**Cultural Resource Survey Takeaways**

An Archaeological Discovery and Project Plan for the Ekone Livestock Area Conservation Project, Klickitat County, Washington, Permit # 2018- 26 Date of Report: December 6, 2018

Archaeological Site(s)/Isolate(s) Found or Amended? X Yes No

TCP(s) found? Yes X No

Replace a draft? Yes X No

Satisfy a DAHP Archaeological Excavation Permit requirement? Yes # X No

Were Human Remains Found? Yes DAHP Case # X No

**Introduction:**

Reiss-Landreau Research (RLR) obtained a State of Washington Archaeological Permit 2018-26 to allow a second phase study of 45KL02733 (K'milláma Upland Site). RLR was retained by Central Klickitat Conservation District to provide project planning for its proposed Ekone Ranch Conservation project. The project is located in Sections 19, Township 5N, Range 18E, Lone Pine Butte, WA 7.5’ quadrangle. RLR worked directly with the Confederated Tribes and Bands of the Yakama Nation for this project. Cultural Specialist Gregg Kiona was present for the entire excavation protocol, and provided direct assistance in project planning with both RLR and CKCD.

During the course of the initial inventory RLR located a previously unrecorded and quite large site (45KL02733), located throughout the southern and western portions of the project and falling within a portion of the APE (Area of Projected Effect). Surface survey revealed a site that may exceed 11 acres in size.

A total of 84 lithic artifacts were recovered from the seven positive probe s. A single tool fragment (a pot-lidded biface fragment) was recovered and the remainder was non-diagnostic lithic debitage.

In communion with the original project, the site was almost entirely composed of secondary and tertiary lithic material (96%) with one projectile point fragment uncovered. The identified depressions proved to be cattle wallows from the 1940’s-1960’s use of the ranch as a cattle operation (local informant). It appears that within the locus of this project APE, the site can very confidently be asserted to be an extremely dense lithic scatter. Features, ground stone, fire-modified rock or household items were absent from all tests. It is our assessment that the site, in the vicinity of the APE, the site was less a village than a locus of repeated occupation and toolmaking. This appears to fit with the notion of a repeatedly occupied (stream adjacent) hunting camp at this locale.

Cultural History

In 1993 the Smithsonian Institution described the mid-Columbia River [in and around Dallesport] as a place where “Wasco, Wishram, White Salmon, and Watlala (Cascades), Upper Chinookan groups affiliated with the Northwest Coast tradition; and the Klickitat, Tenino, and Yakima, Sahaptin speakers associated with the Plateau culture area” came together--especially at Celilo Falls (Smithsonian National Museum). Celilo Falls was a great center for trade. Goods and peoples came to Celilo Falls from hundreds and even 9 thousands of miles away. In turn, trade items flowed from Celilo back to nearby and distant places. Dentalium shells, baskets, slaves, obsidian, bison meat, salmon, pipestone, and horses were all significant barter items (Hunn 1990: 224)

Many settlements were located along the Columbia River. Lewis and Clark mentioned villages at the mouths of the Klickitat and White Salmon rivers (“Lewis & Clark’s Columbia River: White Salmon”). The latter river is located approximately fifteen miles west of the project area. Klickitat people were well known as traders. An extensive trail network bearing their name extended along the Columbia River and up into the Camas Prairie and Indian Heaven areas, as well as points beyond that (Native American Indian Genealogy). Camas Prairie is known today as Conboy Lake. The Klickitats moved goods between groups living on either side of the Cascades. At Camas Prairie (“tahk),” they hunted and gathered foods. In particular, they collected camas, for which the valley produced in abundance. Yakama peoples also utilized the valley at this time of year (Conboy Lake National Wildlife Refuge). This area was, and for many Native peoples of the area still is, the doorway to Mount Adams and the Indian Heaven Wilderness to the west. Indian Heaven Wilderness has long been associated with huckleberries. Indian Heaven was a major gathering place. Groups from all over would join huckleberry picking and socializing. Yakama, Wishram, Wasco, Cascade, Umatilla, and Klickitat would come. Sometimes people from more distant locales such as Montana would also attend (Gifford Pinchot National Forest). Archaeologists have found huckleberry-drying trenches there (Stilson, Meatte, and Whitlam, 2003: 33). Native peoples preserved their access to the area through their “handshake agreement” with the U.S. Forest Service in 1935. They continue to use the place today.

The arrival of Lewis and Clark heralded great changes for native peoples. Missionaries moved into the region in the 1830s and 1840s. Native communities were decimated by disease. Settlers also came, following close behind the missionaries’ footsteps. Desiring land, the U.S. Government pushed native groups to sign a treaty. In 1855 this was accomplished. Reservations were created. Wasco and Wishram people were moved in large numbers away from their homes along the Columbia River. The Wasco were sent to the Warm Springs Reservation. Wishram went to the Yakima Reservation (Gold). Conflicts between EuroAmerican immigrants and indigenous peoples resulted violence as the Yakima War of 1855-1858. After the battles ceased, reservations served their function of containing Indian peoples. Native peoples living on the northern side of the Columbia generally went to the Yakama Reservation. Those on the south side typically became 10 associated with the Warm Springs Reservation. According to treaty agreements made with the federal government in 1855, Native groups retained rights to fish at usual and accustomed places (Gold). Once Indians were moved onto reservations, lands they formerly utilized were opened up to non-native settlement. Goldendale inland, White Salmon, Dallesport, Appleton, Lyle, and other communities were soon founded. The prospect of earning a livelihood growing apples, strawberries, grazing cattle and sheep, or logging drew people to the area.

American immigrants settling in the Klickitat region raised livestock. Durham and Shorthorn cattle were favorites. Cattle were driven annually to mines in Idaho and British Columbia. Eastern Klickitat County was given more to sheep grazing than cattle raising (Elmer). Narrow terraces on the grassy hillsides above Goldendale and nearby communities still bear evidence to the impacts of many thousands of hooves digging pathways into the slopes.

Agriculture continued to expand throughout the first half of the twentieth century. By the turn of that century, a high percentage of Klickitat County’s grasslands, previously used to support cattle and sheep operations, were transformed into wheat farms. Cattle raising, however, did not disappear. During World War I and World War II, beef production was increased to support U.S. engagement in those conflicts. From the mid-twentieth century forward, farmers have primarily grown winter wheat and alfalfa (Becker). Irrigation water was provided through the construction of large dams on the Columbia River.

Work on The Dalles Dam at Celilo Falls Work began in 1952. It was finished five years later (Willingham). As water impounded by The Dalles Dam rose higher and higher against the walls of the Columbia Gorge, Celilo Falls, a major Native fishery filled with memories and sacred places, was buried under the waves and silenced. Pat Courtney Gold, a member of The Confederated Tribes of Warm Springs recalls how the flooding of Celilo Falls affected his mother and his family. “In March 1957, when The Dalles Dam was built, it destroyed The Narrows and our fishing sites. For years afterwards, my mother would not go to Wac'uqs or The Dalles. Her pleasant memories of her childhood and of the family gatherings and fishing events were also lost forever” (Gold). The John Day Dam, just upstream of The Dalles Dam, was completed in 1968. The waters impounded by the former created the seventy-six mile long Lake Umatilla seen in the project area today. Highway 97 passes through Goldendale, then over Lake Umatilla from Washington and Oregon on the Dalles Bridge. This bridge was constructed in 1953. Highway 97 began as a wagon route built during the Yakima Wars to connect Fort Dalles on the south shore of the Columbia River with Fort Simcoe in the Yakima Valley. In 1868, a mail stage road was constructed from Rockland Flats (Dallesport) to the Yakima Valley over Satus Pass (Becker). This road became Highway 97.

Rock Creek native peoples, displaced by the construction of the John Day Dam remain an integral part of life in and around Goldendale. They fish in places guaranteed by treaties along the Columbia, Klickitat, and White Salmon rivers. They harvest huckleberries in the Indian Heaven Wilderness. Some fish commercially. Others help in timber harvesting operations. Pat Courtney Gold reflects on ways that the past blends with the present.

Ekone Ranch Project This project exists within the ancestral homelands of the K'milláma (Rock Creek Band) and may be considered part of the greater Plateau culture area in prehistory. Walker (1998) provides a list of eight distinguishing features of the Plateau cultures in the Handbook of North American Indians, but should not be considered all-encompassing or complete as there were numerous bands in a wide geographical area (Trafzer, 1992).

1. riverine 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 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 via institutionalized trading partnerships and regional trade centers (e.g., Celilo);

7. limited political integration, primarily at the village and band levels, until the adoption of the horse;

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.

This area was referred to as the home of the Rock Creek people or K'milláma (Hunn 1990), and one of the 14 tribes and bands of the Yakama Nation and listed in the Treaty with the Yakamas of 1855. Both the Mámachatpam, (commonly the Yakama or the Yakama Nation) and Imatalamłáma, more commonly known today as the Umatilla, once lived in the project area and closer to the Columbia River. Intermarriage, kinship ties, and regional trade connected bands and tribes throughout the region. Suphan (1959; 1974) finds that the Mámachatpam (Yakama), Imatalamłáma (Umatilla), and Walúulapam (Walla Walla) groups used the subject area for hunting, fishing, and resource gathering.

The Dalles and in particular Celilo Falls are famous not only because approximately 10,000 years of human presence is represented in the archaeological record (Caldwell, 1956;

Cressman, Cole, Davis, Newman, & Scheans, 1960; Leonhardy & Rice, 1970), but also because it was a center of trade with ties to the coast, the interior, and beyond (Stern, 1993), including the confluence of the Snake and Columbia rivers. The K'milláma project area is located within and somewhat between the traditional territory of the Mámachatpam and Imatalamłáma peoples. From an ethnographic point of view, subsistence focused on seasonally available plant and animal resources including salmon, river mussels, ungulates, lomatium, bitterroot, camas, and berries. Of interest to any archaeological or prehistoric discussion in the region should be the importance and role of winter villages. Winter villages were integral to the seasonal round. They were generally occupied from mid-November until the beginning of March, depending on the weather. They were positioned within the landscape such that protection was afforded from the environment and severe winter weather. They were also situated with respect to available and stored resources—resources acquired through the seasonal or yearly round. Archaeologically documented winter villages tend to occur at or below elevations of 2,500 ft. (750 m) in the eastern Cascades.

**PHASE 1 2017: Field Strategy and Methods**

Shovel probes (probes) spaced at 20-75 meter (m) intervals were placed within the APE. Spacing was decided while in the field and was determined by terrain, bedrock, and the likelihood of previous ground disturbance. Each completed probe was photographed from at least two angles before it was backfilled. The location of each probe was recorded using a handheld GPS unit. Artifacts recovered in probes were documented and photographed in the field and were reburied when probes were backfilled.

Artifacts observed on the ground surface were marked with pin flags and these locations were later recorded using a handheld GPS unit. Clusters of up to ten artifacts were recorded as a single location. Potentially diagnostic artifacts were photographed and additional descriptive information was recorded in the field. Nondiagnostic artifacts were not photographed. All artifacts were recorded in place and no cultural materials were collected.

**Phase 2:**

RLR excavated 10 Quarter test units in and around the proposed work area locating 634 lithic artifacts. Artifact densities peaked at an extrapolated 1244 pcs of lithic debitage per M² in QU 9 and such density is notable. The findings reinforced the initial assessment from 2017, in that there were virtually no household type remains identified and complex tool types were rare. In communion with the original project, the site was almost entirely composed of secondary and tertiary lithic material (96%) with one projectile point fragment uncovered.

It is our assessment that the site, in the vicinity of the APE, the site was less a village than a locus of repeated occupation and toolmaking. This appears to fit with the notion of a repeatedly occupied (stream adjacent) hunting camp at this locale.

In the case of this project, a complex lithic scatter of this size would clearly contribute to the reconstruction of both developing the archaeological record, but also in better understanding multiple hypothesis about lifeways, settlement patterning, and cultural land use. Given the very high density of thinning flakes over a wide area, it was doubtless a re-used locale. It is quite possible that a more developed settlement was in the area, but outside of our APE for this project. It is without question that this site has potential for very important and unrealized information recovery as specified under criterion D. It must be assessed as clearly eligible for inclusion in the National Register of Historic Places.

RLR recommends that this large and extraordinary upland site is potentially eligible to the National Register of Historic places under Criterion D. We further recommend that a monitor be present at the time of construction. Further, the breadth of this site is not known, and may in fact extend significantly beyond the borders artificially created by the scope of the two investigations. It is important that projects in this area receive a careful and detailed inspection.