



**Supplemental Submittal in Support of the**  
**CONFEDERATED TRIBES OF THE COLVILLE RESERVATION'S**  
**Native American Graves Protection and Repatriation Act Claim**  
**to the Ancient One (aka Kennewick Man)**

August 10, 2000

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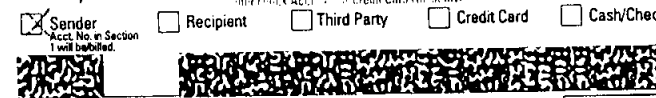
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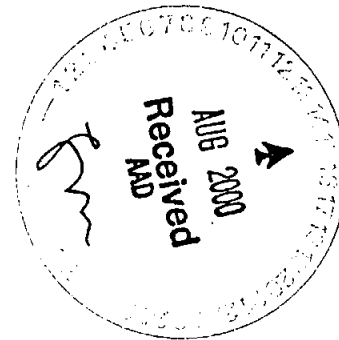
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prepared by Brent A. Hicks  
History/Archaeology Department  
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Dr. McManamon's letter (dated July 24, 2000) solicits additional information (beyond that submitted in the February 2000 CCT Claim document) on several topics specific to Plateau archaeology. Those topics are described beginning in paragraph five of his July 24, 2000 letter and are enumerated *one* through *three* below corresponding with paragraphs five through seven of the letter. Questions raised regarding oral history and traditional cultural knowledge are addressed by Guy Moura under separate cover.

Topic One – Seasonal versus continuous occupation of Marmes Rockshelter

Dr. McManamon makes a good point on this topic, questioning whether the pattern of continuity demonstrated by the presence of cultural materials and their interpreted activities might not be indicative of seasonal occupation rather than continuous occupation of the rockshelter over time. He notes that more recent study of other rockshelter archaeological sites largely have concluded this. We note that Marmes Rockshelter was excavated more than 30 years ago, using the techniques considered standard at that time. Those standards did not call for the same level of control in excavation as would be applied today, nor would most of the sediments within Marmes Rockshelter have benefited from such precision. The principal sediment in the Marmes Rockshelter was roof fall rock, always angular to subangular and varying in size from gravel to boulders. Smaller grain sediments in the site, almost exclusively present as a result of wind, sift downward during excavation, preventing assured statements as to their exact provenience in relation to each other and the cultural materials within. This is to be contrasted with such rockshelters as the Meadowcroft Rockshelter that contain sediments layered together with cultural materials similar to developing soils. Such sediments offer considerably more to interpretation given the higher confidence in materials provenience and success of careful sampling for such things as soil chemistry analysis. These offer a much greater picture regarding seasonality of use as well as a myriad of other topics of interest to archaeologists.

Seasonality at Marmes Rockshelter must be interpreted from fewer sources of information gathered through more limited avenues. Most of the more 'advanced' (for the day) analyses conducted at the Marmes site were done in support of Fryxell and Daugherty's geological-focused, 'big picture' goals, rather than to further the interpretation of the specific cultural uses of the site. This must be understood in terms of the status of archaeological inquiry on the Plateau. Prior to the Marmes site investigations (1962-1968), only a few Plateau sites had been found that were thought to

be older than ca. 5,000 B.C. and only one of these (Lind Coulee in the central Basin) had been confirmed through the use of radiocarbon dating techniques. [The Plateau also lagged behind most other areas of the United States in developing and testing cultural chronologies] As such, Fryxell's interest in interpretation of the Marmes site was more towards determining its antiquity and development of the landforms at the site, and relating his conclusions to other landforms along the lower Snake River where he and Daugherty had been excavating since the late 1950s. This served Fryxell's overriding interest in contributing to the picture of landscape evolution, paleoclimate, and human adaptation on the Plateau, but left interpreting the cultural uses of the site largely to graduate students. Thus, the only soil-related lab analyses conducted were grain-size analysis and select soil chemistry studies that contributed to examining the development of the floodplain terrace in front of the rockshelter.

Examination of the seasons of use of Marmes Rockshelter through time has been taken up by a study currently being conducted by the Confederated Tribes of the Colville Reservation (Hicks ed. 1999, 2000[in process]). Collection methods have hampered this effort however, as seasonally sensitive botanical information is largely unavailable and the predominant use of ¼" screen has resulted in an incomplete picture of the species of fish used at the site. Faunal data is not available at this time.

Botanical evidence of the season of use of Marmes Rockshelter is limited to two fruit/berry producing species and two species of grass/reed. Although hackberry (*Celtis reticulata*) pits are not numerous in the site (almost certainly due to the use of ¼ inch screens), their consistent presence in all of the depositional units in the rockshelter suggests that hackberry fruits were probably used for food throughout the history of the site. Hackberry is frequent along the Snake River and probably was also frequent along the lower Palouse River (the Marmes site is located ca. 1 mile up the Palouse River from its confluence with the Snake River), so an abundant local supply would have been available. The fruits ripen in late summer and persist on the trees into the winter. Many or most of the hackberry pits in Marmes Rockshelter likely were brought there by humans, based on their number and broad areal distribution. Hackberry pits were plentiful in the nearby McGregor and Porcupine Caves, in numbers too large to be accounted for solely by rodent activity (Mastrogiuseppe 1994, 1995).

The presence of two wild cherry (*Prunus emarginata* or *P. virginiana*) pit fragments is a minimal representation in the analyzed sample from the Marmes site (Mastrogiuseppe 1999) but this also may be a result of the use of ¼ inch screens in excavation. Cherries were eaten by early people in the area and cherry pits were present in large numbers in other Palouse River rockshelters (Mastrogiuseppe 1994, 1995). Wherever they grow, wild cherries have been gathered for food. Wild cherries ripen in late summer and fall.

The single item of cordage in the analysis sample is made from twisted stems/attached leaves of sedges (*Carex pellita* or *C. vesicaria*). Sedges were the most common material used to create the medium width and coarse cordage found at the excavated sites in the Palouse Canyon/Snake River vicinity (Endacott 1992; Mallory 1966; Mastrogiuseppe 1994, 1995). Sedges were available locally and typically are collected in mid to late

summer. Only one fragment of matting is present (although other samples do contain tule fragments that appear to have come from matting). The matting fragment is a twined selvage from a tule (*Scirpus acutus*) mat. A comment with the specimen (“from mat area”) implies that there was more matting present in the rockshelter. Tule mats were the all-purpose textiles along the lower Palouse and Snake Rivers, being used for everything from roofing and floor mats to plates. They were also used to separate layers in food storage pits (probably worn mats were used for this purpose [Hicks and Morgenstein 1994]). Tules were locally available and were collected in late summer and fall.

Some plant materials have apparently been used throughout the time periods represented by the Marmes Rockshelter sediments. Western redcedar (*Thuja plicata*) wood was recovered from each of the depositional units. Western redcedar does not now occur anywhere near the Marmes site and is unlikely to have occurred near there during the time periods represented by cultural materials at the site. However, far upstream on the Palouse River and especially on the Clearwater/Snake River drainages there are stands of western redcedar. Since this tree prefers moist habitats, many of these stands occur on the river flood plains, and drift logs would have been relatively common. All of the western redcedar in the vicinity of the Marmes site would have been carried in from distant areas either by the rivers or by humans; its presence within the site deposits is almost certainly a result of human transportation, at least from the river banks.

Douglas-fir (*Pseudotsuga menziesii*) wood was collected from both pre- and post-Mazama ash fall depositional units. There may have been some Douglas-fir growing on cooler slopes/floors of canyons near the Marmes site during less xeric climatic phases, although the scarcity of this wood in the deposits suggests otherwise. It is more likely that this wood, like western redcedar, was carried to the area by water or by people.

Excavation methods have severely limited interpretation of the extent that fish contributed to the cultural use of the Marmes site. The use of ¼ inch screen would have allowed many of the bones of small fish species and juvenile specimens of larger fish species to escape recording. As such, considerations of the relative abundance of fish taxa in the site should be treated at the nominal scale.

The rockshelter fish fauna shows that a range of fish taxa were used by people occupying the rockshelter (Butler 2000). Fish remains were identified in each of the stratigraphic units spanning the Holocene record of occupation, indicating that fish played some part in subsistence activities for the 10,000 years the site was used. Both resident freshwater and anadromous fishes are present, suggesting that past people were generalized in their fishing practices. *Ptychocheilus oregonensis* (northern pike minnow) was the dominant freshwater species represented; *Catostomus macrocheilus* (largescale sucker) was the sole species of sucker present. Large-bodied salmonids (*Oncorhynchus*), almost certainly from migratory runs, represented 13.7% of the collection and a single specimen from sturgeon was present.

The early Holocene record shows that small freshwater fishes were targeted for capture. The species identified occupy a range of river, stream and lake habitats, including slow

and fast moving water, deep pools and shallows; their preference is relatively warm water. Peamouth tend to occupy the warmest water, favoring deep water during the winter and moving inshore during spring and summer. *Catostomus* species are bottom fishes, feeding on algae or bottom dwelling invertebrates. They occupy quiet areas in the backwaters or edges of the main current of streams. During spawning season of largescale sucker, which occurs usually in April or May, large schools are found occurs in shallow water along river edges.

The Palouse River probably never supported anadromous salmon runs due to the presence of a 200 foot falls just 6 miles above its mouth; the nearest source of these fish for Marmes site occupants would be a mile away in the Snake River. Vast numbers of spring and summer runs of chinook used the Snake River upriver from the Palouse River as a passage way to spawning grounds in tributary rivers and streams; the fall run chinook used extensive spawning habitat in the main stem Snake River between the Palouse River and Hells Canyon. Ethnographic records show that salmon fishing was extremely productive at the confluence of the Palouse and Snake Rivers (Ray 1975).

It is widely accepted that sometime after 5,000 years ago, Plateau people made increasing use of salmon, including as a stored resource. Gustafson notes "Salmonid vertebrae and other fish remains sometimes are abundant (particularly in the storage pit areas--Units VI and VII)" (1972: 106). In Butler's (2000) analyzed sample from Marmes Rockshelter salmonid remains are most common in Unit V where they represent over 60% of the fish fauna. Perhaps the higher frequency of salmon in Unit V, which provided a radiocarbon date of 4250 +/- 300 BP (Sheppard et al. 1987), signals the stored use of this resource.

In conclusion, the collective information on seasonality currently available indicates that the site was potentially used year-round (i.e. identified resources are available in at least a portion of all seasons). However, a more critical assessment of this information suggests summer and fall occupation prior to the use of the site for storage (prior to the Mazama ash fall). Immediate post-Mazama use of the site appears limited to burials. Later, the site's predominant use was for limited occupation, food storage and perhaps preparation of resources for storage; storage would have made it possible for any season's resources to be introduced into the site's cultural deposits.

Having presented the limited information available from data that is sensitive to seasonality of use of Marmes Rockshelter, we take this opportunity to put the question of seasonal versus "continuous" occupation to some scrutiny. While this may represent information typically offered in undergraduate 'Introduction to Archaeology' courses, we believe it should be in the record of these events, if only so that this perspective not be overlooked by more casual readers.

The underlying devil's-advocate argument in Dr. McManamon's statement is: "just because a site is used in the same season year after year, doesn't prove that it is the same group of people that used it, and therefore it can't be asserted as *continuous* occupation." There are several points to be made about such as assertion:

- Archaeology almost never *proves* anything. Like many other fields of study (e.g., physics, astronomy, paleontology, meteorology, psychology, biology) where the evidence is often ephemeral and relies on our interpretation of limited physical evidence, archaeology builds on the available physical evidence by developing hypotheses (working explanations) that *may* account for that evidence. In all fields, having multiple working hypotheses to test data sets against is considered best and necessary. But not all working hypotheses carry the same weight. Those that have been found to best interpret data sets through well-described studies time and again, especially from multiple culture areas, are considered to have stood the test of time, and it is reasonable that they be cited as the closest thing to explanations (or 'proof') that archaeology can offer.

\* - for mobile foraging groups, which is the settlement and subsistence pattern asserted for the Plateau at the time in question, seasonal occupation of a site is as permanent as occupation gets. The widely cited description of mobile foragers is that of people who move their social unit relatively continuously in search of food and other resources. That movement is dictated by their knowledge of resource location, and the extent of the group's movement approximates its 'home' territory. Mobile forager adaptation, then, is the knowledge of resource locations and the scheduling of group movements to take best advantage of those resources in a given year (or seasonal round), with variation in annual resource productivity introduced by such natural factors as weather, fire, prey population variation, etc. and such cultural factors as resource maintenance (e.g., intentional burning), social choices within the human group, etc. Returning to the same resource area year after year (as indicated by archaeological deposits) asserts knowledge of the dependability of the resource at that location, an awareness that comes in time to people that occupy a territory. Where archaeological materials indicate use of a site through time (e.g., consistent or only gradually changing tool styles, presence of the same resources in cultural contexts), that awareness, and the stable foraging pattern and foraging population it implies, can be asserted as one aspect of interpretation of the site.

#### Topic Two – Relationship between Marmes Rockshelter and other lower Snake River sites

It was shown in the CCT's initial claim packet that there are many recorded archaeological sites along the lower Snake River that collectively indicate continuity of occupation of the area. In particular, the periods of occupation of these sites overlap throughout the last 10,000 years indicating no significant break in occupation of the region. In addition, the tool assemblages found in these sites reflect the phase assemblages described in Leonhardy and Rice's (1970) cultural chronology indicating that the sites were used by the region's tool-making occupants.

The post-Windust Phase (Leonhardy and Rice 1970) archaeological picture for the Plateau is described generally as one of cultural continuity as indicated by only gradual changes in material technology, settlement patterns, and resource use (Bense 1972; Browman and Munsell 1969; Campbell 1985; Rice 1972). While perceived changes in certain tool forms can always be argued as indicative of some change in cultural

behavior, without corresponding evidence of population displacement it would be irresponsible to assert that it is due to replacement. In addition, changes in the form of specific tools without changes in the rest of the tool assemblage assigned to a phase would argue for in-situ adaptation or adoption of a new form through diffusion.

The overlapping dates of site usage, in combination with a long-standing pattern of only gradual changes in tool forms that do not correspond with a widespread break in use of occupation sites at a given time period on the Lower Snake River would appear to rule out population displacement as an explanation.

As far as establishing relationships between these sites and the Marmes site, intersite archaeological relationships rely on similarities of cultural materials. This is borne out in the lower Snake River region in that none of the sites there exhibit other than that described in the Leonhardy and Rice (1970) cultural sequence, which is probably why it has stood for 30 years. The Marmes site is unique in this area in that it has a continuous cultural record and it has been excavated; no other sites share both of these characteristics. As such, other sites' materials must be compared with portions of the Marmes site materials. This is done at length in Leonhardy and Rice (1970) and will not be duplicated here; Leonhardy and Rice (1970) is enclosed.

One example is presented here. Marine Olivella (*O. biplicata*) shell is found in a number of sites with older components along the lower Snake River. In particular, Olivella shells with the spires ground off were recovered at Marmes Rockshelter (Units I and II, ca. 9,000 – 10,000 BP)(Breschini 1979; Rice 1969), Alpowa/45-AS-78 (Early Cascade subphase, ca. 8,000 – 7,000 BP)(Brauner 1976), Granite Point/45-WT-41 (Area C, ca. 9,000 – 6,700 BP)(Leonhardy 1968, 1970), Tucannon/45-CO-1 (Assemblage 2, ca. 6,500-4,000 BP)(Nelson 1966) and in the Orondo Rockshelter/45-DO-59 (ca. 6,500 – 2,000 BP)(Gunkel 1961). At the Tucannon Site, this pattern of grinding off the spire continues into the Current Era (Erickson 1990). Thus, this particular method of preparing a specific artifact type is found in multiple sites and over a long period of time.

### Topic Three – Posited changes in procurement of obsidian through time

The changes in methods of procurement of obsidian through time asserted by Hess (1997) as noted in Dr. McManamon's letter follow easily from the prominent settlement and subsistence pattern working hypothesis for the Plateau of gradual decreasing mobility and increasing population during the Holocene. Together with increasing intensification of subsistence resources and storage comes increased sedentism, ultimately manifesting itself as the pithouse village and intensive salmon fishing pattern described as the ethnographic 'Plateau Culture' (cf. Swanson 1962, Ray 1933).

The presence of out-of-area items in Plateau archaeological sites demonstrates that the acquisition of such materials (e.g., lithic materials, shells, Euroamerican goods) occurred beginning early on in prehistory and continued through to the historic era. Olivella shells from the Pacific Coast to the west and obsidian from Whitewater Ridge in south-central

Oregon are found in deep cultural layers at Marmes Rockshelter dating to between 9,000 and 10,000 BP. Olivella shells are found in burials in the site through to ca. AD 1000. It is clear that in the late prehistoric period, inter-regional trade routes were well established, particularly between the Plateau and the Pacific Coast (cf. Anastasio 1972). Walker (1967) asserts that the ecological variation in the Plateau fostered interareal movement of localized resources. With increasing sedentism and an increased focus on certain food resources (and therefore certain resource locations), long trips (prior to obtaining the horse in ca. 1730) to obtain out-of-area non-subsistence resources at the source may have become less practical than obtaining those items at trading centers (e.g., the Dalles, Kettle Falls) in the course of trading subsistence items.

We would suggest that Dr. McManamon's 'devil's advocate' statement that Dr. Hess's (1997) study of changes in obsidian artifact form as distance from source increases can be seen to conclude that "a continued presence of a material such as obsidian may...reflect different patterns of procurement, mobility, and group interaction" is a semantic somersault of what the study actually says. Dr. Hess (personal communication, August 2000) has clarified that the force for change in the obsidian artifact forms is an economic one, not a change in the people seeking obsidian. The overall economic change is a gradual change over time from direct procurement of obsidian by small, mobile foraging groups in pre-Mazama times, to procuring the bulk of obsidian through trade along established trade networks. Hess (1997) asserts that the impetus for the economic change is in-situ population pressure that led to greater sedentism, intensification of the use of a smaller subsistence resource base, and reliance on trade for out-of-area materials such as obsidian; multiple lines of archaeological evidence describe this pattern on the Plateau. Hess also hypothesizes that with increased population and greater sedentism, a stronger sense of territoriality developed, creating barriers to direct procurement of obsidian (and other relatively rare items and materials) from many sources. He concludes that it is the combination of all of these factors that led to changed "patterns of procurement, mobility, and group interaction." These are cultural behaviors that are manifest as a result of multiple social and economic factors that Hess does not assert would be responsive to the desirability of a single lithic material type.

Intuitively, it seems that the transition from direct procurement of obsidian to obtaining obsidian through trade would have changed certain aspects of obsidian representation in archaeological sites rather than maintaining them consistently through time. As obsidian became more of a trade item than an item directly procured as Hess indicates, it is expected that much of that trade would have occurred at trading centers which were the anchors of the growing trade networks. One might hypothesize that obsidian from sources closest to the trading centers would become the predominant material types traded. Over time this would show up in the archaeological record as a decrease in the number of sources used or at least an increase in the percentage of certain obsidian types in more sites through time.

In regards to direct procurement, we note that the Whitewater Ridge obsidian source is nearly two hundred miles south of Marmes Rockshelter and the nearest source of Olivella shell is nearly three hundred miles west. In addition, *Haliotis* sp., while found along the



Oregon coast, becomes abundant only in the warmer waters off California (Erickson 1990). All three of these materials are found in Marmes deposits that date to the Late Pre Mazama period during which direct procurement of obsidian is hypothesized by Hess. It cannot be asserted that all of these materials came to the Marmes site by direct procurement. And it also cannot be asserted that the continued presence of any of these three materials in a Plateau site with a long chronological sequence by itself represents a change in patterns of procurement, mobility, and group interaction. Such an assertion would have to be buttressed with associated changes in these and other archaeological materials in the site to be considered demonstrative. For example, for the continued presence of obsidian to be used to assert a change in procurement patterns, an archaeologist would have to demonstrate the changes in the tool forms and wear patterns asserted by Hess (1997) and discount all other ways that these forms and wear could have occurred. For the continued presence of obsidian to be used to assert a change in mobility, an archaeologist would have to demonstrate how such a change in mobility is also reflected in the changes in material technology that would be expected with such a major lifeway change (in this case increased sedentism) and the consequent use of different subsistence resources. For the continued presence of obsidian to be used to assert a change in group interaction, an archaeologist would have to demonstrate changes in socially sensitive material culture and/or site structure. The *continued* presence of a single archaeological material rarely indicates *change*, particularly in such culture dependent behaviors as "patterns of procurement, mobility, and group interaction."

To conclude, by itself, continued presence of obsidian in a site may actually indicate very little. Changes in such things as procurement patterns, mobility, and group interactions would have widespread effects throughout the cultural group that would be discernible in the archaeological record. On the Plateau, the hypothesized changes in procurement patterns, mobility, and group interactions occurred over thousands of years and generally are observable in the archaeological record. Whether related to obsidian procurement or other cultural activities, there is no well-founded basis for an assertion of other than in-situ cultural development.

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**A Proposed Culture Typology for the Lower Snake  
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# NORTHWEST ANTHROPOLOGICAL RESEARCH NOTES

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## A PROPOSED CULTURE TYPOLOGY FOR THE LOWER SNAKE RIVER REGION, SOUTHEASTERN WASHINGTON

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### Abstract

Six phases are proposed as a basis for ordering archaeological manifestations in the Lower Snake River Region of Southeastern Washington. The phases and their approximate chronologic boundaries are, in order: the Windust Phase, 8,000 B.C.-7,000 B.C.; the Cascade Phase, 6,000 B.C.-3,000 B.C.; the Tucannon Phase, 3,000 B.C.-500 B.C.; the Harder Phase, 500 B.C.-A.D. 1300; the Piqúin Phase, A.D. 1300-A.D. 1700; and the ethnographic Numípu Phase, A.D. 1700-A.D. 1900. The Windust and Cascade Phases are considered to represent an evolutionary continuum developed from the culture represented by the Lind Coulee assemblage. A second, distinct, evolutionary continuum is considered to begin with the Tucannon Phase. The regional scheme first proposed by Richard D. Daugherty is modified. Four chronologic units are recognized: the Pioneer Period, 8,000 B.C.-3,000 B.C.; the Initial Snake River Period, 3,000 B.C.-500 B.C.; the Snake River Period, 500 B.C.-A.D. 1700; and the Ethnographic Period, A.D. 1700-A.D. 1900.

### Introduction

To date, most interpretative statements about Columbia Plateau prehistory have been principally abstract characterizations framed in terms of chronologic models. Generalized developmental trends have been emphasized. With few exceptions there is a dearth of detailed regional sequences framed in terms of structural models. The purpose of this paper is neither to comment upon nor to criticize prior interpretive schemes; nor is the purpose to rationalize our own interpretation with previous schemes. Instead, we wish to present a series of typological units—called phases—by which we propose to order archaeological manifestations in the Lower Snake River Region of Southeastern Washington. Such a typology is currently necessary for two reasons: first, so that we may order some 15 years' accumulation of data with a view to establishing a viable culture-historical framework for our own research, and second, so that we may present an economical summary of regional prehistory.

Excavations in Windust Caves (H. S. Rice 1965) and Marmes Rockshelter (Fryxell and Daugherty 1962; D. G. Rice 1970) first established the relative and absolute chronologies for regional prehistory. Since then excavations and analyses have been designed to isolate artifact assemblages and to define archaeological units from such data. Principally through work on collections from Marmes Rockshelter (D. G. Rice 1970) and Granite Point Locality 1 (Leonhardy 1970), we have been able to define the components which provide the basis for the present typology.

The analytic approach has been partitive and isolative, intended to formulate units adaptable to later integrative studies. Our interpretive framework is essentially a combination of ideas derived from Willey and Phillips (1958) and Chang (1967). The basic analytic unit is the component, defined as a configuration of artifacts and other archaeological phenomena distinct from all other such configurations within a site. We believe that more abstract units should be models which relate components one to another. Therefore, we define "phase," following Chang, as a synchronic stylistic macrostructure which articulates a polythetic set of similar components found within the region. In shorter terms, the phase is a regional culture type. The phase is considered to be an archaeological unit which represents a single segment of culture time and, hence, an archaeological stationary state (Chang 1967:23-6). Our definition and use of the term "phase" is consistent with the Willey and Phillips definition (1958:22).

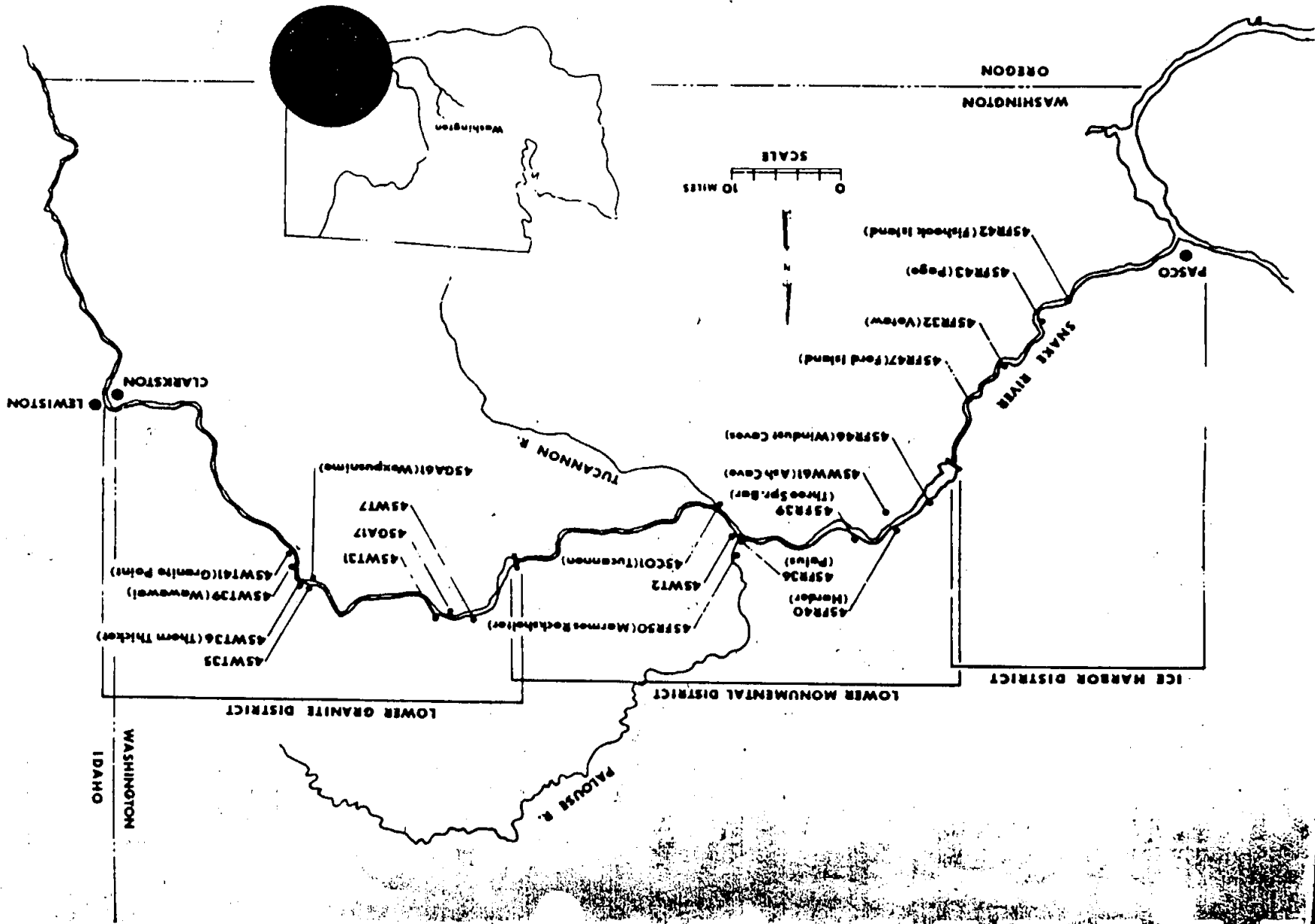
The phases are proposed on the basis of inspection and experience, and the validity of each unit remains to be demonstrated empirically. Some modifications are certain to be made as research continues.

### Geography

Daugherty (1959) first defined the Lower Snake River as an archaeological region in the Willey and Phillips (1958) sense. This region encompasses the territory adjoining the course of the Snake River between its confluence with the Clearwater River at Lewiston, Idaho, and with the Columbia River at Pasco, Washington (Fig. 1). Through most of this region the Snake is entrenched in a canyon one-half mile to a mile wide, and as much as 2,000 feet deep. The canyon traverses two physiographic sections of the Columbia Basin subprovince (Freeman, Forrester, and Luper 1945). From the Idaho-Washington border to the Tucannon River, it is within the Palouse Hills section, an area characterized by a complex topography of dissected or rolling loessial hills. Below the Tucannon the Palouse Hills merge into the Pasco Basin of the Central Lowlands section, an area of shallow basins, broad terraces, and alluvial slopes. Here the canyon is broader and not nearly so deep as further upriver. To the north is the Channeled Scablands section, which extends to the Snake River at its confluence with the Palouse and westward. Immediately to the south are the Blue Mountains.

The region is not culturally homogeneous, so we have subdivided it into three districts, using the Lehmer and Caldwell (1966) term "district" for the smaller units (Fig. 1). Divisions are based principally on the clustering of excavated sites, but cultural differences within the

Fig. 1. Archaeological sites and districts in the Lower Snake River Region.



past 2,000 to 3,000 years are considered. The Ice Harbor District extends from Pasco, Washington to a point between Walker and Windust, Washington. The Lower Monumental District begins near Windust, Washington, and extends upriver approximately to Central Ferry, Washington. The Lower Granite District extends from Central Ferry, Washington, to Lewiston, Idaho. These units take their names from reservoir areas in which archaeological excavation has been done, but there is no one-to-one correspondence between district and reservoir.

### The Phases

Six phases are proposed. These are briefly described in terms of general archaeological content and absolute chronology. The accompanying illustrations are intended to show some characteristic artifacts and to illustrate the contrast in content between phases. They are not intended to illustrate the full range of artifacts for any one phase.

#### *The Windust Phase*

The earliest archaeological components known in the region are from Windust Caves (45FR46) (H. S. Rice 1965), Marmes Rockshelter (45FR50) (D. G. Rice 1970), and Granite Point Locality 1 (45WT41) (Leonhardy 1970). Two other sites, Thorn Thicket (45WT36) and 45WT35 (Sprague and Combes 1966), have produced artifacts which may represent similar components. The name for the phase is taken from Windust Caves, the site where material assigned to this phase was first found.

Artifact assemblages of components assigned to the Windust Phase include a variety of closely related projectile point forms with relatively short blades, shoulders of varying prominence, principally straight or contracting stems, and straight or slightly concave bases (Fig. 2). Both uniface and biface lanceolate points occur, but are exceedingly rare. Most knives are large lanceolate or oval forms and are relatively crudely made. End scrapers are large and usually of poorly defined form. They are rare in all the assemblages. Single and multiple faceted burins occur in small numbers. Utilized flakes are the most numerous and most varied lithic artifacts. Cobble tools include large scraping planes, uniface and biface choppers, large scraper-like implements, and utilized spalls. Bone artifacts are few, but include needles, atlatl spurs, tips of awl-like implements, and fragments of small round shafts.

Lithic technology was well-developed. Techniques for the production of both large tabular flakes and prismatic blades were part of the technology. The blades were struck from polyhedral cores. Cryptocrystalline silicates are the predominant material, but fine-textured basalt was used in small quantities.

Economic fauna associated with components of the Windust Phase include elk (*Cervus canadensis*), deer (*Odocoileus hemionus* and *O. virginianus*), pronghorn antelope (*Antilocarpa americana*), rabbits (*Lepus* cf. *townsendii*, *Sylvilagus* cf. *nuttalli*, and *S. idahoensis*), beaver (*Castor canadensis*) and river mussel (*Margaritifera falcata*). The elk is a variety consider-



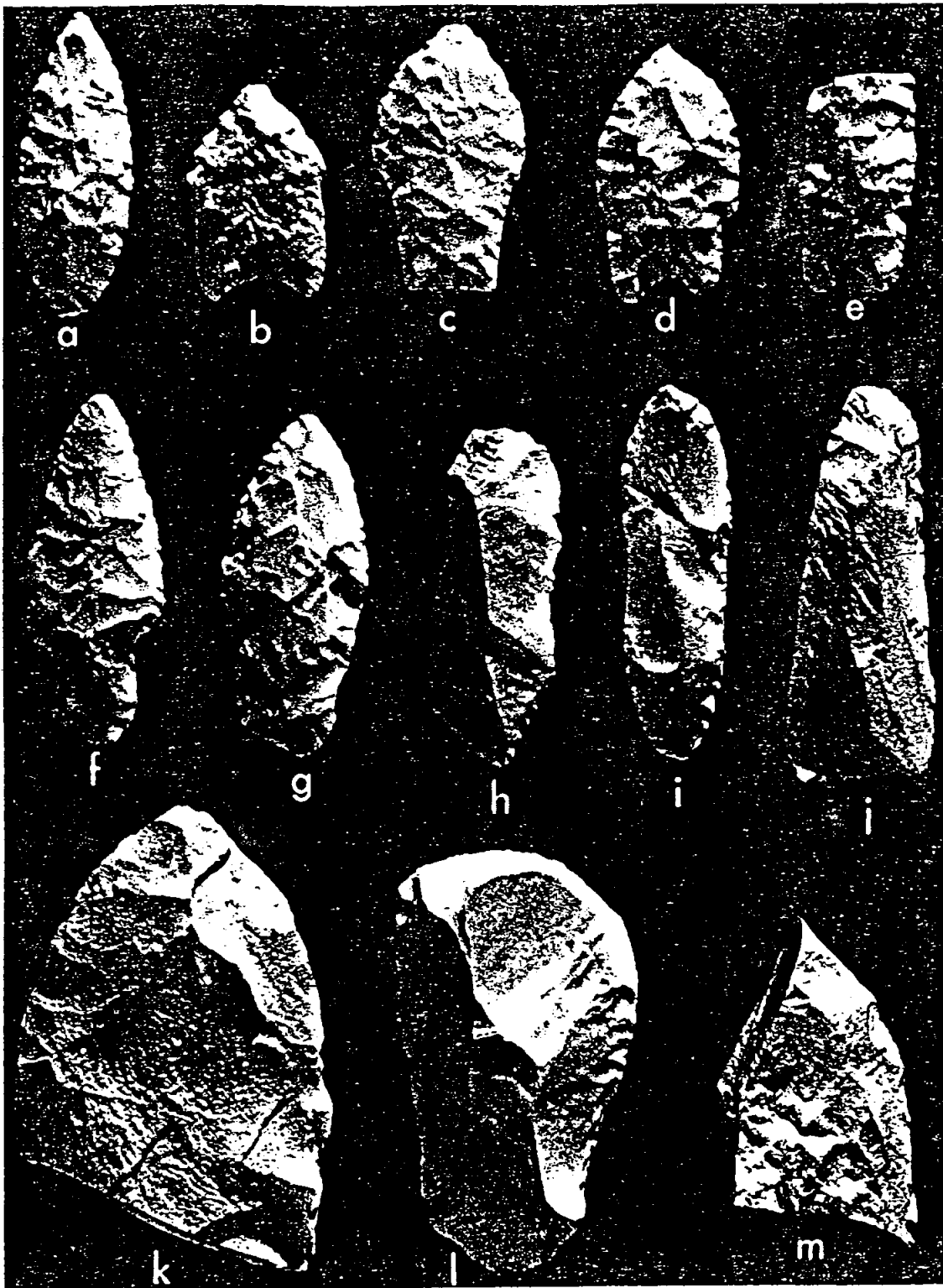


Fig. 2. Windust Phase artifacts: a-g, projectile points; h-j, utilized flakes; k, knife; l, scraper; m, burin.

ably larger than the modern elk (Gustafson 1969).

At present no artifacts associated with processing plant foods have been found; therefore, we can say nothing about the plant foods utilized nor the techniques associated with their exploitation.

A cremation pit from a stratum which produced part of the Marmes component is good evidence for disposal of the dead. Charred human remains from the floodplain in front of the shelter may well have been derived from the cremation pit. This, and the fact that the artifact assemblages from the floodplain at Marmes are assigned to this phase, suggest that Marmes Man (Fryxell and others 1968) was one of the makers of the tools characteristic of the Windust Phase.

The chronology of the phase is reasonably well-established. Estimates of age based on geological interpretation place the sediments containing Windust Phase material between 7,000 and 10,000 years B.C. Radiocarbon age determinations from the floodplain sediments in front of Marmes Rockshelter cluster early in the 8th millennium B.C. Radiocarbon age determinants from within the shelter proper indicate an upper limiting date of about 7,000 years B.C. (D. G. Rice 1970).

Cultural material which dates between 7,000 B.C. and 6,000 B.C. consists only of a small artifact assemblage from Marmes Rockshelter. This assemblage includes both stemmed and lanceolate projectile points, bolas stones, and a few manos (Fig. 3). Human skeletal remains are associated, but the bones were disarticulated and scattered. Because there is so little material, we are uncertain whether it is to be included in the Windust Phase or to be considered as something distinct. We are relatively certain that it is not to be assigned to the following Cascade Phase. Nonetheless, it may represent the transition between the Windust and Cascade Phases.

#### *The Cascade Phase*

The Cascade Phase is defined on the basis of components from ten sites. It is subdivided into two chronological subphases on the basis of a horizon style marker, the Cold Springs side-notched projectile point (Butler 1961). The earlier Cascade subphase lacks the horizon marker; the later Cascade subphase is characterized by its presence. Sites with components of both subphases are Windust Caves, Marmes Rockshelter, Granite Point, and Thorn Thicket. Sites with components of the earlier subphase only are Ash Cave (45WW61) (Butler 1962), 45WT31 (unreported), and Wexpúsnime (45AG61) (unreported). Sites with components of the later subphase only are the Tucannon site (45CO1) (Nelson 1966), the Votaw site (45FR36) (Grater 1967), and 45WT7 (Sprague, Leonhardy, and Schroedl 1968). The phase is named for its hallmark artifact, the lanceolate Cascade projectile point. While some might object to this, material assigned to this phase has been called "the Cascade stuff" by local workers for so long that the term "Cascade" would be used regardless of any other name that might be applied.

Except for the side-notched projectile points, the artifact inventories of the two subphases are essentially identical (Fig. 4). The lan-

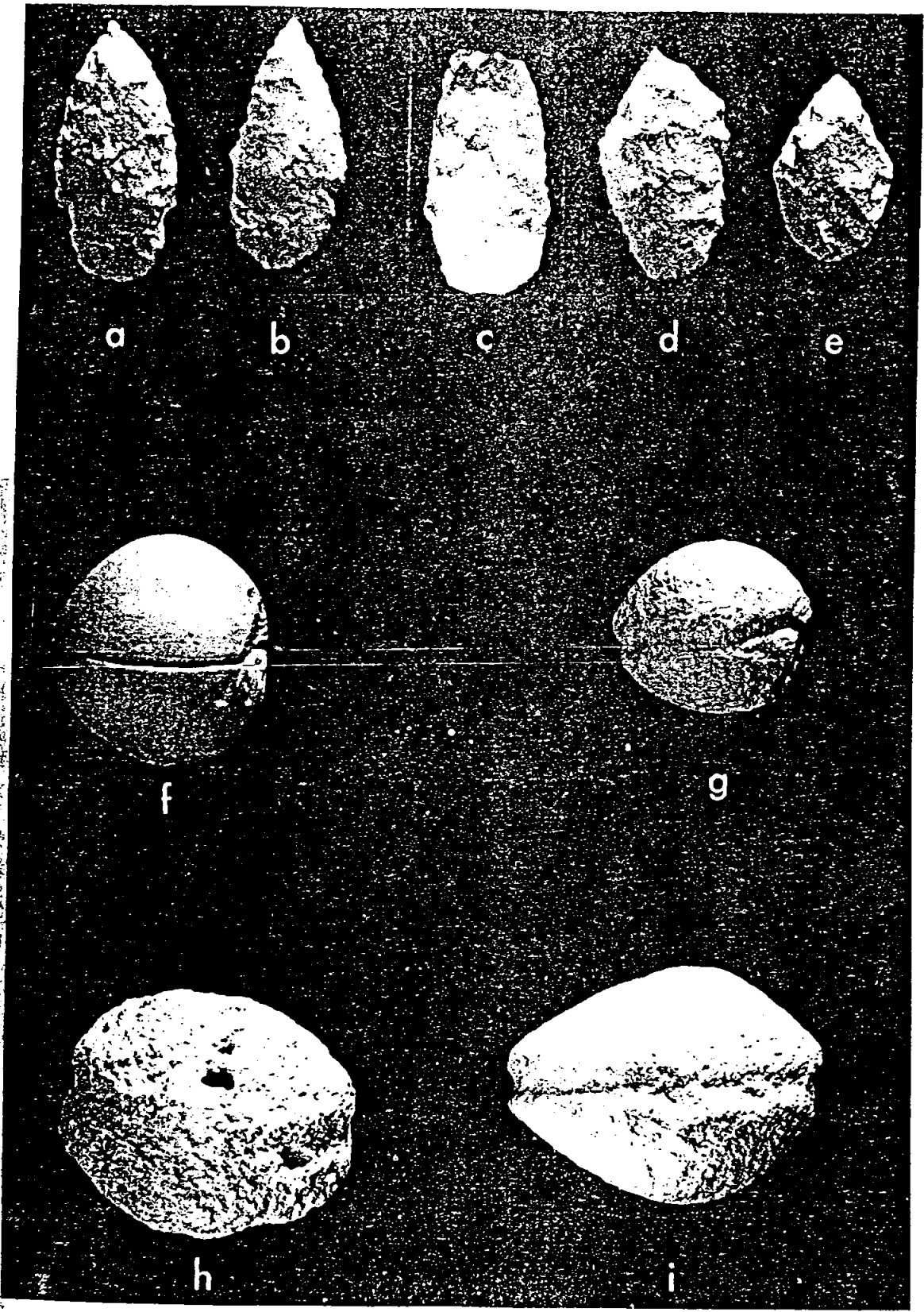


Fig. 3. Late Windust Phase artifacts: a-e, projectile points; f-i, bolas stones.

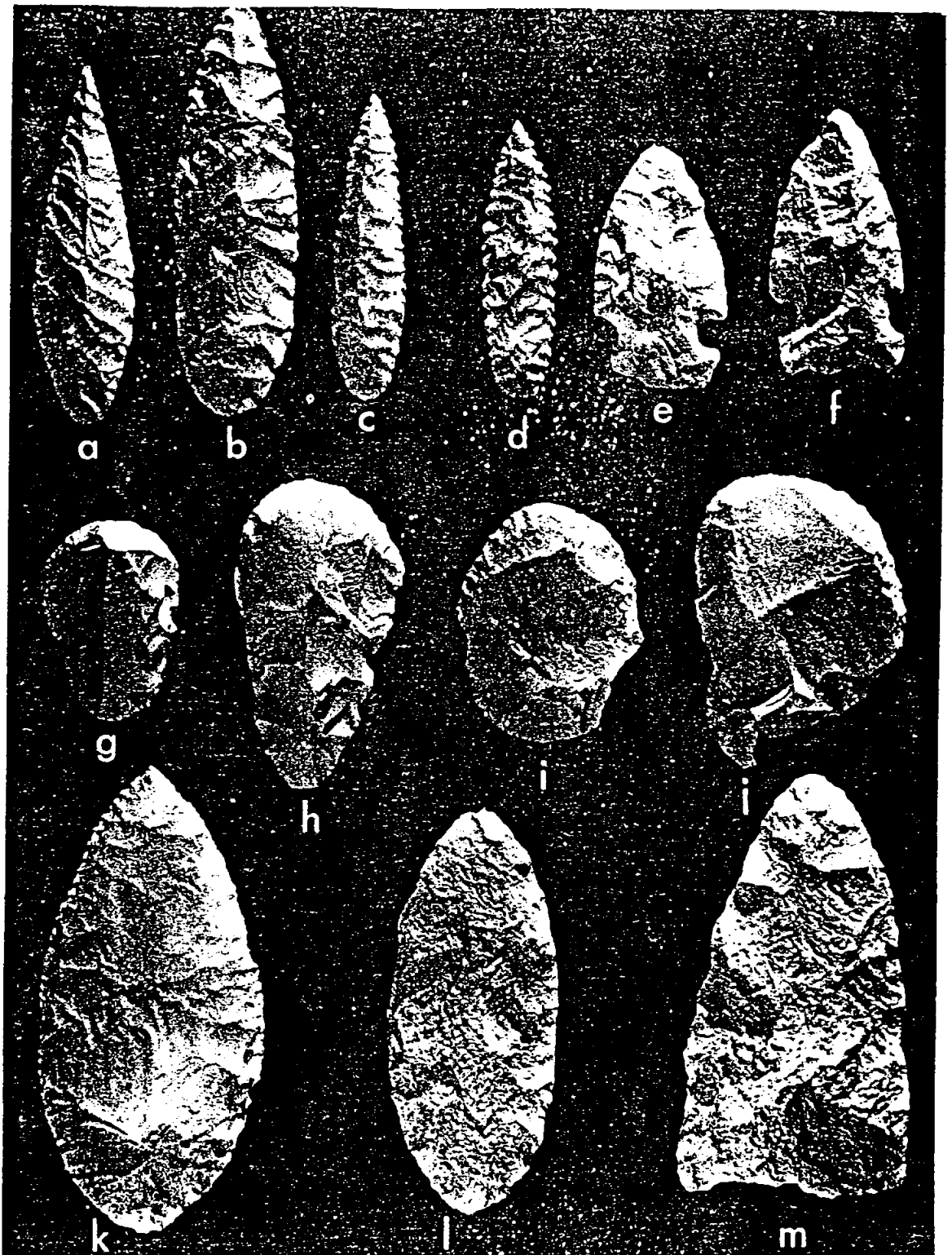


Fig. 4. Cascade Phase artifacts: a-f, projectile points; g-j, scrapers; k-m, knives.

ceolate Cascade point is typical and, indeed in the earlier subphase, is virtually the only form found. Other forms found in earlier subphase assemblages are rare and are so distinctive that they are usually considered intrusive. Large, generally well-made lanceolate and triangular knives are characteristic. Tabular and keeled end scrapers are common. Large, varied, utilized flakes are numerous in most assemblages. Atlatl weights occur, but are rare (Fig. 5). Cobble implements include large scraper-like implements, pounding stones, small grinding stones of questionable identification, manos of certain identification, and a second hallmark artifact, the edge-ground cobble (Fig. 5). Bone implements include atlatl spurs, splinter awls, split metapodial awls, needles of various sizes, and fragments of large and small shafts. *Olivella* beads are the only shell artifacts identified.

Lithic technology seems generally adapted to the use of fine-textured basalt, even though cryptocrystalline silicates are abundant in some earlier subphase assemblages. Both large tabular flakes and prismatic blades were produced (Nelson 1965). The blades may have been produced by a specialized technique utilizing edge-battered cobbles as hammerstones (Crabtree and Swanson 1969).

Economic fauna associated with the phase includes the deer, elk, and pronghorn antelope triad. Smaller mammals used for food include rabbit and beaver. Riverine resources known to have been utilized include two species of river mussels (*M. falcata* and *Goneidea angulata*) (identifications by Jerry Landye), and fish, including the large salmonids, salmon, and steelhead (species indet.). At 45WT7 remains of bison (*Bison* sp.) (identification by C. E. Gustafson) larger than the modern species were found in deposits which date from the same time period as the earlier subphase (Sprague, Leonhardy, and Schroedl 1968). Unfortunately, the few associated artifacts are not sufficiently distinct to warrant their inclusion as a component of the phase. However, bison may well have been utilized occasionally.

The large salmonids represent an apparently new economic resource; but with the exception of one questionable fishhook shank found at Granite Point, the techniques for catching fish are not represented in the artifact inventory. Hunting technology seems the same as in the preceding phase. Indeed, the pattern of hunting deer and elk in the canyon thickets and antelope in the upland prairies continues through to the ethnographic period. We presume that the manos indicate food grinding which implies utilization of seeds. This is in marked contrast to later phases which have mortars and pestles implying utilization of roots.

Several burials from Marmes Rockshelter (Fryxell and Daugherty 1962) are associated with the Cascade Phase on the basis of chronology, stratigraphic association, and direct artifact association (D. G. Rice 1970). Burials represent both subphases. Most were flexed interments but two were extended. In at least one instance, the grave was capped by a cairn. Grave goods included projectile points, knives, *Olivella* beads, and atlatl weights.

The earliest radiocarbon age determinations associated with the phase are approximately 6,000 B.C. However, the phase seems to have been

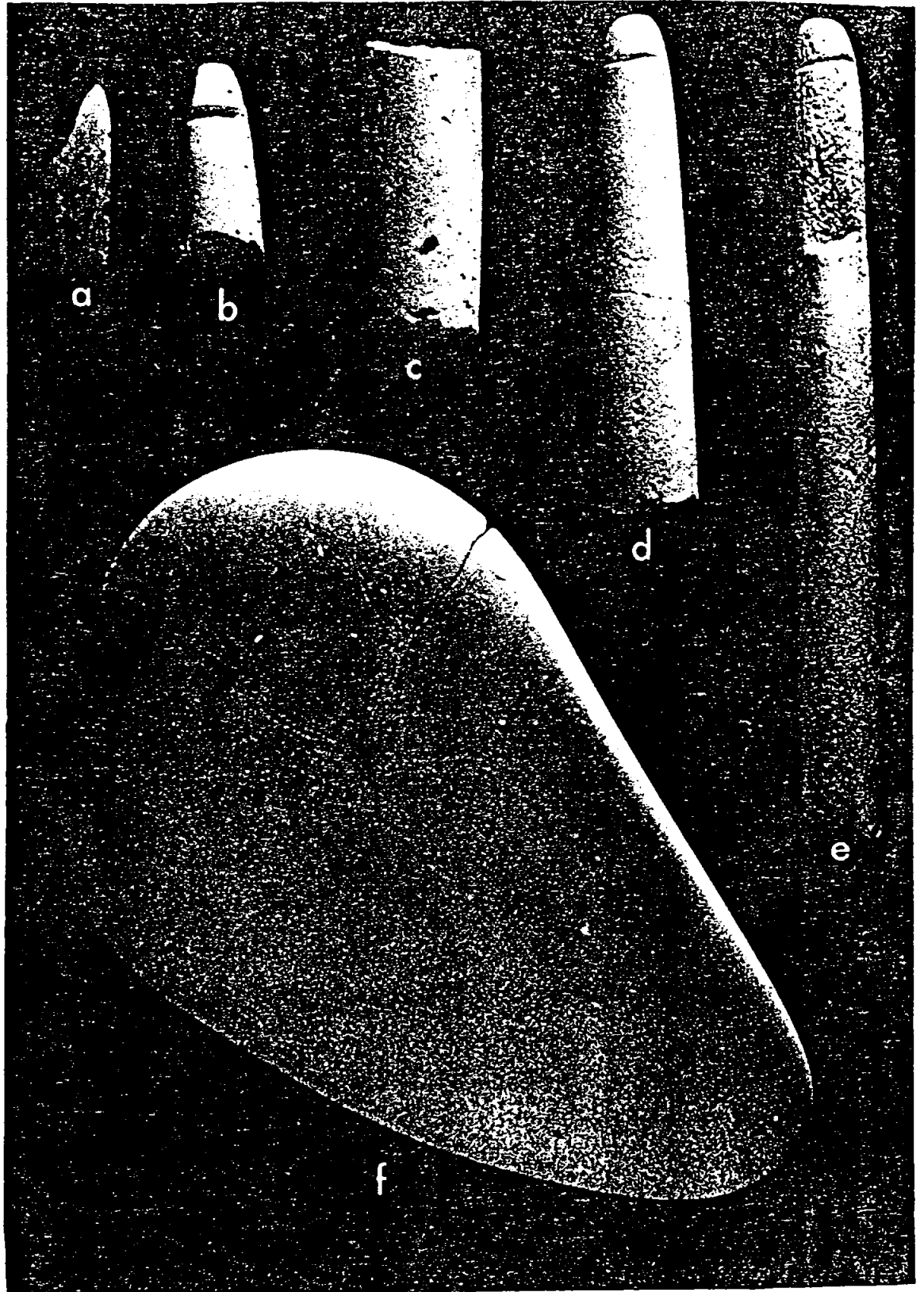


Fig. 5. Cascade Phase artifacts: a, atlatl spur; b-e, atlatl weight fragments; f, edge ground cobble.

well-established in the region by this time. Earlier subphase components have always been found in geologic deposits which predate ash from the eruption of Mt. Mazama early in the 5th millennium B.C., whereas later subphase components have always been found in deposits which postdate the Mazama ash (Fig. 6). At present a terminal date cannot be determined with certainty, but limiting dates on the geologic sequence at Granite Point Locality 1 indicate a terminal date sometime before 3,000 B.C.

Some have speculated about the effect of the Mazama ash fall on the population resident in the region at that time who are represented by the Cascade Phase. Most have been pessimistic. Fryxell (1963) speculated that there must have been something of an ecologic crisis, and Mallory (1968) believes the area to have been completely abandoned. Archaeological data indicate neither. If there was an ecologic crisis, it left no indication which can now be detected. The continuity of cultural material between pre-ash and post-ash deposits does not indicate abandonment and then later resettlement by a different population, as Mallory supposes. Any effect must have been of short duration. The most lasting effect was probably on the people's folklore.

There is a hiatus in our knowledge of regional prehistory at about 3,000 B.C. We do not know precisely when the Cascade Phase ended nor do we know when the following Tucannon Phase began. This problem is critical because the two phases are not considered to be historically related.

#### *The Tucannon Phase*

At present the Tucannon Phase is known from components at the Tucannon site (Nelson 1966), Marmes Rockshelter, and Granite Point. Sites such as 15WT2 (Nance 1966) have produced contemporary material which, although not abundant, appears to be more akin to manifestations in the Middle Columbia Region than to the Tucannon Phase. The name "Tucannon" is an English corruption of the Nez Perce place name *toqá-latöyno*, which refers to the confluence of the Tucannon and Snake Rivers (Schwede 1966:39).

Two kinds of projectile points are dominant in the assemblages assigned to this phase (Fig. 7). The form has a short blade, shoulders of varying prominence, and a contracting stem. The second variety is notched low on the side or at the corner to produce an expanding stem and short barbs. These seem to be crude versions of forms which, in later phases, are called "Snake River Corner-Notched." In addition to the projectile points, there are small side scrapers and end scrapers, numerous scraper-like cobble implements, utilized cobble spalls, and pounding stones. Sinkers, hopper mortar bases, and pestles occur. Interestingly enough, well-formed knives are virtually absent in all components. Utilized flakes are neither as numerous nor as large as those in components of earlier phases. Bone and antler implements include splinter and split metapodial awls, fragments of awl-like implements, and an antler wedge. A bone shuttle found at the Tucannon site indicates net making.

The lithic technology characteristic of this phase is not well-developed. Basalt is the predominant material and forms are poorly executed on poorly produced primary flakes. Compared to both earlier and

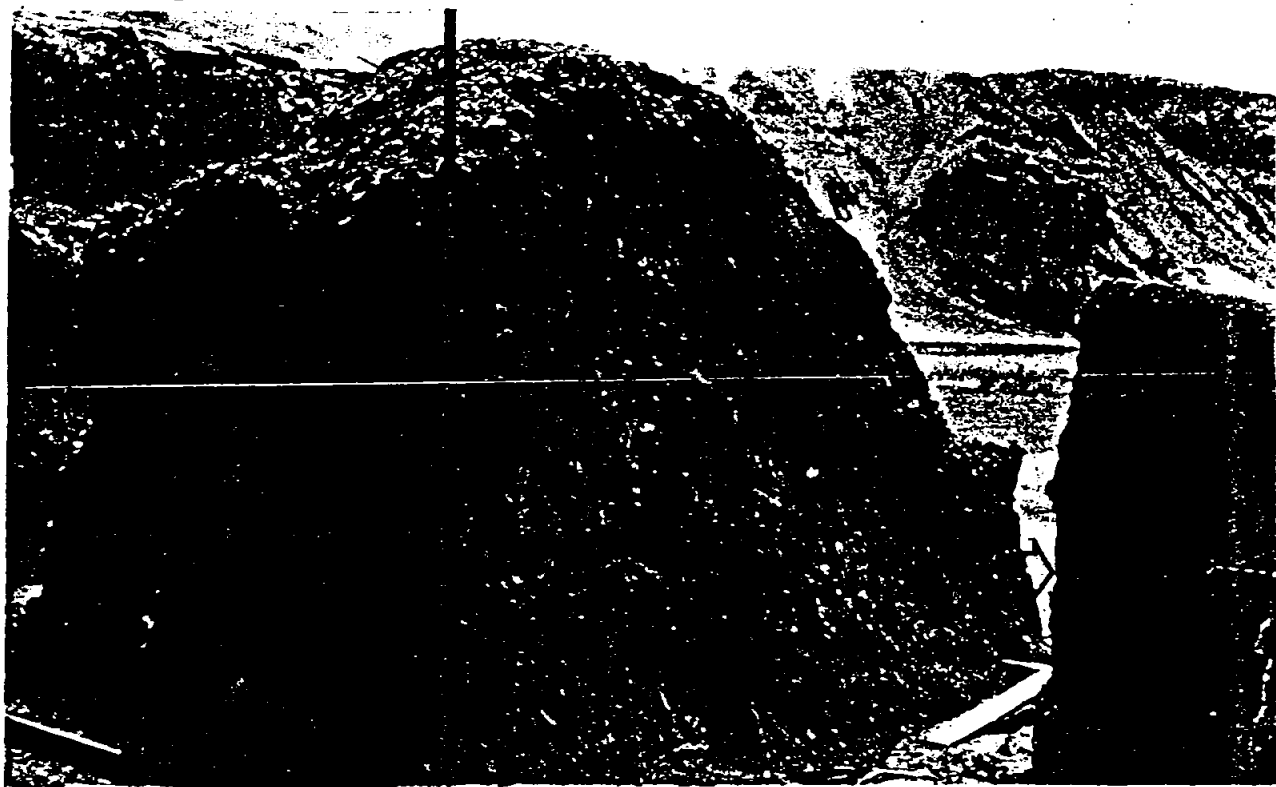


Fig. 6. The Mazama ash horizon marker at Marmes Rockshelter (45FR50).



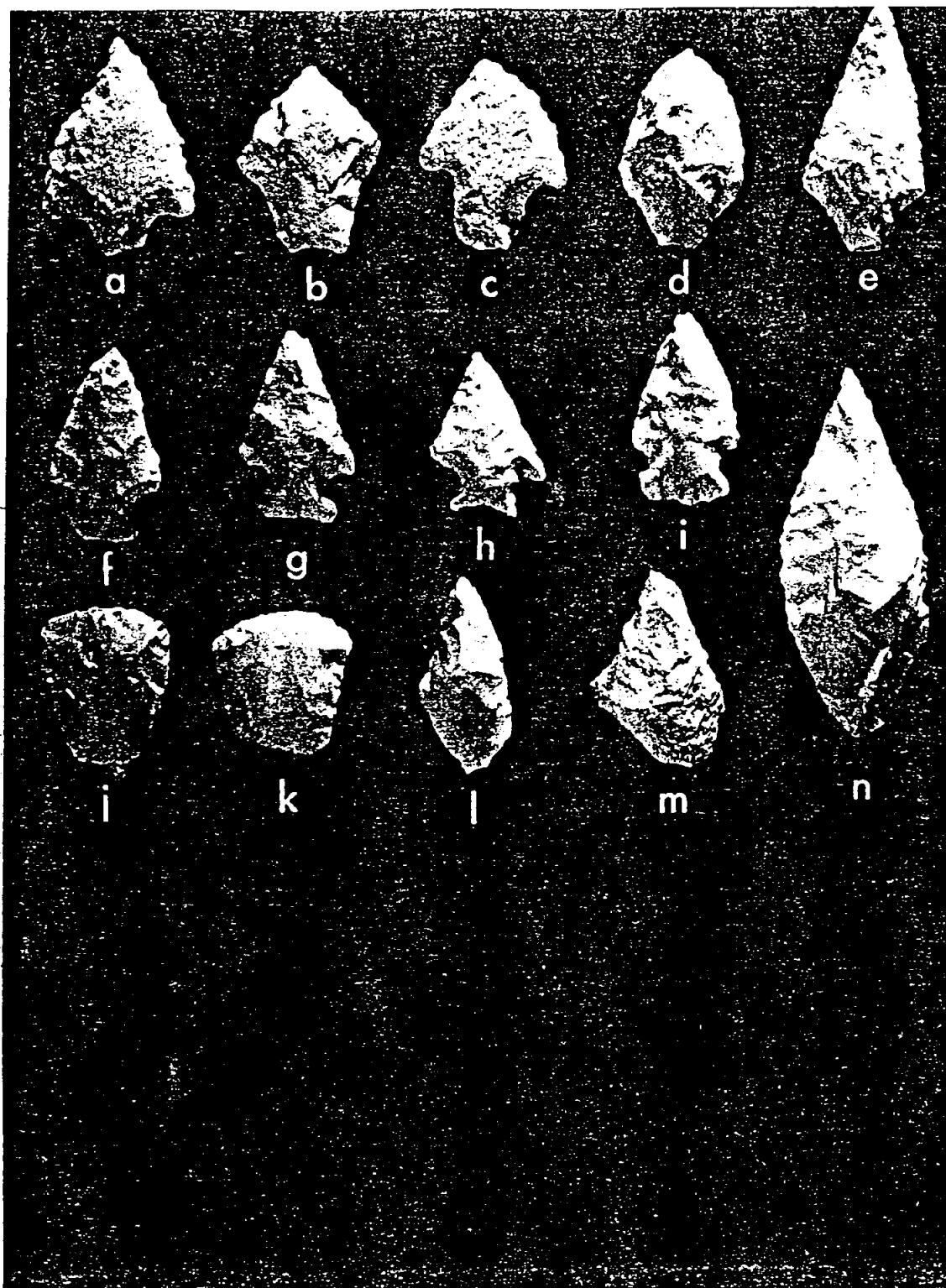


Fig. 7. Tucannon Phase artifacts: a-i, projectile points; j-m, scrapers; n, knife.

later phases, the technology of the Tucannon Phase seems crude and impoverished.

The known economic fauna associated with the phase includes deer, elk, pronghorn antelope, mountain sheep (*Ovis canadensis*), and smaller mammals such as rabbits (identifications by C. M. Nelson). Fish remains a high percentage of salmonids. For the only time in regional prehistory, river mussels (*M. falcata*) seem to be an economically important resource rather than an occasional dietary adjunct.

A single flexed burial is associated with the component from Marmes Rockshelter (D. G. Rice 1970). Grave goods included only *Olivella* beads, a projectile point, a bone pendant, and a graphite bead. This is the only evidence for burial practices associated with the Tucannon Phase.

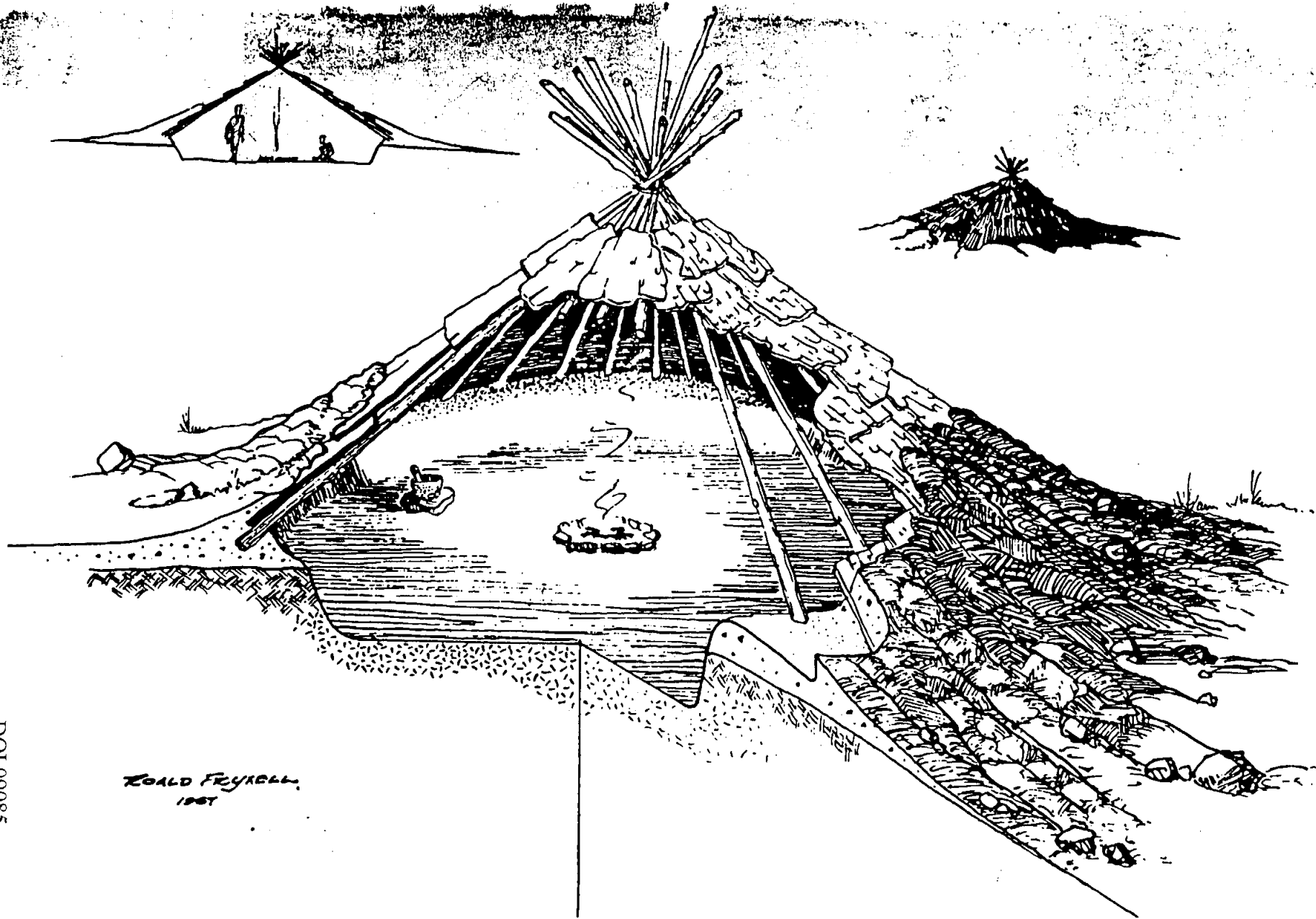
A terminal date of approximately 500 B.C. for the phase is well-established by initial dates on the succeeding Harder Phase. The initial date for the phase is not known. A limiting date from Granite Point indicates that it must have begun sometime after 3,000 B.C., and one direct date from the same site indicates that it began sometime before 1,000 B.C.

#### *The Harder Phase*

The Harder Phase is presently defined on the basis of components from the Harder Site (45FR40) (Kenaston 1966), 45GA17 (Schroedl 1970), Three Springs Bar (45FR39) (Daugherty, Purdy, and Fryxell 1967), the Tucannon Site (45CO1), Granite Point (45WT41), and Wawawai (45WT39) (unreported). The name for the phase is taken from the Harder Site, a major component of the phase.

Two subphases are distinguished, principally on the basis of settlement types and stratigraphy, although there are minor differences in content. All known components of the earlier subphase are camps (45FR39, 45GA17, 45WT41); substantial house pit villages characterize the later subphase (45FR39, 45FR40, 45WT39). The villages mark a change in settlement pattern which apparently developed during the earlier subphase. (We presume there were concomitant changes in social organization.) Isolated house pits may occur as early as 800 B.C. (Daugherty, Purdy, and Fryxell 1967), but the concentration of population into villages was much later. The house pits are of varying depth and diameter. As far as can be determined on the basis of a single burned house at Wawawai, the superstructure was a simple conical framework of split poles. The framework was probably covered with thatch or mats (Fig. 8).

Artifact assemblages of the earlier subphase are characterized by large, basal-notched projectile points and corner-notched projectile points called "Snake River Corner-Notched" (Fig. 9). In the later subphase, the large basal-notched forms are relatively rare, and small, finely made corner-notched and basal-notched forms are associated with the Snake River Corner-Notched type. Assemblages of both subphases have several varieties of small end scrapers, including some very distinctive shouldered forms. Lanceolate and pentagonal knives are characteristic of



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Fig. 8. Semi-subterranean lodge with conical framework of split poles covered with earth and matting.

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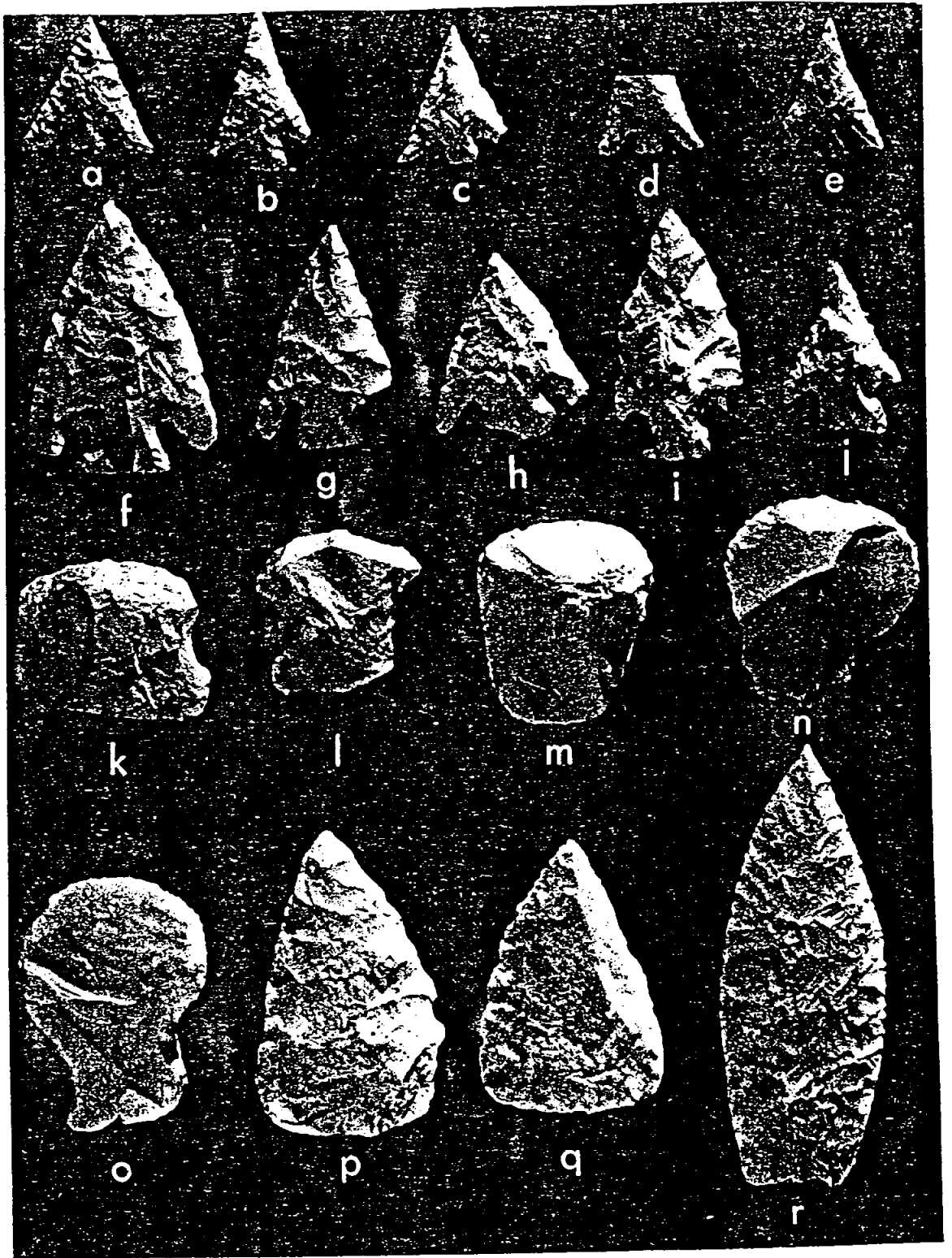


Fig. 9. Harder Phase artifacts: a-j, projectile points; k-o, scrapers; p-r, knives.

both subphases. Cobble implements include a variety of large scraper-like implements, utilized spalls, pestles, hopper mortar bases, and sinkers. Bone awls, needles, circular and pendant beads, perforated elk teeth (both real and imitation), and incised gaming pieces also are present (Fig. 10).

The economic fauna associated with the phase includes bison (*Bison bison*) in addition to mountain sheep and the deer-elk-pronghorn antelope triad (identifications by C. E. Gustafson). Remains of smaller mammals, including dog (*Canis familiaris*), are abundant. The importance of fish in the economy is indicated by salmonid remains and numerous net sinkers. We presume that efficient fishing techniques such as the use of wiers and traps were certainly in use by this time. Pestles and hopper mortar stones attest to the processing of plant foods.

Several radiocarbon age determinations indicate that the inception of the Harder Phase was about 500 B.C. The terminal date is not as precisely known, but on the basis of limiting dates from Wawawai, A.D. 1300 seems a fair approximation. A precise date for separating the earlier and later subphases cannot be given, but the pit house villages which characterize the later subphase seem to have been well-established late in the first millennium A.D.

#### *The Piquin Phase*

Knowledge about the prehistory of the Lower Snake River Region is unique in one respect: more is known about the earlier cultural manifestations than the later ones. There are many small assemblages characterized principally by small, delicate projectile points which geologically barely antedate the historic period; but only one site, Wexpúnime (45GA61), has provided any detailed data about the cultural manifestations which postdate the Harder Phase. On the basis of these data, the Piquin Phase is proposed. Piquin is the Nez Perce word for the Snake River. It is easily pronounced if an English "k" is substituted for the Nez Perce "q."

Wexpúnime, which is currently being excavated, is a village of circular pit houses, each pit about 6 meters in diameter and 50 centimeters deep. Each has multiple floors. One house, stratigraphically above the others, may be a rectangular structure; but the artifacts so far recovered are no different from those in the circular houses. The superstructures have not been completely reconstructed, but there is good evidence that a split pole framework was covered with grass thatch which was held in place by small poles. All other sites which have produced artifacts similar to those from Wexpúnime appear to be temporary camps rather than villages.

The artifact inventory is characterized by a variety of small, delicately made projectile points (Fig. 11). Corner-notched and base-notched forms referable to the Columbia Valley Corner-Notched and Wallula Rectangular Stemmed types predominate. Small end scrapers are comparatively rare. There is one peculiar scraper form with a concave bit which appears to be a specialized wood-working tool. The knives so far recovered include lanceolate and pentagonal forms. Small, delicate, utilized flakes are

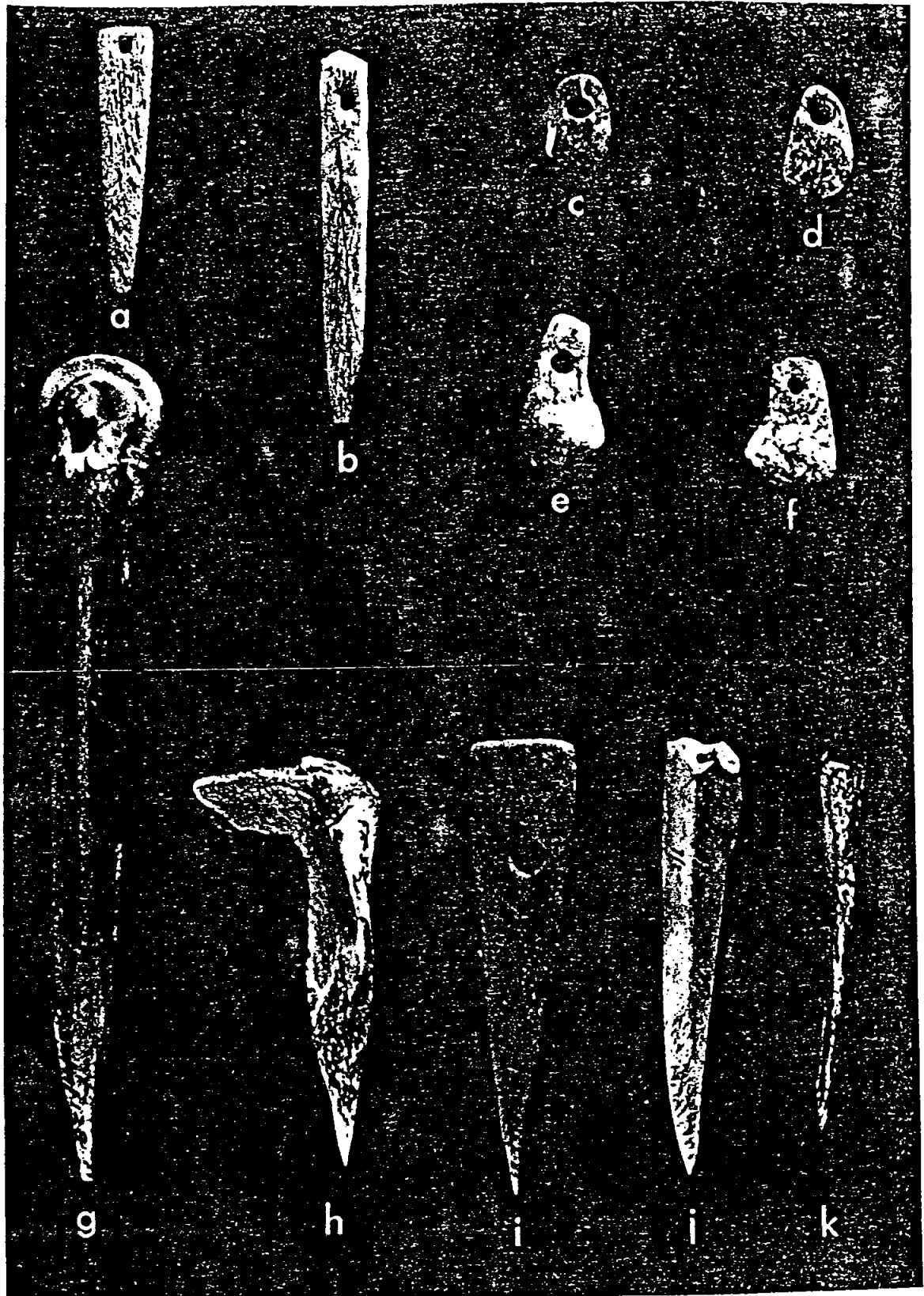


Fig. 10. Harder Phase artifacts: a-b, matting needles; c-d, imitation elk's teeth; e-f, elk's teeth; g-k, awls.

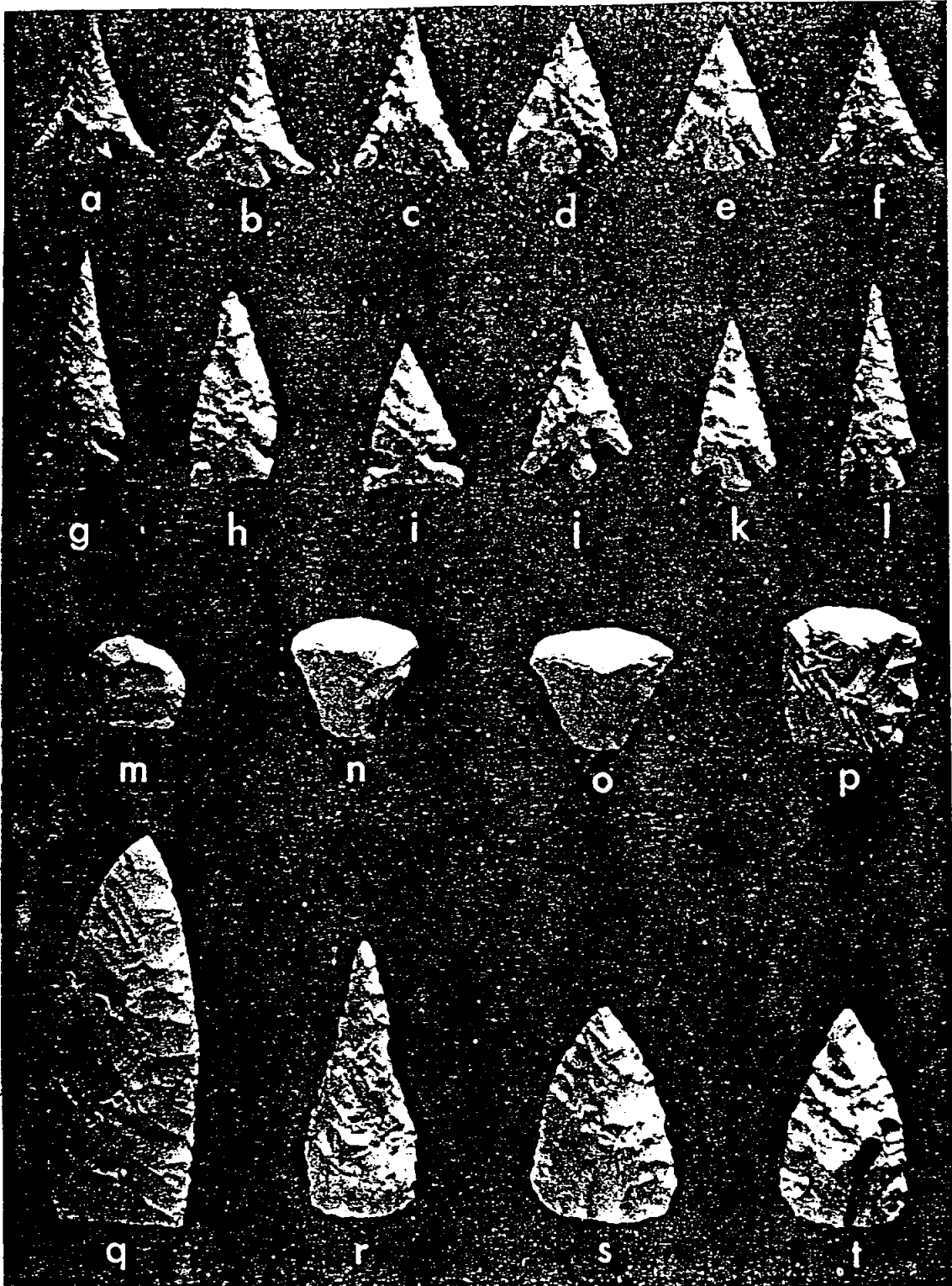


Fig. 11. Pinquin Phase artifacts: a-l, projectile points; m-p, scrapers; q, s-t, knives; r, drill?.

amazingly abundant. Cobble implements include large scraper-like implements, pounding stones, utilized spalls, decorated pestles, hopper mortar stones, and sinkers (Fig. 12). Bone implements include awls, matting needles, and composite harpoon elements. Twined basketry has also been recovered.

The economic fauna so far identified consists principally of elk, deer, and salmon (identifications by C. E. Gustafson). Neither bison, pronghorn antelope, nor mountain sheep have been identified yet.

Several burials may well be associated with this phase on the basis of chronology. If so, then the burial practices can be characterized as single flexed interments in a special burial area (Sprague 1967). Relatively elaborate cist burials may have been adopted very late in the phase.

A precise chronology for the Piqúin Phase can only be approximated at this time. It certainly postdates the Harder Phase, and so began sometime after A.D. 1300; and it certainly predates the ethnographic period, and so dates before A.D. 1700.

### *The Numípu Phase*

The Numípu Phase is a putative phase intended to represent the archaeological manifestations of Ethnographic Indian culture from the time when the horse was introduced, shortly after A.D. 1700, to the time when the Indians were completely relegated to reservations and had essentially ceased to exist as autonomous societies. At present, we can only propose the phase on the basis of burials. No historic habitation sites have been excavated; but one, the Palus village, has been tested (D. G. Rice 1968). We cannot characterize the phase yet, except that we would expect trade goods to be the dominant artifacts, especially after about 1840. The historic burials from the Palus burial area (45FR36B) (Sprague 1965, 1967), Ford Island (45FR47), and Fishhook Island (45FR42) (Combes 1968), among others, contain abundant glass and metal beads, bells, pipes, dolls, leather equestrian gear—indeed, an almost unbelievable array of material of both Euro-American and native American manufacture. Along the Snake River south of Lewiston, correlations of late period archaeological sites with named Nez Perce settlement areas show a close degree of coincidence and are thought to be a further evidence in support of the Numípu Phase (Nelson and Rice 1969).

The word *Numípu* is the Nez Perce word for the Nez Perce. It translates only as "the people of numi." We intend the phase designation to include both the Nez Perce and Palus because we are not sure that the two groups can be distinguished archaeologically, because the Nez Perce were the dominant group in most of the region, and because the Palus were greatly influenced by the Nez Perce.

### Spatial Distribution of the Phases

The six phases are not evenly distributed throughout the region. In some instances this is a reflection of vagaries of sampling, not the dis-



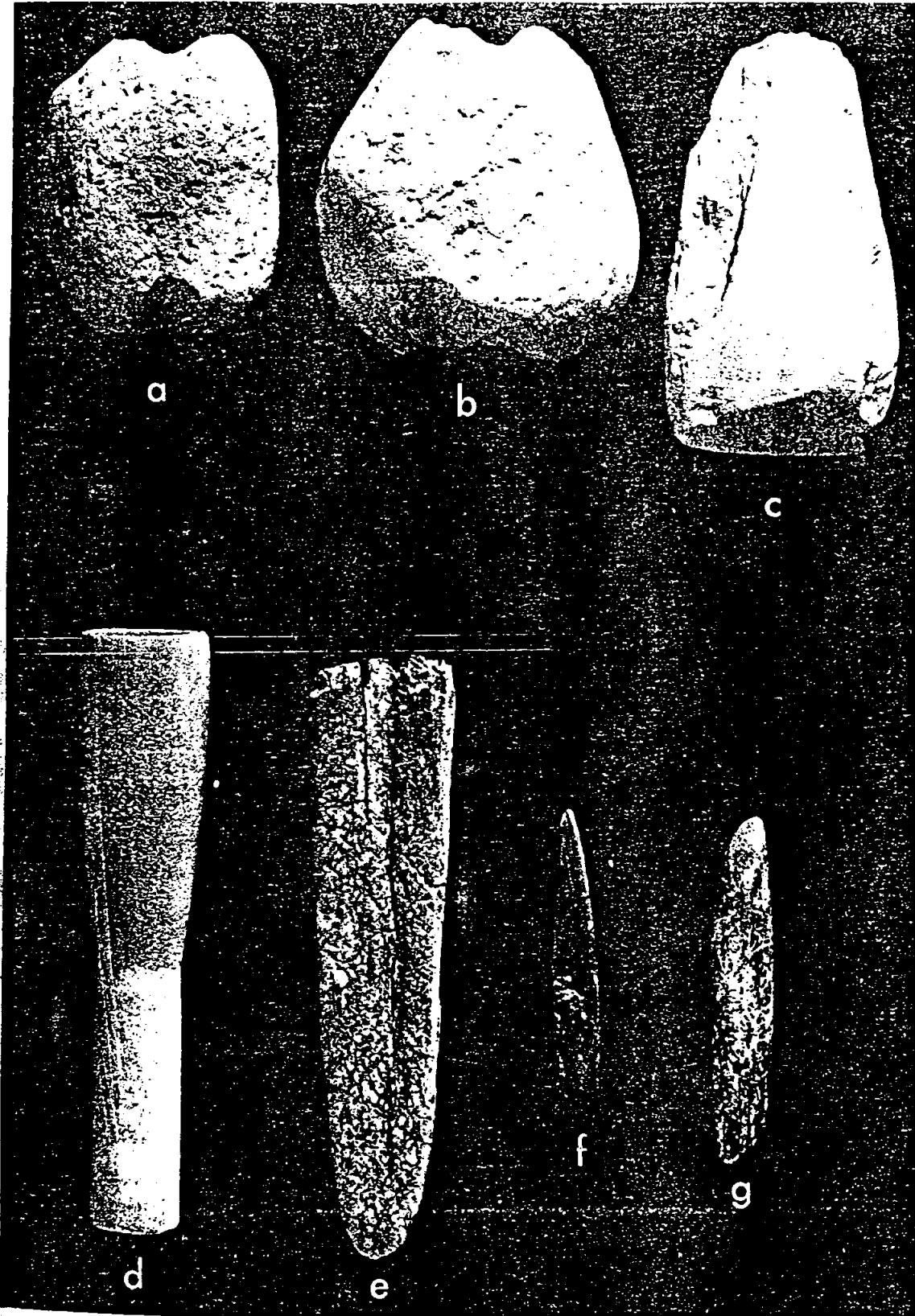


Fig. 12. Pinqúmin Phase artifacts: a-b, sinkers; c, adze blade; d, tubular pipe; e, splitting chisel; f, composite harpoon valve; g, bone point.

tribution of prehistoric populations. In other instances, however, there appear to be cultural manifestations distinct from those herein defined, and these are not included in the typology. For several reasons, foremost of which is the paucity of data, no typologic units are presently proposed for them.

Most cultural manifestations in the Ice Harbor District and some in the Lower Monumental District, principally assemblages contemporaneous with the Tucannon and Piqúin Phases, are distinct from those considered in the typology and probably represent extensions of cultures centered in the Middle Columbia Region. The Cascade Phase is the only phase represented in all three districts, and it is represented in the Ice Harbor District only by a component of the later subphase. The Windust, Tucannon, and Harder Phases are all represented by components in the Lower Monumental and Lower Granite Districts. The Piqúin Phase is presently limited to the Lower Granite District. When detailed comparative studies of several minor assemblages are done, these distributions may be extended somewhat. The distribution of the Numípu Phase is arbitrarily limited to the Lower Granite and Lower Monumental Districts. Contemporary material in the Ice Harbor District is more likely to represent the Wallula rather than the Nez Perce or Palus.

#### Discussion

The first interpretative model for the prehistory of the Lower Snake River Region was a sequence proposed by Daugherty (1959; 1961). He proposed five periods: the Lithic Period, prior to 8,000 years ago; the Transitional Period, between 8,000 and 4,500 years ago; the Developmental Snake River Period, between 4,500 and 2,500 years ago; the Snake River Period, between 2,500 and 200 years ago; and the Historic Period. This was a chronologic model based on temporal distribution of traits, not on configurations of archaeological content. Such a model was a logical and necessary first step in the interpretation of regional prehistory. Based on what is now considered to have been exceedingly limited data, Daugherty's scheme was remarkably accurate.

The original sequence of periods remains a useful model, for, pending models of structural relationships between the phases, a purely chronologic ordering serves to contrast cultural characteristics through time. Furthermore, one can characterize generalized cultural patterns without implying direct historical or evolutionary relationships between either contemporaneous or sequent cultural manifestations. Several changes should be made in the original periodization, however, because data accumulated in the past ten years provides a better understanding of regional prehistory.

We suggest that Daugherty's "Lithic" and the "Transitional" Periods be collapsed into a single period to be called the Pioneer Period which includes our Windust and Cascade Phases (Fig. 13). There are four reasons for this change. First, the phases within the two original periods are not sufficiently distinct in general content or basic economy to warrant different periods. Second, Daugherty intended that the Lithic Period be assigned to the Lithic Stage proposed by Willey and Phillips (1958). We

DATE	PERIOD		PHASE
	Daugherty (1959)	Modified	
1900	HISTORIC	ETHNOGRAPHIC	NUMÍPU
1800			
1700	SNAKE RIVER	SNAKE RIVER	PIQÚNIN
1600			
1500			
1400			
1300			
1200	DEVELOPMENTAL	INITIAL	HARDER
1100			
1000			
A.D./B.C.			
1000			
2000	SNAKE RIVER	SNAKE RIVER	TUCANNON
3000			
4000	TRANSITIONAL	PIONEER	CASCADE
5000			
6000			
7000	LITHIC		?
8000			WINDUST

Fig. 13. Chart of chronology, periods, and phases.

do not feel that such assignment is warranted on the basis of either economy or general stage of culture development. Because they are not immediately relevant, questions of general evolution or continent-wide categorization must be ignored for the moment. A third reason for the suggested change is that cultures of the "Transitional" Period are not now considered to be transitional to anything. Instead, the Cascade Phase which existed during that time represents a fully developed, well-adapted climax culture. Finally, the Windust and Cascade Phases represent the people who first occupied the region (at least so far as is now known) and who worked out the basic ecologic adaptations to the Late Pleistocene environment of southeastern Washington. Hence the term "Pioneer" was chosen to characterize the period. We do not intend to imply that the cultures of subsequent periods necessarily evolved from cultures of the Pioneer Period.

The name of the Developmental Snake River Period should be changed to *Initial Snake River Period*. Although cultures of this period, now represented by the Tucannon Phase, were probably the base from which later cultures developed, the major changes in economic and settlement patterns developed in the following period.

There is no need to change the designation or characterization of the *Snake River Period*. It was a period in which a second regional cultural climax occurred, one which culminated in the ethnographically known cultures.

There are problems associated with the use of the term "Historic Period," especially if "historic" is used in a strict sense, for there is a time gap between the end of the Snake River Period and the truly "historic" period. The first contact with whites was an indirect one of great import, one which resulted in the adoption of the horse. By the first direct historic contact in 1805, the structure of prehistoric society had shifted to that described by early observers and reconstructed by ethnographers. Trade goods, the hallmark of the historic period as defined by Daugherty, did not become prevalent until after 1840. Use of the terms "protohistoric" and "historic" is the usual manner of dealing with such distinctions, but we feel the problem would be alleviated and a better characterization be made if the term "Ethnographic Period" were used. The Ethnographic Period would have begun about A.D. 1700, the estimated date of adoption of the horse in the eastern Plateau (Haines 1938), and would end about A.D. 1900. One of the major characteristics of this period would be the increasing prevalence of trade goods. Relative abundance of trade goods would not be a necessary criterion for periodization.

Historic or evolutionary relationships surely exist between some of the phases which we have proposed, but models of such relationships cannot be proposed until detailed comparative studies have been made. There is sufficient evidence, however, to hypothesize that two distinct culture traditions are represented in the regional sequence. A great number of traits shared between the Windust and Cascade Phases indicate that the latter probably developed from the former (Leonhardy 1970). We therefore hypothesize that these two phases represent one evolutionary continuum within the region. Several traits, including projectile point forms and lithic technology, suggest that the culture represented by the Lind Coulee

assemblage (Daugherty 1956) is a likely ancestor for this tradition (Leonhardy 1970) (Fig. 14). The original solid carbon bone dates of 6750 ± 400 B.C. (C-827) on the Lind Coulee assemblage are now considered inaccurate (R. D. Daugherty, personal communication). Geologic research since the Lind Coulee site was excavated suggests that it dates approximately to 9,000 or 10,000 B.C. Therefore, it is chronologically, as well as culturally, a likely ancestor for the Windust Phase.

A quantitative comparison between components of the earlier Cascade subphase and the Tucannon Phase (Leonhardy 1970) indicates such pronounced differences that it is difficult to consider them historically related. In contrast, there are traits shared between the Tucannon and Harder Phases which suggest that the two are related. The Piqúin Phase closely resembles the Harder Phase and the ethnographically known culture surely developed from the Piqúin Phase. We therefore propose a second evolutionary continuum beginning with the Tucannon Phase and extending through the Numípu Phase. The proposition of two developmental continua within a region of the Plateau is somewhat novel, for most discussions with the exception of Caldwell and Mallory (1967) seem to presume a single continuum.

The series of phases which we have proposed serves to order most of the known cultural manifestations within the Lower Snake River Region. Documentation of each phase and comparative studies between phases should lead to fruitful research. In fact, the ordering so far completed has raised a number of important questions. Among them are "what happened to the Cascade Phase?" and "what is the origin of the Tucannon Phase?" The problem of divergent assemblages probably related to the Middle Columbia now seems significant. Questions and problems such as these can only be answered or investigated through continued definition and comparison of archaeological units. We consider the typology herein proposed to be an essential step in the continuing study of Snake River prehistory.

#### Acknowledgements

Archaeological research in the Lower Snake River Region has been financed principally by the National Park Service through the Interagency Salvage Program. We acknowledge our indebtedness to John Combes, Richard D. Daugherty, Roald Fryxell, Carl E. Gustafson, Jerrye Landye, C. M. Nelson, H. S. Rice, and Roderick Sprague, who have contributed to basic research in the region. We also thank the many Northwest archaeologists who reviewed the paper in manuscript. Finally, our thanks is extended to Barney S. Flora for drafting the graphics to this paper, and to Thomas E. Roll for the artifact photographs. Permission to use the term "Numípu" for the ethnographic culture of the region was secured from the Nez Perce Tribal Executive Committee.

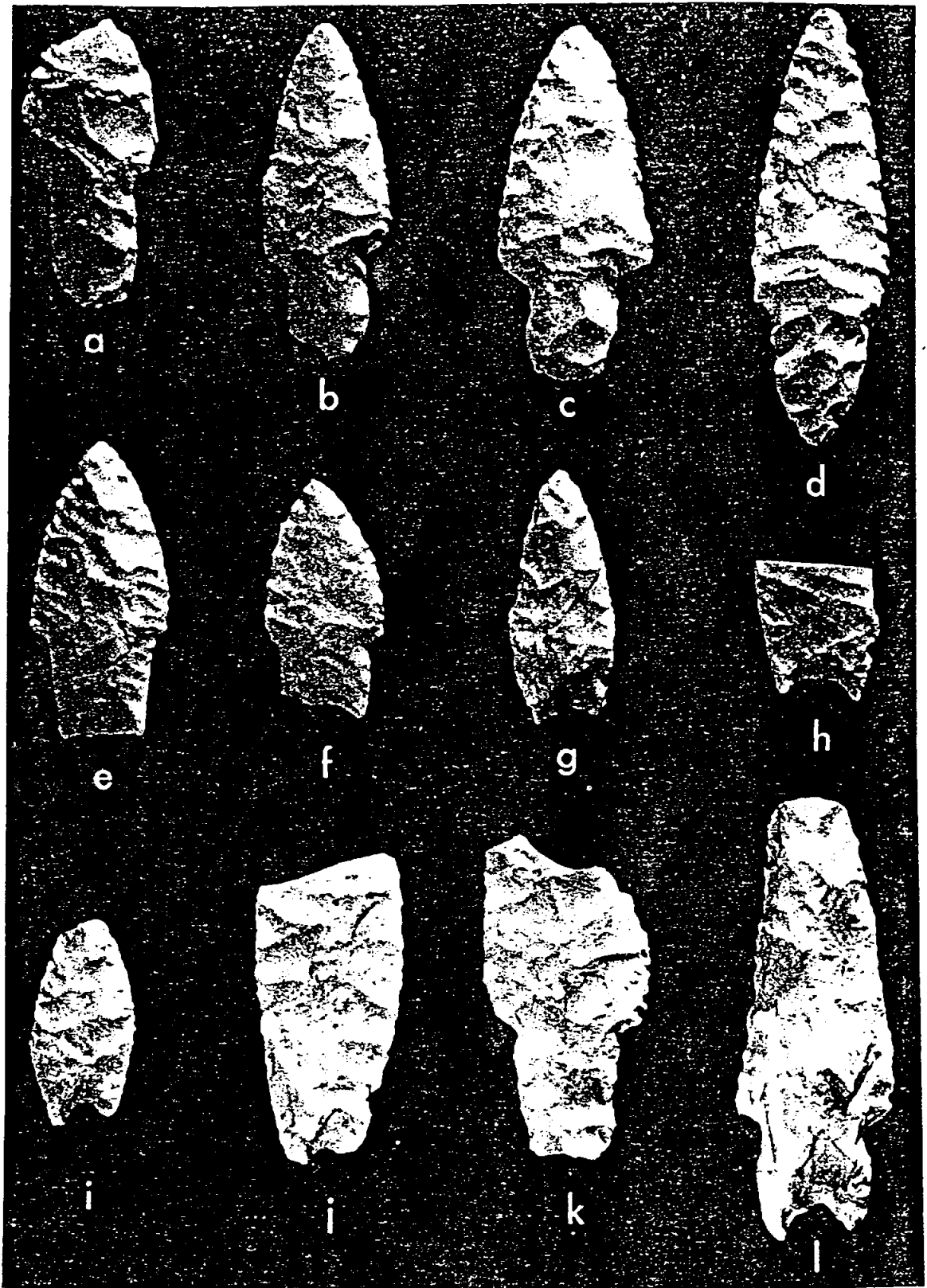


Fig. 14. Projectile points from Lind Coulee and the Windust Phase. Specimens c, d, h, j, and k from Lind Coulee.

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**Response to Questions on Oral Traditions by  
Dr. Francis P. McManamon on the NAGPRA  
Affiliation Packet Submitted by the  
Confederated Tribes of the Colville Reservation  
Prepared by Guy F. Moura**

**Response to Questions on Oral Traditions by  
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Guy F. Moura  
Traditional Property Coordinator

**Introduction**

A meeting was held in Spokane, WA, July 7, 2000, to help determine the tribal affiliation for the human remains inadvertently discovered at Columbia Park, Kennewick, WA, in 1996. The key participants at this meeting were representative of the claimant tribes, including the Confederated Tribes of the Colville Reservation (CCT), representatives of the Department of the Interior (DOI), and representatives of the Department of Justice. The chief speaker for the Federal government was Dr. Francis P. McManamon - DOI's Consulting Archaeologist and the National Park Service's Manager of the Archaeology & Ethnography Program.

Investigations conducted as a result of the inadvertent discovery include expert testimony on affiliation in the areas of archaeology, linguistics, ethnology, and mortuary practices. These studies were solicited by and funded through DOI. Dr. McManamon also requested that the tribes submit affiliation packets on their own.

DOI recommended that any affiliation determination required documentation placing a tribe in the Columbia Park vicinity historically and include evidence that the ancestors of that tribe lived in the area around the time of 'Kennewick Man', over 9,000 years ago. That is why the selection of legends presented in the affiliation packet focused on that early time period.

At the Spokane meeting, the tribes invited DOI to specifically comment on each tribe's affiliation packet. There was some discussion with McManamon on this matter as it relates to the CCT affiliation materials. Written comments to Colleen Cawston (Chairperson of the Colville Business Council) followed in July 24, 2000 letter.

## Tasks

The questions asked by Dr. McManamon fall into two categories, archaeological questions and questions related to oral tradition. This paper responds to the section of questions on the legends of the CCT.

DOI's questions display a lack of understanding of the cultures, geography, and oral history of the Columbia Plateau. It was not expected that any of the DOI staff be experts in Plateau cultures. DOI hired experts in field to assist them with the affiliation study and they seem reluctant to accept their conclusions. DOI or their experts should have done the follow-up clarification of the submitted affiliation packets, not the tribes. Therefore, to respond to McManamon's questions, it will be necessary to provide some background material, but this is neither the time nor place for a dissertation on these topics. .

Keep in mind that the oral tradition is only one form evidence being weighed for the affiliation question. The legends do not have to be conclusive or irrefutable, just be reasonable and of use in establishing a preponderance of evidence for one way or the other in determining affiliation. The complexity of using oral tradition to establish affiliation over 10,000 years is appreciated and has been addressed at length by Mason (2000) and Echo-Hawk (2000).

Dr. McManamon's questions on the oral tradition address three areas: 1) Clarify the distinction between the time of the Animal People and the arrival of human beings [actually, the legends refer specifically to Indians]. 2) Does this oral tradition of different beings refer to an earlier human population that resided in the area? 3) What is the strongest evidence that links geologic events referred to in the legends with specific events during the late Pleistocene?

**Before these questions are addressed, please appreciate that traditional Indian people from the Plateau, the native speakers, do not conceptualize "people" in the European sense. In the old language, there is no word for "people". It is difficult to isolate a single human being from other human beings (Indian people) and it is difficult to isolate a group of people from the environment. Many Plateau tribes and bands have names that mean that they are the people of a particular place or geographic feature, such as a river, mountain, or lake. The Palouse people called themselves Nahaum or Palous after the "standing rock", a basalt outcropping at the mouth of the Palouse River (Ruby and Brown 1992:162). The combination of beings and place, gathered into a name, also has a spiritual component. These elements are inseparable to traditional people.**

**Animal People are beings, but not humans. The term 'Animal People' is an English language approximation of these beings. English is a borrowed language in the Indian world. "Animal People" is not really even a translation because it conveys only an image; it does not carry the sense of time, place, and essence of these beings.**

## Questions 1 & 2

Dr. McManamon accepted the premise provided of one the affiliation expert that there were no migration stories in the oral tradition of the Columbia Plateau. Since there are no migration stories, it suggests that the Indian people living in the Plateau today did not come from some other place, that they had, in fact, always lived in the Columbia Plateau. He did feel that the story *Creation of the Animal People* as rendered in Ella E. Clark's *Indian Legends of the Pacific Northwest* carried the suggestion that there had once been different people, other than the Indians of today, living in the Plateau.

Upon careful review, Dr. McManamon's perception of the legend may be understandable without a broader perspective. The concepts of time and place do not always conform to Western physics in the legendary period.

The one page story covers the creation of Earth, Animal People and Indians, as follows: Earth was once a human being, a woman, before transformation by the Old-One. The Old-One goes on to create the Ancients who are people and animals at the same time. At this time animals and people had not been created; yet they did exist. The people of that time were like the Indians of today, but they were ignorant. It is after this time that Indians were created. But these were ignorant Indians. They did not know how to do things and the Animal People preyed on them. The Old-One feared there would be no people left, so he sent Coyote to kill the monsters and other evil beings. Coyote was then tasked with teaching the Indians how to do things so they would not be ignorant.

For Indian people and those that are familiar with the oral traditions of the Plateau, the mix and flow of beings and times as represented in the above synopsis of the legend are not contradictory or confusing. The era of the Animal People, the time of transformation, and the creation of the Indian are underlying universal themes in Plateau legends.

In the preface of the *Coyote Reader*, Bright (1993:x) states: "But in the Native American context Frog, Blue Jay, Bear, and Coyote are not animals: They are First People, members of a race of mythic prototypes who lived before humans existed."

Ramsey (1997:xxiv), in the Introduction to *Coyote Was Going There*, notes:

"But most of their narratives do seem to be set in one or another of three loosely defined and overlapping periods – the Myth Age, the Age of Transformation and the Historical Age. In the earliest of these, the Myth Age, the great primal beginnings took place; there were no human beings yet; the world was peopled with animal spirits in more or less human form... The Myth Age flows into the Age of Transformation when Coyote... went about ordering the world, ... turning animal-peeps into animals *per se*"

Wickwire (1989:16), who compiled and edited the stories of Harry Robinson speaks of the Mythic Age when Animal People "partook of both animal and human

The term is commonly used today by permanent residents of SE Washington and NE Oregon. The Palouse Country is famous for productive wheat fields and rich soil.

During the last glacial age, rock flour washed from glaciers. It was distributed across a wide area of the inland Northwest as wind blown deposits called loess. The silts and fine sands reached accumulations of 200 feet. This would have been the time when a grassland prairie covered Palouse Country and the Palouse river may have flowed calmly to the Snake River.

Successive ice advancements at the west end of Flathead Valley in Montana created Lake Missoula at the end of the last glacial period. Each time the lake formed, the waters of Lake Missoula breached the ice dam and sent up to 500 cubic miles of water rushing across Eastern Washington. Missoula Flood waters carved or enlarged the Spokane, Columbia and Snake River gorges, Moses Coulee, Grand Coulees, and numerous other features that attest to the largest flood documented on the face of the earth.

These same waters rushed across the prairie between the Spokane and Snake River, but at a much lesser velocity than further west. One result was the formation of Palouse Falls and Palouse Canyon along the Palouse River. As the water braided through the loess deposits, it created the hills of Palouse Country. In places, all of the loess was stripped away leaving exposed and plucked basalt country rock known as scabs (Patton and Baker and Nummedal 1978).

Similarly, any legendary flood stories or stories speaking of great lakes in the Grand Coulee or other parts of the Columbia Basin could only refer to the time of the late Pleistocene floods. Even large lakes formed during the floods would have been gone by the time of the altithermal at the beginning of the Holocene. All speak of the floodwaters reaching elevations hundreds if not a thousand feet above the base of the Columbia River channel. The Columbia River had dramatic historic flooding events, but not anything near that magnitude.

Other stories and legends reference geologic events, animals, resources and climate changes over the last 10,000 years. These stories can be found in the references cited in this paper.

### **Summary**

Nothing in the oral tradition of the Columbia Plateau suggests that the Animal People represent a different, earlier people inhabiting the region. The Animal People are legendary beings. The legends also do not denote any other different tribe, race, ethnic group, etc., beside the Animal People, inhabiting the region before the present tribes. The ancestors of the present Indian people have always lived in the Columbia Basin. Floods, animals, lakes and other places, events and things mentioned in legends and stories establish a link back more than 10,000 years.

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characteristics". Wickwire divided the collection of Robinson's stories on the basis of the division between the era of animal-people and what follows.

Jay Miller (1997:5) relates: "Particular hills, streams, food sources, and events like earthquakes are explained by human-like actions by Animal-People at the beginning. These people were shape shifters, shimmering between humans, species, space and time."

Similar references to Animal People preceding Plateau Indians and preparing the world for their arrival are found in Judson (1997:9), Hines (1974:13), Hines (1984:38&39), and Clark (1953:81-82). None of the editors, academicians, or commentators cited above interprets these stories in any way to suggest there is any other race, group, or kind of people inhabiting the earth between the time of the Animal People and the ancestors of today's Indians. It is just as clear that the Animal People were not an earlier group of human beings.

These are not selective references, we are not aware of any traditional person or specialist in the field that believes the oral tradition supports an interpretation of other peoples ever occupying the Plateau.

### **Question 3**

Dr. McManamon requested that an effort be made to tie legends more precisely to particular events, things, or times. This is quite difficult. Again, the passing of traditional knowledge does not necessarily conform to Western scientific standards. In fact, if these stories do relate information from the last ice age or earlier, they would precede the advent of the "scientific method" by 10,000 years.

If the purpose of traditional information passed through legends is to relate the occurrence of a particular event, provide moral teaching, transfer resource information, and educate about places and geography, then assigning calendar dates or site specific data may not be as important. Place names, stories, and legends are the history and geography books of Indian people, an encyclopedia of information on resource location, procurement and management. They are also part of the spiritual realm for Indian people.

However, the events and animals referred to in the legends submitted by the Confederated Tribes of the Colville Reservation can be related to the glacial and post-glacial period, 16,000 – 10,000 years ago.

*The Serpent Monster and Rock Lake* (Arthur Kamikin), *The Animal People's Race and the Palouse Hills* (Andrew George), and *How Beaver made the Palouse Falls* (Sam Fisher) are all stories told by Palouse people and submitted as a part of the affiliation package. All three of these stories tell of a time when the Palouse Country was a featureless prairie and the Palouse River "ran calmly all the way to the Snake River".

The 'Palouse Country' is an actual geographic name that refers to the steep-sided, rounded hills and scabland basalt between the Spokane River and the Blue Mountains.

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**Before the Indian Claims Commission**  
**The Yakima Tribe v. The United States, The Confederated**  
**Tribes of the Colville Reservation, et al., Docket 161,**  
**Additional Findings of Fact, July 29, 1963**

## Indian Claims Commission Findings of Fact

The following is the Indian Claims Commission, Docket 161, 224 Findings of Fact regarding the Palus and other Columbia Basin tribes' use and occupation of lands. The Commission Findings of Fact contain numerous references to the Palus and other Columbia Basin Tribe's aboriginal use and occupation of the area where the "Ancient One" was found. *See Findings of Fact 22,23,27,28,31,34,44,45,48 & 49.*

Although not finding this area to be the "exclusive" territory of the Palus or any other single tribe, the Commission made detailed findings specifically recognizing this area as aboriginal Indian land occupied and used by the Palus and the other Columbia Basin Tribes filing the unified Columbia Basin Tribal Claim.

BEFORE THE INDIAN CLAIMS COMMISSION

THE YAKIMA TRIBE,	)	
	)	
Petitioner,	)	
	)	
v.	)	
	)	
THE UNITED STATES,	)	
	)	
Defendant.	)	Docket No. 161
	)	
THE CONFEDERATED TRIBES OF THE	)	
COLVILLE RESERVATION, et al.	)	
	)	(Petitioner in Docket
Intervenor.	)	Nos. 222 and 224)

Decided: July 29, 1963

ADDITIONAL FINDINGS OF FACT

Introduction

In our decision of July 28, 1959, entered with respect to the petitioners in Dockets Nos. 161 and 224, the Commission found that both } petitioners were proper parties to institute the claims before the Indian Claims Commission. We found that the Yakima Treaty of June 9, 1855 (12 Stat. 951), ratified on March 8, 1859, merged the confederated tribes or bands named in the preamble to the treaty into the newly formed Yakima Nation and that the Confederated Yakima Nation became the successor in interest to the formerly separate tribal entities and all the rights of the former separate tribal entities were merged as of March 8, 1859. The Commission found that neither the petitioner in Docket No. 161 nor the petitioner in Docket No. 224 is the full successor to the Yakima Nation as it was created and existed pursuant to the Yakima Treaty. Concluding that both petitioning organizations contained members

or descendants of members of the band or tribes comprising the Yakima Nation, we found that both petitioners were entitled to maintain claims for the taking of the lands involved in the Yakima Treaty, and by order dated July 28, 1959, petitioner in Docket No. 224 was permitted to intervene as a petitioner in Docket No. 161.

The Commission makes the following findings of fact which are supplemental to the findings numbered 1 through 18 heretofore made herein (7 Ind. Cl. Comm. 794):

19. The petitioner in Docket No. 222 is the Confederated Tribes of the Colville Reservation as the representative of the Palus Band, or in the alternative as the successor to the claims of the Palus Band, and two named individuals, as the representatives of the Palus Band. The Commission finds that the named petitioner in Docket No. 222 may properly maintain claims before this Commission in its representative capacity on behalf of the Palus Band or Tribe. The Commission further finds that petitioner in Docket No. 222 should be allowed to intervene in the action brought by petitioner in Docket No. 161, and we have so ordered.

20. The subject case involves claims arising from the alleged taking by defendant of the aboriginal lands which had been used and occupied by the Indian tribes which were parties to the 1855 Yakima Treaty. The lands alleged to have been so held were, for the most part, within the area ceded by the Yakima Treaty, as described in Article 1. The ceded area is described by Charles C. Royce in his compilation of Indian land sessions as Royce Area 364, shown on Map 1 of the State of Washington. The petitioners do

not claim all of the land included within the Yakima Treaty cession. However, the claims also include lands which extend beyond the limits of the area ceded by the Yakima Treaty. Specifically, the areas claimed on behalf of the Chelan, Columbia, Klikitat and Palus Tribes include land outside Royce Area 364.

The claimed area is located in the present State of Washington north of the Columbia River and east of the Cascade Mountains. The United States acquired undisputed sovereignty over this land by the Treaty of June 15, 1846, with Great Britain. By the Act of August 14, 1848 (9 Stat. 323) the area was included within the Territory of Oregon, and by the Act of March 2, 1853 (10 Stat. 172) the claimed area became part of the Territory of Washington. Both the Oregon and Washington Territorial Acts prohibited any impairment of the rights of Indians to land in the respective territories so long as such rights remained unextinguished by treaty between the United States and such Indians.

21. Each of the tribes included within the Yakima Treaty was a separate, distinct, ethnic tribe or group. The separate tribes were at peace with one another and possessed certain similar characteristics and customs. However, the tribes can be grouped together to include:

A. The Salish speaking tribes:

1. Chelan
2. Entiat
3. Wenatchee
4. Columbia

B. The Sahaptin speaking tribes:

5. Kittitas
6. Yakima

7. Klikitat
8. Wanapam
9. Palus
10. Skeen

C. Chinookan speaking tribe:

11. Wishram

Lewis and Clark

22. The history of the Indian tribes in Royce Area 364 began with the explorers Lewis and Clark. In October, 1805, they started down the upper Clearwater River in canoes and then traveled through the southern portion of the subject area down the Snake River to its junction with the Columbia River. Along the Snake River they noted numerous Indian villages and commented on a number of fishing sites along the river, including a fishing site on the Snake River at the mouth of Drewyers (Palouse) River. One sketch revealed the name Pal-lace at this site which might signify the ancestral Palus group. On the map of the expedition prepared in 1807 by William Clark, the "Paloos" Indians are indicated in the area north of the Snake (Lewis) River to the west of the Palouse (Drewyers) River. There were notations in the Journals indicating that most of the Indians were out on hunting expeditions at that time (the autumn season). On some of their maps Lewis and Clark used symbols to distinguish the wooden houses from the tipi or mat covered houses. Dr. Verne F. Ray, petitioner's expert anthropologist, considered that this information separated Palus Indians, who used wooden houses, from the neighboring tribes which used tipi or mat houses. However, the Commission has also noted that Dr. Ray testified that Lewis and Clark reported a "few wooden houses among the

Nez Perce but only in the area immediately adjacent to the Palus, and the Nez Perce did learn to make these houses from the Palus" (Tr. 734, 735). The Commission also has noted that Dr. Ray, in his report on the Palus, referred to Father De Smet's map (Pet. Ex. 529) and the fact that he indicated a large number of "house symbols" for the Palus area below the mouth of the Palouse River (Pet. Ex. 544, p. 30). Father De Smet's map shows a number of house symbols for other Indian tribes including Yakima, Walla Walla, Cayouse, Sinpoil and Spokane. When they reached the intersection of the Snake and Columbia rivers, Lewis and Clark took a side trip up the Columbia River as far as the mouth of the Yakima River and commented on numerous Indians with mat lodges and immense quantities of dried fish. While there is not agreement among the expert ethnologists concerning the correlation of the names used by Lewis and Clark with the tribes and bands identified with the Yakima Nation, there are a number of instances in which the band names used by Lewis and Clark have been variously identified with later bands which became part of the Yakima Nation. For example, Dr. Verne F. Ray and others in their work entitled, Tribal Distribution in Eastern Oregon and Adjacent Regions, appearing in the American Anthropologist, published in 1938, identified the following Lewis and Clark names with the English equivalent for tribes involved in the Yakima cession:



<u>Lewis and Clark name</u>	<u>English equivalent</u>	<u>Location in 1805-1806</u>
Wah-how-pum	Klikitat	North of the Columbia from Klikitat R. to Alderdale
Pal-lace	Palus	Palouse R. (Drewyers R.)
Wa-ner-po	Wanapam	Priests Rapids-White Bluffs region
Tapteet, Tapteel	Yakima	Yakima River
Shan-Wap-pom	Kittitas	Headwaters of the Klikitat and Yakima R.
Wah-na-a-chee	Wenatchi	Wenatchee River

(Pet. Ex. 430, page 389)

In several instances Dr. Ray noted that the Lewis and Clark names which he has identified with particular English equivalents have been identified by other ethnologists with different Indian bands. While scholars have not been able to agree on a positive identification of many of the Indian names used by Lewis and Clark, the Commission finds that the evidence relating to the Lewis and Clark expedition does provide information concerning the general location of a number of Indian bands within the claimed area and some of the names which were used by Lewis and Clark do in several instances appear to identify Indian bands which were the ancestors of those bands which became part of the Yakima Nation.

Hunt and Stuart

23. On the map prepared by Hunt and Stuart as of 1811, 1812 and 1813, the designation Selatpallah (Palus) is placed to the north of the Snake River extending west of the Palouse River to the Columbia River. (Pet. Ex. 527).

David Thompson

24. During the summer of 1811 David Thompson, a fur trader, traveled down the Columbia River from Fort Colville to its mouth. To the north of the subject area Thompson stopped at the mouth of the Methow River where he reported that there was a village of Indians called Smeathhowe (Methow) on the right bank of the Columbia River. Their knowledge of the Columbia River extended no further downstream "than to the next village." (Pet. Ex. 443, page 481) The first Indians that Thompson met within the subject area were near Rock Island Rapids, near the present town of Hammond where there was a large Indian village of about 120 families who were Salish-speaking people. Dr. Ray reported that this was the largest winter village of the Columbia or Rock Island or Isle de Pierre Indians. Upon leaving this village Thompson left the village of the Salish-speaking peoples and entered the territory of the Sahaptin Indians where he reported on a village below Crab Creek in the vicinity of Priest's Rapids. In his narrative Thompson wrote "these people are altogether distinct from those we have seen, and are of the Shawpatin, or as it is sometimes pronounced, Sararpatin nation, of which there are several tribes" (Pet. Ex. 443, p. 486).

Alexander Ross

25. In the same summer of 1811 Alexander Ross, a fur trader for a Jacob Astor company, traveled up the Columbia River and established a trading post at the mouth of the Okanogan River which became known as Fort Okanogan.

At the long narrows on the Columbia he reported:

The main camp of the Indians is situated at the head of the narrows, and may contain, during the salmon season, 3,000 souls, or more; but the constant inhabitants of the place do not exceed 100 persons, and are called Wy-am-pams; the rest are all foreigners from different tribes throughout the country, who resort hither, not for the purpose of catching salmon, but chiefly for gambling and speculation; for trade and traffic, not in fish, but in other articles; for the Indians of the plains seldom eat fish, and those of the sea-coast sell, but never buy fish. Fish is their own staple commodity. The articles of traffic brought to this place by the Indians of the interior are generally horses, buffalo-ropes, and native tobacco, which they exchange with the natives of the sea-coast and other tribes, for the higua beads and other trinkets. But the natives of the coast seldom come up thus far. Now all these articles generally change hands through gambling, which alone draws so many vagabonds together at this place; because they are always sure to live well here, whereas no other place on the Columbia could support so many people together. The long narrows, therefore, is the great emporium or mart of the Columbia, and the general theatre of gambling and roguery.

We saw great quantities of fish everywhere; but what were they among so many? we could scarcely get a score of salmon to buy. For every fisherman there are fifty idlers, and all the fish caught are generally devoured on the spot; so that the natives of the place can seldom lay up their winter stock until the gambling season is over, and their troublesome visitors gone. All the gamblers, horse-stealers, and other outcasts throughout the country, for hundreds of miles round, make this place their great rendezvous during summer. \* \* \* (Pet. Ex. 553, pp. 129, 130)

Turning northward on the Columbia he passed the mouth of the Yakima River and camped at Priest's Rapids where there were a large group of Indians identified by Ross as Ska-moy-num-acks which may have been a Sahaptin group. About 30 miles above Priest's Rapids Ross found a tribe of Indians identified as Ke-waugh-tohan-emachs. Dr. Ross correlates these Indians with the Columbia, Rock Island or Isle de la Tribe. Mr. Chalfant,

defendant's expert witness, considered this group as belonging to the later-known Columbia or Sinkiusse. Ross included this band as one of the Okanagon divisions. As defined by Ross the Okanagon was comprised of a linguistic group of Salish Indians with twelve groups, which inhabited a very large tract of country, the boundary of which may be said to commence at the Priest's Rapids on the south; from thence embracing a space of upwards of one hundred miles in breadth, it runs almost due north until it reaches the She Whaps, making a distance of more than five hundred miles in length; within this line the nation branches out into twelve tribes, under different names . . . These tribes, beginning at the southern boundary and taking each according to its locality, may be classed as follows: . . . Ke-waught-chen-umaugh (Columbia); Piss-cows (Pisquous or Wenatchee); . . . Tsill-ane (Chelan); Inti-etook (Entiat). . . ." (Pet. Ex. 432, pp. 289, 290). On his map drawn in 1821 and revised finally in 1849, Ross located the Columbia Indians (Ke-waught-chenaught) in an area west of the Columbia River just south of the Piss cows (Pisquous or Wenatchee). He placed the Piss cows at two locations on the Wenatchee River, the Inti etook (Entiat) on the Entiat River and the Tsill-ane (Chelan) on the Chelan River. On the south branch of the Snake River he reported the tribes to be the Palle to Passas (Palus), Shaw-ha-ap-ten or Nez Perces proper, Pa luck and Co-sis-pa.

#### Ross Cox

26. The fur trader Ross Cox was in the subject area in 1814 and 1815. In a later account of his experiences he reported that the Yackamans

(Yakimas) were a numerous tribe inhabiting "the lands on the northern banks of the Columbia, from its junction above Lewis River until some distance above a river which flows from the northward, and is called after the name of the tribe" (Def. Ex. 21, p. 229). Cox's location of the Yakima Tribe along the Columbia River is outside the area claimed in this case.

Hudson's Bay Company Reports

27. George Simpson, the governor of the Hudson's Bay Company for North America, made trips through the subject area in 1824-1825 and in 1829. He found the Indian population on the banks of the Columbia River greater than in any other part of North America that he had visited. They spent the greatest part of the year catching and drying fish, leaving the fishing spots from October to December to gather roots in the interior. They were "generally bold and warlike as regards each other and extremely jealous of any encroachments on each others territories or privileges. . . ." (Pet. Ex. 555, p. 94). Simpson listed the names of the different tribes inhabiting the banks of the Columbia River from the Cascades portage to the Rocky Mountains, in 1824-1825. The list includes:

- Necutamechs - north side below Dalles
- Wascopam - north side opposite Dalles
- Yampam (Skeen) - north side opposite Chutes
- Eya-Kimu - north side at Small River
- Nasputsemacks - north side at Eyakima River
- Ispipichimacks - " " " " "
- Scum-nam-nacks - " " " " "

Iscamoomacks (Wanapam) - north side at Priest's Rapids  
 Incomicanatook (Columbia) - north side above Priest's Rapids  
 Piscowes (Wenatchee) - north side on River same name  
 Intiatook (Entiat) - north side above River same name  
 Tsillani (Chelan) - north side on River same name  
 Paloosh (Palus) - Lewis and Clark's River

(Pet. Ex. 555, pp. 168-169)

Another report from Fort Nez Perces stated that five different tribes of Indians frequented that establishment. The Nez Perce and Palus were reported to have resided on the "lower part of the South Branch as far as the Forks of the Lewis's or Salmon River and up that River and Red Bears River for some distance say the Paloush reside on the lower part near the Columbia of the South Branch" (Pet. Ex. 2A). Another report placed the Palus in the area toward the junction of Lewis and Clark's River with the Columbia.

Rev. Samuel Parker

28. Rev. Samuel Parker traveled along the Columbia River during the years from 1835 through 1837. He reported that "south of the Long Rapids, and to the confluence of Lewis' Snake river with the Columbia, are the Yookoomans Yakimas. . . numbering about seven hundred" (Pet. Ex. 577, p. 304). This territorial description of the Yakima Tribe extending to the confluence of the Snake and Columbia Rivers is outside the territory claimed in the subject case.

Wilkes Expedition

29. In the summer of 1841, the United States Exploring Expedition under the command of Charles Wilkes visited the Columbia. Lt. Johnson, leading one exploring party, traveled north through Yakima territory. At the mouth of the Wenatchee River on the west bank of the Columbia River he found enclosed fields of potatoes cultivated by the Indians. At the mouth of the Entiat River he found a village of 20 people who maintained a fishing station on the opposite (or east) bank of the Columbia River.

Horatio Hale, an ethnologist and philologist with the expedition, summarized the data gained on Indian tribes. Under the heading of "Piskwaus or Piscous" he wrote:

This name properly belongs to the tribe who live on the small river which falls into the Columbia on the west side, about forty miles below Fort Okanagan. But it is here extended to all the tribes as far down as the "Priest's Rapids," who speak the same dialect with the first named. (Def. Ex. 65, p. 32)

Hale recorded that one of the two Indians from whom he obtained his information on the Columbia River Indians in the area was Chief Sakatatkuusum, or the Half-Sun, chief of the Sinakiaiauish (Sinkiuse) "who live on the eastern bank of the Columbia opposite the Piskwaus." Hale also wrote:

The territory bordering on the Columbia for some distance above and below the junction of Lewis River, is in the possession of several independent bands of Indians, who all speak one language, though with some difference of dialect. The Wallawallas, properly so called, are on a small stream which falls into the Columbia near Fort Nez-perces. The Yakemas are on a large stream nearly opposite. The Peloose

tribe has a stream called after it, which empties into Lewis River; and the Klikitats wander in the wooded country about Mount St. Helens. These, with other minor bands, are supposed, by the missionaries, to number in all, twenty-two hundred souls.

They resemble the Sahaptin, to whom they are allied by language, but are of a less hardy and active temperament. This proceeds, no doubt, from their mode of life, which is very similar to that of the Salish. Their principal food is the salmon, which they take chiefly in the months of August and September. At this season they assemble in great numbers about the Falls of the Columbia, which form the most important fishing station of Oregon. At this time, also, they trade with the Chinooks, who visit the Falls for the same purpose. (Pet. Ex. 506, p. 213)

#### Father DeSmet

30. On his map, dated August, 1839, Father DeSmet placed the "Palouse Indians" to the north of the Snake River, east of the mouth of the Palouse River. He also indicated Nez Perce Indians to the north of the Snake River and east of the Palouse River. The Nez Perce location appears to be approximately at the location of Almota (Pet. Exs. 529, 530).

#### John Wyld

31. In 1843, the Queen's geographer, John Wyld, showed the "Selloatpallah" (Palus) north of the Snake River in the area west of the Palouse River (Pet. Ex. 531).

#### Reports of U. S. Indian Agents

32. In 1849, Joseph Lane, Superintendent of Indian Affairs for the Territory of Oregon, reported that the Tilhalluvit Indians lived about the Dalles on the north side of the Columbia River; the Yakimas lived on Yakama River, between the Dalles of the Columbia and the coast; the Klikitats, who were related to the Yakimas, occupied the country north of the Columbia in the vicinity of Mount St. Helens; and the Pisque lived on the river of that name.



In 1851 Lane's successor, Anton Dart, reported that the Klikitats claimed a "district of country" north of the Columbia; the Palus occupied a "district of country" north of the Nez Perces, and spoke the Walla Walla language (Sahaptin); the Yakimas, including the band at Priest's rapids, "own the tract of country" drained by the Yakima River and spoke the Walla Walla language.

In 1852 E. A. Starling, the Indian Agent for Puget Sound District, reported the Klikitats inhabited the country east of the Cascade Range but, in the spring would go into the area west of the mountains to trade and gamble with different tribes.

In 1853 Joel Palmer, Superintendent of Indian Affairs for Oregon Territory, reported the Klikitats to be roaming through the Willamette and Umpqua Valleys for a few years past. He recommended that they be removed to their proper country north of the Columbia. In 1854 he described the Palus as inhabiting the country in the fork of the Snake and Columbia Rivers.

33. By the Act of March 3, 1853, (10 Stat. 226) the President was authorized to enter into negotiations with Indian tribes west of the states of Missouri and Iowa to extinguish the title of such tribes to their lands. In May, 1853, the Commissioner of Indian Affairs instructed Isaac I. Stevens, Governor of the Washington Territory, to collect as much information as possible with respect to the number and localities of the Indians within the territory. Governor Stevens had also been appointed to direct an exploration and survey of a northern route for the proposed railroad to the Pacific. Stevens made several long trips

into the area between 1853 and 1855. He had a large staff which included Dr. George Gibbs, who was a member of Captain George B. McClellan's party, and James Doty.

In August, 1853, Capt. McClellan and Dr. Gibbs explored the trails through Klikitat Pass, near Mounts St. Helens and Adams. At the highest part of the route they met a large number of Klikitats engaged in gathering berries and on their descent to the plains, the party met many Yakimas. Capt. McClellan held a council with Chief Kamaikan. At Ahtanum Mission the party reported that the Yakimas were raising fine potatoes, melons and squashes. Members of the party also explored Nachez Pass and Dr. Gibbs explored the Yakima River to its mouth. The party explored the sources of the Yakima and Klikitat country and found a large band of Indians under Owhi, Kamaikan's brother, camped nearby.

In October, 1854, James Doty traveling up the Yakima River found an extensive fish weir at Nachez, which he reported to be the best fishery on the Yakima River. A. W. Tinkham, another member of the exploration party, made several trips along the course of the Yakima River in January and February of 1854 where he found Yakimas in winter camps scattered along the river.

34. George Gibbs in his report to Capt. McClellan, dated March 4, 1854, wrote concerning the Klikitats and Yakimas who lived on the north side of the Columbia River. He found that the Klikitats inhabited the valleys lying between Mounts St. Helens and Adams but that they had spread over districts belonging to other tribes with a band of them being located as far south as the Umpqua.

Dr. Gibbs reported that the Yakimas occupied the country drained by the Yakima River and were divided into two principal bands, each made up of a number of villages and very closely connected. One principal band owned the country on the Nachess and lower Yakima rivers while the others were on the Wenass River and main branch above the fork. Kamaiakam and his brother, Skloo and Sha-wa-wai were the chiefs of the first band while Te-eh-yas and Ow-hai were the chiefs of the second branch. Kamaiakam possessed the greatest influence and none of the other chiefs undertook any matter of importance without first consulting him. The Yakimas had gardens which were situated in the little valleys running up toward the mountains and were fenced around to exclude animals. They occupied the country around the northern or main branch of the Yakima River, operated fisheries at the Dalles, and also had fisheries in the Yakima River. On the main fork the Indians lived as far as Lake Kitchelus.

Gibbs reported meeting Wee-ni-nah, a sub-chief living at the village of Skin opposite the mouth of the Des Chutes River. His party then passed the mountains between the Yakima country and the Pisuouse. He identified the Pisuouse as a tribe of Salish or Flathead Nation. The country of the Pisuouse, lying immediately north of that of the Yakimas, included the Indians on the Columbia between Priest's and Ross Rapids, on the Pisuouse or Winatshapam River, the En-te-at-kwu, Chelan Lake and Methow or Barrier River. However, he noted that the name of Pisuouse properly referred to a single locality on the river known to the Yakimas as Winatshapam. He found that the Pisuouse themselves had so much intermarried with the Yakimas they had almost lost their nationality.

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The bands were formerly all united under the principal chief, Stal-koo-sum.

Gibbs prepared maps of the area upon which he located the country occupied by the various bands and tribes. On the map which is Petitioner's Exhibit 453 he located the Klikitats in the general area as claimed by petitioners to the north of the Columbia River in the region of Mounts St. Helens and Adams. To the east and northeast he located the Yakima along the Yakima River and its tributaries. To the north of the Yakimas in the area of the headwaters of the Yakima River and to the northwest he located the Pshawnwappam. To the north of that tribe he indicated a large area belonging to the Piscoose or Sin-ka-oo-ish, which area included the entire watersheds, to the ridge of the cascades, of the Chelan, Entiat and Wenatchi rivers. The Piscoose or Sin-ka-oo-ish country also extended into the plateau country east of the Columbia River extending in an arc slightly to the east of the Grand Coulee. The line did not extend to the 119th degree of longitude except where it touched it on the southeast. The southern boundary extended to the neighborhood of Priest's Rapids on the Columbia River. Gibbs also noted the Paloose Indians living in the general area claimed by the petitioning Palus Indians, although Gibbs' area extended even farther to the west including the whole lower valley of the Snake River to the Palouse River, which area is outside the Palus tract as claimed by the petitioners.

35. In August, 1853, the Secretary of the Interior instructed the Commissioner of Indian Affairs to obtain all the information necessary to the preparation of full and detailed instructions as to the terms and

conditions of the treaties to be made with the Indian tribes. The written instructions to Governor Stevens directing him to negotiate treaties with the Indian tribes of Washington Territory provided that treaties were to be made with all the tribes and fragments of tribes within the territory by which the United States would extinguish their claim of title to all the land within the territory, excepting such reservations as might be necessary for their occupancy in the future. He was instructed to endeavor to unite the numerous bands and fragments of tribes into tribes and to provide for the concentration of one or more of such tribes upon the reservation which would be set apart for their future homes.

36. On September 16, 1854, Governor Stevens made a lengthy and detailed report to the Commissioner of Indian Affairs in which he described the areas occupied by the various Indian tribes within the subject area. That report, which was very similar in detail to the report of George Gibbs, identified the areas occupied by the various Indians as follows:

\* \* \*

The Indians on the line of the route of the exploration are the \* \* \* west of the mountains, \* \* Palouses, \* \* Klikitats, Yakamas, Pisqueuse \* \* \*.

\* \* \*

Pelouses.

The Pelouse number 100 lodges, and about 500 people, and are in three bands: one at the mouth of the Pelouse river of 40 lodges, under Que-lap-tip, head chief, and Slow-yatts-se, second chief; the second band, of 12 lodges, under So-ei, on

the north bank of Snake river, thirty miles below the mouth of the Pelouse; and the third band at the mouth of Snake river, of 50 lodges, under Til-ka-icks.

#### The Walla-Walla Nation

Under this term are embraced a number of bands living usually on the south side of the Columbia, and on the Snake river, to a little east of the Pelouse; as also the Klika-a-tats and Ya-ka-mas, north of the former. \* \*

\* \* \*

\* \* \* The tribes of the Klik-a-tats and Yakamas inhabit properly the valleys lying between Mounts St. Helens and Adams; \* but they have spread over districts belonging to other tribes, and a band of them is now located as far south as the Umpqua. Their nomadic habits render a census very difficult, though their number is not large. Dr. Dart stated them at 492, since when there has been certainly a great decrease. The number of the two principal bands, as obtained during the summer, was at Chequoss 138, and at the Kamas plain 84. These must have constituted the chief part, as it was the season of berries when they congregated there. Including all others within the Territory, the total does not probably exceed 300. In this, however, are not reckoned the 'Tai-kie-a-pain,' a band said to live apart in the country lying on the western side of the mountains, between the heads of Cathlapootl and Cowlitz, and which probably did not enter into the former estimate. But little is known of them, and their numbers are undoubtedly small. \* \* \*

\* \* \*

\* \* \* The Yakamas occupy the country drained by the river of that name. They are divided into two principal bands, each made up of a number of villages and very closely connected; the one owning the country on the Nahchess and lower Yakama; the other upon the Wenass and main branch above the forks. \* \* \*

\* \* \*

#### The Piquouse

The country of the Piquouse lies immediately north of that of the Yakamas, \* \* \*. Under this appellation are here included the Indians on the Columbia, between the

Priests' and Ross's rapids, on the Pisuouse or Win-atsh-a-pam river, the En-te-at-keon, Che-laun lake, and the Mit-haw or Barrier river. The name of Pisuouse, however, properly refers to a single locality on the river, known to the Yakamas as Win-atsh-a-pam. (Pet. Ex. 485, pp. 27, 32-47)

37. We have in our Finding of Fact No. 5 set forth in part the written instructions to Governor Stevens concerning the negotiation of treaties with the Indian tribes of the Washington Territory. And in our Finding of Fact No. 7 we have set forth the facts concerning the participation by the chiefs of the various tribes involved in the Yakima Treaty. Of the fourteen tribes which were named in the treaty as parties, three, namely the Klinquit, Li-ay-was, and Shyiks, cannot be identified today. The Indians who signed the treaty have been identified as follows:

Kamaiakun was the acknowledged head chief of all of the Indian tribes, bands and groups that were parties to the Yakima Treaty, and signed said treaty for and on behalf of all of said tribes, bands and groups. He was also the Chief of the aboriginal Yakima Tribe, and was of Yakima-Palus ancestry.

Skloom was the brother of Kamaiakun, and was also of Yakima-Palus ancestry.

Owhi was a brother of Kamaiakun, and chief of the Kittitas, or Upper Yakima, and was of mixed ancestry, including Palus.

Te-cole-kun was Chief of the Wenatchee, and represented the Pisuouse group, which included the Wenatchee, Columbia, Entiat and Chelan at the Yakima Treaty negotiations.

La-Hoom was a chief at Entiat, and represented the Pisuouse group at the Yakima Treaty negotiations.

Me-ni-nock was chief of the Skeen.

Elit Palmer was a chief of the Skeen.

Wish-och-knipits was a chief of the Skeen.

Koo-lat-toose was chief of the Palus.

Shee-ah-cotte was a chief of the Skeen or Wishram.

Tuck-quille was a chief of the Skeen.

Kalooas was a chief of the Wishram.

Scha-noo-a was a chief of the Wishram.

Sla-kish was a chief of the Wishram.

38. On June 14, 1855, Governor Stevens wrote to the Commissioner of Indian Affairs transmitting the executed Yakima Treaty and the map of the ceded area. The letter from Governor Stevens stated that:

I have the honor herewith to enclose a Treaty, which I concluded on Saturday June 9th with the Tribes constituting the Yakama Nation and a copy of the official proceedings duly certified to by the Secretary.

By the treaty sixteen thousand nine hundred and twenty square miles of Territory have been ceded to the United States, and one thousand two hundred and thirty three square miles held in the two reservations provided for in the Treaty. The population of the Nation is estimated at two thousand souls as per following table, though it is believed that a careful census will show a larger number. It may run up to nearly Twenty five hundred.

Estimated population of the Yakama Nation.

Pischose	254	Estimate	
Yakamas	500	"	
Palouses	500	"	
Band opposite to and above mouth of John Day's river		60	actually enumerated
Band opposite to and above mouth of John Day's river	100	"	"
Band opposite to and above Dalles	370	"	"



Band opposite to and above mouth of Des- chutes River	120	estimate
Clikitats on Clikitat river	50	"
Band on White Salmon river	<u>36</u>	"
	2,000	"

\* \* It is a questionable matter whether the tribes could all have been consolidated in a council held in their own country, and though the negotiations were protracted, the presence of the principal chiefs of the nation and especially the great authority of Kam-ai-a-kun the head Chief, exerted a powerful influence in promoting the general result.

The concurrence of the several tribes in establishing the Nation is universal, \* \* \*.

\* \* \*

A map of the country ceded and of the reservations accompanies this report. (Pet. Ex. 476, pp. 26-27)

39. In transmitting the Yakima Treaty to the Secretary of the Interior for transmission to the President and the Senate for ratification, the Commissioner of Indian Affairs, in his communication dated July 9, 1856, stated that under the provisions of the treaty the various tribes listed therein had agreed to be confederated to one nation, to be called the "Yakima Nation."

As we have previously found (Findings of Fact Nos. 9 and 10) the Yakima Treaty was ratified on March 8, 1879, and thereby the confederated tribes or bands as named in the preamble to the treaty became merged into the newly formed Yakima Nation. The confederated Yakima Nation thus became the successor in interest to the formerly separate tribal entities and all of the rights of former separate tribal entities which were merged

as of March 8, 1859. By the terms of the Yakima treaty the confederated tribes and bands ceded, relinquished and conveyed to the United States all their right, title and interest in and to the lands occupied and claimed by them as described in Article I. Thus the United States on March 8, 1859, the effective date of the Yakima Treaty, extinguished the Indian title of all the tribes, bands, or groups within the area described.

A. N. Armstrong

40. A. N. Armstrong, for three years a government surveyor in Oregon, wrote an account concerning Indian occupation of the territories of Oregon and Washington, which was published in 1857. In his report, Mr. Armstrong noted that the "Clicketats" inhabited that portion of the country on the north side of the Columbia River, east of the Cascade Mountains, around Mts. Ranier and St. Helens. The Yakimas were reported to have inhabited the region of country lying east of the Klikatats and north of the Columbia River, from the Dalles to the Cascade Mountains and extending to the west for a distance of 150 miles and up the Columbia River a distance of 300 miles.

A. R. Robie

41. A. R. Robie, Special United States Indian Agent for the Yakima district, in a report, dated July 31, 1857, stated that the Yakimas occupied the country drained by the Yakima River. He reported the Yakimas to be divided into two principal bands: the Upper Yakima upon the Wenass River and main branch of the Yakima above the forks, and the Lower Yakima upon the Yakima and its tributaries, below the forks and along the Columbia, from the mouth of the Yakima to a point three miles below the

Dalles. Along the northern bank of the Columbia River he identified the Wish-hams, Click-a-hut and Skien. Their populations had been greatly reduced in 1854 by smallpox epidemics. He stated that the Wish-hams, Click-a-huts, and Skiens claimed that portion of the district lying along the Columbia River from the mouth of the Yakima River to a point three miles below the Dalles.

Hazard Stevens

42. Hazard Stevens, the son of Governor Stevens, accompanied his father on the railroad exploration and was present at the Walla Walla Treaty Council. In describing all of the Indian tribes of the Upper Columbia area, Stevens wrote "Each tribe possessed its own country, clearly defined by well-known natural boundaries, within whose limits their wanderings were restrained, save when they 'went to buffalo,' or attended some grand council or horse-race with a neighboring tribe." (Pet. Ex. 438) p. 16) In writing a biography of his father he reported that the Palus lived on the Palouse River, on the north side of the Snake and east of the Columbia.

A. J. Splawn

43. A. J. Splawn was one of the best informed early settlers having spent the greater part of his life in the central part of the present State of Washington. He moved to Klikitat Valley in 1860 and went to Yakima County in 1861 where he was actively engaged in the cattle business for 35 years. In his book Ka-mi-akin, Last Hero of the Yakimas he recorded the information which he had gathered from his years of close personal contact with the Indians within the subject area. His writings were relied

upon by the expert witnesses of both defendant and petitioners. Dr. Ray testified that Splawn was "perhaps better acquainted personally with the Indians than any other man of the time" (Tr. 794).

The Commission finds that Mr. Splawn's writings concerning the areas of occupation of the various Indian tribes and bands within the claimed area substantiate and confirm much of the earlier recorded observations. In summary Mr. Splawn described the areas of occupation to include:

Chelan - along the Columbia River from about 10 miles below the mouth of the Methow to a few miles above Entiat and around Lake Chelan.

We-nat-sha (sometimes called Pisquas) - were originally Salishan but had become intermarried with the Kittitas band and later joined Moses on the Colville Reservation.

Ko-wah-chins or Sinkuise (called Isle de Pierre (Rock Islands)) - originally occupied the east and north bank of the Columbia from Lacostum (Saddle Mountain), now Beverly, north to a point a few miles below the mouth of the We-nat-sha. The Ko-wah-chins were in the Treaty of 1855, but refused to go on the Simcoe (Yakima) reservation but later were located on the Colville Reservation.

Wi-nah-pams or Sokulks were Sha-hap-tam Indians and occupied both banks of the Columbia from a short distance above the mouth of the Yakima River to Saddle Mountain. Splawn wrote that this band belonged to the Simcoe (Yakima) reservation

but refused to move onto it, preferring to die where their bones might rest in the sand hills beside their ancestors. Palouse once owned the whole Palouse basin, and were strung along the mouth of Palouse River up to the mouth of Alpowa Creek. While they were included in the treaty of 1855, Splawn wrote that they did not go onto any reservation for many years but finally moved onto the Nez Perce Reservation. Pisch-wan-wap-pams were called E-Yakimas by the Salish tribes to the north. This tribe originally occupied the Kittitas valley, the headwater and lakes of the Yakima River. Splawn then named various small bands which belonged to the Simcoe (Yakima) Reservation but the greater number had disappeared because of death and intermarriage.

Klikitats had, about 1835, descended from the Simcoe Mountains in eastern Washington to the Cowlitz River on the lower Columbia making war upon the Chinook, and then, in 1841, they had turned their attention to the Willamette Valley.

James Mooney

44. James Mooney, an ethnologist with the Bureau of American Ethnology, in connection with an article on the Ghost Dance Religion, published in 1896, wrote a synopsis of the several tribes along the Columbia River and in the subject area. In describing the country occupied by the Methow (a tribe residing north of the claimed area) he included the basins of the Methow, Chelan, and Entiat Rivers. He stated that the

Ancient One Site (45 BN 495)

Kennewick, WA

H. Rice - photographer

December 1997

Negative on file with Colville Tribes History/Archaeology Department, Nespalem, WA  
View to southeast of cutbank at location of Ancient One discovery

Photograph 1



DOI 09137

Ancient One Site (45 BN 495)

Kennewick, WA

H. Rice - photographer

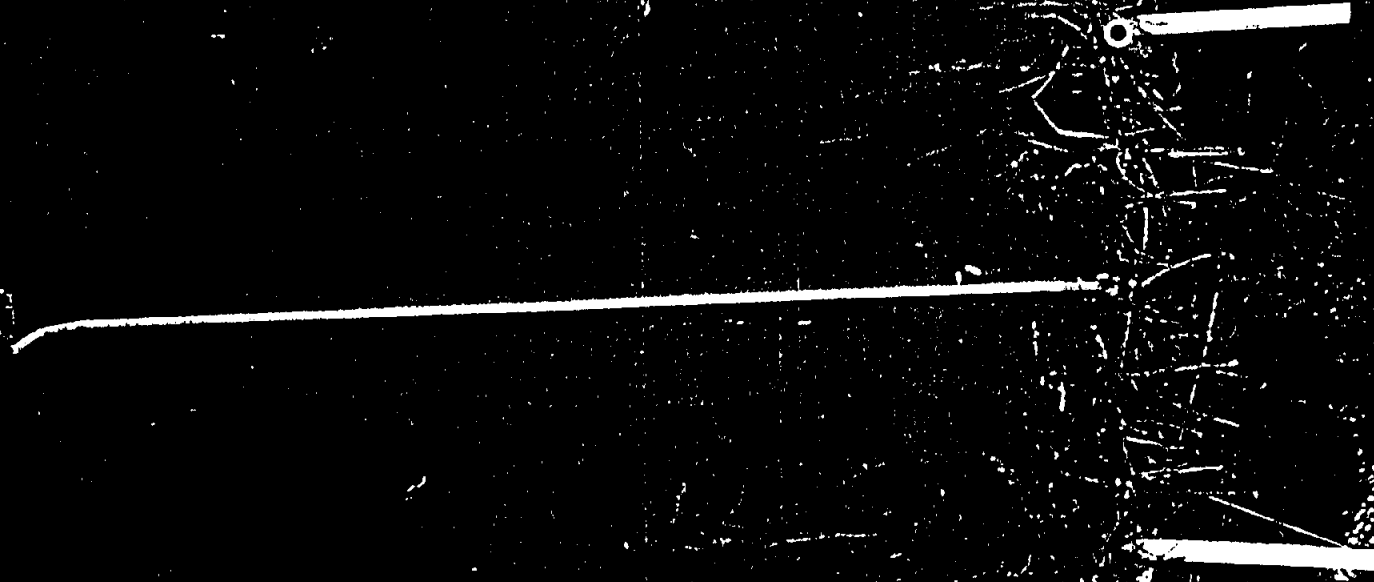
December 1997

Negative on file with Colville Tribes History/Archaeology Department, Nespalem, WA  
View to south of cutbank near western boundary of site

Photograph 2



DOI 09139



Ancient One Site (45 BN 495)

Kennewick, WA

H. Rice - photographer

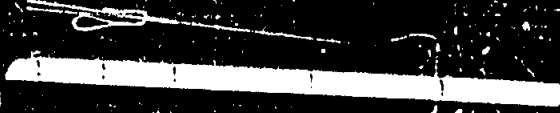
December 1997

Negative on file with Colville Tribes History/Archaeology Department, Nespalem, WA

View to south of cutbank ca. 35 m west of location of Ancient One discovery

Photograph 3

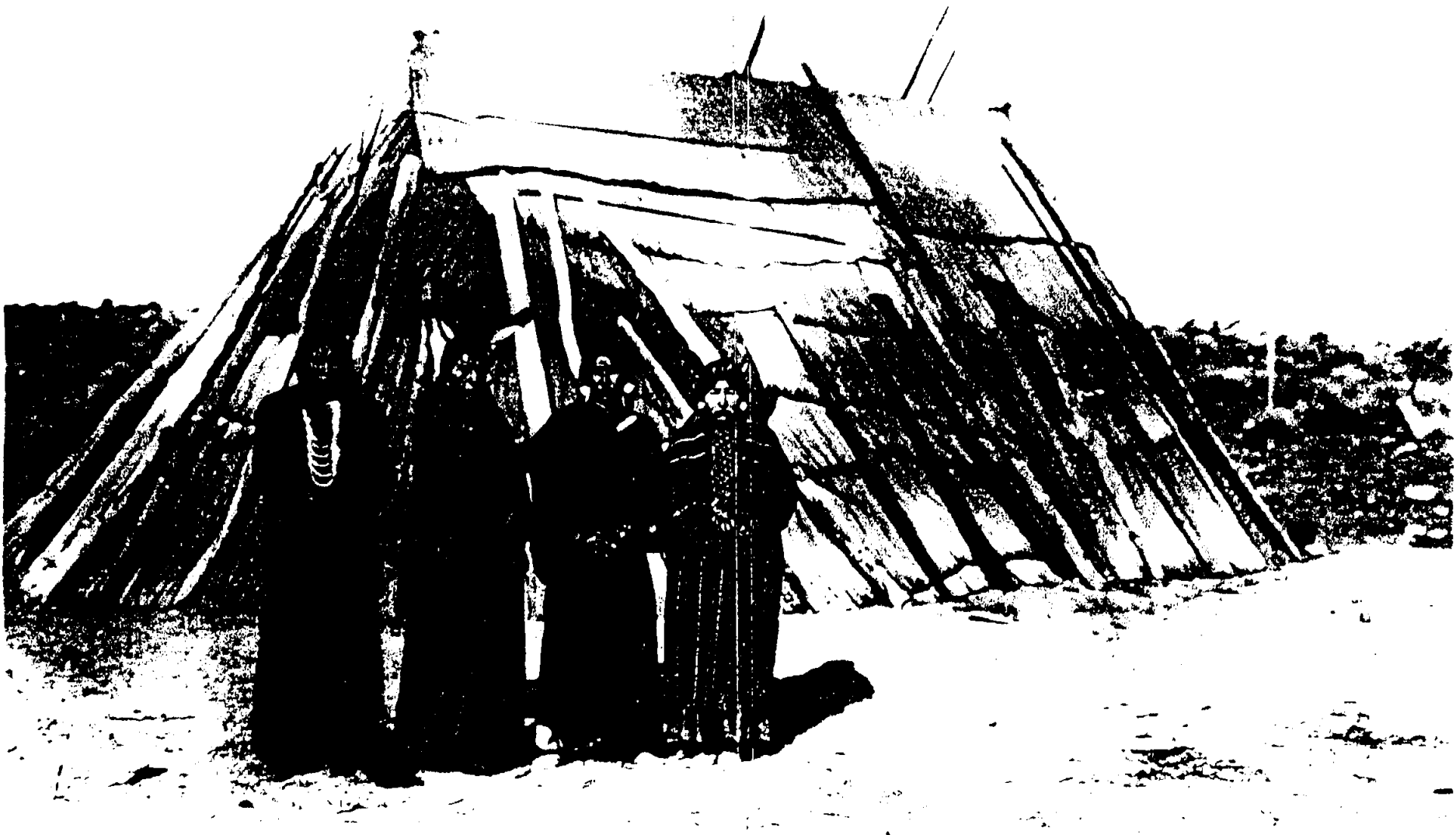
DOI 09141



Ancient One Site (45 BN 495)  
Kennewick, WA  
Lee Moorhouse - photographer  
ca. 1900

Negative on file with Colville Tribes History/Archaeology Department, Nespelem, WA  
View of Palouse Village near Pasco, Washington

Photograph 4



DOI 09143

Ancient One Site (45 BN 495)

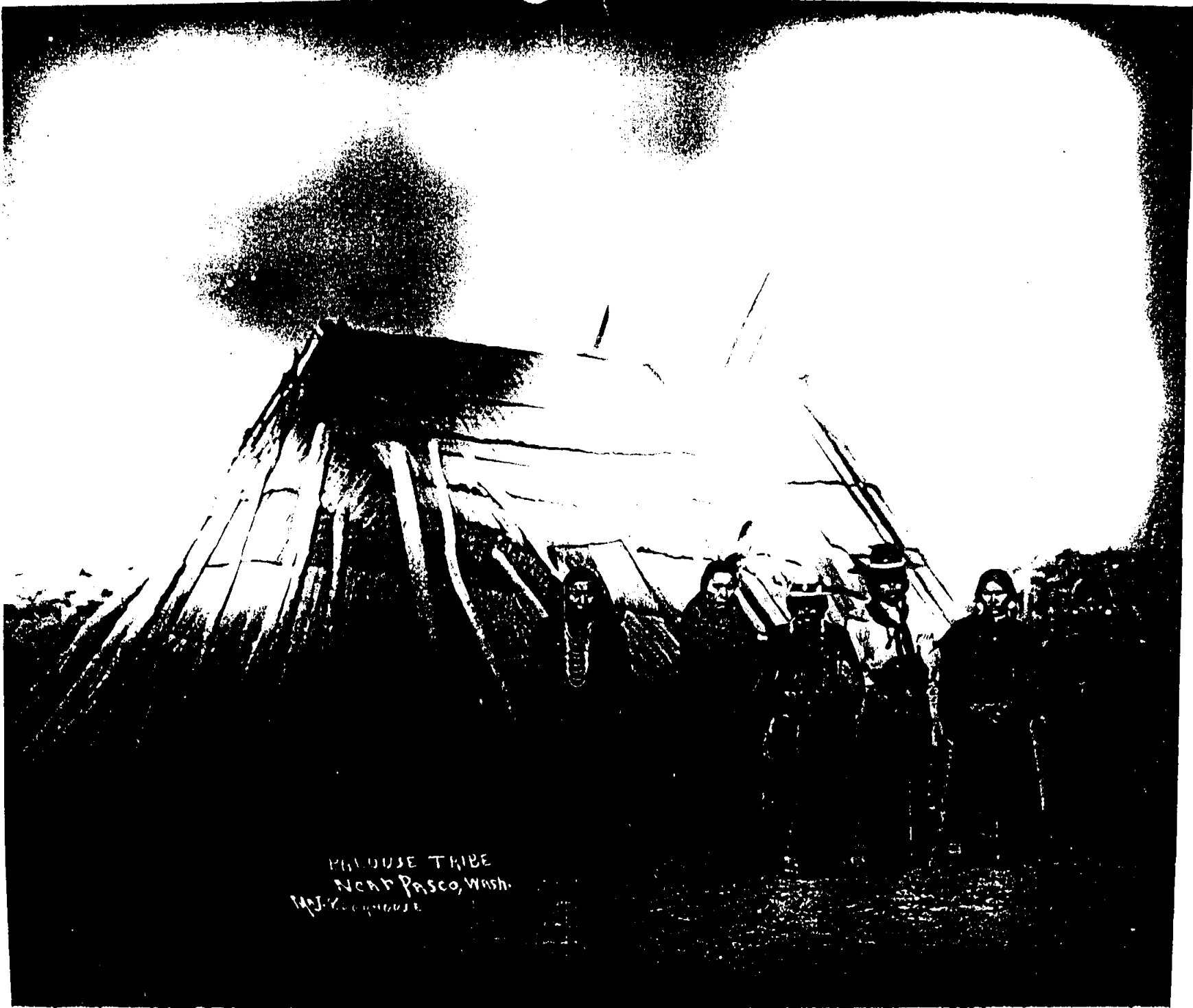
Kennewick, WA

Lee Moorhouse - photographer

ca. 1900

Negative on file with Colville Tribes History/Archaeology Department, Nespelam, WA  
View of Palouse Village near Pasco, Washington

Photograph 5



PILOUSE TRIBE  
NEAR PASCO, WASH.  
MAY 1908

DOI 09145

ws were closely connected with the Piskwaus and Isle de Pierre.  
Abed the Isle de Pierre or Columbia or Sinkluse as originally  
g occupied the country in Washington from the Columbia eastward to  
Grand Coulee down nearly to Crab Creek. The Wanapum or Sokulk were  
rted to be closely connected linguistically and politically with the  
lma, Palus and Nez Perce. They ranged along both banks of the Columbia  
above Crab Creek down to the mouth of Snake River. The village where  
eir chief Smohalla resided was on the west bank of the Columbia at the  
of Priest's Rapids. Mooney wrote that the Palus owned the whole  
sin of the Palus River in Washington and Idaho and extended also along  
north bank of Snake River to its junction with the Columbia River.  
eir four villages were described as Almotu, on the north bank of Snake  
er, about 30 miles above the mouth of Palus River; Palus, on the north  
nk of Snake River just below the junction of the Palus; Ta-sawiks, on  
north bank of Snake River about 15 miles above its mouth; and Kasi-spa  
r Cosispa at Ainsworth in the junction of the Snake and Columbia. The  
aus or Winatshipum lived along the Wenatchee River. He then  
scribed some six smaller bands connected with the Piskwaus which lived  
ong the upper Yakima River at Ellensburg; about Boston Creek and  
hchass Lake, at the head of Yakima River; along the Yakima River just  
bove Ellensburg; along the Yakima River opposite the entrance of Selah  
reek; about Saddle Mountain on the east side of the Columbia above  
riest's Rapids; and at a place called Kittitas on the east bank of the  
olumbia about Bishop's Rock and Milk Creek, below Wenatchee River.



Mooney described the Yakima as the most important tribe of the Shahaptin stock next to the Nez Perce, and reported that they occupied the country of Natchess and middle Yakima rivers. He described the Atanum-lemma as a small tribe on Atahnam Creek in Yakima County. The Klikatat were reported to have formerly occupied the southern slopes of Mt. Adams and Mt. Helens in the country of the Klikatat and Lewis Rivers. Mooney wrote that, about sixty years previous to his study, the Klikatat had crossed the Columbia and overrun the Willamet country, even penetrating as far south as the Umpqua, but that they afterward withdrew again to their proper country. He listed the Qapnish-lemma or Topinish as a small tribe on the Topinish River in Yakima County, Washington. The Chamnapum was a tribe which occupied the bend of the Columbia below the Yakima River together with the country on the lower Yakima. The Pishquitpah, identified by Lewis and Clark, resided on the Muscleshell Rapids and on the north side of the Columbia to the commencement of the high country, wintering on the borders of the Yakima River. Mooney identified this band as probably identical with the Pisko band of the Yakima. The Kkawasi or Kowwassayec were a small tribe formerly occupying a village by the same name on the north bank of the Columbia about opposite the mouth of the Umatilla River. The Uchichol was another small tribe living on the north bank of the Columbia. The Skinpa or Skien was a small tribe which formerly had a village on the north bank of the Columbia at the falls opposite Celilo. The Tapanash or Enceshur had a village on the north bank of the Columbia about opposite the mouth of the DesChutes River and a little above Celilo. The Tlaqluit or

Wushqum or Wishram lived along the north bank of the Columbia River from Tenino about six miles above the Dalles down to the neighborhood of White Salmon River, and that their territory was the great fishing and trading resort for the tribes of that section.

James Teit

45. James Teit, working under the direction of Dr. Franz Boas, spent a few days in 1908 among the Columbia Indians on the Colville Reservation. He was primarily concerned with the collecting of a vocabulary of their language and information concerning their former tribal territories. Teit divided what he called the middle Columbia Salish group into two tribes, the Columbia and the Wenatchi. He described four divisions or bands of the Columbia group and stated that they occupied the Columbia River valley on both sides, from probably some little distance below the mouth of the Wenatchee River (about Cabinet Rapids), south to a little below Priest's Rapids and in former days down to near the Dalles, and all the adjoining plateau east of the river, from the confines of the Sanpoil, south along the borders of the Spokane, to the Palus country near the Snake River, and possibly in former days the boundaries of the Nez Perce.

He divided the Wenatchi into three bands, the Methow (a band located north of the subject area), the Chelan, and the Wenatchi proper. He also described what was probably a fourth division or band which lived south of the Wenatchee Mountains, on the north Yakima, with headquarters around Ellensburg or possibly farther to the south. He described the

particular portion of the valley, of one of the small lateral streams. This locality was regarded as their home, but was occupied, as a rule, only in winter; for during the remainder of the year they were semi-nomadic. In the early spring they repaired to the fisheries in the larger river, and fishing, hunting, and root-digging continued until midsummer, when they moved into the mountains to gather berries. As autumn approached they returned to the valleys for the late fishing, which continued until cold weather forced them into winter quarters. (Pet. Ex. 561, pp. 3-4)

Curtis reported that a group of bands which he named the Sinkiuse were geographically associated in the region between the Columbia River and that series of depressions in the earth's crust beginning in the Grand Coulee and continuing in a number of small closed lakes, the lower course of Crab Creek, Moses Lake and the sink of Crab Creek. These Indians, he stated, were variously known as the Columbias, the Isle de Pierre (referring to Rock Island in the Columbia River below the mouth of the Wenatchi), Moses Band, and Sinkiuse. Curtis identified seven bands within this group and identified each with a separate village site on the Columbia between the mouth of Crab Creek, on the south, and a site a short distance above the mouth of the Wenatchee on the north.

Curtis wrote that the Wenatchee were a group of small tribes whose territory extended from Lake Chelan to the Wenatchee River. Within this group he enumerated six bands which were located as follows:

- (1) At the outlet of Lake Chelan,
- (2) Along Entiat Creek,
- (3) On the Columbia River between Entiat Creek and Wenatchee River,
- (4) At the mouth of the Wenatchee River,

Treaty. However, most of them refused to recognize the treaty as binding on them, because it was made without their consent, and thus very few of them went on the Yakima Reservation. They were mostly on the Colville Reservation, especially those who had resided on the east side of the Columbia River.

Edward S. Curtis

46. Edward S. Curtis, under the patronage of J. Pierpont Morgan, wrote a series of twenty volumes describing the Indians of the United States and Alaska. In the seventh volume, published in 1911, Curtis included a description of the Indian tribes within the subject area. His information for the publication had been gathered from Indians on both the Colville and Yakima reservations.

Curtis stated:

At the time of the earliest explorations in the Pacific Northwest the watershed of the Yakima river in south-central Washington, from its mouth to the vicinity of Kittitas creek, was held by small bands of Shahaptian stock. They were very loosely bound together, and in their speech were, and are, many dialectic differences. Yet they fell into several geographical divisions, within which there was a certain degree of cohesiveness, the component bands occupying their respective territories to the exclusion of others, but regarding themselves as closely related.

\* \* \* Below the Salishan tribes that occupied the headwaters of Yakima river were the bands known to them as the Yakima, extending as far as Union Gap, just east of the mouth of Atanum creek. If they had a collective term for themselves, it is not now known what it was. From Union Gap to the lower reaches of the river were the Thapnish, living principally on Toppenish creek; and about the mouth of Yakima river were the Chamnapam. The application of the term Yakima was early extended to include all the bands of the Yakima valley, and it will be so used here. Each band of these divisions controlled the valley, or some

country occupied by the Wenatchi as including the Columbia River valley immediately above the Columbia Salish, north to about half way between the mouths of the Methow and Okanagon rivers, and embracing all the country on the west side of the Columbia to the Cascades and a little beyond in some places, from the boundaries of the Thompson Tribe in the north to the Yakima in the south and probably in early times to the Columbia Band occupying the country east of the Dalles adjoining the Upper Chinook.

Both Dr. Ray and Mr. Chalfant testified that many of Teit's conclusions have been refuted, especially his migration theory which placed Columbia Indians on the lower Columbia River.

With respect to the eastern boundary Teit also wrote:

The exact ancient boundaries between the Spokane and Columbia are rather vague. The Coeur d'Alene do not seem to know of any time when Columbia boundaries touched theirs. Some of them say that at one time parties of Columbia came close to their borders on the southwest, and occasionally parties of the two tribes met; that at this time parties of Spokane seldom came south of Cheney or Sprague, but in later days, perhaps after the advent of the horse, they went as far as Ritzville, and sometimes Colfax. Spokane are also said to have camped on Cow Creek, and their parties often went right to the mouth. Colfax was considered to be in Palous country, at least, in later days, but was to some extent within both Coeur d'Alene and Nez Perce spheres of influence. It seems not improbable that at one time the narrow strip of Palous country above the mouth of the Palouse was neutral ground, the contiguous tribes of Columbia, Spokane, Coeur d'Alene, and Nez Perce each making use to some extent of the part lying nearest to them. This neutral strip, and previous decimation of the Columbia population by disease, would make the expansion of the Yakima or Palous in this direction very easy. (Pet. Ex. 441, pp. 103, 104)

In discussing population of the Columbia group Teit wrote that it appeared that all or part of those Indians were included in the Yakima

occupied a river frontage of about thirty-five miles, which was the distance from White Salmon River to Ten Mile Rapids or it may have been restricted to only about 15 miles.

Dr. Verne F. Ray

48. Dr. Verne F. Ray, an expert anthropologist, testified for petitioners in this case. Dr. Ray has done extensive work in the plateau area of northwestern America, which area includes Royce Area 364. His study of the petitioner Indians and their neighboring tribes was commenced in 1928 and has continued to the present. Dr. Ray's study of these Indians has included field work in 1928 and 1937 involving Indian informants from all of the tribes involved as well as study and evaluation of the documentary material and ethno-historical records relating to the Indians within the claimed area.

In his testimony before the Commission Dr. Ray described his findings relating to the village locations and economic uses and activities of each of the separate land using entities within the subject area. In summary his conclusions with respect to each of these tribes or groups were as follows:

(a) Chelan, Entiat and Wenatchee

The village locations for these Salish speaking tribes were located generally along the Columbia River and along Lake Chelan and the Entiat and Wenatchee Rivers respectively. The locations were indicated on a map designated as Petitioners' Exhibit No. 492(a) and described in Petitioners' Exhibit No. 493. Most of the village sites were permanent abodes.

- (5) Higher up on the Wenatchee, and
- (6) At the forks of the Wenatchee, where the town of Leavenworth now stands.

Curtis also stated that the Indians on the upper Yakima River and on the Kittitas were closely related to the Wenatchee but not included among them.

Curtis stated that the Wishram were located on the north side of the Columbia River opposite the Dalles. Curtis also stated that the Pel-loat-tal-lah referred to by Lewis and Clark were the Palus, who "by all tribal traditions, never lived else where than on Snake River, about the mouth of Palouse River and eastward." (Pet. Ex. 503, p. 5)

Leslie Spier and Edward Sapir

47. Dr. Leslie Spier in 1930 published a work entitled Wishram Ethnography. Edward Sapir had visited the area in 1905 gathering linguistic information which he turned over to Spier. Spier then made ethnographic investigations in the area in 1924 and 1925. The Wishram were described as a small tribe which originally occupied the north bank of the Columbia River about the Dalles. The extent of occupation was described as roughly from White Salmon River to Ten Mile Rapids above the Dalles. Their permanent settlement was directly on the river, but they hunted and sought plants on the higher country directly back from the river to the watershed, that is, on the southern slopes of Mt. Adams and the so-called Klikitat Mountains. Spier reported that it was possible that the White Salmon Indians, who occupied the vicinity of the river of that name, and who spoke the Wishram language, may not have been properly classed as Wishram. Thus the Wishram may have

There were 20 village locations listed for the Chelan Tribe. In describing the Chelan village number 1 (the northernmost location on the Columbia River) Dr. Ray stated "this village may have been occupied by Chelan only since 1870 or so" (Pet. Ex. 493, p. 1). In his work published in 1936 Dr. Ray described this village as the "home of a 'renegade band' of Chelan numbering fifty or 100. Formerly this was doubtless the site of a Methow village, but was left unoccupied with the early rapid dwindling of that people" (Pet. Ex. 568, pp. 141-142).

There were four village sites listed by Dr. Ray for the Entiat Tribe. Three were located on the Columbia River and one a short distance up the Entiat River. In his earlier work Dr. Ray had not included an Entiat Tribe because, as he stated, he was not convinced that any such separate tribe had existed. However, in preparing material for this case he encountered a large number of documents not previously used by him which clearly indicated to him that the "Entiat were not just a part of the Chelan Tribe, as I had before assumed, but that they were indeed a separate tribe unto themselves" (Tr. 301).

The Wenatchee area included fifteen village sites on Dr. Ray's map. Seven of the sites were located along both banks of the Columbia River with the remainder located along the Wenatchee River and its tributaries.

The areas which Dr. Ray found were occupied by the Chelan, Entiat, and Wenatchee Tribes were similar in topography and climate and offered similar economic resources which were exploited in similar manner by the respective tribes. Each area contained a stretch of the Columbia River valley, extending on the east bank of the river to the plateau above the



river. To the west the territory extended up the river or river and lake valleys. The three areas were relatively parallel to each other extending westward to the peaks of the Cascade Range.

The spring and fall seasons were mostly spent near the various fishing stations. Other seasons were devoted to gathering roots and berries and hunting for game. The higher mountain elevations supplied them with large game such as deer, elk, bear, mountain goats and sheep while the lower areas supplied smaller game such as rabbits. They found ducks, geese and turkey in the low regions.

The fishing, principally salmon, was the principal activity of these tribes. All had fishing sites within their respective territories. However, the best fishery was in the Wenatchee territory at the forks of the Wenatchee River and Icicle Creek. Weirs were used to trap the salmon during the large salmon runs. This spot was a gathering place for the Indians and many members of the Chelan and Entiat Tribes as well as those from the Columbia and Kittitas Tribes would congregate at the site. Dr. Ray reported that the Wenatchee themselves built and maintained the weirs but fish would be distributed by the Wenatchee to the visiting Indians for their daily needs. There was bartering for supplies of the fish to be taken back to the visitors' home territory.

(b) Columbia

The Columbia Tribe, although also Salish speaking and with a basic culture relatively similar to that of the Chelan, Entiat and Wenatchee, occupied a much different tribal area. Dr. Ray listed 44 village sites. About one-half the sites were near the western border of the claimed

area for this tribe. Another substantial portion formed an irregular line from Moses Lake northward to near the northern boundary. The remaining seven villages were summer camps in the northwestern section of the Columbia claimed area. Only a few village locations, on the Columbia River, were occupied through all seasons. Many other sites on the Columbia River were occupied only in the winter. Several of the village sites in the Moses Lake region were headquarters for summer festivals. Indians gathered there in July and August for their annual games, horse racing and other activities.

The area claimed for the Columbia Tribe included a stretch of the Columbia River watershed in the southwest. Most of the area was in the flat, semi-arid plateau region elevated about 1500 to 2000 feet above the Columbia River. It was covered generally with bunch grass and included small basin-like lakes and streams, many of them alkaline and not suited to man or horse.

Fishing was not of great importance to the Columbia Indians, their few fishing sites not possessing the excellence of their western neighbors. Likewise hunting was not as important as with the Chelan, Entiat and Wenatchee Tribes. Most of their subsistence was obtained from the roots, berries, deer and antelope and other small game found over the plateau region. The Columbia Indians had many horses in aboriginal times and used them in traveling over their territory.

South of the four Salish speaking tribes were the Sahaptin speaking tribes -- the Kittitas, Yakima, Klikitat, Wanapam, Palus, and Skeen -- and one Chinookan speaking tribe, the Wishram.

(c) Kittitas

The village locations for this tribe, as well as for all the Sahaptin speaking tribes, were taken from Dr. Ray's 1936 publication (Pet. Ex. 568) and plotted on the map, petitioners' exhibit number 590. The 12 village locations were along the upper reaches of the Yakima River and its tributaries to the head of Lake Cle Elum.

The territory claimed for this tribe was of fairly high elevations. The Kittitas depended for subsistence largely upon game from the mountains, root digging in the southernmost portion and fishing along the Yakima River and its tributaries.

(d) Yakima

Dr. Ray plotted 41 village locations for this tribe. He did not use those village locations numbered 1 through 3 which he had listed in his 1936 study (Pet. Ex. 568), which locations were to the east of the area claimed for the Yakima Tribe. The villages were located along the courses of the lower Yakima River and its tributary streams. A number of the locations were fairly high up in the mountains.

The Yakimas used the high mountain areas to provide them with elk, deer and bear as well as berries. They dug roots in the plateau area found in the lower levels in the northeastern and southern portions of the territory. The Yakima River provided excellent fishing locations, and it was reported that the Yakimas also raised potatoes, melons, squashes and a little barley and Indian corn.

(e) Klikitat

There were fifteen village locations noted by Dr. Ray in the territory claimed for the Klikitat. These villages were scattered in

the southern portion of the claimed area below Mt. Adams. Dr. Ray did not include on his map the village location No. 1 listed in his 1936 work since, apparently, it was located outside the Klikitat claimed area opposite the town of Lyle on the Columbia River in the territory listed as Wishram.

The territory claimed for the Klikitat was mountainous in character with prairie in the lower regions. They depended largely on large game for their subsistence as well as salmon which ascended the rivers which flowed from their territory to the Columbia River. Roots and berries were also gathered in the prairie area in the central and southern portions of the territory.

It was also reported that the Klikitat depended to a large extent on trade for articles which their country did not supply. Dr. Gibbs reported that the Klikitat had an aptitude for trading and that they had "become to the neighboring tribes what the Yankees were to the once Western States, the traveling retailers of notions" (Pet. Ex. 416, p. 403). The Klikitats had ceremonial grounds at Tahk prairie near Glenwood, where they met with the Yakimas, and had their annual horse racing, gambling and other festivities.

(f) Wishram

The village locations located by Dr. Ray on his map were taken from Lewis and Clark. The seven permanent villages were described by Dr. Ray as having been located close to the river bank from one to three miles apart extending throughout their territory.

The Wishram economy was based primarily upon fishing, particularly the salmon. The Wishram had some of the best fishing locations on the

river and they caught and dried salmon in immense quantities, both for subsistence and trade. Indians from tribes some distance away came to the Dalles to trade and attend ceremonies. Deer were found in the western portions of the territory claimed for the Wishram and small game was hunted throughout the entire area.

(g) Skeen

To the east of the Wishram along the Columbia River was the Skeen Tribe. Dr. Ray located six villages along the north bank of the Columbia River citing the authority for such location the reports of the Lewis and Clark expedition which located the Skeen villages (designated by Lewis and Clark as Eneeshure) in the area of Celilo Falls, or the Great Falls as it was then called.

These Indians were quite similar to the Wishram. They depended primarily upon fish for their subsistence and trade. Celilo Falls was one of the great fishing places along the Columbia River where Indians gathered in great numbers during the fishing season. There was no appreciable number of large game in that territory, but there was small game which they occasionally hunted.

(h) Wanapam

The territory claimed for this tribe was to the east of the Kittitas and Yakima areas and south of the Columbia territory. Dr. Ray located five villages for this tribe all on the west bank of the Columbia River. The village locations were near Priest's Rapids, the home of the religious leader, Smohallah.

The territory claimed for this tribe extended far to the east. With the exception of the Columbia River in the western portion of their territory, the Wanapam area was dry, treeless, relatively level, and covered with grasses. This tribe caught great quantities of salmon in the Columbia River and used the area to the west of the Columbia to hunt antelope. The area extending to the east supplied them with roots as well as small game.

In his earlier studies Dr. Ray had designated the eastern portion of the territory claimed for the Wanapam as the location of the "Wauyukma." However, he testified that this designation was in error and he is of the opinion that the entire area was occupied by the Wanapam. "Wauyukma" was, in Dr. Ray's opinion, a village location rather than a tribal area designation.

(1) Palus

The territory claimed for the Palus Tribe was immediately to the east of the Wanapam territory. Dr. Ray has noted 34 village locations for this tribe most of them lying along the Snake River and the Palus River near its mouth with the Snake River. In Petitioner's Exhibit No. 535, Dr. Ray has set forth the 34 village locations with a brief statement concerning the type of village and its use together with the sources from which he has obtained these village locations.

The Commission has noted that the village locations in the eastern part of the claimed area along the Snake River and also those few locations to the south of the Snake River contained source citations which raise

doubts concerning the identification of the village sites as Palus.

For example:

Village location 27, which is identified by the name Alpowa, is reported by Dr. Ray to have been "a Palus village of a few houses located at the mouth of Alpowa Creek." This location is in the extreme southeastern corner of the territory claimed for the Palus. Included in the citations given by Dr. Ray as his sources for this listing are the following:

1. Lewis and Clark map (Pet. Ex. 526, part 1) -- Lewis and Clark noted an Indian village at this location with a distinguishing symbol which represented a wooden house as distinguished from their symbol designating "straw and mat lodges." Lewis and Clark did not identify the Indian tribe or group to which this village belonged.

2. Lewis and Clark (Pet. Ex. 509, pp. 107-108) -- This source indicates that Lewis and Clark reported the presence of an Indian village at this location without identifying the Indians who occupied it.

3. Doty (Pet. Ex. 504) -- This exhibit describes various trails and distances in the general area. In his "itinerary of routes from 'Whitman's Station' in the Walla Walla Valley to 'Craig's' in the Nez Perce country, the Coeur d'Alene Mission and Spokane Prairie at Antoine Plantes" James Doty wrote:

Continuing down the Al-pah-hah, reach its junction with Snake River at Al-pow-ow-ow or Red Wolf's Ground . . . there is a Nez Perce Village of 25 Lodges and they have some thirty acres under cultivation principally in Corn. (Pet. Ex. 504, p. 2)

Doty does not refer to any Palus village at this location.

**CAMP**

**CAMP**

**CAMP**

**CAMP**



Village location 24 is identified as Witkiswa and located on the north side of the Snake River opposite the previous village location. Dr. Ray reported that it was the largest of the Palus villages on the upper Snake River and was the primary base for exploiting the hunting and root and berry ground of the area. The first two citations for this location are Lewis and Clark, who reported two Indian huts at this location, mapping them with two symbols for wooden houses and labeling them cabins. Lewis and Clark did not identify the Indian tribe or band which occupied this village. The next citation is Curtis, who again listed this village as a Nez Perce settlement. The next citation is Spinden who listed this location as a Nez Perce band (Pet. Ex. 517, p. 175). The final citation is Dr. Ray's ethnographic field research.

Village locations numbered 21, 22 and 23, also along the Snake River, similarly cite Curtis who in each instance listed the village as a Nez Perce location.

Village locations 19 and 18 were listed by Curtis and Spinden as being Nez Perce; village location 17 was listed by Curtis as being Nez Perce; village location 13 was listed by both Curtis and Spinden as being Nez Perce; village location 12 was listed by Curtis as being Nez Perce; village location 11 was listed by both Curtis and Spinden as being Nez Perce; and village No. 8 was listed by Curtis as being Nez Perce.

Village location No. 32 on the Tucannon River was reported by Curtis and Spinden to have been a Nez Perce location. The one isolated village numbered 31 in the extreme northeastern portion of the tract does not

have any source citation and was reported by Dr. Ray to have been an approximate location of this somewhat isolated Palus village. In his testimony, in responding to a question concerning the date for the location of village No. 31, Dr. Ray replied:

The village numbered 31 was occupied in 1855 and post-1855 times . . . (Tr. 889)

Dr. Ray has explained in detail the fact that the Palus culture set that tribe apart from all of its neighbors. The main feature which, in Dr. Ray's opinion, distinguished the Palus was their characteristic use of wooden houses for winter dwelling. He stated that the large wooden houses were unknown to any other plateau tribe except down the Columbia near the Cascade Mountains where the plateau Indians came in contact with the coast Indians. However, Dr. Ray did note that Lewis and Clark had reported a few wooden houses among the Nez Perce but, he explained, only in the area immediately adjacent to the Palus, and that the Nez Perce learned to make these houses from the Palus (Tr. 734, 735).

The Palus territory was part of a high plateau of rather level terrain, cut by many streams. The Palus and Snake Rivers flowed through the territory in deep gorges and the precipitous falls of those rivers provided winter protection for the Palus. The areas away from the village locations were exploited for gathering roots, berries, and in hunting for subsistence. The Palus territory provided game, both large and small, throughout the entire area. Salmon fishing was one of the important sources of subsistence for the Palus. The mouth of the Palus River had long been noted as an outstanding fishing location.

Dr. Ray's anthropological field work in this region was commenced in 1928 and he worked with informants from all of the petitioner tribes. His first tentative findings on tribal boundaries were published in 1936 and, they were further refined by field studies as set forth in a publication in 1938. In general Dr. Ray's conclusions, which were made before the passage of the Indian Claims Commission Act, were arrived at from his work with informants and independent of the ethno-historical records, which have lately been reviewed by him. Dr. Ray stated that his conclusion was based on research which he had done over the years in the 1930's, supplemented by subsequent research and later studies of all of the available primary sources of material, with special emphasis on meaning upon such well-informed authorities as Lewis and Clark, Alexander Ross, I. I. Stevens and, in particular, George Gibbs. Dr. Ray placed a great emphasis on George Gibbs because he was working on the question of tribal locations. The tribal maps which Gibbs prepared in 1853 and 1854, just prior to the treaty, were ethnological maps showing tribal boundary lines and, in Dr. Ray's opinion, those tribal boundary lines were entitled to a very great deal of weight and such weight was given them by Dr. Ray in arriving at his ultimate conclusions.

Stuart Chalfant

49. Stuart Chalfant testified for the defendant as an expert ethnologist. He also submitted reports concerning his survey of the anthropological and historical material relating to the Indian tribes located within the subject area and his conclusions to be drawn therefrom.

(a) With respect to the four Salish-speaking tribes in the northern part of the claimed area, Mr. Chalfant concluded that the Wenatchee were represented at the treaty council and were a party to the Yakima Treaty. He concluded that the term Wenatchee could be applied to that single group of Indians which resided in the Wenatchee Valley or it could be applied to the Methow, Chelan, Entiat and Wenatchee bands. He concluded that the Wenatchee were in fact the Wenatcheepam named in the treaty and that the Pisuose named in the treaty referred not only to the Wenatchee, but to the other Pisuose bands. Chalfant noted that historians and ethnologists had tended to exclude the Entiat as a separate tribal group, including them as a part of either the Chelan or the Wenatchee group. The Entiat, he stated, had a mixed population of Wenatchee, Entiat or Chelan Indians and therefore existed as a "mixed population, which, nonetheless, can be looked upon as a geographic division or as a separate people occupying a geographic area, or the area bounded by the ridges surrounding the Entiat River drainage system." (Tr. 484) While Mr. Chalfant noted that there was very little relating to the early history of the Wenatchee, Columbia, Entiat, and Chelan tribes, he testified that "what meager references we do find go to confirm the existence of these several tribal groups in the area as far back as the historical records go. In other words, there is nothing in the historical records to show that these areas were occupied at a former time by groups other than the Salish groups, and they do at times--the historical records do--confirm the location of specific bands and village sites . . ." (Tr. 491)

Mr. Chalfant presented a map of that portion of Royce Area 364 claimed by the Salish tribes (Def. Ex. 67) together with acetate overlays, one of which was Defendant's Exhibit No. 67-G on which he outlined the territory which he considered was used and occupied by the Wenatchee and the Columbia tribes. He also located permanent village sites, temporary village sites, and early historical village sites. With respect to the territories which he outlined Chalfant testified that "I have not intended to represent a boundary in the sense of territorial ownership that would imply exclusive ownership, that is, exclusive use and occupancy, on the part of the resident group; rather, these lines represent the maximum area for which there is total agreement in the framework of the anthropological and historical literature on these people for the area that the aboriginal Columbia on the one hand and the aboriginal Wenatchee on the other hand occupied and utilized." (Tr. 548) Chalfant did not include areas for either the Chelan or Entiat for the reason that he did not believe that they were parties to the Yakima Treaty. However, he testified that the land used by both of those tribes was to the north with the Entiat using and occupying the territory within the Entiat River drainage and the Chelan using and occupying the territory within the Chelan drainage system.

The Wenatchee area of occupation includes the drainage system of the Wenatchee River, extending to the west to the Cascade Mountain range, to the north to the range line between the Entiat and Wenatchee River, to the south to the Wenatchee mountain range dividing the drainage of the Wenatchee River from the upper Yakima River, and to the east to the

Columbia River. The area does include a small section east of the Columbia River in the vicinity of Malaga, an area extending from approximately opposite the present town of Wenatchee down to a few miles below Malaga.

The area of occupation for the Columbia Tribe includes all of the Columbia bands, except a single band named by Curtis at Crab Creek. The area, as described by Chalfant, lies east of the Columbia River. The northern line is along the Badger Mountains south of Waterville continuing eastward to the vicinity of Coulee City and then turning south a few miles to the southwest of Coulee City to follow the eastern side of the Grand Coulee area and continuing southward to include the Soap Lake area, the Ephrata area, including all of Moses Lake and then due south from the town of Moses Lake to approximately the 47th parallel and from that point running southwestwardly to the Columbia River to the area just north of the town of Beverly.

Although Chalfant has clearly indicated that the territories which he has described for both the Wenatchee and Columbia tribes were used and occupied by the respective tribes, he has also testified that in certain areas the use and occupation was not to the exclusion of all other Indian tribes.

On the acetate overlay (Def. Ex. 67-F) Mr. Chalfant has indicated the areas of use by alien groups. With respect to the Wenatchee area he has indicated a small area of use by the Chelan in the approximate center of the described area at the permanent Wenatchee village site which he has indicated near Leavenworth. He has also indicated an area

of Wanapam use in the southeaster portion extending mostly to the south outside the described Wenatchee area. With respect to the area used and occupied by the Columbia Tribe Chalfant has indicated an area of Wanapam use in the central-eastern portion of the Columbia tract in the Ephrata area, and in the extreme southeasterly portion in the Moses Lake area. He has also indicated use by the Sanpoil and Nespelem along the northeasterly boundary of the Columbia area and has indicated an area of use by the Okanagon along the northern boundary.

With respect to the remaining tribes which were parties to the Yakima Treaty, located to the south of the Salish-speaking tribes, Mr. Chalfant testified concerning each of said tribes as follows:

(b) Kittitas

Chalfant concluded that the Kittitas Tribe was an independent ethnic group of Indians closely related to the Yakima Tribe. He agreed with the village locations as set forth by Dr. Ray in his writings in 1936 as well as the locations described by Gibbs and Gov. Stevens. On the map identified as Def. Ex. 27 Mr. Chalfant has indicated the areas which he concluded were used and occupied by the respective Yakima Treaty tribes. The Kittitas area as outlined by Chalfant included the upper drainage of the Yakima River and conformed in general to the area mapped by Dr. Ray as Kittitas territory with the exception of an area in the southern portion which Chalfant concluded was an area of joint occupancy by the Yakima and Kittitas tribes. The area of such joint use and occupancy is indicated on the map by orange cross hatching. Chalfant testified that, "After reviewing the materials that I have researched

over the several years that I have worked on this case, and with careful consideration of the several sources of conflicting material, it is my own opinion that it can be clearly stated that the Kittitas exclusively occupied that portion of the territory indicated on my map (Def. Ex. 27) north of the orange section and entirely enclosed in green . . . and it includes the upper Yakima River Valley from Umptanum northwestward to include all of its tributaries to the Cascade Mountains and to the divide between the Yakima and the Wenatchee Rivers." (Tr. 314)

(c) Yakima

Mr. Chalfant testified that in the early literature a distinction was not made between the Kittitas and the Yakima tribes, they usually being referred to either as Chimnapum or by some other term relating specifically to Indians of the Yakima River valley. In later history, however, differentiation between the two tribes became quite clear. Politically the Yakima were quite similar to the Kittitas in their local autonomy on village level but with a tendency toward tribal organization. They had a sense of territorial rights in certain village areas and a common area of utilization for the banding together during the season to fulfill their areas' economic needs. The area of use and occupation by the Yakima Tribe, as indicated on Defendant's Exhibit 27, conformed in most respects with the area described by Dr. Ray with the exception of an area of joint Kittitas-Yakima use along the northern boundary, which area is indicated on the map by orange cross hatching. The area of Yakima occupation included the lower Yakima River valley from Selah, south to Prosser and westward along the western tributaries of the Yakima River to include the American River drainage.



(d) Klikitat

Chalfant found that the Klikitat Tribe was a rather small group of Indians which was well known and rather mobile and had a tendency towards a division into a western and eastern division of the tribe. Chalfant testified that the indications were that Klikitats moved considerably to the west and at one time extended into the Willamette valley south of the Columbia River. He concluded that the Yakima Treaty cession dealt with the territory occupied by the eastern portion of the Klikitat Tribe, east of the Cascade Mountains and was not intended to include that area west of the Cascades. The western Klikitat Tribe was divided into a group known as the Taidnatam and the west Klikitat. Mr. Chalfant has indicated areas for both of these groups on Defendant's Exhibit No. 27 but he testified that the areas fell outside the cession territory and in his opinion would not in any way be considered as part of the aboriginal group that Gov. Stevens dealt with in the Yakima Treaty. Chalfant concluded that the Klikitat Tribe which was the aboriginal tribe of Indians which were a party to the Yakima Treaty used and occupied an area indicated on Defendant's Exhibit No. 27 which included the upper drainage system of the Klikitat River and the White Salmon River. He also testified that the Klikitat did make use of the area south of the designated Klikitat territory all the way to the Columbia River, although that area of use was in common with Indians from other separate tribal groups. Therefore, Chalfant included an area south of the Klikitat territory along the northern portion of the Columbia River which he found to be used by several Indian groups and which area he has indicated by orange cross hatching.

(e) Wishram

Mr. Chalfant identified the Wishram, Chinookan-speaking Indians, as a tribal group which had been located from earliest white contact about their important fishing station at the Dalles. He stated that the Wishram were exceptionally shrewd traders and their location served as a pivotal point between the coastal peoples and the peoples of the interior. He identified the territory used and occupied by the Wishram on Defendant's Exhibit No. 27 and included a small area north of the Columbia River from a point a few miles below the mouth of White Salmon River eastwardly to a point a few miles below the town of Wishram. The area immediately north of the Wishram territory was cross hatched to indicate the "secondary utilization" of this area by the Klikitat.

(f) Skeen

Chalfant found that this tribe of Indians, occupying the area north of the Columbia River to the east of the Wishram, was comprised of Indians which had been variously identified, often mistakenly, in historical writings. Chalfant concluded that there were sufficient references in the historical literature to identify the Skeen Indians as a village of the Sahaptin Indians, who were identified in the Yakima Treaty as Skeenpah. He located them in a small area on the north bank of the Columbia River just above the town of Wishram.

Other Groups

(g) The Ochechote

The Ochechote group of Indians was found by Chalfant to have been very similar to the Skeen and were identified as one of the named

tribes in the Yakima Treaty. He located them immediately east of the Skeen Tribe on the north bank of the Columbia River extending as far east as Cliffs.

To the east Chalfant located two groups of Indians, identified as the Enceshur and Waiyampam. Although he stated that they might have been related to the Skeen or might assume to be included under the name Skeen, they were not specifically identified as parties to the Yakima Treaty, and he therefore designated an area for them on Defendant's Exhibit No. 27 indicating that they were "non-treaty" Indians.

Chalfant also identified a group known as the Kowassayee Indians, who were parties to the Yakima Treaty, but concerning whom there was no specific information as to their territorial holdings or as to the extent of this group of Indians. Chalfant assumed that they were extinct although he had some information that this band or village had been located on the north shore of the Columbia River opposite the mouth of the Umatilla River. The area so located by Chalfant is outside the claimed area.

(h) Wanapam

Chalfant identified this tribe of Sahaptin Indians as a small tribe related ethnically and linguistically to the Yakima and Kittitas tribes. They occupied a territory which was adjacent to the east to the Kittitas and Yakima. Their village locations were located on both shores of the Columbia River extending from approximately the mouth of Crab Creek or the present site of Beverly southward to Arrowsmith. Chalfant identified an area which was, in his opinion, used and occupied by the Wanapam which included the bend of the Columbia River at Priest's Rapids and the White Bluff area.

(1) Palus

Chalfant testified that the Palus were members of the Sahaptin group of Indians being closely affiliated to the Walla Walla and Wanapam and showing slight divergence from the Yakima. Historically they were generally reported to have occupied two major areas, one at the mouth of the Palouse River on the Snake River and the other at the mouth of the Snake River on the Columbia River. With respect to the village locations which have been identified at various times in history Chalfant concluded that only one, that at the mouth of the Palouse River, could be positively identified as the Palus band which was a party to the Yakima Treaty. Chalfant testified that the Palus Tribe ranged over a large territory utilizing many areas in common with neighboring Indian tribes. However he concluded that the range of Palus permanent occupation extended from approximately 10 miles below the mouth of the Palouse River on the Snake, up through the Palouse River valley itself at least as far as Almoto on the east and perhaps as far as Wawawai.

50. Upon the foregoing findings of fact and upon all the evidence the Commission finds that the various constituent tribes comprising the confederated Yakima Nation each held Indian title, through exclusive use and occupation in Indian fashion, to areas of land described, respectively, as follows:

(a) Chelan

Beginning at a point where the main Sawtooth Ridge abuts and adjoins the Cascade Mountains, said Ridge being the divide between the waters of the Methow River on the north and the Stehekin River and Lake Chelan on the south, thence south-easterly along said Sawtooth Ridge to the Columbia River,

thence southerly along the Columbia River to its intersection with a line running along the main ridge of the Chelan Mountains, which ridge separates the waters of Lake Chelan and the Entiat River, thence northwesterly along the main divide of the Chelan Mountains to its junction with the main divide of the Cascade Mountains, thence northerly and easterly to the point of beginning.

(b) Entiat

Beginning at the point where the main ridge of the Chelan Mountains abuts and adjoins the main ridge of the Entiat Mountains, thence southeasterly along the main ridge of the Chelan Mountains, which ridge separates the waters of Lake Chelan and the Entiat River to the Columbia River, thence southerly along the Columbia River to its intersection with a line running along the main ridge of the Entiat Mountains, which ridge separates the waters of the Entiat River and the Wenatchee River, thence northwesterly along the main ridge of the Entiat Mountains to the point of beginning.

(c) Wenatchee

Beginning at the point where the main range of the Chelan Mountains abut and adjoin the main range of the Cascade Mountains, thence easterly along the ridge of said Chelan Mountains to the point of junction with the main ridge of the Entiat Mountains, thence southeasterly along said ridge of the Entiat Mountains to the Columbia River, thence southerly along the Columbia River to its intersection with a line running along the divide which separates the waters of Stemilt Creek from the waters of Colockum Creek and thence southwestwardly along said divide to the main ridge of the Wenatchee Mountains, thence northwesterly along said ridge to the junction with the main ridge of the Cascade Mountains, thence northerly along the main Cascade ridge to the point of beginning.

(d) Columbia

Beginning on the Columbia River at Rock Island, Washington, thence northerly along the divide which separates the waters of the Columbia River on the west from the waters of Beaver Creek on the east to the head of Beaver Creek, thence north-easterly to Waterville, Washington, thence easterly to the Coulee City, Washington, thence southerly to Orhillo, Washington, thence westerly along the line of 46° 50' north latitude to its intersection with Crab Creek, thence westerly along Crab Creek to the Columbia River, thence northerly

along the Columbia River to a point east of the eastern extremity of the ridge of Ryegrass Mountain, thence west to said extremity, thence westerly along said ridge to the westerly extremity thereof, thence westerly along the ridge which separates the waters of Middle Canyon and Ryegrass Coulee to the highest point between the source of the waters of Middle Canyon Creek and the source of the waters of Ryegrass Coulee, thence northerly along the divide which separates the waters of the Yakima River on the west from the Columbia River on the east to Whiskey Dick Mountain and continuing northerly to Colockum Pass, thence northeasterly along the ridge separating the waters of Stemilt Creek and Colockum Creek to the point of beginning.

(e) Kittitas

Beginning at the point where the main ridge of the Wenatchee Mountains abuts and adjoins the main ridge of the Cascade Mountains, thence southeasterly along said ridge of the Wenatchee Mountains to Colockum Pass, thence southerly along the ridge which divides the waters of the Yakima River and the Columbia River to Whiskey Dick Mountain and continuing southerly along said divide to the summit of the Boylston Mountains, thence easterly along the ridge of Boylston Mountains to the summit at the eastern extremity of said mountains, thence southerly to the intersection with the ridge of the Saddle Mountains, thence easterly along the ridge of Saddle Mountains to the highest point in said mountains, thence southerly along the divide which separates the waters of Squaw Creek on the west and Hanson Creek and Alkali Canyon on the east to the abutment of said divide with Umtanum Ridge, thence northwesterly along said ridge to the junction with Manastask Ridge, thence northwesterly along the ridge which divides the waters of the Naches River and the Yakima River to the summit of the Cascade Mountains, thence northerly along the main ridge of the Cascade Mountains to the point of beginning.

(f) Yakima

Beginning at a point on the main crest of the Cascade Mountains which is the commencement of the ridge which separates the waters of the Yakima River and the Naches River, thence southeasterly along said ridge to the junction with Manastask Ridge, thence southeasterly to a point which is the northwest extremity of Umtanum Ridge, thence southwesterly along said Ridge to the commencement of the divide which separates the headwaters of Selah Creek and Cold Creek, thence

southerly along said divide to the summit of Yakima Ridge, thence southerly along the ridge which passes immediately east of the Mackintosh-Douglas Ranch to the intersection with the Rattlesnake Hills at approximately  $46^{\circ}30'$  latitude,  $128^{\circ}8'$  longitude, thence easterly along the Rattlesnake Hills to the eastern extremity thereof, thence southerly to the intersection of Corral Canyon and Sunnyside Canal, thence southerly across the Yakima River to the highest point on the escarpment southeast of Cnandler, Washington, thence southwesterly to Davis Ranch thence southwesterly to the town of Bickleton, Washington, thence westerly to the summit of Grayback Mountain, thence westerly along the main ridge of Grayback Mountain to the Klikitat River, thence northerly along the Klikitat River to its source, thence northwesterly along the ridge of Goat Rocks to Old Snowy Mountain on the main ridge of the Cascade Mountains, thence northerly along said ridge of the Cascade Mountains to the point of beginning.

(g) Klikitat

Beginning at the summit of Old Snowy Mountain on the main ridge of the Cascade Mountains, thence southeasterly along the ridge of Goat Rocks to the source of the Klikitat River, thence southerly along the Klikitat River channel to the main ridge of Grayback Mountains, thence southerly along the ridge which separates the waters of Dry Canyon Creek and the main Klikitat River to Klikitat Creek, thence southerly across Klikitat Creek to the intersection of  $119^{\circ}59'$  longitude and  $45^{\circ}42'30''$  latitude, thence westerly five and one-half miles to the summit of a peak of 3210 feet elevation, thence northwesterly to a point on the Klikitat River which is one mile below Pitt, Washington, thence northwesterly to Appleton, Washington, thence northwesterly to the divide which separates the waters of the White Salmon River on the northwest and the waters of the Columbia River on the southeast, thence southwesterly along said divide to a point on the White Salmon River which is one-half mile south of the mouth of Little Buck Creek, thence westerly to the summit of Underwood Mountain, thence northwesterly to the summit of Hawk Butte, thence northerly along the divide which separates the waters of the Wind River on the west and the White Salmon River on the east to the main ridge of the Cascade Mountains, thence northerly along said ridge to the point of beginning.

(h) Wishram

Beginning on the Columbia River at mid-channel opposite the mouth of the White Salmon River, thence northerly along the channel of the White Salmon River to a point one-half

mile south of the mouth of Little Rock Creek, thence northerly easterly along the divide which separates the waters of Rattlesnake Creek on the north and Catherine and Major Creeks on the south to the headwaters of Major Creek, thence easterly to Appleton, Washington, thence southeasterly to a point on the Klikitat River which is one mile below Pitt, Washington, thence southeasterly to a peak of 3210 feet elevation which is situated five and one-half miles north of Spearfish Station, Washington, thence to a point five and one-half miles east, thence southerly to a point on the Columbia River which is one-third mile west of 121°00' longitude, thence westerly along the Columbia River to the point of beginning.

(i) Skeen

Beginning at a point on the Columbia River one-third mile west of 121°00' longitude, thence northerly to Swale Creek, thence northeasterly along Swale Creek until it crosses the northern boundary of Township 3 North, thence easterly along the northern boundary of Township 3 North to 120°30' longitude thence southerly to the Columbia River thence westerly along the Columbia River to the point of beginning.

(j) Wanapam

Beginning at a point on the Columbia River one and one-half miles south of the mouth of Crab Creek, thence easterly to the main ridge of Saddle Mountains, thence easterly along said ridge to 119°30' longitude, thence southerly to the Columbia River, thence along the Columbia River to the point where the boundary of Grant and Franklin Counties touches the Columbia River, thence southwesterly across the Columbia River to the westerly extremity of the ridge of Gable Mountain, thence southerly to the point on the ridge of the southeasterly spur of the Rattlesnake Hills where 119°36' longitude crosses said ridge, thence westerly along said ridge to the intersection with 120°8' longitude, thence northerly along the ridge which passes immediately east of the Mackintosh-Douglas Ranch to the summit of Yakima Ridge, thence northerly along the divide which separates the waters of the head of Selah Creek and the head of Cold Creek to the summit of Umtanum Ridge, thence northwesterly along said Ridge to the point of abutment with the divide which separates the waters of Squaw Creek on the west and Hanson and Alkali Creeks on the east to the highest point in the Saddle Mountains, thence westerly to the intersection with the ridge of the Boylston Mountains, thence northerly along said ridge to the summit of the eastern extremity of the main ridge of the Boylston Mountains,



thence westerly along said main ridge to the highest point of the Boylston Mountains, thence northeasterly to the highest point between the source of the waters of Middle Canyon and the source of the waters of Ryegrass Coulee, thence easterly along the divide which separates the waters of said canyon and said coulee to the ridge of Ryegrass Mountain, thence southeasterly along said ridge to the eastern extremity thereof, thence east to the Columbia River, thence southerly along the midchannel of said river to the point of beginning.

(k) Palus

Beginning at the westernmost point of Kahlotus Lake, thence northerly to the divide separating the waters of Rattlesnake Canyon and Sand Hills Coulee, thence northeasterly along said divide to the source of the southernmost branch of the waters of Rattlesnake Canyon, thence northeasterly to the mouth of Rock Creek, thence northeasterly to Lancaster, Washington, thence easterly to Steptoe, Washington, thence southerly to Wawawai, Washington, thence westerly along the Snake River to a point opposite Devils Canyon, thence northwesterly along said canyon to the place of beginning.

51. The Commission finds that it has not been established by substantial evidence that any of the constituent tribes or groups comprising the Yakima Nation exclusively used and occupied the remaining portions of the claimed areas.

52. The tract which the Commission has found was exclusively used and occupied by the Palus includes an area outside the Yakima Treaty calls. Part of this area was included within lands described in the Nez Perce Treaty cession (dated June 11, 1855, ratified on March 8, 1859, 12 Stat. 957). A portion of the area was not included within either the Yakima or Nez Perce Treaty cession.

Following the execution of the Yakima Treaty there was a period of hostility between the Indians and the United States. The Indians resisted white intrusion into their lands, and United States troops

were employed to subdue the Indians. The Yakima treaty provided in Article Eleven that the treaty "shall be obligatory" upon the parties when ratified by the President and Senate of the United States. Finally on March 8, 1859, both the Yakima and Nez Perce Treaties were ratified by the Senate.

From and after March 8, 1859, the United States considered and dealt with the entire Palus tract as public lands free of Indian title.

53. Accordingly, the Commission finds that the United States on March 8, 1859, extinguished the Indian title which the constituent tribes or groups comprising the Yakima Nation held to each of the respective tracts described in Finding of Fact No. 50.

Arthur V. Watkins  
Chief Commissioner

Wm. M. Holt  
Associate Commissioner

T. Harold Scott  
Associate Commissioner

river. To the west the territory extended up the river or river and lake valleys. The three areas were relatively parallel to each other extending westward to the peaks of the Cascade Range.

The spring and fall seasons were mostly spent near the various fishing stations. Other seasons were devoted to gathering roots and berries and hunting for game. The higher mountain elevations supplied them with large game such as deer, elk, bear, mountain goats and sheep while the lower areas supplied smaller game such as rabbits. They found ducks, geese and turkey in the low regions.

The fishing, principally salmon, was the principal activity of these tribes. All had fishing sites within their respective territories. However, the best fishery was in the Wenatchee territory at the forks of the Wenatchee River and Icicle Creek. Weirs were used to trap the salmon during the large salmon runs. This spot was a gathering place for the Indians and many members of the Chelan and Entiat Tribes as well as those from the Columbia and Kittitas Tribes would congregate at the site. Dr. Ray reported that the Wenatchee themselves built and maintained the weirs but fish would be distributed by the Wenatchee to the visiting Indians for their daily needs. There was bartering for supplies of the fish to be taken back to the visitors' home territory.

(b) Columbia

The Columbia Tribe, although also Salish speaking and with a basic culture relatively similar to that of the Chelan, Entiat and Wenatchee, occupied a much different tribal area. Dr. Ray listed 44 village sites. About one-half the sites were near the western border of the claimed

area for this tribe. Another substantial portion formed an irregular line from Moses Lake northward to near the northern boundary. The remaining seven villages were summer camps in the northwestern section of the Columbia claimed area. Only a few village locations, on the Columbia River, were occupied through all seasons. Many other sites on the Columbia River were occupied only in the winter. Several of the village sites in the Moses Lake region were headquarters for summer festivals. Indians gathered there in July and August for their annual games, horse racing and other activities.

The area claimed for the Columbia Tribe included a stretch of the Columbia River watershed in the southwest. Most of the area was in the flat, semi-arid plateau region elevated about 1500 to 2000 feet above the Columbia River. It was covered generally with bunch grass and included small basin-like lakes and streams, many of them alkaline and not suited to man or horse.

Fishing was not of great importance to the Columbia Indians, their few fishing sites not possessing the excellence of their western neighbors. Likewise hunting was not as important as with the Chelan, Entiat and Wenatchee Tribes. Most of their subsistence was obtained from the roots, berries, deer and antelope and other small game found over the plateau region. The Columbia Indians had many horses in aboriginal times and used them in traveling over their territory.

South of the four Salish speaking tribes were the Sahaptin speaking tribes -- the Kittitas, Yakima, Klikitat, Wanapam, Palus, and Skeen -- and one Chinookan speaking tribe, the Wishram.

(c) Kittitas

The village locations for this tribe, as well as for all the Sahaptin speaking tribes, were taken from Dr. Ray's 1936 publication (Pet. Ex. 568) and plotted on the map, petitioners' exhibit number 590. The 12 village locations were along the upper reaches of the Yakima River and its tributaries to the head of Lake Cle Elum.

The territory claimed for this tribe was of fairly high elevations. The Kittitas depended for subsistence largely upon game from the mountains, root digging in the southernmost portion and fishing along the Yakima River and its tributaries.

(d) Yakima

Dr. Ray plotted 41 village locations for this tribe. He did not use those village locations numbered 1 through 3 which he had listed in his 1936 study (Pet. Ex. 568), which locations were to the east of the area claimed for the Yakima Tribe. The villages were located along the courses of the lower Yakima River and its tributary streams. A number of the locations were fairly high up in the mountains.

The Yakimas used the high mountain areas to provide them with elk, deer and bear as well as berries. They dug roots in the plateau area found in the lower levels in the northeastern and southern portions of the territory. The Yakima River provided excellent fishing locations, and it was reported that the Yakimas also raised potatoes, melons, squashes and a little barley and Indian corn.

(e) Klikitat

There were fifteen village locations noted by Dr. Ray in the territory claimed for the Klikitat. These villages were scattered in

the southern portion of the claimed area below Mt. Adams. Dr. Ray did not include on his map the village location No. 1 listed in his 1936 work since, apparently, it was located outside the Klikitat claimed area opposite the town of Lyle on the Columbia River in the territory listed as Wishram.

The territory claimed for the Klikitat was mountainous in character with prairie in the lower regions. They depended largely on large game for their subsistence as well as salmon which ascended the rivers which flowed from their territory to the Columbia River. Roots and berries were also gathered in the prairie area in the central and southern portions of the territory.

It was also reported that the Klikitat depended to a large extent on trade for articles which their country did not supply. Dr. Gibbs reported that the Klikitat had an aptitude for trading and that they had "become to the neighboring tribes what the Yankees were to the once Western States, the traveling retailers of notions" (Pet. Ex. 416, p. 403). The Klikitats had ceremonial grounds at Tahk prairie near Glenwood, where they met with the Yakimas, and had their annual horse racing, gambling and other festivities.

(f) Wishram

The village locations located by Dr. Ray on his map were taken from Lewis and Clark. The seven permanent villages were described by Dr. Ray as having been located close to the river bank from one to three miles apart extending throughout their territory.

The Wishram economy was based primarily upon fishing, particularly the salmon. The Wishram had some of the best fishing locations on the

river and they caught and dried salmon in immense quantities, both for subsistence and trade. Indians from tribes some distance away came to the Dalles to trade and attend ceremonies. Deer were found in the western portions of the territory claimed for the Wishram and small game was hunted throughout the entire area.

(g) Skeen

To the east of the Wishram along the Columbia River was the Skeen Tribe. Dr. Ray located six villages along the north bank of the Columbia River citing the authority for such location the reports of the Lewis and Clark expedition which located the Skeen villages (designated by Lewis and Clark as Eneeshure) in the area of Celilo Falls, or the Great Falls as it was then called.

These Indians were quite similar to the Wishram. They depended primarily upon fish for their subsistence and trade. Celilo Falls was one of the great fishing places along the Columbia River where Indians gathered in great numbers during the fishing season. There was no appreciable number of large game in that territory, but there was small game which they occasionally hunted.

(h) Wanapam

The territory claimed for this tribe was to the east of the Kittitas and Yakima areas and south of the Columbia territory. Dr. Ray located five villages for this tribe all on the west bank of the Columbia River. The village locations were near Priest's Rapids, the home of the religious leader, Smohallah.

The territory claimed for this tribe extended far to the east. With the exception of the Columbia River in the western portion of their territory, the Wanapam area was dry, treeless, relatively level, and covered with grasses. This tribe caught great quantities of salmon in the Columbia River and used the area to the west of the Columbia to hunt antelope. The area extending to the east supplied them with roots as well as small game.

In his earlier studies Dr. Ray had designated the eastern portion of the territory claimed for the Wanapam as the location of the "Wauyukma." However, he testified that this designation was in error and he is of the opinion that the entire area was occupied by the Wanapam. "Wauyukma" was, in Dr. Ray's opinion, a village location rather than a tribal area designation.

(1) Palus

The territory claimed for the Palus Tribe was immediately to the east of the Wanapam territory. Dr. Ray has noted 34 village locations for this tribe most of them lying along the Snake River and the Palus River near its mouth with the Snake River. In Petitioner's Exhibit No. 535, Dr. Ray has set forth the 34 village locations with a brief statement concerning the type of village and its use together with the sources from which he has obtained these village locations.

The Commission has noted that the village locations in the eastern part of the claimed area along the Snake River and also those few locations to the south of the Snake River contained source citations which raise



doubts concerning the identification of the village sites as Palus.

For example:

Village location 27, which is identified by the name Alpowa, is reported by Dr. Ray to have been "a Palus village of a few houses located at the mouth of Alpowa Creek." This location is in the extreme southeastern corner of the territory claimed for the Palus. Included in the citations given by Dr. Ray as his sources for this listing are the following:

1. Lewis and Clark map (Pet. Ex. 526, part 1) -- Lewis and Clark noted an Indian village at this location with a distinguishing symbol which represented a wooden house as distinguished from their symbol designating "straw and mat lodges." Lewis and Clark did not identify the Indian tribe or group to which this village belonged.

2. Lewis and Clark (Pet. Ex. 509, pp. 107-108) -- This source indicates that Lewis and Clark reported the presence of an Indian village at this location without identifying the Indians who occupied it.

3. Doty (Pet. Ex. 504) -- This exhibit describes various trails and distances in the general area. In his "itinerary of routes from 'Whitman's Station' in the Walla Walla Valley to 'Craig's' in the Nez Perce country, the Coeur d'Alene Mission and Spokane Prairie at Antoine Plantes" James Doty wrote:

Continuing down the Al-pah-hah, reach its junction with Snake River at Al-pow-ow-ow or Red Wolf's Ground . . . there is a Nez Perce Village of 25 Lodges and they have some thirty acres under cultivation principally in Corn. (Pet. Ex. 504, p. 2)

Doty does not refer to any Palus village at this location.

4. Curtis (Pet. Ex. 503, p. 158) - In his section dealing with the Nez Perce Indians, Curtis listed "the former settlements of the Nez Perces, carefully compiled data furnished by a number of their oldest and best informed representatives." Included among the villages listed in the section entitled, "Snake River from Tucanon Creek to the Clear-water," was the village Alpoowih or Alpowaima, located at the mouth of Alpowa Creek with the notation that "this band was the most powerful of the Nez Perces of lower Snake River."

5. Spinden (Pet. Ex. 517, p. 175) - In his work concerning the Nez Perce Indians there is a listing of the names for a number of the bands of geographical divisions of the Nez Perces with each group containing at least one important permanent village and a number of temporary fishing camps. Included in his list of the most important divisions was Alpowema which he listed as a band on Alpaha (Alpowa) Creek.

6. Dr. Ray's own ethnographic field research.

Village location 26. Proceeding down the Snake River the next village location, numbered 26, has no name identification and is merely listed as a "large Indian house" which Dr. Ray obtained from Lewis and Clark. As with the previous village location cited above, Lewis and Clark merely noted the presence of an Indian cabin without identifying the tribe or band of Indians to whom it belonged. There is no other source listed for this village location.

Village location 25 is listed as Kelaishun, which is located on the south side of the Snake River. The only source which is cited for this location is Curtis who included this village location in his description of Nez Perce settlements (Pet. Ex. 503, p. 158).

Village location 24 is identified as Witkiswa and located on the north side of the Snake River opposite the previous village location. Dr. Ray reported that it was the largest of the Palus villages on the upper Snake River and was the primary base for exploiting the hunting and root and berry ground of the area. The first two citations for this location are Lewis and Clark, who reported two Indian huts at this location, mapping them with two symbols for wooden houses and labeling them cabins. Lewis and Clark did not identify the Indian tribe or band which occupied this village. The next citation is Curtis, who again listed this village as a Nez Perce settlement. The next citation is Spinden who listed this location as a Nez Perce band (Pet. Ex. 517, p. 175). The final citation is Dr. Ray's ethnographic field research.

Village locations numbered 21, 22 and 23, also along the Snake River, similarly cite Curtis who in each instance listed the village as a Nez Perce location.

Village locations 19 and 18 were listed by Curtis and Spinden as being Nez Perce; village location 17 was listed by Curtis as being Nez Perce; village location 13 was listed by both Curtis and Spinden as being Nez Perce; village location 12 was listed by Curtis as being Nez Perce; village location 11 was listed by both Curtis and Spinden as being Nez Perce; and village No. 8 was listed by Curtis as being Nez Perce.

Village location No. 32 on the Tucannon River was reported by Curtis and Spinden to have been a Nez Perce location. The one isolated village numbered 31 in the extreme northeastern portion of the tract does not

have any source citation and was reported by Dr. Ray to have been an approximate location of this somewhat isolated Palus village. In his testimony, in responding to a question concerning the date for the location of village No. 31, Dr. Ray replied:

The village numbered 31 was occupied in 1855 and post-1855 times . . . (Tr. 889)

Dr. Ray has explained in detail the fact that the Palus culture set that tribe apart from all of its neighbors. The main feature which, in Dr. Ray's opinion, distinguished the Palus was their characteristic use of wooden houses for winter dwelling. He stated that the large wooden houses were unknown to any other plateau tribe except down the Columbia near the Cascade Mountains where the plateau Indians came in contact with the coast Indians. However, Dr. Ray did note that Lewis and Clark had reported a few wooden houses among the Nez Perce but, he explained, only in the area immediately adjacent to the Palus, and that the Nez Perce learned to make these houses from the Palus (Tr. 734, 735).

The Palus territory was part of a high plateau of rather level terrain, cut by many streams. The Palus and Snake Rivers flowed through the territory in deep gorges and the precipitous falls of those rivers provided winter protection for the Palus. The areas away from the village locations were exploited for gathering roots, berries, and in hunting for subsistence. The Palus territory provided game, both large and small, throughout the entire area. Salmon fishing was one of the important sources of subsistence for the Palus. The mouth of the Palus River had long been noted as an outstanding fishing location.

Dr. Ray's anthropological field work in this region was commenced in 1928 and he worked with informants from all of the petitioner tribes. His first tentative findings on tribal boundaries were published in 1936 and, they were further refined by field studies as set forth in a publication in 1938. In general Dr. Ray's conclusions, which were made before the passage of the Indian Claims Commission Act, were arrived at from his work with informants and independent of the ethno-historical records, which have lately been reviewed by him. Dr. Ray stated that his conclusion was based on research which he had done over the years in the 1930's, supplemented by subsequent research and later studies of all of the available primary sources of material, with special emphasis on meaning upon such well-informed authorities as Lewis and Clark, Alexander Ross, I. I. Stevens and, in particular, George Gibbs. Dr. Ray placed a great emphasis on George Gibbs because he was working on the question of tribal locations. The tribal maps which Gibbs prepared in 1853 and 1854, just prior to the treaty, were ethnological maps showing tribal boundary lines and, in Dr. Ray's opinion, those tribal boundary lines were entitled to a very great deal of weight and such weight was given them by Dr. Ray in arriving at his ultimate conclusions.

Stuart Chalfant

49. Stuart Chalfant testified for the defendant as an expert ethnologist. He also submitted reports concerning his survey of the anthropological and historical material relating to the Indian tribes located within the subject area and his conclusions to be drawn therefrom.

(a) With respect to the four Salish-speaking tribes in the northern part of the claimed area, Mr. Chalfant concluded that the Wenatchee were represented at the treaty council and were a party to the Yakima Treaty. He concluded that the term Wenatchee could be applied to that single group of Indians which resided in the Wenatchee Valley or it could be applied to the Methow, Chelan, Entiat and Wenatchee bands. He concluded that the Wenatchee were in fact the Wenatcheepam named in the treaty and that the Pisuose named in the treaty referred not only to the Wenatchee, but to the other Pisuose bands. Chalfant noted that historians and ethnologists had tended to exclude the Entiat as a separate tribal group, including them as a part of either the Chelan or the Wenatchee group. The Entiat, he stated, had a mixed population of Wenatchee, Entiat or Chelan Indians and therefore existed as a "mixed population, which, nonetheless, can be looked upon as a geographic division or as a separate people occupying a geographic area, or the area bounded by the ridges surrounding the Entiat River drainage system." (Tr. 484) While Mr. Chalfant noted that there was very little relating to the early history of the Wenatchee, Columbia, Entiat, and Chelan tribes, he testified that "what meager references we do find go to confirm the existence of these several tribal groups in the area as far back as the historical records go. In other words, there is nothing in the historical records to show that these areas were occupied at a former time by groups other than the Salish groups, and they do at times--the historical records do--confirm the location of specific bands and village sites . . ." (Tr. 491)

Mr. Chalfant presented a map of that portion of Royce Area 364 claimed by the Salish tribes (Def. Ex. 67) together with acetate overlays, one of which was Defendant's Exhibit No. 67-G on which he outlined the territory which he considered was used and occupied by the Wenatchee and the Columbia tribes. He also located permanent village sites, temporary village sites, and early historical village sites. With respect to the territories which he outlined Chalfant testified that "I have not intended to represent a boundary in the sense of territorial ownership that would imply exclusive ownership, that is, exclusive use and occupancy, on the part of the resident group; rather, these lines represent the maximum area for which there is total agreement in the framework of the anthropological and historical literature on these people for the area that the aboriginal Columbia on the one hand and the aboriginal Wenatchee on the other hand occupied and utilized." (Tr. 548) Chalfant did not include areas for either the Chelan or Entiat for the reason that he did not believe that they were parties to the Yakima Treaty. However, he testified that the land used by both of those tribes was to the north with the Entiat using and occupying the territory within the Entiat River drainage and the Chelan using and occupying the territory within the Chelan drainage system.

The Wenatchee area of occupation includes the drainage system of the Wenatchee River, extending to the west to the Cascade Mountain range, to the north to the range line between the Entiat and Wenatchee River, to the south to the Wenatchee mountain range dividing the drainage of the Wenatchee River from the upper Yakima River, and to the east to the

Columbia River. The area does include a small section east of the Columbia River in the vicinity of Malaga, an area extending from approximately opposite the present town of Wenatchee down to a few miles below Malaga.

The area of occupation for the Columbia Tribe includes all of the Columbia bands, except a single band named by Curtis at Crab Creek. The area, as described by Chalfant, lies east of the Columbia River. The northern line is along the Badger Mountains south of Waterville continuing eastward to the vicinity of Coulee City and then turning south a few miles to the southwest of Coulee City to follow the eastern side of the Grand Coulee area and continuing southward to include the Soap Lake area, the Ephrata area, including all of Moses Lake and then due south from the town of Moses Lake to approximately the 47th parallel and from that point running southwestwardly to the Columbia River to the area just north of the town of Beverly.

Although Chalfant has clearly indicated that the territories which he has described for both the Wenatchee and Columbia tribes were used and occupied by the respective tribes, he has also testified that in certain areas the use and occupation was not to the exclusion of all other Indian tribes.

On the acetate overlay (Def. Ex. 67-F) Mr. Chalfant has indicated the areas of use by alien groups. With respect to the Wenatchee area he has indicated a small area of use by the Chelan in the approximate center of the described area at the permanent Wenatchee village site which he has indicated near Leavenworth. He has also indicated an area



of Wanapam use in the southeaster portion extending mostly to the south outside the described Wenatchee area. With respect to the area used and occupied by the Columbia Tribe Chalfant has indicated an area of Wanapam use in the central-eastern portion of the Columbia tract in the Ephrata area, and in the extreme southeasterly portion in the Moses Lake area. He has also indicated use by the Sanpoil and Nespelem along the north-easterly boundary of the Columbia area and has indicated an area of use by the Okanagon along the northern boundary.

With respect to the remaining tribes which were parties to the Yakima Treaty, located to the south of the Salish-speaking tribes, Mr. Chalfant testified concerning each of said tribes as follows:

(b) Kittitas

Chalfant concluded that the Kittitas Tribe was an independent ethnic group of Indians closely related to the Yakima Tribe. He agreed with the village locations as set forth by Dr. Ray in his writings in 1936 as well as the locations described by Gibbs and Gov. Stevens. On the map identified as Def. Ex. 27 Mr. Chalfant has indicated the areas which he concluded were used and occupied by the respective Yakima Treaty tribes. The Kittitas area as outlined by Chalfant included the upper drainage of the Yakima River and conformed in general to the area mapped by Dr. Ray as Kittitas territory with the exception of an area in the southern portion which Chalfant concluded was an area of joint occupancy by the Yakima and Kittitas tribes. The area of such joint use and occupancy is indicated on the map by orange cross hatching. Chalfant testified that, "After reviewing the materials that I have researched

over the several years that I have worked on this case, and with careful consideration of the several sources of conflicting material, it is my own opinion that it can be clearly stated that the Kittitas exclusively occupied that portion of the territory indicated on my map (Def. Ex. 27) north of the orange section and entirely enclosed in green . . . and it includes the upper Yakima River Valley from Umptanum northwestward to include all of its tributaries to the Cascade Mountains and to the divide between the Yakima and the Wenatchee Rivers." (Tr. 314)

(c) Yakima

Mr. Chalfant testified that in the early literature a distinction was not made between the Kittitas and the Yakima tribes, they usually being referred to either as Chimnaphum or by some other term relating specifically to Indians of the Yakima River valley. In later history, however, differentiation between the two tribes became quite clear. Politically the Yakima were quite similar to the Kittitas in their local autonomy on village level but with a tendency toward tribal organization. They had a sense of territorial rights in certain village areas and a common area of utilization for the banding together during the season to fulfill their areas' economic needs. The area of use and occupation by the Yakima Tribe, as indicated on Defendant's Exhibit 27, conformed in most respects with the area described by Dr. Ray with the exception of an area of joint Kittitas-Yakima use along the northern boundary, which area is indicated on the map by orange cross hatching. The area of Yakima occupation included the lower Yakima River valley from Selah, south to Prosser and westward along the western tributaries of the Yakima River to include the American River drainage.

(d) Klikitat

Chalfant found that the Klikitat Tribe was a rather small group of Indians which was well known and rather mobile and had a tendency towards a division into a western and eastern division of the tribe. Chalfant testified that the indications were that Klikitats moved considerably to the west and at one time extended into the Willamette valley south of the Columbia River. He concluded that the Yakima Treaty cession dealt with the territory occupied by the eastern portion of the Klikitat Tribe, east of the Cascade Mountains and was not intended to include that area west of the Cascades. The western Klikitat Tribe was divided into a group known as the Taidnatam and the west Klikitat. Mr. Chalfant has indicated areas for both of these groups on Defendant's Exhibit No. 27 but he testified that the areas fell outside the cession territory and in his opinion would not in any way be considered as part of the aboriginal group that Gov. Stevens dealt with in the Yakima Treaty. Chalfant concluded that the Klikitat Tribe which was the aboriginal tribe of Indians which were a party to the Yakima Treaty used and occupied an area indicated on Defendant's Exhibit No. 27 which included the upper drainage system of the Klikitat River and the White Salmon River. He also testified that the Klikitat did make use of the area south of the designated Klikitat territory all the way to the Columbia River, although that area of use was in common with Indians from other separate tribal groups. Therefore, Chalfant included an area south of the Klikitat territory along the northern portion of the Columbia River which he found to be used by several Indian groups and which area he has indicated by orange cross hatching.

(e) Wishram

Mr. Chalfant identified the Wishram, Chinookan-speaking Indians, as a tribal group which had been located from earliest white contact about their important fishing station at the Dalles. He stated that the Wishram were exceptionally shrewd traders and their location served as a pivotal point between the coastal peoples and the peoples of the interior. He identified the territory used and occupied by the Wishram on Defendant's Exhibit No. 27 and included a small area north of the Columbia River from a point a few miles below the mouth of White Salmon River eastwardly to a point a few miles below the town of Wishram. The area immediately north of the Wishram territory was cross hatched to indicate the "secondary utilization" of this area by the Klikitat.

(f) Skeen

Chalfant found that this tribe of Indians, occupying the area north of the Columbia River to the east of the Wishram, was comprised of Indians which had been variously identified, often mistakenly, in historical writings. Chalfant concluded that there were sufficient references in the historical literature to identify the Skeen Indians as a village of the Sahaptin Indians, who were identified in the Yakima Treaty as Skeenpah. He located them in a small area on the north bank of the Columbia River just above the town of Wishram.

Other Groups(g) The Ochechote

The Ochechote group of Indians was found by Chalfant to have been very similar to the Skeen and were identified as one of the named

tribes in the Yakima Treaty. He located them immediately east of the Skeen Tribe on the north bank of the Columbia River extending as far east as Cliffs.

To the east Chalfant located two groups of Indians, identified as the Enceshur and Waiyampam. Although he stated that they might have been related to the Skeen or might assume to be included under the name Skeen, they were not specifically identified as parties to the Yakima Treaty, and he therefore designated an area for them on Defendant's Exhibit No. 27 indicating that they were "non-treaty" Indians.

Chalfant also identified a group known as the Kowassayee Indians, who were parties to the Yakima Treaty, but concerning whom there was no specific information as to their territorial holdings or as to the extent of this group of Indians. Chalfant assumed that they were extinct although he had some information that this band or village had been located on the north shore of the Columbia River opposite the mouth of the Umatilla River. The area so located by Chalfant is outside the claimed area.

(h) Wanapam

Chalfant identified this tribe of Sahaptin Indians as a small tribe related ethnically and linguistically to the Yakima and Kittitas tribes. They occupied a territory which was adjacent to the east to the Kittitas and Yakima. Their village locations were located on both shores of the Columbia River extending from approximately the mouth of Crab Creek or the present site of Beverly southward to Arrowsmith. Chalfant identified an area which was, in his opinion, used and occupied by the Wanapam which included the bend of the Columbia River at Priest's Rapids and the White Bluff area.

(i) Palus

Chalfant testified that the Palus were members of the Sahaptin group of Indians being closely affiliated to the Walla Walla and Wanapam and showing slight divergence from the Yakima. Historically they were generally reported to have occupied two major areas, one at the mouth of the Palouse River on the Snake River and the other at the mouth of the Snake River on the Columbia River. With respect to the village locations which have been identified at various times in history Chalfant concluded that only one, that at the mouth of the Palouse River, could be positively identified as the Palus band which was a party to the Yakima Treaty. Chalfant testified that the Palus Tribe ranged over a large territory utilizing many areas in common with neighboring Indian tribes. However he concluded that the range of Palus permanent occupation extended from approximately 10 miles below the mouth of the Palouse River on the Snake, up through the Palouse River valley itself at least as far as Almoto on the east and perhaps as far as Wawawai.

50. Upon the foregoing findings of fact and upon all the evidence the Commission finds that the various constituent tribes comprising the confederated Yakima Nation each held Indian title, through exclusive use and occupation in Indian fashion, to areas of land described, respectively, as follows:

(a) Chelan

Beginning at a point where the main Sawtooth Ridge abuts and adjoins the Cascade Mountains, said Ridge being the divide between the waters of the Methow River on the north and the Stehekin River and Lake Chelan on the south, thence southeasterly along said Sawtooth Ridge to the Columbia River,

thence southerly along the Columbia River to its intersection with a line running along the main ridge of the Chelan Mountains, which ridge separates the waters of Lake Chelan and the Entiat River, thence northwesterly along the main divide of the Chelan Mountains to its junction with the main divide of the Cascade Mountains, thence northerly and easterly to the point of beginning.

(b) Entiat

Beginning at the point where the main ridge of the Chelan Mountains abuts and adjoins the main ridge of the Entiat Mountains, thence southeasterly along the main ridge of the Chelan Mountains, which ridge separates the waters of Lake Chelan and the Entiat River to the Columbia River, thence southerly along the Columbia River to its intersection with a line running along the main ridge of the Entiat Mountains, which ridge separates the waters of the Entiat River and the Wenatchee River, thence northwesterly along the main ridge of the Entiat Mountains to the point of beginning.

(c) Wenatchee

Beginning at the point where the main range of the Chelan Mountains abut and adjoin the main range of the Cascade Mountains, thence easterly along the ridge of said Chelan Mountains to the point of junction with the main ridge of the Entiat Mountains, thence southeasterly along said ridge of the Entiat Mountains to the Columbia River, thence southerly along the Columbia River to its intersection with a line running along the divide which separates the waters of Stemilt Creek from the waters of Colockum Creek and thence southwestwardly along said divide to the main ridge of the Wenatchee Mountains, thence northwesterly along said ridge to the junction with the main ridge of the Cascade Mountains, thence northerly along the main Cascade ridge to the point of beginning.

(d) Columbia

Beginning on the Columbia River at Rock Island, Washington, thence northerly along the divide which separates the waters of the Columbia River on the west from the waters of Beaver Creek on the east to the head of Beaver Creek, thence north-easterly to Waterville, Washington, thence easterly to the Coulee City, Washington, thence southerly to Oshello, Washington, thence westerly along the line of 46° 50' north latitude to its intersection with Crab Creek, thence westerly along Crab Creek to the Columbia River, thence northerly

along the Columbia River to a point east of the eastern extremity of the ridge of Ryegrass Mountain, thence west to said extremity, thence westerly along said ridge to the westerly extremity thereof, thence westerly along the ridge which separates the waters of Middle Canyon and Ryegrass Coulee to the highest point between the source of the waters of Middle Canyon Creek and the source of the waters of Ryegrass Coulee, thence northerly along the divide which separates the waters of the Yakima River on the west from the Columbia River on the east to Whiskey Dick Mountain and continuing northerly to Colockum Pass, thence northeasterly along the ridge separating the waters of Stemilt Creek and Colockum Creek to the point of beginning.

(e) Kittitas

Beginning at the point where the main ridge of the Wenatchee Mountains abuts and adjoins the main ridge of the Cascade Mountains, thence southeasterly along said ridge of the Wenatchee Mountains to Colockum Pass, thence southerly along the ridge which divides the waters of the Yakima River and the Columbia River to Whiskey Dick Mountain and continuing southerly along said divide to the summit of the Boylston Mountains, thence easterly along the ridge of Boylston Mountains to the summit at the eastern extremity of said mountains, thence southerly to the intersection with the ridge of the Saddle Mountains, thence easterly along the ridge of Saddle Mountains to the highest point in said mountains, thence southerly along the divide which separates the waters of Squaw Creek on the west and Hanson Creek and Alkali Canyon on the east to the abutment of said divide with Umtanum Ridge, thence northwesterly along said ridge to the junction with Manastask Ridge, thence northwesterly along the ridge which divides the waters of the Naches River and the Yakima River to the summit of the Cascade Mountains, thence northerly along the main ridge of the Cascade Mountains to the point of beginning.

(f) Yakima

Beginning at a point on the main crest of the Cascade Mountains which is the commencement of the ridge which separates the waters of the Yakima River and the Naches River, thence southeasterly along said ridge to the junction with Manastask Ridge, thence southeasterly to a point which is the northwest extremity of Umtanum Ridge, thence southwesterly along said Ridge to the commencement of the divide which separates the headwaters of Selah Creek and Cold Creek, thence



southerly along said divide to the summit of Yakima Ridge, thence southerly along the ridge which passes immediately east of the Mackintosh-Douglas Ranch to the intersection with the Rattlesnake Hills at approximately  $46^{\circ}30'$  latitude,  $128^{\circ}8'$  longitude, thence easterly along the Rattlesnake Hills to the eastern extremity thereof, thence southerly to the intersection of Corral Canyon and Sunnyside Canal, thence southerly across the Yakima River to the highest point on the escarpment southeast of Cnandler, Washington, thence southwesterly to Davis Ranch thence southwesterly to the town of Bickleton, Washington, thence westerly to the summit of Grayback Mountain, thence westerly along the main ridge of Grayback Mountain to the Klikitat River, thence northerly along the Klikitat River to its source, thence northwesterly along the ridge of Goat Rocks to Old Snowy Mountain on the main ridge of the Cascade Mountains, thence northerly along said ridge of the Cascade Mountains to the point of beginning.

(g) Klikitat

Beginning at the summit of Old Snowy Mountain on the main ridge of the Cascade Mountains, thence southeasterly along the ridge of Goat Rocks to the source of the Klikitat River, thence southerly along the Klikitat River channel to the main ridge of Grayback Mountains, thence southerly along the ridge which separates the waters of Dry Canyon Creek and the main Klikitat River to Klikitat Creek, thence southerly across Klikitat Creek to the intersection of  $119^{\circ}59'$  longitude and  $45^{\circ}42'30''$  latitude, thence westerly five and one-half miles to the summit of a peak of 3210 feet elevation, thence northwesterly to a point on the Klikitat River which is one mile below Pitt, Washington, thence northwesterly to Appleton, Washington, thence northwesterly to the divide which separates the waters of the White Salmon River on the northwest and the waters of the Columbia River on the southeast, thence southwesterly along said divide to a point on the White Salmon River which is one-half mile south of the mouth of Little Buck Creek, thence westerly to the summit of Underwood Mountain, thence northwesterly to the summit of Hawk Butte, thence northerly along the divide which separates the waters of the Wind River on the west and the White Salmon River on the east to the main ridge of the Cascade Mountains, thence northerly along said ridge to the point of beginning.

(h) Wishram

Beginning on the Columbia River at mid-channel opposite the mouth of the White Salmon River, thence northerly along the channel of the White Salmon River to a point one-half

mile south of the mouth of Little Rock Creek, thence northerly along the divide which separates the waters of Rattlesnake Creek on the north and Catherine and Major Creeks on the south to the headwaters of Major Creek, thence easterly to Appleton, Washington, thence southeasterly to a point on the Klikitat River which is one mile below Pitt, Washington, thence southeasterly to a peak of 3210 feet elevation which is situated five and one-half miles north of Spearfish Station, Washington, thence to a point five and one-half miles east, thence southerly to a point on the Columbia River which is one-third mile west of 121°00' longitude, thence westerly along the Columbia River to the point of beginning.

(1) Skeen

Beginning at a point on the Columbia River one-third mile west of 121°00' longitude, thence northerly to Swale Creek, thence northeasterly along Swale Creek until it crosses the northern boundary of Township 3 North, thence easterly along the northern boundary of Township 3 North to 120°30' longitude thence southerly to the Columbia River thence westerly along the Columbia River to the point of beginning.

(1) Wanapam

Beginning at a point on the Columbia River one and one-half miles south of the mouth of Crab Creek, thence easterly to the main ridge of Saddle Mountains, thence easterly along said ridge to 119°30' longitude, thence southerly to the Columbia River, thence along the Columbia River to the point where the boundary of Grant and Franklin Counties touches the Columbia River, thence southwesterly across the Columbia River to the westerly extremity of the ridge of Gable Mountain, thence southerly to the point on the ridge of the southeasterly spur of the Rattlesnake Hills where 119°36' longitude crosses said ridge, thence westerly along said ridge to the intersection with 120°8' longitude, thence northerly along the ridge which passes immediately east of the Mackintosh-Douglas Ranch to the summit of Yakima Ridge, thence northerly along the divide which separates the waters of the head of Selah Creek and the head of Cold Creek to the summit of Umtanum Ridge, thence northwesterly along said Ridge to the point of abutment with the divide which separates the waters of Squaw Creek on the west and Hanson and Alkali Creeks on the east to the highest point in the Saddle Mountains, thence westerly to the intersection with the ridge of the Boylston Mountains, thence northerly along said ridge to the summit of the eastern extremity of the main ridge of the Boylston Mountains,

thence westerly along said main ridge to the highest point of the Boylston Mountains, thence northeasterly to the highest point between the source of the waters of Middle Canyon and the source of the waters of Ryegrass Coulee, thence easterly along the divide which separates the waters of said canyon and said coulee to the ridge of Ryegrass Mountain, thence southeasterly along said ridge to the eastern extremity thereof, thence east to the Columbia River, thence southerly along the midchannel of said river to the point of beginning.

(k) Palus

Beginning at the westernmost point of Kahlotus Lake, thence northerly to the divide separating the waters of Rattlesnake Canyon and Sand Hills Coulee, thence northeasterly along said divide to the source of the southernmost branch of the waters of Rattlesnake Canyon, thence northeasterly to the mouth of Rock Creek, thence northeasterly to Lancaster, Washington, thence easterly to Steptoe, Washington, thence southerly to Wawawai, Washington, thence westerly along the Snake River to a point opposite Devils Canyon, thence northwesterly along said canyon to the place of beginning.

51. The Commission finds that it has not been established by substantial evidence that any of the constituent tribes or groups comprising the Yakima Nation exclusively used and occupied the remaining portions of the claimed areas.

52. The tract which the Commission has found was exclusively used and occupied by the Palus includes an area outside the Yakima Treaty calls. Part of this area was included within lands described in the Nez Perce Treaty cession (dated June 11, 1855, ratified on March 8, 1859, 12 Stat. 957). A portion of the area was not included within either the Yakima or Nez Perce Treaty cession.

Following the execution of the Yakima Treaty there was a period of hostility between the Indians and the United States. The Indians resisted white intrusion into their lands, and United States troops

were employed to subdue the Indians. The Yakima treaty provided in Article Eleven that the treaty "shall be obligatory" upon the parties when ratified by the President and Senate of the United States. Finally on March 8, 1859, both the Yakima and Nez Perce Treaties were ratified by the Senate.

From and after March 8, 1859, the United States considered and dealt with the entire Palus tract as public lands free of Indian title.

53. Accordingly, the Commission finds that the United States on March 8, 1859, extinguished the Indian title which the constituent tribes or groups comprising the Yakima Nation held to each of the respective tracts described in Finding of Fact No. 50.

Arthur V. Watkins  
Chief Commissioner

Wm. M. Holt  
Associate Commissioner

T. Harold Scott  
Associate Commissioner

**Report of Trip to Mouth of the Palouse River, July 1939**  
**Submitted to the Board of Curators, Washington State Historical Society**  
**By L. V. McWhorter, 1939. From the Washington State University,**  
**Holland Library, Manuscripts and Archives,**  
**McWhorter, Lucullus V. Papers 1848-1945**

*dup*

*Report of trip to mouth of Palouse River, July 1939*

To the Board of Curators  
Washington State Historical Society  
Addressed.

Mailed to President W.L. Mc Cormick, Tacoma, Wn. for his perusal, with request that he hand it to Secretary Bonney, at the Curators' meeting, December 2, 1939.

5  
1329

Instructions, on the 5th and 6th trip to the old Palooos Indian use River, of which herewith report historical summary.

a) Indians were included in and tribes which went to

make up the Yakima Nation, a creation of the Walla Walla Treaty June 9, 1855. The name Koo-lat-toose--properly Klah-toosh--which appears as ~~the~~ ninth among the fourteen signatories to the treaty in question, (f) was a Palooos chief.

Speaking the same language as the Nez Perces, the Palooos rightly belonged with that tribe, nor did they ever take up residence on the Yakima Reservation. Their domain consisting of the ~~the~~ entire Paluse River watershed, and a great strip of country lying along the north bank of the Snake River for a distance of some fifty miles to its junction of the Columbia, was contingent to that of the Nez Perces. The Columbia River was a natural barrier, or division of the tribes.

Palooos has been variously spelled, but the more correct pronunciation is, Palus, the name of "Standing Rock," at the junction of the Paluse and the Snake rivers. (2)

They were inveigled out of their rich domain through the machinations of the Government treaty makers.

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To the Board of Curators.  
Washington State Historical Society  
Addressed.

(6) 32

Agreeable to your instructions, on the 5th and 6th of August 1939, I made a brief trip to the old Palooos Indian holdings at the mouth of the Paluse River, of which herewith the findings; prefaced with a short historical summary.

\*\*\*\*\*

The "Palouse" (Palooos) Indians were included in in the fourteen amalgamated bands and tribes which went to make up the Yakima Nation, a creation of the Walla Walla Treaty June 9, 1855. The name Koo-lat-toose--properly Klah-toosh--which appears as ~~the~~ ninth among the fourteen signatories to the treaty in question, (1) was a Palooos chief.

Speaking the same language as the Nez Perces, the Palooos rightly belonged with that tribe, nor did they ever take up residence on the Yakima Reservation. Their domain consisting of the ~~the~~ entire Paluse River watershed, /and a great strip of country lying along the north bank of /the Snake River for a distance of some fifty miles to its /junction of the Columbia, was contingent to that of the Nez Perces. The Columbia River was a natural barrier, or division of the tribes.

Palooos has been variously spelled, but the more /correct pronunciation is, Palus, the name of "Standing Rock," at the junction of the Paluse and the Snake rivers. (2)

They were inveigled out of their rich domain ~~by~~ through the machinations of the Government treaty makers.

Wholly incapable of comprehending such complications as, "longitude," "degrees and minutes," and "parallel of latitude," they were as "lambs" in the the hands of their fleecers. ~~When they~~ When they realized that they had exchanged their ancient domain for a "mess of pottage"-- pottage of gall-like bitterness--they took the only course known to Indians, the war path.

Colonel George Wright was an army officer notorious for his brutal proneness for "hanging Indians on suspicion!" only. His called council with the broken Paloos, where no Indian was permitted to talk--where his calloused edicts were punctuated with divers hangings--is a lurid painting of his souless nature, (3) and redounds not to the honor of our National escutcheon.

On the west side of the Palous River, at its junction with the Snake, in an ancient looking, roughly constructed house, lives Yos-yos Toale-Ka-gen (Paloos) and his Nez Perce wife, Helen. This is in Franklin County, Washington, while in Whitman County, and mostly contiguous to the Paluse River, there are, in Township # 13, about 470 acres listed as Indian land and non taxable. Looked upon as belonging to the lone Paloos mentioned, who is known to the whites as "Sam Fisher." (5) Some time since the Colfax Gazette Commoner, contained an interesting article by historian Herring, which was reproduced in Section Six, Spalding Centennial Number of the Lewiston (Idaho) Morning Tribune, May 3, 1936, under caption:

"OLD SAM FISHER, LAST OF THE PALOUSE, GUARDS LOST HOME AT MOUTH OF SNAKE (Palouse) RIVER." (6)

The article, illustrated from special photographs, covers approximately a half page, in which the author, <sup>too</sup> mildly flays the



the makers of the Walla Walla Treaty, for the manner in which the truly wonderful Palcos tribe--numbering approximately 1,000 souls--were ruthlessly despoiled of their ancestral home.

I have been unable to ascertain the amount of land with on west side of the Paluse. Indian title. There was no reply from the Franklin County Treasurer, who was addressed with stamped, addressed envelope enclosed for his convenience. This information will be transmitted later if received.

The lone guardian of a "Lost Home," will, from now on be referred to as "Sam Fisher," the cognoman by which he is universal-

... brilliant

Sam Fisher is the third generation of the original Husis-husis /Kute : "Naked Head;" a religionist leader. His son of the same name and also Dreamer leader, is the one that Gen. Howard wrongfully took for the leader of the small Palcos band numbered with the Nez Perce war party, 1877. A young son, Yos-yostole-kagin: "Blue placed on his Person," was the father of Sam Fisher, of this sketch. Sam inherited his father's Indian name.

all the work about ten years ago. I paid for wire. ~~at the~~ ~~thenceforth~~ Six wires all round. Sheep can not get in."

Granted permission to enter this ancient "city of the Dead," I climbed over the boarded up entrance on a brief tour of inspection. Matted over with a tangle of wild, native grasses, there were but three graves discernable. They were side and side,

Refer to Note 6

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618-1  
the makers of the Walla Walla Treaty, for the manner in which the truly wonderful Palcos tribe--numbering approximately 1,000 souls--were ruthlessly despoiled of their ancestral home.

I have been unable to ascertain the amount of land with Indian title <sup>on west side of the Paluse.</sup> There was no reply from the Franklin County Treasurer, who was addressed with stamped, addressed envelope enclosed for his convenience. This information will be transmitted later if received.

The lone guardian of a "Lost Home," will, from now on be referred to as "Sam Fisher," the cognomen by which he is universally known. Fully six feet in height, slender and erect, brilliant eyes and a full mouth of white, perfect teeth, a face void of the usual lines indicative of ~~80~~ years, imagine my surprise when he volunteered: "My age was eighty-six snows last March." His uncut hair worn in the usual braided style, proclaimed adherence to the Dreamer religious faith of his ancestry.

It was early seen that Fisher's main interest centered with the old Indian Cemetery which lay in close proximity to his lowly home; enclosed with a six strand, barbed wire fence most substantially constructed. He told with a degree of pride:

"I make this fence all myself. I worked the posts and do all ~~the~~ work about ten years ago. I paid for wire, ~~about \$100 and~~ ~~three fourths~~. Six wires all round. Sheep can not get in."

Granted permission to enter this ancient "city of the Dead," I climbed ~~over~~ the boarded up entrance on a brief tour of inspection. Matted over with a tangle of wild, native grasses, there were but three graves discernable. They were side and side,

unmarked graves. I do not know number buried here. They are many.  
"One son of Kamlikun, dark face, dark skin, died on Rock

"The body was brought down here and buried. I do not know any of  
when his horse fell, breaking its own neck. "Later time," he said

son--name not known to him--was killed up towards (now) Achupukna.  
Kun's bones are buried in this old burial ground; that his oldest  
in reply to inquiry, Fisher said that seven of Chief Kalle-

tempt was undertaken in that respect.  
and as Fisher wildly discredited to any pictures being made, no et-

is in ruins. The day was dark and unfavorable for kodak photography,  
The shack-house where old bones and wife lived, and where he died

trouble when Bannack make fighting.  
la, and other half some tribe away down. Was in some kind of

longed ~~in~~ in Oregon, below Portland. Was half Umatil-  
my horses; He was in trouble in Bannack war. No Palooos, he be-

riding show in Spokane made him 'Chief'. He was dead, three; stole  
"That 'Chief' part is lie; old bones was no chief; some

of vengeance;  
Relative to Chief Old Bones, Fisher declared with a degree  
more common and unpolished type, planted small end down.

her daughter, were each marked by a heavy stone pestle, of the  
The other two graves, that of Chief Old Bones' wife and

CHIEF OLD BONES  
DIED  
OCT. 20 - 1916  
AGED 89 YEARS

On the mottled marble headstone which measured about thirty  
inches in height by eighteen in width and four and half inches  
in thickness, was the chiseled inscription:

Creek [branch of Paluse River] and was buried there. His name was Skees. A fine looking man! Lo-kash, another son, died /at Nespelem, Colville Reservation [Wn.].

"Old Chief Kamiakun did not roam down here. He stayed in the upper part of country.

"Indians owned tracts of land about here, now mostly sold to whites. Paloo Indians about all gone.

"When I die some other Indian will come and take care of the graveyard. Not many Paloo Indians any more."

It is not known how many sons Chief Kamiakun had. One of them told me that they numbered fifteen, possibly /more. Of his daughters, I have never heard a computation.

In the pronunciation of the name, Fisher once gave the inflection: Kami-ak-in, but immediately corrected /to: Ka-mi-akun. This is of moment, since the inflection has been in marked controvention by local lexicographers in general. Fisher's pronunciation is in unison with that of the Kamiakun /family, as I have observed it.

Two sons and a daughter of the Kamiakun family are still living on the Colville Reservation. Cleveland, the youngest, ~~xxx~~ informs me that a son named Wee-yet-que-wit, is buried in the old cemetery in question.

The falacy that Chief Kamiakun himself was buried in this historic Paloo cemetery, doubtless grew from the fact that so many of his family slumber there. The Chief was buried in the Sprague Lake neighborhood, and was afterwards disinterred and /coated at night across the lake ~~shabbh~~ where it was buried secretly, and this, because of the fact that ghouls had opened the grave, removing the head and the various objects usually interred with

the Indian dead. ~~He~~ No one knows the exact spot of this second interment. Tomio, his eldest living son gave me the cardinal direction pursued by the second burial party when leaving the /first burial site, but he was not with the burial party himself.

A few years ago when the thought of a monument being erected to the memory of ~~my~~ his father, Tomio--who had inherited his father's chieftainly mantle--suggested that, at a bridge spanning a stream near by, would, he thought, be the proper place for such memorial stone. The nation wide "repression" killed the monument move that was ~~made~~ then inaugurated.

Respectigully submitted,



L. V. McWhorter

Without refering to my notes, I am very certain that the "bridge" Chief Tomio refered to. was called, Kami-akun's Bridge." I ~~was~~ have never been on the ground.

---L.V.Mc W.

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**Letter to the Commissioner Indian Affairs, Washington D. C.  
By Hal J. Cole, U. S. Indian Agent, Colville Indian Agency,  
February 16, 1893. Plaintiff's Exhibit 54,  
The Confederated Tribes of the Colville Reservation  
v. The Yakima Tribes of Indians of the Yakima Reservation,  
Docket Nos. 261-270, 1972**

6894

United States Indian Service  
Colville Indian Agency, Wash.  
February 16, 1893

The Honorable  
The Commissioner Indian Affairs  
Washington, D.C.

Sir:

I have the honor in reply to your Office letter "Land", under date of February 3, 1893, to state that I am not possessed of sufficient information regarding Wolf's band of Palouse Indians to make an intelligent report on the same. During the past four years some of the Palouse Indians have driven a considerable number of horses to the Colville reservation, and would let them graze thereon until some time in October, when they would drive them back (as I understand on the Palouse and Snake Rivers). Chief Wolf I am informed lives on Snake River, and near the town of Pasco, Washington, which is distant from this Agency about 230 miles.....[Agent considered them a bad influence and warned them to stop drinking liquor and supplying it to reservation Indians or stay away].....so during the past season only a small number visited this Agency.....

Very respectfully  
Your obedient servant  
Hal J. Cole  
U.S. Indian Agent

**Journal entry of Judge William Compton Brown  
July 21, 1932 - Describes Til-co-wax as having  
“lived where Pasco now is”. Washington State  
University, Holland Library, Manuscripts and  
Archives, Brown, William Compton Papers 1830-1963**



on July 21, 1952 which may  
 be similar to her own &  
 Stephen off in Respiration and  
 things may be found in South  
 d. (Hoy = Hoy = Tal.)  
 & has been told he has a  
 the family of Tid-co = may  
 a name that he is a good  
 nephew of Tid-co = may, the  
 second. Tid-co = at the first  
 says the father of Tid-co = ax  
 The second.  
 Tid-co = may the first land  
 when Pasco was so and  
 he has only one in  
 Sanic River. The horse  
 might be said to be  
 of similar country of Idaho  
 the horse came so far  
 with no other those date  
 the old horse was at  
 out of watered in  
 mo June 22

that the horse is 15-8  
 like the Tid-co = may having  
 brown & grey thin □ etc.  
 one the same word by Tilgway  
 the same. Hoy = Hoy = Tal.  
 sometimes Tilgway the  
 second. who was a grey and  
 own other Hoy = Hoy = Tal.  
 me a grey. The Carman  
 they say = the Carman  
 the information of a stream  
 here that the half man  
 on the name of Physich-tem  
 second. The first aspect  
 the horse's body &  
 the horse's story with  
 (see = see that story  
 this last name & occur  
 yellow hair in yellow  
 & over occurred in the  
 with other horses in front  
 in the

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Til-co-max

on July 21, 1952 while on way  
to Ephrata to hold court &  
stopped off in Napelem and  
found my old friend Smith  
L. George. (Hay-Hay-Tah)  
& had been told he was of  
the family of Til-co-max

I found that he is a nephew  
of Til-co-max, the  
second. Til-co-max the first  
was the father of Til-co-max  
the second.

Til-co-max the first lived  
where Pasco now is and  
his horse camp was on  
Sunder River. His horse camp  
might be said to be  
7 or 8 miles south of Toluca  
His horse camp is far  
south as ~~the~~ Moses Lake  
The old brand was a  
cast of unbleached S. It  
was thus S S S S

That was the brand in 1858  
Later the Til-co-max brand  
became a box then . This  
was the brand used by Tilco-max  
the second. Hay-Hay-Tah  
Bushman Tilco-max the  
second, who was a very old  
man when Hay-Hay-Tah  
was a boy.

Hay-Hay-Tah Confirms  
the information that I obtained  
here that the half moon  
on the brand of Physathion  
Tilco-max Tilco-max requires  
the Toluca Mills treaty of  
the Toluca Mills along with  
P.O. Box 104 S.W.

The last name I saw  
'Yellow Bird' Yellow  
Tilco-max Bird would really  
be more accurate for the  
word really implies a bird  
as if it were a name.

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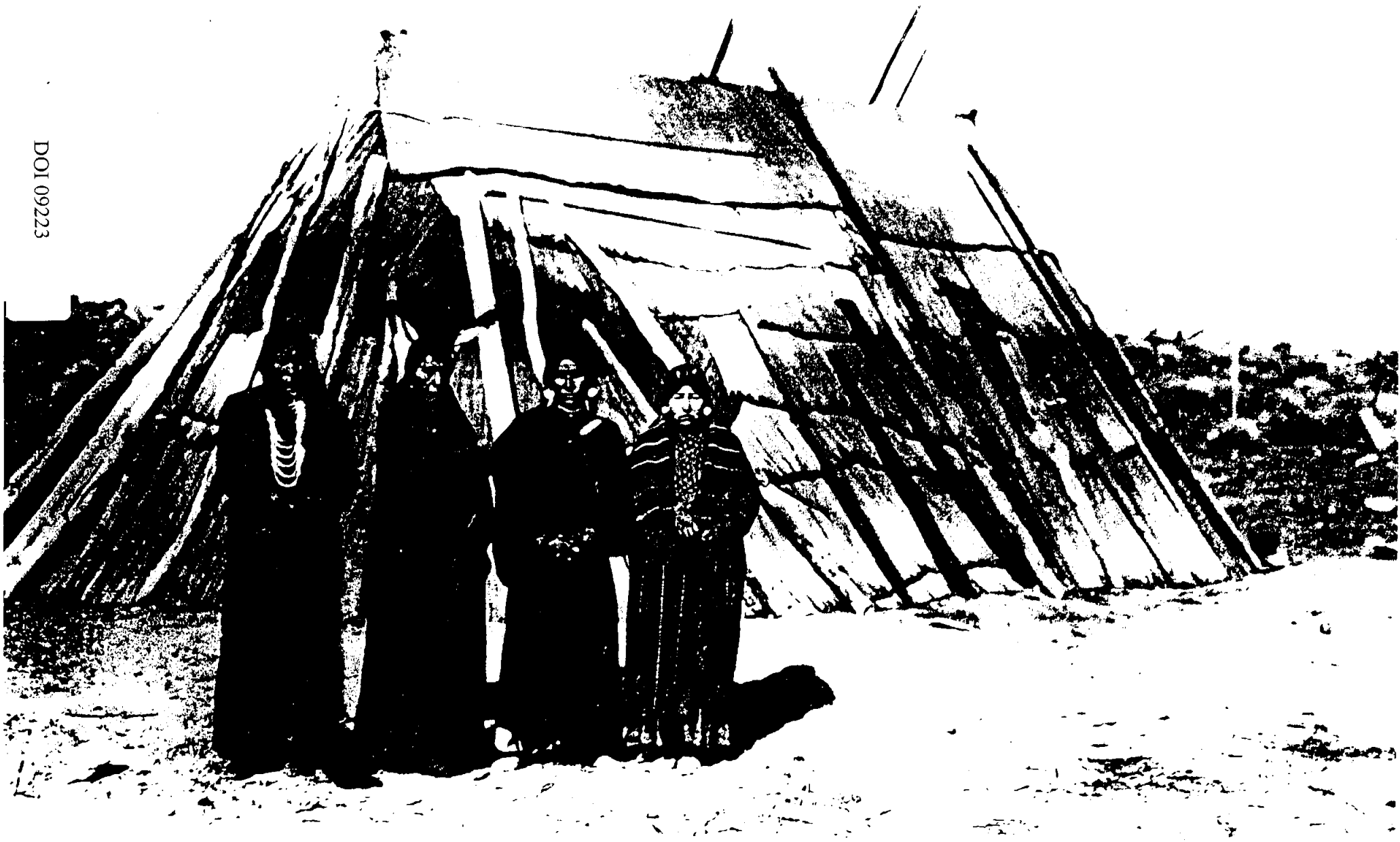
**Photographs of Palouse Village Near Pasco, Washington  
By Major Lee Moorhouse Circa 1900**

DOI 09222



KHLOUSE TRIBE  
NEAR PASCO, WASH.  
MAY 1904

DOI 09223



**The Funeral of Peter Dan Moses by Alvin M. Josphey  
And Cull White. In *The Westerner's Brand Book*,  
*New York Posse*. Vol. 9, No. 3, 1962. From the  
Washington State University, Holland Library,  
Manuscripts and Archives, White, Cull A. Papers 1885-1963**

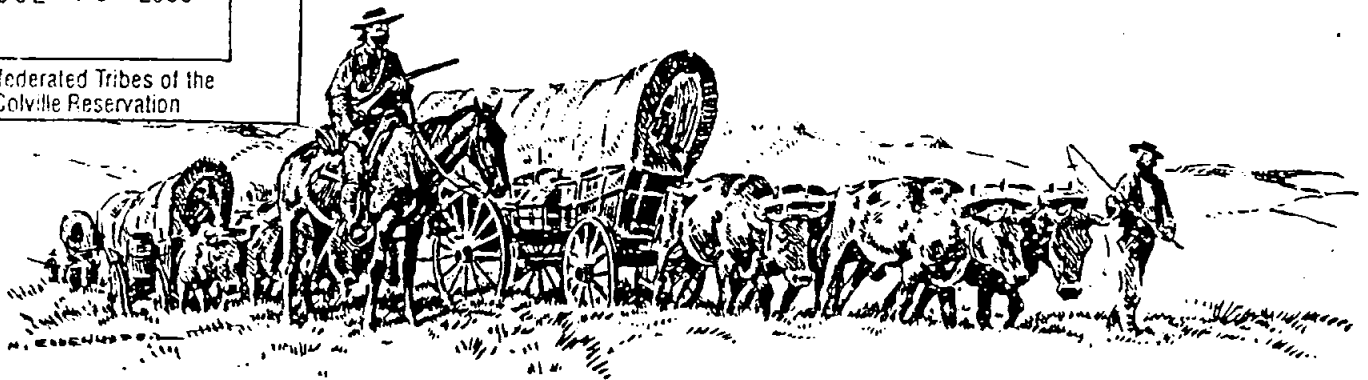
# THE WESTERNERS

## NEW YORK POSSE BRAND BOOK

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Confederated Tribes of the  
Colville Reservation



VOLUME NINE

NEW YORK, 1962

NUMBER THREE

## UNCLE SAM'S ICEBOX SOLDIERS

*The U. S. Army in Alaska, 1867-1877*

By JOSEPH P. PETERS

An old worn-out chaplain stationed at Fort Hays, Kansas, may have unknowingly voiced the fears of his fellow Regulars in the post-Civil War army when he complained, "I expect the next post they send me to will be 'Sitky.'" By 'Sitky' he meant Sitka, Alaska, and, even in an army long accustomed to remote posts, this was as out-of-the-way a place as he could imagine.

Actually, since the year was 1879, this chaplain could rest easy. Doubtless his superiors would find another choice assignment for him; however, it would not be Sitka or anywhere else in Alaska. Two years earlier, the army had been relieved of its Alaskan responsibilities. Except for an occasional exploring party, twenty years would pass before any military detachments would re-occupy this northern territory.

The story of the army in Alaska officially begins on the 29th day of May 1867, when the recently acquired Russian-American Territory of Alaska was formed into the District of Alaska and attached to the Department of California under the Military Division of the Pacific, Major General Henry W. Halleck, U. S. Army, commanding. A few months later, on September 6, Brevet Major General Jefferson C. Davis,<sup>2</sup> Colonel, 23rd Infantry, was given command of the district, with instructions to provide the citizens of the territory with all the rights, privileges and immunities guaranteed by the Constitution of the United States to all citizens of the Republic.

On the evening of September 25, Company H, 2d

Artillery,<sup>3</sup> and Company F, 9th Infantry, under the command of General Davis, set sail for Archangel (Sitka) aboard the steamer *John L. Stevens*. A dense fog forced the *Stevens* to anchor near Alcatraz and not until the following morning was the party able to get under way. The remainder of the trip was uneventful despite some rough seas on the ocean portion of the voyage. On the morning of October 9, the *John L. Stevens* sailed into the harbor of Sitka, but once again she encountered some difficulties and was unable to get her proper anchorage until the next morning.

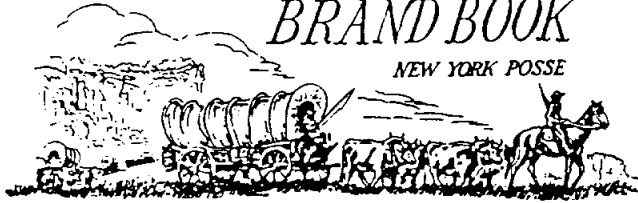
It had been a long passage and the troops were anxious to get ashore to stretch their legs and obtain some decent food.<sup>4</sup> Davis had been instructed, however, to detain the men aboard the vessel until the arrival of the official transfer party. As the men "patiently" waited, it is not difficult to imagine their relief at not seeing the snow and ice promised them by the newspapers of the day. Was this the "Seward's Icebox," "Walrussia," or "Icebergia" that even such distinguished newspapers as the *New York Daily Tribune* had written about? Though General Davis would later acknowledge that "The reputation of this place for raining, snowing and sleeting, has been fully verified since our arrival,"<sup>5</sup> Sitka was not quite as inhospitable as exaggerated army rumors and an imaginative press had forewarned.

Eight days went by. On the morning of the 18th, the good news of the arrival of the two commissioners

*Continued on page fifty*

# THE WESTERNERS BRAND BOOK

NEW YORK POSSE



Vol. 9 New York, 1962 No. 3

FOUNDED IN 1952, The Westerners, New York Posse, is a non-profit educational organization of those whose especial interest is the preservation of a record of the cultural background and evolution of the West, and to promote all corollary activities thereof.

Address all communications to The Westerners,  
45 West 57th Street, New York 19, N. Y.

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## ICEBOX SOLDIERS . . .

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of transfer aboard the U. S. Navy man of war *Ossipee* was announced throughout the harbor and town. Brigadier General Lovell H. Rousseau, the United States Commissioner, later described the voyage of the *Ossipee* as long and rough and complained that he had suffered greatly from sea-sickness. Fortunately for the men waiting aboard the *John L. Stevens*, General Rousseau made immediate arrangements for the formal ceremony transferring the territory, including all forts, public buildings, and all public lands to the United States in accordance with the cession treaty of March 30, 1867.

Shortly after 3 p.m. the two companies from the *John L. Stevens*, together with a detachment of marines and sailors from the *Ossipee* and two other United States ships of war, were formed near a flagstaff bearing the flag of Imperial Russia, in front of the Russian governor's palace. A company of Russian troops took its place on the other side of the flagstaff.

The actual ceremony was brief. At 3:30 p.m., accompanied by alternate salutes from the artillery of the two nations, with the United States taking the lead, as per instructions of the Department of State, the Russian flag was lowered and replaced by the stars and stripes of the United States. Captain Alexei Pestchouroff, Russian Imperial Navy, in his capacity as Commissioner of the Czar, spoke a few words, after which General Rousseau signified his acceptance of the territory in the name of the United States government. There were some cheers, but these probably were not the voices of the local Russian citizenry. Few Russians attended the ceremony and, according to one witness, during the days that followed they "all seemed as though they had attended the funeral of the Czar."

With the raising of the American flag there arrived at Sitka from various Pacific coast ports what one writer has termed "the flotsam and jetsam of humanity." It did not take long for the promoters, the traders, speculators, the gamblers, and the ladies of easy virtue to set up stores, saloons, bowling alleys and various other establishments along the one street comprising the town of Sitka. For a few months Sitka boomed. With the subsequent departure of the Russian military garrison and many Russian citizens in December and January, the town soon drifted into its former lethargic state. In time, most of the floating population, attracted by hopes of speedy riches, departed for more fertile fields.

Meanwhile, the army faced the task of maintaining itself in the new territory. Few of the eleven or twelve buildings turned over for its use were serviceable. General Davis described several as "sheds which could be made useful only for temporary shelter for stores." Eventually, more appropriate barracks were made available. The soldiers soon found themselves shingling roofs, carpentering, painting and performing num-

Continued on page fifty-one



# THE FUNERAL OF PETER DAN MOSES

By ALVIN M. JOSEPHY, JR. and CULL A. WHITE

## INTRODUCTORY NOTE

Though they made no great splash across the headlines of Eastern newspapers (principally, perhaps, because they lived in relative peace with the white men), the Indian people of the middle Columbia River in what is now the eastern part of the State of Washington were once strong and powerful. They were composed of a number of different bands that made their living mostly from the river and were related by ties of language to the Shahaptian-speaking Nez Percés, Yakimas, Palouses, and Wallawallas.

Lewis and Clark met members of many of these bands and called them Sinkiuses and other names. At a later period, they were well known to the Astorian fur traders, the Nor'Westers, and the Hudson's Bay men who canoed past their rush-mat villages on their way to and from the mouth of the Columbia River. These river dwellers took little part in the Indian wars of the Northwest after the miners and settlers arrived and began crowding in around them; but they gave birth to and nurtured one of the last desperate Indian prophet movements—that of Smohalla, the Dreamer, of the 1860's and 1870's. Like Wovoka's Ghost Dance movement, it was a peaceful one, but it withered and died under white pressure.

Ever since that time, under fine leaders like Chief Moses—well known regionally, though not nationally—the descendants of those bands have managed to a remarkable degree to maintain their cultural identity. White civilization enfolded and overran them, forced them from most of their river-village sites, and removed them to reservations—principally to the big Colville Reservation in northeastern Washington. But there, with some of the Nez Perce descendants of the Chief Joseph band and with other native peoples from elsewhere in the Northwest, they have continued proudly and with dignity to maintain their traditions. In the high, wooded hills of their remote reservation country that lies north of Grand Coulee Dam, they are fairly well out of sight and out of mind of most white people, including, above all, the busy civilizers of the state in which they dwell.

But close to them, fortunately, are a handful of "old-timers," pioneer settlers, cowhands, and others who, in their youth, got to know the Indians, worked with them, sat around fires with them, swapped lore with them, and came to know that "their hearts were good," even though they were Indians. A visitor to this part of the United States, this "last outpost of pioneer life," northwestern Washington, comes on these old-timers in the little towns of Nespelem, Omak, Tonasket, Republic, Okanogan, and Coulee Dam. They are in their seventies, eighties, and nineties, and at that age it doesn't seem to matter what a man's background was. These men have been warm and understanding friends of the neighboring Indians for so long that they forget when it began. They recall that

they helped feed some of the Indians when the Indians were short of food, and now some of them, whose luck has run low in recent years, say that the Indians haven't forgotten them but drop by now and then with venison and other provisions.

This heartwarming relationship is perhaps not unique in American history, but it is not too common today. And when one of the old-timers, either white or Indian, dies, it is somehow like a loss to a single group of people. One of the best known of the eastern Washington old-timers, my friend Cull White of Coulee Dam, recently sent me the letter that is printed below. Cull knows the Northwest, from Hell's Canyon of Idaho to northern British Columbia, as if it was his backyard—which it almost was. He bought and sold and ran sheep all over that big country, and herded wild horses by the thousands. Once, with Indian wranglers, he used to drive them across the Columbia River and up the Cariboo Trail. It's a life that's vanished—except in the movies. But take a ride with Cull today in an old battered automobile along the unpaved, back mountain roads of Idaho, Oregon, Washington, and British Columbia, and along the way you'll meet aging cowboys and their wives, and aging Indians, whose eyes twinkle and light with reminiscences that ought to be put down on paper. They remember Cull, and when they start to recall old times with him, they talk of Indians as well as whites—Indians who were their friends.

Early this year, one of those Indians died, and Cull wrote the letter that follows. It's not so much the recollection of a friend, perhaps, as the revelation of a relationship and of a way of life that is still lived in that part of the United States. If the letter needs a title, call it, "The Funeral of Peter Dan Moses."

—A. M. J., Jr.

## THE FUNERAL OF PETER DAN MOSES

The funeral of Peter Dan Moses at Nespelem, Washington, April 26, 1962, marked the passing of another colorful, prominent Indian Leader. Reverend Joseph Obersinner, S. J., of St. Mary's Mission, Omak, conducted the services. Old enough to herd horses in 1872, Peter thought his age might be from 100 to 102 years. Not only was he the most successful fullblood Indian rancher of his generation, but he was also known far and wide as a helpful neighbor, as was evidenced by three white neighbors who were proud to serve as pallbearers and to attend the Potlatch.

Over 700 friends filed past his grave, each dropping the traditional handful of earth on his casket and pausing to pay their last tribute. It is devoutly hoped this meaningful gesture and the following friendly Potlatch will never be discontinued. They lend dignity and reverence sadly lacking in modern city life. Indian funerals are not hasty formal affairs from

*Continued on next page*

which people rush back to business and social duties. One feels that right here is the most important duty. Here lies a good friend who deserves our best. Differences, political, religious and racial, are put aside.

Young hunters bring deer from the mountains. Two steers are slaughtered. Willing hands build a huge pavilion seating 200 for the feast. Nearly four groups were fed through the afternoon, by talented neighbors who for years have made these occasions models of efficiency and co-operation. Eager volunteers stand in line waiting only to be directed to some task. Before wagons and cars, swift horses bore messengers to spread the word. Peter remembered travois used for hearses, smoke signals for TV and radio.

He was proud of his grandson Harvey Moses, for carrying on the family tradition of leadership in good farming and as an effective President of the Federated Colville Tribes. It was the writer's privilege to live on adjoining ranches for 42 years. As he aged, Peter became deeply interested in telling of his boyhood and early ranching days. His devoted daughter Annie (Mrs. Arthur Circle) was the only one able to penetrate his later deafness.

Historians owe much to Mrs. Circle for the many hours she gave to interpreting and explaining. Although from distinguished lineage, Peter inherited no wealth. His success was due to hard work and concentration, doing his best with what he had at hand, as do most selfmade men.

Peter's mother was a sister of Chief Moses. His father was a half-brother of the distinguished Tschil-a-wax, the greatest owner of horses in western Indian history. The latter's winter headquarters were near the site of Ice Harbor Dam on Snake River. Fifty years later, his son Wolf sold 3,000 horses at a time to the first homesteader in the Columbia Basin.

One of his camps was near Ephrata on the road to Sagebrush Flats. While men gambled, raced and sold horses, the women gathered roots. Teams brought \$20 per pair; \$30 if matched colors. Thirty-four riders worked hard holding herds between Trinidad and Soap Lake Coulee and between Sagebrush Flats and Frenchman Hills. Riders were paid in colts, not cash.

Wolf's nephew, 71-year-old Harry Jim, is the last Chief of the lower Snake River Indians. He recently sold his 160-acre homestead at Ice Harbor Dam to the U. S. Army Engineers. Harry helped the Grant County Historical Society, along with the four Wanapum Indian families at Priest Rapids in moving the picturesque, 95-year old cabins and corrals from the old Fig. 2 Ranch to permanent new locations.

Boys from upperclass families received intensive training, far superior to that of lesser families. In its thoroughness and results it was as efficient as our modern specialization. It enabled Chief Moses when twelve years old to kill his first Blackfoot warrior in hand-to-hand combat. From his youth on, Peter Dan excelled at sports, horsemanship and resourcefulness. He told me that he bought his first cattle from Sanford Stevenson of Barry in the late eighties for \$15 per head and wintered them well.

Expanding his herd later, he saved only cash

enough to stock up with winter supplies from the Wilbur (Washington) stores. One day while he and his wife were hauling firewood from the hills, with their baby snugly wrapped in quilts, fire destroyed all their possessions and home.

Due to Peter's reputation as an honest, hard worker, he was able to obtain grocery credit and winter work to winter well. In May, 1920, as my wife and I rode from San Poil to Nespelem to visit Billy Curlew and for her to see Billy's famous buckskin racer which won the twenty-mile race from Kettle Falls to Inchelium in 1919 against two powerful Canadian canoeists in a birch bark canoe, we stopped at Peter Dan's Ranch. My wife wanted a good mountain saddle horse, as her own tall thoroughbred was too delicate for rough camp life. She liked a buckskin pacer which Peter was breaking. He said, "Maybe good for Injun woman, maybe no good for Boston woman, maybe too much buck." Later he helped us get a good horse.

Referring to the help he received at the time of his fire, he used to say, "That's when I learned White men are good friends." Constantly improving his breeding stock, his work horses became noted for size and working quality. His cattle were larger and brought better prices than scrub stock. Before the homesteaders fenced range, Peter kept over 300 well selected cows and ran steers to maturity for most weight. He was one of the first Indians to own and maintain a car which could make a round trip to Spokane with few mishaps.

In 1930 I found Peter, with a yearling bear roped by his hind legs and resisting his efforts to put a log-chain around his neck. Dismounting, I learned that on a steep hillside, he had three times thrown a lasso around the bear's neck, but the bear had pulled the rope off. Peter then roped his hind legs and dragged the bear to his home. Few of his neighbors or kinsmen could do that, then or now.

Within the past fifteen months, the three remaining contemporaries of Peter have passed on, each man a successful specialist in a different line, respected by all. Peter was the last survivor of his generation in his area. The present generation is faced with grave and disturbing problems, never known in the past. May they follow the precepts of integrity, courage and resourcefulness of these four great men.

CULL A. WHITE

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**Palouse.** Significance unknown. Also called:

Pallotepellows, by Lewis and Clark in 1806.

.spalu'.sox, so called by Sinkiuse, said to be from a place name.

*Connections.*—The Palouse belonged to the Shahaptian division of the Shapwailutan linguistic stock, and were most closely connected with the Nez Percé.

*Location.*—In the valley of Palouse River in Washington and Idaho and on a small section of Snake River, extending eastward to the camas grounds near Moscow, Idaho. The Palouse were included in the Yakima treaty of 1855 but have never recognized the treaty obligations and have declined to lead a reservation life.

*Subdivisions and Villages*

Almotu, on the north bank of Snake River about 30 miles above the mouth of Palouse River.

Chimnapum, on the northwest side of Columbia River near the mouth of Snake River and on lower Yakima River.

Kasispa, at Ainsworth, at the junction of Snake and Columbia Rivers, Wash.

Palus, on the north bank of Snake River just below its junction with the Palouse.

Sokulk or Wanapum, on Columbia River above the mouth of Snake River.

Tasawiks, on the north bank of Snake River, about 15 miles above its mouth.

*History.*—The Palouse are said to have separated from the Yakima.

*Population.*—Estimated by Mooney (1928) at 5,400 in 1780. In 1805 Lewis and Clark gave 1,600. In 1854 they were said to number 500. The census of 1910 returned 82.

*Connection in which they have become noted.*—Palouse or Pelouse River, in Idaho and Washington, and the city of Palouse in Whitman County, Washington, preserve the name of the Palouse Indians.

**Indian Tribes of Washington, Oregon & Idaho  
By John Reed Swanton, Reprint of 1952 Edition,  
Pg. 36-37, Ye Galleon Press, Fairfield, Washington.  
Identifies the Chimnapum Band of the Palouse Tribe  
“on the northwest side of the Columbia River near the  
mouth of Snake River and on lower Yakima River.”**



**Traditional Cultural Property National Register of  
Historic Places Nomination Form for the “Ancient  
One” Site [Without Accompanying Affiliation  
Documentation]**

United States Department of the Interior National  
Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "X" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewrite, word processor, or computer, to complete all items.

## 1. Name of Property

historic name Ancient one Site

other names/site number 45BN495

Site ID: \_\_\_\_\_

## 2. Location

street number \_\_\_\_\_

Not for publication

City or town Kennewick

Vicinity

State Washington

code WA

County Benton

Code \_\_\_\_\_

Zip Code 99155

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this  nomination  request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets  does not meet the National Register criteria. I recommend that this property be considered significant  nationally  statewide  locally. ( See continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title

\_\_\_\_\_  
Date

\_\_\_\_\_  
State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. ( See continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title

\_\_\_\_\_  
Date

\_\_\_\_\_  
State or Federal agency and bureau

## 4. National Park Service Certification

I hereby certify that the property is:

entered in the National Register.

See continuation sheet.

determined eligible for the  
National Register

See continuation sheet.

determined not eligible for the  
National Register.

removed from the National  
Register.

other. (explain) \_\_\_\_\_

Signature of the Keeper

Date of Action

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Name of Property

County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing:	Noncontributing:	
0	0	buildings
1	0	sites
0	0	structures
0	0	objects
0	0	Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resource

previously listed in the National Register

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions)

Funerary/cemetery

Current Functions

(Enter categories from instructions)

Funerary/cemetery

7. Description

Architectural Classification

(Enter categories from instructions)

N/A

Materials

(Enter categories from instructions)

foundation N/A

walls \_\_\_\_\_

roof \_\_\_\_\_

other \_\_\_\_\_

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

N/A

**8. Statement of Significance****Applicable National Register Criteria**

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual
- D Property has yielded, or is likely to yield, information important in prehistory or history.

**Criteria Considerations**

(Mark "x" in all the boxes that apply.)

Property i

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

Site BN495 is a Traditional Cultural Property for the Palouse Tribe. The property is associated with burial/funerary practices, and lifeways concerning the Palouse history based on the cultural affiliation, historic context and human remains research. This property has yielded information through osteological examination, C-14 dating, and DNA analysis and is likely to yield additional information concerning the lifeways and human biological conditions of Palouse history. See Enclosure A:

**Areas of Significance**

(Enter categories from instructions)

Archaeology, Ethnic Heritage/Native American**Period of Significance**10,000 to Present**Significant Dates**N/A**Significant Person**N/A**Cultural Affiliation**Palouse Tribe**Architect Builder**N/A**9. Major Bibliographical References****Bibliograph**

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS):**

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark:
- recorded by Historic American Buildings Survey #
- recorded by Historic American Engineering Record # \_\_\_\_\_

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

DOI 09238

Name of repository:

Thomas Burke Memorial Museum, U of W, Seattle,

10. Geographical Data

Acreage of Property: 0.1

UTM References

(Place additional UTM references on a continuation sheet.)

1 11 332832 5121125
Zone Easting Northing

3 [grid]

2 [grid]

4 [grid]

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

See Continuation Sheet

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

See Continuation Sheet

11. Form Prepared By

Name/title: Stephen C. Tromly

organization: Colville Confederated Tribes History/Archaeology date: 7/21/00

street number: P.O. Box 150 telephone: (509)634-2693

city, state, zip: Nespelem, WA 99155

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name: U.S. Army Corps of Engineers

street number 201 North Third Avenue, Walla Walla, Washington telephone N/A

Paperwork Reduction Act Statement: This informatin is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Registration Form**

Continuation Sheet

Section 8

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**Narrative Statement of Significance:**

Site BN495 is a Traditional Cultural Property for the Palouse Tribe. The Palouse Tribe is one of the constituent tribes of the Confederated Tribes of the Colville Reservation which has utilized the work of Anthropologists and Archaeologists for the last seventy years for heritage data, cultural information, resource data, and politically for rights protection and for sovereignty issues. This property will be significant to the Colville Confederated Tribes for generations because of the precedent set in NAGPRA and the Tribes view of Federal Trust Responsibilities and the Interpretation of Consultation that is emerging in this matter. See Attachment A (Native American Graves Protection and Repatriation Act Claim to the Ancient One "AKA Kennewick Man") for the direct relation of the Palouse Tribe's affiliation with the site and the human remains.