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Governor of Idaho

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Statewide Historic Sites

- Franklin Historic Site
- Pierce Courthouse
- Rock Creek Station and Stricker Homestead

Memo To: Representative Marc Gibbs, Chairman
Idaho Council on Indian Affairs Committee Members

From: Janet L. Gallimore, Executive Director
Idaho State Historical Society

Re: Tribal Partnership
Idaho State Historical Museum Renovation/Expansion

Date: December 8, 2015

It is a privilege to provide a formal report on the current partnership between the State Historical Society and Idaho's federally recognized tribes on the renovation and expansion of the State Museum of History. Planning for a new visitor experience for the State Historical Museum commenced in 2014 and has included surveys, stakeholder workshops, visitor queries, and statewide conversations and focus groups. In October 2014, Director Gallimore was invited to present a project overview to the tribal Chairman at their annual Chairman Summit meeting. At this meeting, Director Gallimore requested consideration of a formal partnership with each of Idaho's tribes to inform the development of the museum's exhibitions. All Chairmen agreed to assign tribal cultural resources staff and partner with the State Historical Society to ensure that Idaho's tribal history was presented with accuracy and respect. In the winter-spring of 2015, ISHS Executive Director and State Historian met personally with tribal representatives in each respective homeland, presented initial concepts and sought approval to incorporate tribal histories, origin stories, and language into the exhibition. Also discussed were contemporary tribal stories of land and natural/cultural resource stewardship that might be included. We have maintained ongoing correspondence with tribal liaisons since these initial personal meetings.

The exhibition/visitor experience development status has reached schematic design, which means a broad conceptual approach to where stories may be featured. We have collected and achieved approval to use tribal summary histories and creation stories. These will be featured in the "Origins" orientation exhibition and tribal stories theater area. We are still working to develop additional concepts that may use tribal language, petroglyph imagery, and contemporary stewardship stories. We also need to explore the possibilities of collections loans or acquisitions.

It is our great honor to work with our tribal partners to feature Idaho tribal history in our State Historical Museum. We are grateful for this partnership and will continue to work together to ensure that Idaho's tribal histories are represented with respect and in a manner that affords information and understanding to Idahoans and visitors to our great state.



Tribal Liaisons
Idaho State Historical Museum Renovation and Exhibition

Coeur d'Alene Tribe

Leanne Campbell, Historic Preservation Program Manager/Curator; Audra Vincent, Language Program Manager; Carydene Swan; Historical Testimony; Cheffrey Sailto; Youth Activities Supervisor

Kootenai Tribe

Gary Aitken, Tribal Chairman; Ron Abraham, Tribal Council Member

Nez Perce Tribe

Josiah Pinkham, Nakia Williamson, Cultural Resource Program Director

Shoshone Bannock Tribe

Randy' L Teton, Public Affairs Manager; Carolyn Smith, Cultural Resources Coordinator; Darrell Shay, Language and Cultural Director; Rosemary Devinney, Tribal Museum Director

Shoshone Paiute Tribe

Ted Howard, Cultural Resources Director

Idaho State Historical Society

Janet Gallimore, Executive Director
Keith Petersen, Idaho State Historian, Assc. Director
Jody Ochoa, Museum Director

Tribal Summaries for “Origins” exhibition area Idaho’s Five Federally Recognized Tribes

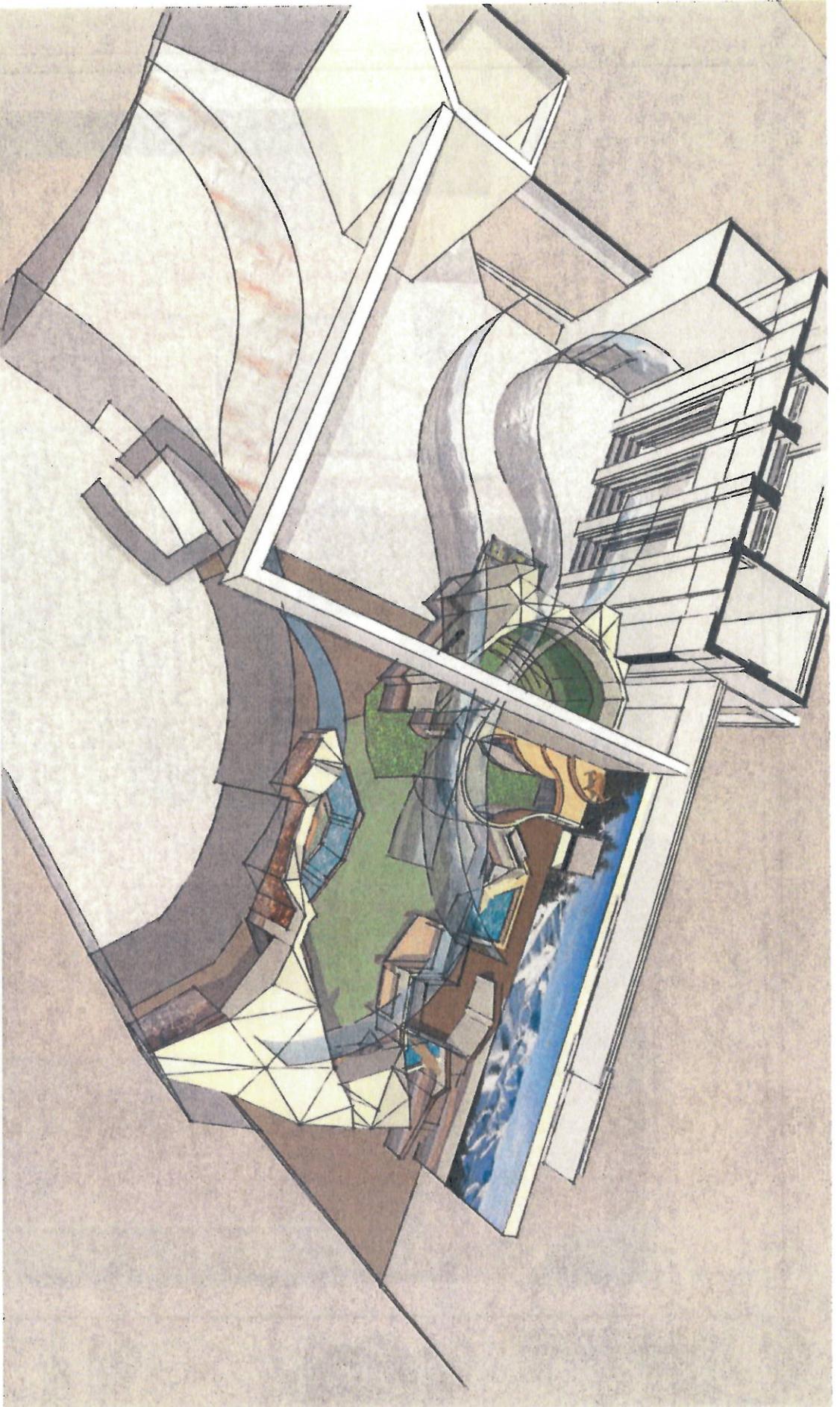
Kootenai Tribe of Idaho: The Kootenai Tribe of Idaho is headquartered near Bonners Ferry. It is one of seven bands of the Kootenai Nation that are located in British Columbia, Montana, and Idaho. The Kootenai language is an “isolate,” unrelated to any other language. The Kootenai were the last of Idaho’s tribes to receive federal recognition. In 1974, the 67 members of the Tribe in Idaho declared war on the United States. Although it was a peaceful “war,” the action gained national attention, along with federal recognition. The federal government deeded 12.5 acres of land to the Kootenai Tribe of Idaho for its reservation. With the Kootenai River Inn, the Kootenai Tribal Sturgeon Hatchery, and other undertakings, today the Kootenai Tribe of Idaho is one of the largest employers in Boundary County.

Coeur d’Alene Tribe: The Coeur d’Alene Tribe’s aboriginal territory stretched more than 5 million acres across eastern Washington, northern Idaho, and western Montana. Now located in Kootenai and Benewah Counties, the Coeur d’Alene Indian Reservation was established in 1873. Tribal headquarters are in Plummer. The Tribe’s economic impact on Idaho is the largest of any Idaho tribe, with income generated by the Coeur d’Alene Casino Resort Hotel, the Circling Raven Golf Course, and a wide array of other businesses. Five percent of the Tribe’s net gaming revenues are distributed annually to educational programs in the region, both on and off the reservation. The Coeur d’Alene’s also operate the Benewah Medical Center, a national model for rural health care, providing services to both tribal and non-tribal residents.

Nez Perce Tribe: Nez Perce aboriginal territory was located in what are now north-central Idaho, southeastern Washington, and northeastern Oregon. The current reservation consists of 770,000 acres in Nez Perce, Lewis, Latah, Clearwater, and Idaho Counties. The Tribe or individual tribal members own 19 percent of those reservation lands. Tribal headquarters are in Lapwai. The Tribe operates a diversity of businesses that provide economic benefits for tourists as well as tribal and non-tribal residents of the Nez Perce Reservation, including the Clearwater River Casino/Lodge, It’s Ye-Ye Casino, a State of Idaho Traveler’s Oasis Rest Area, and a variety of other enterprises. The Tribal Agricultural Center, established in 2013, produces local, sustainable, and healthy food for the Nez Perce and other people in the region.

Shoshone-Paiute Tribes: The ancestral lands of the Western Shoshone and Northern Paiute ranged over three current states, Idaho, Nevada, and Oregon. Now members of those two closely related tribes occupy the Duck Valley Reservation, situated in both Idaho and Nevada. The reservation was established by Executive Order in 1877; tribal government was initiated in 1936. The reservation is composed of 290,000 acres, with more than 22,000 being wetlands. Farming and ranching have long provided livelihoods for many tribal members. The Tribes provide health care, education assistance, housing, and other services to the Duck Valley community. The Tribes promote fishing opportunities at three reservoirs on the Owyhee River, operate a store and an airport, and manage several ranches for both income and to enhance fish and wildlife habitat.

Shoshone-Bannock Tribes: The Tribes consist of various mixed bands of Shoshone and Bannock Indians whose aboriginal homelands extended throughout the Great Basin, a land once plentiful with the Tribes’ food mainstays, including salmon, buffalo, and camas roots. Today the Shoshone-Bannock Tribes are located on the 544,000-acre Fort Hall Reservation in southeast Idaho, 97 percent of which is under tribal or individual Indian ownership. An Executive Order established the reservation in 1868, and the Fort Bridger Treaty of that same year affirmed the reservation as a permanent homeland for Bannock and Shoshone people. Tribal government was initiated in 1936. The Tribes operate three casinos, the Shoshone-Bannock Hotel and Event Center, a grocery store, a travel center, schools, and a museum, while 110,000 acres of the reservation are in farmland producing various crops.

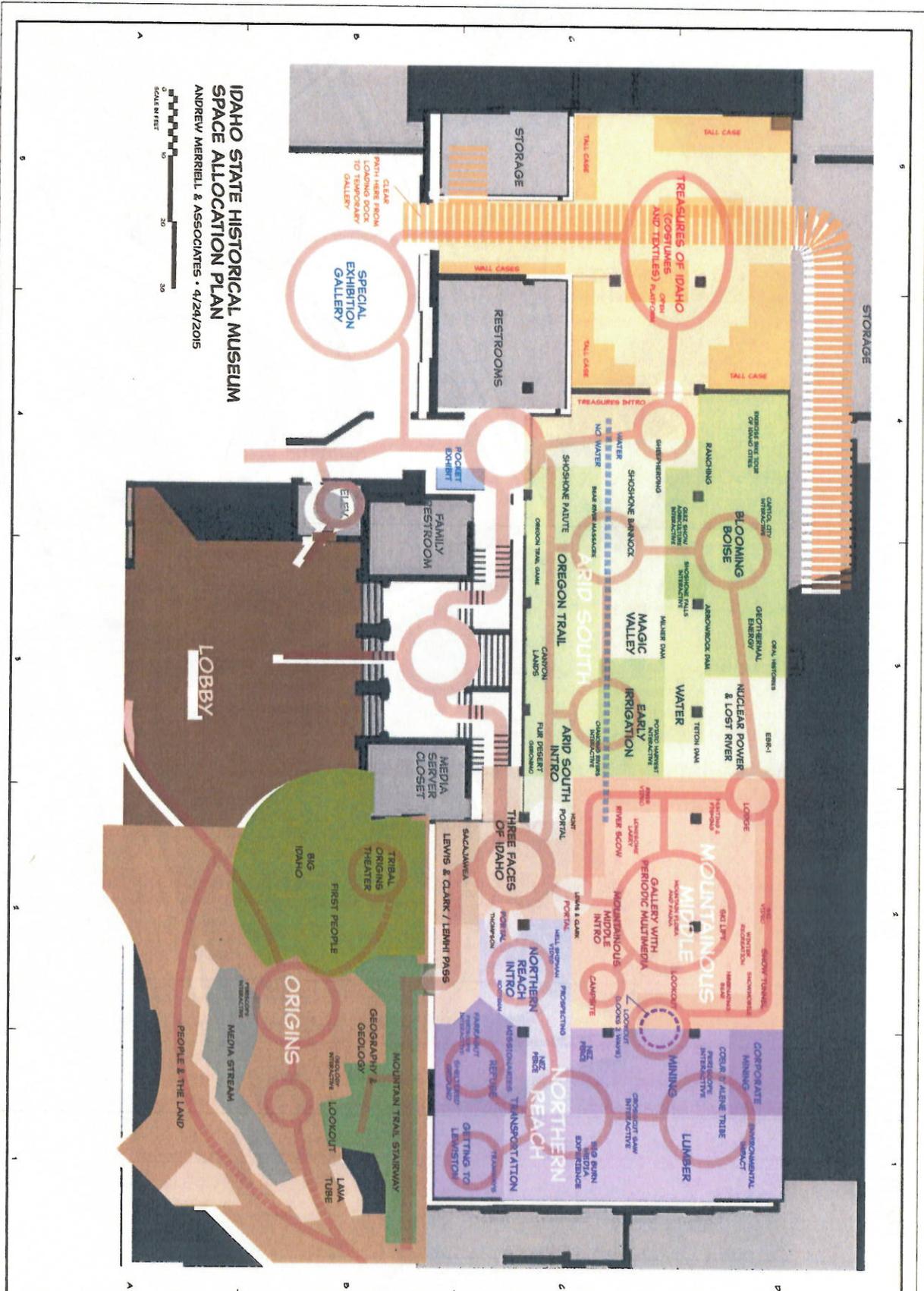


Origins Packet

Idaho Council on Indian Affairs Meeting

12/8/2015





**IDAHO STATE HISTORICAL MUSEUM
SPACE ALLOCATION PLAN**
ANDREW MERRIELL & ASSOCIATES • 4/24/2015

SCALE IN FEET
0 10 20 30

SD100
1

SCHEMATIC DESIGN PHASE
SPACE ALLOCATION PLAN
scale: 1" = 13'-4"



DATE: 4/24/2015

ANDREW MERRIELL ASSOCIATES
INTERPRETIVE PLANNING AND DESIGN
7192 OLD SANTA FE TRAIL
SANTA FE, NM 87505-8547
505.962.3550

A :: SECTION PLAN
 AD: ISSAB-0100000



OR2

ORIGINS EXHIBITION
 SECTION PLAN

DWG NO.:



DATE: NOVEMBER 14, 2015
 REV: NOVEMBER 14, 2015





A :: VIEW OF ORIGINS EXHIBIT FROM MAIN ENTRANCE
 AS FROM SOUTH

A ENTRY EXHIBIT
 A1 INTERACTIVE MULTITOUCH TABLE



ORA

ORIGINS EXHIBITION
 ENTRY EXHIBIT

DWG. NO.:



DATE: NOVEMBER 12, 2015
 REV: NOVEMBER 12, 2015





▲ :: VIEW OF MULTITOUCH TABLE
A3 11/12/15

ORS

ORIGINS EXHIBITION
MULTITOUCH TABLE

DWG. NO.:

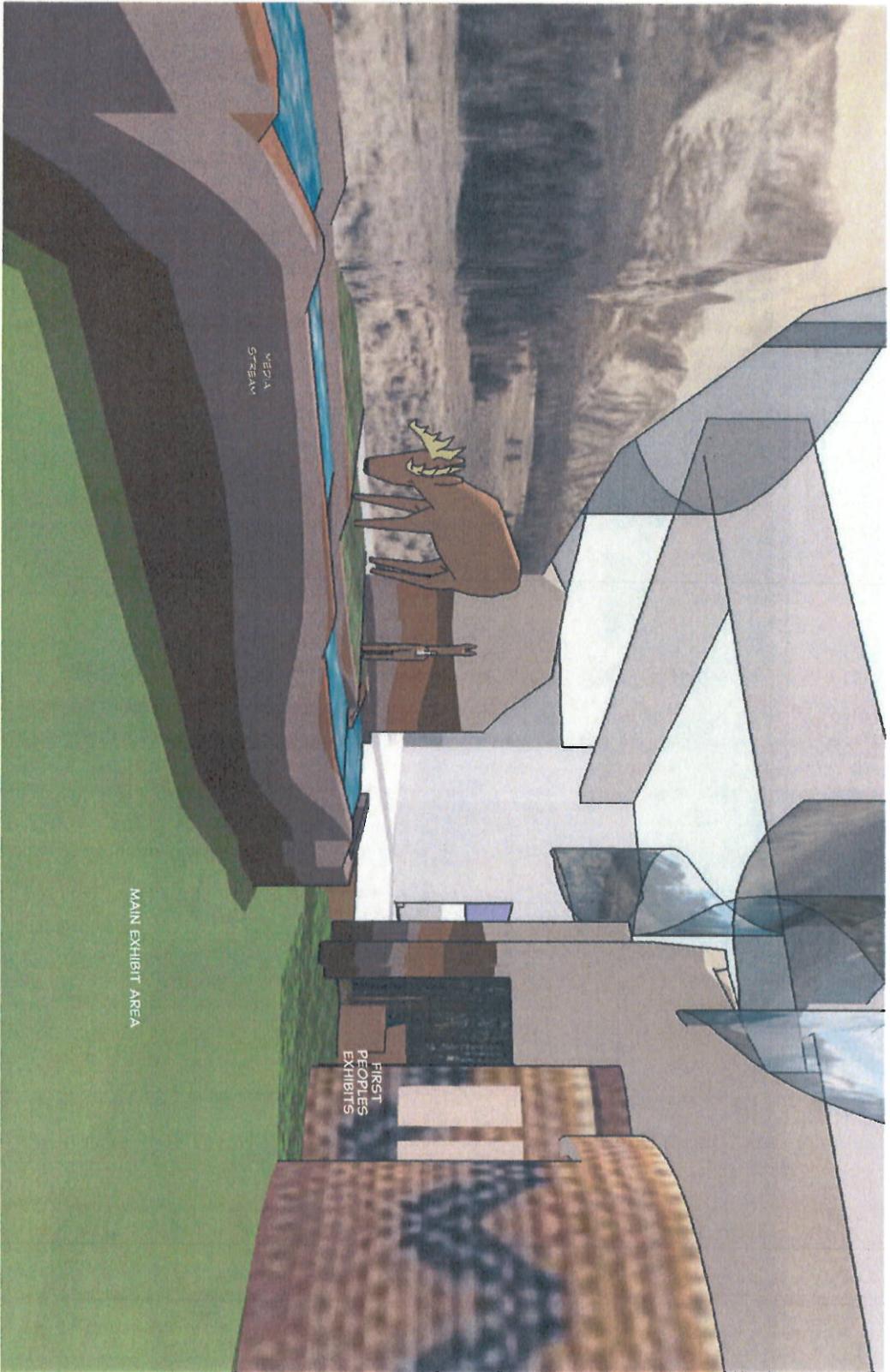


DATE: NOVEMBER 12, 2015
REV: NOVEMBER 12, 2015





A :: VIEW OF MAIN EXHIBIT AREA FROM EXHIBIT ENTRY



A
A7
110-05483
VIEW OF MAIN EXHIBIT AREA FROM EXHIBIT ENTRY

ORIGINS EXHIBITION
MAIN EXHIBIT AREA

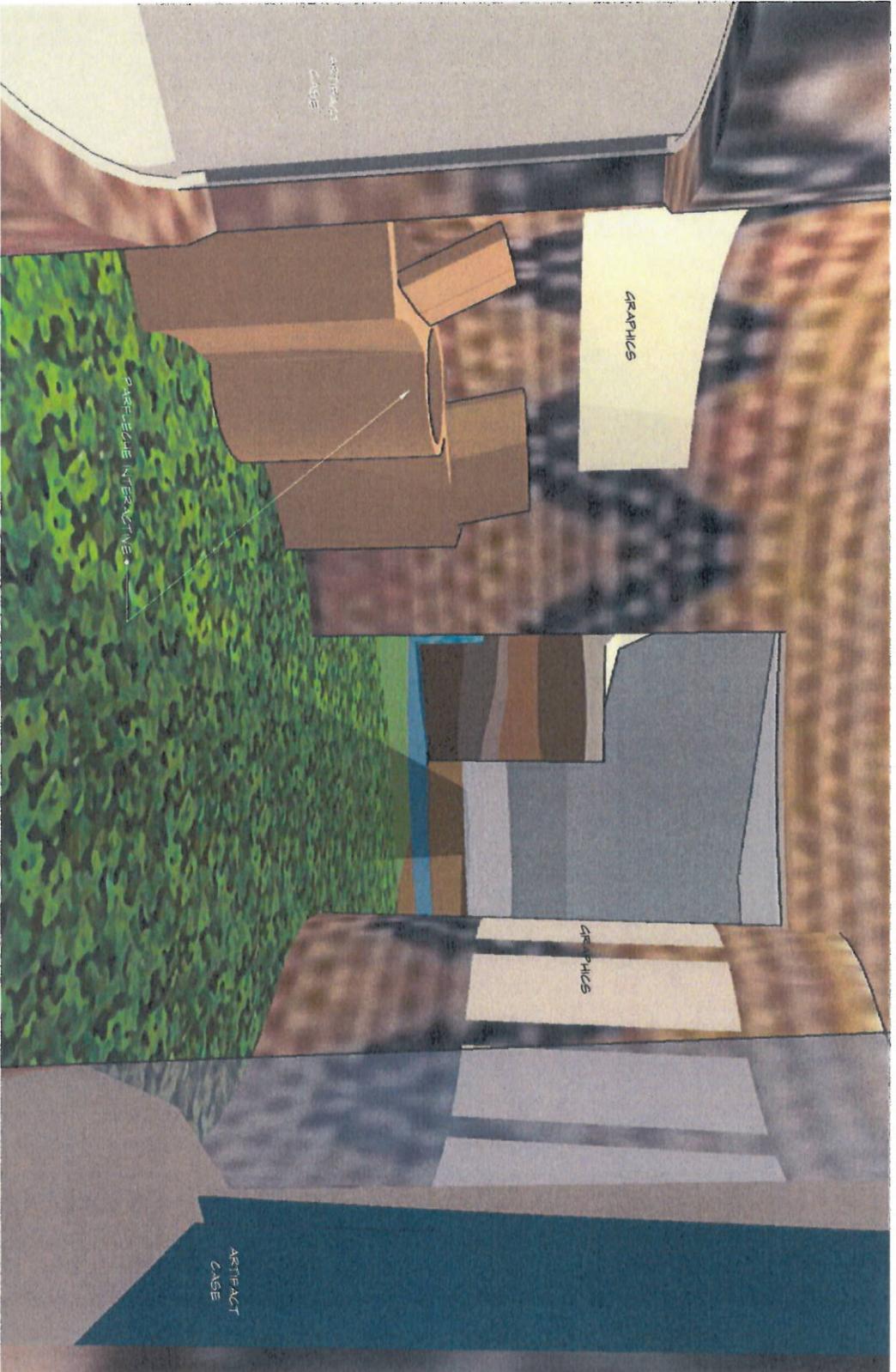


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REV: NOVEMBER 12, 2015



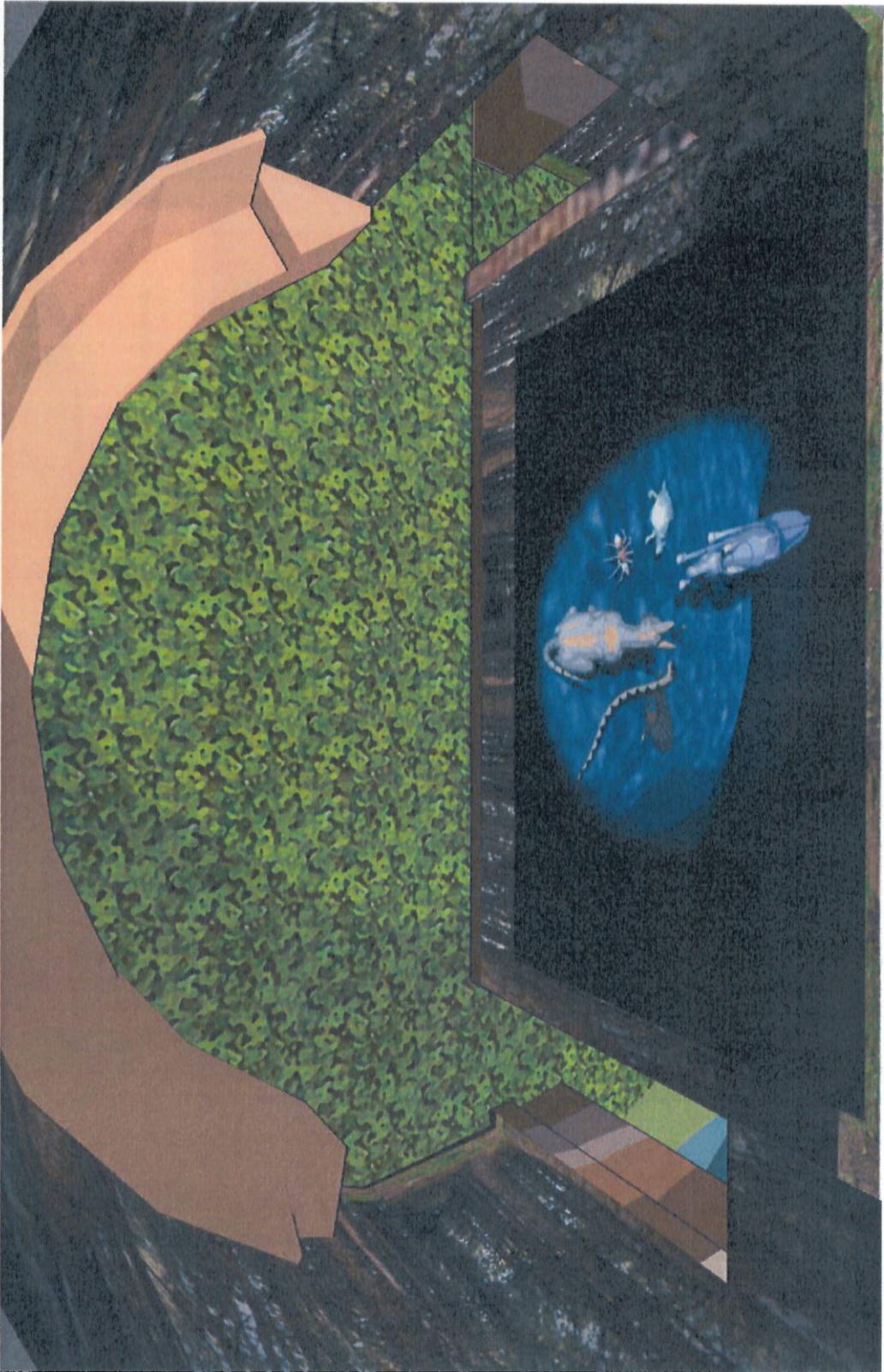
OR7

DWG NO.:



A :: VIEW OF FIRST PEOPLES EXHIBIT AREA LOOKING SOUTH
 A31 1/2" x 8 1/2" x 1/2"





A 1st AERIAL VIEW OF FIRST PEOPLES THEATER
 475 1st 02-16-15

OR15

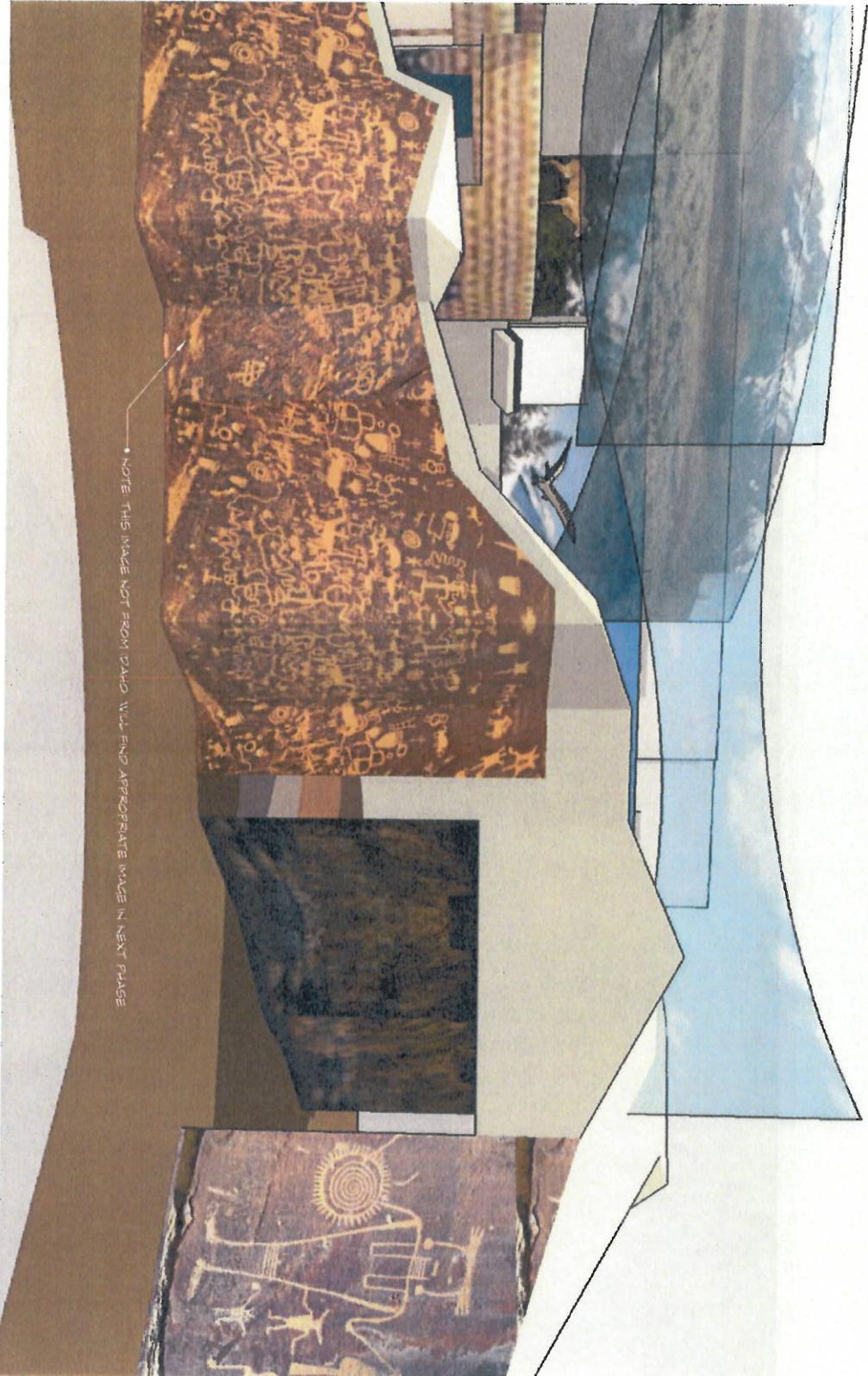
ORIGINS EXHIBITION
 FIRST PEOPLES
 THEATER



DATE: NOVEMBER 12, 2015
 REV: NOVEMBER 12, 2015



A :: VIEW OF PETROGLYPH CORRIDOR
1/8" = 1'-0"



NOTE THIS IMAGE NOT FROM DAVID WILL FIND APPROPRIATE IMAGE IN NEXT PHASE

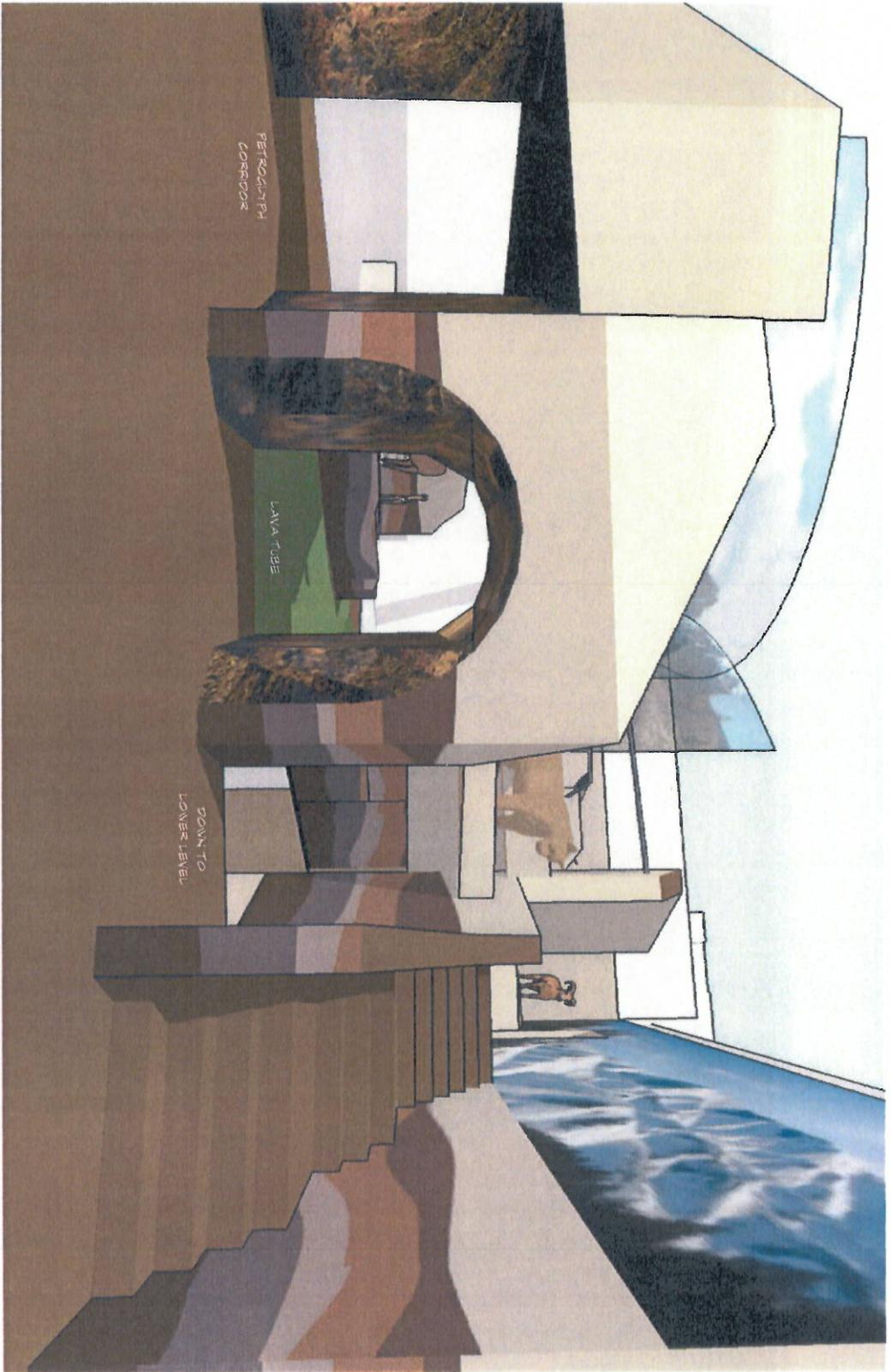
OR16

ORIGINS EXHIBITION
 PETROGLYPH
 CORRIDOR



DATE: NOVEMBER 12, 2015
 REV: NOVEMBER 14, 2015





A 1:1 VIEW OF STAIRS TO UPPER AND LOWER LEVELS
 DATE: 11/13/15

ORIGINS EXHIBITION
 UPPER LEVEL

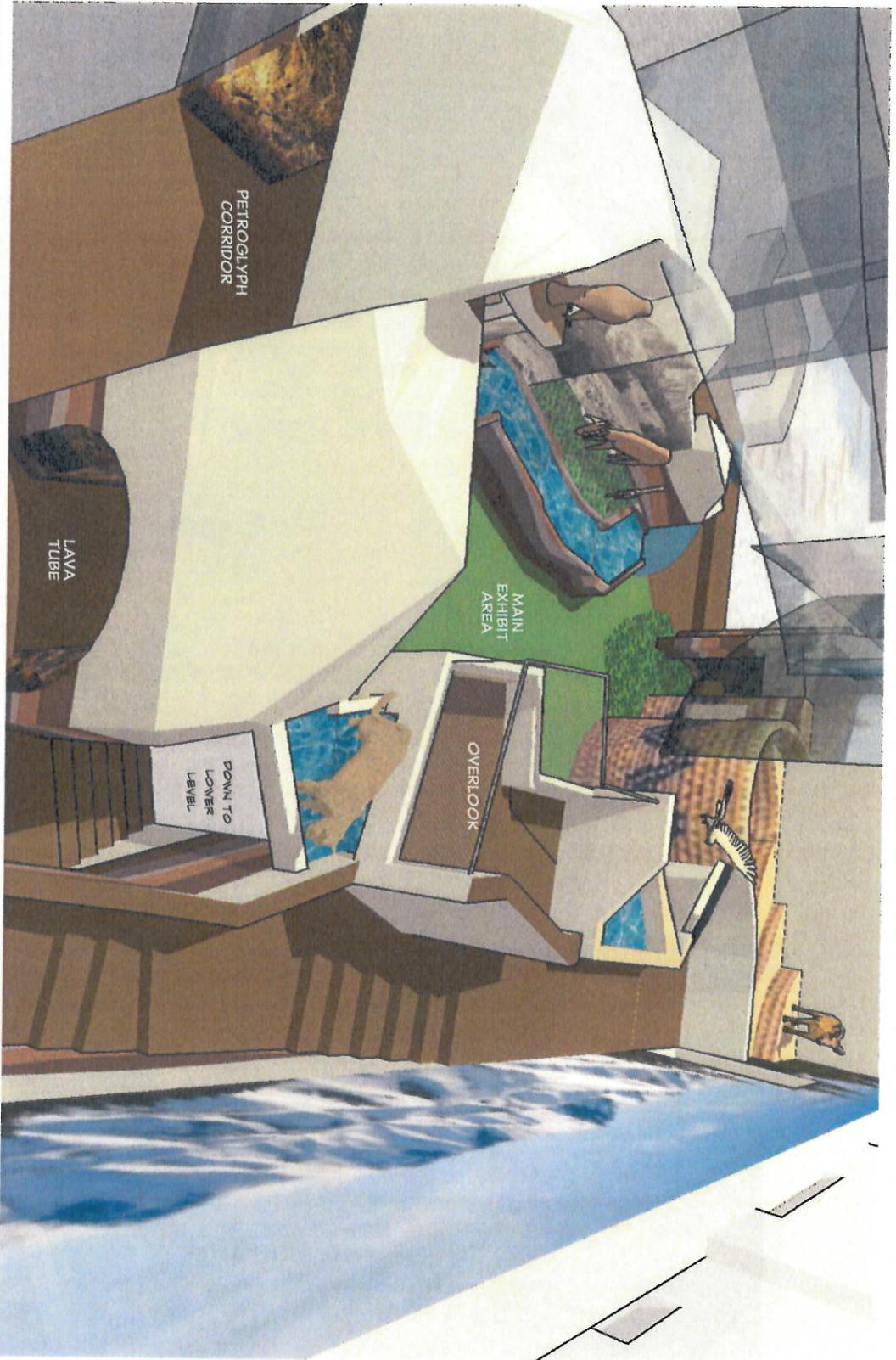
DWG. NO.:

OR17



DATE: NOVEMBER 12, 2015
 REV: NOVEMBER 12, 2015





A 1: AERIAL VIEW OF EXHIBITION LOOKING WEST
 ACS 1 and 2

ORIGINS EXHIBITION
 EXHIBITION
 OVERVIEW



DATE: NOVEMBER 12, 2015
 REV: NOVEMBER 12, 2015



OR222

PWA NO.:



A 11: AERIAL VIEW OF EXHIBITION LOOKING NORTH
 A25 11/16/2015

ORIGINS EXHIBITION
 EXHIBITION
 OVERVIEW

PWA NO:

OR23



DATE: NOVEMBER 12, 2015
 REV: NOVEMBER 12, 2015



From: [Leanne Campbell](#)
To: [Janet Gallimore](#)
Subject: FW: Creation Legend
Date: Wednesday, June 24, 2015 10:44:40 AM

Janet,

This is the Coeur d'Alene Creation Legend we would like to use.

I am not sure what types of objects you would like to use. We have some objects available to loan and I can also put you in contact with individuals if there are specific items you would like to include in the exhibition but are not available from our collection.

Thank you,

Leanne Campbell
Coeur d'Alene Tribe
Historic Preservation Program
Manager/Curator
lvcampbell@cdatribe-nsn.gov
(208) 686-5051

From: CarylDene Swan
Sent: Wednesday, May 13, 2015 8:12 AM
To: Leanne Campbell
Subject: Creation Legend

Creation Legend:

Before the coming of Human Peoples the world was inhabited by powerful Animal Peoples, also known as the "First Peoples." Prominent among them were Coyote, Crane, and Chief Child of the Yellow Root. It was through their actions that the world was prepared for the coming of Human Peoples. It was a time in which dangerous monsters were slain, the features of the landscape were formed and implanted with "gifts" to sustain body and spirit, and the ceremonies, social practices and "teachings" necessary to bring order and happiness were brought forth.

In a canoe made from the throat of Monster Fish, Chief Child of the Yellow Root traveled the waters of Lake Coeur d'Alene and slew numerous monsters. The Awl, Comb, Bladder and Lasso were transformed from "man-eaters" into items helpful to the Human Peoples. Upon completing his journey, Chief Child of the Yellow Root became the Moon. Concerned about each other's welfare during a severe winter, Rabbit and Jack Rabbit traveled to the other's home, bringing camas and pitch with them. Upon meeting on Tekoa Mountain and finding the other doing well, they left their "gifts" on the mountain's slopes. Crane would teach of the importance of sharing with those in need, as he hunts the deer and unselfishly provides venison to the starving villagers. Going up the Columbia River, it was Coyote who released the Salmon and other Fish Peoples trapped by the Swallow Sisters at Celilo Falls. The camas and fish would help nourish and the pitch help warm those who would be coming. Coyote tricked Rock into chasing him throughout the country and eventually

into the Lake, ridding the land of the monster who had been crushing the lodges of the other Animal Peoples. And in so doing many of the near-by mountains and prairies were created, as well as the "blue" of Lake Coeur d'Alene. As he hunted the deer and unselfishly gave the venison to starving villagers, it was Crane who taught of the importance of sharing with those in need. It is also Crane who taught of the consequences of selfishness. But the trickster Coyote did not always learn his lessons and inevitably attempted to hunt "too many deer" or foolishly "take the easy way out." When Coyote was self-serving, he often failed in his schemes and deceptions, resulting in his own death. It would then be his wife, Mrs. Mole, who would have to jump over him several times to bring him back to life. But when Coyote sought to assist others, he was rewarded with success.

After the Gobbler Monster had swallowed most of the Animal Peoples, Coyote tricked the Monster into swallowing him as well. Once inside the monster's stomach, Coyote was able to free the other Animal Peoples and kill the monster. From the parts of the Gobbler Monster the various Human Peoples, including the *Schitsu'umsh* or Coeur d'Alene, were created and placed on their respective lands. To the west and northwest of the Coeur d'Alene were the Spokane and Kalispel, to the north and northeast the Kootenai and Pend Oreille, to the east the Flathead, and placed to the south and southwest of the Coeur d'Alene were the Nez Perce and Palus.

During the long winter nights, the elders would re-tell the oral traditions of Coyote, Crane, and Chief Child of the Yellow Root, the young learning of and the old renewing in the "teachings" offered. Given the animating power of the spoken word, in the act of telling the stories of the Animal Peoples, that which was described was brought forth and perpetuated, Lake Coeur d'Alene re-created "blue" and the camas and deer re-invested in the hills. This was also the season that witnessed "stick games" and other recreational activities, as well as the important Winter Medicine Dances. Communal deer hunting and ice fishing would continue throughout the winter, culminating a yearly subsistence-cycle in which roots and berries, fish and salmon, and game meat each contributed about a third to the total diet of the Coeur d'Alene.

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CHAPTER I

BEFORE THE BEGINNING OF TIME

Kootenai Elders and oral Historians say that much of their very early history, including Creation and the beginning of time, is so uniquely Kootenai and so sacred that it cannot be shared with outsiders. They have consented to provide the following information:

“It’s just like in your Bible. There is a Creator who made the world. You call the Creator God; He told us to call Him Nupika.

The Creator-Spirit was in everything, and there were no people. Then He decided to make human beings. He made different people for different places. He made the Kootenai People for this place.

When He was ready to put us on earth, He told all the spirit-creatures they would have to move above, because the people were coming. Only their forms and their songs could stay behind, to help the people.

And then, the same as with Moses in your Bible, He told us Kootenais our rules, our Commandments. Here is part of what He said:

“I am your Quilxka Nupika, your supreme being. I have no beginning and no end. I have made my Creation in my image – a circle – and you Kootenai people are within that circle along with everything else in my Creation.

Remember that everything in my Creation is sacred, and is there for a purpose. Treat it well.

Take only what you need, and waste nothing.

Don’t commit murder.

Respect and help one another.

Cherish your children and your old ones – They are your future and your past.

Your word must always be good. Never lie, never break a promise.

At all times, pull together – act with one heart, one mind.”

Then He told us the ceremonies and prayers we could use to get help when we need it. You have your angels and your saints, who help you. We Kootenai People have our Nupikas, who help us.

Finally, Quilxka Nupika told us His most important commandment. He said:

“I have created you Kootenai People to look after this beautiful land, to honor and guard and celebrate my Creation here, in this place. As long as you do that, this land will meet all your needs. Everything necessary for you and your children to live and be happy forever is here, as long as you keep this Covenant with me. Will you do that?”

And those first Kootenai People promised to keep the Covenant with the Creator, just the way the Jews did in the Old Testament. So He put us here, in our Kootenai Aboriginal Territory.

And that's how time began.

Coyote and Ilcwelcix (the Inhaler)

This story tells how Coyote made the different people, including the Nez Perce, and how certain animals came to look as they do today. Without Coyote's cleverness in outwitting the monster, the people and animals today would still be imprisoned in the belly of Ilcwelcix.

A long time ago, Coyote was tearing down the waterfall at Celilo and building a fish ladder, so that salmon could go upstream for the people to catch. He was very busy at this, when someone shouted to him, "Why are you doing that? All the people are gone now because the Ilcwelcix has eaten them."

"Well," said Coyote to himself, "then I'll stop doing this because I was doing it for the people, and they are gone. Now I'll go along, too."

From there he went upstream, by way of the Salmon River country. As he was walking along, he stepped on the leg of Meadowlark and broke it. Meadowlark got mad and shouted, "What chance do you have of finding people, walking along like this?"

Coyote said, "Auntie! Please tell me what to do, and I will make for you a new leg from the wood of a chokecherry tree." So Meadowlark told him what to do. Then he fixed Meadowlark's leg with a chokecherry branch. From there, he traveled on. Along the way he took a good bath, saying to himself, "I will make myself tasty to the Inhaler." Then he dressed himself all up, saying, "This is so he won't vomit me up." Coyote tied himself with rawhide rope to three great mountains, Tuhm-lo-yeets-mekhs (Pilot Knob), Se-sak-khey-mekhs (Seven Devil's Mountain), and Ta-ya-mekhs (Cottonwood Butte). After the people came, these same mountains were used by young men and women as special places to seek the wey-a-kin, or spirit who helped guide them through life.

From there, Coyote went along the mountains and over the ridges. Suddenly, he saw a great head. He quickly hid himself in the grass and gazed at it. Never before in his life had he seen anything like it. The head was huge, and off somewhere in the distance was its big body. Then Coyote shouted to him, "Let us have a contest to inhale each other!" The big eyes of the Inhaler looked all around for Coyote, but did not find him, because Coyote's body was painted with clay and was the same color as the grass. Then Coyote shouted again, "Let us have a contest to inhale each other!" Coyote shook the grass back and forth where he sat.

Suddenly the Inhaler saw the swaying grass and said, "Oh you Coyote, you inhale first. You swallow me first." So Coyote tried. Powerfully and noisily he drew in his breath, but the great Inhaler only swayed and shook.

Then Coyote said, "Now you try to inhale me. You have already swallowed all the people, so you should swallow me too, so I won't be lonely." The Inhaler did not know that Coyote had a pack strapped to his back with five stone knives, a flint fire-making set, and some pure pitch in it.

Now Ilcwelcix inhaled like a mighty wind. He carried Coyote right towards him, but as Coyote went, he left along the way great keh-mes (Camas bulbs) and great serviceberry fields, saying, "Here the people will find them and will be glad,

for only a short time away is the coming of the Human Beings." Coyote was almost stopped by one of the ropes, but he cut it with his knife. Then he jumped right into the throat of Ilcwelcix.

Coyote looked around and walked down farther into the belly of Ilcwelcix. Along the way he saw bones scattered about, and he thought, "I can see that many people have been dying." As he went along he asked others, "Where is the heart of Ilcwelcix?" As they were walking along, Grizzly Bear rushed out at them, roaring. Coyote said, "So! You make yourself scary to me," and he kicked Grizzly Bear on the nose. Thus, the bear today has only a short nose.

As they went on, Rattlesnake rattled at them in fury. "So, only towards me you are vicious." Then he stomped on Rattlesnake's head, and flattened it out. It is still that way.

All along the way, people began to greet Coyote and talk to him. His close friend, Fox, greeted him from the side and said, "Ilcwelcix is so dangerous. What are you going to do to him?"

Coyote told him, "You and the others find some wood for fire."

About this time, Coyote had arrived at the heart of Ilcwelcix. He cut off slabs of fat from the great heart and threw them to the people. "It's too bad you are hungry. Here, eat this." Coyote now started a fire with his flint, and smoke drifted up through the eyes, nose, ears, and anus.

The Monster said, "Oh you Coyote! That's why I didn't trust you. Let me cast you out."

Coyote said, "If you do, people will later say, 'He who was cast out is giving salmon to the people.'" "Well, then, go out through the nose," the Monster said. "But then they will say the same thing." "Well, then, go out through the ears," the Monster said.

"If I do," answered Coyote, "they will say, 'There is old ear-wax, giving food to the people.'"

"Oh you Coyote! This is why I didn't trust you. Then, go out through the anus." And Coyote replied, "Then people will say, 'Old feces is giving food to the people.'" The fire was now burning near the heart of Ilcwelcix, and he began to feel the pain. Coyote began cutting away on the heart, but then broke one of his stone knives. Right away he took another knife and kept cutting, but soon that one broke, too. Coyote then said to the people, "Now gather up all the bones around here and carry them to the eyes, ears, mouth, and anus of the Monster. Pile them up, and when he falls dead, kick them out the openings." With the third knife he began cutting away at the heart. The third knife broke, and then the fourth, leaving only one more. He told the people, "All right, get yourselves ready because as soon as he falls dead, each one of you must go out through the opening that is closest to you. Take the old people close to the openings so that they may get out easily."

Now the heart hung by only a small piece of muscle and Coyote was cutting away on it, using his last stone knife. The heart was still barely hanging when Coyote's last knife broke. Coyote then threw himself on the heart, just barely tearing it loose with his hands. Then Ilcwelcix died and opened up all the openings of his body. The people kicked the bones out and then went out themselves. Coyote went out, too.

As Ilcwelcix fell dead and the anus began closing, Muskrat was still inside. Just as the anus closed he squeezed out, barely getting his body out, but his tail was caught. He pulled and pulled and all the hair got pulled right off it. Coyote scolded him, "Now what were you doing? You probably thought of something to do at the last minute. You're always behind in everything."

Then Coyote told the people, "Gather up all the bones and arrange them well." They did this. Then Coyote said, "Now we are going to cut up Ilcwelcix." Coyote smeared blood on his hands and sprinkled this blood on the bones. Suddenly, all those who had died while inside Ilcwelcix came back to life again. Everyone helped cut apart Ilcwelcix and Coyote began throwing out parts of the body to different areas of the country all over the land, towards the sunrise, towards the sunset, towards the north, and towards the south. Where each part landed, he named a tribe and described what their appearance would be when they finally came to inhabit that part of the land. The Flatheads eventually came to be from the head of the monster. The Blackfeet became tall, slender, and war-like. The Coeur d'Alene and their neighbors to the north became skillful gamblers. The Yakima became short and stocky and were good fishermen.

He used up the entire body of Ilcwelcix in this way. Then Fox came up to Coyote and said, "You have used up the body and given it to far away lands, but have left little for this area."

"Well," snorted Coyote, "Why didn't you tell me this before? I was so busy that I didn't think of it." Then he turned to the people and said, "Bring me some water with which to wash my hands." He washed his hands and made the water bloody. Then with this bloody water, he threw drops over the land around him and said, "You may be small in number, but you will be intelligent, brave, powerful and hard working. In only a short time, the Human Beings are coming and you will be known as the Nu-me-poo (later referred to as Nez Perce). Today, the heart and liver of the Monster are to be found in the beautiful Kamiah Valley in Idaho, the home of the Nez Perce tribe. Thus, the beginning of the Human Beings was at hand.

Edited by Josiah Blackeagle Pinkham from the version found in Nu-Mee-Poom Tit-Wah-Tit: Nez Perce Legends. By Allen Slickpoo Sr., Leroy Seth, and Deward E. Walker, Jr. 1972.

Chapter I

BEFORE THE COMING OF THE WHITE MAN

THE WESTERN SHOSHONE OR, AS THEY HAVE REFERRED TO THEMSELVES, THE "NEWE" PEOPLE OF THE GREAT BASIN HAVE A LEGEND ABOUT HOW THEY WERE CREATED. 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 his 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 repel and fight against the best and beat them." Thus, the Western Shoshone and Paiutes, or the *Newe* and *Nunna* peoples, who now live in California, Nevada, Idaho, Utah, and Oregon, began as allies and populated the Great Basin.

"How Earth Was Formed"

A long time ago this earth was made. Nobody knows when, but there is a story about it. Our Father was on this earth. When he was here the earth got on fire. He had a wife who stood at his left side. Their son stood at his right side. When the earth was burning they walked among the flames.

As they were walking, the Father said to his wife and to his son, "Don't look back at the fire. No matter if it is burning your heels, don't look back."

Right behind them the flames made a roaring noise, and the fire was ready to catch in their skirts. The woman felt it. She looked behind her and was immediately turned into stone. She was turned into stone because she had done what the Father told her not to.

He had a walking stick. Wherever he and his son walked, he put his walking stick on the ground ahead of them. There the flames went out, and so the Father and his son could pass through the fire. Everything around them was burning - the whole earth. But because of the walking stick, they could travel around.

Behind the fire came the water. Soon it flooded the whole earth. Everything was covered by water, even the mountains. The Father and his son made themselves very small, so that they could ride on the foam on top of the water. There they remained for a long time, on the water foam.

Thinking about the earth where he had lived, the Father knew he would like to have it back again. He used to wonder, "How can I get the earth back? How can I get help?"

He thought of the water people. "I could ask them to help me get earth," he said to himself. "They must be somewhere around here."

Then he called out, "Water-people, where are you? Come. Let us smoke and hold council."

Beaver came when he heard the call.

"Are you good at diving in the water?" asked the Father.

"I am not a good diver. This water is too much for me. I have a younger brother. He is a good diver."

So the Father called out again. "Where are you, Water-people?

Come. Let us smoke and hold council."

Muskrat came and the three smoked. Then the Father said, "I will call for more people."

Once again, he called out, "Where are you, Water-people? Come. Let us smoke and hold council."

Otter came and the four smoked together. They held council. Then they said to Muskrat, "You dive to the bottom of the water and bring up earth."

"I will," he replied. "I will go now, at once."

And then he dived off the water foam where they were all sitting. The three waited for Muskrat to come up. They waited, and they waited. When they were just about to give up, they saw his body come up to the top of the water. He was bloated with water. He had drowned.

They pulled him up on the foam, and the Father made him come to life again. Under Muskrat's fingernails, they found bits of mud. The Father took these bits of mud and formed them into a little ball.

"You did get earth," he said to Muskrat.

Then the Father began to roll the ball of earth in his hands, to and fro. Then he would stretch it, and then roll it into a ball again. Then he would flatten it between his hands. He did that again and again. He stretched it, he rolled it, and he flattened it between his hands. When it got very large, and he had flattened it out, he spread it over the top of the water. Then he began to make hills and mountains on his earth. He also made springs and rivers besides these mountains. Later he made it different kinds of trees and flowers to grow around the springs and on the mountains. Then he made different kinds of animals and birds.

After the Father had finished making all this, he made the earth so that it would turn. He made it turn to the shady side, and it got winter. He made it turn to the sunny side and it got summer.

(*Many different tribes of Indians have origin myths about the "earth-diver." In these stories, toad, turtle, muskrat, beaver, duck and mink are among the successful earth-divers. This is the Bannock story.)

