of eastern Idaho.

Liljeblad, S. 1957. *Indian Peoples of Idaho.* Pocatello: Idaho State College, Mineograph.

Meant as a mimeo for his students, Liljeblad provides introductory treatment of the various Indian groups inhabiting Idaho. Discussion centers on five tribes or cultures (Nez Perce, Coeur D'Alene, Kutenai, Shoshone, and Northern Paiute), and the historical events and activities that had a impact or influence on these tribes. Focuses on the reservation period.

1958. Book Review of *Bannock of Idaho. Idaho Yesterdays* 2(1):2-25.

1960. The Indians of Idaho. *Idaho Historical Society Series* 3.

An outline of the five tribes and a cursory survey of the historical events that influences Indian and Euro-American interactions.

1970. Shoshoni and Northern Paiute Indians in Idaho. *Idaho Historical Society, References Series* 484.

Liljeblad outlines of the various Northern Shoshone groups inhabiting southern Idaho. They include: Mountain Shoshone, Western Groups, Northwestern Bands, and Fort Hall). Also treated are the Eastern Shoshone, Northern Paiute, and Bannock.

1972. *The Idaho Indians in Transition, 1805-1960.* Pocatello: Idaho State Museum Special Publication.

Originally completed in 1960, but not published until 1972, this report demonstrates the transition or acculturation that the Native population was forced to endure in dealing with Euro-Americans. A brief chronology of Idaho's major historical events are presented. Focus centers upon the 20th century reservation life.

1986. Oral Tradition: Content and Style of Verbal Arts. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Azevedo, W.L. (ed.). pp. 641-659. Washington, D.C.: Smithsonian Institute.

This essay is concerned with verbal or oral traditions as they appear in the Great Basin. Liljeblad establishes seven contexts in which oral traditions are to be interpreted. They include: 1) epigrammatic forms, 2) proverbial Aphorisms, 3) ritualism, 4) poetry and verse, 5) storytelling, 6) legendary narratives, 7) mythological tales, and 8) neo-mythology and contemporary narratives.

Liljeblad, S. and C. S. Fowler. 1986. Owens Valley Paiute. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Azevedo, W.L., ed., pp. 412-434. Washington, D.C.: Smithsonian Institute.

An overview and assessment of the literature of the Owens Valley Paiute. Detailed description and discussion of such topics as territory, language, environment, culture, social organization, life cycle, political organization, prehistory, and history are included.

Loether, C. 1990. Western Mono Myth: A Numic Oral Tradition of Central California. Paper presented at the 22nd Great Basin Anthropological Conference, Reno, Nevada. In author possession.

Report on the oral traditions of the Western Mono people, and specifically, the mythology of the most northern band, the Northfork Mono. The Northfork Mono have two categories of tales, one is equivalent to myth, one to all other types of stories. Loether distinguishes between a number of sub-categoriers (i.e., etiological tales, tale cycles, and transformation tales).

1996. Shoshone-Bannock. In *Native America in the Twentieth Century: An Encyclopedia.* M.B. Davis, ed., pp. 591-593. New York: Garland Publishing, Inc.

Short review of the history of Shoshone-Bannock tribes and the contemporary perspective at the Fort Hall Reservation. The brief articles refer to the people, religion, allotment, tribal government, land claims, and economic development.

Lohse, E. S. 1990. Fort Hall and the Shoshone-Bannock. In *Fort Hall and the Shoshone-Bannock*. Lohse, E.S. and R.N. Holmer, eds., pp. 7-20. Pocatello, Idaho: Idaho State University Press.

Traces the early historical events of Fort Hall. Papers includes four essays on different aspects of the fort's existence (e.g., location, tribes, description, and prehistory).

1995. Northern Intermountain West Projectile Point Chonology. Tebiwa 25(1):3-51.

Lohse, E. S. and Richard N. Holmer. 1990. *Fort Hall and the Shoshone-Bannock*. Pocatello, Idaho: Idaho State University Press.

Four small articles about Fort Hall as a trade and military fort and the Shoshone-Bannock who traditionally occupied the area and made the reservation their home during the late 1860s.

Lowie, R.H. 1909a. The Northern Shoshone. *Anthropological Papers of the American Museum of Natural History* 2(2):165-304.

The first ethnographic reconstruction of the Lemhi and Fort Hall Shoshone. Lowie's culture history of these groups gives a good historical examination of their life before the reservation.

1909b. Shoshone and Comanche Tales. H.H. St. Clair, coll. *Journal of American Folklore* 22(85):265-282.

Twenty four variants of myths were collected by St. Clair and organized into 18 categories by Lowie. Myths are Shoshone or Comanche.

1923. The Cultural Connections of California and Plateau Shoshonean Tribes. *University of California Publications in American Archaeology and Ethnology* 20(9):145-156.

Focuses attention on various cultural connections, material and social, between the Native populations of California and Great Basin.

1924a. Notes on Shoshonean Ethnography. *Anthropological Papers of the Museum of Natural History* 20(3):185-314.

Whereas Lowie's first publication dealt with Northern Shoshone or Central Numic, this publication deals with the

Southern Paiute/Ute or Southern Numic and the Northern Paiute or Western Numic. Focuses on major aspects of Numic culture (e.g., economics, politics, subsistence, material, social, etc.).

1924b. Shoshonean Tales. *Journal of American Folklore* 37(143-144):1-242.

Lowie recorded 163 myths from various groups of Ute, Southern Paiute, and Paviotso between 1912 and 1915. Except for an introductory paragraph, Lowie provides no description or discussion about the tales themselves. The information on informants identifies each person by name and locale.

1930. The Kinship Terminology of the Bannock Indians. *American Anthropologist* 32(2):294-299.

A descriptive analysis of Bannock kinship terms. Focuses on descent and lineality.

1959. *Robert H. Lowie, Ethnologist: A Personal Record.* Berkeley: University of California Press.

A biographic sketch of the anthropological career of the internationally renown Robert Lowie. Specific attention centers on social organization, kinship, and diffusionistic studies in North American ethnography and ethology.

Lyman, Albert R. 1930. Pahute Biscuits. *Utah Historical Quarterly* III.

Madsen, B. D. 1958. *The Bannock of Idaho.* Caldwell, Idaho: Caxton Printers.

First of a series of books on particular Indians groups in southern Idaho. Attention centers upon historical facts and periods peculiar to southern Idaho.

1967. Shoshoni-Bannock Marauders on the Oregon Trail, 1859-1863. *Utah Historical Quarterly,* 35:3-30.

Outlines a general chronology of Indian vs. Euro-American conflicts and hostilities between 1859 and 1863. Gives examples of conflicts at Massacre Rock, the City of Rocks, below Shoshone Falls, and the Boise area.

1976. The Northwestern Shoshoni in Cache Valley. In *Cache Valley: Essays on Her Past and People.* Alder, D. D., ed., pp. 28-44. Logan, Utah: Utah State University.

Relatively in-depth historical investigation of the Northwestern Bands of Shoshone of Cache Valley, Idaho/Utah. Focuses basically on the interactions between the bands and the Mormon community. A big part of this history is concerned with the Bear River Massacre and the effect that it had on subsequent dealings between these Native groups and Euro-Americans.

1979. *The Lemhi: Sacajawea's People*. Caldwell, Idaho: Caxton Printers.

Focuses attention on the ethnohistory of the Mountain Shoshone or the Lemhi Shoshone/Bannock and Sheep Eater groups in east-central Idaho. Particular emphasis is given to the equestrian Lemhi Shoshone/Bannock and their seasonal migration to hunt buffalo.

1980. *The Northern Shoshone*. Caldwell, Idaho: Caxton Printers.

Attention is focused on the equestrian Fort Hall Shoshone-Bannock and an ethnohistorical interpretation of events since contact. Specific attention centers around the loss of reservation lands.

1985. *The Shoshoni Frontier and The Bear River Massacre*. Salt Lake City: University of Utah.

Detailed study of the Northwestern Bands of Shoshone and the events leading to the Bear River Massacre.

1986. *Chief Pocatello, the "White Plume"*. Salt Lake City, Utah: University of Utah Press.

Focuses on Chief Pocatello and the band of Northwest Band under his control. Attention centers upon the Bear River Massacre and the consequence that event had on the various Indian groups inhabiting southern Idaho.

1990. Glory Hunter: A Biography of Patrick Edward Connor. Salt Lake City, Utah: University of Utah Press.

The life and time of Colonel Connor and the events that led to the Bear River Massacre is reviewed.

Madsen, D. B. 1975. Dating Paiute-Shoshoni Expansion in the Great Basin. *American Antiquity* 40(1):82-87.

Madsen, D.B. and M.S. Berry. 1975. A Reassessment of Northern Great Basin Prehistory. *American Antiquity* 40(4):391-405.

Madsen, D.B. and J.F. O'Connell. 1982. Man and Environment in the Great Basin. *Society for American Archaeology Papers* 2.

Mahar, J. M. 1953. Ethnobotany of the Oregon Paiutes of the Warm Springs Indian Reservation. (Unpublished B.A. Thesis in History and Social Science, Reed College, Portland, Oregon.)

As a B.A. thesis, Mahar did a sketch of plants used by the Warm Springs Indians.

Malde, H.E. 1968 The Catastrophic Late Pleistocene Bonneville Flood in the Snake River Plain, Idaho. *U.S. Geological Survey Professional Paper 596.*

Malouf, C. 1940. The Gosiute Indians. *University of Utah, Museum of Anthropology, Archaeology, and Ethnology Papers* 3:29-36.

A brief review of the Gosiute at Deep Creek and Skull Valley.

1966. Ethnohistory in the Great Basin. In *The Current Status of Anthropological Research in the Great Basin: 1964.* W.L. d'Azevedo et al., eds., pp. 1-38. Reno: Desert Research Institute.

A survey of ethnohistorical literature for the Great Basin.

1974. The Gosiute Indians. In Shoshone Indians, pp. 25-172. (*American Indian Ethnohistory: California and Basin-Plateau Indians.*) New York: Garland.

A survey and review of the Gosiute Indians at Deep Creek and Skull Valley are examined in detail. The Gosiute had a culture identical to their Ute and Comanche neighbors, but extremely poor and pedestrian. Subsistence activities were extremely limited and provide minimal sustenance for these groups.

Malouf, Carl J. and J.M. Findlay. 1986. Euro-American Impact Before 1870. In *Handbook of North American Indians, Volume 11: Great Basin*, W.L. d'Azevedo, pp. 499-516. Washington, D.C.: Smithsonian Institution.

Detailed study of influences and impacts of Euro-Americans

on the Indian population of the Great Basin. They discuss various elements that effect the aboriginal population most dramatically.

Mann, L. 1868. Pages 182-184, 189 in *Report to the Commissioner of Indian Affairs* 1867 [CD 1326]. Washington, D.C.: National Archives.

Manning, W. 1980. *Pressures on Duck Valley: I Will Die an Indian*. Sun Valley, Idaho: Institute of the American West.

Contemporary problems that face the Shoshone-Paiute Tribes of Duck Valley are examined. They include the horse, exploration and trade.

McDonald, H. Gregory. 1994. History of Paleontological Research at Hagerman Fossil Beds National Monument, Idaho. Hagerman: Hagerman Fossil Beds National monument.

McKinney, Whitney. 1983. *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*. Salt Lake City: The Institute of the American West and Howe Brothers.

A detail history of the Duck Valley Reservation is examined and reviewed. Particular interests such as cattle, horses, and farming techniques are discussed.

Mason, Otis, T. 1896. Influence of Environment Upon Human Industries or Arts. Pp, 639-665 in Annual Report of the Smithsonian Institute for 1895. Washington.

A general survey on environment factors and their impact on aboriginal populations of North America. Mason employs the phrase "cultural area" to refer to specific environments, and lists eighteen American Indian environments or cultural areas for North America. Mason identifies 18 cultural areas of the western hemisphere.

1907. Environment. Pp. 427-430 in Vol. 1 of Handbook of American Indians North of Mexico. Frederick W. Hodge, ed., 2 vols. Bureau of American Ethnology Bulletin 30. Washington.

Focuses on the classification of North America or ethnic environments in North America. A brief discussion of twelve such environments is included.

Maury, R.F. 1902. Expedition Against the Snake Indians. *War of the Rebellion* 50:216-225.

Military reports about encounters and hostilities among Shoshone-Paiute groups and Euro-Americans. Special interest is directed at the middle Snake River region.

Meatte, Daniel S. 1989. Prehistory of the Western Snake Basin: An Overview. (Unpublished M.A. Thesis, Anthropology, Idaho State University.)

Merriam, C. Hart. 1891. *Results of a Biological Reconnaissance of South-central Idaho*. Washington, D.C.: Goverment Printing Office.

1927. The Buffalo in Northeastern California. *Journal of Mammalogy*. 7(3):211-214.

Merrill, Irving R. 1988. *Bound for Idaho: The 1864 Trail Journal of Julius Merrill*. Moscow, Idaho: University of Idaho Press.

1990. Tim Goodale and his Cutoff: A Major Trail Segment During and After the Fourth Emigration Wave. *Overland Journal* 8:9-16

Miller, W. 1964. The Shoshonean Languages of Uto-Aztecan. In Studies in Californian Linguistics, W. Bright, ed., pp. 145-148. *University of California Publication in Linguistics* 34.

Initial work defining and describing the three branches of Shoshone (Western Numic, Central Numic, Southern Numic) which, in part, make up the Uto-Aztecan stock. Emphasis is given to the relationship between Numic, Tubatalabal, and Takic languages.

1966. Anthropological Linguistics in the Great Basin. In *The Current Status of Anthropological Research in the Great Basin: 1964*. W.L. d'Azevedo et al., eds. Reno: Desert Research Institute.

Anthropological overview of linguistic diversity and dialectical differences within the Great Basin. Attention centers around the diachronic evolution of languages toward the West.

1970. Western Shoshoni Dialects. In *Languages and Cultures of Western North American: Essays in Honor of Sven Liljeblad.* E.H. Swanson, Jr., ed., pp. 17-36. Pocatello: Idaho State University Press.

A discussion about the similarities and differences of Western Shoshone dialects of the Central Numic languages.

1972. Newe Natekwinappeh: Shoshoni Stories and Dictionary. *University of Utah Anthropological Papers* 94.

A dictionary of the Western Shoshone language and mythological corpus of Western Shoshone tales.

1986. Numic Languages. In *Handbook of North American Indians, Volume 11: Great Basin,* d'Azevedo, W.L., pp. 98-106. Washington, D.C.: Smithsonian Institution.

An overview of Numic language family and the diversity inherit in it.

Miss, Christian, J., Guy F. Moura, and Margaret A. Nelson. 1995. C. J. Strike Area Relicensing Cultural Resources Inventory, Snake River, Idaho. Draft copy prepared for Idaho Power Company by Northwest Archaeological Associates, Inc.

Moore, Steven C. 1991. Sacred Sites and Public Lands. In *Handbook of American Indian Religious Freedom.* Vecsey, C., ed., pp. 81-99. New York: The Crossroad Publishing Company.

The relationship between Native American sacred sites and government held lands are discussed using a number of examples for North America.

Murphey, Kelly, A., M.J. Freeman and Peter Bowler. 1993. Valley of the Mighty Snake: An Overview of the Cultural and Natural History of Hagerman Valley, Southwestern Idaho. *Hagerman Valley Historical Society Report No. 1.*

Concerned with the cultural and natural history of Hagerman Valley and the specific resources within it.

Murphy, R.F. 1970. Basin Ethnograpgy and Ecological Theory. In *Languages and Cultures of Western North American: Essays in Honor of Sven Liljeblad.* E.H. Swanson, Jr., ed., pp. 152-171. Pocatello: Idaho State University Press.

Murphy's interpretation of cultural ecology as it applies to

the Great Basin. Emphasis is on "work" and the limitations of environment to culture.

Murphy, R.F. and Y. Murphy. 1960. Shoshone-Bannock Subsistence and Society. *University of California Anthropological Records* 16(7): 293-336.*

1986. Northern Shoshone and Bannock. In *Handbook of North American Indians, Vol. 11, Great Basin*. d'Azevedo, W.L. (ed.), pp. 284-307. Washington, D.C.: Smithsonian Institute.*

Myers, L. Daniel. 1987. Level of Context: A Symbolic Analysis of Numic Origin Myths. Unpublished Ph.D. dissertation, Anthropology, Rutgers University, New Brunswick, New Jersey.

A critique of Great Basin anthropology, and a symbolic analysis of Numic origin myths make-up the bulk of this work. After criticizing certain practitioners, Myers used myth as an alternative means by which to evaluate Numic thought and knowledge.

1990. Towards a Natural History of the Numa: Thoughts from a Symbolic Analysis of Numic Origin Myths. Paper presented at the 22nd Great Basin Anthropological Conference, Reno, Nevada.

A Numic natural history is proposed in light of a symbolic analysis of the Origin myths. Special attention is given to specific animals (coyote, wolf, deer, mountain sheep, antelope, etc.) in the Great Basin.

1992a. A Review of the Archaeological Literature from the Bliss Dam to the Upper Salmon Falls Dam Area, Snake River Plain Region, Southern Idaho. Report prepared for the Shoshone-Paiute Tribes of the Duck Valley Reservation, Owyhee, Nevada.

1992b. A Review of the Historical Literature from the Bliss Dam to the Upper Salmon Falls Dam Area, Snake River Plain Region, Southern Idaho. Report prepared for the Shoshone-Paiute Tribes of the Duck Valley Reservation, Owyhee, Nevada.

1992c. Myth as Ritual: Thoughts from a Symbolic Analysis of Numic Origin Myths. Paper presented at the 23rd Great Basin Anthropological Conference, Boise, Idaho.

Myth, in Numic culture, represents a ritual of extreme importance to members of that culture. A general ritualized setting provides a backdrop for the telling of tales.

1995. Anthropological Literature Review and Oral Histories Pertaining to the Area from Bancroft Springs to Banbury Springs, Snake River, Idaho for Upper Salmon Falls A and B (FERC No. 2777), Lower Salmon Falls (FERC No. 2061), and Bliss (FERC No. 1975) Hydroelectric Projects. *Idaho Power Company Cultural Resources Project Project Report* 95-5.

1996a. Anthropological Literature Review and Oral Histories Interviews Pertaining to the Shoshone Falls (FERC No. 2778) Study Area, Snake River, Idaho. *Idaho Power Company Cultural Resources Project Project Report* 96-3.

1996b. Anthropological Literature Review and Oral Histories Interviews Pertaining to the C. J. Strike (FERC No. 2055) Study Area, Middle Snake River, Idaho. *Idaho Power Company Cultural Resources Project Project Report* 96-10.

1996c. A Frame For Culture: Some Observations on the Culture Element Distributions of the Snake River Shoshone. Paper presented at the Twenty-Five Great Basin Anthropological Conference

The Cultural Element Distribution survey for the Snake River Shoshone is examined and put into a historical perspective of practitioner's contributions in southern Idaho's ethnographic record.

1998. A Traditional Use Study of the Hagerman Fossil Beds National Monument and Other Areas in Southern Idaho. Report prepared for the Columbia Cascade System Support Office, National Park Service.

1999a. A Frame For Culture: Some Observations on the Culture Element Distributions of the Snake River Shoshone. in R.O. Clemmer et al. (ed.), forth coming. Salt Lake City: University of Utah Press.

Submitted for publication in Myers 1996c.

Natches, Gilbert. 1923. Northern Paiute Verbs. *University of California Publication in American Archaeology and Ethnology* 20(14):243-259.

A survey of Northern Paiute verbs from the Pyramid Lake

area. Natches, a full blooded Pyramid Lake Paiute, assembled this list over several months in 1914. Attached are five short myths, or variants thereof, in Northern Paiute and English. Collaboration in these projects where under the direction W.L. Marsden.

1940. Northern Paiute Myths. Saul Risenberg of Lovelock, Nevada, recorder. (Manuscript in possession of Catherine S. Fowler.)

National Park Service, United States Department of Interior. 1990. Bear River Massacre Site National Historic Landmark Nomination Form. On file: National Park Service, Washington, D.C.

1995. Draft Special Resource Study and Environmental Assessment: Bear River Massacre Site, Idaho. Denver: Denver Service Center.

1996. Final General Management Plan and Environmental Impact Statement: Hagerman Fossil Beds National Monument. Prepared by Denver Service Center, Denver, Colorado.

1997a. Final Special Resource Study and Environmental Assessment: Bear River Massacre Site, Idaho. Denver: Denver Service Center.

1997b. Cultural Resource Management Guideline. National Park Service, Release No. 5.

Neilson, Barry T. 1933. Fort Reed and Fort Boise, 1814-1835. *Oregon Historical Quarterly* 34:60-67.

An examination of the historical documentation for both forts is reviewed.

Neitzel, Susan Pengilly. 1998. Unsettled Issues: Original Indian Title to the Boise and Bruneau Valleys, Southwestern Idaho. M. A. Thesis in History, Boise State University, Boise

A history of the Boise and Bruneau claims is examined and reviewed.

Nichols, M.J.P. 1974. Northern Paiute Historical Grammer. (Unpublished Ph.D. Dissertation in Linguistics, University of California, Berkeley.)

A systematic examination of Northern Paiute historical grammar is set in the broad dialectically differences between the territory to the north and south.

Nickerson, G. S. 1966. Some Data on Plains and Great Basin Indian Uses of Certain Native Plants. *Tebiwa* 9(1):45-51.

Information linking plants of the Great Basin and Plains culture area are reviewed in this article.

O'Connell, J.F. 1971. The Archaeology and Cultural Ecology of Surprise Valley, Northeast California. (Unpublished Ph.D. Dissertation in Archaeology, University of California, Berkeley.)

1975. *The Prehistory of Surprise Valley.* Ballena-Press Anthropological Papers 4. Ramona, California.

O'Connell, J.F., and R.D. Ambro. 1968. A Preliminary Report on the Archaeology of the Rodriguez Site (CA-Las-194), Lassen County, California. *University of California Archaeological Survey Reports* 73:95-193.

O'Connell, J.F. and P.B. Hayward. 1972. Altithermal and Medithermal Human Adaptation in Surprise Valley, Northeast California. In *Great Basin Cultural Ecology*, Fowler, D.D., ed., pp. 25-41. Reno: Desert Research Institute.

O'Connell, J.F., K.T. Jones, and S.R. Simms. 1982. Some Thoughts on Prehistoric Archaeological in the Great Basin. In *Man and Environment in the Great Basin*, Madsen, D.B. and J.F. O'Connell, eds., pp. 227-240. *Society for American Archaeology Papers* 2.

Odgen, Peter S. 1909-10. Journals of the Snake Expedition, 1825-27. *Oregon Historical Society Quarterly* 10(4):331-365; 11(2):201-222.

Odgen's journal notes for the Snake River Expedition of 1825-1827. Provides detailed accounts of fur and trade activities.

Olden, Sarah Emilia. 1923. *Shoshone Folk Lore.* Milwaukee, Wisconsin: Morehouse Publishing Company.

Account of Reverened John Roberts missionary work among the Wind River (Eastern) Shoshone and Arapahoe Indians in Wyoming.

Ostrogorsky, Michael. nd. Historical Overview for the Craters of the Moon National Monument of Idaho. Craters of the Moon National Monument Archives.

An examination of the historical literature as it applies to the Crater of the Moon area and its maintenance as a national monument under National Park Service jurisdiction.

Park, W. Z. 1934. Paviotso Shamanism. *American Anthropologist* 36(1):98-113.

Describes the various shamanistic practices from Fallon, Walker River, Pyramid Lake, Reno, Lovelock, Yerington, and Honey Lake Paviotso and Northern Paiute.

1937. Paviotso Polyandry. *American Anthropologist* 39(2):366-368.

An examination of polyandry rights and obligations among the Paviotso.

1938a. Shamanism in Western North America: A Study in Cultural Relationships. *Northwestern University Studies in the Social Sciences* 2.

A review of shamanistic beliefs, practices, and traditions for the majority of tribes in the Far West.

1938b. The Organization and Habitat of Paviotso Bands. *American Anthropologist* 40(4):622-626.

The social organization of the Paviotso Bands are combined with information on specific environments within western Nevada.

1941. Cultural Succession in the Great Basin. In *Language, Culture, and Personality: Essays in Memory of Edward Sapir.* Spier, L., A.I. Hallowell, and S.S. Newman, eds., pp. 180-203. Menasha, Wisconsin: Sapir Memorial Publication Fund.

Park, W. Z. and Others. 1938. Tribal Distribution in the Great Basin. *American Anthropologist* 40(4):622-638.

Data about the distribution of major groups of people throughout the Great Basin is examined by seven anthropologists (i.e., Park, Siskin, Cooke, Mulloy, Opler, Kelly, and Zigmond)

Parry, Mae T. 1976. Massacre at Bia Ogoi. Trail Blazer.

A direct descendant of survivors of the Bear River Massacre, Parry gives a Native interpretation of the events and circumstances that lead to the massacre of over 300 members of the Northwest Band. Emphasis is placed on survivors accounts.

Pavesic, M. G. 1979. Public Archaeology in Weiser Valley and Vicinity: A Narrative Report. Boise State University.

1985. Cache Blades and Turkey Tails: Piecing Together the Western Idaho Archaic Burial Complex. In *Stone Tool Analysis, Essays in Honor of Don E. Crabtree*. Plew, M.G., J.C. Woods, and M.G. Pavesic, pp. 59-89. Albuquerque: University of New Mexico Press.

Pavesic, M. G. and D. S. Meatte. 1980. Archaeological Test Excavations at the National Fish Hatchery Locality, Hagerman Valley, Idaho. *Archaeological Reports, No. 8. Boise State University*. Boise, Idaho.

Peltier, Jerome A. 1965. The Ward Massacre. *Pacific Northwesterner, Spokane Corral* 9:12-16.

Narrative about the attack on the Ward's wagon train near Boise in 1854.

Plew, Mark G. 1979a. *Archaeology in Southern Idaho*. Twin Falls: College of Southern Idaho.

1981a. Archaeological Test Excavation at Four Prehistoric Sites in the Western Snake Canyon near Bliss, Idaho. *Idaho Archaeological Consultants, Project Reports 5*. Boise, Idaho.

1982b. Prehistory of the Owyhee Country: A Preliminary Overview. *Idaho Archaeologist* 6(1&2):47-53.

1988. Archaeological Assemblage Variability in Fishing Locales of the Western Snake River Plain. *North American Archaeologist* 9(3):247-257.

1990. Modelling Alternative Subsistence Strategies for the Middle Snake River. *North American Archaeologist* 11(1):1-15.

1994. Native Traditions. In *Snake: The Plain and Its People*. Shallat, T., ed., pp. 98-121. Boise: Boise State University.

While Plew's concerns are mostly archaeological in nature,

the chapter "Native Tradition" also utilitizes historical accounts and reports for documentation.

1996. Defining Residential Structures: Insights from Ethno-archaeological and Hunter-gatherer Research. Tebiwa 26(1):129-133.

Powell, John Wesley 1874. Indians West of the Rocky Mountains: Statement of Major J.W. Powell Made Before the Committee on Indian Affairs as to the Condition of the Indian Tribes West of the Rocky Mountains. *House of Representatives, 43rd Congress, 1st Session, Miscellaneous Document*, Number 86.

Report to the 43rd Congress about Native Americans west of the Rocky Mountains. Attention centers around the physical conditions of these tribes.

1877. *Introduction to the Study of Indian Languages with Words, Phrases and Sentences to be Collected.* Washington D.C.: U.S. Government Printing Office.

A general introduction to the study of aboriginal languages using examples throughout North America.

1878. A Discourse on the Philosophy of the North American Indians. *Journal of American Geographical Society* 8:251-268.

An examination of the general Native philosophy of North American Indians is presented in Powell's unilineral evolutionary approach.

1879. Mythologic Philosophy. *The Popular Science Monthly* XV:795-808.

1880a. Mythologic Philosophy. *The Popular Science Monthly* XVI:56-66.

1880b. *Introduction to the Study of Indians Languages, with Words, Phrases and Sentences to be Collected.* Washington D.C.: U.S. Government Printing Office.

1881a. On the Evolution of Language. *First Annual Report of the Bureau of Ethnology* 1879-80:1-16.

1881b. Sketches of the Mythology of the North American Indians. *First Annual Report of the Bureau of Ethnology* 1879-80:17-56.

Outlines a primary classification of myths based on motif and theme.

1894. Shoshonean Indians. *Johnson's Universal Cyclopaedia* VII:507-509.

An early overview of the Indians of the Great Basin.

1896. Relation of Primitive Peoples to Environment, Illustrated by American Example. *Annual Report of the Smithsonian Institute* 1895:625-637.

An examination of basic environmental factors (water, plants, and animals) and their influence on various cultures in the Far West.

1900. The Lesson of Folklore. *American Anthropologist* 2:1-36.

1901. The Categories. *American Anthropologist* 3:404-430.

Powell, J. W. and G. W. Ingalls. 1874. *Report of Special Commissioners J. W. Powell and C. W. Ingalls on the Condition of the Ute Indians of Utah, northern Arizona, southern Nevada, and southeastern California; the Northwestern Shoshones of Idaho and Utah; and the Western Shoshone of Nevada; and Report Concerning Claims of Settlers in the Mo-a-pa Valley, Southeastern Nevada.* Washington, D.C.: U.S. Government Printing Office.

A report to Congress about the condition concerns those Indians who live in the Great Basin.

Press, M. L. 1975. A Grammer of Chemehuevi. (Unpublished Ph.D. Dissertation in Linguistics, University of California, Los Angeles.)

A grammar and vocabulary of the Chemehuevi language presented as a doctoral dissertation.

1979. Chemehuevi: A Grammar and Lexicon. *University of California Publications in Linguistics* 92.

This is a published version of Press (1975). Racehorse,

Lonnie. 1980. *Boise Valley Claim.* Boise: Idaho Inter-Tribal Policy Board.

This report documents both the Boise and Bruneau land claims for the Shoshone and Northern Paiute.

Ray, V. F., G.P. Murdock, B. Blyth, O.C. Stewart, J. Harris, E.A. Hoebel, and D.B. Shimkin. 1938. *Tribal Distribution in Eastern Oregon and Adjacent Regions. American Anthropologist* 40(3):384-415.

At the same time as Park and others (1938), Ray and others provides additional information about seven different groups of Shoshone and Northern Paiute.

Reed, William G. 1985. An Approach to the Archaeological Identification of Shoshonean Subsistence Territories in Southern Idaho. M.A. Thesis in Anthropology, Idaho State University, Pocatello.

Identifies two major prehistoric subsistence territories for southern Idaho that correspond to the pedestrian and equestrian Shoshone/Paiute.

Riddell, F. A. 1960. Honey Lake Paiute Ethnography. *Nevada State Museum Anthropological Papers* 4. Carson City, Nevada.

An ethnographic reconstruction of the Honey Lake Northern Paiute or *Wadatkut* or Wada Eaters in northeast California. All major types of cultural phenomena of the Wada Eaters are surveyed and explained.

Rich, Edwin. E., A. M. Johnson, and Burt B. Barker. 1950. Peter Skene Odgen's Snake Country Journals, 1824-1826. *Hudson's Bay Record Society* 13.

Accounts of the fur trapping and trade on the Snake River between 1824 and 1826.

Robertson, C. (comp.) 1977. *After the Drying Up of the Water.* Fallon, Nevada: The Fallon Paiute-Shoshone Tribe.

Robertson presents historical stories from the Northern Paiute and Western Shoshone at Fallon, Nevada.

Robertson, Frank C. 1963. *Fort Hall, Gateway to the Oregon Country.* New York: Hastings House Publishers.

Examination and accounts of Fort Hall, as a trading center and military fort after 1840, and its impact on the Oregon Trail immigrants.

Rollins, P. A. 1935. *The Discovery of the Oregon Trail.* New York: Charles Scribner's Sons.

Charting Fremont's Oregon Trail route and the accounts of the use of this trail by Indians and immigrants alike.

Ross, A. 1849. *Adventures of the First Settlers on the Oregon or Columbia River.* London.

Early accounts of immigrants travels on the Oregon Trail.

1855. *The Fur Hunters of the Far West: A Narrative of Adventures in Oregon and Rocky Mountains,* 2 Volumes.

1924. *The Fur Hunters of the Far West.* Chicago: Milo M. Quaife.

Rusco, E. R. 1982a. Organization of the Te-Moak Bands of Western Shoshone. *Nevada Historical Society Quarterly* 25(3):175-176.

The social and political organization of the Te-Moak Western Shoshone or the combined groups Ely, Rudy Valley, Battle Mountain, Elko, and South Fork are described and discussed against a background of environment and ecology.

1982b. The MX Missile and Western Shoshone Land Claims. *Nevada Public Affairs Review* 2:45-54.

The issue of nuclear missile stations on lands claimed by the Western Shoshone is reviewed.

Rusco, Mary K. 1976. Fur Trappers in the Snake Country: An Ethnohistorical Approach to Recent Environmental Change. In *Holocene Environments Change in the Great Basin.* Elston, R., ed., pp. 152-173. Nevada Archaeological Survey Research Papers 8. Reno.

Concerns the historical documentation of the fur trappers on the Snake River in the first half of the 19th century. Emphasis centers around the "scorched earth" that both in English and American trappers adopted as a common sense measure to foil the competition.

1978. The People Write Their History: The Inter-Tribal Council Project. *Nevada Historical Society Quarterly* 2:143-148.

Three ethnohistories and a personal reflection edited by the Inter-Tribal Council of Nevada.

Rusco, Mary K. and S. Raven. 1991. Background Study for Consultation with Native Americans on Proposed Mining Development within the Traditional *Tosawihi* ('White Knife') Quarry North of Battle Mountain, Nevada in the Traditional Land of the *Tosawihi* People, Western Shoshone Nation. Report for Archaeological Research Services, Inc., Virginia City, Nevada.

A report outlining the positive and negative effects of mining on what were originally *Tosawihi* or White Knife land. Provides documentation of the historical sequence of events and activities of this area.

Rusco, Elmer R. and Mary K. Rusco. 1986. Tribal Politics. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Azevedo, W.L. (ed.), pp. 558-572. Washington, D.C.: Smithsonian Institute.

Overview of twentieth century tribal politics in the Great Basin.

Russell, Don. 1973. How Many Indians Were Killed? White Man Versus Red Man: The Facts and the Legend. *The American West* X(4):42-47.

Sammons, D. 1993. Little Prairie Burn Cultural Resources Survey, Craters of the Moon National Monument, 1993. Report to the National Park Service, Pacific Northwest Region, by Center for Ecological and Environmental Antropology, Reports of Investigation, No. 93-3.

1995. Sources in Southeastern Idaho Prehistory: Excavations and Synthesis. Tebiwa 25(1):52-69.

1996. Mapping the California Trail: City of Rocks. Tebiwa 26(1):92-117.

Focuses on charting the California Trail as it goes through the City of Rocks area in extreme southern Idaho. Attention is given to landmarks and prominent rock formations.

Sammons, Dorothy and James McLaughlin. 1992. A Systematic Survey for Cultural Resources at Craters of the Moon National Monument. A Report to the National Park Service, Pacific Northwest Region by the Northern Intermountain Quaternary Institute, Reports of Investgation No. 92-4.

Sandeen, Eric J. 1982. *An Inventory of the Papers of the Lemhi Indian Agency.* Pocatello, Idaho: Idaho State University Press.

A list of all official papers of the Lemhi Indian reservation.

Say, Thomas. 1905. Vocabularies of Indian Languages. In *Pt. 4 of Account of an expedition from Pittsburgh to the Rocky Mountains, Performed in the 1819, 1820...Under the Command of Maj. S.H. Long, by Edwin James [1823]. Vols. 14-17 of Early Western Travels, 1748-1846.* R.G. Thwaities, ed., pp. 289-308. Cleveland, Ohio: Arthur H. Clark.

The first published account of Great Basin languages was this 24 word Shoshone (Eastern) vocabulary collected in 1819.

Scott, Lalla. 1966. *Karnee: A Paiute Narrative.* Reno: University of Nevada, Reno.

A life history of Annie Lowry, a half-breed Northern Paiute woman living most of her over 100 years life in the vicinity of Lovelock, Nevada.

Shallat, Todd. 1994. *Snake: The Plain and Its People.* Boise: Boise State University.

A coffeetable book about the Snake River and the people who have inhabit the area.

Shapiro, J. R. 1986. Kinship. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Azevedo, W.L. (ed.), pp. 620-629. Washington, D.C.: Smithsonian Institute.

A review of the literature as its pertains to kinship terminologies and marriage rules in the Great Basin.

Shimkin, D. B. 1986. Introduction of the Horse. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Azevedo, W.L. (ed.), pp. 517-524. Washington, D.C.: Smithsonian Institute.

An overview of the acquisition and distribution of horses in the Plains and Great Basin regions of North America.

Shimkin, D. B. and R. M. Reid. 1970. Socio-cultural Persistence Among the Shoshoneans of the Carson River Basin. In *Languages and Cultures of Western North American: Essays in Honor of Sven Liljeblad.* E.H. Swanson, Jr., ed., pp. 172-200. Pocatello: Idaho State University Press.

Outlines the progressive reduction of natural resources for the Carson River Shoshone and how they coped with that reduction.

Simms, S. R. 1983. Comments on Bettinger and Baumhoff's Explanation of the "Numic Spread" in the Great Basin. *American Antiquity* 48(4):825-829.

Simm questions a number of assumptions that Bettinger and Baumhoff reveal in their treatment of Numic expansion theory.

Sloss, Geraldine. 1995. A Perspective of Archaeology in Oregon and Idaho. Tebiwa 25(1):70-79.

Sloss, a member of the Fort Hall Shoshone/Bannock Tribes, gives an appraisal of the archaeological work being done in southern Idaho and Oregon.

Smith, A. M. Cooke. 1940. An Analysis of Basin Mythology, 2 Volumes. (Unpublished Ph.D. Dissertation in Anthropology, Yale University, New Haven, Connecticut.)

A doctoral dissertation from Yale University, Smith compares myths of all Numic groups in the Great Basin in an ethnological examination of Great Basin mythology.

1993. *Shoshone Tales.* Salt Lake City: University of Utah Press.

Edited by Catherine Fowler, this book contains myths of both Western Shoshone groups living at different reservations in the Nevada region and the Gosuite Indians of Utah. It is divided into two parts; 36 Gosiute myths and 84 Western Shoshone myths.

Smith, Elias. 1860. Indian Hostilities on the Northern Route. *The Deseret News*, October 2:1.

Describes conflict and hostilities between Indian and Euro-Americans on the trails in Idaho.

Smith, J. H. 1972. Native Pharmacopocia of the Eastern Great Basin: A Report on Work in Progress. In *Great Basin Cultural Ecology*. Fowler, D.D., ed., pp. 73-86. Reno: Desert Research Institute.

Identification and inventory of medicinal plants from Duck Valley Reservation and discussions of anthropological theories on disease and their diagnosis.

Sneed, Paul G. 1967. An Archaeological Reconnaissance of Crater of the Moon National Monument. *Tebiwa: Journal of the Idaho State University Museum* 10(1):37-52.

Statham, D. S. 1982. Camas and the Northern Shoshoni: A Biographic and Socioecomonic Analysis. *Boise State University Archaeological Reports 10*. Boise, Idaho.

Stearns, Harold T. 1924. Craters of the Moon National Monument. *The Geographical Review* 14:362-372.

1928. The 'Craters of the Moon' in Idaho. *Geographical Journal* 71:43-49.

Stearns, Norah. 1928. Exploring the Craters of the Moon, Idaho. *Geographical Society of Philadelphia Bulletin* 26:42-54.

Steward, Jane C. and Robert F. Murphy. 1977. *Evolution and Ecology: Essays on Social Transformation*. Urbana, Illinois: University of Illinois Press.

A collection of Julian Steward's most prominent essays in the field of culture ecology and multilineal evolution.

Steward, J. H. 1933. Ethnography of the Owens Valley Paiute. *University of California Publication in American Archaeology and Ethnology* 33(3):233-350.

An ethnographic reconstruction of Owens Valley Northern Paiute culture with emphasis on a culture history of this group.

1934. Two Paiute Autobiographies. *University of California Publications in American Archaeology and Ethnology* 33(5):423-438.

1936a. The Economic and Social Basis of Primitive Bands. In *Essays in Anthropology Presented to A.L. Kroeber in Celebration of His Sixtieth Birthday*, Lowie, R.H. (ed.), pp. 331-350. Berkeley: University of California Press.

In this classic example of functional analysis, Steward recognized hunters and gatherers as a distinct form.

1936b. Shoshoni Polyandry. *American Anthropologist* 38(4):561-564.

In this essay, Steward's attention is drawn to polyandry rules of the Western Shoshone.

1937a. Ethnological Reconnaissance Among the Desert Shoshoni. In *Exploration and Field Work of the Smithsonian Institute in 1936*, pp. 87-92. Washington,D.C.: Government Printing Office.

Ethnological survey of Western Shoshone of the Nevada region.

1937b. Linguistic Distributions and Political Groups of the Great Basin Shoshoseans. *American Anthropologist* 39(4):625-634.

Attention centers around describing the political structure and linguistic diversity of groups indigenous to the Great Basin.

1938a. Basin-Plateau Aboriginal Sociopolitical Groups. *Bureau of American Ethnology, Bulletin* 120.*

1938b. Lemhi Shoshoni Physical Therapy. *Anthropological Papers* 5, *Bureau of American Ethnology Bulletin* 119:177-181.

Two examples of physical therapy practice among the Lemhi Shoshone.

1939. Some Observations on Shoshonean Distributions. *American Anthropologist* 41(2):261-265.

Extension of the linguistic and political distributions to other groups in the Great Basin.

1940. Native Cultures of the Intermontane (Great Basin) Area. Pp. 445-502 in Essays in Historical Anthropology of North America, published in Honor of John R. Swanton. *Smithsonian Miscellaneous Collections* 100.

An overview of the Native groups inhabiting the Great Basin area and their relationship to the history of the region.

1941. Culture Element Distribution, XIII: Nevada Shoshoni. *University of California Anthropological Records* 4:209-360.*

1943a. Culture Element Distribution, XXIII: Northern and Gosiute Shoshoni. *University of California Anthropological Records* 8:263-292.*

1943b. Some Western Shoshoni Myths. *Anthropological Papers* 31, *Bureau of American Ethnology Bulletin* 136:249-299.

Steward collected 34 variants of myth in 22 major categories from 11 informants during six months in 1935. One myth is Northern Paiute.

1955. *Theory of Culture Change*. Urbana, Illinois: University of Illinois Press.

A number of previous published articles that define and describe cultural ecology and multilinearal evolution.

1965. Some Problems Raised by Roger C. Owen's "The Patrilocal Band...". *American Anthropologist* 67(3):732-734.

Comments and opinions on Owen's "Patrilocal Band" article is raised by Steward's rebuttal.

1970. The Foundations of Basin-Plateau Shoshonean Society. In *Language and Cultures of Western North American*. E.H. Swanson, ed. pp. 113-151. Caldwell, Idaho: Caxton Printers.

A classic "rethink" of Steward's 1938 monograph, in which he posits the notion of "family cluster" instead of the nuclear family as a main unit of organization.

Steward, J. H. and E. W. Voegelin. 1974. The Northern Paiute Indians. pp. 9-328, in Paiute Indians III (1954). *American Indian Ethnohistory: California and Basin-Plateau Indians.* New York: Garland.

Results of the Indian Land Claims Cases and a ethnohistory for the Northern Paiute of Idaho and Oregon.

Stewart, Omer C. 1937. Northern Paiute Polyandry. *American Anthropologist* 39(2):368-369.

As a rebuttal to Steward's statements about polyandry, Stewart defines and describes the rule for polyandry for the Northern Paiute groups.

1939. The Northern Paiute Bands. *University of California Anthropological Records* 2:127-149.

Description of the 11 Northern Paiute bands occupying the western Great Basin.

1941. Culture Element Distributions XIV: Northern Paiute. *University of California Anthropological Records* IV:361-446.

Stewart's culture element distribution survey of 11 groups of Northern Paiute collected in the mid-1930s.

1942. Culture Element Distributions XVIII: Ute-Southern Paiute. *University of California Anthropological Records* 6(4):231-3 56.

Attention centers around 13 bands of Ute-Southern Paiute-Gosiute from September, 1937, to January, 1938.

1965. The Shoshoni: Their History and Social Organization. *Idaho Yesterdays* 9(3):2-5, 28.

The history and social organization of the Eastern Shoshone.

1966. Tribal Distributions and Boundaries in the Great Basin. In *The Current Status of Anthropological Research in the Great Basin: 1964*, d'Azevedo, W. L. et al., pp. 57-74. Reno: Desert Research Institute.

Resulting from work with the Indian Claims Commission, Stewart gives description and maps to support his findings on the idea of territorial exclusion.

1970. The Question of Bannock Territory. In *Language and Cultures of Western North American*. Swanson, E.H., ed., pp. 201-231. Caldwell, Idaho: Caxton Printers.

A definition of territorial exclusiveness biases Stewart approach to Bannock territoriality. Stewart gives over twenty maps to prove his case.

1971. *Anthropologists as Expert Witness for Indians: Claims and Peyote Cases*. San Francisco: Indian Historian Press.

An auto-biographical sketch about Stewart's experiences as a expert witness to cases involved in land claims and peyote.

1978. The Western Shoshone of Nevada and the U.S. Government, 1863-1900. In *Selected Papers from the 14th Great Basin Anthropological Conference*. Tuohy, D.R., ed., pp. 77-114. Ballena Press Publications in Archaeology, Ethnology, and History 4. Ramona, California.

Focuses on the historical relationship between Western Shoshone groups and U.S. Government (BIA) between 1863-1900.

1986. The Peyote Religion. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Adzevedo, W.L., ed., pp. 673-681. Washington, D.C.: Smithsonian Institute.

An overview of peyote and the religion that sprang from it. Attention centers on Great Basin groups that use peyote for healing ceremonies.

1991. Fishing and the Wind River Shoshone Indians. *Northwest Anthropological Research Notes* 25(1):13-30.

Techniques of fishing are examined for the Eastern Shoshone population at Wind River.

Swanson, E. H. 1957-58. Problems in Shoshoni Chronology. *Idaho Yesterdays* I(4).

1961a. Folsom Man in Idaho. *Idaho Yesterdays* 5(1):26-30.

1961b. Preliminary Report on Archaeology in the Birch Creek Valley, Eastern Idaho. Tebiwa 4(1).

1965. Idaho Yesteryears. *Idaho Yesterdays* 9(1):17-24.

1966. The Geographic Foundations of the Desert Culture. In *The Current Status of Anthropological Research in the Great Basin: 1964*, d'Azevedo, W. L. et al. eds., pp. 137-146. Reno: Desert Research Institute.

1968. Utaztekan Prehistory. *Occasional Papers of the Idaho State University Museum* 22.

1970. *Language and Cultures of Western North American.* Caldwell, Idaho: Caxton Printers.

Swanson edited 17 essays concerned with language and cultural studies of Western North American. Dedicated to Sven Liljeblad, there are 9 essays dealing with language studies, and eight essays on different cultures in the Far West.

1972. *Birch Creek: Human Ecology in the Cool Desert of the Northern Rocky Mountains, 9,000 B.C.- A.D. 1850.* Pocatello, Idaho: Idaho State University Press.

1974a. Archaeological Exploration of the Snake River Plain. *Idaho Yesterdays* 18(2):12-14.

1974b. The Snake River Plain. *Idaho Historical Series* 11.

Swanson, E. H., and A. L. Bryan. 1964. Birch Creek Papers No. 1. An Archaeological Reconnaissance in the Birch Creek Valley of Eastern Idaho. *Occasional Papers of the Idaho State University Museum*, No. 13.

Swanson, E. H., B. R. Butler, and R. Bonnichson. 1964. Birch Creek Papers No. 2. Natural and Cultural Stratigraphy in the Birch Creek Valley of Eastern Idaho. *Occasional Papers of the Idaho State University Museum*, No. 14.

Swanson, E. H. and P. G. Sneed. 1966. Birch Creek Papers No. 3. The Archaeology of the Shoup Rockshelters in East Central Idaho. *Occasional Papers of the Idaho State University Museum*, No. 17.

1971. Jackknife Cave. *Tebiwa* 14(1):33-69.

Thomas, D. H. 1971a. A Cybernetic Modeling of Historic Shoshoni Economic Patterns. Pages 119-134 in C. M. Aikens, ed., *Great Basin Anthropological Conference 1970, Selected Papers*. University of Oregon Books, Eugene, OR.

1971b. Historic and Prehistoric Land-Use Patterns at Reese River. *Nevada Historical Society Quarterly* 14(4):2-9.

1972a. A Computer Simulation Model of Great Basin Shoshonean Subsistence and Settlement Patterns. In *Models in Archaeology*, Clarke, D.L., ed., pp. 671-704. London: Methuens.

1972b. Western Shoshone Ecology: Settlement Patterns and Beyond. In *Great Basin Cultural Ecology: A Symposium*, Fowler, D.D., ed., pp. 135-153. Reno: Desert Research Institute.

1973. An Empirical Test for Steward's Model of Great Basin Settlement Patterns. *American Antiquity* 38(2):155-176.

1974. An Archaeological Perspective on Shoshonean Bands. *American Anthropologist* 76(1):11-23.

1981. God's Truth in Great Basin Archaeology? *American Antiquity* 48(3):644-648.

Thomas, D. H., L. S. A. Pendleton, and S. C. Cappannari. 1986. Western Shoshone. In *Handbook of North American Indians, Vol. 11, Great Basin.* d'Adzevedo, W.L. (ed.). pp. 262-283. Washington, D.C.: Smithsonian Institute.

Thomas et al. presents a summary and overview of information on the Western Shoshone of Nevada and Utah, but not Idaho.

Thwaites, R. G. 1904. *Original Journals of the Lewis and Clark Expedition, 1804-6,* 8 Volumes. New York: Dodd, Mead, and Company.

Townsend, Jan. 1992. Evaluating and Documenting Traditional Cultural Properties. *Cultural Resources Management* 15(3):19, 23.

Discusses five misconceptions resultant from a reading of the National Register Bulletin 38: Guidelines for Evaluating and Documenting Traditional Cultural Properties.

Tuohy, Donald R. 1956. Shoshoni Ware from Idaho. Davidson Journal of Anthropology 2(1):55-71.

1963. Archaeological Survey in Southwestern Idaho and Northern Nevada. Nevada State Museum Anthropological Papers 8. Carson City, Nevada.

Turner, Allen, Richard N. Holmer, and William G. Reed. 1986 The Shoshone-Bannock Cultural History Project. In Shoshone-Bannock Culture History, R.N. Holmer, ed., pp. 2-7. Swanson-Crabtree Anthropological Research Laboratory, Reports of Investigations 85-16.

Turner et al. introduces six essays about the Shoshone-Bannock Culture History project started in the early 1980s.

Vander, J. 1990. Nature in Numic Myth and the Shoshoni Ghost Dance. Paper presented at the 22nd Great Basin Anthropological Conference, Reno, Nevada.

Focuses on mythology and its relationship to the Ghost Dance.

1992. Is the Round Dance Religious Ritual. Paper presented at the 23rd Great Basin Anthropological Conference, Boise, Idaho.

This paper asserts ing that the Round Dance is social in nature, but is also a religious ritual.

Vennum, T. Jr. 1986. Music. In Handbook of North American Indians, Vol. 11, Great Basin. d'Adzevedo, W.L. (ed.). pp. 682-704. Washington, D.C.: Smithsonian Institute.

Focuses on musical instruments and musical composition in the overview of the Great Basin.

Voegelin, C. F., F. M. Voegelin, and K. Hale. 1962. Typological and Comparative Grammer of Uto-Aztecan: I (Phonology). International Journal of American Linguistic, Memoir, No. 17.

Comparative studies of Uto-Aztecan grammars including phonemic sytems, language change, interphonemic specifications, and reconstruction.

Walgamott, Charles S. 1936(1990). Six Decades Back. Moscow, Idaho: University of Idaho Press.

Personel reflection of Charles Walgamott about his settlement and journeys in Idaho.

Walker, Deward E., Jr. 1973. American Indians of Idaho. V1: Aboriginal Cultures. Anthropological Monographs of the University of Idaho 2. Moscow, Idaho.

A general introduction of the six different tribes (i.e., Kutenai, Kalispel, Coeur d'Alene, Nez Perces, Shoshone-Bannock, Northern Paiute) that have occupied territories in Idaho. Aside from an Introduction and Culture Area chapters, Walker arranges the book into three divisions: Subsistence, Social Organization, and World View. He discusses each of these divisions for each tribe.

1991. Protection of American Indians Sacred Geography. In Handbook of American Indian Religious Freedom, Vecsey, C., ed., pp. 100-116. New York: The Crossroad Publishing Company

Walker divides this essay into the sacred, spiritual beings, shamans and priests, ritual and sacred geography, and functions of sacred geography. In each case, he discusses significant

features and provides a list of 30 sacred sites in North America.

1993a. The Shoshone-Bannock: An Anthropological Reassessment. Northwest Anthropological Research Notes 27(2):139-160.

Walker suggests that the Shoshone-Bannock tribes of southern Idaho be considered as a part of the Plateau culture area, instead of how they are traditionally viewed as part of the Great Basin culture area.

1993b. Lemhi Shoshone-Bannock Reliances on Andromous and Other Fish Resources. Northwest Anthropological Research Notes 27(2):215-250.

Emphasis centers on fishing techniques and practices among the Lemhi Shoshone-Bannock.

Weide, M. L. 1968. Cultural Ecology of Lakeside Adaptation in the Western Great Basin. (Unpublished Ph.D. Dissertation in Anthropology, University of California, Los Angeles.)

1975. North Warner Subsistence Network: A Prehistoric Band Territory. Nevada Archaeological Survey Research Papers 5:62-79.

Focuses on subsistence strategies and activities pertaining to the North Warner Valley Northern Paiute.

Wells, M. W. 1970. Caleb Lyon's Indian policy. Idaho Historical Society, Reference No. 92:1-12

Detailed discussion about Lyon's Indian policy and the positive and negative effects that it had on the Indians of southern Idaho.

1978. An Atlas of Idaho Territory, 1863-1890. Boise, Idaho: Idaho Historical Society.

A collection of maps depicting Idaho Territory from 1863-1890.

1990. Location of Fort Hall. In Fort Hall and the Shoshone-Bannock. E.S. Lohse and R.N. Holmer, eds., pps. 1-6. Pocatello, Idaho: Idaho State University Press.

Detailed information about the three locations of Fort Hall.

Western Shoshone Sacred Lands Association. 1982. Newe Sogobia: The Western Shoshone People and Lands. Reno: Privately Published.

A contemporary documentation of the Western Shoshone Sacred Lands Association judicial cases before the court system.

White, Timothy. 1995. Pray for the Water, Pray for the Land: An Interview with Western Shoshone Elder Corbin Harney. Shaman's Drum 38:30-39.

An interview with Corbin Harney, Western Shoshone medicine man, and some of the contemporary problems (e.g. nuclear proliferation, Rock Creek, sacred sites, etc.) that confront the Western Shoshone people today.

Whitley, D. S. 1990. Etiology and Ideology in the Great Basin. Paper presented at the 22nd Great Basin Anthropological Conference, Reno, Nevada. In author's possession.

The relationship of etiological tales and ideological viewpoints are discusses from a Marxist perspective. Using Comanche as a model, Whitley proposes a two-part division in class.

1992. The Vision Quest in the Great Basin Anthropological and Archaeological Perspectives. Paper presented at the 23rd Great Basin Anthropological Conference, Boise, Idaho.

Whitley describes and examines Vision Quest sites and rock art panels in the Koso mountain range and suggests that most signified shamanistic practices.

Whiting, B. B. 1950. Paiute Sorcery. Viking Fund Publications in Anthropology 15. New York.

Whiting conducts a fuctional analysis of Northern Paiute sorcery as it appears in Harney Valley, Oregon. Conducting fieldwork in the summers of 1936, 1937, and 1938, her perspective focuses on sorcery as a means of social control. She gives six types of sanctions that act as modes of social control (i.e., superego/conscience, public opinion, reciprocity, religious/supernatural, retaliation, institutional).

Williams, Glyndwr, ed. 1971. Peter Skene Odgen's Snake Country Journals, 1827-29 and 1828-29. Hudson's Bay Record Society 28.

Journal accounts about the day-to-day activities, events,

and practices of the fur trapper. Attention is given to the specifics of the fur trapping and trading enterprise.

Wissler, Clark. 1914. Material Cultures of the North American Indians. American Anthropologist 16(3):447-505.

Descriptive overview of material culture among tribes in North America.

1923. Man and Culture. New York: Thomas Y. Crowell.

An introductory text on the relationship of man, culture, and environment.

1926. The Relation of Nature to Man in Aboriginal America. New York: Oxford University Press.

Focuses on the relationship between regional environments and American Indians groups in North America. Attention centers on the limitation of environmental factors.

Wistrand-Robinson, Lila, and James Armagost. 1990. Comanche-English (English-Comanche) language and dictionary. Norman, Oklahoma: University of Oklahoma Press.

The Comanche language and dictionary are examined.

Wyeth, N. J. 1899. The Correspondence and Journals Captain Nathaniel J. Wyeth. In Sources of the History of Oregon, V1, pts. 3-6, Eugene, OR.

Journal accounts and personal correspondence between Wyeth and his superiors make-up the bulk of material presented in this text.

Ye Galleon Press. 1966. Depredations and Massacre by the Snake River Indians. Fairfield, Washington: Ye Galleon Press.

Accounts and discussion about the raids, skirmishes, and battles between the Shoshone-Paiute and immigrants.

Yeckel, C. 1971. The Sheepeater Campaign. Idaho Yesterdays 15(2):2-9.

Describes and discusses the circumstances and events that lead to hostilities between members of the Sheep Eaters group and the military. Attention centers on a series of battles defined as the Sheep Eaters War.

Zigmond, M. L. 1972. Some Mythological and Supernatural Aspects of Kawaiisu Ethnography and Ethnology. In Great Basin Cultural Ecology: A Symposium, Fowler, D.D., ed., pp. 129-134. Reno: Desert Research Institute.

Zigmond contends that myths explain observable animate and inanimate phenomena in Kawaiisu culture. Special attention is given to describing certain topological locations in terms of specific myths.

1975. A Kawaiisu Dictionary. (Manuscript in W. R. Miller's possession.)

Zink, Robert C. 1955. Short History: Craters of the Moon National Monument. Craters of the Moon National Monument Archives.

A detailed history of the Craters of the Moon as a NPS national monument. It focuses on the development of the monument and certain scientific contributions made there.

ACKNOWLEDGMENTS

There are many people without whom this study would not have been possible. I would especially like to thank Walden Townsend, Director of Education; Earl and Beverly Crum, Translators; Eleanor Prior, Senior Citizen Director; and the staff members (Rochelle Thomas and Tony Tom) of the Office of Education, at Owyhee, Nevada, for their work and assistance on this project. From Fort Hall, Idaho, I would like to thank Mrs. Geneieve Edmo, Land Use Director; and Tony Galloway and Hobby Hevewah, Land Use Policy Commissioners;, Mr. Donner Houtz, Tribal Museum Director; Ms. Ardith Peyope, Tribal Librarian; and Keith Tinno, Vice Chairman of the Fort Hall Business Council. My thanks also goes to members of the Northwestern Band of Shoshoni Nation; Mr. Rod Ariwite, Blackfoot Tribal Office, Idaho, and Mrs. Patty Madsen, and Mandy Garcia at Brigham City Tribal Office, Utah, for their kind assistance.

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APPENDIX A:

ATTACHMENT 1:

SCOPE of WORK
for
Ethnographic Overview and Assessment of
Hagerman Fossil Beds National Monument

I. Introduction:

The National Park Service, Pacific Northwest Region and the Idaho Power Company have a common need to acquire ethnographic information on past American Indian occupancy and use of specific areas in the Snake River Valley. A continuation and expansion of work already underway by Dr. Dan Meyers on behalf of Idaho Power is required. This scope of work will be used as the basis for the development of a research design, to:

1) conduct an ethnographic overview and assessment of existing information on the historical American Indian populations who inhabited or made use of the Hagerman Fossil Beds National Monument (HAFO), Hagerman Reservoir and Strike Reservoir located in the Snake River Valley of south-central Idaho; and to

2) produce an ethnographic overview and assessment document that must synthesize and evaluate available data on American Indian land use and localities of cultural significance (including, but not limited to, natural resource procurement areas, ceremonial or sacred places, archeological sites and sites potentially eligible for nomination to the National Register of Historic Places as traditional cultural properties), identification of contemporary tribal groups and/or subgroups affiliated with the project areas, appropriate maps and illustrations, and an exhaustive and annotated list of published and unpublished sources consulted as part of the research.

II. Location/Site Description:

For the purposes of this purchase order, the geographical areas to be considered shall include land managed by the National Park Service at HAFO, land adjacent to the Hagerman Reservoir and land adjacent to the Strike Reservoir near Mountain Home, Idaho. Focus on these areas for the purpose of this study will (1) facilitate a focused sub-regional approach to the study of localities of concern to at least two contemporary American Indian tribes and (2) will provide the foundation for complementing an on-going oral history project being funded by Idaho Power Company.

Hagerman Fossil Beds National Monument was established by Congress on November 18, 1988 for purposes including preservation of

"outstanding paleontological sites" and to "provide a center for continuing paleontological research" [Public Law 100-696, Sec. 301(as)]. The monument consists of 4,394 acres, including a state-owned section, and is 5 and 1/2 miles long and 2 and 1/2 miles wide at its widest reach. Average width is about 1 and 1/2 miles. The Snake River is east of the monument for an approximate shoreline distance of 6 miles and is part of the Hagerman Reservoir created by the Lower Salmon Falls dam. While the monument acreage is on the west side of the river, a site on the east side has been authorized for construction of a visitor center and research facility.

The national monument is in an essentially rural portion of south-central Idaho. Contemporary hydroelectric facilities are located both down river and up river from the monument, and irrigation agricultural is a predominant use of lands adjoining the monument. There is a public boat dock on the state land near the proposed visitor center and research facility, and Congress passed legislation in 1990 which permits hunting and fishing on monument lands within an area 50 feet in elevation about the high water level of the Snake River (P.L. 101-512).

Contemporary tribes whose members historically utilized the Snake River and adjacent valley areas at what are now the Hagerman and Strike reservoirs include, but may not be limited to the Shoshone-Paiute Tribes of the Duck Valley Reservation on the Idaho-Nevada border and the Shoshone-Bannock Tribes of the Fort Hall Reservation near Pocatello, Idaho.

III. Scope of work for the Ethnographic Overview and Assessment:

The required subject matter focus is ethnographic data on the historical American Indian populations who utilized the Hagerman and Strike reservoir areas, the identification of contemporary tribes and/or bands affiliated with these areas and an attempt to produce an exhaustive list of culturally significant localities or locality types in the two reservoir areas. For both geographical areas, the ethnographic overview and assessment document shall synthesize and evaluate available data on American Indian land use and localities of cultural significance (including, but not limited to, natural resource procurement areas, ceremonial or sacred places, archeological sites and sites potentially eligible for nomination to the National Register of Historic Places as traditional cultural properties), provide appropriate maps and illustrations, and present an exhaustive and annotated list of published and unpublished sources consulted as part of the research.

The overview and assessment shall consider all American Indian populations affiliated with the project area from the earliest historical references and documented oral traditions to the

present. To avoid duplication of effort, however, the Contractor is advised that a separate literature review and oral history study with the Shoshone-Paiute Tribes of the Duck Valley Reservation is under way.

Although the project areas are not within or immediately adjacent to contemporary reservation communities, the areas may continue to be used or may contain localities of enduring value to contemporary tribal members. The ethnographic overview and assessment shall, therefore, identify known examples of a broad class of cultural resources referred to by the NPS as "ethnographic resources." This research process will provide an inventory of previously documented resources and will provide a foundation for future research. That research may include inventories of new or primary data on ethnographic resources and/or Traditional Cultural Properties (TCPs), as they are defined with reference to the National Historic Preservation Act in National Register Bulletin 38. Copies of the Act and Bulletin 38 will be made available upon request.

An Ethnographic Overview and Assessment shall be used for specific compliance, planning and/or general management purposes. It is the historical and/or contemporary cultural significance of any natural resource, cultural resource or cultural activity to particular people that causes the NPS to call certain cultural or natural resources "ethnographic" (NPS 1988: Ch 5, p 11).

The overview component of the required report shall review and summarize existing ethnographic data sources, while the assessment evaluates them. The report should constitute a comprehensive synthesis or inventory of ethnographic information on project area associated populations, including information on the historical development of tribal political organizations; describe previously identified resources within the park that may be of contemporary cultural importance; and, evaluate the extant literature and documentation.

IV. Description of Services to be Performed:

A. Literature and Documents Research

1. The Contractor shall exhaustively identify and review published and unpublished ethnographic and related documents to identify historical and contemporary users and uses of resources. Contemporary users and former resource users shall be identified by tribal, cultural, community and linguistic affiliation. The full range of cultural uses or oral tradition on uses of resources, including subsistence and ceremonial uses, as well as all documented named references to places, resource loci and resources shall be addressed. It will be particularly important to include native language place name data, in addition to names in English or other languages. The Contractor, therefore, shall have or make use

of personnel with appropriate linguistic skills.

2. The Contractor shall provide a synthesis of information on the development of historical and contemporary tribes and review documentation on relationships between tribes and other populations with an emphasis on the issue of past and present access to resources within the reservoir areas.

B. Research Consultations with tribes, the National Park Service, other pertinent federal and state agencies, and the Idaho Power Company

For the purpose of acquiring otherwise unavailable documents, the Contractor shall consult with selected tribes, staff of the National Park Service (both at the park and regional office level), state and other federal agencies, and Idaho Power Company staff and contractors. The NPS has established and wishes to promote ongoing relationships with tribes for multiple purposes. As a result, the initial contacts by the Contractor with tribal officials and/or tribal staff members shall be discussed in advance, in writing, with park personnel and the COTR, Regional Anthropologist, Frederick York, defined in Section VIII.

In the event that tribes, other groups or agencies have ethnographic data on resources within the project areas that are either unavailable to the researcher or subject to special restrictions, the general nature and extent of the data should be described as fully as possible without breaching confidentiality or other conditions.

Consultation with the tribes will be essential to the successful completion of research, but the present scope of work does not require either extensive research consultation (i.e., "ethnographic fieldwork" or "oral history research") or formal consultation with the tribes on behalf of the NPS for the purposes of compliance. The Contractor shall maintain a detailed log of all contacts with tribes and agencies. Only a brief summary of such contacts shall be needed for the Ethnographic Overview and Assessment document.

C. Assessment of data and recommendations for future research

An assessment of available data identified and reviewed by the Contractor is a critical component of the research effort. The assessment shall evaluate previous ethnographic investigations on at least two levels: 1) professional quality; and, 2) usefulness to management. The professional assessment shall be in terms of reliability, adequacy/inadequacy and consistency/inconsistency given the state of the art at the time of ethnographic data collection. The management assessment shall evaluate the utility of previous ethnographic investigations with regard to federal legislation (e.g. the National Historic Preservation Act (NHPA) of 1966, as amended in 1992, the American Indian Religious Freedom Act

of 1978, and the Native American Graves Protection and Repatriation Act of 1990) and federal guidelines and policies (e.g. National Register Bulletin 38 and NPS Management Policies of 1988).

With regard to evaluating the utility of previous ethnographic investigations in terms of the NHPA, for example, the contractor should question the extent to which the data on land use patterns, including documentation on sacred places and ethnogeography, might lend itself to determinations of eligibility to the National Register as Traditional Cultural Properties (TCPs) as they are defined in Bulletin 38.

Another critical component of the required document shall include recommendations for future research. The recommendations shall be made on the basis of identified gaps in the ethnographic resource base. NPS management may subsequently evaluate the Contractor's research recommendations in terms of management and planning activities at the park; on-going compliance with legislation, guidelines and policies; the concerns of park-associated peoples; and, the development of the park ethnography program.

V. Ethnographic Overview and Assessment Organization:

The primary product will be an Ethnographic Overview and Assessment. In addition to the written text, it is expected that illustrations, including maps showing selected locations of certain culturally significant resources and photographs or drawings, shall be included in the document.

In addition to a title page and detailed table of contents, to include paginated lists of illustrations and appendices, suggested section headings for the narrative and expected contents shall include the following:

1. Abstract - a description consisting of 300 words or less.

2. Management Summary - a concise overview of research findings presented in five to ten pages.

3. Introduction and Description of the study -

   a. present the objectives of the study and methodologies used
   b. list all repositories/sources of ethnographic information visited/consulted, include selected names of scholars or specialists contacted
   c. summarize contacts made with representatives of agencies and tribes
   d. describe the organization of the document

4. A Review of Ethnographic Data on the people of the Hagerman

and Strike Reservoir areas -

a. identify and describe native groups for whom ethnographic data exists
b. systematically review ethnographic data in terms of cultural or linguistic groups, in chronological order and/or through other anthropologically relevant categories
c. discuss the relevance or lack of relevance of existing ethnographic data to natural resources, cultural resources and/or specific places within the reservoir areas
d. to the fullest extent possible, systematically integrate relevant ethnographic data with specific examples of resource types

5. Assessment and recommendations

a. evaluate data sets in terms of professional standards (situate the data theoretically and methodologically within the historical development of the disciplines of anthropology, native studies or ethnohistory)
b. evaluate data sets in terms of their utility with regard to federal resource management obligations under federal laws referred to in Section IV-C above.
c. identify gaps or inadequacies in ethnographic information for specific geographic areas of the recreation area or for specific park-associated populations

d. provide specific recommendations for future ethnographic studies that shall include problem oriented, applied ethnography designed to meet the management needs of the NPS through compliance with laws and policies

6. List of references cited and an annotated bibliography of ethnographic materials

VI. Contract Requirements and Production Standards for the Ethnographic Overview and Assessment Document:

A. Preparation and submittal of draft and final documents

The draft report shall be submitted once the preliminary and final fieldwork has been completed. The draft document shall be complete and meet professional standards. Three (3) hard copy review copies on standard paper shall be required. The drafts shall include all proposed maps and illustrations, as well as complete references to research materials used. The review draft shall be subject to both peer and NPS management review. The NPS will submit, in writing,

submitted on diskettes along with the master copy of the document. The original master copy shall include camera-ready maps and illustrations. Original copies of oversize materials such as maps and other resources purchased with contract funds should also be delivered to the NPS.

VII. Payment schedule:

- [redacted] (33% of the total) is payable upon completion of the preliminary fieldwork. Verification of completed work shall be submitted to the COTR. Preliminary fieldwork shall be completed on, or before, November 18, 1994.
- [redacted] (33% of the total) is payable upon completion of the fieldwork. Verification of the completed fieldwork shall be submitted to the COTR. The fieldwork shall be completed on, or before, March 20, 1995.
- [redacted] (33% of the total) is payable upon submittal, and approval by the COTR, of the final document. The final document shall be completed on, or before, September 29, 1995.

VIII. Contacts:

The Contracting Officer's Technical Representative (COTR) is:

Dr. Frederick York, Regional Anthropologist
909 First Avenue, Suite 540
Seattle, WA 98104-1060
Phone Number: (206) 220-4148

The COTR is responsible for all technical aspect of the project.

The Contracting Officer (CO) is:

Beth Faudree, Regional Contracting Officer
909 First Avenue, Suite 586
Seattle, WA 98104-1060
Phone Number: (206) 220-4041

The CO is responsible for all administrative, contractual, or budget aspects of the project.

IX. Period of Performance:

Research shall commence on, or about, October 1, 1994. All work shall be completed within 364 calendar days after the date of award. All work shall be completed on, or before, September 29, 1995.

FILE: B: HAFOethn.sow

APPENDIX B:

ATTACHMENT 1:

SCOPE of WORK
for
Traditional Use Study for
Hagerman Fossil Beds National Monument

I. Introduction:

The National Park Service, Columbia Cascade System Support Office (CCSSO) in Seattle, Washington needs to complement an on-going Ethnographic Overview and Assessment study, consisting of a review and analysis of published and archival materials on American Indian populations in southern Idaho and nearby areas, with a traditional use study based on oral history interviews with members of the Shoshone-Bannock Tribes of the Fort Hall Reservation and the Shoshone-Paiute Tribes of the Duck Valley Reservation. The traditional use/oral history study, primarily focusing on selected areas along the Snake River in southern Idaho, also complements on-going research funded by the Idaho Power Company.

This scope of work will be used as the basis for a research design, to:

1) develop, in consultation with the NPS, CCSSO Anthropologist, an oral history interview protocol and strategy to initiate interviews and conduct project area site visits with members of the Shoshone-Bannock Tribes of the Fort Hall Reservation concerning past uses and occupancy of three First Tier project areas along the Snake River in southern Idaho (within time and budget constraints, interviews and site visits may address three additional Second Tier areas in southern Idaho, as defined below in Section II);

2) identify the need for and conduct supplemental interviews with Shoshone-Paiute Tribes of the Duck Valley Reservation concerning any of the project areas;

3) conduct and document all interviews in a manner consistent with professional anthropological standards and ethics, including the explicit acknowledgement of individual requests for confidentiality and meaningful discussions on determining appropriate levels of documentation for culturally sensitive information;

4) provide copies of documentation on all interviews; and

5) produce project area specific summaries of interview data for the two separate tribes.

APPENDIX B:

II. Location/Site Description:

For the purposes of this project, the geographical areas to be considered shall include 6 separate project areas referred to as First Tier project areas and Second Tier project areas. The First Tier project areas are all located adjacent to the Snake River in southern Idaho. They consist of 1) the Hagerman area (including Hagerman Fossil Beds National Monument (HAFO) and the Idaho Power Company hydroelectric facilities at Upper Salmon Falls, Lower Salmon Falls and Bliss); 2) the C.J. Strike Dam area, south of Mountain Home; and, 3) the Shoshone Falls, just east of Twin Falls, Idaho. For the purposes of the traditional use/oral history project, primary emphasis during interviews will be on the First Tier Snake River project areas. The interests of the NPS and Idaho Power Company converge on these Snake River project areas and constitute the primary geographical focus of the traditional use/oral history project.

The Second Tier project areas consist of Craters of the Moon National Monument, City of Rocks National Reserve and the Bear River National Landmark site. All three of these areas were used by Shoshone and/or Bannock populations, and additional oral history data would assist in management and/or planning efforts. If, in the context of conducting interviews primarily focusing on the First Tier project areas, it is possible to gather oral history data on any of the Second Tier areas, that information should be documented. Within the Second Tier areas, top priority for gathering oral history data should be placed on information concerning Craters of the Moon National Monument. However, efforts to gather oral history data Second Tier project areas should not displace the primary focus on the First Tier project areas located along the Snake River.

III. Statement of work for the Traditional Use/Oral History Project:

The required subject matter focus is oral history data on the traditional use of specific project areas defined in Section II. This project is intended to complement previous and on-going ethnographic studies funded by both Idaho Power Company and the National Park Service in southern Idaho. In addition to the possibility of integrating oral history and other data sets, the results of the oral history study may help to identify additional research needs.

IV. Description of Services to be Performed:

A. Development of an oral history interview protocol

1. The Contractor shall develop, in consultation with the NPS, CCSSO Anthropologist, an oral history interview protocol and strategy to initiate interviews and conduct project area site visits with members of the Shoshone-Bannock Tribes of the Fort

Hall Reservation concerning past uses and occupancy of three First Tier project areas along the Snake River in southern Idaho. Within time and budget constraints, interviews and site visits may address three additional Second Tier areas in southern Idaho, as defined above in Section II.

2. The Contractor shall identify the need for and conduct supplemental interviews with members of the Shoshone-Paiute Tribes of the Duck Valley Reservation concerning any of the project areas, with the highest priority for interviews and site visits to be placed on First Tier project areas.

B. Conduct of interviews and visits to project areas

The Contractor shall conduct and document all interviews in a manner consistent with professional anthropological standards and ethics, including the explicit acknowledgement of individual requests for confidentiality and the need to engage in meaningful discussions on determining appropriate levels of documentation for culturally sensitive information.

C. Documentation of interviews

The Contractor shall provide copies of documentation on all interviews specifying name of interviewer; name of interviewee, when permission is granted by interviewee to use his or her name; location of interview; date of interview; reference to the specific project area or areas mentioned in the interview; nature of recording/documenting the interview, e.g. use of note taking or equipment such as audio or video tape recorders; length of interview; and, interview data. It is likely that interview data will include Native language place names and names of cultural or natural resources. Such words shall be presented using linguistically appropriate standardized orthography.

D. Project area-specific summaries of interview data

The Contractor shall provide summaries of interview data for each of the First Tier and Second Tier project areas for which traditional use information is acquired. This information should be presented according to a standardized format agreed to in advance by representatives of Idaho Power Company, the National Park Service and the Contractor.

For each project area, separate interview summaries shall be prepared for the Shoshone-Bannock and Shoshone-Paiute Tribes respectively. In the event that the Contractor determines that interview data is related to pertinent published, archival or documentary information gathered under previous or complementary literature review projects such as the on-going NPS funded Ethnographic Overview and Assessment study, the Contractor shall cite that information. It is not the intent of this scope of work

to require the Contractor to provide additional literature review or archival/documents research services.

V. Contract Requirements and Production Standards:

A. Coordination with the National Park Service

To successfully fulfill contract requirements, the Contractor must coordinate the provision of services described in Section IV with the National Park Service, CCSSO Anthropologist. In addition to fulfilling Section IV, A, such coordination will facilitate maintaining and developing the relationships that the CCSSO has with the Shoshone-Bannock and Shoshone-Paiute Tribes, Idaho Power Company and units of the National Park system in southern Idaho. When the Contractor begins visits to any of the project areas with interviewees, it will be important to coordinate those visits with representatives of both Idaho Power Company and NPS management to ensure that conflicts with other management obligations are minimized.

B. Monthly progress reports

The Contractor shall be required to submit detailed monthly progress reports to the Contracting Officer's Representative (COR), defined in Section VIII. These reports shall contain an accurate, up-to-date account of completed tasks and an ongoing evaluation of progress relative to the project schedule. Completed reports must be received by the COR no later than the 7th working day of each month. The reports are expected to be 1 to 3 pages in length in a letter format.

C. Preparation and submittal of interview documents and summaries

1. Following agreement on standardized formats for interview documentation, no later than one month after award of the contract, the Contractor shall submit sample copies of initial interview documents, including interview data, to facilitate review and discussion by Idaho Power Company and NPS representatives to ensure that the agreed upon format meets projected needs. After completion of an initial round of interviews, copies of subsequent interview documents shall be submitted on a periodic basis. They could, for example, be sent along with the monthly report. The Contractor shall keep a master list of all interviews that shall include the information as defined in Section IV., C. with the exception of interview data.

2. A standard, but flexible format for interview summaries shall be developed no later than the beginning of the third month after award of the contract. For the purposes of review and discussion, a preliminary interview summary for any First Tier project area shall be prepared once two or more separate

interviews have been completed. Ideally, interview data summarized in this first effort will include the results of at least one on-site interview. After review and discussion, recommendations for revisions will be made to the Contractor for their consideration.

3. During the course of the traditional use/oral history project, management of any of the First Tier project areas may have special needs that will require placing a priority on data acquisition for a certain project area or project areas. In such cases, the Contractor will be advised of schedules well in advance and a request may be made for either interview documentation, interview summaries or both kinds of information by an agreed upon date.

4. In order to satisfy contract requirements, both agreed upon interview documentation and interview summaries shall be submitted for all interviews conducted on either First Tier or Second Tier project areas. A master list of interview documentation in tabular form shall accompany individual interview documents. Interview summaries shall be prepared in draft form and be available for review and acceptance before final payment is authorized.

D. Production standards/writing

The draft final and final documents shall be based upon currently accepted anthropological scholarship and they shall reflect conformance with contemporary anthropological manuscript standards. The format and style guidelines shall be those of American Anthropologist, however the compiled document should be written for non-specialists. All technical terms unique to the discipline of anthropology shall be defined in the text when first used. If it is necessary to use certain technical terms extensively, a glossary shall be provided. An orthography that represents current linguistic standards shall be cited in presenting Native language place names or other words. Legibility and clarity of expression are essential.

The use of photographs, drawings, maps, charts, tables, and other graphic devices to present information is encouraged. A major audience for this document will be National Park Service and Idaho Power Company staff and the Shoshone-Bannock and Shoshone-Paiute Tribes.

E. Format for the Draft Final and Final document

1. The Draft Final document shall consist of a hardcopy and electronic media copy of all written text. The draft final compilation of interview documentation and interview summaries shall be prepared in Wordperfect 6.1, IBM-compatible format on 3 1/2" diskette(s). The Draft Final hard-copy shall be loose

 leaf and single-spaced with photocopies of photographs, maps, and diagrams integrated into the text.

2. The Final document shall consist of a hardcopy and electronic media copy of all written text. The Final compilation of interview documentation and interview summaries shall be prepared in Wordperfect 6.1, IBM-compatible format on 3 1/2" diskette(s). The Final, camera-ready, hard-copy shall be loose leaf and single-spaced with original photographs, maps, and diagrams integrated into the text. Original copies of oversize materials such as maps and other resources purchased with contract funds shall be delivered to the NPS.

VI. Submission and Review Schedule:

10/1/95 Contract award date.

11/3/95 The Contractor shall submit sample copies of initial interview data and other related documentation. The sample copies shall be in accordance with the standardized formats for interview documentation.

12/1/95 The Contractor shall submit a standard, but flexible, format for interview summaries.

7/31/96 The Contractor shall submit to the COR: (1) one Draft Final hardcopy of the compilation of interview documentation and interview summaries, and; (2) one electronic media copy of the Draft Final. The deliveribles shall be in accordance with the format defined in section V, Contract Requirements and Production Standards.

9/1/96 The NPS shall provide the Contractor with written comments of the Draft Final document. The Contractor shall incorporate the written comments and changes in the preparation of the Final document.

9/30/96 The Contractor shall submit to the COR: (1) one Final hardcopy of the compilation of interview documentation and interview summaries, and; (2) one electronic media copy of the Final. The deliveribles shall be in accordance with the format defined in section V, Contract Requirements and Production Standards.

VII. Payment Schedule:

Progress payments shall be made to the Contractor in accordance with the following schedule.

- [redacted] (20% of the total) is payable upon mutual agreement on standardized formats for interview documentation and the

submittal, and approval by the COR, of the sample copies of initial interview documents (including interview data). The work as defined shall be completed on, or before, November 3, 1995.

- [redacted] (20% of the total) is payable upon mutual agreement of a standard, but flexible, format for interview summaries and the submittal, and approval by the COR, of a preliminary interview summary for any First Tier project area. The preliminary interview summary shall be complete once two or more interview have been completed. The work as defined shall be completed on, or before, December 1, 1995.

- [redacted] (20% of the total) is payable upon submittal, and approval by the COR, of the Draft Final deliveribles. The Draft Final deliveribles shall be in accordance with section V, Contract Requirements and Production Standards. The Draft Final deliveribles shall be submitted to the COR on, or before, July 31, 1996.

- [redacted] (10% of the total) is payable upon submittal, and approval by the COR, of an invoice from the Contractor upon receipt from the NPS of the written comments of the Draft Final document. The Contractor shall incorporate the written comments and changes in the preparation of the Final document. This phase shall be completed on, or before, September 6, 1996.

- $[redacted] (30% of the total) is payable upon submittal, and approval by the COR, of the Final deliveribles. The Final deliveribles shall be in accordance with section V, Contract Requirements and Production Standards. The Final deliveribles shall be submitted to the COR on, or before, September 30, 1996.

VIII. Contacts:

The Contracting Officer (CO) is:

Beth Faudree, Regional Contracting Officer
National Park Service
Columbia Cascades System Support Office
909 First Avenue, Suite 586
Seattle, WA 98104-1060
Phone Number: (206) 220-4041

The CO is responsible for all administrative, contractual, and budget aspects of the project.

APPENDIX B:

The Contracting Officer's Representative (COR) is:

Dr. Frederick F. York, Anthropologist
National Park Service
Columbia Cascades System Support Office
909 First Avenue, Suite 540
Seattle, WA 98104-1060
Phone Number: (206) 220-4148

The COR is responsible for all technical aspects of the project.

IX. Period of Performance:

The Contractor shall commence performance of the project on October 1, 1995. All work shall be completed on, or before, September 30, 1996.

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APPENDIX C:

J. S. HARRIS
APARTADO 2713
1000 SAN JOSE
COSTA RICA

September 11, 1994

Mr. Dan Meyer
339 Fairhaven Road
Dunkirk, Maryland 20754

Dear Dan Meyer,

I was surprised to hear your comments - such flattering ones! - on my Shoshoni report. But I was delighted to learn that work I had done almost sixty years ago still has relevance and has served some useful purpose. In addition to the chapter in the Linton book, the only other publication based on that research was the brief two pages in the Verne Ray article in the 1938 American Anthropologist on tribal distributions. I do recall that Omer Stewart in the mid or late 40's asked me for some written testimony on some aspect of the White Knives for some government commission in Washington. I did reply and Omer later told me that the testimony helped in gaining some concession for them but I cannot now recall the details; perhaps my contribution appeared in some report on commission hearings?

As I told you in our phone conversation, the Shoshoni research was carried out as an essential step to my Ph.D. at Columbia. It as an honest, straightforward piece of research and reporting and, as you may have gathered from the reading, I enjoyed writing it.

But thereafter my attention returned to Africa and my major field work was carried out among the Ibo of Nigeria. I continued my interest in Africa during World War II with the OSS in West and South Africa and then for several years after the war with the UN as an African specialist.

I am sorry to have to tell you that I have searched my files and I cannot locate any notes or other material based on the Shoshonean investigation. Not even photographs, although I know that they existed. What has happened to this material? As a result of my abrupt termination from the UN and my consequent inability to get a teaching or research job in the United States which precipitated our move to Costa Rica, I sold most of our possessions - house, car, household goods, library, African art collection etc. I stored some things and junked others. I would never have thrown out field notes and, frankly, I cannot now account for their disappearance. I am very sorry. Too bad your interest does not extend to the Ibo; I have a considerable amount of prime basic material on those people.

Kind regards,

Sincerely,

Jack Harris

APPENDIX D:

Beatrice B.Whiting
Box 3023
West Tisbury
MA02575
Fax (508) 645-2913
e-mail bwhiting@vineyard.net
October 12, 1995

Dr, 1. Daniel Myers
339 Fairhaven Rd.
Dunkirk, MD 20754

Dear Dr. Myers,

I received your fax and was interested to learn of your project. I think that most everything that I collected in my three summers with the Harney Valley Paiutes is included in my thesis. I was a very inexperienced graduate student when I collected the data. I did send some of my historical notes to someone but I cannot trace the name of the person. They were about the chiefs with bullet proof power and how they interacted with the United States Government. I turned over my folk tales to Nan Smith whose thesis was based on an extensive study of Ute Tales which, as I am sure you know, has been published. As I remember Nan did not think I had worked hard enough collecting the tales.

The notes are at present in John Whiting's office in William James Hall waiting to be archived if Harvard thinks them worth space. I will be going to Cambridge next week and I will review the condition they are in. As I remember I attempted to put my notes into HRAF categories. I doubt that you would find data of use but I will scan the files and tell you what might be available that is not in my thesis.

Last summer I received through the mail a letter from Marilyn Couture who is an Adj. Professor at Linfield College in McMinnville, Oregon. She has been helping the tribe on an oral history project. She sent me a video tape that her project had made describing some aspect of their traditional life (title "The Earth is My Home). She met and worked with two of the woman who were my interpreters and who helped me collect and understand the beliefs in Power. They were the two people who really made the culture come alive. Listening to Blind Jim and Old Susie stimulated the two women to report on the beliefs and values of their culture as it remained in 1935. You might want to contact Marilyn Couture.

I also note in my file a letter from Deward E.Walker who had three years experience working with the Harney Valley group. He was at the Laboratory of Anthropology at Washinton State University at Pullman when he wrote me in 1965.

Epoch Past sound most interesting. What type of problems are you finding that your group can help?

We miss Margaret and Seldon who have been life-long friends. Seldon went to college with John and they spent years together at Yale. Seldon and Margaret joined a community on Martha's Vineyard that John started so we have seen them every summer and more when they retired. It is sad they had such a hard

APPENDIX D:

time.

I will report back to you if I find anything that might interest you that is not in my thesis. Since Nan used my folk tales probably looking at what she has reported will give you an idea of what I have. As I remember it is very modest.

Since I am quite deaf it is best to communicate with me by fax or by my e-mail address.

Sincerely,

Beatrice Lothstein