

3--Names of neighboring peoples to E, W, N, S of the Wanapam, or--NE, NW etc.

Meaning of names of each neighboring group.

Mutual intelligibility of non-intelligibility of the language of each group with the Wanapam language only, "a little different," different but with some words the Wanapam recognize? Totally different?

Names of leaders for each neighboring group.

Range of each group.

Friendly or hostile relations of each group with the Wanapam.

Here, again, an entire volume would be required to answer conclusively. However a recheck with the Wanapum informants (Shahaptian), a field trip with a Moses Columbia informant (Salishan), and a review of previously accumulated notes will answer some questions and indicate answers to others, although perhaps vaguely and superficially. The Wanapums have told as much as they know and typical of their custom, they chose to leave specific questions to people in whose real domain the question is centered. This is in conformance to their belief that the Mother Earth itself knows those who belong in certain areas, and they do not wish to offend by being intruders. [Were ill fortune to befall a man hunting or fishing on land where he did not belong, the Wanapums took it as a matter of course that the Mother Earth was offended by the intruder and misfortune resulted].

Generally the Mooney map, between pp. 716-17, Fourteenth Annual Report, pt 2, gives as accurate a picture of tribal distribution as I know of, shorn as it is of what might be sub-tribes listed on other maps and familiar to the Wanapums but not as distinct as delineated by others.

The map appearing pp. 42-43 of Leslie Spier's Tribal Distribution in Washington, General Series in Anthropology,

Number 3, Menasha, Wisconsin, 1936, located only indifferently the cognate bands and/or tribes as known to the "anapums from 1850 to 1900 and indicated from 1800 to 1850, during which periods there were few known changes in range and occupation although the population undoubtedly fluctuated along the riparian village zone.

While the "anapums recognized no true cardinal points, from north, clockwise are tribes or bands they have identified:

NORTH--(all synonymous)--Columbias, Moses, Winatchipum, Ka Wach Chin. All of the old "anapums gave a very distinct pronunciation of "Chin" just as we say "chin", but just a trifle faster.

[Variances with accepted spelling are used because of their possible indication of a clue to proving a difference in the peoples. Since it is known that the "anapums were not previously friendly informants, it might be assumed that other spellings which became accepted, might have been derived from people not closely connected with the subject].

NORTHEAST--The same people.

EAST--The Pow Loose and Haheam Wanapums [Snake River People]

SOUTHEAST--Snake River People and Wau Yuk Mah.

SOUTH--Wallulapums, Walawalapums and Umatillams.

SOUTHWEST--WALAWALAPUMS, Umatillams.

WEST--Yach Ah Mah [Yakima].

NORTHWEST--Keet A Tash [Kittitas], P'shwanwappam, Winatchipum.

#### MEANING OF NAMES OF EACH NEIGHBORING GROUP

Ka Wach Chin--No definition.



Columbias--Just Columbias.

Winatchipum--Comes from Waie Nie Tcha [Cold Water Comes Up--like from big cold bubbling springs, in the "enatchee mountains].

[The Wanapums give the information, as confidential not to be imparted to the Moses People or other Indians because it would make them angry, that the Ka Wach Chin called themselves Paps Span. They explained its meaning was difficult to interpret, but was something like treacherous, like someone is killed and no one knows who was responsible for the killing].

Pow Loose--[Palouse] No definition. Just a name. They believe that no Indian entitled to be called Pow Loose, like long ago, has lived for many years and that the true Palouse language has died with the people. They say that when they were young there were a few old Palouse living among the Snake River Indians who spoke a kind of Palouse language but it was not the true old Palouse tongue.

The Wauyukma, whom they called Wau Yuk Mah, lived along the Snake River and were virtually the same as the Snake River people, speaking that and the later-day Palouse language so much alike that it was difficult to tell them apart. They have no definition for the word. They recognize only a dialectical variance.

The Wallulapums and Walawalapums were different people as the Wanapums viewed them. The Wallulapums were a kinship infusion of Walla Walla, Yakimas, Palouses and Rock Creeks. The Walawalapums were intermixed with peoples to the southward.

Wallula was a village on the right bank across from the old white settlement of Wallula. It means Coming Down to the River, hence Wallulapums, Coming Down to the River People.

Walawalapums means Many Little Rivers People. [Photograph in file of Chief Homli's "potlatch" lodge at Wallula.

Umatilla means Water Flowing Over Sand. Eematillum was the rocky bluff on the right bank of the Columbia River at present Plymouth.

Yakima--Yach Ah Mah or Eeyach Ah Mah means, literally, Pregnate Ones. [I do not know yet when the i crept into Yakima. All the old agency correspondence lists i<sup>t</sup> Yakama until the late '80's. It may be that it was made officially "i" by the Post Office Department. I have never checked].

Kittitas--[Keet A Tash] means a Flat Place by a Lake. The pronunciation is given by the Wanapums and people who were born at Ellensburg which is located in the Kittitas Valley.

P'schwanwappam--as far as the Wanapums know--has something to do with rocks along a river. They regard the Keet A Tash and P'schwanwappams as the same. They regard the Winatchipums, those at Wenatchee, as people who long ago married into the Keet A Tash or P'schwanwappams.

#### LANGUAGE

The Wanapum language was "a little bit different from that of the Yakima, Kittitas, Wallulapum and Palouse and totally unintelligible from that of the Moses Columbias. They could not understand a Walla Walla or Umatilla, but knew many of the words

Between the Ka Wach Chin and Wanapums there was a mutual understanding of only a few generic terms although the specific words were entirely different.

The Yakima and Kittitas language, which they say was identical was sharp and was spoken "choppy" whereas the Wanapum was modulated.



## NAMES OF LEADERS

Moses was the only leader of the Columbias of whom the Wanapums have personal knowledge.

The Palouses were "too scattered" for the Wanapums to be able to designate an over-all leader. They knew of Who Sis Mox Mox [Yellow Hair] whose village at Palus or Lyons Ferry on the Snake River was the apparent center of the Palouses. [Pictures of Who Sis Mox Mox and Palus in files].

Homli was the Walawalapum and Wallulapum leader. [Picture in files]. His Indian name meant Wolf Charging Small Game (animal).

Wolf [See Chief Wolf in Colville-Palouse MS I] who ranged horses along the right bank of the Snake River from its mouth, upstream ten miles to Sumuya claimed to be a Palouse leader and exercised influence, because at one time he was a wealthy man, over those known as the Wauyukma. His Indian name was Tilch Ka Wyle.

Wenapsnoot was known as the Umatilla chief, only by reputation, not personal acquaintance, and this was true of the Cayuse chief, Howlish Wampo.

The Wanapums were familiar with no particular chief among the Yakimas, knowing by reputation only, Spencer, an elected chief. They knew, incidentally, the Klickitat White Swan [Stwire] a converted Indian who vigorously opposed the Smowhala religion.

Cotieahkun (who died in 1899) was regarded as a leader of the P'schwanwappam who lived along the Yakima River from south of present Union Gap northward to Ellensburg and northwesterly along the Naches River.

Chos Shos Kun, a "Keet A Tash" was a leader at Ellensburg in the 1860's, where a Winatchipum named Chow Mow was also a leader, but neither had a reputation of being a chief.

Shuwapso was the leader of the "anapums antedating Smowhala by a short period of time. He was of one family at Priest Rapids and Smowhala was of another family. Shuwapso as early a Dreamer prophet as I have been able to ascertain, must have died while Smowhala was yet a young man, perhaps only a boy.

The Colville-Palouse MS I contains a chapter on chiefs and deals with relationships and men with whom present-day "anapums knew by reputation only.

#### SETTLEMENT CENTERS

The Columbias wintered at the mouth of Moses Coulee on the left bank of the Columbia River, on the right and left banks just below The Horn at what is called Crescent Bar thirty miles upstream from Vantage and at a place just below Vantage on the left bank. Their summer habitat extended to Moses Lake, Waterville, Moses Coulee--all along the Coulee--Badger Mountain and Ephrata. [It appears that there were four sub-bands making up the Columbias, and that a relative of Moses, Quilten Enock remained with two of the bands that occupied land up as far as Leavenworth and Lake Wenatchee]

The Palouses had their main winter and summer camp at Lyons Ferry [Palus] called Pichias by the Snake River People; higher up on the Snake River, but the "anapums are not sure where; around Rock Creek Lake whose folkloric name was Lot Towal, north of Lyons Ferry.

Snake River People and Wauyukma lived up Snake River at Sumuya, about ten miles from the mouth of the Snake River



at the present site of the proposed Ice Harbor Dam, and smaller villages extending in all "Maybe thirty miles up Snake River." This included a village of uncertain location called "Wa Week A Mah."

The Wallulapums and Walawalapums occupied Wallula on the right bank of the Columbia River across from the old site of the white settlement, Wallula, the earlier Fort Wallula, as their indicated culture.

Umatillas were known to have no major settlement except "Pendleton," and "Cayuse" Oregon, obvious later-day areas.

Yakimas--Here again no major settlement excepting at White Swan, but a wide diffusion that would require several pages to describe. They were credited with summer occupancy for fishing of Prosser [Top-tut], some twenty miles on the Yakima River from its mouth; Wapato, Toppenish, the Sunnyside Dam fishery near Barker three miles below Union Gap, and just below Union Gap. White Swan, the indicated major settlement was strung out several miles on Toppenish [Topnish] creeks, a concentration of family groups.

Kittitas--Along the Yakima River where it enters the canyon, two miles south of the present city of Ellensburg was the actual site of the place called Keet-A Tash, a Flat Place Near a Lake. Nanum in the foothills, northward, was where some of the intermixed Kittitas and Winatchipum lived.

Annie Johnson [Hannie Kash] who was born at Nanum in the upper Kittitas Valley and said she was half Keet A Tash and half Winatchipum, was married to Cy Tomanawash, one of the Wanapums who died in the spring of 1953. She and Cy had some difficulty in talking to each other, but this was done in the Yakima tongue. When she related old stories in which old words

were used the difficulty of translation was even more acute.

She said her mother's father, Batwanik was a head man of the Winatchipums. He went to that country to live when she was a girl, fifteen or sixteen years old.

The site of present-day Wenatchee was called "Wa Neigh'ph." She said it means Points, like at Kosith or Pasco. A stream comes into the river there. Present Leavenworth was Wee Nat Cha. There she said was the major village. She said Wee Nat Cha means like something cold, like cold water running out of a hill.

Cashmere (present city) was the site of another village. It was called "Na Cos Tos Sum." It means cattails. Cy said the Wanapum word for cattails was Ts'ch Ts'chew.

The fishery above "enatchee where "many fish were caught" was called Na Tee At Quit, a name concerning to the extent of <sup>fish</sup> her ability to interpret it from the old language.

The Gap on the Yakima River, south of present Ellensburg and south of Keet A Tash was called "At Shaw". It means a gap, a place to go through.

She knew no definition for Nanum the place where she was born.

Tah Ma Ka Kasa was the camas digging grounds not far from Nanum. It means "Camas Pickup Place."

P'schwa was the Kittitas word for "rock" [P'schwa--Pandosy]

Swauk and Teanaway, in the Ellensburg country she said were Kittitas names, but she had no knowledge of their meaning.

Cle Blum was also a Kittitas name.

Keechelus she said is "no Indian word. "e called it Kee Chela."



Ka Chees was a fish place. It means "Where the River Comes from the Lake." (Present Lake Kachess).

#### RANGE OF EACH GROUP

Here, again, an explanation that could not be told short of many pages and then not too clearly. The Wanapum range is covered in the Place Names Nomenclature. The Moses Columbia range is also discussed in the Nomenclature (from the "anapum viewpoint").

The Palouse range was unknown to the Priest Rapids people excepting at the profuse mingling at Kosith, when they encountered bands of them or families at Waterville and Ephrata, and through stories they had heard about Rock Lake, Kamiakin's old country.

The Walawalapums, Wallulapums and some Umatillams ranged along the Columbia River below Wallula, along the Walla Walla River--distanceundetermined--along the Umatilla River--they don't know how far. Some of them ranged into country near Plymouth, Alderdale and Rock Creek. And some Wallulapums inter-married with the Rock Creek People, who appeared to have much in common with the Yakimas.

The Yakimas came down to Prosser, ranged south and west of there to Celilo, around Toppenish [Topnish] up to the Mount Adams country. They gathered huckleberries and dug roots in the country around Mount Adams (where some of the Wanapums who had gone onto the reservation and married, also went). They ranged up into the Tieton and Naches country and northward from Yakima proper along the Yakima River into the Kittitas Valley.

The Kittitas Valley people ranged westward to Cle Elum and easterly to Vantage as extensively as some of them ranged northerly from Ellensburg into the Wenatchee region.

[This range matter would require a complicated map with

much intershading, overlapping and penetration of migration lines during seasonal food quests, to be clear and because of the intermingling of people in later years, I doubt if it can ever be clearly set out].

#### FRIENDLY OR HOSTILE RELATIONS

The Wanapums were reservedly friendly with all the groups mentioned (keeping their religious precepts in mind), excepting strained relationships were brought on by:

1-The attempt of Kamiakin and his kin, Owhi and Qualchen, to force them into war when they were peaceable people and their religion was opposed to war.

2-The attempt of Moses to "speak" for them when he did not even speak their language.

3-The attempt of Homli to claim their land when his land was southward and when he too spoke a language that was more difficult for the Wanapums to understand than the language of the Yakima.

Questions 4 and 5 [Comment unnecessary]

6-Does P'kaiat recognize the following names-

a Kowwassayee; a group mapped as No. 6 on enclosed map [No map enclosed] if not, what people lived along the north bank of the Columbia from the present town of Plymouth upriver to say, the mouth of the Walla Walla River...and at what period approximately did they live there?

b [This question is written over on the typewriter-copy and appears to be "auyukma]

c- Sokulk (This is the name given by Mooney as the name for the Priest Rapids group in BAE-B 30, pt. 2, p. 602, article Smohalla).

d Can he give any information about any of these groups if he recognizes them, names of leaders, range, etc.

A-Puck Hyah Foot does not recognize Kowwassayee although he has heard, long ago of "just a few people" like a family



something like Kha "asi. They could not be a band or tribe as he sees it, just a very small group who lived around Alderdale. That is on the right bank of the Columbia River east of Goldendale at the end of the road.

As long as he has known and from old things he has heard, those people were all "Rock Creek" people or Kah Milt Pah. That is the name for the canyon and means a "Canyon Going Down to the River."

This coincides with Tommy Thompson, the Wyam chief of the Mid-Columbias at Celilo. He believes they were few in numbers. He also calls them Kah Milt Pah and his definition for the name is the same. He says they were closely related or connected with the people around Cleveland and Bickleton.

It would be my opinion that the word of these two would be weighty in this regard for two reasons:

(1)-The known age, -90--of Chief Tommy Thompson [Kuni], a later adopted name that sounds more dignified than his true name which means Big Belly and

(2)-The fact that Yoyouni's wife was a Rock Creek woman. Her name was Uch Pu Mox [note the Mox of the Walla Walla language] and she was also known as Wallulami [Note the Wallulapum-Walla Walla indication again]

After Yoyouni's death she became the wife of Puck Hyah Toot and remained so for twenty-two years until she died in 1940.

But the Priest Rapids people had no traditional intercourse at the season renevation of the first roots feast of the Rock Creek Indians, one of whose leaders in later years was of known Umatilla blood. Many Umatilla and Mid-Columbia people attended

the Rock Creek feast which is held subsequent to the one at Priest Rapids, the earliest of all.

Neither informant knew of any particular leader long ago.

b-The Wauyukma--Puck Hyah Toot knew as the Wau Yuk Mah synonymous with those who claimed they were Palouse but who were regarded by the older Wanapums as Snake River People.

c-Sokulk---No Wanapum, Yakima, Kittitas, Columbia, Wanpum etc. that I have ever talked with has any knowledge of the word "Sokulk." However it is my belief that this was the word the Wanapums use for camas "skolkol." Pronounced as it is, softly in the throat with a decided "cluck" you can readily get Sokulk from it without half trying. Consider the other names recorded by Lewis and Clark and the later changes in pronunciation and spelling.

The people who lived up the river were noted for this food root, as it was their principal subsistence aside from salmon. It was the earliest of the many varieties of camas to mature and was known by adjoining tribes. It was decidedly a Wanapum word. The Lewis and Clark Journals made so frequent references to their desperate quest for food, and they impressed it upon the Indians so much, it seems logical that those they met might have been trying to tell the explorers that while they did not have a large supply of food there at the fishery, they had an abundance of skolkol upstream. What other explanation could be given for the disappearance of the number of people Lewis and Clark estimated made up the Sokulks?

d-I have covered as much as is known by my informants in the above commentary.

7--Additional information about the Kawachkin.



in

Meaning of the name Wanapam.

The Kawachkins' own name for themselves.

Wanapam or other Indian name of the Kawachkin leader, Moses.

Approximate date that Moses lived.

Range of the Kawachkin.

Population in pre-horse or pre-Smohalla days.

Meaning of the name--The Wanapams have no definition for Kawachkin which they pronounce Ka Wach Chin. A direct descendant of Moses who says he is a Columbia, pronounces it Qual Wa Chien and I am strongly inclined to believe this "prefix" "Qual" is correct. It was used occasionally for place names along the Columbia River above Vantage, including Qual Qual Min (preserved in the Quillmein Rapids)

The Kawachkins' own name for themselves was Qual Wa Chien. [Note previous reference to Paps Span and interpretation of that name which the Wanapams said was the Columbias own name for themselves].

The informant, Billy Curlew, the relative of Moses who lived during Moses' time, said the name was for a place on the bluff near Rock Island Dam, just below present Wenatchee. This was a rock with a hole in it, used as a look-out post. It was called "Qual Wa Chien" and meant a Look-out Place.

The Wanapam or other Indian name for the Kawachkin leader, Moses.

The Wanapams knew him only as Moses.

The Kawachkin ~~him~~ knew him as Moses in later years, but in early years, when they say he sometimes ranged down as far as the Walla Walla, he was called Sispilh Kalch [Seven Shirts]

Moses' father, never Moses was called Half Sun or Half Moon, a name sometimes attached to Moses by writers fifty years ago. The informant was specific on this point. Moses father was killed while on a raid or hunting in Blackfoot territory.

There are two stories. The informant knew both. He said the one that he was slain, while seated peacefully passing a smoking pipe, is the correct story and says that the death of Moses father was a plot by the Blackfoot.

Approximate date Moses lived.

There is little doubt about this as checked from several sources: Born 1821, died 1899. Specifically he died on April 5, 1899, on the Colville Reservation when he was 78 years old. I have a newspaper account of his death. Besides that I compared, with other sources the facts and figures and they corresponded. George Waters, an educated Indian, placed Moses birth and death, by comparison, with his own age, and that matched too.

Range of the Kawachkin--<sup>ov</sup> red in previous commentary and will be dealt with separately, as requested, in Billy Curlew's account giving place names.

Population in pre-horse or pre-Smohalla days.

Nothing definite from the Wanapams on this excepting their own calculations from talking to old people, that there could never have been more than 1,200. As Moses schemed he expanded his influence and claim over scattering bands and brought them under his domination but not their lasting allegiance.

8--Do the Wanapam have any knowledge of the Piskouse or Wenatshapam (Nos 3-4 on enclosed map). If so what did the Wanapam call these two groups?

Puck Hyah Toot and other Wanapam informants have inconclusive knowledge of Piskouse or a similar sounding word.

Puck Hyah Toot and other Wanapam informants do not refer to the Wenatshapam. They speak of them as Winatchipums. They say Moses was a Winatchipum and spoke the Winatchipum language.



Here it might be mentioned that the older informants, one and all, say "pum" putting a humming sound into "pum." Only some Yakimas say "pam" the harsher and sharper pronunciation, typical of their accent.

Moreover this word pum, seems to signify people from home or some such related connection and has also some connection with the heart. I do not believe the informants could ever give the etymon of the word. They refer also to it like a heart beating, "pum pum," like a drum beating, "pum pum," like the old Drummer religion was called by the pioneers in the Yakima Valley, the "pumpum" religion. Sometimes it was written "pompom."

Puck Hyah Toot and other sources will strike their breast, over their heart and say "pum" like heart beat, like drum sounds, like drum calling you."

[If you will recall the pose of Puck Hyah Toot, in the sculpture, left hand on heart, right hand upraised, you will see what I mean. "e went quite thoroughly into this. Compare then with plt. opposite p. 721 in Mooney. From there turn to plt. facing p. 727 "Interior of Smohalla Church". That was the church at Union Gap and the man at the right standing by the two Drummers, is identified, even from the drawing, as Cotiesahkun, the Yakima prophet, by Cotiesahkun's own son. But, notice which hands are placed on the hearts THE RIGHT. Here another difference in the adaptation of the religion. That of the reversal of salmon and water has been previously mentioned in Wanapum MS I]

The Wanapums will even refer to the Palouse as the Pow Loose Pums and the Wyams as the Wy Yam Pums. (The Wyams call themselves Wy Yam Pums).

The Umatilla and Nez Perce informants appear to attach

Skinpums. This seems to be used as a locative again, using the pa like they use it for Kosithpa. They interpret the meaning Cradle Board Place, and simply refer to the people as Skinpas, but they give it the pronunciation of Skein rather than skin.

They could understand the Wishram which they and the Yakima informants call "isham [Wish Ahm] And since Indians cannot pronounce "r"--the Shshaptian speaking peoples that is--how did the name Wishram (hard ram) originate?

They could understand the "Wauyukma" or Snake River People.

The Mid-Columbias, Yakimas and Wanapums call the "ascos the Wa Scope Pums (putting emphasis on scope as we say it in telescope, and the few remaining Wascopums pronounce it that way.

#### COUNTING

English	Wanapum	Yakima	Kawachkin
One	Noks	Naghs	Naugh
Two	Nupt	Nipt	Tach Kouse
Three	Mit Tat	Ma Tapt	Kah Thlas
Four	Pin Nupt	Pin Nept	Moo Ses
Five	Pacht Haut	Pahat	Cheelextacht
Six	O E Luks	P'tar Nins	Whatsa Macht
Seven	O E Nupt	Tos Kas	Sispilth
Eight	O E Mit Tat	Pah Hat Maht	Too Win
Nine	Tha Musta	Tchm Mist	Hah Hah Not
Ten	Paut Tumpt	Po Tum	Hlcht Hlcht
Twenty	Napt Tit	Nept Tit	Sal Hlcht Hlch
Thirty	Hit Tat Tit	Ma Tap Tit	Kah Hauxt
One hundred	Pough Tap Tit	Po Tap Tit	Hatch Etch Chux



English	Wanapum	Yakima	Palouse	Kawachkin
Arm	Apop	A Bop	A Pop	Kah Lech
Bitterroot	Piahe	Peahe Chewana	Pieahe	Spat Lum
Columbia River	Chawana	sometimes 'Nchewana	Chawala	En Pa Quacht Tool
Camas	Skolkol	Hamash	Wachkamo	Chohaloosa
Dance	Washat	Wanapt (medicine)	Washat	Swanik (war) Sinquinnam (medicine)
Deer	Yamish	Yamash	Aw We Nut	Tschlachinim
Eagle	Why A Mah	Wha Mah	Wha Mah	-----
Fish(n)	Hole Hole	Whol Whol	Hole Hole	Na Sault Hl
Fish(v)	Low Wie Lat Sa	En Pe We Tu Sha	E'lwe Lat Sa	-----
Father	P'scht	P'sha ut	P'cht	La Ow
Head	Tel Pe	Ta Tah Nik (hair)	To Taw Ne	<del>Kah Lech</del> Kum Kum
Horse (genoral)	Kosie	Kosi	Kosie	Kuk Chien
House	Neet	Squpalye	Net	Sto Hule
Leg	Oh Haugh	Oh Hah	Whoa Hah	Sto Han
Mother	Pu Che/	P'cha	P'cha	Skooie
Ride	Washet	Washat	Washet	Kahhach Tachlt
Salmon <del>(genoral)</del> (Chinook)	Nasau	Tkwinat <del>Nasau</del>	Whcanash	-----
Water	Choes	Chez	Chos	Soulhqhl
Wife	Asham	Iyat	Asham	Nokenokhe
Widow (man or woman)	Palasix	Pahlaughsix	Palasiks	Chu Wahlum
Woman	Telahke	Tilaughki	Telaki	