

1212 N. 32nd Ave
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May 3, 1955

Dr. Douglas Osborne, curator of anthropology,
Washington State Museum,
University of Washington, Seattle 5

Dear Doug:

Regarding your letter of April 29 and the Priest Rapids sites:

In my previous discussions with the Wanapums they have interposed no objections to archaeological investigations in old sites with which they are not familiar.

There is one stretch of river, approximately mid-way between Sentinel Buttes and Priest Rapids Power Plant on the right bank, that is extensively utilized as a modern-day burial ground. There are grandparents galore and even closer relatives there of Wanapums and of mixed Wanapums and Yakimas including enrolled Indians. There is a live burial ground on the hill, just above, a duly proclaimed cemetery which is now fenced and a few scattering graves up and down the river in which they are interested having known the people buried there.

We are due at Ephrata on May 12 and will discuss the matter with Mr. Smothers. I am sure that what you desire can be worked out excepting the excavation of modern graves. This has resulted from excavations lower on the river, in which case some universities outside of this state have removed grandparents of living persons. The Indians justly of course feel that this contributes little or nothing to anthropology, no more than turning to a pioneer graveyard to excavate and determine how the pioneers lived.

You will find the "anapums most cooperative in this matter, although my observation is that site potentials are far less there than say in the area just above Vantage or in the area around The Dalles.

If you have any rough map or indications of where excavation or exploration is desired, it would be helpful, if it is in Mr. Smother's hands, when we are to see him concerning what is as yet a partially confidential matter. They have asked to name one of the dams "anapum for River People, which is what the word signifies as you know. The Wanapums have been lukewarm to that, feeling that they have no right to change any name along the river, but this being a new feature, it should be different. No one tries to talk them into it, it is done as they desire, and as I said, they are most cooperative.

On a later trip to the island, good weather, I was amazed at the profusion of paintings (?) that showed up much better and have some better photos of them. I also noted that it will be fairly easy to remove many of them and I mentioned to the Grant County PUD that I thought it proper if removals were made that sufficient be made available to the established museum for all-time preservation. There again is something we have no right to suggest, only expedite as far as the "anapums are concerned, and there again, they are most cooperative. I am sure too that will work out to your satisfaction, although the W. wish certain rocks preserved in their perpetual graveyard. I was surprised that some were designated as headstones by the Old Man himself. That came out of a clear sky!

I am sure the "anapums, when they understood, will agree to any excavation desired, providing that in the event a comparatively recent burial is uncovered, it be left in situ. They will trust you if you tell them that will be done. Anyway, I'll go to work on it when I see them.

Was through Seattle Sunday, en route home from Tacoma where I was

electd a curator of the "ashington State Historical Society. But so
 yo will know my feelings concerning history I would not recommend removal
 of any artifact rocks to the State Historical Society repository as they
 would not fit into an interpretative deal there. However if they did,
 perhaps removal of one that would , should be recommended. The "anapums
 feel , according to their belief, that when the "restoration comes"
 things should be left in the area as they were, so they will be there
 as they always were.

Don't know if you've seen or heard from Del Nordquist. Sent him wrd
 about the feast two weeks ago and he came down. He saw me in a bright
 red blanket march in the very select procession from the very select
 and sacred observance which preceded the "public" observance that is open
 to guests, even the elder Yakimas. I was up all day "aturday and sat.
 night, was on the receiving line for guests, in the dance line at the
 usually "closed" night dance, and witnessed the preparation of roots
 etc. at daybreak the following morning. "hat a privilege! It filled out
 my already fairly complete record of such things.

I've removed three chapters of "living conditions" from Drummers and
 Dreamers, which will be circularized in June and July first and then
 published in the spring. I've sent for some ethnographies for a careful
 study and will try and find time to get my notes etc. in shape for later
 possible "collaboration" or submission for editing to someone in
 authority, yet I realize the vast amount of work necessary. I'm not
 interested in myself in this matter, just in preserving material and
 in doing a good job of it.

Lorraine joins in sending regards. "nd I'll keep you posted. Please
 don't think we've done or are doing anything to "block" anything, and
 wish only to perpetuate the best of feelings between the PUD and those
 it deals with, or whoever ends up by building a dam. You will find the
 Wanapums are much different from the other people up and down the river