

Shoshone-Paiute Tribes History/Links

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Legends

The coyote, like his brother the wolf, was a spiritual being. In the beginning the coyote left his homeland in the Americas and traveled eastward across the ocean in the direction of the rising sun. In distant lands, he acquired a bride and with her had a great number of children. These children were Indians, the forefathers of the great tribes that were to inhabit the North and South American continents. Preparing to return home, the coyote put them all in a wosa, a woven willow basket jug with a cork. Before his journey, he was instructed not to open the jug until he reached his country in the Rockies and the Great Basin. Being a sly and curious person, and hearing singing and the beating of drums within the wosa, the coyote thought it would not hurt to take a peek when he arrived back on the eastern coast of the American continent. But when he opened the jug, the children inside jumped out and scattered in all directions across North and South America. By the time he got the cap back on, the only two persons who remained in the wosa were the western Shoshone and the Paiute. These he brought home with him. When he reached the Great Basin, he opened the jug, and out fell the last two children. They, at once, began to fight. The coyote kicked them apart and said to them, "You two are my children. Even though the rest got away, you two will be able to fight against the best and beat them." Thus, the western Shoshone and Paiutes, or the Newe and Numa peoples, who now live in California, Nevada, Idaho, Utah, and Oregon, began as allies and populated the Great Basin.

Legend taken from A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation, by Whitney McKinney, the Institute of the American West and Howe Brothers, 1983.

Time History

Definitions: Newe people = western Shoshone; Numa people = Paiutes

- 1820s** First contact with the whiteman, who crossed the Rocky Mountains and Great Basin as they headed for the west coast.
- 1848** Gold discovered in California, which increased white traffic. Era of treaty making with the Shoshone, Paiutes, Bannocks, Utes, and Goshutes to protect the route the white travelers used to enter and exit California.
- 1855** August 7, 1855--First treaty with the western Shoshone. However, it was not ratified by Congress and as a result the U.S. Government never recognized it, although the Shoshone accepted and continued to hold to the treaty.
- 1860s** Silver mines opened in Nevada, which brought more white people into Newe and Numa country, pushing the Indians into canyons and mountains.
Start of Civil War. Gold and silver mines became more important to the northern government, which resulted in increased protection by the soldiers of the route to the west through Newe and Numa lands. The army built forts at different locations—Fort Halleck (on the Humboldt River near Starr Valley, Nevada), Fort Ruby (in Ruby Valley, Nevada), and Fort McDermitt (on present Nevada-Oregon border).
- 1863** July 30, 1863--The northwestern Shoshones signed the Box Elder Treaty. The Treaty of Ruby Valley was signed with the western Shoshone. The treaty was known as the Treaty of Peace and Friendship.
- 1865** A treaty with three Bannock hands and one western Shoshone band was signed. These Indian bands occupied the Bruneau Valley and the Boise Valley area.
- 1866** The treaty of 1866 contained questionable terms which had to be renegotiated concerning the Indians' land cession. Governors changed before the matter was finalized. The new governor wanted one agency for the Indians in southern Idaho, rather than several which were under consideration. The three Bannock hands (the Boise, Bruneau, and Camas Bannocks) accepted the move to the Shoshone-Bannock reservation at Fort Hall.
- 1877** Two reservations were set aside for the western Shoshones (34 hands). One was the Carlin Farms comprised of 51.61 acres which was created by an Executive Order. The whites claimed that they had occupied the land before the Executive Order was signed, and on January 16, 1879 the Carlin Farms Reservation was rescinded. Establishment of Duck Valley Reservation, which was partly in Nevada and partly in Idaho (20 miles long and 17 miles wide).
- 1881** First school erected (had 25 students). During this time the Duck Valley Reservation was enlarged to 400 square miles, or 256,000 acres.
- 1887** General Allotment Act of 1887 allotted land to Indians, but it was designed to end tribal life by opening the remainder of reservation lands which were not allotted to non-Indians.
- 1900** A census survey of the Duck Valley Reservation showed a population of 224 Shoshones and 226 Paiutes with a population of 450.
- 1904** September 10, 1904--First telephone line was constructed, and connected the Agency with Elko, Nevada, which was one hundred miles away.
- 1936** Wildhorse Reservoir was built between 1936 and 1937, which dam helped solve the problem of a dwindling water supply from the Owyhee River on the reservation.
- 1967** In 1967 to 1969, a new dam was built at the same site as the old one.

Taken from Idaho Indians Tribal Histories. Idaho Centennial Commission and the Idaho Museum of Natural History, 1992; and from A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation, by Whitney McKinney, the Institute of the American West and Howe Brothers, 1983.

Welcome to the
Duck Valley Reservation
genealogy site



*The IDGenWeb
Project*

*A part of the USGenWeb
and
IDGenWeb Projects*

The Shoshone-Paiute Tribes

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History and Legends	Queries Posting	Summaries	Idaho Links
Maps	Queries Viewing	Towns	Native American Links

About the IDGenWeb Project

In March and April, 1996, a group of genealogists organized the Kentucky Comprehensive Genealogy Database. The idea was to provide a single entry point for all counties in Kentucky, where collected databases would be stored. In addition, the databases would be indexed and cross-linked, so that even if an individual were found in more than one county, they could be located in the index.

At the same time, volunteers were found who were willing to coordinate the collection of databases and generally oversee the contents of the web page. The

IDGenWeb project is an extension of the KYGenWeb Project.

For information on how you can be a part of the **IDGenWeb Project**, contact the State Coordinator, [Elaine Johnson](#). For information on how you can be a part of the **Duck Valley Reservation GenWeb Project**, contact the Coordinator, [Mary Simonsen](#).

Duck Valley Reservation Towns

- **Owyhee**
-

Idaho Links

- [Chronological History of Idaho](#)
 - [Idaho Research Helps](#)
 - [USGenWeb Archives \(includes Idaho\)](#)
 - [USGenWeb Census Project \(includes Idaho\)](#)
-

Native American prayer:

*Oh Great Spirit whose voice I hear in the wind,
whose breath gives life to the world,
hear me I come to you as one of your many children,
I am small and weak, need your strength and wisdom,
may I walk in beauty.*

[IDGenWeb](#) [USGenWeb](#) | [WorldGenWeb](#)



*You are visitor  since April 13, 1997
thank you for visiting! Come again soon as these pages are updated regularly.*

*Comments and questions: [Mary Simonsen](#)
Revised 31 November 1997
URL <http://www.wsu.edu/~8080/-mbsimon/duckvalley/index.html>*

He stands a bit bowed now. And he will tell you, with a slight degree of humility, that this is a result of years of hucking bales and hucking broncs. Closer examination of over six decades of life, however, would suggest that other combinations of facts have carved their marks on "Bugsy Nevada".

If the defining criteria of a Louise Gerrard Awardee is the meritorious contributions of an individual to the influencing of national and state policy and service programs affecting the lives of rural older Americans, then the life of Richard Hicks can be counted among those that have stood to respond to the needs and dreams of the rural elderly.

"Everything an Indian does is
in a circle, and that is because the
Power of the World always works in
circles, and everything tries to be
round. In the old days when we were
a strong and happy people, all our
Power came to us from the sacred hoop
of the nation and so long as the hoop was
unbroken the people flourished...The
East gave peace and light, the South
gave warmth, the West gave rain, and
the North with its cold and night wind
gave strength and endurance. This
knowledge came to us from the outer
world with our religion...
even the seasons form a great circle
in their changing, and always come
back again to where they were. The
life of a man is a circle from childhood
to childhood and so it is in everything
where power moves.....
Black Elk, Ojasa Sioux 1931

The strongest legacy of all rural peoples is to hear the melody and understand the rhythm of the Earth and the individual's part in this symphony. Given life in an era that saw the destruction of the traditional American agricultural age and the dawn of the industrial age, Richard became a bridge between the two.

Not born in a hospital; not born into financial security; not cultivated to be a professional school graduate; not socialized to define his existence by title or status, Richard Hicks learned to love the land and care for all living creatures.

Like many young men of the 50's, he was fascinated and became proficient in the use and maintenance of most engines and farm machinery. These skills provided means with which to eke a livelihood and ultimately the ability to lead, direct and contribute sweat equity to a variety of physical improvement projects for his community.

Often heard to say, "You can't stop the Truckee River", Richard's life has been intimately tied with that very question. The turn of the century was the inauguration of Reclamation projects throughout the West, the Truckee-Carson Irrigation Project being one of the first twelve funded by Congress. Public policy dictated that the vast river system of the West was to be captured and controlled, turning the deserts green and providing the power for electrification of urban settlements.

Construction of this project abruptly affected the Stillwater (Nevada) Indian community whose lands were confiscated in lieu of promise of irrigation water in perpetuity. Settled on allotments, these Indians were to