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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 encompasses 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. Beatrice 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.

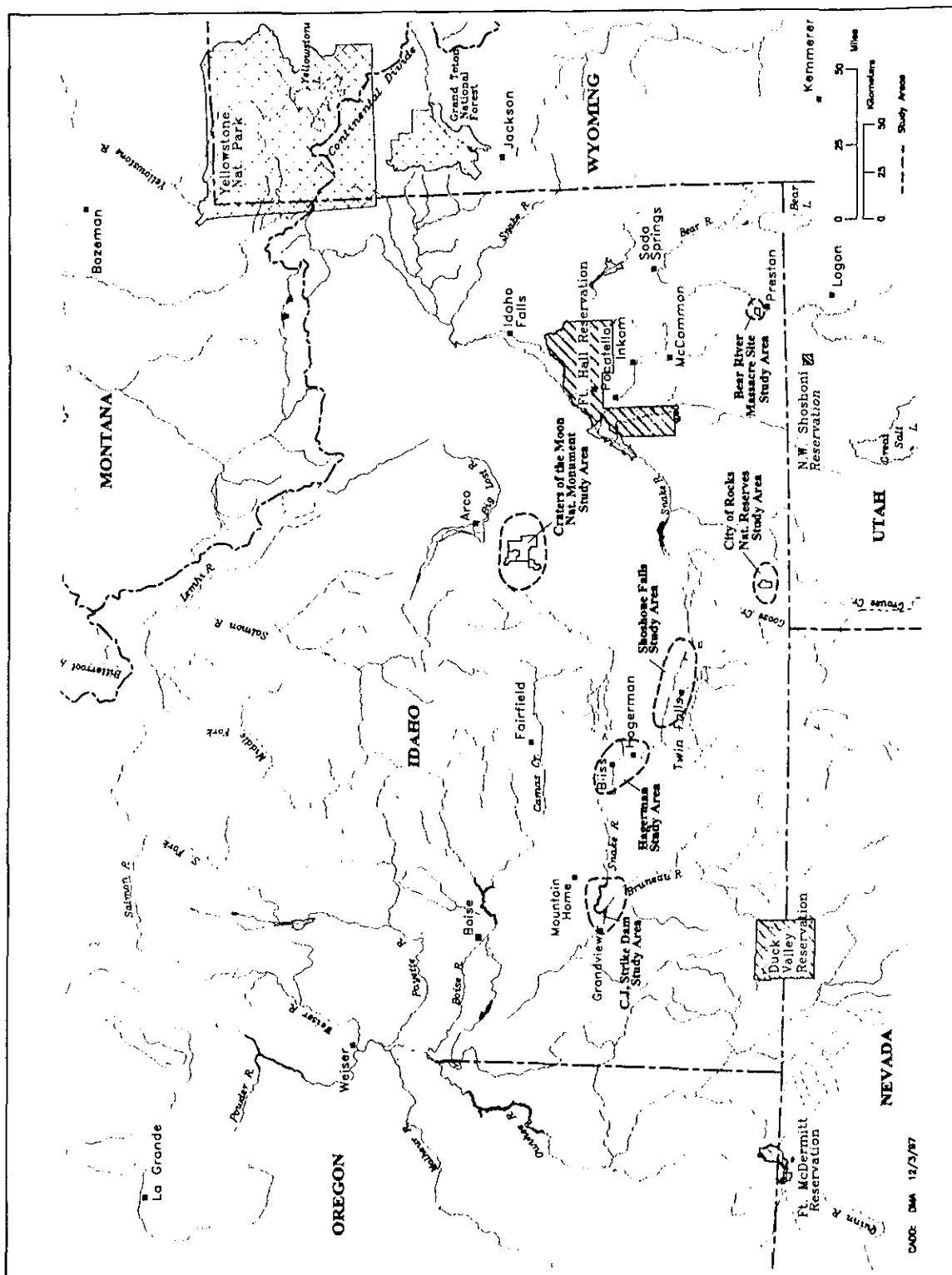


Figure 1. General and Specific Study Areas in Southern Idaho (adopted from Murphy and Murphy 1960).

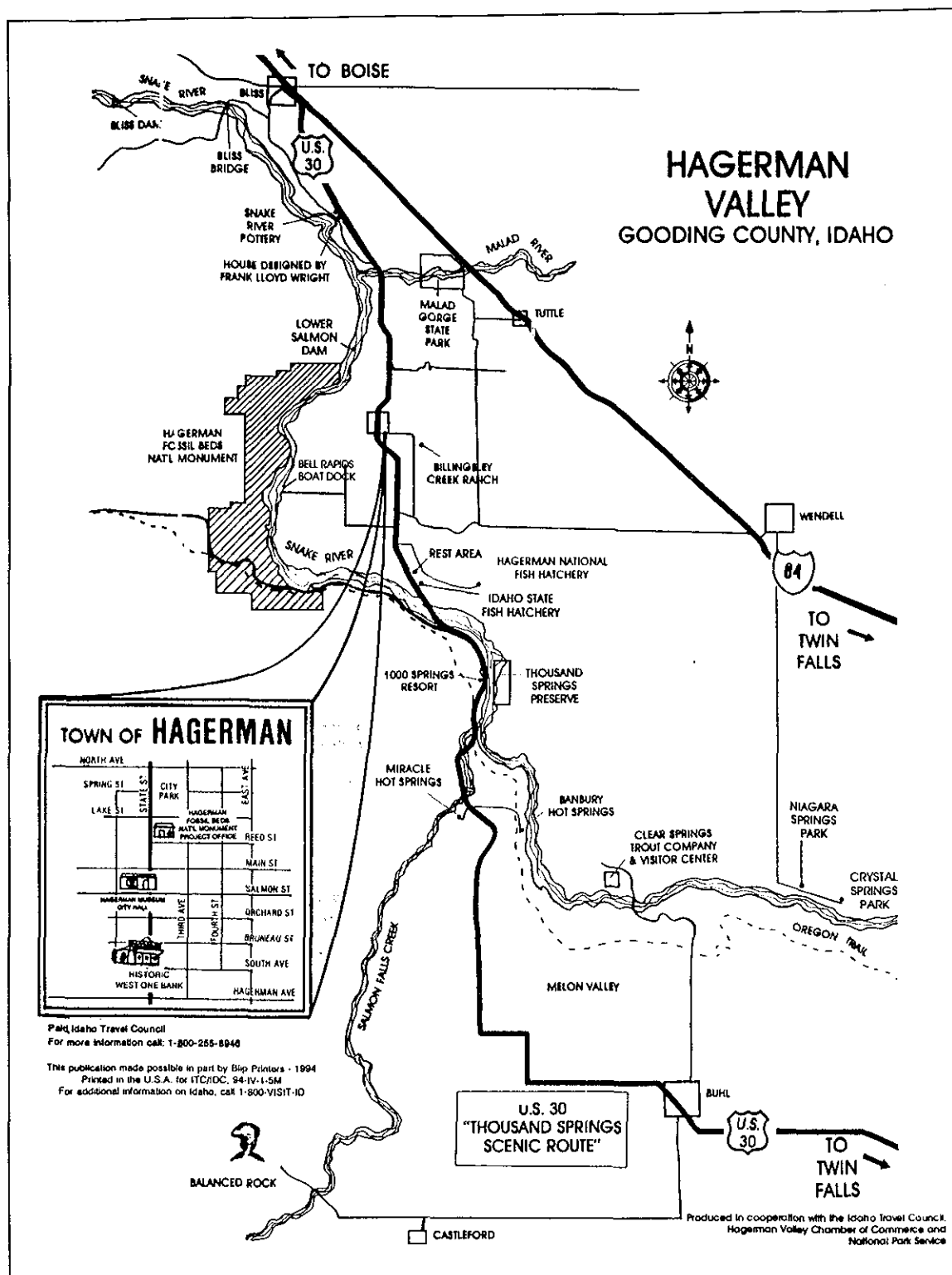


Figure 2. Hagerman Fossil Beds Study Area (including, Upper and Lower Salmon Falls, and Bliss Dam) (Idaho Travel Council 1994).

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).

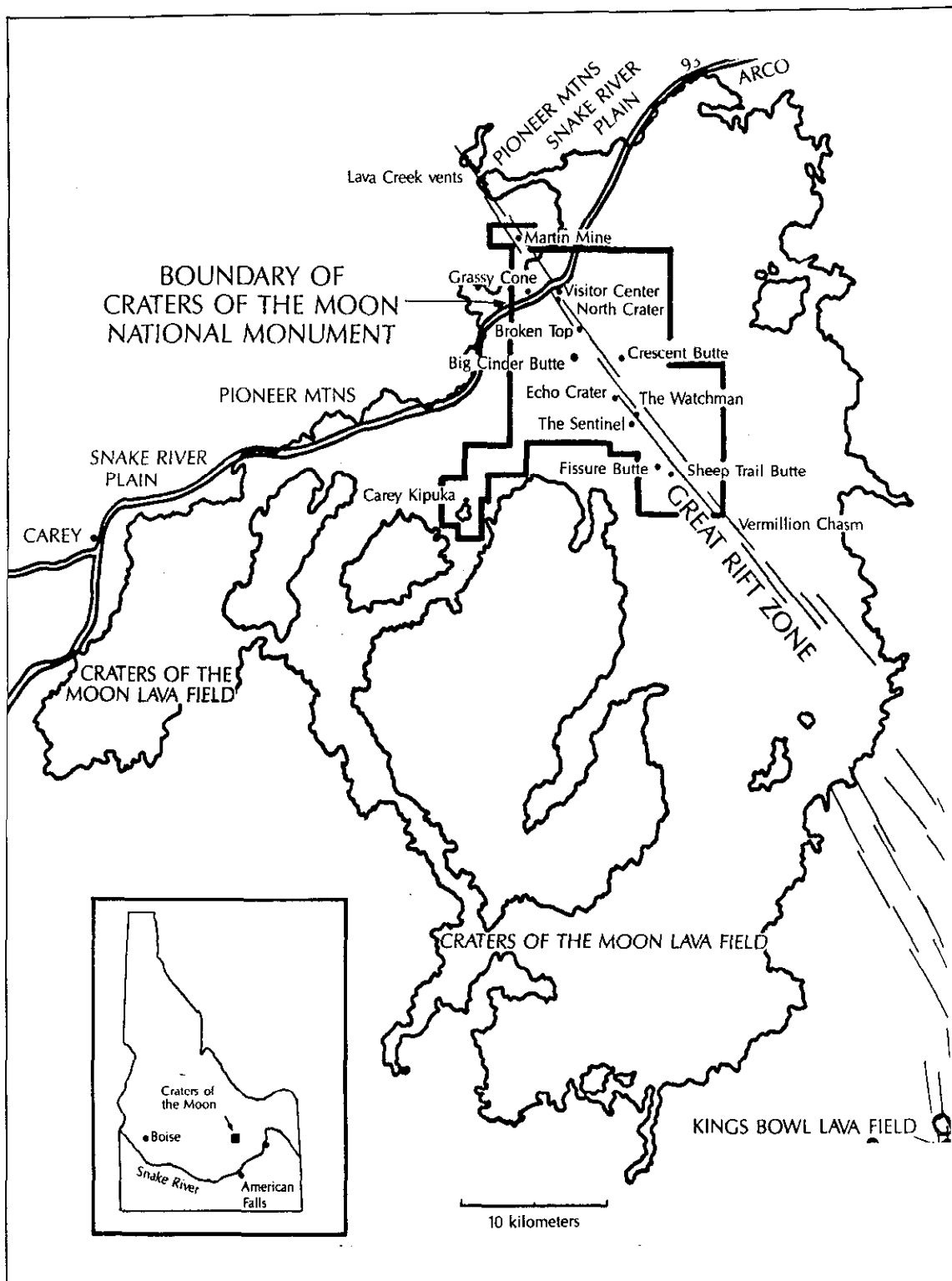


Figure 4: Craters of the Moon Study Area (Blakesley and Wright 1988:4).

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

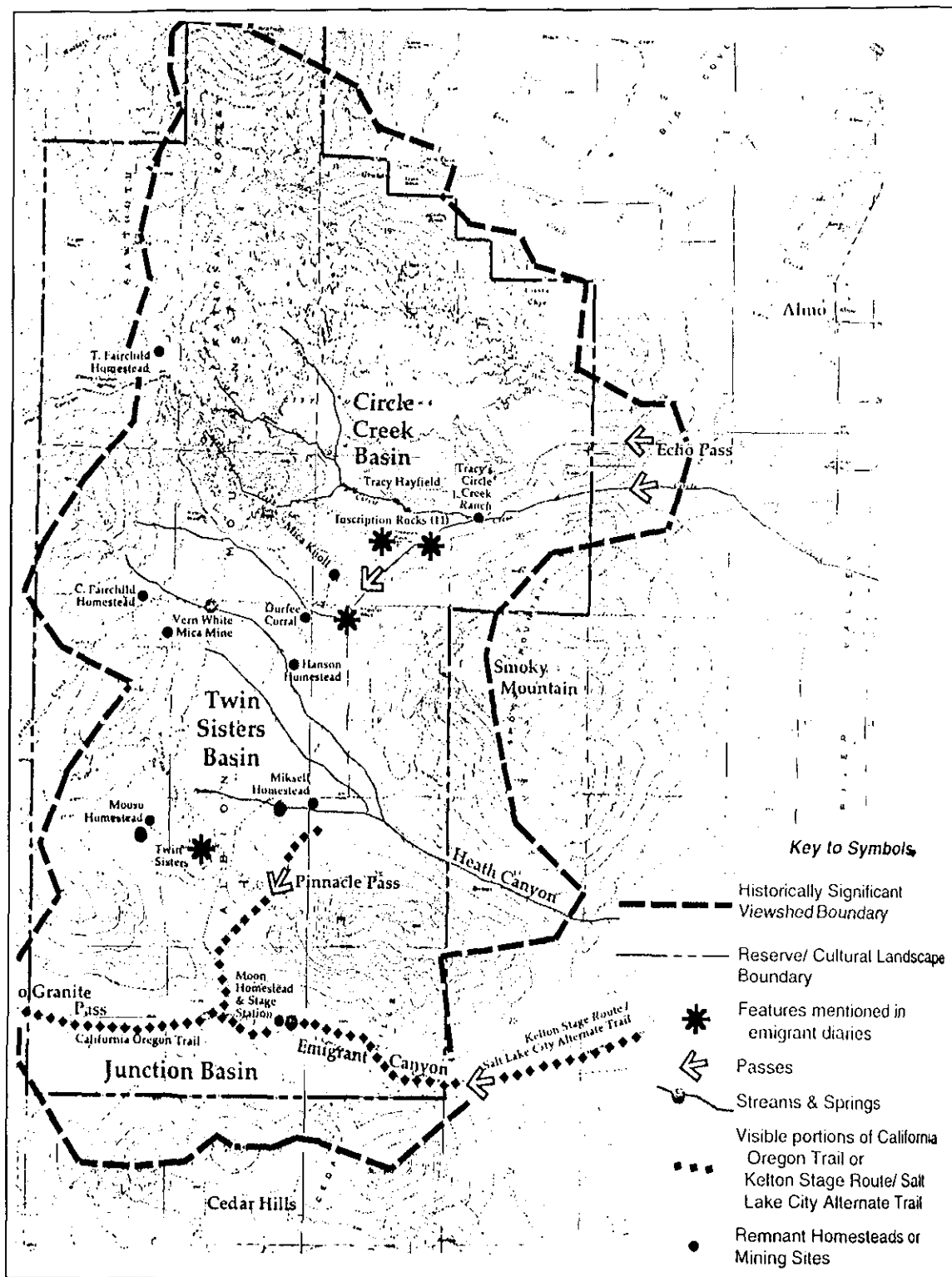


Figure 5: City of Rocks Study Area (Historic Research Associates, Inc. 1996:132).

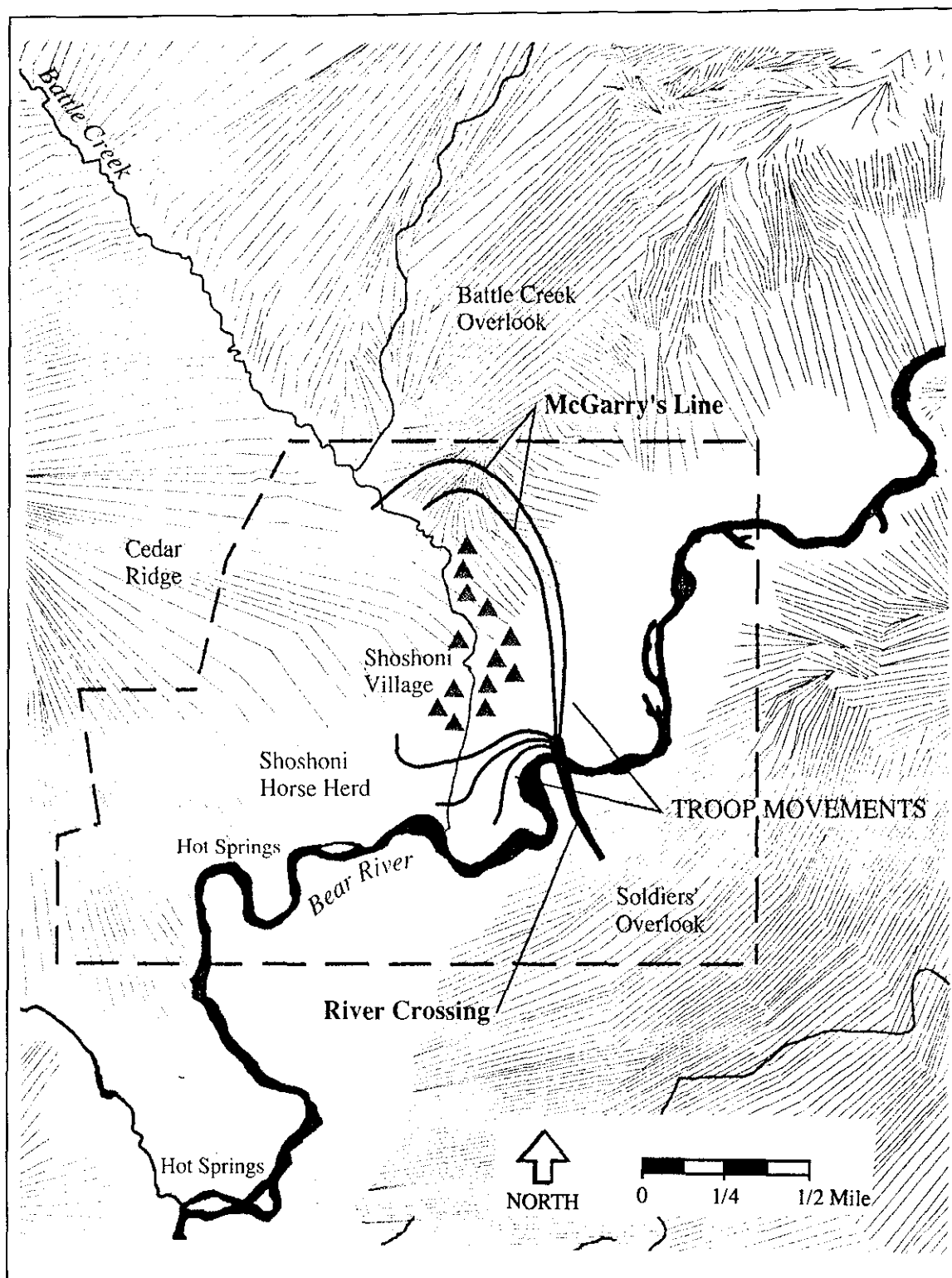


Figure 6: Bear Rive Massacre Study Area (NPS 1996:17).

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 of 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 of natural and man-made perturbations 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, skirmishes, 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 inroads 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 inroads 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 loses 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 of 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 destinies 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, Omrshree, 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 its 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 members 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 linguistic 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 American 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 device, 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 linguistic reconnaissance and research among various Numic-speaking groups. Kroeber (1907, 1908, 1909a, 1909b) pursued a modest amount of ethnographic and linguistic 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 linguistic 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 linguistic 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*

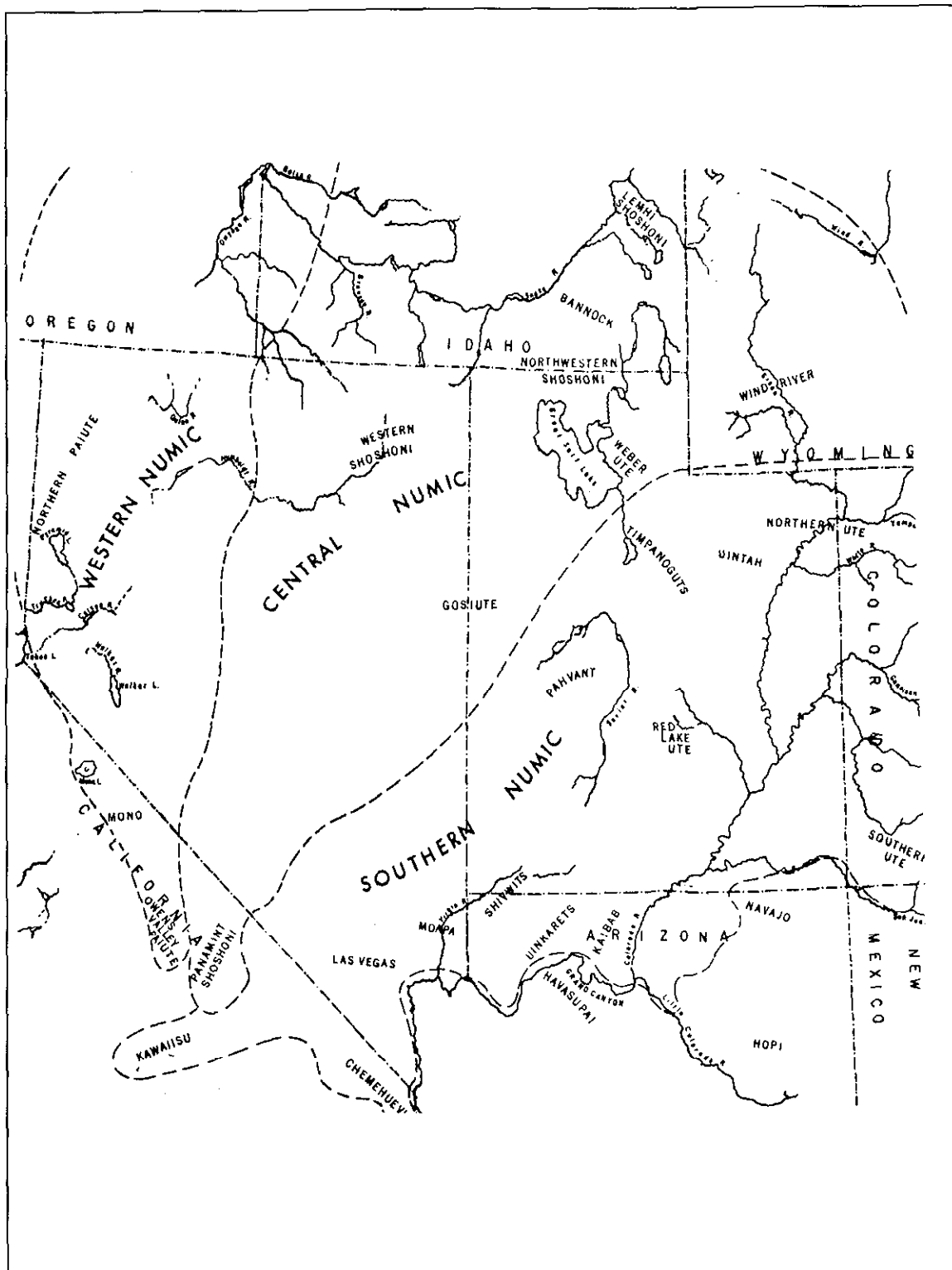


Figure 7. Numic (Shoshoneans) Tribes and Linguistic Groups (Fowler and Fowler 1971:6).

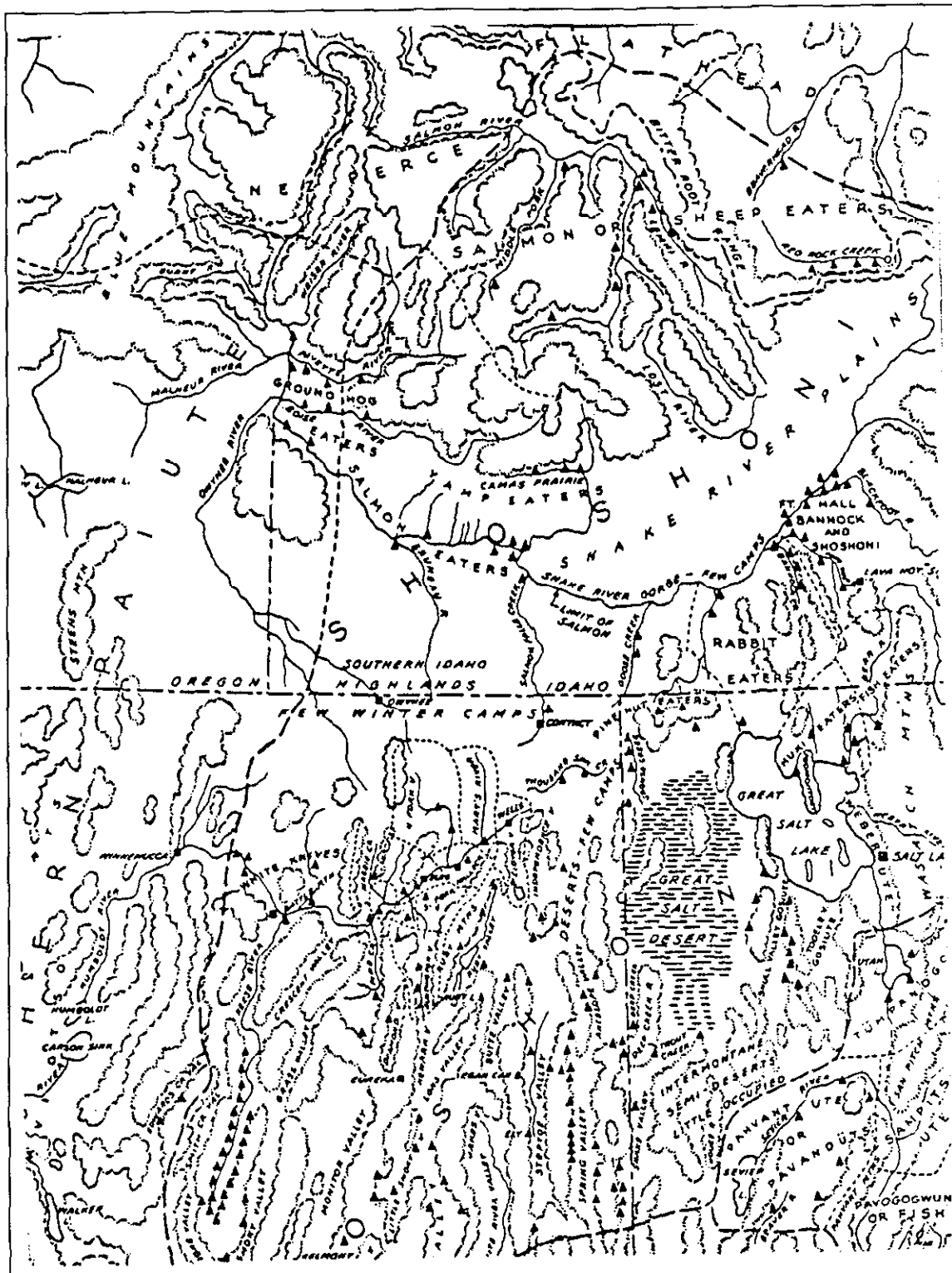


Figure 8. Steward's Map of the Basin-Plateau Area showing Settlement and Subsistence Patterns (Steward 1938a:vii-viii).

(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, Beatrice 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 linguistic 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