JNSA - for Adm. Record

THE CONFEDERATED TRIBES
of
THE COLVILLE RESERVATION
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3/10/2000 Note - final versions of these material provided as parts of Colville submission 2/28/2000

February 4, 2000

Dr. Francis McManoman
Departmental Consulting Archaeologist
National Park Service
P.O. Box 37127
Washington, D.C. 20013-7127

Re: Transmittal of Materials Contributing to Tribal Affiliation Statements

Dear Frank:

Find enclosed materials that the Confederated Tribes of the Colville Reservation (CCT) believe may contribute to your efforts regarding the affiliation of contemporary Tribes to the Ancient One, also known as Kennewick Man.

This packet contains:
- a Preliminary Summary of the Southern Plateau/Lower Snake River Archaeological Record prepared by the CCT's History/Archaeology Department;
- a statement of Traditional Belief prepared by the CCT's History/Archaeology Department;
- a letter and transcriptions of Palouse Tribe legends provided by Richard Scheuerman; and
- a number of southern Plateau legends photocopied from Ella Clark's book *Indian Legends of the Pacific Northwest.*

We hope these are of assistance to you in your endeavor.

Sincerely,

Adeline Fredin
Manager, History/Archaeology Department

encs.

DOI 06912

Preliminary Summary of the

Southern Plateau/Lower Snake River Archaeological Record

Statement in Support of Affiliation with the Ancient One

Confederated Tribes of the Colville Reservation
History/Archaeology Department

February 2000

DOI 06913

Preliminary Summary of the Southern Plateau/Lower Snake River Archaeological Record

The Ancient One (a.k.a. Kennewick Man) has been dated to 8370±60 radiocarbon years B.P. (CAMS #29578).[1] This corresponds to the late Windust Phase/early Cascade Phase in the Lower Snake River cultural chronology. Marmes Rockshelter and other nearby archaeological sites indicate occupation and use of the area from before that time until after contact. At the time of initial contact with Euroamericans, the vicinity of Marmes Rockshelter and the lower Snake River was inhabited by the Palouse Tribe of Indians which is now part of the Confederated Tribes of the Colville Reservation. The following summary of the archaeological record from the Lower Snake River region demonstrates that there is no evidence of a break in aboriginal occupation of this locale from earliest archaeologically defined times through to the historic era. There is no evidence that the Palouse are not the descendants of the original occupants of this locale. With no evidence to the contrary, it is asserted that ancestral Palouse people were occupants of the southern Plateau during the time that Kennewick Man was buried in what is now Columbia Park. Given the mobile, broad-spectrum foraging, small group organization of populations asserted in contemporary archaeological theory for this time period (Binford 1980; Chatters 1989, 1995; Schalk and Cleveland 1983), Kennewick Man probably was known to, and related to the ancestors of today's Palouse people.

Cultural Chronology

Beginning with the earliest formal archaeological investigations in the Southern Plateau culture area, researchers have asserted that changes in climate, technological applications, and resource utilization, rather than population displacement or replacement, were responsible for the observed changes in the archaeological record in the region. In 1970, Leonhardy and Rice defined a cultural chronological framework for the Lower Snake River that has been shown to apply to collections recovered from throughout the southern Plateau region and is still the chronology most commonly used by archaeologists working in the area. Leonhardy and Rice built on Daugherty's Northwest Riverine Areal tradition (1962), further refining the in situ developmental progression observed by Daugherty from his experience excavating sites in the region. Daugherty described the changes in Plateau culture as gradual and cumulative, with new traits being added to, not replacing, previously existing customs and lifeways.

Leonhardy and Rice based their chronology on the analysis of assemblages from 19 sites, but relied in large part upon the findings from excavations at Marmes Rockshelter (Fryxell and Daugherty 1962; D. Rice 1969), Windust Cave (H. Rice 1965), and Granite Point (Leonhardy 1970). Leonhardy and Rice proposed six phases as a basis for organizing archaeological collections recovered from the lower Snake River. Beginning with the oldest, the phases are: the Windust Phase (10,000-9000 B.P.), the Cascade Phase (8000-5000 B.P.), the Tucannon Phase (5000-2500 B.P.), the Harder Phase (2500-650 B.P.), the Piqunin Phase (650- 250 B.P.), and the ethnographic Numipu Phase (250 B.P. to contact). These phases were defined in terms of the collections of formed tools represented through time and their restricted distributions.

[1] by convention all dates presented herein are uncorrected radiocarbon years

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Leonhardy and Rice (1970) described cultural change in the Lower Snake River region as gradual from the Windust Phase to the Cascade Phase, but speculated a discontinuity between the Cascade Phase and the Tucannon Phase; after this, gradual change through to contact with Euroamericans is apparent. Leonhardy and Rice were uncertain whether the earlier and later continua were related or represented two separate cultural manifestations. Subsequent research has disputed any cultural discontinuity (in particular Reid and Gallison 1995:2.36-2.37) emphasizing instead the historical continuity of the archaeological record from the Windust to Harder Phases. Any discontinuity in the record may have come during the Cascade Phase as a result of a catastrophic ashfall from Mount Mazama (Crater Lake) in ca. 6750 BP. Such an ashfall, coupled with the increasingly hot and dry altithermal climate in the region, may have spurred alteration in the predation patterns by the region's occupants. Indeed, Leonhardy and Rice (1970) noted a change in assemblage contents at about this time and accounted for the differences by defining them as subphases of the Cascade Phase, separated in time by the Mazama ashfall. In particular, lanceolate projectile points are considered diagnostic of the early subphase, while large side-notched Cold Springs points occur in the later subphase. Bense (1972), however, discounted the importance of the addition of the Cold Springs point, concluding that the Cascade Phase was a homogeneous archaeological unit.

Research subsequent to Leonhardy and Rice's (1970) article also has suggested greater continuity through the Cascade-Tucannon Phase division than that observed by Leonhardy and Rice. First, thrusting spears, bearing points similar to Cascade points, were used until post-contact times on the Plateau. These weapons had applications, at least for dispatching downed prey, alongside all of the refined projectile delivery types, including rifles.

Second, atlatl weights are found for the first time in Cascade Phase assemblages (although the occurrence of bone and antler spurs in Windust assemblages suggests the use of this throwing tool). This indicates the introduction of smaller, dart-sized projectile points mounted on smaller shafts that were thrown with the aid of an atlatl, a second piece of wood that served as an extension of the arm. This added velocity to the delivery of the projectile. Darts are contrasted with thrusting spears which required a heavier projectile mounted on a larger (and longer) shaft. The predominant projectile point in the Tucannon Phase are dart points indicating the continued use of this projectile technology through the Cascade-Tucannon Phase division defined by Leonhardy and Rice. In fact, some of the dart-sized points associated with Tucannon Phase collections are reminiscent of Cold Springs points found in the late Cascade subphase in that they are side-notched. However, like virtually all Tucannon Phase points, these side-notched points are smaller and usually are not as well made. Side-notched projectiles are found throughout the chronological sequence after the Cold Springs points, declining in size as the delivery system transitioned from atlatl-dart technology to bow-and-arrow technology.

Third, evidence of the exploitation of salmon and steelhead is noted for the first time Cascade Assemblages (Reid and Gallison 1995:2.26-2.30, 2.33), a food resource that increases in importance in the Plateau economy right through contact with Euroamericans. In addition, Bense (1972) noted that the subsistence base of the Cascade Phase was much the same as the ethnographic Nez Perce populations, including the exploitation of roots.

All of these latter observations appear to contrast with Leonhardy and Rice's observation of a discontinuity between the Cascade and Tucannon Phases. Rather than discontinuity, the changes in assemblages at about this time may be a more abrupt transition in assemblages that describe adaptational responses to the combined effects of climate change coupled with the Mazama ashfall's effect on the resources emphasized in the region's occupants' subsistence round. Bense (1972) discounted any effect of the altithermal based on the Cascade Phase assemblages she studied, but Reid and Gallison (1995:2.30) suggest that this may be a result of the geographic limitation of her sample to the canyon bottoms along the Snake River. They note the inception of exploitation of upland quarry sites in the middle Holocene, and cite evidence from Hells Canyon and Hatwai that may suggest that the two Cascade subphases may represent different adaptations (Reid et al. 1995:7). If the latter subphase included the beginning of a pattern of use of a wider geographic area for resource exploitation, it is reasonable to point to potential changes in fauna and flora that could result from the Altithermal climax. The warmer and dryer conditions would have resulted in expansion of sagebrush at the expense of grasslands (Reid and Gallison 1995:2.37) and their associated root crops, a pattern that has been documented through pollen core analysis (Mehringer 1985).

The lifeway inferred from archaeological sites representing the Tucannon, Harder, and later phases is the gradual development and elaboration of the pattern described by ethnographers. This pattern is a seasonal round anchored by a permanent winter village at which seasonally prolific resources are stored to offset the shortages during the winter months. This is described as a collector pattern in contrast to the earlier foraging pattern where small, family-based groups travel relatively continuously between known resource locations on a seasonal round (Binford 1980). In the collector settlement and subsistence pattern, fish and plant resources became increasingly important in the economies of the people and storage technology becomes emphasized (Schalk and Cleveland 1983). The greater sedentary lifestyle is marked by the proliferation of permanent residential structures known as pithouses. Pithouses were excavated into the ground and had a wooden beam-like structure overhead covered with mats, skins and dirt for insulation from the winter winds. By the late Harder Phase, villages with many of these structures appear on islands and wide terraces along the Snake River bottom.

The discontinuity between the Cascade and Tucannon Phases suggested by Leonhardy and Rice (1970) is disputed by the evidence noted above. The balance of their cultural chronology describes continuous in situ development of a regionally recognizable cultural pattern. In archaeological assemblages, the gradual nature of the development of this pattern can be observed in the projectile point sequence that is readily seriated in sites with long cultural sequences.

Marmes Rockshelter

Of the sites used in defining the above cultural chronology for the southern Plateau region, Marmes Rockshelter (45FR50) offers the longest and most continuous record of occupation and/or use, stretching in time from the Windust Phase until ethnographic times. While a study currently in progress (Hicks ed. 1998; Confederated Tribes of the Colville Reservation 2000, 2001 *in process*) will see the completion of a final report on the Marmes Rockshelter investigations, the following summary is offered based on the accumulated information available at this time.

Marmes Rockshelter (45FR50) is located in the lower Palouse River canyon approximately one mile above its confluence with the Snake River. While there is some disagreement among researchers about when the Palouse and Snake River canyons would have been drained of the backwaters of the Missoula Floods, the earliest radiocarbon dated sample from Marmes Rockshelter was recovered about eleven feet below the surface of the cave and dated to 10,810±300 B.P. (Sheppard et al. 1987). Given that the Clovis point cache at East Wenatchee (ca. 100 miles northwest) was created some time after the Glacier Peak eruption (ca. 11,200 B.P.), and given that Leonhardy and Rice (1970) only assert Windust Phase presence back to ca. 10,000 B.P., it may have been Clovis (or transitional Clovis) people who first used Marmes Rockshelter. Following this earliest date, two additional samples from the lowest defined stratigraphic unit at Marmes (Unit I) returned dates in excess of 10,000 radiocarbon years ago. In addition, four samples excavated from sediments in the floodplain in front of the rockshelter returned dates between 10,130±300 B.P. and 9820±300 B.P. (Sheppard et al. 1987).

Four dates between 9540±300 B.P. and 8700±300 B.P. define a transitional Unit I/II, and a date of 8525±100 B.P. marks Unit II (Sheppard et al. 1987). Four evenly distributed dates span the period correlated with depositional Unit III (discounting an aberrant date) which is capped by a thick primary deposit of Mazama ash dated to 6730 B.P. (Hallett et al. 1997). Following the ashfall, there is about a 2,000 year hiatus between dated samples (4250±300 B.P.) and then another 2,000 year hiatus between dated samples before six additional samples span the period between 1940±70 B.P. and 660±75 B.P. (Sheppard et al. 1987).

When these dates are correlated with Leonhardy and Rice's (1970) cultural chronology, the site appears to have seen continuous use from pre-Windust through the early Cascade subphase. This period includes the more intensive use of the cave which is interpreted as occupation (as opposed to short-term camping) based on the presence of hearths and layers and lenses of shell, animal bone, and lithic artifacts and production debitage. Following the Mazama ashfall the cave probably was largely uninhabitable due to the volume of this fine volcanic ash. The ash is largely undisturbed in Unit IV (the primary ash deposit) and Unit V represents insertion of fine wind-blown silts into the ash. Beginning in Unit VI (after ca. 2,000 years ago), more regular use of the rockshelter appears to resume with a number of fire hearths identified. This appears to indicate that some 5,000 years of natural deposition was required to again attract regular use, probably as a short-term campsite, of the cave. Unit VII represents multiple kinds of use over time as interbedded fire hearths were found to have been intruded upon by the excavation of storage pits, which also were interbedded representing numerous storage events. The uppermost unit (Unit VIII) represents post-contact aboriginal and Euroamerican use and was interpreted as badly disturbed (Fryxell and Daugherty 1962).

There is an additional pattern of continuity represented in the site in the form of internment of human burials. Human remains originated in all but two of the depositional units, those being the primary Mazama ash deposit and the modern surface represented by Unit VIII. The earliest remains were found in Unit I/II and are represented by a cremation feature made up of a series of small hearth areas containing ash, charcoal and charred human bone (Rice 1969). Recent attempts to test a hypothesis that burned skull fragments (the highly publicized Marmes Man) found in the floodplain deposits may have originated from this cremation hearth complex verified the antiquity

of the hearth (9870±50 B.P. AMS) and the floodplain (9430±40 B.P. AMS), but could not verify a direct chronological correlation (Hicks ed. 1998). The span of time represented by the hearth complex has not been determined, but cremation of human remains is not indicated after the time period represented by Units I and II. Unit III contained five sets of human remains, two of which were found lying on top of the dense shell deposits characteristic of Unit III and directly under the Mazama ash layer; these two were definitely not buried. The other burials associated with Unit III contained artifacts interpreted as grave goods, including saltwater derived shell beads, an item that was found in many of the later burials at the site (Rice 1969). This indicates a continuity of burial pattern through the Cascade-Tucannon Phases discontinuity suggested by Leonhardy and Rice (1970).

The greatest number of burials occurred during the period correlated with Unit V with many of these intrusive into Unit IV below indicating that people had found one good use (albeit non-occupation) for the fine volcanic ash. Red ochre was found in association with a number of these burials; red ochre also has been identified in association with the Kennewick Man burial (Powell and Rose 1999) indicating continuity of burial practices from the time of Kennewick Man (early Cascade Phase) to the late prehistoric period on the Plateau. The two burials found in the upper strata are more ephemeral (Rice 1969), possibly having been disturbed by excavation of storage features. The relative absence of human remains in these upper strata is interesting given the density of cultural features (fire hearths and storage features) there. It may be that the use of the cave for storage precluded its use for burial during the late prehistoric period. A supporting observation is that the cave was not used for burial even in the 1700s and 1800s when waves of epidemic diseases killed up to 70% of the region's population creating an intensive need for burial locations. Instead of using the easily accessed rockshelter, burials during this time are mostly found interred in open cemeteries (e.g., 45FR36B), on mesa tops, and in talus slopes.

Additional Sites

Further evidence of the continuity of use of the lower Palouse Canyon and the adjacent stretch of the Snake River through time is available in the correlation of use of other sites near Marmes Rockshelter. The collective chronology of use of these sites can be seen as representative of the prehistoric lifeway in this locale through time. Cave C at Windust Caves (45FR46) was found to contain vertically separated assemblages containing projectile point styles that span the whole of the Leonhardy and Rice (1970) cultural chronology, corresponding to the last 9,000 years of Plateau history (Rice 1965). This time span was based only on typological cross dating as no radiocarbon dates or volcanic tephras were collected from the site. However, subsequent studies throughout the southern Plateau have asserted the consistency of Rice's (1965) and Leonhardy and Rice's (1970) projectile point seriation, indicating that Windust Caves and Marmes Rockshelter provide the best evidence of regional occupation beginning at least shortly after the area dewatered from the glacial era floods.

45WT2 is an open site located about one mile south of Marmes Rockshelter. Investigations at 45WT2 in 1962 (Nance 1966) revealed a cultural sequence with an initial Cascade phase component dated to 7300±180 B.P. It was overlain by a Mazama ash deposit that was capped by aeolian sands that included a hearth that was dated at 2740±110 B.P. An early historic era

occupation near the surface also was documented indicating that both sides of the Palouse River mouth were occupied about the time of initial contact with Euroamericans. Palus Village (45FR36a) was located on the west side of the Palouse River at its confluence with the Snake River. No report has been produced from the 1968 excavations of the site by an amateur archaeological society (Rice 1968) but a large artifact assemblage dating to the last 2,000 years was catalogued. This time period correlates with the described Harder Phase collector subsistence pattern involving intensive food storage in support of nearby winter villages and may account for the use of many rockshelters in the canyon for storage over the last 2,000 years (Blukis Onat et al. 1996). This site was observed by Lewis and Clark in 1805 (Thwaites 1905) on their journey downriver to the Pacific Ocean. Subsequent explorers described it as the largest Palouse village "averaging twenty-five houses of six to ten occupants each" and "the most important commercial center of the tribe" (Ray 1975:193-194). Palouse Indians continued to live at this site until the 1950s (Fryxell and Daugherty 1962). The length of time of occupation of these two sites overlaps with the period of use of Marmes Rockshelter.

The Bone-in-the-Throat site (45FR36c), located about a mile and a half from Marmes Rockshelter, includes up to eight housepit depressions in the undisturbed section of the site. Test excavations in 1979 at four of these depressions recovered an assemblage typical of the early Harder subphase with radiocarbon dates of 2085±55 B.P. and 2435±65 B.P. prompting an interpretation of the site as a winter residential occupation (Schalk 1983a). Schalk also hypothesized a site complex in the lower Palouse River canyon made up of 45WT2, Marmes Rockshelter, the numerous storage caves dated between 2230±110 B.P. and the post-contact historic era (Blukis Onat et al. 1996:Table 5.1), and Palus Village with its associated cemetery (45FR36b). Further, a date of 5,305±65 B.P. obtained from Porcupine Cave (45FR202) (Hicks 1995), a large rockshelter located near Marmes Rockshelter, suggests use during the time period that Marmes Rockshelter was choked with volcanic ash.

45CO1, located ca. 15 miles up the Snake River from the Palouse Canyon, was found to have four stratigraphically distinguishable assemblages (Nelson 1966). The deepest component was left undefined, but the next two components spanned the time period from the late Cascade Phase to the Tucannon Phase based on diagnostic projectile points and tools. The final component was radiocarbon dated to 2180±165 B.P. placing it in the Harder Phase in the Leonhardy and Rice (1970) chronology. While this sequence overlaps with use of Marmes Rockshelter, the lack of features or structures made it difficult to interpret the extent or duration of occupation.

Hatiupuh Village (45WT134) was a cluster of housepits also located on the Snake River upstream from Palouse Canyon. Excavations in 1987 (Chance et al. 1989) concentrated on two of the houses, recovering charcoal samples dating to 4220±70 B.P., 3980±50 B.P., 3640±60 B.P., 1410±70 B.P., 1250±70 B.P., 350±60 B. P., and 80±130 B.P. Later work at the site (Brauner et al. 1990) suggests that not all of the houses were occupied contemporaneously, accounting for the break in the dates realized in the above sequence.

The dates presented above for sites located along the Snake River near Marmes Rockshelter and the Palouse Canyon provide an uninterrupted sequence through time of locations used up to and well into the historic period. Additional dated sites are included in the summary below for the

entire stretch of the Lower Snake River. These sites span the regional archaeological record from prior to Kennewick Man's burial through contact with Euroamericans.

Early (Windust and Cascade Phases)

- Granite Point (45WT41) - Component 1 dates to between 10,000 and 9000 B.P. and included stemmed Windust and lanceolate Cascade points defining it as Windust Phase. Component 2 was identified as early Cascade subphase and included 79 Cascade lanceolate projectile points and 18 edge ground cobbles. Component 3 was defined as late Cascade subphase based on the presence of both Cascade lanceolate and Cold Springs side notched points. The only trait that distinguished Component 3 from Component 2 was the addition of the Cold Springs points.

- Burr Cave (45FR272) - An occupation level below Mazama ash in test unit 1 was dated at 7965±140 B.P. (Gilbow 1977). Recovered materials include bone (e.g., bison), shell, charcoal, textiles, fire modified rock, and chipped stone artifacts and debitage.

- Votaw Site (45FR32) - Occupational features (i.e. hearths, fire pits, storage pits, bone features, stone features, living surfaces, and burials) associated with the Cascade phase component (Bense 1972) was recovered, including eight Cold Springs Side-notched and two Cascade lanceolate projectile points (Grater 1966).

- Ash Cave (45WW61) - A Cascade Phase assemblage below Mazama ash was associated with a radiocarbon date of 7940±150 B.P. (Butler 1962).

- Thorn Thicket (45WT36) - Salvage excavations in 1965 resulted in a radiocarbon date of 7710±80 B.P. (Sprague and Combes 1966).

- Wexpusnime (45GA61) - Area B contained an isolated Cascade Phase assemblage associated with a paleosol believed to predate the Mazama ashfall (Leonhardy et al. 1971).

- The Pig Farm (45AS78) - An early Cascade assemblage below Mazama ash included four lanceolate and two large corner notched dart points (Brauner 1976). Long distance trade was indicated by an olivella shell bead from the Pacific coast, some of the earliest evidence of such trade in the region.

Middle (Tucannon Phase)

- Granite Point (45WT41) - Area B at Granite Point was dated at 3075±160 B.P. Component 4 was defined on the basis of 248 artifacts including shouldered and notched dart projectile points, grinding slabs, and pestles associated with remains of deer, elk, pronghorn, coyote, rabbit, and numerous fish and shellfish (Leonhardy 1970).

- Timothy's Village (45AS82) - An assemblage associated with House 5 was dated at 4060±130 B.P. and attributed to the late Cascade subphase (Brauner 1976). The assemblage included four

lanceolate and ten large side-notched dart points, as well as hopper mortars and pestles. This Tucannon Phase component, which included two semi-subterranean housepits, was bracketed by a later date of 1910±80 B.P.

- Riparia (45WT1) – An assemblage that included lanceolate and large side-notched dart points and attributed to the late Cascade subphase, produced a date (on shell) of 4820±90 B.P. (Reid 1990).

- Burr Cave (45FR272) - A storage basket in test unit 2 was dated at 2660±90 B. P. (Gilbow 1977).

Late (Harder and Numipu Phases)

- Wawawai (45WT39B) – Three components were described. Component I was assigned to the Numipu phase. Component II was assigned to late Harder Phase. Diagnostic artifacts included corner-notched dart and arrow points. Four radiocarbon dates from Houses 2 and 3 of the late Harder component came from structural posts or beams rather than hearths. The two dates on House 2 were 760±100 B.P. and 1190±110 B.P., while House 3 was dated at 910±90 B.P. and 1030±90 B.P. (Yent 1976).

- The Miller Site (45FR5) - One hundred thirty-three cultural depressions occur in two clusters on either side of the island; probably not all are housepits. The dated houses from the site exhibit a range between 1395±80 B.P. and 140±80 B.P. (Schalk 1983b).

- Harder Site (45FR40) - This site includes twenty-four housepit depressions located in two rows parallel to the river. The assemblage from the two excavated housepits included numerous corner-notched dart points and endscrapers associated with remains of bison, elk, mussel shell, and salmon bone. The earliest excavated house floor was radiocarbon dated to 1525±125 B.P.

- Three Springs Bar (45FR39) - The early housepit feature at this housepit village site was dated at 2760±240 B.P. and was located below Housepit 2, which was dated at 757±187 B.P. A modern date on Housepit C was interpreted as indicating an early nineteenth century occupation (Daugherty et al. 1967).

- Ford Island (45FR47) - Ford Island included a midden containing bison bones dated at 1950±100 B.P., and a protohistoric or early historic cemetery (Fryxell 1963; Combes 1963).

- Wexpusnime (45GA61) - Area A was described as a late prehistoric component dating to ca. 250-600 B.P. and included seven housepits with multiple occupation floors, interpreted as a winter village (Leonhardy et al. 1971). After 200 B.P. the site was used as a camp rather than a village by Indians with horses.

- Timothy's Village (45AS82) - Housepits assigned to the Harder phase were the most intensively sampled and dated structures. These include Houses 82-4C (1940±60 B.P.), 82-2A (1910±80 B.P.), 82-2B and 82-2C (1410±80 B.P.), and 82-1 (1250±70 B.P.) (Brauner 1976).

Historic Period

The first recorded direct contact between Euroamerican explorers and Palouse peoples occurred in October 1805 when Lewis and Clark descended the lower Snake River on their way to the Pacific Ocean. They put ashore at a village at the mouth of Almota Creek to trade with the lone Palouse occupant for food (Trafzer and Scheuerman 1986); the Colville Tribe still owns a Palouse allotment near this location. As they continued downstream, Lewis and Clark's journals note many Palouse houses and cemeteries along this stretch of the river (Thwaites 1905). When they reached the mouth of the Snake River they encountered a great many Native Americans engaged in intensive fishing of the Fall run of salmon. Trafzer and Scheuerman (1986:4-6) describe the two and a half days Lewis and Clark spent in this area in some detail, relying on the explorers' journals. The large village at the confluence of the rivers, Qosispah, is described as "an important village of the Lower Palouses located...near present-day Pasco" (Trafzer and Scheuerman 1986:4). On Oct. 17 Clark traveled up (north) the Columbia River

> ...10 miles to an island near the starboard [right or east] shore on which two large mat lodges of Indians were drying salmon.... From this island the natives showed me the entrance of a large westerly fork which they call Tapetett [Yakima R.] at about 8 miles distant... [Thwaites 1905, Vol. 3:123-124]

While at these two lodges, which Thwaites notes is where (in 1905) the river is spanned by the Northern Pacific Railway bridge between the towns of Pasco and Kennewick [1905:124], Clark was served a meal of boiled salmon, before returning to Qosispah at dark. Trafzer and Scheuerman (1986) describe the location of the two lodges as a "Palouse village" and "another "place of fishing" [quotation marks in text] for the Palouses, who inhabited several lodges in the area, often sharing them with Wanapum friends and relatives" (Trafzer and Scheuerman 1986:5). This would place Palouse peoples, occupying large mat lodges [Clark notes that the largest of the lodges he observed this day were 60 feet in length] and engaged in fishing activities, on an island in the vicinity of the location where Kennewick Man was buried.

Throughout the early historic period, additional references were made to the Palouse people occupying the lower Snake River and the area around the confluence of the Snake and Columbia Rivers:

> 1807 - Map drawn by Clark at end of journey shows "Palloos Inds" written on the map north of the Snake River and east of the Columbia River to just below the Palouse River. Sokulks (Wanapum) is written across the Columbia River north of the bend in the Columbia to the west. The Chinahpum (Yakima) are placed approx. halfway up the Yakima River. No other group is assigned to the general area, thus on this map the "Palloos Inds" are shown closest to the portion of the Columbia River now occupied by the Tri-Cities.
>
> 1811 - map by Hunt and Stuart, printed in Nouvelles Annales 1821 (Pet. Ex. 527) shows "In Selloatpallah" (name for Palouse, probably derived from Lewis and Clark's designation of the Palouse in 1805 as Pelloatpaluh Choppunish) on the map north of the Snake River from the Columbia River to north of the Palouse (Drewyer's) River.

April 1830 - Letter from John Work, Hudson's Bay Co., Colvile District (Pet. Ex. 3) "...the Pelushes...that inhabit Lewis' river from Flag River to its Junction with the Columbia..."

1835 - Spier 1936:17 notes that Gairdner (in Notes on Geography) recorded villages of the Pelouches (Polonches) at the mouth of the Snake River in 1835.

1843 - map by John Wyld "Geographer to the Queen" (Pet. Ex. 531) shows "Selloat pallah" north of the Snake River between the Columbia River and the Palouse River

January 1854 - Letter from Joel Palmer, Super. of Ind. Affairs, Oreg. Territory (Pet. Ex. 37) "the Paloosies who inhabit the country in the fork of the Snake and Columbia rivers"

Sept. 1854 - Report by Gov. Stevens in Ann. Report of Comm. of Ind. Affairs, 1854 (Pet. Ex. 47) "The Pelouse...are in three bands: one at the mouth of the Pelouse river...; the second band...on the north bank of the 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."

1855 - H. Stevens writing in 1900 from I. Stevens 1855 journals (Pet Ex. 519) includes map (opposite p. 16) showing "Peluse" as being in an area he describes as "north of Snake and east of Columbia, next to the Nez Perce country" (1900:22).

1896 - James Mooney (Government ethnologist) from his contribution to the Bureau of Ethnology, Fourteenth Annual Report, The Ghost Dance Religion:
"The Palus owned the whole basin of Palouse river in Washington and Idaho, and extended also along the north bank of the Snake River to its junction with the Columbia. They have four villages: ...and Kasispa or Cosispa...at Ainsworth in the junction of the Snake and Columbia. This last village has a slight difference in dialect and is sometimes regarded as belonging to the Wanapum." (1896:735)

Also a map "Distribution of Tribes of the Upper Columbia Region..." dated 1894 (Mooney 1896:Plate 88) in same publication shows Palouse north boundary beginning on the west at the Columbia River some distance above the Snake River mouth.

1908 - Spinden (1908:173) notes that at the extreme eastern end of their range, the Palouse shared with the Nez Perce the camas grounds near Moscow, Idaho.

1952 - Swanton (in Bureau of American Ethnology Bulletin 145, "The Indian Tribes of North America") notes the following in a section titled "Subdivisions and Villages" of the Palouse Indians: "Almotu, on the north bank of the Snake River about 30 miles above the mouth of Palouse River.
Chimnapum, on the northwest side of the 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 the Snake River.
Tasawiks, on the north bank of the Snake River, about 15 miles above its mouth."
[Swanton 1952:433]

1971 - Verne Ray, writing for Docket 261-70 Colville Confederated Tribes vs. Yakima Tribes, notes that: "The remnants of the [Palus] tribe surviving after the war of 1858 lived in isolation in squalid settlements on the Palouse and Snake Rivers, particularly at the confluence of the two streams." This indicates continuity of Palus occupation throughout early historic times.

Although included in the Yakima Treaty of 1855, the Palouse refused to move to the Yakima Reservation created by that treaty, living instead at locations scattered throughout their traditional territory on the Snake River and areas to the north. By 1877, the government gave up trying to move the Palouse to the Yakima Reservation, and instead offered them a place at the Spokane/Couer d'Alene Reservation (also administered by the Colville Agency) but most of the Palouse continued to live in their home territory. By the early 1880s, agents learned that Palouse people were visiting on the Colville Reservation on a seasonal basis. Between this time and the early 1900s, nearly all of the Palouse moved from their traditional territory to one of the reservations: Nez Perce, Cour d'Alene, Umatilla, Yakima, or Colville, with the Colville Reservation receiving the largest component including all of the Palouse leaders and chiefs except Peter Wolf. Some of these leaders included Tespalus, Cleveland Kamiakin and Tomeo Kamiakin (the three sons of Chief Kamiakin), Charles Willpocken and Tom Poween.

Some Palouse never left their traditional territory, finally taking allotments along the Snake River in accordance with Revised Statutes of U.S. Chapter 5, Title 32 Homesteads on Public Lands (25 Stat. 96), July 4, 1884. These allotment locations and homesteads further support the presence of Palouse peoples in the area.

Location, Name, and, in some cases, the date of issuance of Trust Patent.

Palouse allotments on edge of Dalton Lake ca. 11 miles above the mouth of the Snake River (* refers to Indians living in that area noted in a Superintendents letter dated 12/1/1922 and described as the "Fish-hook Bend Indians"):

- Kim-up-kin (or Kamapkin or *Kam-up-kin) 1908 - *dead in 1922
- *Jim (Fishhook Jim?)and wife dead in 1922
- *Pete "is living on his father's homestead at Fish-hook bend".
- Harry Jim (apparently Fishhook Jim's son) - *was allotted on the Colville Reservation in 1922
- *Lulus Louie (dead by 1922)

Palouse allotment ca. 3 miles west of Almota:

- Poker Jack (or Wats-tas-tsite-li-nin or Watis-tis-te-line) (died 1903) Trust patent issued to his widow Millie in 1913

Palouse allotment ca. 5 miles below Alpowa:
- Tick Tumwa (widow of Ush Ush Poween)

Palouse allotment on the Snake River ca. 20 miles above Lower Granite Dam:
- John Nesqually (also Squally John and Indian John) - received trust patent in 1889 in the name of Indian John for homesteaded property.

Palouse allotments on the Palouse River above and including Palus Village at the confluence with the Snake River:
- Kamiakin (or Peter Bones or Peter Gibson) (died 1954)
- Sam Fisher (or Wes-ms or Wes-ins) (died 1893) Trust land in 1862
- Palouse Jack (also Poker Jack but not the same Poker Jack as had the allotment west of Almota) (died 1905)
- Louie Took-sites (or Louis Tucksites or Tocksites) (died 1907)
- Pol-i-cotts (or Pollocotts) (died 1894)
- Swenee (or Brigham) (died 1916)
- Young Bones (or Charlie Bones) 1895 [2 allotments] (died 1938) a relative of Kamiakin (Peter Bones) - see above
- William (or Kop Kop or Indian William) (died ca. 1897)
- Old Charley (or Hoosismox-mox) (died 1918)
- Little Man Chief (Young Charley) (died 1892)
- Big Sunday (or Lean or Tumchaumut Lee) (died before 1924)
- Touch-e-tah-ite (or Toch-i-toch-ite) (died 1892)

Old Kamiakin's residential locations also indicate the territory that the Palouse recognized as theirs at the time of the 1855 Treaty signing. Although dictated by Isaac Stevens to stand as the head Yakima chief at the 1855 Treaty signing, Kamiakin was Palouse, not Yakima, saying so himself in the official record of the treaty proceedings: "This land you ask me to sell isn't my land at all, I come from Palouse....". This claim was supported in a Commissioner of Indian Affairs Report of the Agent at the Yakima Indian Agency in 1897 (Pet Ex. 403): "I made a visit in April to the Palouse River. I found about 75 [Palus Indians] living on a barren sand bar at the mouth of the Palouse River [the location of Palus Village]....This was originally the home of Kamiakum." In addition, Judge William Brown, in Pl. Ex. 85 (pp. 181-182) wrote that "At some time late in '56 or early in '57, Kamiahkin chose a place which had been one of his father's old camp grounds on the north side of the Palouse River crossing....The [Kamiakin] family tradition has it that the winter of 1857 and '58 was spent by Kamiahkin and the whole family in the timbered bottom of the Palouse River...." Finally, Superintendent Ross wrote in 1872 that Kamiakin had "retired with his family and settled at the old home of his fathers at the foot of Rock Lake....".

According to R. Sprague and R. Daugherty a few Palouse continued to live at the site of the Palus Village at the mouth of the Palouse River until the 1950s. Photographs taken of the location during the 1962 excavations by WSU show small plank houses still standing at the site.

Summary

This summary description of the archaeological and historical records of the Lower Snake River region demonstrates that there is no evidence of a break in aboriginal occupation of this locale from earliest archaeologically defined times through to the historic era. Instead, archaeological investigations in the Southern Plateau culture area have asserted changes in climate, technology, and resource utilization, rather than population replacement, as the factors responsible for the observed changes in the archaeological record. As such, it is asserted that ancestral Palouse people were occupants of the southern Plateau during the time that Kennewick Man was buried in what is now Columbia Park.

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THE CONFEDERATED TRIBES
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COLVILLE TRIBAL STATEMENT OF TRADITIONAL BELIEF SUPPORTING AFFILIATION WITH THE ANCIENT ONE

On 10/14/1999, representatives of the Colville Tribe and other Columbia Plateau Tribes met with Dr. Francis P. McManamon to discuss the issue of Tribal affiliation regarding the human remains revealed at Columbia Park, Kennewick, in 1996. Dr. McManamon is leading the Department of the Interior (DOI) team assigned to the NAGPRA investigation being conducted in relation to those human remains. Dr. McManamon stated that the DOI would try to determine the cultural affiliation of the remains of that person. DOI would consider various types of evidence for determining affiliation. Those types of evidence are to be derived from 1) archeology, 2) biological anthropology, 3) cultural anthropology / ethnography / historical linguistics, and 4) traditional history / oral history. The following summary of information pertains to traditional oral history.

The Colville Tribe knows that the ancestors of our constituent tribes have always lived on and around the Columbia Plateau. Archeological and anthropological evidence confirm an Indian occupation for at least 11,500 years. Tribal members have handed down information about their world and their culture from generation to generation through oral tradition. These teachings and traditions are expressed through stories and legends. These stories tell how the world was and how it came to be the way it is today.

Indian people have deeply held spiritual beliefs. These beliefs are inextricably tied to the Land. The histories of the tribes are written in the rocks and earth. This history teaches each new generation what the resources are and where they are located. This knowledge comes from

thousands of years of occupation within the same territory. Religious teachings tell our people their ancestors have always lived in the Columbia Plateau. The land, the resources, and spiritual beliefs are interwoven as one into our daily lives. All stories and legends contain history, resource utilization, and religious lessons at one and the same time.

Traditional stories are clear; before our people came into being, the world was populated with animal beings. The world was made ready for the humans. These stories do not tell of other races of people being here before the Indian people or even at the same time as the Indian people. They do not tell of different ethnic groups, of strange looking people, or of white skinned people. They do not have legends of any such people coming into their land until Europeans and Euro-Americans came just a few hundred years ago.

The traditions taught to each succeeding generation do contain information about events in the distant past. There are stories where concurrent volcanic eruptions from different mountains are depicted as arguing sisters. Such a story must be many thousands of years old. There are stories that refer to now extinct Pleistocene fauna - including giant beaver and mammoths. Stories about the end of the last glacial period tell of a time when the Columbia River flowed through the Grand Coulee, when floods covered the earth, and when coyote brought salmon up the Columbia River, delivering this precious resource to first one tribe and then the next.

Members of the Colville Tribe live here now. Our ancestors lived here in historic times and during the ethnographic period, and they lived here during the prehistoric past. We certainly lived here when the Ancient One was laid to rest on the bank of the Columbia River over 9,000 years ago. He is one of our people.

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January 26, 2000

Adeline Fredin
Guy Moura
Office of History and Archaeology
Colville Confederated Tribes
Nespelem, Washington 99155

Dear Adeline and Guy:

Enclosed with this letter are the transcriptions of six Palouse related oral histories that I am pleased to share with you for whatever purposes are deemed useful. As you know, the surrounding landscape here that bears the name of its first people has been a subject of special interest and writing for me over the years. For many years I sought to assemble all the stories I could about the time of the Animal People in the Palouse. The two elders who possessed most of this wisdom in the recent past, Andrew George and Emily Peone, I did not know until late in their lives. I greatly benefited from their wisdom as well as their examples of kindness and hospitality. Emily later became a guest in my own home and often visited my classroom when I taught in Cashmere. I made many trips to the Colville, Yakima, and Umatilla Reservations trying to track down these stories before they were lost and I am deeply grateful that someone deems that worth the effort.

Emily's story of Chief Mountain is not distinctly Palouse as it is the story of the Owhi-Kamiakin family origins but I am including it as I prepared it with the others. A similar version is in the McWhorter Collection at WSU. I remember very well when Emily told me the story of Steptoe Butte there in her home in Nespelem. I shall always count my times with her and Isabel Arcasa as special blessings and the berry pie they always served me was the best anywhere. Andrew George was among the most remarkable persons I ever knew and Cliff Trafzer has written eloquently about our first meeting with him in Yakima in a book of Native American literature recently published by Doubleday. I had wondered in vain for years what story the Palouse told of the formation of the uniquely shaped Palouse Hills. I was told many times that Andrew could tell me but he seemed forever on the move and I could never meet him until that evening long ago when he kindly shared this special tale. It has never been published and neither has Emily's about Elk's Abode. Mary Jim's about Echo Mountain appeared in a book put out by the Yakima Nation back in the 70s I think. I think it was subtitled *The Way Things Were*. Mary has related to me this account several times, however.

Although these stories belong to the land of their origin, they are more rightly the tribes' than my own so it is a privilege for me to share them with the ones who so generously enriched my life with them. Thank you again for considering this work of significance to your valued heritage.

Sincerely yours,

Dick Scheuerman

Dr. Richard Scheuerman

DOI 06933

Transcribed by Richard Scheuerman

CHIEF MOUNTAIN AND THE STAR BROTHERS
as told by Emily Peone

My ancestors were the chiefs of the Yakima and Palouse people who lived all across this beautiful land hunting and gathering food that the Creator placed here for everyone. We were grateful for the abundance of salmon in the rivers and many roots that grew throughout the prairie. My great grandmother, Mary Moses, lived to the remarkable age of 112. The years of my youth were filled with her stories of our people's life long ago.

We often traveled throughout the region to visit relatives, fish and dig roots. We could not pass a stream or hill anywhere from the Cascades to Idaho without Mary telling us about something that had happened there before our people were moved to the reservation. Each place was sacred to the memory of those ~~of our people~~ who had lived upon the earth here for countless generations.

One spring root digging expedition she told us that our family, the Weowicht Clan of Chiefs including the courageous Owhi and Kamiakin, had its origin not here on earth alone, but also from above.

In the long, long ago, five girls were being raised by their grandparents. Their grandmother always warned them, "Don't sleep on your back, but on your side, and do not talk about the stars at night." One day, in early spring, the five sisters gathered their kapin (root diggers) and prepared to go into the hills to gather fresh roots. They told their grandmother they would be going some distance and would be gone over night. She cautioned them again to be careful while sleeping outside. They promised to remember.

The girls set off and after walking for many hours came to a blossoming root ground where they worked to fill their bags. That night the two oldest sisters visited about their grandmother's repeated warnings concerning the stars. Despite a younger sister's urging for them both to go to sleep, they lay down on their backs and whispered on about the sky that was bright with starlight. The younger sister was attracted to a small twinkling star and told her sister, "It's winking at me." The oldest sister said that she liked the large, bright star lower in the sky and they both joked out loud what fine husbands the two stars would make.

Now many of the stars were actually good people who had been placed in the heavens by the Creator in ancient times for their protection from harmful creatures that once lived here. Then people would peer down upon the Earth and were able to descend down and take anyone who wished to live above. When the two sisters awoke the next morning, they were surprised to find themselves in a camp with an old, old man and a handsome, young man. The old man looked at her and said, "You have your wish. You are my wife!" She pleaded with him to allow her to return below, but she was told that it was impossible and that she would remain there forever. The younger sister fell in love with the younger brother and was content to remain with her new husband. The wives were told that they could roam freely throughout their new home but that they must avoid digging one particular plant with a long root. The sisters still had their root diggers and went out daily to gather food. One day they were exploring a new area and found a beautiful meadow in which was growing some of the plant they had been told to avoid. since they had not found any familiar roots elsewhere that day, one of the sisters decided to dig the plant anyway and found that it bore an enormous taproot that was finally pulled after a great tug. When the woman looked where the root had been, they could see down through a hole to the earth far below. Homesickness overcame them and they began to plan a way to escape. Each night after returning home from a day's gathering of food, the sisters quietly wove a ladder of hazel withe that eventually was long enough to reach the world below. While their husbands were away the next day, they gathered the ladder and returned to the meadow where it was quickly lowered. They were spotted by the men who saw them carrying the heavy burden but by the time they arrived at the hole, the younger sister had already nearlyreached the bottom. The old man became angry that his wife had left and he cut the ladder which fell into a heap and is still visible today as a rock pillar on the east side of Snoqualmie Pass. Only the youngest sister survived the fall and she ran home to tell her grandmother all that had happened. When she found the family camp, her sisters and grandparents they could not look directly at her because she glowed from within so brightly because of the baby she carried inside. She rejoined her family who cared for her during her pregnancy and later that year the child was born above Nachez at Miyawax, Chief Mountain.

Since the child grew quickly into a strong and handsome boy bearing such a noble name, many of the Animal People were jealous of his power and wanted to harm him. He was protected by his mother and grew strong enough to defeat Grizzly Bear and smart enough to outwit Coyote. He was courted by many Indian girls who brought offerings of June berries, huckleberries and fruits and herbs which is

why so many grow today in the vicinity of Miyowax. The stones there are always shiny and sparkly. He eventually married a beautifujl maiden and from this family came the legendary Weowicht clan of Indian leaders that included Chief Owhi, Chief Kamiaken and Mary Moses. Many times ~~the elders~~ elders would point skyward at night and say to ~~their~~ children, "There is your ancestor, Khaasu, the North Star."

THE SERPENT MONSTER AND ROCK LAKE AS TOLD BY ARTHUR KAMIAKIN

Long, long ago a vast prairie of tall grass covered the Palouse Country that stretched far as the eye could see. The first people lived together peacefully and roamed freely throughout the region gathering various roots and hunting deer and antelope. After some time, a great monster came into the land and began destroying animals and frightening others away. Soon the people could not find enough animals for their needs and began facing starvation as well as the continued terror from the evil creature.

Finally, they prayed to the Great Spirit above to deliver them from this pestilence. Their prayers were heard and the Great Spirit came down to earth and struck the serpent with a fatal blow to the head. the people were happy that their prayers had been answered and the deer, antelope, birds and other ahimals soon returned to the land.

The monster, however, had a powerful spirit and came back to life. The herds were again destroyed as it sought to kill every living thing in sight. The people were again without any meat and they gathered to once again ask the Great Spirit to help them. When the Great Spirit returned he thrust a great spear into the creature's side and it again fell dead. The animals returned to the prairie and the peole again lived happily.

Yet, once again the monster's body stirred and came back to life. It again began devouring the animals upon which the people depended and they prayed again to the Great Spirit to rid them of this beast. When the people's prayers were offered this third time, the Great Spirit became very angry and returned from the sky armed with his great stone knife which he used to cut the monster into many pieces. He then struck the ground with the weapon in a great blow that shook the earth and dug a deep trench into which he threw the pieces of the monster's body. The long gorge was then filled with water and when the people returned to the prairie they found that the land had been changed. A long, narrow lake now stretched northward for a great distance and rocks were piled along its banks that had been torn from its depths. The creature's remains stayed buried under the deep water of the lake, but its tail never died. From time to time it still thrashes about and makes great waves and whirlpools suddenly appear on the lake's surface. For this reason the people never swam in its murky water and no one has found the bottom of the lake, for it is very deep. It was a place of mystery to the people and today it is called Rock Lake.

THE ANIMAL PEOPLE'S RACE AND THE PALOUSE HILLS AS TOLD BY ANDREW GEORGE

At a great gathering of the ~~animal~~ People on the Snake River long ago, the trickster Coyote challenged anyone to outrun him in a race northward to the Spokane Country on the following morning. Coyote was always boasting about his speed and was certain that nobody could possibly defeat him in such a contest. One by one, Blue Jay, Marmot and others stepped back, but to everyone's surprise, both Magpie and Turtle said they would participate in the race.

Now at that time, the land between the Snake and the Spokane Rivers was a broad prairie and even though Coyote could not believe that anyone could be faster, he made a plan to be asolutely sure he would win the race. While the rest of the animal people danced and sang that afternoon, he ventured onto the prairie and scooped all that land up into the endless hills that you can see today. Coyote knew that he could simply leap over them in several bounds while Turtle would have to go up and down them one at a time and that Magpie grow weary of such a long flight.

That night, however, Turtle called his five brothers together to scout the route since Coyote had a reputation for being mischieveous and they discovered that Coyote had changed the land. Turtle then sent his brothers out onto the hills where they lined up in a row on the highest points between the two rivers.

The next morning Coyote, Magpie, and Turtle lined up near the village of Palus and tock off at a signal given by Blue Jay. Coyote leaped high over the first set of hills leaving Turtle slowly crawling up and down each slope far behind while Magpie madly few past him. But, when Coyote began his second jump he was surprised to see Turtle was on the hilltop ahead of him. He pressed ahead with great effort only to find Turtle even with him when he landed. He then bounded as far as he could only to

find Turtle at his side again. Coyote began to tire.

Meanwhile, Mapgie was also beginning to slow down, after setting off in a fevered flight. He was high enough to see Coyote and Turtle far ahead. Realizing that Coyote had changed the land and that the Turtle brothers had all joined in the contest, Mapie complained in screams and screeches which is why they sound like they do today!

Coyote bounded ahead with all of his strength two more times and fell tired and worn out when he reached the finish. But, there was Turtle on the other side looking rested! Turtle had outwitted Coyote in his own clever race across the hills.

ELK'S ABODE IN STEPTOE BUTTE as told by Emily Peone

In the time of the animal people, the Wolf brothers lived with their beautiful sister along the Columbia River north of its confluence with the Snake. The brothers were very protective of their sister and did not allow her to go far from their lodge along the river. She longed, however, to roam throughout the country as her brothers did and on one occasion she prevailed upon them to take her to one of the great gatherings that was held where the rivers meet. Animal people from the mountains and prairies gathered for many days at these special events to feast and take part in contests of speed and endurance. The Wolf brothers were strong and swift and often participated in the games. Their sister quietly watched from a distance. She and others were especially impressed when stately Elk arrived with his great new rack and once again challenged anyone to split apart those he had shed last year. As they often did, the Wolf brothers each pulled with all their might, but were unable to split the massive horns. As Elk was walking about he noticed the fair Wolf sister and since her brothers were too busy to watch, the two became acquainted and left soon afterward to be married.

When the Wolf brothers found that Elk had taken their sister away, they were outraged and decided to attack their new brother-in-law. His wife saw the brothers approaching, however, and warned Elk to flee upriver and hide on an island in the Columbia. He took a pair of fur gloves that his wife had fashioned for him and used his power to make the gloves grow into the image of a great elk. He then ran to the eastern bank where he saw the Wolf brothers sneaking up the shoreline. Elk sped down to his camp and took his wife further east toward the land he knew in his youth. There was a great power mountain in that area and they found sanctuary in a cleft along its eastern face. By that time, the Wolf brothers realized they had been fooled and spread out in all directions to capture the couple. One came toward the mountain, but could not see them hiding and returned to the Columbia. Elk remained with his wife in that beautiful land and to this day one can still see the shape of his antlers in the side of the place called Steptoe Butte.

THE ORIGIN OF THE ECHO MOUNTAIN (CASTLE ROCK) AT PALOUSE FALLS
as told by Mary Jim

Once two Coyote brothers lived along the Snake River. The oldest one lived alone on the south side of a place called Auaxtasit while the other one with his family lived a short distance downstream along the north bank. This y9ounger Coyote had five children and had to work much harder at providing for all of them. He wasn't catching any salmon but could see his brother in the distance with lots of fish and wished he could do the same.

One day he told his youngest son to visit his uncle and find out how he was catching all those salmon. The uncle told his nephew, "I am using Kamuukii (milkweed hemp). I gather it and then weave it into a net to catch salmon." The little boy ran home to tell his father but fell down in his excitement and forgot what he was supposed to say.

The next day Coyote sent all five of his children. "You ask your uncle first," he told his oldest son. "If something happens to make you forget, the others can pick up and carry the message." Then the children all marched off, single file, to their uncle's fishing place.

They approached Uncle Coyote and he said, again, "I am using Kaamuukii." All the children ran toward home repeating over and over "Kaamuuchii, Kaamuuchii, Kaamuuchii." One fell down but the rest kept running and repeating the words over and over again. They ran so fast, they were tripping all over each other until only the youngest made it home to deliver the message. He rushed up to his father saying, "Kaamuukii!" Coyote said, "Yes, that's what I thought all along."

Coyote and his children went out into the plains to gather the hemp to process and weave the net. They were all picking the plant and diligently processing the hemp, spinning it into string, while

Coyote wove it into a dip net saying, This is the way the people who are coming will prepare to catch salmon. They are coming closer. I can hear their footsteps. They will be catching salmon here at this place. When he was finished, Coyote took his net and dipped it into the water at Palouse Falls and brought up a beautiful salmon. He told his children to build a fire, then he roasted this salmon on a stick. When it was cooked, he called his childrlen. "Come here, we are ready to eat. This is the first salmon. Share it with each other."

Afterward, Coyote decreed, "This place shall be called the Repeater." When people shout into the canyon, it will repeat back at them. He then turned his children into stone as landmarks to Coyote's power. The five of them are still there today in the rock formation near the falls.

HOW BEAVER MADE PALOUSE FALLS as told by Sam Fisher

Four giant brothers and their sister once lived not far from the Palouse River. They were proud of how they looked, and were especially proud of their hair which they kept shining with oil from beavers' tails.

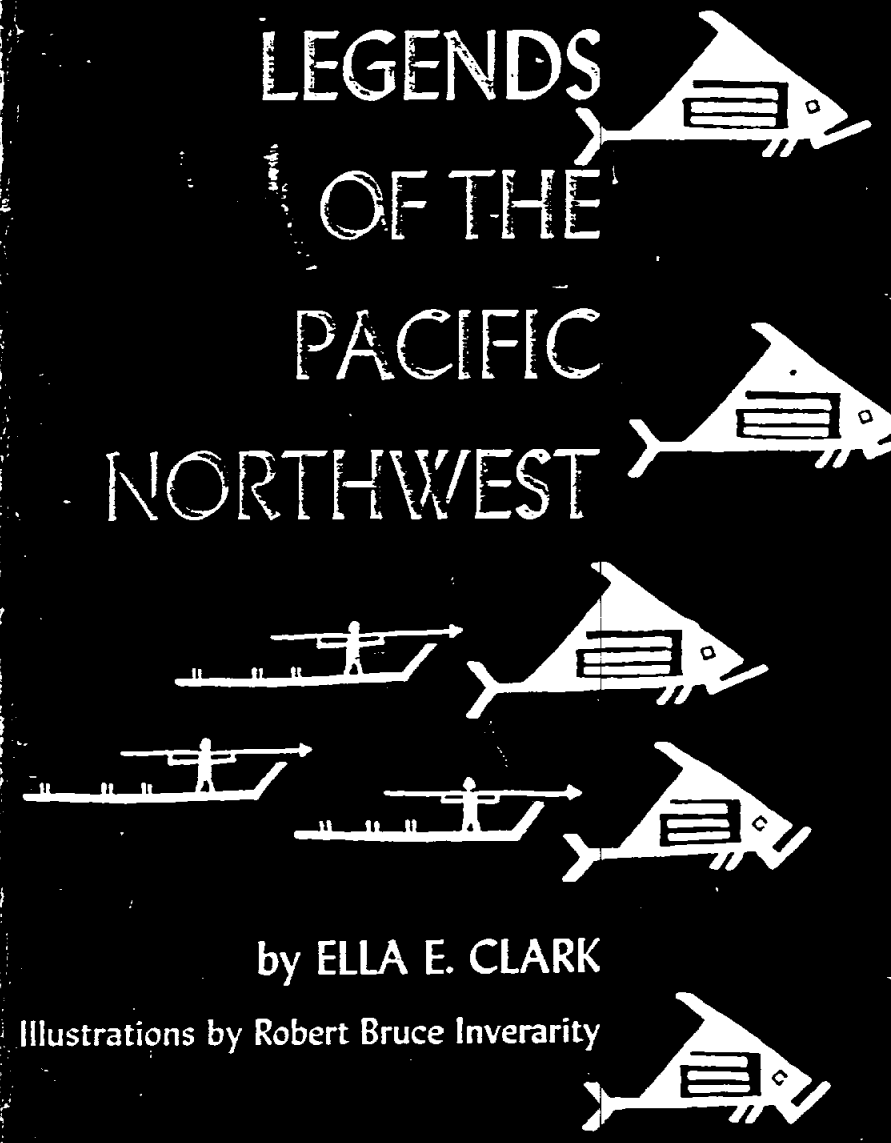
One time they ran out of oil and wondered where they could get some. "There's a big beaver in the Palouse River," the Wolf people told the giants. "Why don't you get some from him?" So the four giant brothers looked for Beaver and found him in the river, up above where the falls are now. At that time there was no falls; the water ran calmly all the way to the Snake River.

One of the giant brothers wounded Beaver with his spear. Beaver started down the river as fast as he could run with the four giants chasing him. At the first bend in the river, they caught up with him, and the second brother speared him. But, Beaver kept on going. Angrily, he turned to the left, away from the river, and made a new and deep canyon. Again the brothers caught up with him. The third brother speared him. Beaver shook the spear off and plunged back into the river.

As he turned south, toward the Snake River, he shook his tail very hard five times and made the five little falls at that place. There the fourth brother speared him, but Beaver kept on. He plowed out a deep canyon ahead of the brothers until they caught up with him and fought. In the struggle, Beaver made the rapids you can see there today and turned the canyon sharply to the left.

Again Beaver rushed on down toward the Snake River. At the next bend in the Palouse, he was speared a fifth time. He turned on the four brothers and fought them in the biggest fight of all. There Beaver tore out a big canyon. The river came over the cliff in a big rush and formed Palouse Falls. The marks of Beaver's claws can be seen all along the canyon walls, even to this day, where he fought his way down to the Snake River. There he plunged downstream into the deeper waters and escaped the giants.

INDIAN LEGENDS OF THE PACIFIC NORTHWEST



by ELLA E. CLARK

Illustrations by Robert Bruce Inverarity

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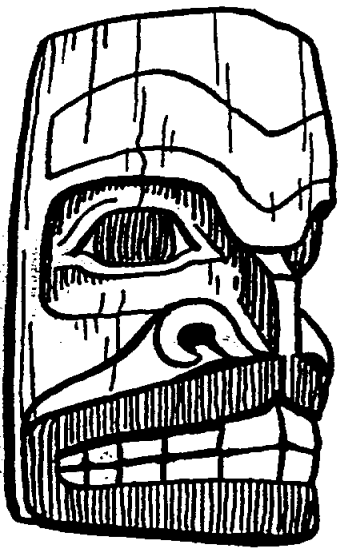

INDIAN LEGENDS OF THE PACIFIC NORTHWEST

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ILLUSTRATED BY ROBERT BRUCE INVERARITY

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II. LEGENDS OF THE LAKES

III. TALES OF THE RIVERS, ROCKS, AND WATERFALLS

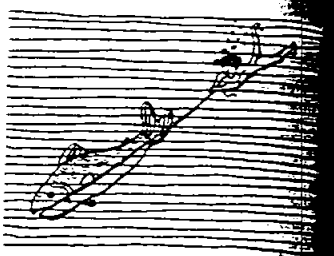
The girl watched the water in horror and great fear. After a time, the dragon rose again. "I am the spirit of the lake," he said. "No one shall again come to my home. I will destroy anyone who dares to come."

Then he sank once more into the water.

Returning to her husband's village near the Chelan River, the girl told his tribesmen what had happened. The old men sat in council. The young men urged war against the monster. Two canoes filled with warriors traveled for two days until they reached the head of the lake.

When they were near the mouth of the Stehekin River, a sudden storm blew up. Again the dragon rose from the water. He seized a canoe and sank with it beneath the waves. He returned to the surface for the other canoe, but the men in it were paddling away furiously. Traveling as fast as possible, they reached the lower end of the lake in safety.

For many, many years, the Chelan Indians dreaded the lake. They believed that a huge dragon hid in its waters, always ready to devour them.



THE LAKES OF THE GRAND COULEE

Army officers who used to hunt in the Grand Coulee in the early days reported that bones of strange animals were occasionally found in the mire along certain lakes in the coulee. The Indians gave this explanation of the bones and of the red rocks in the area.

1. The Blood-red Lake

Long, long ago, giant sea animals lived in the lakes in the Old Coulee. Our people saw them playing in the water, summer and winter.

One time in the days of our oldest grandfathers, our people had a great battle with the monsters. The battle lasted for three days. Many of the sea animals were killed, and thirteen of our warriors lost their lives. The water of one lake was colored a deep red with the blood of the warriors and monsters.

The water remained red for years and years. The shore of the lake also was dyed red, and in some places remains red to this day. The bones you saw are the bones of the monsters.

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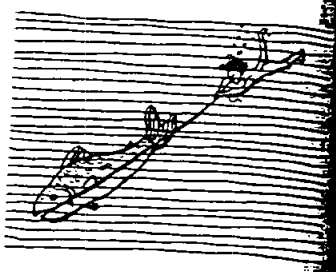

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2. BLUE LAKE

Near Dry Falls, said Bob Covington of the Sanpoil Indians, there is a lake with an island near the middle. It is now called Blue Lake.

One day a man started to swim out to the island. He was a very good swimmer, but when he was about halfway, he suddenly sank. Nothing was seen of him for two or three weeks.

Then his skeleton was found on the shore, across the lake from where he had gone down. There was no flesh on it; only his bones were there. The flesh had not rotted off—it could not have done that in three weeks. The spirits of the lake had drawn him down and had eaten his flesh.

No Indian has gone there since that time.

* * *

At the north end of Nuquispum, which white people call Blue Lake, said Billy Curlew of the Moses-Columbia band, a herd of cattle used to come up every day from below the surface of the water. They would graze on the hills around the lake. At the end of the day they would sink out of sight in the water.

3. DEEP LAKE

Not many years ago, a young man from Snake River married a girl from the Okanogan country. One spring he camped in the Grand Coulee country with her and her parents when they went there to dig roots. While the women dug onions and kouse and other roots, he went hunting with his bow and arrows. Sometimes he brought home a rabbit, sometimes a bird, often nothing. Food was scarce.

When they first came to the Grand Coulee country, his wife said to him, "Never go south of the camp. It is all right to go in other directions, but never go south of here." She did not tell him why he should not go.

When he could find no more rabbits, he began to wonder about her warning. Finally he said to himself, "I will go there today. I will see why she thinks I should not go."

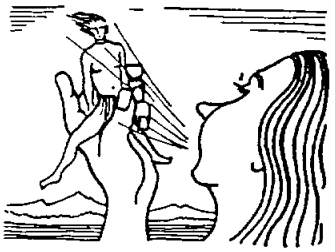
Not telling anyone where he was going, he started off. After a while he came to the edge of a great cliff. Far below, lying on the floor of a wide valley, were some small lakes.

"Where there are lakes, surely there are fish," the young man said to himself. "I will go down and see."

He climbed down the wall of the canyon, and when he reached one of the lakes, sat down beside it on a rock. Looking down through the clear water, he saw many fish.

"Why was I told not to come here?" he asked himself. "We are starving, and here are lots of fish. I will catch some and take them back to camp."

So he cut an elderberry pole, trimmed a hook on it, and went back to



...REATION OF THE ...IMAL PEOPLE

... earth is our mother" and "the Sun is our father" were common ... among the Indians of the Pacific Northwest. In southwestern ... Indians prayed to Earth and Sun in gratitude for fruits and ... roots and grass and salmon. The Klallam along the Strait of Juan ... prayed to Earth as a deity at time of disaster; Klallam women ... Earth during childbirth, and after a child was born they offered ... gratitude to Earth. The following myth is from the Okanogan.

... was once a human being. Old-One made her out of a woman. ... is the mother of all people," he said.

... alive yet, but she has been changed. The soil is her flesh; the ... her bones; the wind is her breath; trees and grass are her hair. ... spread out, and we live on her. When she moves, we have an ...

... bringing her to earth, Old-One took some of her flesh and rolled ... balls as people do with mud or clay. These balls Old-One made ... people of the early world. They were the ancients. They were ... of a time they were at the same time animals.

... some of them were like animals; some were more like people. ... flew like birds; others could swim like fishes. In some ways the ... acted like animals. All had the gift of speech. They had ... and were more cunning than either animals or people. ... were very stupid in some ways. They knew that they had to ... to live, but they did not know which beings were deer and ... people. They thought people were deer and often ate them. ... lived on the earth at that time. They were like the Indians ... that they were ignorant. Deer also were on the earth at ... they were real animals then too. They were never people or ... people, as were the ancestors of most animals. Some people ... antelope, and buffalo also were always animals, to be hunted ... hunted. Others tell stories about them as if they were ancients ... beings.

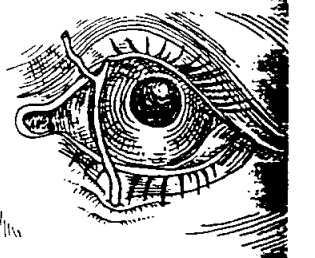
... balls of mud Old-One made were almost all alike and were ... the first ones he made. He rolled them over and over. He ... like Indians. He blew on them and they became alive. ... called them men. They were Indians, but they were very igno-

rant. They did not know how to do things. They were the most helpless all creatures Old-One made. Some of the animal people preyed on the and ate them.

Old-One made both male and female people and animals, so that th might breed and multiply. Thus all living things came from the ear When we look around, we see everywhere parts of our mother.

Most of the ancient animal people were selfish, and there was mu trouble among them. At last Old-One said, "There will soon be no peo if I let things go on like this."

So he sent Coyote to kill all the monsters and other evil beings. O One told Coyote to teach the Indians the best way to do things and best way to make things. Life would be easier and better for them wh they were no longer ignorant. Coyote then traveled on the earth and d many wonderful things.



HOW COYOTE GOT HIS SPECIAL POWER

This variant of a widely told tale was related by Eneas Seymore, a T Indian on the Colville Reservation. In a similar Okanogan story, chief gave Coyote special power, which was to be in his stomach. Karok version, Old-Man-Above made him the most cunning of anim because newly created Man had sympathy for his disappointment gratitude, Coyote became the friend of Man and his children.

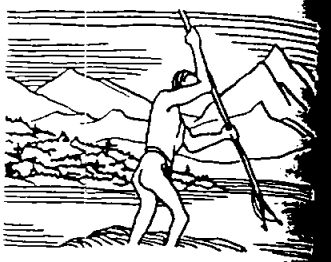
In the beginning of the world, Spirit Chief called a meeting of all animal people.

"Some of you do not have names yet," he said when they had gathe together. "And some of you do not like the names you have now. Tom row, before the sun rises I will give a name to everyone. And I will each an arrow also.

"Come to my lodge as soon as the darkness is gone. The one who there first may choose any name he wants, and I will give him longest arrow. The longest arrow will mean that he will have the mo power."

As the people left the meeting, Coyote said to his friend Fox, going to be there first. I don't like my name. I want to be called Gri Bear or Eagle."

HOW COYOTE MADE THE COLUMBIA RIVER



An account of the formation of the Columbia River is an important pa... of the Sleeping Beauty version of the Bridge of the Gods legend. Anoth... is found in "How Coyote Made the Indian Tribes." The following s... was related in 1951 by Peter Noyes, a Colville in northeastern Washi... ton. He first heard it nearly eighty years ago.

Mr. Noyes was pleased to read, a few years ago, that geologists ... plenty of evidence that in different periods of the geologic past lak... covered parts of eastern Washington now drained by the Columbia Riv... and its tributaries.

Long ago, when Coyote was the big man on the earth, this valley ... covered by a big lake. At that time there was no Columbia River. W... of us, between the lake and the ocean, was a long ridge of mountains. ... the Columbia River did not go through it. Indians today believe that ...

Coyote was smart enough to see that salmon would come up from ... ocean to be food for his people here if he would make a hole through ... mountains. So he went down to a place near where Portland is now, ... with his powers he dug a hole through the mountains there. The ... went through the hole and on to the ocean.

The water in the big lake up here was drained, and the water flow... out of it made the Columbia River. Coyote got the Columbia to ... through that hole, the way it does today. Then the salmon came up ... river to this part of the country. His people after that had plenty to ...

When he dug that hole through the mountains, Coyote made a ... of bridge. You have heard about it—a broad rock bridge that went ac... the river. People could walk from one side of the Columbia to the oth... A long time afterward, an earthquake broke the bridge down. The ro... that fell into the water formed the Cascades of the Columbia. They ma... it hard for boats to go up and down the river there.

melted snow rushed down in the mountain streams, a big flood ov... flowed the river. The pile of driftwood near Raccoon's camp dammed ... the water and made the river overflow.

The great flood of water knocked down the stone trees. When ... floodwater left, the stone trees were buried underneath sand and soil ... rocks. Many animals were buried with them.

The trees and the bones of the animals still lie where Coyote sen... flood. Trees are buried in rock. Deer, raccoons, cougars, and many ani... not seen in our country today lie buried there in the clay.

LEGENDS OF STEAMBOAT ROCK

Steamboat Rock, 800 feet high and 2½ miles long, stands in the ... channel, the dry coulee, of the Columbia River in central Washing... Its layers of basalt look like the decks of a huge steamboat. Geolo... think that thousands of years ago, when the river ran through wh... now called the Grand Coulee, Steamboat Rock stood between two ... mendous waterfalls, each of them 800 feet high and 2 miles wide.

The first of the following stories, obviously of recent origin ... revised old tale, was related by Peter Noyes, a Colville. The other ... pieced together from fragments remembered by several people and ... together.

In the days of the animal people, the Columbia River used to flo... through the Grand Coulee. Coyote had a big steamboat then. One sum... mer he came up from the coast in his boat, bringing many plants th... people here needed for food.

When he got up the river to where the Grand Coulee is now, some... thing—I forget what—made him very angry. He left his big boat ... there in the river and went over to the place where Coulee Dam is no... There he struck a high rock with his stone hammer, and split it. Th... water rushed through the opening, and the river turned north. So Coy... caused the river to leave its old channel and flow through its present ...

His boat was left in the dry channel. Jack Rabbit sat watching fro... the coulee wall, and laughed at Coyote. So Coyote turned him into ... You can see him sitting there today, at the left of Steamboat Rock ... you go there from here.

The plants Coyote brought with him still grow on Steamboat Rock ... currants and wild onions, kouse and other roots.

2

The Eagle family once lived on Steamboat Rock. At that time it did not look like an island, as it does today. It was joined to the canyon wall and stretched out into the valley floor.

For a long time the Eagle family had plenty to eat and so were happy. But one summer, food became scarce. Eagles could find no dead fish along the rivers. After a while they could find no snakes or chipmunks. Although they flew up and down the Grand Coulee, they could find nothing to eat. The children became so hungry that they cried all day and all night. Mother Eagle begged Father Eagle to go to Coyote for help. Father Eagle did not want to ask Coyote, but at last he could not stand his own hunger and the cries of his family any longer. So he went to Coyote and said to him, "Will you help me find some food for my family? My children cry from hunger."

"I will help you if you will do one thing for me," answered Coyote.

"What is that?"

"Give me your oldest daughter for my wife. I will make the coulee rich with food if you will let me marry your beautiful daughter."

Father Eagle, very hungry, answered, "You may have her." Then he flew back to his family on the rock.

Coyote covered the dry bed of the old river with jack rabbits and sage hens and rattlesnakes. The Eagle family had a big feast. When they had eaten all they wanted, Coyote told Eagle to get ready for the wedding. There would be a big wedding feast on top of the rock.

When all was ready, Coyote arrived. He expected to claim the beautiful daughter of Eagle. But when she saw the ugly old Coyote, she began to cry. "I won't marry him. I'd rather starve than marry that ugly old man."

That made Coyote angry. He sang his power song and called for Thunder to help him. With his powers he cut the big rock away from the wall of the coulee, and pushed it out into the center of the valley. Then he seized the women who were standing near him and threw them against the rock walls. The food made ready for the wedding feast he threw against the rocks.

Today when you drive through the Grand Coulee just before dark, you can see women's black braids hanging over the edge of the walls. And you can see the rocks stained with yellow and green and red from the food thrown there long ago.

3

Long, long ago, when Coyote walked the earth, a young woman was left a widow with a small son. For a year after her husband's death, she

let her hair hang uncared for, as was the custom of her people. She did not braid it, did not even comb it. She did not paint her face, and she wore her oldest clothes, without any ornaments.

At the end of the year, her period of mourning was over. She washed her hair and rinsed it in water perfumed by sweet-smelling hemlock needles. She braided it and tied pendants to the ends of the braids. She painted her face. She put on her best buckskin dress decorated with elks' teeth, and wore her earrings and necklaces made from shells.

Then her dead husband's parents invited many guests to a big feast on the top of Steamboat Rock. Her appearance and the giving of the feast would show the people that her year of mourning had ended and that her parents-in-law were willing for her to have another husband.

Coyote sat watching her and admiring her beauty. He wanted to marry her, but he knew that he would not be permitted to do so. He had been refused by many girls and their parents. He knew that they considered him very homely, with his long nose and his slanting eyes. He said in his heart, "If I can't get her, I will make it so that no one else will."

Then he changed the young woman to a rock and her son to a smaller rock. While the guests were arriving, he changed them to trees, and he made the walls so steep that people could not easily climb up them. He did not want them to have feasts on Steamboat Rock.

You can see them there today—the stone pillar and the smaller pillar standing up on Steamboat Rock, the scrubby old pines on top of the rocky island and along the steep wall where the trail used to be. Over in one spot is a pile of stones. There Coyote dumped the baskets of food brought up for the feast and changed them all to rocks.

THE HEE-HEE STONE

The Hee-Hee Stone—also called Tee-Hee-Hee Stone, Wishing Stone, and Camas Woman—used to stand about twenty miles from Oroville, Washington, near the Canadian border. Tee-Hee-Hee *and* Hee-Hee *are thought to be corruptions from the Chinook word meaning "to wish." The stone was an upright boulder eight or ten feet high, somewhat in the shape of a human body. For perhaps hundreds of years, Indians when passing always left gifts there, believing that in return their wishes would be granted and they would have good luck. In time, white men also left gifts. Several legends were told about the stone. The one that follows was known by both the Okanogan and the Colville tribes. A variant has been recorded from the Sanpoil and the Nespelem.*

Not many years ago, said Peter Noyes, a white man took a hammer and

ıxa Mountain. People will be

"Because you were beaten and
will be a low mountain ridge
igh again."
ıd where Coyote transformed
s were blue with camas in the
as over, Indians came from far
rations the maiden stood near
er face and braid her hair. The
which means "Sitting on the

ecause of a huge monster that
allowed all the fish and birds
were so strong that with one
His breath was so bad that it
his skin, and no hunter had
fraid of him.
where the Spokane River now
there was no Spokane River.
v the monster. He was lying

er village as fast as she could.
ıd he is asleep."
n together and said to them,
ther thong in all the tepees."
selessly to the hillside where
d him to trees and to rocks.
all the people began to beat
poons of hunting.
big lump. All the cords and
made of grass. The monster
an and ran until he reached
channel. When he reached

the lake, the waters of Lake Coeur d'Alene rushed into the new channel and made a new river.

Ever since then, the Spokane River has flowed from Lake Coeur d'Alene into Big River, and so its waters have reached the sea.

THE ORIGIN OF PALOUSE FALLS

A few miles above its mouth, the little Palouse River thunders over a cliff 198 feet high, into a circular bowl. From there it plunges southward into a narrow canyon, to join the Snake River not far from where the Snake joins the Columbia. The falls are the scenic feature of a state park.

This myth was told in 1936 to Mr. and Mrs. John McGregor of Hooper, Washington, by Sam Fisher, a Palouse Indian who lived not far from the mouth of the Palouse River. A variant was recorded by Charles Wilkes, of the United States Exploring Expedition of 1838–1842; it explains also the origin of neighboring Indians, with details similar to those in "How Coyote Made the Indian Tribes."

Four giant brothers and their giant sister once lived not far from the Palouse River. They were proud of how they looked, and were especially proud of their hair. They kept it sleek and shining with oil from beavers' tails.

One time they ran out of oil and wondered where they could get some.

"There's a big beaver in the Palouse River," the Wolf people told the giants. "Why don't you get some from him?"

So the four giant brothers looked for Big Beaver. They found him in the river, up above where the falls are now. At that time there were no falls; the water ran smoothly and calmly all the way to the Snake River.

One of the giant brothers wounded Beaver with his spear. Beaver started down the river as fast as he could run, the four giants chasing him. At the first bend in the river, they caught up with him, and the second brother speared him.

But Beaver kept on going. Angrily, he turned to the left, away from the river, and made a new and deep canyon. Again the brothers caught up with him, and the third brother speared him. Beaver shook the spear off and plunged back into the river. As he turned south toward the Snake River, he shook his tail very hard five times. Thus he made the five little falls at that place.

There the fourth brother speared him, but Beaver kept on. He plowed

out a deep canyon ahead of the brothers, until they caught up with him and fought with him. In the struggle, Beaver made the rapids you can see there today and turned the canyon sharply to the left.

Again Beaver rushed on down toward the Snake River. At the next bend in the Palouse, he was speared a fifth time. He turned on the four brothers and fought them, in the biggest fight of all. There Beaver tore out a big canyon. The river came over the cliff in a big rush and formed Palouse Falls. The marks of Beaver's claws can be seen all along the canyon walls, even to this day.

But again Beaver escaped from the giants. Soon he reached the Snake River and plunged downstream, sure that he was now free. Perhaps he would have been free if it had not been for Coyote. Coyote was watching from the hills on the south side of the river.

When he saw Beaver escaping, Coyote stood with one foot in the short grass and one foot in the long grass and sang his power song. His power song made Beaver turn round and go back up the Snake to the mouth of the Palouse. There the four giant brothers speared him again and killed him.

You can see Beaver's heart today. It is the big round rock on the west side of the Palouse River, where it joins the Snake.

BEAVER AND THE GRANDE RONDE RIVER

The Grande Ronde River flows through the northeast corner of Oregon and the southeast corner of Washington until it reaches the Snake River.

The Nez Perce Indian who permitted this fire myth to be recorded in 1891 gave an example of its practical value. In his boyhood, he and his companions when out fishing wandered too far and had to stay all night. They had salmon and hunger, but no matches. Remembering certain details from this myth, they soon kindled a fire by friction, "in the old way of the Indians."

Before there were any people in the world, the animals and trees moved about and talked together just like human beings. At that time, only the Pine trees knew how to make fire. The Pines were selfish and would not tell anyone what they knew. The other trees did not know the secret of fire. The animal people did not know the secret of fire. No matter how