

8
Nine miles from Vantage

[Along the right bank of the Columbia, just above the cave sites, ^{nine miles above Vantage} the land rises in ~~the~~ series of steps, cut by Skookumchuck Creek and ^{six more} miles is the mouth of Quillomene Creek. This was an area frequented on ^{deer and elk} hunting expeditions ^{Northwesterly} by the Wanapums from Priest Rapids. Higher back are the

^{Slopes} Colockum mountains ~~and~~ The fir, cedar ~~and~~ ^{the Colockum} trees from ~~here~~ provided logs for canoe manufactory, as described in Wanapum ~~MS-1~~

Upstream, on the right bank ^{near} from the ~~entrance of~~ ^{mouth of} Quillomene Creek is a sand flat, tapering back into ^{fifteen to sixteen miles upstream from} a small valley.

^{Plainly} Here are the visible signs of a once extensive village, ~~all~~, of pit house ~~village~~ type. This site was known to the ~~Wash~~ Kawachkins and while they visited there sometimes to fish for ~~the~~ steelhead that entered ~~the~~ Quillomene Creek, or ^{to} hunt for the geese that abounded on the flats along the river, they ^{Kwachikins} had no permanent village there.

~~Twenty miles upstream from Vantage are the Lodgepole Rapids~~

On the river here are the Quillomene Rapids, the most turbulent between Priest Rapids on the south and Rock Island Rapids on the ^{Also along} ~~and~~ north. ^{distinctly} Along the sand bars on the right bank are the ~~visible~~ remnants ^{of} ~~of the Chinese~~ tailings left by the Chinese miners.

~~On the sand bars on the right bank are the visible remnants of the Chinese tailings left by the Chinese miners.~~

They remained ~~along the river~~ ^{to the Fraser River and Cariboo} along the river, while the more anxious white miners pushed northward in the 60's ^{to the Fraser} ~~to the Fraser~~ River mines. The Chinese dug long ditches to aid ~~them~~ in their ^{Sluicing} mining operations and used Cradle Rockers ^{close by the River.}

~~The~~ The Kawachkins did not accept the ~~Chinese~~ ^{And} ~~Chinese~~ ^{Some} ~~Chinese~~ ^{occasional} ~~Chinese~~ ^{Chinese} blood was left intermixed along the Upper Columbia.

A short distance upstream, on the right bluff and opposite ~~Cabinet Rapids~~ is the Lodgepole, ~~and~~ a marker known in the days of the explorers. It is a tree trunk that appears to have been

stranded ^{by some high water,} ~~by high water~~ ^{high} over five hundred feet on the bluff. ^{by high water} In reality it is a petrified log.

[Symons, p 45],

While noted in ~~found~~ the journals of the explorers, (and recorded by ~~the~~ the ~~early~~ early military parties, ^{and M. Rivers who} ~~that~~ passed along the river here, it was ^{little} ~~apparently~~ unknown to the ~~Kawachkin~~ Kawachkin informant. He knew only of its ~~existence~~ existence but it was the subject of no legend with which he ~~was~~ was familiar and there was no historical site, ~~to~~ to his knowledge, in the immediate vicinity.

^{Approximately} ~~A little over~~ five miles upstream from ^{here} ~~this location~~ the Columbia River makes a ~~wide sweep~~ wide sweep from the westward. For three miles, until it reaches a point opposite present Trinidad, ^{the} ~~an old ferry site~~ the ^{River flows almost} ~~Columbia River~~ runs almost due west to east. On the right bank is the start of Crescent Bar and it extends ^{westerly} ~~back~~ toward the Tarpiscan, a term applied to a creek and the mountains that ^{are} ~~in reality~~ are a part of the Colockum.

Here was the ^{beginning} ~~start~~ 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} ~~the type found~~ twenty miles below Toppenish along the Goldendale Highway, ~~in the Simcoe~~ on Simcoe Ridge, ^{both on the present} ~~and on the~~ Naches River at Horsehoe Bend, ~~twenty-five~~ twenty-five miles west of ~~the city~~. The present city of Yakima

The name of the token -leaving place is Kn' Tuck ^{Casen,} ~~the~~ ^{stone} It is marked by a rock, a ~~wooden~~ ^{stone} woman turned to ~~rock~~ who has an arrow sticking in her back. ^{In legendary or grandfather tale days she} ~~the woman who~~ ^{who} lived in ~~the~~ the Kawachkin village along the upper end of Crescent Bar, ~~she was~~ She was unfaithful to her husband. ^{who} ~~he~~ pursued her and 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 ~~an~~ Anglasized from the ^{Kawachkin} ~~language of the~~

Yakima Reservation

~~Hawabkins~~, In Co Lock Kum [In Raven's Country] or the country from
 whence ~~which~~ Raven came.

At the upper end of Crescent ~~Bar~~ Bar, where the Columbia River swings from the north, is Cape Horn, a large bluff around whose base winds a trail that connects with the Tarpiscan trail and leads to the Ellensburg country.

Approximately three miles downstream from Cape 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 Columbias.

[It was called Kum Muk A Quatch [Small Hill by the Water]. While the principal village was located on the large flat on the right bank, some of the villagers lived on the left bank at a place called Kwa Eatkh [Warm Water] at the site of a spring that never froze, even in the coldest weather.

Kum muk A Quatch
~~This~~ (was the home village of Moses, who lived with ~~three wives~~
 three wives, in a mat lodge ^{constructed for} ~~made for winter~~ winter habitation by joining three large tipis ~~together~~. One wife was ~~taken~~ from his own people, another was a Palouse and the third was a Yakima.

Moses kept ~~and~~ some cattle as well as horses, ~~and~~ The informant was living here when word reached the camp that Moses had been captured by ~~some~~ Indian police from the Yakima Reservation ^①. Fearful that the Indian police or soldiers would come into the country, the informant rounded up the cattle that Moses owned, less than twenty head, and the horses--in greater number-- and brought them to the village.

At that time, ^{1878-1880,} ~~in the 90s,~~ ~~the~~ The village consisted of nearly ~~one~~ one hundred lodges, a smaller number than the informant had been ^{resided there in prehistoric times.} told by the old people ~~once resided there~~.

Some exploratory work and screening in various parts of the area, hundreds of yards apart, ~~a~~ ~~very rough estimation,~~

1 Letter Recd Bask. yellow agency Lippinsh. Agent Jones is written to E. A. Hayt, Commissioner Plot January 30, 1879--(over)

~~Uncovered~~
~~discovered~~ six fine bird points, numerous ~~small~~ "trade beads," and fragments of arrowpoints. ~~All~~ along the river and on the flat were ~~and petrified wood~~ ⁱⁿ flint chips in such ^{have gathered} abundance that a pound could be gathered in a few minutes.

[Moses and his people, varying from four hundred to seven hundred ~~xxxxxxx~~ from year to year according to which of the winter villages ~~the others determined to go, xxxxxxxx~~ ^{People} ~~came~~ ^{came} to this site ~~in the~~ ^{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~~ ^{but} their framework ~~being made of~~ ^{was made of} the smaller, and longer, tipi poles. ~~2~~

[The ~~horses~~ ~~xxxxxxx~~ grazed on the bunch grass that grew on the flats ^{on both} ~~along each side~~ of the river, ~~and~~ ^{Some were} ~~kept~~ ^{forming ice so thick} close ^{to the} at camp. At times the river would freeze, ~~over sufficiently~~ that horses could be ridden across the ~~ice~~ stream.

[In the spring ~~time~~ the village disbanded, breaking up ~~into~~ ^{into} small groups and setting out eastwardly and to the root digging grounds at "aterville" ^{and Badger Mountain [Symons p. 125]}. 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} ~~bands~~ at Moses Lake [Howaph] named for a species of willow. They met here with ~~bands~~ ^{groups} of food searchers from the Spokanes, ~~the~~ Yakimas, Palouses and even the distant Umatillas. They gambled and raced horses, ~~that~~ at a site called Enta Path Mite, where a rock on the side of a slope ~~marked~~ ^{was} used as a turning marker on a two mile ~~course~~ ^{course} for the racers. ~~the turn for the racers.~~

[In August the ^{various groups} ~~bands~~ dispersed, going into the mountains ~~to~~ ^{to} pick huckleberries and other berries.

As the Moses band that usually frequented the site at Crescent bar passed to and from the mountains, ~~and~~ some of them stopped in Tarpiscan Canyon on the flat above the present "Castle" a luxurious

ranch house built by the Coffin family. They planted potatoes here early in the season, paused in their ceaseless migrations to weed them and then dug them before settling down for the winter at the village on the upper end of Crescent Bar.

There was a spring on the upper part of the potato bed, called "Sut Haut Qh" that provided irrigation ^{water} for the growing vegetables, ^{the} and ~~the spring remains to this day~~ ^{but} ~~but there was no~~ ^(SIGN) of the potato plantings even by 1900 when white ~~settlers~~ ^{informants} ~~occupied the region~~ ^{Place}.

Eight miles above the village site was Rock Island, and the ~~site~~ ^{Qual Wachin} location of the lookout rock, -----.

The third ^{Sedentary} ~~permanent~~ [winter] village of the Moses band was ~~located at the mouth of Moses Coulee, near Cabinet Rapids~~ Sku Ko Lat Ka, at the mouth of Moses Coulee, ~~near Cabinet Rapids~~. Near this village site, on the ~~leeward~~ slope back from the left bank [and at 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 Sen Tz} ~~Sen Sen Tz~~. She was the oldest sister of ^{Chief} Moses and ~~an~~ ^{was an} influential woman among ^{her people} ~~the~~ the Kawachins. Here, too, ~~at~~ ~~scattered~~ in scattered graves, are buried other relatives and old friends of the informant, ~~and~~ Here, covered over with sand, is the grassy bank he remembers as a boy, where he ^{ONCE played} ~~used to play~~ and it made him sad to see the sand blown high on what he remembered as a green meadow.

The name for Moses Coulee was Chak Ah Ma Past.

^{Chief} Santhlalo was the name of Moses' wife from among his own people. She was the only wife he had when he died. She was known by the settlers as Mary Moses and she lived to be, according to the reckoning, over her people, 108 years old, dying long after Moses' band was dispersed.

AS was customary, these usually to travel removed at the village the year around, since

and the people had found 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} ~~cut his hair~~ rather than face the ridicule which other cowboys heaped upon him. *And he has more Christened beliefs than the true long braid.*

He ~~is~~ 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 younger 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 ^{the} ~~the new~~ Commissioner of Indian ~~Internal~~ ^{Glenn} Affairs, Commons. But he was outspoken in his anticipation of going "to Yakima" and meeting there with "the Yakimas," for whom he appeared to have an aversion.

Questions about fishing, the various rapids ^{things} ~~in~~ the river, the fluctuations of the river and other ~~questions~~, so readily known by the River Indians, only mildly interested the informant. But sight of ^{along the desolate banks,} ~~occasional~~ semi-wild ~~herds of~~ herds of horses, especially the occasional Appaloosa's, drew his keen attention and provoked many interesting answers. He definitely had more knowledge of horses ~~and~~ ^{and canoes and grandfather or Spelly's horses} than ~~fish~~ and ~~more~~ knew more answers about food roots, berries and wild game than village life. ^{And this, remembering that} ~~although his home had always been~~ along the river, ~~until he removed to the Colville Reservation.~~

Kawachkin words

[Some previously recorded in Navapum ~~at present~~ ^{Categorical}
answers MS I]

Counting

One	Naugh
Two	Tach Kouse
Three	Kah Thlas
Four	Mouses
Five	Cheelext
Six	What Sa Macht
Seven	Sispilth
Eight	Too Win
Nine	Hahah Not
Ten	Klicht Klicht
Twenty	Sal Hlicht Hlch
Thirty	Kah haupt
One hundred	Hatch Etch En Chux

Words

Arm	Kah leck [xxxxxxx hand too[]
Head	Kum Kum
Leg	Sto Hun
House	Sto Hule
Mother	Skooie
Father	La Owh
Water	Soulhqlh
Deer	Tschlachinim
Fish	Na Soulthl
Elk	Tach Hacht
Hair	Skee Owh Kin
Golden Eagle	Melk Kanoops
Bald Eagle	Buckle Keen
Salmon	En En Tu Te Ack

Ride Kah Hach Tachlt

Saddle En Wil Whil Inqunkn

Wife Noke Nokhe

Widow [male or female] Chu Wahlwmm

Columbia ~~river~~ En Pu Quaht Too

War Dance Swanik

Medicine Dance Sin Sunam

Thank you Leem Lem Lem

Rock Painting Wki Ki Ast

Writing Skium

Rock Full of Holes Ska Kast

Otter Nunt Koo

Horses Kuk Chien

Bitterroot Spatlum

Wolkol or Wamas Cho Ha Loosa

References for extended reading:

Alexander Ross Adventures of the First Settlers on the Oregon or Columbia River, 1810-1813. Edited with notes etc. by Reuben Gold Thwaites. Folding map. Cleveland, 1904

Lieut. Thomas W. Symons Report of an Examination of the Upper Columbia River, Washington, U.S. Government Printing office, 1882.

(Including plates showing sections of Columbia River, numerous references to country traversed and adjoining).

Paul Kane, Wanderings of an Artist Among the Indians of North America, Toronto, Radisson Society of Canada, 1925, Vol. VII of Master Works of Canadian Authors, pp. 205-15 (Fragmentary information of country east of the Columbia River.

Forty-fifth Annual Report of the Bureau of American Ethnology 1927-1928 (Limited material) concerning tribes adjoining the Kwachkin, reference to the Columbias.

Also: Senate Railway Reports and Surveys (Stevens Report), Ross Cox, English edition.

Unpublished material: Journal of Alfred T. Pingstone, Columbia River boat captain, some fifty pps. longhand written in 80's was examined but appeared of little value to subject at hand. It did contain timber and mining information of Upper River, above the Kawachkin territory, and was written for a timber and mining syndicate.

Field trip to Kawachkin [Moses range] September 25-26, 1953 ,
with ~~relative of Moses~~ a former occupant of the territory, a
relative of Moses, as informant.

This was followed by interviews with Puck Hyah Toot, Tomalawash
and other ~~Wanapum~~ Priest Rapids people, for the purpose ~~of ascertaining~~
~~to ascertain~~ ^{of ascertaining} a generalized "boundary" between the
Wanapums, of acknowledged Shahaptian linguistic stock and the
Kawachkin [synon. Sinkiuse, Isle de Pierre, or Moses ^(of Columbia) Band] of the
Salishan linguistic blood

Briefly, ~~none of the~~ the interviews indicated no basis for
determining ^{by} ~~placing a definite boundary, within a modern conception, or legal~~
~~OR geographic terms, any boundary recognized by the~~
sense ~~of a boundary between the two groups of people, who, although~~
possessing ~~different customs that were different~~
^{unrelated} ~~and spoke a language that was markedly different,~~
sometimes met at fisheries or ~~food root digging~~
^{beds,} ~~grounds~~ and sometimes ^{they} intermarried.

Although each group appeared to ^{regard} ~~look upon~~ a generalized area as
its home ~~land~~ territory, ~~they~~ ^{the Kawachkins and Wanapums,} temporary or
~~sedentary permanent or locations in common, excepting in~~
^{sedentary villages} the case of ~~infrequent marriages. In nearly all~~ ^{instances}
known, these marriages involved that of a ~~Shahaptian~~ ^{speaking}
woman with a Salishan ^(speaking) man; hence, the woman took up her domicile
with her husband's band.

A "bilateral axis"
~~The separation point~~ along the Columbia River in Eastern Washington
~~between the two stocks~~ marking the "separation point" between
the two stocks was ~~an undefinable~~ ^{zone} just below the
present village of Vantage ^{site} on the north, and the north side ^{to} of the ridge
^{OR BEVERLY GAP which is a distance of}

OF Sentinel Buttes, or Saddle Mountain, ten miles ~~to the southward from~~
Vantage. ^{was vaguely}
The area ~~between~~ ^{at various, and usually separate times} might be considered a "no man's land," although ^{it was}
it served the purpose of joint occupancy. ~~This however was at~~
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, also enrolled and allotted ~~at Colville~~ ^{with the Colville tribe}.

Curlew believes himself to be ~~approximately 25~~ ^{at least ninety} years old. His Indian name, in his own language is ~~Wahwah~~ Cul Lul Kah Low [meaning something like Turning]

He was born while his band ~~were~~ ^{was} on a root digging trip ~~to~~ the ~~present~~ Ephrata-Soap Lake area of the Columbia Basin, at a ~~old~~ summer village site called En Tach Wa Num. For the past ~~sixty~~ ^{NINE OR SINCE 1884} years, he has lived on the Colville Reservation,

~~although~~ ^{boy} usually lived ^{when he was a young man} he lived during the winter at the permanent village of ~~Kumuk A Quatch~~ ^{Kumuk A Quatch [Small Hill By The Water]}, ~~and~~ thirty miles upstream ^{The site was} from Vantage, ~~and~~ approximately three miles below the present Horn of the Columbia River. ~~Here~~ ^{on the upper end of Crescent Bar} This was the home village of ~~Moses~~ ^{Chief} during winter time.

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

Curlew ~~has desired~~ ^{long wanted} to make such a trip, possible only by high powered boat, ~~along the river.~~ ^{to help preserve place names along the river on fragments of} But although this has been his desire for ~~some~~ ^{approximately} fifteen years, something always intervened until local historians such as Rufus Wood, Wenatchee publisher, who ^{originally} proposed the trip, died and others became too old to join the ~~excursion.~~ However, Thomas Stockdale

The history of the people

~~needed~~ and the meaning was said to be connected with a ~~watch~~ ^{NOT Far} lookout rock at Rock Island Rapids, ~~just below present~~ ^[Symons PL7. 17] Wenatchee. This was a place where a ~~road~~ ^{Guard} watch was stationed to watch for ~~unfriendly~~ ^{unfriendly} maurauding bands. There is a hole in the rock ~~there~~ ^{which} and from ~~that~~ vantage point, the ~~country~~ ^{both} near-by country as well as the river, ~~both~~ ^{both} upstream and downstream, could be scanned. ^[qual wachin]

~~needed~~ ^[qual wachin] was the name for the lookout rock.

There was some connection associated between that name and the names of several local sites ~~in the area~~ ^{in the area} having the prefix "qual" or ~~called~~ ^{called} "qual qual", but no specific interpretation of the word other than it had ~~some~~ ^{some} something to do with cooking fish, like on a stick.

The name ~~by~~ ^{Knew Moses} by which the people ~~called~~ ^{known} was Sisilth Kalch [Seven Shirts] but it was a name ~~restricted~~ ^{Confined} among ~~the people~~ ^{themselves and was apparently not known to adjoining}. In the language of the people, "sisilth" is seven. ^{Wanapum categorical answers MSZ-P.50}

^{Kawachkin} ~~words~~ ^{P.43} [Kawachkin words, an counting, included in language ~~section~~ ^{section} of Wanapum categorical answers MS I ?? previously submitted in duplicate]

From south, at ^{Vantage} ~~Vantage~~, at the crossing of ^(the east west) ~~State~~ ^{Highway} 10 which ~~runs from Ellensburg to Spokane~~ ^{connects} Spokane and Ellensburg, the trip touched at several ~~identifiable~~ ^{Identified} places easily ~~located on maps~~ ^{ON (U.S) Geological Survey Topographic maps}. [Distances approximate, as given by ~~the riverman~~]

- the riverman]
- 1-Island Rapids, ^{Five} ~~1~~ mile [Symons PL7. 19]
 - 2-~~Quilamene~~ ^{Quilamene} Rapids ^{Sixteen} ~~8~~ miles [Symons PL7. 18]
 - 3-Lodgepole and Lodgepole Rapids ~~3 miles~~ ^{Twenty miles}
 - 4-~~Quilamene~~ ^{Quilamene} Rapids, 4 miles.
 - 5-Trinidad ⁽²⁵⁾ miles
 - 6-"The Castle." (just upstream from the Horn, ~~30 miles~~ ^{Thirty miles} (Symons PL7. 17])

of the state of Washington

Yet ~~located~~ along this stretch of the Columbia River, and for an additional ten miles, upstream, the informant, on home ground which he ranged over as a ~~young man~~ ^{boy youth}, herding horses and hunting, identified only three villages of consequence as sedentary villages. And these, he confirmed, were winter ~~time~~ habitation sites.

There were other sites pointed out, such as fisheries, or camping locations, but no other places he identified where permanent ~~structures~~ structures were erected. ^{Signs} The number of place names was ~~to~~ far more limited than in the case of the Wanapum along the river directly

The winter village, southernmost, on the Columbia River occupied by the ~~Kawachkins~~ Kawachkins, was located on the left bank, a mile below the highway bridge at Vantage. ^[Symons, p. 17, 19] It was called Ne Poonph, the name of a ~~species~~ ^{of} juniper growing there. It was described as a "horse camp" ^{Although} ~~and while~~ the chief, Moses, himself did not customarily live there, some of his people took up their abode there during the winter, using the near by country ~~known~~ ^(or Beverly Gap) for horse range. This extended downstream, approximately ten miles to Saddle Mountain, eastwardly along Crab Creek. ^{land where the Navahos hunted, fished and gathered hemp} ~~And they ranged~~ on the right bank from Vantage, toward Ellensburg, was also used by the herdsmen. ^{That area} ~~This country~~ joined and merged with that of the Keetitash band of Yakimas. [The informant could point out not particular burial ground for the villagers of Ne Poonph, ^{stating} ~~indicating~~ ~~that~~ ^{instead} that when deaths occurred, the burials were scattered along the river and ⁽ⁱⁿ⁾ ~~on~~ the ^{talus along} ~~sides of~~ the bluffs. There was ^(no) ~~no~~ ^(even) ~~no~~ physical evidence of the old village site, nor had its location 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} ~~included in the confines of P.F.S.P.~~ ^{from Vantage} ~~two miles upstream~~ on the ~~basalt~~ ^{basalt} bluffs along the right bank, are numerous pictographs and petroglyphs, ~~hundreds of them~~, in a fine state of preservation ~~and included in the confines of the Petrified State Park.~~ ^{extensively} These are described ~~quite fully~~ ^{quite fully} in

In the

~~Petroglyphs~~ H. Thomas Cain Petroglyphs of Central Washington

Seattle University of Washington Press 1950, ~~including numerous~~ *57 PP*
~~Wraps, illustrated by pen and ink,~~
~~pen and ink sketches of the figures.~~

Despite

~~In spite of~~ the extent of these ~~Petroglyphs~~, the informant ~~was~~
~~only generally acquainted~~ knew only "that they were there" and had
 "been there a long while. He called them Ski Ki Ast [Writings on Rock]

(skicum [writing]; ~~and~~ (ski kast) [rock full of holes])

to *with screen sifters*
 Tentative explorations, made the day previous to the boat ~~excursion~~ *trip*

~~with screen sifters~~ revealed the possibility of extensive pre-historic

habitation and occupancy, ~~and a~~ *A* half dozen bone arrow points,

and two arrowheads, *arrow points were recovered* numerous broken ~~arrowheads~~. ~~There was~~ findings disclosed *indicated*
 such an abundance of flint chips that the ~~habitation points~~ *use of*

use of the area as a manufactory place, *at* various periods *of time*

Five ~~three miles~~ *upstream from Vantage* ~~was~~ *was*

Hie Klaph [Service Berry Sushes] a fishery, *spawning grounds,* and other hunting ~~place~~ *location.*

Here at the lower end of an 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~~

~~They~~ came again, later, in the fall after ice ~~had~~ formed ~~in~~

in thin sheets on ponds and still water. This time they ~~came to~~ caught

and dried ~~catch~~ 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~~

modern fishermen come to angle for white fish.

Spawners
 At this place there were many otters, drawn by the ~~abundance of~~

caught them ~~dog salmon~~ and the men ~~gathered here to catch~~ *their bur* otters to use on their

ON ceremonial ~~robes~~ *costumes*

LS
~~Five miles upstream from Vantage~~ is Island Rapids, the first notable
 rapids in the Columbia north of Vantage and of such consequence that

they may ~~now~~ be navigated only by power boats guided by experienced Rivermen, ^{upstream from the Rapids}

The bluffs, ^{above this place,} are pock-marked with caves, ~~at different elevations~~ ^{levels}, some close to the river, some high on the cliff.

On the left bluff was a cave ~~in which lived~~ ^{who preferred to live alone. ~~He~~ and} which was the home of an old man, ~~who~~ ^{remained} there both summer and ~~and~~ winter. He was a river man and fished by placing a willow fish trap in the river and it always yielded ^{an abundant} ~~a large~~ supply of fish.

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

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

"They were Yakimas and Palouses," was the ~~no~~ surprising reply, ~~and~~ continued questioning failed to ~~change~~ ^{how the} change the identification. ^{Sent} And he told ~~the~~ Yakimas and Palouses, ~~on~~ ^{occasionally} small raiding parties into the territory in the hopes of catching some small band of Kawachkins. ^{This was not done} ~~not~~ extensively but ~~added~~ at occasional long periods of time, ~~and~~ It was explained, that was one of the reasons why the Kawachkins ~~frequently~~ frequented the river only during the wintertime when there were no ~~far-ranging~~ marauding bands, ^{ranged far afield} from their distant home or winter villages

X Generic, ~~Rixexxand~~ Proper, R~~x~~ and Geographic Names as given
by Kawachkin informant and re-checked with Kawachkin interpreter

Ephrata-Soap Lake & En Tach Ha Num [Service Perry Bushes] summer ~~xxx~~ temporary village

Columbia River En Pu ~~o~~ Queht Too

000

 Hie Klaph spawning grounds, fishery, three miles
~~Xxxxxxx~~~~Raxidxx~~~~Fishery~~~~xxxx~~~~Hiesx~~~~Klaphx~~ upstream from Vantage on Columbia River

 00689v

Quillamene Creek ~~xxx~~ Qual Qual Min [Like cooking fish on a stick]
steelhead fishery upstream from Vantage.

Kawachkin Qualwachin [Lookout, Hole in Rock] Kawachkins' own
name for themselves.

"anapum Kawachkins' name for Priest Rapids Indians

Yakamas Kawachkins' name for Yakimas

Palouse Kewachkins' name for Palouse

----- Qualwachin Lookout Rock ~~near~~ on left bank bluff
at Rock Island Rapids.

Curlew, Billy Cul Lul Kah Low [Like Turning] Indian name of
Kawachkin, member of Colville Tribal Council, man
at least 85 years ~~in 1953~~ old in 1953.

Chief Moses Sispilth Kalch [Seven Shirts] Kawachkins' name for
Chief Moses of the Kawachkins or Columbias.

Moses Lake Howaph [~~A~~ Kind of Willow] Kawachkins' name for summer camp at ^{the} Moses Lake, and Moses Lake.

----- Enta Path Nit Kawachkins' name for race track and gathering grounds of various bands at Moses Lake at end of root digging season.

Chief Moses Father Sit Talch Cum [Half Sun] Kawachkins' name for
Chief Moses' father.

Vantage Ne Poonph [Juniper] Kawachkins winter camp just below present ~~000~~ Vantage on left bank.

----- Kum Muk a Quatch [Small Hill by the Water] Too Chief Moses village and apparent principal village of Kawachkins, thirty miles upstream from Vantage, along Crescent Bar and just below the Horn on the Columbia River.

Kn Tuch tu Casen [Rock Woman Slain by Arrow] Kawachkins, token trail ~~marker~~ rock marker on Tarpesian trail, twenty five miles upstream from Vantage, ~~xxxxxxxxxxxx~~ two miles ~~500~~ from river, right bank.

Colockum In Co Lock Cum [In Raven's Country] mountains back of Kawachkin village, Kum Muk a Quatch.

OO Mary Moses Santhalo Kawachkin wife of Chief Moses, last surviving who lived to be 108 years old, outliving Moses and ~~OOOO~~ two other wives.

----- -- Kwa Lat Kh [Warm Water] Warm water spring on left bank of Columbia at Kawachkin village of ^{Kum} ~~Too~~ Muk a Quatch

----- Sko Ko Lat Ka winter village at mouth of Moses Coulee, left bank, Columbia River.

----- Sen Sen Tz Moses oldest sister, an influential Kawachkin woman who lived, and is buried, at Sko Ko Lat Ka Moses Coulee Chak Ah Ma Past

----- Su Haut Qh Name of spring at potato garden near "The Castle," on right bank of Columbia, eight miles below Rock Island rapids

Table of distances ~~to~~ Symons p.p-52-53 -

Back through ~~the~~ long ages and ^{their} forgotten ~~many~~ centuries, and along the remote canyon slashed through basalt, ~~and~~ sand and scab land of North Central Washington ^{by the Columbia River} very old Billy Curlew probed a little into the past. But it was such a ~~minute~~ ^{minute} penetration into the long ago that it ~~could~~ ^{was} scarcely ~~a~~ ^{compared with with the day} the flick of an eyelash ~~as since time was first~~ ^{from which time was first reckoned}. But for Billy, it was fulfillment of a wish ~~born~~ ^{born} ~~many~~ years ago in the days of the late Rufus Woods, publisher of the Wenatchee Daily World, ~~whose~~ ^{who poured part of his} part of whose long and dynamite life went into the promotion and development of the Columbia River and its ~~canyon~~ fertile basin.

^{once promised} Billy had ~~promised~~ ⁹⁰ ~~the publisher~~ that he would ~~accompany him~~ ^{and would tell of the old days} on a boat trip from Vantage, upstream, ~~to telling of old days~~ ^{that the journey might revive} that would be revived by such a journey. Cull White of Coulee Dam, long interested in ~~Washington's~~ ^{had long looked forward to such a trip} Washington's history, and Tom Stockdale of Vantage, ^{an experienced boatman who unlike others has not been} intimidated by the ~~strong currents and swift rapids~~ ^{and his son} along that span of the Columbia that prey on weaker men ~~had for years~~ ^{Wayne, a typical 4-H product, loves the river and is learning its} looked forward to the trip ^{and passing their time away} while other teen-agers are fishing. Billy was disappointed, but never showed it, as the years passed and ^{frequently} it looked ~~time~~ ^{as if he, like the publisher, would carry his} wish to the grave. ^{delay after delay occurred} ^(the other morning)

Then suddenly ~~one morning~~ ^{one morning} at sunup, Billy found himself at Vantage, ~~seated in a boat, on the Columbia River, with a good interpreter, Herman Friedlander,~~ ^{was} with White and ~~aged~~ ^{was} a good interpreter, Herman Friedlander, Stockdale's boat, Miss Vantage III ~~was~~ ^{was} fueled with high octane gasoline and others ^{ready to} mark places that ~~he~~ ^{Billy} pointed out and write down the history before it is forgotten. Because Billy is ^{one of} the last man alive who knows about that ~~isolated region of the~~ ^{far} removed from the highways of progress. ^{Columbia River} Billy, whose ~~old~~ ^{old} name, Cul-lul-Kah, has become a ~~good~~ descendant of the chief Moses, ~~is the last man alive who knows~~

Curlew to the Curlew with which the word, is

Whose name was *Sis Bilth Kalch*, seven shirts -
about that isolated region of the River. *Before he found refuge on the Ya Res.*
Moses was the chief of the *Columbias*, ~~Isle de Pierre~~ *and the* or ~~Diamasee~~ *they were also known as*
Sinkius, whose bands occupied the Columbia River from ~~area~~ *Capitol Hill*
around Vantage northward to the Grande Coulee and areas in the Columbia
Basin. ~~They~~ *The Columbias* were of the Salishan linguistic stock, contrasted
with the ~~Shahaptian~~ *and others* such tribes and bands as the Yakimas,
Nez Perce, ~~Palouse and Wanapum~~, who were of the Shahaptian linguistic
stock.

The old man's ~~face~~ *the hill of* beamed with enthusiasm as the motor
within Miss Vantage ~~clouds~~ *the hill of* and the ~~wind's~~ *to head* throbbed
and she nosed out against the strong sweep of the Columbia ~~and headed~~
upstream.

Pointing ~~downstream~~ *down River* as the ~~fingered rays~~ *where the* and sun's ~~se~~
rays fingered lightly across the cap of Saddle Mountain and Beverly
Gap, Billy told where one of Moses' winter camps was located on
the left bank of ~~the river~~. ~~It was called~~ *base* ~~the~~ *base*
~~the~~ *(engineers and rivermen designate banks,*
right or left, from their location, facing downstream). The ~~camp~~
place was called Ne Poonph, meaning juniper. ^{*An abundance of*} Here the horses found
~~bedges~~ *bed on, especially* bunch grass to ~~graze upon~~
along *Cra* Creek, at the northern ~~foot~~ *base* of Saddle Mountain, and on
the right bank of the river toward the Kittitas Valley.

The camp was one of three winter villages over which Moses ~~reigned~~
was supreme. Another was nearly 30 miles upstream, also on the left bank
~~and~~ *near Tarpiscan Canyon* and at Crescent Bar. It was Kun Muk A Quatch, *Small*
Hill by Water. The third was *and Billy told that when that Moses was captured by*
at the mouth of Moses Coulee, opposite
~~the mouth of~~ *Principal W.V.* the substation. It was called Skoo Ko Lat Ka, meaning "Warn
Water."

~~Then the~~ *Volunteers for Yakima City and Shawa police for the*
Billy told how when spring came to

Ya Reservation. He brought Moses' cattle, a small herd, in the
from the Range, for safe keeping, when the war spirit reminded

more or Columbia Reservation was created for him and his people,

after that

When Miss Vantage III came to the swells, studded with rocks and swift with riffles marking Qualquill Rapids, ^{or Qualquill} her prow rose ^{like a plane taking to the air} into the air and she ^{or Skynard like} twisted upstream, her power ^{but not halted} curtailed by the tremendous, twisting force of the river ^{ahead} but she drove through with Stockdale standing at the wheel to peer through the spray ^(see log) and mist guiding her safely back and forth across the stream, clear of where treacherous whirlpools ^{Spung} lurked. ^{Soon} It was clear sailing ~~from there~~ upstream to the old village site where ~~Moses and his wife lived~~ and ~~where Billy used to live~~ ^{once} out the winter and where Moses ^{long} occupied ^{The village site was down below the old of drift woods} lived in a long lodge. Billy recalled that Moses had four wives, two from his own people, one a Yakima and one a Palouse.

The old man clambored ashore, pecked along the sand flat at the bits of ~~broken~~ shells and signs of old fire pits. He sat on ^{long ago} the log of a ^{He} tree that had washed downstream in some old flood and told how in wintertime he used to ride across the river ^{think he that thrilled the river} on horseback. ~~Max~~ Some ~~people~~ of the villagers lived across the river ~~where~~ ^{to} near a warm spring. Toward the west was ^{an} the old trail leading ^{to} into the Kittitas Valley and down into the Yakima, to Fort Simcoe and across the Simcoe Mountains to The Dalles. Not far from the ^{Village} ~~Columbia~~ was a shrine, where ^{travellers} Indians left tokens as they passed ^{+ 8} two and from the valleys. Its location is marked by a fallen woman, turned to stone. She was shot in the back as she ^{still} fled from her angry husband, and the arrowhead ^{is} protruding from her back.

To the northwest was the old Colockum trail, a steep, dangerous winding path that led from the mountains down to the river. It takes its name from the Incolockum of the Columbias, meaning ^{known locally as The Castle} IN Raven's Country. And there on the stream near the ^{Planted} old Coffin ranch house is ^a the garden plot where the Indians used to plant potatoes ~~and~~ in the spring, weed and irrigate them when they migrated back through the country and then return before the frost to dig them.