

3RD copy
Band

Wanapum MS-I addendum

(concerning Kawachkins, ~~tribe~~ to the north)

(Band of the Pishquise)

WANAPUM--KAWACHKIN BOUNDARY	p.1
BILLY CURLEW, INFORMANT	p. 2
THREE SEDENTARY VILLAGES	p. 3
NAMES OF PEOPLE, GEOGRAPHIC NAMES	pp. 4-5
SOUTHERNMOST VILLAGE, <u>N@ Poonph</u> AT VANTAGE	p. 5
ISLAND RAPIDS, FISHERY OF <u>Hi Klaph</u>	p.6
STORY OF INVADERS	p.7
LODGEPOLE RAPIDS	p.9
HOME VILLAGE OF CHIEF MOSES, <u>Kum Muk a Quatch</u>	p.10
MIGRATORY HABITS	p.11
SEDENTARY VILLAGE OF <u>Sku Ko Lat Ka</u> at MOUTH OF	
MOSES COULEE	p. 12
KAWACHKIN WORDS AND GEOGRAPHIC NAMES	pp. 15-17
REFERENCES FOR EXTENDED READING	p. 18
APPENDED	PHOTOGRAPHS
APPENDED	TOPOGRAPHIC MAPS
APPENDED	NEWSPAPER CLIPPINGS

Click Relander,
1212 North 32nd Avenue,
Yakima, Washington

January 23, 1954

Account of field trip to Kawachkin [Moses range], September 25 and 26, 1953, with a former occupant of the territory, a relative of Moses, as informant. Including ethnic and incidental notes.

This field trip was followed by interviews with Puck Hyah Toot, Tomalawash and other Priest Rapids people, for the purpose of ascertaining whether or not a generalized boundary separated the Wanapums, of acknowledged Shahaptian linguistic stock and the Kawachkin (synon. Isle de Pierre or Moses Band] or Columbias who were of Salishan linguistic stock.

Briefly, the interviews indicated no bases for determination by modern conception, legal sense or geographic terms, any boundary recognized by the two groups of people. Although possessing unrelated customs and speaking a language that was not understandable to each other, they sometimes met at fisheries or food root digging grounds and sometimes they intermarried.

Although each group appeared to regard a generalized area as its home territory, the Kawachkins and Wanapums did not occupy temporary or sedentary villages in common, excepting in the case of infrequent marriages. In nearly all instances known, these marriages involving that of a Shahaptian speaking woman with a Salishan speaking man resulted, in accordance with custom, in the woman taking up her domicile with her husband's band.

A "bilateral axis" could be marked along the Columbia River in Eastern Washington designating the "separation point" between the two stocks. But it would be an undefinable zone just below the present site of Vantage on the north. From there it would extend southwardly to Sentinel Buttes, Saddle Mountain or Beverly Gap, one and ~~and~~ the same location, a distance of ten miles

The area between Vantage on the north and Sentinel Butte, Beverly Gap or Saddle Mountain on the south along the Columbia River, then, was vaguely considered a "no man's land, although it was variously and usually on separate occasions jointly occupied during the different seasons.

The Kawachkin informant was Billy Curlew, enrolled and allotted on the Colville Reservation. The interpreter was Herman Friedlander, Box 296, Nespelem, Washington, an employe of the Colville Indian Agency. He is also enrolled and allotted with the Colville Tribe.

Curlew believes himself to be at least ninety years old. His Indian name, in his own language is Cul Lul Kah Low [Like Turning]. He was born while his band was on a root digging trip to the present Ephrata-Soap Lake area of the Columbia Basin, at a summer village site called En Tach Wa Num. For the past sixty-nine years, or since 1884, he has lived on the Colville Reservation.

When he was a boy he usually lived during the winter at the permanent village of Kum Muk A Quatch [Small Hill by the Water], thirty miles upstream from Vantage. The site was approximately three miles below the present Horn of the Columbia River, on the upper end of Crescent Bar. This was the home village of Chief Moses of the Kawachkins or "Columbias" during the winter time.

Curlew's grandfather and Moses' grandfather appear to have been brothers, although the time required to determine the exact relationship of Curlew to Moses, translating from the Indian's way of classifying relationship, prevented accuracy here. Curlew however is looked upon by other Indian informants and himself, and has always been recognized as "a relative of Moses."

Curlew had long wanted to make such a trip, possible only by high powered boat, to help preserve place names along the river and

of Vantage, ^{Riseman and} boat owner, and Cull White of Coulee City, a long-time friend of Curlew, finally arranged the journey.

The territory covered was that over which Curlew said he once ranged on horseback with his people. And he marveled that the boat ^{could} ~~allow~~ ^{cover} ^{in a day} an area ~~to be covered~~ ^{required} that would have ~~taken him~~ ^{two weeks} ^{"two weeks"} ^{This is because} ~~to do~~ by horseback. (Excepting at ^{only} ^{a point or so}) the river and ^{are} region along it ~~is~~ not accessible to motor car, and because the river contains several rapids, ^{too slow and turbulent for ordinary means} ~~of serious nature it is seldom visited, even~~ ^{OF navigation} ~~by navigation.~~

The impression was definitely gained from conversation with the informant that he, and his people, were not canoe people, but horse Indians. While there were canoes at the villages, they were ~~never used~~ ^{used} only for incidental fishing or river crossings. When the band set out on their ^{ceaseless and seasonal} food quest migrations, it was always by horseback, ^{The people} ~~and they~~ ranged ^{away} ~~back~~ from the river and into the coulees and the Columbia Basin, ^{subsisting on game, roots and fish from small lakes and small streams, for} ^{along forty miles of the Columbia} ~~In thirty five miles of river, there were only three winter sedentary~~ ^{were all winter occupation sites} ~~occupancy or permanent village sites designated by the informant, and they~~ ~~There were, however, none~~ ^{a few} ^{known} ~~several sites of prehistoric pit houses,~~ ^{one of extent. But their} ^{Kawachkin} ~~villages, whose occupants were not known even in the legends of~~ ^{Several} ^{dwelling} ~~the Kawachkin. And there were many family or recluse sites, some~~ ^{were located} ^{consistently} ^{were} ~~such as caves, close by small but reliable fisheries, occupied~~ ^{OR a recluse who} ~~the year around by an old aging man and old woman, a man who~~ ^{to live at that location} ~~preferred to live alone, preferred to the other life~~ ^{because he} ~~was adapted for the river life rather than that of the "horseman."~~

The name ~~preferred~~ of the people, ~~used~~ for themselves, was

Quawlwachin, which upon checking several times with both informant and interpreter appeared to be pronounced "Quodadal Quawl Watch ~~in Chin~~

recluse who preferred life along the river rather than that of the horsemen.

The name of the people for themselves was Qualwachin, which upon being checked several times with both informant and interpreter appeared to be pronounced Quawl Watch Chin. The meaning of the word was said to be connected with a lookout rock at Rock Island Rapids, not far below the present city of "enatchee [Symons plt. 17]. This was a place where a guard was stationed to watch for unfriendly marauding bands. There is a hole in the rock through which vantage point the near-by country as well as the river, both upstream and downstream could be scanned.

Qualwachin was the name for the lookout rock.

There was some connection associated between that name and the names of several local sites having the prefix "qual" or "qual qual", but no interpretation of the word could be plainly given other than it had something to do with cooking fish, like on a stick.

The name by which the people knew Moses, their chief, was Sispilth Kalch [Seven Shirts], but it was a name confined to usage among the people themselves and was apparently not known to adjoining bands. In the language of the Kawachkins "sispilth" is "seven."

Wanapum Categorical Answers MS-I p. 50.

From the south at Vantage at the crossing of the east-west State Highway No. 10 which connects Spokane and Ellensburg, the trip touched at several places easily identified on United States Geological Survey topographic maps of the state of Washington.

The approximate distances, as given by the riverman:

1-Island Rapids, five miles. [Symons plt. 19]

2-Quilamene Rapids, sixteen miles. [Symons plt. 19]

3-Lodgepole Rapids, twenty miles.

4-Trinidad, twenty-five miles.

5-"The Castle" (just upstream from the Horn), thirty miles. [Symons, plt. 17].

Yet along this stretch of the Columbia River, and for an additional ten miles upstream, the informant, on home ground which he ranged as a youth herding horses and hunting, identified only three villages of consequence as sedentary locations.

There were other sites pointed out such as fisheries or camping locations but no other place he identified where permanent lodges were erected. The number of place names given was far more limited than in the cases of the Wanapums along the river below. Any of several of the Priest Rapids informants could point out as many as twenty place names in two or three miles of river.

The southernmost winter village on the Columbia River occupied by the Kawachkins was located on the left bank a mile below the highway bridge at Vantage [Symons, plt. 19]. It was called Ne Poonph, the Kawachkin name of a species of juniper tree growing there. It was described as a "horse herder camp." Although the chief, Moses himself did not customarily live there, some of his people took up their abode during the winter, using the near-by country for horse range. This range extended approximately ten miles downstream to Saddle Mountain or Beverly Gap and eastwardly along Crab Creek, this being land where the Camapums fished and gathered hemp [Symons p. 119]. The range on the right bank from Vantage toward Ellensburg or the Kittitas Valley was also used by the herdsmen. That area joined and merged with that of the "Keetitash" band of Takimas. The informant could point out no particular burial ground for the villagers of Ne Poonph, stating that when deaths occurred the burials were scattered along the river and in the talus along the bluffs.

There was no physical evidence of the old village site, nor had its location even been suspected by local "Rock Hounds" whose headquarters for Eastern Washington are located at Vantage and who have dug and screened throughout the entire area in search of artifacts.

Two miles upstream from Vantage on the basalt cliffs along the right bank and included in the confines of the Petrified Forest State Park are numerous pictographs and petroglyphs in a fine state of preservation. These are described extensively in H. Thomas Cain, Petroglyphs of Central Washington, Seattle, University of Washington Press, 1930, 51 pp. wraps, illustrated by pen and ink sketches.

Despite the extent of these petroglyphs the informant knew only "that there were writings there," and that "they had been there for a long time." He called them "ski ki ast" [writings on rock], and referred to ski cum [writing] and ski kast [rock full of holes].

Tentative explorations made with screen sifters the previous day, revealed the possibility of extensive pre-historic habitation and occupancy. A half dozen bone arrow points, two arrowheads and numerous broken arrow points were recovered. There was such an abundance of flint chips that the findings indicated use of the area as a manufactory over periods of time.

Five miles upstream from Vantage at Island Rapids was Hi Klaph [Service Berry Bushes] a fishery, spawning grounds and otter hunting place. Here at the lower end of the island the Indians gathered in the fall to catch dog salmon. On occasion came Yakimas as well as people from Priest Rapids and "Keetitash" families. They came again later after ice had formed in thin sheets on ponds and still water. This time they caught and dried white fish. Like Priest Rapids, Hie Klaph was known as one of the best white fishing places along the Upper Columbia. And now long after it has been forsaken by the Indians, the modern ~~Indians~~ ^{fishermen} come to angle for white fish.

At this place there were many otters drawn by the spawners and the men caught them to use their fur on ceremonial costumes.

Island Rapids is the first notable rapids in the Columbia north of Vantage and of such consequence that they may be navigated only by power boat guided by experienced rivermen. The bluffs upstream from this location are pock-marked with caves, some close to the river and some high above the water.

On the left bluff was a cave which was pointed out as the home of an old man who preferred to live alone and who remained there both summer and winter. He was a river man and fished by placing a willow fish trap in the river and it always yielded an abundant supply of salmon, suckers and other fish.

On the right bluff, two hundred feet up the steep slope of talus was pointed out the opening of another cave, historic among the Kawachkins. Although the informant knew it by no name the cave was one in which a handful of Kawachkin men and women were driven to refuge by a marauding band of young warriors, eager to secure loot and slaves. The informant told how they were outwitted. The Kawachkins carried a cedar dugout canoe up to the cave, entered the cavern and blocked the entrance with the canoe. They successfully withstood a short siege because there was (and still exists) a spring of water inside. When the attackers prepared to remain, the Kawachkins stole from a side entrance which they knew existed and made their way safely upstream.

"Who were these warriors?" the informant was asked.

"They were Yakimas and Palouses," was the surprising reply. And continued questioning failed to change the identification. He also told how the Yakimas and Palouses occasionally sent small raiding parties into the territory in the hopes of catching some small band of Kawachkins. This was not done extensively but at occasional long periods of time. It was explained that was one of the reasons why

the Kawachkins frequented the river only during the winter time when there were no maurauding bands ranging far afield from their own winter villages.

Nine miles from Vantage along the right bank of the Columbia just above the cave homes, the land rises in a series of steps and terraces, cut by Skookumchuck Creek. Six more miles is the mouth of Quilomene Creek. This was an area frequented on deer and elk hunting expeditions by the Wanapums from Priest Rapids. Northwesternly and higher back are the Colockum Mountains. The fir and cedar trees from the Colockum slopes provided logs for canoe manufactory as described in Wamapum MS-I.

Upstream on the right bank near the mouth of Quilomene Creek is a sand flat, tapering back from the river into a small valley. Here are the plainly visible records of a once extensive village of pit house type. This site was known to the Kawachkins and while they visited there in season to fish for steelhead that entered Quilomene Creek, or to hunt for the gees that abounded on the flats along the river, the Kawachkins had no permanent village located there.

On the river at this location are the Quilomene Rapids, the most turbulent between Priest Rapids on the south and Rock Island Rapids on the north. Also, along the sand bars on the right bank are the distinguishable remnants of tailings left by the Chinese miners. They remained along the river while the more anxious white miners pushed northward to the Fraser River and Cariboo diggings in the 60's. The Chinese dug long ditches to aid them in their sluicing operations and used cradle rockers close by the river in their search for gold which they obtained in small quantities.

The Kawachkins did not accept the Chinese and had no especial intercourse with them although occasionally a Chinese would marry an Indian woman and in that way some Chinese blood was left

intermixed along the river in its upper stretches.

A short distance upstream, on the right bluff and opposite the deep Lodpole Rapids is the Lodgepole, a marker known in the days of the explorers. It is a tree trunk that appears to have been stranded five hundred feet or more up the bluff by high water. In reality it is a petrified log.

While noted in the journals of the explorers [Symons p. 45], and recorded by the early military parties and miners who passed along the stream, it was little known to the Awachkin informant. He knew only of its existence but it was the subject of no legend with which he was familiar and there was no historical site, to his knowledge, in the immediate vicinity.

Approximately five miles upstream from here the Columbia River makes a wide sweep from the westward. For some four miles, until it reaches a point opposite present Trinidad on the left bank, the river flows almost due west to east. On the right bank is the beginning of Crescent Bar and it extends westerly toward the Tarpiscan, a term applied to a creek and the mountains that are in reality a part of the Colockum.

Here was the beginning of a trail that led into the "Keetitash" or Ellensburg country. About five miles from the river is one of the token prayer places of ethnic similarity to those twenty miles below Toppenish along the Goldendale Highway, on Simcoe Ridge, both on the Yakima Reservation, and on the Naches River at Horseshoe Bend twenty-five miles west of the present city of Yakima.

The name of the token-leaving place is En' Tuh Tu Casen. It is marked by a rock, a "woman turned to stone" who has an arrow sticking in her back. In legendary or grandfather tale days she lived in the Awachkin village along the upper end of Crescent Bar. She was unfaithful to her husband who pursued her as she fled toward the

Tarpiscan. He shot her with an arrow which struck her in the back killing her and she was turned to stone as a witness that it had happened and as a warning to others.

The word "Colockum" is Anglized from the Kawachkin language, In Co Lock Cum [In Raven's Country] or the country from whence Raven, a heroic figure in Kawachkin folklore, came.

At the upper end of Crescent Bar where the Columbia River swings from the north, is Cape Horn or "The Horn," a large bluff around whose base winds a trail that connects with the Tarpiscan Trail and leads to the Kittitas Valley. It is a part of the pre-white Indian trail that wended from Celilo Falls across the Simcoe Mountains to the later site of the military post, Fort Simcoe, then across Antanum Ridge to the site of the old St. Joseph Mission and from there northerly across the Naches River at the site of old "Fort" Naches, into the Wenas and then into the Kittitas Valley.

Some three miles downstream from the Horn was the second sedentary village pointed out by the informant, a village site he identified as the largest of those occupied by the Moses Band of Columbians. It was called Kum Muk A Quatch [Small Hill by the Water]. While the principal village was located on the large flat along the right bank, some of the people lived on the left bank at a place called Kwa Latkh [Warm Water] where a spring flowed that never froze even in the coldest weather.

Kum Muk A Quatch was the home village of Moses who lived there in a mat lodge constructed for winter habitation by joining three large tipis. One wife was from his own people, another was a Palouse and the third was a Yakima woman.

Chief Moses kept some cattle as well as horses. The informant was living at this village when word reached the camp that Chief Moses had been captured by Indian police from the Yakima Reservation.

Letter Record Book, Yakima Agency, Toppenish, Agent James H. Wilbur to E.A. Hayt, commissioner, p. 101, January 30, 1879--

"I have the honor to report that I am keeping Chief Moses and some of his people at the station. Nothing can be done satisfactory with Moses and his people until the new reservation proposed by General O.O. Howard is fully and finally settled...He cannot go back to his country with any safety to himself or his family. The whites swear they will kill him if he is ever permitted to return to his former home..."

At that time the village of Kum Muk A Quatch, the informant said, consisted of nearly one hundred lodges, a smaller number than the informant had been told by the old people resided there in prehistoric times.

Some exploratory digging and screening in various parts of the area, hundreds of yards apart uncovered six fine bird points, numerous small "trade beads" and fragments of arrowheads. All along the river and on the flat were flint and petrified wood chips in such an abundance that a pound could have been gathered in a few minutes.

Chief Moses and his people, varying from four hundred to seven hundred in number from year to year according to which of the winter villages the people chose to occupy, came to this site each fall. Family groups combined their mat tipis, making lodges from thirty to eighty feet long. The lodges were not in the style of the Priest Rapids mat houses, but their framework was made of the smaller and longer tipi poles.

The horses grazed on the bunch-grass that grew on the flats on both sides of the river. Some were kept close to the camp. At times the river would freeze forming ice so thick that horses could be ridden across the stream.

In the springtime the village disbanded, breaking up into small groups. The people set out eastwardly and to the root digging grounds at Waterville and Badger Mountain [Symons p. 123] Toward July they drifted, as by common accord, to Ephrata and Soap Lake [En Tach Ha Mum] the birthplace of the informant and to the common

gathering place of the various groups at Moses Lake [Howaph] named for a species of willow. They met there with groups of food searchers from the Spokanes, Yakimas, Palouses and even the distant Umatillas. They gambled and raced horses at a site called "Lenta Path Mite" where a rock on the side of a slope was used as a turning marker on a two mile course for the racers.

In August the various groups dispersed, going into the mountains to pick huckleberries and other berries.

As the Moses band that usually frequented the site at Crescent Bar passed to and from the mountains, some of them stopped in Tarpiscan Canyon on a flat across from the present "Castle," a luxurious ranch home built by the Coffin family. They planted potatoes early in the spring, paused in their ceaseless migrations to weed the patch and then dug the potatoes before settling down for the winter at the village on the upper end of Crescent Bar.

A spring was located on the upper part of the potato bed called "Sut Haut Qh" that provided irrigation water for the vegetables. The spring remains but there is no evidence left of the cultivation.

Eight miles above the village site was Rock Island and the Kawatchkin lookout rock Qual Wachin. Not far from here was the third sedentary village of the Moses band called Shku Ko Lat Ka. It was situated at the mouth of Moses Coulee. Near this village, on the slope back from the left bank, which site the informant desires to be kept secret until he can properly mark and preserve the grave against vandalism, is buried Chief Moses' influential sister, Sen Sentz. She was the oldest sister of Chief Moses and was respected by her people, exercising at times authority verging on that of a chief. Here too are scattered graves of other relatives and friends of the informant. Now covered over with sand is the grassy meadow the informant remembers as a boy where he once played. And it made

his heart sad to see the sand blown high on what he remembered as a green meadow.

The name for the entire Moses Coulee was Chak Ah Ma Past.

Santhlalo was the name of Chief Moses' wife from among his own people. She as the onlywife he had when he died. She was known by the settlers as Mary Moses and she lived to be, according to the reckoning ofher people, 108 years old, dying long after Moses' Band had disappeared and the people had begun a new way of life.

Curlew, although believing in the old traditions cut his hair when he was a young man because he worked as a cowboy for the white settlers and he chose to do this rather than undergo ridicule which other cowboys subjected him to. And he has more Christianized beliefs than the true "long braid."

He has always retained his love for horses and has several of them including some of the best riding horses on the Colville Reservation. He rides almost daily and when the occasion demands, rather than ride to the agency or to Nespelem in an automobile, he saddles up one of his finest horses, spirited animals which even the best of the youngest horsemen would hesitate to mount, and rides in to attend to the business at hand.

At the time of the interview he was a member of the Colville Tribal Council and was looking forward to a visit to Yakima where he had been elected as one of the delegates to greet Commissioner of Indian Affairs Glenn H. Egan. But he was outspoken in his anticipation of going to "Yakamas" and meeting there with the "Yakamas" for whom he appeared to have an aversion.

Questions about fishing, the various rapids in the river, the fluctuations of the stream and other things so readily known by the river Indians, only mildly interested him. But sight of semi-wild herds of horses along the desolate banks, especially the occasional

Appaloosas, drew his keen attention and provoked many interesting answers. He definitely had more knowledge of horses than fish, canoes and grandfather or Speelyi tales of the river. And he knew more answers about food roots, berries and wild game than village life along the river.

KAWACHKIN WORDS AND PLACE NAMES

[Some included in Wanapum Categorical Answers]

Counting

One	naugh
Two	tach kouse
Three	mouses
Five	cheelext
Six	what sa macht
Seven	sispilth
Eight	too win
Nine	hahah not
Ten	klcht klcht
Twenty	sal hlicht hlch
Thirty	kah haupt
One hundred	hatch etch chux

Words

Arm	kah lech
Bitterroot	spat lum
Columbia R.	En Pa Quacht Tool
Camas	chohaloosa
Curlew, Billy	Cul Lul Kah Low [Like Turning] relative of Chief Moses of the Kawachkin. Informant on Vantage trip.
Colockum	In Co Lock Cum [In Raven's Country] mountains in Kawachkin range
Dance	swanick [war dance]
Dance	Sinquinnam [Medicine dance]
Deer	tschlachinim
Elk ¹	tach hacht
Eagle (golden)	nelk kanoop
Eagle (bald)	buckle keen

- Ephrata Soap Lake En Tach Ha Mum
- Enta Path Mite Kawachkin name for race track and assembly ground
near Moses Lake
- Fish (general) na soulthl
- Father la owh
- Head kum kum
- House sto hule
- Hair skee owh kin
- Hie Klaph [Service Berry Bush] fishery, spawning grounds, otter
hunting place, three miles upstream from Vantage.
- Ka Wach Kin proper
- Kum Muk a Quatch [Small Hill by the Water] Home village of Chief Moses,
thirty miles upstream from Vantage, upper end of Crescent
Bar
- Kn' Tach Tu Casen [Rock Woman Slain by Arrow] token rock marker on
Tarpiscan Trail
- Kwa Latkh [Warm Water] spring across from village at Crescent Bar,
on left bank.
- Mother skooie
- Chief Moses Sispiith Kalch [Seven Shirts] Kawachkin name for Chief
Moses.
- Moses Lake Howaph [a kind of willow] Kawachkin summer camp.
- Moses' Father Sit Talch Cum [Half Sun].
- Mary Moses Kawachkin wife of Chief Moses. Indian name Santhalo.
She lived to be 108 years old.
- Moses Coulee Chak Ah Ma Past
- Moses Coulee village Siku Ko Lat Ka, located at mouth of Moses Coulee
- Otter Hunt koo
- Quillamene Creek Qual Qual Min [Like Cooking Fish on a Stick].

Qual Wachin	[Lookout Hole in Rock] Kawachkins' own name for themselves. Also, name for Lookout Rock near Rock Island Rapids.
Ride	kahhach tachlt
Rock painting	ski ki ast
Rock full of holes	ska kast
Salmon	en tute ack
Saddle	en sil whil inqunkn
Sen "en Tz	Chief Moses' oldest sister. Influential woman who lived and is buried at mouth of Moses Coulee spring on flat near "The Castle." above the Horn.
Su Haut Qh	
Thank you	lem lem
Vantage	Ne Poonph [Juniper] Kawachkin winter camp just below Vantage.
Water	Soulhqhl
Wife	nokenokhe
Widow	chuwahlum