

A TRADITIONAL USE STUDY 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

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ABSTRACT

In 1995, the National Park Service contracted with Epochs Past to conduct oral or life history interviews among members of the Shoshone-Paiute Tribes at Duck Valley Indian Reservation, Nevada/Idaho, Shoshone-Bannock Tribes at Fort Hall Indian Reservation, Fort Hall, Idaho, and the Northwestern Band of Shoshoni Nation at Brigham City, Utah. This "Traditional Use Study" focused on the six study areas divided into two tiers: C. J. Strike Dam and Reservoir, Hagerman Fossil Beds National Monument (including the Upper and Lower Salmon Falls, as well as Bliss Dams and Reservoirs), and Shoshone Falls Dam and Reservoir; second tier study areas units were the Craters of the Moon National Monument, City of Rocks National Reserve, and Bear River Massacre National Historic Landmark. This study is based on previous research with the Idaho Power Company and the Shoshone-Paiute Tribes at Duck Valley Indian Reservation between 1992 and 1997. This report conforms to and complies with the five major tasks outlined in the 'Scope of Work' (Appendix A).

Between 1994 to 1997, thirty-two interviews were conducted among the three communities. This included 18 interviews at Duck Valley, 11 interviews at Fort Hall, and 3 interviews at Brigham City. Protocols and methodological strategies for these interviews were established prior to the interviews. A questionnaire was generated and was used on a broad basis for discussions about past and present practices, traditions, events, and activities associated of the American Indians communities. All persons interviewed, as well as all tribal representatives involved with this project, agreed that transcriptions of each interview should be provided to the individual interviewee. In addition, copies of the 32 confidential interview transcriptions have been deposited at the Columbia Cascade Support System Office, Seattle, Washington.

Interviews included a great deal of information on the cultural subjects, events, practices, conventions, and beliefs in the three communities. Queries regarding the specific study areas did not generate detailed responses. Information about family and residential history, settlement and subsistence patterns, food-named groups, and material, social, as well as other cultural modes, activities, and practices were collected. These data generally support the findings of past anthropologists and, in some cases, provided additional information about specific beliefs, customs, or conventions in the three communities (Chapter Three).

This report also includes summaries of the first and second tier study areas and their association with the three American

Indian communities. Topics discussed include food-named groups (tribal distribution), settlement-subsistence patterns, major plants and animals utilized, and the specific material, social, and religious conventions, beliefs, and customs (Chapter Four and Five).

An evaluation and assessment of the first and second tier study areas provides a discussion and review of pertinent information about southern Idaho's American Indians (Chapter Six). From this, four general recommendations are made regarding the study areas. Three appendices complete this volume.

CHAPTER ONE: INTRODUCTION

OBJECTIVES:

In the Fall of 1995, the National Park Service, Columbia Cascade Support System Office (NPS-CCSSO), contracted with Epochs Past to conduct a **Traditional Use Study** for the American Indians of the Middle Snake River. This involved interviewing members of three native communities of the region; the Shoshone-Paiute Tribes of the Duck Valley Indian Reservation, Idaho/Nevada; the Shoshone-Bannock Tribes of the Fort Hall Indian Reservation, Fort Hall, Idaho; and the Northwestern Band of Shoshoni Nation at Washakie and Brigham City, Utah. This project has five objectives or tasks (Appendix A: Scope of Work):

1. develop, in consultation with the NPS-CCSSO Anthropologist, an oral history interview protocol and strategy to initiate interviews and conduct project area site visits with the members of the Shoshone-Bannock Tribes of the Fort Hall Reservation concerning past uses and occupancy of the first tier project areas along the Snake River in southern Idaho. Interviews and site visits may address three additional Second Tier areas in southern Idaho;
2. identify the need for and conduct supplemental interviews with members of the Shoshone-Paiute Tribes at Duck Valley concerning any of the project areas;
3. conduct and document all interviews in a manner consistent with professional anthropological standards and ethics, including the explicit acknowledgment of individual requests for confidentiality and meaningful discussions on determining appropriate levels of documentation for culturally sensitive information;
4. provide copies of all documentation for all interviews; and
5. produce project area-specific summaries of interview data for the two separate tribes [Shoshone-Paiute and Shoshone-Bannock].

This document summarizes interview data pertaining to six study areas in southern Idaho; C. J. Strike Dam and Reservoir, Hagerman Fossil Beds National Monument (including the Upper and Lower Salmon Falls, as well as Bliss Dams and Reservoirs), Shoshone Falls Dam and Reservoir, Craters of the Moon National Monument, City of Rocks National Reserve, and Bear River Massacre

National Historic Landmark. These six study areas have been divided into two-tiers, as conceived by Dr. Frederick F. York, Regional Anthropologist of the NPS-CCSSO. The first tier study areas are within the Snake River Canyon on the eastern border of the Western Snake River Plain. The three second tier study areas (i.e., Craters of the Moon, City of Rocks, and Bear River) are some distance (thirty to fifty miles) from the Snake River (Figure 1). The two tiers correspond to basic geographical and environmental considerations which represent three major ecological types in southern Idaho (i.e., Western Snake River Canyon, Eastern Snake River Plain, and the Basin-Range Provinces).

FRAMEWORK OF STUDY:

This study builds upon previous research with the Shoshone-Paiute Tribes of the Duck Valley Reservation (Myers 1992a, 1992b) and for the Idaho Power Company (IPCo.) (Myers 1995, 1996a, 1996b). At the Shoshone-Paiute Tribal Council's invitation, six weeks (from June to August, 1994) were spent interviewing tribal members from the Duck Valley Reservation, Owyhee, Nevada. These interviews confirmed previously documented ethnographic information, while also providing new and original data. Inquiries were made of some 30 individuals of the community of Owyhee, Nevada, regarding the Hagerman and C.J. Strike areas of the Middle Snake River. Of these 30 people, 13 people were interviewed for a total of 11.9 hours within the formal context of audio-recording (see Chapter 2, Table 1). The results of the interviews were used in reference to Federal Energy Relicensing Commission requirements for the three relicensing projects (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)).

Later in 1994, Epochs Past contracted (1443-PX9000-94-306/9086-4-0155/CMJ) with the NPS-CCSSO, to conduct an ethnographic overview and assessment of existing information on the historical American Indian populations who inhabited or made use of the Hagerman Fossil Beds National Monument (Upper and Lower Salmon Falls and Bliss Dams and Reservoirs) and C. J. Strike Dam and Reservoir located in the Snake River Valley of south-central Idaho. Later modifications to the contract extended the project parameters to include four more study areas; Shoshone Falls Dam and Reservoir, Craters of the Moon National Monument, City of Rocks National Reserve, and Bear River Massacre National Historic Landmark.

A second complementary NPS study was proposed to continue interviewing members of the Shoshone-Paiute Tribes at Duck Valley, while including interviews with the Shoshone-Bannock

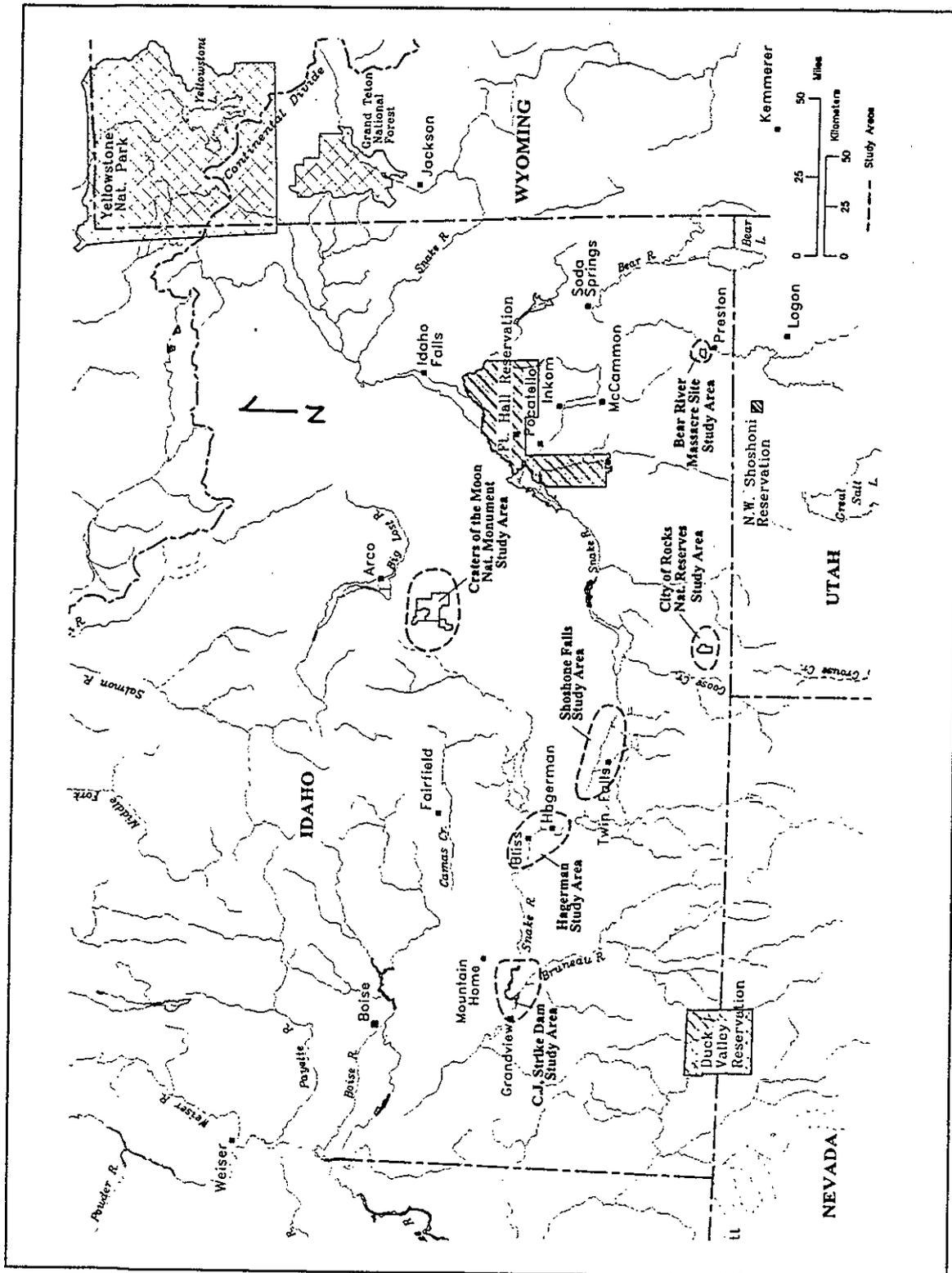


Figure 1. Six Study Areas in southern Idaho.

Tribes at Fort Hall, Idaho. The contract (1443-PX9000-95-188/9086-5-0170/CMJ) for a oral history study was granted in September of 1995. After questioning people at Fort Hall, the Northwestern Band of Shoshoni Tribe at Washakie and Brigham City, Utah, were contacted and the first interviews were conducted in the Fall of 1995.

Concurrently, contract amendments and modifications from NPS-CCSSO required a revised strategy to include the Shoshone-Bannock community at Fort Hall and the Northwestern Shoshoni community at Washakie, Utah. More numerous but shorter visits to each community or reservation were made. 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. Over 50 people were contacted from the three reservations and 16 people were interviewed during approximately 15.7 hours of formal recording. In 1996, an additional three 2 to 3 week visits (June 10th to 27th, August 6th to 21st, and October 14th to the 27th) were made to these communities. Nine people were interviewed for approximately 9 hours of audio-recording. A final visit to the Fort Hall reservation was made in the Spring of 1997 (May 12 to May 22, 1997). One interview was conducted at Fort Hall on May 15, 1997, for one hour and fifteen minutes. A total of 37.8 hours were tape-recorded during the project duration (see Chapter Two, Table 1).

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 consultants whose ancestors lived outside the study areas, but who had specific information about cultural practices or knowledge about particular activities, customs, or events. Every attempt was made to interview people with knowledge of contemporary activities or utilization associated with the six study areas.

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. The two tier system outlined in the first contract was applied to the second contract.

STUDY AREAS:

The first tier study areas include localized areas along the middle Snake River Canyon region. These are the Hagerman Fossil Beds National Monument (Upper and Lower Salmon Falls as well as Bliss Dams and Reservoirs); Shoshone Falls; and the C. J. Strike Dam and Reservoir. The first study area (Hagerman Fossil Beds) is within the boundaries of the Upper/Lower Salmon Fall/Bliss

area. These areas in the middle Snake River canyon or basin, constitute a riparian habitat within a larger the Snake River Plain section of the Great Basin (Cronquist et al 1972:78-84).

In contrast to the first tier "canyon" study areas, the second tier study areas are in the greater Snake River Plain. The Craters of the Moon National Monument is to the north and both City of Rock National Reserve and Bear River Massacre National Historic Landmark are about the same to the south. The Craters of the Moon National Monument is in the eastern Snake Plain, while both the City of Rocks National Reserve and Bear River Massacre National Historic Landmark are in the Basin and Range Province of the Great Basin. The City of Rocks area is in the Bonneville Section of the Great Basin floristic province. The Bear River Massacre National Historic Landmark is partially in the Bonneville Section of the Great Basin Division of the Intermountain floristic province and partially in the Wasatch Section of the Wasatch Division of the Intermountain floristic province.

STUDY POPULATIONS:

The traditional American Indian populations of this region consisted of localized, seasonal, and special-tasks groups from several tribes or bands. This area was traditionally occupied by the local population of Akai Tekka or Salmon Eaters of the Snake River Shoshone (Steward 1938, 1941; Murphy and Murphy 1960, 1986; Steward and Voegelin 1974; Harris 1940; Walker 1993a). Other groups that inhabited the middle Snake River area, at least in part, include the Paddy Cap Band of Northern Paiute, the Bannock (Northern Paiute) of the Camas Prairie and Boise Valley, and a mixed group of Shoshone-Paiute that inhabited the lower Snake River. Seasonal occupation by other groups in southern Idaho included the Shoshone-Bannock of southeastern Idaho, the Northwestern Band of Shoshoni, and the Lemhi Shoshone-Bannock in central Idaho. Tertiary groups or specific-tasks groups included Nevada Shoshone (*Temoak, Tosawihin*), Oregon Northern Paiute (Warm Springs, Winnemucca, Burn), as well as Nez Perce, Cayuse, Umatilla, and Wallawalla, who traded at the Camas Prairie (i.e., Steward 1941, 1943, cf., 1938; Chance 1989; Chance and Chance 1990, 1992; Corliss 1990; Crum and Dayley 1993; Harris 1940; Liljebblad 1957, 1970, 1972; Lowie 1909, 1923; Murphy and Murphy 1960, 1986; Stewart 1939, 1941, 1942; Walker 1993b).

DESIGN OF SUCCEEDING CHAPTERS:

Chapter Two describes and explains the interview process as it relates to the 32 interviews conducted during the course of this investigation. Various aspects of the interview process (e.g., potential consultants, scheduling, questionnaires, and

interview specifics) will also be discussed. Chapter Three is a summary of interview specifics collected between the Summer of 1994 and the Spring of 1997. Specific information concerning the study areas as well as data pertaining to both ancestral and current practices, traditions, beliefs, and customs are discussed.

Chapters Four (First Tier Areas) and Five (Second Tier Areas) summarize information about each of the study areas arranged by tribal community (Shoshone-Paiutes Tribes of Duck Valley, Idaho/Nevada, Shoshone-Bannock Tribes of Fort Hall, Idaho, and the Northwestern Band of Shoshoni Nation of Brigham City and Washakie, Utah). Each study area is loosely summarized according to territories, subsistence-settlement patterns, food-named groups, material and social aspects of culture. Chapter Six is a synthesis and assessment of these summaries by study area. Specific recommendations are offered for each study area as well as for future anthropological research. Appendices are attached following the references.

CHAPTER TWO: PROTOCOL AND STRATEGIES

OBJECTIVES:

The goals of this chapter are to describe and explain the logistical and situational strategies involved in the interview process. Various details in this process include: initial contact with potential consultants, scheduling and appointments, questionnaires, and interview specifics. Due to the open-ended format of the questions and the many contingencies (setting, number of people involved, distractions, etc.) that accompanied such interviews, each session varied, by degree or kind, in the general and specific information given about the study areas. In the majority of cases, consultants spoke of general areas, not the specific study areas.

The confidentiality of the consultants was given first priority in this investigation. Due to the intimate nature of the interviews, as well as the legal and ethical considerations associated with this type of study, the names of consultants are not disclosed. Rather, a random numbers chart was generated and consultants were assigned specific random numbers that are given in parentheses for purposes of this report.

CONTACT WITH POTENTIAL CONSULTANTS:

As a first step to the interview process, contact was made with the various tribal contacts from the three American Indian communities. In 1994, Mr. Walden Townsend, Director of Education, and staffs members served as primary contacts for the Shoshone-Paiute Tribes of the Duck Valley Indian Reservation. Mr. Townsend deserved credit for introducing me to individuals in the community. Primary among these, was the introduction to the Senior Citizens Center and its Director, Mrs. Eleanor Prior Little. Mrs. Little arranged for introductions to potential consultants.

Ms. Sandy Shane, a member of the Shoshone-Paiute Tribes, set up specific interview times and places to meet of consultants. In addition, Mrs. Beverly Crum was employed as a translator and, in some cases, transcriber of the interviews. She also arranged for additional interviews. The orthography used to write Western Shoshoni is based on Crum and Dayley (1993) publication "Western Shoshoni Grammar". It is a standard according to which native terms are presented.

During the six week stay at Duck Valley, 10 interviews were collected from 14 individuals (i.e., 060; 135, 156; 128, 124,

115; 014, 011; 120; 140; 043; 084; 027; 013). Due to an increase in the number of communities visited, 1995 saw a strategy of shorter visits to more communities. In 1995, 5 interviews were gathered at Duck Valley from 7 individuals (i.e., 204; 118; 156; 200; 087, 019, 297). In 1996, 3 interviews were collected at Duck Valley (i.e., 126, 083). 083 was interviewed twice.

In the Spring of 1995, the NPS-CCSSO representative introduced me to Mrs. Genevieve Q. Edmo, Director of Land-Use, and staff members at Fort Hall. Mrs. Edmo and staff members introduced me to potential consultants. Three interviews were conducted at Fort Hall (i.e., 093, 105, 233), in 1995. In 1996, 7 interviews were collected (i.e., 264, 006, 236, 024, 179, 103, 007). One interview was conducted with a mother and daughter (i.e., 054, 178) in 1997.

In August of 1995, Mr. Rod Ariwite, Director of the Northwest Band of Shoshoni, Blackfoot Office, suggested that I contact Mrs. Patty Madsen, Office Manager of the Northwestern Band of Shoshoni Nation, Brigham City, Utah. Contact with this office was initiated and appointments for interviews were scheduled in October, 1995. Three interviews were conducted with six consultants (i.e., 016, 245; 157, 061, 222; 287) at Brigham City in October.

SCHEDULING AND APPOINTMENTS:

Table 1 is arranged by year of visit and shows the random numbers, audio-tape times, and date of the interview. All consultants consented to be interviewed and signed release-forms. Due to its informal nature and the fact that certain questions would or could have a negative impact on the over-all interview process, a general 'preface' was made before the interview or in the context of the interview. In addition to a verbal statement of confidentiality, consultants were told that any question that they thought was of a sensitive nature could be 'skipped over.' Only in a very few cases was this done. For example, one consultant (204) indicated that he would not say the names of dead ancestors.

Questionnaire:

A general questionnaire was generated to inquire about specific ancestors, land-use patterns (settlement and subsistence patterns), technological, social, and religious traditions and beliefs among the Snake River Shoshone and other groups (e.g., Northern Paiute, Northern Shoshone, and Bannock) utilizing the study areas. Questions were administered verbally to the consultants (Appendix B). All interviews were recorded using a Marantz Model PMD222 portable cassette recorder, and then translated, transcribed and edited.

Table 1. List of Consultants Interviewed.

Random Number	Tape Time	Date
1994: Duck Valley Indian Reservation		
060	1:22	6-25-94
135	:51	6-29-94
128	1:34	7-15-94
124	" "	7-15-94
115	" "	7-15-94
014	1:30	7-18-94
011	" "	7-18-94
120	1:09	7-22-94
140	:52	7-26-94
043	1:00	7-26-94
084	:52	7-27-94
027	:58	7-27-94
013	:46	7-28-94
1995: Duck Valley and Fort Hall Indian Reservations, Northwestern Band of Shoshoni.		
093	:59	8-22-95
233	1:29	8-22-95
105	1:26	8-24-95
204	1:04	8-30-95
118	1:12	8-30-95
156	:59	8-30-95
200	1:01	8-31-95
016	1:27	10-6-95
245	" "	10-6-95
157	1:28	10-6-95
222	" "	10-6-95
061	" "	10-6-95
287	1:08	10-6-95
087	1:27	10-11-95
019	" "	10-11-95
297	" "	10-11-95
1996: Duck Valley and Fort Hall Indian Reservations.		
126	1:06	6-14-96
083	1:19	6-14-96
264	1:18	6-20-96
083	:59	6-26-96
006	1:21	8-13-96
236	1:18	8-14-96
024	1:06	10-18-96
179	:52	10-21-96

Table 1 (cont.)

Random Number	Tape Time	Date
1996: Duck Valley and Fort Hall Indian Reservation.		
103	:57	10-21-96
007	1:02	10-22-96
1997: Fort Hall Indian Reservation.		
054	1:15	5-15-97
178	" "	5-15-97

While at Duck Valley in 1994, the interview questions were translated into Shoshone and their English equivalents given (Appendix C). The original English questionnaire was consolidated with the Shoshone questionnaire to enhance the specific details of the questionnaire.

The questionnaire was divided into two major sections: 1) consultant information, and, 2) queries about the region and the six study areas. In the first, questions regarding the particular consultant, their knowledge of the six areas, and availability to travel to the study areas were asked. Consultants were then asked general questions regarding the region and more specific questions regarding the study areas (e.g., traditional land-use, ancestry, sites). The questionnaire followed a general outline of topics and issues. This, in turn, allowed for open-ended interviews with a small number of tribal members whose ancestors occupied the region.

INTERVIEW SPECIFICS:

The specifics of the interviews varied extensively. Where and when an interview took place was based on the consultant(s) preference. In what follows the individual interviews are discussed in this context. Many of the consultants choose to be interviewed at their offices (233, 126, 264, 006, 179) or offices assigned for purposes of the interview (060, 120; 084; 093; 105; 204; 200; 024). In other cases, consultants preferred to be interviewed at their homes (135; 128, 124, 115; 140; 043; 027; 013; 118; 156; 087, 019, 297; 083; 236; 007; 054, 178), or the home of a friend or interpreter (014, 011). One (103) was conducted at a local restaurant in Fort Hall, Idaho. In the case of the Northwestern Band of Shoshoni consultants (016, 245; 157,

061, 222; 287) interviews were conducted at the Tribal Headquarters in Brigham City, Utah.

The content of each interview varied by degree between individuals and/or communities. Nearly one-half on all interviews collected were concerned with the family's specific history from the consultant's perspective. Such an 'ego-oriented' approach was deemed essential to establish regional and local territorial boundaries, organizational principles of tribal grouping, and family formation and organization. Within these territories, family subsistence activities were explored to varying degree depending on the consultant's recollections about their ancestry and their contemporary experiences. Literature on traditional practices, conventions, beliefs, and customs was reviewed and additional information was sought through interviews with tribal members.

Due to the nature of the interviews, direct questions about particular study areas were openly solicited from consultants. Their responses were contingent upon their knowledge of ancestor's recollections or their own personal recollections. In either case, information about any of the study areas varied considerably. On the whole, however, study area information was meager. There were no data on traditional (i.e., secular or sacred) or contemporary site locations within the confines of the study areas.

Only one study area was visited during the time of this investigation. On October 12, 1995, a group of approximately 25 people from the Duck Valley Indian Reservation visited the Hagerman Fossil Beds National Monument and the Upper Salmon Falls area. Seven members of this group had some form of ancestral ties to the Hagerman area. cursory questioning of these seven members brought forth no additional information and no subsequent interviews were collected. The remaining 18 members had no ancestral affiliation to the area, being from other parts of the region.

Representatives from the Idaho Power Company, as well as NPS staff members from the Hagerman Fossil Bed National Monument, were in attendance. A fifteen minute slide presentation was shown by the NPS staff and the purpose and significance of the monument was explained. NPS representatives led a tour of the monument, Upper Salmon Falls dam and reservoir, and Dolman Island.

CHAPTER THREE: INTERVIEW DETAILS AND SPECIFICS

OBJECTIONS:

As mentioned in Chapter Two, interview questions were structured to gain the greatest leeway for responses and were as informal as possible within the interview context. The questions are arranged by the following topics: Self, Family, and Ancestors; Tribal Distribution and Food-Name Groups; Settlement and Subsistence; Food Resources; Manufactured Goods; Indian Doctors, Medicine, and Health; Stories, Storytelling, and Sacred Places; and, Contemporary Issues and Problems.

SELF, FAMILY, AND ANCESTORS:

The first subject posed obtains information about the consultant's immediate family, self, and ancestors. These questions include information on ascending and descending generations, siblings, and collateral relations. The most substantial information collected was on family ancestry from the consultant or 'ego' perspective. Most consultants had information to the third ascending through the third descending generations of their family genealogy. If a consultant's ancestor had historical significance, information pertaining to his/her ancestor's notoriety (personage, deeds, or events participated in) was related to me, even if, the ancestor was from the fourth or fifth ascending generation.

Formation, composition, and the organization of the families or larger groups were discussed briefly. Kinship terms, descent and affiliation, and interaction among members were also discussed in a variety of different contexts. Personal genealogical histories in the context of family anecdotes were mentioned frequently, but were not elaborated. Information about marriage, spouse and in-laws, friends, kinship terms, and sexual division of labor was also obtained.

Responses from all consultants on questions relating to the family and self were answered according the personal knowledge of the consultants. Information on specific ancestors or historical persons, who were well known in the Snake River area included: Bruneau John, Bruneau Pete, Sally Washington, Captain George, Captain Sam, Big Dick, Captain Paddy, Captain Jim, Chief Piem (Captain Jim's father), War Jack, Eagle Eye, Chief Tendoy, Chief Tyhee, Pocatello, Pabawena, Chief Washakie, Sagiwich, Chief Bear Hunter, as well as Caleb Lyons, Charles Dibble, and Omer Stewart.

TRIBAL DISTRIBUTIONS AND FOOD-NAMED GROUPS:

Comments about tribal distribution and food-name groups were mentioned regularly in many of the interviews. However, the contexts of these two topics were numerous and varying amounts of information was obtained. Discussions and debates over tribal distribution were basically a factor of the time period considered and the particular context given. A series of linguistic, geographic, cultural, or politically based nomenclature have been used to classify the aboriginal people in southern Idaho.

In the anthropological literature, food-named groups are treated as native explanation for the delineation and distribution of aboriginal populations. Groups such as Salmon Eaters, Landlock Salmon Eaters, Big Salmon Eaters, Summer Salmon Eaters, Sturgeon Eaters, Wild Carrot Eaters, Camas Eaters, Seed Eaters, Rabbit Eaters, Mountain Sheep Eaters, and Groundhog Eaters were all referred to by various consultants. Geographically-named groups as such Boise Shoshone, Weiser Shoshone, Bruneau Shoshone, Eastern Shoshone, Western Shoshone, Northwest Shoshone Band, Battle Mountain Shoshone, Northern Shoshone, Lemhi Shoshone) were also referenced. Other groups such as Paddy Cap Band, Northern Ute/Ute, Pocatello band, Bannock, Washakie, Paiute, Goose Lake Paiute (Northern Paiute), Temoke, Sho-Pai Tribe, and Comanches, as well as non-linguistically related tribes (Crow, Arapahoe, Cheyenne, Sioux, Blackfeet, and Nez Perce) were also identified.

SETTLEMENT AND SUBSISTENCE:

Settlement or residential patterns were also discussed in a variety of contexts. General locations of villages and camps were associated with the seasonal exploitation of foods resources. Site-specific placement of villages and camps were rarely identified by consultants. As mentioned, most consultants made an implicit association between places of residences and subsistence activities. The most common association were specific names of plants and animals exploited seasonally and those places.

Data on alternative residence types (villages and camps) and the seasonally-based travels (Winter: Bruneau area, Snake River; Spring: Bruneau Hot Springs, Grand View, Jarbidge; Summer: Snake River, Camas Prairie; Fall: Wild Cat Mountain, Snake River) were also obtained. The information from these inquiries included general locations in southern Idaho such as Bruneau, Camas Prairie, C. J. Strike area, Grandview, Glens Ferry, Downey, Fairfield, Fort Hall, Indian Cove, Jarbidge, Lemhi country, Malad City, Malad-Downey-Pocatello area, Preston, Weiser. Information on other locations in Utah (e.g., Box Elder County, Brigham City, Promontory Point, Washakie County) as well as in Nevada (e.g., Juniper Mountain, Battle Mountain, Ruby Valley, and Carlin) was similarly mentioned. Information on specific habitation sites

(Thousand Spring, Twin Falls, Indian Cave, Middlefork, Upper and Lower Salmon Falls, Owyhee, Mountain City, Mountain Home rim, Wild Carrot Canyon, Bruneau Canyon, Pleasant Valley, Little Valley, Warm Springs, Soda Springs, Downey, Bliss, Silver City, Carson City, Eagle Rock or Castle Rock, Mud Creek, Goose Lake, Paradise Valley) as well as 'half moon camps' and processing sites (storage pits) were also referred to.

Information pertaining to subsistence activities followed a seasonal focus. These included fishing in winter, and hunting of small game (sagehen, groundhog, rabbits) and gathering of plants (camas/yampa, breadroot, wild potatoes, Indian potatoes, strawberries, wild onion/onion) in the spring. In the summer foraging practices included gathering sunflower, camas and other kind of roots. Summer was also the time for family group fishing for salmon and other kinds of native fish, as well as hunting for both small (ground squirrel, rabbit) and big (elk) game. During the fall, these same or larger family groups would hunt for big game (deer/venison, elk, bear, antelope), and gather pine-nuts and a variety of berries (chokecherries, elderberries, and buckberries). Deer, rabbit, ducks, and eggs, were mentioned for all seasons.

FOOD RESOURCES:

Food resources also were listed for all seasons. The specifics about gathering and preparation of food were discussed in most interviews, but varied enormously in detail. Data concerning hunting of large game (deer, antelope, coyote, elk, bear, buffalo, moose), small game (rabbits and jackrabbits, ground squirrel, groundhog, beaver, otter, raccoon, muskrat), and fish (salmon, squawfish, trout eggs, trout, suckers, catfish, sturgeon, mountain trout) were recorded. Many bird species were mentioned (quail, sagehen, duck, golden eagle, and geese). The gathering of food plants was discussed. They include Camas or Yampa (wild carrot, sweet potato), sunflower, berries, roots, currant, chokecherries, blackberries, elderberries, buckberries, tobacco berries, gooseberries, buffalo berries, sego lily, breadroot, wild asparagus, wild potatoes, pinenuts, tobacco, strawberries, wild onion, and wild Iris). Foodstuffs such as ant gravy or pudding, Salmon jerky, chokecherry pudding, chokecherry patty, and miscellaneous plants like willow, red willow, Indian potatoes, wild cherry, wild Rose brush, cedar, *bonza*, *kenka*, *Antapittseh kwana* (Monkey flower), and poisonous berries were also discussed in both traditional and modern contexts.

Stories about the collection and preparation of ants for 'ant pudding' or 'ant gravy', which are considered a delicacy among the contemporary Western Shoshone, were numerous. Other foodstuffs, such as pinenuts and camas, were described and discussed in much the same manner. The hunting of large and small animals were

identified and discussed by season or, in a few cases, by hunting method. Examples of hunting by individuals far outweigh collective hunts for most animal species. Exceptions, of course, are the bison, for the Lemhi, Northern, and Eastern Shoshone and Bannock populations, or antelope for the Western and Northern Shoshone as well as Northern Paiute and Bannock populations in the southern Idaho region. Hunting prohibitions, restrictions, and obligations were discussed minimally.

MANUFACTURED GOODS:

The construction of manufactured items or manufactured goods, in general, was discussed. Information about rabbit-skin blankets, deer hide blankets, beadwork, jewelry, moccasins, cradleboards, Bannock Bags (food bag), rawhide bags (parfleches, suitcases), beadwork, silver beads, turquoise, shells, baskets, arrowhead, obsidian, red and white ocher, the manufacturing processes of deer skin tanning, venison preparation, food preservation, and articles of industrial manufacture (tents, ferries on Snake River) were also discussed. Data was also collected about sweat lodges and tepees and their construction. Information was provided on social gatherings such as the Fourth of July, rodeos, horse racing, communal antelope hunting, and root collecting. Place names, gaming (hand-games), and gambling, art work, and the discipline of children were also discussed. Consultants had varying degrees of proficiency in English, Northern Paiute/Bannock, and Shoshone.

INDIAN DOCTORS, MEDICINE, AND HEALTH:

In essence, health and medicine issues are intimately connected to religious activities. Information on the Native American Church, Indian doctoring, Indian religion and ceremonies (peyote, Sun Dance, Baptism, Powwow, vision quests) was obtained during interviews. Data about medicine persons or Indian Doctors, assistants, collecting plants, medicinal plants (sage or sagebrush, tobacco, onion, currant, chokecherry, roots (grasslike), cedar, Indian Balsam, Indian tea, willow, wild Rose Brush, *bonza*, *tootsa*) were obtained. General information was collected about ritual, vision, dream, prayer, fasting, singing, blessing, and offerings. Information concerning a variety of dances (Round, Circle, Bear, Ghost, Owl, Two-Step, and Healing) was obtained. Ceremonies, methods of communication across the river, and female puberty ceremonies and menstruation activities were also discussed.

STORIES, STORYTELLING, AND SACRED PLACES:

Queries about folklore traditions (legends, tales, or

stories), when to tell certain stories, the use of stylized-ending (e.g., woodrat tail pulled off), or the specific content of storytelling as well as other customs and beliefs, funerals, omens of death (water monster, owl, coyote, horse), meteorite, ghosts, cannibalism, water spirit, whirlpool, water babies, and *ninimbi* brought forth much information. Specific legends or tales (Stealing of Pinenut, Coyote, Coyote and Frog, Bruneau John story, Bruneau John death, Bullet-proof power, Rabbit Kill Sun), as well as characters (Coyote, Wolf, Water Monster, Water Babies, Giants, Rock People, or rock formations) were also recorded. Data was secured on sacred places (Bruneau Cave, Bruneau Hot Springs, Miracle Hot Springs, Battle Creek, Big Springs, Juniper Mountain, Logan, Boise area, Eagle Rock or Castle Rock), ceremonial sites (Boise and Weiser) and rock art.

CONTEMPORARY PROBLEMS AND ISSUES:

Knowledge of contemporary issues or controversies (e.g., the proposed bombing range in the Owyhee desert, Saylor Creek, Battle Creek, and Boise [Land] Claim) and problems (e.g., water rights, Mountain Sheep, natural resources), as well as relationships between Native Americans and Euro-Americans (employment by whites, inter-tribal conflicts, Northwest Band of Shoshoni and Utes conflict) were discussed in a cursory manner. Historical conflicts such as Bear River Massacre and other massacres (e.g., Utter and Ward massacres) were noted as well. Personal stories ranging from water babies, ghosts or spirits, powwows, Snake River, gifted people, City of Rocks, naming, personal stories about hunting coyote, were frequently presented.

CHAPTER FOUR: COMMUNITY SUMMARIES OF FIRST TIER STUDY AREAS

OBJECTIVES:

The goals of this chapter are to describe and discuss the content of the collected interviews regarding the first tier study areas. Although not adjacent to each other, the first tier study areas constituted a circumscribed middle Snake River area (see Figure 1). A summary review of the interviews will be discussed with reference to the first tier areas. Basically, the interviews reflect a personal interpretation of events and activities. The cultural components identified loosely follow Steward's (1938, 1955, 1970) delineation; tribal distributions, settlement-subsistence patterns, food named groups, technical (material) and social traditions. More contemporary aspects of American Indian traditional culture are delineated.

DUCK VALLEY INDIAN RESERVATION

Certain Duck Valley consultants (027, 084, 126) did not discuss anything specific to the first tier study areas on the middle Snake River area. Many Duck Valley consultants (135, 120, 118, 126, 204) have driven through Shoshone Falls to Grand View areas on the way to other destinations. Consultant 126, for example, has been through Shoshone Falls, but indicated his family (group) was not historically in these areas. Another consultant (120) identified four places (Bruneau Sand Dune, Bruneau Hot Springs, Hagerman, and the Black Sand resort) commonly known to her family. Another person (118) said that she had visited the Shoshone Falls-Hagerman-Bruneau areas in the past, but did not mention anything specific to the middle Snake River study areas.

Most of the consultants identified the area from Shoshone Falls to below Weiser with the Bruneau, Boise, and Weiser Shoshone who occupied the middle and/or lower Snake River basin. The Weiser sub-group is called *Sehe Wookki* (See *Wokki* or *Sehe wookkihta*) or the Willow-lined Bank. These and other consultants identified other groups in the sub-region, such as *Tokoa Tekkas* (Snake Eaters) in Nevada. While some consultants (118, 060) explicitly expressed unity among the Bruneau, Boise, and Weiser groups, other consultants only implied it (013, 043, 083, 087, 124/128/115, 140, 200). 014 defined the area where the Salmon Eaters (*Akai Tekkane*, *Akai Tekka* [120]) resided as between Glens Ferry and Bruneau. 060 stated that the Salmon Eaters settlement-subsistence pattern extended from Glens Ferry-Hagerman to Grand View, to Silver City, back to Boise-Weiser to Pendleton, Oregon. 011 suggest that her family belong to the

Camas Eaters group, but spent the winters at Upper Salmon Falls. She also noted that dances occurred at Fairfield on the Camas Prairie. Later on, 011 qualified this by saying her family ranged the Upper Salmon Falls through Bruneau and north to the Weiser area. Her grandfather came from Upper Salmon Falls and her grandmother came from Bruneau-Weiser area. Another person (043) said that her paternal ancestors ranged from Twin Fall to Hagerman Valley, and from Grand View to Marsing. Finally, another consultant (140) knew nothing about the Upper and Lower Salmon Falls areas as a place of residence for her ancestors.

One woman (013) said that her mother and her mother's sister were born in Little Valley, a valley immediately west of Bruneau Valley. She later said that the trip from Fort Hall to Little Valley was 4 or 5 days by horse and wagon. Her father described a camp near Glens Ferry, but she had no other information. Four other consultants (027, 120, 156, 204) focused on their own group, with three out of four having kinship ties with the Paddy Cap Band of Northern Paiute. As a descendant of the Paddy Cap, 120's family fished along the Snake River (Bruneau to Grand View), but qualified this by saying that her family's territory was from Boise, Weiser, and the Camas Prairie. 204 made a passing comment that the Northern Shoshone, Lemhi, and Northwest Band of Shoshoni "didn't get along" and that the group who arrived first in an area would "battle" the latecomers. One consultant (156) was descended from the Temoak Band of Nevada Shoshone.

The descriptions of basic settlement-subsistence patterns varied slightly with each consultant. Most (011, 013, 014, 043, 060, 083, 115, 118, 120, 124, 126, 128, 135, 140, 200, 204) described various portions of their family settlement or subsistence round. Consultants gave partial descriptions of the general settlement and subsistence configuration for the local middle Snake River Shoshone at Bruneau. One consultant (083) described the settlement/subsistence pattern as from Weiser to Glens Ferry to Twin Falls areas. Other consultants (011, 014, 200) stated that their people wintered at Bruneau (pp. 76-80). After wintering at Bruneau Hot Springs (011, 013, 014, 043, 124/128/115, 135, 140, 200), the people would go to Snake River to fish for salmon (014) or to the Camas Prairie for *yampa*, other roots, rabbit, ground squirrel, and sagehen in the Spring and early-Summer (204). At the same time, groundhog and deer were hunted both in the prairie and the nearby mountains. By mid-summer, other groups from southeastern Idaho, Oregon, and Nevada would come to Snake River. Late Summer and early Fall, would see families going south into the Jarbidge area for deer and roots/plants. Further west, in the Owyhee Desert, antelope were hunted in August (013). From here, families would circle north again toward the Snake River (i.e., Hagerman, Bruneau, Grand View, Boise Valley, or Weiser areas) (140). In some cases, families would exploit plants (roots) and animals (deer) in the

valleys south of the Snake River, like Wild Carrot Valley.

Most consultants (060, 013, 118, 124/128/115, 011/014, 087/019, 027, 126, 083, 120, 140, 200, 204) identified salmon and deer as primary food resources. 124, 128, and 115's father caught salmon on the Snake and Owyhee Rivers. Two consultants (118, 060) confirmed that salmon and deer were dried and stored in an underground pit until winter. The same two and two others (200, 204) identified ground squirrels and rabbits as family food. Ground squirrel was hunted between Spring and June. Many consultants identified plant resources (i.e., chokecherry, serviceberry) gathered in the Fall (011/014, 013, 027, 083, 087, 118, 124, 128, 115, 156, 200, 204).

Two women (060, 140) related that the local Shoshones camped on either side of the Snake River. To communicate from their positions on either side, the people would have to 'holler' or shout to be understood. One consultant (140) stated that the middle and lower Snake River were inhabited traditionally by both local (Western) Shoshone and Northern Paiute populations. As a little girl, 013 remarked that her grandfather told her the native names or terms for various places around Bruneau and Little Valleys, but couldn't remember them.

083 mentioned the creation of the Bruneau reservation that encompassed Indian Cove on the south side of the Snake River. The reservation was created by Caleb Lyons, provisional governor of Idaho during the early to mid-1860s. Since the treaty with the Bruneau Shoshone was never ratified, the establishment of the reservation was never instituted (Figure 2). 083 said that the Simplot Company now owns the land on which the reservation stood or was scheduled to have stood.

A number of consultants had certain information concerning tales and legends (myths), beliefs in supernatural beings, and traditional customs, conventions, and practices associated with American Indian cosmology and worldview. This information is unevenly distributed throughout the interviews. All consultants were asked if they were story-tellers. While the majority said that they were not, at least two consultants (014, 083) are noted for their oratory skills by the rest of the community. Of these two, one (014) was restrained. The other (083) was forth-coming about his repertoire of tales and legends and the mythic process involved in their telling. This consultant (083) briefly outlined a tale of a woman, who was jumping from rock to rock (playing) in the Snake River, when she noticed she was stepping on the heads of salmon. The tale concludes that the Snake River supplies salmon for the people. An historical legend involving the Little family was also told. The tale concerns a boy who takes a trap from the Snake River and a (water) person comes to get the trap back. The gist of this story is that a person is not to take anything from or by the river. 083 also described a

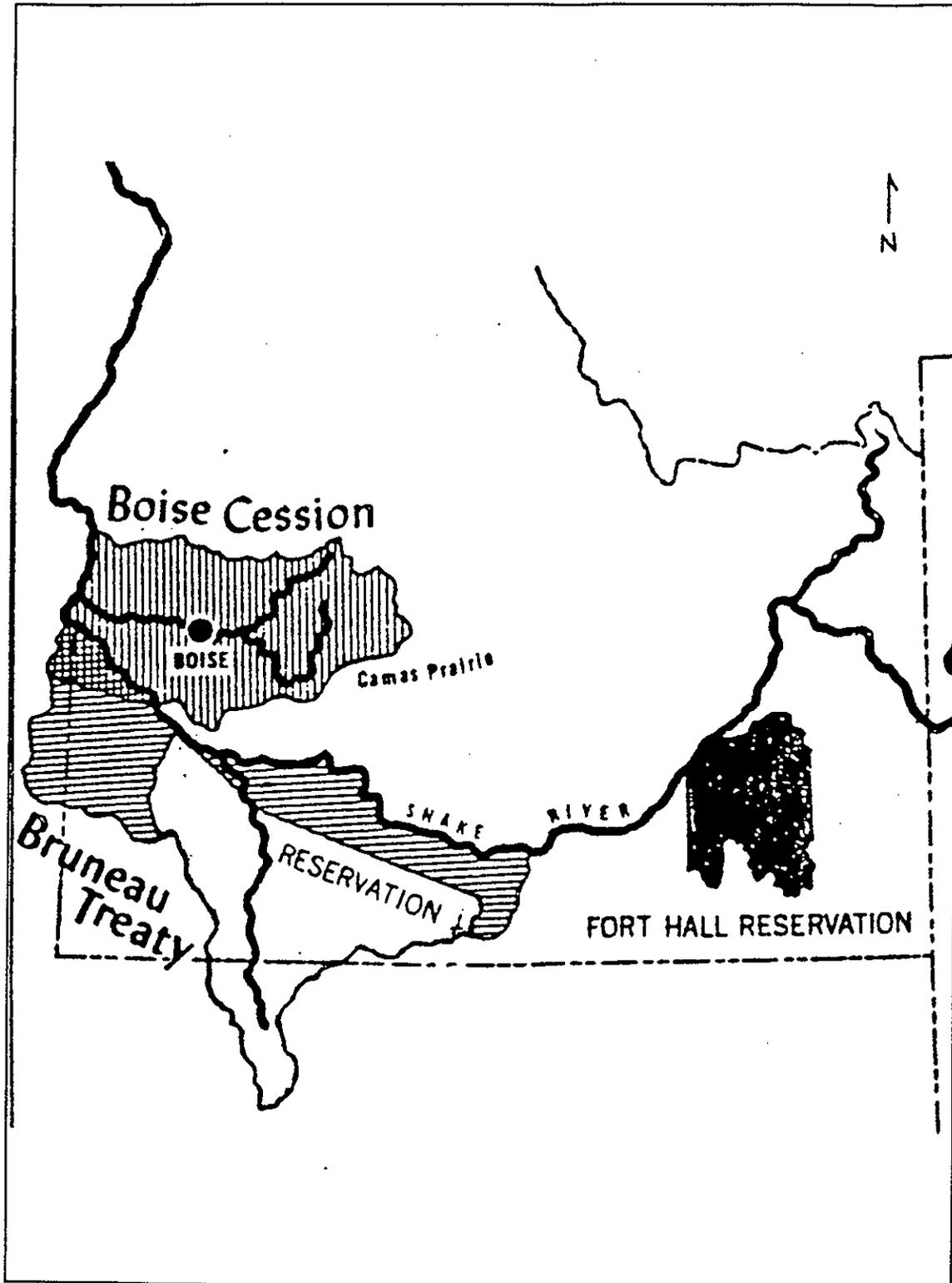


Figure 2. Map of Southern Idaho showing locations of reservations under the unratified Boise (1864) and Bruneau (1866) Treaties (from: Racehorse 1980:1; no scale).

trail (below Three Island Crossing) across the Snake River, where the water was knee high.

Much information supplied by consultants (011, 013, 014, 027, 043, 083, 084, 087, 115, 120, 124, 126, 128, 156, 200, 204) was in the form of personal stories involving their families or neighbors. Most consultants were familiar with stories about waterbabies, *ninimbi*, cannibals, ghosts, etc., as well as the standard repertoire of 'animal' tales. Five consultants (014, 060, 124, 128, and 115) talked about a 'creature/monster' or 'being' that inhabits the Snake River. Some (124, 128, and 115) were warned not to swim in the Snake River. This creature has been described as a 'shark' by one consultant (060), with red eyes. It is a presage of death, much like the owl and waterbabies. 014 noted that the Snake River received its name from the rattlesnake.

One consultant (060) related a personal story of hearing the cries of a waterbaby while travelling along the Snake River. Another consultant (140) said that the tracks of waterbabies were seen by some people, but seeing a waterbaby meant death. She continued that it was her opinion that grandmothers told more tales, than grandfathers. Stories about water spirit (whirlpool) (140), meteor (013), Indian ghost (043), etc., were also told by consultants. The proscriptions against telling myths (tales/legends) in the winter and at night were no longer practiced (140). A number of people (124, 128, and 115, and 140) either had not heard nor knew any tales that took place on the Snake River or had heard of specific tales but couldn't or wouldn't recite them. One consultant (120) said that she knew of some 'Coyote' tales, but couldn't recount any of these tales to the specific study area. In fact, a large percentage of tales or legends only reference the natural environment (e.g., geology, topographic, and geography) in general terms. This being the case, only a few tales, related in outline form or recited (083) in their entirety, referenced the Snake River, the study areas, or other significant aspects of southern Idaho's environmental landscape.

The same may be said for ceremonial or ritual places on the Snake River. Again, a number of consultants (124, 128, 115, and 140) said that they didn't know about ceremonial sites along the Snake River. One consultant (200), however, said that there are presumably sacred places along the Snake River (e.g., burial grounds, hot springs), but not to his family. 204 implied that there were many such places along the Snake River, but would not identify them and replied that he 'would think about it' (p. 27). In the same interview, 204 related that the 'center of the Snake River' is right below Twin Falls at Miracle Hot Springs.

Responses to rock art questions were limited. Some consultants (124/128/115) did not know any examples, or as one

consultant (120) explained, she wasn't familiar with the Snake River. Another consultant (043) said she was familiar with one example, which was a map (possibly 'Map Rock' across from Givens Hot Springs). She also mentioned a cave with Indian artifacts, presumably in the same area. 126 said that he had found arrowheads, both of shell and flint, on the Snake, Owyhee, and Bruneau Rivers. He also found arrowheads in the Weiser area and at higher elevations on the Bruneau River.

FORT HALL INDIAN RESERVATION

Many of the Fort Hall consultants referenced their ancestor's (paternal or maternal, male or female) territories in relation to the first tier study areas. These descriptions varied widely in content and context. 093 gives his father's territory as from Glens Ferry to Pocatello (along the Snake River), south to Downey. Another consultant (264) described southern Idaho as her ancestors territory, from McCall to Jackson Hole, south to northern Nevada\Utah. One consultant (006) said her mother came from the Boise area, while her father came from Twin Falls, south to Nevada area. Another consultant (236) claimed that her Northern Shoshone ancestors were from central and northern Idaho and Montana. She also noted that the term "Tetepiwaas" (i.e., 'diggers') was used for the native population around Glens Ferry and Bruneau, including the Craters of the Moon. The 'diggers' were, according to her, more humble than the Northern Shoshone, were not familiar with the horse, lived off 'Mother Earth' in caves, and had problems adjusting to larger groups. A Bannock woman (054) said her mother's grandfather's subsistence round ranged from Montana to Fort Hall. 024 described that her grandfather's travels included stops at Boise, Twin Falls, and Fort Hall.

The Shoshone Falls, Upper Salmon Falls, Hagerman Fossil Beds National Monument, Lower Salmon Falls, Bliss Dam and Reservoir, and C. J. Strike Dam and Reservoir areas are all included in the area that the middle Snake River Shoshone population occupied locally year round. 093 delineated three broad areas of occupation: Landlock Salmon Eaters (*Pasa Akei Tekka's*) in the Twin Falls area, Big Salmon Eaters or Sturgeon Eaters in the Boise area, and the (real) Salmon-Eater in the North Salmon River country. A number of consultants (233, 179, 264) said that they had recently gone through the middle Snake River and had visited one or more of the study areas. Some consultants (233, 264) profess a lack of knowledge about one or more of the study areas (i.e., Salmon Falls or the C. J. Strike area).

In some cases, consultants said that their ancestors seasonally resided or fished in the middle Snake River area; in the Shoshone Falls to Hagerman areas (024), and Shoshone Falls to Bruneau/Grand View area (179). Two consultants (233, 179)

indicated that Shoshone Falls was the terminus of the salmon runs. One of these consultants (179) said that the Indians would carry individual salmon beyond Shoshone Falls to continue their run. Two of the Fort Hall consultants stated that their ancestors had fished for sturgeon below Twin Falls (179) or Glens Ferry (103). The principal game animals, fish, and plants exploited in the middle Snake River area were deer and chokecherry in the Fall (179), and groundhog and salmon in the Spring (179).

Two consultants (179, 233) spoke of the Camas Prairie in connection with travel and trade. 179 suggested that the various families, groups, and/or bands, would trade their specialties (e.g., hunting, gathering, healing, manufacture, etc.). 024 said that the Camas Prairie was the place that people used to dance and gather during the summer. She talked about archaeological sites (tepee rings) on the Camas Prairie, just south of Sun Valley, and how the government is not doing anything to preserve these sites. The sites are looted by hunters and other people who take artifacts and sell them.

One consultant's (007) ancestry goes back to the fourth-ascending generation (maternal great-great-grandfather) of Boise Shoshone. This grandfather was one of the men who signed the Treaty of Boise, 1864. His paternal relatives stem from the Shoshone population of the Bruneau area. He identifies the Bruneau-Boise-Weiser Shoshone as one group that inter-married and interacted regularly. To the best of his knowledge, there were no restrictions on where a person camped or traveled throughout the middle and lower Snake River area. He heard stories about families in the Bruneau group traveling to Grasmere, Idaho, and the eastern border of the Duck Valley Indian Reservation to hunt groundhog. The Bruneau people, he thought, didn't go to the Jarbidge area, but added there were some people from the Jarbidge area that would hold a dance in the springtime. He identified *See Wookii* with the Weiser area and said that some of the same group ranged up into the Hell's Canyon area. He also mentioned that the Paiutes were referred to as strangers by the local Shoshone.

007's elders took him around to various places in the middle Snake River area that had historical significance, but since he is a representative for the group's land claim, he wouldn't divulge any specific locations, place-names, or ceremonial sites.

NORTHWESTERN BAND OF SHOSHONI NATION

One consultant (016) said that she wasn't familiar with the area below Twin Falls (Bliss, Bruneau, Grand View), but there were others (157, 061, 222) who claimed the Snake River (near Burley) was in their territory. They guessed that their family

territories went into the middle Snake River area (below Shoshone Falls), but gave no specific information on this area. These same consultants said that their ancestors would have hunted and fished the Snake River; salmon were caught during the Fall and stored for use in winter. They never heard of their family's trading for salmon with locals. The same consultants could not relate any myths (tales or legends) for the middle Snake River area.

CHAPTER FIVE: COMMUNITY SUMMARIES OF SECOND TIER STUDY AREAS

OBJECTIVES:

The goals of this chapter are to describe and discuss the content of the collected interviews of the second tier study areas. Interviews are presented with reference to the perspective of the people interviewed. In what follows, information from all interviews will be summarized for various aspects concerning tribal distributions, settlement-subsistence patterns, food named groups, and social and material culture will be delineated.

DUCK VALLEY INDIAN RESERVATION

The Craters of the Moon National Monument:

Information about the Craters of the Moon area was extremely limited. 200 said that they hunted rabbit and groundhog in and around the Monument's acreage. Another consultant (204) admitted he that he didn't know much about the area, but said that his ancestors dug root and hunted rabbits in it. However, there was some confusion on the boundaries between the Camas Prairie, to the west, and the lava field on which the Craters of the Moon National Monument lay.

The City of Rocks National Reserve and Bear River Massacre National Historic Landmark:

Limited information is available on these two areas. 204 said that his people hunted groundhog in the City of Rocks area. He also identified Chief Tendoy as coming from this area. 204 is related to Tendoy on his maternal side. Another consultant (156), said that her grandmother and her two sisters were kidnapped and taken to southeast Idaho near the City of Rocks and Bear River areas. While in this general area, the three sisters escaped and, travelling at night, made their way to the Snake River. Following its course downward, they eventually came to the Bruneau area and were reunited with their family. 156 implied that families from Nevada would visit the Snake River area as part of the annual subsistence round.

FORT HALL INDIAN RESERVATION

Craters of the Moon National Monument:

In reference to the Craters of the Moon National Monument, a number of consultants (093, 236) said that their Lemhi Shoshone (Salmon Eaters) ancestors passed through the area on their way to the Salmon River. The Lemhi were in the Craters of the Moon area, but since it had no (abundant) food resources ('you can't eat rock' 093, p. 19), only as a route to other destinations (264). Other consultants (054, 103) stated that they had only visited the area as tourists.

233 described three valleys, just south of the Monument's southeast boundaries, where the Shoshones would hide when enemy tribes (Sioux, Crow, Blackfeet) came into the country. When he was a teen-ager 'cowboying' on the edge of the lava flow, an old Indian man described the location of these valleys to him. Figure 3 shows the approximate location of the three valleys according to 233. Another Fort Hall consultant (006) spoke about how the Shoshone hid from the Cavalry in the cave and lava tubes in the lava fields of the Craters of the Moon. 093 mention an area over by Big Butte (Twin Butte), as a place where the Sioux, Cheyenne, and Blackfeet would hide in caves, raiding the various Shoshone camps, and captured Shoshone women.

264 said that her mother's family used to get bitterroot and camas (wild carrot) from the Craters of the Moon area. Antelope were hunted in the Craters of the Moon area (179). 024, who is Bannock, reiterated that antelope were hunted in this same general area, but antelope could also be found near Arco, Salmon, and generally throughout the Snake River Plain. Consultants (024, 054) also identified common animals (rabbit, (ground) squirrel, deer), birds (sagehen, pheasant, grouse), and plants (sagebrush, peppermint) in the Craters of the Moon area. 024 also added that some underground places in the Craters of the Moon area were used to store food because of the coolness of the caves and lava tubes.

179 said that the largest butte(s), one of three buttes between Fort Hall and the Craters of the Moon areas, is called Sage Point. It is known as a landmark for people traveling the river to meet other people; "you knew exactly where you were when you'd see it". The (Fort Hall) Bottom was where old Fort Hall was located and Indians would come to play the hand-game and get together. 179 talked about 'little men' called *ninimbi* who are located in the mountain range north of Arco. In addition, 179 said the reason for the Craters is that a giant dinosaur burned there. Indians call him 'Saerbi' or 'Newitiaka.' He also said that *Saerbi* or *Newitiaka*, was an 'eater of humans; we were a particular delicacy to it.'

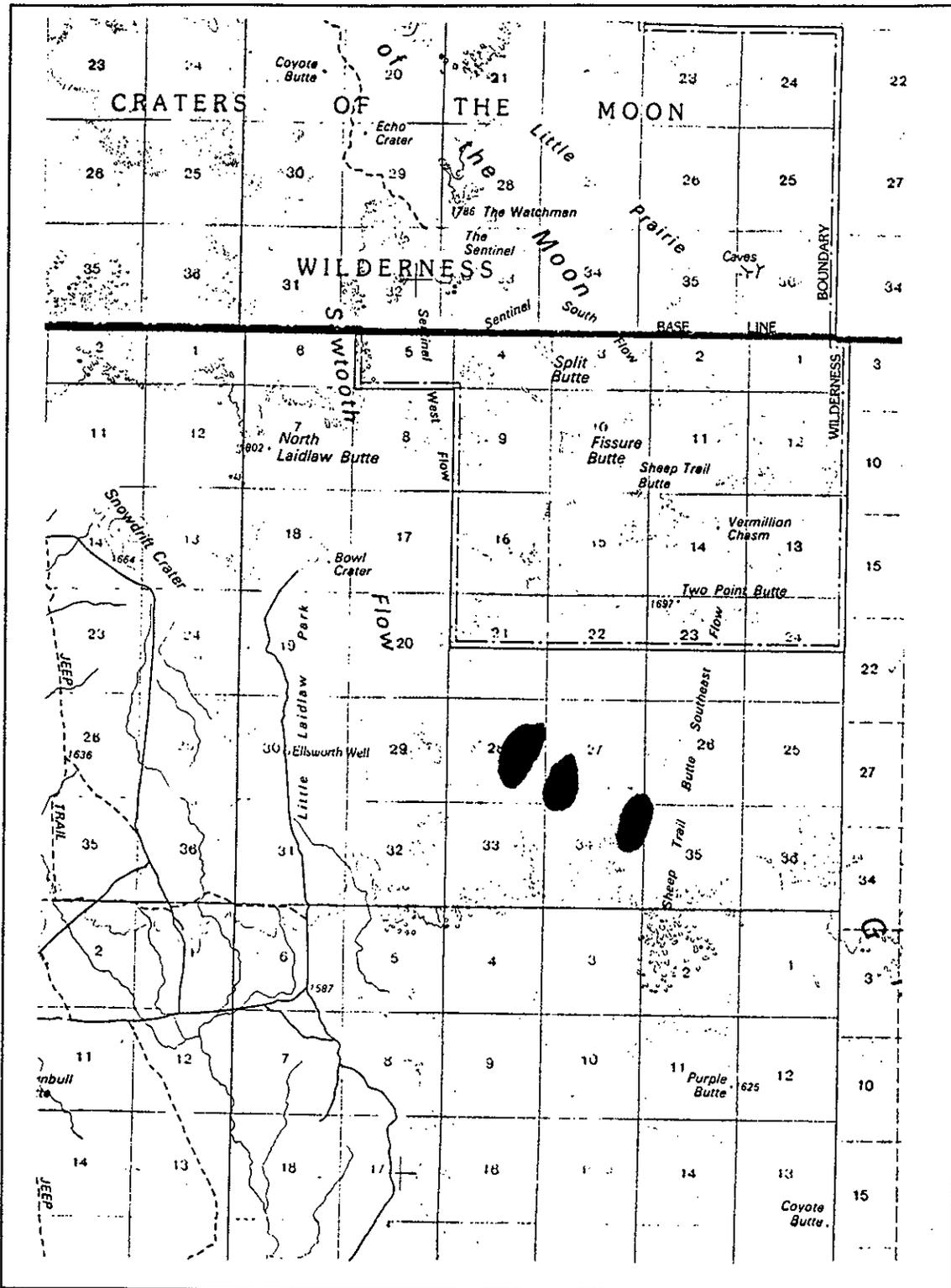


Figure 3. Map of the Craters of the Moon National Monument area showing the approximate position of three valleys (The Idaho Transportation Department 1993).

City of Rocks National Reserve:

The Fort Hall consultants (233, 179, 006), and consultants from the Northwestern Band (157, 061, 222, 287) described the City of Rocks area as the 'kicking-off place' for 'the Oregon Trail people' or 'a place where people would meet' (179, 006). Some, like 054, have only read about this area and the Bear River Massacre area. 179 said that the City of Rocks area was a place where you could see your enemy from quite a distance. The California Trail, called by some the 'Oregon trail,' cut through the City of Rocks area and 233 knows a woman that has written about the area. 024 suggested that in the wintertime the area was used to bury people, covering them with rocks. She said that there was no reburial unless the body was exposed. 006 claims that the City of Rocks was a place that Shoshone people visited and used.

179 said the City of Rocks was a place where Indians could see dinosaurs for quite a distance before they arrived and could then hide from them. He also suggested that buffalo roamed through this area before the last half of the 19th century. Like humans, buffalo could see far away too, and run off, if alarmed. 233 also said raids of immigrants in the City of Rocks area could have been the result of Pocatello's Band of Shoshone-Bannock.

006 suggested that sites (archaeological) belonging to other tribes were there too. She mentioned the sacredness of burials and the significance of rocks in the City of Rocks area, but did not provide information on either the sacredness or significance.

105, when ask about the formations at the City of Rocks, she implied that the whole area should be protected and that if those formations aren't respected, they will disappear.

Bear River Massacre National Historic Landmark:

Unlike the consultants from the Northwestern group (016, 157, 061, 222, 287), people from Fort Hall either knew about the massacre from conversations with friends (236), read about it (233), or claimed that ancestral relatives were victims of the massacre (006, 054). Small segments of the massacre's description come out in the interviews (016, 233), but no one interview gave a detailed account of the massacre.

One person (093) stated that his father's territory was from Glens Ferry to Pocatello (along the Snake River), south to Downey and back up to the Snake River. He also mentioned another group from Bancroft toward Bear Lake called 'Seed Eaters,' which is the name of the Northwestern Band group. 236 stated the 'Seed Eaters' possess a different dialectic than her Northern Shoshone group. Two consultants (006, 024) maintained that there were

other groups involved in the massacre, and one (006) is pretty adamant that the groups around Fort Hall and Wind River were involved also. She insisted that the massacre should be considered a 'Shoshone' disaster.

179 added that Bear River Massacre site was the first proposed southern boundary for the Fort Hall Indian Reservation when it was established in 1867.

NORTHWESTERN BAND OF THE SHOSHONI NATION

Craters of the Moon National Monument:

016 said that she knew 'hearsay' stories about the Craters of the Moon area. She couldn't give any specific information on the area, and said that her only contact with the Craters of the Moon area was when she would pass through it on her way to the Salmon River.

City of Rocks National Reserve:

All Northwestern Band consultants (016, 245 157, 061, 222, 287) stated that the City of Rocks was the homeland of the 'Seed Eaters.' The area was best known as a 'crossroad' or 'rallying point' for Indians where people could locate themselves and could see in all directions. One consultant (016) said that the territory of her parents/grandparents was from northwest Utah ranging into southcentral Idaho by way of the Wildcat Mountain range. That mountain range is just south of the City of Rocks.

All consultants agreed that this area was one of the primary subsistence territories. Pine-nuts and deer were exploited in the Fall. Each consultant gave a slightly different account of the activities of pine-nut gathering as an event. One account (016) tells the general gathering procedure. Another account (287) described men's role in the pine-nut harvest from dislodging of cones, bagging, and heating the cones in a fire. 016 expressed disapproval about alleged breaking and damaging the pinyon pine by non-Indians.

157, 061, and 222 asserted that City of Rocks (or, for that matter, Bear River), as a area, was not sacred. They indicate that the area near Logon, Utah, was the only place that they would consider sacred. One person (222) stated that examples of 'rock art' occur west of the City of Rocks, but has not noticed any inside the reserve. He tells a personal story about a piece of rock art (deer motif) which he acquired 50 years ago.

016 characterized this same area as 'a paradise of beautiful rocks.' In another interview (157, 061, 222), they claimed that

their group (Seed Eaters) weren't responsible for the immigrant raids in the City of Rocks.

Bear River Massacre National Historic Landmark:

016 recalls three people (two men and a woman), who survived the Bear River massacre who she knew when she was a little girl. She described listening to stories about the massacre as a child and that the stories were repeated over and over after the survivors had agreed on the sequences and characteristics of the attack. This sparked her interest in the particulars of the attack and the history of the Northwestern Band. One get the impression that the massacre was so traumatic to the survivors and their descendants that stories about it took precedence in the folklore of the tribe.

As in the case of the City of Rocks, consultants (157, 061, 222) reiterated that as far as they know Bear River Massacre area is not considered sacred and does not contain any religious or ceremonial places. As a historical event, however, the massacre is seen as a highly significant incident in this community's history and vital to their worldview.

CHAPTER SIX: SUMMARY, ASSESSMENT, AND RECOMMENDATIONS

OBJECTIVES

The goals for this final chapter are to summarize and assess the study areas from the perspective of the consultants interviews. This assessment provide suggestions for each of the three NPS areas and the Bear River Massacre National Historic Landmark.

SUMMARY REVIEW

Inasmuch as this investigation is limited to the number of interviews collected and by the specific information requested, the interviews demonstrate a wide variety of responses to questions aimed at the identification of traditional cultural locations within the three NPS areas and the Bear River Massacre National Historic Landmark. Only in a few isolated cases were these specific locations mentioned by consultants. The most striking example of this, is when a consultant (233) illustrated the position of valleys southeast of the Craters of the Moon National Monument (see Figure 3, Chapter 5). In many cases, areas were hinted at, but no specific locations were identified.

Territorial districts were outlined with geographical or food-names groups. A majority of consultants identified the Bruneau, Boise, and Weiser populations as one group defined by intermarriage and interaction. The most customary food-named group in south-central Idaho was the Salmon Eaters, but at least two consultants identified the Camas Eaters as occupying the same or a contiguous area. A Fort Hall consultant referred to this same group as Landlock Salmon Eaters (*Pasa Akei Tekka's*) from the Twin Falls area, Big Salmon Eaters or Sturgeon Eaters from the Boise area, and reserved the name 'Salmon Eaters' for the Lemhi Shoshone-Bannock of the Salmon River area (his group). Consultants also identified Pinenut Eaters, Jackrabbit Eaters, and Seed Eaters as occupying lands directly south of the Salmon Eaters territory along the Snake River.

Subsistence-settlement patterns and activities as well as the various food-name groups were identified and discussed. These patterns and activities appear to confirm the general anthropological models of the area (Steward 1938a, 1941; Murphy and Murphy 1960; 1986). During the interviews, these patterns were both identified and in part described for southern Idaho, and in some cases, the study areas specifically. A number of consultants mentioned that their ancestors traveled from Bruneau

downriver through Boise to Weiser, to the Camas Prairie to the north, and to the Jarbidge Mountains and Owyhee Desert in the south. Most of these discussions were in association with the principal plant and animal species exploited or other traditional cultural practices and events. Principally among these were deer, groundhog, salmon, and camas for the Salmon Eaters of the middle Snake River area. Pinenuts and jackrabbits were substituted for camas and groundhog on the Idaho and Utah/Nevada border. North of the Camas Prairie, big game animals (mountain sheep and antelope) were hunted. In all cases, salmon and steelhead made up a significant percentage of the food supply for these groups.

Technology or material manifestations of culture were touched upon during the interviews. Identification and brief descriptions of baskets, moccasins, cradleboards, and hide tanning were given. Nets, weirs, dams, and traps, were mentioned incidentally. Questions about arrowheads (projectile points) and rock art were posed, but only in a few cases were general locations mentioned. Other items connected with subsistence activities, construction methods for buildings, camp and village designs and placements were not mentioned or mentioned incidentally while discussing other subjects.

Information was more prevalent on family composition, structure, and organization. All consultants were questioned about family histories. Most of these histories were ego-centered, with the stress on the maternal or paternal line dependent on the particular life contingencies of ego. Although a bilateral and bilocal focus is consistent with anthropological models for the area, most people interviewed would automatically center on either the maternal or paternal side of the extended family. Kinship terms and marriage forms were superficially discussed, with reciprocal terms for the second ascending (grandparents) and second descending (grandchildren) generations being prevalent, differentiated only by sex. While today all marriages are monogamous, traditional marriage included both polygamy and polyandry, with polygamous marriages being cited more commonly. In one or two cases, levirate marriages were also mentioned or implied during the interviews. Only in one Northern Shoshone case, was it implied that sodalities (lineages) may have been present. Other than this, no additional information on organization above the family level was mentioned.

Social and ritual activities, ceremonial locations, sacred places as well as customs, beliefs, practices, and traditions were treated in a variety of ways. General remarks concerning rituals and ceremonies were usually confined to life changing events (i.e., birth, puberty, marriage, death). A number of consultants, mainly women, provided information on the menstruation, female puberty, and birth ceremonies. In addition to prohibitions on meat, grease, and salt, pubescent girls and

menstruating women were isolated for 5 days. The location of the isolation or 'moon' hut was downwind from the main camp. Male puberty ceremonies were, by most consultant's accounts almost non-existent and the only thing that marks the boy's change in status is the killing of a big game animal. Traditional marriage ceremonies took place following kidnapping, arrangement, or choice. Other ritual events (e.g., Sundance, Native American Church) were mentioned by three or four consultants, and one consultant is the "road man" or leader of the Native American Church meetings at Duck Valley. Another consultant is a drummer and helper for the Native American church.

Folklore, in the form of tales, legends, myths, and supernatural characters, was frequently mentioned. Waterbabies and *Ninimbi* (Little Men) were freely discussed. Personal stories about waterbabies were common. Most of these stories involved hearing instead of see waterbabies; if you see a waterbaby you will die. *Ninimbi's*, on the other hand, are helpful, pleasant, and happy creatures. Witches (*tso 'apittseh*), scary people (*tso 'awaiho*), and ghosts or spirits (*Appampinee; attampi*) were also mentioned. Specific tales or legends were either outlined or told in detail. One consultant (083) recorded six stories in one interview, four tales or legends and two historical accounts. In a prior interview, the same consultant told a tale involving a deer and her fawns and a bear and her two cubs. The bear kills the deer, the fawns kill the cubs, and then the bear, in revenge for the death of the two cubs, chases the fawns to a river. The crane helps the fawns to cross the river. The river, after some hesitation, was identified as the Snake River. I think the fact that the river was identified as the Snake is inconsequential to the story. In the majority of cases, tales or legends are concerned more with the actions of characters than topographical subjects. One other consultant outlined a tale concerning Coyote and Frog.

STUDY AREAS REVIEW:

Information about the individual study areas was scattered and fragmentary. No specific sacred, ceremonial, or other ritual locations were identified within any of the study area boundaries. Nor, did any of the consultants give any data on archaeological sites or traditional places within the study area boundaries. What information was provided involved not just the study areas, but the surrounding regional context.

The lack of specific information on the study areas was addressed by a Shoshone-Bannock woman from the Fort Hall Indian Reservation. She explained that since the early 1900's, the Indians have been denied access to various areas and had to have a permit to leave the reservation. This explains why her ancestors stopped going to sacred places outside the reservation.

Her ancestors did not pass down knowledge about the traditional places because of difficulty in getting off the reservation and access to specific areas. As she states:

A lot of times, they've [Indians] had bad experiences from them [whites]. So they have, more or less, not passed some of those things down to myself, because they feel that in not passing it down, that we won't be tempted to go out there and get hurt by the people who are using them now.

She continues:

Like some of the people, they said that -- mainly, the older people -- they say that what was there is not there now, because it's been desecrated. The specialness of it is gone now. That the spirits that were there and that were protecting the area and that the people were not allowed to go into the areas to help protect the spirits and to ask the spirits to stay and to pray for their -- that's not being -- that's not happening. So, therefore, they're saying there's no sense in going there now, because it's not special anymore. It's not sacred anymore, because it's been desecrated one way or another. A lot of our minerals, our hot springs, a lot of our fasting areas, and a lot of the places where people used to go and, I guess, you could say fast or where they used to go and talk to nature or whatever, it's not there anymore.

As the above remarks indicate, the 'specialness' or 'sacredness' of areas have been lost, due to the negative impact of the Euro-American community and the fact that Native people were not visiting these sacred places. Other consultants reiterated or implied the same thing. One consultant (204) suggested that there are places that they go to receive blessing and pray, but stated that they "were told not to bother it." More commonly, his people pray at different areas closer to the reservation. He identified Battle Creek in the Owyhee Desert northwest of the reservation, Big Springs, Mud Creek, and by Dietrich, as sacred areas.

Other consultants stated that they thought that all of southern Idaho was sacred, but admitted that there were some places more sacred than others. One person (233) identified the Fort Hall Bottoms (from American Falls north to Tildon Bridge upriver from Fort Hall), cemeteries, meeting places, sagehen's dancing area, good hunting places, etc., as being sacred. Some stated that 'hot springs' or, in some cases 'cold springs,' were sacred and one identified "Miracle Hot Springs" (just below Twin Falls) as particularly 'sacred' or 'spiritual.' He claimed that this 'hot springs' was at the middle or center of the Snake River

and that people prayed to the cardinal directions. One consultant confirmed that the hot springs are traditionally sacred and added that these places were handed down through the generations. She concluded that, "the only way we're going to get it back and doing that again. To ask the spirits to come back and to help us and to guide us in what to do next" (105).

A number of consultants commented that sacred places were considered sacred by an individual or family. "Sacred" and "traditional" places were thought of as essentially the same, whether inside and outside the reservation. Traditional places are essentially "sacred" by their very nature. The direct association of 'traditional' and 'sacred,' is most readily defined by the extended family. When asked if Shoshone Falls was sacred, one consultant said, "I imagine it is to some people" (105, p. 44). She went on to say that people consider formations that resemble animals, birds, or humans to be sacred. Other places, like 'mounds in the middle of nowhere' or like a high site for spotting enemies could be sacred to some people. The implication here was that many areas that were considered sacred were special because of their isolation, and that has been eroded with White discovery of such places. Another consultant stated that the hot springs, like Lava Hot Spring or Miracle Hot Springs, are for healing, and, thus, sacred.

The above quotes and the individual comments go a long way to explain why contemporary consultants are not familiar with traditional areas. One consultant did not know of specific sacred places, but conceded that there must be some, maybe burial grounds from when old people roamed through the Snake River area. When asked if anything should be protected or preserved, he said, "I don't know. They are pretty well protected, aren't they?"

RECOMMENDATIONS:

The interviews collected so far reveal a disparate constellation of territorial domains within the Southern Idaho region. By community, these territories represent an assortment of strategies used in the past for exploiting a multiple subsistence round based on family, extended family, or, in rare cases, band level of organization. Perhaps the most common level of organization reported among the interviewees is at the extended family level. There are a number of reasons why the consultants do not have familiarity with the contemporary use of the study areas. For older consultants who were born and spent their younger years outside the reservation, their memories of the yearly round, for example, confirm and substantiate the statements of past ethnographers. For others, who were born and raised on the reservation, the information they possess is taken from their parents, grandparents, and aunts and uncles, and not from their personal experience. It is due to this, and the fact

that native populations had been removed to the Fort Hall and Duck Valley reservations, that at least the Duck Valley consultants are unfamiliar with the Snake River in general and the study areas specifically.

The above discussion goes a long way to explain in native terms the justification or rationale behind the loss of knowledge regarding sacred areas for the southern Idaho aboriginal populations. The fact that most consultants have lived on the reservation (e.g., Duck Valley or Fort Hall) since birth and were separated from their traditional lands and the sacredness associated with this land, provided the basis and justification for the following recommendations. These recommendations may be regarded as a series of options for discussion by all parties. The specific terms of this project should be cooperatively agreed upon by all parties.

There were consultants who mentioned that certain areas, like the Craters of the Moon, Thousand Springs to Glenns Ferry, and City of Rock should be protected. The assumption by one consultant that the traditional areas were already protected is quite appropriate here. Two of the study areas, Hagerman Fossil Beds and Craters of the Moon, are protected since they primarily consist of federal land managed by the NPS. A third, City of Rocks, consists of both federal and nonfederal lands, and is administered and protected cooperatively by the NPS and the Idaho Department of Parks and Recreation as a National Reserve.

The fourth area, the Bear River Massacre Site was designated as a National Historic Landmark in 1990. The site continues to be privately owned by various people who use portions of it for different purposes. In response to concerns from members of the local community, Indian tribes, and the legislatures of both Idaho and Utah, about protecting the site, the US Congress requested that the NPS conduct a study to determine if it would be suitable and feasible to add it to the national park system. That study explored a range of alternatives that were presented to Congress and the public in a Final Special Resource Study and Environmental Assessment in March 1997 (NPS 1996).

Due to the nature of this project and the scarcity of specific information about the location and 'sacredness' of traditional areas within the individual study areas, recommendations are only feasible on a broad level. Such recommendations can appropriately combine general management strategies and general anthropological concerns.

- 1) a review board should be established for each of the NPS study areas. This board shall consist of members from the Fort Hall and Duck Valley Indians Reservations, other ethnic groups, university and college representatives, and Park personnel. This board of review should be consulted and

provide advise on design plans, maintenance procedures, and the actual preservation of 'sacred' or traditional areas, geological, biological, and cultural resources.

2) a comprehensive oral histories or life history program should be instituted for the collection of interviews for each reservation. The training and employment of tribal members to collect and archive the interviews for each aboriginal community should be instituted and maintained in partnership with NPS, Idaho Power Company, and the tribal communities.

3) special arrangements should be made to accommodate tribal members use of the study area for tribal ceremonies, rituals, and other types of cultural phenomena. Previous traditions, practices, and activities as well as contemporary uses should be encouraged.

4) establishment of a cultural studies center, central to the region and designed and staffed by members of the three native American communities, and other groups associated with the history of the region (e.g., trappers/traders, missionaries, Oregon Trail associations, miners, local communities). The center should emphasize traditional cultural practices (e.g., fishing, hunting, and gathering techniques and activities), customs (e.g., shamanistic or medicine ceremonies), and verbal (e.g., legends, tales, stories, and other types of oral literature) and non-verbal (e.g., basketry, pottery, crafts, etc.) art forms.

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APPENDIX A:

SCOPE of WORK
for
Traditional Use Study for
Hagerman Fossil Beds National Monument

I. Introduction:

The National Park Service Columbia Cascade System Support Office (CCSSO) in Seattle, Washington, needs to complement an on-going Ethnographic Overview and Assessment study, consisting of a review and analysis of published and archival materials on American Indian populations in southern Idaho and nearby areas, with a traditional use study based on oral history interviews with members of the Shoshone-Bannock Tribes of the Fort Hall Reservation and the Shoshone-Paiute Tribes of the Duck Valley Reservation. The traditional use/oral history study, primarily focusing on selected areas along the Snake River in southern Idaho, also complements on-going research funded by the Idaho Power Company.

This scope of work will be used as the basis for a research design to:

1. develop, in consultation with the NPS-CCSSO Anthropologist, an oral history interview protocol and strategy to initiate interviews and conduct project area site visits with the members of the Shoshone-Bannock Tribes of the Fort Hall Reservation concerning past uses and occupancy of the first tier project areas along the Snake River in southern Idaho. Interviews and site visits may address three additional Second Tier areas in southern Idaho;
2. identify the need for and conduct supplemental interviews with members of the Shoshone-Paiute Tribes at Duck Valley concerning any of the project areas;
3. conduct and document all interviews in a matter consistent with professional anthropological standards and ethics, including the explicit acknowledgment of individual requests for confidentiality and meaningful discussions on determining appropriate levels of documentation for culturally sensitive information;
4. provide copies of all documentation for all interviews; and
5. produce project area-specific summaries of interview data for the two separate tribes.

II. Location/Site Description:

For the purpose of this project, the geographical areas to be considered shall include 6 separate project areas referred to as First Tier project areas and Second Tier project areas. The First Tier project areas are located adjacent to the Snake River in southern Idaho. They consist of the Hagerman area (including Hagerman Fossil Beds National Monument (HAFO) and the Idaho Power Company hydroelectric facilities at Upper Salmon Falls, Lower Salmon Falls and Bliss); 2) the C.J. Strike Dam area, south of Mountain Home; and, 3) the Shoshone Falls, just east of Twin Falls, Idaho. For the purposes of the traditional use/oral history project, primary emphasis during interviews will be on the First Tier Snake River project areas. The interests of the NPS and Idaho Power Company converge on these Snake River project areas and constitute the primary geographical focus of the traditional use/oral history project.

The Second Tier project areas consist of the Craters of the Moon National Monument, City of Rocks National Reserve and the Bear River National Landmark site. All three of these areas were used by Shoshone and/or Bannock populations, and additional oral history data would assist in management and/or planning efforts. If, in the context of conducting interviews primarily focusing on the First Tier project areas, it is possible to gather oral history data on any of the Second Tier areas, that information should be documented. Within the Second Tier areas, top priority for gathering oral history data should be placed on information concerning Craters of the Moon National Monument. However, efforts to gather oral history data Second Tier project areas should not displace the primary focus on the First Tier project areas located along the Snake River.

III. Statement of Work for the Traditional Use/Oral History Project:

The required subject matter focus is oral history data on the traditional use of specific project areas defined in Section II. This project is intended to complement previous and on-going ethnographic studies funded by both Idaho Power Company and National Park Service in southern Idaho. In addition to possibility of integrating oral history and other data sets, the results of the oral history study may help to identify additional research needs.

IV. Description of Services to be Performed:

A. Development of an oral history interview protocol.

1. The Contractor shall develop, in consultation with the NPS, CCSSO Anthropologist, an oral history interview protocol and strategy to initiate interviews and conduct project area

site visits with members of the Shoshone-Bannock of the Fort Hall Reservation concerning past uses and occupancy of three First Tier project areas along the Snake River in southern Idaho. Within time and budget constraints, interviews and site visits may address three additional Second Tier areas in southern Idaho, as defined above in Section II.

2. The Contractor shall identify the need for and conduct supplemental interviews with members of the Shoshone-Paiute Tribes of the Duck Valley Reservation concerning any of the project areas, with the highest priority for interviews and site visits to be placed on First Tier project areas.

B. Conduct of Interviews and visits to project areas

The contractor shall conduct and document all interviews in a manner consistent with professional anthropological standards and ethics, including the explicit acknowledgement of individual requests for confidentiality and the need to engage in meaningful discussions on determining appropriate levels of documentation for culturally sensitive information.

C. Documentation of interviews

The contractor shall provide copies of documentation on all interviews specifying name of interviewer, name of interviewee, when permission is granted by interviewee to use his or her name; location of interview; date of interview; reference to the specific project area or areas mention in the interview; nature of recording/documenting the interview, e.g., use of notes taking or equipment such as audio or video tape recorders; length of interview; and, interview data. It is likely that interview data will include Native language place names and names of cultural or natural resources. Such words shall be presented using linguistically appropriate standardized orthography.

D. Project area-specific summaries of interview data

The Contractor shall provide summaries of interview data for each of the First Tier and Second Tier project areas for which traditional use information is acquired. This information should be presented to a standardized format agreed to in advance by representatives of Idaho Power Company, the National Park Service and the contractor.

For each project area, separate interview summaries shall be prepared for the Shoshone-Bannock and Shoshone-Paiute Tribes respectively. In the event that the Contractor determines that interview data is related to pertinent published, archival or documentary information gathered under previous or complementary literature review projects such as the on-going NPS funded Ethnographic Overview and Assessment study, the Contractor shall

cite that information. It is not the intent of this scope of to require the Contractor to provide additional literature review or archival/documents research services.

V. Contract Requirements and Production Standards:
A. Coordination with the National Park Service

To successfully fulfill contract requirements, the Contractor must coordinate the provision of services described in Section IV with the National Park Service, CCSSO Anthropologist. In addition to fulfilling Section IV, A, such coordination will facilitate, maintaining, and developing the relationships that the CCSSO has with the Shoshone-Bannock and Shoshone-Paiute Tribes, Idaho Power Company and units of the National Park system in southern Idaho. When the Contractor begins visits to any of the project areas with interviewees, it will be important to coordinate those visits with representatives of both Idaho Power Company and NPS management to ensure that conflicts with other management obligations are minimized.

B. Monthly progress reports

The Contractor shall be required to submit detailed monthly progress reports to the Contracting Officer's Representative (COR), defined in Section VIII. These reports shall contain an accurate, up-to-date account of completed tasks and an ongoing evaluation of progress relative to the project schedule. Completed reports must be received by the COR no later than the 7th working day of each month. The reports are expected to be 1 to 3 pages in length in a letter format.

C. Preparation and submittal of interview documents and summaries

1. Following agreement on standardized formats for interview documentation, no later than one month after award of the contract, the Contractor shall submit samples copies of initial interview documents, including interview data, to facilitate review and discussion by Idaho Power Company and NPS representatives to ensure that the agreed upon format of interviews, copies of subsequent interview documents shall be submitted on a periodic basis. They could, for example, be sent along with the monthly report. The contractor shall keep a master list of all interviews that shall include the information as defined in Section IV., C. with the exception of interview data.

2. A standard, but flexible format for interview summaries shall be developed no later than the beginning of the third month after award of the contract. For the purposes of review and discussion, a preliminary interview summary for any First Tier project area shall be prepared once two or more separate interviews have been completed. Ideally, interview data

summarized in this first effort will include the results of at least one on-site interview. After review and discussion, recommendations for revisions will be made to the Contractor for their consideration.

3. During the course of the traditional use/oral history project, management of any of the First Tier project areas may have special needs that will require placing a priority on data acquisition for a certain project area or project areas. In such cases, the Contractor will be advised of schedules well in advance and a request may be made for either interview documentation, interview summaries or both kinds of information by an agreed upon date.

4. In order to satisfy contract agreements, both agreed upon interview documentation and interview summaries shall be submitted for all interviews conducted on either First Tier or Second Tier project areas. A master list of interview documentation in tabular form shall accompany individual interview documents. Interview summaries shall be prepared in draft form and be available for review and acceptance before final payment is authorized.

D. Production standards/writing

The draft final and final documents shall be based upon currently accepted anthropological scholarship and they shall reflect conformance with contemporary anthropological manuscript standards. The format and style guidelines shall be those of American Anthropologist, however the compiled document should be written for non-specialists. All technical terms unique to the discipline of anthropology shall be defined in the text when first used. If it is necessary to use certain technical terms extensively, a glossary shall be provided. An orthography that represents current linguistic standards shall be cited in presenting Native language place names or other words. Legibility and clarity of expression are essential.

The use of photographs, drawing, maps, charts, tables, and other graphic devices to present information is encouraged. A major audience for the document will be the National Park Service and Idaho Power Company staff and the Shoshone-Bannock and Shoshone-Paiute Tribes.

APPENDIX B:

*An Oral History Preliminary Questionnaire
for Members of the
Shoshone-Bannock Tribes of Fort Hall Reservation
Pertaining to the C.J. Strike Dam,
Hagerman Fossil Beds National Monument,
Shoshone Falls, Craters of the Moon National Monument,
City of Rocks National Reserve,
and Bear River Massacre National Historic Landmark*

Name:

Address:

Telephone (or contact person):

Sex: Male or Female

Age (known/approximate):

Do you have knowledge about either area which could be of use for the current project.

Are you or any of your family willing to be interviewed for this project?

When are you available?

Can I video-tape the interview?

Are you willing to go to these areas to spark your memory, to identify sites, etc.?

Do you know anyone who should be asked about these areas? (Please give name and address).

Questions:

1. Are you familiar with these areas?
(Have you visited them yourself? For what purpose?)

(What is your specific relationship to the land in these areas.)
2. Do any of your relatives know or visit these areas?
(Why?)

(Have you gone to these areas to utilize a specific resource, or to visit a sacred site or a traditional place?)

(Have you visited these areas for your own pleasure or some other purpose?)
3. Do you know of any ancestors who used or lived in or near the areas?
(Can you or members of your family trace your ancestry to people, who either live in or exploited resources in these areas.)

(What is your direct/indirect kin relationship to those ancestors who occupied these area.)
4. Do you know of any special uses or purposes of these area, past or present? Please explain.

(for hunting? food-gathering or collection? for gathering material for production of tools, household items, etc.? for medical uses (plants, hot springs, etc.)? for social and religious purposes? others?)
5. Do you know any stories, myths, legends, anecdotes, etc., that relates specific to these area.
6. Do you know of any rituals and activities that took place within these areas?
7. Are there sacred places or ceremonial sites within these areas.

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8. Do you have any information on where your ancestors lived or what foods they collected at these of the areas.

living or occupation sites:

temporary camps:

chipping stations:

processing stations:

fishing localities:

gathering fields:

hunting spheres:

social gatherings (dances, ceremonies, etc.):

religious activities, vision quest areas, sacred places or things,
topographic areas, rock art:

APPENDIX C:

Questions in Shoshone with English translations

by Beverly Crum

Self and Parents:

1. *E ha witsa nakkahiti te'ahwai.*

Could you tell about yourself.

2. *E appe ma'ai em piikatti te'ahwai:*

Tell about your father and mother:

2a. *E appe hakannaite?*

Where did your father come from?

2b. *Em pii hakannaite?*

Where did your mother come from?

Siblings:

3. *Memme heettee? E heettii samunee pa'i?*

How many brothers and sisters do you have?

4. *Em patsi nee, en namminee heeyu?*

How many sisters do you have?

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5. *Em papinee, en taminee heeyu?*

How many brothers do you have?

6. *Heettee memme kwitsunaihka?*

Where are they now living?

Grandparents

7. *Hakannai en kenunee piteppehkante?*

Where did your paternal grandfather (father's father) come from?

8. *Hakannai pinnah en tokonee piteppehkante?*

Where did your maternal grandfather (mother's father) come from?

9. *Use haka'ana naakkantee ukka kwitsunaihkante?*

If they are living, where do they live?

In-Laws:

10. *En kuhappean nanewenee hakannai piteppehkante?*

Where did your husband's relatives come from?

11. *En kwehennan nanewenee hakannai piteppehkante?*

Where did your wife's relatives come from?

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12. *Sutee ha saikkih mai'ukka naakka?*

Are they here now?

Yearly Round:

12. *Tahmani newenee hiimma kwitsunaihka?*

What did the old people survive on during the spring? (What did they eat?)

13. *Tatsa pinnah hiimma kwitsunaihka?*

What did the old people survive on during the summer? (What did they eat?)

14. *Yepani pinnah hiimma kwitsunaihka?*

What did they survive on in the fall?

15. *Hiimma pinnah newenee kwitsunaihka tommo?*

What did they survive on in the winter?

Second Part:

16. *Saikkihti tammi tetepinna C.J. Strike Dam ma'aihku*

He is asking us about the land around C.J. Strike Dam and

Hagerman, Hagerman-ham paan kainu. Sukkuhti tetepinna.

Hagerman, Hagerman's water's edge. He is asking about that.

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17. *Memmem pepeaittempehnee ha suttu noha naa'iyu?*

Did your old people used to live around there?

18. *Hakannikku e sutii nanewepa'i sutii suttun noha naa'itii?*

How are you related to those people who used to live around there?

Social:

19. *Su'ana ha noha memmem peai neweneen nekka 'iyu?*

Was there any place around there where your old people used to dance?

20. *Su'ana ha teasem penka utee yampa yekwi'inna?*

Was there also a place where they gathered yampa.

21. *E ha suttuntenkahti newe natekwinappeha nanka'ite?*

Have you heard Indian stories from around that area?

Indian Medicine Plants:

22. *Em peai newenee ha noha suttenti nattahtsu'u waikki'ite?*

Did your old people go through there to gather medicine plants?

23. *Hiin nattahtsu'unna? E ha utee mantenna nanihanna sumpana'inna?*

What kind of medicine? Do you know some of their names?

24. *Use hiin te'oitu utee nattahsu'u yekwinna?*

What kind of sickness did they gather the medicine for?

25. *E ha ekisa suitti nattun nattahsu'u yekwi'iyu?*

Do you still gather those kinds of medicine yourself?

Tools and Earth Things:

26. *Suttunti ha seeyekwi'iyin? Ukka kwa'i sehépitta pem ma pemme temapana'inna.*

Did they gather willows through there? That is, willows with which they could make things.

27. *Suttunti ha pemme tuuppitta waikki'ite?*

Did they look for flint through there?

28. *Suttunti ha tease pemmem pisappitta waikki'iyu?*

Did they also look for ocher (red paint) through there.

29. *Aipi ha tease su'ahku nata'uta'ite?*

Is white chalk also found through there?

Food:

30. *Suttunti ha noha tekai yenka'ite?*

Did they used to hunt game through there.

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31. *Hinna pemme tekai waikki'iyu?*

What kind of game animals did they go to hunt?

32. *Hakaitti tease soteem pemmen tekkato'inna suttunti waikki'iyu?*

What other kinds of food did they go to look for?

Now Days:

17. *Memme ha mai'ukka sukkuk koni'ikwainna? Tommo ha, tatsa hatter?*

Do your people now go there? In the winter or in the summer?