

Attachment 10

Traditional Use Study

Confederated Tribes *of the*
Umatilla Indian Reservation
Department of Natural Resources
Cultural Resources Protection Program



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July 7, 2011

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Dear Mr. Johnson,

On behalf of the Confederated Tribes of the Umatilla Indian Reservation, Cultural Resources Protection Program (CRPP) enclosed is a final report entitled *Traditional Use Study for the Chopin Wind Project, Umatilla County*, prepared by Jennifer Karson Engum, PhD, Archaeologist/Tribal Historic Preservation Officer. For specific recommendations, please see page 20 of the report. Please note that this is a confidential report and is not for public release, please do not duplicate or appended to another document. If Windkraft Nord USA, Inc. needs to share this document with an agency or outside organization please contact the CRPP for written approval to do so.

The CRPP appreciates the opportunity to conduct this work on behalf of Windkraft Nord USA, Inc.. Should you have any questions or concerns, please feel free to contact Carey Miller at (541) 276-3447.

Respectfully,

Teara Farrow Ferman
Program Manager

Cc: w/ enclosure:
Michelle Thompson, DNR Administration, CTUIR
File: 375-010

Traditional Use Study for the Chopin Wind Project, Umatilla County, Oregon

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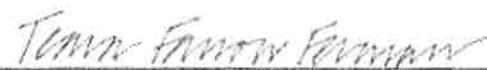
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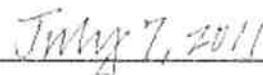
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Date



Teara Farrow Ferman, Program Manager



Date

Introduction

Windkraft Nord (WKN) proposes to construct a wind power generation project south and southeast of Milton-Freewater, Oregon known as The Chopin Wind Project. WKN contacted the Confederated Tribes of the Umatilla Indian Reservation (CTUIR) Cultural Resources Protection Program (CRPP) to conduct a traditional use study of the proposed project. Project activities will include the installation of approximately thirty-three new wind turbines, access roads, underground power collection systems, the construction of a new substation, and above ground transmission lines.

The project area lies within the lands ceded to the U. S. Government by the CTUIR as part of the Walla Walla Treaty of June 1855. Traditionally, this area was occupied by the *Weyiiletpu* (Cayuse), *Walúlapam* (Walla Walla), and *Imatalamláma* (Umatilla) Tribes, who together comprise the CTUIR.

The CRPP agreed to complete the following tasks for this traditional use investigation:

- 1) Conduct research in the CTUIR archives for pertinent information about past and present customary and/or traditional use of the project areas.
- 2) Notify tribal members of the project, its purpose, and how the information gathered is going to be used.
- 3) Conduct oral history interviews with tribal members and appropriate community members.
- 4) All interviews will be recorded using digital audio equipment, transcribed, and stored in the CTUIR archives and oral history database. This information will remain the property of the CTUIR.
- 5) Prepare a confidential traditional use study report that will provide Windkraft Nord information regarding historic properties that could be affected by the Chopin Project.
- 6) Prepare a CTUIR-only traditional use study report regarding the Chopin Project area. This report is for CTUIR use only that will contain sensitive information and is not for public release.

Project Description

The project area is located in northeastern Oregon, near the community of Milton-Freewater. The majority of the project where the proposed turbines would be located is between Pine Creek and Dry Creek. The interconnection with the proposed transmission line is located between Weston and Milton-Freewater to the east of both communities. Specifically, the turbine corridor project area is situated within Sections 17, 20, 21, 22, 27, 28, 29, and 32, all Township 5 North, Range 35 East, Willamette Meridian (WM), and the point of interconnection project area is located in Sections 1 and 2, Township 4 North, Range 36 East, WM. The elevation of the project area ranges between 1540 and 1840 feet (469 to 561 meters) above sea level in the turbine corridor area, and between 2760 and 2944 feet (841 to 898 meters) above sea level in the point of interconnection project area.

Natural Setting

The Chopin Wind Project is located in the uplands of the Columbia River Plateau near the confluence of the north and south forks of the Walla Walla River. This area lies within the Columbia Basin Physiographic Province (commonly referred to as the Plateau). The Plateau covers 63,000 square miles in Washington, Oregon, and Idaho. It is bordered by four mountain ranges, the Okanogan Highlands to the north, the Cascade Mountains to the west, the Blue Mountains to the south, and the Clearwater Mountains/foothills of the Rocky Mountains to the east (Orr and Orr 2002). For further discussion on the geomorphology of the region, see Senn (2011).

The project area terrain consists of uplands dissected by draws and intermittent stream valleys. The smaller ephemeral drainages and draws in the project area drain toward the Walla Walla River. Franklin and Dyrness (1988:209-212) place the project area within the shrub-steppe community in the steppe region of the Columbia Plateau. More specifically, the project area is within the *Artemisia tridentata/Agropyron spicatum* (big sagebrush/bluebunch wheatgrass) vegetation zone. It originally consisted of a shrub layer of primarily big sagebrush. It also included some *Chrysothamnus viscidiflorus* (tall green rabbitbrush), *Chrysothamnus nauseosus* (whitestem grey rabbitbrush), and *Artemisia tripartite* (threetip sagebrush). The understory vegetation was dominated by *Agropyron spicatum* (bluebunch wheatgrass), some *Stipia comata* (needle and thread), *Stipa thurberiana* (Thurber needlegrass), *Poa cusickii* (Cusick bluegrass), or *Sitanion hystrix* (bottlebrush squirreltail), *Poa sandbergii* (Sandberg's bluegrass), *Bromus tectorum* (cheatgrass), and a ground cover including lichens and mosses.

In regards to vegetation, much of the project area has been converted to agricultural use. The majority of this area is currently used for dry land wheat farming. A small portion of the shrub-steppe community is still present in the project area, but grazing and non-native plants have altered the plant community composition in the project area.

Ethnographic Information

The project area lies within the Plateau culture area. For a thorough analysis of ethnographic use of the Plateau, see Walker (1998). Walker (1998:3) lists eight distinguishing features of the Plateau:

1. riverine (linear) settlement patterns;
2. reliance on a diverse subsistence base of anadromous fish and extensive game and root resources;
3. a complex fishing technology similar to that seen on the Northwest Coast;
4. mutual cross-utilization of subsistence resources among the various groups comprising the populations of the area;
5. extension of kinship ties through extensive intermarriage throughout the area;
6. extension of trade links throughout the area through institutionalized trading partnerships and regional trade fairs;
7. limited political integration, primarily at the village and band levels, until adoption of the horse; and
8. relatively uniform mythology, art styles, and religious beliefs and practices focused on the vision quest, shamanism, life-cycle observances, and seasonal celebrations of the annual subsistence cycle.

The *Imatalamláma*, *Weyíletpu*, and *Walúulapam* are described in the ethnographic literature as people who fished, gathered roots, berries, medicines, and other flora, and hunted on a seasonal round basis (see Ray 1938, Stern 1998, Suphan 1974, and Swindell 1942). Winter villages for the *Imatalamláma*, *Weyíletpu*, and *Walúulapam* were located along the Columbia River and several tributaries such as the Walla Walla River, Umatilla River, Grande Ronde River, Imnaha River, Wallowa River, and the Snake River. In the summer, the tribes headed up into the mountains to hunt, fish, and gather roots, berries, and other plants.

The project area was occupied and used by predominately the *Walúulapam* and *Weyíletpu* during ethnographic times (Ray 1938, Stern 1998) and also by the *Imatalamláma* in post-contact times. The *Walúulapam* (Walker 1998:2, Sprague 1998:352, Stern 1998:396) originally occupied the lower portion of the Walla Walla River and moved up the Walla Walla River near the project area with the *Weyíletpu* during the summer seasonal migration rounds to semi-permanent camps. Generally speaking, the

Imatalamláma were neighbors to the southwest, the *Pelúucpu* (Palus) and *Niimípu* (Nez Perce) were located further to the east and up the Snake River, Wanapum territory adjoined to the northwest, and the *Mámachatpam* (Yakama) lived to the west.

Suphan (1959, 1974) and other researchers note that the *Imatalamláma*, *Weyíletpuu*, and *Walúulapam*, used some of the same territory, often at the same time, for hunting, fishing, and gathering purposes. This cross- or co-utilization of resources was a semi-organized inter-group activity conducted for short periods of time (such as camas harvesting), benefiting all concerned. Co-utilization allowed the people to assemble in larger groupings than bands or villages for feasting and putting on ceremonies, inter-group councils, trading of raw and/or manufactured goods, meeting with friends and relatives, exchanging information and news, courting, gambling and gaming (Anastasio 1972:154, Ray 1936:216-17, Walker 1967:8). Because of the amount of interchange and interaction on the Columbia Plateau, exchange of news played a primary role in any interaction between groups; even warfare included an exchange of information (Anastasio 1972:172). Consequently, strict political boundaries for these groups are almost impossible to determine with precise accuracy. Management of territory and specific resources had significant meaning only in close proximity to a winter village. Ownership and control became less recognizable the further a resource was from the village (Swindell 1942).

Treaty negotiations in 1855 between the United States and the *Weyíletpu*, *Imatalamláma*, and *Walúulapam*, *Niimípu*, and *Mámachatpam* (the *Pelúucpu* were not part of these treaties) resulted in formal territorial boundaries for each tribe. The project area is located on lands ceded by representatives of the CTUIR to the US government in the Treaty of 1855. Stern (1998:395) discusses nine bands of the *Weyíletpu* including three bands located in and near the project area. These are the *qapqapíčpu* (cottonwood grove people) on Cottonwood Creek, a tributary of the Walla Walla River; *imčémepu* (mortar stone people) on the upper Walla Walla River near Milton-Freewater; and *pásxapu* (sunflower people) on the Walla Walla River and Mill Creek.

According to ethnographers, bands and villages were autonomous with divisions based on geographical considerations rather than political affiliations. The members of a community granted leadership authority to an individual or individuals (Anastasio 1972:199, Walker 1978:128-9). Bands of Plateau tribes wintered in numerous villages situated along several hundred miles of successive rivers (Anastasio 1972:169, Walker 1978:128, Horr 1974:297, 373, Ray 1974:255-256, Chalfant 1974:105-6). Permanent winter villages, with reusable dwellings, were occupied when bands were not engaged in seasonal hunting, fishing, and gathering activities. These villages were the centers of social, economical, and political activities (Chalfant 1974:129). The annual subsistence activities for Plateau tribes were complex, involving the gathering of many essentials (Chalfant 1974:104, 133). With an economy based on seasonally determined fishing, root and berry gathering, and hunting in geographically localized environments, people moved over large expanses of landscape. Basically riverine in their settlement patterns, the principal food items in the diet of the Plateau people were fish, wild game, and roots. For example, a combination of anadromous and non-anadromous fish comprised about 50% of the *Niimípu* diet, 25 to 40% of the diet was plant products, and the remaining 10 to 25% of the diet was game. Diets varied from group to group and from family to family on the Plateau, depending upon personal preference and geographical and seasonal availability/abundance (Anastasio 1972:119, Walker 1971:10, Marshall 1977:37).

Hunting, fishing, and gathering are expressions of the covenant that Indian people have with the land and everything that lives on it. Often referred to as Indian law, this covenant requires the CTUIR to follow the seasonal round of hunting and gathering of their traditional subsistence foods. In their actions

they are giving back to the land that provides for them (Morning Owl 2006:3).

In CTUIR culture, it is taught that before there were human beings on the Columbia Plateau, the Creator discussed their impending arrival with the animals. People would be like infants who would need to be taught how to live here. An animal council was held to determine how to proceed. Salmon volunteered to be the first to offer his body and knowledge to the people and the other plants and animals followed suit (Conner and Lang 2006:23). The animal council's decisions reflect *tamánwit*, the traditional philosophy and law of the People, the foundation of a physical and spiritual way of life that would sustain Plateau peoples for thousands of years (Conner and Lang 2006:23).

Tamánwit is an ideology by which all things of the earth were placed by the Creator for a purpose. The works of the Creator were given behaviors that were unchangeable, and until time's end, these laws are to be kept (Morning Owl 2006:3). The people's purpose is to take care of all that was given them (Conner and Lang 2006:23). The Creator decreed to the people that they have a reciprocal responsibility to respectfully care for, harvest, share, and consume traditional foods, or the foods may be lost. Neither can survive without the other. Since the beginning of time *tamánwit* has taken care of the traditional foods and guided the CTUIR in preserving them (Sampson 2006:248).

While *tamánwit* dictates a deliberate seasonal round migration, no absolute schedules for hunting and gathering were followed due to the unpredictable timing of spawning of fish and maturation periods of roots and berries. If salmon and roots were available for harvest at the same time, people chose which to collect (Marshall 1977:45). When the fish were not running, the men often hunted while the women collected root crops (Horr 1974:291).

Families and bands began a yearly cycle of intensive food procurement in the spring. At some of the lower elevations (depending on the weather in any given year and specific location), harvesting of root crops could begin as early as mid-March and continue until mid-July (Ames and Marshall 1980:32), although in some years root crops could not be harvested until mid-May (Marshall 1977:47). Other plants, such as *latítlatit* (celery), could be harvested earlier. *χáwš* (cous) was one of the earliest root crops harvested, sometimes at large communal fields and in conjunction with other Plateau groups. Large quantities of *χáwš* were gathered and stored for winter food. In the late spring, *χmááš* (camas) was harvested in small quantities. In early summer, a considerable amount of *χmááš* was amassed and prepared for storage (Horr 1974:332, Spinden 1908:201). Deer and elk were dried into jerky (Horr 1974:367).

By summer, Plateau bands were fishing, hunting, and gathering and living in camps in the mountains (Chalfant 1974:106, Horr 1974:333). Late summer was a time for *wíwnu* (huckleberry) harvesting, trapping of beaver and other small game on the mountain streams, hunting, further *χáwš* harvesting in the mountains, salmon fishing, and gathering of *χmááš*, *pyaxí* (bitterroot), *tm^í* (chokecherries), ⁿ*šⁿm* (hawthorn berries), *sawítik* (wild carrots), and several other foods. During autumn, bands were involved with final preparations for the winter (Chalfant 1974:108), including storing harvested food.

Winters were sedentary in comparison with the rest of a year. Movement of bands was more restricted over time and distance. Winter subsistence was based on stored roots, dried fish, and jerky. This prepared food was supplemented by fresh game and some fresh fish. Winter was a time for repairing and manufacturing items for use and exchange (Anastasio 1972:137).

Late winter and early spring were frequently periods of short food supplies, especially if fall and winter hunting had been relatively unsuccessful. Nearly all of the Plateau languages contain words referring to famine and all of the Plateau cultures knew of emergency food items. As early as possible, the subsistence cycle began anew (Anastasio 1972:137). With the introduction of the horse, the

Weyiiletpu joined with those *Niimiipu* who, adopting an equestrian mode of life, seasonally traveled with the Flathead and others in 'going to buffalo' on the Plains. Some *Imatalamláma*, and *Walúulapam* also took part in those expeditions, while others maintained a riverine orientation, supplemented by the use of the horse in seasonal hunts (Stern 1998:396). Along with horses, raising cattle became an important part of the economy; the bunchgrass-covered hills in the tribes' traditional territories provided excellent grazing throughout the year (Burney 1985:17).

Treaty of 1855

One of the most important historic events to occur in the region was the negotiation and signing of the Treaty of 1855 between the *Imatalamláma*, *Weyiiletpu*, and *Walúulapam* and the United States government. The primary purposes of the Treaty process from the United States' perspective were to establish peace by removing the Indians from the land and to make way for industry and settlers. By 1854, Joel Palmer, Superintendent of Indian Affairs for Oregon Territory, had convinced the Indian Department that no further settlements were to be established east of the Cascades until the Indians there could be moved to reservations by treaty. By the end of July, Congress authorized negotiation of treaties in order to purchase the Indian lands and establish a reservation. Isaac Stevens, Governor of Washington Territory, planned to settle Indian and foreign claims, conduct rapid surveys, and provide adequate transportation, educational opportunities, and military protection for newly arriving emigrants (Confederated Tribes of the Umatilla Indian Reservation, n.d.).

On May 29, 1855, a Council was convened at the old Indian grounds on Mill Creek in the Walla Walla valley to negotiate a treaty. Stevens and Palmer officiated. They met with chiefs, delegates, and headmen from the *Niimiipu*, *Weyiiletpu*, *Walúulapam*, *Mámachatpam*, and *Pelúucpu*; representatives of the *Imatalamláma* were also present.

The events surrounding and the results of the Treaty Council of 1855 had profound impacts on the Columbia Plateau. Three treaties were signed. The Umatilla Indian Reservation, the Yakama Indian Reservation and the Nez Perce Indian Reservation were created. Originally Stevens and Palmer had planned to create two reservations, "For the principal tribes here present, we have thought of two Reservations. One Reservation in the Nes Perses country and one in the Yakama country... We think they are large enough to furnish each man and each family with a farm, and grazing for all your animals. There is especially in winter grazing on each Reservation. There is plenty of Salmon on these Reservations, there are roots and berries. There is also some game. You will be near the Great Road and can take your horses and your cattle down the river and to the Sound to market... Each tribe will have its own place on the Reservation" (Stevens and Palmer 1855a).

The subject of accessing usual and accustomed resources was brought up during the proceedings as well. On May 31, 1855 Stevens answered this concern by stating:

We do not want you to agree not to get roots and berries, and not to go off to the Buffalo; we want you to have your roots and to get your berries, and to kill your game; we want you if you wish to mount your horses and go to the Buffalo Plains, and we want more; we want you to have peace there. What has disturbed you on these Plains? The Blackfeet tribe of Indians who stole your horses and murdered your grown people and your children; we want that to cease forever [Stevens and Palmer 1855a:12].

The off reservation rights for hunting and gathering were directly addressed during these treaty negotiations in the 1855 Walla Walla Treaty Council. The language in the treaty states:

That the exclusive right of taking fish in the streams running through and bordering said reservation is hereby secured to said Indians, and at all other usual and accustomed stations in common with

citizens of the United States, and of erecting suitable buildings for curing the same; the privilege of hunting, gathering roots and berries and pasturing their stock on unclaimed lands in common with citizens, is also secured to them [Stevens and Palmer 1855b].

The initial plan of splitting the *Walúulapam*, *Imatalamláma*, and *Weyúletpu* on to two reservations to the west and east created much dissent and protest at the treaty council, and a third reservation was thus proposed. The outcome of the treaty negotiations was that the *Walúulapam*, *Imatalamláma*, and *Weyúletpu* obtained a reservation in the *Weyúletpu* homeland. The tribes ceded 6.4 million acres to the United States and reserved rights for fishing, hunting, gathering foods and medicines, and pasturing livestock on their ceded lands. They reserved 510,000 acres on which to live. The treaty was signed on June 9, 1855. Stevens and Palmer in a June 12, 1855 letter to George W. Manypenny, Commissioner of Indian Affairs, indicated that in order to get treaties signed, they “had no alternative than to agree” to a separate reservation for the *Imatalamláma*, *Weyúletpu*, and *Walúulapam*. This reservation is now known as the Confederated Tribes of the Umatilla Indian Reservation.

The treaty points out the right to hunt, fish and gather at the Tribes’ usual and accustomed locations. The treaty “council talk” directly points to an ongoing relationship to hunting and gathering outside of the reservation boundaries in these excerpts of the treaty council proceedings. Governor Stevens made several points to ensure that signing the treaty would not hinder this traditional practice. The treaty was signed by all parties on June 9, 1855 but was not ratified by Congress until 1859.

Euroamerican History

For a more complete overview of the non-Indian history of the Columbia Plateau, see Meinig (1968). This report deals solely with the region around the project area. The region was visited first in 1805 by Lewis and Clark who were followed by fur traders, missionaries, and the military. They were followed by homesteaders and once they were established, transportation, commerce, and industry followed (Jaehnig 2002). The following discussion focuses primarily on the populations that traversed or inhabited the region of the project area and is organized by themes that do not follow a strict chronological flow.

Lewis and Clark

Lewis and Clark and the Corps of Discovery were the first non-Indian people to visit the area. On October 16, 1805, they reached the confluence of the Snake and Columbia rivers. On October 18, the Corps left the confluence of the Snake and Columbia rivers to continue its journey to the Pacific Ocean. Clark writes of the route near the project area (Moulton 1988:298):

...at 16 miles from the point the river passes into a range of high Country at which place the rocks project into the river from the high cliffs which is on the Lard. Side about 2/3 of the way across and those of the Stard Side about the Same distance, the Country rises here about 200 feet above The water and is bordered with black rugid rocks, at the Commencement of this high Country on Lard Side a Small riverlet falls in which appears to passed under the high Country in its whole cose.

Moulton (1988:300-301) interprets the “black rugid rocks” to be the Wallula Gap, and the “Small reverlet” to be the Walla Walla River.

On their return trip, on April 27, 1806, the Corps of Discovery stopped at a *Walúulapam* village of 15 large mat lodges. After spending a day at the village of *Walúulapam*, the party headed up the Walla Walla River. They camped on the north side of the Walla Walla River, about one mile east of its confluence with the Columbia River (Moulton 1991: 186). They camped near a fish weir, which is described in detail (Moulton 1991:181-182). Lewis (Moulton 1991:188) noted a number of plants utilized by the Native Americans as root crops in this area.

Early Exploration

In 1843, John C. Fremont was an early explorer to the area. As he traveled through, he made observations of the project area. Fremont was of the Army's Corps of Topographical Engineers traveled west along a route similar to that followed by emigrants with the purpose of conducting a War Department survey of the Far West (Evans 1991:108). From the Grande Ronde Valley Fremont crossed the Blue Mountains near Andies Prairie and Tollgate. On October 23, 1843 Fremont observed Mount Hood from Linton Mountain (Evans 1991:117). Fremont states,

The road along the ridge was excellent, and the grass very green and good; the old grass having been burnt off early in the autumn [these observations were in and near the project area]. About 4 o'clock in the afternoon we reached a little bottom on the Walahwalah river [north of the project area], where we found Mr. Preuss, who yesterday had reached this place and found himself too far in advance of the camp to return. The stream here has just issued from the narrow ravines, which are walled with precipices, in which the rock has a brown and more burnt appearance than above [Evans 1991:117].

The next day, Fremont crossed the river:

...we traveled over a hilly country with good bunch grass; the river bottom, which generally contains the best soil in other countries, being here a sterile level of rock and pebbles. We had found the soil in the Blue mountains to be of excellent quality, and it appeared also to be good here among the lower hills. Reaching a little eminence, over which the trail passed, we had an extensive view along the course of the river, which was divided and spread over its bottom in a net work of water, receiving several other tributaries from the mountains. There was a band of several hundred horses grazing on the hills about two miles ahead; and as we advanced on the road we met other bands, which Indians were driving out to pasture also on the hills. True to its general character, the reverse of other countries, the hills and mountains here were rich in grass, the bottoms barren and sterile. In six miles we crossed a principal fork, below which the scattered water of the river was gathered into one channel; and, passing on the way several unfinished houses, and some cleared patches, where corn and potatoes were cultivated, we reached, in about eight miles farther, the missionary establishment of Dr. Whitman... [Evans 1991:117].

This route was also known as the "Whitman Cutoff" of the Oregon Trail. Immigrants making their way to points north and west of the main artery of the Oregon Trail portion that passed through the tribal homelands would use this route to reach the Whitman Mission in the Walla Walla Valley. These travel corridors used by explorers, missionaries and immigrants almost always followed established Indian trails.

The Fur Trade

Alexander Ross was an early explorer and trader with Astor's Pacific Fur Company. His experiences are captured in books about his travels throughout the region as well as his accounts at the mouth of the Walla Walla River. He first traveled up the Columbia River in the early 1800's. On August 12, 1811, his party camped near a village at the mouth of the Walla Walla River. Here, he met with *Wahúlapam*, Sahaptian (*Niimípu*) and *Weyúiletpu* Indians. Ross comments on the men as, "well dressed, having buffalo-robles, deer-skin leggings, very white, and most of them garnished with porcupine quills" (Ross 1849:136-138).

In his writings, Ross recognizes the close connections between the southern Plateau tribes. He refers to Plateau peoples such as the *Wahúlapam*, *Imatalamláma*, and *Weyúiletpu* as "the Columbia Indians." He records their trade items such as dried buffalo meat and their propensity to inhabit the area around Fort Nez Percés, located in their traditional homeland near the Snake and Columbia River confluence. He also refers to the same peoples as "Shaw-ha-ap-ten" for Sahaptian-speaking peoples. He further concludes

that these Sahaptians are interchangeable with the *Nimiipu*. In this regard, he refers to the *Weyiiletpu* who traveled and intermarried with the *Nimiipu*, often accompanying them on buffalo hunts as well (Spaulding 2001).

Other than Ross's accounts, little detailed history is known about the thirty years following the Lewis and Clark expedition. Fort Nez Perces was built in 1818 by the North West Company to supply the fur trade. The fort was located at the mouth of the Walla Walla River, but its exact location has been lost (Bennett 1980:14). It was supposedly the strongest fortification west of the Rocky Mountains, with bastions on all four corners. Even though this was a fur post, the *Weyiiletpu* were considered to be hostile and the fort was built in their territory. It is not known how long this fort lasted (Bennett 1980:15).

The second fortification, Fort Walla Walla, was probably built somewhat before 1831; it was in use in 1836 when the Whitman Mission arrived in the area (Bennett 1980:16). Also located at the confluence of the Walla Walla River with the Columbia River, this fort had two bastions, one at the southwest and one at the northeast corner.

Fort Walla Walla was a Hudson's Bay Company (HBC) post (HBC had absorbed the North West Company in 1821). This HBC post [Meinig (1968:82-86) still refers to it as Fort Nez Perces] was used for two main purposes. The first was to procure horses from the local Native Americans for the fur trapping expeditions. Each year several hundred horses were required. The second was to keep peace with these same Native Americans (Meinig 1968:84-85). The post was not a commercial success because the Native Americans would trade horses for their needs rather than trap and trade pelts. Thus Native Americans got the goods they wanted – guns, ammunition, kettles, axes, etc. – by trading horses, of which they had many, rather than changing their lifestyle from hunters-gatherers to trappers (Meinig 1968:83). This fort was accidentally burned in 1841 (Bennett 1980:15).

The third Fort Walla Walla, rebuilt in the same location as the second one, was constructed of adobe bricks rather than logs, as the first two forts were. This fort was abandoned during the Native American 'uprising' following the Treaty Council of 1855 (Bennett 1980:17). The fort was partially destroyed by the Native Americans, and the location later became the nucleus of the original town of Wallula.

The Oregon Trail

The Oregon Trail carried tens of thousands of emigrants, and almost all of them were bound for the Willamette Valley and Portland. The covered wagon on the Oregon Trail furnished the first mode of mass transportation in the Pacific Northwest (canoes and horses were used before wagons). Prior to the invasion by Euroamericans, the Native Americans had traveled all of the country. In his reminiscences of the history of Umatilla County, Colonel J. H. Raley (1938:12) states:

...the Indian highways of travel were as distinct and well defined as our paved highways of today. They consisted of parallel a line [sic] of deep worn trails usually from a bare mark to one or two feet in depth and perhaps from four to a dozen trails in number and two or three feet apart. My recollection of the most prominent ones is of a line leading from Walla Walla River, perhaps from Whitman Station, in a westerly direction over the high ridges and across Juniper Canyon, Cold Spring Canyon and entering the lower Umatilla at the present site of Stanfield.

This "Indian Highway" almost certainly crossed just west of the project area.

The population began to build in western Oregon because of the Oregon Trail and the push to get to the well-watered, green Willamette Valley. However, the discovery of gold in Idaho and, a little later, in eastern Oregon – the southern Elkhorn Mountains – caused an influx of people into eastern Oregon and eastern Washington. The relatively lush valley and Army post at Walla Walla drew early settlers. Many

of these outposts east of the Cascade Mountains were connected with each other and the outside world by horse- and oxen-drawn wagon trails. These overland trails were converted to roads.

The General Land Office maps for this area date between 1865 and 1875. There are no settlements indicated on these maps in the project area, but several trails and trail segments were documented by these early surveyors. The number of trails in the project area suggest this was an important travel route for people living around this area.

Religious and Cultural Ties to the Environment

The CTUIRs' belief system was foreign enough to elude the US government when they attempted to make the *Imatalamláma*, *Weyíletpu*, and *Walíulapam* into agriculturalists at the time they were moved onto the reservation. Growing foreign foods was not aligned with *tamánwit*; this pattern continued as non-Indian trappers, traders, and missionaries at the early time of contact misinterpreted the behavior of Plateau cultures in regards to the importance of the traditional foods and their link to Indian religion.

The tribal members who negotiated the Treaty of 1855 with the US government agreed to a ceded land base that was the minimum territory that could supply the *Imatalamláma*, *Weyíletpu*, and *Walíulapam*'s resource needs. Each of these traditional subsistence foods, also known to the CTUIR as the "First Foods," and the right to harvest them, are explicitly protected in the Treaty of 1855. However, privatization of much of those 6.4 million acres has significantly reduced CTUIR's access to these resources, as have management practices that have adversely affected the traditional food resources. Access to traditional foods is a reserved right in the Treaty of 1855 and a necessity to religious practices of the CTUIR.

The CTUIR, like other Columbia River Plateau tribes, believes in a reciprocal obligation that exists between themselves and the resources on which they live. This obligation is a covenant that Indian people have with the land and everything on it. Indian law decrees that the Tribes and traditional subsistence foods are integrally linked. These traditional foods made a promise to the Creator to take care of the Indian people. The CTUIR, like many Columbia Plateau tribes, are a people defined by their relationship to their traditional foods and the places where the food is gathered. This covenant with the land, *tamánwit*, is a necessity in terms of subsistence as well as in terms of faith (Karson and Steinmetz 2009:8). Indian people must meet their obligation of *tamánwit*, and if not, this threatens both ecological and spiritual stability for the tribe.

A key element of Plateau Indian spirituality is that all animals and plants in the ecosystem, like humankind, are intelligent and have moral rights and obligations (a belief called "animism" by Euroamericans). Humans can obtain power from animals or places in this system of faith. In this practice, species can communicate, transfer power, and learn from each other. This power extends to the inanimate as well, such as plants, rocks, and natural features (Spier and Sapir 1930:93; Hanes and Hansis 1995:4; Radin 1914:352, OHP 245). Spiritual life for Columbia River tribes relies on an environment where all natural components are present; in short, ritual life is inextricably linked to the natural world (Walker 1988:262).

First Foods

The First Foods - water, salmon, deer, *úáwš*, and *wíwnu* - are served at the Longhouse, the center of the CTUIR's community. Each First Food represents a grouping of similar species - salmon represent aquatic life forms (e.g. steelhead, lamprey, freshwater mussels, and various resident fish), deer represent big game, *úáwš* represents plant foods that are dug, and the *wíwnu* represents plant foods that are picked.

All meals begin and end with a drink of water, and the Foods are served in the same order at every meal. This order of presenting food in the Longhouse reflects the CTUIR's intimate connection to an ecologically informed view of the landscape. The *Weyüiletpu*, *Imatalamláma*, and *Walúulapam* traditionally followed a seasonal round migration route through the environment to obtain these foods essential to sustain life and for spiritual well being.

Fishing, hunting and plant harvesting were important activities that took place in the project area. Spring and early summer is the time of year when many plant resources are available in the project area. Approximately 135 species of plants were utilized as sources of food by the Plateau peoples (Hunn et al 1998:526). Other plants and plant products are used for a variety of other uses; for example, over 125 plants are used for dyes, cordage, containers, glues, weaving materials and other uses. Plateau cultures also use over 125 plant species for medicinal and spiritual purposes (Hunn et al. 1998:531-532).

Plants have power to prevent and cure illness. These medicinal and ritual traditions in plant medicine are linked and are not thought of as separate types of treatment. The physical and spiritual healing powers of plants are well recognized by Plateau peoples (Hunn et al. 1998:534). According to one elder,

My aunt, she always had a medicine table; she called me over one time and she showed me her medicine, 'See this?,' and I said, 'Yeah.' She said it was hemlock. And it grows over at home along the creek bottoms. And my uncle told me a story. They used that up here on the south fork; they would come riding in, and they'd, you know, set up camp and then had to have a quick meal and so they'd boil that hemlock. And they would just go up there and sprinkle above the ripple, and that would just stun them. That was a quick way to get a meal; you'd temporarily stun the trout [OHP 326].

Plants play important roles in rituals of the CTUIR. Plant foods are at the center of annual ceremonies that celebrate the return of the foods (and the beginning of harvest) and that are an important part of the reciprocal relationship that the CTUIR has with the foods and *tamánwit* (Conner and Lang 2006:23, Hunn et al. 1998:535).

Plant foods located in the vicinity of the project area are a physical link between the *Imatalamláma*, *Weyüiletpu*, and *Walúulapam* and the concept of *tamánwit*. The health of the plants is essential for continued cultural identity. Plant foods belonging to the *únit* (plants dug for food), and *tmaanít* (plants picked for food) categories were traditionally harvested in this area. According to this same elder,

And my aunt was the last one to come up here, and I don't know where she went. She just said Couse Creek. And just that name alone has got that, you know, kind of a...after the upper Nez Perce, you know, "couse," but in Walla Walla it would be "coush" But where she went I don't know...Then my sister, she was about three or four years older than I was and she told me the story, when she was a little girl, was the last time that they went up this route. All the women folks went up on the trucks, up to south fork... my aunt come up here not long ago before she passed away. So, roots are here, just how many, I don't know [OHP 326].

únit represents foods like *úćwš* and *úmáaš* and *tmaanít* are foods like *tm^vi* and *wíwnu* (Hunn 1990:178, Williams et al. 2007). Foods in both categories are available in this part of the Plateau and traditional food plants, medicinal plants, and utilitarian plant resources are located near the project area. An oral history informant recalls digging in the Couse Creek drainage:

We went up there a couple times, digging. Up that, up that creek. I'd say the last time I went was about 5 years ago. Up there, we'd go up that creek or up that road, Couse Road [OHP 327].

Wildlife

In addition to the plant resources in this area, it was an area to obtain big game and small game animals. The ethnographic-era villages documented to the north of the project area were the bases for obtaining

these First Foods through hunting. Later, these same resources were obtained in this area even though the homes of the *Weyiiletpu* and *Waliulapam* were located at the Umatilla Indian Reservation. One elder recalls that the area may have been last used and traditionally traveled through in the period of 1920-1930:

My grandfather, his name was XXXX 'rides together.' But he used to go up there and hunt. And they dried meat there. And then hauled it home and then get supplies, then come back. But they stayed up there quite a while. And, I don't know where it is, you know. But I just know that much...but this one here is, they dried 'em and did everything in. Uh preparing for winter of course. Well they, that's where they camped. They probably went up the canyon, 1930, 1920 [OHP 327].

Hunting camps were accessed from trails rising from the Walla Walla River. These camps were connected by a trail system that led people back to the same location on an annual basis, as exemplified in these excerpts from oral history:

"I think I told XXXX the story too 'cause it was his family that camped there at, it was called the 'third camp.' And there was a sweathouse there, but they used to not only hunt, but they would...over that, called the wilderness area, that part, there was a lot of huckleberries around there. The Red Elks used to camp there too, so...yeah, people congregated and traveled together, you know a long time ago...there was a special place up on the headwaters of the Walla Walla; it kind of swings around like that. And there was a real steep, kind of like a crescent and that's where I used to hunt both deer and elk [OHP 326]."

"There was so much game! And the horseback days...and Mottet Springs is right on top there; right on top. Then it comes down, then it breaks into the headwaters of the Walla Walla River coming down here [OHP 326]."

"We younger generation, been kind of cut off, you know, from going to the places. Like they say, if you don't use these areas, then you're gonna lose it [OHP 326]."

"A long time ago we subsisted together...we was always going out from Tollgate; we'd always go towards Bone Springs and we'd go to that Mottet. It was always a special trip for him; we all went together. All of us [OHP 326]."

In addition to hunting deer in the project area, informants recall the hunting of jack rabbits in the area in the past century. The area in and adjacent to the Chopin Wind project was an excellent environment for hunting small game as rabbits were abundant in this area and harvested for food.

Fishing Resources

Traditional fishing sites lined both forks of the upper Walla Walla River. *Núšnupa* was one such traditional location to harvest resident and anadromous fish. Fishing was an important activity that occurred near this traditional camp near the confluence of the north and south forks. This is one of the resources that enabled people to remain along the river for extended periods of time.

So there was white fish up here along the creek. Now, there's salmon coming back, there's trout...I'm sure the one they call bull trout, "*heeshlum*"...there's all kinds of fish species in the Walla Walla River [OHP 326].

We had salmon in, and everywhere...both Couse Creek and here. These are all drainages of the Walla Walla. Uh whitefish. I can remember my uncle talking about...they used to get whitefish. And steelhead. I remember fishing for steelhead on Couse Creek in the early spring [OHP 324].

Fisher (2001:486) points out that many Indians preferred to stay on the rivers, near the fisheries and the graves of their ancestors. Indian Agents tried several tactics to limit Indians from leaving the reservation, but this hardened the resolve of many and they continued the practice of going to the river. Many Indians believed that not doing so would compromise their very identity as Indian people (Fisher 2001:486).

One Columbia River Indian explains why Indians continued to go to their old villages and traditional fishing locations after the reservations were established. He said that they never moved after the treaties were signed at Walla Walla, because, “we reserved the right to live at our usual and accustom sites along the river. These sites were reserved because they hold all of our religious sacred sites, cemeteries, gathering sites, fishing sites and where we have always maintained our livelihood” (Fisher 2001:473).

Travel

Trails led in several directions from the Walla Walla Valley. Travel corridors were still utilized in post-reservation times to return to the river for fishing and to transport horses (Steinmetz 2003). Many trails led south to connect with the Umatilla River Cayuse band camps. Verne Ray cites two “stopping-off places” of the Cayuse on the trail connecting the Walla Walla River to the Umatilla River. One is at the upper forks of Dry Creek some five miles south of Milton-Freewater (Ray 1957a), the second just north of Weston at the junction of Pine and Hay Creeks, just short of the low divide into Wildhorse Creek at Athena, Oregon (Ray 1957a).

The Walla Walla valley and foothills were extensively used by *Weyiiletpu* and *Walúulapam* as a travel route from the Columbia River to the Blue Mountains (Fogerty 2007, OHP 223). This was confirmed during the interview process when interviewees explained the upland resources that were an important food source for the *Weyiiletpu* and *Walúulapam* living in this area. The travel corridors were still utilized in post-reservation times to return to the river for fishing or the uplands for food gathering and hunting. From the area adjacent to the project area, these travel corridors would lead to the summit of the Blue Mountains and into the Grande Ronde and Wallowa valleys, where further seasonal migration for foods occurred:

“There was a band that used to live in that area and they would go into the Wallowa Valley. But that was their wintering home over here. But the food gathering, they’d go on over towards Elgin and into the Wallowa” [OHP 326].

“And they went up that trail, all the way up towards Tollgate...Then there was a big draw, timber draw...they used to ride into it, then go down right to the Walla Walla River; south fork. I think that’s it down here...that’s the last time that my sister told me that they rendezvoused with the hunters” [OHP 326].

“The older generation, that used to live, you know, before the reservation, and down at Milton Freewater area then. They used to come and migrate through the mountains and go on over towards Wallowa” [OHP 326].

Traditional travel routes and corridors are important beyond a way to get from here to there. Travel between areas is and was a time for reflection and education. The route traveled and the things that are encountered between the starting point and the destination are not a random assortment of encounters, but are informed and deliberate. For these reasons, the terms “wandering” and “nomadic” do not apply to Plateau peoples like the *Weyiiletpu* and *Walúulapam*. Travel routes were chosen for a variety of reasons such as proximity to legendary sites for teaching life lessons, opportunities to visit the graves of ancestors, proximity to food gathering areas and spiritual renewal. These travel routes are connected by traditional place names, camps, ceremonial sites, and hunting and gathering locations. The seasonal round migration routes were known travel corridors that were returned to year after year. Tepee poles were regularly cached at fishing, hunting, and other camp site locations. These routes inform us today as they lead from camp to camp and illustrate where plant and animal foods were historically abundant. These routes lead tribal members to areas where spiritual revitalization occurs and where stories can be passed on to the next generation.

Traditional Use Investigation Results

The CRPP conducted onsite oral history and traditional use interviews at the project area between March and June, 2011. The interviews focused on the Chopin Wind project area's customary and traditional use by members of the CTUIR. Eight interviews were conducted with a mixture of male and female tribal elders and community members. The investigation revealed traditionally used plant resources, traditional hunting camps and fishing sites and traditional travel routes through the hills and canyons in the project area. These important travel corridors provided access from the Columbia River to the Blue Mountains in the annual seasonal migration round to hunt and gather foods and medicines. The travel routes and hills were later used by tribal people to transport horses from Wallula to the Umatilla Indian Reservation once the *Wallulapum* were displaced from their permanent winter village at the mouth of the Walla Walla River. These hills were also important grazing locations for the *Wallulapum* horse herds. Oral accounts were also shared of legendary stories imbuing the various types of winds (North, Chinook, Whirlwind) as legendary beings with animistic properties that shaped this area.

The significance of the area to the CTUIR was made evident in the oral history undertaking, exemplified by these excerpts as examples:

"I know this Government Mountain area was an important area. Cause it's almost like an isolated island. It's got the South Fork Walla Walla on it. Then uh Mill Creek. And it almost kinda creates a bowl, a ridge. And there's, in that area it was an, seemed like it was a significant summer camp area. For a lot of people, almost like...a rendezvous site [OHP 324]."

"I remember people going to Basket Mountain. My father's mother, and my father's-father's mother; my father's paternal grandmother...[were] from up here, the upper Walla Walla River. This was just before...this was when Lewis and Clark came down [OHP 325]."

The portion of the project area east of Highway 11 at the base of the Blue Mountains encompasses the proposed transmission line and substation at the point of interconnectivity. This area is adjacent to Couse Creek, so named for the native species, *lomatum cous* found here. As explained above, *ûáwš* is a food root of extreme importance to the CTUIR, valued as a natural as well as a cultural resource. A long standing source of nutrition, this subsistence food is still gathered on an annual basis by tribal members. It is a featured root ceremonialized by the tribal community at the annual First Foods feast. The gathering and processing of the root in the spring for immediate consumption takes much time and effort as does the drying of the root and caching it for winter stores. Many of the oral histories undertaken for this project recall the previous generations coming to this location to dig for *ûáwš*, although informants have harvested in this area in recent times (OHP 327).

In another topic discussed with informants regarding the project area, one *Wallulapam* elder spoke of horses roaming the hills adjacent to Milton-Freewater in her grandfather's time: "They just covered the mountains, he tried to bring them to the reservation but there was no place to keep them. My grandma used to go horseback up there. They'd camp toward *Núsnupa*" (personal communication, oral history informant, May, 2009). The place name she mentions was a prominent camp situated near the confluence of the north and south forks of the Walla Walla River. Another elder spoke of the current historical era as people attempted to continue traditional hunting practices amidst the challenges of gaining access to private lands:

...they'd stay at a camp site. You used to be able to see the old poles still leaning against trees. And then next thing, there's a fence. No trespassing. It just, changed like that [OHP 324]. Several informants also pointed out the sacred nature of a geological formation apparent in the landscape and named for a village and camp. Informants also commented on the loss of resources and use areas:

So, I think we've lost a lot that way. You know, that was kind of the wise words of the older people. Go back and gather foods; if you don't, you gonna lose it! Sure enough, you know, but uh...pretty much in this area here, you can imagine, you know, before all the settlement came in, this was all our country. It's easy to see that there's a lot of game [OHP 326].

The larger impacts of development such as wind and transmission lines were also not lost on these informants as many showed concern:

"The biggest thing is the visual impact. Not just the turbines but the power lines. More power lines, large ones overhead...the quality of the environment and the, of the landscape's gonna be affected" [OHP 324].

Place Names

Oral histories gathered for this project and others on file with the CTUIR indicate that habitation, fishing, gathering, travel routes and the quest for spirit power were the primary reasons for going to the project area. Several traditional use sites were cited by informants in the vicinity of the project. Information was gathered on the natural and cultural resources of the area, as well as stories and memories of those times.

Banks (2002:208) states that indigenous knowledge of place names conveys knowledge of the landscape and this knowledge ties the people to the landscape. When place names are used in oral history they are acting as an archive of deep-rooted knowledge. Research has revealed that indigenous people have a tremendous capacity for very accurate memory of place name information (Banks 2002:209, Hunn 1996:20). Tribal members believe the places know their names, and the connection between the people and the place is strengthened when those names are used. The Creator gave the name and it cannot be changed (Stevens and Palmer 1855).

The importance of place is embedded in Indian culture. Place names are known to relay traditional knowledge of land and resources (Hanes and Hansis 1995:3). Place names have special meaning to the people that live in the vicinity of these places. A place name contains a wealth of historical and ecological information and illustrates the dependence on the land and the resources contained on the land by the indigenous people (Hunn 1996). All of these things can be conjured up when the native place name is uttered, because it brings with it a lifetime of learning and experience. Named places are historic properties of religious and cultural significance to the CTUIR.

The following nineteen traditional place names identified in the region of the project area are considered historic properties of religious and cultural significance to the CTUIR:

Tamaláampa; South of Milton-Freewater on the Walla Walla River near Couse Creek and Dry Creek, north of Blue Mountain Station, or both, as the two locations are close to each other. In more modern time, it has come to be generally known as the place name for Milton-Freewater, Oregon. This Cayuse camp was a trail settlement and root digging base (Ray 1957a).

Waxwutnamí ; Near the north fork of the Walla Walla River above the mouth of Big Meadow Creek. A salmon fishing site used by the Walla Walla and Cayuse people. Fishing was done by spear or gaff (Ray 1957a).

'Imčéme; At Milton-Freewater. A Cayuse band wintering place where Milton-Freewater now stands. The band was known as the *imčémepu*, meaning 'mortar stone people' or 'people from the place of the

mortar stone'. The *imčémepu* may have been the band most closely associated with the fishing sites at and above the Walla Walla River forks, as their winter home was below the forks (Ray 1957a).

'Imčahapa; Located on the south fork of the Walla Walla River near the site of the Pacific Power plant. This was a fishing site for salmon and lamprey eels used by Cayuse and Walla Walla Indians. They used spears and dip nets at this site. The South Fork itself is named *'Imcaha* (Ray 1957a).

'Imčaha; Located several miles upstream from *'Imčahapa* on the south fork of the Walla Walla River. A fishing site for salmon and lamprey eels used by the Cayuse and Walla Walla. They used spears and dip nets at this site (Ray 1957a).

Imhaha; Located near the south fork of the Walla Walla River near the junction of Skiphorton Creek. A fishing site used by the Walla Walla and Cayuse (Ray 1957a).

Walawála; The Walla Walla River and its tributaries, such as Mill Creek in present day Walla Walla. The name refers to the Walla Walla valley, bisected by numerous streams from which characteristic it took its name. The village situated in this valley was called Pasxapa, 'place of the balsamroot sunflower' (Ray 1957a).

Núšnupa; Located near the junction of the north and south forks of the Walla Walla River. This was a fishing site of the Walla Walla and Cayuse for salmon, lamprey "eels," and trout harvested by spear and gaff hook. It was also a place to hunt and dig roots. It is aptly named for a prominent hill resembling a nose that divides the two forks (Ray 1957a).

Kooskooskie; Located up Mill Creek from Walla Walla, near the base of the Blue Mountains near present-day Kooskooskie, Washington (Ray 1957a).

Tsoyákinma; Located on the north fork of the Walla Walla River. This is the name of the north fork region of the river itself (Ray 1957a).

Iimtwahapa; Located on the south fork of the Walla Walla River. A fishing site for salmon used by Cayuse and Walla Walla Indians. Spears and dip nets were used at this site (Ray 1957a).

Undocumented place name; Located near the upper forks of Dry Creek, a few miles south of Blue Mountain Station.

A Cayuse camp area (Ray 1957a).

Undocumented place name; Located near the south fork of the Walla Walla River near present-day Demaris. This was a Cayuse camp area (Ray 1957a).

a; Located in Vansycle Canyon, from the mouth of the Umatilla River to the Walla Walla River and Touchet Valley. A trail runs through this canyon where a form of camas grew. A spring was located here (Ray 1957a).

Tyk-she-weet; The draw at Winn Road going north to south. Cayuse people camped here to dig *χάωš*. “This place name may be in the old Cayuse language” (OHP 328).

Teekintéekin; Located near Tollgate, this was an area of natural meadows now covered by man-made Langdon Lake. This place was a hunting and root-digging camp for Walla Walla and Cayuse on the divide between the South Fork of the Walla Walla River, the North Fork of the Umatilla River, and Lookingglass Creek (Ray 1957a).

Pelényiwees; Located east of Tollgate, Oregon, near the headwaters of Lookingglass Creek. A mysterious place of special power referring to a place of being lost or disoriented. It is considered a dangerous place to enter though one might also gain spirit power there. There are many stories about this area. For example, marauding Bannocks would be lured into the area and trapped. Just above was a place frequented for huckleberries in the late summer (Ray 1957a).

Imahaha; Located at Mottet Springs near the headwaters of Mottet Creek. The *imčémepu* or ‘mortar stone people’, a Cayuse band from the present-day Milton-Freewater area climbed the east wall of the south fork of the Walla Walla River canyon to this hunting base camp. This was the first in a string of four Walla Walla camps that extended for six miles east along the Wenaha River-Looking Glass Creek divide (Ray 1957a).

Qiiwn piips; Located near Bone Spring near the headwaters of the South Fork of the Wenaha River. A Walla Walla camp site along a migratory route. There is a spring at this site as well as a nearby fishing site (Ray 1957a).

The *Weyiiletpu* band that inhabited the project area, the *imčémepu* may have been the band most closely associated with the fishing sites at and above the Walla Walla River forks, as their winter home was at or just below the forks (Hunn 2001). As spring progressed and the snow melted, they left their winter camps and climbed to the Blue Mountain divide that acted as a gateway to the Grande Ronde Valley. They were joined in this seasonal migration by their *Waliulapam* neighbors. The *imčémepu* climbed the east wall of the South Fork Walla Walla River canyon to *Imahaha*, a hunting base camp at Mottet Springs (Swindell 1942). This was the first in a string of four Walla Walla camps that extended for six miles east along the Wenaha River-Lookingglass Creek divide (Hunn 2001).

There are several sites southwest of Walla Walla towards present-day Milton-Freewater, Oregon. The Cayuse band, *qapqapičpu* ‘cottonwood grove people,’ were named for a winter camp on Cottonwood Creek, near the forks southeast of present-day Walla Walla and some eight miles from *Pášxa*, present-day Walla Walla. Two Walla Walla fishing sites upstream on the Walla Walla River are “*imčaha*” and “*imčahapa*,” which are said to be on the “*imtsaha*” river. The suffix –ha is a common Nez Perce place name formative for places associated with water, though the stem is thought to be of Old Cayuse derivation (Hunn 2001).

Ethnobotanical Information

The eastern portion of the project area in the vicinity of Couse Creek, Linton Mountain Road, and Kinnear Road were found to contain areas where plant food resources are a component of the existing habitat. A variety of traditionally used plant species were located in and adjacent to the project areas that

were visited. In most cases the food plants were in low abundance or none were observed. When examined, the project area overall has low diversity and the habitat is generally in poor condition, due to farming in the area. This has not always been true of this area. Tribal elders that participated in this project informed the CRPP that *ûnit* resources had been harvested in and adjacent to the project area in the past.

At least five native species used for food or medicine were identified during oral history tours of the project area. It was also noted by our informants that a nearly identical species which is not edible and is often mistaken for the plant was present in abundance. It is often found in the same location as the traditional *ûáwš* and diggers must be wary of the plant they call, “false *ûáwš*” or “the bad sister,” as one informant remarked while on the oral history tour of the project area:

There’s really a lot of that, that one root, that we don’t use. It’s called, it’s called um *šamamway*. And it’s known as the bad sister of this, of the lomatium, the *ûáwš* [OHP 329].

The native name the informant gives for the locoweed is a combined translation from French and Sahaptin meaning, “resembles the pea” due to the pod that it carries. It was traditionally used as a poison. However, this is an introduced jargon term, coined after a time when peas and beans would have been introduced foods to the Indian people. Other species noted by informants near the project area were thornberry and juneberry trees as well as the blue and yellow corn flower, which oral history indicates were used by tribal people to decorate graves. Others noted what the landscape could hold if the ground had not been disturbed:

And a lot of the grass, whatever it is. I don’t know what, it’s like oats or something. It’s kinda taking over and choked out a lot of the digging areas. I see a lot of ground up here that has a lot of potential for root gathering. Those parts that were not plowed before, that were in a pretty much, a natural state, but the grass is really encroaching in. But yeah, there’s a lot of, there’s a potential area here for a lot of things [OHP 329].

Plant food harvesting in this part of the Plateau has been part of the *Weyúiletpu*, *Imatalamláma*, and *Wahúulapam* seasonal round for gathering food since time immemorial. Gathering traditional plant foods is an activity that is inextricably linked with ritual life of the CTUIR and essential for continued cultural identity. It is a reflection of *tamánwit*. Project plans should consider their potential effects to the native plant population important to the CTUIR. If restoration work is planned in the future within the project area, it should include appropriate food plants used by the CTUIR as a component to any restoration work planned for this project.

Wind as Cultural Resource

In the documentary *Hátiya*, meaning “wind” in the Nez Perce language, an elder says of the Umatilla Indian Reservation, “My husband brought me here. We come on the train. Man, we never did get wind like that in Idaho. It just about blow you away” (Johnson and Walker 1993). This quotation is reflective of a common sentiment among tribal members and elders on the wind in the area. For this reason, much traditional habitation is sheltered in draws and river valleys. Wind is a natural and cultural resource as it figures into myth-time stories in the community such as the following story known as *The Wind Brothers*. The oral story belonging to Columbia River tribes was originally recorded and published in 1910 as “Chinook Wind” (Judson 1997):

“Once five brothers lived on the Great River. They were the Chinook brothers and they caused the warm wind to blow. There were five other brothers who lived on Great River. They lived

at Walla Walla, the meeting of the waters. They caused the cold wind to blow. Now the grandparents of all these brothers lived at Umatilla, the place of wind-drifted sands.

Walla Walla brothers and Chinook brothers were always fighting. They made the winds to sweep over the country, they blew down trees and raised great clouds of dust, they froze the rivers and thawed them so as to make floods. It was very hard for the people.

At last Walla Walla brothers said to Chinook brothers: "We will wrestle with you. Whoever falls down shall have his head cut off. Thus he shall be dead." So Coyote was made judge. He was also to cut the heads off those who fell down.

Now Coyote secretly told the grandparents of Chinook brothers to throw oil on the ground. Then their sons would not fall. Coyote also secretly told the grandparents of Walla Walla brothers to throw ice on the ground. Then their sons would not fall. The oil and the ice made the ground very slippery. But the Walla Walla grandparents had thrown ice on the ground last. So Chinook brothers fell down. First one fell and then another, until all fell down. Then Coyote cut off their heads.

Now the oldest Chinook brother had a baby son. The baby's mother taught him he must revenge his father and uncles. So Young Chinook grew very strong. At last he felt himself very strong. He could pull up large fir trees and throw them around like weeds.

Then Young Chinook went up Great River. Wherever he went he pulled up large fir trees and threw them around like weeds. In the valley of the Yakima he turned around and went to sleep by Setus, the creek. The mark of his sleeping-place can still be seen on the mountain side.

Then Young Chinook came back to the Great River and went to Umatilla, the place of wind-drifted sands. Here he found his grandparents very cold and hungry. Walla Walla brothers caused the north-east wind to blow all the time. They also stole their fish, when they were returning to the shore. Always they stole the fish."

A second oral story that was published in the Weekly Wallula Herald in 1889 is a re-narration of one of the traditional stories related to the Missoula Floods. It translates into English this way:

"After the Great Spirit created the world the first time, he set it afire by letting burning rocks fall upon it. Some of these rocks dammed the Walla Walla River near its mouth, and so a great lake was formed, in which were huge frogs and beavers. In order to have someone on the earth to do him honor, the Great Sprit changed a frog into a man; he put words and wisdom in the man's mouth, gave him a bow and arrow, and taught him how to use them and how to make a canoe and paddles. Lonely for a mate, the man took one of the beavers for his wife. From them came the Walla Walla people.

When the water of the big lake had worn away the rocks, the Great River (the Columbia) rushed westward to the sea, taking the big fish of the lake with it. The large animals that had been on the banks of the lake died, many trees and plants perished because of lack of rain, and the people shrank to half their original size. Man continued to live because his beaver wife found food in the roots of several plants. After a while, he discovered that there were new kinds of fish in the river, new kinds of animals on the land. All were small, but they were plentiful and man was contented. "He thanked the Great Spirit now; he had never thought to do this before, so many and great had been his blessings." Now that there was someone on earth who honored him, the Great Spirit taught man to be patient, honest, and good" [Colton 1889].

In retelling these stories, native oral tradition represents a distillation of tribal memory and a personification of traditional ecological knowledge. The project area is part of this legendary story.

Archaeological Sites

The CTUIR considers all pre-contact archaeological sites to be physical connections to tribal members' ancestors. Tribal members believe that artifacts were placed where they are found for a reason; they have spiritual power and should not be disturbed. Their value to the tribe is religious and cultural; it is not in the data they contain.

Burials

Tribal elders are concerned about the possibility of burials being inadvertently impacted during construction. Tribal elders have explained how members of the CTUIR were often buried where people passed away when groups were traveling between village sites and along established travel corridors (Bailor et al. 1997:6; Farrow 2000:07; Rodriguez and Farrow 2002:4, OHP 232, OHP 245). Since the project area is in the location of travel corridors used traditionally by the CTUIR, it is possible that burials could be encountered within the project area when ground disturbing activities occur. Tribal informants carry the belief that burials are sacred sites not to be disturbed.

Historic Properties of Religious and Cultural Significance to the CTUIR

The National Historic Preservation Act (NHPA) was amended to explicitly clarify that "Properties of traditional religious and cultural importance to an Indian tribe or Native Hawaiian organization may be determined to be eligible for inclusion on the National Register" (Section 101(d)(6)(B)). These types of properties are often lumped with another type of historic property, Traditional Cultural Properties (TCPs). TCPs are not specifically mentioned in the NHPA and can be associated with any cultural group: "The appropriate terminology for sites of concern to tribes is 'historic property of religious and cultural significance to an Indian tribe'" (Advisory Council on Historic Preservation 2008:19). Some have interpreted guidelines from the National Register of Historic Places on TCPs (Parker and King 1998) "as requiring that an Indian tribe demonstrate continual use of a site in order for it to be considered as a TCP. The NHPA and the Section 106 regulations reflect the understanding that tribes have frequently been geographically separated from historic properties of religious and cultural significance to them by no fault of their own, and thus do not carry any requirement to demonstrate continual use (Advisory Council on Historic Preservation 2008:19).

Native place names in the Sahaptian language family surround the project area, conveying a zone of familiarity that contributes to the cultural significance of the area to the CTUIR. These place names show the connection that the *Imatalamláma*, *Weyúiletpu* and *Walúulapam* have with these lands. A full listing of these Sahaptian place names and the description of these places is included in CRPP's internal report for this project.

Historic properties identified within and adjacent to the project area are considered eligible for inclusion in the National Register of Historic Places as historic properties of religious and cultural significance to the CTUIR. The NHPA's implementing regulations state, "[t]he agency official shall acknowledge that Indian tribes...possess special expertise in assessing the eligibility of historic properties that may possess religious and cultural significance to them" (36CFR800.4[c][1]). The Advisory Council on Historic Preservation "considers the information obtained from a tribe's recognized expert to be a valid line of evidence in considering determinations of significance" (Advisory Council on Historic Preservation 2008:21).

The Chopin Wind project area has been and continues to be critically tied to the CTUIR's history, religion and ongoing culture. Stoffle et al. (1997:230-232) maintain that Native American perceptions of land and its resources can be generally represented as cultural landscapes that are culturally and geographically unique areas. Indeed, *Imatalamláma*, *Weyiiletpu*, and *Walúulapam* people perceive the individual sites in the project area and the things associated with them as interrelated. Taking a holistic view of the individual historical sites allows for an understanding of culturally different cognitions of environment, history, and place.

The historic properties of religious and cultural significance to the CTUIR include the places where the tribes, since time immemorial, have carried out their traditions and cultural practices important in maintaining their identity. One of the things that makes the tribes unique, different from the dominant culture, is tribal people's long relationship with the land. This land gave people life, the *Weyiiletpu*, *Imatalamláma*, and *Walúulapam* have lived here since time immemorial. This is reflected in place names and in natural and cultural resources identified in the project area. Oral histories conducted of the area affirm the tribe's relationship with the project area.

Summary and Recommendations

The *Weyiiletpu*, *Walúulapam*, and *Imatalamláma* have lived, traveled and harvested the First Foods resources in the vicinity of the Chopin Wind project area since time immemorial. The landscape and its resources are the foundation of *Weyiiletpu*, *Walúulapam*, and *Imatalamláma* traditional use areas that are considered historic properties of religious and cultural significance to the CTUIR. These areas represent a long tradition of traditional hunting, gathering, and fishing. Tribal members migrated from traditional village sites throughout the various seasons of the year, beginning with fish and root gathering in the spring, berry gathering in the summer, and deer and elk hunts in the fall. These activities are all tied to the religious beliefs of the CTUIR that a reciprocal obligation exists between themselves and the resources on which they live. This obligation is a covenant that Indian people have with the Creator. Indian law decrees that the Tribes and traditional subsistence foods are integrally linked.

The CRPP conducted a traditional use study of the Chopin Wind project area and identified seventeen locations with documented native place names in the Sahaptian language family and two locations with undocumented place names in the study area. These place names range from the adjacent ridges and canyons and along the forks of the Walla Walla River up to the high ridges of the Blue Mountains. Of these place names, seven are immediately adjacent to the project area. These seven locations are known as *Tamalámpa*, *'Imchéme*, *Núšnupa*, *'Imčahapa*, *Iimtwahapa*, *Tyk-she-weet*, and one undocumented place name.

North of the proposed substation is a traditional village that derives its name from a pronounced geological formation at this location. Surrounding the village location is an expansive root digging area that includes Blalock Mountain, Lincton Mountain and the Basket Mountain area. Additionally, Couse Creek runs adjacent to the project area and holds an ethnohistorical place name. Agriculture has altered the plant composition in much of the area, but steep hillsides in this area still afford abundant First Foods harvesting opportunities within this traditional root digging area. These areas are potentially located within the Chopin Wind project area and are considered historic properties of religious and cultural significance to the CTUIR. The other twelve historic properties are located just outside of the project area's area of potential effect and likely outside of the project's viewshed. All of these locations share a larger relationship that centers around the CTUIR's seasonal round. The travel routes link these resource gathering areas and special places of mythical importance to the tribes.

Additional information is needed to fully understand if this project may directly affect historic properties. When conducting our study, the location of the substation, turbines and associated infrastructure were known. We do not know the route for the overhead power lines. The route of the power lines will need to be identified to determine if the route will have a direct effect to the historic properties identified.

In addition, informants have described this area as possibly containing Indian burials. There is a possibility that unmarked burials could be encountered in this area. Tribal elders stress that while traveling, if someone died they would be buried right where they died, thus making it impossible to know where every burial site is and increasing chances that inadvertent discoveries could happen within the proposed project area. It is recommended that a cultural resource monitor be on site to monitor ground disturbing activities of this project. It is also recommended that an inadvertent discovery plan be developed before ground disturbing activities begin for this project.

The CRPP identified nineteen traditional use sites during the traditional use study. Seven traditional place name areas (which include a traditional village area) and a traditional root gathering area were identified as historic properties that are in close proximity to the project area. Two of these areas could be directly affected by the power line route; these are the traditional root digging area and the traditional village. It is recommended that the CRPP and Windkraft Nord USA, Inc. work together to determine if the power line route will affect these properties and how to avoid, minimize, or to mitigate for potential adverse effects to historic properties.

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