

APPENDIX J – THE PREHISTORY, ETHNOHISTORY/ ETHNOGRAPHY, AND HISTORY

1.0 PREHISTORY

Archaeological evidence from sites in the upper Cowlitz watershed suggest that initial human use of the area began around 7,000 years ago (USDA Forest Service 1997g). Early residents of the area likely employed foraging subsistence strategies that required frequent shifts in residence and a broad-based economy. Archaeological data from the upper Cowlitz area have provided little information regarding social or political organizations, beliefs, cultural affiliation, or the structure of the settlement system.

Initial human use of the Cowlitz area appears to have ended abruptly with the onset of Mount St. Helens' Smith Creek Eruptive Phase 3,900 to 3,500 years ago. Lewarch and Benson (1991) suggest that the intensity of volcanism, including the largest tephra eruptions in the history of the volcano, may have been the initial cause of human abandonment that lasted for nearly 2,000 years.

By about 450 AD, people were reoccupying the same sites used by Early Period inhabitants, but using a subsistence strategy quite different than their predecessors. Groups that reoccupied the area are thought to have used a strategy incorporating logically oriented collection, processing and storage of key resources. These developments may have given rise to the development of semi-permanent winter villages not unlike those used by native groups in the ethnographically documented historic period.

2.0 ETHNOHISTORY/ETHNOGRAPHY

In addition to the archeological survey and testing, an ethnographic study of the project area was conducted (Bouchard and Cox 1998). The information obtained from this work indicates the Cowlitz Divide and Backbone Ridge formed the western limits of the territory claimed by the Yakama as their own, whereas the Taidnapam claim extended further east, to the crest of the Cascade Range. The White Pass area was “equally accessible to both groups and evidently its berry and hunting resources were exploited by both, without contest and enmity” (Smith 1964).

Taidnapam

The proposed Project Area is in the Clear Fork of the Cowlitz River. Indians within the Cowlitz River drainage are comprised of two groups: the Lower Cowlitz (often referred to as just “Cowlitz”) and the “Upper Cowlitz” (or Taidnapam). The language spoken in the Upper Cowlitz drainage system, upriver from what is now the site of the Mossyrock Dam, was not “Cowlitz” Coast Salish as spoken in the Lower Cowlitz, but Taidnapam - also known as “Upper Cowlitz” - a sub-dialect of the Northern Sahaptin language spoken by tribes living primarily east of the Cascades (Hajda 1990; Rigsby and Rude 1996). Charlie Ashue, a man of mixed Yakama and Puyallup (Coast Salish) ancestry who was consultant to Arthur Ballard in the 1920s, stated that a long time ago, his grandfather's people and others from the

Naches River area “drifted over to the head of the Cowlitz River,” after two of their hunters convinced many of the tribes to move to this land of plentiful game, fish and other food. These migrants became the Taidnapam (Ballard 1929).

The decimation of the Cowlitz proper by disease, which was more severe than the losses suffered by tribes further north, was recorded at the time as having first taken place in 1829 (Parker 1835, cited in Ray 1974). The total population of Taidnapam circa 1840 was estimated at 350 (Ray 1974) but may have been as high as 1,000 before epidemic disease swept through the area at the onset of the historic period (Ellis et al. 1991).

Ethnographic information elicited by anthropologists would place the Taidnapam’s eastern boundary at the Cowlitz River drainage along the Cascade Divide, with White Pass running through that boundary. James Teit (1910) who elicited a Cowlitz definition of the Taidnapam’s traditional boundaries confirms this eastern boundary.

Taidnapam winter village sites were on or very near the Cowlitz River east of Mossyrock. After leaving the winter villages, they fished for salmon at sites on the Cowlitz and its tributaries, and collected early spring greens and camas in the river valley prairies, including at Chapman Prairie 7 miles east of Randle. As the summer wore on, the Taidnapam moved higher into the mountains to collect huckleberries and hunt mountain goats, often sharing large huckleberry camps with the Yakama. Berry gathering played a central role in Cowlitz life, and they may have depended more on berries as a dietary supplement than other Washington tribes (Ray 1966). Mary Eyley indicates the Taidnapam collected so many huckleberries that they traded some to the Lower Cowlitz for other foods. Mary Kiona gave a general identification of the best Cowlitz berry patches in the old days from the Tatoosh range and along the Cascades range. Deer and elk meat also was a large part of the Taidnapam diet, and they were known as excellent hunters.

The Yakima-Cowlitz Trail, which followed the Cowlitz River to a fork where one branch went north to Naches Pass and another to Cowlitz Pass, was a primary cross-Cascade travel route for both the Taidnapam and Yakama. Other ethnographically documented travel routes include a trail between the Cowlitz and Nisqually rivers over Skate Creek; the Cowlitz to Carbonado Trail; and the Klickitat Trail over Cispus Pass.

Mountainous areas have been broadly described by some as unique places for Native spiritual renewal (Hajda et al. 1995). Some particular, identifiable parts of the wilderness were supposedly of even more specific spiritual importance. Taidnapam people would visit specific locations in search of individual guardian spirits to bestow particular spirit powers upon them. The Taidnapam also believed in the existence of unnatural beings who did not, unlike guardian spirits, enter into personal relationships with humans, and whose influence could well be maligned. The higher reaches of the upper Cowlitz generally,

particularly the highest elevations, were more commonly associated with these supernatural creatures (Hajda et al. 1995; Carpenter 1981).

While the seasonal round activities of the Cowlitz encompassed a broad geographical area, primary ethnographic source materials lack specific references to the use of White Pass. Jim Yoke indicated that the Taidnapam utilized areas in every direction around White Pass, moving along the valleys south of White Pass including the upper Cispus and upper Tieton valleys, as well as through Tieton Pass to the head of the Cowlitz. He indicated as well that Yakama people also used these places (Jacobs 1934). Interaction by Taidnapam with non-native people began in the period ca. 1833-1840 as local Indian people took their furs to the Hudson's Bay Company trading post at Cowlitz Farm near present day Toledo.

By 1882, only two Indian families remained in the area that had been almost totally depopulated by smallpox, according to Tompkins (1933). The United States government formally extinguished Indian title to all lands in the upper Cowlitz River Basin in 1864, despite the fact that no treaty was ever signed or ratified (Ray 1974). Many Taidnapam families left the upper Cowlitz area between 1880 and 1900 for the Yakama Reservation, becoming enrolled Yakama Tribal members. A few descendants of the Taidnapam continue to live on a plot of Indian Trust land along Kiona Creek in the Middle Cowlitz area. All are currently enrolled members of the Yakama Indian Nation. Representatives of the present-day Cowlitz Indian Tribe, however, represent both the Lower Cowlitz and Upper Cowlitz or Taidnapam. The Cowlitz recently received Federal Tribal recognition.

Yakamas

As previously stated, White Pass sits at the outer extents of both the Yakama and Cowlitz territories, and these mountainous uplands were more a shared territory with berry and hunting resources shared without enmity by both groups. The Tieton Watershed portion of the Project Area is part of the vast land area ceded by Indians of the Washington Territory.

Yakama settlement and subsistence focused along the larger river courses, but the Cascades were utilized extensively during the summer and fall as resources there became available. According to the field findings of Ray (1936), the highest Yakama settlement in the Tieton River Watershed was miya'wax, a permanent village at Rimrock, about 14 miles east of White Pass. This was an area where wild carrots (Yakama: sawik [*Periderida gairdneri*]) and other roots were dug and dried in quantities and where salmon were caught and dried. The people living in the Tieton watershed referred to themselves as the Nahchishhlama (Smith 1964).

Smith (1964) made an association between the village of miya'wax to White Pass, and gave some emphasis to the regular presence of the Yakama around Mount Rainier, where they actively and regularly used a portion of its slopes during August and September to harvest huckleberries and blueberries. Smith

observed that a trail existed between the Rimrock village site and White Pass, and considered it very likely that the Yakama from this village traveled to Mount Rainier through White Pass. Smith also speculated that the close connections between the Yakama and the Taidnapam made White Pass a possible link for travelers between the two groups.

Schuster's (1998) most recent work on the Yakama gives a broad outline of the Yakama seasonal round of subsistence activities. When the snows melted in February or March, a "first foods feast" was held in the winter village community longhouse featuring the first of numerous wild plants that would be gathered during the year (first celery). In mid-spring, as salmon reached the interior Plateau, a "first salmon" feast was held before the people dispersed from the winter villages to fishing stations along the major rivers (Columbia, Upper Cowlitz, Cowlitz Clear Fork). When salmon runs diminished in April, families dispersed to root digging grounds where women would dig and store roots while men hunted. The plains east of Ellensburg in the Kittitas Valley were some of the most important gathering grounds. In June, the Yakama would again disperse to fishing stations for the year's second and largest run of salmon. By July, as the summer heat reached the valleys, the Yakama would head for the higher elevations of the mountains to hunt and gather plants. In late summer, families moved even higher into the mountains as the huckleberries ripened, finally returning to the valleys in fall for the Chinook salmon run. Travel would also take place to trading centers on the Columbia, and the hunters pursued deer and elk in the mountains. Around the middle of November, people would return to their winter villages.

While ethnographic sources lack specific references to the Project Area, some contemporary Yakama have identified the White Pass area as being an important traditional use site (with tribal foods, big game and medicine) long used as a summering place, and as a place used by Kamiakin's Band for refuge during the Yakima Wars in the 1850s. In a recent interview (Dugas et al. 1997), tribal members indicated that the Yakama used trails in the White Pass area for overland travel and hunting for generations, and that Saluskin and Kamiakin, former Yakama leaders, used the trails for hunting and overland travel. The trails cross over White Pass in an east-west direction, but north-south trails also led to resource procurement places. Some informants have seen rocks and rock outcroppings that marked trails or were used during hunting activities in the Project Area, some of which have been destroyed. Contemporary informants also note that medicinal and food plants were and continue to be gathered in the Project Area by Yakama people, and speak of Hogback Basin as a particularly important heritage/spiritual place because of its reported connection with the mid-19th century Yakama Chief Kamiakin during the Yakama Indian Wars of the 1850s.

3.0 HISTORY

Historic uses of the Project Area include themes of exploration and survey, travel routes, grazing, mining and recreation. Developments at the White Pass area shown on the 1904 Mount Aix, Washington USGS Quadrangle Map consist of a trail extending up the Tieton River over Round Mountain, providing access

to Hogback Mountain and Knuppenburg Lake, and the Clear Fork Cowlitz River. Early miners, such as James Longmire and A.J. Treadway, reportedly traveled over the old Cowlitz Pass Indian Trail, a short distance to the north, in 1864. The mountain streams in and around White Pass were well prospected in the 1850s and 1860s (Holstine 1994:4.2), though great mineral wealth was never recovered.

White Pass was named after Charles White, one of a group of railroad surveyors who worked their way up and down the Cascade Crest in the 1880s in search of a cross-territory railroad route for Northern Pacific. When the railroad decided to construct over Stampede Pass, White Pass was largely forgotten as a transportation route for more than 40 years. The road to White Pass from the east side of the mountains developed over a long period of time. Construction of about 15 miles of road up the Tieton River from the Naches River began in 1905 in support of the Tieton Irrigation Project and canal construction. The road was pushed as far west as Clear Lake, where a dam was built, by 1914, and to the construction site for Rimrock Dam by 1918. The present route of US 12 was not mapped until 1931, and it was not until 1951 that the pass was open for Sunday-only traffic (Cook 1986). In the mid-1950s, White Pass Highway (US 12) opened for year round travel.

Grazing dominated uses of upland forest lands in the late 1880s to early 1900s. Prior to the creation of Forest Reserves in 1897, settlers and stockmen were free to graze their livestock in the mountains however they chose. In the decade between 1897 and 1889, the number of sheep in Yakima County more than tripled from 5,000 to 16,000. By 1899, upwards of 261,000 sheep were reported for the county. George Jackson and Kenneth McCall ran sheep in the Goat Rocks, Russell creek and Hogback mountains. By the early 1900s, Dan Goodman, William Regan, George Jackson and other stockmen were running sheep in the Cowlitz Pass area by way of the Cowlitz Trail. When the Organic Act was passed in 1897, a basis was provided for a permit grazing system. The Project Area became part of the Hogback sheep allotment extending from Round Mountain to south of Tieton Pass. Under the protection of the Forest Reserves and subsequent National Forest, the numbers of animals permitted to range the mountains were significantly reduced. The Hogback allotment was closed to grazing in 1945.

Though homestead claims were possible in the Washington Territory as early as 1853, it was not until the 1880s that settlement occurred in the Tieton Watershed. Even then, settlement in the watershed was sparse owing to a lack of arable land and the difficulty of wagon access into the drainage until the early 1900s. Several homesteaders entered McCallister Meadows (now Rimrock Lake) in 1884, following a trail from Cowiche which ended at Jump Off Peak, where they let their wagons down with ropes. No homestead claims were ever filed in immediate vicinity of White Pass.

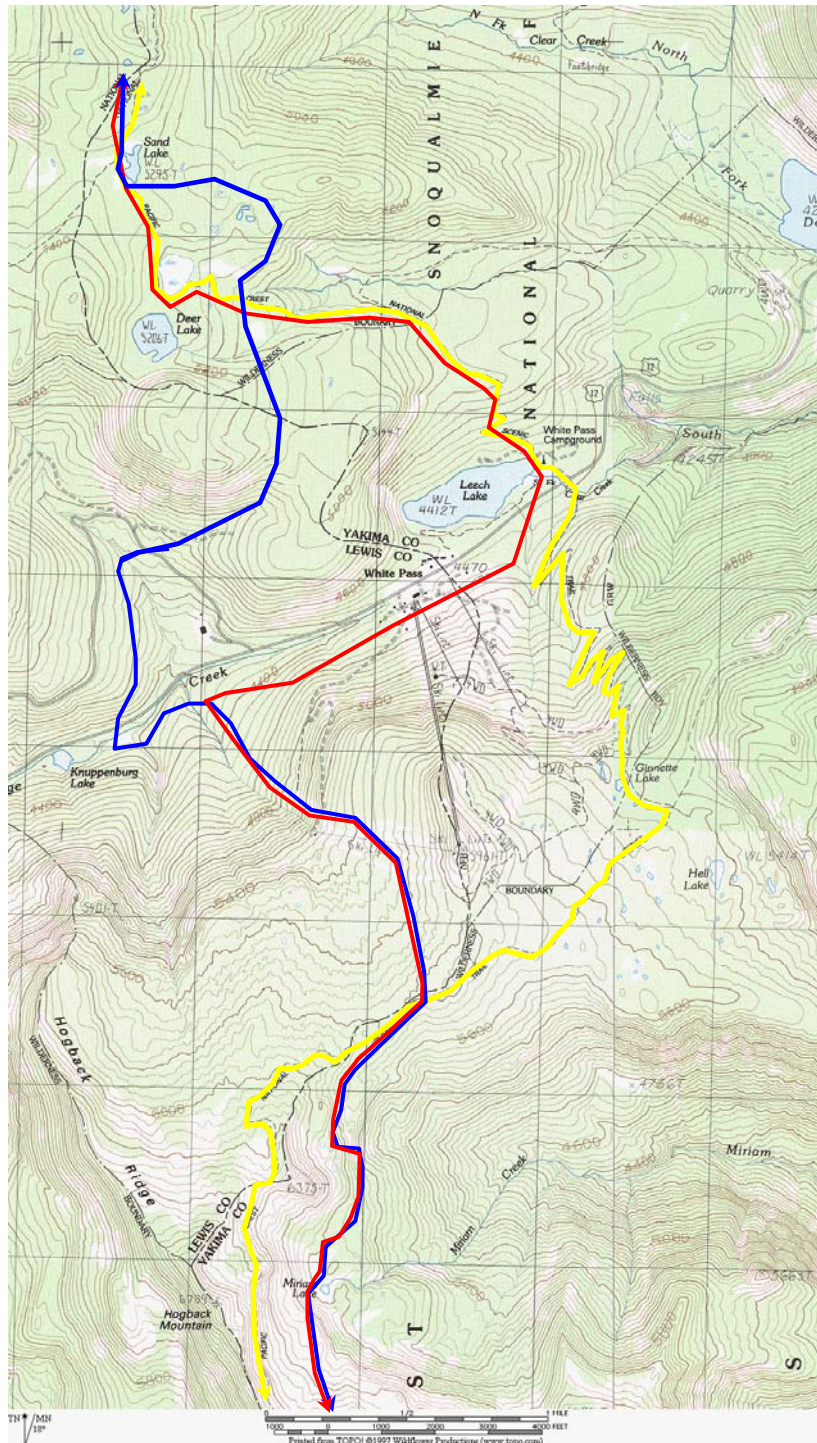
The Project Area came under the jurisdiction of the federal government in 1893, first as part of the Pacific Forest Reserve and later as a southern subdivision known as the Mount Rainier Forest Reserve (1897). A conservation movement spearheaded by Gifford Pinchot, who believed that forest resources represented a vast wealth which could provide for the ‘greatest good and greatest number’ in perpetuity if managed

properly, resulted in the transfer of the reserves to the Department of Agriculture in 1905. The Project area fell within the boundaries of the Rainier National Forest until 1933, when this Forest was divided in its entirety between the Columbia (Gifford Pinchot), Snoqualmie and Wenatchee National Forests.

Recreational use began to dominate use of the Project Area by the 1920s, when portions of the early trail systems through White Pass were incorporated into the Cascade Crest Trail System that was planned to extend the length of the Cascade Mountains from Canada to the Oregon-California border. Fred W. Cleator, the Forest Service's Pacific Northwest Region recreation planner and developer at this time, also called for the construction of trail-side shelters, with the vision that hikers would spend a night at a shelter, break camp the next morning, hike 6 to 8 miles to the next shelter, and set up camp by mid-afternoon. Money and manpower were lacking in the 1920s to construct these shelters, and it was not until the creation of the Civilian Conservation Corps (CCC) in the 1930s that these improvements could be made. In the White Pass area of the Cascade Crest Trail, the CCC built trail-side shelters at both Leech and Sand Lake.

The Cascade Crest Trail eventually became part of the championed "Pacific Crest Trail System" - extending from Canada to Mexico along the summit divides of the mountain ranges in Washington, Oregon and California. Clinton C. Clarke of Pasadena, California, is most often credited as "Father" of the Pacific Crest Trail. In 1932, Clarke organized the Pacific Crest Trail System Conference and wrote a proposal to National Forest and Park Service officials lobbying for a continuous wilderness trail. Clarke's vision of the trail was three fold: to preserve wilderness; to promote exploration and adventure that would create leadership, self reliance and sound physical development; and to lead youth back to simpler life and engender a love for nature and the outdoors (Clark 1937). The National Trails System Act (P.L. 90-543) was passed in 1968, and made the Pacific Crest Trail one of the initial components of this newly designated system of national recreation, scenic and historic trails. In Washington, portions of the original Cascade Crest Trail were officially designated as the Pacific Crest National Scenic Trail (Hollenbeck 2002; PCTA 2001). In the White Pass Area, the original trail system was relocated several times to achieve the objectives of a crest trail, so that very little of the Pacific Crest Trail today follows original trail routes (refer to the following map).

Illustration J-1:
Approximate Comparison of Circa 1900-1930 (Blue), 1930-1950 Trail System (Red) and 1950-Present Day (Yellow) Crest Trail System Through White Pass Ski Area Vicinity



Since completion of the Highway in the 1950s, much of the history in the Project Area has been directly tied to the White Pass Ski Area. The concept of the White Pass Ski Area originated in 1953. The project at that time was identified as “WS-2 White Pass Winter Sports Area” described as:

“160 acres south of the highway which is under development of the Yakima Valley Ski Club. This is the closest area of good skiing readily accessible by a yearlong highway to the Yakima Valley and the Packwood-Randle area. Slopes are available for both beginners and experts and tows will make accessible miles of open alpine country to the south” (Snoqualmie National Forest, Tieton District Recreation Unit Plan 1953).

4.0 SUMMARY

Available archaeological, ethnographic and historic information indicate that a variety of prehistoric to historic activities occurred in the White Pass vicinity. The only heritage resources documented to date within the Project Area, however, include an historic recreational trail-side shelter at Leech Lake that was removed in the 1980s, and a segment of the Cascade Crest Trail that lacks the physical integrity for listing on the National Register. No cultural properties that are eligible, potentially eligible to, or listed on the National Register have been identified in the area of potential effect for this undertaking.