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**ETHNOGRAPHIC AND ETHNOHISTORIC  
EVALUATION OF MAIDU  
CULTURAL PLACES**

**Oroville Facilities Relicensing  
FERC Project No. 2100**

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**State of California  
The Resources Agency  
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## CHAPTER IV – FINDINGS

The following section presents the findings of the evaluations for eligibility to the NRHP as a TCP of each site identified in the inventory report (McCarthy et al. 2004). This discussion is organized on a geographic basis so that sites in close proximity to one another are evaluated in the same section. Three salient groupings of TCPs emerged from this process of analysis. Each of these groupings has multiple, eligible properties or TCPs, and all the TCPs are closely integrated thematically. Because of the interrelated nature of the TCPs in these groupings, they are referred to here as Complexes, and they include the Enterprise-Union Bar Complex, the Foreman Creek Complex, and the Bald Rock Canyon Cosmological Complex (Map 1). Additionally, TCPs were identified in the Downstream of the Dam area. Many other locations throughout the APE were identified during the initial phase of this investigation and described in the inventory report (McCarthy et al. 2004). Each of these sites is also reviewed here in regard to the cultural values present, and the reasons why it does not meet the criteria for eligibility are discussed.

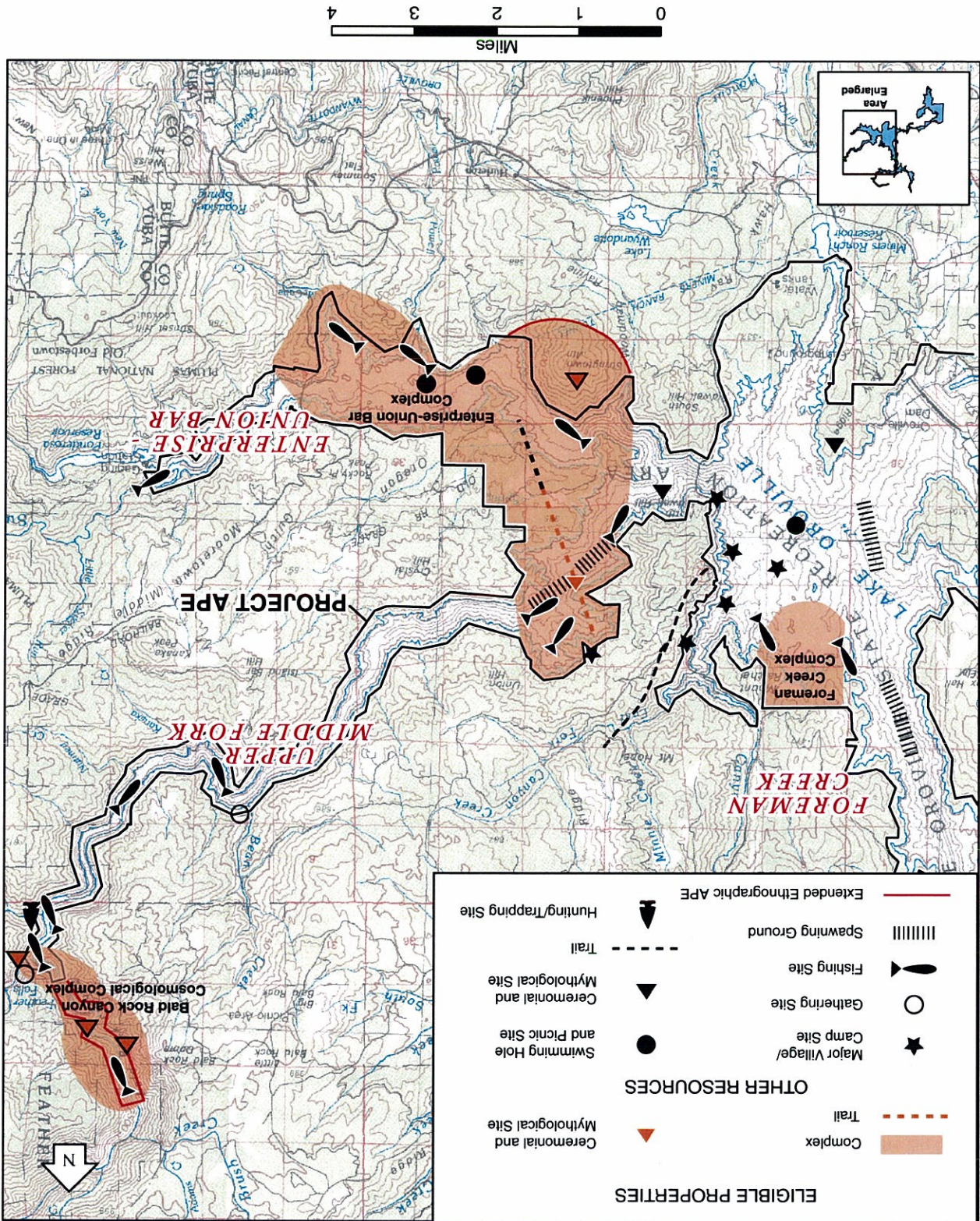
### ENTERPRISE-UNION BAR

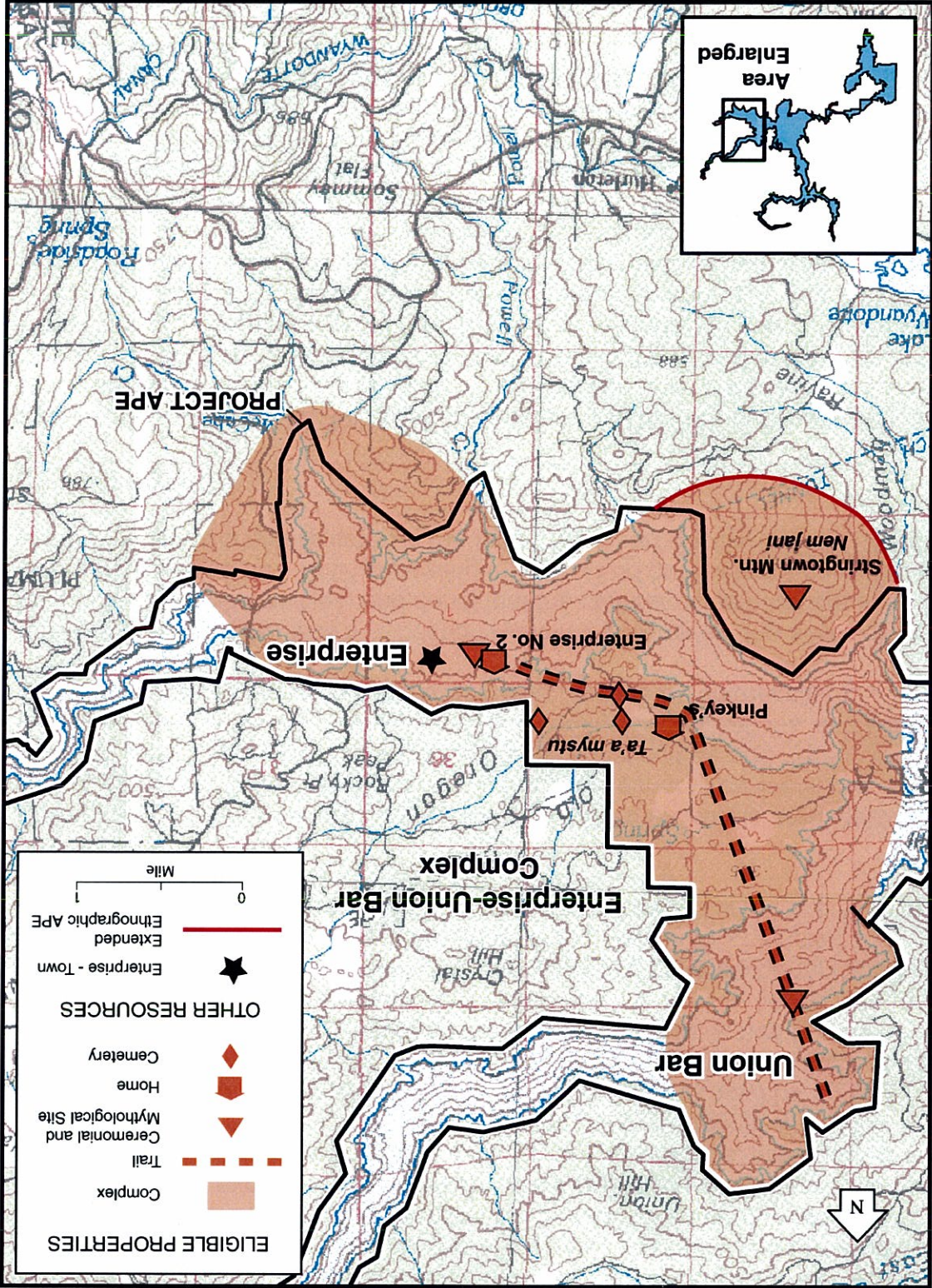
The Enterprise-Union Bar Complex is located in the southeastern portion of the project area. The crescent-shaped complex stretches from the Enterprise area along the South Fork, across Craig Saddle on Middle Ridge, and north to Union Bar on the Middle Fork (Maps 1, 2). It consists of locations identified in the inventory report (McCarthy et al. 2004:55-62 [Middle Fork], 61-69 [South Fork]). The most important geographic features in the complex are the Middle Ridge – the divide between the South and Middle Forks of the Feather River – and Stringtown Mountain. The banks of the pre-reservoir South Fork were fairly gentle, allowing easy access to the river. A number of creeks flow through this area: Oregon Creek, McCabe Creek, Powell Creek, and Little Sucker Run.

For the most part, the APE is a thin band that parallels the banks of the South and Middle Forks. However, the APE extends about two miles into the Craig Saddle area on Middle Ridge, giving this portion of the project area significantly more land above the reservoir and consequently more environmental diversity than other portions of the APE. The topography of this vicinity is gently sloping with numerous flat, open spaces. Oregon Creek flows down Middle Ridge and through the Craig area which contains a diversity of plant communities with vegetation composed of an upperstory of oak species, ponderosa pine (*P. ponderosa*), grey pine, incense cedar (*Libocedrus decurrens*), and madrone (*Arbutus menziesii*), and an understory of brush such as poison oak (*Toxicodendron diversilobum*), ceanothus (*Ceanothus* spp.) and manzanita (*Arctostaphylos* spp.), as well as open grasslands.

Taken as a whole, the Enterprise-Union Bar Complex is an integrated series of locations which reflect the full range of Maidu adaptations to the Feather River and its

Map 1. Foreman Creek, Bald Rock Canyon Cosmological, and Enterprise-Union Bar Complexes.





Map 2. Eligible Properties in the Enterprise-Union Bar Complex.

environment from pre-contact times to the construction of Oroville Dam in 1960 and beyond. This area is rich with meaning; there are many layers of land use which are associated with community activities and events that reflect all ethnographic and ethnohistoric themes expressed in the project area: residence with villages, campsites, and cemeteries; subsistence with fishing sites, spawning grounds, plant gathering locations, and hunting and trapping sites; cosmology and mythology where the landscape is imbued with myth, and sometimes marked by petroglyphs; ceremony at locations with a roundhouse; travel, trade and communication by the system of trails; and leisure and transmission of culture by the swimming holes. A number of ethnohistoric themes are also expressed in this complex including: Maidu responses and resistance to American hegemony and the incorporation of Euroamerican economic strategies into traditional Maidu practices. Most of the sites in this complex are associated with multiple themes, and the majority is associated with the ethnohistoric themes identified above.

The Enterprise-Union Bar Complex is important to all of the Oroville area Maidu Tribes; virtually everyone in the Oroville Maidu community has either lived within this area, has had relatives living in the area, or has visited here. Tribal culture and historic information about this important area has been passed down orally for generations, and the area continues to play an essential role in the enduring practice of Maidu culture. The following section discusses the locations within this complex, the associations with Maidu people and their activities, and considers the cultural values that are associated with them. Eligibility to the NRHP according to Bulletin 38 guidelines is considered for each of the locations originally listed in the Inventory report (McCarthy et al. 2004).

## PLACE AND RESIDENTS

A number of small towns were established along the South Fork during the Gold Rush; however, Enterprise (T19N/R5E, Section 1) was the only one of these communities extant into the 1900s (Map 3). Both Maidu and White settlers lived in the town, and made their homes along the banks of the South Fork and along Oregon Creek. Lumpkin Road extended across the South Fork, through Enterprise, and up Middle Ridge to Mooretown and beyond. There were two bridges; one a suspension bridge and the other a 'log bridge' for use by heavy vehicles in the summer, when the water was not too high (OFN 2002: Marx Angle). Businesses lined both sides of the South Fork. The north side of the South Fork was known as Sunny Side, and this was where the Sunny Side Hotel and Store were located. Frank Aaron ran the hotel and store (OFN 2004: Franklin Martin), and in later years, Jim Lewis ran the store and a gas station (OFN 2002: Marx Angle). There was a big patio in back of the store where people would sit and look over the river (OFN 2002: Marx Angle).

The town also included Big Kate's Bar and Dance Hall which was located on the south side of the river, near the bridge. Big Kate's was a meeting place for the community;



many local residents picked up their mail at Kate's place, which was an opportunity to socialize and exchange news (OFN 2003: Art Angle). Many locals attended the dances at Big Kate's, and some Maidu men played music at these dances; Cecil Spencer played the violin, George Mix the mandolin, and Gus Martin the guitar (OFN 2003: Lois Edwards). Big Kate also owned some cabins which were located behind the bar and dance hall (OFN 2002: Marx Angle). A number of Maidu families, such as the Allans and Logans, stayed in these cabins for short periods of time (OFN 2002: Marx Angle). Mountain Springs School was also on the south side of the river. Many of the consultants interviewed for this project attended 1st-8th grades at this school. In the 1930s, the school had a wood stove for heat, lamps for light, and water was packed in from a spring close to the river; there was an outhouse located in back (OFN 2004: Kenneth Spencer).

While many Maidu families resided in Enterprise at one time or another, certain families are strongly associated with this area, and it is the stories of these people – Martins (aka Punch), Parkers, Watsons, Andrews, Pinkys, Spencers, and Angles – that have been passed down through the generations in oral history. Some of these families were granted land allotments.

*Martin*: Enterprise Rancharia No. 2, the Martin allotment, was a 40-acre parcel located along the South Fork. It was established in 1914 for Nancy Martin and her children, and was purchased at that time for \$162.56 (U.S. House of Representatives 1964). It is likely that Nancy and her family had been living on this parcel prior to this time. Nancy and her husband Henry Martin were enumerated in the 1880 Indian Census of Enterprise Precinct which included the town of Enterprise. They were again listed in the 1900 Census (Mountain Springs) with their son, George (20 years old). Henry and Nancy's sons Frank and George lived in Enterprise, with George remaining on the rancharia with his wife, Sadie Foreman Martin, and their children; Sadie had moved from her family's home at Foreman Creek up to Enterprise. There were two houses on the rancharia close to the river – Nancy lived in one house, up the hill by the spring, and George and Sadie in one downhill, closer to the river. The 1910 Indian Census listed George (27 years) and Sadie (23 years) and their three children: Albert, Jessie, and Hazel. By 1920 the household included, in addition to George and Sadie, his mother Nancy (74 years), and children, Albert, Nettie, Hazel, Rena, Harry, Josie, and Hattie. George built the family home that was constructed on posts. The walls were made of board and batten and the roof of hand-sawn shakes (OFN 2004: Marx Angle). The family kept a big garden, and there was a spring above the house which supplied plenty of fresh water (OFN 2004: Franklin Martin). The pipe that delivered the water is still visible.

George kept cattle, maybe 15-20 head, nearby in the Oregon Creek area. He salted and pickled the meat in a shack he built up the hill from the family home (OFN 2004: Franklin Martin). He mined on occasion, as did many of the local residents. He also worked as a blacksmith for a stage company and as the constable of Enterprise (OFN 2002: Franklin Martin). Nancy remained on the property until she passed away

sometime after 1920. George Martin was killed in the 1930s by a car as he walked home from work. It was said that there was candy all over the road at the site of the accident – he always brought home candy to the children. Sadie stayed in their home on the rancharia where the annual meals and ceremonies – Big Times – continued to be held, providing a focus of Maidu cultural life. It was not until it was physically too difficult for her to stay anymore that her sons moved her to town. In 1964 the Secretary of the Interior authorized sale of Enterprise No. 2 to the State of California in anticipation of inundation by the reservoir. It was sold for \$11,176 plus \$1,020 for the personal property on it. The proceeds were divided between four of Sadie's children (U.S. House of Representatives 1964).

Frank Martin (Nancy and Henry's other son) and his wife, Ina Davis Young, lived on 40 acres to the north of McCabe Creek. Frank and Ina's son, Franklin Martin, was interviewed a number of times for this project; he remembers that his mother had a big garden, and with the Wyandotte ditch being close by, they had plenty of water. Ina canned beans and traded beans for beef with Franklin's uncle (George Martin). Ina also canned the peaches from their orchard, and Frank Sr. made peach brandy (OFN 2004: Franklin Martin). The 1910 Indian Census of Mountain Springs Township listed Frank (33 years) and Ina (37 years) with their children Mary, Eva, Freda, Hattie, and Franklin Martin, and Ina's son from her previous marriage, Herb Young. Frank was a miner and had several claims near Enterprise; he died in a mining accident in 1913, under suspicious circumstances – it is believed that he was murdered by a local White man over gold (OFN 2002/2004: Franklin Martin). Ina later married Robert Jackson and moved her family up to the Mooretown Rancharia.

Gladys Martin, one of the Maidu consultants for this project, reported that she lived in a cabin at Sunny Side with her family for awhile when she was young. Sadie Martin, her maternal grandmother, took care of her for awhile after the death of Gladys' mother. *Parker, Watson:* Enterprise Rancharia No. 1, the Parker allotment, is located to the north of Enterprise and Rocky Point Peak. This rancharia consists of 40 acres granted in 1914 to Emma Parker. The Parker and Watson families lived on this property where there were three houses occupied by related family members – Maxons, Wagners, and Watsons. Big Times were held at the rancharia until the 1930s (OFN 2003: Harold Mullins). The rancharia is still in trust status and occupied by members of the Watson family; it is, however, located outside the project APE.

*Andrews:* The Andrews brothers, Clarence and Enik (or Enoch), had an allotment of 40 acres on Crystal Hill (OFN 2003: Art Angle; and 2004: Kenneth Spencer). Enik was the older of the brothers: in 1910 Enik was 22 and Clarence was 18 (1910 Census). Consultants remember Clarence who lived in Enterprise, occupying a cabin along Powell Creek. Later he moved to McCabe Creek where he built a new cabin (OFN 2002: Marx Angle and Art Angle). Clarence mined along the creeks, and it was thought that he buried his gold in jars (OFN 2003: Art Angle). It is also widely believed that the

Andrews brothers escaped from Round Valley and that they ran back to Enterprise shortly after the Round-up in 1863 (OFN 2002: Art Angle, JD Smith; 2003: Franklin Martin; 2004: Kenneth Spencer). [However, their ages as documented in the census are not consistent with this story.]

*Pinkie*: In 1924, John (Jack) Pinkie was granted an Indian Trust Patent of 160 acres on Oregon Creek (U.S. GLO Records, T20N/R5E, Section 35) – this land is known as Pinkie's Flat. Pinkie apparently lived there prior to that date, but had moved up to his Oregon Creek land from Foreman Creek (Kelsey 1971:8 [1906]). John Pinkie is listed in the 1900 Indian Census in Mountain Springs Township with wife, Rose, and boarder, Bessie Spain. In the 1910 census he is listed as a gold miner. He is listed in the 1920 Census living with his wife, Eliza (both 65 years old). Consultants remember that when Jack died in the early 1940s, Eliza held a traditional Maidu funeral for him including a burning ceremony (OFN 2004: Marx Angle and Kenneth Spencer). The Pinkie's lived in a small cabin, and had a garden and orchard (OFN 2003: Franklin Martin).

The Martin and Spencer cemeteries are located in the Oregon Creek area. The Spencer cemetery is located to the south of Pinkie's Flat. It is recalled that Jack Pinkie gave five acres on the south edge of his property for the community of Enterprise to use as a cemetery (it is now known as the Spencer Cemetery; OFN 2004: Lois Edwards). This cemetery is well tended and actively used. The Martin cemetery is located to the east of Pinkie's Flat and north of Oregon Creek. This cemetery has been used primarily by the Martin family and is also well cared for.

*Spencer*: The Spencer place was across the river from the Martin rancharia, on the south bank of the South Fork, along Powell Creek. The 1910 Indian Census of Mountain Springs Township lists D.L. Spencer (57 years old, a White man from Illinois), Elizabeth (43 years old), and their children Leroy, Minnie, Ollie, and Cecil. Cecil Spencer remained on the property with his wife, Cecilia Martin; they raised their children in Enterprise. Two of their children, Kenneth Spencer and Lois Edwards (Photograph 1), were interviewed for this project. They recalled that there was a wooden foot bridge over Powell Creek that they used to reach their house. It was a two-storied house with four bedrooms, and a small front porch (OFN 2003: Lois Edwards; 2004: Kenneth Spencer). The Spencers owned a mill and logged along Powell Creek. The mill was located above the house on a flat near an apple orchard (OFN 2004: Kenneth Spencer).  
*Angle*: The Angle home was to the east of the Spencers. The Angles had 40 acres near McCabe Creek and the South Fork (OFN 2002: Marx Angle and Art Angle; 2003: Art Angle). Ray Angle, a White man, married Rena, the daughter of George and Sadie Martin. Like many local men, Ray worked at the Feather River Pine Mills, located up the road from Enterprise. Two of Ray and Rena's children, Art and Marx Angle, were interviewed for this project.

## ACTIVITIES IN HISTORY

Enterprise might be considered a microcosm of Maidu culture, representing the whole range of Maidu cultural activities and relationships in the decades before the Oroville Dam was constructed. All of the Maidu families that lived in Enterprise grew much of their own food; consultants recalled eating beans and potatoes from the family garden. They also continued to gather traditional 'wild' foods. It was possible for people to walk along Oregon Creek and through the hills bordering the South Fork because the old people set small fires in the spring to keep the brush down (OFN 2002: Marx Angle, Franklin Martin). This also encouraged good crops of desired plant foods.

Oaks grew throughout the Enterprise area, and many consultants grew up eating acorn soup. In the 1910s, Nancy Martin gathered and ground acorns along McCabe Creek (OFN 2004: Franklin Martin), and in later years, her daughter-in-law, Sadie Martin, processed acorns in her front yard (OFN 2003: Marx Angle). Women gathered edible and medicinal plants and basket making materials in the hills. Children often accompanied their grandparents and parents on these excursions, which were opportunities to pass on knowledge about the native landscape. Consultants remember that their grandmothers related stories about the ancestors, and identified specific sites, such as roundhouse locations, and passed on mythological and cosmological stories (OFN 2003: Gladys Martin; 2003/2004: Franklin Martin).

Men fished along the Middle and South forks of the Feather River, along Powell and McCabe creeks. They also walked over Middle Ridge to the Middle Fork to fish at Union Bar. People caught salmon, steelhead, sturgeon, trout, and eel; consultants

Photograph 1. Frank and Lois Spencer Standing in front of their Family's House in Enterprise, ca. 1955.



remembered that their grandmothers, Nancy Martin and Sadie Martin, liked to eat eel, but most contemporary people today do not care for it (OFN 2002: Marx Angle; 2003/2004: Franklin Martin). Deer were also plentiful in the Enterprise area, and deer meat was a staple for most families.

While the Maidu families supplied much of their own food from home gardens and by gathering traditional wild foods, mainly from women's efforts, men brought in cash by working for wages. Many worked for the nearby mills, particularly at Feather Falls, as laborers on construction of the railroad that ran through Craig Saddle, connecting Bidwell Bar and Feather Falls, at jobs on ranches, or chopped wood. Many continued to practice mining. The cash from these jobs bought such things as coffee, sugar, beans and other 'Western' commodities and tools. Thus they had a mixed traditional Maidu and Western capitalist economy.

In the summertime Enterprise was a popular area. Maidu families from Oroville, Berry Creek, and Feather Falls came to Enterprise to visit their Martin and Spencer relatives. They walked down to the South Fork to swim in the clear water and picnic along the white sandy beaches (Photograph 2). Children often stayed with their Martin or Spencer relatives during the summer months; the river was where they went to meet with friends and cool off from the summer heat (OFN 2004: Eleanor Bolton).

In sum, the community of Enterprise, with Enterprise Rancheria No. 2 and many Maidu residents, was a major cultural focus of the larger Maidu community prior to the construction of the Oroville Dam, and the river was an essential component of Maidu daily life.



Photograph 2. Canyon of the South Fork  
Feather River near Enterprise, July 14, 1930.

## CONTEMPORARY LANDSCAPE

The construction of the Oroville Dam significantly altered the Enterprise-Union Bar area landscape, thus greatly affecting the Maidu people living along the South Fork – homes, a whole town, and a major focus for the practice of Maidu culture were lost. In addition, fishing grounds, swimming holes, gathering locations, and trails were made inaccessible as a result of the inundation of the reservoir. In some years, when the reservoir level drops low enough during the summer months, remains of the town are visible – foundations of the stores on the north side of the river, spring pipes, and the remains of the black oak on the old Martin place. Those buildings that were close to the river, such as Big Kate's, the Mountain Springs School, and the Enterprise bridge, do not show unless it has been a very dry year and the reservoir is exceptionally low. The reservoir is a symbol of loss of community for the Oroville area Maidu Tribes. Today Maidu people make trips to the South Fork to commemorate the old days – the events and people of the past – and relate stories about the old days to younger generations. Thus, family, community, and cultural values continue to be celebrated and passed on at this location.

Harvesting traditional plants is an important activity which continues to be associated in particular with the Enterprise-Union Bar Complex. With the resurgence of basket making in the community, local gathering locations are extremely important to the Maidu community. In addition, people continue to gather medicinal plants, especially those used to make teas, and edible plants, such as acorns, watercress, herbs, and wild onion. The Oroville area Maidu Tribes are interested in establishing resource gathering areas at locations which were used by their ancestors; in particular, consultants would like to have a plant/resource gathering area established in the Craig area.

## CONSIDERATION OF ELIGIBILITY TO THE NRHP

Each of the following sites has been evaluated according to the criteria for eligibility to the NRHP as outlined in Bulletin 38. The discussion of consideration of eligibility to the NRHP is divided into two sections: those individual sites that meet the criteria as TCPs and are thus evaluated to be eligible for the NRHP; and those sites that do not meet the criteria for TCPs. These non-eligible locations provide important context for the TCPs, enhance our understanding of the Maidu landscape, and impart information and meaning to the cultural value of the Enterprise-Union Bar Complex. Sites under discussion here were reported in the inventory report (McCarthy et al. 2004), and the inventory report number and page reference follows each listing in brackets.

## Eligible Properties

The values of the following sites meet the criteria for a TCP as defined in Bulletin 38. Each is a specific, locatable property that plays an important part in the community's historically rooted beliefs, customs, and practices, and each is important to maintaining the continuing cultural identity of the community (Bulletin 38).

These properties are judged to be eligible for inclusion in the NRHP as a TCP according to Criterion A: association with events which contribute to broad patterns of history. Each is well over 50 years old and the integrity of their relationship and condition are both good.

### Residential Sites

#### *Enterprise 2. The Martin Allotment [100-sf-v; p63]*

Enterprise 2, the Martin allotment, (T19N/R5E, NW ¼ Section 1) is located along the north bank of the South Fork. It may have originally been named *Holhotholton*, "Bubbling Spring" in the Maidu language (Riddell nd), but the contemporary community does not remember this name. Many consultants interviewed for this project are related to the Martin family, and almost every Elder had attended the annual spring celebration at the Martin place, a major event in the Maidu social and cultural calendar. George was an important Elder, and he and Sadie held the annual Maidu festivals, which included a dinner and hand games. Consultants explained that he was like a headman in that he shared food with the Maidu community by holding the spring and fall dinners at his home; holding these dinners was an honor (OFN 2003: Harold Mullins). After George died, Sadie continued holding the festivals.

Maidu people from Enterprise, Oroville, Mooretown, and Berry Creek attended these dinners. They gathered in front of the Martin house, under the black oak tree, to eat, to talk, and to play hand games. The festival often lasted a few days, and people ate acorn soup, salmon, and deer meat – in later years beef replaced the deer meat – and homemade bread, cakes, and pies (OFN 2003: Gladys Martin, Marx Angle; 2004: Eleanor Bolton). After the dinner was finished, there was a grass fight in which unmarried women and men would throw balls of grass at each other. It was said that whomever you hit would be your future spouse (OFN 2003: Francis Buschman; 2004: Gladys Martin). After the grass fight, the handgames began, and often lasted into the early morning.

Many consultants remember going to the spring celebration on Easter, but the spring celebration was not always associated with this Christian observance. In the 1910s, the sheriff often disrupted or broke-up the spring celebration on the grounds that it was an illegal gathering. The illegal status of ceremonies was a consequence of the problems surrounding the practice of the Ghost Dance by the Sioux. It was illegal in the early decades of the 20th century for Native Americans to congregate to hold religious ceremonies. This law was not enforced everywhere in California. Once the Martins changed the date of the celebration to coincide with Easter, the sheriff stopped interfering with the festivities (OFN 2004: Eleanor Bolton).

The Martin property symbolizes a number of traditional and ethnohistoric themes which include residence, ceremony, and maintenance of traditional practices despite efforts on the part of the larger White community to repress these activities. It also embodies

federal policies directed at the incorporation of Native Americans into the Euroamerican social and economic fabric through the granting of land allotments. Additionally, it represents the Native American's incorporation of Western economic strategies into a mixed economy of wage labor for cash by the men and more traditional gathering practices by the women. Thus the Martin residence and allotment epitomizes the full range of Maidu cultural practices in the late 19th century until 1960. The cultural information about this property continues to be handed down orally through the generations of the Maidu community. The descendants of the Martin family and former Maidu residents of Enterprise visit the property periodically with the specific purpose of commemorating the old days – the events and people of the past – and relaying stories about the old days to younger generations. These visits are important in passing cultural information to the next generations.

*Pinky's Flat [102-st-v; p64]*

Pinky's Flat is located in the Craig area (T20N/RE, SW ¼ S35), to the south of Oregon Creek and west of the Spencer Cemetery (discussed below). Pinky's Flat is named after John Pinky who lived in a small house with his wife on the northeast side of the flat (Photograph 3). In 1924, John (Jack) Pinky acquired land on Oregon Creek as an Indian Trust Patent; the property consisted of 160 acres which included the ancient cemetery and burning ground, *Ta'a*. Members of the Oroville area Maidu Tribes, especially people who lived in Enterprise, associate the flat with Enterprise Rancharia No. 2. The Martins and Pinkys visited each other often; a trail linked the flat and the rancharia. When Eliza Pinky visited, she and Sadie Martin would speak in Maidu (OFN 2004: Marx Angle). Some consultants believe that the Pinkys were part of the Martin family group (OFN 2004: Franklin Martin). Clearly there was a close connection between the families, especially since Eliza is buried in the Martin family cemetery (OFN 2003: Harold Mullins).

Pinky's Flat was an important gathering place for the community. Ethnographic interviews reveal that Maidu people from Enterprise gathered at Pinky's Flat to play hand games (OFN 2002: Art Angle and Bruce Steidl), and for special occasions such as Big Times (OFN 2004: Lois Edwards). Maidu would like to have access to this area for community uses.

The flat symbolizes a number of traditional cultural and ethnohistoric themes including residence, ceremony, and the practice of traditional games. The flat also embodies Maidu incorporation into the Euroamerican economy through the acquisition of land through an Indian Trust Patent. Former Maidu residents of Enterprise visit the property on occasion. These trips are made with the specific purpose of commemorating the old days, and inspecting the area that they call home.





Photograph 3. John, also known as Jack, and Eliza Pinkey sitting on their porch in Enterprise.

### Cemeteries

#### *Ta'a: Cemetery and Burning Ground [101a-sf-v; 101b-sf-cm; p64]*

Ta'a is located to the south of Oregon Gulch and Pinkey's Flat (T20N/R5E, Section 35). It was a portion of Pinkey's allotment. Ethnographic research revealed that *Ta'a mysty* is the Maidu name for the Oregon Creek cemetery and burning ground; *ysty* means burial ground, and here it means the burial ground at the village of Ta'a. In the 1960s Elmer Smith identified Ta'a as the old Oregon Creek burning ground (Riddell nd: Notes). Riddell located Ta'a at CA-BUT-20, which included an Indian cemetery and old burning ground, as well as two house pits and two large dance house pits (nd: Notes). Riddell also recorded Ta'a as ethnographic village No. 136 (1978:370-371). Independently, Rathbun (nd: Map) recorded Ta'a on his unpublished schematic map as a burning ground and cemetery. Ta'a was used by the Watson and William families (OFN 2003: Virgil Logan).

Consultants were told by their grandparents that there was a round house located near the Pinkey's place, before the Pinkkeys lived there (OFN 2003: Gladys Martin), and a number of unmarked graves are located around the Pinkey allotment (OFN 2004: Kenneth Spencer). Based upon the locational details, it seems that this information corresponds to the archaeological features that Riddell recorded as CA-BUT-20, and associated with Ta'a. Some of the Elders remember the Maidu name for this cemetery, and this property continues to be associated with ceremonial activities of the Maidu people; they hold great reverence for it as a place of the ancestors.

There is clear evidence that a burning ground and old village are present here. Former Maidu residents of Enterprise and other Maidu visit the property with the specific purpose of commemorating the old days, and the ways in which their ancestors practiced essential ceremonies for the death of community members.

*Martin Cemetery and Burning Ground [103-sf-cm; p64]*

The Martin Cemetery (T20N/R5E, SE ¼ Section 35) is located to the north of Oregon Gulch and west of Rocky Point Peak. Ethnographic research has revealed that this cemetery has been used as a burial and burning ground by the Maidu for generations, mainly by the Martin family and their descendants. Until the 1930s annual mourning or burning ceremonies were held at this cemetery. The last burning was attended by Maidu people from Enterprise, Mooretown, Bald Rock, and Brush Creek (OFN 2003: Harold Mullins). This cemetery continues to be used by the descendants of the Martin family, and members of this family go here annually to clean the cemetery and remember their ancestors. Thus, this property is an important ceremonial site where the Maidu practice their traditional culture, honor the lives of their ancestors, and revere their culture.

*Spencer Cemetery [104-sf-cm; p65]*

The Spencer Cemetery (T20N/R5E, SW ¼ Section 35) is a large fenced property that is located to the south of Oregon Gulch and Pinky's Flat. The graves are well marked, and it is clear to all that it is a cemetery. Ethnographic research has revealed that this cemetery was used as a burial ground by both local White settlers and Maidu families. The Maidu families mainly include the Parkers and Watsons from Enterprise Rancheria No. 1, and the Spencers (OFN 2003: Franklin Martin). This cemetery continues to be used by the descendants of these families, and members of these families go here annually to clean the cemetery and remember their ancestors. Thus, this property is an important ceremonial site where the Maidu practice their continuing culture and honor the lives of their ancestors.

*Mythological/Cosmological Site*

*Stringtown Mountain [117-sf-m; p67]*

Stringtown Mountain (T19N/R5E, Section 3) is located on the south bank of the South Fork and west of, and in clear view from, the old town of Enterprise. The APE has been extended in this vicinity to include the whole mountain. Ethnographic research revealed three Maidu names for Stringtown Mountain; one name is *Nemjani*, which translates to "Big Peak" (OFN 2003: Virgil Logan), another name is *Eskamanika* (OFN 2002: Marx Angle), and the third name is *Wyate* (OFN 2002: Fred Rose). Henry Flynn was already an old man when he identified *Nemjani* as the Maidu name for Stringtown Mountain for Littlejohn in 1928 (Littlejohn nd:63). Robert Rathbun (nd) identified Stringtown as Big Mountain on his unpublished schematic map.

Interviews for this project revealed a number of events and stories associated with Stringtown Mountain. The mountain was the location of the origin of fire:

The animals were on top of Stringtown, and from there they brought fire down to the people. Deer was the last to have it, and the fire singed his hind legs. That is why deer has dark hair on his hind legs (OFN 2002: Franklin Martin; 2003: Consultant 6 and Consultant 21).

It is also said that there is a big snake living on the top of the mountain, and that people have found the snake's skin (OFN 2002: Fred Rose). Robert Rathbun (nd) recorded a similar story on his unpublished schematic map; he associated this story with a lesson for hunters, which reflects Maidu beliefs about maintaining balance and harmony with the Earth:

If you get up too early in the morning you may see something you don't want to see. A man hunting on Big Mountain before dawn saw a big snake with antlers like an elk up there. He died soon after he told others what he saw. Never hunt too early (Rathbun nd: Map).

Almost every consultant who lived in the Enterprise area identified the mountain as a sacred place. Many believe that stories, such as the one above, were told to keep people from going up there (OFN 2003: Consultant 6). It is dangerous for people to go spiritually unprepared to a sacred and powerful place. Only certain people, mainly spiritual leaders, went to the top of Stringtown. These leaders or chiefs meditated at a rock that was located at the top of the mountain (OFN 2002: Franklin Martin).

Stringtown Mountain continues to be an important location for spiritual practice.

Many consultants identified Stringtown Mountain as a location associated with the 1863 Removal to Round Valley. Maidu people kept fires burning on top of the mountain for their relatives who were forced to walk to the Round Valley reservation in Mendocino County. It was believed that the fires would guide people back to their home (OFN 2002: JD Smith and Franklin Martin; 2003: Art Angle and Bruce Steidl). The Andrews brothers' (Clarence and Enik) return from Round Valley is the only account which has survived in oral history, although the veracity/accuracy of the story is questionable (see above).

Stringtown Mountain symbolizes a number of traditional and ethnohistoric themes. These themes include mythology and cosmology, ceremony, and resistance. The fires which were kept burning on top of Stringtown Mountain were a form of resistance to the removal of the Maidu from their ancestral home. It continues to be a place for spiritual practice.

*Hole: Union Bar [93-mf-m; p61]*

The Hole at Union Bar (T20N/R5E, SE ¼ Section 22) is located in the Middle Fork Feather River, just downstream of Union Creek. Ethnographic research has indicated that there is a mermaid or 'water baby' living in this hole (OFN 2002: Fred Rose; 2003: Virgil Logan, Franklin Martin). It is said that people should be careful not to disturb this creature when they are at this location, even today. Mermaids such as this one are potentially dangerous creatures and must be treated with respect and caution. The mermaid is symbolic of traditional Maidu beliefs about the supernatural world, and the stories that are told about the mermaid reflect specific beliefs about relationships between the various inhabitants of the Earth and maintaining balance and harmony between them all. Despite the fact that the reservoir has altered the Middle Fork, consultants believe that the mermaid is still living in this area.

Trails

*Pupumi Trail: Enterprise to Berry Creek [122-st-f; p68; 96-mf-f; p62]*

*Pupumi Trail:* Ethnographic research identified a trail (T19N/R5E, Sections 1 and 2 to T20N/R5E, Sections 25, 26, and 22) located in the Craig area. Robert Rathbun (nd) identified this trail as the *Pupumi* trail on his unpublished schematic map. Consultants for this project are familiar with this trail which began at the Martin rancheria, continued to the Martin Cemetery, Pinkey's Flat, Union Bar, and then from Union Bar the trail continued on to Berry Creek (OFN 2003: Lois Edwards and Marx Angle; 2004: Bruce Steidl and Kenneth Spencer). At Union Bar, people had to cross the river and give people a ride across in their boat (OFN 2003: Gladys Martin). Gladys Martin's grandfather used to come down to the Berry Creek side of this trail and wait for Gladys when she got out of boarding school for the summer and was returning home (OFN 2004: Gladys Martin). This trail was used by many consultants and their relatives (OFN 2003: Lois Edwards; 2004: Bruce Steidl), and was also known to some as 'The Grandmother's Trail' (Personal communication to McCarthy 2006: Pat Brown). It was an essential link between two major Maidu communities, Enterprise and Berry Creek. It also linked Maidu people to critical resources, including resource gathering locations in the Craig area, the Union Bar fishing hole on the Middle Fork, and the cemetery located along Oregon Creek.

Many parts of the trail are recognizable and can be followed; other segments, however, are obscured by the heavy vegetation. Interest in this trail is high in the contemporary local Maidu community, and it is suggested that the trail could be cleared and marked so that people, Maidu as well as others, could walk along it as they did it the past.

### Other Resources

Other resources are those which have been identified during the inventory research for the Oroville Facilities Relicensing Project, but which do not individually meet the specific criteria for TCPs and eligibility to the NRHP. Nevertheless, they may be culturally sensitive to the Oroville Maidu community or otherwise represent important aspects of Maidu life in the area. In that they were identified during the inventory research phase indicates that each has cultural value and thus contributes information or cultural attributes that inform us of the whole range of issues present in the Enterprise-Union Bar Complex.

### Residential Sites

Two residential sites were identified in the inventory report (McCarthy et al. 2004) which do not individually meet the criteria for eligibility; they are *Holhohtun*, [100-sf-v; p63 (this was originally associated with the Martin residence and thus has the same designation in the inventory)], in the general area of Enterprise, and *Pupumi* [72-mf-v], in the general area of Union Bar. They are both named village sites that were identified through archival research. Ethnographic interviews, however, did not reveal any information about them, and no one was able to place them with certainty on the ground. It cannot be said with certainty that they are within the APE. These named villages do not meet essential criteria for eligibility because they are not locatable, and further, since information on them has not been maintained by the Maidu community, they no longer contribute to the ongoing continuity of culture. The general information about these villages does, however, reveal important information about Maidu use of the landscape and residential patterns in the area and contributes to the significance of the Enterprise-Union Bar Complex.

### Fishing Sites and Spawning Sites

Eight fishing and spawning sites were identified in the inventory report (McCarthy et al. 2004). These include: the South Fork in general, [105-sf-f; p65]; Powell Creek Falls [106-sf-f; p65]; McCabe Creek [107-sf-f; p65]; Sucker Run [127-sf-f; p69]; Harin's Flat [128-sf-f; p69]; Union Bar [79-mf-f; p58]; *Pobo ku* [81-mf-f; p58 – combined with 84-mf-sp; p59]; and *Supi* [83-mt-sp; p58]. The number of these sites along the South Fork and the range of fish resources taken in these waters – salmon, steelhead, eel, sturgeon, and trout – attest to the importance of fishing in this area for the Maidu community. The construction of the Oroville facilities, however, prevents the fish migrations beyond the dam, and thus these fishing grounds no longer exist. They are no longer tangible properties, and they lack integrity of both relationship and condition, thus they do not meet basic criteria for eligibility. Nevertheless, ethnographic interviews revealed important information about these fishing grounds which has been passed down through the generations of the Maidu community and the memory of them remains an important aspect of culture. The importance and intensity of fishing along the South

Fork is valuable cultural information, which contributes to the significance of the Enterprise-Union Bar Complex, and explains why this area was so densely populated in earlier periods. Fishing was life for the Maidu along the Feather River.

### Resource Gathering Places

Three resource gathering places were identified in the general Enterprise-Union Bar area including: the Craig area [108-st-g; 110-st-g; p55-66]; Mills Ranch Road [111-st-g; p66]; and Powell Creek [109-st-g; p65]. The Craig area/Enterprise region (T19N/R5E, S1) is a rich environment supported by the South Fork, and a number of creeks, e.g., Oregon Creek, streams, and springs. Ethnographic research has indicated that Maidu women including Sadie Martin, Ina Jackson, and Eva Smith gathered plant foods and basket making materials along the South Fork and in the hills and along the streams in the vicinity of Enterprise (OFN 2003: Gladys Martin, Lois Edwards, and Bruce Steidl). Edible and medicinal plants as well as basket making materials continue to be gathered today by members of the Oroville area Maidu Tribes. Much of the Enterprise region has been altered by the inundation of the reservoir, and because of the fluctuation of the water level, the resource rich riparian that once existed along the river banks is now gone. The Craig area, however, is on the ridge above the reservoir and has not been affected by the fluctuation zone. While many new plants have been introduced since White settlement, and the Maidu practice of annual burning, which encouraged the growth of desirable plants, is no longer allowed, the Craig area has retained a considerable portion of its native plant community. Consultants have continued to harvest desirable plants in the area and are interested in establishing gathering areas within the Craig area, since it is easily accessible and a place where their ancestors gathered foods and medicines.

At this time there is no one place that can be identified as 'the' gathering place for a particular plant resource, so there is no particular location to identify as a property, and thus the Craig area does not meet the criterion for eligibility to the NRHP on the basis of tangible location. However, it is a highly suitable area in which to establish, in partnership with members of the Maidu community, some desirable plants for gathering by the Maidu. Information about the gathering activities which took place in this area is important cultural information which supports to the significance of the Enterprise-Union Bar Complex.

The Mills Ranch Road and Powell Creek Falls have both been found to be beyond the APE, and thus were not considered further for eligibility to the NRHP.

### Swimming Holes

Ethnographic interviews identified four swimming holes along the South Fork in the Enterprise area. They include: the South Fork [112-st-sw; p66]; Ponderosa Way Swimming Hole [113-st-sw; p66]; and Enterprise Swimming Holes [114-st-sw; 115-st-

sw; p66]. Ethnographic research revealed that the South Fork was a wonderful place to swim and picnic with its sandy beaches and clear water. Members of the Maidu community greatly valued this aspect of their lives. Maidu families spent many memorable summers swimming and picnicking along the South Fork. Swimming in the river was an essential activity for the Maidu who lived along the banks of the stream. The importance of the swimming holes should not be minimized in terms of their contribution both to the daily life of the local residents and to the continuing culture. However, construction of the Oroville Facilities and consequent inundation of the river has destroyed the swimming holes and picnicking locations along the South Fork. The gently sloping, sandy beaches and flowing, clear water are gone; activities at these locations are now a memory. Information about the recreational activities which took place in this area is important cultural information which contributes to the significance of the Enterprise-Union Bar Complex.

### Mythological Site

Archival research revealed two mythological sites in the Enterprise-Union Bar Complex: McCabe Creek Rock [116-st-m; p67] and South Bidwell Hill, aka Wild Plum Mountain, [118-st-m; p67]. Ethnographic interviews did not reveal any information about these sites. However, the archival data contributes important information relating to how the Maidu people attached myths and stories to their landscape, and thus this data contributes to the significance of the Enterprise-Union Bar Complex.

### Petroglyph Site

Ethnographic interviews revealed that a petroglyph known as The Rock Pile [119-st-pg; p68] was located up Powell Creek, beyond the Spencer home.

Further examination determined that the Rock Pile was located beyond the APE; therefore, this site was not considered for eligibility. However, this information informs us of the range of Maidu cultural practice in the region of the Oroville Facilities Relicensing Project.

### Trails

Four trail systems were reported in the South Fork area: McCabe Creek Trail [120-st-t; p68]; Powell Creek Trail [121-st-t; p68]; and the two Stringtown Mountain, East to Mooretown, West to Oroville Trails [123-st-t; 124-st-t; p68]. Ethnographic interviews revealed that these trails linked the Maidu with important activity locations such as fishing and gathering areas, and also linked the Enterprise community with both Mooretown and Oroville. Prior to the inundation of the Feather River, these trails were important cultural properties; however, the construction of the Oroville Facilities and subsequent use and development near the Lake Oroville State Recreation Area (LOSRA) have altered the portions of the trails which are within the APE beyond

recognition. Since these properties lack integrity of condition, they are no longer eligible for inclusion in the NRHP as TCPs. However, trail use in this area is important cultural information which contributes to the significance of the Enterprise-Union Bar Complex.

### Placenames

Archival research revealed two place names in the Enterprise-Union Bar Complex: *Tschu kam*, South Fork [125-st-pn; p68], and *Ta*, Oregon Creek [126-st-pn; p69]. *Tschu kam* translates roughly to 'snow melt river' (Shipley 1963:102,168). Ethnographic interviews did not produce further information about these Maidu names, and they do not meet the criteria of a property for eligibility to the NRHP. Placenames provide important information about the Maidu landscape, and contemporary consultants are interested in identifying and preserving Maidu placenames. Therefore, these names contribute significant information to the Enterprise-Union Bar Complex.

### Summary

The Enterprise-Union Bar Complex expresses all of the major themes associated with the project area: residence, subsistence, mythology and cosmology, ceremony, leisure and travel. Also expressed in this complex are a number of ethnohistoric themes; these themes include American hegemony and resistance to this influence, and the integration of Euroamerican economic strategies.

Eight properties were judged individually eligible for inclusion in the NRHP as TCPs: three residential sites, three cemeteries, two mythological sites, and one trail. The village of *Ta* is combined with the cemetery *Ta'a mysty* as a single TCP, and the two sections of the *Pupumi* trail are considered a single property (Table 1; Appendix A). Twenty-four other sites were identified as providing valuable context within the Enterprise-Union Bar Complex: ten fishing/spawning ground sites, two gathering locations, four swimming holes, two mythological sites, four trails, and two placenames. These sites are linked to a number of activities and themes associated with the life of the Maidu people. Many are associated with more than one theme, and the majority of these sites are associated with the ethnohistoric themes identified above. Four additional locations were determined to be beyond the APE and not considered for potential eligibility. The village name of *Holhohtun* could not be definitively correlated with any location in the Enterprise-Union Bar Complex.



Table 1. Eligible Properties and Other Resources in the Enterprise-Union Bar Complex.

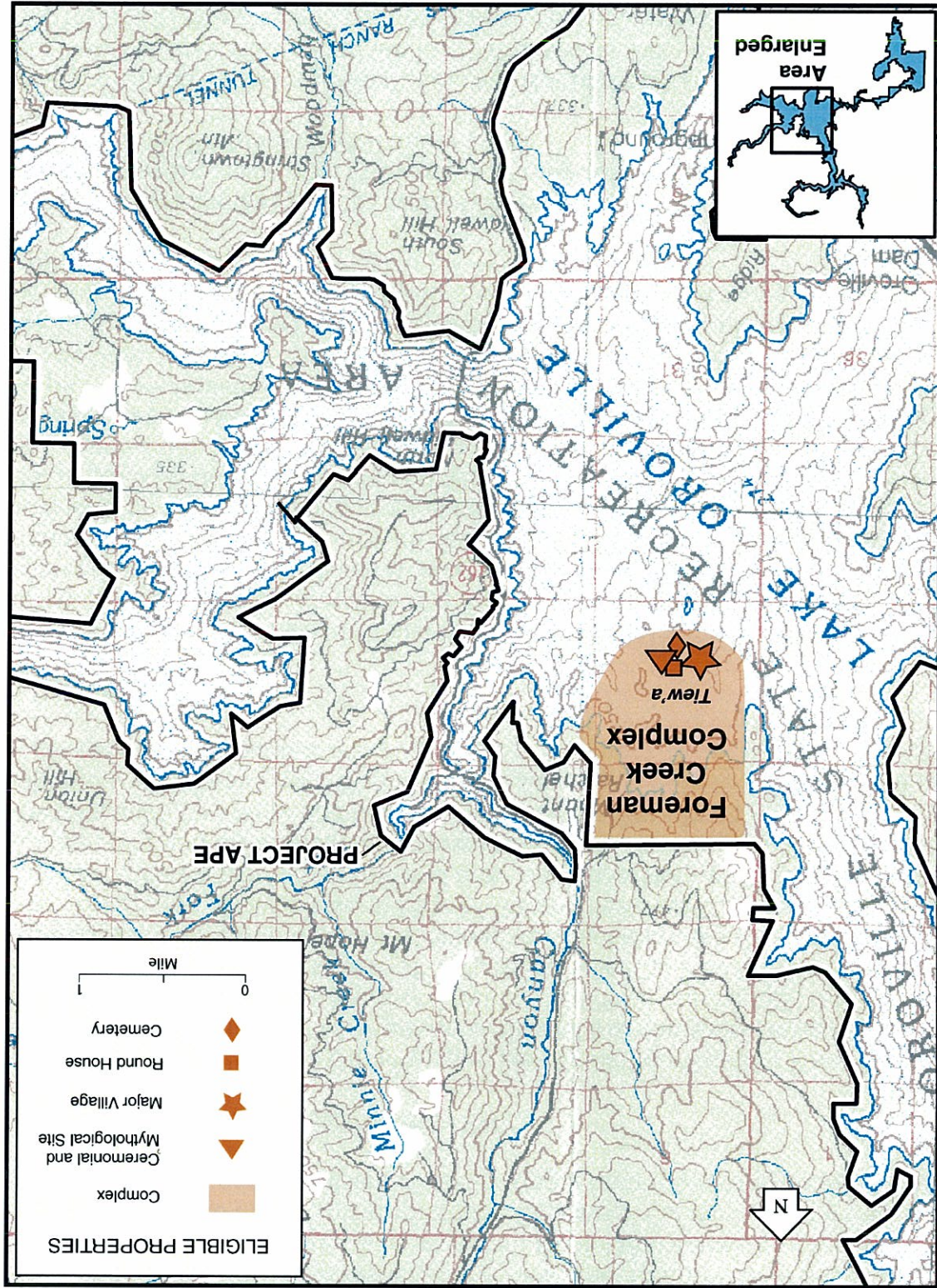
Site Number	Name	Eligible	Other
93-mf-m	Whitole Hole Union Bar	X	
96-mf-t/122-sf-t	Pupumi Trail	X	
100-sf-v	Enterprise 2, Martin's	X	
101a-sf-v; 101b-sf-cm	Ta'a, Ta'a mysty/cemetery	X	
102-sf-v	Pinkey's Flat	X	
103-sf-cm	Martin Cemetery	X	
104-sf-cm	Spencer Cemetery	X	
117-sf-m	Nem Yanil/Stringtown Mountain	X	
72-mf-v	Pupumi		Beyond APE
79-mf-t	Union Bar		X
81-mf-t	Poboku		X
82-mf-sp	Middle Fork		X
83-mf-sp	Supi		X
84-mf-sp	Poboku		X
105-sf-t	South Fork		X
106-sf-t	Powell Creek		X
107-sf-t	McCabe Creek		X
108-sf-g	Enterprise area		X
109-sf-g	Powell Creek Falls		Beyond APE
110-sf-g	Craig area		X
111-sf-g	Mills Ranch Road		Beyond APE
112-sf-sw	South Fork		X
113-sf-sw	Ponderosa Hole		X
114-sf-sw	South Fork Hole		X
115-sf-sw	Enterprise Bridge Hole		X
116-sf-m	McCabe Rock		X
118-sf-m	Wild Plum Mountain		X
119-sf-pg	The Rock Pile		Beyond APE
120-sf-t	McCabe Creek trail		X
121-sf-t	Powell Creek trail		X
123-sf-t	Stringtown East trail		X
124-sf-t	Stringtown West trail		X
125-sf-pn	Tschu kam		X
126-sf-pn	Ta'a/Oregon Creek		X
127-sf-t	Muk kung wolf/Sucker Run		X
128-sf-t	Harin's Flat		X

**FOREMAN CREEK**

The Foreman Creek Complex is in the middle portion of the project area. Before the construction of the Oroville Dam in the late 1960s, the Middle Fork and the South Fork converged just east of Bidwell Bar, and the North Fork met the main river west of Bidwell Bar, T20N/R4E, Section 25 (Map 4, see also Map 1). This convergence area forms the main body of the reservoir which is surrounded by numerous geographic features. Foreman Creek, Canyon Creek, and North Bidwell Hill rise to the north, while to the south are South Bidwell Hill and Kelly Ridge, and on the west is Potter Cove. The original topography was gently sloping with open areas of grasslands. It also contained oak species and grey pine as well as brush such as manzanita and poison oak. This complex was reported on in the inventory report (McCarthy et al. 2004:47-55)

Taken as a whole, the Foreman Creek Complex is an integrated series of locations which reflects the full range of Maidu adaptations to the Feather River and its environment from pre-contact times to the construction of Oroville Dam in 1960 and into the post-dam era. This area is rich with meaning; there are many layers of land use which are associated with community activities and events that reflect all traditional and ethnohistoric themes expressed in the project area: residence with villages, campsites, and cemeteries; subsistence with fishing sites, spawning grounds, plant gathering locations, and hunting and trapping sites; cosmology and mythology where the landscape is imbued with myth, and sometimes marked by petroglyphs; ceremony at locations with a roundhouse; travel, trade, and communication by the system of trails; and leisure and transmission of culture by the swimming holes. A number of ethnohistoric themes are also expressed in this complex including: Maidu responses and resistance to American hegemony and the incorporation of Euroamerican economic strategies into traditional Maidu practices. Most of the sites in this complex are associated with multiple themes, and the majority are associated with the ethnohistoric themes identified above.

A dominant theme for this area is American hegemony, which relates to events which took place from contact up to the 1960s and into the present era. Everyone in the Oroville Maidu community is aware of the old cemetery at Foreman Creek and the issues surrounding the removal of the human remains from that cemetery during the archaeological investigations in the 1960s associated with the construction of the Oroville Dam (Ritter 1968). Tribal culture and historic information about this important area has been passed down orally for generations, and it continues to play an essential role in the enduring practice of Maidu culture. In particular, consultants who contributed information about this area in the 1960s include Elmer Smith, Frank Day, Roy Scott, Leland Scott, and Jack Martin (Hill nda; Rathbun nd; Riddell nd). Descendants of some of them have participated as consultants in the Oroville Facilities cultural resources investigation.



Map 4. Eligible Properties in the Foreman Creek Complex.

The following section discusses the locations within this complex, their associations with Maidu people and their activities, and considers the cultural values that are associated with them. Eligibility to the NRHP according to Bulletin 38 guidelines is considered for each of the locations originally listed in the Inventory report (McCarthy et al. 2004).

## ACTIVITIES AND SETTLEMENT IN HISTORY

Prior to the construction of the Oroville Dam, the Middle Fork Feather River flowed westward past North Bidwell Hill, the town of Bidwell Bar and Kelly Ridge, and converged with the North Fork Feather River at T20N/R4E, Section 25. Bidwell Canyon Road, which ran along the east side of Kelly Ridge, over the Middle Fork, through Bidwell Bar and up into the mountains, linked communities in the Sacramento Valley to towns in the Sierras. Between North Bidwell Hill and Foreman Creek were areas of sloping open grasslands with an oak and grey pine upperstory and a brushy understorey. The topography and access to riverine resources made the Foreman Creek area an excellent location for village and camp sites before the Gold Rush; numerous ethnographic village sites were documented in this region prior to the inundation of the reservoir (see Residential Sites on page 54).

## Gold Rush Era

In 1848 John Bidwell of Chico, with an accompaniment of Indian workers from Chico, established a mining camp along the Middle Fork, and named it Bidwell's Bar (Wells and Chambers 1882:122). The camp grew in size in a short time, and became an important center of business and trade. By 1853 Bidwell's Bar, or simply Bidwell Bar as it would later be known, had become the county seat. The town included two hotels, a theater, a black smith shop, a printing office, saloons and boarding houses, livery stables, stage lines, a ferry, and a number of stores which sold dry goods and other provisions (Wells and Chambers 1882:255). County histories reveal that Bidwell Bar was a prominent trading-post, not just for Euroamericans, but also for the Maidu (Wells and Chambers 1882:254). The Maidu purchased goods in the town, and probably also traded food products of their own such as deer with the local storekeepers. This trade relationship existed between store owners and Indian people in many foothill communities.

A number of smaller mining camps were established along the North Fork. Potter's Bar was established two miles west of Bidwell's Bar, by John Potter (Wells and Chambers 1882:121). Potter Ravine bears his name today.

Maidu people lived on the periphery of Bidwell Bar and worked as laborers for the miners who had operations along the North and Middle forks of the Feather River. County histories reveal that Indian men and women were assisting the miners at Bidwell's Bar, either as forced labor or for wages (Mansfield 1918:43; Wells and Chambers 1882:254). Consultants for this project reported that Maidu people from Bald

Rock panned gold for John Bidwell. Stories about this mining period have been handed down through Maidu generations; for instance, Hood Smith, a Maidu Elder from Bald Rock (born around 1875), said that Bidwell paid the Indians in clothes and gave them \$1 a month (OFN 2002: Franklin Martin).

Consultants related a number of stories about the Maidu people living in the Bidwell Bar area. These people were said to have belonged to the Dick Harry Band (OFN 2004: Eleanor Bolton). Dick Harry is remembered as the last headman and his band included groups that lived from Bidwell Bar to Berry Creek. Some believe that the Maidu people living here were taken to the Round Valley Reservation in Mendocino County; others say that they were killed during the 1863 round-up, and that their bodies were buried in a mass grave that is located near Foreman Creek Road (OFN 2002: JD Smith). Another consultant was told by her mother that the government gave contaminated blankets to the Indians living near Foreman Creek – the blankets carried smallpox. When the people died, the government came in and dug a big hole and threw the bodies in that hole (OFN 2004: Eleanor Bolton). Anthropologists working in this area during the 1960s documented a story about a plague that killed many of the people who were living in this area prior to the Gold Rush (Riddell nd: Elmer Smith). This may have been the malaria epidemic of 1833 that exacted a terrible toll on the Indian population in the Central Valley; but it is also the case that other Old World diseases such as measles often ravaged the Native American communities, and so it may have been a different epidemic. It is clear from these stories that Euroamerican colonization was responsible for the death, dislocation, and decimation of the once large Maidu population living in this area.

### Ranches and Homesteads

Bidwell Bar's importance as a center for trade and mining began to decline by 1855 as the placer deposits in the riverbed became exhausted from the intensive mining. Due to the gradual decline of mining interests along the Middle Fork and the attractions offered by Oroville, Bidwell Bar lost its position as the county seat, and it soon became a deserted village. A number of individuals established ranches in the area, and a small agricultural community emerged (Wells and Chambers 1882:257).

Maidu people lived on several of the ranches in the Bidwell Bar area. The 1880 U.S. Census of Bidwell District lists a number of Maidu living as servants with White families. The Clinton family had five Indian servants: Roy Mathusi, Nancy, John Brown, Willie Brown, and Peter Brown. Indian Ned was listed as the servant of Ame Fitzgerald and James Rogers, who owned a ranch located to the north of Bidwell Bar.

Foreman Ranch, owned by William and Rose Foreman (White), was located two miles north of Bidwell Bar. In 1880 the Foreman household included William Sr. age 54, and his wife, Rose, age 43. Also included in the household were their three sons: William (age 21), Bryant age (age 17), and Stanton (age 14). In addition, four servants were

listed: William Colgate was identified as 19 and White; Louis Brown was identified as 35 and black; and two Indian servants were enumerated – Billy Bird, age 20, and Charley Foreman, age 45 (U.S. Census 1880: Bidwell District). It seems that both Charley Foreman and Billy Bird took the name Foreman; in later censuses Billy Foreman is listed in the Bidwell area. In 1900 Billy Foreman is listed as 38 years old and living with his wife Emma Foreman (age 41), and their daughter, Bertha, age six. Billy Foreman is again listed in the 1906 Kelsey Census of the Bidwell District with his wife, two children, and two step-children (Kelsey 1971:8). Charley Foreman is later enumerated in the 1900 U.S. Census of Bidwell Township, when he was 60 years old. He is also listed in the Kelsey Census with his wife, and Orphan Ned (Kelsey 1971:8). While Billy Bird and Charley Foreman are listed as part of the Foreman household in 1880, they are listed in separate households in the 1900 and 1906 censuses. (This may be an artificial distinction generated by different census takers. It is probable that the Maidu workers always lived in houses separate from their employers.) They apparently remained in the Bidwell Bar area, probably on the Foreman ranch, for most of their lives (see Foreman Ranch directly below).

In 1901, Dick Scott, also known as Indian Dick or Bidwell Bar Dick, homesteaded to the north of the river, near Bidwell Bar at T20N/R5E, Lots 1&2, E ½ NW ¼ Section 30. There were one or two old village sites located on the homestead. According to Frank Day, the village site, *Pahumi*, was located on the Scott homestead (Riddell nd: Notes), and according to Dick Scott's son, Leland Scott, the village site of *Kawituntum*, was located on the property (Riddell nd: Notes).

Dick Scott raised stock, probably both cattle and sheep (U.S. GLO 1901). Interview notes indicate that he was a shepherd prior to his purchase of the homestead (Dorothy Hill nda); he continued this practice in Bidwell Bar. Dick Scott was listed in the 1906 Kelsey Census (Kelsey 1971:8) in the Bidwell District with four children. In the 1910 (U.S. Census 1910: Indian Population, Bidwell District), he was described as 55 years of age, living with his daughter, Lina (age 10), and his son, Leland (age 15). Dick Scott was married to Emma Morrison, the daughter of Charley (Oregon City Charley) and Susan Morrison of Oregon City. Emma died young, and her parents helped to raise her children – Leland, Lina, and Roy. Leland must have lived with his father, since interview notes reveal that he attended school in Bidwell Bar (Rathbun File: nd).

### Foreman Ranch

The Foreman ranch was established some time before 1870. The creek that bears the name of the family runs through the property. The ranch consisted of a house and barn, an orchard, and cattle and horses (OFN 2002: Consultant 21; Gladys Martin; 2003: Virgil Logan). There were also a number of important Maidu sites on the ranch; petroglyphs were located along Foreman Creek, and the old village site of *Tiewa*, which was occupied into the 1900s, was upstream, north, of the glyphs. This was an important

village that contained a roundhouse, *kumi*, for ceremonies and gatherings. It has been recorded archaeologically as CA-BUT-84 (Ritter 1968).

Billy Foreman and his family lived at the village site of *Tiew'a* (Riddell nd). According to Elmer Smith, Billy Foreman was known as Captain Billy, "captain" being the title given to the person in the leadership position (Notes). In 1903, a Big Time was held at this site (Photographs 4 and 5). The celebration was attended and documented by John Hudson, collector for the Field Colombia Museum in Chicago. It was a *Bo ye toton*, or "return feast" given in honor of a Tribe from Chico that had previously hosted the Oroville Tribe. The exchange ceremony was held on the crest of a small hill where the head man stood and formally received gifts from his guests. These gifts were various delicacies which were piled in front of the host captain. For this ceremony, the hosts provided an enormous amount of food for the feast: "five carcasses of deer, 7 large baskets of acorn mush, two bags of flour, 13 bags of acorns, 47 loaves of flour bread, 7 loaves of acorn bread, quantities of beans etc., both raw and cooked" (Hudson nd [1903]:60-63). Feasting, games, and trading followed in the gift exchange. Elmer Smith, the father of a number of the consultants who participated in the Oroville Project, attended a Big Time here in 1906. According to Elmer Smith, this site was inhabited until about 1910 (Riddell nd; Ritter nd). Apparently the Maidu left the Foreman area because of sickness there.

Sadie (Foreman) Martin, the wife of George Martin of Enterprise, is believed to have been born at the Foreman Ranch. Almost every consultant interviewed for this project attended the spring dinners at the Martin place, and most knew that Sadie Martin was a descendant of the Foreman family. Consultant Gladys Martin remembered that Sadie's mother's name was Alice (OFN 2002). Sadie Foreman is enumerated in the 1900 Census of Mountain Springs Township; she is listed as the 12 year old daughter of Baker and Alice Brooks, and the older sister of Della Brooks, age 6 (U.S. Census 1900:Mountain Springs). These data indicate that this part of the family had left the Foreman ranch prior to 1910. Consultants were told by their parents that there was a village, roundhouse and cemetery located on the Foreman Ranch. The cemetery was used only by Indian people (OFN 2003: Gladys Martin). The roundhouse was located up from the railroad bridge, and consultants believe that it was destroyed in the 1910s because the Whites wanted the land (OFN 2003: Franklin Martin). This may have been another reason why the village of *Tiew'a* was abandoned.

#### People and Places: 1920-1960

Consultants remember that there was a store, bar and dance hall, restaurant, school, and gas station in Bidwell Bar (OFN 2002: JD Smith and Fritz Rose). The grocery store extended credit to locals during the winter months when logging jobs and farm work was slow. There were also a number of cabins in town that were occupied by various families.

Hood Smith, a Maidu man, purchased 160 acres near Foreman Creek sometime after 1920. Like other families in the area, the Smiths ran sheep and cattle. Eventually, Andy

Smith, Hood Smith's oldest son, took over the ranch. Andy and his wife, Marie (Martin) Smith, lived in a house near the railroad bridge (OFN 2002: JD Smith). Many consultants remember Marie and Andy Smith, and some visited their home. Marie stayed on the property until the inundation of the reservoir.



Photograph 4. Captain Billy Foreman Blessing Food for the Big Time, 1903, at Tiew'a.



Photograph 5. Woman Cooking Acorn for the Big Time, 1903.



Elmer Smith, Andy's younger brother, and his wife Eva (Martin) Smith and their children lived in a cabin in Bidwell Bar for a short time during the 1930s. Their son, JD Smith, remembers attending school in Bidwell Bar. In the 1950s Jim Edwards, also known as Big Boy, and his wife, Florence (Steele) Edwards, lived in a cabin in Bidwell Bar (OFN 2002: Fritz Rose).

Consultants also visited Bidwell Bar to swim and picnic. They swam on the south side of the river near the Bidwell Bar Bridge (OFN 2002: Patsy Seek). In 1955 Bidwell Bar State Park was established in this area. The Mother Orange Tree – the first citrus tree planted in Butte County – was located in the park. The tree is recounted in the oral histories of longtime residents, both Maidu and White, of the Oroville area. Generations of Maidu families have fond memories of summers spent along the Middle Fork at Bidwell Bar.

## CONTEMPORARY LANDSCAPE

The construction of the Oroville Dam greatly affected the confluence of the Middle and North forks of the Feather River – village sites, fishing grounds, trails, and a swim hole and picnic site were lost as a result of the inundation of the reservoir. In addition, homes and a whole town were destroyed to make way for the lake. The Foreman Creek area is a location of special concern to the Oroville area Maidu Tribes. It encompasses a number of sensitive locations, including the large pre- and post-contact cemetery that was partially excavated during the archaeological investigations associated with the dam construction. This site is periodically exposed by the seasonal water level fluctuations, when it becomes highly vulnerable to vandalism and desecration. The receding water drawdown of the reservoir also erodes the site surface and exposes artifacts and remains in the site.

For many of the project consultants, Foreman Creek is a symbol of American hegemony. A number of stories are related about this site which pertain to a plague suffered at this location (possibly the malaria of 1833), the 1863 Round-up and forced march to the Round Valley Reservation, the destruction of the roundhouse, and the excavation of the cemetery and inundation of the area. The most recent incident, the Parks and Recreation collections facility in West Sacramento, has caused great sorrow and anger among the members of the Oroville area Maidu Tribes.

Today Maidu people make trips to the Foreman Creek area to monitor the cemetery and to commemorate the life and death of their ancestors and relate stories about the old days to younger generations. The site is used by some for the Easter celebration, which now takes the place of the annual spring dinner. Thus, family, community, history, and cultural values continue to be recognized, celebrated, and passed on at this location.

## CONSIDERATION OF ELIGIBILITY TO THE NRHP

Each of the following sites has been evaluated according to the criteria for eligibility to the NRHP as outlined in Bulletin 38. The discussion of consideration of eligibility to the NRHP is divided into two sections: those sites that individually meet the criteria as TCPs and are thus determined to be eligible for the NRHP; and those sites that do not meet the criteria for TCPs. These other resources nevertheless provide important context for the TCPs, enhance our understanding of the Maidu landscape, and impart information and meaning to the cultural value of the Foreman Creek Complex. Sites under discussion here were reported in Zone 3 in the inventory report (McCarthy et al. 2004:47-55). The inventory number and page reference follows each listing in brackets.

### Eligible Properties

The values of the following suite of associated sites meet the criteria for a TCP as defined in Bulletin 38. This suite is a specific, locatable property that plays an important part in the community's historically rooted, beliefs, customs and practices, and is important to maintaining the continuing cultural identity of the community (National Register Bulletin 38).

The associated properties are judged to be eligible for inclusion in the NRHP as a TCP according to Criterion A: association with events which contribute to broad patterns of history. These associated sites are well over 50 years old and the integrity of relationship and condition are both good.

### Residential and Ceremonial Site

Village: Tiew'a [46-mr-v; p49]  
Roundhouse [50-mr-cr; p51]

Cemetery: Foreman Creek Cemetery [47-mr-cm; p50]

Foreman Creek flowed southwest into the North Fork, just upstream of the confluence of the North and Middle forks of the Feather River; it now flows into the north bank of Lake Oroville (T20N/R5E, center, Section 18). The Foreman Ranch was established along this creek before 1870, and thus the creek now bears the name of the ranch. The village of Tiew'a, along with its associated roundhouse and cemetery, were also located along this creek, which the Maidu knew as *Solum tuyom sewi*, or 'Coiled Rattlesnake Creek.' Archaeological investigations have indicated that the village and cemetery have been there long before Euroamericans entered Maidu territory (Ritter 1968). Every researcher (Hill nda; Hudson nd [1903]; Rathbun nd; Riddell 1978, nd; Ritter 1969, nd) who has worked in this area has documented the Foreman Creek area as an important ethnographic location. Today, this area, which encompasses the village, roundhouse, and cemetery, is referred to by the Oroville area Maidu as 'Foreman Creek.' It corresponds to the archaeological site CA-BUT-84. The Oroville Tribes attach special

meaning to this area; it is a place where their ancestors have lived and died, practicing their ceremonies, traditions, and culture, for generations (supra).

Foreman Creek symbolizes a number of Maidu themes, both traditional and ethnohistoric. It is a location where the Maidu lived during pre- and post-contact times, carrying out daily activities according to cultural and seasonal rhythms; they practiced ceremonies and buried and honored their ancestors. Thus it embodies the full range of themes pertinent to traditional Maidu experience. This location is also symbolic of the consequences of Euroamerican colonialism for the Maidu, which resulted in the loss of culture and life and in the interruption of residence and ceremony from disease and conflict. Contemporary American hegemony is also a dominant theme at this site. Members of the Oroville area Maidu Tribes understand the excavation of the Foreman Creek burial ground, which took place during archaeological investigations for the construction of the dam, and the inundation of their ancestral grounds to be a consequence of the ongoing American hegemony of their traditional home. The most recent incident, the excavation of the cemetery and removal of their ancestors' remains to storage in West Sacramento in the 1960s, has caused great sorrow and anger to the Oroville area Maidu Tribes.

Since the inundation of the Oroville Reservoir, the Tribes have been particularly concerned about the Foreman Creek area. The property is sometimes exposed by the seasonal fluctuations of the water levels, and human remains continue to erode out of the site as the water abrades the surface. When thus exposed, the property is subject to further desecration and vandalism by recreationists and others who use the reservoir area. Many members of the Maidu community visit this property often; these trips are made with the specific purpose of monitoring and commemorating their ancestral lands.

#### Other Cultural Resources

Other cultural resources are those which have been identified during the inventory research for the Oroville Facilities Relicensing Project, but which do not individually meet the specific criteria as a TCP. Most of these locations have been inundated by the reservoir, and are no longer remembered by the contemporary Maidu community. Nevertheless, documentation may represent important aspects of Maidu life in the area. Their very identification during the archival research phase indicates that each has cultural value and thus contributes information or cultural attributes that inform us of the whole range of issues present in the Foreman Creek Complex.

#### Residential Sites

Archival research revealed eight named villages, seven with Maidu names, in the Foreman Creek Complex: *Shumshum Jammi* [55-mr-v; p52]; *Pie itu* [56-mr-v; p53]; *Kawituntumi* [57-mr-v; p53]; *Pahumi* [58-mr-v; p53]; *Sillipi*, [59-mr-v; p53]; North of Bidwell Bar [60-mr-v; p53]; *Tsakoma* [61-mr-v; p53]; and *Bistamtsa* [62-mr-v; p53]. While they appear on Riddell's schematic map (1978:370-371), ethnographic interviews did not

reveal any information about these sites, and thus information has not been handed down through the generations about their locations. The large number of them in this area is evidence of the high value of the area for residence.

### Fishing Sites

Archival research identified four fishing and spawning grounds in the Foreman Creek Complex including: Foreman Ravine [48-mr-f; p50]; Canyon Creek/Sore Foot [49-mr-f; p50]; *Wilwamensem* [63-mr-sp; p54 – combined here with 27-nf-f; p45, and 33-nf-sp; p46, in the same location and with similar names]; *Supैया* [64-mr-sp; p54 – combined here with 80-mf-f, *Chupayiya*, of the same name]. Ethnographic interviews indicated that people fished along Canyon Creek prior to the inundation of the reservoir (OFN 2002: JD Smith), but did not reveal any information about the other fishing and spawning locations. Prior to the construction of the Oroville Dam, Foreman Ravine was an important cultural property, reflecting the theme of subsistence and fishing. The Oroville Dam now prevents the salmon runs thus destroying the traditional Maidu fishing grounds above the dam. Fishing for salmon in the Feather River upstream of the dam is now just a memory. However, the knowledge of fishing in this area, as recorded in the archives, is important cultural information which contributes to the significance of the Foreman Creek Complex.

### Swimming Hole

Ethnographic interviews documented one important swimming hole in the Foreman Creek Complex: Bidwell Park [65-mr-sw; p54]. Consultants reported that people swam and picnicked on the south side of the river, near the Bidwell Bar. Prior to the construction of the Oroville Dam, this swimming and picnicking location was an important cultural property. The construction of the Oroville Dam altered this area of the Feather River so that swimming and picnicking here are now just memories. However, knowledge of swimming and picnicking in this area is important cultural information which contributes to the significance of the Foreman Creek Complex.

### Ceremonial Site

Ethnographic interviews indicated that one ceremonial site was located in the Kelly Ridge area: Roundhouse, Kelly Ridge [66-mr-cr; p54]. It was located close to the road (T20N/R5E ca. Section 31). Bald Rock people stayed there during the wintertime to get away from the snow (OFN 2004: Gladys Martin). Use of this roundhouse apparently ceased long before construction of the Oroville Facilities. Historic Euroamerican activities probably interfered with traditional practices at this site, but information on its abandonment is not available. Unfortunately, this property has not been located. Recorded knowledge of this property does, however, reveal important information about Maidu use of their landscape, and contributes to the significance of the Foreman Creek Complex.

### Mythological Site

Archival research identified two mythological sites in the Foreman Creek Complex: First Village [51-mr-m; p51]; and Hole in the River – *Lamimule* [67-mr-m; p54]. First Village is a mythological/cosmological village that was located on the west bank of Foreman Creek, across from the village of *Tiew'a*. *Lamimule* was a hole in the river which was a dangerous place where a *Whitole* lived; he had one leg and long hair. Ethnographic interviews did not reveal any data about these sites; archival information, however, about these locations enhances the Maidu cultural values of the area and contributes to the significance of the Foreman Creek Complex.

### Petroglyph

Archival research has revealed the presence of petroglyphs [52-mr-pg; p.51] located along Foreman Creek (T20N/R5E, Section 30). A number of researchers (Hudson nd; Rathbun nd; Riddell nd) identified these petroglyphs as being representations of rattlesnakes, which corresponds to the Maidu name of Foreman Creek, *So lam tuyom sewi*, or 'Coiled Rattlesnake Creek' (Photograph 6). According to Elmer Smith, the rock with the snake on it was located on Hood and Marie Smith's ranch (Riddell nd: Notes) and was connected with the village of *Tiew'a*. In this area of California, it is generally thought that petroglyphs are associated with religious or shamanistic practices. Some of the Maidu Elders are aware of the existence of these petroglyphs, but the rocks have been inundated by the reservoir for many years now, and apparently the water level never gets low enough to reveal and access them. However, documentation of these petroglyphs is very important information about the Maidu landscape and contributes to the significance of the Foreman Creek Complex.

### Historic Event or Battle Site

Ethnographic research for the Oroville Facilities relicensing project identified two Historic Events or Battle Sites in this complex: Bidwell Bar Battle [68-mr-he; p54]; and Potter's Ravine Battle [69-mr-he; p55]. Ethnographic interviews revealed that a battle was fought between the Maidu and the miners at Bidwell Bar shortly after gold was discovered at that location. This battle symbolizes the intense conflicts between the Maidu and the Euroamerican miners over territory and resources. In addition, this event symbolizes Native American resistance and retaliation to the atrocities committed by the miners. Bidwell Bar, the location of this event, has become a symbol of Euroamerican dominance and Native American resistance. This area is totally inundated by the reservoir, and it is not possible to access the location. This is a very important event in history, and the information plays an important part in the community's historical roots. Thus, knowledge of the Battle at Bidwell Bar is critical information about Maidu resistance to the Euroamerican colonists, and this contributes to the significance of the Foreman Creek Complex.

Archival research for this project documented and reported (McCarthy et al. 2004) on two trail systems in this complex: Canyon Creek Trail [53-mr-t; p52], and Sunny Slope Trail [70-mr-t; p55]. They linked villages in the Canyon Creek area to the villages in the Berry Creek and Bean Creek areas. Ethnographic interviews did not reveal any information about these trails, and their locations are only approximate. However, information about these trails is important cultural data that tells us how communities in the area were connected, and this contributes to the significance of the Foreman Creek

Trails

Ethnographic research indicated that the south side of Potter Ravine was an important battle location where Maidu Tribes fought one another, and because of this, contemporary Maidu Elders consider this site to be sacred (OFN 2003; Bruce Steidl). While this is an important event in history, and the information plays an important part in the community's historical roots, information about the actual site of the battle is too vague to identify a specific location where this event occurred. Further, the general area has been fully inundated so that there is no access to the area. However, knowledge of the battle between Tribes at Potter Ravine is valuable information about Maidu relations between Tribes, and this data contributes to the significance of the Foreman Creek Complex.

Photograph 6. Petroglyphs near Foreman Creek, ca. 1960.



Complex. Members of the Oroville Maidu community are very interested in information about the trails in their area.

### Placenames

Archival research for this project identified three Placenames in the Foreman Creek Complex: *Yuhmato*, the confluence of the North and Middle forks of the Feather River [54-mr-pn; p52]; *Oisumi*, North Bidwell Hill [71-mr-pn; p55]; and *Sillipi*, Potter Ravine (no inventory number, evaluation number 145-mr-pn, see Appendix A). Ethnographic interviews did not produce any information about these names. Placenames provide important information about the Maidu landscape, and contemporary consultants are interested in identifying and preserving Maidu placenames. Thus these names are important information which contributes to the significance of the Foreman Creek Complex.

### Summary

The Foreman Creek Complex expresses all of the major themes associated with the project area: residence, ceremony, mythology and cosmology, subsistence, leisure, and travel. Also expressed in this complex are a number of ethnohistoric themes. These themes include American hegemony and resistance, and the integration of Euroamerican economic strategies. All of the locations recorded in the Foreman Creek Complex are linked to multiple themes associated with the life of the Maidu people.

This area of the project has been one of the most affected by the construction of the Oroville Dam, with thousands of acres of land inundated by the reservoir. Within the Foreman Creek Complex, a suite of three associated resources was determined to be eligible for inclusion in the NRHP as a single TCP (Table 2). This resource consists of a residential site, the village of *Tiew'a*, and includes an associated ceremonial site and an ancient cemetery. This property is of great cultural value to the local Maidu community, and is extremely sensitive. The remaining 24 locations recorded in this complex are ineligible for inclusion in the NRHP as TCPs either because they are no longer remembered by the contemporary Maidu community or because they are inundated. However, knowledge of these locations substantially enriches our understanding of the cultural values of this area. These include eight residential sites, four fishing and spawning sites (several with separate numbers in the inventory have been determined to be the same site), one swimming hole, one ceremonial site, two mythological sites, one petroglyph, two historic event or battle sites, two trails, and three placenames.

Table 2. Eligible Properties and Other Resources in the Foreman Creek Complex.

Site Number	Name	Eligible	Other
46-mr-v	Tiew'a	X	
47-mr-cm	Foreman Creek Cemetery	X	
50-mr-cr	Tiew'a Roundhouse	X	
48-mr-f	Foreman Ravine		X
49-mr-f	Canyon Creek/Sorefoot Creek		X
51-mr-m	First Village		X
52-mr-pg	Coiled Rattlesnake		X
53-mr-t	Canyon Creek Trail		X
54-mr-pn	Yuhmato		X
55-mr-v	Shumshum Iamm'i		X
56-mr-v	Pie itu		X
57-mr-v	Kawi tumtumi		X
58-mr-v	Pahumi		X
59-mr-v	Sillipi		X
60-mr-v	N. Bidwell Bar		X
61-mr-v	Tsaktoma		X
62-mr-v	Bistamtsa		X
63-mr-sp/27-33-nf-f	Wilwamen semin		X
64-mr-sp/80-mf-f	Supaiya		X
65-mr-sw	Bidwell Park		X
66-mr-cr	Kelly Ridge Roundhouse		X
67-mr-m	Laminnule/Hole in River		X
68-mr-he	Bidwell Bar Battle		X
69-mr-he	Potter's Ravine Battle		X
70-mr-t	Sunny Slopes Trail		X
71-mr-pn	Osum/North Bidwell Hill		X
145-mr-pn	Potter's Ravine		X