

FORM A

Request by a Museum or Federal Agency that the Review Committee Act on an Agreement Concerning the Disposition or Reburial of Culturally Unidentifiable Human Remains and Associated Funerary Objects for which a “Tribal Land” or “Aboriginal Land” Provenience Can Be Determined

1. **REQUIRED:** Provide the draft Notice of Inventory Completion that will be published in the Federal Register if the agreement receives the recommendation of the Review Committee and the recommendation of the Secretary of the Interior. Make certain that the information in the draft notice agrees with the information provided in the inventory submitted to the National NAGPRA Program. A discrepancy between the two documents will require the submission of an amended inventory. Also, for Indian tribes, use the name of the Indian tribal entity as it appears in “Indian Entities Recognized as Eligible to Receive Services from the United States Bureau of Indian Affairs” (accessible from the National NAGPRA Program’s website, at www.nps.gov/nagpra).

The Draft notice of Inventory Completion is attached as Exhibit A

2. **The Central Washington University personnel who will be presenting the request to the Review Committees are as follows**

Lourdes Henebry-DeLeon, NAGPRA Program Director, Central Washington University
400 East University Way,
Ellensburg, WA. 98926-7544
509-963-2671 - deleonl@cwu.edu

3. **Other presenters in support of the agreement as follows:**

For the Wanapum Band of Priest Rapids

Mr. Rex Buck, Jr.
Wanapum Band of Priest Rapids
15655 Wanapum Village Lane SW
Beverly, WA 99321
509-754-5088 ext. 3113 - rbuck@gcpud.org

Ms. Jacqueline Cook
Repatriation Specialist
Confederated Tribes of the Colville Reservation
P.O. Box 150
Nespelem, WA. 99155-0150
509-634-2635 – jackie.cook@colvilletribes.com

- 4. This request concerns an agreement for the disposition transfer of control of Native American human remains to the non-federally recognized Indian groups listed in the attached draft Notice of Inventory Completion.**

45-YK-13 is located within the aboriginal territory of the Wanapum Band of Priest Rapids, which is not a Federally recognized tribe as defined in NAGPRA.

- 5. The agreement referenced in #4 and signed by all the parties listed in the draft Notice of Inventory Completion is attached.**

Two federally recognized tribes, the Confederated Tribes of the Colville Reservation, Washington and Confederated Tribes and Bands of the Yakama Nation, Washington engaged in consultation with Central Washington University regarding the proposed disposition of the human remains. The Tribes support the disposition and are providing letters in a separate email.

- 6. The Native American human remains were removed from the aboriginal lands of the following Indian tribes (use the name of the Indian tribal entity as it appears in “Indian Entities Recognized as Eligible to Receive Services from the United States Bureau of Indian Affairs”):**

Confederated Tribes of the Colville Reservation, Washington

Confederated Tribes and Bands of the Yakama Nation, Washington

- 7. The museum or Federal agency has consulted with all the Indian tribes listed in #6, and none of them objects to the proposed disposition of the human remains.**

Central Washington University consulted with the Confederated Tribes of the Colville Reservation, Washington and Confederated Tribes and Bands of the Yakama Nation, Washington regarding the proposed disposition of the human remains.

- 8. Proof that the two statements of fact in #7 are true is attached.**

Central Washington University requested written evidence of support from the Confederated Tribes of the Colville Reservation, Washington and Confederated Tribes and Bands of the Yakama Nation, Washington which they will provide in a separate mailing.

- 9. All the human remains and associated funerary objects in this request appear in the following NAGPRA inventories (supply inventory dates and page numbers):**

The human remains in this request appear in Central Washington University, Department of Anthropology, Inventory of Native American Human Remains: Eastern Washington (1966) on page 12. Identification:

AA-01 Skull
AA-02 Mandible
AA-03 Mandible
AA-04 Teeth

- 10. The human remains in this request were determined to be Native American on the basis of the following categories of information, and for each category, the key set of supporting documentation is attached (DO NOT include voluminous or extraneous documentation):**

See below

- 11. TO BE COMPLETED WHERE THE REQUEST CONCERNS AN AGREEMENT FOR THE DISPOSITION OF NATIVE AMERICAN HUMAN REMAINS TO NON-FEDERALLY RECOGNIZED INDIAN GROUPS)**

Were the human remains in this request determined to be culturally connected with the non-federally recognized Indian groups who are parties to this agreement?

YES. The human remains are culturally connected to the Wanapum Band of Priest Rapids, Washington.

If yes, the human remains were determined to be culturally connected with the non-federally recognized Indian groups on the basis the following categories of information, and for each category, the key set of supporting documentation is attached (DO NOT include voluminous or extraneous documentation):

Geographical:

45-YK-13 is an occupation site on the right (west) bank of the Columbia River, on the north side of the alluvial fan at the mouth of Sourdough Canyon in Yakima County, Washington. The site exhibited traces of midden in the riverbank for some 350 m, and 40 m inland. 45-YK-13 is located in Wanapum aboriginal territory approximately 5 miles north of Priest Rapids. Wanapum ancestral lands ranged along both banks of the Columbia from above Crab Creek down to the mouth of Snake River. The village where Wanapum chief Smohalla resided was on 'the west bank of the Columbia at the...foot of Priest's Rapids.

Biological:

The individual has been identified as Native American based on their morphology, tooth wear, and archaeological context.

Archeological:

Dr. Robert E. Greengo, archaeologist at the University of Washington, conducted archaeological investigations in the Priest Rapids and Wanapum Reservoir between the years 1957 and 1962. Greengo's (1982) summary report documents test excavations at 45-YK-13 located along the right or west bank of the Columbia River. Dr. Greengo recorded prehistoric and historic occupation at 45-YK-13 noting that "evidence of historic occupation at YK-13 is generally consistent with the observations of our informants [Frank Buck]." After the archaeologists began excavation at the "housepit", Greengo learned from members of the Buck family that the Buck's had a corral of horses in the "housepit" depression (Greengo 1982: 93). In the late 19th and early 20th centuries the area at the mouth of sourdough Canyon provided a good area for pasturing the horses of the Wanapum people (Frank Buck and family) (Greengo 1982:122). A small corral was built near the river on or over the prehistoric midden of YK-13. The summer encampment shown in photographs taken in 1950 may have been at 45-YK-13.

Anthropological:

The Wanapum Band of Priest Rapids is most closely associated with the site; however the site lies within the ceded lands of the Yakama Nation as per the treaty of 1855. None of the Wanapum leaders signed the Yakima Treaty. The Wanapum continue to live near their ancient village site at P'na (Sharkey 1984: 69).

Oral traditional:

Based on the ethnographic data, the Priest Rapids area is unequivocally identified as "the home of the Wanapums" (Relander 1956 in Smith 1982: 90). The Wanapum maintained semi-permanent villages and many fishing camps along the Columbia River south of Crab Creek, with their primary village, P'na, located at the lower end of the Priest Rapids. A description of P'na was recorded in June of 1951 from Harry Tomalawash and Johnny Buck. Speaking of P'na the informants state: "That was upstream from the power plant [the first Priest Rapids power plant]. You know where that is. It means fish caught or fish trap. They used to catch fish there in P'na. It was a long trap made of willows. They put it into the water and it caught the fish." (L.V. McWorter Collection 1951). Beyond the foot of Priest Rapids to the confluence of the Snake and Columbia Rivers, Relander reports that the Wanapums "had fifteen villages, the largest being Towmowtoewe (Richland), Chanout (Hanford), and Tacht (White Bluffs)." He further states that from Kosith (Pasco) northward to Vantage, the Wanapum occupied another "thirty-five dwelling

places” (Relander 1956:32). The Tomalawask/Buck transcript of 1951, found in the L.V. McWorter Collection also references the Wanapum villages and other named locations.

Historical:

The Wanapum utilized permanent and semi-permanent villages in the Columbia River valley. These sites tended to be located along stream courses or at the confluence of streams and rivers (Galm et al. 1981:14). Historic documents, ethnographic sources, and oral history indicate that the Wanapum Band, also known as the Priest Rapids Indians, occupied the section of the Columbia River where 45-YK-13 was recorded since precontact times.

Lewis and Clark:

The first encounter between Plateau Tribes and European culture was documented by the Lewis and Clark expedition where they encountered the Wanapum in 1805 and wrote about them in their journals. (Moulton, Gary E., ed. The Journals of the Lewis and Clark Expedition)

12 Indian Claims Commission 301:

A.J. Splawn 1860 (settler) p. 325-326

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 besides their ancestors'

James Mooney 1896 p, 326

The Wanapum or Sokulk were reported to be closely connected linguistically 'and politically with the Yakima, Palus and Nez Perce, They ranged along both banks of the Columbia from above Crab Creek down to the mouth of Snake River, The village where their chief 'Smohalla resided was on 'the west bank of the Columbia at the foot of Priest's Rapids

11. Date of submission of this request:

SEPTEMBER 21, 2012

REFERENCES

Greengo, Robert

1982 Prehistory of the Priest Rapids-Wanapum Region, Columbia River, Washington

Indian Claims Commission

1963 Docket No. 161: Yakima Tribe, Petitioner v. the United States, Defendant; The Confederated Tribes of the Colville Reservation, Intervenor (<http://digital.library.okstate.edu/icc/v15/icc15p463a.pdf>)

McWhorter, L.V.

1923-30 McWhorter Papers. Copies on file, Wanapum Heritage Center Repository, Wanapum Dam, Beverly.

1951 Transcript of Interview with Johnny Buck. Manuscript on file, Wanapum Heritage Center, Repository, Beverly.

Ray, Verne F.

1933 *The San Poil and Nespelem: Salishan Peoples of Northeastern Washington*. University of Washington Publications in Anthropology vol. 5. University of Washington Press, Seattle.

1936 Native Villages and Groupings of the Columbia Basin. *Pacific Northwest Quarterly* 27:99-152.

Relander, Click

Various On file, Cage 4050, Folder, Relander, Clifford C. Manuscripts, Archives, and Special Collections, Holland Library, Washington State University, Pullman.

**Form A: Central Washington University 45-YK-13 Wanapum Band of Priest Rapids a
federally non-recognized Tribe**

a. EXHIBIT A: NOTICE OF INVENTORY COMPLETION

Template-NIC Culturally Unidentifiable (CUI) Disposition 10.11(c)(2)(ii)

DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Central Washington University, Ellensburg, WA.

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession/control of Central Washington University, Ellensburg, WA. The human remains were removed from Yakima County, Washington.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003(d)(3) and 43 CFR 10.11(d). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

Consultation

A detailed assessment of the human remains was made by Central Washington University professional staff in consultation with representatives of Confederated Tribes of the Colville Reservation, Washington; Confederated Tribes and Bands of the Yakama Nation, Washington and the Wanapum Band of Priest Rapids, a non-Federally recognized Indian group.

History and description of the remains

In 1957, human remains representing a minimum of 1 individual were removed from 45-YK-13 in Yakima County, Washington. Mr. and Mrs. Cyril Davis, members of the Washington

Archaeological Society (WAS) a local amateur archaeology group, found the skull and mandible at the north end of site 45-YK-13 on May 5, 1957. Mr. Edward Nolan donated the skull and mandible to the Thomas Burke Memorial Washington State Museum (Burke Museum) on September 29, 1959. The collection was formally accessioned by the Burke Museum in 1965 (Burke Accn. 1965-77). In 1974, the Burke Museum legally transferred the cranium and mandible to Central Washington University Department of Anthropology (CWU ID AA).

Dr. Robert Greengo, University of Washington, recorded site 45-YK-13 a late prehistoric to historic site, in 1958 during an archaeological survey in the Priest Rapids and Wanapum Reservoirs. Dr. Greengo noted that prior to his work in 1958 the Washington Archaeological Society (WAS) dug a narrow test trench perpendicular to the river bank. This work was never formally reported, but Dr. Greengo was informed that some human bones had been found. No known individuals were identified. No associated funerary objects are present.

The human remains were examined by physical anthropologist Lourdes Henebry-DeLeon of Central Washington University. The morphology of the remains is consistent with individuals of Native American ancestry and the archaeological site context supports the Native American determination. "Priest Rapids" is written on the cranium.

Evidence for Aboriginal

The Wanapum Band of Priest Rapids maintains that they have always, according to tradition, inhabited the lands where the human remains were removed. 45-YK-13 lies within the ceded lands of the Yakama Nation as per the treaty of 1855 but, none of their leaders signed the Yakima Treaty. The Wanapum Band of Priest Rapids continues to live near their ancient village site at P'na (Sharkey 1984: 69). Harry Tomalawash and Johnny Buck describe P'na as being "upstream from the power plant [the first Priest Rapids power plant]. You know where that is. It means fish caught or fish trap.

They used to catch fish there in P'na. It was a long trap made of willows. They put it into the water and it caught the fish.” (L.V. McWorter Collection 1951). Beyond the foot of Priest Rapids to the confluence of the Snake and Columbia Rivers, Relander reports that the Wanapums “had fifteen villages, the largest being Towmowtowee (Richland), Chanout (Hanford), and Tacht (White Bluffs).” He further states that from Kosith (Pasco) northward to Vantage, the Wanapum occupied another “thirty-five dwellingplaces” (Relander 1956:32).

45-YK-13 is located within the area identified by the Indian Claims Commission as the aboriginal territory of the Wanapum Band of Priest Rapids, Washington. A. J. Splawn was one of the best informed early settlers in central Washington and expert witnesses for petitioners and defendants with claims before the Indian Claims Commission relied on his writings (12 Ind. Cl. Comm. 301:324-325). The Indian Claims Commission (1963:325-326) found 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 [of the Wanapum] to include: “Wi-nah-pams or Sokulks were Shap-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. James Mooney (1896) wrote that “They [Wanapum] ranged along both banks of the Columbia from above Crab Creek down to the mouth of Snake River, The village where their chief 'Smohalla resided was on 'the west bank of the Columbia at the...foot of Priest's Rapids.

Officials of the Central Washington University have determined that, pursuant to 25 U.S.C. 3001(2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.

Central Washington University began consultation in 2005 with all Indian tribes from whose tribal land, at the time of the removal, these Native American human remains were removed during the Eastern Washing NAGPRA Meeting funded by a National NAGPRA documentation grant. In September of 2012 the federally recognized tribes agreed to transfer control to the Wanapum Band of Priest Rapids.

The Secretary of the Interior may make a recommendation for a transfer of control to a non-federally recognized Indian group(s) of culturally unidentifiable human remains. *OR* The Secretary of the Interior may make a recommendation for the culturally unidentifiable human remains to be reinterred under State or other law.

In September 21, 2012 the Central Washington University requested that the Secretary through the Native American Graves Protection and Repatriation Review Committee recommend:

- a transfer of control to the **Wanapum Indian Band of Priest Rapids** of the culturally unidentifiable Native American human remains 43 CFR 10.11(c)(2)(ii);
- In addition, the Central Washington University has provided proof that consultation has occurred with all Indian tribe(s) from whose tribal lands/aboriginal lands the Native American human remains were removed, and that none have objected to the transfer of control/reinterment.

The Review Committee considered the proposal at its [**give date**] meeting and recommended the

transfer of control/reinterment. A **[give date]**, letter on behalf of the Secretary of Interior from the Designated Federal Official transmitted the recommendation of the Secretary for the Central Washington University to transfer control of the culturally unidentifiable human remains to the Wanapum Band of Priest Rapids contingent on the publication of a Notice of Inventory Completion in the Federal Register. This notice fulfills that requirement. **OR** A **[give date]**, letter on behalf of the Secretary of Interior from the Designated Federal Official transmitted the recommendation of the Secretary for the **[Museum/Federal agency]** to reinter the culturally unidentifiable human remains [and associated funerary objects] contingent on the publication of a Notice of Inventory Completion in the Federal Register. This notice fulfills that requirement.

Officials of the Central Washington University have determined that, pursuant to 25 U.S.C. 3001(9)-(10), the human remains described above represent the physical remains of **1** individual of Native American ancestry. Lastly, officials of the Central Washington University have determined that, pursuant to 43 CFR 10.11(c)(2)(ii),

- the disposition of the human remains will be to the Wanapum Band of Priest Rapids.

Representatives of any Indian tribe that believes itself to be culturally affiliated with the human remains or any other Indian tribe that believes it satisfies the criteria in 43 CFR 10.11(c)(1) should contact Lourdes Henebry-DeLeon, Department of Anthropology Central Washington University, 400 East University Way, Ellensburg, WA, 98926-7544, telephone (509) 963-2167, before [insert date 30 days following publication in the Federal Register] (*Federal Register calculates this date*).

The transfer of control of the human remains to the Wanapum Band of Priest Rapids may proceed after that date if no additional claimants or requestors come forward, or if no Indian tribe that meet the criteria under 43 CFR 10.11(c)(1) objects.

Central Washington University is responsible for notifying the Wanapum Indian Band that this notice has been published.

Form A: Central Washington University 45-YK-13 Wanapum Band of Priest Rapids a federally non-recognized Tribe

SUPPORTING DOCUMENTS

1. 12 INDIAN CLAIMS COMMISSION 301 –
 - a. TITLE PAGE
 - b. LEWIS AND CLARK PLACE NAMES
 - c. A.J. SPLAWN
 - d. JAMES MOONEY
2. MAPS
 - a. 45-YK-13 (45-YA-00013) SHOWING SOURDOUGH CANYON AND TO PRIEST RAPIDS
 - b. Ceded Lands map

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 FACTIntroduction

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

<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 Seloatpallah (Palus) is placed to the north of the Snake River extending west of the Palouse River to the Columbia River.

(Pet. Ex. 527).

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 Piskas) - 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, Spiawn 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.

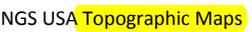
Klikitats had, about 1835, descended from the Simcoe Mountains in eastern Washington to the Cowlitz River on the lower Columbia making war upon the Chinook, and then, in 1841, they had turned their attention to the Willamette Valley.

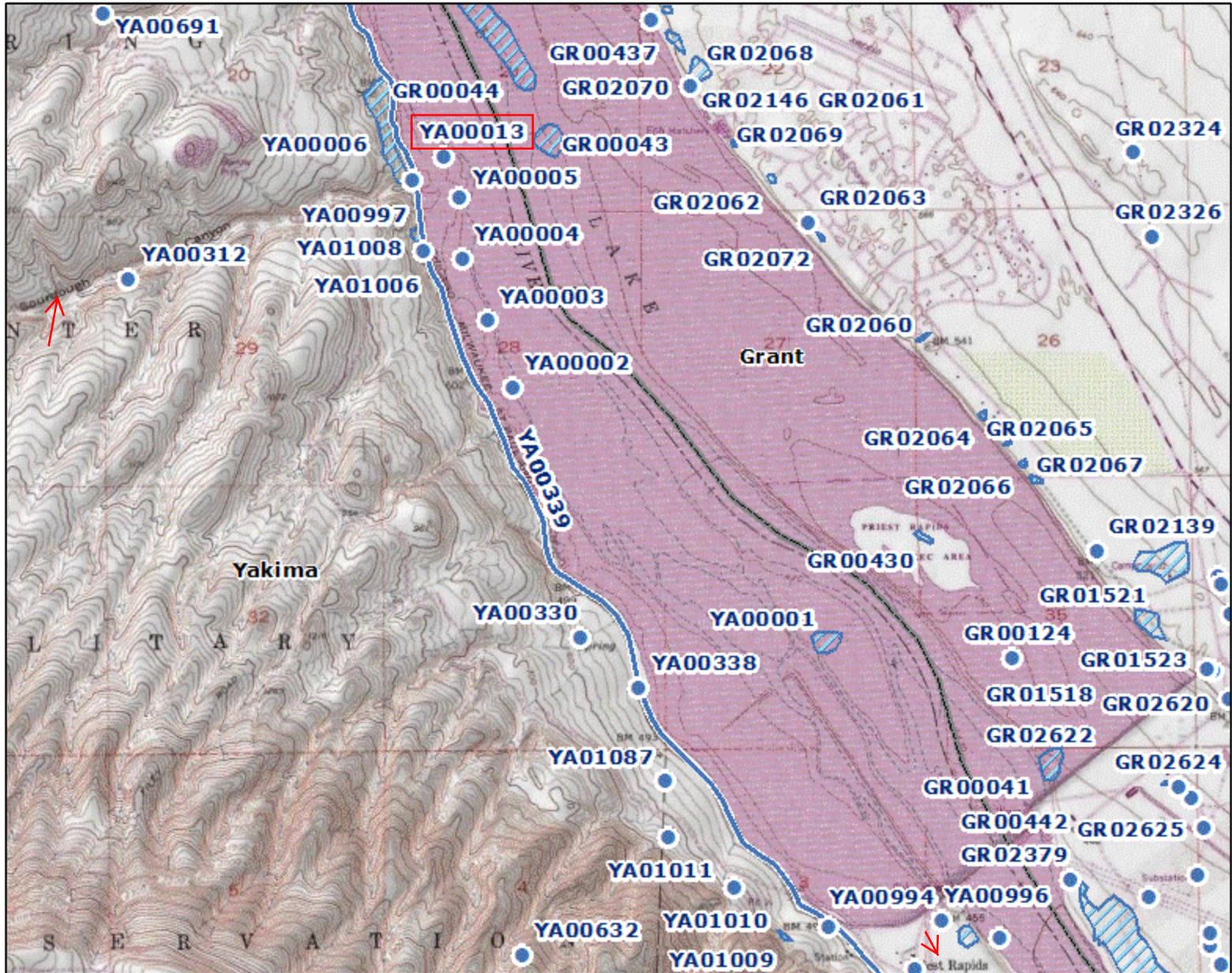
James Mooney

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

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

LEGEND

- Archaeology Sites (Points) 
- Archaeology Sites (Lines) 
- Archaeology Sites (Polygons) 
- Archaeology Districts 
- County Boundaries 
- NGS USA Topographic Maps 



Title: 45YA13

Description: Relation to Priest Rapids Dam



NAD83 State Plane Washington South (HARN)

DISCLAIMER: This map is for reference purposes only. All distances and locations are approximate.



