Cultural Resource Inventory for Two DeAtley Waste Disposal Areas near Winchester, Idaho

Cultural Resource Program Report No. 19-NPT-14

January 31, 2020

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I. Abstract

M.A. DeAtley Construction (DeAtley) requested the assistance of the Nez Perce Tribe Cultural Resource Program (CRP) to complete a cultural resource inventory of two fields near Winchester, Idaho, to dispose of waste materials from the Lapwai Canyon highway construction projects. Idaho Transportation Department completed Section 106 compliance for the construction projects, and DeAtley is requesting assistance from the Nez Perce Tribe Cultural Resource Program (CRP) to complete Section 106 compliance for the disposal site.

Project Area 1 is located on the east side of Woodside Road, south of US Highway 95. The triangular field measures 1,100 ft. by 600 ft., bounded on the west by Woodside Road and an unnamed drainage on the east.

Project Area 2 is located 2 miles north of Winchester, 0.5 miles east of Winchester Road and north of Roberts Road. This location measures approximately 700 ft. by 400 ft.

This project has the potential to affect historic properties and cultural resources. The property is located within the external boundaries of the Nez Perce Indian Reservation in Lewis County, Idaho. The Nez Perce Tribe Cultural Resource Program (CRP) recommended that an archaeological survey be completed to identify cultural resources that may be present in the project area, and recommendations to avoid or mitigate for any project impacts.

The CRP conducted an intensive pedestrian survey of the project areas and did not identify any archaeological, historic, or ethnographic resources. The CRP recommends that the determination of no historic properties is appropriate, and that no additional cultural resources compliance work is necessary before the project proceeds.

Certification of Results

I certify that this investigation was conducted and documented according to Secretary of Interior's Standards and guidelines and that the report is complete and accurate to the best of my knowledge.

Signature of Principle Investigator	Date

Key Information

Project Name

Cultural Resource Inventory for Two DeAtley Waste Disposal Areas near Winchester, Idaho

Project Number(s)

19-NPT-14

Location

Lewis County, Idaho

USGS Quads

Reubens, Idaho [1985]
Winchester East, Idaho [1979]

Legal Location of Survey

Township 34 North, Range 2 West, Section 19 (N ½, SW ¼)
Township 34 North, Range 2 West, Section 33 (W ½, NW ¼, SW ¼)

Project Area

11.4 acres

Area Surveyed

11.4 acres intensive survey
0 acres reconnaissance survey

Authors

Patrick Baird

Federal Agency

Idaho Transportation Department (FHWA)

Report Prepared For

DeAtley Construction

Repository

Nez Perce Tribe Cultural Resource Program, Lapwai, Idaho

Principle Investigator

Patrick Baird, M.S.

Date

January 31, 2020

Table of Contents

List of Tables

List of Figures

II. Project Description

DeAtley Construction requested the assistance of the Nez Perce Tribe Cultural Resource Program M.A. DeAtley Construction (DeAtley) requested the assistance of the Nez Perce Tribe Cultural Resource Program (CRP) to complete a cultural resource inventory of two fields near Winchester, Idaho, to dispose of waste materials from the Lapwai Canyon highway construction projects. Idaho Transportation Department completed Section 106 compliance for the construction projects, and DeAtley is requesting assistance from the Nez Perce Tribe Cultural Resource Program (CRP) to complete Section 106 compliance for the disposal site.

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Area of Potential Effects

The area of potential effects (APE) includes the two project areas that will be used for disposal. Both areas are adjacent to existing roads, so no new staging or access areas are expected for the project.

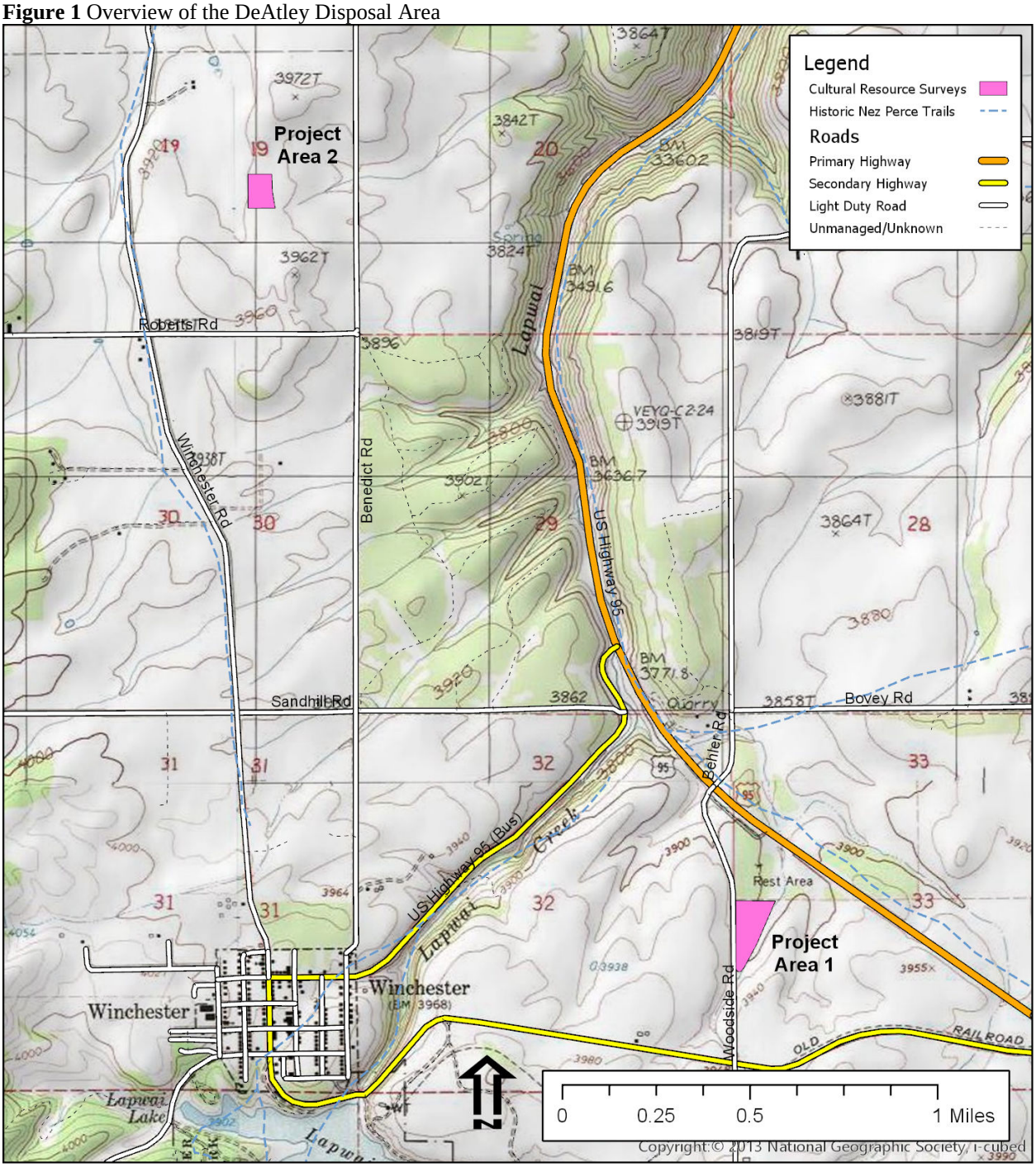
Survey Personnel

The CRP conducted the pedestrian survey on May 6 and October 14, 2019. The crew included Patrick Baird, Jenifer Chadez, Jarvis Weaskus, and Charlie Reuben.

III. Environmental Setting

The project area is within the Clearwater River region of north-central Idaho. The Clearwater River flows from the Bitterroot Mountains on the Idaho-Montana border to the confluence with the Snake River at Lewiston, Idaho, known to the Nez Perce as *simíinikem*. Tributaries of the Clearwater River include Bedrock Creek, Cottonwood Creek, Lapwai Creek, Hatwai Creek, Sweetwater Creek, and the Potlatch River. The region contains a multitude of mammal, bird, reptile, amphibian, and invertebrate species (Sappington 1994:60; Walker 1998). A number of these species are regularly hunted by Nez Perces, including elk, moose, deer, and bear. The area, once teeming with chinook salmon, steelhead, bull trout, pacific lamprey (eels), and other riverine species before the construction of the dams, continues to be a popular waterway to fish for both Native and non-Native fishers.

Figure 1 Overview of the DeAtley Disposal Area



Project Area 1 soils are Taney-Setters complex, on 3 to 8 percent slopes on hillslopes and structural benches (55 percent of the project area), and Wilkins silt loam, on 0 to 5 percent slopes (on the eastern 45% of the project area). The Taney parent material is volcanic ash and/or loess. The typical profile is ashy silt loam (0 to 14 inches), silt loam (14 to 23 inches), silt loam (23 to 29 inches), silt loam (29 to 36 inches), and silty clay loam (36 to 63 inches). The Setters parent material is loess and/or colluvium derived from basalt. The typical profile is silt loam (0 to 12 inches), silt loam (12 to 17 inches), silt loam (17 to 19 inches), and silty clay loam)19 to 61 inches).

Wilkins silt loam parent material is mixed alluvium and/or loess. The typical profile is silt loam (0 to 15 inches), silt loam (15 to 20 inches, silty clay (20 to 52 inches), and clay loam (52 to 64 inches).

Project Area 2 soil is Cavendish-Taney complex, on 8 to 20 percent slopes. Cavendish soils are located on ridges and are loess over residuum weathered from basalt. The typical profile is silt loam (0 to 8 inches), silty clay loam (8 to 30 inches), gravelly clay loam (30 to 43 inches), and bedrock (43 to 53 inches). Taney soils are located on hillsides and are volcanic ash and/or loess. The typical profile is ashy silt loam (0 to 10 inches), silt loam (10 to 31 inches), and silty clay loam (31 to 60 inches) (NRCS 2018).

IV. Cultural Setting

The project area is located within the ancestral territory of the Nez Perce Tribe. Nez Perce Country covers 27,000 square miles and includes all of north-central Idaho as far east as the Bitterroot Divide, and adjacent parts of southeastern Washington and northeastern Oregon (Chalfant 1974: Curtis 1911; Marshall 1977; Schwede 1966; Slickpoo and Walker 1973; Spinden 1908; Walker 1998). The Nez Perce Tribe has occupied their homeland “since time immemorial” (Nez Perce Tribe 2003). Archaeological evidence confirms that ancestors of the Nez Perce have lived in the region for more than 11,000 years (Ames et al. 1981; Davis and Schweger 2004).

The Nez Perce people call themselves *Nimíipuu*, which means the “real people” or “we the people” (Slickpoo and Walker 1973). In 1805, Lewis and Clark identified the *Nimíipuu* using *Chopunnish*, though it remains unclear where this term may have originated, or what it means. French-Canadian trappers translated *Chopunnish* to "Pierced Nose" or "Nez Perce,” though this cultural practice was rare among the *Nimíipuu* (Aoki 1967; Slickpoo and Walker 1973). *Tsoopnitpeloo*, "people who come out of the woods" (Aoki 1967), is another term used to describe the *Nimíipuu*. This term sounds similar to *Chopunnish*, so Lewis and Clark may have transcribed it incorrectly. Shoshone-Bannock and other neighbors to the south referred to the *Nimíipuu* as "people under the tule" or the "khouse (wild carrot) eaters" (Curtis 1911; Walker 1985).

The *Nimíipuu* were one of the most influential groups involving inter-tribal matters in the Plateau region. They traveled across Oregon, Washington, Idaho, Montana, and beyond. They were close allies with the Cayuse (*Ca-yoots-poo*), standing by each other during visits from Shoshone-Bannock (*Te-wel-ka*) raiding parties. They were also allies with the Flathead (*Sa-likh*) during the bison hunts on the Montana plains (*k’useyne*). The *Nimíipuu* aboriginal territory was approximately 13,204,000 acres or approximately 21,000 square miles, including the Clearwater

River Basin and the South and Middle forks of the Salmon River Basin. The *Nimíipuu* were divided in two groups with the Snake River serving as the boundary between them (Kinkade et al. 1998). The Upper (or Eastern) *Nimíipuu* were along the Clearwater and Salmon River basins and the Lower (or Western) *Nimíipuu* were in Oregon and Washington. The two groups had traditional dialect differences (Aoki 1994). They each had their own territory and group of composite bands. These bands were subdivided into smaller groups of people living in villages along streams and rivers, together making up the politically unified composite band. The different bands were generally identified by the name of the tributary stream near which they lived (Chalfant 1974; Slickpoo and Walker 1973; Walker 1982, 1985, 1998).

A headman led each village, which was made up of several related, extended families. The headman was generally one of the elders of the group, attending to the general welfare of the village members. This was usually an inherited position, although the headman was at times also a shaman who was a religious figure and healer. The largest village within the composite band had a village council made up of the band leader and important warriors. The council was in charge of making major decisions involving the village. The village council elected the band leader even though the position could be semi-hereditary (Walker 1982, 1985, 1998).

Nimíipuu villages were divided into a three-class system (Slickpoo and Walker 1973). Slaves captured in war or trade were the lowest class. They performed menial domestic tasks and had no voice in family or village matters. The children of these people were not slaves and could eventually take part in village concerns. The middle class was the majority of the people. The upper class was made up of the families of powerful leaders, who later were wealthy with horses. An individual married within his or her class; however, slave women were at times taken as second wives. When a young man expressed interest in a young woman, the families met to make sure the young woman was of an acceptable family. After acceptance, the young couple lived together to see if they were compatible. A marked date was then set for a ceremony and gift giving. The groom's family gave gifts first. Six months later, the wife's family gave their gifts. The couple were married with this final gift exchange, and generally lived with the groom's family. Divorce was acceptable within the tribe, but rarely happened (Slickpoo and Walker 1973; Walker 1982, 1998).

Settlement Patterns

The *Nimíipuu* lived in groups of extended families located in small villages along streams and rivers. The principal *Nimíipuu* dwelling was the tule mat-covered, double lean-to long house. The length varied, but could be over 33 meters (100 feet) long. Several families used these dwellings for ceremonial purposes and for winter housing. There were several rows of hearths in the center of each structure (Rice 1984; Spinden 1908). Families used house pits or excavated dwellings along with the mat-covered long house structures. At times, semi-subterranean dormitories were used in conjunction with the long house to accommodate single men and women.

Traditional long house and pit structures became less common after the adoption of conical tipis in the 1800s. The tipi was used on the trail or during the spring and summer seasons as a temporary dwelling while hunting, fishing, and root digging. They were covered with tule mats, which were eventually replaced by bison skins during the late eighteenth and early nineteenth

centuries, and supported with ten to twelve wood poles (Rice 1984; Spinden 1908). After the introduction of trade with euroamericans, canvas cloth replaced the bison skin and tule mats. Historically, a few *Nimíipuu* also used semi-subterranean plank and log homes. A circular semi-subterranean Plateau sweathouse was always part of the permanent Nimíipuu settlements (Chalfant 1974; Curtis 1911; Spinden 1908; Walker 1982, 1998).

Language

Nimipuutimt (*Nimíipuu* language) is related to other Sahaptin languages of the Pacific Northwest, such as Umatilla and Yakama. Anthropological linguists classify languages into groupings from the largest to the smallest starting with stocks, followed by families. The *Nimipuutimt* stock is Penutian, the family Sahaptin, and the language is unique. During the earliest explorations by euroamericans, many Indians adopted French words that are still found in the languages of the Kutenai, Kalispel, Coeur d'Alene, and the *Nimíipuu*.

Seasonal Round

Within the deep canyons of the traditional *Nimíipuu* homeland, the people relied on the rivers, mountains, and prairies for sustenance. They practiced a seasonal subsistence cycle, living with the seasons. The people spent the winter in permanent “winter villages” along low elevation streams and rivers. By early spring, the storage pits had been emptied of the foods stored for the winter months. At this time, women traveled to the lower valleys to dig root crops while men traveled to the Snake and Columbia rivers to intercept the early salmon runs. By mid-summer, all the people of the village moved to higher mountainous areas setting up temporary camps to gather later root crops, fish the streams, and do more hunting of big game. In late summer, some men would travel to the plains of Montana and Wyoming to hunt bison. Some hunting parties stayed away for several years. By late fall, the people settled back into their winter villages along the Snake, Clearwater, and Salmon rivers. The stored salmon and other fish, game, dried roots, and berries provided food for the winter (Chalfant 1974; Slickpoo and Walker 1973, 1982, 1998), though deer and elk hunting augmented the winter food supply. Hunting parties would travel to the hills and river bottoms where the deer and elk wintered (Chalfant 1974). Nez Perces travelled by foot and canoe for millennia, until the arrival of the horse made travel much easier.

Women were the primary root diggers and fruit gatherers, assisted by the children. Roots at higher elevations like Weippe (*oyáyp*), Idaho, did not ripen until mid-August. The basic roots gathered for winter storage included camas (*qéemes*; *Camassia quamash*), Bitterroot (*łiťáan*; *Lewisia rediviva*), khouse (*Qáaws*; *Lomatium kaus*), wild carrot (*tsa-weetkh*; *Daucus pusillus*), and wild potato (*qeqít; Lomatium canbyi*). Root crops made up one-third to one-half of the winter food supplies (Anastasio 1972:119). Fruit collected included serviceberries (*kikeeye ; Amelanchier* sp.), gooseberries (*ḱiḿmé; Orycanthoides saxosum*), hawthorn berries (*sísnim; Crataegus douglasii*), thornberries (*sísnim; Crataegus columbiana*), huckleberries (*cemítx; Vaccinium membranaceum*), currants (*qeqeyux; Ribes aureum),* elderberries (*meḫseme mittip; Sambucus malanocarpa*), chokecherries (*tims; Prunus demissa*), blackberries (*céeqetcimúuxcimux; Rubus macropetalus*), raspberries (*céeqet'ilp'ilp; Rubus idaeus*), and wild strawberries (*nicka'níicka'; Fragaria vesca*). Other gathered food included pine nuts (*Pinus* sp.), sunflower seeds (*Helianthus* sp.), and black moss (*hóopop; Alectoria jubata*). By November, travel for food supplies had ceased and the people moved back to the winter villages (Curtis 1911; Slickpoo and Walker 1973; Spinden 1908; Walker 1982, 1998).

Historic Background

The historic period began with the arrival of Lewis and Clark and the Corps of Discovery in 1805, in search of the quickest route to the Pacific Ocean. Fur traders, miners, and missionaries began to flood the area soon after (Sappington 1994). In 1812, Donald Mackenzie established a Pacific Fur Company trading post on the Clearwater River, five miles above Lewiston, Idaho. The Nez Perce welcomed ready access to trade goods, but refused to trap beaver or labor for the Company. After several thefts of trade goods and receiving news of the start of the War of 1812, the post closed after several months and the traders returned to Astoria (Ruby and Brown 1988, Thompson 1974, Walker 1998).

Twenty-five years after Lewis and Clark passed through the *Nimíipuu* territory, a four-man delegation of *Nimíipuu* and Flathead traveled to St. Louis, Missouri, asking for books and teachers. This eventually led Presbyterians to send missionaries to the Pacific Northwest. Many think the missionaries were sent to pacify the *Nimíipuu* and other neighboring tribes who opposed the settlers (Slickpoo and Walker 1973; Walker 1985, 1998).

Reverend and Mrs. Henry Harmon Spalding arrived in the Lapwai valley in 1836 to establish a Presbyterian mission. They first set up camp two miles south of the Clearwater River. After the hot summer of 1837, they moved to a cooler location at the mouth of Lapwai Creek. The Nez Perce helped the Spaldings build a log house, blacksmith shop, schoolhouse, gristmill, and workshop. Spalding built a small sawmill in April 1840 and milled lumber for his mission buildings. After the 1847 Whitman Massacre, where the Cayuse killed fellow Presbyterian missionaries Marcus and Narcissa Whitman and twelve others at *Waiilatpu*, the Spaldings abandoned the Lapwai mission and moved to the Willamette Valley in Oregon. At the time of their departure, the mission had grown from a single log building to a mission with 44 acres of cultivated land and many buildings. Presbyterian work among the *Nimíipuu* did not resume until 1871, when Rev. Spalding returned from Oregon (McBeth 1993).

The Treaty with the Nez Perces, 1855, signed by *Nimíipuu* leaders at the council in Walla Walla and the Washington Territorial Governor and Indian Agent Isaac I. Stevens, reserved 7,000,000 acres for the Tribe's exclusive use that included most of the tribe's traditional lands. It also established the Indian Agency and stipulated that no euroamericans were to be allowed onto reservation lands without permission of tribal leaders (Josephy 1983).

This promised protection was short-lived, however, as Elias D. Pierce was shown the location of gold deposits in 1860 in the Clearwater Mountains, on Orofino Creek on the east side of the Reservation. Negotiations with Nez Perce leaders in April 1861 permitted whites to travel and mine north of the Snake and Clearwater Rivers, but they did not allow permanent settlement. This provision was violated almost immediately when Lewiston was established at the confluence of the two rivers. For a while, tents gave the pretense of a transitory community, but these were soon replaced by more substantial structures as non-Indians settled in to stay. B. F. Kendall, Superintendent of Indian Affairs for Washington Territory, said in 1862 that stopping the miners would be "like attempting to restrain the whirlwind."

The U. S. Army established Fort Lapwai in 1862, ostensibly to protect the Nez Perce from harassment by white settlers, miners, and whiskey sellers (U.S. War Department et al. 1897). The Army quickly came to see its role as protecting whites from retaliation from Indians in response to poor treatment. The Army was instrumental in coercing Nez Perce leaders into signing a second treaty on June 9, 1863, which reduced the reservation by 90 percent. The "Steal Treaty" was signed only after Tribal leaders from areas whose lands were excluded from the new Reservation, most notably Old Chief Joseph, angrily left the negotiations. Though 51 Nez Perce signatures appear on both treaties, the second does not include many considered "chiefs" by the Nez Perce. The ramifications of this agreement would contribute to the Nez Perce War of 1877 (Williams and Stark 1975).

The sudden increase in mining traffic brought dramatic changes to transportation in the region. Ferries carried people, pack trains, and supplies across the Clearwater River. The Indian Agency moved onto the Spalding's land at the mouth of Lapwai Creek and over time, the site became a thriving historic community with a hotel, saloons, a railroad station, and other structures and features. In 1878, the people of Lewiston continued to push for a railroad connection over the Bitterroot Mountains. The Northern Pacific Railroad arrived in Genesee by 1890 and moved on to Lewiston by 1898. The following year it continued up the Clearwater River, operating as the Clearwater Short Line Railway Company. A major construction effort brought it to Orofino in 1899, to Kooskia in 1900, and as far as Stites in 1902 (Dryden 1972; Simon-Smolinski 1984). The Camas Prairie Branch to Grangeville was completed in 1908 (Miss et al. 2002).

The 1887 Dawes Act directed the Bureau of Indian Affairs (BIA) to divide reservations into individual parcels for each tribal member. The size of the parcels depended on the status and age of the individual, with any remaining lands opened for homesteading. The Dawes Act, also known as the Allotment Act, attempted to force Native Americans to abandon traditional lifestyles and adopt euroamerican practices, such as farming. The Nez Perce Indian Reservation was allotted between 1889 and 1893 under the direction of Alice Fletcher, an anthropologist from the Peabody Museum at Harvard University. Under Fletcher, the Nez Perce were assigned allotments of 160 acres for each head of family, 60 acres for each unmarried person over eighteen, 80 acres for orphans, and 40 acres for every unmarried person under eighteen (Tonkovich 2012). On the Nez Perce Indian Reservation, allotment and subsequent euroamerican homesteading reduced Indian controlled lands by another 90 percent.

The Nez Perce Tribe took advantage of the reforms made in the Indian Reorganization Act of 1934, which allowed tribes to establish self-government. In 1941, the Nez Perce Tribe adopted the current Tribal Constitution, establishing a nine member Tribal Executive Committee elected by enrolled tribal members. Over the past 40 years, the Tribe has taken many steps to reassert authority over tribal lands on the reservation and tribal sovereignty for guaranteed treaty rights within lands ceded in the 1855 and 1863 treaties, as well as usual and accustomed fishing, hunting, and gathering areas outside the ceded territory.

Today the Nez Perce Tribe plays a crucial role in the management and the preservation of its cultural and natural resources, the operation of health and judicial systems, and economic development within the Reservation boundaries.

V. Literature Review

The CRP conducted background research to identify archeological sites and previous cultural resource surveys located within one mile of the project areas, prior to commencing fieldwork. The CRP completed background research using records from the Nez Perce Tribal Historic Preservation Officer (THPO) office and the Government Land Office (GLO) Plat Maps through the Bureau of Land Management (BLM) website.

The first GLO plat survey was conducted in 1870, but that early map does not show any built features in the project area. The 1894 GLO plat shows that all of the Section 19 is timbered, and a road is west of Project Area 2. The GLO issued land patents in Section 19 to Lewis E. Risher (3) and William R. Smith (1) in 1904, and Kenneth Hill (1), Axel Kaline (1), and Giles R. Hayward (3) in 1911. The GLO recognized allotments for *AH-NA-TO-E-NO*, or Julia Slickpoo, for four tracts totaling 80 acres in Section 33 in 1895 (BLM 2018).

There have been six cultural resource investigations conducted within one mile of the project area (Table 1).

Table 1 Previous cultural resource projects within one mile of the project area.

Project Area 1	**Author**	**Year**	**Intensive Acres**
94-NPT-05, East Winchester Timber Survey	Fulkerson	1994	206
10-NPT-12, Camas Express Cultural Resource Survey	Baird and Glindeman	2010	9
13-NPT-02, Lewis County and Winchester Rural Fire Dist. Project	Glindeman	2013	2
Project area 2			
10-NPT-13, 2010 Cultural Resource Surveys for Nez Perce Soil and Water Conservation District	Glindeman, et. al.	2010	161
11-NPT-20, 2011 Cultural Resource Surveys for Nez Perce Soil and Water Conservation District	Norman	2011	49.5
11-NPT-13, 2011 Cultural Resource Survey for North Winchester	Norman and Borkowski-Chupp	2011	148.1

Project Area 1

In 1994, the CRP conducted an archaeological survey for a planned Nez Perce Tribal Forestry Program harvest (94-NPT-05). Sites 10LE0079, 10LE0080, and LOC192 were recorded during this project (Fulkerson 1994).

In 2010, the CRP conducted an archaeological survey for the planned improvements at the Camas Express convenience store and gas station (10-NPT-12). The CRP relocated the Craig Mountain Railway (LOC192), but determined that this short segment was not NRHP eligible because it did not retain integrity (Baird and Glindeman 2010).

In 2013, the CRP conducted an archaeological survey for the Lewis County and Winchester Rural Fire District Project (13-NPT-02). Glindeman (2013) reported that although the Craig Mountain Railway is identified on the USGS quadrangle maps, it had been destroyed in her project area. No other archaeological or cultural resources were identified.

Project Area 2

In 2010, the CRP conducted archaeological surveys for a multi-component watershed restoration project in Nez Perce County (10-NPT-13). Survey Area 9 of this project was near the present project area 2 at the headwaters of Rock Creek. No archaeological or other cultural resources were identified (Glindeman et. al. 2010).

In 2011, the CRP conducted an archaeological survey for the multicomponent Lapwai Creek Project (11-NPT-20). Work Element T is near the present project area 2 west of near Winchester Grade. No archaeological or other cultural resources were identified (Norman 2011).

In 2013, the CRP conducted a cultural resource survey for a proposed hazardous fuel reduction project planned by the Nez Perce Tribe Department of Forestry (11-NPT-13). One previously recorded archaeological site (10LE59) was relocated. No new cultural resources were identified.

There are two recorded archaeological sites within one mile of the project area (Table 2). Additionally, Shawley (1984) indicates the presence of several Nez Perce trails near the project area.

Table 2. Archaeological sites within one mile of the project area.

Site Number	Site Type/Name	Distance from Project Area (miles)
10LE0079	Rock piles, historic equipment scatter	0.6
10LE0080	Telephone line	0.5
LOC192	Craig Mountain Railway	0.25
10NP0451	U.S. Highway 95	0.15

Archaeological sites:

10LE0079 is a series of rock piles from clearing of adjacent agricultural fields, a small equipment scatter. The site does not appear to be eligible for NRHP listing, but it should be reevaluated.

10LE0080 is two historic telephone poles approximately 60 m apart. The site does not appear to be eligible for NRHP listing, but it should be reevaluated.

LOC192 is the Craig Mountain Railway, the Craig Mountain Lumber Company's six mile railroad built between September 1909 and January 1911 to transport its lumber to Craig Junction where it could be transferred to the Camas Prairie Line. In 1921, Craig Mountain Lumber Company Railway incorporated under the laws of the state of Idaho and became Craig Mountain Railway. The railroad was abandoned in 1965 (Nielson 1980). The railroad has not been formally recorded.

US Highway 95 is a historic highway running from the Canadian border and the Oregon border in the south. US 95 has not been formally recorded in this area, though the highway has been determined not eligible for National Register listing in Nez Perce County (10NP0451).

VI. Research Design

A. Objectives/Expectations

The objective of the cultural resource survey was to identify any archaeological resources, burials, sites, or other cultural or historic features that may be present within the project area, and to assess any potential effects that the proposed project may have on those resources. The cultural resources most likely to exist within the project area are associated with environmental variables such as availability to water, flora, fauna, and landforms that could provide shelter (Shawley 1977).

B. Field and Laboratory Methodology

The CRP conducted an intensive pedestrian survey of the project area using 20 m transects. The CRP did not collect any artifacts or other cultural materials during the project. The CRP collected GPS data with a handheld Trimble Geo7X with a GNSS receiver with TerraSync software, and differentially corrected the data using Pathfinder Office.

VII. Survey Results

The CRP conducted intensive pedestrian surveys on May 6 and October 14, 2019 (Figures 2and 3). The crew included Patrick Baird, Jenifer Chadez, Jarvis Weaskus, and Charlie Reuben. The CRP surveyed a total of 11.4 acres within the project area. The CRP did not excavate any shovel test pits (STPs). Ground visibility was generally excellent about 90 percent exposed, with cut wheat stalks in Project Area 1 and low grass and bare ground in Project Area 2.
The CRP did not identify any archaeological, historical or other cultural resources in Project Areas 1 and 2.

Management Recommendations and Conclusions

The CRP recommends a determination of no historic properties for the undertaking. Although four historic properties have been identified within 1.0 mile of the project areas, they are all well outside the current project boundaries and should not be impacted by the use of the two DeAtley Waste Disposal Areas near Winchester, Idaho.

If cultural resources or human remains are inadvertently discovered during project implementation, work in the find location should halt immediately, the find protected until consultation with the Idaho Transportation Department and Nez Perce Tribe THPO is completed, and any appropriate avoidance, protection, or mitigation measures completed

Figure 2 Map of Project Area 1

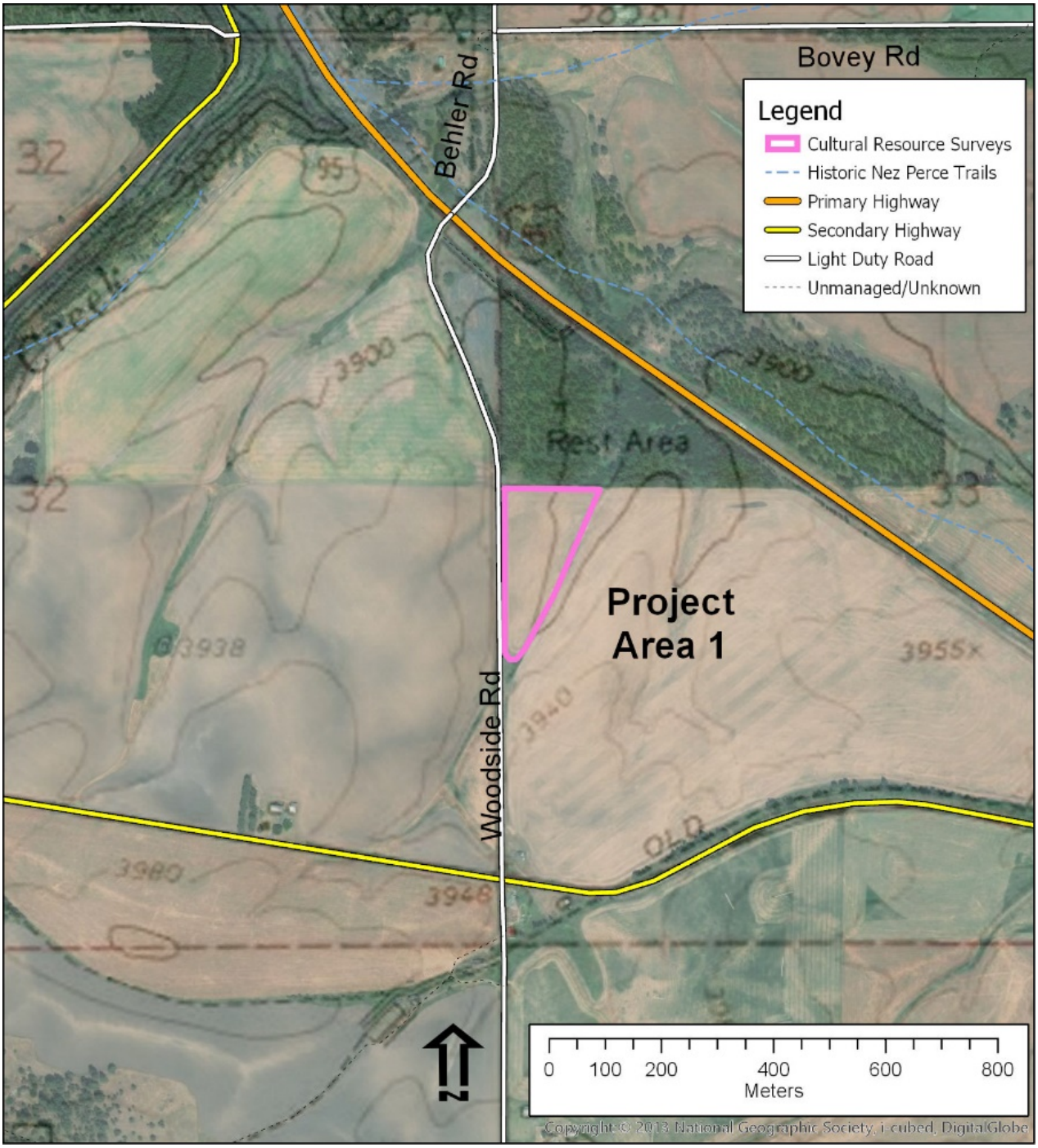
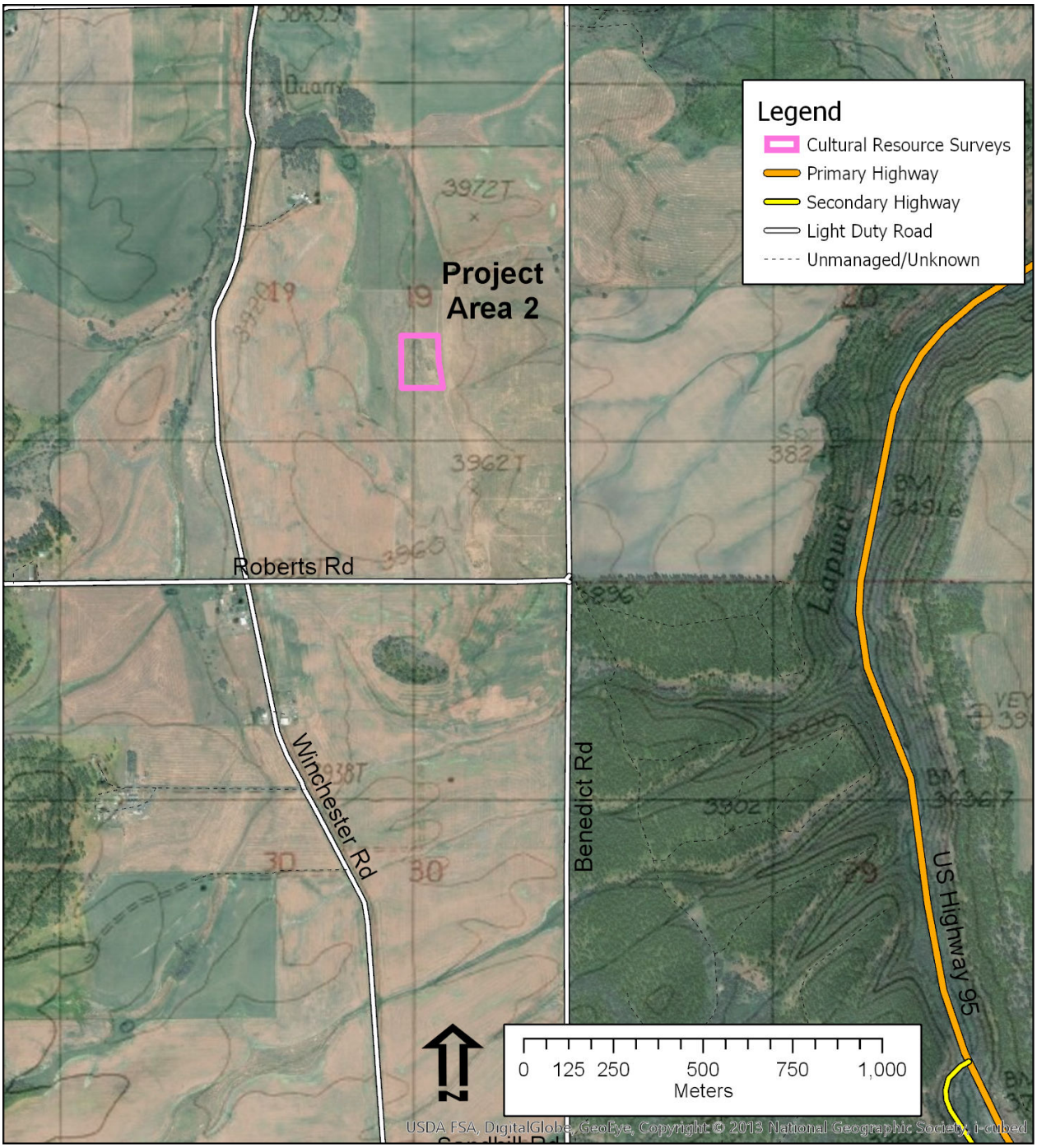


Figure 3 Map of Project Area 2



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Appendix A: Project Photos

Figure 4 Overview of project area 1 taken from Woodside Road. Photo 19-NPT-14-D-01, looking east.

Figure 5 Photo showing the riparian area near the northeastern boundary of Project Area 1. Photo 19-NPT-14-D-02, looking south.

Figure 6 Overview of Project Area 2 to be used for excess waste from Culdesac Canyon US-95.
Photo 19-NPT-14-D-06, looking southwest

Figure 7 Overview of Project Area 2 to be used for excess waste from Culdesac Canyon US-95.
Photo 19-NPT-14-D-06, looking east