Nez Perce use of the Southeast Washington Sub-basin

Draft Report
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Nez Perce Tribe
Department of Fisheries Resource Management
Watershed Division

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Introduction

The Nez Perce Tribe Cultural Resource Program, in conjunction with the Nez Perce Tribe Department of Fisheries Resource Management Watershed Division are working with the Southeast Washington Sub-basin Workgroup to conduct a study of the Southeast Washington Sub-basin (SWS). **Nez Perce cultural use within and adjacent to the previously mentioned study area is the primary objective of this report. Although the report does not include all known uses due to financial limitations, it does initiate action to address this ever present data gap.**

The Southeast Washington Sub-basin Workgroup was established as a technical advisory group for Fisheries Resource Management issues within the Southeast Washington Sub-basin area. This group is concerned with the protection, preservation and perpetuation of cultural resources within the project area. The workgroup is comprised of representatives of the Nez Perce Tribe, Conservation District Managers from the Pomeroy Conservation District, the Washington Department of Ecology, the United States Department of Fish and Wildlife, the Washington Department of Fish and Wildlife, the U.S. Forest Service-Umatilla National Forest, the Asotin County Conservation District, the Washington Department of Ecology, the Snake River Salmon Recovery Board and the Washington Department of Fish and Wildlife. The work group has determined that documentation of the Nez Perce Cultural use of the project area is a vital part of ensuring that significant cultural sites present within the Southeast Washington Sub-basin are preserved, protected and perpetuated for future generations of Nez Perce.

Methodology

The methodology began with a review of documents relevant to the study area and culture group. There are more sources available than can be reviewed under this present contract due to limitations in time and funding. It is highly recommended that management seek additional funding to address this challenge. Sources utilized for this study will be listed in the reference list at the end of the document. The documents were reviewed for references to sites and use by Nez Perce people for ceremonial and subsistence reasons. Information was compiled

in to this report from knowledgeable tribal members regarding cultural use of the project area. Some of the sources of information are Cecil Carter, Silas Whitman, Elmer Crow, Elmer Paul, Billy Williams, Gordon Fisher, Frank Weaskus, Sam Waters, Emmit Taylor Sr., Edith Powaukee, Julius Ellenwood and others. The confidential information gleaned from these sources was compiled into this report for use by the aforementioned tribal department and only those associated with the management of the Southeast Washington Sub-basin. Dissemination beyond those entities is strictly forbidden.

Findings

Thousands upon thousands of generations of Nez Perce have traveled the subject area now known as the Southeast Washington Sub-basin since a time well beyond that which tribal memory can recall. No portion of the area was obscure to the direct ancestors of the Nez Perce. All areas within the Southeast Washington Sub-basin were hunted, fished, utilized for subsistence and ceremonial purposes or traveled through at some point in time. Vast amounts of knowledge have survived the cultural change experienced by the Nez Perce and it is more than can be captured in this writing. Yet, even that information from which this report is compiled is a mere particle in the larger sea of Nez Perce Tribal memory. The vexing dilemma encountered in the production of this report is to embody the cultural significance of the subject area in any length of writing. However great, the task remains.

Resource areas of the Nez Perce can be ecologically classified into four zones according to the major resources available and the elevation in which it is found. The zones range from below one thousand feet in elevation at zone one, up to nine thousand feet in elevation in zone four (Marshall, 1977). The Nez Perce village of Asotin, along with the lower elevations of the tributaries identified in the project area, existed in the first resource zone of the Nez Perce environment. The trans-humance cycle of the Nez Perce was far from true nomadism. It began in the many winter villages that were not unlike the one located at the mouth of Asotin Creek. The trans-humance lifestyle of the Nez Perce follows a discriminate pattern of being in a prescribed location and elevation as a food resource becomes available. The Nez Perce ascended

the slopes of the surrounding country as the temperatures warmed. The men would often hunt or fish and the women would dig roots or pick berries. Both sexes spent a majority of hte time involved in gathering activities of one sort or another. Gradually, the people would return to a low elevation village as the temperatures dropped in the late summer and fall. These wintering areas were crucial to the Nez Perce lifestyle in that they provided warmer locales to endure the cold winter season. All the while, the entire family and village would be involved in subsisting on a daily level. Firewood was gathered, game was hunted, fish were caught, roots were dug, berries were picked. All these ensued among the countless additional activities necessary to make it through the year. In the spring, marked by the annual feast, the cycle would only begin again. This is the way it was always done.

One element of the Nez Perce tradition that is crucial to note at this point deals with resource gathering practices. False assumptions are assigned to the idea of fishing, hunting and gathering in general. The false assumption is that *all* fishing or hunting activities were only at given locations without exception. This, although true in some circumstances, must be accepted with major exception. One fishing practice that continues to the present generation that is sure to be inherited by the next involves one fisherman dropping another off at a designated point at a slightly higher elevation and picking them up farther downstream after having walked many miles while fishing or hunting. This was done not only for the purpose of catching fish but also so the young fishermen could learn about the area on their own. Hunting for game was no different. Root digging and berry picking as well as other activities were done in a similar way. In essence, what is assumed to be a fishing or hunting point on a map is actually a broad expanse of territory. Additionally, it is known that Nez Perce do not travel in a vacuum when going to usual and accustomed areas. Subsistence is sought all along the way. If an animal, plant or other resource presented itself en route, it was utilized. Resources were found along the trail networks that connected various locales.

Navigation to usual and accustomed areas was enhanced with place names for each of the locations wherein resources could be gathered. Locations were linguistically distinguished from the surrounding environs by a word for the flora, fauna or resource that was prolific in that particular area. Others were known by a word which conveyed a particular event that was

significant in the tribal memory of the Nez Perce. Some immigrants, lacking the ability to properly enunciate the appropriate names for locations, adopted some of the terms as their own.

Linguistic anglicization of Nez Perce language permeates the Southeast Washington Sub-basin. To name a few; the Tucannon, Wawawai, Penewawa, Kahlotus, Palouse, Alpowai, Pataha, Almota, Anatone Washtucna, Touchet, Walla Walla and others are attempts to pronounce the Indigenous names for these areas.

Asotin is a mispronunciation of a Nez Perce word for the general vicinity surrounding the community of Asotin. The word for Pacific Lamprey is *heesu* (Aoki 1994). Asotin is an early attempt to pronounce the Nez Perce *hesuutin* which translates to "with eels or pacific lamprey". This appellation clearly denotes the area as being significant to the Nez Perce for Pacific Lamprey harvest. Eels were boiled, baked or dried for preparation. When dried in a method similar to other fish harvests, Pacific Lamprey were also reconstituted in boiling water. Pacific Lamprey is a much sought after delicacy to tribal members.

Tribal memory has perpetually conveyed the importance of the eels and the Asotin tributary to the Nez Perce people. One oral tradition discusses how eel and sucker wagered a gambling match against one another for quite a length of time. Eel continually offered portions from his cache of bones until he was completely out. Eel then opted to wager his scales to the victorious sucker whose fortune was without end. The fortune of sucker was inevitable. He won all eels bones and scales. For this reason eel has no bones nor scales since sucker was so victorious (Aoki 1989). Oral traditions such as this are still conveyed to the younger generation by older tribal members.

Nez Perce use of the greater Asotin watershed is prolific. This is evidenced by the vast trail network which links this important fishery with the surrounding environment. It is estimated that only 10% of the trails used by the Nez Perce are documented (Shawley, 1977). The trail follows Asotin Creek and branches out into George Creek, Ayer's Gulch, Pintler Creek, Springtown Gulch, and Rockpile Creek. From this vicinity it eventually opens out to the Grande Ronde River. On the northerly side it joins the Alpowai trail via the Page Creek trail. These trails link with the trail that follows the Snake River down to Starbuck and the Columbia River. It is also connected to the trail that joins the Walla Walla River. Asotin is a central area of trade

and food harvest with a long known history of occupation. Pictographs are located in the Asotin locale within close proximity to the trail network. The community of Asotin was known to be continually inhabited by Nez Perce well up into the historic period. Nez Perce use of the areas are still known but use has been compromised in comparison to pre-reservation times. This is largely due to governmental policies which brought about the forced removal of indigenous populations from usual and accustomed areas reserved by the Treaty of 1855. These policies often resulted in threat of military action.

Asotin was important in the harvest of eels yet it was also a central trade area for Nez Perce to acquire other food as well. Salmon were abundant here in conjunction with suckers steelhead and sturgeon. Vast portions of these species as well as other food sources such as ungulates were traded to outer lying areas. People of these areas and other areas like them had to be proficient in drying fish and pounding them into a fine meal. The meal would then be compressed into large containers that would hold gallons. Plateau horses were capable of carrying many of these bags back to areas of smaller camps. Fish remains, dried and pounded into a bag, were still quite cumbersome.

Although bones are prolific in the body of suckers they were cooked over open fires, dried and boiled. One source states they were sometimes chopped into portions smaller than bite size for ease of consumption (Carter, personal communication, 2004). Preparation of the fish species varied. They were boiled, roasted on sticks over open fires and baked in later times. The fish species were also dried in larger portions for reconstitution in boiling water.

Similar to other tributaries, ungulates were utilized in this watershed. Elk, Deer and Bighorn sheep were known to proliferate the mountains and streams above Asotin. Prescribed hunts ensued in the very late summer when temperatures cooled, fall and well into winter. One source additionally mentions, “We were also creatures of opportunity, if we saw an elk while fishing we would take it” (Whitman, 2004). This is still a common practice since the seasons overlap in the late summer and early fall. An additional time when this occurs is in winter with the hunt for elk and deer and the winter steelhead run.

One can easily extrapolate the fish and ungulate protein contribution to the indigenous diet in conjunction with clothing functions, but one oversight is how remains of these animals

contributed to utilitarian implements. The horns of Mountain Sheep made highly sought after composite bows that were backed with tendons. Steelhead were eaten and the belly was scraped to render a binding agent utilized in the production of the exalted Mountain Sheep Horn Bow (Spinden, 1908). Elk antlers were also fashioned into bows the same way as well as hide scrapers and splitting mauls. Toys were made from the bones of these animals for the children to play. Bones were also made into games such as dice and stick games. These games often played well into the night with some lasting for days while the two sides vied for the opposing teams wagers. Often this was the way foods, furs, hides, horses and anything of use was won. Thousands of Nez Perce horses were known to graze the rolling hills of the SWS. They fed upon the grasses and drank from the streams and rivers until their removal during the reservation period.

There are place names found in the study area that are associated with traditional use by prominent Nez Perce Families. Pow Wah Kee Ridge and Pow Wah Kee Gulch which follows into the Alpoway canyon are associated with the Powaukee family. The Powaukee family is active in the hunting, fishing and gathering traditions of the Nez Perce. Members of this family still gather plants such as the Lomatium spp. and wild mushrooms in the project area. They recall gaffing steelhead suckers and chinook salmon in the Tucannon watershed. Powaukee Gulch and Powaukee Ridge are areas where the Nez Perce headman named Twisted Hair grew up. He was one of the main headmen to have met Lewis & Clark. Much later, the Powaukee family had property in this vicinity. It was not far from the Chief Timothy property on Alpowey creek. Members of the Powaukee family can recall fishing for suckers and steelhead in the Alpowey. The Powaukee family and many others like it are also active in use of the greater Umatilla National Forest.

Pinkham Butte Pinkham Springs and Pinkham Ridge all are derived from the name of an individual from the Nez Perce Tribe. The oral tradition of the Pinkham family relates that in the 1870's a young Nez Perce couple eloped to this area. Since it was not known to any other than the young man, it proved to be a place of seclusion from all the other people that frequented the area. A search party was organized and after several months of searching, failed to locate the young couple. Eventually after a summer of absence they emerged from the area to the surprise

of those that searched for them (Tucker 1940).

Another oral tradition relates how a young man named Five Times surrounded in War, living at the mouth of Asotin Creek came to live with a bear at the forks of Asotin creek. At first the bear presented itself as a woman with a plentiful amount of food. This enamored the young man and they were married. The young man discovered the true nature of the woman after she descended into her dwelling. Her disposition divulged, the young man choose to stay with the Grizzly Bear Girl. After living for a short time together, the bear prophesied its own demise to hunters. As told, hunters arrived and were initially thwarted. Returning en masse, they killed the bear while the young man was still in the cave. The hunters grew suspicious of another bear's presence in the hole. Fearing for his life, the young man emerged and was immediately recognized by the others. He accompanied the hunters back to camp where he offered the story of how he came to dwell with the bear. This occurrence was marked by the arrival of French trappers one year after. Five Times Surrounded in War accompanied the French trappers for one year. He later returned to the people only to disappear later, never to be seen again (Spinden, 1917). Several tribal members cite this oral tradition as evidence for the presence of Grizzly Bears in the upper portions of Asotin Creek and have stated their desire to see them return once again (Crow, Whitman, personal communication, 2004).

One site located on the East side of the Snake River between Lewiston and Asotin has been dated to 9,000 years before Present. Artifacts indicate that the location was likely used as a processing location. Faunal remains recovered from the site, including extinct species of bear and elk, support this assertion (Shucknecht, 2000). Early estimates ranged between 5,000 to 6,000 years old and subsequent investigations foster ever earlier estimates.

Archeological evidence shows bison and antelope once roamed the hills and valleys of the Lower Snake River (Osborne, 1953). The Nez Perce also knew "antelope were found in the area west of Lewiston, Idaho in the State of Washington (Ray, 1974)." Tribal memory can verify the presence of Bison with oral tradition. One story begins with Coyote being "somewhere around the Snake River" whereupon he decided to go to Buffalo Country. After traveling through an area with hot springs, Coyote searched until eventually he found them. He brought the buffalo back with him. Unsuccessfully searching for a place for them to grow, he

settled on turning them into stone along the river. Sources state they would like for bison to return to this area as well (Crow, Whitman, personal communication, 20004)

The lower Snake is a common place for catching sturgeon. There are tribal members that still recall catching sturgeon with set lines. Set lines are fishing lines that have bait attached at various intervals throughout its length. The lines were set at the bottom of the river, allowed to sit for a while and checked at a later point in time. Portions of rotten eel, sucker and other fish species were used to lure the sturgeon into biting the large hooks attached to the lines. This method of catching sturgeon is very old. It is used in all the tributaries that are deep enough to sustain a sturgeon population such as the Columbia, Snake and Salmon Rivers. Contemporary practices of fishing include the use of boats and sturgeon poles. The pool below Ice Harbor Dam is noted as just one of many place for sturgeon fishing by tribal members (Ellenwood, personal communication 1998).

The Tucannon watershed was a location of great importance to the Nez Perce. It is within proximity to other locations such as the village located on the west side of the Palouse River, the undetermined settlement on the north side of the Snake River below Ridpath, Washington and the village six to eight miles above Riparia, Washington on the south side of the Snake River (Schwede, 1966). The Tucannon area derives its name from the *tukeluutpuu* or the people who lived at the mouth of this tributary so named because it dives into the Snake River at this juncture. It was the location of a village that was well known across the plateau because of its proximity to Starbuck, Washington. It was adjacent to a major thoroughfare on the trail network between areas marginal to this tributary. Many plants were harvested in this location utilized by several different Nez Perce bands (Williamson, 2002). While the women were busy digging the Lomatiums which proliferated the hills, the men fished the streams and hunted the hillsides. A cemetery in the hills near the community of Starbuck is also extant. Pacific Lamprey are reported to have been in the deeper portions of this stream as well (Whitman personal communication, 2004).

In addition to the ungulates which abound the hills, one could find Chinook Salmon, Coho, Suckers and Steelhead in abundance. They were taken by all the common forms: Gaffing, netting, weirs, spears and sniggles were among the many forms employed to harvest fish in this

tributary.

Starbuck was known as an area common to visiting plateau people. It served as a trade link with other areas not readily accessible. The trail network noted earlier connected this area with the lower Snake River, the Columbia River basin and the Blue Mountains. The main trail used by visitors paralleled the Snake River. The portion that ran the Tucannon River Valley ultimately connected to the Alpowai trail and also branched off to Almota. The importance of the trail network cannot be overstated. It was used for travel between villages and campsites, hunting, fishing and all gathering activities. The trails that are documented are as much of an area for gathering resources as the rivers and streams they link. Many flora and faunal resources would have ben utilized along these trails when traveling between locations.

The oral traditions of how Coyote liberated the Salmon or broke the fish dam at Celilo on the Columbia River are slightly different. This is one of several central stories in the oral traditions about Coyote. One relates how upon breaking the fish dam at Celilo, Coyote continued upriver. Instead of following the main river he went up the Touchet River. Here he found many salmon and proceeded to take one out for roasting. As his salmon roasted, coyote went into a deep slumber. Wolves arrived looking for eggs and found coyote asleep with his salmon roasting. They decided they would eat coyote's salmon since he was fast asleep. Concerned that coyote would awaken to find nothing to eat, one of them cut out coyote's rectum and put it in place of the missing salmon on the roasting stick. Coyote eventually awakened and thinking his meal was ready, proceeded to eat what was left in place. Reality of the event was relayed to coyote by a bird and an ant verified the absence of his body part. Chase ensued and when found the wolves were painted black with charcoal and their noses and mouths were wrinkled up as testimony to what they had done. To this day wolves are still slightly black. Their noses and mouths are still wrinkled in the way Coyote made them that day. Touchet is so named on account of where Coyote was the victim of this prank. It derives it name from the Nez Perce word *tuuse* or roasting (Aoki and Walker, 1989). An alternate version of "Coyote liberates the salmon" simply has coyote retrieving a fish club from Touchet so he can knock out the salmon before eating them.

Use of this system by the Nez Perce is not as it was in time past. Some tribal members

struggle with the idea of change experienced by the Nez Perce in these tributaries. The reasons vary from misinterpretation of treaty language by early policy makers to resource depletion and overall change in sentiments toward the Nez Perce that go down there. One village was located "about the mouth of Tucanon Creek, Washington near Texas Rapids. The inhabitants moved to [Alpowey] when the first reservation was established, and later, when the boundaries were contracted, they went to Lapwai (Curtis, 1911). Had the inhabitants known they could have stayed they would have. Since the treaty explicitly states the Nez Perce have "the right of taking fish at all usual and accustomed places . . . and of erecting temporary buildings for curing . . ."(The Nez Perce Tribe, 2003). The people were likely forced from this location due to the designation "village" and the implication of permanence it carries. Yet it must also be noted ". . . at the fisheries, related families occupied a shed-like structure, open at one side, where hung the drying fish (Curtis, 1911). The people were likely forced from their location under pretense of treaty violation.

Additional reasons are attributed to the lack of food resources now in areas like the Tucannon and Asotin. The entire area for harvesting eels is inundated (Taylor, personal communication, 2004). One elder states, "My grandfather said when he was a young boy you could walk across the Tucannon on the backs of Salmon and now you're fortunate just to see them" (Fisher, personal communication, 2004). Similar in background are the views of flora that are sacred to the Nez Perce. Agricultural practices are indiscriminate. Overspray and drift of herbicides kill the sacred foods gathered by the women the same way it kills weeds. (Crow, Whitman, personal communication 2004). Plant gathering areas adjacent to crop lands are devastated by pesticides because thy kill the things plants need to perpetuate. Others cite feeling discontent when going to use the Tucannon and surrounding areas due to past treaty misinterpretations. When the states misappropriated jurisdiction over tribal treaty rights, "the Tucannon was patrolled heavily by officials from Starbuck up to the headwaters. We had all our [fishing] gear confiscated and we never got it back. They had no right to do that to us."(Whitman, personal communication, 2004). Tribal members were harassed by these officials and even chased out on many occasions.

One source states that he "used to be able to drink out of Asotin Creek and was fond of

catching crawdads for supper". The water quality was similar in the Tucannon drainage. He also states, "It turns my belly to see all the ranchers along the Tucannon because of what is happening to the water but I still go. Nothing will stop me [because] if I want to go I'll go. That's my country" (Crow, personal communication, 2004).

There are village locations throughout the SWS. Many are located along the main stream of the Snake River such as Alpowawey (Chance, 1986). Alice Fletcher worked with a Nez Perce elder Jonathan "Billy" Williams in the documentation of the use of the greater Nez Perce Country. He was able to hand draw a map detailing many settlements on the Lower Snake River as well as the locations of the major tributaries on which they lie. This effort stands as substantial testimony to the fact that the Nez Perce traveled this area profusely. The ability of one person to recollect this detailed info without aide can only come from one that had gained the experience first hand by traveling it regularly. The general locations will be identified in the map attachment along with relevant trail locations and settlements.

Conclusions

This report has summarized information compiled pertaining to the Southeast Washington Sub-basin. Invaluable information has been recovered, yet, this work can not be considered complete or conclusive at this point. It is assumed that more information can be gained from the Nez Perce regarding these areas and archival sources will be found while completing future projects and when additional financial resources are available. The recommendation is that this project be revised and amended in the future when additional financial resources are available. More interviews need to be completed and additional archival review is necessary. It is likely that more information will become available in th future and more uses can be listed but only as sources allow this information to be documented.

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Attachment A

The following is an alphabetical listing of fauna with cultural uses that may be present in the

study area. This list does not identify the entire faunal community with uses by the Nez Perce. Presence of the following listed fauna in the study area has yet to be verified. It is suggested that additional funding be sought for this purpose. The names and specific uses of the fauna have been withheld for protection and preservation purposes.

Acipenser transmontanus
Acrocheilus alutaceus
Alces alces
Antilopcarpa americana
Aquila chrysaetos
Bison bison
Bonasa umbellus
Canachites canadensis
Canis latrans
Castor canadensis
Cathartes aura
Catostomus columbianus
Catostomus macrochelius
Catostomus platyrhyncus
Cervus canadensis
Chordeiles minor
Cinclus mexicanus
Colaptes auratus
Corvus brachyrhynchos
Corvus corax
Cyanocitta cristata
Dendragapus obscurus
Entosphenus tridentatus
Erethizon dorsatum
Falco sparverius
Fulica americana
Gavia immer
Gulo luscus
Haliaeetus leucocephalus
Lepus spp.
Loxia curvirostra
Lynx canadensis
Lynx rufus
Martes americana
Megaceryle alcyon
Melanerpes lewis
Neotoma
Nucifragra columbiana
Odocoileus hemionus

Odocoileus virginianus
Olor buccinator
Oncorhynchus kisutch
Oncorhynchus nerka
Oncorhynchus tshawytscha
Oreamnos americanus
Otus asio
Ovis canadensis
Pandion haliaetus
Pediocetes phasianellus
Pelecanus erthyrorhynchos
Pica pica
Prosopium williamsoni
Ptychocheilus oregonensis
Richardsonius balteatus
Salmo clarki
Salmo gairdneri
Salvelinus fontinalis
Salvelinus malma
Spilogale putorius
Sturnella neglecta
Taxidea taxus
Turdus migratorius
Tyrannus verticalis
Ursus americanus
Ursus horribilis
Zenaida macroura

Attachment B

The following is an alphabetical listing of flora with cultural uses that may be present in the study area. This list does not include all of the plant communities with uses by plateau people. Presence of the following listed flora in the study area has yet to be verified. It is suggested that

additional funding be sought for this purpose. The Nez Perce names and specific cultural uses of these plants have been withheld for protection and preservation purposes.

Abies grandis
Abies lasiocarpa
Acer glabrum var. douglasii
Achillea millefolium L.
Adiantum pedatum
Agastache urticifolia
Agoseris glauca
Alectoria spp. Ach.
Allium geyeri
Alnus incana
Alnus rhombifolia
Amelanchier alnifolia
Angelica spp.
Apocynum androsemifolium
Apocynum cannabinum
Aquilegia formosa
Arctostaphylos nevadensis
Arctostaphylos uva-ursi
Artemisia ludoviciana
Artemisia tridentata
Asarum caudatum
Asclepias speciosa
Aster conspicuous

Balsamorhiza incana
Balsamorhiza sagittata
Berberis aquifolium var. aquifolium
Berberis aquifolium var. repens
Betula occidentalis
Brodiaea douglassii
Bryoria fremontii

Calochortus sp.
Calypso bulbosa
Camassia quamash
Carex pellita
Carex spp.
Carex vesicaria
Castilleja spp.
Ceanothus sanguineus
Ceonothus velutinus

Celtis leavigata
Celtis reticulata
Cercocarpus ledifolius
Cercocarpus montanus
Chenopodium spp.
Chimaphila umbellata
Chrysothamnus nauseosus
Cicuta douglasii
Cirsium scariosum
Cirsium undulatum
Claytonia lanceolata

Claytonia megarrhiza
Claytonia perfoliata
Clematis hirsutissima
Clematis ligusticifolia
Clintonia perfoliata
Clintonia uniflora
Conium maculatum
Cornus canadensis
Cornus sericea ssp. sericea
Cornus slolonifera
Chrysothamnus nauseosus
Crataegus columbiana
Crataegus douglassii

Delphinium spp.

Echinodontium tinctorum
Eleocharis palustris
Eleocharis rostellata
Elymus cinerius
Elymus elymoides
Epilobium angustifolium
Equisetum arvense
Equisetum hyemale
Equisetum laevigatum
Equisetum palustre
Eriogonum heracleoides var. angustifolium
Eriophyllum lanatum
Erythronium grandiflorum

Fragaria vesca
Fragaria virginiana

Frasera fastigiata
Fritillaria pudica

Galium aparine
Galium boreale
Geranium viscosissimum
Geum triflorum
Glycyrrhiza lepidota
Goodyera oblongifolia

Helianthus annuus
Heracleum lanatum
Hesperostipa comata
Heuchera cylindrica
Hieracium albiflorum
Hierchloe odorata
Holodiscus discolor
Hydrophyllum capitatum

Iris missouriensis

Juncus balticus
Juniperus communis
Juniperus scopulorum

Larix occidentalis
Ledum glandulosum
Ledum groenlandicum
Letharia vulpina
Lewisia redeviva
Leymus cinereus
Ligusticum canbyi
Linnaea borealis
Linum perenne
Lithospermum ruderale
Lomatium ambiguum
Lomatium canbyi
Lomatium cous
Lomatium dissectum var. multifidum
Lomatium farinosum
Lomatium rollinsii
Lomatium gormanii
Lomatium grayi
Lomatium macrocarpum

Lomatium nudicaule
Lomatium salmoniflorum
Lomatium triternatum
Lomatium sp.
Lonicera ciliosa
Lonicera involucrata
Lonicera utahensis
Lupinus spp.
Lycoperdon sp.
Lysichiton americanum

Mentha arvensis
Microseris nutans
Mimulus guttatus
Mushrooms

Nepeta cataria
Nicotiana attenuata
Nuphar polysepalum

Oenothera strigosa
Opuntia spp.
Osmorhiza depauperata
Osmorhiza occidentalis

Pachistima myrsinites
Paeonia brownii
Penstemon wilcoxii
Perideridia bolanderi
Perideridia gairdneri
Phacelia hastata
Phacelia heterophylla
Phalaris arundinacea
Philadelphus lewisii
Phragmites australis
Physocarpus malvaceus
Picea engelmanii
Pinus albicaulis
Pinus contorta
Pinus monticola
Pinus ponderosa
Polygonum bistortoides
Polygonum phytolaccaefolium
Populus balsamifera var. trichocarpa

Populus tremuloides
Prunus emarginata
Prunus virginiana var. melanocarpa
Psuedoregneria spicata
Pseudotsuga menziesii
Pteridium aquilinum
Pterospora andromedea
Purshia tridentata

Ranunculus eschscholtzii

Ranunculus glaberrimus
Rhamnus purshiana
Rhus glabra
Rhus radicans
Ribes aureum
Ribes cereum
Ribes inerme
Ribes lacustre
Ribes niveum
Ribes oxyacanthoides
Ribes viscosissimum
Rosa gymnocarpa
Rosa nutkana
Rosa sp.
Rosa woodsii var. ultramontana
Rubus idaeus
Rubus leucodermis
Rubus nivalis
Rubus parviflorus
Rubus ursinus
Rumex acetosella
Rumex venosus

Sagittaria latifolia
Salix amygdaloides
Salix exigua
Salix scouleriana
Sambucus cerulea
Sambucus racemosa var. melanocarpa
Scirpus acutus
Sedum spp.
Shepherdia canadensis
Sium suave

Smilacina racemosa
Smilacina stellata
Solidago canadensis
Spiraea betulifolia
Spiraea douglasii
Spirtina gracilis
Symphoricarpos albus

Taxus brevifolia
Thalictrum occidentale
Thuja plicata
Tricholoma populinum
Trifolium longipes
Trifolium macrocephalum
Trifolium pratense
Trifolium repens
Triteleia grandiflora
Typha latifolia

Urtica dioica

Vaccinium globulare
Vaccinium membranaceum
Vaccinium scoparium
Valeriana edulis
Veratrum viride
Verbascum thapsus
Veronica americana
Veronica anagallis-aquatica
Viburnum edule
Viola canadensis
Viola orbiculata

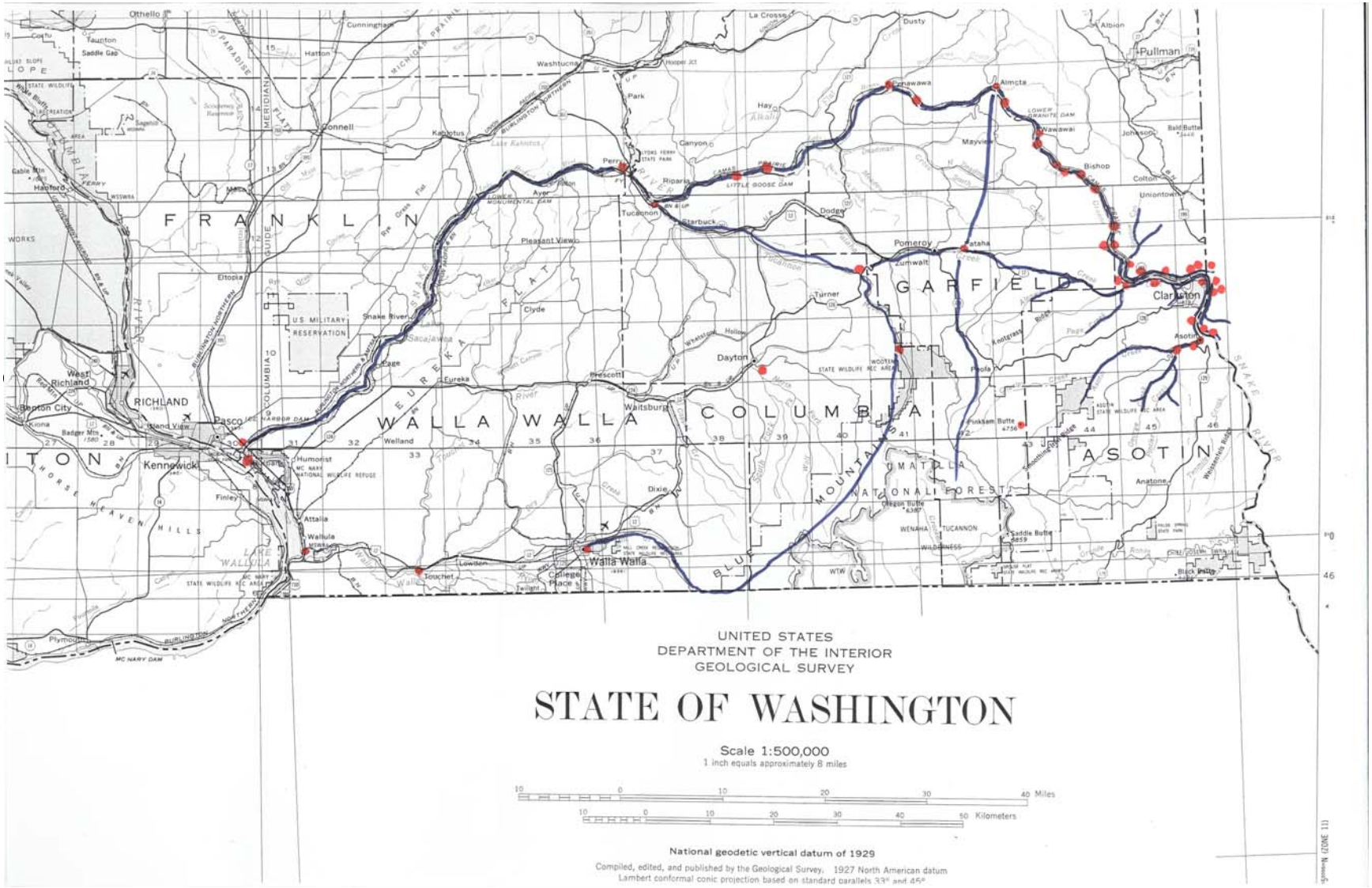
Wyethia amplexicaulis

Xanthium strumarium
Xerophyllum tenax

Zigadenus spp.

Map Attachment C

The map attachment is taken from a United States Department of the Interior Geological Survey, 1:500,000 scale map of the State of Washington. It was selected due to its convenient size and representation of the greater study area. It delineates a small portion of the vast trail network in the project area. Red spots identify approximate locations of documented village and camp sites and the blue lines identify the trails. It must be reiterated that these are in fact what has been documented and not necessarily what is available. A more thorough evaluation of this area would yield much more knowledge of the villages camps and trails used.



UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

STATE OF WASHINGTON