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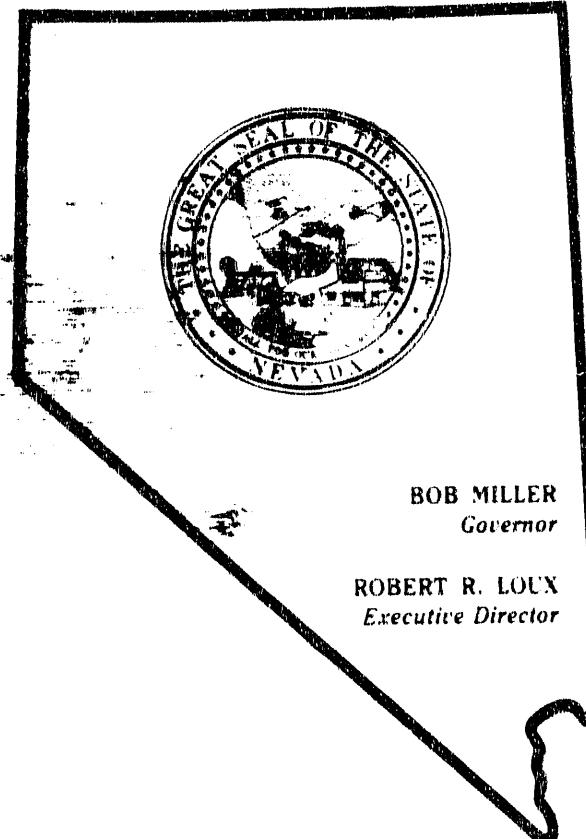
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Socioeconomic Profiles of  
Native American Communities:  
Duckwater Shoshone Reservation

by

Maribeth Hamby  
Cultural Resources Consultants, Ltd.  
Reno, Nevada

BOB MILLER  
*Governor*ROBERT R. LOUX  
*Executive Director*

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## Socioeconomic Profiles of Native American Communities: Duckwater Shoshone Reservation

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October, 1991

3/1/2014

gency for Nuclear Projects/Nuclear Waste Project created by the Nevada Legislature to oversee nuclear waste activities in the State. Since largely with the U.S. Department of Energy's a high-level nuclear waste repository at Yucca ern Nevada. As part of its oversight role, NWPO r studies designed to assess the transportation sitory.

This study was funded by DOE grant number DE-FG08-85-NV10461.

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(Editor's Note: The following document was written in 1988. It is intended as base-line information only. Appendix A summarizes and compares data received from the modified Risk Perception Questionnaire administered to Western Shoshone People in 1988.)

### Introduction

Duckwater Shoshone Reservation, consisting of just under 4000 acres, is located in the northeast corner of Nye County, Nevada. It lies in the Duckwater Valley between the Pancake Range to the west and the Duckwater Hills to the east. The reservation is isolated by distance and by poor roads from other population centers. This isolation creates difficulties for its residents in obtaining education, goods and services, medical care, and entertainment.

Currant, Nevada, is the nearest named settlement to Duckwater. Currant, consisting of a combination gas station-restaurant-bar-motel and a few trailers, lies 20 miles southeast of the reservation by way of paved State Route 379. There is also a large but dispersed ranching population in nearby Railroad Valley, and a population of transient mine and oil refinery workers. No commercial goods or services other than those offered by the Currant Bar are available locally to any of this population. Eureka, Nevada, is 50 miles northwest of Duckwater, over 40 miles of unimproved dirt and gravel road. Eureka offers more services than Currant, including more than one gas station, an auto parts store, restaurants, bars, motels, and a small grocery store. Duckwater residents must travel to Ely, Nevada,

for a wider selection of goods and services; the trip is 75 miles via Currant and then northeast on U.S. Highway 6. Many prefer to make the trip to Reno or Las Vegas, Nevada, or Salt Lake City, Utah, all several hours away by car, to do any substantial shopping.

The quality of life at Duckwater is determined by this isolated situation; the logistics of obtaining needed items and services structures the lives of the residents and determines to a degree where they must concentrate their community efforts and funds in order to maintain their day-to-day activities. In fact, the Duckwater Shoshone Reservation, in developing solutions to its own needs, now provides some types of services, including emergency medical aid and law enforcement, for a wide area including Currant and Railroad Valley.

#### Reservation History

The Duckwater Shoshone Reservation was started in the late 1930s, as a result of the Indian Reorganization Act of 1934 that attempted to provide land for landless Indian individuals and families. Some Shoshone people in central Nevada whose ancestors had declined the government's 1877 invitation to relocate at Duck Valley on the northern border of Nevada and Idaho, preferring instead to stay near their original homes, were ultimately offered land in Reese River Valley and in Duckwater Valley for reservations (see Rusco, 1988).

The majority of those who chose to come to Duckwater were originally from Duckwater Valley and the Smoky Valley area. A

member or one of those families remembers that two Shoshone men, Wagon Johnny and Brownie Sam, visited Indian families in Smoky Valley, telling them the advantages of moving to Duckwater instead of Reese River. There was water all year round every year at Duckwater, they said, because the water there came from big springs instead of from spring runoff as was the case for the Reese River. They felt it would be a good place to raise cattle. Based on this information many Smoky Valley families who had originally planned to go to Reese River went to Duckwater instead.

The land given over to the Duckwater Reservation was a combination of ranches purchased from white ranchers and owned by the bank. An extremely heavy and unexpected snow in the spring of 1936, occurring after herds and flocks had already been taken to high grazing land, wiped out much local livestock. Ranchers were bankrupted by the loss, losing their ranches to the bank or being forced to sell at low prices. This enabled the government to obtain the land for the proposed reservation. The 3,785 acres acquired included 20 assignments of 80 acres apiece, each meant to support a family by raising hay and cattle. By about 1941, five families native to the area, one of which did not receive an assignment, and 16 families from surrounding areas made up the new Duckwater Shoshone Reservation population.

The conditions on the new reservation were hard; there were at first no homes to live in, and there was no means of making a living. The Indians had recognized this difficulty in advance,

and the government had promised to help them survive until they could make their own living. Families lived in tents clustered along the warm water streams until houses could be built for them on their assignments. The first structures were stone chicken coops with dirt floors that the families lived in for the first winter while the real houses were being built. The government provided foods in the form of surplus army rations left over from World War I, and the clothing provided for the men consisted of old uniforms. People recall that the hobnail boots lasted a very long time; the wool jackets were sometimes taken apart and the curved-edged back panels used to cover babies' cradle boards. The new houses provided, of stone and concrete block construction and built without electricity or plumbing, were located on the individual assignments. These were occupied in their original condition into the 1970s (Map 1).

The new reservation was governed by a Tribal Council set up according to Bureau of Indian Affairs and Indian Reorganization Act guidelines. Many of the early members were elders who spoke little or no English; private meetings were held in Shoshone in preparation for the public meetings with the government agents whose job it was to direct the reservation development. Today the Tribal Council operates without the supervision of the BIA and meetings are conducted primarily in English.

Reservation children went to school in a converted bunkhouse left from one of the non-Indian ranching operations; the old ranch house was converted to a teacherage. This facility

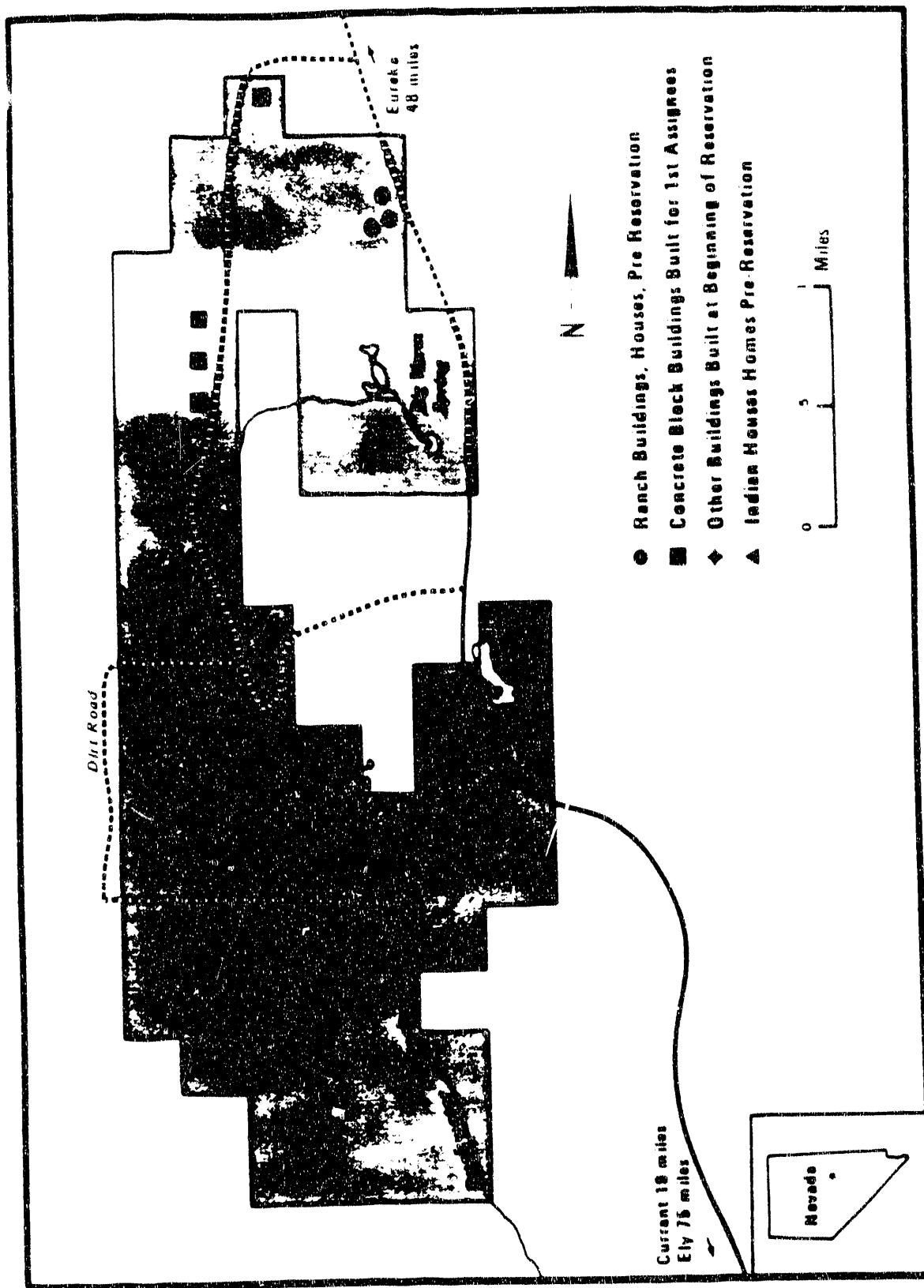


Figure 1: Duckwater Shoshone Reservation Housing 1940-2.

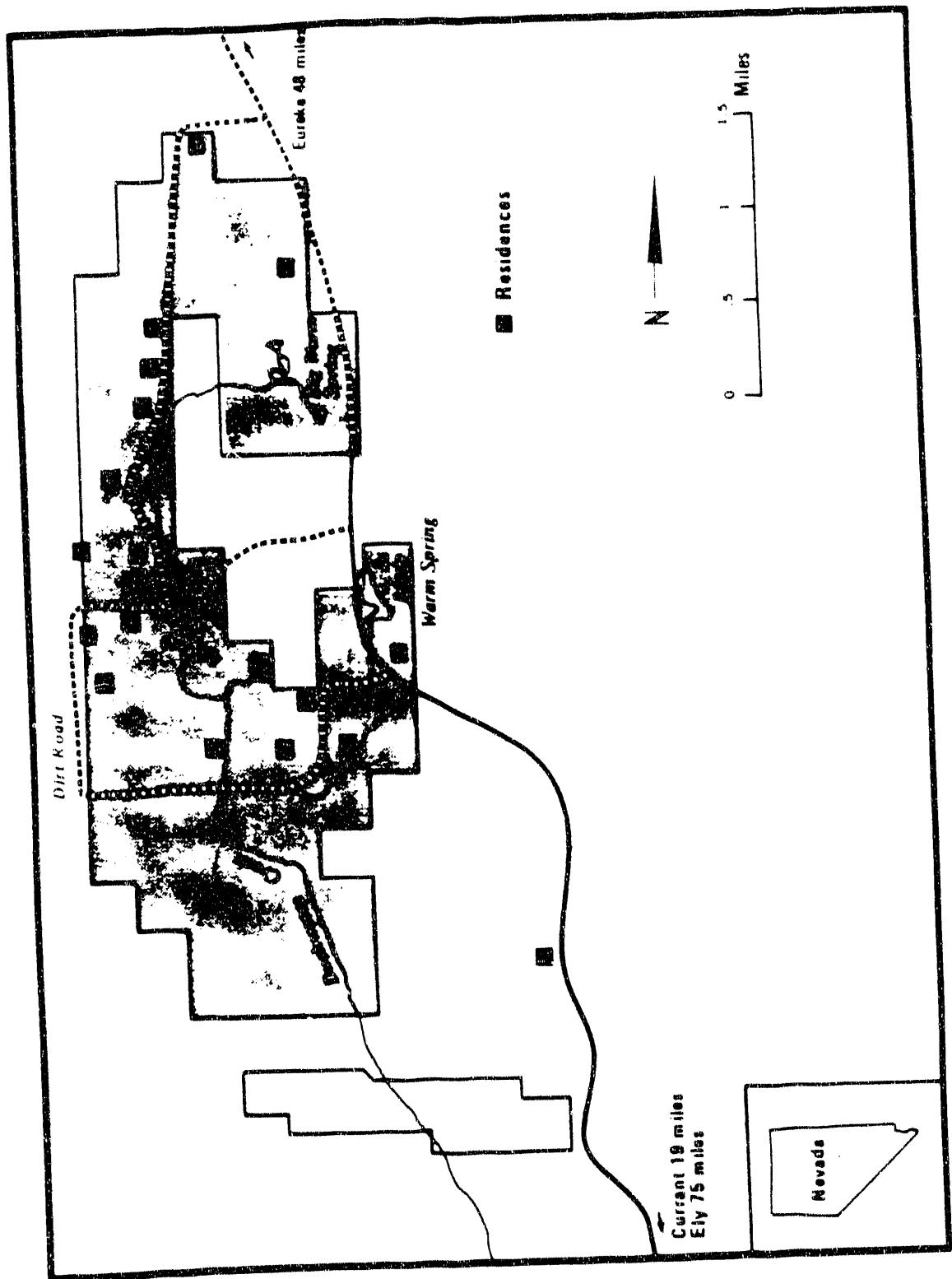


Figure 2: Buckwater Shoshone Reservation 1966.

continued in use until the 1950s when a new Nye County elementary school was built nearby; Shoshone children attended the county school until their parents became dissatisfied with their treatment and started a Shoshone elementary school on the reservation in the 1970s. High school children in the early years went to boarding schools such as Stewart at Carson City and later to nearer non-Indian schools at Lund and then at Eureka; this has always meant being away from home for long periods or making long daily trips.

Non-native medical care did not exist on the reservation in the beginning. It was necessary for residents to take the sick or injured to town for treatment by non-Indian physicians. The place where they could receive care provided by the Indian Health Service was Schurz, Nevada, at the Walker River Paiute Reservation. This trip today, over modern roads in modern cars, takes 4 1/2 hours. In the early days of the reservation, those who owned vehicles transported their own patients as well as the sick and injured of families without vehicles, and the trip took much longer.

Owning a vehicle on the reservation did not guarantee quick and convenient transport, however. Roads were slow to reach all the homes that were placed in a dispersed pattern on the assignments. Early residents recall that it sometimes took two people and at least one horse to get a car from their home to the road. When the ground was muddy, the horse was hitched to the front of the car; one person operated the car while the other

person guided the horse that was in the front, pulling.

Not all of the original assignees elected to stay on the reservation, due, it is said today, to the hardships that the early residents suffered in trying to establish themselves at Duckwater. However, many assignments are still held by descendants or relatives of the original assignees. The community is still a ranching one, but the number of assignments have been reduced and the land redistributed in larger parcels to the remaining 12 ranchers.

Ranching is not the only means of making a living at Duckwater. A majority of households are supported in other ways, and a number of them are well below the poverty level. In addition, not all ranchers are economically successful, due at least in part to too little land. (It should be recalled that prior to establishment of the reservation, many fewer non-Indian families were attempting to ranch on this same acreage -- and many went bankrupt.) The Duckwater Tribal administration feels that more would ranch, and more successfully, if the tribe could acquire sufficient land for it to support more hay and cattle. As a result, the effort to increase the size of the reservation is always ongoing.

#### Population

The earliest demographic figures for the Duckwater Shoshone Reservation are for the new, composite population at about 1940, the time of the settlement of the land purchased for the group by the government. The figures presented are based on the

recollections of members of the original population who still live there today.

1940

At the beginning of the reservation in 1940-41, there were 125 or 126 residents. Of this population 59 were male, 61 were female, and the remaining five or six were children whose parents left so soon after the beginning that their sex is not remembered. Information on the ages of the early reservation population is not available. The residents were Western Shoshone, except for one white woman. Of the total population, two families totaling 18 persons lived outside the actual reservation boundaries, but were considered part of it.

Of those included in the new reservation population, five families totaling 28 persons (22%) were natives of Duckwater, living in the area and working for ranchers when the reservation began. There were other Indian families in the area who did not join the reservation population. The majority of the new residents, 11 families totalling 64 people (51%), came to Duckwater from Smoky Valley and Austin; of the remaining 34 people (27%), five families came from Warm Springs, Cherry Creek, and Fish Lake Valley (Nye County). The wife in one of these families was originally from Duckwater.

The 126 residents of the new reservation lived in 21 households, ranging in size from 2 to 12 members and averaging six members per household. The households consisted of one married couple without children, one widowed woman with her

children, 14 nuclear families (two including stepchildren), and five extended families. Three extended families included grandparents in the household; one consisted of a couple and his brothers; and the fifth included three generations and siblings of both the parents and the grandparents.

Among the original 21 households, several were related to each other; two sets of brothers, each consisting of two full brothers and a half brother, came from Smoky Valley; both sets brought wives and children, and one set brought their elderly parents. Two brothers came from the Cherry Creek area; four of the five families native to the area were headed by siblings or cousins.

At least four of the original assignee families, 21 people, gave up soon after the reservation began and left Duckwater. Another family of four, a couple and his two brothers, had no children and therefore left no descendants. None of those who gave up the early economic struggle and left the reservation belonged to the sets of related families.

#### 1966

The next period at Duckwater when population figures are available is in 1966, at which time a household survey was done by the U.S. Department of Health, Education and Welfare (Table 1). The study included names, ages, household composition, and a map of housing location. The Indian Health Service at Duck Valley Reservation north of Elko was responsible for the survey.

In 1966 the population of the reservation living in Indian

households was 78, including 76 Shoshones and two white persons, spouses of Shoshones. Of the 78, 40 were male and 38 female, including one white man and one white woman. Five people listed as resident on the reservation were actually away, one white man and one Indian man in the armed forces, and three females away at school.

Table 1. Population by Age and Sex: 1966.

Age group	M	F	T
0 - 4	1	2	3
5 - 9	7	5	12
10 - 14	8	7	15
15 - 19	8	4	12
20 - 24	1	0	1
25 - 29	0	1	1
30 - 34	0	2	2
35 - 39	2	2	4
40 - 44	1	0	1
45 - 49	1	3	4
50 - 54	2	3	5
55 - 59	2	0	2
60 - 64	2	0	2
65 - 69	0	1	1
70 - 74	0	1	1
75 - 79	1	1	2
80 - 84	0	0	0
85 - 89	0	0	0
90 +	0	1	1
age unknown	3*	1*	4
<hr/>			
	39	34	73
			99.9%

\*ages unknown include those of an elderly husband and wife and two younger adult males

Household composition 1966. The 73 remaining residents lived in 12 households, which included two nuclear families, seven extended families and three single parent households. The

average number of persons per household was 6.1. The two nuclear families were large, having 12 and 8 members. Four of the seven extended family households consisted of two families each, a younger couple and their children living with parents and other siblings. The other three were either an aged parent living with a family, or grandchildren living with a grandparent. Of the three single parent households, two were headed by women and one by a man.

#### 1970

Census figures for 1970 show 104 Indian people in the whole of Tonopah census district. Forty-four of these were listed as living in Tonopah itself, leaving 60 Indian people living in the rest of the district. These figures were undoubtedly low, probably based on percentage of population figures rather than on actual count.

#### 1980

There are four population figures for 1980, two from the 1980 U. S. Census, one from a BIA labor report, and one from a tribal housing count. The two sets of Census figures differ widely from each other; one count gave the population at 103 while another set it at 147. It is probable that the low figure is an estimate based on percentages, while the 147 is based on the 1980 house-to-house survey done among Native Americans. The figures, 135 by the BIA and 148 by the tribe, are probably both accurate, and represent seasonal population fluctuation.

Household composition 1980. The Census presents few (and conflicting) figures for Duckwater households. Figures given show 27 (or 29) households, of which 24 were families; 16 (or 17) were headed by married couples, two (or three) by men, and five by women. Five (or three) were listed as "non-family households." Nothing is added as to household size, nature of the families (nuclear or extended), number of children, etc.

#### 1981

In May of 1981 Resource Concepts, Inc., prepared a development plan for Duckwater; their work included a population survey. At that time the tribe showed a population of 135; the survey counted 129 residents on the reservation. The official tribal enrollment figure for that time was 256; since not all the residents at that time would have been members, fewer than half the members lived on the reservation when the census was taken. The resident population consisted of 61 males (47%) and 68 females (53%); persons aged 19 and under made up 44% of the total (Table 2; figures from RCI 1981). The population lived in 35 households, but additional data as to their composition are lacking.

#### 1985

Charles Bleskan, a private consultant from Colorado, did Duckwater's 1985 Comprehensive Development Plan. Population figures for that year indicate 127 or 128, the discrepancy being from an error in adding or a typographic error in the table of figures. This table is less informative than previous ones, as

Table 2. Duckwater Population by Sex and Age: May 1981.

Age Group	Males	Females	Total	%
0 - 4	10	4	14	10.9
5 - 9	5	9	14	10.9
10 - 14	7	4	11	8.5
15 - 19	6	12	18	14.0
20 - 24	6	6	12	9.3
25 - 29	2	4	6	4.7
30 - 34	6	3	9	7.0
35 - 39	2	5	7	5.4
40 - 44	4	3	7	5.4
45 - 49	3	2	5	3.9
50 - 54	1	2	3	2.3
55 - 59	2	1	3	2.3
60 - 64	1	1	2	1.6
65 - 69	3	4	7	5.4
70 +	6	5	11	8.5
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Totals	61 (47.3%)	68 (52.7%)	129	100.1

ages are broken down in different categories, and gender is not indicated (Table 3).

Table 3. Duckwater Population by age: 1985\*.

3 and under	5
4 - 5	7
6 - 14	15
15 - 20	13
21 - 30	17
31 - 40	10
41 - 50	9
51 - 60	9
61 +	7
no age given	36
-----	---
	128

\*after Bleskan 1985:23

Tribal membership in 1985 was listed as 314, with 105 members living on the reservation. Off-reservation members numbered 209, or 67% of the total. Information is not available as to the locations of their residences, but people are likely

living in urban areas such as Reno, or with spouses on other Nevada reservations.

1988

Population data for 1988 come from interviews conducted in late February of that year with personnel in the Duckwater Health Department, rather than from a house-to-house survey. In some cases those consulted knew ages only to the decade ("so and so is in her 40s") so tabulation has been done that way. Males in the population numbered 58 (48%) and females 64 (53%); those aged 19 and under were 33% of the total (Table 4). Tribal membership in February of 1988 was 325. Information on how many residents are members was not available.

Table 4. Duckwater Population by Age and Sex: February 1988.

Age Group	Males	Females	Total	%
0 - 9	11	11	22	18.0
10 - 19	9	9	18	14.8
20 - 29	8	12	20	16.4
30 - 39	6	6	12	9.8
40 - 49	8	11	19	15.6
50 - 59	5	4	9	7.4
60 - 69	6	4	10	8.2
70 - 79	4	5	9	7.4
80 - 89	1	2	3	2.5
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	58 (47.5%)	64 (52.5%)	122	100.1

Household Composition, 1988. In February of 1988 there were 57 occupied houses at Duckwater; of these, seven were non-Indian households and 46 contained at least one Shoshone person. The average number of persons per Indian household was 2.65. Of the 46 Indian households, 12 (26%) were single adults, six women and

six men. Five households (11%) were married couples; 13 (28%) were nuclear families. Seven households (15%) were single parents living with a child or children; in two of these cases the parent was elderly and living with an adult offspring. Nine households (20%) consisted of extended families, two that were nuclear families plus a sibling of one adult, four that included three generations or more, and three that consisted of grandparents raising their grandchildren.

Household size was generally smaller in 1988 than it was just two years before. In 1986, 26 new homes became available, and the reservation contained then about the same number of people as there were in 1988. Until the new homes were built, people were grouped in larger extended family households, in order to be at Duckwater where they preferred to live. In 1988, all who wanted houses had them, and there were even some vacancies. Six new homes were vacant in 1988, one of which was expected to be rented soon.

Migration. Of those at Duckwater in 1980 who were 1 year old or more (102 at that time), 33 (32%) had always lived on the reservation. The other 69 (67%) had moved in from elsewhere; 24% of the 102 had arrived as recently as 1979 or 1980. Another 16% arrived between 1975 and 1978; 28% arrived previously to 1975. These recent in-migrations were undoubtedly influenced by the housing projects of the 1970s.

In 1988 at Duckwater nearly everyone was a member of a network of related families, and most of those families were

descended from the original reservation settlers. One new group, consisting of three siblings, their families and their parent, arrived only about three years before. This group was only distantly related to a resident or two, through the ancestors of the older member of the family. They came because the grandfather of the older member had been promised land at Duckwater in the beginning, and they thought they might still be able to claim some land. They became dissatisfied with the reservation and all but one member has either moved or has plans to move in the next few weeks.

Those who have been members of large family networks have been the ones most likely to stay at Duckwater, from the original population until the present day. The degree of satisfaction with life on the reservation is apparently not based on degree of economic success, as certainly not all who have stayed have been successful. The individual holding of acreage assignments for ranching is not a necessary condition for satisfaction, either. Only 12 of all the families at Duckwater hold assignments today.

#### Housing

##### Pre-reservation

Before the U.S. Government bought the land that became Duckwater Shoshone Reservation, there were two ranches in the immediate area, the major one being the A.C. Florio ranch and the other now called the Bank ranch because it was owned by a bank. These two ranches had standing buildings at the time of

the reservation's beginning. The Florio ranch buildings were used for a school and a teacher residence after the start of the reservation. The Bank ranch house was given to an assignee of the reservation.

There were Indian homes in the area before the reservation as well. One large, extended family had homes at a spring south of the Florio house, just off the new reservation land, and another extended family had two houses in the southeast part of the area that became reservation land.

#### 1940

When the Florio land was purchased for a reservation it was divided into 20 assignments and homes were provided for 20 families to live on their assignments. One family was given the Bank ranch house and 19 new homes were built. The new homes had either two or three bedrooms, depending upon family size, and had no electricity and no indoor plumbing.

#### 1972

The original reservation houses were occupied by Duckwater reservation residents until 1972, when the reservation received electrical power and the government then built new homes. At that time, nine new HUD homes were built; the homes were modest, two or three bedroom, one bath houses with car ports and covered front porches. These did not house all the families, and some of the original houses were still occupied. The old homes were remodeled, receiving electricity, indoor plumbing, insulation, and siding.

Some of the new homes were constructed on the same property as the existing houses, as additional or replacement homes for the assignees and their families. A few, occupied mainly by older, retired assignees, were put in a small neighborhood area in the southeast portion of the reservation.

1980

According to the 1980 U.S. Census, at Duckwater 27 housing units had an Indian householder or spouse; of these units, 23 were owner-occupied. For those houses for which an estimate of value had been made, eight were valued between \$10,000 and \$20,000; one between \$20,000 and \$25,000; two between \$25,000 and \$35,000, and six at \$50,000. The median figure was \$21,250. No housing units at Duckwater were rented.

The 1980 Census recorded that all housing had electricity, piped water, private indoor plumbing, and a refrigerator; 33% had private wells. Central heating was lacking in 26% of the units, and 74% were without a telephone. In 1980, 12 new HUD homes were completed; they varied in size from three to five bedrooms and had one-car garages. Some of these were constructed on assignments, while a few were placed in the new neighborhood area on the southeast side of the reservation. It seems unlikely that the census figures included the newest housing.

1985-7

In 1985, 16 new HUD homes were built. The new houses were small, two to four bedroom homes without any car shelter. Many had chain-link fences enclosing small front yards. This group

of houses was located almost entirely off the dispersed assignments and in the growing southeast neighborhood region. Most were on a single, L-shaped street with streetlights. These homes are not individually owned. They are rented to the occupants by the Ely Shoshone Tribal Housing Authority; rent is on a sliding scale, based on 30% of the occupant's income. Non-Indians may rent the homes if there are vacancies not needed by Indian people.

In 1986-87, ten new modular homes were built. These are low-cost homes, similar in construction and appearance to medium-sized, single-wide mobile homes; wooden decks have been added. These homes are arranged on a single short street just east of the newest HUD homes. They are also Housing Authority rentals, on the same sliding scale. Five of these were still unoccupied when our 1988 housing and population study was made; people may consider these the least desirable housing on the reservation, particularly for the money. During the new mining resurgence the area began to experience in early 1988, miners came into the area who needed places to live. These vacancies were not too attractive to them, even though they were new homes, due to the 30% rental scale and the miners' generally high income.

#### Education

##### 1980

According to the 1980 U.S. Census figures, at Duckwater there were 64 people between the ages of 3 and 34 years, of whom 34 (54%) were enrolled in some type of school. Eight of these

were preschool age, six attending the tribal preschool and two a private school. Fifteen of the 64 were in elementary school, 14 of these at the tribal school. Ten were in high school, all at a public school.

Of those between the ages of 5 and 19 years of age, 58% were enrolled in a tribal school. Of those aged 16 to 19, all were either currently in school or had graduated from high school. One person between age 20 and 24 was enrolled in college.

Of the 23 Duckwater male residents 25 years and older, five had completed four or fewer years of school; another five had attended eight years of elementary school; six began but did not finish high school; nine (39%) completed high school. The median number of years of schooling completed was 10.3. Five men had gone on to one to three years of college; none had completed a degree or gone on to graduate school. Of the 24 female residents 25 years and over, only two had fewer than four years of school; six completed eight years of elementary school; ten (42%) completed high school. The median number of years of women's schooling was 10.7. Three had gone on to complete one to three years of college.

#### 1987-8

No tribal figures are available for the current educational level of Duckwater adults. Our 1987-8 surveys counted 45-50 Duckwater residents who were attending school. Twenty-five to 33 attended pre-school, kindergarten and grade school on the reservation; seven attended public high school off the

reservation; about seven to ten attended colleges outside the area; and eight adults were taking college courses on the reservation through television.

Children at Duckwater attend a tribally-operated accredited school on the reservation, from pre-school (three to four years old) through the eighth grade. In 1987 there were 25 students from preschool through the seventh, with no eighth graders. The official figure in spring of 1988 was 32 students, but with the recent addition of a white child from off the reservation there were 33, two of whom were non-Indian. The pre-school had nine students, with 24 in kindergarten through the eighth grade; grades two and seven had no students. The student body included 15 boys (46%) and 18 girls (55%). The increase in student body between 1987 and 1988 was at least partially due to a large number of children entering pre-school, with no loss of students due to graduation since there was no 8th grade class in 1987.

High school students from Duckwater attend school in Eureka. The tribe takes the children back and forth to school each day in a tribally owned van driven by a tribal employee. The trip, over 50 miles distance, takes at least an hour each way; approximately 40 miles of the road is either gravel or old, unmaintained paving. The trip is a problem in winter when the roads are at their worst. The same seven students have attended Eureka High for the last two years; last year there were no seniors and this year there were no freshmen. The students are four girls and three boys; one non-Indian boy came to the

reservation and left again this past year. Three students were due to graduate at the end of the 1987-8 school year, and all were expected to be able to do so. The Duckwater school will graduate three 8th graders who will go on to Eureka in the fall.

Most Duckwater students successfully complete high school and go on to college these days, according to the Duckwater school administrator. The last high school drop-out was in 1986. The three students graduating in 1988 were expected to go on to some form of higher education.

An estimated 18 adults between the ages of 17 and 65 were attending some kind of college or university classes in 1988. With some apparent variation from year to year, approximately seven to ten students were attending college at University of Nevada, Reno, Northern Nevada Community College (NNCC), the College of Southern Idaho, and the Institute of American Indian Art at Santa Fe, New Mexico. Eight others were enrolled in telecourses out of NNCC, held in the grade school auditorium on the reservation. These at-home classes were offered for the first time in 1987 and the response was good. Courses offered included introductory classes in college English and political science.

Among the adult population of the reservation (those over 25) in 1988, some were receiving or had received post-secondary or vocational education as well. In 1987, six belonged to a state employment training program, doing part-time work for which

they were both trained and paid. Approximately 11 older tribal members had attended college or vocational schools in the past.

#### Duckwater Shoshone Elementary School

In 1988 Duckwater Shoshone Elementary School had been in operation 13 years. It was organized due to problems with the local Nye County elementary school. It came to the attention of the parents that the teachers were labeling the Indian children as unteachable after the fourth grade. The Duckwater parents took this up with the county, without receiving any satisfaction. They therefore applied for an emergency grant and pulled their children out of the school.

In response, the county threatened the parents with law suits. The children were put back in the county school, but within a week the grant came through and the Duckwater Shoshone Elementary School was begun. Since that time, the academic performance of the Indian children has steadily improved.

The Duckwater Shoshone Elementary School is in an old L.D.S. Church building converted in 1973 for use as a school. There are three large, well-equipped classrooms, an auditorium with stage, audio and television equipment, a lunchroom and a kitchen, a library, a mobile classroom, and an adjacent gym and playground. The children receive hot breakfasts and lunches, under a state program.

The school is governed by the Duckwater Shoshone School Board, an elected panel of five tribal members who make decisions on such matters as personnel hiring and school policy. This

board is answerable to the Duckwater Shoshone Tribal Council; it is possible for the membership of the two groups to overlap.

The school staff in 1988 included an administrator/principal (non-Indian), two certified teachers (also non-Indian), five aides, a secretary, a custodian, and a cook (all of whom were Indians). There was no librarian in 1988, so books were lent informally. There were three classes: pre-school, kindergarten through third grade, and fourth through eighth grade. The older two groups each had a certified teacher and a classroom aide. The pre-school, a type of Head Start program, was taught by aides. Each class spent a class period per day in a bilingual Shoshone class, housed in a classroom trailer on the school grounds, and taught by two teaching aides, one of whom is a speaker of Shoshone. Members of the staff are required to take five college credits per school year; those without a high school diploma must get their GED, or high school equivalency certificate. School staff members account for a large portion of the adult population who take college classes.

Duckwater Shoshone Elementary School (DSES) has difficulty in getting and keeping faculty and staff. In 1988 the pay scale was not competitive for experienced teachers and administrators, and did not promise increases to competitive levels; therefore the tendency was to attract new and less experienced staff. Preference in hiring was given to qualified Indian applicants. The isolation and the lack of higher pay in the future meant that most did not stay long. One teacher who was with the school for

four years planned to leave after the 1988 school year. The other teacher, newer at the job, was apparently satisfied; her husband was also a tribal employee and they were settled at Duckwater, with a child in the tribal school.

#### School funding

The school is operated through several types of funding, with the tribal administrator responsible for applying for the funds. These include:

- Chapter 1, which provides funds for remedial language arts, reading, and math. All schools receive these funds, the amount based on the number of students judged to be in need of remedial help. The percentage of students eligible is highest in Indian schools. DSES is in danger of losing their Chapter I funds, because of the increasing success of its students.

- Title VII funds, which are used for DSES's successful bilingual program. These funds account for about one third of the school's budget.

- Title IV funds, another large percentage of the school's budget, provide the money for several programs not otherwise possible, including some employee salaries, plus field trips and other extra expenses. Title IV money is allocated based on the number of students.

- other tribal funding sources, such as the Indian Education Act, provide the balance of money for the day to day operation of the school.

### Programs

Chapter I programs are designed to provide money for extra help to academically struggling students. In 1988 there were 24 schools under the Phoenix area Indian school district with Chapter I programs. These programs are evaluated by test scores each year in math, language arts, and a third section. DSES's progress had been evaluated for seven years prior to 1988 and received 21 scores, seven in each of the three categories. All schools within the program are ranked on the basis of their scores; of the 21 rankings DSES has been #1 13 times, and has been highly ranked the remaining times. The next closest school has been ranked #1 only three times.

The key to DSES's success is a high staff-to-student ratio. There were two certified teachers and 32 students, or a ratio of 1:16 in 1988. Adding to the rest of the adult staff, the ratio was 9:32, or better than one adult to every four children.

This ranking makes it difficult for the school to retain its Chapter I funding. The money is meant for remedial use and DSES has little left to do in this area. There are eight students who qualify for the funds by being below grade level, but they are only barely below. Assurances have been given, however, that funds will not be withdrawn for at least the next two years. The loss of funding would cost the school the teaching positions that were the cause of the success.

The Title VII Program is designed to provide language training and introduction to Shoshone culture for Duckwater

children in their families' native language. In 1988, 80% of the children on the reservation came from homes where Shoshone was spoken, but the children were not speakers, nor were they routinely taught traditional arts and crafts.

The program was staffed by a part-time Curriculum Specialist and a second aide. Presently only one of these is a speaker of Shoshone; neither of the two young people who shared the other position learned to speak the language at home but were learning it. In addition, the Curriculum Specialists attended school for a period each summer in Tempe, Arizona, for additional training. They were instructed in lesson planning and other techniques. In 1988, the older generation on the reservation was not actively involved as resource persons in classes, although there were attempts to involve them. There is sometimes money for a stipend for elders to participate and sometimes not.

The staff considers language instruction to be the major priority. Their goal is to train some competent speakers of Shoshone. The youngest children are doing the best; they may be the ones who will become speakers. The lessons for them include pictures of animals to color, and they learn the name of the animal, along with a number: e.g., "one mouse" or "four owls." They learn what to call their close relatives in the kinship section of the lessons. The older children are learning much the same things, but are given harder problems. The oldest children can count to 1000, and are learning the entire kinship system, which includes different names for mother's family and father's

family. They are given such things as crossword puzzles to learn numbers. The program focusses primarily on vocabulary.

The cultural program emphasizes crafts, dances, songs, and games. The crafts are not all traditional Shoshone skills. The children are learning leather working, using kits from Tandy for making coin purses, key chains, moccasins, comb holders, wallets and belts. They have bought hides tanned by local people as well, however. Another craft learned is beading, and children are making jewelry and decorating miniature straw cowboy hats. The school has a pottery room, and the children are also being taught to use a pottery wheel and to mold clay into such items as cups, bowls, ashtrays and plaques.

Traditional Shoshone cultural items are being taught as well. In the spring the classes meet outside for hand game lessons, dance lessons, singing, and to listen to stories told by elders. The children have a hand game team that competes with other schools, and they start practicing in the spring to get ready for the Duckwater Spring Festival, held in late May or June.

#### School-community relations

In evaluating the performance of the school and of the students, the administrator reports in 1988 that all the students were close to grade level, with some slightly above. The Duckwater school had accomplished its goal of bringing the children of the reservation up to the statistical norm. In fact, there were no extremes among the children's 1988 academic

placement; none were far above or below the 50th percentile. With the achievement of this goal, the school seems to have reached a plateau. When the students achieved grade level, some of the former push was relaxed. The administrator felt that the school was suffering from complacency, or even apathy in 1988. The school administration was attempting to get parents more involved in the school and in their children's education.

There was a point of conflict between the tribal council and the school administrator in 1988. The council felt it had the right to require reports on the progress of individual students at public council meetings. The administrator, using non-Indian standards and laws regarding privacy in such matters, strongly objected to this practice. Conversely, the administrator criticized the council for desiring information couched in non-Indian terms of expectation. He felt that the council tended to overlook the importance of cultural learning and focussed only on the non-Indian academic standards.

#### Employment

##### 1980

The 1980 U.S. Census counted 71 persons on the Duckwater Reservation over the age of 15. Fifty-one (73%) of these constituted the work force. Those who worked did business or farming jobs (66%) or traditional work (4%). Nineteen (37%) collected unemployment during the year. Those unemployed for 15 or more weeks were 37%.

The categories of occupations pursued by 32 people who were employed during the year of the Census include:

managerial positions	- 3	farm managers	- 12
technical positions, heath and others	- 8	farm workers	- 5
clerical positions	- 5	laborers, const.	- 4
service occupations not incl. household	- 6	mechanics and machine operators	- 6
		motor vehicle oprs.	- 1

Those doing "traditional work" did not appear in the listing of occupations for the group.

Twenty-four people at Duckwater worked fewer than 50 weeks in 1979. Twelve of those were for personal reasons, nine because their jobs were seasonal, and three for lack of work.

#### 1981

The 1981 population survey of the reservation by Resource Concepts, Inc. showed an unemployment rate of 26% in May of that year. During that same period, the rate of Nye County was 2.9% and that of White Pine County was 6.7%. RCI blamed the high percentage on seasonal work layoffs in mining and federally-funded jobs. Of the 35 families living at Duckwater at that time, 12 were dependent on ranching for the major portion of their income.

#### 1986-8

The 1986 Labor Force Report submitted by Duckwater listed 86 persons 16 and over. Of those, 25 were not in the labor force, 6 were in school; 11 men were disabled or retired; and 8

women were housewives, disabled, etc. Of the 61 actually in the labor force, 38 were employed, 27 were earning \$7,000 and over, and 11 were earning under that amount. Twenty-three were not employed, of whom 12 were actively seeking work.

In 1987, the largest employer at Duckwater was the tribe itself; it was keeping numerous tribal members employed through government contracts. A catfish farm located on tribal land, operated by DonRey Corp., employed some tribal members on a part-time, temporary basis. Other people worked off the reservation doing mining and refinery work or ranching. Six workers were on the State of Nevada Employment Training program, doing part-time temporary work at minimum wage. Jobs held by the 58 Duckwater residents included:

Managerial	- 4	Technical	
		commun. health worker	- 2
Mgrl. support		teacher's aides	- 5
secretaries	- 4		
postal clerk	- 1	Farm, mgmt. & labor	- 15
Professional		General labor	- 12
social worker	- 1		
Law enforcement	- 1	Mechanics, operators	- 8
		Part-time sch. bus drivers	- 5

The tribe considered the current employment situation to be in need of improvement. It would like to see a larger number of full-time permanent jobs available for reservation residents. While the tribe itself did and does employ a large number of members, the jobs are based on state and federal soft money, subject to annual program review, and employees suffer from feelings of insecurity about their jobs. Other problem jobs are

those that are part-time or seasonal or both, including those of laborer, machine operator and driving jobs.

At the time of our 1987-88 survey, five or six people on the reservation were unemployed and looking for work. This figure could be misleadingly low, unless it is taken into account that some of those seeking employment were forced to leave the reservation to find it, so some looking for work were probably already gone. Six others were employed only part-time at minimum wage and would have preferred to have permanent jobs with higher wages. Some families were on general assistance due to lack of work.

#### Income

1980. The 1980 U.S. Census showed that at Duckwater the median income of working males aged 15 and over was \$6,600; for the same group of females it was \$3,929. Median income for households was \$11,250; for families it was \$12,500 (household and family differentiation is a distinction made and not explained by the Census). Eighteen percent of Duckwater people lived below the poverty level, 19% of households, and 13% of families. There were 73 persons at Duckwater over the age of 14; in 1979, 54% of these received some sort of benefits.

Benefits received by Duckwater residents came from: Federal Housing Assistance, 17 households; Women, Infants and Children (WIC) Program, six households; social security and supplemental security, 12 households; medicare/aid, six households; Bureau of Indian Affairs General Assistance, four households; Aid to

Dependent Children and food stamps, one household each; and other assistance or welfare benefits, one household.

1981. Resource Concepts Inc.'s 1981 population survey assessed resident income, stating that the median annual income on the reservation at that time was \$11,000, "significantly less" than that of the general population of Nye and White Pine Counties (figures for those counties not given). There were five families with incomes under \$5,000 per year.

1987. The Duckwater Shoshone Tribe collected figures on family income on the reservation in December of 1987. The survey counted 48 households with a total of 124 persons. The annual income per household ranged from a low of \$1,560 to a high of \$45,000 (Table 5). The median was between \$10,000 and \$15,000; the average was \$14,760. The annual income per person ranged from a low of \$750 to a high of \$23,000 (Table 6). The median was between \$2,501 and \$5,000. The survey indicated that of the 48 households, 36 (75%) were considered to be of low or moderate income status.

Table 5. Duckwater Household Incomes: December 1987.

Annual income	No. of households
under \$2,000	1
1,999 - 5,000	13
5,001 - 10,000	7
10,001 - 15,000	8
15,001 - 20,000	6
20,001 - 25,000	4
25,001 - 30,000	5
30,001 - 35,000	0
35,001 - 40,000	3
40,001 - 45,000	1

Table 6. Duckwater Personal Incomes: December 1987

Annual income	No. of persons
0 - 1,000	6
1,001 - 2,500	23
2,501 - 5,000	47
5,001 - 7,500	15
7,501 - 10,000	23
10,001 - 12,500	1
12,501 - 15,000	6
15,001 - 17,500	0
17,501 - 20,000	2
20,000 and up	1
<hr/>	
	124

Health

1980

The 1980 U.S. Census showed that of 103 Duckwater residents, 40 received health care in the month before the census: 19 saw a physician, 11 saw a dentist; 12 saw a nurse or pharmacist, and 25 went to the community health aide. During the entire year previous to the survey, 77 received health care: 12% went to a private doctor or dentist and 22% went to a tribal clinic or hospital; and the remainder sought other types of care (e.g. pharmacist, optometrist). To receive the health care, 8% traveled less than 30 minutes, which means they received the care on the reservation. None traveled between 30 minutes and one hour, since no care is available at Currant, Eureka, or anywhere else within that radius. The rest, 92%, traveled for more than one hour to seek health care.

1988

In 1988, the Duckwater tribe had a Health Department, headed by a Health Director, who was both a nurse and an Emergency Medical Instructor (EMI). She was also a tribal member. She was in charge of the administration of all health programs, subject to the direction of the Tribal Council. She had a staff of five to work with:

Community Health Representative (or CH Worker)

Substance Abuse Worker

Social Services Worker

Eligibility Worker (1/2 time position)

Secretary (1/2 time)

Under the Social Service Worker were two more positions:

Day Care Director

Helper, hired for 1000 hours at a time under CETA

Two positions, Day Care Director and Social Services Worker, were currently filled at that time by non-Indian women, both of whom lived on the reservation.

The Health Center was located in a mobile home next to the tribal offices and the school. It had nearly outgrown the facility and it was hoped a new, larger facility will be provided. In 1988, some services offered by the Center were given in borrowed space in the tribal offices and school building.

The services available at the Duckwater Health Center in 1988 included some limited forms of medical care, yearly complete

dental care, eyesight testing, emergency medical treatment, and social programs such as Women, Infants and Children (WIC). More complete medical care, hospitalization, and other services could only be obtained by long distance travel, to Ely, Elko, Reno, Las Vegas, or Salt Lake City. It used to be necessary for residents to leave the reservation for health care, but the tribe has obtained a series of contracts to provide the services listed above for residents. The new emergency programs benefit not only those at Duckwater, as the Emergency Medical Technicians (EMTs) serve the entire rural region .

Medical care. In 1989, an IHS Field Clinic was held at the Health Center two times per month. The CHR office was equipped as an examination room, and IHS doctors traveled from Duck Valley or Elko to treat or examine Duckwater residents. This care was of particular benefit to those with chronic conditions who needed monitoring and the renewal of prescriptions. Those with acute conditions, unable to wait for the clinic dates were required to travel to Ely 75 miles away, or go the IHS facilities in Elko or Salt Lake City, approximately three and five hour drives respectively.

Dental care. In 1988, the tribe had a private contract with a dentist to come to the reservation once a year. He would come in summer before the beginning of the new school year to examine and treat first the children and then all other eligible Duckwater residents who wished to see him. The tribal building had an office containing a dental chair and X-ray equipment for

this purpose; the rest of the year the room was the designated smoking room, the magazine reading room, and a place for temporary record storage. The 1988 contract was with a dentist from Utah, but people felt that one was needed oftener and nearer, and there had been complaints that he was too rough with children. Thus, Health Center had started negotiating with a dentist in Ely. The Health Center staff recognized that those with the occasional acute dental problem would benefit from a contract dentist in Ely, since otherwise they must pay for off-reservation care or travel great distances for IHS care. Some residents never need to seek dental treatment off the reservation, getting their yearly treatment when the dentist comes.

Eye care. In 1988, the IHS was providing yearly eyesight testing for glasses, sending doctors for a field clinic at Duckwater. This was also scheduled in late summer, in order to test the school children before the school year began. The rest of the year people were required to travel to the IHS facilities, to Ely or use private doctors.

Home care. In 1988, the Health Center employed a full-time Community Health Representative (or worker), whose job it was to make home visits on the reservation. The CHR saw the elders regularly, making sure they were eating properly, had everything they needed including their medical prescriptions, and that they were in good physical condition. She took their blood pressure and pulse, and noted other basic health data. She also saw

pregnant women, mothers with new babies, and sick and post-operative people, and did health screening of school children. Trained as a nurses aide, she worked closely with IHS's Community Health Registered Nurse. In 1988 the CHR was also an EMT.

Duckwater also employed an In-Home Health Aide. This person did light housekeeping, cooking, and laundry for the elderly, sick, post-operative, new mothers, etc. The aide spent an hour twice a week in the scheduled homes, doing whatever the person wanted or needed done on that day. During years preceding 1988 this position was not always funded.

Women, Infants and Children (WIC) Program. In 1988, Duckwater Health Center was a WIC distribution center, federally funded through the Inter-Tribal Council of Nevada. A WIC employee came to Duckwater to interview the young mothers, weigh and measure babies, and take blood samples to check for anemia. The mothers were then given instructions and suggestions on child care, as well as vouchers for nutritious food for the babies. The vouchers could be exchanged at a store, at Ely, Eureka or elsewhere, for food of specified types. Access to this program is based on income of the parents; it is designed for those below the poverty line, which in 1988 included all of the young mothers with babies at Duckwater.

Social Services. In 1988 the Duckwater tribe employed a full-time social worker. The position was at that time filled by a non-Indian woman, who made her home on the reservation. The social worker was responsible for the administration of all

social programs on the reservation, including those related to the well-being of the tribe's children. She followed the progress of those children considered to be at risk due to low income, alcoholism in the home, or other detrimental conditions. She also found and monitored foster homes for children from problem homes. The tribe considered it an advantage to have an on-reservation social worker rather than have the part-time services of one from Ely or elsewhere as was the case in earlier years. Duckwater's social worker's services were used in other areas as well; she made regular monthly visits to Shoshone individuals living in Tonopah.

Emergency care. In 1988 the Duckwater tribe owned a new, completely equipped, four-wheel drive Quick Response Vehicle staffed by trained EMTs. The QRV and staff could stabilize an accident victim or seriously ill patient as they transported them to meet an ambulance, which then would take the victim to the hospital in Ely. When fully certified, EMTs are qualified to maintain a victim's ABCs (airway, breathing and circulation), to treat fractures (including applying splints), to stop bleeding, apply dressings, and to aid drowning and burn victims. They are also trained to deliver babies. They are not qualified to give intravenous therapy. Otherwise they give all care necessary to stabilize a patient until arrival at the hospital.

In 1988 there were eight EMTs at Duckwater; four of these had just finished a course of training in Ely. Those in training had been traveling to Ely for classes, held every weekend on

Friday evening and all day Saturday, to complete their 120 hour class. The entire staff of the Health Center, plus the tribal administrative assistant and the Day Care Director, are qualified to give emergency first aid. These individuals were the only persons qualified to provide emergency care within a 50 to 60 mile radius.

Plans were in progress in 1988 to provide training classes for EMTs on the reservations. Two of the current EMTs hoped to become EMT instructors, and thereby allow more residents to receive the training without the costly and time-consuming trips to Ely. Persons who have been EMTs for two years or more can be qualified as instructors with one weekend course.

The emergency medical care provided by Duckwater is not just available on the reservation; this service is the major source of EMT care available to the entire area, including to ranchers, residents of Currant, and the oil refineries of Railroad Valley. An ambulance is stationed at Currant, through the Nye County Volunteer Ambulance Service. The local Nye County coordinator of that service is at Duckwater, one of the reservation's EMTs. The oil refineries have three persons trained as EMTs, but serve in that capacity only during their shifts at work.

In response to the proximity of oil refineries, and to the transport of chemicals and other hazardous cargoes on both U.S. Highway 6 and State Route 379, three of Duckwater's EMTs have taken further training courses to qualify them to deal with

injuries due to hazardous wastes. In addition, the community's QRV is equipped with four-wheel drive as well as with emergency supplies and equipment, in order to be able to respond to emergencies in bad weather and in the mountains on inadequate roads. The capacity is needed for the protection of ranchers, hunters and others who spend time off the main roads. In 1988, the emergency medical personnel at Duckwater dealt with no more than one major medical emergency per month, of the type requiring an ambulance. There were more frequent minor emergencies, such as treating babies with high temperatures.

off-reservation health care. All other health care comes from outside the community. Residents must go to Ely, Elko or elsewhere to doctors, dentists, hospitals, etc. A trip to Ely takes one and one half hours; to Elko is three hours. The nearest IHS clinic is the Southern Bands Clinic in Elko; the nearest IHS hospital is at Owyhee, 260 miles from Duckwater. The majority of services are available at Ely, through contract arrangements made with private care sources there. In 1988 the tribe had a contract with private health care providers in Ely, and they were one of only a few tribes who had arranged this type of service for their members. The IHS facility in Owyhee also had a contract for hospital care with the hospital in Ely.

status of the Tribe as Health Care Provider. In 1988 the tribe was not the primary health care provider for its members. The function of the health care program was to fill the gaps left after its people had used their primary sources, such as private

health insurance, ADC, Medicaid, and Medicare. Before receiving services, a person wanting to see a doctor, dentist or optometrist must get an authorization from the CHR or the Health Director.

Services provided by the tribe were available to the enrolled members and their families, which may include non-Indian spouses. Enrollment is governed by the tribal enrollment ordinance. To be enrolled one must be a descendant of someone from the area, using as a baseline the 1941 Census taken by the Carson Agency, and must be 1/4 Shoshone, not just 1/4 Indian. If funding is left over after resident enrolled members and families have been taken care of, then enrolled members who live near the reservation may receive services. The tribe's Eligibility Worker researches and verifies eligibility.

#### Community Services

##### Roads

By 1988 nearly all roads on the reservation were paved. These were maintained by the tribe, by contracting to paving companies at intervals when repairs were needed. The only unpaved roads were informal dirt tracks, such as those to the dumps, and one connecting one side of the south end of the reservation with the center; these have become regularly used, and would be better paved.

The reservation itself was served by one major paved road, State Route 379 from U.S. Highway 6 at Currant. The paving on 379 ends at Duckwater, however, and the road north to Eureka, a

distance of 40 miles to the pavement of U.S. 50, is a combination of gravel road and unmaintained, old pavement. This stretch of road is a major obstacle to comfortable, safe travel, particularly in periods of bad weather when it can become an impassable, muddy mire. This is also the road traveled twice every school day by the bus carrying the high school students to Eureka High School. The tribe has been attempting to negotiate with county governments for the paving of this road which runs through parts of Nye, White Pine, and Eureka counties. All but White Pine were apparently willing in 1988. According to Duckwater residents, White Pine County, which had 10 miles of the offending road, feared that people who now traveled through Ely, its county seat, would use the road past Duckwater as a short cut if it were paved. They would thus bypass Ely and deprive it of business it now receives.

#### Transportation

The Duckwater tribe started a new Transportation Department in December 1987, funded by Section 18, Department of Transportation, State of Nevada, a yearly grant. The department purchased a 15 passenger 1988 Plymouth van, and established one full-time position as Administrative Driver, and one fill-in driver, paid if needed. By 1988 the tribe owned another van, which served as a back-up vehicle.

The object of the program was to provide transportation for residents of the reservation and of outlying areas to places they needed to go. The program's goal was for the van to act as a

bus, making regularly scheduled trips to Ely, Elko, Austin, Reno. It would also act as a charter, making trips as needed to other locations. The gas for the trips would be supported by the fares.

The trips to Ely were the most frequent. They were day trips, scheduled to leave Duckwater at 8:00 in the morning and to return by 4:30 in the afternoon. The van would leave from the Tribal Offices and stop at Currant, Lund and in rural areas along the way. In Ely, the van would make stops at the bank, the grocery store, the power company, the clinic, and other places. This enabled passengers to do their banking, shopping, pay their bills, or see a doctor. The cost to the passenger was \$5.00 round trip, with seniors or children under 12 riding for \$2.00. On the trips to Ely, the driver would also make stops, picking up or dropping off things, for people unable to make the trip, charging \$5.00 each for the first three stops per person per trip, and no charge thereafter.

Regularly scheduled trips to Elko (\$12.00), Austin (\$10.00), and Reno (\$30.00) were planned for once a month. The trip to Reno was to be an overnight trip, leaving on a Friday morning and returning Saturday evening; Elko and Austin were day trips, the trip to Austin going on the day of the monthly Western Shoshone National Council meeting. The trip to Elko would take patients to the Indian Health Service Field Clinic. Other towns were planned to be added to the schedule as needed, for example Tonopah for a \$10.00 fare. The longer distance trips did not

have discount prices of elders or children.

It was also planned for the van to be available for special and for charter trips. Destinations tentatively planned in 1988 included Salt Lake City and Las Vegas (\$26.00), North Lake Tahoe (\$36.00), and South Lake Tahoe (\$40.00). These trips would provide outings for seniors or youth groups as well as necessary trips like hospital visits. Other destinations could be added to the list of possibilities, such as to Fallon for the All Indian Stampede. In addition, it was planned that families or other groups could charter a van and driver for vacation trips. On trips longer than two days, each passenger would pay \$6.00 for each extra day, for interim travel.

Since the service was so new, the viability of the proposed rates and schedules had not been tested in 1988. It was expected that changes would be made as needed. Advertising was being done in 1988, consisting of mailers and posters on the reservation as well as outside it, to make potential users aware of the service. The tribe hoped to serve not only the Indian community, but the wider area of Railroad Valley, the residents of which share the reservation's need for a transportation service.

The Tribal Administrative Assistant hoped in 1988 that the towns of Eureka and Ely eventually could be made to rely on the Duckwater transportation system like a public bus service. This reliance would serve as a bargaining chip in the fight to get White Pine County to cooperate in getting the road between Duckwater and Eureka paved.

The foregoing was the result of interviews during the spring of 1988 when the service was new and enthusiasm was high. During a subsequent visit to Duckwater in late summer, the picture was not quite so positive; there had been little of the hoped-for response to the transportation system so far, and unless use improved, the prospects of continuing the service were not good.

#### Law Enforcement

Duckwater had its own, on-reservation law enforcement program in 1988. There was a full-time policeman, a half-time policeman, and a fully-equipped police vehicle. These were directly supervised by the Tribal Administrative Assistant, who was at one time the full-time police officer himself. They were ultimately responsible to the Tribal Manager and the Tribal Council.

The tribe's police officer worked for three governmental bodies:

1. Tribe - as Tribal Police Officer he was responsible for enforcing tribal ordinances;
2. BIA - under a 638 contract, he enforced federal law under 25 Code of Federal Regulations, Indian law, accounting for 20 hours a week;
3. Nye County - he was cross-deputized as a county sheriff, enforcing state and county laws, under a contract between the tribe and the county, accounting for the other 20 hours per week.

The Tribal Police Officer covered a territory of approximately 7000 square miles, in a 70 mile wide strip 100 miles long running roughly north and south in the northeast corner of Nye County. The officer on duty patrolled U.S. Highway 6 west to about the Warm Springs junction and east to the county line, State Route 379 north from Currant to and beyond the reservation, and Railroad Valley. The nearest backup was 70 miles away: the Nevada State Highway Patrol in Ely, White Pine County. Officers from there could be dispatched to help in an emergency.

The residents of the law enforcement territory numbered about 400 in 1988. They were concentrated in a 900 square mile section of the area. The residents included ranchers, mine and oil refinery employees, and the residents of Duckwater Shoshone Reservation. The only population centers within the area are the unincorporated crossroad settlement of Currant, consisting mainly of a combination restaurant and gas station and a feed lot, the Reservation, and the ranches in Railroad Valley.

There were one and one-half officers to cover this area, with highway patrol backup. The half-time officer worked 20 hours per week, as relief for the full-time, supervisory officer. They shared one police vehicle and its equipment, but otherwise had two full sets of personal duty equipment such as firearms.

In hiring Tribal police officers, preference is given to qualified Indian applicants. In 1988 the present supervisory officer was part Indian, but not Shoshone. Previous officers had

been a white man, now the Tribal Administrative Assistant, and a Shoshone Indian woman, a member of a Duckwater family. The half-time officer was a Shoshone Indian woman, also a member of a local family. She received her training at the Indian Police Academy, a Federal Law Enforcement Training Center.

Due to the concentration of nearly 40% of the population of the law enforcement district at Duckwater, the Tribal Officer divided his time about equally between the Reservation and the rest of the territory. His contract called for him to patrol the highways in the area for the other 20 hours of his work week. The half-time officer worked only on the reservation; the position belonged only to the Tribe and was not cross-deputized with the county.

The law enforcement equipment owned by the Tribe in 1988 was excellent in the estimation of the previous officer. The inventory of items available was very complete. The major need still unfulfilled was modern dispatch equipment, and funds for that were being sought. There was not central 24-hour emergency service number for fire, police or medical aid on the reservation. Also other equipment needed included a radar speed checking device and blood alcohol analyzing equipment. Without the means to check blood alcohol level, an officer had to transport a suspected drunk driver to Tonopah, and by the time the nearly two-hour trip had been made, the suspect had time to metabolize enough alcohol to register as legally sober when tested.

The vast majority of the problems dealt with by law enforcement in the entire area covered by the Tribal Police Officer were alcohol related. There was no widespread drug problem in the area in 1988, and theft, vandalism and other property-related crimes were infrequent. The majority of problems occurred on the Reservation itself, as the largest population center in the area. According to the previous officer, the problems encountered were not based on a broad spectrum of the population; perhaps 10% of the population accounted for as much as 90% of the situations where law enforcement was required. It was also his opinion that Duckwater's alcohol problems were not of the magnitude of those encountered on other reservations.

The law enforcement program, like others at Duckwater, was subject to the continuation of BIA funding. Contracts had to be renegotiated yearly, and there was always the possibility that it or any other program could be cut. Employees hired under such contracts lacked security of employment; the community lacked the security of knowing it had a permanent law enforcement service. The Tribal aim of self-sufficiency, if attained, would solve this problem.

#### Fire Protection

Duckwater had its own fire truck and fire-fighting equipment in 1988. However, the equipment was apparently out-dated and inadequate, and there was no active volunteer fire department trained to use either the truck or the equipment. There was one

man on the reservation who was fully able to operate the truck in case of fire; if he were not available in an emergency others might not be able to get the truck out of the garage. In years prior to 1988 there were two or three structure fires, including an old house and a trailer; both were destroyed.

Efforts were being made by the tribal administration to upgrade the fire-fighting equipment and training on the reservation. The previous Tribal Administrative Assistant made contacts with the Forest Service in Eureka to discuss a mutual help plan, and submitted grant proposals to funding agencies to purchase new and sufficient equipment. The outcome of these efforts was not known in 1988.

#### Utilities

Available utilities at Duckwater Shoshone Reservation in 1988 included electricity, telephone, solid waste disposal, sanitation, and domestic water. These were considered adequate for rural domestic needs; cheaper power was needed, however, for agricultural purposes, both near the reservation and at springs on grazing lands.

#### Power

Electricity was supplied by Mt. Wheeler Power Co. in 1988. The service had only been available to Duckwater since 1972; for the entire 32 years of the reservation's existence up to that time there was no electricity on the reservation. When homes were built in 1940 for the original assignees, kerosene lanterns were used for light and wood stoves for cooking and heating. In

1972, when electric power lines were brought to the reservation,

HUD began to build additional housing, and some of the old, original homes were remodeled and wired for power.

#### Telephone

Duckwater had just recently received adequate telephone service in 1988. The new system was scheduled for mid-December 1987, but was not completely adjusted and working everywhere until after the first of the year. Previously, there were only two lines onto the reservation, each with several party lines. This system served the tribal offices, the school, the health facilities, and a few homes; it was, of course, grossly inadequate. To call out meant waiting until no one else was using the line, which was seldom. To call in was virtually impossible; reaching anyone in tribal offices meant dialing repeatedly, sometimes for hours, hoping to catch a lull in phone use. A ringing phone usually meant everyone was out of the offices for lunch or had gone home for the day. By 1988, the new system had made possible a phone for every home that wanted or could afford one, and separate lines for separate departments in the tribal offices. Additionally, and perhaps most importantly, it was finally possible for people all over the reservation to summon help in an emergency.

#### Garbage

Solid waste was disposed of at two or three dump sites on the reservation. There was no community or commercial waste

disposal service; each household was responsible for disposing of its own trash. Some trash burning was done at individual homes in 55 gallon drums; the remainder was hauled into the desert on unimproved dirt roads to the dump sites. Some burning was done at the dump sites.

Residents apparently were comfortable with the reservation's system of waste disposal. The only specific negative comments heard in 1988 were about the dump's skunk problem, which evidently had wider ramifications beyond the dump. Because of the edible garbage, including the occasional dead animal carcass, families of skunks regularly would take up residence at the dump. Both carcasses and skunks attracted reservation dogs, who became a public nuisance. In addition, the skunks were known to overpopulate the dump and migrate into the reservation proper, invading chicken houses and living under tribal homes and other buildings. The old, frame building once used for the post office had to be abandoned because the skunk odor could not be dispelled. During spring of 1988, the teacherage was invaded by a family of skunks.

#### Water and sanitation

Water was supplied to reservation homes either by individual wells or by the community water service in 1988. Older homes and those on assignment sites in the old, dispersed pattern used wells; tribal buildings and those homes in the new neighborhood area in the southeast portion of the reservation were served by the water system. The supply of water was sufficient for

reservation needs, but high in mineral content. The only time the water supply was a problem was in the event of power outages; then individual pumps did not operate. Those on the community system continued to have water unless the tank ran dry.

Homes on the reservation were either on individual septic tanks or on the new community sewer system. Those with individual pumps, in the dispersed pattern, also had septic tanks. Many of those in the neighborhood area were connected to the new septic service; the treatment facility is south of the reservation, hidden discreetly from public view beyond a hill.

#### Government Structure

Tribal government is carried out by a five-member tribal council, with an elected tribal chair who is also a voting member. Council members are elected to a three-year term, and terms are staggered so that there is never an entirely new set of council members. After an election, the council itself then votes on the officers, including the chair. The council is the major decision-making body for the entire reservation; all things are ultimately referred to them unless someone else has been given the duty of making that specific decision. Meetings are held on a regular basis, in the tribal offices; department heads present reports on the current status of their affairs, and general issues are taken up. Meetings are open to the entire reservation, and discussion can include those present before decisions are made. The usual decision is made by consensus; it

is preferred that all agree before a course of action is formally decided upon.

The elected chair of the Tribal Council is also the Tribal Manager. This position is comparable to that of a tribal administrator, with the responsibility for employee management, some types of decision-making, and for the acquisition and management of funds. The council also hires an administrative assistant to the manager who is second in command and in 1988 prepared most grant proposals. Employees hired by and under the direction of the council and the manager are a finance director, a bookkeeper, a secretary, law enforcement staff, and various other tribal employees outside the tribal offices. The Duckwater Shoshone School Board is also answerable to the council.

In 1988 Duckwater had had the same tribal chair for a number of years, now, and therefore the same tribal manager as well. In the most recent election there was a challenge to that administration; the council was unable to elect a new chair, since there were two votes each for two council members and one abstention. The question was tabled and the administration continued in place. Opposition has dwindled since that time, and the long-term chair was in office in 1991. Differences here, as at other reservations and small towns, seem to be based on family alliances.

#### self-sufficiency

In 1988 the tribe had been and was involved in a struggle to attain self-sufficiency; several ideas were under

consideration. There was a catfish farm on the reservation, using the warm waters of a large hot spring. This facility was operated by the DonRey Corporation, using some tribal members as employees. The tribe has considered the possibility of trying to get capital to purchase equipment and a facility in order to operate the catfish farm themselves. The business was apparently booming in 1988, selling to Blue Bounty and to the Sparks Nugget; the market was bigger than their current ability to produce.

There also was some interest in developing a greenhouse, a feed lot, and a hydroelectric plant. Additionally, agencies that seek places to begin home industries had contacted tribal officials with proposals that people cut and sew clothing in their homes, or that tribal craftspersons make items for sale abroad. So far none of the options or ideas have taken hold, and there are no plans for new industry on the reservation at the moment.

The tribe had also been involved for a long time in efforts to increase the size of the reservation to improve ranching and haying conditions and income. It was hoped that the tribe could purchase a 4,800 acre ranch adjacent to the main and lower parts of the reservation, which would have more than doubled the size of the reservation, but this had not materialized in 1988. Other properties may be considered if and when they become available.

The major development interests of the tribe in 1988 apparently were agricultural. They were involved in new programs concerning learning new methods of cattle ranching and land

management that they hoped would increase the productivity of the land they had available.

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APPENDIX A

RISK PERCEPTION QUESTIONNAIRE 1988

WESTERN SHOSHONE OF SOUTHERN NEVADA AND EASTERN CALIFORNIA

Sample:

The total number of questionnaires included in the sample is 28; 4 are from the Timbisha Shoshone of Furnace Creek Village, Death Valley, California; 9 are from the Yomba Shoshone Reservation, Nye County, Nevada; and 15 are from the Duckwater Shoshone Reservation, Nye County, Nevada. The sample was intended to total 30, including 5 from Death Valley and 10 from Yomba, but the full number of respondents was not available during the survey period. The planned sample size was slightly over 10% of the total resident populations of the reservations or village, which is approximately 265, 45 for the Timbisha, 90 for the Yomba Shoshone, and 130 for the Duckwater Shoshone. The distribution of questionnaires among the 3 populations was based on relative population size, and is now slightly weighted in favor the Duckwater population.

The total sample includes 9 (32%) males and 19 (68%) females; ages range from 19 to 75. Males range in age from 20 to 60 years old, with the average age about 46. Females range from 19 to 75; the average is approximately 42. The high percentage of women in the sample is due at least in part to the greater willingness of women to participate. In addition, women were easier to contact, both at home and in reservation office jobs.

Questionnaires for Death Valley were administered by a project

field worker; all are complete. Of the 9 given at Yomba, 4 were by the field worker and 5 by a tribal employee and member; the 5 do not include the ranking of the 2 sets of cards (Q13 and Q53). At Duckwater, many people were given copies of the questionnaires to fill out at their own convenience; 7 of these missed the blank for Q8, overall satisfaction with their reservation. And for all reservations, some respondents found some questions confusing and therefore did not answer them; in other cases people felt they simply did not know enough about what was asked to have an opinion.

One set of questions in particular was a problem, especially considering that for some respondents English is not their first language. The "Science and Technology" section includes some questions that are rather convoluted. In several cases people gave what appear to be contradictory answers to these or other questions, when compared with their other answer to similar questions.

The position taken by the fieldworker was to not point out apparent contradictory answers to respondents. Many people who agreed to fill out questionnaires were already uncomfortable with the subject matter and the language. To question them more closely would have embarrassed some and influenced the answers of others.

#### Community Questions:

What follows are comments and interpretations of answers to "Community" questions. Statistical data for these questions appear in Data Appendices, Socioeconomic Profiles.

Twenty respondents counted 10 or more adult relatives living

on their reservation or village; only 8 counted fewer, ranging from 0 to 8. The high number given was 100, more than the total number of adults on that reservation (Duckwater). Only 5 of the 28 claimed no relatives on other reservations; of those having such relatives, the high number claimed was 100.

Residents expressed a high degree of satisfaction with their reservations or village. Only 1 person on each rated their home a 0; all other answers were 5 or above. Ten of the 21 responses (48%) were 10, the highest rating. Similarly, 14 of 17 (52%) gave their home a 9 or 10 rating as a place to raise a family.

Satisfaction with the services provided on the reservations or the village varies from place to place. Yomba has minimal or no law enforcement, paved roads, senior programs, garbage collection service, telephone service, or fire protection, and the ratings are correspondingly low. There are also few jobs, and schools, shopping, and medical care are available at great distances; this is also reflected in the percentages. The only rating of 5 went to "suitable housing," which scored a point above "friendliness of the people." Still, Yomba residents rated their reservation at 8.0 as a place to live and at 7.7 as a place to raise children, although all other ratings were below those numbers.

Death Valley residents gave lowest ratings to medical services, schools, housing, shopping, youth programs, recreation and jobs/income. Residents also gave the lowest overall ratings of all 3 groups to their village as a place to live (5.8) and as

a place to raise children (6.0).

Duckwater's ratings are consistently higher than those of the other areas. In 11 of 20 questions (55%) on degree of satisfaction, Duckwater's ratings were highest of the 3. The only extremely low score was given to garbage collection, since there is no public service provided. However, residents did not rate their home as high overall (7.2) or as a place to raise a child (7.4) as Yomba did.

Only 4 (14%) of the 28 respondents say they plan to move in the next 5 years. The 2 of those who live at Duckwater migrated there within the last 2 or 3 years and express a high degree of dissatisfaction with the reservation.

Those who gave reasons why they did or did not plan to move said:

Yomba: No, because I'm happy here

Yes, because your opportunity on the reservation is very poor.

Yes, because of radiation coming in

Duckwater: No, because it's my home, and I love the space

No, because my house is here and paid for

Yes, because of inadequate teachers, too much alcohol, no values or morals taught to children

No, because it's my home!

No, because it's my home - no unless my job

terminates, which may require my going elsewhere to look for a job

Yes, because it's too far from hospitals and shopping; don't like the schools; grandson went backwards instead of forward in school

Well over half (17, or 61%) of the respondents rated their own satisfaction with their lives at 8-10 (Q14). At the same time, the majority (15, or 54%) rated their economic satisfaction lower, between 5 and 7 (Q15). Half (14, or 50%) said they were better off today than 5 years ago; 15 (54%) expected to be better off 5 years from now.

Most respondents (18, or 64%), feel their reservation or village is not large enough to meet the needs of those who want to live there at the present time. A higher number, 22 (79%), feel it will not be large enough to 5 years. Comments on these issues include:

**Yomba:**

No: There are people who would live here now but there is no work; want the reservation extended to Lander County; put in camping facilities, create work; could also charge grazing fees.

No: Would like to see more people, not necessarily more land.

No: According to the census, gov't funding is based on that, the census is low - hopefully that will increase in 1990.

No: Too small, not enough housing; need to build new houses.

No: Not enough housing for people - no store or gas pumps; need more land.

No: Because land assignment holders have the land and there is not enough housing.

No: The reservation is too small; not enough land or houses.

Yes: There is enough land right now (not very many people).

**Death Valley:**

No: The village is not large enough because NPS limits the acres of the village; no economic development because of limited land.

No: More people could come here if there was room for more homes - NPS limits the number of homes.

Yes: It is large enough now, but would not be big enough to meet the needs if the population increased.

Yes: It is large enough for the people already here.

**Duckwater:**

No: There are not enough jobs, people move because they can't get land of their own, a couple of acres to build a house on and/or ranch or farm.

No: The housing is adequate but employment will have to be off-res. and there isn't enough land which is available for assignments.

No: Too small. If there was more land base people could come back and ranch. And there are only so many jobs so all the people who want to can't live here.

No: Needs to be bigger - no available assignments; all are taken. Nobody who wants to ranch can move here.

No: Need grazing land for those wanting to go into livestock operations.

No: No, there isn't enough land for those who want to come here.

No: Lack of employment.

No: For me, yes, but for cattlemen, no.

No: Not enough land for ranching - no new assignments available. They once said they would give people 5 acres, but it never happened.

Yes: Yes, if they are willing to cut back on city life, and quiet life, for the travel to get

food and etc.

In all 3 areas, the land issue is tied to economic opportunity. There is no land available for new ranching assignments at Yomba or Duckwater, so any new people would have to make a living some other way. At Death Valley, in addition to limited acreage, the number of houses is limited. In all 3, outside job opportunities are very limited, and without more reservation or village land, the tribes cannot develop their own economic opportunities to provide jobs for their people.

Q38. Comments on the likelihood of people being harmed in the past by NTS testing:

Yomba:

Yes: Everyone has aches and pains in their body.

Death Valley:

Yes: Radiation has caused conditions in older people that have been passed on through genes to new generations.

Duckwater:

Yes: A mushroom cloud from a test at Yucca made the leaves in my garden turn yellow, and so did the leaves in my neighbor's garden.

Yes: A family cousin got sick from it - his skin fell off like a snake and his kidneys have failed. He used to drive cows through Hot Creek area where they exploded one.

Yes: People in the valley lost their hair and then they died of cancer.

Yes: It killed sheep in Utah; trees around Duckwater.

Q39. Comments on the likelihood that underground testing will harm people:

Yomba:

Yes: They still do vent, like Mighty Oak.

Yes: Deformed, handicap

Death Valley:

Yes: It's just as bad, because it is causing disturbances in a different way - for Indian people it is disturbing to their spirituality because they are disturbing the earth by doing explosions within it. Also, there are hidden accidents never revealed to the public where radioactive materials are expelled into the air - spent fuels made are additional wastes stored on NTS. They are now hiding what was public before.

Duckwater:

Yes: Our earth is going out of kilter - snow's going 200 miles south now. These things [nuclear explosions] hit so hard - it doesn't make any difference if it's underground. And they're doing it on the other side, too, [USSR].

Q42. Is there something you would like to say about your visit

to the NTS/Yucca Mtn.?

Yomba:

1. I walked on my own land. Government people are trespassing. [activist on unauthorized NTS visit]
2. [Yucca Mtn.] A limited and guarded place to visit; since most people cannot afford an exotic trip in their lifetime, Yucca may as well be put in that category.
3. Archaeologists wants to do tests on 6 year old child bones to find out their origin - I think they should leave it alone - If you died there you should stay. Some have medicine and it could make you sick. [DRI grave site visit]
4. Testing things to kill people off is always harmful.

Death Valley:

1. I realized when I took the tour how dangerous the spent fuels were when I saw how they were stored, where they sunk the canisters down in the tunnel and behind glass with robot arms. Also within that tunnel there was a lot of water dripping, and we wore those radioactivity detectors on the tour to detect the radiation we were exposed to. So what is happening to that water?
2. I don't like the idea of them making these underground tunnels for testing. And I didn't like the big holes or craters from the testing and they just left them like that.

Duckwater:

1. The place was a waste, no bugs, no birds, no animals,

rodents, etc. The lack of these stood out, compared to area's away from there.

2. I think they just ruined the country down there. One guy killed a deer from there and when he grabbed hold of it the skin pulled right off like it was cooked.

Q47. Is underground storage best, and how otherwise?

Yomba:

1. No, it should be put to beneficial use (medicine, etc.) instead of disposed of.

2. No. There is no safe way of disposal; it is man made destruction; no planning or future thoughts of where to dispose once the chemicals or waste was created.

3. No. Put it in big barrels.

4. No. Put it in space.

Death Valley:

1. No. It should be kept above ground within a facility, or technology should seek further resolution - let the ones who made it do something with it. That uranium wasn't even mined in Nevada. They should put it back where it came from [meant in the very literal sense of putting the world's pieces back in their proper places].

2. No. I don't know another way.

3. Yes. It's the only means I'm aware of.

4. No. I don't think they should be messing around with all

that stuff.

Duckwater:

1. No. I don't know another way.
2. Yes. There is no other way.
3. No. Dispose of it by other means that is safer for people and land to live in.
4. No. Don't generate it in the first place.
5. No. Don't know.
6. No. with our scientific technology today they ought to be able to think of something else. They found a way to make it. The Government should spend more money on science.
7. No Recycle - turn it into something else.
8. No. Don't create nuclear waste.
9. No. Underground they can't see it if it's leaking. They should put it somewhere where they could watch it.

Q48. Could a repository at Yucca Mts. be safe?

Yomba:

1. No, because of earthquake faults and quakes causing water pollution.
2. Possibly, for a time, but not indefinitely. As more waste is created more land will be used.
3. No. I would not want one in Nevada.

Q49. Could transportation be safe?

Yomba:

1. No. Canisters and trucks currently in use are not proved safe.
2. No, Accidents are unforeseen.

Q51. Would repository have harmful/beneficial effect on your area?

Yomba:

1. More harmful if it leaks. I don't think anyone from here would work there.

Duckwater:

1. It's too close to water.

Q52. Harmful/beneficial effects on you personally?

Nineteen people (68%) believe the repository will affect them adversely (18 rated it 0, 1 rated it 2). Of the 6 who felt the benefits and harm balance, 3 were from Yomba. These 3 were given the questionnaire by a resident of Yomba who on this question marked her own answer as unsure (see also Q54). The 1 vote in the beneficial column is probably due to a misreading of the question on the part of the respondent, as it is inconsistent with the rest of the same person's answers.

Yomba:

1. It has already affected me through my granddaughter who was born blind and with growth deficiencies - nuclear radiation related.

2. Yes, harmful effect on me if it leaks.

Q53a. Concerns ranked:

Concerns ranked most highly in the combined tabulation were those having to do with health. Air pollution and accidents during transportation through tribal lands ranked next in importance. Damage to traditional lands, violation of traditional teachings and the extending of radiation off the Test Site came next in ranking. Concern that economic well-being would be worsened and that it would be improved were of least concern by all.

Q53b. Besides those on the cards, do you have any other concerns about storing nuclear waste in Yucca Mountain?

Most respondents felt that the cards covered the subject. A few took the opportunity to add further comments (see below). One person from Death Valley felt all the concerns were equally important, overlooking the fact that 2 of them, those on economics, are contradictory.

Yomba:

1. Hard to plants, animals, birds; also traditional Indian religion: can't get there anymore.

2. Pinenuts suffering from fallout; burnt.

3. Commenting on concerns on cards:

a. Feels the repository is not going to affect Yomba's economics, so grouped the 2 cards on that subject as least important.

b. Is not concerned about tribal lands, so grouped the three cards on that subject as next to least important.

Death Valley:

1. My other concern is not only for this village but for other populations, to place it on indigenous people's lands that has already been invaded is wrong. This would not benefit any indigenous people, globally. There is no place to put the stuff. Take it back where it came from, back to the manufacturers.

2. Water is very important; it's too close to our water, especially if it's underground. If there are burials in the area they should not do anything there. Artifacts should not be disturbed either. If artifacts are to be moved there should be a museum for them to go to, but I'd rather have them stay where they are.

Duckwater:

1. People doing the work will cut corners. They would be more careful if it were not Indian lands.

2. Health is the biggest thing, not just here but all the other states that are upwind.

Q54. How fair has the selection process been?

Over half of the respondents gave the selection process a rating of 0 for fairness; 7 (25%) gave the process a 5, and 2 rated it between 0 and 5. Four were unsure. Five of the 7 who gave the process a 5 rating were Yomba residents; 1 of the 5 administered

the questionnaire to the other 4.

Yomba:

1. They didn't listen to the people who protested.

Q55. Why would you NOT want the repository at Yucca Mts?

On this question, only 1 (4%) respondent answered yes, and that a probably. Five (18%) were uncertain, 3 (11%) said probably no, and 19 (68%) said definitely no. Many (see below) answered the why attached to this question.

Yomba:

1. If you had something there like sacred or religious land I don't think Indian people would put a nuclear waste thing there so they couldn't get there for their gatherings anymore - pinenut festivals, etc., also maybe graves, cemeteries.

2. Because it is not a very safe place, and because it is on W. Shoshone land and we are presently in negotiation with the Federal government over it. While in negotiation, nothing should be happening.

3. Because it's in my home state, too close.

4. Endangerment to mankind - both man and animal.

5. Because it is too close.

6. Because it is my home. I don't want it in my house.

Death Valley:

1. It's too close to people, healthwise, if it ever leaked.

Not just the people, for the plants and animals too. It should be someplace where there is no population.

2. They already have a repository there at the NTS and they already have a low-level radioactive dump in Nevada. They don't need another one. And it is W. Shoshone land. The U.S. should question the W. Shoshone about locating it there.

3. Because it would damage our water and prevent us from using our ancestral homeland.

4. Not familiar enough with what they're doing to say.

Duckwater:

1. Because it is rather close to my home.

2. Because I don't like it.

3. Nevada's got a lot of free area where you could go as you please. I don't want it spoiled by nuclear waste.

4. If it's suppose to be so safe, why doesn't anyone else jump up and put it in their own backyard.

5. Nevada it not a nuclear waste dump for any states.

6. Because it's close to a large city, closer to my home; bad for people and land.

7. No information about how safe it would be. The decision to put it there was political, no facts to back it up.

8. They need to study it more before they decide where to put it. They're guessing now. They haven't done enough research.

9. Too close.

10. Nuclear waste is not necessary.

11. They should put it someplace where there's nothing around, like down in the middle of the Arizona desert.

Q56. Background Information

Nuclear fallout area:

Three residents of Yomba, 2 of DV, and 13 of DW said they lived in a fallout area during above ground testing. Only 2 people, 1 from DV and 1 from DW, worked in places where radioactive materials were handled; none had jobs where they handled these materials themselves. No respondent had ever worked for NTS or the other areas mentioned. Two people, 1 from DV and 1 from DW had relatives who had worked at NTS, 1 a nephew in the 1970s and the other a cousin and uncle at an unknown time.

Is there anything else you would like to say about the proposed YM repository?

Yomba:

1. The way the government and other governing bodies of this country have been conducting important decisions about ways of life for U.S. citizens, the voices that are crying out are not being heard because the officials have not lived in conditions that those of us who are crying out have had to - so decisions are made without remorse by the legislature, but the fact remains they don't have to live near nuclear waste dumps, chemical spills, they are protected from all of that by living in clean atmosphere with all the comforts of life. So, whether the objections are made - they are not heard, fact of life, the Yucca Nevada Test Site will be established.

2. We don't want it here! Leave the stuff where it is. We should shut nuclear power plants down until we can find a way to get rid of waste safely. There are plenty of other sources of power.

3. I don't know why they picked that place. It's where the Indians used to go - in winter they would go south where it is warmer. Probably my grandfather Kawich was right on Yucca Mountain. He resided on Kawich Mountain. That White Rock Springs, that's where they had the ceremonies.

#### Death Valley:

1. The U.S. Government is evading the W. Shoshone's issue on the land rights covered in the Ruby Valley Treaty of 1863. As long as the U.S. Government evades this, they are in conflict with human rights, internationally.

2. The whole thing should be moved to a different location.

3. I oppose it's being placed at Yucca Mountain because it may contaminate our water source. I object to the disturbance of burials on Yucca Mountain and I think that if there are artifacts removed from the site I think they should be cared for and housed by the tribes involved at Death Valley. The DOE should furnish the funds for this.

4. Grandmother said: if people put things into the air or the ground that didn't belong there it would cause problems. Putting up airplanes and things into the air has caused changes in the climate. There has been almost no snow in the last few years

at Duckwater. Now this year there are pinenuts everywhere. That may mean a hard winter. Putting stuff in the ground will cause problems, too, with the land and with the water.

5. When I was a kid there were a lot of animals here. They're gone now, and the older people believe nuclear testing is responsible. Animals know it's unsafe and they leave. They know it before we do. Nuclear waste must be unsafe for humans, too.

6. Have the repository built elsewhere!!

7. It's close to water all over there, maybe just 30-35 feet down from their drill holes. I dropped a rock into a pipe at the site and water was close. If the radiation gets in the water it will affect everybody.

**1988 MODIFIED RISK PERCEPTION QUESTIONNAIRE:**

**TABULATION OF DATA**

**ATTITUDES TOWARD WASTE REPOSITORY AT YUCCA MOUNTAIN**

1. Politics and Government . . . . .	1
2. Science and Technology . . . . .	3
3. Risks Perceived . . . . .	4

DATA APPENDICES:  
TABULATIONS OF 1988 QUESTIONNAIRE DATA

I. SOCIOECONOMIC PROFILES

Q1. 1. Number of adult relatives or in-laws on Reservation, except in own household, minimum to maximum, mean, and number of households for which information was obtained (n):

Yomba:	3 to 70.	x = 22.5.	n = 8
Death Valley:	4 to 20.	x = 12.0.	n = 4
Duckwater:	0 to 100.	x = 25.0.	n = 15

Q3. 2. Reservations/Colonies where other relatives live, showing number of households reporting relatives in each category:

Other W. Shoshone reservations in study area:

Yomba:	1	hshld w/relatives in DV.DW
Death Valley:	0	in Y. DW
Duckwater:	1	in Y. DV

Other W. Shoshone reservations in Nevada:

Yomba:	2	hshlds
Death Valley:	0	
Duckwater:	8	

Paiute reservations in Nevada:

Yomba:	4	hshlds
Death Valley:	1	
Duckwater:	6	

Washo reservations in Nevada:

Yomba:	0	hshlds
Death Valley:	0	
Duckwater:	0	

California reservations:

Yomba:	0	hshlds
Death Valley:	4	
Duckwater:	1	

Q8. 3. Past or present membership in tribal council or committee:

Yomba: 6 present, 1 past  
Death Valley: 1 present, 3 past  
Duckwater: 6 present

Q9. 4. Satisfaction with reservation or village as place to live (min/max, mean, number responding):

Yomba: 0 to 10.  $\bar{x} = 8.0$ . n = 9  
Death Valley: 0 to 10.  $\bar{x} = 5.8$ . n = 4  
Duckwater: 0 to 10.  $\bar{x} = 7.2$ . n = 8  
Combined: 0 to 10.  $\bar{x} = 7.3$ . n = 21

Q10a. 5. Satisfaction with reservation/colony as a place to raise children (min/max, mean, number responding):

Yomba: 0 to 10.  $\bar{x} = 7.7$ . n = 9  
Death Valley: 4 to 8.  $\bar{x} = 6.0$ . n = 4  
Duckwater: 1 to 10.  $\bar{x} = 7.4$ . n = 14  
Combined: 1 to 10.  $\bar{x} = 7.3$ . n = 27

Q10b. 6. Satisfaction with quality of medical and health services (min/max, mean, number responding):

Yomba: 0 to 10.  $\bar{x} = 4.7$ . n = 9  
Death Valley: 0 to 5.  $\bar{x} = 2.3$ . n = 4  
Duckwater: 0 to 9.  $\bar{x} = 4.9$ . n = 14  
Combined: 0 to 10.  $\bar{x} = 4.4$ . n = 27

Q10c. 7. Satisfaction with quality of schools (min/max, mean, number responding):

Yomba: 0 to 7.  $\bar{x} = 3.2$ . n = 9  
Death Valley: 4 to 5.  $\bar{x} = 4.8$ . n = 4  
Duckwater: 0 to 10.  $\bar{x} = 6.6$ . n = 14  
Combined: 0 to 10.  $\bar{x} = 5.2$ . n = 27

Q10d. 8. Satisfaction with friendliness of the people (min/max, mean, number responding):

Yomba: 0 to 10.  $\bar{x} = 5.4$ . n = 9  
Death Valley: 5 to 9.  $\bar{x} = 6.5$ . n = 4  
Duckwater: 2 to 10.  $\bar{x} = 6.4$ . n = 14  
Combined: 0 to 10.  $\bar{x} = 6.1$ . n = 27

Q10e. 9. Satisfaction with availability of good jobs (min/max, mean, number responding):

Yomba:	0 to 5.	x = 2.3.	n = 9
Death Valley:	3 to 7.	x = 4.5.	n = 4
Duckwater:	0 to 8.	x = 4.1.	n = 14
Combined:	0 to 8.	x = 3.6.	n = 27

Q10f. 10. Satisfaction with opportunity to earn an adequate income (min/max, mean, number responding):

Yomba:	0 to 5.	x = 2.8.	n = 9
Death Valley:	0 to 7.	x = 3.0.	n = 4
Duckwater:	0 to 8.	x = 3.7.	n = 14
Combined:	0 to 8.	x = 3.3.	n = 27

Q10g. 11. Satisfaction with availability of suitable housing (min/max, mean, number responding):

Yomba:	2 to 10.	x = 6.5.	n = 9
Death Valley:	1 to 4.	x = 3.0.	n = 4
Duckwater:	4 to 10.	x = 7.6.	n = 14
Combined:	1 to 10.	x = 6.5.	n = 27

Q10h. 12. Satisfaction with adequacy of law enforcement (min/max, mean, number responding):

Yomba:	0 to 5.	x = 1.2.	n = 9
Death Valley:	5 to 7.	x = 5.7.	n = 4
Duckwater:	0 to 10.	x = 6.5.	n = 14
Combined:	0 to 10.	x = 4.6.	n = 27

Q10i. 13. Satisfaction with physical condition of streets and roads (min/max, mean, number responding):

Yomba:	0 to 5.	x = 1.2.	n = 9
Death Valley:	5 to 10.	x = 7.2.	n = 4
Duckwater:	1 to 6.	x = 4.5.	n = 14
Combined:	0 to 10.	x = 3.8.	n = 27

Q10j. 14. Satisfaction with overall effectiveness of tribal government (min/max, mean, number responding):

Yomba:	0 to 5.	x = 3.3.	n = 9
Death Valley:	0 to 9.	x = 5.6.	n = 4
Duckwater:	1 to 9.	x = 6.4.	n = 13
Combined:	0 to 9.	x = 5.2.	n = 26

Q10k. 15. Satisfaction with availability of senior programs  
(min/max, mean, number responding):

Yomba:	0 to 5.	$\bar{x} = 1.7$	n = 9
Death Valley:	3 to 10.	$\bar{x} = 6.7$	n = 4
Duckwater:	1 to 8.	$\bar{x} = 5.9$	n = 14
Combined:	0 to 10.	$\bar{x} = 4.6$	n = 27

Q10l. 16. Satisfaction with availability of youth programs  
(min/max, mean, number responding):

Yomba:	0 to 8.	$\bar{x} = 4.0$	n = 9
Death Valley:	0 to 7.	$\bar{x} = 3.2$	n = 4
Duckwater:	0 to 8.	$\bar{x} = 5.0$	n = 14
Combined:	0 to 8.	$\bar{x} = 4.4$	n = 27

Q10m. 17. Satisfaction with adequacy of nearest shopping facilities (min/max, mean, number responding):

Yomba:	0 to 10.	$\bar{x} = 5.5$	n = 9
Death Valley:	2 to 3.	$\bar{x} = 2.7$	n = 4
Duckwater:	0 to 10.	$\bar{x} = 3.5$	n = 14
Combined:	0 to 10.	$\bar{x} = 4.0$	n = 27

Q10o. 18. Satisfaction with power/electric rates (min/max, mean, number responding):

Yomba:	2 to 8.	$\bar{x} = 4.4$	n = 9
Death Valley:	3 to 8.	$\bar{x} = 6.0$	n = 4
Duckwater:	2 to 10.	$\bar{x} = 6.2$	n = 14
Combined:	2 to 10.	$\bar{x} = 5.5$	n = 27

Q10p. 19. Satisfaction with public water/sewer service (min/max, mean, number responding):

Yomba:	0 to 8.	$\bar{x} = 2.1$	n = 9
Death Valley:	0 to 8.	$\bar{x} = 4.0$	n = 4
Duckwater:	0 to 10.	$\bar{x} = 7.3$	n = 13
Combined:	0 to 10.	$\bar{x} = 4.8$	n = 26

Q10q. 20. Satisfaction with garbage collection service (min/max, mean, number responding):

Yomba:	0 to 5.	$\bar{x} = 1.1$	n = 9
Death Valley:	0 to 8.	$\bar{x} = 4.0$	n = 4
Duckwater:	0 to 10.	$\bar{x} = 1.8$	n = 13
Combined:	0 to 10.	$\bar{x} = 1.9$	n = 26

Q10r. 21. Satisfaction with telephone service (min/max, mean, number responding):

Yomba:	0 to 5.	$\bar{x} = 0.6$	n = 9
Death Valley:	4 to 10.	$\bar{x} = 7.2$	n = 4
Duckwater:	5 to 10.	$\bar{x} = 8.3$	n = 14
Combined:	0 to 10.	$\bar{x} = 5.6$	n = 27

Q10s. 22. Satisfaction with fire protection (min/max, mean, number responding):

Yomba:	0 to 0.	$\bar{x} = 0.0$	n = 9
Death Valley:	0 to 7.	$\bar{x} = 3.7$	n = 4
Duckwater:	0 to 10.	$\bar{x} = 4.6$	n = 14
Combined:	0 to 10.	$\bar{x} = 2.9$	n = 27

Q10t. 23. Satisfaction with recreation facilities/programs (min/max, mean, number responding):

Yomba:	0 to 6.	$\bar{x} = 4.1$	n = 9
Death Valley:	0 to 5.	$\bar{x} = 2.2$	n = 4
Duckwater:	1 to 6.	$\bar{x} = 3.9$	n = 14
Combined:	0 to 6.	$\bar{x} = 3.7$	n = 27

Q11. 24. Do you plan to move from this area within five years or so?

Yes: Yomba 2. Death Valley 0. Duckwater 2.  
No: Yomba 7. Death Valley 4. Duckwater 13.

Q15. 25. Satisfaction with your life these days (min/max, mean, number responding):

Yomba:	5 to 10.	$\bar{x} = 8.1$	n = 9
Death Valley:	3 to 10.	$\bar{x} = 6.2$	n = 4
Duckwater:	4 to 10.	$\bar{x} = 7.8$	n = 15
Combined:	3 to 10.	$\bar{x} = 7.6$	n = 28

Q16. 26a. Satisfaction with your economic situation these days (min/max, mean, number responding):

Yomba:	0 to 10.	$\bar{x} = 5.2$	n = 9
Death Valley:	0 to 7.	$\bar{x} = 3.5$	n = 4
Duckwater:	3 to 9.	$\bar{x} = 6.0$	n = 15
Combined:	0 to 10.	$\bar{x} = 5.4$	n = 28

Q17. 26b. Has your economic situation improved over the past five years?

	Yomba	DV	DW	C
a. Much better:	3	0	5	8
b. Somewhat better:	2	1	3	6
c. About the same:	2	1	2	5
d. Somewhat worse:	2	1	4	7
e. Much worse:	0	1	1	2

Q18. 26c. Do you expect your economic situation to improve over the next five years:

	Yomba	DV	DW	C
a. Much better:	1	1	3	5
b. Somewhat better:	4	2	4	10
c. About the same:	3	1	8	12
d. Somewhat worse:	1	0	0	1
e. Much worse:	0	0	0	0

Q12. 27a. In your opinion is the reservation or village a better place to live now than it was five years or so ago?

	Yomba	DV	DW	C
Yes:	2	1	6	9
No:	0	1	3	4
About the same:	7	2	6	15

Q13. 27b. Do you expect it to improve as a place to live over the next five years or so?

	Yomba	DV	DW	C
Yes:	3	4	6	13
No:	1	0	0	1
Stay the same:	5	0	8	13
Unsure:	0	0	1	1

Q19. 28. Is this reservation or village large enough to meet today's needs of the people who want to and are eligible to live here?

	Yomba	DV	DW	C
Yes:	2	2	3	9
No:	7	2	9	18
Unsure:	0	0	1	1

Q20. 29. If no more land is acquired in the next five years or so, will the reservation or village be large enough for the needs of the people who want to and are eligible to live here?

	Yomba	DV	DW	C
Yes:	3	0	3	6
No:	6	4	12	22

## 1. Politics and Government

1. (Q21) How often do you think you can trust the federal government to do what is right (0 = never, 10 = always)?

	min/max	mean	count
Yomba:	0 / 6	2.6	9
Death Valley:	0 / 6	3.5	4
Duckwater:	0 / 6	2.6	15
W.Shoshone:	0 / 6	2.7	28

2. (Q22) How often do you think you can trust the state government to do what is right (0 = never; 10 = always)?

	min/max	mean	count
Yomba:	0 / 6	3.5	9
Death Valley:	0 / 7	3.3	4
Duckwater:	0 / 8	3.5	15
W.Shoshone:	0 / 8	3.4	28

3. (Q23) How often do you think you can trust the county government to do what is right (0 = never; 10 = always)?

	min/max	mean	count
Yomba:	0 / 10	3.5	9
Death Valley:	0 / 7	3.7	4
Duckwater:	0 / 7	3.6	15
W.Shoshone:	0 / 10	3.6	28

4. (Q24) How often do you think you can trust the city government to do what is right (0 = never; 10 = always)?

	min/max	mean	count
Yomba:	N/A		
Death Valley:	N/A		
Duckwater:	N/A		
W.Shoshone:	N/A		

5. (Q25) How often do you think you can trust the tribal council to do what is right (0 = never; 10 = always)?

	min/max	mean	count
Yomba:	0 / 8	2.5	9
Death Valley:	0 / 9	5.7	4
Duckwater:	0 / 9	5.6	15
W.Shoshone:	0 / 9	5.0	28

6. (Q26a) In the last four years or so have you written or talked to your congressman, senator or any federal official to let them know what you would like them to do on a public issue?

	Yes	No	Under Age
Yomba:	2	6	1
Death Valley:	2	2	0
Duckwater:	5	10	0
W.Shoshone:	9	18	1

7. (Q26b) In the last four years or so have you written or talked to your state senator or assemblyman or any state official to let them know what you would like them to do on a public issue?

	Yes	No	Under Age
Yomba:	2	6	1
Death Valley:	2	2	0
Duckwater:	5	10	0
W.Shoshone:	9	18	1

8. (Q26c) In the last four years or so have you written or talked to your county or local officials to let them know what you would like them to do on a public issue?

	Yes	No	Under Age
Yomba:	2	6	1
Death Valley:	2	2	0
Duckwater:	5	10	0
W.Shoshone:	9	18	1

9. (Q26d) In the last four years or so have you written or talked to your tribal council members to let them know what you would like them to do on a public issue?

	Yes	No	Under Age
Yomba:	6	2	1
Death Valley:	4	0	0
Duckwater:	10	5	0
W.Shoshone:	20	7	1

10. (Q26e) In the last four years or so have you worked for the election of any congressman, senator or other political candidate?

	Yes	No	Under Age
Yomba:	0	8	1
Death Valley:	1	3	0
Duckwater:	1	14	0
W.Shoshone:	2	25	1

11. (Q26f) Did you vote in the 1986 general election?

	Yes	No	Under Age
Yomba:	4	4	1
Death Valley:	3	1	0
Duckwater:	8	7	0
W.Shoshone:	15	12	1

## 2. Science and Technology

12. (Q27) How strongly do you agree or disagree that scientists generally work for the well-being of the public (0 = completely disagree; 10 = completely agree)?

	min/max	mean	count
Yomba:	0 / 10	6.8	9
Death Valley:	4 / 8	5.2	4
Duckwater:	0 / 10	6.0	14
W.Shoshone:	0 / 10	6.2	27

13. (Q28) How strongly do you agree or disagree that scientists often make sensational announcements just to get publicity (0 = completely disagree; 10 = completely agree)?

	min/max	mean	count
Yomba:	3 / 10	6.8	9
Death Valley:	4 / 8	6.0	4
Duckwater:	0 / 10	5.2	14
W.Shoshone:	0 / 10	5.8	27

14. (Q29) How strongly do you agree or disagree that science attempts to increase the knowledge we can apply to our everyday lives (0 = completely disagree; 10 = completely agree)?

	min/max	mean	count
Yomba:	1 / 10	6.6	9
Death Valley:	3 / 8	5.0	4
Duckwater:	5 / 10	7.2	14
W.Shoshone:	1 / 10	6.7	27

15. (Q30) How strongly do you agree or disagree that science creates more problems than it solves (0 = completely disagree; 10 = completely agree)?

	min/max	mean	count
Yomba:	0 / 10	6.0	9
Death Valley:	5 / 8	5.7	4
Duckwater:	0 / 7	4.2	14
W.Shoshone:	0 / 10	5.1	27

16. (Q31) How strongly do you agree or disagree that scientists can almost always be trusted when they say something like a product or procedure is safe (0 = completely disagree; 10 = completely agree)?

	min/max	mean	count
Yomba:	0 / 8	3.7	9
Death Valley:	2 / 4	2.7	4
Duckwater:	0 / 9	4.9	14
W.Shoshone:	0 / 9	4.2	27

### 3. Risks Perceived

17. (Q38) How likely do you think it is that above ground nuclear weapons testing activities at the Nevada Test Site have in the past caused harmful health problems for people who live in your area (0 = extremely unlikely; 10 = extremely likely)?

	min/max	mean	count
Yomba:	0 / 10	6.8	9
Death Valley:	0 / 10	7.5	4
Duckwater:	8 / 10	9.5	15
W.Shoshone:	0 / 10	8.3	28

18. (Q39) How likely do you think it is that underground nuclear weapons testing activities at the Nevada Test Site will in the future cause harmful health problems for people who live in your area (0 = extremely unlikely; 10 = extremely likely)?

	min/max	mean	count
Yomba:	0 / 10	7.6	9
Death Valley:	3 / 10	7.5	4
Duckwater:	8 / 10	9.7	15
W.Shoshone:	0 / 10	8.7	28

19. (Q40) To what extent do you agree that the Nevada Test Site has provided safe procedures for transporting and handling nuclear materials (0 = not safe at all; 10 = completely safe)?

	min/max	mean	count
Yomba:	0 / 10	4.4	9
Death Valley:	0 / 3	2.0	4
Duckwater:	0 / 10	3.6	13
W.Shoshone:	0 / 10	3.5	26

20. (Q41) Generally speaking would you say that the Nevada Test Site has had entirely harmful effects (0-3), entirely beneficial effects (8-10), or that harmful and beneficial effects balance each other (4-7)?

	(0 - 3)	(4 - 7)	(8 - 10)	(Unsure)
Yomba:	3	5	1	0
Death Valley:	1	2	0	1
Duckwater:	9	1	2	3
W.Shoshone:	13	8	3	4

21. (Q43) To what extent do you agree that accidents involving the transportation of hazardous materials are inevitable (0 = completely disagree, that is, accidents not inevitable; 10 = completely agree -- accidents are inevitable)?

	min/max	mean	count
Yomba:	4 / 10	7.7	9
Death Valley:	1 / 10	6.0	4
Duckwater:	2 / 10	8.6	14
W.Shoshone:	1 / 10	7.9	27

22. (Q44) To what extent do you agree that hazardous materials should not be transported through highly populated areas (0 = completely disagree -- transportation is safe; 10 = completely agree -- transportation is unsafe)?

	min/max	mean	count
Yomba:	0 / 10	8.6	9
Death Valley:	9 / 10	9.5	4
Duckwater:	4 / 10	9.2	15
W.Shoshone:	0 / 10	9.0	28

23. (Q45) To what extent do you agree that transportation of hazardous materials is unsafe (0 = completely disagree -- transportation is safe; 10 = completely agree -- transportation is safe)?

	min/max	mean	count
Yomba:	0 / 10	7.2	9
Death Valley:	1 / 10	7.3	4
Duckwater:	3 / 10	9.5	15
W.Shoshone:	0 / 10	8.4	28

23a. (Q46) To what extent do you agree that current methods of transportation of hazardous materials through your community are safe (0 = completely disagree -- current methods unsafe; 10 = completely agree -- current methods safe)?

	min/max	mean	count
Yomba:	0 / 3	0.6	9
Death Valley:	0 / 4	1.8	4
Duckwater:	0 / 8	1.4	15
W.Shoshone:	0 / 8	1.2	28

24. (Q47) Do you think that underground storage is the best means of disposing of nuclear waste?

	Yes	No	UNSURE
Yomba:	4	4	1
Death Valley:	1	3	0
Duckwater:	1	12	2
W.Shoshone:	6	19	3

25. (Q48) Do you think that a nuclear waste repository could be built at Yucca Mountain in such a way that would be acceptably safe?

	Yes	No	UNSURE
Yomba:	0	7	2
Death Valley:	1	3	0
Duckwater:	3	11	1
W.Shoshone:	4	21	3

26. (Q49) Do you think that nuclear waste could be transported to the repository in a way that would be acceptably safe?

	Yes	No	UNSURE
Yomba:	2	4	3
Death Valley:	1	3	0
Duckwater:	1	12	2
W.Shoshone:	4	19	5

27. (Q50) How confident are you that federal agencies have provided the public with honest and accurate information about the safety of the government's nuclear program (0 = not confident at all; 10 = completely confident)?

	min/max	mean	count
Yomba:	0 / 10	4.1	9
Death Valley:	0 / 4	2.0	4
Duckwater:	0 / 5	1.4	15
W.Shoshone:	0 / 10	1.6	28

28. (Q51) Generally speaking would you say that the nuclear waste repository would have entirely harmful effects (1-3), entirely beneficial effects (8-10) on this reservation/village, or that harmful and beneficial effects would balance each other (4-7)?

	0 - 3	4 - 7	9 - 10	unsure
Yomba:	4	4	0	1
Death Valley:	4	0	0	0
Duckwater:	11	2	1	1
W.Shoshone:	19	6	1	2

29. (Q52) Generally speaking would you say that effects on you personally would be entirely harmful (0-3), entirely beneficial (8-10), or that harmful and beneficial effects would balance each other (4-7)?

	0 - 3	4 - 7	8 - 10	unsure
Yomba:	4	4	0	1
Death Valley:	4	0	0	0
Duckwater:	10	2	1	1
W.Shoshone:	18	6	1	2

30. (Q54) Thinking about everything that has occurred over the past year or so how fair do you think the process of selecting Yucca Mountain as a possible site for a nuclear waste repository has been (0 = completely unfair; 10 = completely fair)?

	min/max	mean	count
Yomba:	0 / 5	2.8	9
Death Valley:	0 / 3	0.8	4
Duckwater:	0 / 5	1.3	11
W.Shoshone:	0 / 5	1.8	24

31 - 40. (Q53) The following possible concerns about Yucca Mountain were ranked by respondents, many of whom assigned the same value to more than one of the items.

31. Accidents may occur during transportation across tribal land:

	min/max	mean	count
Yomba:	3 / 10	6.5	4
Death Valley:	6 / 10	8.0	4
Duckwater:	2 / 10	6.3	15
W.Shoshone:	2 / 10	6.7	23

32. A repository on Yucca Mountain would violate traditional teachings about treatment of the earth:

	min/max	mean	count
Yomba:	4 / 10	6.5	4
Death Valley:	3 / 10	7.5	4
Duckwater:	2 / 10	5.1	15
W.Shoshone:	2 / 10	5.8	23

33. A repository on Yucca Mountain would damage traditional lands:

	min/max	mean	count
Yomba:	3 / 10	5.3	4
Death Valley:	3 / 10	7.5	4
Duckwater:	2 / 10	6.2	15
W.Shoshone:	2 / 10	6.3	23

34. A repository on Yucca Mountain would cause air pollution:

	min/max	mean	count
Yomba:	7 / 10	8.5	4
Death Valley:	4 / 10	6.5	4
Duckwater:	2 / 10	6.5	15
W.Shoshone:	2 / 10	6.9	23

35. Economic well-being would be worsened by a repository on Yucca Mountain:

	min/max	mean	count
Yomba:	1 / 10	4.3	4
Death Valley:	2 / 10	4.3	4
Duckwater:	1 / 10	3.9	15
W.Shoshone:	1 / 10	4.0	23

36. A repository on Yucca Mountain would cause water pollution:

	min/max	mean	count
Yomba:	8 / 10	9.0	4
Death Valley:	8 / 10	8.8	4
Duckwater:	4 / 10	7.1	14
W.Shoshone:	4 / 10	7.6	22

37. Economic well-being would be improved by a repository on Yucca Mountain:

	min/max	mean	count
Yomba:	1 / 2	1.5	4
Death Valley:	1 / 10	3.3	4
Duckwater:	1 / 2	1.2	15
W.Shoshone:	1 / 10	1.6	23

38. Radiation would not be contained within the Yucca Mountain area:

	min/max	mean	count
Yomba:	1 / 10	5.8	4
Death Valley:	5 / 10	6.5	4
Duckwater:	1 / 10	5.3	15
W.Shoshone:	1 / 10	5.6	23

39. The Yucca Mountain repository would pose a public health/safety threat:

	min/max	mean	count
Yomba:	5 / 10	7.8	4
Death Valley:	4 / 10	8.5	4
Duckwater:	3 / 10	7.2	15
W.Shoshone:	3 / 10	7.5	23

40. The Yucca Mountain repository would pose a personal or family health/safety threat:

	min/max	mean	count
Yomba:	7 / 10	9.3	4
Death Valley:	2 / 10	5.5	4
Duckwater:	6 / 10	8.0	15
W.Shoshone:	2 / 10	7.8	23

41. If you could make the final decision, would you build the repository at Yucca Mountain?

	Definitely Yes	Probably Yes	Uncertain	Probably No	No
Yomba:	0	1	2	1	5
Death Valley:	0	0	1	1	2
Duckwater:	0	0	2	1	12
W. Shoshone:	0	1	5	3	19

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END

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9/11/92

