American Indian Archaeological & Cultural History Related to the Frank Church – River on No Return Wilderness (Payette Unit)

A Collection of Narratives

Compiled July 30, 2007

Honoring the Intent of
Participating Agreement
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This rare iron arrowhead is a Fur Trade (1819 – 1830) item and represents acculturated change from the use of stone to metal.
Found on the surface of a ancient housepit feature at site PY-114/10VY31.

Heritage Program
U.S. Department of Agriculture
Forest Service
Intermountain Region
Payette National Forest, Idaho

American Indian Archaeological Overview
For the
Payette National Forest, Idaho
By
Lawrence A. Kingsbury
11-20-2006

Prehistoric archaeological evidence indicates that American Indian occupation within the area of the Payette National Forest (NF) dates to at least 12,000 years ago (Haynes 1987:90). The first American Indians in the area to hunt Pleistocene mega-fauna were the Paleo-Indians. This Paleo-Indian Period is segmented into three sequent traditions. The earliest is called "Llano Tradition"(Clovis) (Sellards 1952), next comes the Folsom Tradition, which overlaps with the later "Plano Tradition" (Jennings 1968:109).

The Llano tradition is also referred to as the Clovis Tradition. Clovis fluted projectile points, and other associated artifacts are rare finds in Idaho (Huntley 1980, 1985). A Clovis projectile point fragment of chert has been found in Adams County (Stoddard 1996:4), and a nearly complete obsidian Clovis point was found in Valley County (Peterson 1987). Such artifacts have not been found in dateable context in Idaho. However, other sites in New Mexico and Arizona show that Clovis fluted points were in widespread use between about 11,500 and 10,600 years before present (B.P.) (Haynes 1980). The Gault, Texas Clovis site is dated at 12,900 to 13,200 year ago (Poole 2001:24). Today, with accelerator mass spectrometry carbon dating, the presence of Clovis Paleo-Indians is dated to around 13,000 to 13,500 years ago (Fagan 2001:29).

The Folsom Tradition has a smaller fluted projectile point. Folsom points have not been found on the Payette NF. However, they have been found in the upper Snake and Salmon River drainages (Butler 1978:59). The Folsom complex spans 700 years between 10,950 to 10,250 B.P. (Haynes, Beukens, Jull, and Davis 1992:96).

The Plano Tradition is represented by lanceolate un-fluted spear points. A base of a Plano point was found on private property along the Weiser River southwest of Council, Idaho. The Western Stemmed Point Tradition (WSPT) is also part of the Plano Tradition. The WSPT has been described to contain several archaeological complexes that are distinguished by large stemmed, shouldered, and lanceolate projectile points. These kinds of artifacts have been found throughout the Payette NF. Some of the WSPT projectile points include the Cody Complex (Eden), Haskett, Windust and Cascade. Alan L. Bryan suggests that the Western Stemmed Point Tradition began in the Great Basin at the end of the Pleistocene as a

technological adaptation to the hunting of herbivores, including bighorn sheep, bison, camelids, and horses.

> "This projectile point tradition developed at least as early as the Fluted Point Tradition" (Bryan 1980:102)."

Bryan goes on to say that bilaterally shouldered points with square parallel sided stems are the dominant form early in the Windust Phase (Bryan 1980:102), and date to at least 10,000 years B.P. On the Plains, this form continues as the "Scottsbluff type" and continued as Alberta type points dated to about 9,800 years B.P. (Bryan 1980:102). One Alberta point base has been found in Washington County adjacent to the Payette NF (Stoddard 1996:4).

A projectile point form with elongated stems, which expands to the greatest width toward the point tip, is known as Haskett in southern Idaho. A Haskett point base of obsidian was found in Idaho County (Stoddard 1996:5). Haskett points in Idaho have been dated to 10,000 +- 300 years B.P. (WSU 1396), (Sargeant 1973:63). With climatic change and extinction of mega-fauna, Paleo-Indians transitioned into the Archaic Period around 10,000 years ago.

The Archaic Period has been described as a foraging pattern of existence, which coexisted with the Folsom and Plano Traditions (Jennings 1968:128). Archaic Period artifacts are widely dispersed on the Payette NF. Archaic Indians established more regular campsites throughout the Payette NF. Archaic Period Indians used a greater variety of tools than preceding Paleo-Indians (Jennings 1968:128) and the projectile point styles were also more numerous, providing additional time markers.

One Archaic Period time marker is the Windust Phase. The earliest radiometric dates associated with Windust Phase are about 10,600 years B.P. Cascade points appear before 8,000 B. P. and persisted until about 5,000 years B.P. (Bryan 1980:103). Another projectile point style that is a sub-phase of the Cascade Phase is the Northern Side-notched dart point that dates between 6,500 to 3,500 years B.P. Later in the Archaic Period, the Tucannon Phase appears around 4,500 to 2,500 years B.P. (Leonhardy and Rice 1970:13). The Harder Phase dates between 2,500 to 700 years B.P. Elko series dart points are present during this time frame.

Elko series corner-notched dartpoints have been found in buried radiometric context by Payette NF archaeologists at the Lake Creek Site 10IH2561, a tributary to the Salmon River. From this site were small Elko corner-notched dart points determined to date as follows: 2,090 +- 70 (WSU 4968); 2,540+-100 (WSU 4969); and 2,925+-100 (WSU 4970), (Kingsbury et.al 1997:30). It is assumed that this style of projectile point along with other styles of projectile points including the Humboldt and Pinto Series were

being continuously used before and after the above dates during the Archaic Period.

The Harder Phase is a period of technological change in which the use of the atlatl and dart begins to decline in favor of the bow and arrow. At the Lake Creek site (PY-1331 / 10IH2561) a Middle Columbia Basal Notched (MCBN) arrowpoint was found in radiometric context and dates to 1,265 +- 100 years B.P. (WSU 4971),(Kingsbury et al. 1997:19). This date suggests that the use of the bow and arrow was established in the area of the PNF as early as 585 to 785 A.D. This is the earliest date for the appearance and use of the bow and arrow on the Payette NF. At the Lake Shallows Lithics Site (PY-1074 / 10VY911) on Upper Payette Lake, three MCBN projectiles points and one Wallula point have been found associated with a radiometric date ranging from 960 to 1080 AD (Beta – 222227). These arrowpoints overlap within the Harder Phase and the later Pequnin Phase.

Later period arrowpoints were found and dated in archaeological context at the Indian Creek site on the South Fork of the Salmon River (Kingsbury et al. 1994:6), and they included the Rose Spring Corner-notch and the Desert Side-notch. The radiocarbon dates were in association with three Desert Side-notch arrowpoints ranged from 1520 to 1680 A.D. The Rose Spring Corner-notch arrowpoints were found beneath the Desert Side-notch points and appear to be older.

The southern boundary of Plateau cultural influence and the northern extent of Great Basin cultural influence has long been the subject of academic debate. When coupled with archaeological excavation results at rockshelter (PY-60 / 10VY1580 (Winfrey et al. 1993), and at Indian Creek (PY-584 / 10VY492 (Kingsbury et al. 1994), both sites on the South Fork of the Salmon River, a clearer pattern emerges.

From the information now available, it appears that Plateau cultural influence was dominant south of the Salmon River where it intermingled with Northern Shoshone culture for about 700 years. The presence of Desert Side-notch arrowpoints and pottery defines the edges of the northern expansion for the Uto-Aztecan speaking Northern Shoshone moving into the area occupied by the Nez Perce. Desert Side-notch arrowpoints and pottery have been found along the South Fork of the Salmon River (Kingsbury et al. 1994), and along the Middle Fork of the Salmon River (Stoddard 1996).

Archaeological evidence supports a long presence of both Plateau and Great Basin cultures throughout the area of the Payette NF. The following table presents a time line chronology for the various archaeological manifestations thus far identified on the Payette NF. This time line sequence is subject to change.

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ARCHAEOLOGICAL TO CONTEMPORY TIME LINE CHRONOLOGY FOR THE PAYETTE NATIONAL FOREST, IDAHO

THE FOLLOWING IS BASED UPON THE CHANGE IN PROJECTILE POINT STYLES AND RADIOMETRIC DATING THROUGH TIME

RELATIVE AGE BEFORE PRESENT (BP)	PHASE/TRADITION PROJECTILE POINT STYLES
10,600 – 11,500 years BP	Llano Traition Clovis
11,000 – 8,000 years BP	Plano/Western Stemmed Point Tradition Alberta – Eden (Cody Complex) Haskett
10,600 - 8,000 years BP	Windust Phase
9,000 - 5,000	Cascade Phase (Cold Springs sub-phase)
6,500 - 3,500	Northern Side Notch
7,845 - 2,250	Humboldt Series
5,700 - 2,650	Pinto Series
8,400 - 650 years BP	Elko Series Side, Corner, Eared Notch
4,500 – 2,500 years BP	Tucannon Phase
2,500 – 700 years BP	Harder Phase Middle Columbia Basal Notch
1,500 – 100 years BP	Wallula Arrowpoint
1,365 – 790 years BP	Pequnin Phase Middle Columbia Basal Notch
585 – 1160 AD	To date, this point occurs within a 575 year time span on the Payette NF
1,500 – 500 years BP	Rosegate
700 – 200 years BP	Desert Side-Notch (Sierra Type)
500 – 200 years BP	Cottonwood Triangular
200 - 100 years BP	Iron Arrow points / Numipu Phase

Testing Results from 10VY492: A Site Along Indian Creek in the Payette National Forest (PNF)

By Kathleen Eld

This short update is presented by Kathleen Eld of Eld Research Services and member of the Salmon River Chapter of the Idaho Archaeological Society using the excavation data and reports generated by the Heritage Program, Payette National Forest. Volunteers from the Salmon River Chapter and Forest Service staff were involved in both excavations and report writing. The Heritage Program under Lawrence Kingsbury has done an excellent job of involving and educating the public about the value of archaeological and historical resources on Public Lands.

Site 10VY492 is a buried prehistoric campsite located on a terrace along Indian Creek at the PNF Krassel Ranger Station. A portion of the terrace was test excavated during 1989 and 1990. Also in 1994 portions of the aluvial fan area were tested in response to proposed Forest Service activities. Previous archaeological research done at 10VY492 has focused on questions regarding the cultural-historic sequence. Additionally, information pertaining to the delineation between Plateau and Great Basin people using the cultural resources within the South Fork Salmon River and the Intermountain Region has been addressed.

The 1990 excavation included a total of 20, 1x1 meter test units excavated to various (10 centimeter) levels, the site yielded over 700+ lithic artifacts, including what appeared to be micro blades and several arrow points. In addition, three small shards of grey pottery, a midden of fire cracked rock, and a small amount of bone were recovered. An Eastgate Expanding Stem and a Desert Side-notch were the only typeable points located at that time.

The 1994 excavations revealed three hearths. Hearth ACM-2 was superimposed over hearth ACM-3. Radiometric dating of samples taken from the three different hearth features resulted in evidence of occupation between A.D. 1200 and A.D. 1750 (Sample 1. 350 BP(1950) 80, Sample 2. 270 BP (1950) 60, Sample 3. 340 BP (1950) 60). Three desert side-notch arrow points were found in association with the hearth features and radiometric samples. Located in lower stratigraphic context but within close proximity to the dated hearths were four Rose Spring corner-notch points that date contemporarily with the late prehistoric period. One Eastgate Expanding Stem point was recovered from the eastside of the Indian Creek Site but was not associated with the hearths. Given the absence of any diagnostic Plateau projectile points, the site appears to have been occupied by a Great Basin ethnic group.

The recovered greywear potsherds from the 1989 excavation of the west end of the Indian Creek alluvial fan site lends additional support to the probability that this site was occupied by Shoshonean-speaking people. Lithic materials found at the site included local chert, basalt and quartz with a small amount of imported obsidian. X-ray fluorescence data generated from the analysis of four obsidian flakes showed obsidian originating from Timber Butte, Idaho in three cases and one sample from Dooley Mountain in Oregon. Analysis was done by Richard E. Hughes, PH.D. of Geochemical Research Laboratory. Obsidian was not a common cultural material recovered at the site probably due to the distance to the sources and natural barriers such as the Hells Canyon, the Snake River and two major mountain ranges. The recovery of small obsidian tools and tertiary waste flakes attest that by the time the prehistoric people reached the Indian Creek site, their supply of obsidian was

nearly used up and suggests that their obsidian was curated and thoroughly used to exhaustion.

nterveiws with Nez Perce tribal elders and former Forest Rangers accounts suggest that the Indian Creek area was used in the 1900s by indigenous people. Evidence of tool making, hunting, fishing, plant gathering and processing were all present at this site. The evidence clearly indicates that there was not only a distinct set of resources used but also a distinctive cultural type or a whole tradition using the riverine-forest ecozone for more than 900 years up to the present.

PEELED TREES

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
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Regions 1 and 4
Heritage Program
August 1996

In 1881, Norman B. Willey reported to The Nez Perce News the discovery of several Indians who had escaped and eluded army patrols and scouts after the last major Indian battle in Central Idaho, the Sheepeater Campaign of 1879. Willey noted:

> Washington (Warrens), Idaho Territory May 24, 1881
>
> "...A man named Wilson, who traps in that (Long Valley) region, while making his daily round in the lower end of Long Valley, saw a couple of Indian boys near by. He himself was not observed, and he watched their motions; they were endeavoring to catch birds along the river, and when out of sight he made a bee line for the settlement in Little Salmon some 25 miles distant. The family was gathered in the most central place, and the next day the able bodied men of the neighborhood, who had sufficient arms, returned to the scene. They found the camp, but the Indians had left, taking the old Indian trail across the divide that separates Long Valley from Indian Valley, in the direction of the latter settlement. Their intentions were evidently friendly. The party appeared to consist of three bucks, two squaws, and the two boys and a child. A visit to their camp indicated that they are entirely destitute of ammunition. They had peeled bark from a great many trees, and had been scraping and apparently living on the soft portion of it, but there was not a bone or feather to be found, although game was plenty thereabouts."

The article by Willey noting peeled tree use by Idaho Indians provides important historical data about this feature in Idaho's forests. Trees that can be identified today as those used as a food resource by Native Americans are labeled by Archaeologists as "peeled or scarred" trees. Single trees, groups of trees, and groves recorded within the Frank Church--River of No Return Wilderness and surrounding National Forests are being preserved.

One of the most difficult tasks presented to those who are interested in history, particularly American Indian history, is the acceptance and visualization of their complete dependence on the natural world for all food, medicine, clothing, habitation, and spiritual guidance. Its an overwhelming idea, but just as the streets and shops of a familiar city are comfortable in modern times, the meadows, mountains, rivers and streams of the prehistoric landscape were comfortable and familiar to American Indian peoples.

Just as today, the difference between success and starvation was hard work and the development of awareness, mental, physical and technical skills. Anthropologist James F. Downs (1966) pointed out:

"It might be said that fishing and hunting were arts, but gathering approached a primitive applied science...once learned the skills of harvesting are relatively simple. But to be an efficient gatherer requires a vast fund of knowledge about the growth cycle of dozens of plant species, an understanding of the effects of weather on growth and knowledge of soils and growing conditions. These mental skills can be taught in part. Many of them required learning through experience, so it was the oldest of the...women who were the most expert gathers."

The utilization of inner bark as a food appears to be common throughout the United States and the world, not only as a survival food but as an optional choice. As indicated earlier in the article by Willey, inner tree bark was collected in the spring as a food resource, particularly when needed as survival food. Odd Bjerke (1977) noted, "There is one beautiful thing about plants as a survival food: they are stationary. They do not move like a bear or an elk or a deer."

The ponderosa pine (Pinus ponderosa, pine family Pinaceae) tree is often referred to as black pine, yellow pine, punkin pine, and bull pine all denoting differing stages of growth. As pointed out by Wallace Kimball (1996), "The prime peeling trees would be the yellow or punkin pines."

The ponderosa has long needles (5"-8"), in bundles of three. Another characteristic of mature trees is the vanilla scent emanating from the bark on warm days.

Although trees have a variety of recorded uses, the remaining aged, peeled ponderosa pines provide regional evidence of their food-use by American Indians. Their distinctive peeling scars, those not attributable to fire, animals, trail markers, lightning, survey marks and equipment scrapes, can still be seen.

Scars like those found on trees in the Wilderness area indicate the initial cut was generally made on the lower portion of the tree. At the point the cut went through the bark, a flat-tipped stick was inserted and wedged up between the bark and the woody layer of the tree. The prying stick, following the curvature of the tree, was wedged and lifted, wedged and lifted, until a section of bark was removed. The thin cambium layer adhered to the section removed from the ponderosa pine (on cottonwood trees the cambium layer adheres to the woody xylem). A sharp implement, often a sharpened piece of horn or bone, and later a sharpened piece of a tin can, was used to scrape the cambium in strips from the outer bark so it could be eaten.

Dating American Indian Culturally Modified Ponderosa Pine Trees on the Payette National Forest

By
Lawrence A. Kingsbury

On the Payette National Forest (NF) some American Indian traditional cultural properties are identified by the presence of culturally modified ponderosa pine trees. On the South Fork of the Salmon River there are several mature stands of ponderosa pine trees displaying culturally modified cambium peeled scars. During the late 19th century the Weiser Shoshone and the White Bird Band of Nez Perce Tribal members annually fished chinook salmon. Today, the Shoshone – Bannock and the Nez Perce Tribes annually visit some of these sites and fish chinook.

On July 1, 2005, the author visited with Shoshone - Bannock Tribal members while they were harvesting chinook salmon in the South Fork of the Salmon River and camping at a ponderosa pine grove containing more than 20 culturally modified trees (CMT) PY-954 / 10VY547.

Since 1989, Payette NF heritage staff has been monitoring this ponderosa pine CMT grove (10VY547), and noted when a CMT died. In 2005, heritage staff with a chainsaw certified tree faller obtained two cross-section samples from two dead trees. The cross-sections were sanded smooth and the rings were counted. Both samples were culturally modified to circa 1855.

On August 1, 2005 Salmon River Chapter members accompanied the author on a historic properties evaluation in the Frank Church-River of No Return Wilderness. During this time a Salmon River Chapter member identified a large ponderosa pine CMT grove (PY-1736 / 10VY1298). This grove contained as many as 22 CMTs, one of which was standing dead. A two-person cross-cut saw was acquired and the dead tree was felled. A cross-section was removed, sanded smooth and the rings were counted. This tree was over 300 years old and it was culturally modified in circa 1830.

To date, heritage staffs have sampled five CMTs. All of the CMTs dated between circa 1830 and 1888. It is likely that these ponderosa pine trees were culturally modified by Nez Perce and Northern Shoshone Tribal members in the 19th century during their seasonal subsistence rounds.

For further reading on this subject the following reference can be acquired upon request:

Ready, Sheila D.
1993 **Peeled Trees on the Payette National Forest, Inner Bark Utilization as a Food Resource by Native Americans, USDA Payette National Forest, Supervisor's Office, McCall, Idaho 83638**

THE TUKUDIKA
Indians of the Wilderness

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
August 1996

Along the banks of the rivers and streams in the Frank Church-River of No Return Wilderness are the remains of the homes of the American Indian people called the Tukudika, or Sheepeaters. The Tukudika were and are Northern Shoshone, members of the Shoshone-Bannock Tribe whose tribal offices are located on the Fort Hall Reservation near Pocatello, Idaho.

Northern Shoshone speakers are included within a larger related group identified by common elements in their language. The Northern Shoshone belong to the central branch of the Numic subfamily of the Uto-Aztecan family of American Indian languages.

Between one and four thousand years ago early ancestors of the Northern Shoshone were living a rhythmic life of seasonal hunting and gathering within the arid desert core of the Great Basin. In the surrounding country were tribal groups whose lifeways depended and focused on lake/marsh settings and riparian environments.

About 1,100 years ago an episode of climatic change resulted in a serious decline in seasonal rain and snowfall. Tree-ring, pollen, and sedimentary records indicate an extended period of drought that resulted in a more arid regional landscape.

Groups who depended on wetlands for food and other resources saw marshes, rivers, creeks and springs turn to dust and remain dry. Tribes and bands who were unable, or unwilling to adapt to the desert environment began migrating, abandoning dusty riparian camps, village sites, hunting and gathering areas.

Ancestors of the Shoshone were well adapted to living in a drier environment. With the threat of competing tribes lessened, Numic bands began moving north and east into abandoned areas. Within their formal traditions the Shoshone carried ancient knowledge and a vast memory of technical information that would prove successful in drought-effected environments.

One group, the Northern Shoshone, continued migrating north until they reached the Snake River Plain. Their tribe was made up of bands of hunters and gatherers, people who traveled in small groups over the landscape utilizing all resources as they became available.

They moved with the seasons. Each spring after warming winds dried the old trails, families traveled to harvest camas and other roots in wet mountain meadows. Later when salmon and steelhead spawned groups would gather with other families or bands at a fishing camp sites on the lower Snake River, Salmon River or their tributaries to build weirs and fish traps. After catching and drying the fish the excess would be cached or stored for winter. After the aspen leaves began to fall, family bands returned to the mountains to hunt elk, deer and mountain sheep.

As the small fluid bands of Shoshone moved from one resource to another they were named or identified by the food they were harvesting, or for a specific animal they hunted; one might say they became that food. For example, at Shoshone Falls on the Snake River, the bands fishing below the Falls were referred to as "Salmon-eaters. If a group moved east and hunted buffalo, they were called "Buffalo-eaters." In the central Idaho Wilderness a mountain band came to be identified as hunters of mountain sheep, the Tukudika or "Sheepeaters."

Bands of Tukudika often remained to winter along the banks of the Salmon River and its tributaries. Hunting, fishing and gathering through the warm seasons they cached dried meat, fish, berries and roots near winter camp sites. Those families living along the Middle Fork of the Salmon River built semi-subterranean pit houses on sandy river terraces, collecting driftwood from the river's edge for their winter fires.

Even after explorers, fur trappers and traders, miners and farmers came into Idaho Territory the Tukudika remained within their mountain stronghold. In Idaho's last Indian war, the Sheepeater Campaign of 1879, the quiet reclusive hunters of the mountain sheep were forced into battle. From spring to late fall they defended their ancient homeland. Only after months of flight and constant fighting, after their homes and winter caches of meat had been destroyed, only after autumn had faded and snow covered the ground did the Tukudika walked out of the trees toward the soldiers and the Indian scouts who had pursued them.

Along the Middle Fork of the Salmon River travelers can still see the remains of ancient fire hearths, tipi rings, pit houses, cache pits, pictographs (rock paintings)--the old village sites. Out of respect for all people leave with empty hands, memories and photographs of the Wilderness; remembering your footsteps mingled with those of the Tukudika along the river.

YOUR ROLE IN PROTECTING ARCHAEOLOGICAL SITES

Wilderness Archaeologists are currently working to preserve, protect and understand the prehistory of the ancient peoples who lived in the Frank Church-River of No Return Wilderness. As this prehistory is discovered and understood, they will share it with the public through educational monographs and other publications. You can help in this effort by leaving artifacts where they lie, and informing Forest Service Wilderness managers of your discovery.

Take pride in our American heritage.

Take nothing but photographs.

TUKUDIKA CAMP LOCATIONS ON THE MIDDLE FORK OF THE SALMON RIVER

By Sheila D. Reddy
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Regions 1 and 4
Heritage Program
August 1996

One of the anthropological studies by Julian H. Steward (1938) describes winter encampments of Tukudika, Sheepeater bands of Northern Shoshone living along the Middle Fork of the Salmon River in Central Idaho. Steward noted village locations and names, estimated the number of families, and named headmen:

> "Sohodai (sohovi, cottonwood + dai, place).. On the upper Middle Fork of the Salmon River, near Three Rivers. About six families. Tungwusu, headman.
>
> "Bohodai (bohovi, sagebrush). Near the junction of Middle Forks and Salmon River. About 20 families. Gusawat (gus, "pants" + awat, gone), headman.
>
> "A site on the upper Salmon River where a few families from Sohodai sometimes wintered."

Information obtained later by Liljeblad (1957) from Shoshone informants provides additional data about Tukudika families:

> "In groups of two or three families under the leadership of an old and experienced man they moved about from place to place wherever the hunting was good. Such a group usually spent the winter in one of the villages at the fishing places on the rivers. A few such villages, each under a headman, attracted a large number of families, twenty or more, who traditionally wintered together. There was some fluctuation from year to year in the size of the population in these winter encampments, since families sometimes joined the camps closest to where winter happened to be when winter came upon them."

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Take nothing but photographs.

EAGLE EYE'S BAND

By
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Regions 1 and 4
Heritage Program
August 1996

Eagle Eye, The last chief of the Tukudika [Sheepeater band] of Northern Shoshone, was not among the Indians captured during Idaho's last Indian war, the 1879 Sheepeater Campaign. He and his family had retreated to a small secluded valley in Dry Buck basin west of Banks, Idaho, where they lived quiet lives trying to attract as little attention as possible. Only on a few occasions were they seen.

In 1881, Norman B. Willey sent the following article about an Indian sighting to The Nez Perce News, Lewiston, Idaho Territory:

> "May 24, 1881: Thos. Clay, mail carrier on the Indian Valley route from here [Warren], brought us news yesterday of a ripple of Indian excitement in Little Salmon and Long Valley last week. A man named Wilson, who traps in that region, while making his daily rounds in the lower end of Long Valley, saw a couple of Indian boys nearby. He himself was not observed, and he watched their motions; they were endeavoring to catch birds along the river, and when out of sight, he made a bee-line for the settlement in Little Salmon [New Meadows], some 25 miles distant. The famil[ies] were gathered in the most central place, and the next day the able bodied men of the neighborhood who had sufficient arms, returned to the scene. They found the camp, but the Indians had left, taking the Indian trail across the divide that separates Long Valley and Indian Valley...The party apparently consists of three bucks, two squaws, the two boys, and a child. A visit to their camp indicated that they are entirely destitute of ammunition. They had peeled bark from a great many trees and had been scraping and apparently living on the soft portions of it, but there was not a bone or feather to be found, although game was plenty thereabouts. They are supposed to be [with] a well known Indian named Andy Johnson" (June 9, 1881 issue).

The editor of The Nez Perce News, Aaron Parker, added this postscript to Willey's article, "Andy Johnson is, or was, a subchief of the Weiser Indians, and a brother-in-law of Eagle Eye, chief of the same band...."

In the June 23, 1881 issue, The Nez Perce News, Willey added:

> "Nothing has been heard of the Indians seen lately in Long Valley. There is a large section of unoccupied hills and mountains between Long Valley, Indian Creek, Crane's Creek, and Willow Creek where they could range all summer. No one can say what farm or house they will burn or what farmer or stock herder they will first pounce upon and massacre."

But, Eagle Eye and his band continued living quietly at Dry Buck, building log homes, planting gardens and orchards. Anthropologist Sven Liljeblad (1972) wrote of Eagle Eye's band:

> "As far back in time as their memories reached, the valley from the bend of the [Payette] river to Payette Lake had been their summer range where they had gathered food, fished, and hunted deer...As long as their old headman [Eagle Eye] had lived, highly esteemed by both settlers and officials, the Indians had stubbornly refused to leave their village. After his death [in 1896], the intimidated Indians, rather to be safe than sorry, decided to move to Fort Lemhi where they had relatives One day in early summer sometime about the turn of the century, they left their little farmsteads where the apple trees had just shed their blossoms, never to see them again. As they wanted to avoid traveling over public roads and much frequented trails, it took them the whole summer to cross the mountains. Although the loss these emigrants had suffered in having to give up their native ground...must have been appalling to them all, some of them and their children in time became citizens with great prestige in their new community."

Idaho historian Merle Wells told of visiting Eagle Eye's farm in Dry Buck basin in 1963 with Dr. Liljeblad and members of Eagle Eye's family. The trip was taken in response to a request to visit the area by Josephine Thorpe, Eagle Eye's granddaughter:

> "...this group [on the expedition] included a number of Eagle Eye's descendants: his great grandson (and Mrs. Thorpe's son) Frank, as well as some great-great-grandchildren. Mrs. Thorpe who had attended Eagle Eye's funeral on top of Timber Butte, wished to return to her grandfather's grave, and I promised to find them a practical route to the site. On the way, we toured Dry Buck basin, where Eagle Eye and his people had worked in a sawmill when Mrs. Thorpe was a child. There we found some of Eagle Eye's apple trees (or their descendants) that Mrs. Thorpe remembered.
>
> "An interesting basin west of Banks, Dry Buck had provided a secluded home for the last of Idaho's non-reservation Indian bands. Eagle Eye had led a prominent group of mountain Northern Shoshoni--known to the whites as Sheepeaters--from at least the time of the Snake war of 1866-1868 through the rest of the nineteenth century...After his funeral, his band retired to Fort Hall, where his granddaughter [Josephine Thorpe] became a successful rancher on Lincoln Creek."

YOUR ROLE IN PROTECTING ARCHAEOLOGICAL SITES

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SHOSHONE EXCERPTS FROM DAVID THOMPSON'S JOURNAL

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
August 1996

David Thompson, fur trader for the North West Company, wintered with the Blackfeet in 1786. While in their camp he recorded in his diary a story from an old Cree warrior who had joined the Blackfeet, or Piegans as a young man. According to Thompson:

> "The Peeagan [Piegan] in whose tent I passed the winter was an old man of at least 75 to 80 years of age; his height six feet, two or three inches, broad shoulders, strong limbed, his hair gray and plentiful, forehead high and nose prominent, his face slightly marked with the small pox...his name was Saukamappee (Young Man); his accounts of former times went back to about 1730..."

Young Man's first account of the Shoshone places them in Red Deer Valley .[in southern Canada], by the Red Deer River. The Blackfeet had invited Young Man's Cree band to join them in a battle with the Shoshone on the Plains of Eagle Hills. Both sides were using bow and arrows. The Shoshone were armed with large shields and black stone points, while the Cree and Blackfeet had smaller shields and arrows, some of then with iron points. The battle ended, according to Young Man, with several wounded but no scalps taken.

A few years later, according to Young Man, the Blackfeet and the Shoshone were again at war. By this time the Shoshone had a few horses and they went into the battle feeling they had an advantage not realizing the Blackfeet had been sold guns.

The Shoshone, Young Man remembered,

> "'formed their long usual line by placing their shields on the ground to touch each other, the shield having the breadth of full three feet or more...we [he had joined the Blackfeet by this time] watched for our opportunity when they drew their bows to shoot at us, their bodies were then exposed and each of us, as opportunity offered, fired with deadly aim and either killed, or severely wounded, every one we aimed at.'"

In his book, The Blackfeet (1958), John C. Ewers summarizes Young Man's account of a later meeting of the two tribes that proved deadly:

> "In the year 1781 the Piegans on the Red Deer River sent a scouting party into the country of their traditional enemies, the Shoshonis. The scouts returned bearing a strange report. They had located a large Shoshoni camp, had watched it carefully from a high knoll, but had seen no activity. Fearing their wily enemies might be luring them into a trap, the Piegan council instructed their scouts to go back and

look for other Shoshoni camps in the vicinity. Again the scouts returned, saying they had seen no other lodges. At dawn next morning the Piegans attacked the silent village, ripped open the lodge covers with their sharp knives and daggers, and made ready to fall upon their hated enemies. But there was no one to fight back. The occupants of the lodges were all dead or dying. Each a mass of corruption.

"Believing a bad spirit had destroyed their enemies, the Piegans collected the best of their lodges, camp equipment, and horses and returned home. Two days later the deadly smallpox broke out in their camp. It spread from lodge to lodge...Humbled by the plague, the Piegans considered making peace with the Shoshonis, little knowing that their enemies had suffered even more losses in the epidemic. Indeed, the weakened Shoshonis withdrew southward, leaving the rich Bow River country to the Blackfeet.

"For two or three years the Blackfeet were at peace. Then the occupants of five lodges who had separated from a Piegan band to hunt mountain sheep on the upper Bow River [in southern Canada] failed to return. A searching party found their bodies and, near them--in the form of snake heads painted on sticks--the unmistakable evidence that they had been massacred by the Shoshonis. This deed rekindled Piegan hatred for their old enemy. Yet in their war council they decided to temper their revenge with practical action. They would kill Shoshoni warriors. But they would capture and adopt their women and children in order to regain their numbers lost in the great plague...The Shoshoni must have suffered terrible losses in their losing fight with the Blackfeet...But the greater number of the Shoshonis retreated westward, crossing the Rockies to avoid the relentless attacks of their old enemies."

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INDIAN DOGS

By Sheila D. Reddy
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Regions 1 and 4
Heritage Program
August 1996

The Tukudika, or Sheepeater band of the Northern Shoshone apparently found dogs carrying a pack more successful on the narrow trails in the steep, rugged mountain country. On August 28, 1834, trapper Osborne Russell recorded meeting a group of Tukudika using pack dogs while traveling through the Lamar Valley in the Yellowstone country. In his journal he wrote:

> "The banks of the stream in the valley were low and skirted in many places with beautiful Cotton wood groves. Here we found a few Snake Indians comprising of 6 men 7 women and 8 or 10 children who were the only inhabitants of this lonely and secluded spot. They were all neatly clothed in dressed deer and Sheep skins of the best quality and seemed to be perfectly contented and happy. They were rather surprised at our approach and retreated to the heights where they might have a view of us without apprehending any danger, but having persuaded them to our pacific intentions we then succeeded in getting them to encamp with us. Their personal property consisted of one old butcher Knife nearly worn to the back[,] two old shattered fusees [guns] which had long since become useless for want of ammunition[,] a Small Stone pot and about 30 dogs on which they carried their skins, clothing, provisions etc. on their hunting excursions. They were well armed with bows and arrows pointed with obsidian[.] The bows were beautifully wrought from Sheep, Buffaloe and Elk horn secured with Deer and Elk Sinews and ornamented with porcupine quills and generally about 3 feet long. We obtained a large number of Elk[,] Deer and Sheep skins from them of the finest quality and three large neatly dressed Panther skins in return for awls[,] axes[,] kettles[,] tobacco[,] ammunition etc. They would throw the skins at our feet and say "give us whatever you please for them and we are satisfied[.] We can get plenty of Skins but we do not often see the Tibuboes" (or People of the Sun). They said there had been a great many beaver on the branches of this stream but they had killed nearly all of them and being ignorant of the value of the fur had singed it off with fire in order to drip the meat more conveniently. They had seen some whites some years previous who had passed thro. the valley and left a horse behind but he had died during the first winter. They are never at a loss for fire which they produce by the friction of two pieces of wood which are rubbed together with a quick and steady motion[.] One of them drew a map of the country around us on a white Elk Skin with a piece of Charcoal after which he explained the direction of the different passes, streams etc[.] From them we

discovered that it was about one days travel in a SW direction to the direction of the outlet or northern extremity of Yellow Stone Lake" (Russell 1955).

Modern researchers have helped to answer another question. Was it more feasible for the dogs used by the Tukudika to pull a travois to carry goods in the mountains, or carry packs? A study published by Norman Henderson in 1994, points out that the poles of the travois forming the "A" frame legs span an average 115 centimeters, or 45 inches at the base where they touch ground. Mountain trails like those in the rugged terrain of the Wilderness are generally narrow, rocky and uneven, making travois travel impossible, particularly on steep hillsides.

The Henderson study indicated a load of 50 pounds was a reasonable packload for a dog to carry on his back. This is an important factor when considering the loads the Tukudika might have transported such as: dried fish; meat from large animal kills such as buffalo, deer, elk or mountain sheep; dried and dressed skins; plant foods such as dried camas or pine nuts; camp gear, personal and household goods such as leather coverings for lodges or wickiup, or trade goods. The thirty dogs mentioned earlier by Russell becomes a reasonable number.

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STONE TOOL RESOURCES

By Sheila D. Reddy
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U. S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
August 1996

Until the coming of trade goods Idaho's Indian tribes used naturally occurring materials for making tools like spear points, dart points, arrowheads (projectile points), scrapers, knives, bifaces, drills, gravers, and etc. Although fine-grained basalts, silicates, bone, antler, petrified wood and other glassy materials were used to make projectile points, many appear to have been manufactured from obsidian, a volcanic glass secured from regional quarry sources in central and southern Idaho.

Analysis of obsidian tools and debitage (waste flakes) recovered from archaeological sites along the Middle Fork of the Salmon River indicates obsidian was the preferred lithic material among aboriginal groups using the area. Obsidian accounted for over 80% of the materials analyzed after a Cultural Resources Reconnaissance Survey was conducted on the Middle Fork of the Salmon River in 1978.

At another site, a prehistoric fishing camp located at Dagger Falls near the headwaters of the Middle Fork of the Salmon River, Richard N. Holmer (1989) reported 1,159 projectile points were recovered, and 97% of all the points recovered were made of obsidian.

From the Dagger Falls excavation (1988) a point type known as Elko series dominates the types recovered from all five strata. Holmer went on to add, "Throughout the Salmon River Mountains and the Snake River Basin, Elko points rarely occur prior to 3,300 years ago..."

One of the main sources for obsidian appears to have been Timber Butte, located north of Emmett, Idaho. Other obsidian source sites identified from recovered lithic debitage included obsidian from the Centennial Mountains, Big Southern Butte, Obsidian Cliffs in Yellowstone, and the Big Camas Prairie near Fairfield, Idaho. Eastern Oregon obsidian resources should also be noted.

Two additional obsidian resource areas are located in the mountains on the Utah-Idaho-Nevada borders near Malad and Brown's Bench. Materials from these sources are represented in Utah sites and were undoubtedly utilized by Northern Paiute and Northern Shoshone bands who may have traded obsidian to southern tribes. Utah archaeologists report obsidian procurement shifting to northern sources after A.D. 1400.

When making stone tools Idaho flintknapper, Don E. Crabtree (1982) soon realized,

> "The first concern of the toolmaker is good lithic material. The shape and functional performance of the tool is governed by the quality of the material and skill of the worker. Flint, fine-grained basalt, chert, chalcedony, jasper, and volcanic glasses were widely used aboriginally for they are

solids having properties of a heavy liquid...The material must also be free of flaws, cracks and inclusions; otherwise it would break prematurely....

"Flint was widely used and made almost indestructible tools, but when obsidian was available it seemed to be preferred by stone age man. Undoubtedly this is because it is a volcanic glass and leaves an extremely sharp cutting edge. But when obsidian is used, the percussor [hammer stone] must be different from that used for harder materials, and the blows lessened or dampened. For digging, boring, or scraping tools the worker preferred a tougher material and was not so much concerned with the sharp edge. Stone age man was very selective about his raw materials, for his very survival depended on his knowledge of suitable stone for implements of specific function."

Using the changes in projectile point types archaeologists are able to determine when the bow and arrows replaced the atlatl or spear thrower. Holmer (1989) states, "Arrow points first occur in the archaeological record of the region about 1,200 years ago." Arrow point types designated as Rosegate occur about this time with Desert Side-Notched points common within the last 800 years.

By examining the technology present in the American Indian's developmental use of tools, their knowledge and understanding of all the natural resources and the interweaving of those resources within their lives we come to a place of new respect for the people who first walked the trails of the Frank Church--River of No Return Wilderness.

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THE COMING OF THE HORSE

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
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Heritage Program
August 1996

The moccasin tracks of "the walking" Indians have been hidden by the wind, but the memory of Idaho's early peoples should not be forgotten. Following Indian roads and trails that crisscrossed the Snake River Plain and wound north and south into the mountains, "the walking" Indians moved through the seasons. Within that ancient circle they traveled great distances, carrying little.

In the spring, bands left winter camps located along the Snake and Salmon Rivers and their tributaries to dig camas bulbs and other roots in wet meadows. After quantities of camas had been collected and roasted the bulbs were shaped into cakes and dried in the sun. Leaving the camas harvest, small family bands moved over the land to hunt and gather, hoping to find plenty so the excess could also be dried, cached. As leaves began to fall, stored goods were collected and taken to supply winter villages.

Some cache sites held not only food, but locally specific medicine/basketry plants, or leather pouches of chipping stone for making arrowheads, scrapers and knives. Locations of these caches, hunting camps, gathering sites, and stone quarries were retained in tribal memory, for it was a life without writing. Tribal strength and knowledge lay in remembering and recounting.

From ancient times dogs had been used by "the walking people" to transport goods: meat from a kill, provisions, furs, leather, or extra moccasins on the trail. But a dog could carry a pack of 50 pounds or less and only for a few hours, limiting their use.

By the mid-1500's Spanish explorers arrived in the Rio Grande Valley and Texas Panhandle with the first horses. But, as writer Francis Haines points out, early Spanish military expeditions did not travel with even one mare in their remudas. It would be late 1600 before the tribes had horse herds of their own; only after the Spanish established ranches in New Mexico and the Pueblo Revolt (1680) did various Indian tribes secure breeding stock.

According to Haines, the Comanche were among the first to become mounted hunters and warriors on the Southern Plains. The Northern Shoshone traded often with their Comanche relatives and not long after the Comanche had the horse, the Shoshone were riding north toward the Snake River on mounts of their own.

Horses, often referred to as "big dogs" by early Indians, transformed the newly mounted people's lifeway. Small bands could move easily. By joining together for safety, large groups began traveling east into the "grass Plains" to hunt buffalo.

An excellent food resource, the male buffalo stands as much as seven feet high at the shoulders and weighs as much as 2,000 pounds; buffalo cows average five feet at the shoulder and weigh from 700 to 900 pounds. With a horse trained to run with the buffalo, a skilled hunter could bring down several animals.

Buffalo also supplied robes for warmth, hides for lodges, and skins for clothing; horn, bone, and hooves for utensils; sinew for sewing and bow strings; hair for padding; fat and tallow. But, the most important resource was meat that could be dried and stored. Dried meat, pounded then mixed with melted fat and poured into hide containers made pemmican. The high calorie, nutritious food could be carried, eaten on horseback, or stored for times when snow covered the earth and bitter winds closed the land.

The first buffalo hunting bands traveling east encountered unfamiliar tribes on the Great Plains. At trading fairs westerners were exposed to different foods, clothing styles, religions, medical plants, horse gear, weapons, decorative items, and, etc. Returning to the Plains the next season their pack horses were loaded with dried salmon, camas, baskets, skins, bows, and obsidian for bartering. They later returned to the Snake River country with meat and an array of goods and ideas that would alter the traditions and lives of "the walking people," forever.

Following the Plains Indians the Northern Shoshone, Bannock and Nez Perce tribes were quick to adopt leather lodge covers that could be carried by a pack horse from camp to camp and set up quickly in any location. Clothing of the tribes soon became more tailored following eastern styles. The first white traders with goods like iron kettles, steel needles, knives, guns and ammunition were encountered at eastern trading fairs and later at trading posts.

With sufficient meat carried by the horse to winter camps people became healthier and more children lived to adulthood. Tribal populations had started to increase when waves of European diseases slipped like dark mists through camps and villages. Smallpox often wiped out whole bands, leaving tribes decimated.

Indian populations had no resistance to foreign germs. In 1781 and again in the 1830's, smallpox epidemics swept across the Americas. Smallpox was not the only illness that threatened Indian populations; mumps, measles, cholera, diphtheria--killing sicknesses for which healers had no medicine or cure.

The horse had carried the American Indian across an ocean of grass into great change leaving behind some of the ways of the ancient tribes who had walked across the land for thousands of years. On the horse, the future expanded ideas, but it also held mysteries to be wary of. In transition the old ways might be forgotten, but the circle of the seasons lies deep within a people and the land. Today in our search for the future we need to recognize the moccasin prints of a past hidden in the dust by the wind. It is a past to be recognized, remembered, to learn again.

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PICTOGRAPHS IN THE FRANK CHURCH--RIVER OF NO RETURN WILDERNESS

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
August 1996

In 1978 Dr. Max Pavesic described the pictographs, or paintings on stone found in the Frank Church--River of No Return Wilderness area, saying:

> "Another outstanding feature of Middle Fork archaeology is the nature of the rock art sites. The remains are pictographs where design elements have been applied directly to a rock facing through the use of red ocher (hematite) paints ...The rock art sites offer an incredible array of motifs and coloration [blue, white, black or red] although a detailed study of the art is lacking. The majority of the panels are associated with rockshelters and caves."

The pictographs in the Wilderness area cannot be traced directly to the Tukudika band of Northern Shoshone, for as writer P.S. Barry (1991) points out,

> "...most native North Americans are skillful and subtle rhetoricians, preferring to speak obliquely of sacred matters. They would rather say that the petroglyphs and pictographs are the work of spirits, even the bluebirds that live in the rocky holes. In speaking thus they speak truly, for in symbolic language birds and spirits are the same. Both metaphors for the human spirit, and as such equivalent to the artist in his mystical transformation."

And so the remaining traces of writing on stone remain silently part of an ancient reality we can only imagine; a personal message left in trust for future generations, to be left intact and unaltered by those who pass through this mountain homeland of a proud and ancient people.

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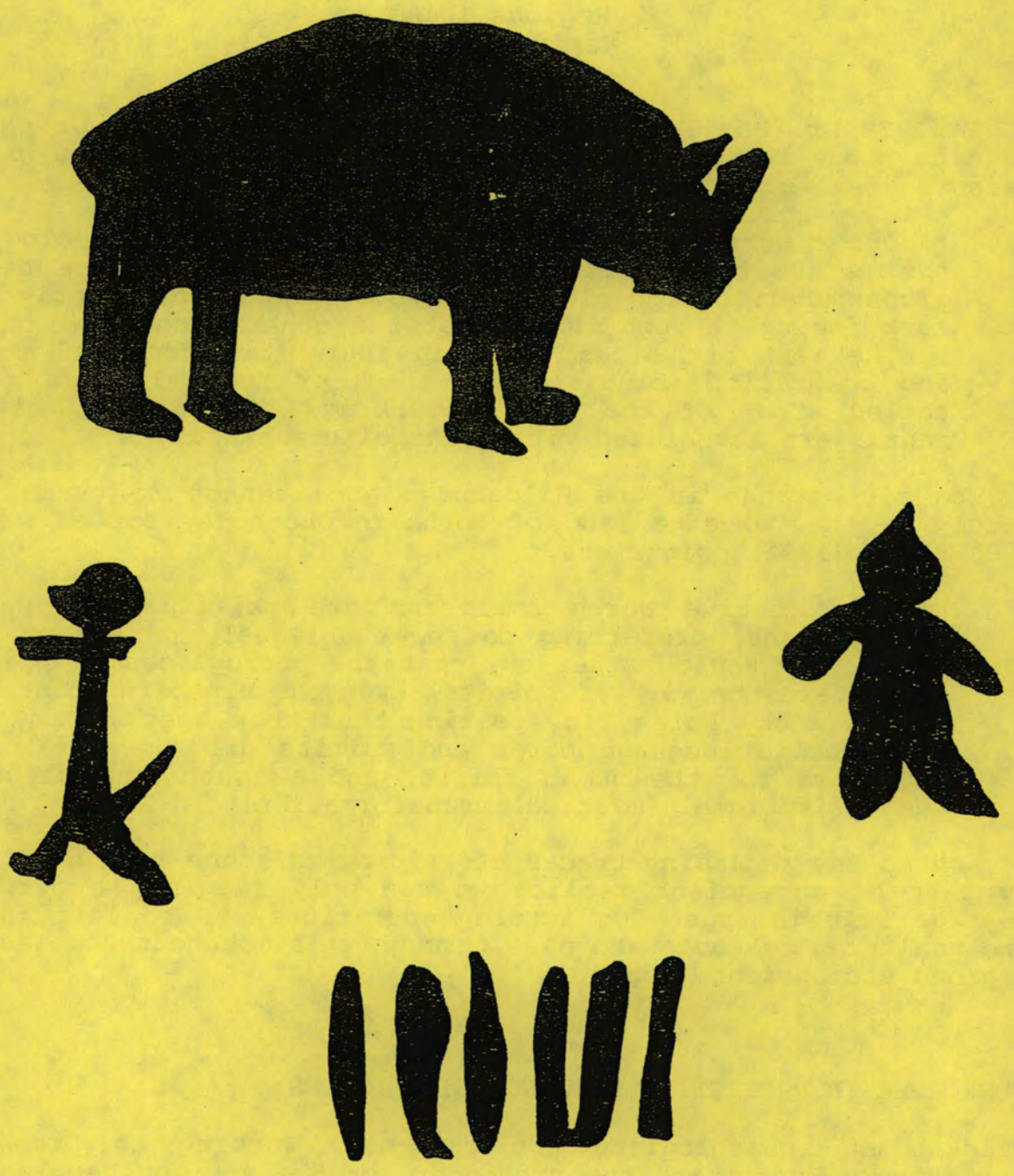
MIDDLE FORK of the SALMON RIVER

Pictograph Panel 10VY126 Aug. 3, 1996



NOT TO SCALE OR LOCATION by JILL FRYE

Arti Facts

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Current Rock Art Research on the Payette NF

Gayle Dixon, Payette National Forest, Heritage Program

In late June, the Payette National Forest Heritage Program staff, University of Idaho Taylor Ranch personnel and interns, and Carolynne Merrell of Archaeographics visited pictograph sites along Big Creek in the Frank Church River of No Return Wilderness. One site visited, PY-115/10VY32, is a small rock shelter with twelve narrow pictograph panels. The largest panel measures 1 m x 1.8 m and the smallest 20 cm x 75 cm. The pictograph panels at this site are polychrome, with black, red, and white paintings. Motifs on the panels include crosses, dots, vertical lines, bighorn sheep, backbone ladders, and human figures. The rock face of one panel is cracking and eroding. One small part of a pictograph was found in the rubble at the base of the panel. This fragment (6 cm x 5.5 cm x 3.5 cm) was collected and sent to Archaeological Investigations Northwest, Inc. (AINW) in Portland, Oregon, for blood residue analysis. Both red and white paints were visible on the sample.

Powdered pigments and water or organic binding agents were mixed together to make the paints used for pictographs. Research and ethnographic accounts suggest that blood, eggs, animal fats, plant juice, or urine could have been used as binding agents. Scientific analysis of prehistoric binding agents has been rare. The analysis by AINW compared the protein residues found in the paints to seventeen animal species. There was no reaction to the red paint but the white paint sample tested positive to bear antiserum, leading to the conclusion that bear blood or fat was used as a binding agent in the white paint. According to John Fagan of AINW, this is the first paint sample that his company has tested; he is excited about this line of research. Funding for the blood residue analysis was provided by the Salmon River Chapter of the Idaho Archaeological Society under the provisions of a partnership agreement between them and the Payette National Forest.

HOUSEPITS ON THE MIDDLE FORK OF THE SALMON RIVER

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
August 1996

After making several trips down the Middle Fork of the Salmon River in the 1970's, Dr. Max G. Pavesic (1978) wrote,

> "One of the outstanding archaeological features of the Middle Fork is the presence of Plateau-like house depressions, referred to as "house-pits" in archaeological parlance. The original construction of the houses consisted of a pit excavated from one to four [feet] below the surface of the ground and covered with a pole frame structure overlayed with mats or sod. Today, the surface configuration is one of circular or oval depressions varying from three to seven meters in diameter. At a few localities, such as the upper terrace at Sheepeater Hotsprings (10-VY-79) and White's Creek camp (10-CR-576), the depressions remain unusually deep...the depressions could record the presence of sweat lodges, storage pits [caches], earth ovens, menstrual huts ...Other features such as modern mining activity and fallen trees can also be mistaken for houses by the uninitiated."

Pavesic was following in the footsteps of one of Idaho's pioneer archaeologist Earl H. Swanson Jr. Swanson had surveyed the Middle Fork of the Salmon River in 1958 locating cultural features along the river recording sites in the area between Indian Creek and the mouth of the Middle Fork of the Salmon River. Swanson would later (1972) write:

> "Along the Middle Fork of the Salmon River are numerous prehistoric camps and villages occupied by people whose relations are uncertain. Many of these [sites] occur in overhangs and are marked by paintings on cliff walls. Others are marked by round rings of stones which once weighed down the edges of tipis. Still others are marked by circular depressions in the ground, some of them up to 25-30 feet in diameter. One or more of these features may occur together in a single location and some sites have 30 or more prehistoric dwellings.
>
> "In the 19th century the valley of the Middle Fork was occupied by mountain sheep eater Indians called "Tukudeka," one of a series of groups in eastern Idaho who together formed the Northern Shoshoni. The "Tukudeka" did not use the horse but did hunt big game such as mountain sheep, fished for salmon and steelhead, traveled to Camas Prairie each spring to harvest camas and other roots. The "Tukudeka" may have numbered 600 people throughout their territory which extended beyond the immediate drainage of the Middle Fork. In historic times they used buffalo hide tipis but in earlier times may have used grass houses. These houses of rye grass were set over shallow depressions...

"Although none of these sites is as it was when native people lived along the Middle Fork, most are in excellent condition for study and interpretation. In a few places some of the camps look as if the ancient inhabitants left only yesterday. In others the toll of increasing travelers can be seen...Tipi rings [stones] have been collected to build modern fireplaces so that in one locality 32 such rock rings have disappeared all together. Some paintings have been covered by carbon from smoke of modern camp fires and some have been deliberately chipped away by collectors. The Middle Fork is important to future generations interested in man's past because there is an excellent opportunity to preserve the whole record of man in his natural setting. This is a rare chance for the Forest Service, the archaeologist, the [Wilderness] traveler, and the citizen who may never see the valley to cooperate in the management of a fragile, finite resource."

JILL FRYE

YOUR ROLE IN PROTECTING ARCHAEOLOGICAL SITES

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THE MOUNTAIN WICKIUP

By Sheila D. Reddy
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Heritage Program
August 1996

In southwestern Montana, just east of the Continental Divide between Idaho and Montana, the remains of several mountain wickiups were discovered. The wickiup was described in 1986 by Payette National Forest Archaeologist Lawrence A. Kingsbury, "as a dwelling, conical in shape, with an oval base, having a frame of poles covered with branches, bark and brush."

Wickiups are generally found in dense stands of conifers, near springs or other water sources. In southwestern Montana Kingsbury (1986) noted:

> "...the surviving conical timber dwellings are situated in the high mountainous country between 7400' and 8705' above sea level (a.s.l.). These habitations were constructed of the locally available forest materials consisting of deadfall poles and branches covered with strips of partially decomposed wood and bark to face the poles and provide a secure wind and water repellant shelter...Proximity to water appears to have been an important resource to the native American inhabitants of these wickiups...stone artifacts were found at four sites and one...produced perishable organic items, historic metal parts and stone tools...Hearths were observed at four sites..."

One wickiup recorded during Kingsbury's survey had been constructed inside a dry limestone cave (24BE-601) where the structure was hidden from view and protected by a mature stand of Douglas fir. The site, described in 1975 by Carl M. Davis, became known as "wickiup cave:"

> "The wickiup is located in the southwestern corner of the cave. The structure is built of timbers, shorter sticks, pine boughs, and rocks. It relies for support on a 23-ft. long pole that is braced against several boulders on the back wall of the cave. The other end of the brace pole rests, together with a second pole, in the crotch of a forked pole, providing a tripodal base for the structure. Fifteen main poles, consistently 17 ft. in length and between 3 and 6 in. in diameter, were added to form a conical structure interlocking at the apex. An additional seventeen poles of varying shapes and sizes provide more support and a covering for the structure. A thatchwork of smaller branches and pine boughs, part of which is still intact, was woven among the pole[s]. Many of the pole[s] have burned ends, probably indicating that the poles were gathered by burning rather than by cutting. The diameter of the wickiup is 17 ft. Interior height is 10 ft. Though the structure has been modified somewhat by age and modern visitors, it is very well preserved."

Davis goes on to add that a two foot high rock wall circled the base of the wickiup. The door was, "...well-defined, inverted V-shaped gap on the east side of the wickiup, 6-1/2 ft. high at the apex; it is also marked by a break in the stone wall. Apparently the rock wall served as a base for the thatchwork covering of the structure."

The Shoshone's use of the wickiup has also been recorded at the Bustos Wickiup site (26WP-1742) near Ely, Nevada, on the Humboldt National Forest where the remains of five juniper log structures were found in an area "with high densities of chipped stone debris and temporally late diagnostic artifacts." The Nevada wickiups exhibited charred stumps and cut marks from stone axes. "In a romantic sense," noted Steve Simms (1989), "the only things missing are the people, presumably the Shoshoni."

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THE INDIAN WEAVER

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
Regions 1 and 4 Heritage Program

August 1996

Anthropologist Sven Liljeblad said of Idaho Indians, "Basket making was their main industry. Thus, their most indispensable equipment was products of weaving: clothing, house covers, gathering utensils, and containers for cooking." Living as a part of the natural system, the American Indian was intimate with every resource, weaving it into their physical and spiritual needs.

O.T. Mason (1902) noted after meeting a basket weaver:

> "As you gaze on the Indian basket maker at work, herself frequently unkempt, her garments the coarsest, her house and surroundings suggestive of anything but beauty, you are amazed. You look about you as in a cabinet shop or [an artist's shop] for models, drawings, patterns, pretty bits of color effect. There are none. Her patterns are in her soul, in her memory and imagination, in the mountains, water courses, lakes, and forests, and in those tribal tales and myths which dominate the actions of every hour. She hears suggestions from another world. Her tools are more disappointing still, for these are few--a rude knife, a pointed bone, that is all. Her modeling block is herself. Her plastic body is the repository of forms. Over her knee she molds depressions in her ware, her lap is equal to all emergencies for convex effects."

The relationship between the basket maker (most of whom were women), her environment, her craft and her people was undoubtedly an important element in tribal life. Her home, shaped, twined and woven like her baskets must have been filled with fragrant bundles of dry branches, roots, stems and vines gathered at just the right season. Some plants were dried in the shade to keep their natural color, others in the sun to dry quickly.

The variety of materials used included: ferns, sweet grass, bear grass, sedges, cattails, rabbitbrush, mosses, larkspur, rushes, chokecherry bark, spruce, pine needles, ponderosa pine, pinyon pine, willow, dogbane, sagebrush, serviceberry, red-twig dogwood, clematis, milkweed, tule, elder, mountain maple, blueberry, and more. Other weaving materials included goose down, feathers, horsehair, strands of twisted rabbit fur and leather.

The Indian wickiup was the ultimate basket. Using poles or branches for strong inner supporting walls, plant fibers, leaves, grass, tree boughs and branches, or mats were woven between or laid over and covered with dirt to create a winter shelter. In summer when only shade was needed plants were lightly interwoven between or laid over supporting branches as an airy cover.

A few early journals describe these basket-like houses and their contents. In 1844, John Minto arriving a Shoshone fishing village noted:

> "The canyon was so deep that the dome-like wickiups below

looked like meadow mouse nests rather than human habitations ...we descended a very steep and rough trail...and found ourselves near three of those nest-like houses. We could see people busy along the river on both sides above us, but found only one very old woman housekeeper. She quickly understood that we wanted food, and led us into the lodge. A large uneven molded earthenware pot stood near some live coals of burning sagebrush. She filled for each of us bowls of fish soup, which our hunger made taste good to us. The bowls, woven of plaited grass, seemed to be made soup proof by a fish glue."

The Shoshone were listed by Mason as basket makers:
"By far the largest part of the Interior Basin is Shoshonean. The tribes also spread out far to the north in the drainage of the Snake River...The basket making tribes [include] the Shoshoni in Idaho...This great stock of Indians employ both structures, the woven and the coiled [styles of weaving]...The twined weave of all kinds is used in the conoidal basket hats, the baskets, jars and bottles, the roasting trays and wands. The coiled and whipped structure is used in pitched water bottles, trays and bowls...Roasting trays are shaped like a scoop rimmed with a large twig. The warp is made of parallel twigs laid close together and held in place by diagonal twining. The Shoshonean tribes place seeds of wild plants in these trays with hot stones, and thus roast them. Some specimens are much charred on the upper side... The water bottles of the Shoshonean tribes on the other hand belong to the coiled and whipped structure...All of them are quite heavy, having been dipped in pitch."

Patrick Gass noted in 1805, "These people [Lemhi Shoshone] make willow baskets so close, and to such perfection, as to hold water, for which purpose they make use of them."

The tools of the ancient weaver, as Mason noted, were simple: a stone knife, the river bank or a clay pot for soaking fibers in water, an awl made of stone or bone for pressing fibers into place, fingers as a gage, and teeth for pulling fibers tight. In design the warp of a basket is the strong inner part, like the spokes of a wheel. Soft inner materials called the weft is woven to fill in areas between the warp in a process not unlike that of a bird building a nest in the branches of a leafless tree.

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THE INDIANS AND THE MINERS

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
August 1996

By the early 1860's, the first flush of miners surged into Idaho. They pushed past the Indians in a rush to pan for gold in streams, the same streams and rivers where Indian tribes had fished and trapped for thousands of years. Mining claims sprung up on winter village sites. Miners burned lodge poles for firewood and pitched tents over ancestral burial grounds.

After the discovery of gold north of the Salmon River in 1860, the rush was unstoppable. In 1862, gold was discovered in Warren and the Boise Basin (Idaho City).

Sven Liljeblad (1957) describes the impact on the Tukudika, or Sheepeater band of Northern Shoshone living in Idaho's central mountain country during the period that followed:

> "Shortly thereafter, gold was also found on the Yankee Fork of the Salmon River, the principal spawning ground of the Columbia River salmon and a center of tukudeka winter camps. In 1866, prospectors from Montana found coarse gold on Panther Creek, west of Salmon City, at a place called Leesburg. A few months later, Leesburg had a population of three thousand. Unfortunately for the tukudeka, this place was situated in proximity to several of their largest winter villages...Within a year, there were 7,000 miners in Leesburg basin...In 1870, Leesburg had more than one hundred stores, saloons, hotels and work shops.

Area newspapers published a continual series of angry and indignant articles as bands of Indians traveling through the country attempted to travel to summer trading grounds near Council, Boise, Camas Prairie and Bear Valley in southern Idaho. On these grassy meadows the tribes tried to meet as they had each summer for centuries for trading fairs. Newly settled farmers and ranchers fumed and threatened, not understanding when thousands of Indians collected in "their" pastures, eating "their" grass.

Throughout the 1860's, the Idaho Statesman had little good to say about Idaho's Indians, other than a few grudging comments they published about the Sheepeaters:

> "It is doubtful if there are a dozen peaceable Indians except the tribe of Sheepeaters who occupy a not very large scope of country on the headwaters of the Salmon. They stay at home and make their own living by fishing and hunting. They have thus far treated whites passing through their country with kindness and cordiality and are as thoroughly hostile as the whites are towards the small thieving renegade bands that occasionally go up that way from this vicinity" (March 21, 1866 issue).

Liljeblad continues the story of the Tukudika:

> "Salmon City and Challis were established as trading centers to supply miners. Business in both places was soon controlled by...Colonel George L.Shoup, the first Governor of the State of Idaho. He won his military honors in the Sand Creek Massacre, Colorado in 1864...
>
> "...the Indians, terrified by all this noise and at the destruction of their fishing waters, could do nothing but move farther away into their forests, trailed closely by hardy white men who searched for gold in every creek."

Southern Idaho's Indians, however, would no longer be allowed to roam freely through the country they had lived in for centuries. On June 14, 1867, President Andrew Johnson, issued an executive order setting apart the Fort Hall Indian Reservation, ordering the bands of Northern Shoshone and Bannock to be removed there. The Sheepeater band, however, remained in the quiet shadows of the Wilderness until 1879, when, during Idaho's last Indian war, the Sheepeater Campaign, the military forced them from their mountain home.

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THE INDIANS IN THE 1879 SHEEPEATER CAMPAIGN

By Sheila D. Reddy
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
August 1996

The war fought by the army against the Tukudika, or Sheepeater band of the Northern Shoshone has been written about extensively from a military standpoint, but an examination of the information recorded about the Tukudika needs to be reviewed separately to reveal what little first-hand knowledge and observations about the Sheepeater's mountain homeland was recorded at that time in private diaries and military journals. The following entries are were written by military personnel during the 1879 Sheepeater Campaign:

> "August 7:(Pvt. Edgar Hoffner)...passing through a burning forest, fired by the Sheepeaters...After getting through the fire we came to the headwaters of the South Fork of the Salmon River, only a few miles from a hot lake [Warm Lake]. We followed the river a mile and camped on a small flat...We passed a number of wickiups, old ones. There were no signs of the noble Red Men here" (Carrey & Conley 1980).

Later as the troops moved along Big Creek Col. Brown noted:

> "About every five miles a clear space with a few abandoned wickiups and a supply of winter fuel would be found and occasionally relative fresh Indian signs, which became more plentiful as we proceeded down the canyon" (Brown 1926).
>
> "August 17: (Brown) They [troops] reached the caves...and proceeded about three miles further, finding salmon traps and plenty of fresh sign."
>
> "August 18: (Brown)...visited and examined the hostile position on the south bank of Big Creek [Vinegar Hill] and at the opposite (north) bank. The hostiles had built a wall of loose rock, where they were perfectly protected and fire through the loopholes in the wall."
>
> (Hoffner) "There is a fish trap here in the creek, constructed by making abutments similar to a bridge, then laying poles across, then stakes are driven in the creek three or four inches across leaning across the poles fastened by withs [sic]."
>
> "August 19: (Brown) There were ten wickiups here which had been abandoned the day before. This place is now known as Soldier Bar. In the rocks above the scouts found a number of caches with loot galore, including much which the Sheepeaters had taken at Vinegar Hill...They [troops] camped at Soldier Bar, destroying the Indian Village, while Farrow (minus his pack train) turned south up the mountain on the

trail of the hostiles, finding more caches containing welcome food supplies. The hostiles were evidently lightening up to facilitate their escape."

(Hoffner) "The Umatillas [scouts for Lt. Farrow] had surprised the Sheepeaters and had them on the run about two miles in advance of us...After marching a short distance we came to the camp where the Hostiles were surprised, at the base of a rocky hill near a spring. Finding the Umatillas (four of them) with a lot of plunder which they had captured, such as buckskin, beads, blankets, pots, and pans. There are ten wickiups, four being an average village. This makes the band about 40, the Umatillas say that they saw but 18 bucks [males], no squaws nor papooses, nor ponies. Being without ponies at this point, it was an easy thing for them to escape, as they could climb the hill...[The soldiers] Gathered up every thing that we could find and consigned it to the flames...They [the Indians] are throwing away their blankets and all other articles that can hamper their flight."

"August 23: (Brown) Marched...over an old trail down a long bunch grass slope to the Middle Fork [Salmon River], where we found an old winter camp of six lodges. This is just above what we then regard as an Impassable canyon."

"September 23: (Brown, near Papoose Gulch) We discovered in route a lake to the north of us. Two camps, each several days old and each containing four to six lodges, were found."

By October 1, 1879, as winter was closing around them and most of their camps and supplies destroyed, a total of fifty-one Sheepeaters, Bannocks, Weisers and an Indian who was part Nez Perce and Bannock, surrendered. Their arms consisted of two Henry carbines, one Sharp's carbine, one Springfield carbine, calibre .45; one Springfield breech-loading rifle, calibre .50; two muzzle-loading rifles and one double barrel shot gun. The captured Indians were removed to Vancouver Barracks in Washington. The following year they were transferred to the Fort Hall and Lemhi Reservations in Idaho.

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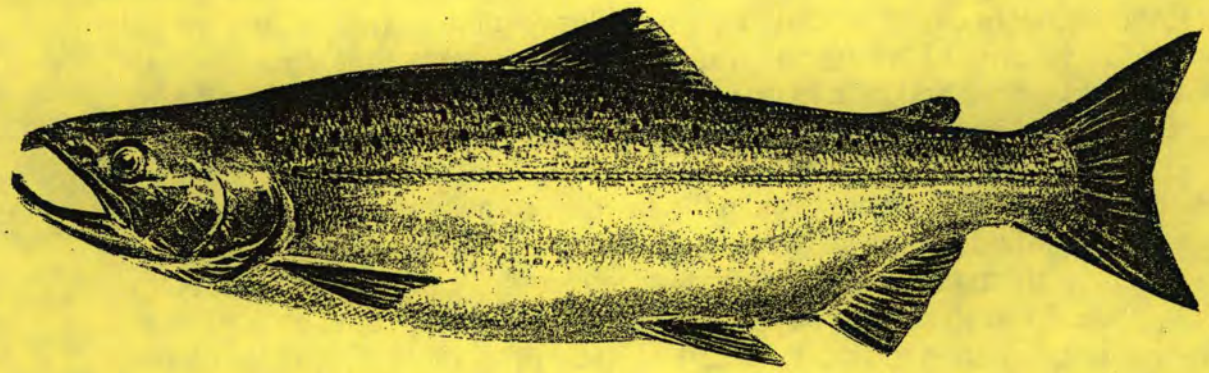
REMEMBERING THE SALMON

by Peter Preston
U.S. Dept of Agriculture, Forest Service
Heritage Program, Payette Natl Forest
September 1999



CHINOOK SALMON (Onchorhyncus tshawytscha)

It has long been known that the Nez Perce people had been coming to upper Long Valley to fish for Chinook salmon ("na-tsokth" in the Nez Perce language) long before Euro-Americans arrived in the late 1800's. An illustration of that fact is in the 1978 oral history of Herman Blackwell, who arrived in the McCall area in 1905. As a young man Herman notes that the Nez Perce Indians "...use to come here and fish on the [Payette] river, before they put the [Black Canyon] dam in down there [by Emmett]. They used to camp right down there by the stockyards" [on the east side of the Payette River, on the south side of McCall]. ... "They generally came in about the middle of the summer. Some of them would stay ten days, some of them two weeks . They'd catch salmon, they'd hang them up in the trees and let them dry. I don't believe they smoked them here. ...There'd be probably four or five squaws and three or four men. ...They come from over there at Clearwater on that reservation over there. I don't know why they came over here, I guess the salmon didn't run over there, in the Clearwater at that time, but they'd come over here and fish for salmon". Herman said they travelled by "horse and pack horses" and "they'd bring their tipis....Some of them had blankets wrapped around. Pretty near all the squaws wore blankets wrapped around them. The men wore overalls. My dad [early McCall businessman Clem Blackwell] could talk Indian, and the old ones would come over here, they'd go in the store and they knew dad. The old ones couldn't talk English, and they'd go and get dad to interpret for them. He could talk right along with the Indians." [Clem Blackwell grew up in northeast Oregon in the late 1800's where he learned the Umatilla language which, according to linguist Sven Liljeblad, was closely related to the Nez Perce language and allowed Clem to converse with the visiting Nez perce people]. I knew Herman Blackwell, my wife's cousin, as "Uncle Herman" as he was much older than I. Herman was 96 when died in McCall in 1981.

Herman Blackwell's son-in-law, George Strode, now 85, came to Long Valley at age 10. On September 7, 1999, George related this eyewitness event to me: In what was probably June of 1924, George observed a band of Nez Perce Indians in transit across Long Valley. The band consisted of about thirty people; men, women, and children of all ages. Some were on horses pulling travois, some were on foot, and there was a wagon pulled by a horse. The band had come over West Mountain, apparently from the Council Valley area, following the sheep driveway eastbound for the South Fork of the Salmon. The band passed by Donnelly, went over into Kennally Creek, leaving the wagon at the Earl Pottenger ranch. One of the women was left behind near the Pottenger ranch to give birth to a child and caught up with the band a short time later. The band continued up Kennally Creek, over Blackmare Summit, and down Blackmare Creek to their camp at Poverty Flat, on the South Fork. The band began spearing Chinook salmon which were thick in the river. George was in the presence of an older man, perhaps about sixty years old, who was not fishing and was perhaps the leader of the band. He spoke English reasonably well and said to George, "Son, you will live to see the day when the salmon will not come back here, as they are encountering too many hazards." How prophetic that Nez Perce band leader was!

In recent years I have talked to my contemporaries (I am now 64) about their remembrances of salmon in the area of the Payette National Forest. Val Simpson, who was Ranger at Chamberlain 1952-1957, remembers Chamberlain Creek and its tributaries having heavy runs of salmon (now there are none). Aloha McCoy grew up on a small ranch on Monumental Creek (a tributary of Big Creek) in the 1930's where she would catch big salmon by hand in a small irrigation ditch. Dan LeVan Jr, who grew up at the Big Creek Ranger Station, remembers big salmon in all the streams at the ranger station from the mid-1930's to his departure in 1946. There are many more such recollections of salmon in all the Salmon River tributaries.

In 1956-1957 my wife Sally and I lived at the Forest Service Brush Camp on the Secesh River at its confluence with Lick Creek. Our little Forest Service house was no more than ten feet from the river's edge and sometimes we were kept awake by the sound of the salmon flopping on the rocks as they were making their way upstream. In recent years we have returned to that same spot for a nostalgic visit to the place where our first home stood (long since removed) and sadly observed that there were no salmon to be seen. I told my grandchildren that I could remember during the spawning run the river was so thick with salmon that it looked like I could walk across the river on their backs without getting my feet wet. My grandchildren could not imagine what I was talking about. Remembering the salmon gives me a heavy heart.

Arti Facts

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A Recent Radiocarbon Date for Intermountain Tradition Pottery from the Middle Fork of the Salmon River, Idaho

by
Steven E. Stoddard
President, Idaho Archaeological Society; member, Salmon River Chapter

Many different people have identified pottery shards at prehistoric sites in the mountains of west-central Idaho in varied contexts. Some of these discoveries have been made in the course of archaeological surveys or subsurface investigations during which information was being recorded; some have been brought to the attention of archaeologists by river runners, hunters, or other members of the public. However originally discovered, there is an extant body of data indicating that pottery was utilized by some of the Native American groups indigenous to the valleys of the Salmon River drainage prior to Euroamerican settlement of the area. The overwhelming majority of the pottery fragments are remnants of the style known as Intermountain Tradition Brownware, a flat bottomed truncated cone, "flowerpot" style of coarse low-fired pottery which dates from approximately 1450 A.D. into the historic period.

There have been relatively few fragments found in the Salmon River drainage. Of the nearly 300 recorded sites along the Middle Fork of the Salmon River, only 13 sites are now known to contain pottery. Of the 11 previously known pottery locations, 5 have been excavated, three of which have produced radiocarbon dates. Of the 7 radiocarbon dates obtained, only 1 has been reported to have been in direct association with pottery fragments at 10-CR-592.

During an inventory and monitoring of Middle Fork archaeological sites conducted by the author and Lawrence A. Kingsbury for the Salmon-Challis National Forest in the summer of 1996, an exposed prehistoric hearth containing pottery fragments was located along the trail near a recorded isolated find, 10-LH-493.

The collected hearth feature soil sample was sent to the Radiocarbon Dating Laboratory, Department of Geology, Washington State University for radiometric determination. The dated results produced a calculation of 250 +1- 50 years before present (BP) with a zero age of A.D.1950, which indicates a date range of A.D.1650 to 1750 (sample #wsu4845).

The fact that these pottery fragments were collected in direct association with a radiocarbon sample from the Middle Fork of the Salmon River which yielded a date just prior to the protohistoric period indicates that in this case Shoshonean speaking peoples, probably Tukudika, were utilizing pottery in the river canyons of west central Idaho at least 250 years ago.

A Recent Radiocarbon Date for Intermountain Flatbottom Pottery from the Middle Fork of the Salmon River, Idaho

PHOTO: J. WOODS/HERRETT MUSEUM

Steven E. Stoddard

Frank Church River of No Return Wilderness
U.S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
October 1996

AN EARLY ARCHAIC PERIOD WINDUST PHASE DARTPOINT FOUND IN THE FRANK CHURCH-RIVER OF NO RETURN WILDERNESS
USDA Payette National Forest, Idaho

by
Lawrence A. Kingsbury
Heritage Resources Program Manager
Frank Church-River of No Return Wilderness
U. S. Department of Agriculture, Forest Service
Regions 1 and 4
Heritage Program
February 1997

The WINDUST PHASE, is a cultural unit used by archaeologists in the Pacific Northwest. Windust Phase people were hunters-gatherers and probably fishermen. Their social organization was probably that of the band level, living in small groups. Windust Phase dartpoints consist of two types: one that is shorter called the Windust dartpoint and one that is larger and lanceolate (Aikens 1993:95). The Windust Phase "type site" is in southeastern Washington, at Windust Caves (45FR46),(Rice:1965).

Payette National Forest (PNF) archaeologists have identified a few early Archaic Period archaeological sites within the Frank Church-River Of No Return (FC-RONR) Wilderness. Early Archaic Period Indians were in the wilderness occupying the valleys as well as the higher forested elevations. PNF archaeologists found a surface lithic scatter PY-848/10VY583, at 8400 feet above sea level with the following described and illustrated dartpoint.

Windust Phase Dartpoint (N=1)
Description: The illustrated dartpoint is to scale. Blade is short with excurvate edges and shoulders. The stem is square with a slightly convex base. The lateral basal edges have been ground smooth, probably to facilitate hafting to a forshaft. It is plano-convex in cross-section. Flint knapping technique is random. The lithic material consists of a two-toned, sagebrush green colored, opaque cryptocrystaline silicate.
Measurements: Length 47.3 mm; Width 24.1 mm; Thickness 6.8 mm;
Stem Thickness 6.0 mm; Weight 7.80 gms.
Comparisons:
Leonhardy and Rice 1970: Fig 2. d
Aikens 1993: Fig 3.3

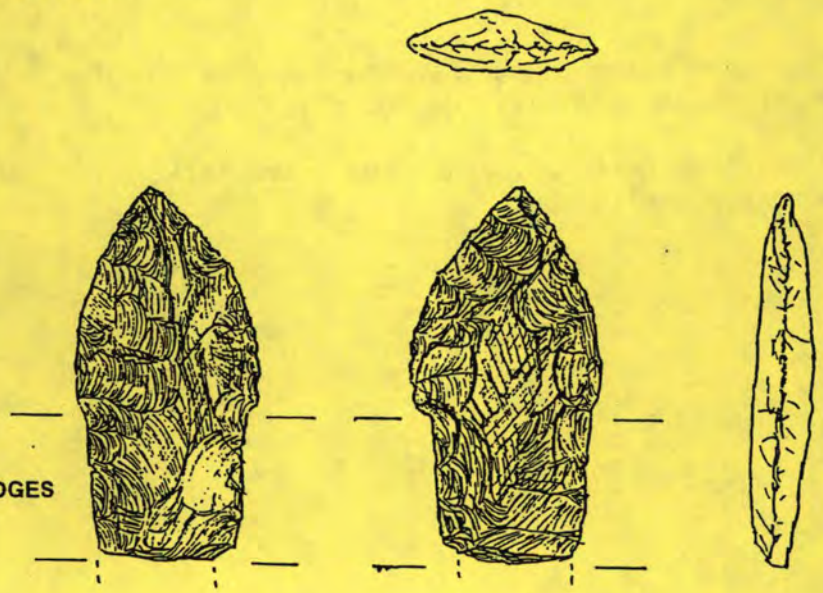

ILLUSTRATION BY JILL FRYE

Upon examing this dartpoint and comparing it to similar dartpoints in the archaeological literature, the illustrated dartpoint looks like the "classic" Windust Phase dartpoint. Windust Phase dartpoints range in age from 8,000 to 10,000 years before present (Aikens 1993:95). This artifact represents one of the oldest pieces of evidence for the presence of prehistoric humans in the area of what we today call the Frank Church-River Of No Return Wilderness.

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If you find artifacts and sites on the Payette National Forest, telephone: Larry Kingsbury - Forest Archaeologist at 208-634-0750.

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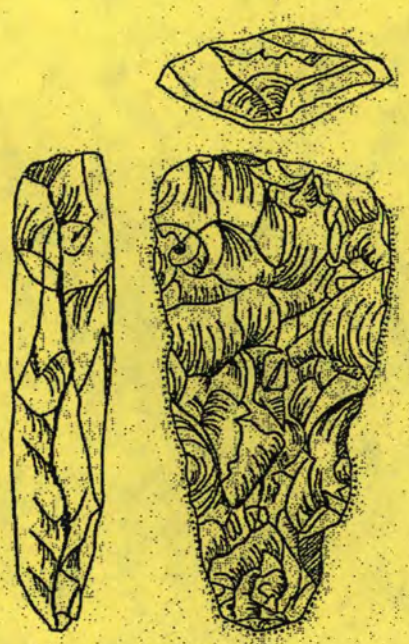
1/97

Obsidian Haskett Point Base Found in the Boise River Has Been Geochemically Sourced

By Larry Kingsbury
Payette NF & Salmon River Chapter

In the March 2003 issue of ARTIFACTS, it was stated... "On a hot summer day, Donald "Moose" Droulard, while sitting on a rock, cooling his feet in the Boise River saw obsidian reflecting sunlight under the water." What he found was a base of a lanceolate shaped Haskett point. The find location was about a half mile upriver from the Fair Grounds and adjacent to Garden City, off Chinden Blvd. This is right downtown in a metropolitan area with a population of about 200,000 people.



This Haskett point base is of dark black semi-translucent obsidian, revealing some water abrasion on the flake scars. This point base has large collateral flaking, ground edges, and a hinge fracture. In June of 2004 this artifact was sent to Richard E. Hughes, Ph.D., Director of the Geochemical Research laboratory in Portola, California. A request was made to have this obsidian artifact analyzed using energy dispersive x-ray fluorescence to generate geochemical data.

The results suggest that the geochemical type of this artifact has a trace element composition congruent with geological samples from Gregory Creek, Oregon (Hughes, Letter Report 2005-51). Gregory Creek, Oregon is approximately 40 linear miles west by northwest of Boise, Idaho. Haskett lanceolate projectile points in Idaho have been dated at 10,000 +-300 years BP (WSU 1396, Sargeant 1973:63, Butler 1978:64-65).

Length:	**55.7 mm incomplete**
Width:	**22.4 mm**
Thickness:	**11.7 mm**
Weight:	**17.65 grams**

Illustration provided by Gayle Dixon

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Obsidian sourced from Big Southern Butte found in Adams County, Idaho USDA Payette National Forest

By
Lawrence A. Kingsbury
Idaho Archaeological Society, Salmon River Chapter
August 17, 2004

In September of 2003, nine obsidian artifacts from site 10-AM-266, in west-central Idaho were geo-chemically typed by x-ray fluorescence by Richard E. Hughes, Ph.D. at the Geochemical Research Laboratory. The results identified eight artifacts from the Timber Butte source near Emmett, Idaho. The distance in a straight line, between the obsidian source and the site is about 80 miles. What we found for the first time was that the ninth obsidian artifact was sourced from Big Southern Butte on the Snake River Plains in eastern Idaho. The distance from Big Southern Butte to the site is approximately 270 miles. It is not known whether the occasional inhabitants of site 10-AM-266 procured the obsidian directly from these locations or indirectly through trade.

Analysis of obsidian is an indispensable archaeological technique for determining prehistoric transhumance on the landscape. To date, 252 samples from 72 archaeological loci have been sourced through x-ray fluorescence on the Payette National Forest (PNF). The artifact originating from Big Southern Butte is by far the furthest distance a piece of obsidian has been carried to the PNF. The threat of civil penalties under the Archaeological Resources Protection Act provided the funding for this obsidian analysis from 10-AM-266.

Blood Serum Testing of Ground Stone Artifacts

Steven Stoddard
Idaho Archaeological Society, Salmon River Chapter

Recently, several accounts of archaeological investigations in Idaho have explained the presence of ground stone tools solely as evidence of plant processing activity. This is an unjustified limitation to the possible use of ground stone tools at any particular location in the absence of additional supporting data. While ground stone tools were undoubtedly used for plant processing activities, they were also used for a variety of different activities, including the preparation of food sources other than plants. In central Idaho, the Payette National Forest has sent several ground stone artifacts for blood serum tests, and has gotten some positive results. Of the six ground stone implements sent for analysis since 1993, four show remains of having been used to process animal products: a pestle from 10IH2423, found on the surface at an elevation of 7880', tested positive for Lagomorph spp. (rabbits, hares and pika), as did a pestle from 10AM110. A pestle from 10IH14 and a mano from 10IH1583 both tested positive for Cervidae spp. (deer). This evidence clearly indicates that these tools were not limited to the processing of plants.

Information from other sites in Idaho is not readily available, since ground stone artifacts have not been regularly submitted for blood serum testing; and a clearer understanding of the range of use for these tools will not be obtained until more of these artifacts are tested for blood serum residue and also for amino acid sequences and lipid and fatty acids, which would indicate use of both plants and animals. I would like to suggest that this type of testing be conducted on a more regular basis where possible, as it would add valuable information on Native American subsistence strategies in Idaho.

SHORT CONTRIBUTIONS

RESULTS OF IMMUNOLOGICAL ANALYSIS OF TWO PREHISTORIC PESTLES FROM SITE 10AM110, PAYETTE NATIONAL FOREST, IDAHO.

Margaret Newman
Department of Archaeology, University of Calgary
and James Winfrey, Payette National Forest

The Flat Creek Site (10AM110) is a prehistoric Native American activity area consisting of a fairly dense lithic scatter visible in a logging road which runs parallel to Flat Creek on the Payette National Forest (Figure 1). While monitoring the site in 1993, three ground stone artifacts were found eroding out of the road or incorporated into the road's drainage features. The artifacts included two basalt mortars and one basalt pestle. A second basalt pestle was found in a bulldozed fire line not far from the site. These artifacts were collected and returned to the Supervisors Office of the Payette National Forest, McCall, Idaho.

The mortars were produced on large flat basalt boulders with shallow basins pecked and smoothed into the flat surfaces. The largest mortar was found on the road which runs through the site. This mortar has one basin where grinding occurred and weighs in excess of 75 pounds. The second mortar was discovered in a road cut approximately 20 centimeters below the surface. This smaller mortar weighs 43 pounds and is 82 millimeters thick with pecked and smoothed depressions on each

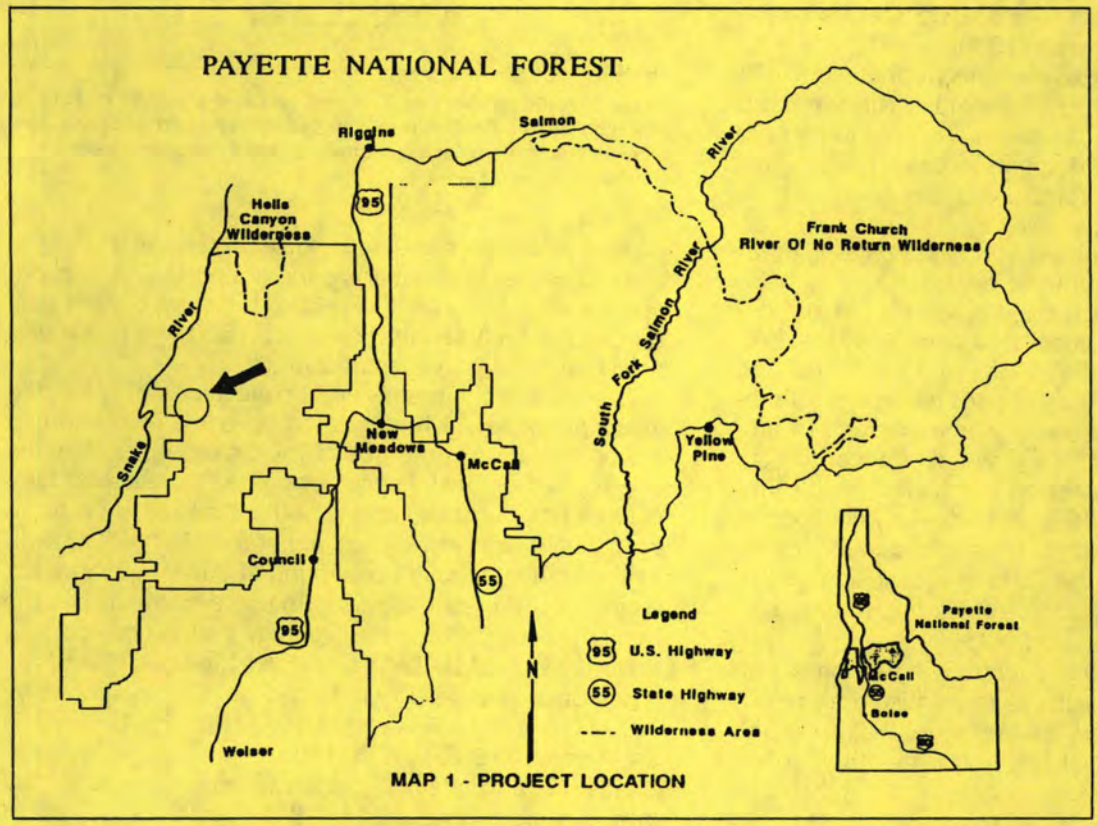

Figure 1. Location of the Flat Creek Site on the Payette National Forest, Idaho.

side. One of the basins is exposed in cross section indicating that the slab of stone had broken. After breaking, the slab of rock was turned over and a new basin was then worked into the opposite surface.

The pestle identified in Figure 2 is of a porous basalt and is conical in shape. It is 118.1 millimeters in length, 61.4 millimeters in width at the large end and tapers to 21.1 millimeters. Both ends have been flattened with use/wear. Several spalls have been removed from the sides during use. The second pestle (Figure 3) is also of a porous basalt and has an overall club shape. The pestle is 260 millimeters long and 87.4 millimeters wide. Both ends exhibit much shaping and battering.

In an attempt to ascertain the range of function of the pestles with respect to food processing the two specimens were sent to Margaret Newman at the Laboratory of Archaeological Science, California State University, Bakersfield, for immunological analysis. It was thought that immunological analysis of these two artifacts might provide more specific subsistence information regarding these tools and the function of this site. Immunological analysis has been proven to be a reliable means of determining the presence of blood residues on archaeological materials (Newman 1990, 1993; Yohe et al 1991; Brieur 1976).

The presence of protein residue on flaked and ground stone tools indicates the use of these tools to process animal and/or plant resources for consumption or other uses. Yohe et al. (1991:663) demonstrated the association between the presence of protein residues on ground stone implements and ethnographic accounts from California of the crushing and pulverizing of small mammal parts for consumption. The analysis of a ground stone artifact from a site in Yellowstone National Park indicated the use of that tool to process a species of the deer family (Cervidae) (Newman 1990).

Newman (1993) used cross-over electrophoresis (CIEP) to analyze the two pestles from 10AM110. This test has a long history in medico-legal work and is used to identify possible blood and other stains in forensic laboratories (Yohe et al. 1991). The procedure is discussed fully in Newman and Julig (1989).

A 5% solution of ammonium hydroxide was used to remove possible residues from the pestles. This has been shown to be the most effective extractant for old and denatured bloodstains and does not interfere with subsequent testing (Dorrill and Whitehead 1979; Kind and Cleevely 1969). The samples were first tested against preimmune serum (i.e., serum from a non-immunized animal). A positive result against this serum could arise from nonspecific protein interaction not based on the immunological specificity of the antibody (i.e., nonspecific precipitation). No positive results were obtained. Testing was continued against the following antisera: bear, bovine, cat, chicken, deer, dog, guinea-pig, mouse, rabbit, sheep, elk, pronghorn, and trout.

One pestle (Figure 2) elicited a positive reaction to rabbit antiserum. Positive results to this antiserum are obtained with all members of the order Lagomorpha (rabbits, hares, and pikas) but not with other orders (Newman 1993).

The other pestle (Figure 3) had no positive reactions to the antisera used in this test. These results can be explained in at least three ways. First, proteins on the pestle were subjected to weathering and not preserved. Second, there are proteins on the pestle, but they belong to a species not included in these tests. Third, the pestle was used to process only plant resources.

Figure 2. Pestle number one. This pestle elicited a positive reaction to rabbit antiserum. Positive results to this antiserum are obtained from all members of the order Lagomorpha (rabbits, hares, and pikas). Illustrated by Koni Fujiwara.

The site that the pestles were collected from is located at approximately 1428 meters above sea level along a major migration route out of the Snake River Canyon. The site had originally been considered to be a short term camp along this travel route. At that time, no large or diagnostic artifacts were identified at the site. While no diagnostic artifacts have been found at 10AM110 there is a large collection of diagnostic material from sites in the immediate area. Using the typology for the Lower Snake River developed by Leonhardy and Rice (1970) and the types of projectile points found on sites neighboring 10AM110 it is believed that 10AM110 could range in age from 6000 B.C. to A.D. 1700.

This site, and others in the area, were recorded during inventory work conducted in 1980 (Arnold 1980). At that time it was thought to be a transitory site between the

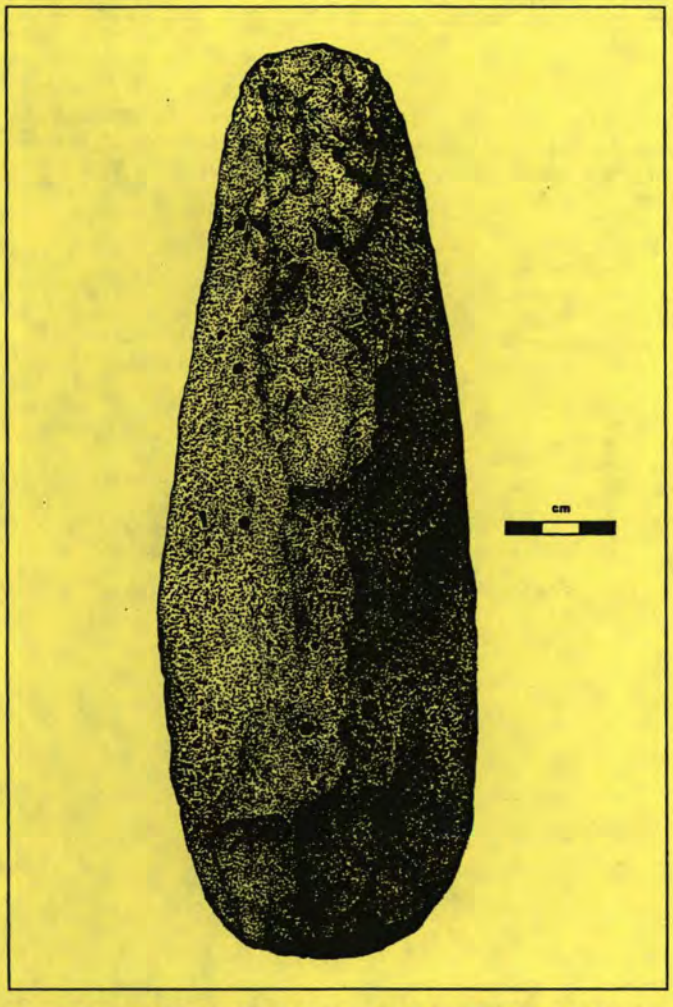

Figure 3. Pestle number two. This pestle did not elicit positive reactions to any of the antiserum used in this test. Illustrated by Koni Fujiwara.

Snake River trench and the uplands (Arnold 1980). Little attention was paid to the site until the monitoring visit in 1993 when the ground stone implements were found. When the site was visited during the early summer of 1993 an abundance of Arrowleaf balsamroot (Balsamorhiza sagittata), onions (Alium sp.), and Camas (Camassiaa quamash) was noted in the area. With the location of the ground stone implements and the abundance of plant food resources in the area, the idea that the site was simply a short-term expedient camp along a travel route was reconsidered.

Additional evidence suggesting a major location for the procurement of resources comes from the number of large sites in the vicinity of 10AM110 with similar artifact assemblages. At one site, ten pestles and a large collection of Piqunin Phase and Harder Phase projectile points were collected. Another site produced more ground stone tools and a small collection of Northern side-notched projectile points. The diversity and frequency of both hunting and processing tools suggests a longer term occupation in the area, possibly on a seasonal basis. The time depth represented by the projectile point typology suggests a long history of the use of this area as well.

The results of the immunological analysis indicate that large mammals were not the only source of animal protein hunted or consumed at the site. It also shows that the processing of plant resources was not the only use to which ground stone tools were applied. More work could be conducted in the Flat Creek drainage to determine the activity level of prehistoric people in the area. Pollen phytolith and/or immunological analysis of the ground stone tools may provide further information concerning which plants were being processed at the site. Antisera to a number of plants such as camas, pinon, and acorn are presently being raised at the University of Calgary. Future testing of ground stone using immunological analysis with these antisera may reveal the type of plants utilized. Immunological analysis of projectile points may reveal the types of large game being hunted. More inventory with the addition of test excavations in the area might provide a better understanding of the spatial relationship between sites and better chronologic understanding of the different periods during which this area was used.

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IDAHO ARCHAEOLOGIST

The ***IDAHO ARCHAEOLOGIST*** is published semi-annually by the Idaho Archaeological Society in cooperation with the College of Social Science and Public Affairs, Boise State University. The ***IDAHO ARCHAEOLOGIST*** is the journal of the Idaho Archaeological Society, a non-profit association of professional and amateur archaeologists, organized under the laws of the State of Idaho. Subscriptions are $12.00 per year and may be obtained by writing the ***IDAHO ARCHAEOLOGIST***, Department of Anthropology, Boise State University, 1910 University Drive, Boise, Idaho 83725.

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Cover: Map showing general location of Big Table Mountain.

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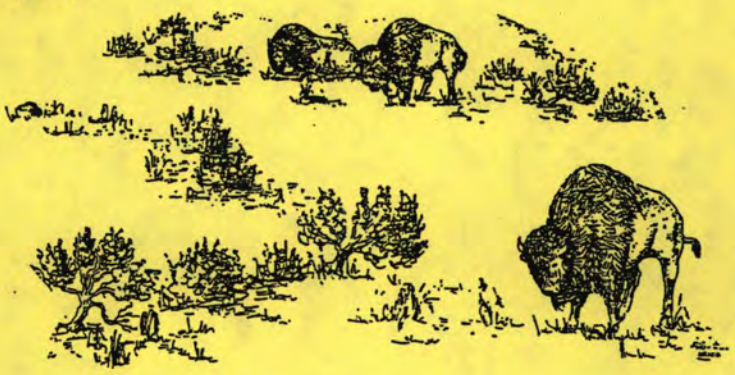
Evidence of Bison in Adams County, Idaho
USDA Payette National Forest

By
Lawrence A. Kingsbury
Idaho Archaeological Society
Salmon River Chapter
August 2, 2003

In March 2001, a sample of stone tools from an American Indian occupation (10-AM-399) located east of Indian Valley on the Payette National Forest (PNF) was sent to Archaeological Investigations Northwest, Inc. for testing ancient blood residue proteins. The action was part of mitigation results from an Archaeological Resource Protection Act (ARPA) violation. Five obsidian tools yielded positive results for having bovine anti-serum. This was the first scientific evidence suggesting the presence of bison on the PNF.

At another ARPA investigated American Indian occupation (10-AM-266) located adjacent to Crooked River, a tributary of the Snake River Canyon, Eastern Washington University (EWU) in October 2001 uncovered what they thought were domestic cow bones. The bones were found in buried archaeological context directly associated with several late period arrowpoints and other stone tools. EWU archaeologist Stan Gough suspected that the bones were bison, and had one bone radiocarbon dated in March 2003. The bone dated to 335 +/- 35 before present (BP) or 300 to 370 calibrated years BP or 1580 to 1650 A.D. The Indians at this time did not have horses, and hunted bison on foot. The horse did not appear among the Nez Perce Indians until circa 1740. This is the first time bison bones have ever been found in a dated archaeological context on the PNF.

Analysis of ancient blood proteins and radiometric dating are indispensable archaeological techniques in demonstrating that bison were once present on the PNF. Civil penalties under ARPA provided or encouraged the funding for mitigating damage to these archaeological sites.



Obsidian sourced from Big Southern Butte found in Adams County, Idaho

USDA Payette National Forest
Lawrence A. Kingsbury
Idaho Archaeological Society, Salmon River Chapter

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Analysis of obsidian is an indispensable archaeological technique for determining prehistoric transhumance on the landscape. To date, 242 samples from 68 archaeological loci have been sourced through x-ray fluorescence on the Payette National Forest (PNF). The artifact originating from Big Southern Butte is by far the furthest distance a piece of obsidian has been carried to the PNF. The threat of civil penalties under the Archaeological Resources Protection Act provided the funding for this obsidian analysis from 10-AM-266.

Reward offered for Warren Looters

The Payette National Forest is offering a reward for information leading to the arrest and conviction of the person or persons involved in unauthorized digging and removal of artifacts from historic gold rush sites in the Warren, Idaho Mining District.

"This is a clear violation of both the Antiquities Act of 1906 and the Archaeological Resources Protection Act of 1979" says Payette National Forest Archaeologist Larry Kingsbury. "This type of activity robs the public of their cultural history." Kingsbury says, depending on the information received, the reward could be $1000 or more.

Several historic properties were illegally looted during the summer of 2001 resulting in significant damage to the sites. This has been an ongoing problem for nearly a decade. Artifacts stolen or damaged include bottles, tools, Chinese ceramics, and cabin ruins.

"We hope the reward will help put an end to this problem." continues Kingsbury.

The Forest Service asks anyone with information that may assist in the investigation to call Crime Stoppers at (208) 343-COPS (2677). Crime Stoppers is available 24 hours a day.

Iron Arrowpoint From the Payette National Forest

by Larry Kingsbury, Salmon River Chapter

In 1983, the USDA Payette National Forest issued a Special Uses Permit to Frank C. Leonhardy, professor of Anthropology at the University of Idaho, Moscow, to do archaeological investigations in the Frank Church River of No Return Wilderness. During that summer, an iron projectile point was found within and on the surface of a house pit feature at 10VY31.

The point is made of flat iron. it is small and flat with a lenticular blade outline and measures and is illustrated as follows:

Length	33 mm
Width	11 mm
Thickness	1.4 mm
Weight	.97 grams

* note: illustration not to scale

This rare iron point is the first of its kind to be identified on the Payette National Forest. Iron arrowpoints were Fur Trade items, and represent acculturated change from the use of stone, primarily obsidian in this area, to metal. The artifact tentatively dates from 1819-1830 AD.

Fore more information on the Archaeology of the Payette National Forest contact Forest Archaeologist Larry Kingsbury at the following:

Phone: ***(208) 634-0750***

Arti Facts

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IAS Annual Conference Overview

The 28th Annual Conference of the Idaho Archaeological Society was held Oct. 19-20. 2002 at the College of Southern Idaho in Twin Falls. Friday former Idaho State Archaeologist, Tom Green. gave the conference's feature presentation. Entitled "The Buhl Woman and Kennewick Man: What Have We Learned and What is All the Fuss?," Tom discussed the history of events relating to the discovery, analysis, and repatriation of skeletal remains from the Buhl Burial. a Paleoindian female skeleton that was discovered in 1989 in a gravel quarry in south-central Idaho near the town of Buhl.

Friday evening's feature presentation was standing room only, with conference attendees and members of the general public, numbering around 150. On Saturday, presentations continued with around 80 attendees present.

The silent auction was held after papers on Saturday. Numerous items were donated for the auction including several flintknapped obsidian knives and points, several archaeological books. archaeologically related t-shirts, and several pieces of hand-made pottery among the items.

IAS CHAPTERS

Great Basin Chapter: Kathy Hamlett. President. (208) 466-8407. Meetings every 2nd Thursday of the month at the Orma J. Smith Natural History Museum. Albertson College. Caldwell.

Intermountain Chapter: Susie Osgood. President. (208) 373-4242. Meetings every 3rd Thursday of the month at the BLM LSRD Office. Boise.

Salmon River Chapter: Larry Kingsbury. President (208) 634-0750. Meeting dates and times TBA.

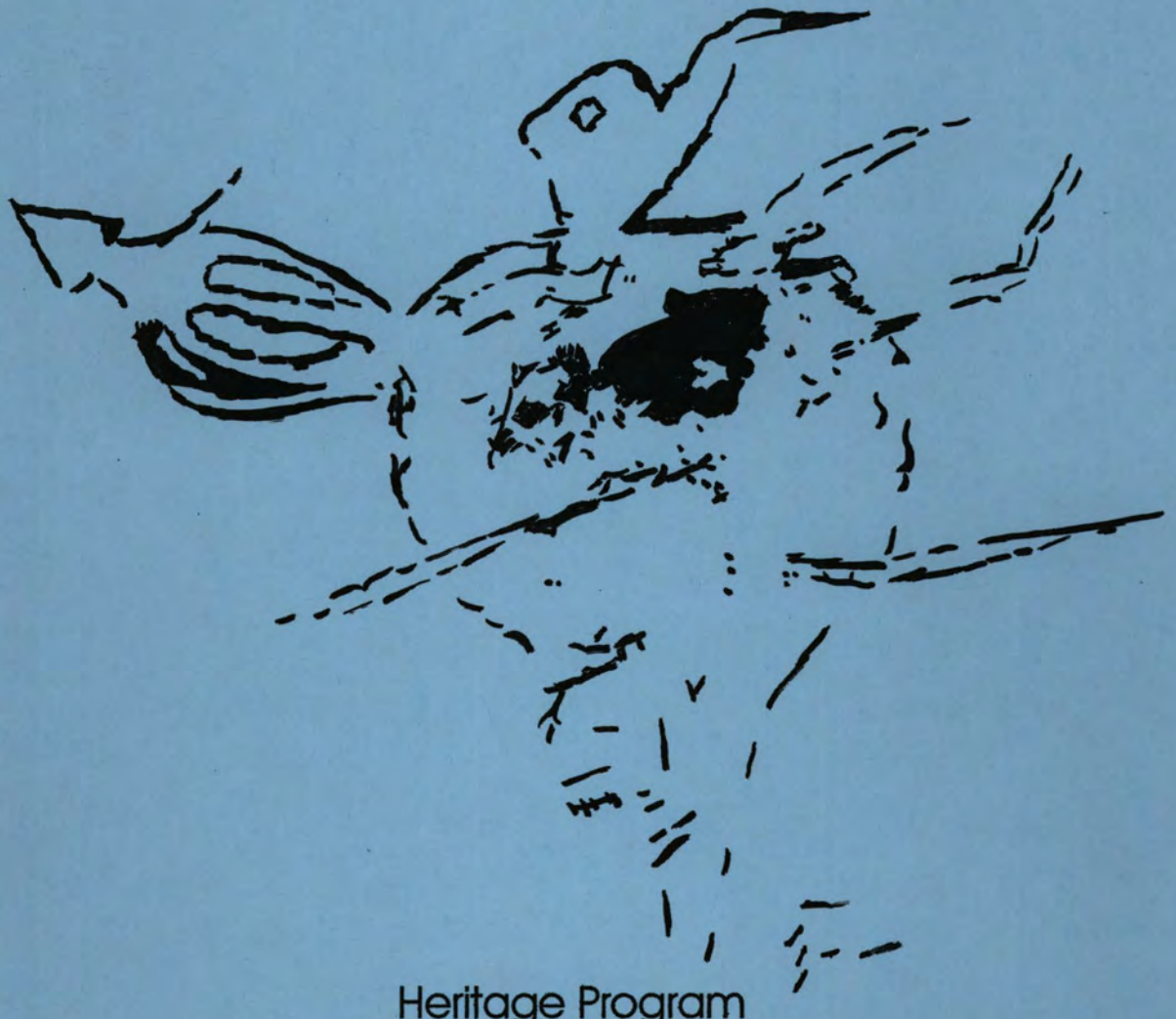
Snake River Chapter: Karen Quinton, President. (208) 655-4251. Meetings every 4th Thursday of the month at the Sawtooth NF Supervisor's Office.

CONFERENCE THANKS!

A special thanks to everyone who helped make the IAS annual conference a success. Thanks to all workers, presenters, auction contributors, cash contributors, CSI staff, Jim Woods, Tom Green, and anyone else we may have forgotten who gave time or money.

AMERICAN INDIANS OF IDAHO, THE PAYETTE NATIONAL FOREST AND THE FRANK CHURCH — RIVER OF NO RETURN WILDERNESS

by
Sheila D. Reddy



Heritage Program
U.S. Department of Agriculture
Forest Service
Intermountain Region
Payette National Forest
April 1995

AMERICAN INDIANS OF IDAHO, THE PAYETTE NATIONAL FOREST AND THE FRANK CHURCH--RIVER OF NO RETURN WILDERNESS

By
Sheila D. Reddy

The American Indian has an ancient history in what would become Idaho. Old campsites have been rediscovered by archaeologists; analyzed and dated, revealing hints of the lifeway of America's first people. Studies indicate an antiquity in Idaho that appears to have its beginnings at the close of the last ice age, the Pleistocene era, approximately 15,000 years ago.

In the misty pages of our past, people walked onto the Snake River Plain following the open, natural corridor adjacent to the Snake River. It was an easy travel route linking the eastern Plains, to western coastal regions. The Snake River valley was flanked by mountains where glaciers were melting, leaving behind a terrain awakening from the ice.

THE PALEOINDIAN PERIOD

Early travelers making their way through this landscape in search of food often picked campsites in caves or on the margins of bogs and lakes. Along the Snake River shallow bodies of water melting off mountain glaciers sheltered ducks and shore birds, while mammoth, bison, camel, and horse grazed nearby (Gruhn 1961:41).

Idaho's earliest known archaeological site, Wilson Butte Cave, is a lava dome located north of Twin Falls, Idaho. Excavator Ruth Gruhn considered, "There is some evidence that forest cover may have been present on the butte at this time. The plains around Wilson Butte were probably moist grassland or parkland..."(Gruhn 1961:41).

Five artifacts left behind at Wilson Butte Cave by the earliest travelers survived for approximately 14,500 years until found by Gruhn; three were stone, two were bone. None of the artifacts were diagnostic as to type.

The oldest diagnostic "fluted" projectile point type common to the United States is identified as "Clovis", and dates to approximately 12,000 B.P., or before present. Several Clovis points have been found in Idaho, many on the Snake River Plain.

By analyzing the technical knowledge and techniques used during the manufacturing of stone tools, it may be possible in the future to isolate single groups of people and determine the territory they covered during annual rounds or the area they considered home country (Young and Bonnichsen 1985:111).

On the Payette National Forest a Clovis fragment was recovered near Council, Idaho (10AM141). The maker used a buff colored agate to create the point. To the east, in Long Valley, an obsidian Clovis point was found on the shore of Cascade Reservoir (10VY563) (Petersen 1987:41).

These large, fluted, triangular points are distinctive and appear to be part of the Idaho Paleolithic hunter's tool kit. Clovis points, assumed to be spear points, were apparently fitted on wooden or bone shafts and used by Clovis hunters to kill large

grass-eating animals like the mammoth and large bison. (Bison antiquus). Bones of these extinct animals have been recovered on the Snake River Plain. In 1994, the remains of a mammoth were discovered at Tolo Lake near Grangeville, Idaho; studies are on-going at this site.

The Simon Site, a famous Clovis cache containing several points, was uncovered north of the Snake River on the Camas Prairie near Fairfield, Idaho (Butler 1963).

Regional Clovis complexes have been discovered in south-central Oregon at the Dietz Site (Willig 1984), and at the Richey-Roberts site near Wenatchee, Washington (Mehringer 1988:500-503). At the Dietz Site in Oregon, 90 Clovis points were found in discrete clusters, on or near the surface of a shallow lake. In Washington, 14 points were found during an excavation in an apple orchard.

Near Willsall, Montana, a Clovis cache was uncovered at the Anzick site. The discovery has been identified as a Clovis burial location. "The red ochre-covered grave goods that accompanied the remains of two subadults included six fluted points, three complete bone fore-shafts, an endscraper, and more than 60 bifaces" (Young and Bonnichsen 1985:113).

Another group of "stemmed" projectile points, contemporaneous with the post glacial period, are identified as belonging to the Windust phase and date between 11,000-8,500 B.P. Windust points have been found on the Payette National Forest, and along the Clearwater River to the north at an excavation identified as the Hatwai/Lenore Site (Ames et al., 1981).

The era of the big game hunters continued into what has been defined as the Folsom period, dating approximately to 9,000-8,600 B.C. (Butler 1986:128). This period is well represented by points found on the Snake River Plain, and finds in the Salmon River country near the confluence of the Pahsimeroi and Salmon Rivers (Butler 1980:10-13).

For the most part Folsom Points are found as isolates on open, surface sites. However, at the Wasden site (Owl Cave) in south-eastern Idaho, three fragmentary, fluted, Folsom points were found in association with mammoth bone (Miller 1982). Hydration dating on the points and seven associated flakes provide an average age of 8,700 B.C.; the mammoth bone collagen dates ranged between 10,900-8,970 B.C. (Miller 1982; Holmer 1986:94).

Archaeologist Kevin Jones described the lives of these early people saying, "'Believe me, there was no romance in people's lives ten thousand years ago. They pretty much acted as we would--assessing their situation and making decisions based on choices at hand'" (Williams 1992:179).

Hunting families become easier to visualize when a broad range of artifacts used in their daily lives are studied. It appears seasonal camp sites were commonly re-used, providing a layer-cake record for archaeological study.

By using the open north-south trending valleys, early travelers passed through the open meadows and valleys, onto mountain trails

as they searched for food.

Stanley Basin provided access to the South Fork, the Middle Fork and the main Salmon River country to the north. According to archaeologist Joseph Gallagher, "The cultural material recovered from the Red Fish Overhang is a discontinuous record of the prehistory of the Stanley Basin during the past 10,000-11,000 years...The artifact inventory at Red Fish Overhang includes roughouts, blanks, preforms, cores, projectile points, scrapers, perforators, bifacial knives, retouched flakes, edge-battered cobles, a pestle and pottery" (Gallagher 1979:55-56).

In many instances tools used by hunters, and those used to process and prepare food are found clustered around ancient fire hearths. Gallagher points out:

> Two activity assemblages at the Red Fish Overhang were identified...One of these assemblages is related to hunting and tool manufacturing, the other to food processing. Components of the hunting/tool manufacturing activity assemblage can be found in all parts of the site, but the major portion is centered around two hearths which lie under the overhang... Elements of the second activity assemblage (which suggests food processing) are located, for the most part, in front of the boulder mass to the east of the overhang. The tools found at this activity focus are several sherds [pottery] and a small pestle [grinding stone] (Gallagher 1979:56).

By about 9,000 B.P., fluted-points began to evolve into a variety of lanceolate, leaf-shaped, parallel-flaked point types. An example is an obsidian Eden point found near Lake Fork Creek, near McCall, Idaho (Kingsbury 1994).

North of McCall an obsidian Haskett point mid-section was discovered in tailings gravels near Warren Creek at Warren, Idaho (Kingsbury 1989). Leaf-shaped Haskett points were recovered from the Red Fish Overhang excavation and radiocarbon dated at 8,150 and 7910 B.C. (Holmer 1986:95).

Jaguar Cave, located in the north-south trending Lemhi River Valley of southeastern Idaho that connects the Snake River Plain to the Wilderness areas, provides an additional clue about early lifestyles. The bones of domesticated dogs were found along with the butchered remains of 268 sheep, dating to 9580 B.C.-8320 B.C. (Butler 1986:128). It is speculated dogs were used by early hunters to hunt and herd game, for protection, and to carry a pack.

Capt. Bonneville made the following note of the Shoshoni's use of dogs in 1833:

> These dogs, it must be allowed, were of more use than the beggarly curs of the cities. The Indian children used them in hunting the small game of the neighborhood, such as rabbits and prairie dogs...(Irving 1885:184).

In another instance, Bonneville was alerted to the presence of Indians nearby, "when a dog strayed into the camp with a small pack

of moccasins tied upon his back; for dogs are made to carry burdens among the Indians" (Irving 1885:150).

THE ARCHAIC PERIOD

As the last of the ice melted in the mountains, regional warming trends dried marshes and shallow lakes along the Snake River corridor. Large animals like the mammoth, horse, camel, and giant bison became extinct. It is not known if they were exterminated by Paleolithic hunters, or were unable to adapt to changing environmental conditions.

These large grazing animals had been the major food source for Paleoindian families. When they were no longer a resource, new hunting methods and styles had to be created. A dramatic modification in projectile point styles reflects the environmental shift and the adaptations in hunting styles. Large spear points were replaced in the hunters tool kit by smaller notched and stemmed projectile points.

This new phase marks the beginning of the Archaic period (7,500-1,300 B.P.). Whether by necessity or as a refinement of technique, hunters began to use the atlatl, or spear (dart) thrower; an important marker for the early Archaic Period. Projectile points identified as Northern side-notched and stemmed-indented base points of the Pinto Series came into use (Reed et al. 1987:103).

B. Robert Butler discussed "the appearance of a new weapons system" saying:

> The atlatl is inferred from the presence of the new types of points, particularly the stemmed-indented base and the larger side-notched, which are presumably dart rather than spear points. These may represent two different versions of the atlatl, one from the [Great] Basin represented by the stemmed-indented base points and one from the northwestern Plains represented by the large side notched points (Butler 1986:130).

Reed et al. points out, "The early Archaic may be imagined as a time of some cultural reorganization and mobility at the beginning of the Altithermal" [period of climatic warming] (1987:104).

MIDDLE AND LATE ARCHAIC

Reflections of ancient societies become more apparent in the Middle and Late Archaic. Several archaeological sites on the Payette National Forest and in the Frank Church--River of No Return Wilderness are of particular significance during this period.

The first is a burial location located in New Meadows, Idaho, named the DeMoss site (10AM193). The location was found during the excavation of a spring in 1985. Approximately seven feet below the ground surface the remains of a minimum of 60 disarticulated individuals and 460 stone tools were recovered. The assemblage included Cascade points, side and corner notched points, stemmed points, cache bifaces, awls, abraders, red ochre, and one turkey-tail point.

Dating by radiocarbon and hydration indicates the site to be 6,000 years old. Max Pavesic, Boise State University professor points out, "the DeMoss site is the oldest directly dated burial locale in western Idaho" (Pavesic et al.:1993:3).

Pavesic has studied several known Idaho burial locations. He collected data from the Rosenberger Site at New Plymouth, Idaho; the Olds Ferry Dunes Site northwest of Weiser, Idaho on the Snake River; the Hoff Site at Middleton; the Galloway Street Site in downtown Weiser, Idaho; the Rocky Canyon Site near Boise, Idaho; the Emmett East Site near Emmett, Idaho; the Water-house Collection (believed to contain specimens from both the Braden and Galloway Sites); and the Inter-mountain Cultural Center Collection located in Weiser, Idaho. Pavesic noted, "The existing collections are primarily chipped stone artifacts; the human osteological material has often been lost or destroyed" (Pavesic 1985:58).

Professional sampling (1967-1979) at the Braden site, south of Weiser recovered:

> turkey-tail and other large, bi-facially flaked cache blades; large side-notched projectile points; bipointed projectile points; chipped stone drills, scrapers; numerous obsidian blanks and projectile point pre-forms; abraders; an antler haft or socket; bone awls; red ochre concentrations; small tubular bone beads; hematite crystals; Olivella shell beads with lopped and ground spires; two canid [dog] skulls; a beaver incisor; and evidence of human cremation.
>
> The Braden site has produced the only archaeologically recovered and analyzed human skeletal remains to date [1985]. Ten individuals identified as four children, four adult males, and two adult females were recovered during the 1967 field season... Also reported is a "mass" burial believed to be of a single archaeological age based on a composite bone sample submitted for radiocarbon dating. The sample consisted of 28 bone fragments...and produced a date of 5790 +-120 B.P....Most of the human skulls are found on the periphery of the post-cranial mass and have the highest concentration of associated chipped stone artifacts, apparently "carefully placed" (Pavesic 1985:64-65).

The Galloway Street site discoveries, uncovered in 1909-1913, were reported to have contained four skulls, placed in a circle (Pavesic 1985:63). A similar burial arrangement was noted by Lewis and Clark at Memaloose Island (place of the departed) on the Columbia River. Clark noted in his journal on Oct. 29, 1805:

> ...on the upper part of this Island we discovered an Indian Vault, our curiosity induced us to examine the methods those nativs [sic] practiced in depos[it]eing the dead...on the East End 21 Scul [sic] bomes [sic] forming a circle on Mats...when bones and robes rot, they are gathered in a heap & sculls placed in a circle (Thwaites 1959 v.3:139-140).

Pavesic points out the importance of the artifacts found in the Idaho burials:

> The lithic production technology exhibited in the western Idaho turkey-tail and cache blades has proved to be the most distinctive feature and is the means of specimen identification [for the sites]. The quality of workmanship, the careful selection of materials, and the size of individual specimens are unique in the regional archaeology (Pavesic 1985:68).

Quarry origins for lithic artifacts examined by Pavesic were identified as coming from regional, or resources closeby. Pavesic noted, "Obsidian and siliceous materials were selected for burial use" (ibid:75).

Local quarries where high quality stone could be collected to create all lithic implements and tools would have been of major importance to peoples who are technically dependant on stone. Examples of quarry sites in or adjacent to the Payette National Forest include: the Midvale and Mesa Hill quarries (basalt) near Midvale Idaho; Hubbard Ridge quarry (siliceous) east of Council, Idaho; and Timber Butte (obsidian) near Sweet, Idaho.

WILDERNESS SITES

In the Frank Church--River of No Return Wilderness area, test excavations at prehistoric campsites were made by the Forest Service in 1981 (Wylie et al.:1981). The project report notes two archaeological sites were tested:

> One was a small dry cave, PY-147 (10VY167) [on the]... Payette National Forest; the other was an open "pit-house village", SL-267, [on the]... Salmon National Forest...These were the first excavations ever carried out within the River of No Return Wilderness (ibid:1).
>
> Results: The cave yielded approximately 50 diagnostic projectile points, four scrapers, a drill and two knife blades, one with the remains of hafting mastic on the base. Also present were large quantities of freshwater mussel shell and large ungulate bones (elk/deer?) at all levels, and 10 large fish vertebra, probably salmon or steelhead. Of special interest were finds of plain brown/grey pottery and shell/bone beads, including two specimens of what may be Olivella shell beads from the Pacific coast. Typologically, the assemblage appears to be more Great Basin than [Columbia River] Plateau(ibid:3).
>
> Work at the village site exposed a dual component house feature. The upper levels contained desert side-notched/small triangular late prehistoric projectile points while the house fill itself contained Middle to Late Archaic materials...No ceramics were found. Diagnostic tools included 13 projectile points, three scrapers and three drills...The structure itself was over one meter deep [3 feet] and approximately 7-8 meters [21-24 feet] in diameter...(Wylie et al. 1981:4)

Dates for the cave site range from 3900-580 B.P. A single date of 750 B.P., is noted for the village site (Plew and Pavesic 1982:120).

Changes in the projectile points recovered, not only from the sites examined in the Frank Church--River of No Return Wilderness, but from other excavations points out another technical adaptation:

> Throughout the American West the replacement of large corner-notched points by small-corner notched points...in the archaeological record signifies the adoption of the bow-and-arrow replacing the atlatl and dart as the principal hunting technology. This appears to have occurred in the Upper Snake River Basin between approximately 1500 to 1300 years ago (Reed et al. 1987:122).

The acquisition of the horse in A.D. 1700 marks another significant change for American Indian tribes, not only in Idaho, but across the country (Haines 1938:430). This new form of transporting people and goods opened passages to the eastern Plains. Elizabeth Grobsmith characterized the Eastern Indians who moved onto the Plains and adopted the nomadic lifestyle by saying:

> These tribes had far more elaborate social structures and religions because of their legacy of once having been settled, farming villagers. While they may have shifted their lifestyle once they came out on the plains in pursuit of bison, their social complexity often was retained (Grobsmith 1990:178).

As western tribes traveled east to hunt buffalo, "a natural pattern of trade emerged and was well-established long before the coming of Europeans or their technology" (Grobsmith 1990:183). This direct exchange between the Eastern and Western tribes exposed Idaho's Nez Perce tribe and Northern Shoshoni tribe to new and unique items, differing customs, clothing, and religious ideas. Travelers returning from the Plains came home with information and ideas that would change their lifeway once again. A look at central and southern tribes adds pages and perspective to Idaho's history often ignored and forgotten.

THE NEZ PERCE

It appears the Nez Perce as a people have been in-place for thousands of years. When archaeologist/anthropologist Herbert Spinden studied the Nez Perce in 1907, he noted, "There are no traditions of migrations, and so far as can be determined, the tribe has dwelt within these boundaries from time beyond memory" (Spinden 1974:173).

Regions utilized by bands of the Nez Perce include those areas around the Clearwater River, the Salmon River, and the Snake River in Idaho, and the Imnaha, Wallowa, and Grande Ronde Rivers in northeastern Oregon. By living in a land for so long a time, the tribe had extensive knowledge of all its resources available. For example, obsidian samples recovered from the Hatwai/Lenore archaeological excavation on the Clearwater River near Lewiston, Idaho,

were found to come from the quarry at Timber Butte, near Sweet, Idaho. The obsidian was radiocarbon dated to 3,400 and 3,100 B.P.(Pavesic 1985:82), indicating the Nez Perce were commonly utilizing this quarry source by that date.

Mountain men and trappers in Idaho recorded in their journals of seeing groups of Nez Perce either camped or traveling through the Snake River and the Yellowstone River country. On Sept. 26, 1832, Capt. Bonneville and his party of trappers established winter quarters five miles below the forks of the Salmon River. His camp was surrounded by bands of Nez Perce, Flathead, and Pends Oreilles (Irving 1885:71-85). The Indians had apparently been hunting buffalo on the headwaters of the Missouri and decided to spend the winter with Bonneville at his camp.

Nez Perce bands were familiar with the valleys along the Little Salmon River. Nez Perce Historian Allen Slickpoo Sr. recalled his mother telling him Meadows, Idaho, was a place where the Nez Perce raced horses, and she named the location (personal conversation 3/6/95).

A more focused look at a Nez Perce summer camp, can be helpful. Meadows and valleys where snow reached any depth would only be used in the summer months. More moderate winter camps were located along warmer rivers, like the Snake and Clearwater.

Before the acquisition of the horse, the people were walkers, carrying their possessions on their backs, or caching them at camp sites, to be used season after season. Alan Marshal noted:

> ...people [Nez Perce] consistently re-hunted the same areas from year to year. Knowledge about particular hunting areas was detailed. One informant, who is in his forties, said his uncles could direct a drive by describing the peculiar features of rocks and trees. Continued use of the same hunting areas occured also because of a feeling of care for, and maintenance of campsites--/wi.se'wyenikes/. At these campsites people cached equipment that was difficult to carry through the heavily forested terrain; for example, tipi poles and sweathouse frames (Marshall 1977:69).

Caches of stone tools, like stone blanks to be made into projectile points, or those used for grinding and pounding seeds, and shredding dried meat or fish, are often found at prehistoric camp sites. The American Indian's use of dried meat or jerky was first recorded by early European explorer Castaneda in 1540-42:

> They dry the flesh [of the bison] in the sun, cutting it thin like a leaf and, when dry they grind it like meal to keep it, and make a seasoup of it to eat. A handful thrown in the pot swells up so as to increase very much. They season it with fat, which they always try to secure when they kill a cow [bison] (Winship 1896:527-528).

Dried meat jerky was made easier to eat when it was dipped in fat, or when combined with pieces of fat while chewing. Another staple food was created when the jerky was pulverized and combined

with fat or marrow in a pemmican. Wild cherries, or berries could be added for flavor, but pemmican made of fat and meat was a primary food. It could be poured into bags, the seams sewn shut and sealed with fat to exclude air. The mixture was often cached to be picked up on return to winter quarters. Studies indicate it contained 3200 calories per pound; three-quarters of a pound supplied a days ration (Wentworth 1956:567).

Before the horse, summer houses could have been constructed of poles covered with grass, reeds, willows, pine boughs or woven mats. After the horse, leather tipis or lodges, like those used by mounted Plains tribes, were adopted. In higher elevations, like Meadows Valley where even summer nights are cold, the tipi lodge covered with leather was probably the usual one set up while traveling. Woven and leather packbaskets carried household, personal, and hunting gear.

The interior of the tipi, as Spinden noted, "was thickly bedded with grass" (Spinden 1974:194-8), and could be covered with mats in setting and sleeping areas. The center would be left clear for a small, circular stone fireplace. Spinden goes on to note:

> Blankets were of elk-hides dressed without removing the hair. Pillows were folded deer or bear skins...Storage baskets were piled at the heads of the beds...All the boiling was done in coiled willow baskets. Beside these cooking baskets there were no important cooking utensils, for all food not boiled was either steamed or roasted in ashes. Basket mortars were much used for pounding roots, but wooden mortars also were used... Food was eaten out of wooden bowls and bowl-shaped baskets. Spoons and ladles of buffalo and mountain-sheep horn were in common use (Spinden 1974:199-200).

The coiled boiling baskets mentioned by Spinden were heated when hot stones were dropped into the "soup." As they cooled, the stones were removed and hot stones added.

Spinden noted the Nez Perce language was soft and pleasing (ibid. 243) and, "Children were trained to be quiet and obedient, but were kindly treated and seldom had to be punished (ibid. 247).

Slickpoo agreed protection of the camp was the male role. He noted, Indian men followed the same vigilant stance adopted by the birds and animals around them. Males kept watch and were prepared to defend the camp in case of attack. Their alertness to danger was what kept the tribe alive (personal conversation 3/6/95).

The world around the camp was a spiritual place. The trees, the rocks, the rivers, the hills, and other natural objects possessed power and energy, and shared their essence of spirituality with the People.

Natural objects with special meaning were worn, however, "All the deeper qualities of the Nez Perce religion seem to have been based on the dream, which was a means of communication between the material world and the spiritual world" (Spinden 1974:260).

Around the night-fire, with the sounds of the earth and grazing

horses nearby, tales were told about coyote and his tricks, about the ancestors, teaching and entertaining; tales of humor and valor.

THE NORTHERN SHOSHONI

The Shoshone of Idaho are Numic speakers, a division of the Uto-Aztecan language family, related to the Comanche in the south. "Linguistic and archaeological evidence suggests the Numic-speaking groups did not inhabit the Great Basin until after about A.D. 1000, and that they absorbed or replaced earlier occupants of the region" (Arkush 1990:305).

The path taken by the Shoshoni into Idaho has been lost in time, however, they brought with them the idea of pottery. In their travels they lost the old craftspeople with the knowledge to create anything but plain ceramic vessels; possibly indicating their journey was long, taking generations.

Whatever the route, bands of Shoshoni apparently found a homeland on the Snake River Plain and in the surrounding mountains. Within a reasonable time the newcomers learned the country, developing a system of seasonal rounds, extending from the Weiser River area east to the Yellowstone.

In late autumn, the hunters and gatherers returned from their traveling to pass winter beside major rivers where temperatures generally remained moderate. Semi-subterranean pit houses, brush and leather covered lodges were constructed at winter quarters. River terraces still retain shallow indentations amid a clutter of stone flakes, bone, grinding stones, and clam shell middens.

Capt. Bonneville, in 1833, noted a Shoshoni winter camp near Shoshone Falls:

> The snow lay in a thin crust along the banks of the river... Occasionally, they [Bonneville and his men] met the inhabitants of this wild region; a timid race, and but scantily provided with the necessaries of life. Their dress consisted of a mantle about four feet square, formed of strips of rabbit skins sewed together; this they hung over their shoulders, in ordinary Indian mode of wearing a blanket. Their weapons were bows and arrows; the latter tipped with obsidian, which abounds in the neighborhood. Their huts were shaped like haystacks, and constructed of branches of willow covered with long grass, so as to be warm and comfortable. Occasionally, they were surrounded by small enclosures of wormwood [sagebrush], about three feet high, which gave them a cottage-like appearance. Three or four of these tenements were occasionally grouped together in some wild and striking situation, and had a picturesque effect. Sometimes they were in sufficient number to form a small hamlet. From these people Captain Bonneville's party frequently purchased salmon...(Irving 1885:180-181).

As winter deepened, the leafless stems of willow and dogwood were gathered for basketmaking. Grasses, roots, leaves, and the pliable fibers from nettle, clematis, dogbane and milkweed were gathered for constructing baskets, fishnets, twine, rope, and etc.

During the cold season around the campfire, arrow points were refined from crude stone blanks that had been "roughed out" at stone quarries during summer rounds. Arrow shafts could be fashioned from rose, dogwood, and syringa stems. Bows were often constructed of juniper or mountain sheep horn (Dominick 1964:155).

Caches of dried meat, fish, fruits, seeds, and roots supplimented fresh meat hunters could hunt in the snowy landscape, or fish caught in the nearby river. Sagebrush and driftwood were gathered for firewood.

As the season turned, groups began to move into the warming countryside to harvest plants as they became ripe or mature. Gathering was a technical science. "...an efficient gatherer requires a vast fund of knowledge about the growth cycle of dozens of plant species, an understanding of the effect of weather on growth and knowledge of soils and growing conditions," noted James Downs. He goes on to point out, this knowledge must be learned. It was the older women in the tribe who were the most expert gatherers (Downs 1966:21).

A major root crop was camas, and although the camas bulb can be found growing in most wet meadows, the Camas Prairie near Fairfield, Idaho was a large, plentiful source for southern Idaho tribes until the historic period (Statham 1982).

By the late 1830's, trappers, traders, and Indians had scoured rivers and creeks, looking for game, particularly beaver. The fragile desert environment along the Snake River became the common east-west route used by white travelers, and soon was over-hunted and over-grazed. Indians living along this corridor, particularly those who were not mounted, were ill-equipped to compete with mounted Indian hunters and whites with guns and horses. The impact was devastating, reducing game animals and food resources to minimal levels, and the bands relying on them to poverty status.

A developing lack of game is a consistent element noted in journals of trappers and mountain men (i.e. Bonneville, Ross, Meek, etc.). Bonneville had recorded buffalo on the Snake River Plain in 1832-1833 (Irving 1885). According to Haines, after the Crow, Blackfeet and Plateau tribes secured the horse, they hunted in the Yellowstone Valley, pushing buffalo south across Bozeman Pass into Idaho,

> replacing buffalo there as fast as they were being killed by the mounted Shoshoni and Bannocks. But after the smallpox epidemic of 1837 the Blackfeet stopped coming. The Crows could hunt more to the north. The new herds no longer came across Bozeman Pass...In a few years the buffalo had all been cleared from the country west of the [Continental] divide, and the Shoshoni and Bannocks had to travel far to hunt (Haines 1970:157).

For those bands unable to travel to the Plains, life became desperate. Nez Perce Historian Allen Slickpoo Sr. noted tribal memories of the abandonment of Nez Perce village sites on the Snake

River after repeated attacks by the Shoshoni. He speculated the Shoshoni were starving and had been forced north (personal conversation 1995). It is a probable response to the invasion of whites into their territory.

CONCLUSION

As the traffic along the Oregon Trail increased and gold was discovered in Idaho, southern and central Idaho tribes struggled to survive. It was an adaptation unlike any they had faced before. After several battles in the 1870's with white settlers, the tribes were restricted to a fraction of the land they had known in earlier times. The old ways became even more sacred, for in most instances they lived only in the heart until the time came when they could be revived for the People.

In 1910, Yellow Wolf, a Nez Perce warrior who fought in the war of 1877, posed in full tribal regalia for photographs to be used in a painting. He was asked to send to the artist a description of the clothes he wore in battle, and for the loan of the feather plumage he carried in battle. He sent the feathers along with this message:

> The medicine that gave me strength during the war was in my feathers. These were wrapped in red flannel cloth. This bundle I carried on my back. I do not think I will get along well without my feathers. You must care well for my feathers (McWhorter 1983:303).

When asked to blow a war whistle used in the 1877 conflict, Yellow Wolf refused, saying:

> This war whistle which helped me in dangerous places is made from the wingbone of the crane. Spirits guided me in its making...It is not to be used in sports and amusement...The flute hung under my left arm. There it was away from handling the rifle. These two small eagle-down feathers at the end of the thongs were plucked from over the bird's heart. The fluttering up in the wind was good. Always moving, you could not see that which does it. There was good prayer in the feathers movements. You must not let my flute be wrongly used (McWhorter 1983:302).

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The front cover illustration is a copy of a petroglyph in the Frank Church--River of No Return Wilderness.