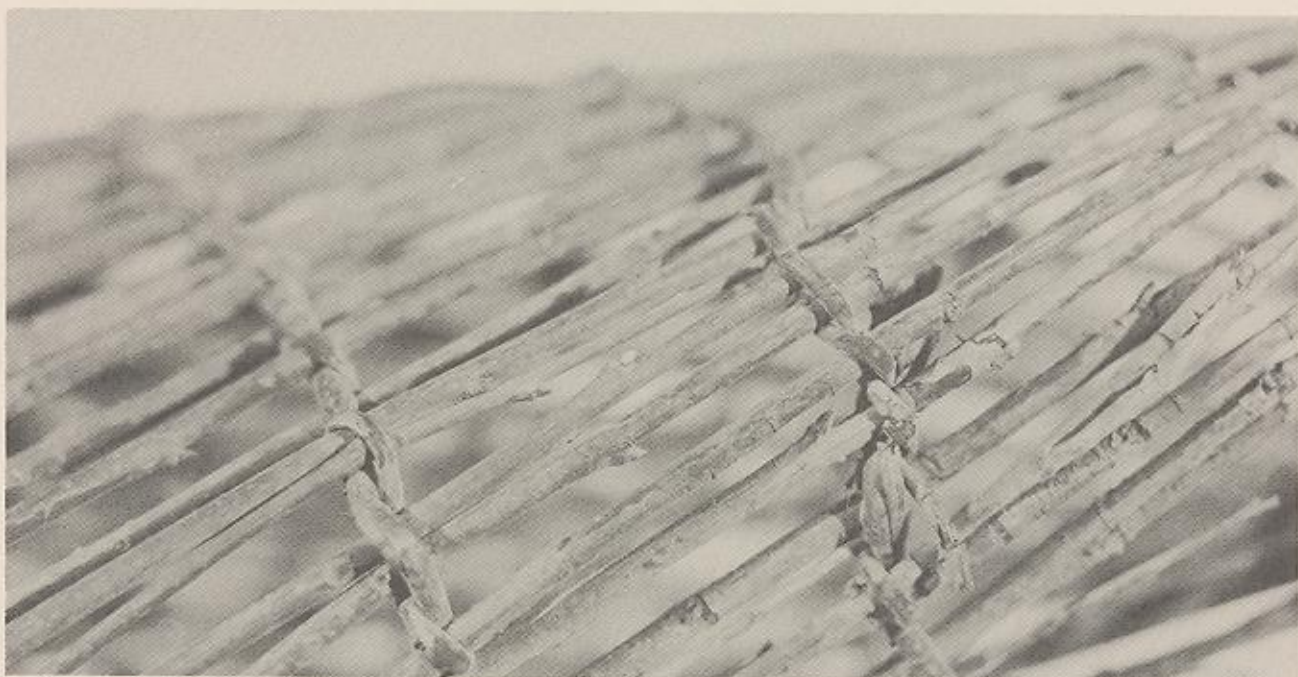
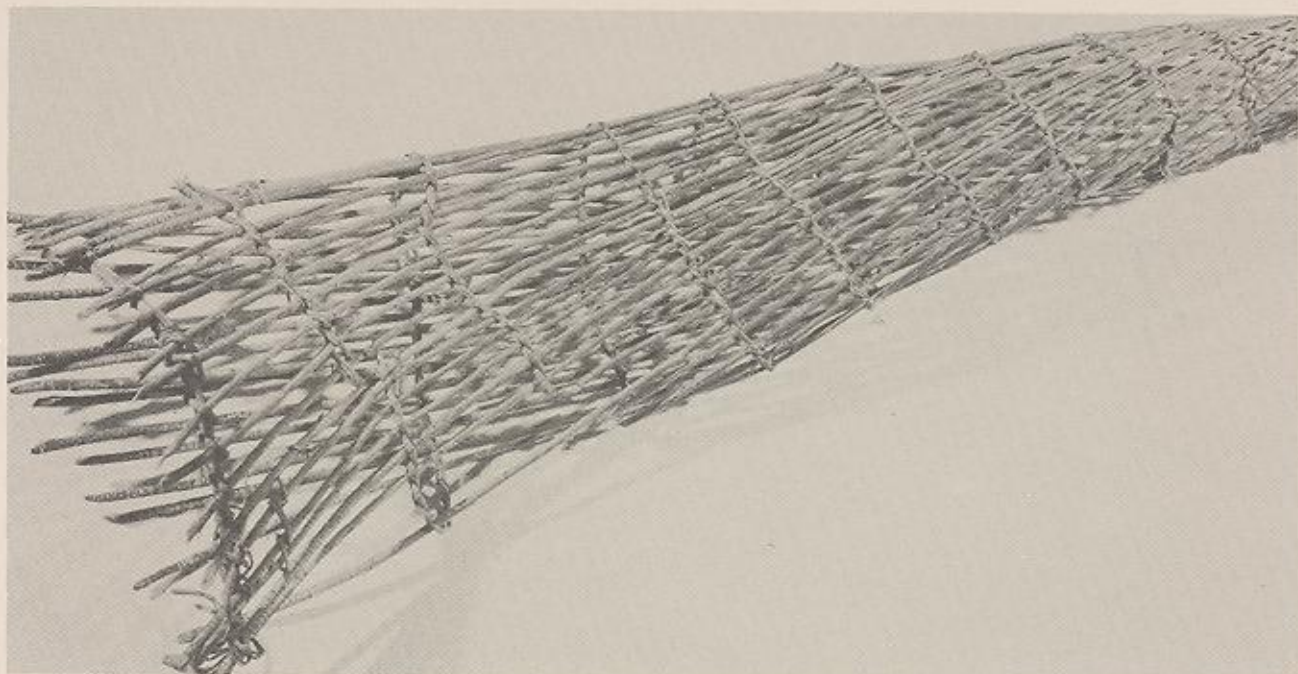


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ARTICLES AND REPORTS

AN ETHNO-HISTORICAL SHOSHONE NARRATIVE PIE NIMMIN NAAKKANNA "HOW WE LIVED LONG AGO"

Jon P. Dayley
Boise State University

INTRODUCTION

The text that follows is a narrative of reminiscences in the Shoshone language by Josephine Thorpe. The reminiscences are about the way Mrs. Thorpe's own group of Northern Shoshone used to live when she was a girl in prereservation times.

Mrs. Thorpe's people were *Tukku Tikka'a* "Mt. Sheep Eaters" or *Akai Tikka'a* "Salmon Eaters". These names, like those of most other groups of Shoshone in Idaho, Wyoming, Utah, and Nevada, were derived by calling the people residing in a certain area *tikka'a* "eaters" of the most important types of food (e.g. *tukku* "Mt. Sheep; meat" or *akai* "salmon") that the people subsisted on in the area. But, it should be noted that the name of the same group of people would often vary since at different times of year and in different years, the main food supply would vary, and since a given group of people would often move from one area to another exploiting different available food sources. As Liljeblad (1972:18) states, "There are several dozen such 'food-named groups' on record, none of whom can be identified as a stable ethnic unit. As terms for ethnographically distinct divisions or identifiable subgroups, these food names mean much less than has generally been thought. To interpret them as native terms for culturally distinct or politically independent units or 'tribes', as has frequently been done in the literature, is utterly wrong." In any event, in aboriginal times, the Northern Shoshone generally referred to as the *Tukku Tikka'a* ranged over the mountainous region from the Weiser and Payette Rivers in the west to the Yellowstone River in the east, and north to the mouth of the Middle Fork of the Salmon River, and south to the upper drainages of rivers like the Lemhi and East Fork of the Salmon. The people ranging over this large area were never all organized into one social and political unit. Rather, various small subsistence groups consisting of expanded nuclear families or extended bilateral families, or sometimes somewhat larger groups, roamed over various parts of the area during a year's time. Each group might have a favorite wintering area, which it called its own and which it tended to return to every year. The membership of each of these groups was never entirely stable; people, for various reasons, would come and go from each small

group. And, depending on where a given group was and what food source it was exploiting at the time, it might be variously called *Tukku Tikka'a*, or even *Yampa Tikka'a* "Wild Carrot Eaters", *Pasikoo Tikka'a* "Camas Eaters", or *Yahan Tikka'a* "Groundhog Eaters", etc. It was only those *Tukku Tikka'a* wintering in the Lemhi Valley, who thoroughly adopted the Plains Horse Culture, that developed a large band organization (see Madsen 1979).

Josephine Thorpe and her family group were the last Indians in Idaho to relinquish their independence and yield to White pressure to adopt reservation life. Her group of *Tukku Tikka'a*, locally known as the "Weisers", had traditionally wintered in, and exploited the area around Dry Buck Basin in the Payette drainage west of Banks and Smiths Ferry, and south of the Weiser River (see map in Wells 1980:2). Mrs. Thorpe's grandfather, Eagle Eye, was the well-known and respected leader of the Weisers. After the disruption and disturbances of the Bannock and Sheepeater Wars (1878 and 1879, respectively), Eagle Eye and his group settled down in Dry Buck Basin, and on their own they began to adopt a more sedentary agricultural life patterned after the Whites, although they continued many of their traditional hunting and gathering activities as well. They actually became fairly successful farmers and managed to live in relative peace until about 1900. But because of (unjustified) fears of "renegade" Indians on the part of local white farmers and ranchers, after the death of Eagle Eye, when Mrs. Thorpe was a little girl, the Weisers were pressured into moving to the Lemhi Reservation in east-central Idaho. Then in 1907 when the Lemhi Reservation became defunct, this group was forced to move with other Lemhi Indians to the Fort Hall Reservation in southeastern Idaho. Later on Mrs. Thorpe's family became quite successful ranchers on Lincoln Creek at Fort Hall. This series of events is discussed by Madsen and Liljeblad:

Even after a generation or two of white contact, these Sheepeaters—as the whites called them—preserved their ancient culture and continued to occupy a vast tract of rough country extending across southern Idaho into the Yellowstone region

of Wyoming. Even after Idaho's Indian wars—which concluded with the Sheepeater campaign of 1879—some of the *tukudeka* avoided confinement on a reservation; Eagle Eye's band of Sheepeaters finally settled in Dry Buck Basin in the Payette River country until the end of the nineteenth century before relinquishing their independent existence as nonreservation Indians. (Madsen 1979:24)

The last Idaho Indians to submit to reservation life were the little Shoshoni group remaining on the Payette River. They appear in official records under the name of "Weisers," and in 1871 they were said to number eighty-three individuals. During the excitement in 1878, a few of them had disappeared leaving no trace behind them. As far back in time as their memories reached, the valley from the bend of the river to Payette Lake had been their summer range where they had gathered food, fished, and hunted deer. As time went by, they gained experience in the white man's trades by doing day labor in his sawmills. Entirely on their own and without being prodded by a government agent, they soon became fully familiar with this new mode of life and settled down at their old winter camp near Smiths Ferry. Here they built themselves log cabins and even frame houses, raised crops, kept pigs and chickens, and took particular pride in planting fruit trees. From the time of the Bannock War there had been constant pressure on them from white homesteaders in the valley, who objected to the presence of the Indians and insisted that they be moved to the reservation at Fort Hall. As long as their old headman (i.e. Eagle Eye) had lived, highly esteemed by both settlers and officials, the Indians had stubbornly refused to leave their village. After his death, 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 and spontaneous enterprise must have been appalling to them all, some of them and their children in time became citizens with great prestige in their new community. (Liljeblad 1972:39-40)

Merle Wells (1980:13) describes going with Mrs. Thorpe, Sven Liljeblad, Earl Swanson, and some of Mrs.

Thorpe's relatives, in 1963 to Dry Buck Basin and vicinity in search of Eagle Eye's grave. Wells and company found a spectacular source of obsidian on nearby Timber Butte close to where Mrs. Thorpe thought Eagle Eye had been buried. This party also came across what apparently were some of Eagle Eye's people's apple trees as well as the old sawmill where Eagle Eye's people had worked. Wells also provides some historical accounts of the Weisers in the late 1800's.

Anthony Ranere (1970) and William Statham (1970) did an archaeological survey of Dry Buck Basin in 1970. They found a number of aboriginal sites with various kinds of obsidian artifacts and flakes, worked basalt and worked cobble stones, as well as a rockshelter and some house pits. They also "located an old sawmill, cabin foundations and even an old apple tree (!) in a location matching Swanson—Merle Wells' description (of Mrs. Thorpe's homesite)" (Ranere 1970:5).

It should be noted that there is very little ethnographic literature on the Shoshone in western Idaho around where Eagle Eye's and Mrs. Thorpe's people lived, i.e. in the area where the Weiser, Payette, and Boise Rivers meet the Snake. (See the maps in Liljeblad (1972, Maps 1 & 4), Steward (1938, Figures 1 & 10), and Stewart (1972, Figures 1-15).) Steward (1938:172-3), in the most significant work on the Shoshone, devotes less than two pages to the area, with only very sketchy data, namely the following:

The valleys of the several rivers in western Idaho were favorable for occupation. The rivers afforded salmon, the meadows had roots, especially camass, and pasturage for horses, and the low altitude produced mild winters.

This population was neither well defined politically nor territorially. It was scattered in small, independent villages of varying prosperity and tribal composition. Along the lower Snake, Boise, and Payette Rivers Shoshoni were intermixed with Northern Paiute who extended westward through the greater portion of southern and eastern Oregon. Slightly to the north they were probably mixed somewhat with their Nez Perce neighbors. Ballard (1866, p. 190) said they were much intermarried with "Bruneau Shoshonee."

The general name for the people of this area was Yahanduka, Groundhog Eaters, though they imperceptibly merged with the Agaiduka of the Snake River and the Tukaduka of the mountains to the north . . . (p. 172)

Liljeblad notes that the area was very important aboriginally because of traditional rendezvous to which Indians from various tribes (e.g. Shoshone, Northern Paiute, Nez Perce, Umatilla, and Cayuse) came to trade:

In the oral traditions of the Shoshoni Indians there is much mention made of journeys to a yearly gathering, an intertribal rendezvous, in the country where the

Boise, Payette, and Weiser Rivers empty into the Snake. Before any white man had as yet visited the region, people from far and near congregated at these waters early in the summer in order to celebrate the opening of the fishing season and, above all, in order to trade . . . This half-legendary fair is said to have lasted as an unbroken tradition in connection with fishing and harvesting of the camas until some time in the early 1860's, when the white prospectors moved in and when—for some unknown reason—the Columbia River salmon ceased to run in the Boise River. (Liljeblad 1972:19)

Liljeblad (1972:19-20) further states that it was during these rendezvous that some Northern Paiute acquired horses from Nez Perce and Shoshone and joined the mounted Shoshone bands to the east, and thus, they became the Bannock who intermingled with the Shoshone (cf. Madsen 1958).

Aside from these few notes and the material quoted earlier on Eagle Eye's group, there is almost nothing else on the Shoshone in this part of western Idaho.

ABOUT THE NARRATIVE

In 1968, while I was doing linguistic fieldwork on the Northern Shoshone language spoken at Ft. Hall, I had the most fortunate opportunity of meeting Mrs. Thorpe through the auspices of Sven Liljeblad, who was a good friend of hers. I asked Mrs. Thorpe, who was then a fine, dignified, and elegant lady in her late seventies, if she would narrate in Shoshone something about what she remembered of prereservation life in the Payette River country before she and her people moved to Ft. Lemhi when she was about 7-9 years old. She most generously consented, and in fact, as she states in the text, she said she felt it would be good for people to hear her Indian view of how things were then. I recorded her narrative on tape and later transcribed, translated, and linguistically analyzed it. The text is given below in its entirety, first in Shoshone, then in an idiomatic English translation, and then again in Shoshone with a word-by-word interlinear literal translation.

Mrs. Thorpe's narrative is significant anthropologically for a number of reasons: (1) It contributes to the scant ethnographic record on the area. (2) It provides an Indian perspective on late prereservation times. (3) It provides a woman's perspective on native subsistence patterns. (4) It provides linguistic data on the Shoshone spoken in the area, of which at present there is none. And (5), it is significant archaeologically, in a sort of negative way, in that most of what she discusses would not show up at all in the archaeological record. That is, from her point of view, the significant things were not necessarily material culture.

There are several points that Mrs. Thorpe stresses in the narrative, which sometimes conflict with generally held beliefs about Shoshone in late prereservation times. First, she emphasizes that her people were self-sufficient; they produced for themselves virtually all of their own necessities. They either gathered or grew all of their vegetable foods, and they hunted and fished

for their meat foods. They didn't buy anything, or only rarely would they buy a few luxury items such as coffee, sugar, and flour. And when they wanted to buy these items, they would work for cash by doing odd jobs. Second, she stresses that her people didn't ever starve. They always had enough food to get by on because they would travel to wherever foods were plentiful in a given year, and her group and others would always help each other if one group was short of food. There was always a good deal of sharing among different groups. Third, preparing foods for winter was important, by drying them and storing them so they didn't rot or so that animals, especially bears, would not eat them. Fourth, her group had territory which it called its own, but sometimes it would winter with other groups depending on food supplies, and other groups would winter with hers. And, her group would make treks to salmon and other fisheries, to yampa and camas grounds, and to hunting areas. Fifth, her people had horses, but their horses had a bad time in the winter and sometimes starved because the people didn't yet harvest hay for them. And finally, she notes that naming practices were different then than now. Even though people were related, they didn't have the same surname because people were named individually by some idiosyncratic characteristic that they had.

THE SHOSHONE LANGUAGE

Since Mrs. Thorpe's narrative is in Shoshone, a few words are in order on the language itself. In aboriginal times, Shoshone was spoken by several thousand people in southern Idaho, western Wyoming, northern and western Utah, central Nevada, and extreme southeastern California. Today, there are still a few thousand people speaking the language on and off reservations scattered throughout the same area, but the number of people who can speak the language fluently is rapidly declining. Comanche, spoken in Oklahoma, is a very divergent dialect of Shoshone which has essentially become a separate language since the ancestors of the people speaking Comanche separated off from the main Shoshone group several centuries ago. Shoshone belongs to a large family of genetically related languages called *Uto-Aztecan*. There are about 30 or so Uto-Aztecan languages, and aboriginally speakers of these languages occupied a vast area stretching from the Salmon River in Idaho southward through the Great Basin and Southwest, into much of northern and central Mexico, and in scattered areas in southern Mexico, and as far south as El Salvador in Central America. Aztec (for Nahuatl) is the southernmost member of the family and Shoshone is the northernmost member. The other languages are scattered in between (e.g. Ute, Hopi, Yaqui, etc.). The family gets its name by combining Ute plus Aztec. Shoshone belongs to a subgroup or branch of Uto-Aztecan called *Numic* (much like English belongs to the Germanic branch of the Indo-European language family). The Numic branch contains several closely related languages all of which share the word *nimi* (or one similar to it) meaning "person", from which the branch gets its English name. The Numic languages fall into three separate groupings:

Central Numic—Shoshone, Comanche, Panamint
 Northern Numic—Northern Paiute-Bannock, Mono
 Southern Numic—Southern Paiute-Ute, Kawaiisu

In terms of grammar, Shoshone is quite different typologically from English. Words, especially verbs, tend to be quite complex with several morphemes or meaningful elements strung together agglutinatively. For example, note the complex internal structure of the two verbs given below, each of which is analyzed into its meaningful elements.

nasuntamahkannoo "remember"
 na- medio-passive voice prefix
 sun- "with the mind" instrumental prefix
 tamah "tie" verb root
 -kan stative aspect suffix
 -noo durative aspect suffix

kinnomekwai'eyu "used to graze around"
 ki'- "with the teeth" instrumental prefix
 nome "pull out" verb root
 -kwai "around" indefinite directional suffix
 -e repetitive aspect suffix
 -yu continuous aspect suffix
 -e-yu together mean habitual

As these examples illustrate, verbs often have prefixes indicating voice and the type of instrument with which an activity is performed. Verbs usually also have one or more suffixes indicating directional and adverbial notions as well as aspect and tense.

With respect to sentence structure and word order, Shoshone is much more like Japanese, Turkish, and Basque than English. This is because the basic word order in Shoshone is Subject + Object + Verb (SOV), e.g.

Sut̄in apeesin ke hinna tim̄iti.
 those-ones that-time not anything buy

N̄i wihnu sukka usi ikittsi tiahwehonto'i.
 I then that thus right-now tell-will
 "Thus, I then will tell that right now."

Shoshone and languages like it with basic SOV word order (e.g. Japanese, Turkish, Basque, and about 40% of the world's 5000 languages) usually have a number of syntactic characteristics in common which are often in "mirror image" order from their English counterparts. Thus, instead of prepositions, Shoshone has postpositions, e.g.

Sut̄i wihnu soo siki kantin
 those-ones then many leaf in
 wonko kapa u hannī'eyu.
 pine among it fix-used-to
 "They then used to fix it in many leaves among the pines."

Auxiliary or helping verbs follow main verbs instead of preceding them, e.g.

Suti u kutti-ttiki.
 that-one it shoot-start
 "He started to shoot it."

Suti u kutti-sua.
 that-one it shoot-want
 "He wants to shoot it."

And, subordinate clauses are usually before the main verb rather than after it, e.g.

Ni ke ut̄im pahokoinna puikka.
 I not those-ones be-hungry see
 "I didn't see them be hungry."

However, even though the basic word order in Shoshone is SOV, other orders are also possible, e.g.

Tsaa u nasuntama ni sukka sunnikku.
 well it remember I that that-like
 "I remember it/that like that."

Sukka tiasi sut̄in tim̄i'eyu.
 that also those-ones buy-used-to
 "They also used to buy that."

This freedom of word order allows for a good deal of stylistic variation (much like in Old English or Latin, for example). The word order freedom is possible in Shoshone because nouns and pronouns are inflected for case (like in OE and Latin). In other words, from the endings on nouns and pronouns, one can always tell whether they are subjects or objects no matter what order they occur in. So, word order is not as crucial for understanding as it is in English. For example, compare the forms below.

Subjective	Objective
nimi "person"	nimi "person"
tukku "meat; mt. sheep"	tukki "meat; mt. sheep"
sutin "that (one)"	sukka "that (one)"
sut̄in "those (ones)"	sut̄i "those (ones)"

Possessive
nimin "person's"
tukkin "meat's; mt. sheep's"
sukkan "that one's"
sut̄in "those ones'"

It should also be noted that demonstratives like *sutin* "that (one)" and *sut̄in* "those (ones)" function as third person pronouns. So, *sut̄in* can also be translated as "they". And, since there are no gender distinctions in Shoshone, *sutin* can also be translated as either "he", "she", or "it".

The phonology or sound system of Shoshone is much too complicated to go into here in detail, so only a few words will be said. The vowels *a*, *e*, *i*, *o*, and *u* have "Continental" values and are pronounced as in Spanish. The double vowels *aa*, *ee*, *ii*, *oo*, and *uu* are long; they are pronounced about twice as long as the single short vowels. The consonants *p*, *t*, *k*, and *ts*, when they begin a word, are pronounced much like similar

sounds in French or Spanish, i.e. without aspiration. However, in the middle of words, they are usually voiced so that they sound more like English *b*, *d*, *g*, and *j*, respectively. Double consonants like *pp*, *tt*, *kk*, and *tts*, only occur in the middle of words and they are always voiceless. They are pronounced long like geminate consonants in Italian and Arabic.

For more about the Shoshone language, its grammar, sounds, and vocabulary, the reader should consult Crapo (1976), Dayley (1970), and Miller (1972 & to appear).

Finally, the careful reader who scans the Shoshone text will note that several words are repeated over and over again, e.g. *usi(n)* "thus, so", *wihnu* "(and) then", *suti(n)* or *sukka* "that". The repetition of these words is typical of narrative style in Shoshone. Aside from their literal meanings, they are also used as space-fillers to give the narrator time to think, much like "well", "you know", and "uh . . ." in English.

PIE NIMMIN NAAKKANNA

Usin ni ikittsi sukka pie nimmin naakkanna sukka ni matii ni ai matii tipiniiku, u ni usi sukka nimi naakkanna apeesin ni u tsa suankinti, noo witsa nimi u nankahkanti, tsa u nankasuankinti me, u summikanti. Ni wihnu usi ikittsi u tekwahonto'i sukka pie ni nasuntamahkanti. Ni noom piesi ikittsi tsaan tsa hipitsoo nanah. Ni wihnu oyokusu sukka nimmin naakkanna hinna nimmin kakunii, nimmin pianii, nimmi atanii, ni tokonii, sutiin naakkanti ni nasuntamahkannoo. Ni wihnu sukka usi ikittsi tiahwehonto'i pie utiin naakkanna.

Suti apeesin ke hinna timiiti. Hinna oyokusu sutiin pin tikkanna, hinna pin naakkanna, suti pimmissi mapanatuha pimmissi u hannika'eyu. Pimmissin tiasi pimmissi u inna'eti u hinna u pasanki'eti u tikkappihnaa'eyu tommo pin tikkato'ihka. Suwaihku sutiin naakka'eyu apeesi, ni wihnu sukka tsa suankihka. Tsa u nasuntama ni sukka sunnikku. Ni wihnu me ukka ikittsi noo sisimi ni noo hinna ni kakunii sitii ni ai matii tpekkanki'eku u ni wihnu matii innanki'eyu un tukki tihiya matii pekka'eku. Wihnu sukka tiasi hinna utiisi hannien'enna tiasi ni noo sunni yampa ka naha'eti tiasi yampa ka he nimmi ahwe'eti, u pasanki'eyu. Tsa sutiin tiasi sukka tikka'eyu, hinna tsoweki sukka haappe'a. Sutiin tsa ke sikki siati nimmi soko pa. Usi yampa taka noo sikki siakka'eti. Eti hinni pokompih tiasi. Sukka nimmin tiasi soon tiasi pokompiha nimmin pasanki'eyu. U pasanki'eti u tsakkwinuhe'eti. Nimmin tiasi utiim pie utiin tikka'e waihkusii u hannii'eti. Nimmi wihnu o kotts'a'eti u tikka'eyu tommo. Nimmi wihnu sunnikku naakkanti suti waihkusii naakkanti. Ikittsi timmasi siti hinni tikkappih, soon natimiiiti, natimiiitin taka, nimmin pinna sopesi sutiin ke hinna timiiti.

Simi noo sutiin tohatikka atim masin homoketisi noo simi timi'eyu. Manakkwah petin tiasi suti hiiti noon timi'enna, manakkwah petin nakittsuma'eyu. Sutiin tiasi sukka tiasi pin tikotsohim ma sekka nappiasim pin kotsohim man tiasi sukka timi'eyu. Suti hinna noom pihnaa noon tiasi timi'eti. Ukka tiam poppontosanitti tiasin tiasi—noon kia hakai nimi nanihati?—sukka tiasi sutiin timi'eyu. Wihnu kapia tiasi sutiin ke himpekanti timiiti. Tsaappe sutiin kappia hanniti sukka suti ekka

pi saa'enna hupe kappi hipi'eyu. Hinna hupe tihyan tukki timmasi hinna pi saappiha u hupe suti sukka kappi hipi'eyu.

Tiasi wihnu "tea" "tea" hipi'iti. Tiasi suti wihnu sukka sutiim pakwana ettu hunu pehokkiti tsoomme'eyu siape tatsa sua. Suti wihnu u pasanki'eti wihnu u miiku, u hannii'eti, u pasanki'eti. Titiiku u mayunihkwaiiti. Wihnu sunnikku wihnu hiiiku wihnu kappinnai'eyu tiasi sukka pakwana. Tsaan tiasi sutiin kammanna, "tea" waisin kammanna. Wihnu tiasi tsaappe suti sukka hinnam pi saanna taka hupa hipi'eyu, simi noo sutiin kappi hipi'eyu. Tiasi sutiin tiasi siipatin tiasin—noon kia hakai nanihati sutiin taiponna?—sukka tiasi suti ekki wonko kapani tiasin kappinnai'eyu kappi pasanki'eyu tiasi kikkipita siakkanti. Sukka suwaihku u hipi'eti, suti sukka timmasi ke wihnu tsaappe kappi hipi, sutiin ke suwitti timiiti.

Utiin naakkanna siti nanah sumikainti. Tsaanku nana naakka, ke tiasim pahokoi haka pee. Tsaanku taka nana oyosin nanah. Soon tikkappihpai. Seti utiin tikkappih utiin pasankipih nanah tukkumpekanti, ke nanah hannii'itin ke pesitin tiasi, suti u pasanki'eti. Suti wihnu ekki wonko kapa soo siki kantin wonko kapa u hannii'iyu. Suti usi wonko mai suti kittaa iitsii seti, ke pasati ke timpisi'iti. Tsaanku nanah sutiin nanah u hannii'iti. Noo hakai tommo nanah tatsam pin tipasankipih nanah tsaanku nanah. Sisimi u tatsohweti suti u pasanki'eti wihnu sukku u tahn'a'eyu. Sisimi tiasi soko kapa tiasi u ku'ukka'eyu tiasi.

Suti wihnu tiasi eti hinni timmasin etiin toya tu nayikwiti, u hotahkwa'eti utii titikka'eyu suti noo sunniti sukka soko ka u nahannisi matii sumpitsappi. Tsaappe suti wihnu sukka ekki u pa'an pin tsawenii'inna sukka sutiin ke hakannikku u hannii'iyu. Sutiin pinna sukka soko kati suti hotahkwai'eti u tikka'eyu, utii tikkankihkwai'eyu. Wihnu suwaih tia naakkanti.

Suti wihnu tiasi noo hakai soon tikka'eti tiasin, hakai soon tiasi u hannii'iti tiasi, wihnu pin tittiiianii timmasi siipatii anta nahma kahnikanti utii pahopihkankanku, sutiin tiasi utii maka'eyu tiasi. Suti soon nanah tiasi eti utiin tittiiianii utiin naniminii utiin kima kakahnikanti. Soon nana ke timmasin tiasin noo suwaihkusii tia naakkanti wihnu ke nakitsa tsa pahokoi suti, tiasi. Sunnikku ni utii sumpanakka; ni wihnu usi ikittsi wihnu ni sukka noo nasuntamahka'eyu iki mantusi. Oyosi nanah nasuntamahka'eyu.

Wihnu tiasi wihnu sutiin haka pee noon tiasi wihnu pin tittiiianii timmasi anta nahma kahnikanti manakkwa kahnikanti utii makanti mi'ati utii maka tommo'ekwainti. Wihnu tahma nankwa tiam piti'eyu. Ke oyo nakitsa pimmin taka kahni ka suti sukku pi soko ka ke tomohka. Sutiin noo hakappu mi'a'eti so'ana tomo yinkammeti. Soontim ma natikkatim ma tommo yinkammeti, hinnam pi akai hinnam pim penkwi tia. Suwitti tommo natikkati suti suwitti hannii'iyu suwittintsi tiasi. Wihnu ke wihnu suti hakannikku ke timmasi haka pee pahokoi, ni ke utiim pahokoinna puikka.

Diasin sisipee tiasi yipani suanti sutiin eti utiin timasiankipih, tiasi eti hinni atim "pasikoo" me anni utiin nihakkanna; sutiin tiasi sukka tiasi suti wipakoihkwai'eti tiasi u pasanki'eyu, tiasi wihnu ekka hinna tiasi tiikua noo sutiin tiasi ekka hinna timmaham pipiettsia ekka ikittsi timmasi "pittsisi" me nanihati.

Sukka hii na'a nana antappunti sukka tiasi sutii tiasi u wittsiyuikwai'eti u pasanki'eyu sukka tiasi. Tsaan nanah tiasin pasakkwa'eyu suti. Suti hii wihnu u patsawinihkanti u tikkato'i. Wihnu u patsawinihkanti u saattsi wihnu u tikka'eyu. Sunnikku nanah suti iki nahannippinnisi kammanna tiasi; hinni oyontisi nanah suwaihyu.

Suti sukka timmasin ke suti ke nimi suti ni tokonii timmasin hii'i nanah ni tokonii suti nana antappu nana anta kahnipai, suti tiasin ke tiasi suti suwaisi nanihati noo nahmantin naati; nana antappu naniha'etihka. Usi hakaniyunti nana antappu naniha'etihka noo simi mantisi siakkanti? Me setiin niwini'eyu ettunti ikittsi. Ke pinna suti suwaihyu oyon nana antappu naniha'etihka pin napuim ma tiasi sutiim pimmisi naniha'etihka tiasi. Hakanikku noo?

Wihnu ke wihnu naha wati'enna suti sunnikku naakkanti. Nanah timma tsaanku nanah naakka suti pimmin taka sokko. Sotto na'a hetakka toya tu soon nana ettuntin tiasi utii ka piti'ekwaintin tiasi utii makainti tikka'eyu nanah utii ka hii noo kwapi'eti. Tiam piti'eyu tiasi hinna noo utii hanninki'eti.

Tiha suti soon tiham punkupainti tiasi. Pim punku pa'an tiasi noo hakattu nanah yinka'eti sutiin tsa utiim punkunii noom pimmi noo pahokoihka'eyu ke ukka pinni utii sonni tsikka'aku. Noo suti noo suttu wihnu sutiin, ke nakitsa sutiin tipitsi soon takkatuati sukkuti utii naakkakka. Suti eti hinni noom piasonnippih pa'a siakkanti noo suti sukka noo sutiin tikka'eyu tihiyani ottunti. Paan kima tukkanti tiasi ekka puhi sonnippiha tiasi tsa siakkanti suwitti tihan kinnomekwai'eyu suti. Ke wihnu nimmi sonni tsikka'a'eyu. Ke ti utii sonni tsikka'anna u puikka. Sunnitti sutiin tikka'eyu utiim punkunii.

Wihnu tiasi attuntisin tiasi utiin naakkanna tiasi nanah sumikanti, seti utiin naakkanna, utiin nimi naakkanna. Ke pinni timmasi tsaan tiahwehkwayu oyoko, ni ke tsa u tiahweyu sukka, hinna oyo usi. Ni noo u mantisi timmasin ke nakitsa ni oyoku tiasi ikittsi me ukka u tekwa ni. Usi ni noo ni nasuntamahkanna sukka oyoku ni noo ikittsi tekwanu.

HOW WE LIVED LONG AGO

Free Translation

Thus, today when they asked me about how we lived, how Shoshone people used to live a long time ago, I thought it was good and perhaps people should hear about it; it's good they want to hear it, it's wonderful. Thus, I will talk right now about what I remember of long ago. Already I am really just an old lady. Thus, I remember all about how we lived, about how our (maternal) grandmothers, our mothers, our uncles, our (maternal) grandfathers lived. I then will tell right now about how they lived long ago.

Long ago they didn't ever buy anything. What they themselves ate, what they lived on, they themselves knew how to fix for themselves. They themselves, then, used to hang up and dry the food they gathered that they would eat in winter. They used to live that way long ago, and I feel good about it. I remember it well, that way. I then should tell right now one at a time about what my grandparents used to kill for me, what they used to hang-dry for me, the meat of the deer that they

killed. Then again I should also tell about what they used to fix and what happened at the wild carrots, the wild carrots that we used to dig, that we used to dry. They really used to eat these things too: some Indian breadroot and that parsnip. Those things did not grow well here on our land. It was only wild carrots that grew here. There were some berries too. Again, we also used to dry many berries. We used to dry them and mix them up. Thus, we—they used to fix that kind of eatible long ago too. We used to make pudding out of them and eat them in winter. We then lived that way, that kind of (people) lived that way. Pertaining to these foods, many of which are bought today, only bought, previously at that time we—they did not buy any.

Once in a while they used to buy flour and once in a while powdery stuff. Long ago they used to buy small amounts of what they used to consume. And they bought that stuff by washing, by their washing for money. Also they must have bought some sugar. And also, that round thing—what is it called in Shoshone?—they also used to buy that. And they didn't buy much coffee. They really fixed their own coffee, which they themselves boiled into broth and used to drink as coffee. It was some liquid from deer meat, something which they had boiled into broth, that they used to drink as coffee.

They also used to drink "tea". They used to go along the ditches picking mint, then, when it was almost summer. They then used to dry it to make it, to fix it they dried it. They winnowed it around a little. In that way, then, they used to make a little coffee (sic "tea") out of that mint. It tasted good too, it tasted like "tea". Really then, they used to drink as broth what they boiled, once in a while they used to drink it as coffee. There was also another one—what is it called by the White man?—which they also used to dry as coffee and make coffee out of, that grows tall among the pines. They used to drink it like that; they really didn't drink coffee then, they didn't buy that special kind (of coffee).

Their living was just wonderful. They lived well together, and they didn't starve, ever. They were all really just partners with each other. They had much food. This their food, their dried things that they just had a great deal of, that they didn't just gather, didn't rot either, because they dried it. They, then, used to fix food among the pines in a lot of leaves. In the pines it would get real cold, but it didn't dry out and it didn't rot. They used to fix it just right. The things they dried in the summer were just right for whatever time in the winter. They would pound it some and dry it and then store it away there. They would also bury it here and there in the ground too.

Also then, as for these ones who wander through the mountains (i.e. bears) who used to dig their stored food up and eat it for them, if it was left right there on the ground, the people would anticipate them (the bears). Thus, they used to hang it up high here properly so that there was no way that they would do it. The latter (the bears) used to go around digging it up and eat it, eat it up for them. They used to live that way too.

Also then, no matter how much they used to eat, no matter how much they would gather and fix, when their friends, who were housed off separately together, were starving, they would feed them too. They were also

housed with many friends and relatives close together. Because there were many together, no matter how they lived, they didn't really hunger very much anyway. I know that about them. I remember that up to now. I remember all of it.

Then also, pertaining to their friends who were housed off separately together, housed far away, sometimes they went to them, to winter with them. Then towards spring, they would come back. They didn't always winter only at their own houses or there on their own land. They used to go in various places to winter. They used to winter where there was a lot of food, some salmon, and some fish too. They used to gather special winter foods, very special kinds. Thus, they were not ever hungry whatsoever; I didn't ever see them hungry.

Also at that time when it seemed like autumn, there were their plants, such as this one they called "camas"; they would split them open and dry them, and also that one which was smaller [i.e. apricots] than the bigger one which is called "peaches" today. There were several kinds which they would slice open and dry. Those things would dry up real well. Then later, they would soak them a long time and eat them. They would soak them and boil them and then eat them. That way they would be made to taste new again; all the things were just like that.

With respect to those people (related through) my grandparents, several of whom had houses separate from each other, they didn't have the same names even though they were of the same part (i.e. family). They were named differently. Why was it that they were named differently when they grew from one origin? Today they often discuss that hereabouts. However, they were all named differently because they named themselves by their own looks or appearances. How could it be so?

Thus, they didn't lack anything living together like that. They just lived well, they and their friends there. Scattered through there, through the mountains around there, many would arrive with them and eat with them, and several might sleep with them. Again, they would arrive, and they would also do anything for them.

Also they had many horses too. They used to travel around all over on their horses, which used to starve at times because they didn't cut grass for them. Around there it didn't really snow very much on them, around there where they lived. Their horses would eat the bunch grass that grew high around there. They would also graze on that special kind of green grass that grew along the water's edge. Then, we didn't used to cut grass. I never saw them cutting grass. That was the way their horses used to eat.

Thus, their living throughout there was wonderful, this their living, those Shoshones' living. With respect to the latter, I didn't tell it well, I didn't tell all of it well, only some of it. I spoke about part of it, not really all of it right now. I have just spoken about all that I remember right now.

PIE	NIMMIN	NAAKKANNA
LONG-AGO	WE	LIVE
Usin ni ikittsi sukka pie		nimmin
thus me today that		long-ago we
naakkanna sukka ni matii ni ai matii		
lived that me them me to them		
tipiniiku, u ni usi sukka nimi		
ask-about-when it I thus that people		
naakkanna apeesin ni u tsa		
live that-time-long-ago I it good		
suankinti, noo witsa nimi u nankahkanti,		
think should perhaps people it hear		
tsaa u nankasuankinti me, u summiikanti.		
good it hear-want quote it be-wonderful		
Ni wihnu usi ikittsi u tekwahonto'i		
I then thus right-now it talk-about-will		
sukka pie ni nasuntamahkanti. Ni noom		
that long-ago I remember I awhile		
piesi ikittsi tsaan tsa hipitsoo nanah.		
already right-now really really old-lady just		
Ni wihnu oyokusi sukka nimmin naakkanna		
I then all that we live		
hinna nimmin kakunii, nimmin		
what our grandmothers (MoMo) our		
pianii, nimmi atanii, ni		
mothers our uncles (MoBr) my		
tokonii, sutiiin naakkanti ni		
grandfathers (MoFa) they live I		
nasuntamahkannoo. Ni wihnu sukka usi		
remember I then that thus		
ikittsi tiahwehonto'i pie utiiin naakkanna.		
right-now tell-about-will long-ago they live		
Sutii apeesin ke hinna timiiti.		
they that-time-long-ago not anything buy		
Hinna oyokusi sutiiin pin tikkanna,		
what always they themselves eat		
hinna pin naakkanna, sutii pimmiisi		
what themselves live they themselves		
mapannatuhka pimmiisi		
by-hand-know-how-to-do themselves		
u hannihka'eyu. Pimmiisin tiasi pimmiisi		
it fix-used-to themselves again themselves		
u inna'eti u hinna u pasanki'eti u		
it hang-dry-used-to it what it dry it		
tikkappihnaa'eyu tommo pin tikkato'ihka.		
food-do-used-to winter themselves eat-would		
Suwaihku sutiiin naakka'eyu apeesi, ni		
that-way they live-used-to that-time-long-ago I		
wihnu sukka tsa suankihka. Tsa u		
then that good think-about well it		
nasuntama ni sukka sunnikku. Ni wihnu me		
remember I that that-way I then tell		
ukka ikittsi noo sisimi ni noo		
that right-now awhile one-at-a-time I should		

hinna ni kakunii sitii ni ai
 what my grandparents (MoMo) these me for
 matii tipekkanki'eku u ni wihnu matii
 them kill-for-used-to it me then them
 innanki'eyu un tukki tihya matii
 hang-dry-for-used-to its meat deer them
 pekka'eku. Wihnu sukka tiasi hinna utiisi
 kill-used-to then that also what they
 hannienna tiasi ni noo sunni yampa
 fix-used-to also I should that-way wild-carrot
 ka naha'eti tiasi yampa ka he
 at happen-used-to again wild-carrot at exclaim
 nimmi ahwe'eti u pasanki'eyu. Tsaasitiin
 we dig-used-to it dry-used-to really they
 tiasi sukka tikka'eyu, hinna tsoweki sukka
 also that eat-used-to some breadroot that
 haappe'a. Sutiin tsaasitiin ke sikki siati nimmi
 parsnip those well not here grow our
 soko pa. Usi yampa taka noo sikki
 land on thus wild-carrot only must here
 siakka'eti. Eti hinni pokompih tiasi. Sukka
 grow-used-to this some berry also that
 nimmin tiasi soon tiasi pokompiha nimmim
 we again many also berry we
 pasanki'eyu. U pasanki'eti u tsakkwinuhe'eti.
 dry-used-to it dry-used-to it by-hand-mix-around
 used-to
 Nimmin tiasi — utim pie utiin tikka'e
 we also they long-ago their eatings
 waihkusi u hanni'eti. Nimmi wihnu o
 kind-of it fix-used-to we then it
 kottsai'eti u tikka'eyu tommo.
 make-pudding-used-to it eat-used-to winter
 Nimmi wihnu sunnikku naakkanti sutiin
 we then that-way live those
 waihkusi naakkanti. Ittisi timmasi siti
 kind-of live today pertaining-to this
 hinni tikkappih, soon natimiti, natimitin taka,
 some food many be-bought be-bought only
 nimmim pinna sopesi sutiin ke
 we previous that-time they not
 hinna timiti.
 any buy
 Simi noo sutiin tohatikka atim
 one while they powder-food (=flour) that
 masin homoketisi noo simi timi'eyu.
 with powdery-stuff while one buy-used-to
 Manakkwah petin tiasi sutiin hiiti
 distant time again they small-amount
 noon timi'enna, manakkwah petin
 must buy-used-to distant time
 nakittsuma'eyu. Sutiin tiasi sukka tiasi pin
 consume-used-to they also that also their-own

tikotsohim ma sekka nappiasim pin
 washing by this money's their-own
 kotsohim man tiasi sukka timi'eyu. Sutiin
 washing by also that buy-used-to they
 hinna noom pihnaa noon tiasi timi'eti.
 they must sugar must also buy-used-to
 Ukka tiam poppontsannitti tiasin tiasi— noon
 that also round-thing also also might
 kia hakai nimi nanihati?— sukka tiasi
 maybe what Shoshone be-named that also
 sutiin timi'eyu. Wihnu kappia tiasi sutiin
 they buy-used-to then coffee also they
 ke himpekanti timiti. Tsaappe, sutiin kappia
 not much buy really they coffee
 hanniti sukka sutiin ekka pi saa'enna
 fix that they this themselves boil-used-to
 hupe kappi hipi'eyu. Hinna hupe tihyan
 broth coffee drink-used-to some broth deer's
 tukki timmasi hinna pi saappiha
 meat pertaining-to something themselves boiled
 u hupe sutiin sukka kappi hipi'eyu.
 its broth they that coffee drink-used-to
 Tiasi wihnu "tea" hipi'iti. Tiasi sutiin
 also then tea drink-used-to also they
 wihnu sukka sutiin pakwana ettu
 then that their mint here-through
 hunu pehokkiti tsomme'eyu siape
 ditch go-along pick-used-to around-this-time
 tatsa sua. Sutiin wihnu u pasanki'eti
 summer seem they then it dry-used-to
 wihnu u maiku, u hanni'iti, u pasanki'eti.
 then it make it fix-used-to it dry-used-to
 Titiku u mayunihkwaiti. Wihnu sunnikku
 a-little it winnow-used-to then that-way
 wihnu hihiiku wihnu kappinnai'eyu tiasi
 then a-little then coffee-make-used-to also
 sukka pakwana. Tsaan tiasi sutiin kammanna,
 that mint good also that taste
 "tea" waisin kammanna. Wihnu tiasi tsaappe
 tea like taste then also really
 sutiin sukka hinnam pi saanna taka
 they that what themselves boil only
 hupa hipi'eyu, simi noo sutiin kappi
 broth drink-used-to one while they coffee
 hipi'eyu. Tiasi sutiin tiasi sipatin tiasin—
 drink-used-to also that also another also
 noon kia hakai nanihati sutiin taiponna?—
 might maybe what be-named that white-man
 sukka tiasi sutiin ekki wonko kapani tiasin
 that also they here pine among also
 kappinnai'eyu kappi pasanki'eyu tiasi
 coffee-make-used-to coffee dry-used-to also
 kikkipita siakkanti. Sukka suwaihku u
 tall grow that that-way it

hipi'eti, sutii sukka timmasi ke
drink-used-to they that pertaining-to not

wihnu tsaappe kappi hippi, sutiin ke
then really coffee drink they not

suwitti timiiti.
that-special-kind buy

Utii naakkanna siti nanah sumiikainti.
their living this just be-wonderful

Tsaanku nana naakka, ke tiasim pahokoi
well together live not also starve

haka pee. Tsaanku taka nana oyosin
whatever time really partner together all

nanah. Soon tikkappihpai. Seti utii tikkappih
just much food-have this their food

utii pasankippih nanah tukkumpekanti, ke
their dried-things just much-have not

nanah hanni'itin ke pesitin tiasi, sutii u
just fix-used-to not rot also they it

pasanki'eti. Sutii wihnu ekki wonko kapa
dry-used-to they then here pine among

soo siki kanti wonko kapa u hanni'iyu.
many leaf in pine among it fix-used-to

Suti usi wonko mai suti kittaa iitsii seti,
that thus pine with that hard cold this

ke pasati ke timpisi'iti. Tsaanku nanah
not dry not it-rot-used-to right just

sutii nanah u hanni'iti. Noo haka
they just it fix-used-to while whatever

tommo nanah tatsam pin tipasankippih
winter just summer's their-own dried-things

nanah tsaanku nanah. Sisimi u tatsohweti
just right just some it pound

sutii u pasanki'eti wihnu sukku u
they it dry-used-to then there it

tahna'eyu. Sisimi tiasi soko kapa
store-away-used-to some also ground within

tiasi u ku'ukka'eyu tiasi.
also it bury-used-to also

Sutii wihnu tiasi eti hinni timmasin
they then also this what pertaining-to

etii toya tu nayikwiti, u
these-ones mountain through wander it

hotahkwa'eti utii titikka'eyu sutii noo
dig-up-used-to them eat-used-to they might

sunniti sukka soko ka u nahannisi matii
that-way that ground at it be-done them

sumpitsappi. Tsaappe sutii wihnu sukka ekki
anticipate really they then that here

u pa'an pin tsawenii'inna sukka
it up-high themselves hang-used-to that

sutii ke hakannikku u hanni'iyu. Sutii
they not any-way it do-used-to those

pinna sukka soko kati sutii hotahkwai'eti
previous that ground in they dig-up-used-to

u tikka'eyu, utii tikkankihwai'eyu. Wihnu
it eat-used-to them eat-for-used-to then

suwaih tia naakkanti.
that-way too live

Sutii wihnu tiasi noo haka soon tikka'eti
they then also might how much eat-used-to

tiasin, haka soon tiasi u hanni'iti tiasi,
also how much also it gather-used-to also

wihnu pin tittianii timmasi sipatii
then their-own friends pertaining-to another

anta nahma kahnikanti utii pahopihkahnkanku,
separate together be-housed them be-starving

sutii tiasi utii maka'eyu tiasi. Sutii soon
they also them feed-used-to also they many

nanah tiasi eti utii tittianii utii naniminii
just also this those friends those relatives

utii kima kakahnikanti. Soon nana ke
they close be-housed many together not

timmasin tiasin noo suwaihkusin tia
pertaining-to also might that-way also

naakkanti wihnu ke nakitsa tsa pahokoi
live then not really good hunger

sutii, tiasi. Sunnikku ni utii sumpanakka; ni
they also that-like I them know I

wihnu usi ikitti wihnu ni sukka noo
then thus right-now then I that durative

nasuntamahka'eyu iki mantusi. Oyosi nanah
remember now towards all just

nasuntamahka'eyu.
remember

Wihnu tiasi wihnu sutii haka pee noon
then also then they some time durative

tiasi wihnu pin tittianii timmasi
also then their-own friends pertaining-to

anta nahma kahnikanti manakkwa kahnikanti
separate together be-housed far-away be-housed

utii makanti mi'ati utii maka tommo'ekwainti.
them towards go them towards winter-around

Wihnu tahma nankwa tiam piti'eyu. Ke
then spring towards also return-used-to not

oyo nakitsa pimmin taka kahni ka sutii
all really their-own only house at they

sukku pi soko ka ke tomohka. Sutii
there their-own land at not winter they

noo hakappu mi'a'eti so'ana
durative somewhere go-used-to there-somewhere

tommo yinkammeti. Soontim ma natikkatim
winter stay much with food

ma tommo yinkammeti, hinnam pi
with winter stay some their-own

akai hinnam pim penkwi tia. Suwitti
salmon some their-own fish also that-special

tommo natikkati sutii suwitti
winter food they that-special-kind

hanni'iyu suwittintsi tiasi. Wihnu ke
 fix-used-to that-very-special-kind also then not
 wihnu sut# hakannikku ke timmasi
 then they whatever-way not pertaining-to
 haka pee pahokoi, ni ke ut#m pahokoinna
 any time be-hungry I not their being-hungry
 puikka.
 see

Diasin sisipee tiasi yipani suanti
 also this-this-time also autumn seeming

sut#n eti ut#n timasiakkip#h, tiasi eti hinni
 those this their plantings also this which

at#m "pasikoo" me anni ut#n
 they camas quote that-way they

nihakkanna; sat#n tiasi sukka tiasi sut#
 call they also that also they

wippakoihkwa'eti tiasi u pasanki'eyu, tiasi
 split-open-used-to also it dry-used-to also

wihnu ekka hinna tiasi tiikua noo sut#n
 then this what also smaller must they

tiasi ekka hinna timmaham pipiettsia ekka
 also this what than bigger-one this

ikittsi timmasi "pittsisi" me nanihati.
 right-now pertaining-to peaches quote be-called

Sukku h# na'a nana antappunti
 there several offshoot reciprocally different-ones

sukka tiasi sut#n tiasi u wittsiyuikwa'eti u
 that also they also it slice-open-used-to it

pasanki'eyu sukka tiasi. Tsaan nanah tiasim
 dry-used-to that also well just also

pasakkwa'eyu suti. Sut# #i wihnu u
 dry-used-to that they long-time then it

patsawinihkanti u tikkato'i. Wihnu u
 soak it eat-would then it

patsawinihkanti u saattsi wihnu u tikka'eyu.
 soak it boil then it eat-used-to

Sunnikku nanah suti iki nahannippinnisi
 that-way just just new be-made

kammanna tiasi; hinni oyontisi nanah suwaihyu.
 taste again any all-things just that-like-be

Sut# sukka timmasin ke sut# ke
 those that pertaining-to not those not

nimi sut# ni tokon# timmasin
 people those my grandfathers (MoFa) pertaining-to

h#tti'i nanah ni tokon# sut# nana
 several just my grandfathers they each-other

antappu nana anta kahnipai, sut#
 different each-other separate house-have they

tiasin ke tiasi sut# suwaisi nanihati noo
 also not also they that-like be-named durative

nahmantin naati; nana antappu
 together-part be each-other different

naniha'etihka. Usi hakaniyunti nana
 be-named-used-to thus why-is-it each-other

antappu naniha'etihka noo simi mantisi
 different be-named-used-to durative one part

siakkanti? Me set#n niwini'eyu
 grow quote these-ones discuss-habitually

ettunti ikittsi. Ke pinna sut#
 here-about right-now not previous they

suwaihyu, oyon nana antappu
 that-way-be all each-other different

naniha'etihka pin napuim man tiasi
 be-named-used-to their-own looks by also

sut#m pimmasi naniha'etihka tiasi
 they themselves be-named-used-to also

Hakanikkku noo?
 how-so might

Wihnu ke wihnu naha wati'enna sut#
 then not then together lack they

sunnikku naakkanti. Nanah timma tsaanku
 that-way live just pertaining-to well

nanah naakka sut# pimmin taka sokko.
 just live they their-own friend there

Sotto na'a hetakka toya
 there-through offshoot scattered mountain

tu soon nana ettuntin tiasi ut#
 mountain many together here-about also them

ka piti'ekwaintin tiasi ut# makainti
 at arrive-here-&-there also them towards

tikka'eyu nanah ut# ka h# noo
 eat-used-to just them at several might

kwapi'eti. Tiam piti'eyu tiasi hinna
 lie-used-to again arrive-used-to also anything

noo utii hanninki'eti.
 might them do-for-used-to

Tiha sut# soon tiham punkupainti tiasi.
 also they many also horse-have also

Pim punku pa'an tiasi noo
 their-own horse on also durative

hakattu nanah yinka'eti sut#n
 wherever-through just travel-used-to those

tsa ut#m punkun# noom pimmi
 very-ones their horses durative themselves

noo pahokoihka'eyu ke ukka pinni
 might starve-used-to not that themselves

utii sonni tsikka'aku. Noo sut# noo
 them grass cut durative they durative

suttu wihnu sut#n, ke nakitsa sut#n
 there-through then they not really they

tipitsi soon takkatuati sukkuti ut# naakkakka.
 trully much snow there they live

Sut# eti hinni noom piasonnipp#h
 they that what durative big-grass (=bunch grass)

pa'a siakkanti noo sut# sukka noo
 high grow durative they that durative

sut#n tikka'eyu tihyan# ottunti.
 they eat-used-to horse/deer there-through

Paan kima tukkanti tiasi ekka puhii
 water edge under also that green
 sonnippiha tiasi tsa siakkanti suwitti
 grass also well grow that-special-kind
 tihan kinnomekwai'eyu sutii. Ke wihnu
 also graze-on-around-used-to they not then
 nimmi sonni tsikka'a'eyu. Ke ti ni utii
 we grass cut-used-to not ? I their
 sonni tsikka'anna u puikka. Sunnitti sutii
 grass cutting it see that-way they
 tikka'eyu utii punkunii.
 eat-used-to those horses
 Wihnu tiasi attuntisin tiasi utii
 then also there-around also their
 naakkanna tiasi nanah sumikkanti, seti utii
 living also just be-wonderful this their

naakkanna utii nimi naakkanna. Ke pinni
 living those people living not latter
 timmasi tsaan tiahwehkwayu oyoku, ni ke
 pertaining-to good tell all I not
 tsa u tiahweyu sukka, hinna oyo usi. Ni
 good it tell that some all thus I
 noo u mantisi timmasin ke nakitsa
 durative it part-of pertaining-to not really
 ni oyoku tiasi ikitti me ukka u
 I all also right-now quote that it
 tekwa ni. Usi ni noo ni
 speak-about I thus I durative I
 nasuntamahkanna sukka oyoku ni noo
 remember that all I durative
 ikitti tekwanu.
 right-now spoke-about

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SHORT CONTRIBUTIONS

TWO ABORIGINAL FISH TRAPS FROM THE SNAKE RIVER CANYON NEAR TWIN FALLS, IDAHO.

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Idaho State University*

In the spring of 1952, Mr. Burton Perrine of Twin Falls, Idaho, discovered two conical baskets cached in a crevice between two large boulders on the north bank of the Snake River, approximately two miles downstream from the Perrine Memorial Bridge (Fig. 1). The two baskets were found resting on a flat, stone shelf in the sheltered crevice, the smaller basket nested inside the larger. No other diagnostic artifacts were found. In the immediate vicinity was a low, sandy terrace which houses an aboriginal occupation where numerous waste flakes of obsidian, chalcedony, and chert have been recovered.

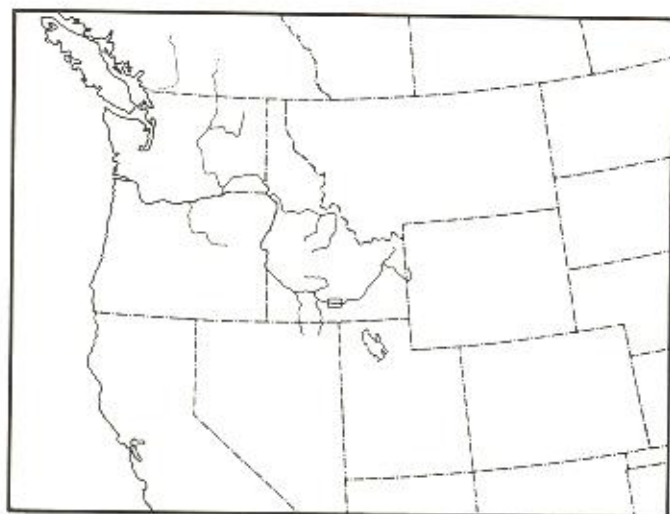


Figure 1. Map showing cache location in southern Idaho.

Basket No. 1: This basket (Fig. 2 & 3) is made of a single rod of willow (*Salix*) shaped and tied to create a large hoop which forms the mouth of the trap. It is approximately 45 cm. in diameter. A total of 43, slender rods of willow (*Salix*), 54 cm. to 91 cm. long, are bound to the hoop and woven together with a two-ply strand of twine. The smaller end of the basket is open and the rod tips are trimmed evenly. The two-ply strand of twine used to weave the rods together is made of thin willow rods or long strips of peeled bark (*Salix*). The twine is 3.77 meters long and has a small midsection missing. Most of the butt ends of the willow rods exhibit evidence of being cut diagonally, while the remaining rods appear to have been broken off by hand. The overall condition of the basket is remarkably good. The rods are pliable and most of the twine used to fasten the rods is bound tightly.

Fish Trap No. 2: This basket (Fig. 4 & 5) is similarly constructed. A single rod of willow (*Salix*) has been shaped and tied to create a large hoop for the mouth of the basket. However, this hoop has been damaged and only a small portion remains—a curved piece 51 cm. in length. A total of 40 slender rods of willow (*Salix*), 85 cm. to 101 cm. long, are bound to the hoop and woven together with a single, two-ply strand of peeled bark. The small end of the basket has been left open and the tips of the rods have not been trimmed even. The two-ply strand of twine used to weave the rods together is made of both thin rods of willow and long strips of peeled bark (*Salix*). This strand is 4.31 meters long and is missing a short mid-section piece. Like Basket No. 1, most of the butt ends of the willow rods exhibit evidence of being cut diagonally, while the remaining rods appear to have been broken off by hand.

The fish traps are in excellent condition. The construction materials are still quite pliable and exhibit little cracking or brittleness. Of special note are the numerous small buds present on most tips of the rods. Since willows form their buds in the spring months and flower April through June (Davis 1952; Petrides 1972), it is fair to estimate that the rods for both of these traps were cut in the early spring and the traps manufactured at the same time.

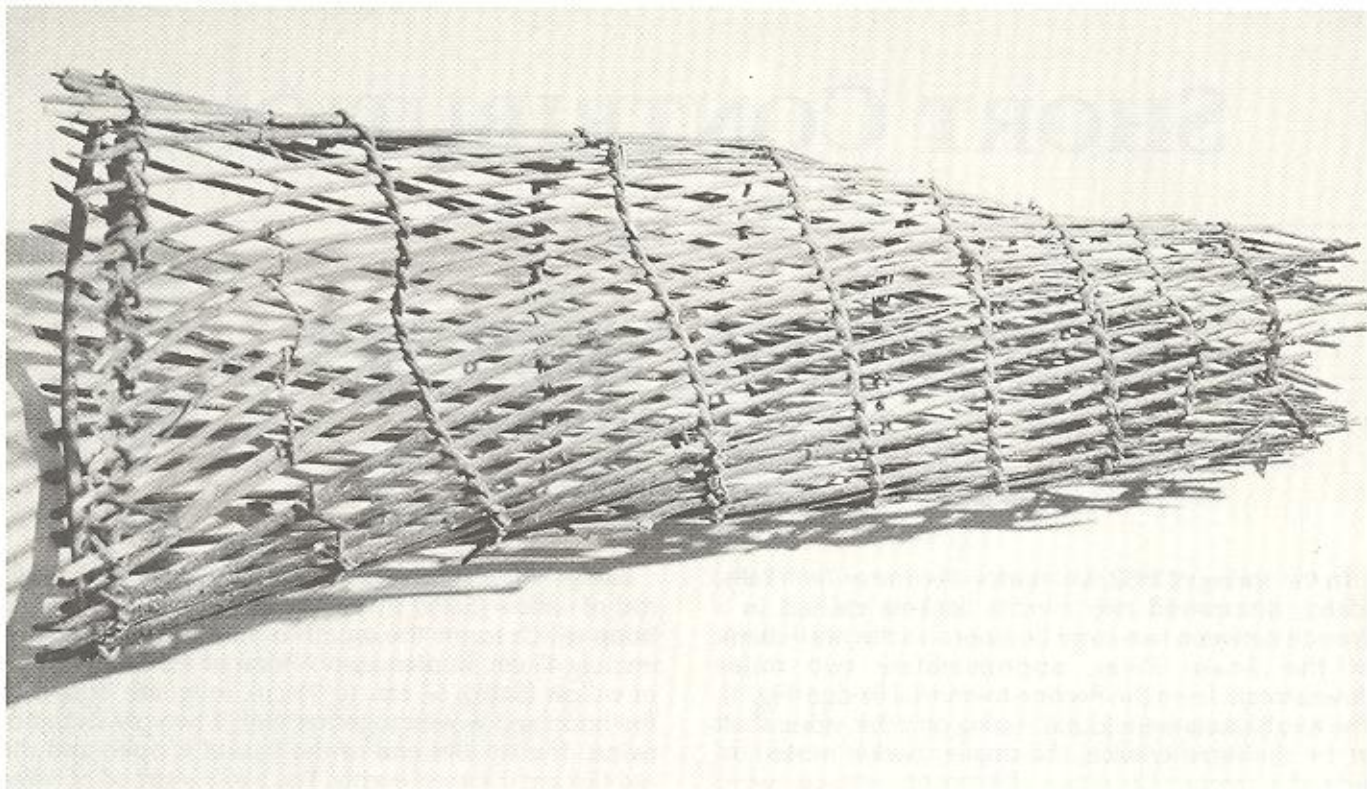


Figure 2. Photograph of Basket No. 1.

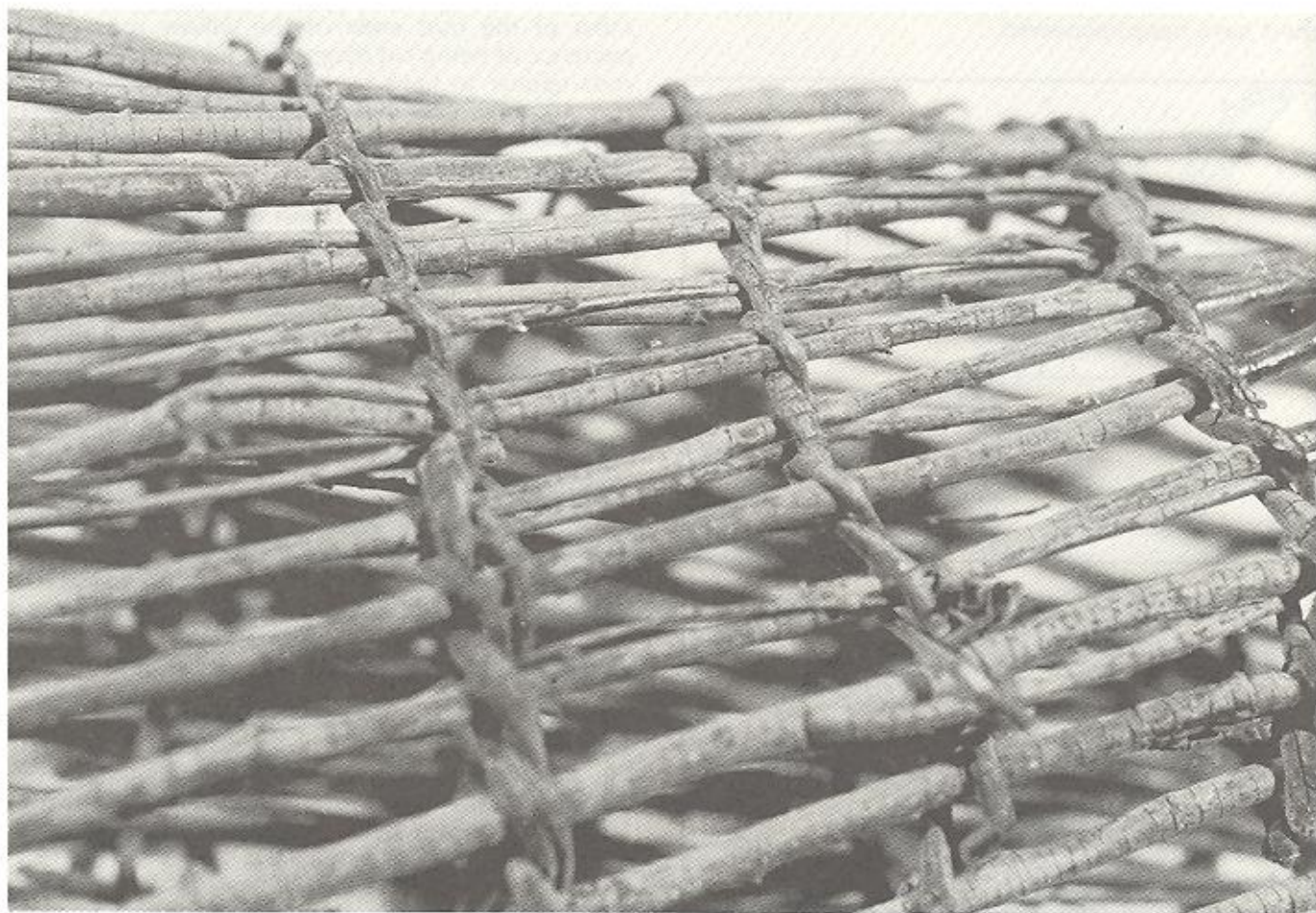


Figure 3. Photograph showing detail of Basket No. 1.

In southwestern Idaho, conical baskets of this type were used as fish traps by both the Northern Shoshoni (Murphy and Murphy 1960:322; Steward 1941:226) and Northern Paiute (Steward 1943:269). Ethnographic descriptions indicate that fish traps were normally employed in most of the tributaries of the Snake River and those were shallow and less turbulent portions of the main stem of the Snake. Normally, a weir was constructed across a shallow stream or river with the fish trap(s) fastened to it at its opening(s), with the mouth facing upstream. Immediately upstream, a second, taller weir was placed across the stream, completely blocking the channel. As the salmon swam upstream, they jumped over the first weir, but were blocked by the second weir. Trapped between the two weirs, the fish were forced by the current into the fish traps mounted in the first weir. The traps were checked periodically for fish (Steward 1943:269).

An estimated construction date of early spring for the basket traps would roughly coincide with the spring chinook (*Oncorhynchus tshawytscha*) run which began in early July, and lasted until late September. (Fulton 1967:22). Anadromous fish were obtainable in the immediate vicinity of the cache site, since the cache is four miles downstream from Shoshone Falls, the upstream limit for anadromous runs in southwestern Idaho. Furthermore, it is presumable that the fish traps were not used in the Snake River itself, but were more likely used in one of the numerous spring-fed tributaries which drain into the Snake River along its northern bank.

These small tributaries are relatively shallow and were a favored place to locate small weirs with basket traps (Steward 1943:269). The Snake River itself is relatively deep along this stretch with few places to easily reach the bank.

Evidence of aboriginal fishing in the archaeological record from southern Idaho has been reviewed and documented by Pavesic (1986) and Plew (1983). Pavesic has verified the use of anadromous fisheries in southern Idaho for the past 7,000 years (Pavesic 1986:1). Equally important, is a wealth of historical narratives and ethnographic data documenting Indian fishing activities in the Snake River and its tributaries (Carey 1931; Liljeblad 1957; Rollins 1935; Steward 1941, 1943; and Steward 1941, to name but a few).

In summary, two conical baskets were recovered from a cache in the Snake River canyon, near Twin Falls, Idaho. Their excellent condition suggests a relatively recent age, late prehistoric or historic. The presence of small, visible flower buds on most of the willow rods suggests they were cut and constructed in early spring. The use of conical baskets as fish traps is documented in the ethnographic literature (Liljeblad 1957; Murphy & Murphy:1960; Steward 1941, 1943). Ethnohistoric accounts also identify the historic Northern Shoshone and Northern Paiute engaged in fishing activities in the Twin Falls area (Rollins 1935:107-110; Carey 1931:52-54; Young 1899:168-169). The late prehistoric or historic age assessment presumably implies a cultural affiliation to either Northern Shoshone or Northern Paiute peoples.

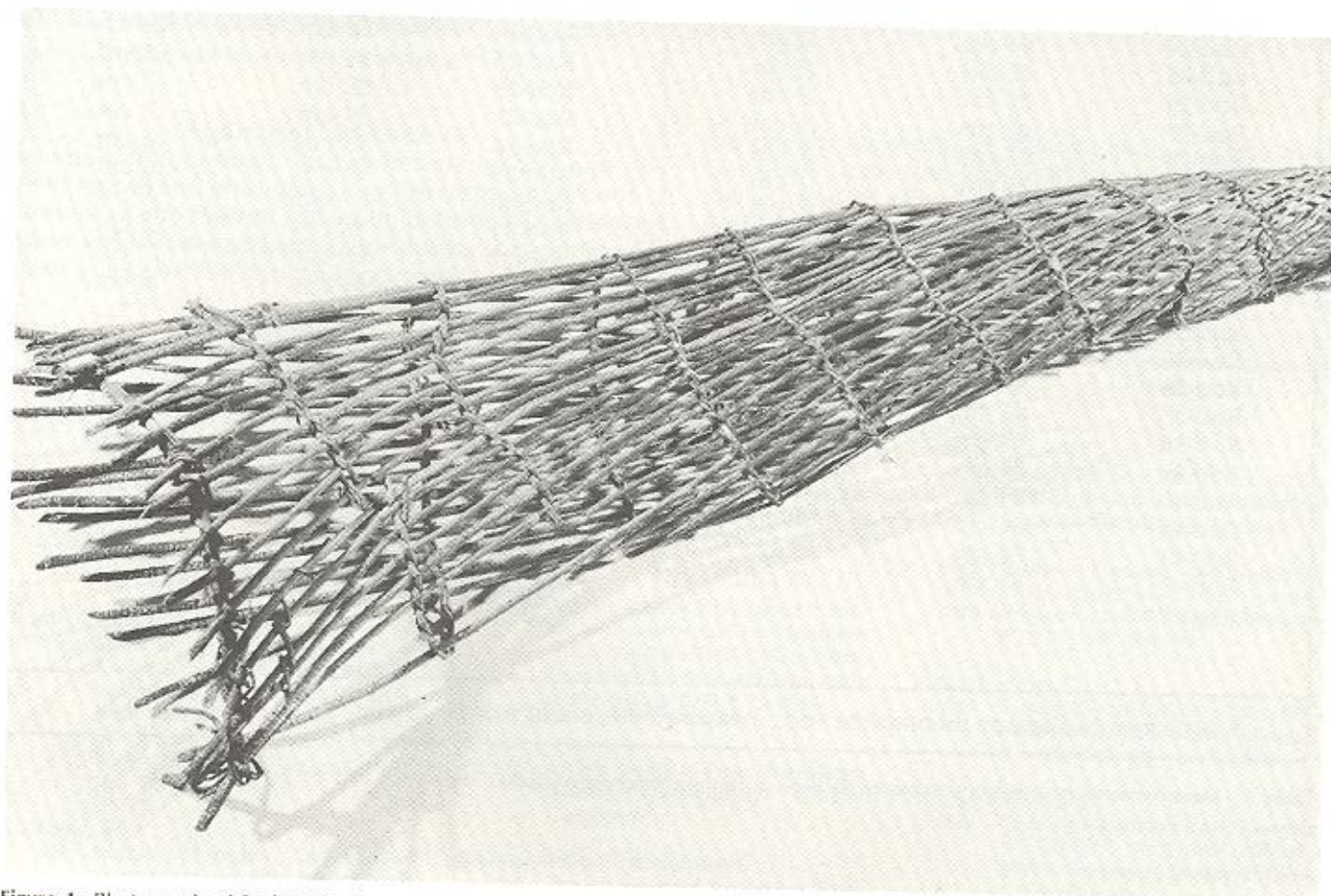


Figure 4. Photograph of Basket No. 2.

Basket No. 1			Basket No. 2		
Number of Basket Rods: 43			Number of Basket Rods: 40		
Number of Hoop Rods: 1			Number of Hoop Rods: 1 (incomplete)		
Binding Material for Basket: 3.87 meters			Binding Material for Basket: 4.31 meters		
Rod No.	Rod Length	Diameter at Butt	Rod No.	Rod Length	Diameter at Butt
Rod- 1	87 cm.	.9 cm.	Rod- 1	100 cm.	.8 cm.
Rod- 2	85 cm.	.7 cm.	Rod- 2	100 cm.	.5 cm.
Rod- 3	85 cm.	.5 cm.	Rod- 3	87 cm.	.6 cm.
Rod- 4	85 cm.	.6 cm.	Rod- 4	98 cm.	.5 cm.
Rod- 5	71 cm.	.6 cm.	Rod- 5	102 cm.	.7 cm.
Rod- 6	84 cm.	.7 cm.	Rod- 6	85 cm.	.7 cm.
Rod- 7	54 cm.	.5 cm.	Rod- 7	94 cm.	.6 cm.
Rod- 8	54 cm.	.5 cm.	Rod- 8	100 cm.	.6 cm.
Rod- 9	66 cm.	.7 cm.	Rod- 9	97 cm.	.7 cm.
Rod-10	68 cm.	.4 cm.	Rod-10	95 cm.	.7 cm.
Rod-11	83 cm.	.6 cm.	Rod-11	98 cm.	.7 cm.
Rod-12	87 cm.	.7 cm.	Rod-12	97 cm.	.5 cm.
Rod-13	85 cm.	.7 cm.	Rod-13	98 cm.	.5 cm.
Rod-14	86 cm.	.6 cm.	Rod-14	99 cm.	.8 cm.
Rod-15	84 cm.	.7 cm.	Rod-15	95 cm.	.6 cm.
Rod-16	83 cm.	.6 cm.	Rod-16	98 cm.	.6 cm.
Rod-17	83 cm.	.6 cm.	Rod-17	95 cm.	.5 cm.
Rod-18	82 cm.	.6 cm.	Rod-18	98 cm.	.8 cm.
Rod-19	84 cm.	.4 cm.	Rod-19	96 cm.	.7 cm.
Rod-20	83 cm.	.6 cm.	Rod-20	97 cm.	.8 cm.
Rod-21	44 cm.	*	Rod-21	96 cm.	.7 cm.
Rod-22	84 cm.	.6 cm.	Rod-22	97 cm.	.7 cm.
Rod-23	83 cm.	.6 cm.	Rod-23	94 cm.	.7 cm.
Rod-24	84 cm.	.6 cm.	Rod-24	88 cm.	.7 cm.
Rod-25	85 cm.	.9 cm.	Rod-25	86 cm.	.7 cm.
Rod-26	81 cm.	.8 cm.	Rod-26	92 cm.	.7 cm.
Rod-27	80 cm.	.6 cm.	Rod-27	95 cm.	.7 cm.
Rod-28	81 cm.	.7 cm.	Rod-28	95 cm.	.8 cm.
Rod-29	79 cm.	.7 cm.	Rod-29	91 cm.	.8 cm.
Rod-30	61 cm.	.8 cm.	Rod-30	89 cm.	.6 cm.
Rod-31	78 cm.	.9 cm.	Rod-31	97 cm.	.7 cm.
Rod-32	72 cm.	.7 cm.	Rod-32	96 cm.	.7 cm.
Rod-33	74 cm.	.8 cm.	Rod-33	85 cm.	.6 cm.
Rod-34	79 cm.	.9 cm.	Rod-34	51 cm.	*
Rod-35	85 cm.	.8 cm.	Rod-35	59 cm.	*
Rod-36	91 cm.	.9 cm.	Rod-36	60 cm.	*
Rod-37	86 cm.	.7 cm.	Rod-37	99 cm.	.7 cm.
Rod-38	83 cm.	.8 cm.	Rod-38	67 cm.	*
Rod-39	84 cm.	.5 cm.	Rod-39	57 cm.	*
Rod-40	84 cm.	.7 cm.	Rod-40	98 cm.	.6 cm.
Rod-41	84 cm.	.8 cm.			
Rod-42	78 cm.	.9 cm.			
Rod-43	83 cm.	.8 cm.			
Hoop Rod	112 cm.	*	Hoop Rod	51 cm.	*
* Indicates broken or incomplete rod, measurement could not be made.					

Table 1. Measurements of construction materials used in the manufacture of Basket Trap No. 1 and Basket Trap No. 2.

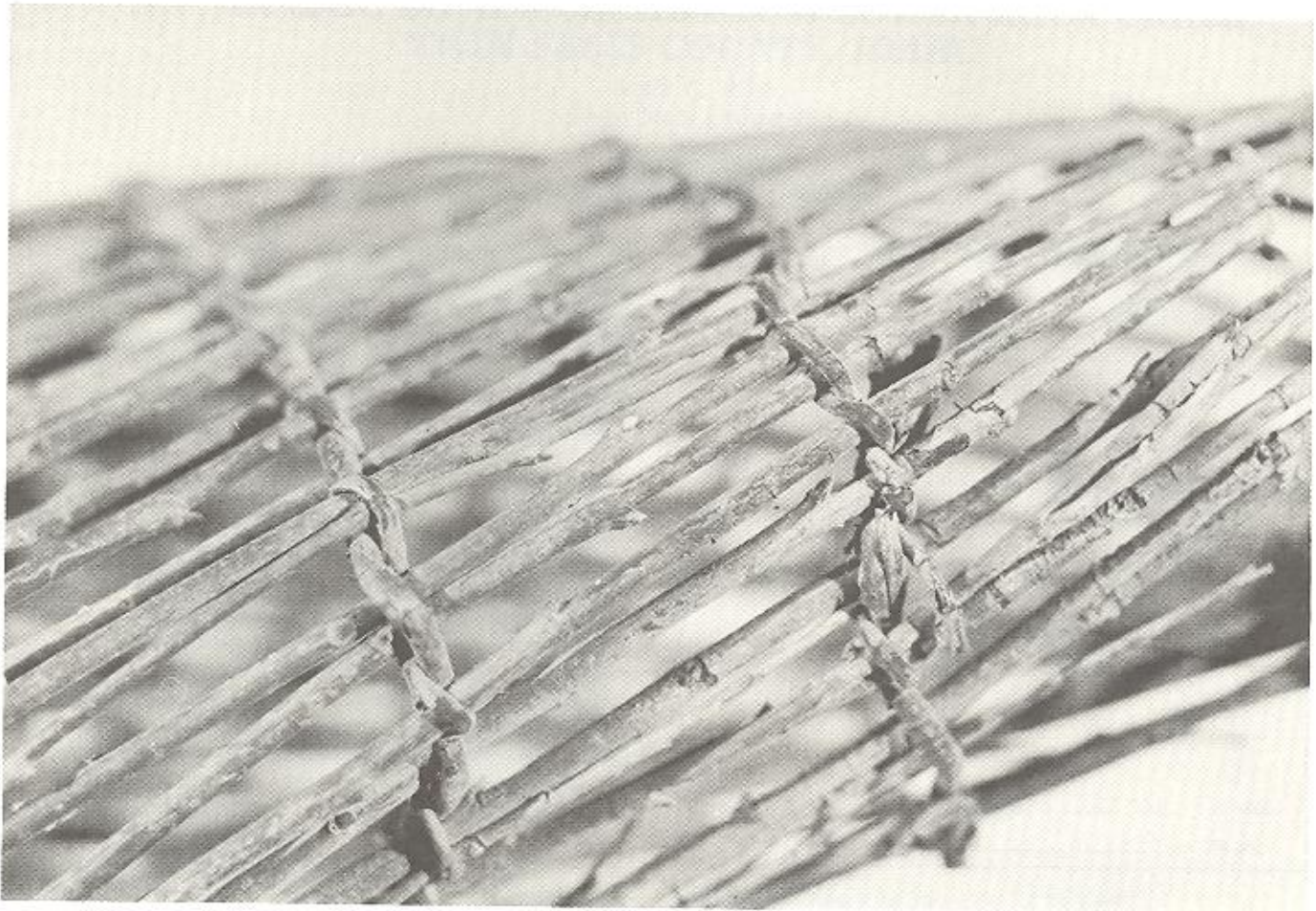


Figure 5. Photograph showing detail of Basket No. 2.

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AN ARCHAIC BIFACE CACHE FROM LOWER ROCK CREEK, TWIN FALLS COUNTY, IDAHO

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In December, 1982, under contract with JUB Engineers, Boise, Idaho, test excavations (see Plew 1982) were conducted by the authors at Rock Creek approximately one-quarter mile from its confluence with the Snake River below Auger Falls (Fig. 1). Four 1x2 meter test pits were located along an east-west baseline within a proposed pipeline corridor. The units were excavated to varying depths from .5 to 1 meter below surface. The upper 70 cm. of the deposit which were culture bearing, consisted of a brown, silty-sand containing considerable clay and small angular pieces of basalt. Underlying these deposits was a culturally sterile level of slightly compacted light beige silt. Though cultural remains were distributed to a depth of 70 cm., most were excavated from the 30-50 cm. level. Sixty-two artifacts and 1,594 items of lithic debitage were recovered including projectile points, scrapers, bifaces, as well as groundstone and ceramic items. Fifty percent of the assemblage consists of 32 cache blades excavated 30-35 cm. below surface in test unit A. The blades were situated within an area of 10 x 30 cm. in the east one-half of the test unit (Fig. 2).

A single specimen (10-TF-667-31, MOHLAB # 147) submitted to MOHLAB for a source affinity test and hydra-

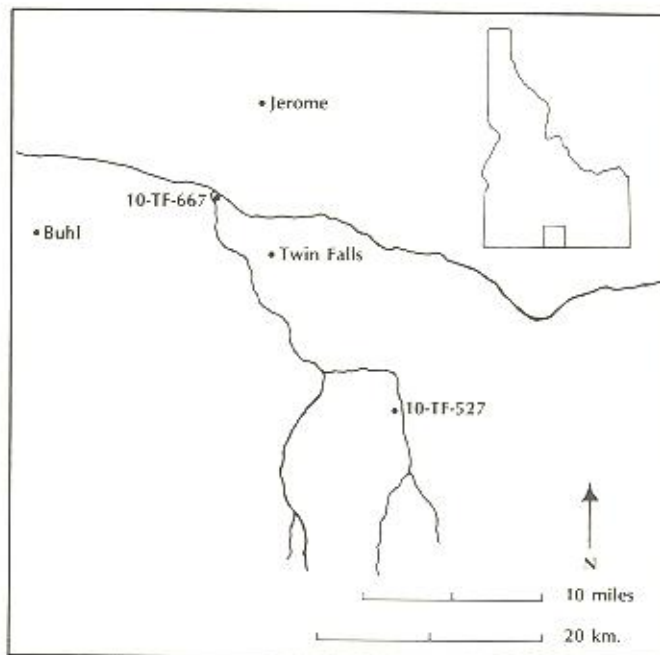


Figure 1. General Location Map of 10-TF-667.



Figure 2. Biface Cache in situ.

tion dating indicated the possible source to be the Hudson Ridge Ignimbrite source (see MOHLAB Technical Report No. 17). The hydration date is 872 BC \pm 181 yrs. (2.94u \pm 0.97u). The hydration determination correlates temporally with the recovery of two large side-notched projectiles of a generalized Elko series form associated with the cache. In contrast, the ceramic artifacts were recovered in association with Desert side-notched, Rose Spring, and Cottonwood projectile points. This association has been radiocarbon dated between AD 1200-1700 at 10-GG-1 near Bliss, Idaho (Plew 1981).

The 32 bifaces are quite uniform in morphology ranging 6.0-4.7 x 3.8-3.0 x 0.9-0.6 cm. Twenty-nine of the bifaces are manufactured of black ignimbrite and the remaining three are red-brown in color (Table 1). Their form is generally ovate, cross-sections are relatively thin, and their margins are straight when viewed laterally (Fig. 3). It is probable that these were produced entirely by percussion flaking as no clear indication of pressure modification can be detected. Nine of the bifaces retain flake scars from the original macroflake suggesting these were the product of a flake core technology. These may represent blanks or preforms for Elko series projectile points as suggested by their association with projectiles of that type and lack of any observable use-wear or use damage.

The discovery of the Rock Creek cache is important

in so far as very few caches have been described for southern Idaho. Best known are the Simon Clovis materials from near Fairfield, Idaho, (Butler 1963; Butler and Fitzwater 1969; Woods and Titmus 1985). Muto (1971) has briefly described the Spring Creek Cache near American Falls, Idaho, while Pavesic (1966) has described a projectile point "blank" cache from near Sterling, Idaho. The later, consisting of nine items of welded tuff, are considered to be of probable Early Archaic age (4000-6000 B.C.). In addition, Butler (1969) has reported on a collection of large, thin bifaces from three eastern Idaho locations including Little Camas Creek near Kilgore; American Falls Reservoir, and a locality near Lava Hot Springs. The materials from American Falls Reservoir and Lava Hot Springs are quartzites. The items from Little Camas Creek are manufactured of obsidian. Biface caches have also been reported from Nevada (Ragir and Lancaster 1966) and Oregon (Weide and Weide 1969). Finally, Pavesic (1985) has reported cache blanks associated with the Weizer Burial Complex.

The Weizer Burial materials reported by Pavesic (1985) are hydration dated at 4500-4000 B.P. The cache reported here is somewhat more recent, dating to approximately 3000 B.P. Additional discoveries will enhance our understanding of the distribution, function and time depth of biface caches.

Table 1
Biface Cache Data

Specimen Number	Length	Width	Thickness	Material
10-TF-677-1	5.3	3.0	0.7	Ignimbrite
10-TF-677-2	6.2	3.8	0.7	Ignimbrite
10-TF-677-3	4.7	3.4	0.7	Ignimbrite
10-TF-677-4	6.0	3.7	0.8	Ignimbrite
10-TF-677-5	5.3	3.2	0.8	Ignimbrite
10-TF-677-6	6.1	3.5	0.6	Ignimbrite
10-TF-677-7	5.0	3.6	0.7	Ignimbrite
10-TF-677-8	6.0	3.4	0.8	Ignimbrite
10-TF-677-9	5.8	3.7	0.8	Ignimbrite
10-TF-677-10	5.8	3.7	0.8	Ignimbrite
10-TF-677-11	5.9	3.2	0.9	Ignimbrite
10-TF-677-12	5.4	3.7	0.8	Ignimbrite
10-TF-677-13	5.1	3.4	0.7	Ignimbrite
10-TF-677-14	5.9	3.7	0.9	Ignimbrite
10-TF-677-15	5.0	3.8	0.7	Ignimbrite
10-TF-677-16	5.0	3.4	0.8	Ignimbrite (red)
10-TF-677-17	5.1	3.2	0.7	Ignimbrite
10-TF-677-18	5.8	3.5	0.9	Ignimbrite
10-TF-677-19	4.7	3.2	0.8	Ignimbrite
10-TF-677-20	5.2	3.8	0.9	Ignimbrite
10-TF-677-21	5.0	3.4	0.7	Ignimbrite
10-TF-677-22	5.4	3.5	0.7	Ignimbrite
10-TF-677-23	5.1	3.5	0.7	Ignimbrite (red)
10-TF-677-24	6.1	3.8	0.7	Ignimbrite
10-TF-677-25	6.0	3.5	0.8	Ignimbrite
10-TF-677-26	5.0	3.1	0.8	Ignimbrite (red)
10-TF-677-27	4.7	3.5	0.8	Ignimbrite
10-TF-677-28	4.7	3.4	0.7	Ignimbrite
10-TF-677-29	5.2	3.0	0.8	Ignimbrite
10-TF-677-30	6.0	3.5	0.8	Ignimbrite
10-TF-677-31	6.0	3.7	0.6	Ignimbrite
10-TF-677-32	6.0	3.6	0.7	Ignimbrite

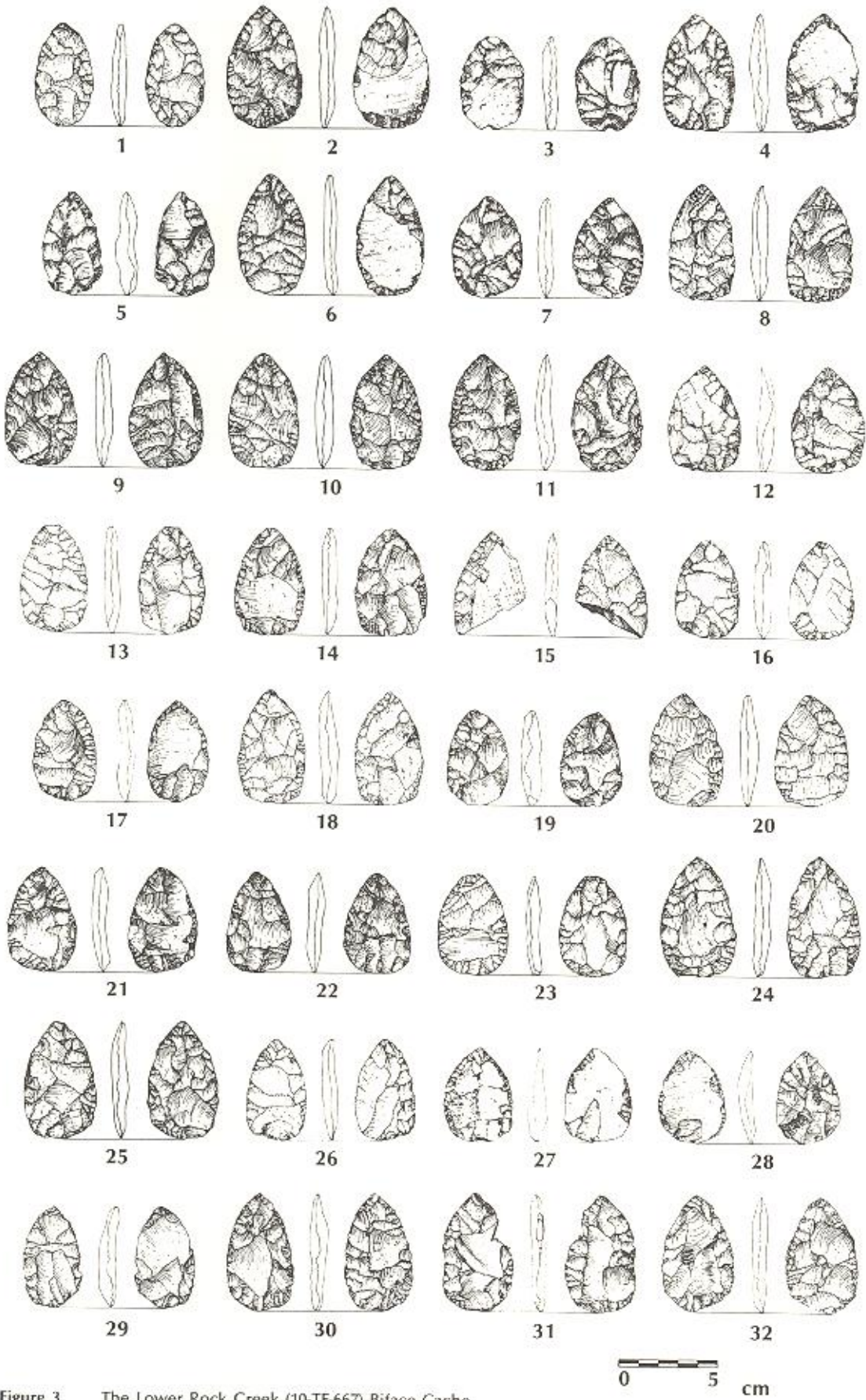


Figure 3. The Lower Rock Creek (10-TF-667) Biface Cache.

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NATIVE AMERICAN UTILIZATION OF ONION

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There were probably very few Indian groups in the West that did not make use of the wild onion. Its use is documented for native inhabitants of Washington, California, Nevada, New Mexico, Arizona, Montana, Alberta, British Columbia, and Idaho. It has been recovered in prehistoric contexts at Dirty Shame Rockshelter in southeast Oregon (Hall 1977). Epidermal fragments and two seeds of onion (presumed by the researcher to indicate consumption as greens) were found in significant quantities in coprolites recovered from Zone 1, and dated 400-1100 B.P.

Allium is a very large genus in the *Liliaceae* family with hundreds of species worldwide including the cultivated onion, garlic, leek, and shallot. At least 20 species are known to exist in Idaho, their habitat ranging from moist meadows and slopes in the mountains to the dry plains and hills of lower elevations. The umbel-like clusters of white, pink, or purple flowers top six to twenty-inch stems. The round to oblong bulbs are commonly half-inch in diameter and about three inches below the surface. Depending upon elevation, onions flower from mid-May to early August. All species in the *Allium* genus are edible and all have the characteristic smell caused by sulphur compounds throughout the plant.

In Idaho, J.H. Steward (1938) notes the Lemhi Shoshoni use of onions primarily as greens. They sometimes roasted the bulb in hot ashes but never preserved it. The importance of onion to the Nez Perce, however, remains a debate. Lucy Harbinger (1964) doubts that wild onions were ever eaten by the Nez Perce, although some of her informants said that they were eaten cooked or raw. Alan Marshall (1977) indicates that onion was primarily a supplement and not collected for winter storage. Leda Scrimsher (1967) states that the Nez Perce ate onions baked or fresh but she does not suggest their dietary importance, nor does H. J. Spinden (1908) who describes the Nez Perce steaming wild onion in a pit, like camas and kouse. Deward Walker (1973), on the other hand, indicates that wild onion was important to the Nez Perce. He also mentions its consumption by the Kootenai and the Coeur d'Alene. Since camas was usually abundant in Coeur d'Alene territory, wild onions, along with bitterroot, assumed secondary importance but were still widely used. According to one of Scrimsher's (1967) informants the Coeur d'Alene baked onions like camas and then mixed the bulbs with pine moss, the lichen off pine and fir trees. Also, onion bulbs alone were ground and mixed with pine moss.

Nancy Turner (1975, 1978) who has researched the Native American food plants of British Columbia (possibly the most thorough food plant research conducted in western North America), describes onion as a popular food of both Interior and Coastal Indian peoples. The Interior peoples procured large quantities usually from May to July before they flowered. Some of the more southern groups gathered them in late fall or early spring. Onions were sometimes eaten raw,

leaves and all, but were usually cleaned, woven together by their leaves, and steam-cooked in underground pits overnight. They were also roasted in open fire. The Interior people frequently layered the bulbs with "black tree moss", thus giving the otherwise bland moss a flavor. The moss was either eaten immediately or formed into loaves and dried for winter. Cooked, the onion bulbs, almost black in color, were considered very tasty and sweet. If not eaten immediately, they were dried and pressed into thin cakes which could be reconstituted with water. Onions were also used to flavor salmon and meat as well as mixed with camas and other roots for cooking. The Coastal Indians gathered and ate onions raw or steamed them in pits lined with pine boughs and covered with lichens and alder boughs. The Kwakiutl marked the plants in spring and procured them in August.

The Blackfoot, living to the east of Idaho, gathered onions in May or June, boiled them with meat, or preserved them for later use (Johnston 1970, Hellson and Gadd 1974). Erna Gunther (1945) associates three western Washington groups with the use of onions. She mentions that the Makah ate onions only occasionally and usually when traveling alone, "their reaction being much like ours today." The Oregon Paiute of the Warm Springs Indian Reservation (Mahar 1954) ate onions raw or cooked, weaving the leaves together and constructing pit ovens like groups to the north. The bulbs were said to be edible for several months, but were not stored for winter consumption. The greens were also eaten.

To the south, onions were eaten by various California Indians (Mead 1972) who were also known to cook the bulbs in ashes with camas. A Kawaiisu informant of Maurice Zigmond (1981) maintained that the greens and not the roots were eaten. Steward (1938) cites usage by several Shoshoni groups in Nevada. Also documented is the usage of onion by the Gosiute (Chamberlin 1911) and Surprise Valley Paiute (Kelly 1932). R.V. Chamberlin and Isabel Kelly doubt that the roots were stored. The Surprise Valley Paiute regarded the leaves as a relish. They procured onions without need of a digging stick and cooked the bulbs in small quantities by placing them between two heated rock slabs until they turned soft. Onion bulbs were not especially favored—some species less so than others. The Paiute may be the only western group to utilize the seeds of onion. The heads were gathered in bunches, placed in hot ashes two or three minutes, and eaten. Judy Trejo, who grew up on the McDermitt Indian Reservation, states that wild green onions are a favorite food of the Paiute. They are either cooked in grease or wrapped in damp canvas and cooked in hot coals and ashes (Trejo 1985).

Experimentation with wild onion (Williamson 1978) indicates that concentrations of onion plants are improved by harvesting which alleviates overcrowding, stimulates growth, and produces a better crop the next year. If kept in a cool, dry place, the bulbs will last up

to three months. Compared to our cultivated onion, raw wild onions tend to have a more garlicky flavor. However, flavor varies with the species.

Both Indians and pioneers used onion to cure about anything including colds, consumption, headaches, toothaches, earaches, boils, insect bites, snakebites, open wounds, burns, coughs, sprains, bruises, and frostbite. Folklore suggests that onion absorbs bacteria and relieves pain. Modern herbalists recommend it for reduction of cellulite, facial lines, and circles under the eyes, its corrective power attributed to the presence of certain amino acids. The Makah and the Quinault applied it to their chests for pleurisy pains (Gunther 1945). The Vancouver Island Salish, among others, rubbed the bulbs on their skin to repel insects (Turner 1979). Poultices of wild onion were applied to Sacajawea's infant when seriously ill with a neck abscess on the Lewis and Clark Expedition (Chuinard 1979).

Recent research has found the onion may be valuable for lowering blood pressure, preventing blood clots, and reducing cholesterol. A prostaglandin hormone in the garden variety of onion has lowered blood pressure in laboratory rats (Maugh 1979). Certain compounds in the onion genus have been found to block the synthesis of clumping agents that form blood clots blocking the flow of blood to the heart during heart attacks (Makheja et al. 1979). Although it has been suspected for sometime that onion lowers blood fat levels in the body, studies have finally proven that routine consumption of onions maintains serum lipids at low or normal

levels (Sainani et al. 1979). Of interest is the fact that pine moss, the Native American food item most often associated with onion in the Northwest, is quite high in fat content as shown in Scrimsher's table of composition of native foods. Of about 30 native foods listed, only pine nuts, sunflower seeds, eel, and salmon rate higher in fat content than pine moss. Onion, of course, was also used to flavor meat and fish, also high in fat.

Chemical analyses of onion show that it is high in Vitamin A, thiamine, riboflavin, niacin, and calcium and it contains more ascorbic acid/Vitamin C than rosehips (Watt and Merrill 1963). The wild onion has been credited with preventing deaths from scurvy on various expeditions, notably Major Stephen Long's expedition to the Rockies in the early 1800's. Mead (1972) notes that onions make thiamine more readily available in accompanying foods. On the other hand, J.M. Kingsbury (1964) points out that large amounts result in severe anemia.

Onion does bear some resemblance to death camas, another grass-like, bulb-bearing member of the *Liliaceae* family which is extremely toxic and was used by the Indians as arrow poison. However, onion remains one of the safer wild edibles for experimentation keeping in mind the necessary presence of the unmistakable onion odor. The Gitksan (People of the 'Ksan 1980) who live near the Skeena River in north central British Columbia have a lengthy name for onion—ts'anks sa gaakx—literally meaning "Raven's underarm odour."

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