THE ARCHAEOLOGICAL, ETHNOGRAPHIC, AND PHYSICAL LANDSCAPE OF CALIFORNIA’S AHJUMAWI LAVA SPRINGS STATE PARK TRAILS

A Thesis
Presented
to the Faculty of
California State University, Chico

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Anthropology

by
Christa Westphal
Fall 2012
THE ARCHAEOLOGICAL, ETHNOGRAPHIC, AND PHYSICAL LANDSCAPE OF CALIFORNIA’S AHJUMAWI LAVA SPRINGS STATE PARK TRAILS

A Thesis

by

Christa Westphal

Fall 2012

APPROVED BY THE DEAN OF GRADUATE STUDIES AND VICE PROVOST FOR RESEARCH:

Eun K. Park, Ph.D.

APPROVED BY THE GRADUATE ADVISORY COMMITTEE:

Antoinette M. Martinez, Ph.D., Chair

Georgia L. Fox, Ph.D.
ACKNOWLEDGMENTS

I would like to thank everyone who helped me on this long adventure. First, I’d like to thank my family, especially my mom, dad, sister and my husband. I would never have gotten into graduate school or written this thesis without you. This brief acknowledgement does not begin to address the love and support you have given me over the years.

Second, I would like to thank Leslie Steidl at California State Parks. Thank you for all of the training, pep talks and support over the years. I would not be where I am today without your support and this thesis would never have happened.

Third, I’d like to thank all employees and personnel at California State Parks. This includes all who volunteered their help and assistance, in particular, Heidi Horvitz and all those at Cascade Sector and the Northern Buttes District office.

Fourth, I’d like to thank all those people who came into the field with me and participated in the oral interviews, Leslie Steidl, Kim Preston, Paul Veisze, Lowell Thomas, Travis Richey, John Mike, Ginger Mike, Floyd Buckskin, Mary Mike and Greg Collins. Obviously, this thesis would not be if you hadn’t volunteered the time and money and effort. I don’t know how to thank all of you!

Lastly, I’d like to thank my committee, Dr. Fox and Dr. Martinez, without whom this thesis would not have been completed.
TABLE OF CONTENTS

PAGE

Acknowledgments ...................................................................................................... iii

List of Tables .............................................................................................................. vii

List of Figures ............................................................................................................. viii

Abstract ....................................................................................................................... ix

CHAPTER

I. Introduction ............................................................................................................. 1

II. Theoretical Framework ......................................................................................... 7

   Introduction .......................................................................................................... 7
   Place, Space, and Perspective .............................................................................. 8
   Archaeological Landscapes ................................................................................. 11
   Ethnographic or Cultural Landscapes ................................................................. 11
   Landscape of Trails ............................................................................................... 13
   Why Landscape Theory? ...................................................................................... 15
   Summary ............................................................................................................... 16

III. Literature Review ................................................................................................. 17

   Trails, Landscape, and Rock Cairns ................................................................. 17
   Previous Archaeological Studies Within and Around Ahjumawi Lava Springs State Park ................................................................. 22
   Previously Recorded Information on Trails in the Fall River Valley .................. 24
   Summary ............................................................................................................... 25

IV. Methodology ......................................................................................................... 26

   Introduction ......................................................................................................... 26
   Sources ............................................................................................................... 28
<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research Questions</td>
<td>28</td>
</tr>
<tr>
<td>Fieldwork Analysis</td>
<td>32</td>
</tr>
<tr>
<td>Oral Interviews</td>
<td>33</td>
</tr>
<tr>
<td>Summary</td>
<td>35</td>
</tr>
<tr>
<td>V. Park History and the Landscape</td>
<td>36</td>
</tr>
<tr>
<td>The Pit River</td>
<td>36</td>
</tr>
<tr>
<td>The Ajumawi</td>
<td>37</td>
</tr>
<tr>
<td>Park Background</td>
<td>41</td>
</tr>
<tr>
<td>Summary</td>
<td>43</td>
</tr>
<tr>
<td>VI. Historical Background of the Study Area</td>
<td>44</td>
</tr>
<tr>
<td>General History</td>
<td>44</td>
</tr>
<tr>
<td>The Allotment Era</td>
<td>46</td>
</tr>
<tr>
<td>Allotments and Trails</td>
<td>49</td>
</tr>
<tr>
<td>Summary</td>
<td>50</td>
</tr>
<tr>
<td>VII. Results</td>
<td>51</td>
</tr>
<tr>
<td>Archaeological Data</td>
<td>51</td>
</tr>
<tr>
<td>Previously Recorded Trails s</td>
<td>51</td>
</tr>
<tr>
<td>Trails That Were Recorded During Fieldwork</td>
<td>55</td>
</tr>
<tr>
<td>Sites and Trails</td>
<td>57</td>
</tr>
<tr>
<td>Oral Interview Data</td>
<td>57</td>
</tr>
<tr>
<td>Summary</td>
<td>65</td>
</tr>
<tr>
<td>VIII. Analysis, Discussion and Interpretation</td>
<td>66</td>
</tr>
<tr>
<td>Discussion and Interpretation</td>
<td>75</td>
</tr>
<tr>
<td>Summary</td>
<td>79</td>
</tr>
<tr>
<td>IX. Conclusion</td>
<td>81</td>
</tr>
<tr>
<td>References Cited</td>
<td>86</td>
</tr>
<tr>
<td>Appendices</td>
<td></td>
</tr>
<tr>
<td>A. Previously Recorded Sites</td>
<td>106</td>
</tr>
<tr>
<td>B. Oral Interview Transcripts</td>
<td>133</td>
</tr>
<tr>
<td>C. Previous Ethnographic Information</td>
<td>156</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>D.</td>
<td>Allotment Ownership Table</td>
</tr>
<tr>
<td>E.</td>
<td>Archaeological Site Condition Assessment Record (ASCAR)</td>
</tr>
</tbody>
</table>
# LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Indicates All Sites in the Park and Whether They Were Visited in 2011</td>
<td>58</td>
</tr>
<tr>
<td>2. Vegetation Found Along the Trails</td>
<td>59</td>
</tr>
<tr>
<td>3. Indicates Sites That Are Next to the Trails Along with a Brief Description</td>
<td>59</td>
</tr>
</tbody>
</table>
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>FIGURE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Map of Ahjumawi Lava Springs State Park Location in California</td>
<td>2</td>
</tr>
<tr>
<td>2. Map of the Boundary of Ahjumawi Lava Springs State Park</td>
<td>3</td>
</tr>
<tr>
<td>3. View of the West Shore of Big Lake</td>
<td>4</td>
</tr>
<tr>
<td>4. Map of the Allotments Surrounding the Park</td>
<td>47</td>
</tr>
<tr>
<td>5. A Photograph Showing an Example of a Rock Cairn</td>
<td>52</td>
</tr>
<tr>
<td>6. Photo of a Trail</td>
<td>53</td>
</tr>
</tbody>
</table>
ABSTRACT

THE ARCHAEOLOGICAL, ETHNOGRAPHIC, AND PHYSICAL LANDSCAPE OF CALIFORNIA’S AHJUMAWI LAVA SPRINGS STATE PARK TRAILS

by

Christa Westphal

Master of Arts in Anthropology

California State University, Chico

Fall 2012

Ahjumawi Lava Springs State Park is a place of beauty and sacredness. The location of the park is part of traditional Pit River Ahjumawi land. Within the park many sites are recorded and these sites are connected by prehistoric and contemporary trails. Landscape theory introduces the idea that these sites and trails are part of the cultural landscape of the Ahjumawi. To assist in understanding the cultural landscape of the trails, both oral interview and archaeological data are used. By studying oral interview and archaeological data, it is possible to conclude that the trails function today as in the past as a way to connect spiritual/sacred and resource areas and information relating to the trails and is passed down from generation to generation.
Ahjumawi Lava Springs State Park is a California State Park about an hour east of Redding (see Figure 1). The name of the park came from the Ajumawi tribelet of the Pit River Tribe (the term tribelet is dervied from Kroeber 1974). For future reference throughout the rest of the thesis, Ajumawi refers to the tribelet of the Pit River, whereas Ahjumawi refers to the name of the park (Leslie Steidl, California State Park Archaeologist, personal communication 2012). The land became a park in 1975 from land granted to the State of California from landowner Ivy Horr (Horr 1975:1). Figure 2 shows the boundary of park.

The park is spectacular with glassy water giving way to lava-strewn fields (Figure 3). The park hosts some of the traditional territory of the Ajumawi of the Pit River Native American Tribe and holds many locations dear to the Ajumawi. These locations or sites are linked by prehistoric and ethnographic trails that direct(ed) Ajumawi around the area.

The park sits in the Fall River Valley, between the Great Basin, Sierra Nevada, and Cascade Mountain Ranges (Dreyer and Kowta 1984:8). The Cascade and Sierra Nevada mountain ranges are cut by the Pit, Tule, and Fall Rivers and the Pit River Ajumawi settled within the natural boundaries cut by these three rivers (Kroeber 1974:305; Meinzer 1927:55). The park and surrounding area are covered in lava fields.
Figure 1. Map of Ahjumawi Lava Springs State Park location in California. (Map created by Christa Westphal, 2011)
Figure 2. Map of the boundary of Ahjumawi Lava Springs State Park (Map created by Christa Westphal, 2011)
Several different climactic and ecological zones create livable tracts of land interspersed between the barren lava (Kroeber 1974:305; State of California 2002a).

The Pit River tribe is split into two bands (Atsugewi and Achumawi) and then further into eleven “triblettes,” including the Ajumawi (Beals and Hester 1974:53). The Ajumawi lived, hunted, gathered plants, and functioned in the landscape of the Fall River Valley and the land that is now the park. They used the resources around them to survive in the harsh, barren lava fields.

In the summer of 2008, I worked for the U.S. Forest Service in Fall River Valley and had the opportunity to work with a member of the local Native American
community. I loved learning about the native understanding of the area and have always been searching for a way to go back to the area. When I began to volunteer with California Department of Parks and Recreation and Northern Buttes District Archaeologist Leslie Steidl, I welcomed the opportunity to study the area. I chose this study of the trails as my thesis because of my background in Geographic Information Systems, my interest in the cultural aspects of archaeology, and the previously unstudied trails in the area. More importantly, I saw the opportunity to consult with a Native American tribe, and as an archaeologist, facilitate a relationship with a tribe.

In 2002, Leslie Steidl and California Department of Parks and Recreation received funding to conduct maintenance on archaeological sites in Ahjumawi Lava Springs State Park (Steidl 2002a:1; California Department of Parks and Recreation will be referred to as such in the rest of the thesis).

Since this time, State Parks has had the desire to conduct a more thorough recording of the prehistoric trails and conduct ethnographic interviews with the Ajumawi. This undocumented trail information and possibility of oral interviews was brought to my attention by Leslie Steidl and gradually became an interest to me. As I progressed through the Department of Anthropology MA Program at CSU Chico, I began to collect information on the park and surrounding area and made contacts within the Native American community.

The purpose of this thesis is to use archaeological data, ethnographic data, stories, and the physical environment to better understand and interpret the ethnographic and prehistoric trails that run through Ahjumawi Lava Springs State Park. This thesis seeks to comprehend the landscape of the tangible trails and the intangible Native
American understandings of their area. Understanding the combination of the three aspects of the landscape provides a multi-faceted approach to perceiving the trails place in Ajumawi culture now and in previous times. In addition, the study hopes to contribute to the larger body of data relating to landscape theory and the landscape of trails. My hope is that this study stands as a basis for facilitating additional work in the area.

Following is a brief summary of each chapter of the thesis. Chapter II continues with a review of the theoretical literature and the theoretical framework for the thesis. Chapter III provides an overview of some examples of previous studies as well as previous archaeological work done in the park and previous ethnographic evidence of trails. Chapter IV discusses the methods used and the model developed to collect and analyze data. I also present the core questions I developed to assist in addressing the main question addressed in this thesis. Chapter V presents background information on Ahjumawi Lava Springs State Park and creates a picture of the physical and ethnographic landscape in which to situate the study. Chapter VI continues with a short review of the history of the area, specifically at contact and the Allotment era. Chapter VII presents the data gathered during fieldwork and the oral interviews. Chapter VIII presents answers to the core questions, addresses drawbacks and difficulties of the study, and presents management ideas for parks. Chapter IX concludes the study and presents areas for future research.
CHAPTER II

THEORETICAL FRAMEWORK

Introduction

Vital to any study is a solid theoretical framework. To begin, I introduce landscape theory and then discuss the phenomenological aspects of the framework. I also discuss the developing understanding of how people view space. In addition to discussing the aspects of landscape theory, I also discuss the importance of cultural landscapes. I then combine both concepts together to discuss trails and how landscape theory applies to studying the trails in particular.

Ingold (1993:154) argues that each element of a landscape is formed due to its relation to every other component of that landscape. Ingold (1993:154) indicates that the landscape is intimately tied to every other element of our current and past lives. A landscape is made of “an entire ensemble of tasks” or “taskscape” (Ingold 1993:158). While it is extremely important to understand the entire environment that is the focus of a landscape study, it is almost impossible to do so under one comprehensive study. Therefore, this study applies the landscape approach to archaeological, ethnographic and physical data understand one element of the landscape, namely the trails.
Landscape Theory

The landscape framework is recently becoming a more widely used perspective in archaeology. The framework developed out of the post-processual movement in the late 1960s and 1970s, and has been particularly emphasized in British archaeology. The approach is usually regarded as the culturally oriented counterpart of settlement archaeology (Trigger 2006:473).

The concept of a “landscape” has primarily been used in geography, but has spilled over in to other disciplines (Gosden and Head 1994:113). Geography has provided the basis for the use of landscape. The term landscape, “obviously refers to the surface of the earth,” but carries multiple layers of meaning (Cosgrove 1998:13). Geography acknowledges the impact of human agency upon a landscape and as geography began to address this, anthropology began to see the utilization of landscape in understanding the cultures that anthropology studies (Cosgrove 1998:13-14).

Historically, landscape was used to describe a scene on canvas and represented a particular landscape from a singular point of view (Gosden and Head 1994:113; Fleming 2006:269). Through time and in conjunction with other disciplines, anthropology has begun to adjust this idea and apply both anthropological ideas and theories and indigenous understandings to a landscape. Tilley (1997:10) argues that “space” or landscape is used as a medium for human activity. Landscape is a “forcible determinant” and complex factor in individuals’ lives and is perceived, understood, and experienced (Ashmore and Knapp 1999:1-2).
Recently, there has been a shift towards the desire to understand landscape on an entire scale. The scientific data and analysis only tells part of the story. Now the oral history, ethno-historical and indigenous understanding of an area, site or object are considered equally important (Button 2009).

There are four premises that provide foundations for the landscape framework: a) Landscapes are centered around cultural systems that organize and interact with the area around them; b) Landscapes are cultural products; c) The landscape in an area serves as the focal point for a communities activities; and d) Landscapes are dynamic, with each succeeding generation imposing it’s own value, culture, and belief systems upon the area (Anschuetz et al. 2001:161).

The central contentious issue of the landscape perspective is, however, the varying viewpoints of scholars regarding the level of interconnectedness between space and the people who live there (Anschetz et al. 2001:158).

Early humanist or landscape archaeology concerned itself with studying prehistoric landscapes and the meaning that they had for the people who used them and how these understandings channeled and directed human behavior (Trigger 2006:473). Field archaeology has gone beyond the field and now deals with “extensive, chronologically complex cultural landscapes” (Fleming 2006:267). Once the door was opened, landscape archaeology and the landscape framework has permeated archaeological reason, including phenomenology, trails, and ethnographic studies (Fleming 2006:268).
**Phenomenology**

Phenomenology is based on the separation of the observed and the observer and involves the “understanding and description of things as they are experienced by a subject,” including the body and all of its senses (Fleming 2006:269; Tilley 1997:12). The phenomenological perspective of landscape studies has illustrated how continued use of space has impacted human activity as well as the space around human societies (Robin and Rothschild 2010:161). Phenomenological and spatial theory both indicate that “the human body is the principal, shared element in our experience of our surroundings” despite cultural differences throughout time and space world-wide (Snead et al. 2009:14).

**People and Space**

Landscape has been used as a framing convention for anthropologists; it is used to understand the meaning a local people impose upon the landscape around them (Hirsch 1995:1). Space reflects the symbolic and conceptual knowledge of the people or culture living there (Robin and Rothschild 2002:160). Robin and Rothschild (2002:161) argue that lived space should merge the material and symbolic, and that space is socially constructed and experienced. The process of living in an area constantly creates and transforms space into place (Robin and Rothschild 2010:161). The cultural perception and interpretation of an area or landscape should lead to specific patterns of the landscape (Fry et al. 2004:98). In this vein, Snead (2009:44) suggests that landscapes are social constructions.

**Ambiguity, Advantages, and Disadvantages**

Anschuetz et al. (2001:158) indicate that there is no clear or commonly accepted definition of landscape or what landscape studies should include. The definition
of landscape includes elements from many different disciplines, each falling along the nature-culture continuum (Anschetz et al. 2001:158).

Although the landscape perspective might be ambiguous and difficult to define, it does allow the use of many different types or aspects of theoretical perspectives, when other theoretical perspectives fall short (Anschetz et al. 2001:159). Archaeologists can then use this ambiguity to build upon or create other research designs (Anschetz et al. 2001:163). Anschetz et al. (2001:164) argue that the landscape approach assists in building a more complete understanding of the relationships between the various spatial, temporal, ecological, and cognitive components.

Archaeological Landscapes

Landscape is defined in many different ways, each focusing on a different aspect. Here an archaeological landscape is defined as “the material manifestation of the relation between humans and the environment” (Ashmore and Knapp 1999:6).

Landscape archaeologies focus on “whole domains” of human interaction; landscapes are natural and also constructed cultural domains (Robin and Rothschild 2002:163). Archaeological landscapes are “the backdrop against which archaeological remains are plotted” (Ashmore and Knapp 1999:1). Anschuetz et al. (2001:159) argue that the central theme of an archaeological landscape is both the material record and the “symbolic construction.”

Ethnographic or Cultural Landscapes

As previously indicated, landscapes can be defined in many different ways, by focusing on various aspects particular to the specific study. First, ethnographic or cultural
landscapes are defined. Second, the application of oral or ethnographic information is discussed. For example, a story about using the trails to visit a sacred site might allude to the values of a particular culture.

Ethnographic landscapes are identified and defined by the contemporary cultural groups who live in them (Egan 2003:259; Evans et al. 2001:54). Such landscapes have also been defined areas where people move, congregate, and act according to “various obligations and demands that are acted upon them” (Ashmore and Knapp 1999:6-7). In a true Durkheimian sense, living in a landscape incudes the everyday, sacred, ritualized, and mundane (profane) meanings that a group of people project on a landscape (Ashmore and Knapp 1999:6-7).

Nassauer (1995:235) indicates that culture filters the perception of landscape; the area around a group of people reflects cultural values and is used as a communication device. Scholars observe that “Cultural groups socially construct landscapes as reflections of themselves” (Evans et al. 2001:53). The meaning of space cannot be understood apart from the lives of the humans who live in the space and interact with others (Tilley 1997a:11).

Oral histories allow a researcher to enter the structure of a community, or individual worldviews, cultural traits, and traditions (Harvey and Riley 2005:272). By understanding these folktales or stories, it is possible to gain an understanding of the values, ideals, traditions and people who live in a landscape (Fetterman 2010:65). Harvey and Riley (2005:272) indicate that oral histories assist in studying and understanding landscapes. However, oral information is often “partial, subjective, reflexive, ambiguous, can be contradictory and often tensioned” (Harvey and Riley 2005:272).
Because of the difficulties of scientifically analyzing oral information, it is apparent that there is not a “single truth” (Harvey and Riley 2005:272). Having no complete single truth means that a landscape can have a different meaning for each person. The landscape theory allows for these multiple meanings to have equal accountability.

Landscape of Trails

To understand the landscape of trails, both the ethnographic and archaeological aspects of landscape are studied. Much like a study of sacred landscapes focuses on the archaeology and ethnographic study of sacred sites, the landscape of trails focuses on the archaeology and ethnography of trails. First, a definition of a trail is provided. Second, the application of both archaeological and ethnographic perspectives to understand the trail “landscape” is discussed. Third, the landscape of movement is discussed.

Trails are defined as regional and long-distance routes marked by repeated use, signs, blazes, cairns, petroglyphs, wood, stone, songs, and even stories (Earle 2009:256-257). They often incorporate topographical features and prominent landforms, including hydrology, subsistence, mobility, technology and alternative sources of power that are used to give directions and define boundaries (Tilley 1997:39; Earle 2009:260). Tilley (1997:30) indicates that paths that share common elements link locations in a landscape. Trails are used for trade, seasonal movements, inter-group communities and sacred travel (Earle 2009:256). Tilley (1997:40) indicates that landscapes are criss-crossed by tracks that follow the terrain in both time and space. A good example is the
Australian aboriginal concept of trail landscape in which “geographical itineraries or trails mark the events of the totemic beings” (Glowezewski 1999:6). These journeys are represented through dreaming and tell the story as an active from of living memory (Glowezewski 1999:6). For many cultures trails are both figurative and literal.

Human activities are also inscribed on the landscape. A landscape is marked by people going about their daily lives and is a product of their conscious action (Snead 2006:4); therefore, trails are key to understanding how people move around a landscape. Each daily passage through brush or valley contains biographic information about the society or individual. The locations of cliffs, trees, streams, and trails, are embedded in the social and individual memories of the culture (Tilley 1997a:26).

Movement is a central component of landscape studies as they relate to trails (Snead et al. 2009:3). Landscapes of movement involve multiple ways of moving, each with “distinct structure, significance and associations” and leave their own particular mark upon the landscape (Snead 2009:43). When people move across a landscape they recognize common elements and places that have meaning for them. Creating a path through the landscape is a text or story that is dictated by the individual or culture (Tilley 1997a:30).

Ethnographic sources can provide information about the patterns of movement as well as an emic perspective of the movement (Snead et al. 2009:16). Ethno-geographical information indicates that trails are more than just a path from “a” to “b,” but they themselves are “places” (Snead 2009:44). The “ideologies of pathways are as embedded within paths and trails as in imperial highways” (Snead 2009:48).
Snead et al. (2009:2) indicate that trails should be treated as a “built environment.” It implies a focus on the features themselves, the “pattern, scale context and association” (Snead et al. 2009:3). Moving through a landscape is a process of engagement as a traveler reaffirms the cultural associations with the landscape around them (Snead 2006:3). “Movement and creation are fundamentally intertwined, a process within which experience—whether structured by the human body, cultural perceptions or history—is central” (Snead 2006:2).

There are multiple ways of knowing the earth and landscape and the “socially recognized” places in it (Ashmore and Knapp 1999:6). Many times, the landscape and routes are marked by both conscious and unconscious action (Snead 2009:46).

Why Landscape Theory?

Anschuetz et al. (2001:159) argue that the landscape theoretical framework allows archaeology to assist in explaining the past, because it allows for the recognition of the “dynamic, interdependent relationships that people maintain with the physical, social, and cultural dimensions of their environments across space,” which can be revealed by the cultural remains of the past. By studying and recording sites it is possible to document the physical remains of the relationships that people and societies maintain with their environment. For example, a figurine found by excavation may lead an archaeologist to understand more about a particular deity a society worshiped. If the figurine is female and has a jade necklace around its neck, it might lead the archaeologist to determine that the deity was female and jade had particular importance to that society.
By applying this reasoning to the trails in this study, it is possible to gain a greater understanding of the indigenous view of the trails. For example, the physical remains of a cluster of rock cairns might lead an archaeologist to determine that particular area was/is important. By asking the indigenous people that live there, it might be possible to conclude that that particular cluster of rock cairns were built to in an effort to please a deity to ensure a safe journey.

Although, archaeology can assist landscape theory in understanding the land around them, a criticism of landscape theory is that it does not necessarily lend itself to rigorous scientific understanding. As Harvey and Riley (2005:272) indicate, there is no single truth when conducting oral interviews. In order to account for this, I have developed a set of core questions to be addressed by a combination of ethnographic, archaeological and physical data.

Summary

In conclusion, the landscape perspective is a developing theoretical framework. Although, the framework lacks scientific rigidity, it allows for the inclusion of many different aspects of a culture’s lives. For example, the mundane, spiritual, or ritualistic nature of a society that is inscribed upon the landscape. By acknowledging and including the indigenous peoples viewpoints and perspectives, it is possible to gain an even greater understanding of the landscape of an area.
CHAPTER III

LITERATURE REVIEW

Important to any study is a review of the scholarly literature. The following chapter reviews previous studies that relate to the study of the landscape of trails. In researching previous trail and rock cairn studies, I ran across studies related to parts of this thesis. However, none of the previous studies used the same methods to address the landscape perspective. In this chapter, I have included the studies that address parts of this thesis. Second, I discuss the previous archaeological work done within the park. Third, I present previously collected ethnographic information that identifies trails in the Fall River area.

Trails, Landscape, and Rock Cairns

Trails and Landscape

In *Landscapes of Movement*, Snead (2006) studied trails that ran through the Pajarito Plateau of north-central New Mexico. The study focused on the human interpretation of the trails that mark the landscape. By looking at the trails that traveled over distances, it was possible to determine the direction of movement as well as the cultural changes that took place over time. A gateway, as well as petroglyphs indicated that the trails were “carefully-constructed routes that channeled traffic” (Snead 2006:11).
The markers along the trail clued travelers into the nature of the site and surrounding community (Snead 2006:11). Snead (2006) showed that the characteristics of the trail changed due to socioeconomic adjustments. His study indicates that the use of trails can change over time due to socioeconomic, natural disasters, changes in resources and other factors. It also illustrates the fact that the artifacts and symbols along a trail reveals more than just a trail; it gives insight into the group of people living in an area.

In *Trails, Rock Features and Homesteading in the Gila Bend Area*, the Arizona Department of Transportation developed plans to widen State Route 85. Arizona State University, with assistance from the Gila River Indian Community, assembled a team to conduct a cultural resource survey along State Route 85. The vast area of the survey allowed a comprehensive study of the sites and trails in the area. The study used a set of questions to direct the fieldwork. These questions included: What subsistence activities were associated with the sites? Who used the landscape and did this change over time? How were the sites used for resource exchange? What kinds of features and artifacts occur with trail sites? Where do the trails go? (Czarzstsy and Rice 2008:11-16). Because the current study focuses on trails, I will present the results of the Gila Bend trails portion of the study and not the whole study.

During the survey, numerous trails were identified, although most were segments. It was thought that these trails connected the Hohokam villages in the study area. Trails are a guide for structuring the movement of people, livestock, and goods across distances (Darling and Eiselt 2008:199). This indicated the need to conduct a much larger scale study of the surrounding area (Darling and Eiselt 2008:227). The trails had features that were associated with them, such as pottery “shard and lithic scatters,
trail markers, trail shrines, rock art, stone circles and pot rests” (Darling and Eiselt 2008:206). The authors concluded that the trails entered into the Gila Bend area through the mountain passes—which act as a funnel or converging area—and the trails split off and fan out on either side of the mountain pass. This study provides an example of the information that just trail recording can reveal. The trails were found to function as a guide for moving people, livestock, and equipment over distances. I also used the study as a guide to understand how to identify and record of trails.

In Archaeological Trails and Ethnographic Trails Can They Meet?, Miller and Musser-Lopez (2010) studied the physical representation of the Salt Song Trail in the Colorado Basin. The study began due to the proposition of a large tract of area to use for off-road vehicles. The researchers focused on the broader applications of landscape. This allowed for the comparison of the ethnographic songs describing a trail and the physical representation of the trails. Fieldwork involved following the physical trail around the Colorado River Basin. While the authors caution that the trails found might not be considered direct physical evidence of the trail, it is thought that comparing the Salt Songs to the physical data would provide a mental map that could be used by people who lived in the area. This study illustrates the possibility that ethnographic songs and stories can function as a mental map, directing people around their landscape.

On Yamqzhah’s Trail: Dogrib Sacred Sites and the Anthropology of Travel examines Dogrib sites “in the context of travel and story-telling” (Andrews et al. 2004). The project entailed an ethno-archaeological study of Dogrib sites along a canoe and a dog sled route in the Northwest Territories between the Great Slave and Great Bear Lakes. Andrews et al. (2004) classified the sites found along the trails into six different
classes of sacred sites. By studying the types of sites and the stories related to them, it is possible to transform a physical landscape into a social landscape. This social landscape functions as a means to connect the people that live in the landscape to it. The authors also indicate that by working with the Dogrib it is also possible to develop a management plan to protect these sites and the cultural landscape.

In *Routes, Trails and Tracks: Trail Breaking Among the Inuit of Igloolik*, Aporta (2004:9) discusses the trails that the Inuit have used over generations and how these trails are maintained in a community’s memory. Aporta (2004:9) uses the “characteristics of routes,” to explore “the difference between land routes and sea routes, the role of the ice breaker, and the characteristics of oral descriptions of routes” to explain the Inuit understanding of the environment. Aporta (2004:13) explains that traveling is not from point A to point B, but rather “a way of being.” Life happens while traveling, other people are met, children are born, and other subsistence activities are conducted (2004:13). In such a harsh environment land routes require an intimate knowledge of the land, the weather, the terrain and the area in general (Aporta 2004:19). Trails are marked by oil drums and rock cairns to provide points of reference and sea routes are used to access hunting and fishing locations (Aporta 2004:20, 24).

These trails vary according to the time of year in order to avoid traveling over thin ice. The trails are discussed as narrative voyages and “landmarks, bearings and actions are embedded in segments” (Aporta 2004:26). Place names are often used to describe streams to cross, a lake to travel across or around, a bay to traverse, island to travel to, and even the location of a catch of goods (Aporta 2004:28). “Remembering community routes is a process through which oral knowledge becomes inscribed on the
snow surface through the act of traveling” (Aporta 2004:32). By looking at the trails through Inuit country and looking at the oral narratives that are passed down through generations, it is possible to begin to understand the importance of traveling to the Inuit as well as the importance of oral map creation.

**Rock Cairns**

In *The Influence of Sacred Rock Cairns and Prayer Seats on Modern Klamath and Modoc Religion and World View*, Haynal (2000:170) discussed the spiritual and symbolic significance of the Klamath and Modoc prayer seats and rock cairns near the middle Klamath River. Both the prayer seats and rock cairns are associated with vision quests for the tribes. Haynal (2000:171) also mentions the association of rock art with the cairns and prayer seats, in addition, the rock cairns were piled during power quests (both during puberty rites and during the seeking of additional power) and used as a burial or cremation marker. Haynal (2000:176) indicates that a fourth type of cairn has been noted along trails. The author mentions that the Williamson survey party who traveled through the Modoc area noted:

> large stones placed upon one another, forming piles from two to six feet in height. Some of the party thought that these were marks to show the trail when the ground was covered with snow; but the vast numbers of them, sometimes found within a few feet of each other and their frequent proximity to trees which could have been easily blazed, rendered this hypothesis improbable. [Haynal 2000:176]

Haynal (2000:176) also indicates that it was common practice for the Modoc to stop at places along a trail and offer prayers for safe passage and good luck. Given that springs, caves, and rock formations are noted to be areas where the Klamath and Modoc believe that spirits or special places of power reside, there is a greater likelihood that the type of rock cairns described above are found at these areas. The modern Klamath and
Modoc feel the need to protect prayer seats and rock cairns and continue the education of their people about these sacred places.

Previous Archaeological Studies Within and Around Ahjumawi Lava Springs State Park

There has been little archaeological work done within the park. This study only includes studies done in the park or within the immediate vicinity.

Site records authored by A. Treganza indicate that he recorded some sites along the shore of Big Lake and Horr Pond during 1952, while the land was still under the ownership of Harry Horr (Treganza 1952a-g). I was unable to find out the circumstances in which Treganza was allowed to record the sites on Horr property. Site records authored by Patty and Gerald Johnson indicate they recorded sites in the park during 1974 and I was unable to locate the circumstances of the fieldwork conducted as well (Johnson and Johnson 1974a-f).

In 1983, California State University Chico contracted with Department of Parks and Resources to conduct archaeological work to stabilize sites along the shores of Big Lake and Horr Pond. The fieldwork included “site location and recordation, assessment of vandalism, vulnerability to vandalism, stabilization of midden, and report completion (Dreyer and Kowta 1984:6). Numerous sites were relocated and rerecorded, however, none of the sites were trails.

When California State University, Chico, conducted the previous surveys, it became apparent that there was a need to locate and record fish traps along the shores of Big Lake and Horr Pond. In 1988, California Department of Parks and Recreation contracted with California State University, Chico, to complete the required fieldwork
and report. The fieldwork relocated previously known fish traps and re-recorded them, as well as mapped and recorded newly located traps. There was no mention of prehistoric or ethnographic trails through the park (Dreyer and Kowta 1988).

In 1990, the Lava Creek Lodge, Inc. proposed a subdivision near Tule River, and Eastman Lake, just west of Ahjumawi Lava Springs State Park. An archaeological survey encountered two prehistoric sites within the project area (Jensen and Associates 1990:6). The sites were found to be associated with the Ajumawi; therefore, this survey is included in this study (Jensen and Associates 1990).

In 2002, when the California Legislature funded a Deferred Maintenance Program, the Northern Buttes District of the California State Park system used the money to assist in archaeological site stabilization at Ahjumawi Lava Springs State Park. The Deferred Maintenance Program had six objectives: 1) To establish contact with the Pit River Tribe, specifically the Ajumawi; 2) Archaeological site assessment records and site recordation; 3) Relocate ethnographic sites, specifically trails; 4) Establish site specific deferred maintenance measures; 5) Establish ALSSP as a traditional cultural property and prepare a cultural landscape nomination; and 6) Explore a long-term relationship between CSU Chico, the Ajumawi, and DPR.

During the fieldwork, to prepare the archaeological site assessment records a new trail was recorded along with the previously known trails. The trails, however, were difficult to record as the overhead canopy proved too difficult for the Global Positioning System to get through to the satellites (Steidl 2002a:2-5).

In addition to the previous archaeological work done in the park, there have been many volunteers who have assisted state parks. Floyd Buckskin corresponded with
William Dreyer regarding CA-SHA-92, a trails complex, and numerous other sites (Buckskin 1986a, 1986e; Buckskin and Wright 1986). In addition, the fieldwork done for this thesis was all done by volunteer work.

Previously Recorded Information on Trails in the Fall River Valley

Due to the paucity of previous data on Ajumawi trails, any information that could be found that was in the general area of the Fall River Valley was included. Davis (1974) conducted a comprehensive review of the aboriginal trails that ran through California. In addition to developing a map, Davis (1974) also indicated the items that each tribe or group of people traded for and with whom they traded in California. The Achomawi supplied to the Atsugewi: basketry caps, salmon flour, acorns, salmon dentalia, tule baskets, steatite, and rabbit-skin blankets, and, in turn received; seed foods, epos roots, other roots and vegetables, furs, hides, and meats (Davis 1974:15). Davis (1974: 15-16) also indicates that they supplied to the Modoc, Atsugewi, Maidu, Wintun, Paiute, Yana, and other unspecified tribes.

An interview with Ivy Horr and Dale Ray indicated that there was a trail that was presumably used by the Native Americans in the area. It went from Big Lake to Hot Springs Valley (Blount 1977). Foster (ca. 1980s:267) also seems to indicate that a well-developed trail directs travel across the lava to the city of Day. Presumably, this is the same trail.

In December of 1986, Floyd Buckskin, a parks volunteer, rediscovered a complex of trails in Ahjumawi Lava Springs State Park (Buckskin 1986a:2). Buckskin (1986b:2) traveled along CA-SHA-1539 to watch the sunrise and moonrise from a
trailside prayer site. He describes standing at the prayer site and noting the beautiful sunset that occurred around Big Mountain and Soldier Mountain. Buckskin (1986b:3) “Even more amazing, the shadow resembled a solid, physical mountain, having dimension and substance of its own.”

Floyd Buckskin (1986b:2) describes the Charlie Green Trail that runs through the park. Buckskin (1986b:2) indicates that the trail is constructed across a basaltic lava flow to and from cultural sites and resources. The trail was used by Charlie Green to move his family to the allotment he and his family lived on until Charlie Green died. The trail is also called Squaw Trail or Coyote Trail. Buckskin (1986b:2) indicates that Eh tay oh, means pathway or trail. Eh tay oh we hah, however, means “pathway of the spirits,” the Milky Way. The trails continue to be used and maintained by the Ajumawi people who live near them.

Summary

In conclusion, trails are used to guide people, livestock, and their belongings across distances, leaving artifacts and other remains along the way. During this process of moving, traveling and living on and around the trails, songs and stories handed to future generations provide a guide to those who travel in the future. Rock cairns stacked along the trails also provide a place to stop and offer prayers and mark some trails.

There has been little previous archaeological fieldwork to record the trails, as well as little archaeological fieldwork in general in the park. Except for Davis (1974), I also could not find much information mentioning or discussing previous trail work done in the general Fall River Valley area.
CHAPTER IV

METHODOLOGY

The following chapter introduces the beginnings of this thesis project and then goes on to discuss the methodology used. First, I discuss the development of the idea for this project, including the background research I conducted to determine if the project was feasible. Second, I present the methodology that I used to answer my main/central question. Third, I present the methodology used to collect the archaeological data. Fourth, I present the methodology used to collect oral interview data. Finally, I provide a summary of the chapter.

Introduction

In 2009, I completed a core anthropology graduate seminar in which I compared the landscape surrounding the Pit River to the landscape surrounding the Maidu. By looking at the two landscapes, I was able to show that the landscape a Native American tribe lived in had an effect on the tribe. The Pit River had differing and later devastating contact than the Maidu, who lived in a resource-rich environment. By writing this paper, I learned more about landscape theory as well as more information about the Pit River Ajumawi.
In the winter of 2009, I met with the Ajumawi tribelet cultural representative and presented my thesis idea. I also attended the tribal meeting, where the topic of my thesis was briefly discussed.

This thesis study began while I was completing a Geographic Information Systems Certificate at CSU Chico. During this time I began as a volunteer with California State Parks. Under the careful eye of Leslie Steidl, I learned about Ahjumawi Lava Springs State Park. As discussed in the introduction, I was introduced to the possibility of looking for trails in Ahjumawi Lava Springs State Park and conducting ethnographic interviews with Pit River tribal members during this time.

Once I was accepted to the Anthropology MA program, I completed two internships. The first internship in 2010 involved becoming familiar with the work of a Cultural Resource Specialist, by working with the Northern Buttes District of the California State Park System. During the second internship, in 2010, I organized the articles, site records, and GIS information that the Northern Buttes District of California State Parks had for Ahjumawi Lava Springs State Park. While organizing this material I had the opportunity to review the information that State Parks had and develop a bibliography. During the internships as well as on my own time, I gradually collected sources about the park, landscape theory, history, and any other relevant information.

In the winter of 2010, I visited Dr. Michelle Tiley of California State University, Sacramento. While visiting with her, I gathered sources that Dr. Tiley had due to her previous ethnographic work with the tribe.
Sources

I obtained data from multiple locations, California State University, Chico, Leslie Steidl and California State Parks, Dr. Michelle Tiley, JSTOR, Merriam Library, Merriam Library Special Collections, the Northeast Information Center and Interlibrary loan. Sources included primary and secondary sources. I consulted ethnographic sources, geologic sources, correspondence between Ahjumawi Lava Springs State Park volunteers and the district archaeologist, site records, theoretical sources, and previous allotment research done by Dr. Michelle Tiley. I began researching background information by looking at the more well-known ethnographic studies by Kroeber, Kniffen, and Olmstead and Stewart. As I developed my theoretical perspective, I began to study landscape theoretical sources as well as previous trail studies. I then moved to the physical landscape of the area, the geology, flora, fauna, and hydrology, any resource that may have influenced the path of the trails.

I gathered many primary sources from Department of California Parks and Recreation. These sources included unpublished field notes as well as site records, information regarding allotments around the park, and interviews of people who previously owned the land. Many of the secondary sources I consulted gave more information on previous trails or landscape studies as well as theoretical perspectives, geology, hydrology, fauna, flora, historical sources and general background information.

Research Questions

As discussed in the theoretical chapter, the landscape perspective has come under scrutiny because of the lack of ability to conduct rigid scientific analysis. To
attempt to compensate for this, I developed a set of 10 core questions, each aimed at answering my main/central question: How can the archaeological data, ethnographic data, and stories, and the physical environment help to better understand the ethnographic and prehistoric trails? However, the oral interviews were supplemented with additional questions to understand the Ajumawi’s view of the trails around them, as presented later in this chapter. The core questions were as follows:

1. Are there trails in Ahjumawi Lava Springs State Park?
2. Where do the trails go (resources, sites, sacred areas)?
3. What were the trails used for?
4. When were the trails used?
5. Who used the trails?
6. How did the use of the trails change over time?
7. How were the trails marked?
8. Fieldwork

In preparation for fieldwork, I mailed letters at the beginning of October 2011 to members of the Ajumawi tribelet and the tribal office indicating my intentions for my project. This was done out of courtesy and my desire to alert the tribe of the project in the hopes that a tribelet or tribal monitor might be present during the project.

Fieldwork was conducted over a period of a week and a half, from October 14 to 21, 2011. The goal was to re-record each of the trails that were already recorded. In addition to the Archaeological Site Condition Assessment form, each of the sites along or associated with the trails were to be recorded if there was a significant change from the previous recording. Because the park has upwards of 50 sites, only a sample of
information was sought. The primary goal of the fieldwork was to follow many different trails to understand trail characteristics to associate them with oral histories.

In order to collect the data, I developed a plan. First, I read each and every record of known sites within the park. As I read each site record, I created a list indicating what information I needed at each site. Each site needed a coordinate point at the datum by using a Global Positioning System (GPS) (the coordinate point included the GPS file name, northing, easting, and any comments in the GPS), and a record of the site condition. To clarify, there are many different systems to locate spatial coordinates; standard for archaeology is the Universal Transverse Mercator (UTM) system, in which coordinates are recorded in terms of east and north (recorded as easting and northing). By using a GPS unit, I recorded the coordinates and details of the trails, cairns and sites.

In 1983, rebar stakes were driven into the ground, and the goal was to obtain a GPS point at each of these rebar stakes, which served as the site datum. If the datum could not be found then a point was taken at a best-guess location, or at a specified location (if the datum was not identifiable in the site record). At each site, I also had the participants complete an archaeological site condition assessment record (ASAR). The archaeological site condition assessment record was used to ensure that the present condition of the site was noted. The form is used to note site condition changes, the type of site, and any recommendations made by the archaeologist visiting the site (see Appendix E). Sites were visited in order to gain a greater understanding of the general area was well as to understand the sites that could be found in association with the trails.

A separate plan was developed to record the trails within the park. The trails were followed to the edge of the park boundary and not beyond. The trails were by
recorded by taking a GPS point and photograph at each cairn. The photograph number and spatial coordinate information were written down.

There were many participants who were all greatly appreciated. Participants included; Leslie Steidl, Lowell Thomas, John Mike, Travis Richey, Kim Preston, Greg Collins, and Paul Vaieze. Each group of people had access to a kit of information. The kit included: a binder with site records for sites designated for the day; a checklist for each site indicated the desired information; maps of the park; blank site records; blank archaeological site condition assessment record forms; notebooks; a GPS unit; tape measure; metal detector; and any additional information or supplies.

Due to time constraints, not every site was visited, nor every trail followed. The sites that were revisited are discussed in Table 1 and their respective descriptions in Appendix A. The site location data that Parks has is digitized from 1983 site records. Because of this it was difficult to know which trail we were following. Due to this difficulty, and the nature and difficulty of the landscape, my team and I followed each trail to its end to prevent the gathering of half-finished trail data.

To differentiate between game trails and constructed trails, a trail was followed if there were deliberately stacked rock piles in a linear pattern. Associated with the rock stacks, or cairns, the trails were usually worn (evident by a sheen on the rocks), with rocks turned flat-side up.

Waters (2009:55) indicates that prehistoric trails are usually situated to go from one site or resource to another, typically have artifacts associated with them, and most trails are better preserved on older, more stable geological surfaces. By applying the above criteria to the trails, it was also found that game trails also have polished rock, but
would not have rock cairns next to them. In addition, if the site record identified the trail as human, it was taken as truth.

There were overgrown plants in the trails, where livestock would have kept the trail area clear. In addition, John Mike and his nephew Travis Richey surveyed a swath of 20 meters on both sides of the trail. Because some of the trail markers are not immediately obvious or recognizable, I used the markers that John Mike and Travis Richey, indicated were markers. In the lava-strewn fields, although artifacts were not found along trails, the lava rocks probably allowed for anything small to fall between them.

Fieldwork Analysis

Once all of the data was gathered, I developed my plan to process the data. To process the data, I chose to use a program called Arcmap. Arcmap is a geographic information systems program that allows “for the processing of spatial data” and can be used to visually represent data (DeMers 2005:5). Arcmap is unique in the fact that it allows a user to create maps that are direct representations of a particular area and link coordinate and attribute information to specific locations. Spatial data can be stored in numerous different types of files. For this project, I stored the data in files called a “shape file.” A shape file stores the spatial coordinates and detailed information of a particular location.

I developed a shape-file for the cairn information collected, a shape-file for all of the trails collected, and a shape-file for the site datums collected. As I went through the data, I added the northing, easting, and cairn numbers (one cairn at a time) to the master
shape-file. As I moved the cairn spatial information over to the master shape-file, I compared the UTMs written down to the UTMs that the GPS gave, in an effort to ensure accuracy. If there was a discrepancy, I used the UTMs Arcmap indicated, as some of the GPS units did not change UTM numbers in the field.

Oral Interviews

To prepare for the oral interviews, I put together rough drafts of the sites I recorded during fieldwork. I also created numerous maps for the participants to look at, including close-ups and overviews of the park trails. From these maps, I developed a few additional questions to ask the participants, including the ten core questions. Many questions were already somewhat formulated when preparing for the fieldwork and from background research.

Before I began fieldwork, I sent letters to the Pit River Tribal office in an effort to find participants. I received no response. I also sent letters to possible participants directly. After fieldwork was completed I contacted the Mike family. John Mike was extremely helpful and valuable in assisting me the fieldwork. I felt that he and his family would be a good starting point to find possible oral interview participants.

In January 2012, once I had the interview questions formulated and the raw GPS data organized, I sent out letters to inform possible participants when I would be coming. The letter informed the possible participants of the questions, the locations of the interviews, the reason for the interviews and an oral consent form. In addition, I included return envelopes in the event that a participant would not be able to the make the
interviews, but wanted to provide information. Below is the oral interview tool consisting of 10 questions that I used to assist with interviewing informants.

1. Are there trails in Ahjumawi Lava Springs State Park? What do you know about them?
2. Where do the trails go (resources, sites, sacred areas)?
3. What were the trails used for?
4. When were the trails used? Did your ancestors use the trails? What do you know about them using the trails? Do you use the trails now? How? What for? When?
5. Who used the trails?
6. How were the trails marked? I found different numbers of cairns in particular locations on the trails, does this mean anything? Three rock cairns lined up next to each other, along one side of the trail? Two rock cairns on one side of the trail with a third across the trail? Two rock cairns across from each other, with the trail between? Two rock cairns on one side of the trail? Does the method in which the rocks are piled mean anything?
7. What have the trails been used for in the past? Has the use of the trails changed?
8. What’s your earliest memory of using the trails?
9. Are there any stories passed down about the use of the trails that you recall?
10. Is knowledge of the trails handed down? Why? How?

To conduct the interviews, I made copies of the oral interview questions. To begin I gave each participant a copy of the questions. I then let them discuss the first question that drew their attention. My methodology in doing this was to let the
participants discuss what they deemed most important or what they recalled first. I also felt that the more I let the participant feel comfortable in wandering in their discussion, the more information I would gain from them. I was fortunate enough to interview five people, for a total of three hours of recorded data. Due to the massive amount of data I was lucky enough to receive, I decided to process this interview data before interviewing more participants. Once I had processed this data, I decided that I had enough trail information to continue in my analysis.

Summary

In summary, many different source locations and types of sources were consulted for this thesis. The data collection included both archaeological fieldwork and oral interviews with Ajumawi. In order to guide data collection, I developed a set of core questions that will be addressed by both the archaeological and oral interview data.
CHAPTER V

PARK HISTORY AND THE LANDSCAPE

The following chapter presents information that provides important background information to this thesis. The Ajumawi live in a rugged and harsh landscape, yet have still found ways to survive. The following chapter gives a brief introduction of the Ajumawi and their culture. Interspersed in the brief description of the Ahjumawi is a review of the geology, flora, and fauna, and ends with a brief history of the park.

While the functional boundaries of this project are limited to Ahjumawi Lava Springs State Park, the physical landscape does not stop at the arbitrary park boundary. Therefore, the physical description of the area is expanded to include elements from Fall River Valley, Sierra Nevada Mountain Range, Modoc Plateau, and Cascade Mountain Range.

The Pit River

The following section presents the previous ethnographic information collected about the Ajumawi. For the purposes of this background section, I briefly summarize the basic characteristics of the Pit River and Ajumawi. First, I provide a basic background of the Pit River Tribe as a whole. Second, I present a basic background of the
Ajumawi. Third, I discuss prehistoric settlement patterns in the Fall River area. Appendix C provides more ethnographic details.

The Pit River Tribe is split into two different bands, Achumawi and Atsugewi. The two bands are then further sub-divided into eleven different triblettes (Beals and Hester 1974:53; Kniffen 1928:303): Ajumawi, Astarwawi, Atwamsini, Illmawi, Hammawi, Hewisedawi, Itsatawi, Madesi, Kosalektwai, Aporige, and Atsugewi. The Aporige and Atsugewi make up the Atsugewi band of the Pit River, while the nine other triblettes make up the Achumawi band (Evans ca. 1990s:1).

The Pit River Territory occupies the span of landscape between Mount Shasta, Goose Lake, Mount Lassen, Madeline Plains, Warner Mountain Range and Montgomery Creek and the area has several different climatic and ecological zones (Kniffen 1928:300; Merriam 1926:3). The Achumawi band occupied and continue to inhabit the Fall River Valley drainage, and the boundaries extend from Mount Shasta, Mount Lassen, Warner Mountain Range, and the Pit River areas (Evans 1990s:1; Merriam 1926:15; Olmstead and Stewart 1978:225).

The Ajumawi

Again, to clarify the tribelet name is Ajumawi, whereas the park name is Ahjumawi Lava Springs State Park. The Ajumawi name means “dwellers by the river” and their territory spans from just south of the Big Valley Mountains to the Pit River on the west and three miles south of Fall River Mills (Kniffen 1928:311; Kroeber 1974:36; Merriam 1926:25). Elevation ranges from above 3,000 meters above sea level to 750
meters above sea level (Olmstead and Stewart 1978:225). The higher elevations are covered by fir and pine (Olmstead and Stewart 1978:225).

The Ajumawi sit in a zone of transition that includes numerous ecological regions between the Great Basin and Sierra Nevada Cascade Ranges; therefore species of plants are found from both areas (Dreyer and Kowta 1984:8).

There are many different plants and trees found in the numerous ecological zones. In areas close to water, willow, cottonwood, tulie bullrush, sages, rushes, and various species of grasses are found (Dreyer and Kowta 1984:11). In drier areas, many shrubs and grasses can be found. These include: cheatgrass, fescue, blue-bunch, wheatgrass, rabbit-brush, bitterbrush and various species of sage (Dreyer and Kowta 1984:11). In or near both wet and dry areas, oak, Jeffery Pine, and Western Juniper are found (Dreyer and Kowta 1984:11). The area hosts many different resources including fowl, deer, rabbit, and many species of plants (Olmstead and Stewart 1978:225). Many different species of mammals live in the park. These species include: mule deer, pronghorn antelope, western gray squirrel, and rabbits (Dreyer and Kowta 1984:11). The area also hosts black bear, mountain lion, bobcat, coyote, beaver, raccoon, porcupine, jackrabbit, cotton tail rabbits, skunk, badger, muskrats, fox, rattlesnakes, king snakes, and lizard (Peak and Associates 1984:24).

There are few streams in the lava flows. The porous rock allows water to soak into the ground, therefore not allowing the creation of streams (Alt and Hyndman 1975:199). Big Lake and Horr Pond are fed by numerous springs and a few creeks and rivers (Dreyer and Kowta 1984:8). Meinzer (1927:55) indicates that the Fall River and Tule River are some of the largest springs in the Sacramento River Basin.
The park, in particular Horr Pond and Big Lake, entice many different species of waterfowl to the area. The species of fowl include: Great White Heron, hawks of several different species, bald eagle, osprey, and owls (Peak and Associates 1984:24). In addition, there are many different types of quail (mountain and California), dove, pigeon and many other different species of birds (Peak and Associates 1984:24).

The lake and streams host many different types of fish. Species include: salmon, trout, suckers, and pike (Dreyer and Kowta 1984:11; Peak and Associates 1984:23). Turtles are also found in the lakes (Peak and Associates 1984:23).

The Ajumawi used many different types of materials, for every facet of life. Olmstead and Stewart (1978) describe many different types of materials used. Including; animal hides, wood, many different types of plants, fish, birds, and many different animals. These resources were used for food, clothing, housing, and for daily life. The tribelet also had several ceremonies, including, puberty ceremonies for boys and girls, marriage, births, deaths, and medicinal cures (Dixon 1908:216-217; Olmstead and Stewart 1978; see Appendix C for more information).

Almost all of the territory of the Ajumawi is high, barren, and covered in lava (Kroeber 1974:305). The Modoc Plateau, which consists of high, flat lava country, lies just east of California’s Cascade Mountain Range. The area varies between 4500 to 5000 feet in elevation (Harden 1998:55; Peacock 1931:268). Both Mt. Lassen and Mt. Shasta are prominent peaks within the range of mountains (Peak and Associates 1984:19).

The lava that blankets the Fall River Valley comes from the Tuscan and Tehama formations. These two formations were formed in the valley during the Pliocene and early Pleistocene (Peak and Associates 1984:19). One hundred and forty million
years ago, the Klamath and Cascade Mountain Ranges separated, leaving the Modoc Plateau. Cretaceous fossils that lived in the oceans date to about 60 million years ago, when the plains were flooded with water (Alt and Hyndman 1975:194). About 30 million years ago as the sea retreated, the sediments left a flat plain from which molten lava welled up from beneath the landscape; this continued for about 15 million years (Alt and Hyndman 1975:194). The landscape was then settled with flows of basalt brick (Alt and Hyndman 1975:194). As the lava flows settled, the Cascades and Klamath Mountains continued to stretch allowing up-wellings of lava to overflow onto the Plateau (Alt and Hyndman 1975:197). This created isolated lava flows about 10 miles wide (Alt and Hyndman 1975:197). The youngest lava is recent, and not more than a few centuries old (Harden 1998:55, 56; MacDonald 1966:89; Peacock 1931:268).

Medicine Lake is a volcano within Pit River Territory, whose lavas cover nearly 2,000 km surrounding the volcano (Donnelly-Nolan et al. 1991:16319). The volcano has erupted episodically, with the most recent eruptions being between 3,000 and 900 years ago (Donnelly-Nolan et al. 1991:16319).

The state park sits on the southern end of the Modoc Plateau (Dryer and Kowta 1984:8). The area ranges between 2,000-meter high peaks and 1,000-1,500-foot elevation valleys or valley floors. The park varies between large, relatively flat lava flows (Dryer and Kowta 1984:8) and grassy, tree-lined shores.

It seems that the Pit River arrived in northern California during the Early Horizon (about 2,000 BC) and then divided into the eleven different tribelets known today (Raven and Woods 1985:3). As indicated previously, many of the settlement locations of the Pit River are interspersed between the lava flows (Kroeber 1974:305).
Evans (1990:48) indicates that the winter villages were spread along the shores of the Pit, Fall, and Tule rivers, and Big Lake. Budy (1984:5-6) indicates that although many of the Atsuge (of the Atsugewi) villages were settled along the water many of the settlements were uneven in distribution and varied by season. In contrast the Ilmawi (of the Achumawi) mostly centered their villages in a small resource-rich area (Budy 1984:5).

To provide additional information I present a settlement study done in the Klamath. The Klamath area is a few hours north of the Pit River Territory, but close enough to provide some insight. Chartkoff and Chartkoff (1975) conducted a study of Klamath site settlement patterns. The Karok live north of the Pit River and also rely on anadromous fish as a source of food (Chartkoff and Chartkoff 1975:172). The study of 160 prehistoric habitation sites found that the majority of sites were situated along the mouth of the Salmon and Klamath Rivers.

To conclude, these examples show that many of the tribes of the Pit River usually settled close to water. The Ilmawi probably represent the Ajumawi best and indicate that the settlements were next to a dependable source of water.

Park Background

The following section of this chapter describes the mission statement and purpose of the California Department of Parks and Recreation. In addition, I discuss a brief history of the land ownership and prior and current uses.

The mission statement of California Department of Parks and Recreation describes providing for the health, inspiration, and education” of the people of California by protecting the “extraordinary biological diversity” (State of California, 2002b; Leslie
Steidl, personal communication 2012). To preserve these areas to the people of California, the California Department of Parks and Recreation must maintain the park bathrooms, walkways, kiosks, archaeological sites, plants, and safety of the visitors. This, of course, includes Ahjumawi Lava Springs State Park, which has had an interesting history of land ownership.

To begin, Mrs. Ivy Horr deeded the majority of land for Ahjumawi Lava Springs State Park to California Department of Parks and Recreation in 1975. She indicated during a telephone interview that her husband Harry Horr bought the land in 1942 or 1943 to use as a grazing area (Blount 1977:1). Mrs. Horr did not indicate from whom the land was purchased. Steve Moore (1986) interviewed Clifford Winn (employed by Harry Horr), who indicated that Harry Horr bought land from PG&E for the Horr Ranch in 1944. Once Harry Horr died, Ivy sold the land to the State of California in 1975 (Horr 1975:1).

Another portion of land came from the Charlie Green Allotment. The allotment sits on the western-most side of the park near the entrance. The land was deeded to the State of California in 1991 by Dorothy and Hyram Brown (Brown and Brown 1991:1). In addition, a portion of the park is owned by the Bureau of Land Management, but the park has access to the 480 acres under the guidance of a Memorandum of Understanding (State of California 2006).

Currently, the land is being used a state park (as discussed). This means that visitors are wandering around the park and walking over sites and sacred areas. Because of the confidentiality of site locations, many people might not know they are damaging a
site. In addition, California Department of Parks and Recreation is required to follow state laws regarding the preservation of natural resources.

The Ajumawi utilized the resources and lava covered landscape around them, no doubt developing trails. These trails would have led to water resources, over the lava-covered landscape and to favorite fauna and flora locations. The previous descriptions of the flora and fauna provide an idea of the kinds of resources that the Ajumawi utilized in the landscape around them. The previous use of the land would have also affected the preservation of the trails. Grazing animals can be very destructive to resources.

Summary

In conclusion, the land became a park in 1975 and the area was previously used as cattle grazing. The area has few streams, but plenty of underground springs providing water to many different plants and animals, including sage, rabbit-brush, pine trees, juniper trees, deer, bear, and mountain lion. The Ajumawi are a diverse people who utilized many of the resources to eat, travel, and generally thrive. Traditional trails, pathways, and identification markers indicated where these resources and other important areas were probably dating far back into native prehistory.
CHAPTER VI

HISTORICAL BACKGROUND OF THE STUDY AREA

This chapter describes briefly the beginning of contact between Pit River and Ajumawi with settlers at contact. The section further discusses the developments of the Allotment era and the impact of the federal government policy. To understand how the use of the trails may have changed, it is imperative that the general history of the area be discussed. In addition, it is also vital to discuss the development and profound impacts of the Allotment program.

General History

Frontier California quickly became a place of annihilation for many native residents. As settlers moved in, claimed land, began mining claims, and created a place to call home, many indigenous California residents were devastated in the process. The historical data is not isolated to the Ajumawi, therefore, the background information presented provides information about the Pit River Tribe as a whole.

The Pit River suffered from resource exploitation, much like many other California tribes. Their water was used for hydroelectric power by PG&E and their predecessors, land was taken for farming and cattle, the mining that occurred polluted the streams and rivers, and the Pit River were forced onto reservations. Due to its geographic
isolation, contact with the Pit River was somewhat delayed, because there was little attraction to the area until the 1870s (Owens ca. 1980s:103,127).

Peter Ogden was among the first outsiders to contact the Pit River in 1827. He and a few individuals after him trapped game (Raven and Woods 1985:17). There was some mining in the area that infiltrated the streams with dirt and debris, and subsequently drove the salmon out of the area.

However, during 1833, John Work camped near the Pit River while he and his group were suffering from malaria. The details of the evidence are debated, but there is general agreement that the consequences were severe. Malaria, smallpox, measles, and venereal disease were all introduced to the Pit River peoples through contact, and accounted for a 40 percent reduction in the area’s population (Raven and Woods 1985:18). In the 1920s, the Pit River were greatly affected by trachoma, influenza, tuberculosis, and smallpox. While PG&E in the area vaccinated their workers, the Native Americans were left to fend for themselves (Raven and Woods 1985:24).

The Pit River had natural advantages for hydroelectric power, so PG&E arrived in 1901 and began to build hydroelectric dams (Owens ca. 1980s:157). Once it was recognized that farming was feasible in the valley, there was an influx of settlers. By 1920, forces of modernization had prevented settlement in areas where hydroelectric power was sought (Owens ca. 1980s:157).

The trappers and settlers brought with them a preconceived notion of what they would find when they came into contact with the native inhabitants. “Naked, dirty, wild and bloodthirsty; forever wandering about with no real home and claim to the land” was the vision settlers expected to find (Stanley 1997:65). This preconceived notion
occurred all over California, and therefore, promoted Indian removal or death. The Pit River tribes were no different, as they were also subject to murder by the settlers.

In 1859, the settlers in the area appealed to the government to remove the Pit River people to the Nome Lackee Reservation. However, the conditions were so wretched the Pit River quickly made their escape and used Mount Shasta to find their way home (Raven and Woods 1985: 21). As more settlers began to arrive and live in the valley, the government developed game laws, constructed power plants, and expanded government and private land ownership.

The attitude of the Pit River also had an effect on the willingness of settlers to live in the area. The tribes’ attitudes toward settlers grew from skepticism to enmity (Owens ca. 1980s:113). Being difficult to deal with no doubt helped the tribe to retain their ways of life longer than most other tribes were able to. Although, many of their tribe members were killed, enough of the population with knowledge of their past lifeways remained.

The Allotment Era

With the onset of settlers, there was competition for available resources (Tiley and Pierce 2004:9). The Indian Land Patents Act of July 4, 1884, permitted a Native American to apply for 160 acres of land that would be held in a trust for 25 years (Evans 1990:49). There were two to 27 different allotment clusters in Ajumawi Territory listed in the 1880s and 1890s (Evans 1990:49). Figure 4 shows a map of the allotments that were around the park.
Figure 4. Map of the allotments surrounding the park. (Map created by Christa Westphal, 2011)

Source: Adapted from Tiley, Michelle, ca. 1980s, Ahjumawi Allotments around Ahjumawi Lava Springs State Park. Manuscript obtained from author, California State University, Sacramento.
Before 1887, the Pit River were displaced as settlers moved in, however, the enactment of the Dawes Allotment Act had a devastating impact on the Ajumawi (Raven and Woods 1985:30). The Dawes Act mandated a change in federal policy. It empowered the President of the United States to divide Indian reservations in 160-acre parcels and assign a family to a parcel. The purpose of the act was to encourage families living on the parcels to farm their own land (Carlson 1978:274).

With the development of the Dawes Allotment Act of 1887, tribal members were allowed to apply for variously sized parcels of land (Raven and Woods 1985:30). Although, the Dawes Act appeared helpful, most Indians could not read the act or information indicating that he/she could apply for land. Because of the desire for settlers to have functional land, most of the land given to the allotments was marginal (Raven and Woods 1985:30).

One positive outcome of the act was that the land was distributed in accordance with the old divisions (Raven and Woods 1985:30). Although, some native land was owned by tribal members, many lost what they had gained when taxes became due, because of inability to pay (Raven and Woods 1985:31).

When the program of issuing marginal lands to the Pit River had failed to make the tribe self sufficient, reservations were set up (Raven and Woods 1985:31). In 1859, the Pit River were all moved to various reservations around Northern California; however, the conditions were so terrible that many quickly made their escape (Tiley and Pierce 2004:9). When the Pit River finally made it back to their land, much of the area was already taken by ranchers and settlers and eventually, most of the Pit River lost their lands (Raven and Woods 1985:33; Tiley and Pierce 2004:9).
Although each of the eleven triblettes hold competing political interests, much of Pit River unity is expressed in “land symbolism” (Raven and Woods 1985:34). This unity is based on ties to the ancestral sacred land that the Pit River people share. It is based on the fact that the tribe wants their land back, not money (Raven and Woods 1985:34). Three kinds of relationships bind the Pit River to the land around them in the form of use of the land (subsistence and settlement, division of the land (specific social groups), and ritual ties to the land (mythical and other continued observances) (Raven and Woods 1985:2).

Allotments and Trails

With the arrival of settlers to the area, much of the land that was used by the Pit River (and therefore Ajumawi) was overrun. No doubt, this affected access to resources, band division, communication, and ritual ties to the land (Raven and Woods 1985:2). The allotments would have divided the land in to blocks that the Ajumawi had previously free access to. If a family was fortunate enough to stay in their same home location, some trails that led to various resources or family or spiritual places might have been blocked by ranches or houses. In response, the Pit River would either have had to give up on that particular location or resource or find a substitution for the resources in another location or find another type of resource, if possible.

If a family was relocated to an allotment a significant distance away from their traditional home, the family would have to find different resources and resource location to survive. This movement of people and goods would have resulted in the development of new trails, while the old trails may have gone to disrepair.
The land that had trails that led to places of spiritual or resource significance may have been given to ranchers, farmers, or other settlers. This would have created complications in accessing these locations, resulting in the possible the loss of resources and heritage. This loss of access to resources, sacred areas, and land would have influenced the Pit River and Ajumawi. Other means of fulfilling resource and spiritual needs most likely would have been sought.

Summary

In conclusion, the history of the Ajumawi has affected their access to resources, sites and land. The arrival of settlers forced many Ajumawi to relocate, or face death. The Dawes Allotment Act of 1887 gave Ajumawi families parcels, but provided inhospitable land. These factors all affected the trails, no doubt some trails were used with greater frequency, some went to disrepair, and others were newly created.
CHAPTER VII

RESULTS

The following chapter presents the results of the fieldwork and oral interviews. First, I present the information collected during archaeological fieldwork, including both the previously recorded trails and the trails I recorded. Second, I present the oral interview transcripts from the interviews with the participants.

Archaeological Data

In addition to the physical and ethnographic information, the archaeological information and fieldwork results are vital to completely understanding a landscape. First, I present the previously recorded trails. Second, I present the results of the fieldwork that I conducted. For each trail, I describe the beginning and terminus, the current plants and sites that lie next to the trail, the construction of the trail and rock stacks, and any other relevant information. Third, I indicate which sites were revisited during fieldwork (Table 1). Because the information for each site would be too lengthy, I have included the detailed site descriptions and relevant information in Appendix A. Figures 5 and 6 are photographs of a rock cairn.

Previously Recorded Trails

The following section provides a detailed narrative of the previously recorded trails.
The site consists of a trail that is marked by rock cairns. The trail was originally recorded by Floyd Buskin in 1985, who indicated that there were 49 cairns along the trail and the rock cairns vary between 3-12 rocks high. The integrity of the trail was excellent, although portions of the trail were overgrown by brush and it directs travel from the Charlie Green Allotment to Ja She Springs, over a lava flow (Buckskin and Wright 1985:1). The site is surrounded by pine, white oak, cedar, red bud, and choke cherry.
The site was first recorded in 1986 and consists of a trail that is marked by rock cairns. The cairns varied between 30-50 cm high and between 20-45 m apart and the integrity was good, however, much of the trail was overgrown. The trail leads to
relational, hunting, and habitation sites (Buckskin 1986c). Along the trail, pine, manzanita, mahogany, and Oregon oak are found.

**CA-SHA-1552**

The site consists of trail segments marked by stacked rocks. The trail travels near a prayer site, the path is visibly worn and the stacks vary between 30-57 cm high (Buckskin 1986d:1). The trail joins the Charlie Green Trail at the eastern edge of the lava field and portions of the trail are overgrown by brush and along the trail juniper, Oregon oak, manzanita, and mahogany are found.

**CA-SHA-1553**

The site consists of a trail that is marked by rock cairns and the trail passes through village sites and prayer sites. The trail in 1986 was still in use by park visitors and tribal members and leads travelers around the northern edge of Ja She Springs. (Buckskin and Moore 1986:1). The trail is marked by rock cairns 10m to 60m apart and is surrounded by sage, pine, juniper, oak and manzanita.

**CA-SHA-3324**

The site consists of a trail that directs travel northeast of a large village site. The trail in 2002 was relatively well preserved, with a few shrubs and plants growing along side the trail (Steidl 2002b:1). The cross-section of the trail is a shallow “u” shape and the trail is sparsely, surrounded by mountain mahogany, Oregon oak, and western juniper. The trail also has two rock walls that block access.
Trails That Were Recorded During Fieldwork

The following is a summary of the trails that I recorded during my fieldwork. The trails are recorded in detail in the site records (Appendix F). No artifacts were found along the trails.

Trail A

This trail was recorded by following CA-SHA-1542. The trail traveled from the Charlie Green Allotment to Ja She Springs, and the trail is amazingly well marked, with lava rocks turned to make them flat, making the trail is easy and quick to travel.

The most recent, 2011 recording indicated that there were 41 rock cairns, compared to the 49 rock cairns Buckskin and Wright (1985:1) recorded. Some of the cairns might not have been recognized as such, or the cairns have fallen over or been knocked down (Westphal, Thomas, Preston, Barto, and Mike 2011a). Resources along the trail include pine, white oak, cedar, red bud, and choke cherry.

Trail B

This trail traveled from the west side of Ja She Springs to the central road through Ahjumawi Lava Springs State Park and was previously recorded as CA-SHA-1553. The trail is marked by rock cairns, stumps, blazed trees, and well-worn paths. The trail leads to the northern portion of Ja She Springs and the intersection of CA-SHA-1539 (Westphal, Thomas, Preston, Barto, and Mike 2011b). The trail is surrounded by pine, manzanita, mahogany, and oregon oak.
Trail C

The recording crew began on the western boundary of the park following CA-SHA-1552. However, due to plant overgrowth, the trail soon became difficult to follow. Although the path is marked by rock cairns and a sheen on the rocks, it is not a clear path. The western portion of the southern trail was followed for a ways, according to the GPS. However, the trail became unclear and the recording crew turned south, following scattered rock cairns. This indicates that once the crew turned south it might not be a defined trail per se, but possibly markers to lead travelers to a designated trail (Westphal Mike, Veisze, and Mizure 2011). The trail is surrounded by juniper, Oregon oak, manzanita, and mahogany.

Trail D

This trail began at Ja She Springs and continued northward. The crew began on the eastern side of the trail and attempted to follow it through. The crew then turned northward when a “v” in the trail was reached. This trail is easy to follow and well worn, with rocks turned flat. The path begins at Ja She Springs and appears to travel beyond the park boundary on the west side. The trail followed the eastern portion of the northern trail and then veered north away from the previously recorded trail. The complete trail could not be recorded due to safety reasons (Westphal Mike, Richey, and Collins 2011).

Trail E

This trail is in site CA-SHA-1503. The trail travels through the rock cairns that mark the site. There were additional rock cairns in the general location however, it is not clear if the rock cairns were used to mark the trail or if the rock cairns could be used
for something else. Additionally, in this area, each of the power places of the Ajumawi can be seen (Westphal, Thomas, Mike, Richey, and Ritter 2011).

Sites and Trails

In addition to the trails and rock cairns that were recorded during fieldwork, numerous sites were also revisited. First, Table 1 provides a summary of the sites that were revisited in 2011 and those that were not. Again, Appendix A provides a much more detailed description of the sites in the park. Second, I discuss the vegetation and archaeological sites that exist along trails (see Tables 2 and 3).

It is also possible to determine that many of the recorded sites are near Horr Pond and Big Lake, though no trails were recorded in these areas. Tables 1, 2, and 3 indicate the kind of sites and resources that were recorded during fieldwork. Table 3 reveals that sites along the trails vary from burial sites, to prayer sites, to fish traps.

Oral Interview Data

The following section provides a summary of the transcripts of the oral interviews that I conducted. In Chapter II, I discussed the importance of providing an indigenous viewpoint to any study. Continuing in that vein, I conducted oral interviews with some Ajumawi volunteers to gain insight into their understanding of the area. Because the oral interview transcripts are so lengthy, I have summarized the relevant points and included the full transcripts in Appendix B. The oral interviews took place over the weekend of Jan 26-27, 2012. The interviews involved five participants who kindly took their time and shared their knowledge of the trails in the area. To summarize the interviews, I have used the core questions as a guide. The first interview took place
Table 1. Indicates All Sites in the Park and Whether They Were Visited in 2011.

<table>
<thead>
<tr>
<th>Site</th>
<th>Description</th>
<th>Revisited in 2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>CA-SHA-75</td>
<td>Prehistoric village site</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-76</td>
<td>Prehistoric village site</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-85</td>
<td>Prehistoric artifacts, Historic artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-86</td>
<td>Prehistoric artifacts, historic artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-88</td>
<td>Prehistoric and historic artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-89</td>
<td>Prehistoric and historic artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-90</td>
<td>Prehistoric artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-91</td>
<td>Prehistoric village and artifacts and historic artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-92</td>
<td>Prehistoric artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-93</td>
<td>Prehistoric camp</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-94</td>
<td>Prehistoric artifacts</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-95</td>
<td>Prehistoric artifacts</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-96</td>
<td>Prehistoric artifacts</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-97</td>
<td>Prehistoric artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-98</td>
<td>Prehistoric artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-99</td>
<td>Prehistoric village</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-100</td>
<td>Prehistoric village</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-101</td>
<td>Prehistoric fish trap</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-102</td>
<td>Prehistoric artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-103</td>
<td>Prehistoric artifacts</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-105</td>
<td>Prehistoric and historic artifacts</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-104/448</td>
<td>Prehistoric artifacts</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-449</td>
<td>Prehistoric artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-455</td>
<td>Prehistoric and historic artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-583/585</td>
<td>Prehistoric and historic artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-584</td>
<td>Prehistoric midden</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-586</td>
<td>Prehistoric artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-694</td>
<td>Prehistoric artifacts</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-806</td>
<td>Prehistoric burials</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1451</td>
<td>Prehistoric and historic artifacts</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-1452</td>
<td>Prehistoric fish trap</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1453</td>
<td>Prehistoric artifacts</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1454</td>
<td>Prehistoric fish trap</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1455</td>
<td>Prehistoric fish trap</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1456</td>
<td>Prehistoric fish trap</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1457</td>
<td>Prehistoric fish trap</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1458</td>
<td>House foundation</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1480</td>
<td>Prehistoric fish trap</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1502</td>
<td>Rock Cairn stacks</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1503</td>
<td>Prehistoric site</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1504</td>
<td>Prehistoric burial</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1539</td>
<td>Prehistoric burial</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1547</td>
<td>Prayer site</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1608</td>
<td>Prayer site</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1715</td>
<td>Prehistoric fish trap</td>
<td>Yes</td>
</tr>
<tr>
<td>CA-SHA-1716</td>
<td>Prehistoric fish trap</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-1717</td>
<td>Prehistoric fish trap</td>
<td>No</td>
</tr>
<tr>
<td>CA-SHA-3322H</td>
<td>Bow tree</td>
<td>No</td>
</tr>
</tbody>
</table>

Note: All site records can be found at California Department of Parks and Recreation Northern Buttes District Office, Oroville, CA.
Table 2. Vegetation Found Along the Trails.

<table>
<thead>
<tr>
<th>Sites</th>
<th>Vegetation</th>
</tr>
</thead>
<tbody>
<tr>
<td>CA-SHA-1542 and Trail A</td>
<td>pine, redbud, choke cherry, cedar, and white oak</td>
</tr>
<tr>
<td>CA-SHA-1553 and Trail B</td>
<td>sage, pine, juniper, oak, and manzanita</td>
</tr>
<tr>
<td>CA-SHA-1551</td>
<td>pine, manzanita, mahogany, and Oregon oak</td>
</tr>
<tr>
<td>CA-SHA-3324</td>
<td>juniper, mountain mahogany and Oregon oak</td>
</tr>
<tr>
<td>CA-SHA-1552 and Trail C and D</td>
<td>juniper, Oregon oak, manzanita, and mahogany</td>
</tr>
</tbody>
</table>

*Note:* All site records can be found at California Department of Parks and Recreation Northern Buttes District Office, Oroville, CA.

Table 3. Indicates Sites That Are Next to the Trails Along with a Brief Description.

<table>
<thead>
<tr>
<th>Sites</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CA-SHA-1542 and Trail A</td>
<td>No sites have been formally recorded</td>
</tr>
<tr>
<td></td>
<td>Site record indicates a prayer site 12 rocks high</td>
</tr>
<tr>
<td>CA-SHA-1553 and Trail B</td>
<td>Burial Area</td>
</tr>
<tr>
<td>CA-SHA-1504</td>
<td>House-pits</td>
</tr>
<tr>
<td>CA-SHA-75</td>
<td>Fish trap</td>
</tr>
<tr>
<td>CA-SHA-1717</td>
<td>Fish trap</td>
</tr>
<tr>
<td>CA-SHA-1715</td>
<td>Fish trap</td>
</tr>
<tr>
<td>CA-SHA-1552 and Trail C,D</td>
<td>Prayer Site</td>
</tr>
<tr>
<td>CA-SHA-1608</td>
<td>House-pits</td>
</tr>
<tr>
<td>CA-SHA-75</td>
<td>Fish Trap</td>
</tr>
<tr>
<td>CA-SHA-1715</td>
<td>Fish Trap</td>
</tr>
<tr>
<td>CA-SHA-1551</td>
<td>No sites have been recorded</td>
</tr>
<tr>
<td>CA-SHA-3324</td>
<td>No sites have been recorded</td>
</tr>
</tbody>
</table>

*Note:* All site records can be found at California Department of Parks and Recreation Northern Buttes District Office, Oroville, CA.
with three participants (3, 4, and 5) at McArthur Burney State Park. The second and third interviews took place at the informants’ (1 and 2) homes.

1. Are there trails in Ahjumawi Lava Springs State Park? What do you know about them?

I did not receive a direct affirmative answer to the question during the oral interviews. However, due to the large body of data below, it is possible to conclude that the participants believe that there are trails in Ahjumawi Lava Springs State Park. In addition to the trails indicated, numerous other unrecorded trails were mentioned in the oral interviews.

2. Where do the trails go?

Participant 3 indicated that the trails would go to power places and fasting areas. Participant 2 also indicated that trails go to power places. Participant 5 provided additional information discussing that fact that the women had a particular area of the park that was designated for women, with the same for the men. The trails were used to go gather berries, willows, wild onions, epos, acorns, water/springs, and fish traps. Participant 1 discussed the fact that the trails were used to visit family members and friends when the allotments went into effect.

Participants 3, 4, and 5 all indicate that trails led up to Medicine Lake and the ice caves. Travelers along the way would stop at water sources and temporary campsites. Travelers would also put their meat in the ice caves in an effort to preserve the food. Some of the bones still have projectile points in them, which provide a stash of tools along the trail. Participant 1 also indicated that there was a trail that went from the coast all the way to the Burney area, in order for the coastal tribes to collect obsidian.
3. What the trails are used for?

Participant 3 indicated that the trails were used for vision quests. Participants 4 and 5 both indicated that there were a number of special rocks in the park, such as a wedding rock and a jumping rock. There are also special places where springs are used by doctors, in addition to certain areas where a person does not fool around (presumably a power or sacred area, though it was never actually clarified). Participant 1 indicated that the trails were used in the older days when they would go back and collect duck eggs, tules, crawfish, and various food sources. Participants 3, 4, and 5 indicated that the trails in the park were used to cross the park when the valley would flood.

4. When were the trails used?

Participant 1 felt that some of the trails in the park and surrounding area were a few thousand years old. Participant 4 indicated that they use the trails just about every year. The trails are used to hike to the springs and check them out and to see what animals are hanging out.

5. How were the trails marked? I found different numbers of cairns in particular locations on the trails. Does this mean anything? Three rock cairns lined up next to each other, along one side of the trail? Two rock cairns on one side of the trail with a third across the trail? Two rock cairns across from each other, with the trail between? Two rock cairns on one side of the trail? Does the method in which the rocks are piled mean anything?

Participants 3 and 4 indicate that a culturally significant rock stack can be identified by the moss growing on it. Participant 4 indicated that a culturally significant rock stack
would have “that smooth on them still where they have been stacked, moss and stuff growing on it.”

Participants 3, 4, and 5 all indicated that the rock cairns have some sort of meaning. Although, the specific meaning of the specific orientation of rocks is not known, the congregation of stacks seems to indicated an important location. Participant 4 went so far as to indicate that the rock cairns were used to tell other Pit River or other tribes (Klamath or Modoc) where they were. Other people would travel from Dixie Valley all the way out to Hat Creek by following the trails (Participant 4).

Participant 3 indicated that there are a number of rock cairns that seem to be out in the middle of nowhere. Participant 4 indicated that some of the rocks were set to follow the moon, or mark the seasons, or indicate astral alignments and stars.

Participant 3 also indicated that there seemed to be a sheen on the rocks that could be followed, which was also noticed during fieldwork. Participant 1 indicated that moccasins had a double sole, with soft fur on the inside and a hard rawhide sole on the outside. They would put pitch on the soles of the moccasins and then charcoal to create an extra layer of protection. It is possible that this could be responsible for some of the sheen on the lava rocks. Participant 3 also noted that they had heard that white rocks were used on the top of the rock cairns to show the way during nighttime. Participant 4 indicated that offerings were left on some of the rock stacks.

Participant 2 indicated that the rock cairns were stacked two or three feet high. Sometimes the stacks were very high depending on where they were. Participant 2 indicates that there is one rock stack that was six or seven feet high. (Presumably referring to a large stack of rocks at the intersection of a number of trails). Participant 3
described navigating using a large rock stack next to an intersection of trails. The rock stack had since disappeared. Participant 1 indicates that the stack had to be taken down because of vandalism.

Participant 2 brought up an interesting point: the rock cairns could be mileage markers. The number of stacks could indicate how far a person has traveled. Participant 1 and 2 both indicated that some of the stacks were used to mark holes or areas where vision quests were done because the location was not immediately visible. Participant 1 indicated that the rock stacks could be used for people to see where to go in the snow or the dark.

6. What have the trails been used for in the past? Has the use of the trails changed?

Participant 2 indicated that trails were used by people and the animals. Based on the answers from Participants 1, 3, 4, and 5; the Ajumawi used the trails, outsiders used the trails, and members of other bands of Pit River also used the trails.

Participants 3, 4, and 5 all indicate that young people today are going around and learning to look at the plants and animals around them and how to use them. The young people need to learn how to use wild flowers, wild plum, elderberry, gooseberry, blackberry, choke cherry, wild onion, tule, clams, and fresh-water mussels.

The participants 1, 3, 4, and 5 all indicated that when they walk to trails, they continue to maintain them. Over-turned rocks are righted and brush is knocked back, in order to keep the trail recognizable.
Schoolchildren were brought out to the trails to be shown what they were. The children were knocking some of the rock cairns over (Participant 4). Participant 2 also indicated that schoolchildren were brought out to the trails.

Participant 1 discussed the use of the trails by families who lived in the allotments around the park. “They would hike back and forth between family and relatives, or just tribal members, hike back and forth between there and go visit one another.”

7. What is your earliest memory of using the trails?

Participant 2 indicates that the park was their backyard. They grew up out there. No specific earliest memory was mentioned.

8. Are there any stories passed down about the use of the trails that you recall?

Participant 5 tells of a story of a young girl who escaped capture.

There was a lady that, she is related to us, here name was Bessie Smith, that was Norton Williams daughter, she was, I think she was one of the uh last wild Indian you could say, she had places where she would, the military or the possie they called them, all the way from Alturas all the way through, they took her and they would try to get here to go to Covelo to the boarding school down there, and they could not catch her, she would run faster than the horses could go, she was a young girl at the time I guess, she told me herself, yeah they try to catch me, but I run she said I run she said, I had places all over, in ever one of my little camps she had cashes fish deer meat, all the fish and everything was dried out, and they thought, well we will get here because she can not survive out there. But she did, she trapped rabbits, and she fished and then when finally, they went from one site to another and discovered that the little hut like things, and she had temporary housing I guess sis what you’d call them, and she had a places all over. They finally did catch her and they sent her down to Covelo and she got away, she came back and she spoke broken English, until the day she passed away way up in her 80s.

Participant 2 discussed the probable use of the trails when General Crook raided Ajumawi villages, as in the account provided below.

Well the only other story that I used to hear about was when Crook, the fort is over there about a couple of miles, maybe a mile down the road, and he went down along the river here, started out early in the morning and (something about the first village
being attacked) about a half mile from the fort or so right on the river here not far from where the fire hall is fighting all the way to the park getting toward the northern end of big lake there at this point (points to the northern most point of Big Lake) and before they got (him to retreat?) somebody had taken the bow and arrow and shot it as he was fleeing and this arrow stuck him right in the tail bone right on the coccyx.

9. How the knowledge of the trails is handed down? Why? How?

Participant 2 indicated that children were taken out to the trails to pass along and hand down the information about the trails. They children were brought to the trails to try to make them listen.

Summary

In conclusion, both archaeological and ethnographic data were collected to address the core questions. Three trails were re-recorded and two were newly recorded, in addition to the visitation to numerous sites. Oral interview data addressed the core questions indicating that many of the trails were used to access resources, spiritual areas, and to travel to other families. The use of the trails has also changed. The trails are no longer used for daily survival, but to maintain ties with their ancestors and teach younger generations about their history.
CHAPTER VIII

ANALYSIS, DISCUSSION AND
INTERPRETATION

The following chapter presents my analysis based on the previous chapters. The goal of this chapter is to provide a summary of both the oral interview information and archaeological data to answer the core questions and to apply the theoretical perspective to the analysis. First, each of the core questions will be addressed by summarizing the oral interview data and the archaeological data. In addition, the oral interview data and the archaeological data answers will be compared and contrasted. Second, the archaeological and oral interview answers will be viewed through the theoretical framework.

Below I have answered the core questions that I have developed, using the data collected. The data were collected by archaeological fieldwork, oral interviews and background research. I used the data that I felt was the best example for the point I wanted to make. Following I present answers to the oral interview questions I developed (which include the core questions). I chose to use the oral interview questions since they included the core questions used.

1. Are there trails in Ahjumawi Lava Springs State Park? What do you know about them?
I did not receive a direct affirmative answer to this question from the oral interviews. However, from the data presented in previous chapters, it is possible to confirm the presence of trails within Ahjumawi Lava Springs State Park. This confirmation comes from the site records that were recorded by members of the Ajumawi tribelet as well as the trails that were recorded during fieldwork. In addition, Earle (2009:256-257) indicates that trails are marked by “repeated use, signs, blazes, cairns, petroglyphs, wood, stone, songs and even stories.” The trails recorded during fieldwork and the trails previously recorded were marked by repeated use, blazes, tree stumps, worn paths (in dirt and on lava rock) and stacked stone. All of the participants discussed trails, indicating that the Ajumawi do acknowledge the existence of trails.

2. Where do the trails go (resources, sites, sacred areas)?

Both the archaeological and ethnographic data provided answers to the question addressing where the trails go. The archaeological data (site records and topographic maps) indicate that the trails go to various resources including water sources, juniper trees, pine trees, choke cherry, cedar, oak trees, and mountain mahogany. The sites recorded along the trails reveal that the trails lead to prayer sites, power places, village sites, fish traps, and burial sites.

The oral interview data indicate that the trails go to various resources including berries, willows, wild onions, epos, acorns, water/springs, power places, fasting areas, allotments, and fish traps. For example, Participant 5 indicated that the trails go to “gathering and picking berries, willows, wild onions.” The trails also led to other areas outside the park, Pacific Coast areas, allotments, Medicine Lake, and ice caves in Modoc territory. For example, Participant 1 indicates that “people would come over from the
coast to trade and would come up to just about where Burney Falls, a little further west, from the river come up the rim, Goose Valley and come up toward Burney Falls and raft across the river, and then go north toward Medicine Lake highlands.”

Participant 3 indicates that the trails go to “power places, fasting areas.” In addition the ethnographic data (Appendix C) indicates that there were many different food resources that the Ajumawi would use. I can not help but think that there could be particular trails that led to these resources. In Chapter V and Appendix C, I discuss the uses of the resources around the Ajumawi. For example, willow was used to relieve coughing and provide pain relief. This example and many of the various resources described in Appendix C were used by the Ajumawi.

The archaeological and oral interview data are congruent in the sense that both types of data reveal that trails go to sites and resources. However, the oral interview data and the early ethnographic work reveal more food resources than the archaeological site records do. For example: Participant 5 indicated that “eops and wild onions” were used. However, the archaeological data collected stops at the park boundary, although this boundary is subjective or arbitrary. The oral interview data provides an important variable in that the trails obviously do not stop at the park boundary, but continue on.

3. What were the trails used for?

Archaeological, ethnographic, and oral interview data provide elements of the answer to the question of what the trails were used for. The archaeological data indicate that the trails were used to go to sites, resources, sacred areas, power places, springs/rivers, and land allotments.
The oral interview participants revealed that the trails were used to travel from one allotment to another, go to power places, sacred areas (including locations where only men, only women, or only doctors could go), and travel from one side of the valley to the other. For example, Participant 4 discusses the men’s and women’s zones, “my mom used to say that this side over here was the men’s zone.”

The ethnographic data also discusses the edible resources that the Ajumawi used; I presume that trails were used to go to these resources. I feel it is also likely that the boys and girls in the puberty rituals that Dixon (1908:216-217) described used the trails to travel to the particular locations needed to complete the ritual. In addition, Buckskin (1986a:2) described watching the sun and moon rise while standing on a trail. This indicates that the trails were also used to find appropriate locations to watch important events and complete important ceremonies.

I also think that the interview data reveals that the park may have specific trails for specific activities. For example, participants mentioned that there were places where only a medicine man or a shaman could go in addition to the men’s and women’s zones. This reveals that trails could have been used for one particular purpose, and one purpose only. I think that this indicates the possibility that gender could even play a role in who can travel on the trails. The previous ethnographic information presented in Appendix C discusses the use of grasshoppers, deer, and other fauna used for survival. I believe that there could be trails leading to favorite faunal locations and to other favorite game locations.

In comparing the archaeological and oral interview data it becomes apparent that there is some congruity between the data. The locations that the trails lead to are similar.
Both oral interview data and archaeological data indicate that the trails go to springs and food resources. However, again the oral interview data reveal something that the archaeological data does not; the possibility of trails used for very specific purposes.

From the evidence presented it is presumed that trails were used for different purposes; some trails were designated for hunting, some for particular families, and others for basic visiting and traveling. If a trail has a different use, say only to be used to go to a sacred site, then how would this be identified in the trail? How would you know? In addition, the use of a trail to view an important celestial event (the sun and moon setting and rising) indicates that the trail was used to reaffirm the spiritual and cultural importance of the celestial event.

4. When were the trails used? Did your ancestors use the trails? What do you know about them using the trails? Do you use the trails now? How? What for? When?

As with the other questions, the archaeological, ethnographic, and oral interview data are used to address this question. The archaeological data does not give any reasonable timeline for when the trails were used. I think that without excavation it is not possible to identify any exact dates for trail use.

The oral interview data, however, provides information that the trails were used for a few thousand years, meaning that they were used in prehistoric times. For example, Participant 1 indicates that “some of them are really old, I couldn’t say exactly, but a couple thousand years at least.” Although, this answer is not necessarily verifiable, I do feel that it is probably accurate. This is supported by geologic sources, which indicate that the geology of the area is about 2,000 to 3,000 years-old (Harden 1998:55-56;
MacDonald 1966:89; Peacock 1931:268). This provides a beginning date for the development and use of the trails.

In this instance, the comparison of the archaeological and ethnographic data does not necessarily reveal any new information. Without excavation, the archaeological data fail to provide a concrete, empirical answer.

5. Who used the trails?

No archaeological artifacts were found to confirm that the Ajumawi use the trails. However, oral interviews indicate that the Ajumawi did use the trails. As with core Question 4, although excavation could provide a much more detailed answer, it remains outside of the scope of this project.

Oral interview data also indicated that the Ajumawi used the trails, as each participant provided information about the trails, some participants mentioned walking along the trails. For example, Participant 3 described using the trails to get around the valley when it would flood. The oral interview data also indicated that the Ajumawi and neighboring tribelets used the trails. The trails that led to the coast and up to Medicine Lake indicate that people used the trails from far away distances.

Again, the oral interview data reveal more information than the archaeological data. The trails were and are used by anyone that needed to, from far away travelers to local people who use(d) the trails to travel around the immediate area.

6. How were the trails marked? I found different numbers of cairns in particular locations on the trails. Does this mean anything? Three rock cairns lined up next to each other, along one side of the trail? Two rock cairns on one side of the trail with a third across the trail? Two rock cairns across from each other, with the trail between? Two
rock cairns on one side of the trail? Does the method in which the rocks are piled mean anything?

Once I had the archaeological data processed and analyzed and looked at the data on topographic maps, it became apparent that there were a few areas with possible cairn patterns. In order to see if there was any sort of reasoning to these patterns I asked the questions written above.

The archaeological data indicated that the trails were marked by blazes, tree stumps, rocks turned flat, rock cairns, and a sheen on the trail. Other than being able to follow the trails using the rock cairns, I could not identify the more subtle meanings of the rock stacks. The rock cairns used to mark the trails, and possible sacred locations were created from the lava rocks. It is unknown if rocks were carried great distances or were picked up and used. In this sense, the lava rocks along or near the trails have been a resource for these trails.

The oral interview data reveals that the trails were marked by culturally significant rock stacks or rock cairns. The interviews also indicated that the rock stacks could function for various different meanings: a map of the stars, to mark changing seasons, or/and they were built to provide offerings. For example, Participant 4 indicates that “Junior said some of those were set to follow the moon,” “to mark the seasons,” or that “it follows the sun and the moon the shadows of the mountains, Shasta, Solider, Big Valley.” I think that the rock stacks most likely are used for all of these reasons, maybe more than one reason for a single rock stack.

One of the navigational points that I used during my fieldwork were the trees at Ja She Springs. I have no doubt that those trees have been used for navigational points to
most who have walked those trails in the past. The rock cairns used to mark the trails (as well as burials and sacred sites) are part of the trail. It is possible that the locations where the cairns are bunched together, signal an offering to a particular god (Haynal 2000:176).

7. What have the trails been used for in the past? Has the use of the trails changed?

Archaeological data indicates that the trails were used to travel to various sites and resources. It is impossible, however, to date this travel and use of resources. I do think that excavation of the archaeological sites and trails would reveal more information about this question.

By comparing the trails to the allotments, it is also possible to see that some of the trails do direct travel between the allotments. Oral interview data reveals that the use of trails has changed over time. However, much of this information is extrapolated from the data collected. For example, trail A guides travel in the park between springs and has also been documented as a pathway between allotments, when the allotments were placed around the park. Oral interview data indicates that the trails were used to travel from family to family and to utilize traditional resources. This oral interview data reveals that the use of the trails has changed.

Trails are used today to teach children about their heritage and past. Participant 2 also discussed the education of the younger generation of the plants that grow in the park. I believe that the trails in the park are used to show people where to get these resources today.

The use of the trails has changed over time. Archaeological and ethnographic data reveal that the trails were used to travel to resources and sites. I can not help but think
that trails were used in the past to travel to resources and sites for survival and companionship. The trails now, however, are not necessarily used for survival or companionship, but they are used to educate younger generations and maintain a connection with the past.

8. What’s your earliest memory of using the trails?

One participant indicated that they grew up in the park. I assume this means that there might not be one particular earliest memory, but that the park is a part of growing up in the area. The park land is so ingrained in the people that live there, it is a part of who they are. Many times I think that when something is so ingrained that remembering a “first time” is not entirely possible. No archaeological data was collected for this question.

9. Are there any stories passed down about the use of the trails that you recall?

One participant discusses a girl that ran from white people and definite capture. I assume that she used the trails to help elude capture. Another participant described General Crooks use of the trails to attack villages and then escape. I only received two stories in which I could extrapolate use about the trails. Other than the oral interview data I collected, I did not find any stories of using or traveling the trails in my research.

10. Is knowledge of the trails handed down? Why? How?

The oral interview data indicates that the knowledge of the trails is handed down to keep the information alive. Native American schoolchildren are taken out to the trails in the park to learn more about their heritage. In addition, the younger generation is being taught to use the plants and animals found out in the park.
Discussion and Interpretation

**Landscape Theory and it’s Connection to the Findings**

As discussed in Chapter I, the landscape framework is currently becoming more widely accepted in archaeology and is used to understand the meaning a local people impose upon the landscape around them (Hirsch 1995:1; Trigger 2006:473). The space a group of people inhabit is socially constructed and experienced (Robin and Rothschild 2002:161). This space can be apparent in two ways: the archaeological landscape and the ethnographic landscape.

The archaeological landscape is the backdrop in which the physical remains are plotted (Ashmore and Knapp 1999:1), whereas the ethnographic landscape is defined by the people who live in the landscape (Egan 2003:259; Evans et al. 2001:54). The ethnographic landscape serves as a communication device; as it is a reflection of the people who live in that space (Nassauer 1995:235). This includes any human activities that are inscribed on the landscape, including trails (Snead 2009:256).

Trails are the regional and long distance routes marked by repeated use, signs, blazes, cairns, petroglyphs, wood, stone, songs and stories (Earle 2009:256-257). These landscapes of movement provide common elements and places, as more than just a pathway, the trail itself is a “place” and the cultural associations are reaffirmed (Snead 2009:43, 44, 2006:3).

Fry et al. (2004:98) discuss that the way that landscapes are perceived relates directly to the culture or group of people who live in the particular area. Any other Native
American culture that was to move to that area would have a different interpretation of the land around them, just as I interpret the land differently than the Ajumawi do.

The trails that run through Ahjumawi Lava Springs State park have played a key role in the lives of the Ajumawi. Buckskin (1986a:3) describes using a trail to watch the sun and moon rise indicates that the trail is not just from point A to B, but was used to participate in a spiritual activity. Such uses and importance of the trails transform the space into place (Robin and Rothschild 2002:161).

Robin and Rothschild (2002:161) argue that place merges the symbolic and materialistic. The trails are socially constructed and experienced (Robin and Rothschild 2002:161). They were used for survival (to run from capture and hunt food), to fetch water, and go to sacred locations (prayer sites, medicine man sites, presumably used in puberty ritual locations). All of these reasons present a more complete picture of the daily, weekly, monthly, and yearly use of the trails. The trails were used socially, for educating, to gather resources, to visit relatives, to go to a sacred site, and to hunt game; all indicating that trails were and still are a vital part of the life of the Ajumawi, and their indigenous cultural knowledge. The trails represent people going about their daily lives and consciously acting on the landscape (Snead 2006:4).

In the spirit of Robin and Rothschild (2002), although the trails are not used on a daily basis today, the education of school children indicates that the importance of the trails has not diminished. As socially constructed and significant spaces, they are still recognized as fundamental to the heritage of the Ajumawi and worth protecting and maintaining. Trails that were used during puberty ceremonies, to get to medicine man locations, or to gain access to a sacred area can be viewed as part of an individual’s
memory. These locations and trails are embedded into an individual’s memory forming their social and cultural knowledge about the area (Snead 2009:44).

From the oral interviews, it is also apparent that the indigenous knowledge of the trails is being lost. For example; the understanding of the specific meaning of the rock cairns has been lost. I also have no doubt that stories have been forgotten or shortened.

In completing this study, it became apparent that California State Parks did not have all of the trails in the park recorded. It would be beneficial for the district archaeologist to understand where all of the trails in the park are to be able to provide protection of the trails. A way of cementing the relationship between the Ahjumawi and State Parks would be to work with the Ajumawi to finish recording the trails.

Due to budget and staff cuts, this may not be possible to achieve. However, one of the duties of an archaeologist is to educate the public. It may be reasonable for California State Park archaeologists to encourage volunteers to record the trails. I feel that there is a way to combine educating the public, fulfilling the duty of an archaeologist and recording the trails. I am partial to this concept because this is the way that I was able to complete two graduate level internships and complete this thesis. I would not have been able to write this thesis if Leslie had not reached out to find an intern.

One of the reasons for the success of this project was the level of communication that I was able to attain with the volunteers and participants. First, I feel that Leslie’s prior relationship with the individuals who I worked with helped me to be able to get my foot in the door. Second, I can not help but wonder how my attitude may have affected the entire process. My approach in working with the tribe and tribelet was to sit back and listen. I was there to learn and show that I am interested, to ask questions
and then really listen to the answers. I also feel that my sending letters to the tribe and possible participants detailing what I was interested in researching and how I would handle the confidential information helped to illustrate that I feel I am aware of the intricacies of communicating with Native Americans. I also feel that this up front manner of communication provided clear expectations for both sides. In addition, I mailed preliminary drafts of the oral interview transcripts to the participants when I had them completed.

The relationship of California Department of Parks and Recreation with the Ajumawi is a unique one. Although the US government treats a tribal government as a sovereign entity, the State of California does not. Therefore, the California Department of Parks and Recreation’s communication with the tribes is guided by a Memorandum of Understanding (which was not signed; Heidi Horvitz, District Superintendent, personal communication 2012).

The California Department of Parks and Recreation has a memorandum of understanding with the Pit River Tribe and it guides any formal communication regarding the park. One example is a proposal of a new boat ramp in the park. The California Department of Parks and Recreation contacts the elected tribal cultural representative to discuss issues pertaining to the MOU (Leslie Steidl, personal communication 2012).

Members of the Mike family live just outside the park boundary and the single vehicle entrance is an easement owned by the Bureau of Indian Affairs and the Mike family. The family takes pride in maintaining the trails, sites and fish traps and using the park. Any informal communication is generally directed through the Mike family or the tribelet representative. For example, park maintenance workers generally alert the Mike
family when routine maintenance is done within the park (Leslie Steidl, personal communication 2012).

Summary

In summary, the landscape theoretical paradigm allows for a multi-faced approach to understand trails. The application of the physical landscape, the archaeological landscape and the ethnographic landscape all allow for the unique understanding of the trails. The archaeological data show that a trail pathway is shown using many different markers and led to many different resources, while the ethnographic landscape reveals that those markers may have more meaning than just marking the trails and resources are used to give everyday meaning to the lives of the Ajumawi. The physical landscape helps to understand the environment the Ajumawi live in; the resources the trails may have led to.

When comparing the archaeological and oral interview data it becomes apparent that much of the information is the same. However, oral interview data consistently provides additional information. This consistent addition/revelation of more information confirms the importance of consulting the group of people that live in or near a study area. Although, oral interview information is based on an individuals’ memory and it is very difficult to confirm, it is also possible to provide a sort of check-and-balance for the answers to the core questions. In addition to the archaeological data, the oral interview data and communication with a tribe in the study area reveal more sites that need to be recorded.
If I had just looked at the archaeological data, all that I could have concluded was that the trails were used to travel to and from sites and resources, the trails were probably used to travel to and from allotments, and were important in the lives of the Ajumawi. However, I could not have said why the trails were so important. Oral interview data allowed for a better understanding of why. As Fetterman (2010:65) indicates, oral histories allow a researcher to enter a culture or society’s “worldviews, cultural traits, and traditions.” The Ajumawi have used the trails for generations, provide trail upkeep, use them to teach children about their heritage, and to go to special/sacred areas.
CHAPTER IX

CONCLUSION

In conclusion, the landscape theoretical perspective provides a unique framework to study landscape, and in this case trails. By studying the archaeological data, applying oral interviews, and studying the physical landscape it is possible to gain a more complete and holistic understanding of the use and meaning of trails to the Ahjumawi. The three aspects provide a multi-faceted approach to understanding the trails that exist in Ahjumawi Lava Springs State Park.

The landscape framework provides the conceptual basis for understanding the importance of the landscape in which a culture inhabits. The landscape that a culture lives in provides insight in a Durkheimian sense the sacred and profane aspects of a society, as all of these are inscribed upon the landscape.

There is little previous research addressing the landscape of trails. However, what literature that does exist indicates that trails are useful to understanding more about a society and culture. Songs, stories, and trail markers all reveal the importance of the use of trails for resource gathering, traveling, and visiting sacred areas. Except for a few site records, little research has been done on the trails in the Fall River or Ajumawi area.

To complete this study I used archaeological and oral interview information to address a set of core questions. The archaeological information was collected during fieldwork, in which trails and sites were visited and documented. Oral interviews were
conducted with willing participants, and interviews were directed with the help of the core questions, adapted for oral interviews.

The physical environment of the park consists of harsh lava beds, many different species of fauna and flora, and natural underground springs. Ajumawi members used the trails to access the natural and spiritual places they consider(ed) important. The history of the area includes the arrival of settlers who developed ranches and farmed the land. With the passage of the Dawes Allotment Act, many Ajumawi were moved to inhospitable 160-acre parcels and encouraged to farm. The movement of people and property affected the use, development, and preservation of trails.

Fieldwork resulted in the re-recording of three trails and the recording of two new trails. In addition, many sites were visited and the condition of the site documented. Oral interviews supplemented this information by providing some of the Ajumawi view of the trails and the park land.

The collection of all of this data revealed that the trails are still very important to the Ajumawi. The trails, indicated by rock cairns, blazes, tree stumps, and other indicators led to resources and important areas that reflect a culture’s inscription of the daily, weekly, and yearly conscious actions on the landscape. The trails were used by Ajumawi, long distance travelers, and neighboring tribelets and tribes to go to sacred areas, springs, fauna resources, flora resources, and family. The trails have been used for the past few thousand years, but since the Dawes Allotment Act, the use of the trails has changed from daily survival to teaching future generations about their past.

In completing this study, there were many challenges. The Global Positioning Unit screens did not change northing and easting as the fieldwork was completed.
However, the Global Positioning Unit map did indicate that the locational information collected showed a position change. Although, this created a difficulty I feel that I compensated for it by using the UTM’s provided by ArcMap. However, I do not feel that this difficulty prevented the gathering of accurate information. In addition, not all of the trails in the park could be recorded, as time constraints prevented it. If all of the trails could have been recorded, it is probable that more comprehensive information would have been gathered.

Ethnographic data provided its own challenges. First, oral interview data is notoriously subjective, so there is no one truth (Harvey and Riley 2005:272). This means that each participant told the truth as they know it. Second, I did not receive a direct answer to every question from every participant. Although, I can extrapolate some answers to unanswered questions, I feel that I could have pushed a bit more for an answer to each question with each participant. This would have prevented some of the extrapolation. On the other hand, I could only record the information that the participants felt comfortable enough to tell me, which I feel is appropriate. I received many good answers, but I feel that I would have gained more data if I had developed a second list of questions from the first interview and gone back to address them.

There would be many methods that I would change if I were to do this study again. I would have taken more time to record the trails in the park, although, I would not change the method of trail recording. As the park boundary is a subjective boundary, obviously the trails continue on into other areas. This subjective boundary creates a difficulty in that only a portion of a trail is actually being recorded. I would follow the trails wherever they led, regardless of ownership. There is a good possibility that more
complete information could be obtained, if this could be achieved. It is also possible that there could be an answer to the patterns of rock cairns found next to the trails.

I would also like to conduct a least cost path using a program called ArcMap. I would use the program to apply the Human Behavioral Ecology theoretical perspective to compare the mostly likely path of travel to what has been recorded on the ground. I feel there could be valuable answers to addressing the question: Why are the trails where they are? Human Behavioral Ecology proposes that individuals behave in ways that preserve energy, while at the same time maximizing energy return (Smith and Winterhalder 2000:52).

The challenge is to figure out how to preserve it before it is lost completely. There are not enough archaeologists or volunteers to be able to tackle this challenge in anthropology. However, I feel that archaeologists have a duty to encourage the Native Americans themselves to record their own history and culture. Although, many Native Americans may feel uncomfortable sharing some of the information with archaeologists, I feel that it would be very valuable to encourage and assist Native Americans with recording their own culture.

My hope is that this study serves as a basis to encourage other archaeologists to see the utility in using close consultation with the local tribe in a study area. In addition, I hope that the utility of using both archaeological and oral interview data has been further demonstrated and encourage further research along these lines. While comparing subjective oral interview data and empirical archaeological data is not possible, the inclusion of both confirms the importance of using both types of data. This thesis can also serve as a model for future studies. My hope is that this application of the
landscape theoretical framework to a previously unstudied area facilitates additional work in the area.
REFERENCES CITED
REFERENCES CITED

Alt, David D., and Donald W. Hyndman

Andrews, Thomas, John Zoe, and Aaron Herter

Anschuetz, Kurt F., Richard J. Wilshusen, and Cherie L. Scheick

Aporta, Claudio

Ashmore, Wendy, and Bernard A. Knapp

Beals, Ralph L., and Joseph A Hester

Blount, C.
1977 Ivy Horr and Dale Ray Interview. Unpublished manuscript on file with California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Boston, J., and W. Shapiro
1983a *CA-SHA-1454 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1983b *CA-SHA-1455 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

1983c *CA-SHA-1480 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Boston, J., W. Shapiro, and W. Dreyer
1983 *CA-SHA-1456 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Boston, J., W. Shapiro, M. Dugas, and M. Kowta
1983 *CA-SHA-1452 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Brown, Dorothy, and Hyram Brown
1991 *Grant Deed. Land deed by Dorothy and Hyram Brown to the State of California.* Manuscript on file with California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Buckskin, Floyd
1985 *CA-SHA-1547 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

1986a Unpublished original field notes on A Trail Complex in Ahjumawi Lava Springs State Park, correspondence with William Dryer. Copy on file at California Department of Parks and Recreation, Northern Buttes District.

1986b Original unpublished field notes on An Observation of the Solstice Sunrise and an Observation of the Full Moon (Ahjumawi Solstice). Copy on file at California Department of Parks and Recreation.

1986c *CA-SHA-1551 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

1986d *CA-SHA-1552 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

1986e *CA-SHA-1608 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Buckskin, Floyd, and Steve Moore
1986 *CA-SHA-1553 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Buckskin, Floyd, and Jamul Wright
1985 *CA-SHA-1542 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Buckskin, Floyd, and E. Breck Parkman
1983 *CA-SHA-92 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Budy, Elizabeth

Button, Melinda
2009 Multiple Ways of Seeing One Place: Archaeological and Cultural Landscapes of the Sutter Buttes, California. Unpublished Masters thesis, Department of Anthropology, California State University, Chico.

Carlson, Leonard A.

Chartkoff, Joseph L., and Kerry K. Chartkoff

Czarzasky, John L., and Glen E. Rice

Cosgrove, Denis

Darling, Andrew J., and B. Sunday Eiselt

Davis, James T.

Deal, K., C. Cifelli, and J Boston
1983 California-SHA-1451 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Deal, K., C. Cifelli, J. Boston, M. Dugas, and E. Spencer
1983  CA-SHA-0097 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Deal, K. C. Cifelli, D. Knopp, and M. Dugas
1983a CA-SHA-0092 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1983b CA-SHA-0095 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Deal, K., W. Shapiro, J. Boston, B. York, C. Cifelli, and D. Knopp
1983  CA-SHA-0094 Site Record Update. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

DeMers, Michael

Dixon, Roland B.

Donnelly-Nolan, Julie M., John R. Evans, Daniel Dzurisin, and Stephen R. Walter

1983  CA-SHA-0099 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dreyer, W., D. Knopp, E. Teach, W. Kinnicutt, and L Foote.
1983  CA-SHA-0085 Site Record Update. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dryer, B., D. Knopp, E. Teach, J. Boston, W. Kinnicut, and B. York
1983  CA-SHA-76 Site Record. Copy on file at California Department of parks and Recreation, Northern Buttes District, Oroville, California.

Dreyer, B., D. Knopp, E. Teach, W. Kinnicutt, L Foote, and M. Dugas
1983  CA-SHA-0091 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Dreyer, William, and Makoto Kowta
1988 *Archaeological Investigations of Stone Fish Traps and Ahjumawi Lava Springs State Park, Shasta County, California.* Archaeological Research Program, California State University, Chico, California. Submitted to California Department of Parks and Recreation, Sacramento.

Dreyer, W., W. Shapiro, J. Boston, M. Dugas, B. York, and L Foote
1983 *CA-SHA-0105 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dreyer, B., J. Smith, W. Kinnicut, M. Kowta, and M. Dugas
1983 *CA-SHA-0100 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dreyer, B., E. Teach, L Foote, and W. Shapiro.
1983 *CA-SHA-0086 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dugas, M., J. Boston, W. Shapiro, and M. Kowta
1983 *CA-SHA-1451 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dugas, M., C. Cifelli, K. Deal, J. Boston, and E. Spencer
1983 *CA-SHA-0097 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

1983 *CA-SHA-0102 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dugas, M., L Foote, and W. Shapiro
1983 *CA-SHA-0584 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dugas, M., M. Kowta, and E. Spencer
1983a *CA-SHA-449 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1983b *CA-SHA-1453 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Dugas, M., M. Kowta, E. Spencer, and W. Shapiro
1983  *CA-SHA-1458 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dugas, M., W. Shapiro, and L. Angler
1983  *CA-SHA-0096 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dugas, M. W. Shapiro, J. Boston, and L. Angler
1983  *CA-SHA-0101 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Dugas, M. W. Shapiro, L. Foote, and B. York
1983  *CA-SHA-98 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Earle, Timothy

Egan, Dave

Evans, Michael J, Alexa Roberts, and Peggy Nelson

Evans, Nancy
ca.1990s  Traditional Ajumawi Methods of Utilizing Western Suckers at Ahjumawi Lava Springs State Park. Unpublished manuscript. California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Fetterman, David M.

Fleming, Andrew
Foote, L., F. Teach, D. Knopp, M. Dugas, W. Kinnicutt, W. Shapiro, E. Spencer, and J. Boston
1983 CA-SHA-0088 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Foster, John

Fry, G.L.A., B. Skar, G. Jerpasen, V. Bakkestuen, and L. Erikstad

Gillespie, B., L. Foote, and B. Dreyer
1986 CA-SHA-1717 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Glowezewski, Barbara

Gosden, Chris, and Leslie Head

Harden, Deborah

Harvey, David, and Mark Riley

Haynal, Patrick M.

Horr, Ivy
1975 Grant Deed. Land deeded by Ivy Horr to the State of California. California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Hirsch, Eric

Ingold, Tim

Jensen and Associates
1990 *Archaeological Inventory Survey of the Proposed Lava Creek Lodge Subdivision Project, Near McArthur and Fall River Mills, Shasta County, California.* Jensen and Associates, Chico, California.

Johnson, Patty, and Jerald Johnson
1974a *CA-SHA-0075 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1974b *CA-SHA-0455 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1974c *CA-SHA-0449 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1974d *CA-SHA-0585 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1974e *CA-SHA-0586 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1974f *CA-SHA-0604 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Kniffen, Fred

Knopp, D., C. Cifelli, K. Deal, and M. Dugas
1983 *CA-SHA-95 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Knopp, D., E. Spencer, and W. Dreyer
1983 *CA-SHA-0448 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Kowta, Makoto, W. Shapiro, M. Dugas, E. Spencer, and J. Boston
1983 *CA-SHA-1457 Site Record.* Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Kroeber, Alfred

Lopez, J. L. Foote, and B. Gillespie
1986a *CA-SHA-1715 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1986b *CA-SHA-1716 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

MacDonald, Gordon A.

Meinzer, Oscar Edward

Merriam, C. Hart
1926  *The Classification and Distribution of the Pit River Indian Tribes of California*. Smithsonian Institution, Washington, D.C.

Mike, M., E. Mike, and L. Steidl
2001a *CA-SHA-0583 and 0585 Site Record Update*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2001b *CA-SHA-0586 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Mike, Mary, and L. Steidl
2002 *CA-SHA-3319H Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Miller, Steve, and Ruth Arlene Musser-Lopez

Moore, S.D.
1984a *CA-SHA-1502 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1984b *CA-SHA-1504 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1984c *CA-SHA-1503 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1986  Original Field Notes Oral History for Ahjuamwi Lava Springs State Park, Interview with Clifford Winn, Burney, CA. California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Moore, S.D., and Floyd Buckskin
1984a  CA-SHA-1539 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Nassauer, Joan Iverson

Olmstead, D.L., and Omer C. Stewart

Owens, Ken
1980s  Historical Overview. California Parks and Recreation, Oroville, California.

Peak and Associates

Peacock, Martin A.

Raven, Shelly, and Clyde Woods

Robin, Cynthia, and Nan A Rothschild

Shapiro, W., and J. Boston
1983a  CA-SHA-0089 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1983b *CA-SHA-0090 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Shapiro, W., J. Boston, B. York, K. Deal, C. Cifelli, and D. Knopp
1983 *CA-SHA-94 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Shapiro, W. L. Foote, and M. Dugas
1983 *CA-SHA-584 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Smith, Eric Alden, and Bruce Winterhalder

Snead, James E.

Snead, James E., Clark L. Erickson, and Andrew K. Darling

Stanley, Jerry

State of California
2006 *Portion of T 38N, R 4 and 5 E, M.D.M. Shasta County*. Land Ownership Record of California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Steidl, Bruce
2001 CA-SHA-85 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, Leslie
2002b CA-SHA-3324 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2002c CA-SHA-3322H Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2002d CA-SHA-0455 Site Record Update. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2011a CA-SHA-86. Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011b CA-SHA-89 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation of Parks and Recreation, Northern Buttes District, Oroville, California.
2011c CA-SHA-449 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011d CA-SHA-455 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011e CA-SHA-583/585 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011f CA-SHA-5866 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011g CA-SHA-806 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011h CA-SHA-1454 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, Leslie, and J. Bertaina
2001a CA-SHA-1453 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2001b  *CA-SHA-1454 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001c  *CA-SHA-1455 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001d  *CA-SHA-1457 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001e  *CA-SHA-1457 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001f  *CA-SHA-1480 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, L., and Ed Mike

2002  *CA-SHA-0806 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, L., and Mary Mike

2002  *CA-SHA-3319H Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, L., M. Mike, and E. Mike

2001a  *CA-SHA-583/585 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001b  *CA-SHA-586 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, Leslie, and T. Pearson

2001  *CA-SHA-1503 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, Leslie, and Bruce Steidl

2001a  *CA-SHA-0604 Site Record*. Copy on file at California Department of Parks and Recreation: Oroville, California.

2001b  *CA-SHA-86 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001c  *CA-SHA-88 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2001r CA-SHA-583 Archaeological Site Condition Assessment Record. California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001s CA-SHA-584 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001t CA-SHA-585 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001u CA-SHA-586 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001v CA-SHA-604 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001w CA-SHA-604 Continuation Sheet. California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001x CA-SHA-806 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001y CA-SHA-1451 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001z CA-SHA-1452 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001aa CA-SHA-1456 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001bb CA-SHA-1458 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001cc CA-SHA-1717 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, Leslie, Bruce Steidl, and J. Bertania

2001a CA-SHA-1715 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

2001b CA-SHA-1716 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Steidl, L., and P. Veisze  
2011  *CA-SHA-85 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Steidl, L., P. Veisze, and J. Mike  
2011  *CA-SHA-91 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Tilley, Christopher  

Tiley, Michelle  
1980s  Ahjumawi Allotments around Ahjumawi Lava Springs State Park. Manuscript obtained from author, California State University, Sacramento.

Tiley, Michelle, and Wendy Pierce  

Treganza, Alex  
1952a  *CA-SHA-0085 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952b  *CA-SHA-0086 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952c  *CA-SHA-0088 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952d  *CA-SHA-0089 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952e  *CA-SHA-0090 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952f  *CA-SHA-0091 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952g  *CA-SHA-0092 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952h  *CA-SHA-0093 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952i  *CA-SHA-0094 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
1952j  *CA-SHA-0095 Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Treganza, Alex, and Brooks, R.H.  
1952 CA-SHA-0096 Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.  

Trigger, Bruce  

Waters, Michael  

Westphal, Christa, G. Collins, and T. Richey  
2011 CA-SHA-90 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.  

Westphal, Christa, J. Mike, T. Richey, and G. Collins  
2011 Trail D Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Westphal, Christa, J. Mike, P. Veisze, and B. Mizure
2011  *Trail C Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Westphal, Christa, T. Richie, J. Mike, and G. Collins
2011a  *CA-SHA-88 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011b  *CA-SHA-1458H Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011c  *CA-SHA-1539 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011d  *CA-SHA-1452 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011e  *CA-SHA-1453 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011f  *CA-SHA-1457 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011g  *CA-SHA-1547 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Westphal, Christa, L. Steidl, G. Collins, J. Mike, and T. Richie
2011  *CA-SHA-1480 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Westphal, Christa, L. Steidl, J. Mike, and T. Richey
2011a  *CA-SHA-1502 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011b  *CA-SHA-1503 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Westphal, Christa, L. Thomas, J. Mike, T. Richey, and E. Ritter
2011  *Trail E Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
Westphal, Christa, L. Thomas, K. Preston, T. Barto, and J. Mike
2011a  *Trail A Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011b  *Trail B Site Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Westphal, Christa, L. Thomas, K. Preston, and J. Mike
2011a  *CA-SHA-97 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011b  *CA-SHA-98 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011c  *CA-SHA-99 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011d  *CA-SHA-101 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011e  *CA-SHA-102 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Westphal, Christa, P. Veize, J. Mike, and B. Meizure
2011a  *CA-SHA-1608 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011b  *CA-SHA-1715 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.

Westphal, Christa, P. Veize, K. Preston, and L. Thomas
2011a  *CA-SHA-75 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
2011b  *CA-SHA-75 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation, Northern Buttes District, Oroville, California.
PREVIOUSLY RECORDED SITES

The following appendix provides a brief summary of each of the previously recorded sites in the park. The prehistoric sites within the park are presented here in order to complete the picture of the archaeological landscape. The information for the sites has been introduced in chronological order. The locational information is deliberately kept vague, due to confidentiality requirements.

**Site CA-SHA-75**

The site was recorded in 1952 (Treganza and Brooks 1952). The site was indicated as a village and noted obsidian flakes (Johnson and Johnson 1974a). The site was recorded again in 1983 (Kowta et al. 1983). The site record describes several house-pit depressions, obsidian flakes, and a projectile point fragment. The site integrity was good in 1983 with only a few rodent burrows noted. The site is located on the lakeshore of Horr Pond.

The site was revisited in 2001 (Steidl 2001). The site was in good condition, with some over-story from a large pine tree and a small animal path.

The site was revisited in 2011 (Westphal, Veize, Preston and Thomas 2011a). The ASCAR notes that the metal datum was not relocated and the site was overgrown by salmon berries.

**Site CA-SHA-76**

The site was first recorded in 1952 (Treganza 1952). The site was described as a large village, with bedrock mortars, house-pits, and obsidian flakes. The site was re-recorded in 1983 (Dryer, Kinnecut, Teach, Boston, Knopp, and York 1983). The site consisted of a bedrock milling station, a house-pit, midden mound, two depressions, glass trade beads, lithic debitage, modified bone and projectile points. These artifacts were observed and/or collected from the site during the 1983 recording. The site has been impacted by camping, road construction, fire rings, and rodents. The site is located along the shoreline of Horr Pond.

In 2001 Bruce and Leslie Steidl revisited the site (Steidl and Steidl 2001). The site was heavily covered with vegetation and had rodent disturbance.

The site was revisited in 2011 (Westphal, Veize, Preston and Thomas 2011b). The site was overgrown by grasses, brush and a campsite is on the northern edge of the site. Beds where bear have slept were noted as well as animal trails and rodent activity.

**Site CA-SHA-85**

The site was recorded in 1952 by A. Treganza and was described as village with obsidian flakes (Treganza 1952a). A shack was mentioned along with a road that cut through the site. In 1983 the site was re-recorded by W. Dryer, W. Kinnicutt, and F. Teach (Dryer, Knopp, Teach, Kinnicutt, and Foote 1983). The site consists of prehistoric and historic features and artifacts. Prehistoric features include fish traps and bedrock mortars. Prehistoric artifacts include lithic scatter that includes obsidian and basalt, shell...
debris, fish vertebrae, and charcoal. Historic features include a standing cabin, and an outhouse. Historic artifacts include a rock ring, picnic table and an apple tree. The site is located along the edge of Horr Pond, the lakeshore is to the east and a grassy meadow is to the south.

The site was revisited in 2001 (Steidl 2001), however due to an incomplete ASCAR no more information could be gathered.

The site was revisited in 2011 by (Steidl and Veisze 2011). The site is located in a popular campsite location and is being impacted by park visitors.

**Site CA-SHA-86**

The site is a prehistoric site that was first recorded in 1952 (Treganza 1952b). The site was described as a village with bedrock mortars, obsidian scrappers, points, pestle fragments, mano and metate fragments. A road cut through the site and the record indicates that Mr. Horr reported a number of burials when the road was constructed.

In 1983 the site was re-recorded (Dryer, Teach, Foote, and Shapiro 1983). The site consists of midden, a lithic scatter, bedrock mortars, ground-stone artifacts, and shell debris. There are also numerous artifacts, basalt flakes, mano fragments, obsidian flakes and possible house-pit depression. The site has been vandalized by digging, fire rings, road construction, rodent activity, and portions of the site have been bulldozed. The site is located on the eastern edge of a north south promontory and is bisected by a dirt road. The south and east edge of the site is defined by marsh and the north oak brush. The metal datum was not relocated.

The site was visited in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001b). An animal bed, trash, and equipment activity were noted.

The site was revisited in 2011 by L. Steidl and found to be covered with vegetation. The house-pit is some-what visible and some of the historic artifacts were located (Steidl 2011a).

**Site CA-SHA-88**

The site is a prehistoric site that consists of both prehistoric and historic components. The site was first recorded in 1952 (Treganza 1952c). The site was recorded as a village with mortar fragments, hopper mortars and obsidian flakes.

The site was re-recorded in 1983 (Foote et al. 1983). Prehistoric components entail three possible house-pit depressions, obsidian and chert debitage, and an edge modified basalt flake. There is also a hopper mortar station, rock “wall” alignments. The historic component consists of an apple tree. The site integrity has been compromised by road construction, rodents, and also some vandalism. The site is located on the edge of a north south promontory on the edge of Horr Pond.

The site was relocated in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001c). A road and animal disturbance were noted.

The site was revisited in 2011 (Westphal, Richie, Mike, and Collins 2011a). The site was over grown by salmon berries and skunk brush. The datum was not relocated.

**Site CA-SHA-89**

The site was first recorded by A. Treganza in 1952 (Treganza 1952d). The site was recorded as a small camp with obsidian flakes and mortar fragments.

The site was re-recorded by W. Shapiro and J. Boston in 1983 (Shapiro and Boston 1983). The site consists of both historic and prehistoric artifacts and features.
Obsidian debitage, basalt debitage, formed tools, and bedrock milling surfaces make up the prehistoric components. The historic component consists of a 1930-1940 tin can scatter, ceramic fragments, and cast iron stove fragments. There is also a twelve-meter long rock wall that has an unknown build date. The site integrity was good in 1983, a road crosses the site, fire rings were noted, and rodent disturbance noted. The site is located 600 meters from a landing located on a promontory.

The site was revisited in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001d). The site had minor animal burrowing and no signs of damage from a road built through the site.

The site was relocated in 2011 by L. Steidl (Steidl 2011b). The site has been impacted by rodent burrowing and overgrown by rabbit brush, squaw brush, red bud, juniper, oak and pine. The metal datum was not relocated.

**Site CA-SHA-90**

The site was first recorded in 1952 by A. Treganza as a small camp with an obsidian scrapper and obsidian flakes (Treganza 1952e). In 1983 by W. Shapiro and J. Boston from California State University Chico re-recorded the site (Shapiro and Boston 1983). The site sits on an open knoll and consists of hopper mortars, a bedrock mortar and a sparse lithic scatter. The integrity of the site in 1983 is good, however, a road ran through the site and minor rodent disturbance was noted.

The site was revisited in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001e). Steidl and Steidl did not note any impacts since 1984. The site has been impacted by road construction and rodent disturbance.

The site was revisited in 2011 by C. Westphal, G. Collins and T. Richey (Westphal, Collins, and Richey 2011). The datum juniper was noted as fallen and the metal datum was not relocated.

**Site CA-SHA-91**

The site was recorded in 1952 by A. Treganza as a village site (Treganza 1952f). Obsidian points pestle fragments, a hopper mortar, scrapers, metate fragments and manos were all noted. A road was noted to cross the site.

The site was re-recorded by B. Dreyer, L. Foote, W. Kinnicutt, M. Dugas, D. Knopp, and F. Teach in 1983 (Dryer, Knopp, Teach, Kinnicutt, Foote, and Dugas 1983). The site sits on the shores of Big Lake on a landing. The site consists of both historic and prehistoric components. The prehistoric components include shell debris, fire cracked rock, milling stations, ground-stone and a light lithic scatter. The historic components include unidentifiable metal fragments and stove fragments. The site integrity is fair, though vandal holes noted in 1983, a road, rodent disturbance, and levee construction have all damaged the sites integrity.

The site was also revisited in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001f). The site was noted as impacted by a dirt road, rodent burrowing, bulldozed firebreak, and levee construction.

The site was revisited in 2011 by J. Mike, P. Veisze, and L. Steidl. While it is noted that the three were definitively on the site, no artifacts, features or cultural remains were located (Steidl, Veisze, and Mike 2011).
**Site CA-SHA- 92**

The site was first recorded in 1952 by A. Treganza (Treganza 1952g). The site was recorded as a village with obsidian points, pestle fragments, and a hopper-mortar. In 1974 J Johnson and P. Johnson noted at least 11 house-pits, a bedrock hopper mortar, and a couple boulder (Johnson and Johnson 1974g). The site was recorded again in 1983 by K. Deal, C. Cifelli D. Knopp, and M. Dugas of California State University, Chico. (Deal, Cifelli, Knopp, and Dugas 1983a). The site consists of prehistoric components that include house depression, ground-stone fragments, a moderate lithic scatter and a light shell scatter. The site’s integrity is good, though a road runs through the site and some rodent disturbance was noted. The site sits on an inlet on the shores of Big Lake.

The site was re-recorded in October of 1983 by E. Breck Parkman and Floyd Buckskin (Parkman and Buckskin 1983). Parkman and Buckskin described in detail the cupule boulder that lies in the site. The boulder has over 161 cupules that range in size from 24-52 mm in diameter. The rock is situated perfectly to heat up during the day and is mentioned as a possible healing rock. The heat would enter a person’s back as they stretched across the rock.

In addition, there are villages that are near the rock. The October 1983 site record indicates that there are trails that run near the rock. One trail is just north and connects villages. The second trail possibly ran to the south along the lake shore and connected the shoreline villages. It is possible that the rock served as a trail-side shrine. There are two nearby power places, natural depressions caused by collapsing sink holes. In addition the site record indicates that there are numerous power places that are visible from the rock. These include:

A) Big Lake: Visible to the southeast and due south.
B) Bald Mountain: Visible to the south and is a power place for the Ahjumawi, Atsuge, Ilmawi and Aporige.
C) Lost Creek: Visible to the south. It is a distant mesa-top with three power places.
D) Sugarloaf: Visible to the south. The mountain is a woman’s mountain, where women sought power.
E) Mount Lassen: Visible due south.
F) Hog Back or Fox Mountain: visible south.
G) Snow Mountain: Visible to the south.
H) Saddle Mountain: Visible to the south and is an Ajumawi power place.

Leslie and Bruce Steidl relocated the site in 2001. The site was noted as intact except for the upper 5cm of disturbance from a mower.

The site was revisited in 2011 by C. Westphal, L. Thomas, and K. Preston (Westphal, Thomas and Preston 2011. The site’s datum could not be relocated. The site has been overgrown by grass and sage, however the cupule boulder is intact.

**Site CA-SHA-93**

The site was recorded by A. Treganza in 1952 (Treganza 1952h). The site consists of a small camp. The site has not been relocated.

**Site CA-SHA-94**

The site was first recorded by A. Treganza in 1952 as a village site with obsidian scrapers and points (Treganza 1952i). W. Shapiro, J. Boston, K. Deal, C. Cifelli, D. 
Knopp and B. York from California State University Chico re-recorded with site in 1983 (Deal, Shapiro, Boston, York, Cifelli and Knopp 1983). The site consists of prehistoric components including house pit depression, milling stations, and a light lithic scatter. The site had good integrity in 1983, a road and some minor rodent disturbance were noted. The site sits on the shores of Big Lake.

The site was revisited in 2001 by Leslie and Bruce Steidl (Steidl and Steidl 2001g). Minor rodent disturbance and road construction was noted.

**Site CA-SHA-95**

The site was first recorded in 1952 by A. Treganza as a small camp with obsidian flakes (Treganza 1952j). It was re-recorded again in 1983 by D. Knopp, C. Cifelli, M. Dugas and K. Deal from California State University, Chico (Knopp, Cifelli, Deal and Dugas 1983). The site consists of prehistoric components that include milling surfaces and a lithic scatter. The site integrity is good, the only damage noted in 1983 was a road that passes through the site. The site sits on the shores of Big Lake near an inlet to the lake.

The site was revisited in 2002 by Leslie and Bruce Steidl (Steidl and Steidl 2001h). The datum could not be relocated and no additional site damage was noted.

**Site CA-SHA-96**

The site was first recorded in 1952 by A. Treganza as a small camp with an obsidian point. It was then rerecorded in 1983 by M. Dugas, W. Shapiro, and M. Angler from California State University, Chico (Dugas, Shapiro, and Angler 1983). The site consists of a lithic scatter, projectile points, mortars and fragments of ground-stone. The site’s integrity in 1983 was good; a road that passed through the site was noted. The site is located near a landing along the shore of Big Lake.

The site was revisited in 2001 and no damage was noted (Steidl and Steidl 2001i).

**Site CA-SHA-97**

The site was recorded as a village with obsidian points, scrapers and a mano by A. Treganza in 1952 (Treganza 1952l). The site was re-recorded in 1983 by J. Boston, C. Cifelli, K. Deal, M. Dugas and E. Spencer (Deal, Cifelli, Boston, Dugas and Spencer 1983). The site consists of prehistoric components including house-pit depressions, bedrock milling stations, fragments of ground-stones, lithic scatters, and a lava sink. The integrity of the site in 1983 was good; a road passed through the site and minor rodent disturbance was noted.

The site was relocated in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001j). The site was disturbed by a dirt road and rodent burrowing.

The site was revisited in 2011 by C. Westphal, L. Thomas, K. Preston, and J Mike (Westphal, Thomas, Preston, and Mike 2011a). The three junipers were located, however, they had fallen. Rodent disturbance was noted.

**Site CA-SHA-98**

The site was first recorded in 1952 by A. Treganza as a village with an obsidian point and scrapers (Treganza 1952m). In 1983 W. Shapiro, L. Foote, B. York, and M. Dugas from California State University Chico rerecorded the site (Dugas, Shapiro, Foote, and York 1983). The site consists of a midden site that includes a lithic scatter and possible milling station. The site sits on a gently rising slope that is covered in grass and
The juniper. The integrity of the site in 1983 is good, however, a road passed through the site, cattle grazed over the site and minor rodent disturbance was noted.

The site was relocated in 2001 and disturbance was noted. Work along the road redistributed some midden along the road, grazing and rodent disturbance were all noted (Steidl and Steidl 2001k).

The site was revisited in 2011 by C. Westphal, L. Thomas, J. Mike and K. Preston (Westphal, Thomas, Preston, and Mike 2011b). The site is beginning to be overgrown with bushes and grass.

**Site CA-SHA-99**

The site was first recorded in 1952 by A. Treganza as a village with obsidian points, scrapers, three mortars and three mutates (Treganza 1952n). A possible stone lined dance pit and stone circles in the adjacent lava beds were recorded. The site was rerecorded in 1983 by B. Dreyer, J. Boston, B. York W. Shapiro and L. Angler from California State University Chico (Dreyer, Boston, York, Shapiro, and Angler 1983). The site consists of midden, house-pit depressions, milling stations, lithic scatter, and ground-stone fragments. The site integrity in 1983 was fair, a road passes through the site, one of the house-pits has been vandalized, and minor rodent disturbance have affected the site. The site sits on an inlet along the shores of Big Lake.

Steidl and Steidl (2001l) revisited the site. No new damage was reported, however, heavy plant grow has obscured much of the site. Site stabilization measures were not visible when the site was revisited.

The site was revisited in 2011 by C. Westphal, J. Mike, L. Thomas, and K. Preston (Westphal, Thomas, Preston, and Mike 2011c). The site was noted to be in good condition, though plants and bushes have overgrown the site.

**Site CA-SHA-100**

The site was first recorded in 1952 by A. Treganza as a large village with 23 house-pits and obsidian flakes (Treganza 1952o). The site was rerecorded by B. Dreyer, J. Smith, W. Kinnicutt, M. Kowta, and M. Dugas from California State University Chico (Dreyer, Smith, Kinnicut, Kowta, and Dugas 1983). The site is a prehistoric site that consists of house-pit depressions, milling stations, lithic, shell and bone scatter, and stone features (lava sinks, rock walls, and cairns) and a possible burial. The site integrity is fair. A road that passed through the site, minor rodent disturbance, and vandalism was noted in 1983. In particular this site has pits that an Ahjumawi elder has indicated are prayer pit. The site is located in a clearing on the shore of Big Lake. Floyd mentions that the Pedro Lowe Allotment is just south of the site. The site was used in the 1900’s as a burial ground (Steidl 2002a).

The site was relocated in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001m). The site exhibits heavy damage prior to 1984. Human remains were noted in 2001 indicating that there is probably some vandalism.

**Site CA-SHA-101**

The site was first recorded by A. Treganza in 1952 (Treganza 1952p). The site was described as a village with obsidian flakes and a metate fragment. The site was rerecorded in 1983 by W. Shapiro, M. Dugas, L. Agler, and J. Boston from California State University Chico (Dugas, Shapiro, Boston, and Angler 1983). The site consists of a spring and fish trap and a rock wall of unknown date. There is also a possible midden, as
well as a barbed wire fence. The site integrity appeared to be good, a road and barbed wire fence passes through the site and some of the rocks for the fish trap seemed to have been moved. The site sits on a point of the lake and is covered with grass and lava rock.

The site was revisited in 2001 (Steidl and Steidl 2001n). The fish trap does not look used and no other disturbance was noted.

The site was revisited in 2011 by C. Westphal, K. Preston, L. Thomas, J. Mike (Westphal, Thomas, Preston, and Mike 2011d). The site was noted as being in good condition, though the metal datum was not located. There was no human disturbance noted, but animal tracks and plant overgrown were noted.

Site CA-SHA-102

The site was first recorded in 1952 by A. Treganza as a village with fish traps and obsidian flakes (Treganza 1952q). In 1983 the site was re-recorded by C. Cifelli, W. Shapiro, J. Boston, L. Agler, M. Dugas, and K. Deal from California State University Chico (Dugas, Deal, Angler, Cifelli, Shapiro, and Boston 1983). The site contains midden, stone features (a rock wall and a rock alignment) and bedrock mortars. The site appeared to be in good condition in 1983, a fire ring was the only noted disturbance. The site sits near a small inlet of the lake.

The site was revisited in 2001 and no disturbance was noted other than vegetation overgrowth (Steidl and Steidl 2001o).

In 2011 the site was revisited by C. Westphal, L. Thomas, J. Mike and K. Preston (Westphal, Thomas, Preston, and Mike 2011e). The site is becoming overgrown by grasses. The hopper mortar was relocated, but the rock walls have been overgrown by trees.

Site CA-SHA-103

The site was recorded in 1952 by A. Treganza as obsidian flakes and has not been visited since then (Treganza 1952r).

Site CA-SHA-105

The site was first recorded in 1952 by A. Treganza as a large village with obsidian flakes (Treganza 1952s). The site was re-recorded in 1983 by W. Dreyer, W. Shapiro, J. Boston, M. Dugas, B. York, and L. Foote from California State University Chico (Dreyer, Shapiro, Boston, Dugas, York, and Foote 1983). The site is a multi-component site that consists of midden, lithic scatter, house-pit depression, and historic debris. The site’s integrity in 1983 was fair. The site had a vandal hole, other unspecified vandal evidence, recent fire activity, and rodent activity.

The site was revisited in 2001 (Steidl and Steidl 2001p). The site appeared to be stabilized since stabilization measures in 1984.

Site CA-SHA-104/448

The site was recorded in 1974 as a cultural debris scatter consisting with obsidian flakes. The site was re-recorded in 1983 by D. Knopp, E. Spencer, and W. Dreyer from California State University Chico (Knopp, Spencer and Dreyer 1983). The site consists of a midden, possible prayer rocks and possible burial cairns. The site is next to an unimproved road next to Big Lake. The integrity of the site in 1983 was good. However, there was a modern campsite, a campfire pit made from a possible burial cairn and one of the probable prayer rocks has been knocked over.
The site was revisited in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001q). The site was completely grown over and likely not relocatable in 20 years.

**Site CA-SHA-449**

The site was first recorded in 1974 by P. Johnson and J. Johnson and was described as a hopper mortar, metate fragment, obsidian flake tools and debitage, and freshwater clam shells (Johnson and Johnson 1974c). The site was re-recorded in 1983 by M. Dugas, M. Kowta, and E. Spencer from California State University Chico (Dugas, Kowta, and Spencer 1983a). The site consists of midden, milling stations, and a sparse lithic scatter. The integrity of the area in 1983 was good. There were a few fire rings and rodent disturbance. The site is located in a small clearing near Big Lake.

In 2011 the site was attempted to be relocated, but the site was overgrown with brush and could not be relocated (Steidl 2011c).

**Site CA-SHA-455**

The site was first recorded as a large mound with black midden and 16 house-pits (Johnson and Johnson 1974b). The site was re-recorded in 2002 by L. Steidl. The site consists of both historic and prehistoric components. The prehistoric components of the site consist of two flakes, and some shell fragments. The historic component consists of a lumber scatter, riveted iron culvert, and a metal sheet fragment. The site sits next to a wetland next to the Tule River. The site integrity in 2002, as recorded by Leslie Steidl was not mentioned. This site is also the location of the home of a grandmothers home of one of the Ahjumawi and was part of a Indian Allotment.

The site was relocated in 2001 (Steidl and Steidl 2001r). Burrowing animals were noted to be present, no other damage was noted.

The site was re-located in 2011 by L. Steidl and was noted as being very overgrown with minimal visibility (Steidl 2011d).

**Site CA-SHA-583/585**

The site was first recorded in 1974 by Johnson and Johnson (1974d). The site is a small midden mound with obsidian flakes and obsidian projectile point fragment and possible house-pits. The site was re-recorded in 2001 and contains both prehistoric and historic components (Steidl, Mike and Mike 2001a). The historic components consist of riveted culvert section, lumber fragments, and an introduced grass feature. The prehistoric component contains a sparse lithic scatter, a ground-stone fragment, shell flakes, and possible house-pit depression. The integrity of the site was not mentioned. The site sits near a lava flow. Site CA-SHA-583 and CA-SHA-585 are combined because a sparse lithic scatter connects both sites.

The site was relocated in 2001 and animal burrowing and vegetation overgrowth were noted (Steidl and Steidl 2001s, u). Site CA-SHA-585 was relocated, however, there was still heavy vegetation overgrowth.

The site was revisited in 2011 by L. Steidl who noted that the grasses where to tall to see anything (Steidl 2011e).

**Site CA-SHA-584**

The site consists of a dark, ashy grey-brown midden. There are no disturbances noted at the site in 1983. The site is located on a small rise near the lakeshore (Dugas, Foote, and Shapiro 1983). Steidl and Steidl (2001t) attempted to relocate the site in 2001, however, the area was to overgrown to relocate the site.
Site CA-SHA-586

The site was first recorded in 1974 by J. Johnson as a small midden mound with freshwater clam pieces, obsidian flakes, and a possible house-pit (Johnson and Johnson 1974e). The site was re-recorded in 2001 (Steidl, Mike and Mike 2001b). The site is a prehistoric site that consists of an obsidian flake and a shell flake. The ground cover made surface observation almost impossible. The site sits on a lava flow near Tule River. A possible house-pit was recorded in 1974, but it was not located in 2001.

The site was relocated in 2001 (Steidl and Steidl 2001v). The area was overgrown by thick grasses and rodent activity was noted.

In 2011, the site was revisited, however, grasses were too tall to see any cultural material (Steidl 2011f).

Site CA-SHA-604

The site was located in 1974 by P. Johnson and J. Johnson and described as a midden site with cultural material. Relocation in 2001 indicated that the site is now inundated (Steidl and Steidl 2001a, w, x).

Site CA-SHA-806

The site was first recorded by Riddell. The site was relocated in 2001, however it was very difficult to definitively identify the site (Steidl and Steidl 2001y).

The site was recorded in 2002 by E. Mike and L. Steidl and consists of undulating stacked rocks and circular pits next to a wet meadow. The site is a burial site. The dead were put into sink-holes or other depressions and then covered with rocks. The integrity of the site is fair, but the burials have been looted. The site sits in a meadow, next to a lava flow (Steidl and Mike 2002).

The site was re-visited in 2011 by L. Steidl and the site was how it appeared in 2002 (Steidl 2011g).

Site CA-SHA-1451

The site was recorded in 1983 by K. Deal, C. Cifelli, and J. Boston from California State University Chico (Deal, Cifelli, and Boston 1983). The site consists of a midden, milling station, lithic scatter, and a historic stove pipe. The integrity of the site in 1983 was good. Disturbances noted include a road that runs through the site, a bulldozed fire break, and rodent disturbance. The site sits near the lakeshore in a small meadow. It should be noted that there is a prehistoric trail that has been bulldozed.

The site was relocated in 2001 and a fire-break, and vegetation growth were noted. However, no significant damage was noted since the 1983 recording (Steidl and Steidl 2001z).

Site CA-SHA-1452

The site consists of a stone fish-trap located in Horr Pond. There were no disturbances that were noted in the site in 1983. The site was recorded by J. Boston, W. Shapiro, M. Dugas, and M. Kowta from California State University Chico (Boston, Shapiro, Dugas, and Kowta 1983). The site was relocated in 2001 by Leslie and Bruce Steidl (Steidl and Steidl 2001aa). The fish trap appeared to abandoned. The site was re-visited in 2011 by C. Westphal, J. Mike, T. Richie, and G. Collins. The fish trap did not have any disturbance (Westphal, Richie, Mike, and Collins 2011d).
Site CA-SHA-1453

The site sits on a slight rise of an inlet. The site consists of possible house-pit depressions and a sparse lithic scatter. The integrity of the site in 1983 was excellent, only some small rodent disturbance was noted (Dugas, Kowta, and Spencer 1983b). The site was revisited in 2001 and the house-pits were noted as collapsed lava flows (Steidl and Bertania 2001a).

The site was re-visited in 2011 by C. Westphal, J. Mike, T. Richie, and G. Collins. The fish trap appeared to be filled in with rocks (Westphal, Richie, Mike and Collins 2011e).

Site CA-SHA-1454

The site was first recorded in 1983 by Boston and Shapiro (1983a). The site consists of a stone lined fish trap. The fish trap in 1983 was not disturbed. The fish trap in 2001 was noted to have additional chambers (Steidl and Bertaina 2001b). The site was re-visited in 2011 by L. Steidl and the fish trap needed maintenance (Steidl 2011h).

Site CA-SHA-1455

The site was first recorded in 1983 by Boston and Shapiro (1983b). The site consists of a stone lined fish trap, with little disturbance. The fish trap connects a causeway. No disturbance was noted in 2001 (Steidl and Bertaina 2001c).

Site CA-SHA-1456

The site was recorded in 1983 by Boston, Shapiro, and Dryer (Boston, Shapiro, and Dryer 1983) from California State University Chico. The site consists of a rock lined fish trap. In 1983 the fish trap had not been disturbed.

The fish trap was relocated in 2001 (Steidl and Steidl 2001bb). The site was noted to be a collapsed magma chamber, not a fish trap.

Site CA-SHA-1457

The site was first recorded in 1983 by Kowta et al. (1983). The site consists of a fish trap formed by rocks. The integrity of the site was excellent in 1983. The site was revisited in 2001 and the fish trap was noted to in use (Steidl and Bertania 2001d). The site was revisited in 2011 by C. Westphal, G. Collins, J. Mike and T. Richey. The interior of the trap was filled with rocks, possibly to camouflage the site (Westphal, Richie, Mike, and Collins 2011f).

Site CA-SHA-1458

The site was first recorded in 1983 by Dr. Kowta and a field crew (Dugas, Kowta, Spencer and Shapiro 1983). The site consists of a rectangular stone feature with four walls. The integrity of the site was relatively intact. Though one wall had collapsed by 1983 and some of the rocks appear to have been removed. The site is located on a slight rise. The site appeared to be in the same condition as the 1983 recording, when it was relocated in 2001 (Steidl and Steidl 2001cc). The site was re-visited in 2011 by C. Westphal, T. Richey, J. Mike and G. Collins (Westphal, Richey, Mike, and Collins 2011b). The rock foundation was indicated to be in similar condition to the 1983 recording.

Site CA-SHA-1480

The site is a fish trap that is constructed out of rocks. The site was first recorded in 1983 by Boston and Shapiro (1983c). The fish trap in 1983 had no noted disturbance. The fish trap was relocated in 2001 and was noted as not being in use (Steidl and
Bertaina 2001e). An attempt was made in 2011 by L. Steidl, C. Westphal, G. Collins, J. Mike and T. Richey to relocate the site, but was not relocated (Westphal, Steidl, Collins, Mike and Richey 2011).

**Site CA-SHA-1502**

The site was first recorded in 1984 by Moore (1984). The site consists of rock cairns made of lava rocks that sit in an open lava field. As of 1984 the site had little to no disturbance. The cairns were used as altars in order to search for spiritual power and is within view of several power places. The site was revisited in 2011 by C. Westphal, L. Steidl, J. Mike and T. Richey (Westphal, Steidl, Mike, and Richey 2011a). The site appeared to be in similar condition to the previous recording.

**Site CA-SHA-1503**

The site was first recorded in 1984 by Moore (1984). The site contains specifically organized rocks that symbolize the heart of the world. In 1984, the area surrounding the site had been disturbed by logging, ranching and camping activities. The specifically organized rocks appeared to be minimally disturbed.

The site was relocated in 2001 and was noted as having no disturbance (Steidl and Pearson 2001).

The site was revisited in 2011 by J. Mike, T. Richey, C. Westphal and L. Steidl and appeared to be similar to the 1984 recording (Westphal, Richie, Mike and Collins 2011b).

**Site CA-SHA-1504**

The site was recorded in 1984 by Moore (1984). The site consists of burial cairns, made of piled lava rocks. There does not seem to be any disturbance to the burials themselves, however there did appear to be some fill taken to build a road and a few of the cairns were broken up. This site is important, it was either prehistoric and only used for very important people, or it was used in historic times.

**Site CA-SHA-1539**

The site was first recorded by Moore and Buckskin (1984). The site consists of Ahjumawi burials. In 1984 there were 20-30 burials, marked by rock cairns. The site had scattered human bone, ground stone and obsidian present. Many of the graves were opened and vandalized.

The site was revisited in 2011 by C. Westphal, T. Richie, G. Collins, and J. Mike (Westphal, Richie, Mike and Collins 2011c). The site had been cleaned up since the vandalism, burials were not very apparent.

**CA-SHA- 1542**

The site consists of a trail that is marked by rock cairns. The trail was originally recorded by Floyd Buskin in 1985, who indicated that there were 49 cairns along the trail and the rock cairns vary between 3-12 rocks high. The integrity of the trail was excellent, although portions of the trail were overgrown by brush and it directs travel from the Charlie Green Allotment to Ja She Springs, over a lava flow (Buckskin and Wright 1985:1). The site is surrounded by pine, white oak, cedar, red bud, and choke cherry.

**Site CA-SHA-1547**

The site was first recorded by Buckskin (1985). The site consists of a prayer site that is next to a bald eagle nest. The site consists of upright basalt rocks, forming an oblong shape. The site integrity in 1985 appeared to be excellent.
The site was revisited in 2011 by C. Westphal, T. Richey, J. Mike and G. Collins (Westphal, Richie, Mike, and Collins 2011f). The site did not appear to be disturbed.

**CA-SHA-1551**

The site was first recorded in 1986 and consists of a trail that is marked by rock cairns. The cairns varied between 30-50 cm high and between 20-45 m apart and the integrity was good, however, much of the trail was overgrown. The trail leads to religious, hunting, and habitation sites (Buckskin 1986b). Along the trail, pine, manzanita, mahogany, and oregon oak are found.

**CA-SHA-1552**

The site consists of trail segments marked by stacked rocks. The trail travels near a prayer site, the path is visibly worn and the stacks vary between 30-57 cm high (Buckskin 1986c:1). The trail joins the Charlie Green Trail at the eastern edge of the lava field and portions of the trail are overgrown by brush and along the trail juniper, oregon oak, manzanita, and mahogany are found.

**CA-SHA-1553**

The site consists of a trail that is marked by rock cairns and the trail passes through village sites and prayer sites. The trail in 1986 was still in use by park visitors and tribal members and leads travelers around the northern edge of Ja She Springs. (Buckskin and Moore 1986:1). The trail is marked by rock cairns 10m to 60m apart and is surrounded by sage, pine, juniper, oak and manzanita.

**CA-SHA-3324**

The site consists of a trail that directs travel northeast of a large village site. The trail in 2002 was relatively well preserved, with a few shrubs and plants growing along side the trail (Steidl 2002b:1). The cross-section of the trail is a shallow “u” shape and the trail is sparsely, surrounded by mountain mahogany, oregon oak, and western juniper. The trail also has two rock walls that block access.

**Site CA-SHA-1608**

The site was first recorded in 1986 by Buckskin (1986e). The site consists of a prayer and power site that sits between two trails. The site in 1986 was in excellent condition. The site has stacked rocks and a prayer seat.

The site was revisited in 2011 by C. Westphal, B. Mizure, J. Mike and P. Veize. The site did not appear to be disturbed in any way (Westphal, Veize, Mike and Meizure 2011a).

**Site CA-SHA-1715**

The site was first recorded by Lopez, Foote, and Gillespie (1986a). The site consists of a fish trap that was in good condition in 1986.

The site was relocated in 2001, however, heavy overgrowth has obscured the fish trap (Steidl, Steidl and Bertania 2001a).

The site was revisited in 2011 by C. Westphal, J. Mike, P. Veize, and B. Mizure. The fish trap did not appear to be filled in, however, grasses have obscured the rock wall. (Westphal, Veize, Mike and Meizure 2011b).

**Site CA-SHA-1716**

The site was first recorded in 1986 by Lopez, Foote and Gillespie (1986b). The site consists of a fish trap that was used to catch fish. The site in 1986 had no visible disturbances.
The site was attempted to be relocated in 2001 (Steidl, Steidl, Bertania 2001b). The site could not be relocated, as it was plotted in the same location as another site.

**Site CA-SHA-1717**

The site was first recorded in 1986 by Gillespie et al. (1986). The site consists of two prehistoric fish traps that were used to catch fish, the traps were created by pilling rocks across an inlet. The site in 1986 has some disturbances, though overall the site was well preserved. A spring near the site is known as Medicine Spring, a location where medicine men would go to purify themselves.

The site was relocated in 2001 by Bruce and Leslie Steidl (Steidl and Steidl 2001dd). The fish trap was noted to use some cleanup as another site blocks access to it.

**Site CA-SHA-3319H**

The site consists of a farming/ranch complex whose land was donated for Ahjumawi Lava Springs State Park. The site consists of two historic dumps and numerous structures. The site condition shows neglect and is indicated that the site will continue to deteriorate (Mike and Steidl 2002).

**Site CA-SHA-3322H**

The site was first recorded in 2002 by L. Steidl (Steidl 2002c). The site consists of a bow tree that was used to create bow blanks. The tree in 2002 was in good shape. The tree sits in a lava flow near a large prehistoric village.

**Trail A**

This trail was recorded by following CA-SHA-1542. The trail traveled from the Charlie Green Allotment to Ja She Springs and the trail is amazingly well marked, with lava rocks turned to make them flat and the trail is easy and quick to travel.

The most recent, 2011 recording indicated that there were 41 rock cairns, compared to the 49 rock cairns Buckskin and Wright (1985:1) recorded. Some of the cairns might not have been recognized as such, or the cairns have fallen over or been knocked down (Westphal, Thomas, Preston, Barto and Mike 2011a). Resources along the trail include pine, white oak, cedar, red bud, and choke cherry.

**Trail B**

This trail traveled from the west side of Ja She Springs to the central road through Ahjumawi Lava Springs State Park and was previously recorded as CA-SHA-1553. The trail is marked by rock cairns, stumps and blazed trees and well worn paths and the trail leads to the northern portion of Ja She Springs and the intersection of CA-SHA-1539 (Westphal, Thomas, Preston, Barto, and Mike 2011b). The trail is surrounded by pine, manzanita, mahogany, and oregon oak.

**Trail C**

The recording crew began on the western boundary of the park following CA-SHA-1552, however due to plant overgrowth the trail soon became difficult to follow. Although, the path is marked by rock cairns and a sheen on the rocks, it is not a clear path. The western portion of the southern trail was followed for a ways, according to the GPS. However, the trail became unclear and the recording crew turned south, following scattered rock cairns. This indicates that once the crew turned south it might not be a defined trail per se but possibly markers to lead travelers to a designated trail (Westphal, Mike, Veisze, and Mizure 2011). The trail is surrounded by juniper, oregon oak, manzanita, and mahogany.
Trail D

This trail began at Ja She Springs and continued northward. The crew began on the eastern side of the trail and attempted to follow it through. The crew then turned northward when a “v” in the trail was reached. This trail is easy to follow and well worn, with rocks turned flat. The path begins at Ja She Springs and appears to travel beyond the park boundary on the west side. The trail followed the eastern portion of the northern trail and then veered north away from the previously recorded trail. The complete trail could not be recorded due to safety reasons (Westphal, Mike, Richey, and Collins 2011).

Trail E

This trail is in site CA-SHA-1503. The trail travels through the rock cairns that mark the site. There were additional rock cairns in the general location however, it is not clear if the rock cairns were used to mark the trail or if the rock cairns could be used for something else. Additionally, in this area each of the power places of the Ajumawi can be seen (Westphal, Thomas, Mike, Richey, and Ritter 2011).

REFERENCES CITED

Boston, J., and W. Shapiro
1983c  CA-SHA-1480 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.

Boston, J., W. Shapiro, and W. Dreyer.

Boston, J., W. Shapiro, M. Dugas, and M. Kowta

Buckskin, Floyd
1985  CA-SHA-1547 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
1986a  Unpublished original field notes on A Trail Complex in Ahjumawi Lava Springs State Park, correspondence with William Dryer. Copy on file at California Department of Parks and Recreation, Northern Buttes District.
1986b  Original unpublished field notes on An Observation of the Solstice Sunrise and an Observation of the Full Moon (Ahjumawi Solstice). Copy on file at California Department of Parks and Recreation.
1986c  CA-SHA-1551 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.

Buckskin, Floyd, and Steve Moore

Buckskin, Floyd, and Jamul Wright

Buckskin, Floyd and E. Breck Parkman

Deal, K., C. Cifelli and J Boston.

Deal, K., C. Cifelli, J. Boston, M. Dugas, and E. Spencer.


Deal, K., W. Shapiro, J. Boston, B. York, C. Cifelli, D. Knopp


Dreyer, W., D. Knopp, E. Teach, W. Kinnicut, and L Foote.

Dryer, B., D. Knopp, E. Teach, J. Boston, W. Kinnicutt, and B. York

Dreyer, W., W. Shapiro, J. Boston, M. Dugas, B. York, and L Foote.

Dreyer, B., J. Smith, W. Kinnicutt, M. Kowta, and M. Dugas.


Dugas, M. C. Cifelli, K. Deal, J. Boston and E. Spencer


Dugas, M., L Foote, and W. Shapiro.

Dugas, M., M. Kowta, and E. Spencer

Dugas, M., M. Kowta, E. Spencer, and W. Shapiro.

Dugas, M., W. Shapiro, and L. Angler.
Dugas, M. W. Shapiro, J. Boston and L. Angler

Dugas, M. W. Shapiro, L. Foote, B. York


Gillespie, B., L. Foote, and B. Dreyer

Johnson, Patty, and Jerald Johnson
1974c  CA-SHA-0449 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
1974f  CA-SHA-0604 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
1974g  CA-SHA-92 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.

Knopp, D., C. Cifelli, K. Deal, and M. Dugas

Knopp, D., E. Spencer, and W. Dreyer.

Kowta, Makoto, W. Shapiro, M. Dugas, E. Spencer, and J. Boston.
Lopez, J. L. Foote, and B. Gillespie  
1986a CA-SHA-1715 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.  

Mike, M and E. Mike, and L Steidl  
2001a CA-SHA-0583 and 0585 Site Record Update. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.  

Mike, Mary and L. Steidl  

Moore, S.D.  
1984c CA-SHA-1503 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.  
1986 Original Field Notes Oral History for Ahjuamwi Lava Springs State Park, Interview with Clifford Winn, Burney, CA. California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.

Moore, S.D., and Floyd Buckskin  

Shapiro, W., and J. Boston.  

Shapiro, W. L. Foote, and M. Dugas  

Steidl, Bruce  
Steidl, Leslie
2002b *CA-SHA-3324 Site Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2002c *CA-SHA-3322H Site Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2002d *CA-SHA-0455 Site Record Update.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2011b *CA-SHA-89 Archaeological Site Condition Assessment Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2011c *CA-SHA-449 Archaeological Site Condition Assessment Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2011d *CA-SHA-455 Archaeological Site Condition Assessment Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2011e *CA-SHA-583/585 Archaeological Site Condition Assessment Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2011g *CA-SHA-806 Archaeological Site Condition Assessment Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2011h *CA-SHA-1454 Archaeological Site Condition Assessment Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.

Steidl, Leslie, and J. Bertaina
2001a *CA-SHA-1453 Archaeological Site Condition Assessment Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
2001b *CA-SHA-1454 Archaeological Site Condition Assessment Record.* Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.


Steidl, L., and Ed Mike

Steidl, L., M. Mike, and E. Mike
2001a  *CA-SHA-583/585 Site Record*. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.


Steidl, Leslie, and T. Pearson

Steidl, Leslie, and Bruce Steidl.
2001a  *CA-SHA-0604 Site Record*. Copy on file at California Department of Parks and Recreation: Oroville, CA.


2001c  *CA-SHA-88 Archaeological Site Condition Assessment Record*. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.


2001g CA-SHA-94 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.

2001h CA-SHA-95 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.


2001m CA-SHA-100 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.


2001t CA-SHA-584 Archaeological Site Condition Assessment Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.

Steidl, Leslie, Bruce Steidl, and J. Bertania


Steidl, L., and P. Veisze

Steidl, L., P. Veisze, and J. Mike
Treganza, Alex
1952a  CA-SHA-0085 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
1952c  CA-SHA-0088 Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
1952g  CA-SHA-0092. Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.
1952m  CA-SHA-0098. Site Record. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA.

Treganza, Alex, and Brooks, R.H.
Westphal, Christa, G. Collins, and T. Richey

Westphal, Christa, J. Mike, T. Richey, and G. Collins
2011  Trail D Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District: Oroville, CA.

Westphal, Christa, J. Mike, P. Veisze, B. Mizure
2011  Trail C Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District: Oroville, CA.

Westphal, Christa, T. Richie, J. Mike and G. Collins

Westphal, Christa, L. Steidl, G. Collins, J. Mike, and T. Richie

Westphal, Christa, L. Steidl, J. Mike, and T. Richey
Westphal, Christa, L. Thomas, J. Mike, T. Richey, and E. Ritter
2011 Trail E Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District: Oroville, CA.

Westphal, Christa, L. Thomas, K. Preston, T. Barto, J. Mike
2011a Trail A Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District: Oroville, CA.
2011b Trail B Site Record. Copy on file at California Department of Parks and Recreation, Northern Buttes District: Oroville, CA.

Westphal, Christa, L. Thomas, K. Preston, and J. Mike

Westphal, Christa, P. Veize, J. Mike, B. Meizure

Westphal, Christa, P. Veize, K. Preston, and L. Thomas
APPENDIX B
ORAL INTERVIEW TRANSCRIPTS

I transcribed the oral interviews word for word. However, if I was discussing something unimportant to my study I only summarized it in the transcripts. For example, during one interview two young kids were in the room and some of the recorded conversation is about videogames and play dough.

Many times there were a few people talking at once. In these instances, I focused on the individual I could understand, or the individual making a particular point or comment before others began talking.

Jan 26, 2012
In Fall River Mills at the Ranger’s Office in McArthur Burney State Park
With participants #3, 4, and 5
Confidential agreement signed
Questions passed out

#3: “This is Spatter Cone right?”
Christa: “yeah”
#3: There was a big power site right here, I think that’s what #1 said in this area here”
#4 or 5: “huh uh”
#3: ”Then when I walked way down at the end there”
Christa: “yeah, we were way out over here I think.”
#3: “yeah, there were still the cairns out in here that we had over here” “And we just kinda looked at them and we didn’t record anything on there”
Christa: “Yeah, it was near the end of the day by that time and……Yeah it just got to be…”
#3: “Yeah cause, I would say on your question right here. What were the trails used for? I would say yeah. Maybe for a vision quest up here in this here” “no telling where it came from where to go over there”.
#4: “My mom used to say that this side over here was over the men’s zone, Where all the men went”
Christa:” oh”
#4: “over on this side”
Christa: “over on the east side of the park, near big lake”.
#3:” the road where we went up that way”
Christa:” I’m trying to make it so I can go back and understand where everyone is pointing so if I start repeating weird stuff,”
#3: “Well on your thing right here. As far as where trails go I’d say power places, fasting areas”
Christa:” yeah”
she said women had a certain area, I couldn’t tell you where they would be”
Christa:” Over on the west, up over here, north west”
#3: “ to fill you in on the men’s, you’d probably have to ask #1 about that”
#4 or 5: “Yeah”
#3: “he’d have more extensive knowledge on that than I would”
#5: women they had to go up as young girls and do their first thing to become a woman”
#3: “I couldn’t tell you what’s underneath there, you know when the when the lake level
does drop they still find remains on this part, And over here in this swamp area here”
Christa:” I’m sure it’s all over, which is”
#4:” there are a lot of house pits in this area here, Along that levee there”. There are also
house pits over here, next to lava creek”.
#3: “house pits straight across from the apple tree site is”
Christa:” Oh got ya the apple tree in there”.
#4:” Me and Ryan was out there that one day, watching them tweakers. They was eating
pizza. Lets go out there to the tule river and eat pizza. So we sit here and watch pretty
soon here come a bunch of Mexicans on a quad. Dale, his girlfriend, sasquatch pulled in
and they all jumped out and wandered around were picking up stuff. Lets sit here and
watch and eat some pizza for a while. Pretty soon we see them pick it up and stick it in
their pocket. What’d you guys loose over there. And we walk over there. I’m not picking
up nothing. Sasquatch is all I’m just walking the dog” told dale what’d you guys loose?
Better empty them pockets, I could turn you in for that.”
#3:” where did the trails go?”
#5:” gathering and picking berries, willows, wild onions;”
#5:”apaws, not that many apaws that are out there. Acorns.”
Christa:” do you know of any along these trails? (points to the trails that run from Ja She
to the Charlie Green allotment) Well obviously fishing here, and these obviously go
between water, back and forth between all the water.”
#4:” Yeah takes you back into the traps”
Christa:” yeah, that seemed kinda obvious”.
#4: “Still got the beavers up in there too, cruising around blocking up everything
#4:” up behind spatter cone, where all the big deer hang out”
Christa:” oh up here”
Christa: “This is the loop that you can drive, can that be a trail?”
#4: “there is a trail that is up in there it cuts across to the other side of Horr pond. It cuts
across through, cause the roads out here, down here somewhere, but there is a trail that
will cut back in to that.”
Christa: “there is one that comes out like that”
#4:” yeah it comes out on the other side of Horr pond”
Christa:” but couldn’t these be over previously”
#4:” some of the m are over grown”
Christa:” you can drive it now, but before you know was this a loop that they would
take?”
#4:” Probably, followed the deer trails around.”
Christa: ”yeah”
"back in the day too all that would flood and it was the only way to get around to the valley, cause the whole valley would be flooded. So you would use the trails to get around. All the way over here in the day area and up and over. You remember that little drive we took?"

Christa: “yeah, when I scratched the truck up.

#3: ”Leslie was teasing the heck out of you”

Christa: ”yeah, she was funny”

#4:” you guys are lucky on the road coming up over there, me and David and Ryan went up in there fishing, come back over this side and went fishing over here, we drove in come up over the top cause we moved a bunch of trees, got out and moved them out of the way and we parked somewhere back over there and walked on in and went fishing. “

Christa:” I think it stops about uhhhh in here, is where the road just gets….”

#4:” well you get on through there, we drove on through there. It was just overgrown.”

Christa:” yeah, well I think we had a”

#4: ”walk through, and drive right through there, go through the bush”

Christa: ”yeah”

#4: ”we parked out there and went up in here and was fishing back in these traps.

Christa: ”I think that #1 wrote a….one of the site records”

#4:” that road comes off over there right at that last campsite and cuts right on back over that”

Christa: ”yeah, I think that #1 said that this was a, in on of the site records that he did, this road that cuts through 90 and 91 92 is actually a trail.”

#4: ”yeah”

Christa: there is a reason that everybody likes the same spots”

#4: ”there are a lot of ducks and geese over there”

#4: ”we was catching turtles back I there when we was fishing in the boats, up in there trying the catch some turtles.”

#3: ”its like the other night when we went over there (unintelligible) crystal springs where the cabin is, there was all sorts of fish in there, all sorts of species that you could see in the water perch, pike, lake trout, and frogs.”

#3: ”trail is used till now”

#4: ”Wildeen used to get those brown hogs over there all the time”

#4:(unintelligible)”

Christa:” follow the trails back and”

#4:” back into the lower fields”:

Christa: “yeah cause there were a lot near the Charlie green allotment. We were having trouble figuring out which one we were supposed to be on. But this one right here is amazing.

#5: ”back of where Charlie greens house, that little house there, there was other homes back round on the other side, across the creek and around, that’s where they had their homes, the older elder people, when he built that house and uh later on they all moved over there, before they had the Hogans, the old lady she still lived. She wouldn’t move into those houses.”

Christa:” so where would that exactly be?”

#5:” you’ll see, you know where the old houses out there now”
"Charlie greens"

"across the little crik there, there is a little field back goes around, and there were I don’t know how many houses there. That’s where bells parents. I guess. The great grandmother lived back there, she had here little ranch, chickens and stuff.”

Christa: ”yeah these are the springs, this is where I stepped down and my foot went all the way down.”

"in some of those places if you don’t watch where you step you fall all the way to your waist.”

"yeah me a hiked Ryan went back up here looking around, today someone had something back here and looking at all the stuff in the trees.

Christa: “yeah they have, who was with us, I think Brett was with us and Paul.”

“where the pvc was all chewed up.

Christa : “yeah”

I didn’t see that, there was a big old duck thing laying there, whatever its called.”

Christa: ”decoy?”

Additional conversation

how the trail is marked, I also remember the ……”

Christa:” blazed trees, and stumps and yeah. Well, What I was noticing on all of this is. Lets see if I can find a good one. Here trail A, on the cairn here on 32 and 31 and 33 right here.”

is this why you have the three rock cairn’s are lined up on one side of the trail.”

Christa: “I think I originally thought that, but now that I look at it and analyze it a little closely, like here is there right here. I’m just curious if …“

well there was that one big one out there that is marked, where the three different rails went off.”

yeah, I looked all around and couldn’t find it, but I know it was on the right knoll there. That thing was actually about as high as high as this one.”

that thing was actually a power site too, where that one great big one is at.”

actually is seems like it was about right here, where all the stacks are kind of congregated, so it would be up over here.”

it was kinda in the middle where all the trails met.”

Christa:” there were a number of offshoots here.”

Christa:” so I’m just curious if any of that means anything, um do you know who Dr. Martinez, Neddy Martinez is?”

Additional conversation

Christa: ”she was telling me a story about them hunting Ishi and how they did it is that they followed the rock cairns and they could decipher them, so two valleys over they could figure out that they were two valleys over, by reading how the rocks were stacked. I don’t know, I don’t know if anyone would really know that. It’s just a fascinating question’s to me, so I was looking in at the pictures last night trying to draw a line though them.”

that’s what Martha was saying too I was talking to here when we went out there. Martha Hardin, she’s saying that some of the rocks were markers for different areas, when some of the bands came through, so they knew where they were at.”

yeah, even the ones like Modoc and the Klamath would come this way.”
Christa:” if these trails were about right here and everything here flooded, all through there are probably trails, or still are. If you can even decipher them to travel through there, so if there were people coming all the way over from day and walking along you’d want to know where you were at.”

#3:” Dixie valley, clear out to”

#4:” Hat creek, cause that old man, old what’s his name, who used to tease me, about my old boyfriend little Norton Williams, he had a ranch out there or home site out in day. If he wanted to come this way, he would come from came through and get over to weaver and up there. Hunt while he’s coming “

Christa:” that’s the interesting thing, is you could walk along this trail but you’re busy going to some village site and go get water and visit relatives and then come back.”

Additional conversation

#5: “Normon my brother he hiked all the way around just to come over to there #4 lives, and then walked all the way through and go home,”

Christa:” wow that seems like quite a trip”

#5:” took him three hours.”

Christa:” that’s a long time”

#3 and 4:” yeah go all the way around”

#3:” would take all day”

#4:” take the shortcuts all the shortcuts”

#4: “there’s even trails up in there that go out toward medicine lake and back up on the springs over there, solidar mountain”

#3:” and then you go all the way up though to medicine lake, to the ice caves and what not so you got a water source all the way there”

Christa: “gotta walk all the way there to get there, that’s a long way is seems like”

#3:” it would seem like a long ways, but still you got them little spots to stop.”

#4:” stop and camp out for the night”

#5:” village spot, well not village there’s campsites,

Christa: “temporary”

#5: “hunting places, they used the ice caves to put their meat in”

Christa:” that would make sense, that would definitely make sense”

#3:” sometimes you might still find one like that still had arrow heads in it, so you would always have a little stash along the trail.”

#5: “there was a lady that, she is related to us, here name was Bessie Smith, that was Norton Williams daughter, she was, I think she was one of the uh last wild Indian you could say, she had places where she would, the military or the possie they called them, all the way from Alturas all the way through, they took her and they would try to get here to go to Covelo to the boarding school down there, and they could not catch her, she would run faster than the horses could go, she was a young girl at the time I guess, she told me herself, yeah they try to catch me, but I run she said I run she said, I had places all over, in ever one of my little camps she had cashes fish deer meat, all the fish and everything was dried out, and they thought, well we will get here because she can not survive out there. But she did, she trapped rabbits, and she fished and then when finally, they went from one site to another and discovered that the little hut like things, and she had temporary housing I guess sis what you’d call them, and she had a places all over. They
finally did catch her and they sent her down to Covelo and she got away, she came back and she spoke broken English, until the day she passed away way up in her 80s. She used to get so scared of the people that she was with that she would wrap herself around me and she would tell me you are my tecome. That’s my relation, you’re my relation. She always, she wouldn’t sleep on a bed, she made her bed on the floor. That’s how the people lived. They put their furs and made their own mats to put on the ground and that’s where they slept.”

Christa: “wow that’s amazing!”

#5: ”she’s from day”

Christa:” I just think that’s fascinating that she could survive like that, but it was probably normal for her though right? That’s just what she did.

#4:” pretty much, that’s what I tell Ryan you got to learn to survive, can’t depend on out here to keep you going, plenty of food over there”

#5: ”processed food and learn how to use staples and learn how to use what’s out here”

Christa:” that’s actually something I wish I knew more of, how to look at the plants and what not around you.”

#4:” we have Thomas and Valerie going around and picking fruit and all kind of stuff and all kind of food around you guys, you don’t even use it goes to waste.”

#5:” wild flower, wild plum, elderberry,

#3:” gooseberry”

#5:” blackberry, chock cherry, wild onion”

#3:” tule and (unintelligible) tule shoots, clams out there still too, fresh water muscles in some of the midden areas, when you get in the midden areas and you can see the remnants”

Christa:” yeah there was during the summer of all the fires when I worked up here for the forest service there were a number of sights where the Manzanita and everything had totally burned so it was a completely bare hillside, so you could track the shell for miles that they’d used. It was pretty fascinating. The sites that were recorded as just like an acre all of a sudden became a couple hillsides.”

#4:” up in the Modoc up there in tienesta kept getting bigger, bigger and bigger, you guys better think about what all went on up here back in the day. They was chasing everybody around and the Modoc was trying to come down and capture everybody for slaves.”

#3: “unintelligible”

#5:” that’s when they had what I heard about ….the raiding party came down and they had a campsite up there on the bench, tried to steal some women and take ‘em. They where from the nespereze.”

Christa:” I think I’ve read or heard something about that. I read that the Modoc would come down and then spread slaves from Modoc all the way up to Washington almost. All over the place.”

Christa:” so out of curiosity, how much have you guys hiked the trails?”

#4:” just about every year on some of them”

Christa:” wow”

#4:” hike across there to the springs to check it out, back up in there and see what kinda of animals are hanging out and me Ryan and Rodney took off up on that backside the back trails and see if there where and bear or deer or stuff hanging back there. Ever since
that Hannas put their fancy hunt club in there there ain’t been to many deer or stuff crossing through kinda slowed everything down out there.”

Christa:” yeah”

#5:” I was wondering…..I think what’s going on too is that they don’t want want thing out there is there poisoning (unintelligible)”

#4: ”yeah cause last year all my dogs died, I have six dogs left, somebody poisoned them.”

Christa:” wow!”

#5: ”they were all there and all of a sudden within two days they disappeared. Then when #4 came back, she found a lot of them more disappeared.”

Christa:” that’s terrible”

#5: ”and that one guy that works for ‘em, I guess he’s just their caretaker or (unintelligible)

#4: ”that all he is I chased him out of there I don’t know how many times.”

#5:” I just got bad

#4:” (unintelligible)

#5:” vibes, from that guy some times you can feel when people are not right or good”.

#4:” I’ve gone out there a couple of times and run him out. Him and that other guy”

Additional convo

#4:” there ain’t many rabbits out there any more either, once in a while ill see a jack rabbit or cotton tail, but there used to be a lot of them.”

#5: we drove out there the other night took Kia back and it was night time and I was wanting to see how many”

#3:” Critters”

#5:” How many cotton tails and jack rabbits cause at night time they all come out and they are everywhere. Only one jackrabbit, and there may have been another one cause it was bouncing around in the road where the kangaroo rats. And uh on our way up we saw a possum. It was funny because the opossum running across the road and it was trying kinda like it was trying to run like it was heavy. And (unintelligible) says you see that tail (unintelligible) wrapped around this way? Susie yeah it was loaded down. Babies hanging on the tail.”

Christa:” yeah we were out looking around site seventy-five or seventy-six and saw a bobcat. Walking off the road.” (unintelligible buzzing sound).

#4 can be heard in the background describing the wildlife she sees.

Buzzing finally stops.

#5:” I looked and I seen the little bob tail. You know that is not a house cat that is a bobcat. (unintelligible) Kitty will attack you.”

#3: “Larry chased them down the road”

Christa:” Out of curiosity are there any stories that are passed down, like and specific stories about using the trails.”

#5: ”Martha was asked told me something about a there is a place out there and she, we were trying to figure out where it was at. There was a story to that place out there and I can’t remember what she said it was she said it was some kind of a animal or story, like you know an animal stories that we used to always have. Something like that….. and she
wanted to know oh, I know what it was. Its not the moon rock it was another rock the wedding rock.”
#4:” I know they got that jumping rock down there too”.
#5:” yeah the moon and the jumping rocks”
Christa:” yeah I read that story”
#5:” but there was a wedding rock too”
Christa: ”out within the park”? 
#5:” yeah out there yeah”
Christa:” that’s cool” 
#5:” we was talking and I was trying to listen to kinda of visualize where she was talking about. It seems like its further out from around the lake.”
Christa:” ok”
#3: ”on the east side” 
#5:” yeah on the east side there, because around further around the east side that’s where there is some springs that goes right into the lake. That is the doctor places where, men, doctor folk, Indian doctor people.”
#4:” there are some on the other side of Ja She there too (unintelligible) springs”
#3: ”there are certain places in there where you don’t fart around, fool around.”
Christa:” yeah”
#3:” they only go there for that one purpose”
#5:” yeah, you go there for foolishness it will reject you”
#4: ”that spring down be low our house, that pond there.”
#3:" yeah, who was it that was thrown out of there.. some?”
#5:" somebody from what was I think Covelo?”
#3:” hat creek too I think”
#5:” oh, uh….it was one of the Wilsons wasn’t it?”
#3:” uh uh”
#5: ”who was it that used to come up here all the time?”
#4: ”we used to try to dive to the bottom of that and try to grab the sand from the down there.”
#5:” never could do it”
Discussed child activity of diving to the bottom of the springs.
Christa: ”So are you guys seeing any patterns with those rocks at all based on what you know out there? I realized that it’s kinda a big question, but I just…”
#3:" you know we did talk about that …….(cant understand) he said …….might be there’s stuff out there. I was up here walking around and I find (unintelligible) some other cairns out here just like in the middle .
Christa:” this one, this one right here is when its starts to drop down, or right here, its like 1542.”
#3:" there was stuff down in here is see like you see the three little things, out in the middle of nowhere, nowhere near the trails.”
Christa:” well I’m almost wondering if that’s what we were kinda following down here cause it got really sparse.”
#4:" junior said some of those were set to follow the moon.”
#3:" yeah some of them were”
to mark the seasons” pause “it follows the sun and the moon the shadows of the mountains, Shasta, solider, big valley.”

“astral alignments and the stars”

“yeah line up with the stars”

Christa:” that’s interesting cause I know that, I think its this one, I know that’s what you were saying about this. I actually found, or Leslie found a uh paper and I didn’t bring it and I’m kinda hitting myself over the head for that, but that are actual hunting blinds, they are kinda built almost to look like people so when they are hunting and driving game into a area they are meant to kinda stop them. They would kinda stop cause they think someone’s coming this way, so you don’t have to have quite as many people to actually do it. And I wish I brought it because the picture looks exactly like this. Up here yeah, well this was a trial cause you could see the worn surfaces.”

“yeah the sheen on the rocks”

Christa:” yeah but uh the other ones that we took around here, that’s really what it looked like. They were at least looking at both of them, but you were saying to that they could be some sort of star alignments or some sort of map or who knows.”

“and also recall what Eric said like when we were down there and they used the white rocks at (unintelligible).”

Christa: “I thought somebody said that you could find them out here”

“yeah”

Christa:” but we didn’t see any as far as I know, I didn’t notice that, I kinda had it in the back of my mind but I didn’t see any.”

“and that’s why I was wondering why that big one was gone. At nighttime you could see or even in the day time”

“yeah it just reflects”

“see from a long ways off.”

Christa:” then you know where you are trying to get to”

“oh ok I’m not so far away actually from where I need to go. “

“some of these trails cut over that burial site too back out there behind the where that white house is at. There is a burial site over there, there’s a trail that cuts back into there, back to the other spring over be hind the gravel pit. Me and Ed mapped that one in (unintelligible) back there.

Christa:” back where?”

“back over here, where ever that house is on here, somewhere back out here. Here’s the pit and that trail went along through here and it cut back and its somewhere between this well and over in here.

Christa: ”so maybe this is it?”

“yeah might be it?”

Christa:” cause I know that there is one there.”

“yeah, the burial site in here, we mapped that in.”

“and didn’t #1’s grandmother grow up in one of these?”

“somewhere over here where these house pits are at over there”

“yeah near 455”

“yeah they don’t have any trails mapped in over here, cause I know that there is a trail that came along right through along this marsh and around the edge of this cause it came
in back here along here and cut across and there’s another little meadow back here before you get to that burial site”.

Christa:” I would love to be able to spend like a whole summer, 4 or 5 months out there and record all those trails.”

#3: ”did you find out anything about the big rock wall that I showed to you?”

Christa:” no I haven’t yet.”

#3:” haven’t got to that part yet” (I believe this is what he says)

Christa:” I think that’s historic.”

#4:” we was telling Leslie that those are markers for burials, those big rock walls like that on the other side, the wall is where those burials sites are at.”

Christa:” oh the one that we were following? That one looked a little more historic to me and I’m not quite sure why. It was... lets see. We followed this trail all the way down here to the road so 1553 came to the road and then it was off in here cause we went down here along.”

#3:” straight east from the white house there out in that little forest patch there.”

#4:” there was site back there we did oh that’s over here oh that’s over here though.”

Christa:” yeah cause there wasn’t anything recorded there.”

#4:” yeah, might have been where they had all them cows in, move them rocks, cause there was a bunch of cows in there before.”

Christa:” yeah, cause it…well I’m not even sure how you would tell, but it looked a little bit more historic like maybe cattle or something like that and there were a lot of…

#4: ”cause there used to be a barn out there, pole barn.”

#3: ”remember that old pole barn but the wind blew that down.”

#4:” there was all sorts of gatherings out there back in the day, fourth of July thing it didn’t matter Indians and white people just kinda blended together out there at the springs and just kinda did their stuff.”

Continuing discussion of random info

Christa:” so when you guys go out there you mind if I ask what you walk the trails for, what kind of up keep do you do? Do you continue to stack the rocks or ..”

#4: ”we go you and yeah we do set the markers back up sometimes and then we go out and work on the fish traps and fix those back up. Try to knock back some of the brush and stuff on some of the trails and (unintelligible). I told Damon just bring your big machete along and we will smack branches off?”

#4:” (unintelligible)...there is a whole group this summer go out there and try to redo the fish traps. Leslie said that oh we aren’t in charge of that, that’s PG and E we need to get ahold of so and so, ah, whatever we’ll go do it with out him we don’t need their ok, I said we’re the ones using it so we’ll fix it up. We have them in there, we’ll have it all stacked wrong like it is now.”

Christa:” yeah, we were following one trail. I don’t know if they’ve all been knocked over or what, but they were not very……they were pretty difficult to try and decipher out there. I don’t know if they’re meant to be more obscure or what. It’s hard to tell in black and white but since I’m printing out the drafts, I didn’t want to use all my printer color. So…… how do you know……it seems like such an obvious question, well most of these are but...how do you know a rock stack is…. ”

#3:” these ones?”
Christa:” yeah, how do you know that what you’re looking at is a rock stack, cause there were some out there….”
#3:” natural”
Christa:” fallen over and stuff, I don’t know if you just know that, grow up and know it.”
#4:” you can tell the ones that’ve been pushed over from the freeze, they freeze and crack out and fall over, but the ones you stack up, they got that smooth on them still where they’ve been stacked, moss and stuffs growing on it.”
Christa:” it’s pretty, it’s deliberate placing”
#4: ”sometimes you can find on where somebody’s left offerings on them, and they go out there.”
Christa:” yeah”
#4: I tell David, (unintelligible) leave your offering for what you take.”
#3:” (unintelligible) ……..leave……. them bears out there.”
#4: ”yep”
#4: ”go out an visit got to leave your offering for letting you come visit”
Christa:” yeah here’s one where it looks like it’s kinda fallen, looks like its fallen a little bit”
#5:” well when we had all the school kids out there some of them were knocking ‘em over. Told ‘em not to do that those are trail markers. You have to restack it now I told ‘em. #2 she got all mean with them, don’t get mean with them, they don’t understand.”
#3: “That’s why when you do that you should tell them before they uh are dispersed, cause kids, as soon as you get on there, and you’re in there’s, teacher will say…well we’re going to do this and do that and about that time, no sooner that you say lets go and they’ll scatter.”
# 4: “yeah, (unintelligible) back over here and wants to run off this other way instead of staying with the group and try to circle around, and try to cut around. “
#5: “Go their own way”.
Christa: “I could see myself doing that, go push it over you know. Not meaning to do anything, just kids curiosity.”
#5: “That’s just the way I am, when the kids go do medicine Lake, like to go and see the little trees, next thing you know they are pulling on the trees and breaking all of its branches off and just being destructive, and I said no you don’t do that. We are in a park here, we don’t do that the trees have a right to grow. Don’t do that.”
#4: “it’s just a little tree they always say, Well it’ll be a big tree one day if you just leave it alone.”
Christa:” Well do you guys have any questions?”
Vague laughter.
#5: “I’m trying to answer questions”
#3:” (unintelligible) night time (unintelligible) it’s because of the sheen on the rocks you can still find your way.”
Christa:” yeah!”
#3:” included the cairns here and there.”
Christa:” yeah, what about the less traveled trails? Though I guess maybe you wouldn’t want to hike those at night.”
Interview with #2 Mike at her house in Dana, CA

#2 and Christa: discussing the ALSSP abbreviation in the list of questions.

#2: “What are the trails for? Go? A lot of the trails lead to different places like um, pass through like power places.”

Christa:” yeah, #3 said that the other day too.”

#2:” where’s your map that you had earlier?”

Shuffling papers

Christa:” these are close-ups, and chances are this is what the maps in the public version is going to look like, ish, but even then if you were to look at a map you could figure out what that is.”

#2:” yeah, I couldn’t figure out what that is I just wanna.”

Christa:” yeah I need to figure out how to make it……and if they need to be removed they need to be removed.”

#2: ”Cause this trail that comes from the Charlie Green allotment that goes up through the lava beds, right around here is where those power places were at.”

Christa:” un uh”

#2:” and they cut back down through the upper part of the Ja She Springs and then back down to Ja She Springs. Actually you can go all the way up around and cut out, come out by Crystal Springs area”.

Christa: ”yeah, we tried to do this one, um, what was that 1553. Around Ja She Springs, its just way to over grown. You could hardly get through there.”

#2: ”oh we come through there, we’re crazy.”

Christa:” I can survey through there, but in terms of like recording it.”

#2:” its hard, and I know that recording out there in the lava beds to with the GPS equipment, that its, you can be standing out in the middle of the open on a lava bed flow and not get any.”

Christa:” huh! I didn’t have tooo much trouble”

#2: ”satellites, because I know that Leslie when she was out there, she said what is going on here, we’ve got, and we’re not getting any thing. It has something to do with the flow, the lava flow.”

Christa:” mmmmm…yeah. I could see that definitely”

Shuffling papers

#2: ”I know we used those trails before um well I imagine they probably used those trails before that road was blasted in there. Mark it with cairns because I know that (unintelligible) it was almost time for sucker fishing too.”

Christa:” which trail?”

#2:” which um, these ones here at Charlie Green.”

Christa:” oh over”
Christa: “up and over, before those roads were put there, cause those roads weren’t always there.”
#2: “this”
#2: “yeah”
Christa: “yeah, well uh I think #1 uh wrote a site record that indicated that all of this was a trail.” (points to the main road through the park that follows the shore line)
#2: “yeah it was a trail and it became a road.”
Christa: “yeah, definitely.”
Silence
#2: “just looking through the questions here.”
Christa: “yeah, kinda a vague topic”
#2: “well now those trails are used, because I know that I usually go out, …..its been a couple of years that we go out and we take the student from the fall river and Burney schools on a tour out there and we, well its basically all native American students and we walk them through there and tell them the history and about the trails.”
Christa: “that would be very interesting”
#2: “one year we actually had a women’s gathering out there by the crystal springs.”
Christa: “oh I think I remember you saying something about that.”
#2: “where I had seen the picnic table and everything blasted in there. And I said hey….no you need to get out of there that where our sweat lodge goes.”
Christa: “yeah, yeah, cause I think I was with you and Leslie.”
#2: “huh uh”
Christa: “and Leslie”
#2: “I was like what… because we already had it all leveled out, cleaned out and everything..”
Christa: “all of a sudden there’s a picnic table sittin there.”
#2: “there’s a picnic table”
#2: “I think we still use it, we use it more now, well our family’s always used it to go out and do their sucker fishing and everything. Check the fish traps, but I think we are gonna try to use it more because getting ready to youth, start up a youth group, start utilizing all that. We went out one year with women, nothing but women, its was just a women’s gathering, no men, no children, it was just women.”
Christa: “oh that’s cool”
#2: “we sat and done basket weaving and processing acorn right there at crystal springs.
Christa: “that would be cool, yeah”
#2: “who use the trails? Us human beings and the animals”
Christa: “hahah yeah.”
#2: “the bear that’s out there”
Christa: ”well actually I have a question that actually kinda relates to that that I was listen to everybody talk yesterday. Um.. so they were saying that there were some rock cairns or cairns whatever you want to call them, that indicated you outsiders or people traveling through the area, where they were and whose territory they were in, I know don’t if you know anything about that, or maybe even what the stacks would look like.”
#2: “sometimes they were stacked two or three high, and sometimes the stacks were really, really high depending on where.”
Christa:” yeah”
#2:” because I know that I and #1 were talking about it one time there was like a rock
cairn that had to be like six, seven feet high and how in the hell they got the rocks in there
we don’t know.”
Christa:”(unintelligible) disappeared, I know that, cause #3 was looking for it while we
were out there. Like I remember something being there, but its gone.”
#2:” which is really weird”
Christa:” yeah, its sad. So uh”
#2:” well we have a lot of looters that go out there and some of ‘em now are the Mexican
guys that are out there growing their marijuana and stuff out there and there looking for
artifacts too, because the artifacts have come into a big thing of being taken and sold now
they know they can make money off of it. (unintelligible) I believe I was told that some
of our artifacts went down to Mexico from here.”
Christa:” uh, how would you find them in the lava flow? That’s my question”
#2:” sometimes they show themselves you don’t have to be looking, cause I was
gathering rocks for my rock garden out here on our property and picking up rocks and
this perfect projectile point was just right there. “
Christa:” I’ve been walking down the middle of a graveled road boom right there, picked
it up looked at it.”
#2:” yeah, they show themselves to whomever they want to show themselves to. That’s
kinda how I believe it. If you are going to go out looking you aren’t going to find it. But I
you go out doing whatever then they…”
Christa:” yeah, cause I kinda had my eye out, but I wasn’t expecting to see much. Not
that I was going to do anything if I did. I don’t know, Sometimes I wonder….. I was
wondering if they would fall down in the cracks, cause its sooo uneven out there”
#2:” what’s my earliest memory of using those trails? That was our backyard, we played
out there. We used to go clear out to like the Horr pond, except where it was all mushy
and just jump.”
Christa:” huh, spongy”
#2:” yeah, going out and collecting goose eggs and stuff, because you watch, I think it
was Beverly. Used to have cattle out there, and used to ride her horse out there, it was
really weird. I’d be scared to ride a horse out there.”
Christa:” yeah you would hate to get the horse stuck. That’d be dangerous, could be at
least. Well do you know…anything about the…I was kinda looking through all these maps
and all the stuff that were doing out there. And I kinda noticed that there seemed to be a
little bit of a trend sometimes there would be two right across…here’s the trail and one on
either side of the trail, or there would be two or three right in a row. Or two right in a row
or something like that I’m just curious if any one knows anything about that being any
sort of direction or marker and how you would read that or if you could. And I don’t
know you know if anybody knows or if anyone feels comfortable saying anything. A
good example of that would be…Dr. Martinez was telling me about how they tracked
Ishi I think and how they would read the rock stacks and figured out that they were a
couple of valleys over and I don’t know…”
#2:” there could be like a mileage marker.”
Christa:” oh ok. That’s interesting.”
Silence

#2:” maybe somebody walked out and said well that was a long mile marker, how far its
going to be out, how far its going to go. Instead of having these new age little signs. “
Christa:” like two rocks is like two miles, I don’t know that might be to simple.”
#2:” well I don’t know if that’s to simple, I’m just talking about the stacks. Like two
three stacks.”

Christa:” yeah that makes a lot of sense. Yeah cause they were saying yesterday that there
were a lot of stacks off the trail over on little hill tops and whatnot. And were stacks that
you could see. Um you know they were talking yesterday.”
#2:” well the one that comes in from Ivy Horr and kinda comes out in the opening up
here.”

#2:” some of those stacks were marking those holes where you go in when they were
doing their vision quests and stuff.”

Christa:” ohh ok where?”
#2: ”as you come off, cause you come off and come up in here where that um come up
through and you see those power areas. And some of them have those little holes in the
lava flows.

Christa:” yeah”
#2:” where they would go down in.”

Christa:” what was it like 1603 or whatever, #1 actually recorded that one.”
#2: ”yeah, because you could stand up there and if you didn’t actually see where the
holes were at, you wouldn’t know where they were at. I’m thinking that’s what some of
those rock cairns were for was to mark those.”

Christa:” yeah.”
#2:” cause I did a lot of work with #1.”

Christa:” yeah, that’s actually why I would really like to interview him, but I don’t want
to push him to do something if he doesn’t feel up to it.”

#2:” yeah I’ve done a lot of work with #1. We’d be out doing something and he’d would
come and Steve Moore with a group of by scouts and he’d be like oh here’s someone that
can tell you all about it. We’d be like what? But I’ve also …my children used to be part
of 4h and I’ve done the Native American studies part of 4H and I took them out there, we
hiked in”

Christa:” oh wow, that would be cool”.

#2: “and lot of the mothers were like you said it was 2, only a couple of miles in and out,
well that’s what it seemed to me, because you know I’m used to hiking out there and and
it was nothing, until they started paying attention to the signs, reading how far, and I’ts
like I don’t pay no attention to the signs”

Christa:” yeah just go”

#2:” if you don’t know how far you have to go you aren’t worried about how far you still
have to go. My mom and dad were married out there and last summer I married my
cousin and her husband out there. “

Continue talking about the marriage

#2: ”another person you really should talk to is Martha Hardin.”

Christa:” oh ok.”
her maiden name was Winn, cause all of this out there used to be allotment lands and a lot of the Winn family held that.

Christa:” that was another thing that I wanted to try to ask you, cause I didn’t do it yesterday. And I probably should of. So Winn owned a lot of this land here, but I know Ivy Horr owned this.”

#2:” Ivy Horr owned this over here and there was a lot of the Wins here. Cause of my cousin Denise Winn was the one doing all the paperwork on these trying to find out how they actually lost that land.”

Christa:” yeah that’s actually something that I would like to know, research the history of the park a little.”

Kids talking

#2: ”I know when I done the ethnographic studies I don’t know if I still have those with me or not I think Michelle might have them, I did a lot of ethnographic studies with the elders, I interviewed Martha Hardin and #5 was with us, and I interviewed I interviewed the ones that that had anything to with us when they were younger, before they all moved to town.

Christa:” ohh ok yeah that couldn’t have been that long ago that became a state park in the seventies I think.

#2:” 74”

Christa:” something like that”

#2:” cause I know Charlie green was the one that helped them get all of their status there properties, but then I’m not sure what happened. It was before my time but I listens tot all the stories that go through, because I know they used to do hand games and stuff. “

Christa:” oh, like trading land.”

#2: “no like hand games like games you play, just gathering places and stuff.”

Christa:” ok.”

#2:” there is not to many of left in the tribe that actually utilize this out here, maybe a handful of us, like our family does. “

Christa:” yeah that’s the impression I kinda get, it’s not used to often.”

#2:” well we usually go out every year and restack the rocks and this and that and I battle with PGE about who owns what, they claim the water, blah, blah, blah, and it’s just like well…..this is.”

Christa:” and don’t claim that.”

#2:”I said so when the water goes down it’s no longer your guys’, it’s state parks or how does that work?”

Christa: “then it’s like both peoples and no ones.”

#2:” the only thing was is that we had asked state parks (unintelligible to much talking) not to let fishers…..

Discussion with kids

Christa:” so is there any where to research where some of this land came from?”

#2:” the Bureau of Indian affairs has all that, cause I know I had documentation way back. I think it was my mom or my dads side they were selling allotment lands for really cheap cheap cheap. I used to have a video of the …47 cents an acre.”

Christa:” yeah, there was a movie on that, the disposed”

#2:” yeah, well its called 47 cents and acre.”
Christa:” yeah”

#2:” its got a whole bunch of elders, Richard Roades, Mickey Gimmel, many people that were there, that were fighting for the land.”

Discussing the movie and band-aids

#2:” why am I willing to share? Because this needs to be passed on for our future generations, so they will know, if they aren’t being taught by ourselves and taking them out there, they will be able to, I actually believe that this stuff needs to be put into the school system.

Christa:” and there is that book that Leslie gave you (continue talking about the book)”.

Christa:” its important to know this stuff”

Talking about the childhood trick to corn starch and water.

Talking about how to get ahold of other possible interviewees, those discussed above.

Get hold of them through the tribal housing office

Christa:” do you know if there was a difference between the piles and the stacks and the meaning between them? Cause there were some that were all piled together and some that were nicely stacked, #1 might know more “

#2:” #1 would know more about that than I would.”

Christa:” any questions you have for me?”

#2:” no not really, I think its cool that you took an interest in this”

Discussing trails

Christa” how old do you think that trails are? I know the lava flow out there is only bout 2000 or 3000 years old, I’m not sure what source that is from”

Discussing with kids about lava

#2:” yeah you asked how the knowledge is handed down and why? Because it was important. And its only important if they are willing to listen. That’s why we take the kids to the trails out there. “

---

**Interview with #1**

At his home in Dana

Jan 25, 2012

#1:” yeah, just got up”

Christa:” oh”

#1:” yeah I try to sleep in on the weekend, just starting to warm up in here.”

Christa:” actually kinda feels nice.”

Continue talking

#1:” ok go ahead fire away.”

Christa:” here are questions. I take it you have gone over a lot of the trails with Steve Moore and way back when.”

#1:” yeah when I was a kid we used to hike around there.”

C: ”yeah”
"I remember going with rip(?) #2 and #3, Ed and these guys’ dad which is my step father and going out there and spending a couple of hours to kinda refurnishing the trails.”

Christa:” yeah that’s what I heard a lot about. You guys go out there and kinda correct them all, build them all up.”

"yeah, well people get to hiking on them and your foot with catch and it will flip a rock over and throw it out of place cause of them you know that they have lava rocks laid out there nicely and after a while they flip a rock over and out of place. So just kinda go back over, flip it back over and put it back where it belongs. Otherwise it gets a lot of wear and tear and then you don’t recognize the trail as much.”

Christa:” yeah, there was one that we were following and it kinda went in between the Charlie green allotment or just above it, just north of it over to Ja She, that one was very difficult to follow, we followed it a little ways and then got all of track and ended up down on the Charlie green trail. It can get confusing out there. If #3 wasn’t with me and I didn’t have a GPS I’d be wondering where I was.”

"yeah, some of them a lot of those trails are overgrown quite a bit, by trees and skunk brush.”

Christa:” yeah , there’s one that goes around the north side of Ja She, um that one was very difficult to follow so over grown.”

"this line here should come from right to the end of the spring here and up in here to the end of the road.”

Christa:” oh, so it goes all the way back up in there. Wow”

"it probably even goes further north than that.”

Christa:” oh goes on up”

"I think it goes on up into Timber Crater.”

Christa:” ok, yeah so many trails that aren’t recorded. I hope that with this there will be at least some record of it.”

"to give you an idea. From the head waters of the fall river here, there is a trail on the north side that goes all the way back over to the park, from the park all the way onto the day bench. “

Christa:” yeah I’ve heard about that trail.”

"and one from almost directly north of here that goes up to Whylie ranch, another one from above Horr pond that goes to Whylie ranch. And from there they go on up into Tulie Glover Flat and then on up into Medicine Lake Highlands.”

Christa:” yeah, it was very easy to see how there were tons of different trails and some of them obviously had more use than others .yeah, how old do you think a lot of the trails are?”

"I think some of them are really old, I couldn’t say exactly, but a couple thousand years at least.”

Christa:” some of them looked really, really worn, like uh 1552 right up in here the one that crosses and there is that power site in there yeah those were, there was one there that was pretty darn worn. “

"yeah I think the trail that goes from Horr pond north across the little back road there is really old. It would be ,it’s a heavily defined trail, nice and wide. Rocks stacks or the
cairns are mostly for markers for like traveling in twilight time or in the snow you could travel on it.”

Christa:” yeah, so out of curiosity I was looking at all of the cairns and there seemed to be a little of a pattern or definite places where there was one [stack] here and one here and here’s the trail. Do you know anything about what all of that means. It was interesting to see that there were differences between all of them”

#1:’I know we used to travel the trails at night so we would go out when we were younger and they had these old kerosene lanterns, hurricane lamps and we would use those when we would go out and go fishing and go across the trail with that rather than flashlights might have a flashlight or two, but they didn’t seems that reliable back then. And there still not. So that’s why some of the markers are there, so you could go across the trail at night. “

Christa:” yeah’

#1:’ go to the fish traps or were ever you know.”

Christa:” where ever you were trying to get to.”

#1: ”and especially back in the older days when they would go back and collect duck eggs and tules, crawfish,, and whatever, all the different food sources that were back there.”

Christa:” yeah I think you would hunt fish at night.”

#1:’yeah especially this time of the year there might be snow on the ground and the fish are slow or frozen.”

Christa:” so do you know any methodology with reading the stacks? Like a really good example would be like uh Dr. Martinez. I don’t know if you know Antoinette Martinez, she’s actually my chair for my thesis. And she was saying that she read a story they were hunting Ishi and they could read the stacks and figure out that two valleys over was where they were staying or different things like that. I guess I am just curious if anything knows anything about that about how to read it.”

#1:” I think a lot of that has been lost.”

Christa: ”yeah”

#1:” yeah it take getting out there and …”

Christa:” systematically”

#1:” cause I know that one goes from Horr pond goes all the way up to…I don’t remember the name, bakers meadow or something like that, another meadow north of here between Whyle Ranch and the north end of the state park there and over toward the day Hot Springs cause there used to be people that lived out there.”

Christa:” yeah I’m assuming there’s trails all over the place.”

#1:” yeah the trail system was an amazing thing, there’s still evidence of some trails in the hat creek valley, lost creek, rising river, and along the hat creek rim. Big ben there is a trail that goes along the river toward the pit river and fall river confluence there Wintu territory, and from what I heard goes all the way over to the coast. And people would come over from the coast to trade and would come of to just about where Burney Falls, a little further west than, from the river come up on the rim, goose valley and come up toward Burney Falls and raft across the river, and then go north toward the medicine lake highlands. A city of sorts. That was one of the big trails for the coastal tribe to come on to get obsidian.”
Christa:” yeah, cause there’s not much obsidian over there if any, so I can totally understand how there would be a trade shell, beads and all sorts. I think that is really interesting, how would you read the land? How do you get around and figure out where you were at?”

#1:” and then the foot wear, moccasins they had a moccasin that had double soles a soft sole with fir and the outside was a hard rawhide sole. Un-tanned so just cut out the shape and it was very hard, just cut out the outer layer and put it over the inner sole so there was a double soled shoe, a moccasin, so they could travel across this lava rock.”

Christa:” yeah that stuff is rough!”

#1:” and even they would still have to stop and repair it”

Christa:” did they use tule at all for shoes? “

#1:” yeah they did another little trick for the moccasins would be to put pitch on the bottom of the shoe and then step into charcoal or some kind of sandy material and it would give an extra layer to the shoe more than just leather on a rock.”

Christa:” could that be some of the sheen that you see out there?”

#1:” it probably could be”

Christa:” cause I noticed that there is a sheen, even if the rocks aren’t turned flat, there is a sheen out there you can definitely pick up.”

Christa:”that’s cool, yeah that would make sense though. Doesn’t that kinda of….actually Kim came out here, one of Leslie’s good friends. And she’s making harpoons, Maidu. And they would put pitch and charcoal together to make it hard.”

#1: yeah, charcoal kinda keeps it water proof.”

Christa:” so did you hike around out there before it was a state park?”

#1:” oh yeah I used to hike around out there when I was a kid. Go out there and just run around, go fishing with my step father and uncles or whole family, or sometimes just go out there by myself, or with my sister #5 before my younger brothers got big enough.”

Christa:” yeah, well cause before I went out there I read like almost every single site if not every site record to understand what was going on. And I think it was one of them, you recorded a site down here where a relative lived right.”

#1:” yeah down across the river here there was a 40 acre piece where Lillian and hasting Lowes allotment was. The Hasting Lowes allotment, and his wife Ada and Roy Lowe and Roy Lowes daughter don Quinn and her husband lived there. And they used to come across and visit us, where my sister #4 lives. Well actually where my brother Andrew lives. (unintelligible) and shed come along and go that way and sometimes #5 and I would just go down that way as kids just to see if we could do it you know, and it seemed like it was further than it actually is but when your kids (unintelligible).

Christa: ”yeah, see I may be to late in some of this but is there any stores that have been handed down through the generations about traveling on the trails, or maybe about here or the just the park in general.”

#1:” well the only other story that I used to hear about was when crook, the fort is over here about a couple of miles, maybe a mile down the road, and he went down along the river here, started out early in the morning and (something about the first village being attacked) about a half mile from the fort or so right on the river here not far from where the fire hall is fighting all the way to the park getting toward the northern end of big lake there at this point (points to the northern most point of Big Lake) and before they got
(him to retreat?) somebody had taken the bow and arrow and shot it as he was fleeing and this arrow stuck him right in the tail bone right on the coccyx. “
C:” wow”
#1:” that’s why they ended up calling him hard leather backside, that’s a story of the area and I’m sure they fled over the trail and hid out in the tules and he carried that with him all his life and it was actually what caused him a lot of aggravation when he got older and I’m sure his skeleton still has it. People called him hard leather backside, that’s why he rode a mule”
Christa: ”yeah I used to do internships in the human id lab and someone came in with a vertebrae with a projectile point just stuck right in it. It was kinda random, but really cool, because it wasn’t recent by any means.”
Asked about two different versions.
#1: “I’d taken these people out there, on the one trail there. And I know ….I came back and there was this huge monument on the knoll there right by the trail. The one that goes between Charlie greens allotment. And I found this huge nearly 20 foot monument, where they had taken all the rocks and stacked them up in this big stack. Which wasn’t….I ended up knocking the whole thing down and taking one keystone that sits on top of the original cairn there and put it on top of there. I had to knock the whole thing down and put the keystone back where it was. After that I learned my lesson about taking people out there. Its nice to share, but people get carried away and start doing things like that.”
Christa:” yeah, it’s not appropriate. …At all”
Christa:” I noticed that some have piles and some are stacked? Any meaning?
#1:” not that I’m aware of well some of the cairns are aren’t along trails like along that little knoll some of those places where it just for like young men mostly young men going back and doing their vision quest.”
Christa:” yeah ….here we go.
Went over brochure.
Christa:” talking…….that you’d have to live out there to find out what this stuff means.”
#1: ”well, there used to be a lot more people out there, like the muchachis (?) lived out there right at Eastman lake the wins had property near lava creek lodge. The ridges, Ben Ridge and #4 Rich had a rice plant ahead of lava creek, Lowes on the east side of big lake there were the hunts, #3 sons, Norton Williams and several other families. And there used to be a lot more people out there, and they would hike back and forth between family and or related or just tribal members, hike back and forth between there and go visit one another.”
Christa:” yeah”
#1:” did you see that big cross back there? On that one trail on the east side of big lake. There’s a huge wooden cross that somebody had made, I don’t know when. I think it was back when Pedro Lowe got killed cause that’s when sorta what they used to do when that kinda thing happened incorporating some of the Christian elements with the native.”
Christa:” where was that?”
#1:” over there on the east side of the lake.”
Christa:” I actually didn’t get a chance to get back there, we were going to take a boat ride over to site 100 and the willows, but just didn’t get a chance to get back in there.”
#1:”yeah, there is a wooden cross back in there, I can’t remember if was with Leslie or who walking back in there and seeing that and wow.”
Christa:”yeah there is so much back here it’s a little overwhelming to try to record stuff, cause there is so much, but it was also really interesting but you’d have to spend months out there.”
#1:”yeah you’d have to that’s the only way to do it is to spend months. Though which time do you spend, winters pretty cold and springtime you have to start worrying about rattlesnakes.”
Christa:”yeah we were lucky, maybe one rattlesnake, and I’m not even sure about that, I caught a glimpse of it was it was running off. It was perfect weather.”
#1:”there are more bears out there than there used to be”
Discussed wild life a bit
Christa:”where does Dorothy brown live and how would I talk to her?”
#1:”she lives three or four miles out of McArthur, maybe #5 could take you out there.”
Christa:”just talked to #2 for a little while and she was saying that Martha and Richard Winn would be good to talk to, ill be back up here.”
#1:”Lillian Lego, have you talked to Aurelia yet?”
Christa:”no,”
#1:”she’s hard of hearing.”
#1:”she’s got a lot of information.”
Christa:”hard to recall a lot on the spot.”
Discussing coming back up to Fall River Mills.
#1:”talk to Melvin Winn, lives at the elders complex at Burney”
Christa:”with Dorothy Hardin/Winn”
#1: ”Martha Hardin”
#1:”Melvin talked about some cairns and trails that run north of big lake”. And a ledge with skulls on it. Asked #1 what he knew about it, #1’s great uncle told him about it. But never seen it.
Christa:”I need to get over on that side of the lake.”
#1: Clifford Winn, hung out with #1 father so he would have plenty of information.
Christa: like a kid wanting to listen to stories
#1: me too few and far between elders getting old
Discuss the importance of sharing information, and confusing evil spirits
Christa:”I’ve heard little snippets but want to go through where the land came from for the park. I know that there is the Charlie green allotment.”
#1: discussed where the allotments where.
Christa:”I know a lot of the land was used as grazing.”
#1:”Clyde Dale, Norton Williams had property up there, Jenkins”
The following provides details on the previous ethnographic work done with the Ajumawi. There is some confusion as there is no one complete source fully detailing the life ways of the Ajumawi. Much of the information is gleaned from ethnographic work describing the Pit River or the Achumawi. In order to clarify some of the confusion I refer to the Ajumawi consistently, even when using information describing the Achumawi or Pit River.

PIT RIVER

The Pit River tribe is split into two bands (Atsugewi and Achumawi) and then further into eleven “triblettes,” including the Ajumawi (Beals and Hester 1974:53). The Ajumawi whose name means “river people” (Evans 1990:48). The Ajumawi triblett of the Pit River Tribe has their traditional territory within northern California, now known as Modoc, Lassen and Shasta Counties (Dixon 1908:208). The “triblette” occupies much of White Horse Valley, Fall River Valley, and the area surrounding the Pit River. The territory spans from just south of the Big Valley Mountains, to the Pit River on the west and three miles south of Fall River Mills (Merriam 1926:25). The Ajumawi claim the southern part of the Modoc Lava Beds and Glass Mountain, the land just south of Saddle Mountain in the east, Glass Mountain, Buck Butte, and then to a point a mile or two north of Bald Mountain (Merriam 1926:24).

The Pit River are surrounded by nine relatively distinct cultural groups, “each representing three different language stocks (Moratto 1984:435). The Ajumawi and Atsugewi are part of the Palaihnihan branch of the Hokan linguistic family (Evans 1990s:1). Merriam (1926: 5) indicates that the tribe speaks different variants of the same language. The nine “tribellets” of the northern group speak similar dialects, while the two southern groups speak two dialects slightly different than the nine others (Merriam 1926:5;Wheeler-Voegelin 1974:169).

To the north reside the Modoc, who often fought and raided the Pit River for slaves (Moratto 1984:437; Dixon 1908:215; Wheeler-Voegelin 1974:170). To the east, the Paiute lived, to the south the Maidu, the south-west the Yana, the west-south-west the Wintu and the north west the Shasta (Moratto 1987:436). The Pit River generally did not trade with the Modoc or Paiute, but did with the tribes/bands to the west (Moratto 1987:438).

Society and Language

The Ajumawi generally had small bands of people that functioned autonomously (Olmstead and Stewart 1979:230). Dixon (1908:215; Wheeler-Voegelin 1974:169) indicates that a considerably sized village had a chief or headmen, but there was no chief
to govern over all the tribelets, and chiefs were not elected and could not be deposed. The chiefs’ son or brothers succeeded him.

Material Culture

The Ajumawi used many different types of materials, for every facet of life. Tule fibers were used for twine, shoes, and balsa rafts (Olmstead and Stewart 1979:227). Baskets were made by the twined weaving and were soft and pliable (Olmstead and Stewart 1979:225; Dixon 1908:214).

Elk hide was important for armor. Antelope was used for quivers, caps, blankets, rattles and wrenches and shirts. Badgers were used for quivers, caps, capes, moccasins, food, luck in gambling and furs. Coyotes held supernatural power, and were used for food, clothing, quivers and blankets (Olmstead and Stewart 1979:228).

The bands did not use hand axes or adzes but relied on trees naturally felled. The trees were used for the center and cross beams of the houses. The dwellings had a central smoke hole with a ladder and cross pieces were tied on by vegetable fibers which were also used for doors (Olmstead and Stewart 1979:229).

Canoes were used, though the Ajumawi had little chance to use them. Large logs of yellow and cedar pine were burned and dug out. Tule rafts were also used to travel around (Dixon 1908:214).

Forests supplied bearberries, buckthorn berries, chokecherries, currants, elderberries, gooseberries, oregon grape, huckleberries, manzanita berries, plums, skunk berries, salmonberries, and service berries. Pine nuts, pinon nuts, digger and sugar pine nuts were all gathered and used. Pinesap was used as sugar and medicine. Rattlesnake venom was used for poison (Olmstead and Stewart 1979:229). Made five kinds of nets, three dip nets, one gill net, and one seine (Olmstead and Stewart 1979:225). Some of the Ajumawi tools were made of chert and Chalcedony, most of their tools were made from the amazing obsidian from Glass Mountain, near Medicine Lake (Evans 1990s:5).

Housing

The Ajumawi built two different kinds of houses (Dixon 1098:210). The winter house was built by excavating an area “ten to twelve feet long and six to ten feet wide” with one end wider than the other. The wider end had two posts set into it, while the narrower end had one. Two long poles were then placed between the three posts which created a V shape and posts were leaned against the horizontal posts. The opening was at the wider end with the two posts and smoke from the fire was let out between the two horizontal poles (Dixon 1098:210).

The second type of house was the sweat house. This was built by excavating an area about three feet deep and about twenty to thirty feet wide. Again, one area was narrower than the other. A single large post was laid about one third of the way from one end, and two rafters were laid, “one on each side”. On one end an entrance way was dug and a narrow door way constructed with two rafters leaning against the other two rafters. This framework was then covered with brush and bark. The space between the two top rafters was then left open as a smoke hole (Dixon 1908:211).

The Ajumawi only occupied houses in the winter. During the summer there were only small wind breaks or some sort of sun break put up (Dixon 1908:211). However,
Olmstead and Stewart (1979:227) indicate that summer living houses were conical or hemispherical in shape, covered with tule mats. Tule which grow in swamps, were used to cover the floor and roof of houses (Olmstead and Stewart 1979:227). Evans (1990:48) indicates that the winter villages were spread along the shores of the Pit River, Fall River, Tule River, and Big Lake. The area was replete with ponds, marshes, and streams.

**Subsistence**

The whole area of the Pit River tribe was hunted. There were some staple, continually used foods, but almost anything was used when necessary (Olmstead and Stewart 1979:228).

Much of the food the Ajumawi ate was acorns. Most of the time the acorns were dried, pounded into a fine powder and then leached. They then cooked the acorns in soup or made cakes (Dixon 1908:211).

They also ate seeds, berries, and roots (Dixon 1908:211). Seeds were gathered by beating the brush and holding a flat basket tray underneath to catch the seeds (Dixon 1908:212).

Deer, antelope, elk, rabbit, squirrel, ducks, geese, fish, small game, and other animals were all used for food and meat. The meat was cooked by either boiling, roasting or baking (Olmstead and Stewart 1979:225; Kniffen 1928: 300-301).

Streams, lakes, and swamps host fish and water-fowl which are located within the various zones (Olmstead and Stewart 1979:225-226). The Pit River were one of the few Native American tribes to facilitate the use and upkeep of fish traps weirs and dams (Evans 1990s). Salmon were caught by nets, spears and traps (Olmstead and Stewart 1979:225).

The Ajumawi used many different types of plants. Epos, camas, brodiaea bulbs, tiger-lily bulbs, wild onions, lily and parsley bulbs, dogbane, milkweed, sunflower, clover, thistle, wild grasses and mustard seeds (Olmstead and Stewart 1979:228). Grasslands were used for vegetable foods and fibers and insects (Olmstead and Stewart 1979:227). Every year when the grasslands dried up, they were burned every year, to produce more wild seeds, and tobacco. The Madeline Plain was an area to gather sage hen eggs, and during the mating dance the males would fall prey to hunters (Olmstead and Stewart 1979:228).

In the fall sage brush became areas to gather antelope, jack rabbits and sage grouse. The Ajumawi gathered the eggs of the yellow jacket wasp to eat. They also gathered roots, tubers, bulbs, larvae of ants, bees, hornets and crickets, grasshoppers, caterpillars, and salmon flies. Grasshoppers were rounded together by burning a field and moving them together and roasting them (Olmstead and Stewart 1979:228). Waterfowl were caught by stretching nets across waterways (Olmstead and Stewart 1979:227).

Rabbits were snared by nets and then clubbed or shot with bow and arrow. Geese were captured by stretching a net across a lake or stream and letting nooses fall down and the geese or ducks would swim into them. Humming birds were gathered for help with gambling (Olmstead and Stewart 1979:225), though most were eaten. Hunting was done with the use of a bow and arrow.

Floyd Buckskin (1986a) also developed a list of the plant resources used in the park. Willow (red and silver leaf) shoots were gathered in the spring after the bark would
slip. Willows were used in basket-making (with or without the trunk removed). The plant was also used to relieve coughing and provide pain relief. The bark and leaves were placed on a hot rock until it burnt to a fine ash, this was then used (Buckskin 1986 personal communication).

Skunk Brush was gathered during the summer. The plant was washed, dried and eaten fresh, or pounded with seed and pressed into cakes for storage. Other times it was mixed with honey or venison. Shoots and roots were used in baskets, the bark peeled and shoots boiled (Buckskin 1986a). Bear and Service Berries shoots were used in basketry. The bark was also used after boiling (Buckskin 1986a).

Pine needles and roots were used in basketry. Roots were roasted, split to size, scraped and refined to the desired size. Pine pitch was used as a sealing agent on cuts and bruises and infected areas and to seal baskets from water (Buckskin 1986a).

Choke Cherry berries were collected during the summer and used dry or fresh. The berries can also be dried, pounded with the pits, mixed with venison and further dried. The bark and roots were used to treat coughs. The juice from the berries was drunk also (Buckskin 1986a).

Gooseberry fruit was dried for storage and the stickers removed by placing in a winnowing basket with hot embers. Currants were gathered in early summer and mixed with choke cherries (Buckskin 1986a).

Black Oak Acorns were gathered during the fall after the first frost, cracked and stored. The shell was removed, the inner acorn was cleaned of the inner husk, ground to a fine flour, the tannic acid was then leached. The tannic acid was leached by lining an indented hill of fine sand with pine needles or cedar fronds. The flour was then cooked as a bread by pressing it into individual servings. The leaves were used as a poultice on bruises and ceremonially as incense (Buckskin 1986a).

Juniper was gathered in the winter when it was soft to the touch and sweet to taste. It was used in teas, eaten fresh and provided good health. It was used medicinally to help with recovery from colds, fever, pneumonia and to strengthen the blood (Buckskin 1986a).

Sukut leaves were used fresh in salads or cooked as greens. The leaves were dried and used in a mixture with other herbs. The root of the plant was used to treat colds, flu, pneumonia, high fever, weakness, and to induce sleep. The seeds were used to treat toothaches (Buckskin 1986a).

Red Bud was gathered during the spring after the bark had slipped the shoots and was used in basketry to design the basket. Morelo, a mushroom or fungi, gathered from Mid-April into May was eaten fresh, steamed, roasted and dried for later use (Buckskin 1986a).

Tule was collected at any time, especially during the summer months. Preparation including drying, boiling or steaming. The tule was then split and compressed to expel all air. The tule was then used to create mats, roof covering, hats, clothing and twine.

Water cress was collected during the early spring and into early summer, washed of snails and mud, then eaten fresh or cooked (Buckskin 1986a).

Yarrow root was gathered during early summer for use as a tea, poultice for cuts and bruises, to fight infection and insect bites (Buckskin 1986a). Princes Pine was
gathered during summer and winter and used to treat severe colds, cough, fever, and weakness.

Worm wood was gathered during spring and early fall and used to treat weakness, purify the blood, use a poultice to treat cuts, bruises and burns, and used as a tea. Apaho/Epohs was collected during May and June. It was used to season soups and broth and preserved by drying whole. Fruit of the wild plum was gathered during late summer and dried and pressed into cakes (Buckskin 1986a). Mountain Mahogany wood was used to make digging sticks and other tools. Elder berry fruit was gathered in August and September and eaten fresh after rinsing in cold water. Wild rose was gathered from August to October. Rose hips were used in tea or eaten fresh, while the stock was used to make the fore-shaft of the arrow. Sage was collected at any time and the bark was used to make clothes, moccasins, baskets and twine. The leaves were used in a sweat bath to clean and purify the body as well as to purify the air (Buckskin 1986a).

**Dress**

Men and women wore different types of clothes. Dixon (1908:210) indicates that the men wore a strip of skin that was tanned and with fur and a belt was passed through so a flap hung in front. The women wore either a deerskin fringe or apron or skirt that reached to the knee.

Men wore their hair long; while women wore their hair in two braids (Dixon 1908:210). Venison was hunted for skin,” quivers, caps, capes, robes, skirts, belts, shirts, leggings, moccasins, and dresses” (Olmstead and Stewart 1979:228).

**Ceremonies and Religion**

The Achomawi had puberty ceremonies for boys at about age seventeen and girls when their menstrual cycle began. The ceremony focused on the piercing of the ears. Boys would have their ears pierced with an awl, the person doing the piercing (usually the father) whips the boy with a bow-string. The boy then runs away to a distant lake or spring, and fasts all night. The man who pierced the boys ears calls to the deer-women to protect the boy. While bathing in the water the boy may find an object or dream of an object later; that object becomes his protector for life. The next morning the boy runs back to camp and lights fires as he goes. After this, he may spend several nights in the hills nearby, fasting, sleeping little, and making small fires. Once the boy makes his way back to camp, he must stop at a distance and his mother comes to bring him food, after which he must go back into the hills. Not every boy that makes the journey sees a protector, those who do usually become shamans (Dixon 1908:216).

Girls also have their ears pierced, after which the operator grabs the girl, lifts her up, drops her and then strikes her with an old blanket. The girl then runs off, the operator prays to the mountains to be good to the girl. The girl collects wood and returns to camp at dusk and builds a fire, which she dances around it all night, constantly facing east. Other people dance along with her and she eats and sleeps little. At dusk she is lifted and set down, then she runs east, seizing a deer rattle from a dancer as she goes. She runs off to the hills at dusk for five days and on the last day, she is sprinkled with fir-needles.
by her mother and then bathed. The ceremony is repeated for the next two menstrual cycles (Dixon 1908: 216-217).

When a man desires to take a wife, he asks the parents of the girl. Once an agreement is reached, the suitor pays the brides family an agreed upon sum. The man then moves in with the woman’s family for a month or two, hunting and working for the brides family. If the man has parents that are alive, then the man and bride move back to the man’s family.

Once a child was born there were food restrictions on both the man and his wife, which lasted until the umbilical cord dropped off (Dixon 1908:217).

When a person dies the body was buried as soon as possible, generally in a flexed position. The body was laid on its side in a large grave, facing east. Sometimes cremation was used. Generally, the deceased’s house was burned (Dixon 1908:217). After death the spirit is thought to travel westward to the underworld. To get there the spirit travels along the Milky Way (Dixon 1908:220).

There is also a shaman that performs ceremonies to cure people. A shaman was also deemed responsible for making others ill (Dixon 1908:220). Wild root plants, and epos were collected for rituals (Olmstead and Stewart 1979:228).

Dixon (1908:220) described the path that a person takes once deceased. The person travels westward to the underworld, traveling along the Milky Way. The Milky Way could be described as a path or trail of sorts that can be followed in the night sky.

Outside Relationships

The Achomawi were generally at war with the Modoc and Klamath Indians (Dixon 1908:215: Wheeler-Voeglin 1974:170).
References Cited

Buckskin, Floyd
1986  Correspondence with William Dryer regarding CA-SHA-1542. Copy on file at California Department of Parks and Recreation. Northern Buttes District: Oroville, CA

Dixon, Roland B.

Evans, Nancy
Ca. 1990s  Traditional Ahjumawi Methods of Utilizing Western Suckers at Ahjumawi Lava Springs State Park. Unpublished manuscript. California Department of Parks and Recreation, Northern Buttes District: Oroville, CA.

Kniffen, Fred

Kroeber, Alfred

Merriam, C. Hart
1926  The Classification and Distribution of the Pit River Indian Tribes of California. Smithsonian Institution: Washington DC, Washington.

Moratto, Michael J.

Olmstead, D.L. and Omer C. Stewart

Wheeler-Voeglin, Erminie
ALLOTMENT OWNERSHIP TABLE

<table>
<thead>
<tr>
<th>Parcel Number</th>
<th>Owner</th>
</tr>
</thead>
<tbody>
<tr>
<td>206</td>
<td>Thomas Low</td>
</tr>
<tr>
<td>207</td>
<td>Thomas Low</td>
</tr>
<tr>
<td>523</td>
<td>Pedro Low</td>
</tr>
<tr>
<td>530</td>
<td>Charley Green</td>
</tr>
<tr>
<td>531</td>
<td>Chip Craig</td>
</tr>
<tr>
<td>532</td>
<td>Edward Mike</td>
</tr>
<tr>
<td>533</td>
<td>Edward Mike</td>
</tr>
<tr>
<td>535</td>
<td>Charley Green</td>
</tr>
<tr>
<td>537</td>
<td>Jim Row</td>
</tr>
<tr>
<td>555</td>
<td>Pat Wilson</td>
</tr>
<tr>
<td>556</td>
<td>Ben Bridge</td>
</tr>
<tr>
<td>606</td>
<td>Edward Mike</td>
</tr>
<tr>
<td>626</td>
<td>Jack Johnson</td>
</tr>
</tbody>
</table>

Reference Cited

Tiley, Michelle
ca.1980s   Ahjumawi Allotments around Ahjumawi Lava Springs State Park.
Manuscript obtained from author, California State University, Sacramento.
State of California - The Resources Agency
DEPARTMENT OF PARKS AND RECREATION
ARCHAEOLOGICAL SITE CONDITION
ASSESSMENT RECORD (ASCAR)

Temporary Site #: 
Trinomial: 
Primary Site #: 
HRI #: 

County: District: Park Unit: 

Site Name and Other Site Numbers (if any): 
California Register Status: ☐ ineligible ☐ Potentially Eligible ☐ Eligible ☐ Listed ☐ Undetermined 
National Register Status: ☐ ineligible ☐ Potentially Eligible ☐ Eligible ☐ Listed ☐ Undetermined 
(Note: If listed, check others that apply: ☐ Part of NRD ☐ NHL ☐ HABS ☐ HAER ☐ SHL ☐ CPHI ☐ CP)

Site Type (check all that apply): ☐ Unknown ☐ Artifact Scatter ☐ Lithics ☐ Ceramics ☐ Groundstone ☐ Bedrock 
Grinding ☐ Rock Art ☐ Ceremonial ☐ Architectural Feature ☐ Stone Feature ☐ Cemetery/Burial ☐ Cache ☐
Hearth/Pit ☐ Procurement Area ☐ Trail ☐ Rock Shelter/Cave ☐ Habitation Debris ☐ Temporary Camp ☐ Shellfish ☐ 
Faunal ☐ Horticultural ☐ Historic: ☐ Other:

Time Period: ☐ Prehistoric ☐ Historic ☐ Both 
Name of Monitor: Date of Monitoring: 
Date of Last Evaluation: Date of Last Site Recordation: 

Site Relocation Status: ☐ Relocated ☐ Not Relocated ☐ Site Destroyed 
Overall Site Condition Damage Assessment: ☐ None ☐ Slight ☐ Light ☐ Moderate ☐ Moderately Heavy ☐ Heavy ☐ Not Rated 
Comments on Condition:

Photos: Roll: Frame/s: View/s: 
State Archaeologist Comments/Recommendations:

State Archaeologist Reviewer: Date:

Disturbances and Intensity of Impact

<table>
<thead>
<tr>
<th>Type of Impact (List main category &amp; sub categories [&amp; overall impacts per category])</th>
<th>Intensity of Impact for Entire Site</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Slight (1-10%)</td>
</tr>
<tr>
<td></td>
<td>☐</td>
</tr>
<tr>
<td></td>
<td>☐</td>
</tr>
<tr>
<td></td>
<td>☐</td>
</tr>
<tr>
<td></td>
<td>☐</td>
</tr>
</tbody>
</table>

167
Types of Impacts:
- Animal Damage (burrowing animals, cattle wallow, insect damage, other)
- Erosion and Other Geological Processes (arroyo downcutting, coastal erosion, earthquake damage, eolian deposition, flooding, gullies, rills, sheetwash, riverine erosion, slumping, bedrock weathering, other)
- Fire (wildfires, prescribed burns, other)
- Park Construction (buildings & structures, culverts, roads, sewer lines, new trails, utility lines, other)
- Park Maintenance (trash removal/raking, trenching, vegetation cutting/raking, other)
- Park Visitor Use (campfires, campgrounds (designated), campgrounds (non-developed), fishing, hiking, picnicking, littering, other)
- Trails and Related Disturbance (designated existing trails, horse trails, mountain bike trails, off-road vehicle trails, volunteer trails, other)
- Vandalism (surface collection, pothunter holes, rock art defacement, graffiti, firearm damage, rock art boulder removal, bedrock mortar destruction, other)
- Scientific Study (archaeological excavation or testing, archaeological surface collection, biological study pits, soil test pits, other)

Comments on Disturbance:

Proposed Future Actions Required for Site Management and/or Protection:
- Placement of Protection Signs and/or Interpretive Signs
- Notify Park Rangers and other Park staff to patrol site
- Close Area and/or Restrict Access
- Fence Construction around site
- Monitor Park Construction and maintenance
- Test Excavation
- Full-scale Excavation (Data Recovery)
- Include in Resource management Program
- Include in Site stewardship Program
- Other:

Comments on Proposed Future Actions:

Estimated Number of Person Hours to Complete ASCAR Form (include travel time):