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A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation. By Whitney McKinney. Salt Lake City: The Institute of the American West and Howe Brothers, 1983. 135 pp. \$15.95 Cloth.

Whitney McKinney can tell a complex story well. *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation* is both an interpretive and chronological history of events that have shaped tribal life in northeastern Nevada over the past 122 years. McKinney's views come across with a refreshing absence of rhetoric and with a sense of warmth that makes Shoshone-Paiute history appear as the human event that it was rather than a series of stereotyped images parading through time.

After numerous reports, appeals and recommendations beginning in 1862, the Duck Valley Indian Reservation was finally established in April 1877. Living as they did in the 1850s along the Humboldt River and California Trail to the goldfields above Sacramento, the future residents of Duck Valley were marked early for a shift in their way of life. Although there was no inclination upon the part of gold seekers to abandon their trek and settle in northeastern Nevada at that time, the Shoshones and Paiutes could read the writing on the wall. Possibly encouraged by Mormon settlers in nearby Utah, who had no love for the hordes of "gentiles" crossing the Great Basin to California, conflicts between the Shoshones and Paiutes and wagon trains became inevitable. While early attempts to "pacify" the Shoshones and Paiutes were delayed due to the Civil War, by the 1870s reservation policy was securely rooted. Although the goldfields of California had gone into eclipse by that time, the completion of the transcontinental railroad assured the arrival of settlers in the Intermountain region and increased competition for good land.

Existence at Duck Valley in the early years was sadly typical of nineteenth-century reservation life. Conceived in the 1860s when Nevada real estate was not wanted, the reservation became a reality when the ranching and mineral potential of Nevada land was gaining recognition. Encouraged to farm at Duck Valley, the residents of the reservation were given neither adequate supplies nor implements to break the land. This forced them back to their traditional hunting and gathering methods, which in turn brought them into conflict with White settlers. Ranchers and

farmers objected to Duck Valley residents "trespassing" on their land. Mining booms in Eureka and White Pine Counties increased the demand for trees to be used in the manufacture of charcoal to fire the smelters at the mines. The resulting deforestation of Great Basin peaks drove away game and made life for Duck Valley's populace even tougher.

By the 1920s Duck Valley's population had managed to grasp the legal and political maneuvers needed to deal with the Bureau of Indian Affairs. Coping with a bureaucracy that was alternately afflicted with paternalism and neglect, the residents lived their lives as best as possible.

A particular strength of McKinney's writing is his ability to bring in related strands of history that enhance an understanding of the times at Duck Valley. His mention of the well-known Apache-raised Yavapai physician, Carlos Montezuma, and his years at Duck Valley in the 1890s, offers an insight into the doctor's long, and at times turbulent, involvement with reservation politics. As Montezuma is most often associated with the Southwest, his stay in the Great Basin is of special interest.

Additionally, his discussion of the Ghost Dance and the reception it was given at Duck Valley is also of note. Both the vision seeker Wodziwob, who was a Walker River Paiute, and Wovoka, his best known disciple, found fertile ground for their message in northeastern Nevada. Although the matter of the Ghost Dance was handled far more delicately at Duck Valley than at Wounded Knee, it was still forbidden by Indian Department regulations and the dance had to be practiced in secrecy.

McKinney's contribution fills another gap in the need for a series of comprehensive tribal histories of Native American groups residing in the Intermountain West. *A History of the Shoshone-Paiutes of the Duck Valley Indian Reservation*, although more historical than ethnographic, complements such well-known monographs as Lalla Scott's *Karnee: A Paiute Narrative* (University of Nevada Press), and James Downs' *The Two Worlds of the Washo* (Holt, Rinehart, Winston).

The book contains numerous photographs, many from the individual family records of Duck Valley residents. In their humble way the illustrations speak eloquently of the dignity and resolute character of those who fought to make the reservation a decent place to live.

Overall editorial guidance was provided by Alvin M. Josephy,

Jr., while the Institute of the American West and its parent institution, the Sun Valley Center, contributed significant funds to assist in the preparation of the photographs of Duck Valley scenes. Clearly there was wisdom in the Shoshone-Paiute decision to make McKinney tribal historian. This is a first rate tribal history.

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The Religions of the American Indians. By Ake Hultkrantz. Translated by Monica Setterwall. Berkeley: University of California Press, 1979. xiv + 335 pp. Bibliography, index and illustrations. \$16.95 Cloth. \$5.95 Paper.

Native American Religions, An Introduction. By Sam D. Gill. Belmont, Ca: Wadsworth Publishing Company, 1981. xvi + 192 pp. Index and illustrations. \$10.95 Paper.

In introductory texts authors often perpetuate old misconceptions and stereotypes through their lack of familiarity with current scholarship outside their area of specialization. This problem is particularly acute in the study of tribal and peasant religions. Basic introductory books on religions are replete with the subtle racism of evolutionary hypotheses which are survivals of nineteenth century assumptions about the religious traditions of tribal Peoples. To counter this problem two historians have recently published texts which introduce the study of Native American religions to the beginning college student. These two books, *The Religions of the American Indians* by Ake Hultkrantz and *Native American Religions* by Sam D. Gill, reflect current successes and problems in the study of Indian religions.

The Religions of the American Indians is a revised edition and translation of Ake Hultkrantz's *De Amerikanska Indianernas Religioner* (1967). It is conceived by its author as a "comprehensive survey of indigenous American religions" (p. xii) including North, Meso and South America. The book has two main sections. The first discusses tribal religions and is organized around religious categories which have emerged from scholarly discus-