

**Native American Place Names Along the Columbia River  
Above Grand Coulee Dam, North Central Washington  
And Traditional Cultural Property Overview Report  
For the Confederated Tribes of the Colville Reservation**



Colville Indians fishing at Kettle Falls, c. 1930.

**Matilda George, Editor  
Introductory Remarks, Donald Shannon and Guy Moura**

**Prepared by  
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History/Archaeology Program  
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Confederated Tribes of the Colville Reservation History/Archaeology Program. Final Grand Coulee Dam  
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## ACKNOWLEDGEMENTS

This document would not have been possible without the generous participation of the tribal informants listed in Table 2 in the body of this report. All of those that participated in interviews in the 1970s have now passed on. Their attention to the culture and knowledge of their ancestors enabled this research to be conducted. They graciously shared their knowledge of Traditional Cultural Properties (TCPs) so this heritage can be preserved and perpetuated for future generations.

A great measure of credit is due to Mrs. Matilda “Tillie” George, a Colville Tribal member formally trained as a linguistics instructor and a fluent speaker of several Salish languages. Without her extraordinary patience and endurance through seemingly endless revisions, completion of this document would not have been possible. She also contributed the pronunciation of each of the 408 place names found on the compact disc accompanying this work. Traditional Cultural Property Technician Ms. Shawnee BearCub deserves special recognition for her work and contribution to this version, including; re-typing the entire document into searchable font, working with Matilda George and assisting with production of the correct spellings, and her efforts in tracking down photos from Bouchard and Kennedy’s fieldwork. Ms. Amelia Marchand deserves special credit for meticulously cross-checking the spellings of the place names between the text and the maps.

Many thanks are due to the staff and subcontractors of the History/Archaeology Program of the Confederated Tribes of the Colville Reservation. In particular, Adeline Fredin and Camille Pleasants, the former History/Archaeology Program Managers and Tribal Historic Preservation Officers, have guided this work through the federal and tribal processes to completion. Archaeologists John Pouley and Brent Martinez provided guidance with editing the maps and Traditional Cultural Property Coordinator Guy Moura assisted with the formatting. For others too numerous to name, we hope an inability to single them out not be interpreted as an attempt to diminish the importance of their collective contribution.

The Colville Business Council deserves gratitude for their continued support of cultural resource compliance work of the History/Archeology Program.

While the History/Archaeology Program is often critical of prior ethnographers, linguists, and archaeologists who have worked in our ancestral lands, we are tremendously grateful for their contributions. We are grateful for the work of Dr. Randall Bouchard and Dr. Dorothy Kennedy. Their hard work and foresight in interviewing and recording elders is deeply appreciated.

Finally, we would like to acknowledge the lead federal agencies responsible for cultural resource compliance as mandated under Section 106 of the National Historic Preservation Act (NHPA). Without their true understanding of the importance to document this information and their funding, this work would not have been possible.

## EXECUTIVE SUMMARY

This document presents a Traditional Cultural Property and place name study. The concept of Traditional Cultural Properties as National Register Historic Properties are reviewed. The administrative and research background contains a history of Traditional Cultural Property studies in the Grand Coulee Dam Project Area, as well as a summary and critical review of prior research. The administrative history section also contains a list of informants who supplied the actual place names. There is an outline of the Confederated Tribes of the Colville Reservation (Colville Confederated Tribes, [CCT]) Traditional Cultural Property research methodology. This document contains 408 named places significant to the Confederated Tribes of the Colville Reservation, beginning at the Grand Coulee Dam and ending at the Canadian border. This is followed by a bibliography and an appendix of maps. The maps show Traditional Cultural Properties as identified by place names. **Unless otherwise noted, all place names are in the Colville-Okanogan language.**

## INTRODUCTION

The Confederated Tribes of the Colville Reservation (Colville Confederated Tribes [CCT]) are located on the Colville Indian Reservation in north-central Washington State. The CCT is comprised of twelve tribes; Chelan, Chief Joseph Band of Nez Perce, Colville, Entiat, Lakes, Palus, Methow, Moses-Columbia, Nespelem, Okanogan, Sanpoil, and Wenatchee. The traditional territory of the CCT includes most of eastern Washington, parts of northeastern Oregon and northern Idaho, as well as most of south-central British Columbia. This study occurred on the eastern half of the reservation (see Figure 1). The CCT tribes along the Columbia River discussed in this document, from south to north, are the Nespelem, Sanpoil, Colville, and Lakes.

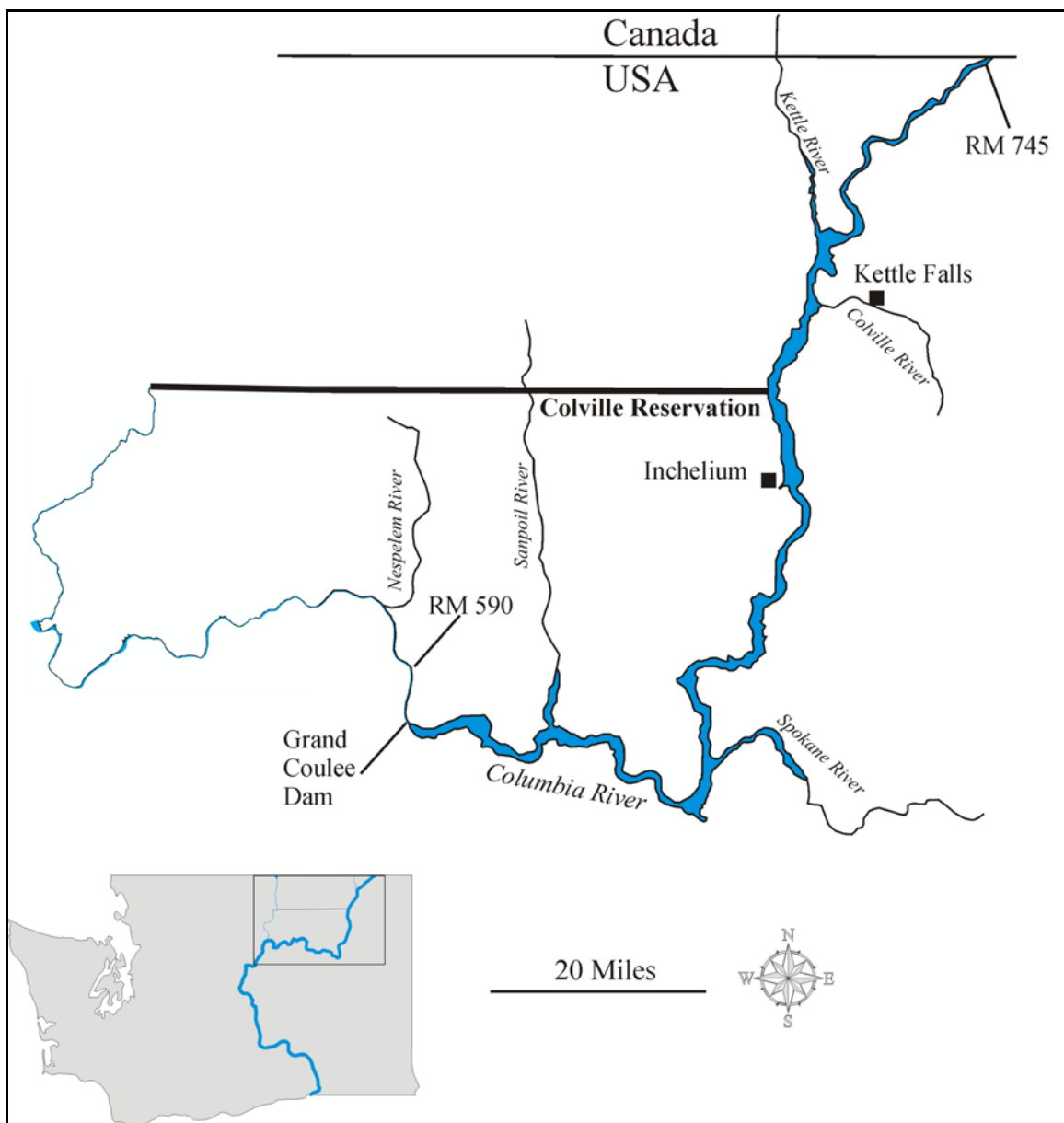


Figure 1. Study area.

Cultural Resource Management (CRM) in the Grand Coulee Dam Project Area (GCDPA) was conducted sporadically and with varying intensity for over fifty years between 1939 and 1991. Management of prehistoric, historic, and traditional properties during this period began in 1939, with the Ball and Dodd burial relocation project that preceded flooding of the basin behind Grand Coulee Dam. This early era of CRM ended with the signing of the Programmatic Agreement for Compliance with the National Historic Preservation Act (NHPA) in 1991. This Programmatic Agreement (PA) is among the Bonneville Power Administration (BPA), Bureau of Reclamation (Reclamation), Army Corps of Engineers (ACOE), National Park Service (NPS), United States Forest Service (USFS), Colville Confederated Tribes, Spokane Tribe of Indians (STI), the State Historic Preservation Officers (SHPO) of Idaho, Montana, and Washington, and the Advisory Council on Historic Preservation (ACHP). The purpose of the PA was to bring federal agencies into compliance with federal laws and mandates governing the protection of cultural resources, particularly with the implementing regulations for Section 106 of the NHPA (36 CFR 800) regarding hydroelectric generation and marketing practices on the Columbia River.

While momentum gathered and studies increased over the next several years, cultural resource studies in the GCDPA were infrequent and not coordinated. Several federal, state, and tribal entities endeavored to prepare a more detailed PA as part of a Systems Operations Review (SOR) of the 14 federal multiple use hydroelectric projects in the Columbia River Basin. The resultant agreement was never signed, but participants have been guided by the principles set forth in the SOR PA since 1996. Key aspects of the SOR PA include cooperative cultural resource workgroups consisting of representatives of the concerned agencies and tribes, consultation with historic preservation officers, and the development of historic property management and action plans.

Contractual arrangements were made to conduct cultural resource studies. Traditional Cultural Property (TCP) studies are among the suite of studies to be performed. This study is presented in partial fulfillment of those contractual obligations. The study is formatted to provide information on the purpose of TCPs within the framework of the NHPA, to detail the administrative and research background of the TCP studies, to discuss the status of current research, to present the initial inventory of significant place names, and to present maps of places with Indian names.

The place name document forms the heart of the study. It is an updated, shortened, lexicographically amended, and corrected version of Bouchard and Kennedy's 1984 *Indian Land Use and Occupancy in the Franklin D. Roosevelt Lake Area of Washington State*. Linguistic content and accuracy were assured through editing by Mrs. Matilda George of the CCT. Some legends are removed from the place name information for the sake of brevity. Several now appear in *The Upper Columbia River Book of Legends* (Confederated Tribes of the Colville Reservation 2007). Other report products were prepared or assembled by the staff of the CCT History/Archaeology Program.

## **TRADITIONAL CULTURAL PLACES AS NATIONAL REGISTER HISTORIC PROPERTIES**

The CCT views TCPs as being the best mechanism currently available to bring tribal concerns to the CRM arena. TCPs deal directly with the Native American community, its heritage, and the spiritual connection to the land. TCPs must be important to the community today and have been important for at least the last fifty years. TCPs must maintain an integrity of condition and be directly associated with a traditional practice. A TCP must meet one or more of the criteria set forth in the *National Register Bulletin: Guidelines for Evaluating and Documenting Traditional Cultural Properties* (Bulletin #38). These are: A) be associated with historical events and broad historical patterns; B) be associated with significant historic or legendary persons; C) have distinctive design or physical characteristics; D) have yielded or likely to yield important cultural information. Additionally, to be a “property,” a TCP must have tangible boundaries.

TCPs bring tribal members and the preservation of their traditions into focus as the primary concern of research, and TCP information augments and enhances archaeological data. TCPs are important to a community in the preservation and continuation of the community’s traditional lifestyle. TCPs can be, but are not limited to; religious areas, sacred areas, resource gathering areas (plant, animal, fish and mineral), places associated with stories and legends, archaeological and ethnographic sites, habitation sites, camp sites, rock images, special use sites, trails, and places with Indian names. This document deals exclusively with named places. Other areas where names are not remembered require additional inventory study prior to presentation.

Due to the unique nature of TCPs, there are exceptions to all Bulletin #38 standards identified above. The temporal element may be conditioned by several factors. The 50-year limit is not a cutoff for tribal rights. The community’s ability to utilize a property is a factor. For instance, when tribal members were restricted to the reservation for years, they may well have lost the use or control of a traditional place and later were unable to obtain access to traditional places. The property may still retain value and continue to be a TCP when access is restored. Integrity of condition may also have been beyond the control of Indian people, lack of integrity may result in a property not being available for use. In this instance, use may shift to adjacent or nearby areas (Parker and King 1998: 15 – 18, 20, 21).

Bulletin #38 guidelines are “meant to supplement, not substitute for, more specific guidelines, such as those used by . . . Indian tribes with respect for their own lands and programs” (Parker and King 1998:3). Additionally, the effects of ethnocentrism must be avoided: “It is vital to evaluate properties thought to have traditional cultural significance from the standpoint of those who may ascribe such significance to them, whatever one’s own perception of them, based on one’s own cultural values, may be” (Parker and King 1998:4). Only the affected community has the



heritage to determine how, why, and what constitutes a significant property (Parker and King 1998: 1, 2).

TCP information can be held as confidential if releasing the information will cause an invasion of privacy, risk harm to the property, or impede the use of a property by tribal practitioners (ref. Sec. 304 NHPA).

## **ADMINISTRATIVE AND RESEARCH BACKGROUND**

The members of the CCT have a long history of working with anthropologists, dating back to James Teit's work in the first decade of the twentieth century. In addition to the numerous archaeologists working in the Columbia Plateau, ethnologists and linguists have worked in the area over the decades, including: Verne Ray, Leslie Spier, W.W. Elmendorf, Norman Lerman, Dale Kinkade, Jay Miller, Anthony Mattina, Nancy Turner, Randall Bouchard, Dorothy Kennedy and Lillian Ackerman. Research carried out by these anthropologists was ultimately for the benefit of tribal members.

It is important for the CCT to point out that successive waves of anthropologists and linguists have attempted to distinguish their research by claiming that they have worked with "the last generation to possess knowledge of the cultural history associated with these lands," and "the old people we have worked with represent the last generation to participate in a fishing/hunting/gathering economy and consequently theirs is the last generation to experience such a close relationship to the lands" (Bouchard and Kennedy 1984:6). The implication of this statement is that, unless a group is engaged in a traditional economy and subsistence pattern, they cannot have a close relationship to their ancestral homeland and culture.

Repeated claims regarding uniqueness of research and access to the last knowledgeable informants merit close scrutiny and consideration in a broader historical context. These claims began with Teit and Boas, who wrote, "The ancient customs have disappeared to such an extent that direct observation is impossible" (Boas and Teit 1996: preface to the 1927-1928 text). Their original study was published in 1928, the field notes on which it was based were gathered twenty years earlier.

Leslie Spier reached the same dire conclusion a generation later, when he wrote that "The aboriginal culture is now largely a thing of the past . . . on the whole, they are about as much decultured as the Klamath or Walapai" (Spier et al.1938:6). In the same decade, Verne Ray, when referring to the location of named villages and habitation sites, wrote "Unfortunately this type of information will be all but impossible to obtain from the Pacific Northwest within a space of a few years" (1936:99). Bouchard and Kennedy focused precisely on the kind of place name research Ray referred to, but nearly two generations later. They repeated many of Spier and Ray's assertions regarding cultural degradation (see citations).

According to the cumulative body of ethnographic literature, the culture of the CCT has ceased to exist in its authentic state in roughly thirty-year cycles since 1900. These are clearly absurd claims, and possibly reveal more about the nature of ethnographic writing and academic careers than about the culture and people of the CCT. The following table summarizes these claims.

**Table 1: Claims Regarding Loss of Traditional Knowledge**

<u>Reference:</u>	<u>Fieldwork conducted</u>	<u>Citation</u>
Boas & Teit 1996	1904, 1908, 1909	“The ancient customs have disappeared to such an extent that direct observation is impossible.” (preface to 1927-1928 edition)
Spier et al. 1938	July – August 1930	“The aboriginal culture is now largely a thing of the past . . .” (pg. 6)
Ray 1936	Summer 1928– 1930	“. . . this type of information will be all but impossible to obtain . . . within the space of a few years.” (pg. 99)
Bouchard and Kennedy 1984	1974 – 1984	“Theirs is the last generation to possess knowledge of the cultural history associated with these lands.” (pg. 6) “When the present day oldest generation disappears, this remaining traditional knowledge will disappear with them.” (pg. 18)

These repeated assertions assume a cultural inertia and a lack of multiple avenues of cultural transmission, including ignoring the impact of oral tradition. While subsistence and material cultural are integral to any culture, they by no means define it. These claims ignore intangible aspects of culture, such as; kinship, distribution of resources, parent-child relations, spiritual beliefs, etc., that allow cultures to adapt and persist. Indigenous groups do not have to stay isolated in order to maintain their culture. Dr. Lillian Ackerman documented the continuity, complexity and consistency of female roles and kinship relations among Plateau groups, her approach essentially takes the opposite view of her predecessors; that the culture of the people who make up the CCT is alive and well. It is the position of the CCT that the culture of our people is fluid, flexible, and adaptive, like other cultures. Researchers attempt to identify each generation as the last one with any knowledge to contribute. This promotes their own research and expertise, rather than reflecting the collective knowledge of the Native American community.

### **1975 – 1979 Research**

The first study directed specifically toward identifying and mapping TCPs in the project area began in 1975. Randy Bouchard and Dorothy Kennedy, while working on related matters (Turner et al. 1979; Kennedy and Bouchard 1975), established contacts with the CCT, individual tribal members, and David Chance (who was conducting archaeological investigations at Kettle Falls for the Bureau of Reclamation). In 1977, Chance suggested that Bouchard and Kennedy undertake a place name study to compliment his archaeological research. With funding from the Bureau of Reclamation, Bouchard and Kennedy began their land use study of the GCDPA in the spring of 1978.

Research included their previous work in the area, archival research, and extensive interviews with over a dozen tribal members. See Table 2 for a list of informants, which includes those of Bouchard and Kennedy. This work culminated in 1979 with the printing of Bouchard and Kennedy’s *Ethnogeography of the Franklin D. Roosevelt Lake Area* (Bouchard and Kennedy 1984: 7-13).

In their report, Bouchard and Kennedy referred to the Okanogan-Colville language simply as Okanogan. Within the Okanogan, they include the following dialects: Sanpoil-Nespelem, Colville, Lakes, Northern Okanogan, Southern Okanogan, Similkameen, Similkameen-Okanogan, and Methow. This use of “Okanogan” for the Salish language dialects was continued in the 1998 Handbook of North American Indians (Kinkade et al. 1998: 50 – 51, Miller 1998: 253) and will be used throughout this report, which contains updated spellings and translations of the place names collected by Bouchard and Kennedy. Thus, all names will be in “Okanogan” unless otherwise noted.

**Table 2: List of Informants for the 408 Place Names Presented**

<b><u>Informant Name</u></b>	<b><u>Tribal Affiliation</u></b>
John Adolph	Lakes
Kathleen Burke	Sanpoil/Okanogan
William Burke	Sanpoil
Billy Curlew	Moses-Columbia
Joe Covington	Sanpoil
John Francis	Sanpoil/Moses-Columbia
Nettie Francis	Sanpoil
Matilda George	Wenatchi/Sanpoil
Marie Grant	Spokane
Susan James	Sanpoil
Nancy James J. Judge	Sanpoil
Louise Lemery	Lakes
Albert Louie	Colville
Martin Louie	Colville
Susan Louie	Okanogan
Mary G. Marchand	Lakes
Edward Monaghan	Sanpoil
Lucy James Nanpuya	Sanpoil
Salena Pascal	Spokane
Margaret Piatote	Moses-Columbia
Cecilia Pichette	Okanogan/Colville
Louie Pichette	Colville
Charlie Quintasket	Lakes
Julia Quintasket	Lakes
Alex Sam	Sanpoil/Moses-Columbia/Okanogan/Methow
Christine James Sam	Sanpoil
Margaret Sherwood	Spokane
Ellen Stone	Colville

### **1980 – 1984 Research**

By the fall of 1979, Bouchard and Kennedy began a second phase of place name work focusing more on the southern portion of the reservoir as opposed to the Kettle Falls area. This work was funded by the CCT in cooperation with the Bureau of Reclamation. Informants used for the previous work were contacted and new informants were located. Additional archival investigation was undertaken. It soon became apparent there were corrections and clarifications needed to make the first document accurate. By 1984, when Bouchard and Kennedy printed *Indian Land Use and Occupancy in the Franklin D. Roosevelt Lake Area of Washington State*, the number of place names identified had increased from 342 in 1979 to 408 in 1984. In addition, numerous refinements to the text were made (Bouchard & Kennedy 1984: 14 – 18). This 1984 document replaced their 1979 effort.

*Indian Land Use and Occupancy in the Franklin D. Roosevelt Lake Area of Washington State* remained the most comprehensive compilation of traditional cultural places for the next decade; however, the CCT found serious problems with the document as detailed below.

### **1985 – 1994 Research**

Even though federal agencies were conducting cultural resource management in the GCDPA in this time, none of these projects can be considered as TCP studies.

### **1995 Research**

When work resumed on TCPs in 1995, the relationship between the CCT and federal and state agencies moved toward a formalized cooperative alliance for the management of cultural resources.

The CCT wanted to make the Bouchard and Kennedy document a more manageable working tool by producing a shortened version of the 456-page manuscript. Outdated archaeological information needed to be removed and there were discrepancies between the 1979 and 1984 place name documents that were not accounted for. Bouchard and Kennedy included maps with numbers [note: the numbering between the 1979 and 1984 documents is not consistent] that correspond with the places referred to in the text. This volume follows the numbering used in Bouchard and Kennedy's 1984 work.

The CCT History/Archaeology Program wanted to reproduce those maps with Indian names so elders and tribal cultural authorities could utilize and critique the work. The CCT wanted to convert the spellings of the place names to the International Phonetic Alphabet. The greatest concern of the CCT and the History/Archaeology Program was the actual spelling and translation of the Indian words.

Bouchard and Kennedy had a substantial background in linguistics and interacted with their informants, to a degree, in the Indian language. However, they were not fluent speakers of the language and they did not use the full Indian alphabet. Differences in spelling, pronunciation, and word usage and the syntax of the language created errors and inconsistencies within the text (George and Miller n.d.: 4, 5). Not only were differences perceived in the meaning of Indian words, but also many of the informants were primarily speakers of the Indian language with an imperfect understanding of English language vocabulary, structure, and syntax. These factors contributed to incorrect and overly simplified or misleading translations by Bouchard and Kennedy.

The first task which the CCT focused on was the preparation of an abbreviated working copy of the place name document with accompanying maps showing Indian names. In 1995, Mary A. Marchand prepared a 152 page in-house manuscript (1/3 the size of the Kennedy and Bouchard document). Mrs. Marchand is a tribal member, a fluent speaker of languages of the Salish peoples of the CCT, and had worked closely with Dr. Dale Kinkade, a linguist at the University of British Columbia.

### **1996 Research**

In 1995, Mrs. Matilda George and Dr. Jay Miller conducted traditional cultural resource studies within the GCDPA (George and Miller n.d.). Mrs. George, in addition to being a tribal member and fluent speaker of the languages of the Salish peoples of the CCT, is a certified language instructor through the University of Victoria. Dr. Miller is an anthropologist who has conducted many ethnological studies in the Columbia Plateau and Northwest Coast. Dr. Miller's studies utilize information provided by CCT tribal members. Mrs. George and Dr. Miller continued upgrading Bouchard and Kennedy (1979). This portion of the investigation focused on the Kettle Falls area of the project and included new informant interviews dealing with the area around Kelly Hill and Kettle Falls. The inventory resulted in a list of sites developed from five sources with over 400 place names (George and Miller n.d.: 2 – 7). This list was not relocated in its entirety during subsequent TCP inquiries.

George and Miller prepared *Traditional Cultural Properties Survey, Lake Roosevelt Behind Grand Coulee Dam* (n.d.). The document presents anthropological overview material. It addresses the relationship between anthropological themes and the traditional places of the Interior Salish people. The study is often topical in nature. George and Miller end their paper with a rendition of one version of the Salmon Epic, the story of Coyote obtaining and distributing salmon along the Columbia River system.

### **1998 Research**

GCDPA TCP work was not conducted in 1997. In 1998, Guy Moura of Camas Consulting contracted with the CCT to conduct and oversee TCP investigations. Moura, a consulting anthropologist currently employed by the CCT, has a background in compliance-based research for archaeological properties. Compliance based research

refers to the federal agencies' responsibility to comply with various cultural resource laws, mandates, and regulations. As agencies are required to comply with laws like the NHPA, reports and studies must be constructed in specific ways. Personnel must meet professional standards developed by the Secretary of the Interior specifically for cultural resource management. TCP studies in the project area had not yet been coordinated into a comprehensive plan aimed specifically at a systematic approach to compliance-based documentation, inventory, and evaluation for traditional places. Therefore, a four-part program for TCP studies was developed by the CCT to meet the compliance goals of the CCT and of federal agencies. The four-part program called for; Overview, Documentation, Inventory, and Evaluation. This four-part program parallels the Section 106 compliance process.

### **1999 – 2011 Research**

The place name document included within this report is an updated refinement of the Bouchard and Kennedy 1984 Columbia River place name manuscript by the CCT, with spellings and translations verified by CCT tribal members and language experts. This edit was necessary as a precursor to continuing work in order to assure consistency and efficiency. Our document contains the place names identified by Bouchard and Kennedy. Research since 1998 has focused on gathering new information about previously identified named places and collecting information about new place names.

Few tribal CRM programs exist where property based studies are guided by the tribal community using professional standards while maintaining a respect for and preserving Native American culture. The CCT is one of these exceptional programs.

Mrs. Matilda George edited and corrected information in *Ethnogeography of the Franklin D. Roosevelt Lake Area* (Bouchard and Kennedy 1979). Her primary tasks were to correct the spelling of the Indian words, enhance the place name data, and correct errors in translation and interpretation. Mrs. George also interviewed additional tribal elders; their names are also included in Table 2. Revisions to this manuscript and *Indian Land Use and Occupancy in the Franklin D. Roosevelt Lake Area of Washington State* (Bouchard and Kennedy 1984) were ongoing for several years. Mrs. George's work resulted in a place name document true to the goals of the CCT. The place name document will be the heart of the TCP study and the core of the inventory process for the GCDPA.

The delay in the final preparation of this place name document was due to several factors. The report needed to be edited for English content, an introduction was needed, and the content of the entries had to be amended and standardized. It then needed to be compared to several other sources of information to ensure consistency. Furthermore, bibliographic and biographic information needed to be included and updated. The entire document needed to be modified from specialized fonts used to display Indian languages to fonts compatible with search functions on personal computers.

Mrs. George reviewed the document once these other tasks were completed. She also recorded the pronunciation of all 408 place names in Salish on the compact disc companion to this volume. It will be necessary in future years to incorporate place names from other sources. Each place name represents a potential TCP and therefore this document serves as an Inventory.

Places have not been evaluated in reference to Bulletin #38 (Parker and King 1998) or the National Register of Historic Places criteria; tribal criteria have not been developed, and there is incomplete information on site location and boundaries. These issues will need to be resolved during the Documentation and Inventory tasks of the TCP program.

The CCT contracted for the development of TCP maps to accompany the place name document. The Corel Draw format was incorporated. The History/Archaeology Program determined the best available maps to work from were the 1995 National Oceanographic and Atmospheric Administration (NOAA) Franklin D. Roosevelt Lake, 1:50,000 series. These maps were chosen for several reasons. They are the same source as the base maps used by Bouchard and Kennedy (1979 & 1984) for their place name investigations and subsequently were used for Marchand's 1995 work. This allows for a high degree of consistency and compatibility. NOAA maps are of an appropriate scale; they retain pre-reservoir topographic indicators, they are reasonably accurate for establishing the old river channel and contours of the land. For the purposes of this study, the rivers in the maps are depicted in their pre-reservoir channels. These maps have been geo-rectified for GIS use.

Supplemental interviews and verification of previous oral history information occurred. Potential informants were identified. The interviewers, in conjunction with the CCT TCP Coordinator and the CCT Tribal Historic Preservation Officer, selected informants. Informants were either tribal members from the indigenous bands and tribes of the project area or they were tribal community leaders with knowledge of traditional ways. Some of the informants were able to provide information about the impacts the Grand Coulee Dam had on traditional lifestyles and to the environment. An effort was made to get a wide coverage of the GCDPA lands, but many interviews focused on the Kettle Falls vicinity, an indication of its importance within the culture of the Nespelem, Sanpoil, Colville, and Lakes Tribes. It is clear much information needs to be gathered to reflect the importance of the river to the Native American people that lived on its shores for thousands of years. Tribal history is an integral part of bringing life and meaning to the place name information gathered in earlier years.

To date, the following people have been interviewed: Archie Arnold, Mary Arnold, Walt Arnold, Eileen Burke-Sanchez, Florence Desautel, Mathew Dick Jr., Nettie Francis, George Fry, Floyd Gendron, Maybelle Gendron, Lester Herman, Alice Irey, Evelyn James, Paul James, John Marchand, Joseph Marchand, Bertha Matt, Jimmy Monaghan, Eva Orr, Marie Paul, Charlie Quintasket, Stella Reynolds, John Rivera, Alex Sam, Henry Sorimpt, Cecilia Smith, Charles Toulou, and Gertrude Toulou. Mary A.

Marchand conducted most of these interviews with assistance from TCP Technicians. In addition to Mary A. Marchand's interviews, Mathew Dick Jr., Matilda George, Sheila Gendron and Guy Moura each interviewed one of these elders in 1998. These interviews resulted in over 130 hours of recordings. Sessions were recorded in a digital format, or analog tapes were copied to a digital format, each was transcribed in typed or handwritten form, and many are transcribed to a computer format. Adeline Fredin gave traditional information and provided oversight for the project until her retirement in April of 2003. Camille Pleasants took oversight responsibility in April of that year when she became the Program Manager and Tribal Historic Preservation Officer.

In addition to interviews, tribal elders participated in a number of activities of equal benefit to the federal agencies and the CCT. An elder's houseboat tour of the GCDPA took place in the fall of 1999, which resulted in several hours of interviews for the project. The following spring, the CCT History/Archaeology Program hosted the first annual "Honoring Our Elders" dinner at the Keller Community Center, in Keller, Washington. This has since become a special event held on an annual basis, where our elders, program staff, federal agency representatives, the Colville Business Council, and the tribal membership come together and share our common commitment to protecting, preserving, and perpetuating cultural resources for the CCT.



## **Preface To The Place Names**

The following section contains the numbered Salish place names corresponding to the maps following this section in *APPENDIX 1. Traditional Cultural Properties as Identified by Place Names*. These named places are divided by their location along stretches of the Columbia River, reflected in the Table of Contents. The names begin just upstream of the Grand Coulee Dam and continue on to the Canadian border.

Pronunciations for each place name, provided by Mrs. Matilda George, are on a compact disc located on the back cover of this work.

Each named place is numbered successively and appears in bold font. The Salish words appear in the Lucida Sans Unicode font utilizing the International Phonetic Alphabet. Translations appear to the right of each place name. Information about each named place follows. The source of the information follows the entry: tribal informants are identified for each place they contributed information, and a complete list of informants and their tribal affiliation can be found in Table 2.

Ethnographic sources are cited following American Antiquity style guide with the author's last name, year of publication, and page from which the information was gathered. The bibliography at the end of this document gives full publication information.

This manuscript is not intended as a language primer. For more information on orthography or lexicography, we recommend the Colville-Okanogan Dictionary (Mattina 1987), Bouchard and Kennedy (1984), and the Dictionary of the Moses-Columbia Language (Kinkade 1981).

## GRAND COULEE TO SPOKANE RIVER

1. **skλ'əmcín** "Passing by the mouth of the Coulee"

The name refers to a trail by the north entrance that went along the mouth of the Coulee, all the way to Soap Lake (Johnnie Francis). This trail was used by the Nespelem and Sanpoil Indians as they traveled out to collect the white camas that grew on the terraces above; this occurred as late as the 1920s (Johnnie Francis, Edward Monaghan). A Moses-Columbia name, ncáht, mentioned by later informants (Margaret Piatote), refers to the entire Grand Coulee. The trail through ncáht was used to travel to Yakima Valley. According to Okanogan and Moses-Columbia elders, they did not gather camas on the terraces because the area was well known to harbor rattlesnakes.

Ray (1932: 16 and 1936: 37) locates skλ'əmcín *across the river from the mouth* of the Grand Coulee; it was the fishing ground of a Nespelem band who wintered several miles downriver across from the old town of Barry. This is the furthest upriver village of the Nespelem.

Johnnie Francis was told by his maternal grandmother that skλ'əmcín was the "headquarters" of a group of the Moses people; they spoke a slightly different dialect from the rest of the Moses-Columbia. She had seen these people here when she was young (presumably 1820 – 1830s), however by the early 1900s they were gone and Johnnie Francis didn't know what happened to them.

Bouchard and Kennedy (1979: 81) suggest this group may have used the site from before 1830 to as late as ca. 1900. Moura (1997: 10) has argued any occupation may be associated with the Indian wars, from 1855 forward. If correct, any such occupation would have ceased when the Moses people were accepted on the Colville Indian Reservation in 1884, or more likely when the Colville Reservation was established in 1872.

Other informants (Margaret Piatote, as told by Sadie Moses Williams; Marie Grant as told by Lucy Redthunder) state the people who lived here would be more accurately termed "homeless," driven out of their traditional territory by turmoil and conflict with settlers and miners. Umatilla people, reported to be in this group at skλ'əmcín (Matilda George), had arrived there under just such circumstances.

Source: Johnnie Francis, Edward Monaghan, Margaret Piatote, Ray (1932: 16), Ray (1936:37), Bouchard and Kennedy (1979: 81), Moura (1997:10), Matilda George.

2. **snawáxtn** “A village site”

A document in the possession of the National Park Service (Bouchard and Kennedy 1979: 85) is an interview with Billy Curlew, a Moses Indian (Joe Covington). This interview states Rattlesnake Canyon was the location of a winter village called snawáxtn, inhabited by a Moses-Columbia group. Curlew stated that deer and other game, as well as the gardens of the Indians living there were to be found in this canyon. He referred to this place as “S-na-wah-kh” (snawáxtn), a term not known to Bouchard and Kennedy’s informants. Edward Monaghan had been told there was an “encampment” in Rattlesnake Canyon, but he did not know the name and he could not identify the inhabitants.

Source: Bouchard and Kennedy (1979: 85, 133), Billy Curlew, Joe Covington, Edward Monaghan.

3. **nq’aʔq’aʔáw’s** “Set in between”

A rock peak between Rattlesnake Canyon and Eden Harbor. This place is of legendary importance as exemplified by the story of “How Coyote Diverted the Columbia River”. Geological evidence indicates the Columbia River once flowed through the Grand Coulee, and legends say Coyote was responsible for turning the water to its present channel. The rock peak, nq’aʔq’aʔáw’s, is an essential topographical feature of one version of this legend.

Source: Johnnie Francis.

4. **nłəǰʷítkʷ** “A spring in riverbed”

This area is located on both sides of the river halfway between nʔákʷ (#7) and skł’əmcín (#1). Ray (1932: 16) recorded this site as the furthest downriver village of the Sanpoil people.

Source: Johnnie Francis, Ray (1932: 16), Nancy James J. Judge, L.N., Matilda George.

5. **wəłwəłəʔsqín** “Pillar-like rock”

A half-mile upriver from nłəǰʷítkʷ (#4), Ray (1932: 17) reported a winter village site on the north shore of the Columbia River. It was also a campsite occupied during the fall fishing season.

Source: Ray (1932: 17).

6. **c'əkc'íksxn'** "Granite rocks"

Ray (1932: 16 – 17, 1936: 137 – 138) recorded a winter camp of the snpə<sup>ɬ</sup>íl'xəx (Sanpoil) on the north side of the Columbia about a half-mile below nʔák'w ( #7). It was also a campsite occupied during the falls fishing season.

Source: Ray (1932: 16 – 17; 1936: 137 – 138), Johnnie Francis, Nettie Francis, Cecilia Pichette.

7. **nʔák'w** "Both sides"

According to informants this was the name of the furthest downstream Sanpoil village on the Columbia River; in fact, this was the only site acknowledged to be a village. Now inundated, the site was located on a well-protected flat bench on the north bank.

Although in common usage the name applies to the entire area, the name refers specifically to the village site. Edward Monaghan and Johnnie Francis stated nʔák'w was west of the mouth of k<sup>w</sup>ík<sup>w</sup>i Creek, while Joe Covington stated it was to the east. All are correct, as the name denotes the area and village. Ray located nʔák'w about a mile downriver and across from the old town of Plum. The site was occupied permanently, summer and winter, and the occupants, Okanogan and Moses-Columbia, had their own fishing grounds near the village (1932: 17).

The last Indian people to live in the vicinity were Sally Keller, satk<sup>w</sup>; her husband ʔiliḥ; and their children (all Moses-Columbia).

Source: Edward Monaghan, Johnnie Francis, Joe Covington, Ray (1932: 17), Matilda George.

8. **cəcəw'íxaʔ** "KwiKwi Creek"

Kwikwi is an anglicized spelling of cəcəw'íxaʔ. Located on Swawilla Cove, Symons (1882: Map 9) identified this creek as "Ne-ah-kwa," an anglicized form of the village name, nʔák'w ( #7).

Source: Joe Covington, Symons (1882: Map 9).

9. **tḥ<sup>w</sup>iḥ<sup>w</sup>iqín** "Pointed peak"

Refers to Mica Mountain, located about four miles northeast of the mouth of KwiKwi Creek. Joe Covington recalled this as a well-known deer hunting area.

Ray obtained information from William Burke that this was a significant place (1933: 186), which was confirmed by Edward Monaghan.

Source: Joe Covington, William Burke, Ray (1933: 186), Edward Monaghan.

10. **nyiríp** “Back area”

Refers to base of the mountain ridges extending south from Mica Mountain to Swawilla Basin. Sanpoil informants recognize the Grand Coulee on the south side of the Columbia River and the Keller Butte ridge on the north as the “boundary” between the Sanpoil and the Nespelems. Ray’s (1932: 14) map of Sanpoil and Nespelem territory reflects these views.

Source: Ray (1932: 14).

11. **ǰǰsúlaʔx<sup>w</sup>** “A flat”

A village site on the north side of the Columbia River, east of what is now called Wynhoff Cove. Joe Covington observed that some of those who lived at the village were Moses-Columbia and Okanogan and that both languages were spoken there.

Ray (1936: 17) locates the village on the south bank and states it was occupied only in winter. Symons (1882: Map 9) noted an “Indian” ranch on the north side, located in the ǰǰsúlaʔx<sup>w</sup> area, but did not give a name.

By the early 1900s the residents were there year-round. Among them were: sw’aw’ilaʔx<sup>w</sup>, his son Bear Swawilla, skəm’xíst, sw’aw’ilaʔx<sup>w</sup>’s mother, sʔayx<sup>w</sup>ál’qs, the sister of k<sup>w</sup>ǰsk’al’qs, a man named k<sup>w</sup>ǰl’tn’inaʔk’ (Moses-Columbia), and his wife, q<sup>w</sup>ǰn’ǰ<sup>w</sup>uʔpíc’a, whose English name was Mary Ann Swawilla, also known as Mary Ann Quilteninock (George 2008).

The name sw’aw’ilaʔx<sup>w</sup> was anglicized as Swawilla and applied to the entire basin. Formerly there were herds of wild horses in Swawilla Basin (Joe Covington, Edward Monaghan); about 300 head of them belonged to Bear Swawilla (Joe Covington).

Source: Ray (1936: 17), Symons (1882: Map 9), Joe Covington, Edward Monaghan.

12. **kǰp’ǰsp’ústn** “Has rye grass”

Located east of ǰǰsúlaʔx<sup>w</sup> (#11), on the north side of the Columbia River. Joe Covington thought it may have been a Sanpoil village site, but it had been

“abandoned before 1900”. Ray (1932: 17) locates this village about a mile above Plum on the north side of the river. This was an ideal location that remained comparatively warm throughout the winter owing to its sheltered aspect.

Source: Joe Covington, Edward Monaghan, Ray (1932: 17).

13. **sʰámłkʷ** “Roar of the wind”

The name of the place now known as Camel Bluff. Joe Covington was told by his mother that this was a well-known place for a certain kind of berry, probably Blackcaps. Ray (1932: 17) lists this as a year-round settlement across the river from kłpʷəspʷústn (#12).

Edward Monaghan and Joe Covington both stated there is a legend explaining the distinctive rock formation at the entrance to Moonbeam Bay (about two miles upriver).

Source: Joe Covington, Edward Monaghan, Ray (1932: 17).

14. **nwáʔkasmn** “A trail”

Refers to a trail, along China Bluff, north of Moonbeam Bay. Part of the trail that went from ʔəʔsúlaʔxʷ (#11) to the mouth of the Sanpoil River can still be seen along the cliffs.

Joe Covington called this place wakmtúsm, “get a glimpse” (to see or glimpse travelers on the trail). Both names are derived from the root word “wík” which refers to the trail.

Source: Joe Covington, Matilda George.

15. **snpuqnǎáqs** “Trail of the Spokane”

This trail ended on the south side of the Columbia River near the Keller Ferry landing. The Spokans used this trail annually when they came to trade for Sanpoil salmon (Joe Covington).

Source: Joe Covington.

16. **kʷəłcʷəlcín** “Trees at the base of a bluff”

Refers to the rock cliff located just southwest of the present north shore landing of the Keller Ferry (Joe Covington and Edward Monaghan). Before inundation, this cliff extended right into the river and was a good fishing spot for trout and

whitefish (Joe Covington). Ray (1932: 18) lists this as a small winter camp on the first bench west of the Sanpoil River (see # 22).

Source: Joe Covington, Edward Monaghan, Ray (1932: 18).

17. **skt'əq<sup>w</sup>táq<sup>w</sup>ʔpqn** "Hawthorne trees on a ridge"

Refers to a low mountain west, of the Keller Ferry landing on the north side of the Columbia River. Nettie Francis and Cecilia Pichette were familiar with the place name but not its location, but Joe Covington knew it as a deer-hunting area and as a source for serviceberries.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette.

18. **sʔahn'kíʔaʔx<sup>w</sup>** "Burrowing owl's den"

The name of the flats along the Swawilla Basin road, southeast of skt'əq<sup>w</sup>táq<sup>w</sup>ʔpqn (#17). Edward Monaghan and Joe Covington recall this name referring to the noises made by owls at dusk. Joe Covington remembered hearing these noises, and that this was a year-round Sanpoil residential area until recently. Before she relocated to Nespelem, Sara James, yur'sq'aǰpíc'aʔ, lived here, as did her daughter Lucy James Nanpuya, c'əc'sm'tálqs, also known as skənx<sup>w</sup>ál'qs. (Joe Covington, Nettie Francis, Cecilia Pichette, Matilda George).

Source: Edward Monaghan, Joe Covington, Nettie Francis, Cecilia Pichette, Matilda George.

19. **snqəqəl'tús** "Summit"

This term is applied to the area where the present Swawilla Basin road reaches the summit of a low hill west of the Sanpoil highway.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette.

20. **snkəʔk<sup>w</sup>íliʔsxn** "Sitting at the foot of the cliff"

Ray (1932: 18) describes it as a summer and fall fishing camp, in fact, the largest of the summer fish camps. Dog salmon were taken from September to November. snkəʔk<sup>w</sup>íliʔsxn was the furthest downriver of several smaller camps making up the larger village of np<sup>o</sup>wíl'x (#21). A secondary camp of the same name was located several hundred yards north of the first group, between the cliff and the Sanpoil River.

Source: Ray (1932: 18).

21. **np<sup>ʷ</sup>íl'x** “Hazy area”

Refers to the area on the west side of the Sanpoil River mouth and extending north as far as snp'úλ'əm' (#49), about three-quarters of a mile upriver, np<sup>ʷ</sup>íl'x was a winter village showing extensive signs of habitation (Joe Covington, Edward Monaghan, Johnnie Francis), and was occupied into modern times. Johnnie Francis was told that the people from the downstream Sanpoil villages (on the Columbia River) would camp here each summer. Both Edward Monaghan and Joe Covington stated that during the 1920s and 1930s the fishing camp was on the east side of the Sanpoil, just up from the mouth. Matilda George states that np<sup>ʷ</sup>íl'x refers to the whole Sanpoil Valley.

Ray (1932: 17 – 18) lists np<sup>ʷ</sup>íl'x as the home of the snp<sup>ʷ</sup>íl'xəx. The anglicized form of this word, Sanpoil, is now applied to all the peoples of this area. This site was one of the most desirable in the whole territory for salmon fishing, and each year a huge trap was built across the Sanpoil River. Bob Covington estimated that as many as 400 people gathered here at the height of the salmon season. Actually this village was made up of several smaller camps centered on the flats near the mouth of the Sanpoil. This elongated village extended upriver for a half mile or more. Each camp had its own name, and was more or less distinct from the others.

In the early reservation era, Indian people resided here year round. Among the last to live here were Mary Martin, sq'iʔəmtálqs, and her son, Narcisse, (Tex) Martin, yipáʔnic'aʔ.

Source: Joe Covington, Edward Monaghan, Johnnie Francis, Ray (1932: 17, 18).

22. **k'əłc'əlcín** “Trees at the base of a bluff”

Ray (1932: 18) refers to a small winter camp situated on the first bench above the Columbia west of the Sanpoil River. Joe Covington and Edward Monaghan apply this word to a distinctive rock cliff a half-mile southeast of Ray's location for k'əłc'əlcín (#16). Unfortunately, Ray's location is unmarked on his maps. Only the larger village of np<sup>ʷ</sup>íl'x (#21) is mapped. Informants Nancy James J. Judge and Lucy James Nanpuya recognize the place Ray calls k'əłc'əlcín as being inhabited.

Source: Ray (1932:18), Joe Covington, Edward Monaghan, Nancy James J. Judge, Lucy James Nanpuya.



23. **kłxəxn'ítaʔk<sup>w</sup>** “Flat rock on river”

Refers to a distinctive rock on the west side of the Sanpoil River between nłəq'álq<sup>w</sup> (#46) and sk'əx<sup>w</sup>íłx<sup>w</sup> (#48). Edward Monaghan and Joe Covington recalled that just upstream was a well-known dip-netting site where a small weir had been constructed in such a manner as to cause a back-eddy. Standing on their scaffolds, the men dip-netted the fish resting in this back-eddy.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette.

24. **pəqsqáħaʔ** “A white horse”

This name applies to a basin southwest of t'ətíw's (#26). There were numerous herds of wild horses here (Joe Covington). Edward Monaghan points out that it is possible to see the shape of a “white horse” in a rock here.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette.

25. **p'əp'n'ásaʔxn** “Narrow draw”

Refers to a narrow rock canyon (Edward Monaghan) at the south end of t'ətíw's (#26). Indian people used to travel up this narrow draw to cut firewood, dragging it by horse back down to the river.

Source: Edward Monaghan.

26. **t'ətíw's** “Long bench”

A narrow, flat-topped bench on the west side of the Sanpoil River, east of State Route 21.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette.

27. **ksík'st** “Slashed limbs”

Refers to the area of Manila Creek, but had originally been used specifically for a site on both sides of the creek mouth. Joe Covington believed this was a winter campsite, but Sanpoil people lived here year-round. Among the old-timers that once lived here were Ignace Louie, nsək<sup>w</sup>tánk; George Sorimpt, sk'amáʔcn; Lucy Louie, saysít<sup>w</sup>; Clara Sorimpt, q<sup>w</sup>íntk<sup>w</sup>; John Chucklnasket, c'əq'əl'násqʔt; and his wife, sq<sup>w</sup>ítal'qs.

Formerly there was a small waterfall (now inundated) near the mouth of Manila Creek, created by Coyote when he was denied a wife (Edward Monaghan).

Ray lists ksík'st as a temporary campground, which he defines as follows:

*These are not properly termed villages, for although each was in use more or less constantly throughout the summer, and to some extent during the winter, the occupancy was never stable. The camps were used principally by groups traveling upriver on hunting, fishing, or berrying expeditions (1932:20).*

Source: Joe Covington, Edward Monaghan, Ray (1932:20).

28. **c'əx<sup>w</sup>laʔx<sup>w</sup>áw's** "Divided streams"

The place name refers to a ridge that is recognized as a divide between the Manila Creek watershed (flowing east to the Sanpoil River) and the small creek that flows southwest into Swawilla Basin (Johnnie Francis). Nettie Francis and Cecilia Pichette recognized the place name, but not its location.

Source: Johnnie Francis, Nettie Francis, Cecilia Pichette.

29. **nq<sup>w</sup>iʔtálaʔq<sup>w</sup>** "Small stand of evergreens"

This is the ridge running southeast of Mt. Tolman, ʔakłtúl'mn (#30). Although Edward Monaghan did not know this place name, he concurred with the view that this ridge was considered the best place to get túl'mn, ochre paint. Nettie Francis was told by her mother that there are several different colors found here and that it was easy to see after it rained.

Source: Johnnie Francis, Nettie Francis, Cecilia Pichette.

30. **ʔakłtúl'mn** "Ochre paint place"

The name of the vicinity and the mountain southwest of Keller, anglicized as Tolman. The ridge, nq<sup>w</sup>iʔtálaʔq<sup>w</sup> (#29) was a well known place to obtain ochre used as paint for special occasions (Nettie Francis and Johnnie Francis). The ochre paint was a valuable trade item; Indians came from as far as Montana to trade for it.

Source: Nettie Francis, Johnnie Francis.

31. **kłʔíʔtš<sup>w</sup>aʔ** "Has some black camas"

Refers to Meadow Creek in general, but specifically to the meadows located southwest of Keller. Edward Monaghan and Joe Covington stated some Sanpoil people dug black camas, Indian carrots, and Indian potatoes at this location.

Nettie Francis and Cecilia Pichette still gather rye grass and other plants for pit-cooking from these meadows (Turner, Bouchard, and Kennedy 1979: 11 – 14).

Source: Edward Monaghan, Joe Covington, Turner, Bouchard, and Kennedy (1979: 11 – 14).

32. **nqəl'aw'átk<sup>w</sup>m'** "Silver in water"

The name of Jack Creek, formerly known as Silver Creek. About a mile up this creek was a good area to pick mountain blueberries (Edward Monaghan). The root *qə'la* refers to money; *sql'aw* (Matilda George).

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette, Matilda George.

33. **λ'əmλ'mqín / tútəl'mn** "Sharp peak" / "Sharp peak"

The name of a low, sharp peak on the east side of the Sanpoil River, near the top of the east slope, where there is a certain hole in the rock said to have been created by Coyote to catch deer unawares (Edward Monaghan). Deer go to this spot to dry their antlers and always lay down in the same direction, making them vulnerable to anyone concealed in the rocks.

Source: Edward Monaghan, Nettie Francis, Cecilia Pichette, Joe Covington.

34. **sʔaʔácaʔst** "Jeering rock"

The name of a distinctive low peak, northeast of the mouth of Alice Creek on the east side of the Sanpoil River. The name derives from the sound the wind makes when it hits this peak. Charlie Louie, *sc'əc'ák'aʔ*, and his wife, Alice, *q'iʔmátk<sup>w</sup>*, once lived here (Joe Covington, Edward Monaghan).

Source: Edward Monaghan, Nettie Francis, Cecilia Pichette, Joe Covington.

35. **nx<sup>w</sup>iyípaʔm** "Cold Creek"

The name of Copper Creek, a tributary on the east side of the Sanpoil River.

Source: Not available.

36. **nm'əhúyaʔm** "Raccoon Creek"

Joe Covington recalled this place as just upriver from Old Keller, but Edward Monaghan stated it was the name of Silver Creek. The south side of the creek was where mäsá<sup>w</sup>iʔ (Mountain Valerian) was gathered (Edward Monaghan).

Formerly the Sanpoil River had been dammed just above the mouth of Silver Creek, the water used to operate a smelter and sawmill. The Sanpoil built scaffolds on this dam to dip-net Chinook salmon (Nettie Francis, Cecilia Pichette, Joe Covington). Ray (1932: 21) reported this as a temporary camp.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette, Ray (1932: 21).

37. **p'úp'əstn'** "A bush (similar to bamboo)"

A bush whose fibers were used in basketry. This was the name of the original site of Keller, now inundated, north of the mouth of John Tom Creek on the east side of the Sanpoil River. Joe Covington recalled sǰ<sup>w</sup>iyíʔtǰpx Indians camping just north of Old Keller during the fishing season. Ray (1932: 21; 1936: 139) noted this as a temporary camp.

Source: Joe Covington, Ray (1932: 21; 1936: 139).

38. **kǰqílwəlp** "Place of driftwood"

An area on John Tom Creek two miles upstream from the mouth (Joe Covington), however the term is applied to the entire area as well (Edward Monaghan, Nettie Francis, Cecilia Pichette). Driftwood piles were an important source of material for campfires and structures. Formerly, this creek was named after a well-known Sanpoil Indian, John Tom.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette.

39. **snǰúǰ<sup>w</sup>p'tan** "An escape route"

The name of the area, south of the mouth of John Tom Creek, on the east side of the Sanpoil River. There were year-round permanent residents; among them were Mary Hughes, snəmtít<sup>w</sup>k<sup>w</sup>, her mother, q'iy'átk<sup>w</sup>, and her son, Pete James, nǰəǰəlíc'aʔ (Joe Covington, Nettie Francis, Cecilia Pichette). Ray (1932: 20) lists this as a temporary camp.

Source: Joe Covington, Nettie Francis, Cecilia Pichette, Ray (1932: 20).

40. **wə́xwáxi?ɬp** “Mock Orange brush”

The name of Dick Creek, it also refers to the now-inundated area on both sides of this stream. Edward Monaghan knew this as a village site, where the Sanpoil lived year-round. Some of the last to live here were: Whiskey Dick, a Sanpoil for whom the creek is named; Joe James, xləlkɬa<sup>ɬ</sup>wístn, Lucy James, his wife, yak<sup>w</sup>’málqs, his brother-in-law, yámawt; Nancy Judge, and Christine Sam.

Source: Joe Covington.

41. **?akɬ<sup>ɬ</sup>áyu?** “Chocolate Tips place”

The name of an area located downriver from Dick Creek on the east side of the Sanpoil River. Edward Monaghan recalled the Chocolate Tip plants growing there, while Joe Covington and Edward Monaghan remember the fish weir at this place, however Nettie Francis and Cecilia Pichette placed the weir immediately down-stream from ?akɬ<sup>ɬ</sup>áyu?.

Ray (1932: 20; 1936: 139) listed ?akɬ<sup>ɬ</sup>áyu? as a temporary camp.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette, Ray (1932: 20; 1936: 139).

42. **nləx<sup>w</sup>úla?x<sup>w</sup>** “A basin”

Refers to a now-inundated area, on the east side of the Sanpoil River, downriver and across from the Manila Creek mouth. Informants state it was a village site, however Ray (1932: 20) identifies it as a temporary camp. Edward Monaghan was told that a fish weir was here, and several encounters with a “Big Foot” or “Sasquatch” occurred in this vicinity. Nettie Francis and Cecilia Pichette attended a small Catholic church situated just north of nləx<sup>w</sup>úla?x<sup>w</sup>.

Early permanent year-round residents living at nləx<sup>w</sup>úla?x<sup>w</sup> were: Johnny George, sɬ’əm’ím’tqn, and his wife, Jenny George, skəmtəl?aɬx<sup>w</sup>, who lived across the road from the Catholic church.

Source: Edward Monaghan, Nettie Francis, Cecilia Pichette, Ray (1932: 20).

43. **c’əq<sup>w</sup>əmnásx̄n** “Pointing arm”

Refers to a distinctive peak known as Eagle Rock, situated about two and half miles east from the Sanpoil River, between nləx<sup>w</sup>úla?x<sup>w</sup> (#42) and nɬəkíw’s (#44). Located east of the Sanpoil River, it was a nesting place from which the Indians gathered feathers (Joe Covington). Johnnie Francis recalls that the

Sanpoil people traded these eagle feathers for buffalo robes from Montana Indians who would come to this area to obtain ochre paint from ʔakłtúl'mn (#30).

Source: Joe Covington.

44. **nłəkíw's** "Brush in the gully"

The name of a gully, partially inundated, on the east side of the Sanpoil River, just north of the Henry Kuehne residence. The low hills northeast of the gully are the only place in the general vicinity of the lower Sanpoil where bitterroot can be found (Edward Monaghan, Joe Covington).

Source: Edward Monaghan, Joe Covington.

45. **snkəwar'qíntn** "Fire place on mountain peak"

Applies to a peak northeast of Covington Cove where young people climbed to the summit. The young people were required to build a fire as proof that they reached the top of the peak; these fires were visible for a long distance (Joe Covington).

snkəwar'qíntn is located due south from c'əq'wəmnásx̄n (#43).

Source: Joe Covington, Edward Monaghan, Johnnie Francis, Ray (1932: 18).

46. **nłəq'álq<sup>w</sup>** "Timbered area"

The name of an inundated area on the east side of the Sanpoil River, downstream from nłəkíw's (#44). Ray (1932: 18) recorded this as an "all-summer camp," favored because it was unusually cool during most of the summer.

Among the last residents were Chief Jim James, wułxanic'aʔ, his mother, q'əxpíc'aʔ, Joe Monaghan, nt'əkmnítk<sup>w</sup>, and his wife, Agnes Monaghan, q<sup>w</sup>ənłpic'aʔ.

Source: Ray (1932: 18).

47. **y'a<sup>o</sup>'túsaʔ** "Trail on ridge"

A low hill north of n<sup>o</sup>'án'n' (#52) where the trail from snqílt (#138) met the Sanpoil River. Joe Covington recalled a well-known medicine man named John Tom, who lived west of y'a<sup>o</sup>'túsaʔ in a type of dwelling that was excavated into the earth bank. This dwelling was about twenty by forty feet and eight feet deep, with a low pitched log roof covered with dirt. Bare logs served for walls but there

was no flooring. Joe Covington had never seen or heard of another such dwelling anywhere else.

Source: Joe Covington, Edward Monaghan.

48. **sk'əx<sup>w</sup>íłx<sup>w</sup>** "A raised rock"

A bluff on the east bank of the Sanpoil River, a mile from the mouth. The furthest downstream of the fish traps, a weir was constructed between sk'əx<sup>w</sup>íłx<sup>w</sup> and snp'úł'əm' (#49). The best spot for the weir was considered to be a quarter mile downriver from sk'əx<sup>w</sup>íłx<sup>w</sup>, though the exact location depended on the height of the river. Three feet was the ideal depth (Joe Covington).

Ray (1932: 18) located sk'əx<sup>w</sup>íłx<sup>w</sup> on the *west* side of the river, and lists it as one of several smaller camps making up the large village of np<sup>o</sup>wíl'x. This was a summer fishing and berrying camp, as well as a general gathering place. Joe Covington and Edward Monaghan remember the area as a major camping ground during fishing season, as visiting tribes (sǎiyíłpx, Moses-Columbia, and Spokane) arrived to trade for dried salmon. Drying racks were set up throughout the area, as each family prepared and dried their own fish.

Source: Joe Covington, Ray (1932: 18), Edward Monaghan.

49. **snp'úł'əm'** "Emerge from brush"

Refers to the flats on the east side of the Sanpoil River, but also to the area on both sides, just up from the mouth. This was one of the smaller camps making up the larger village of np<sup>o</sup>wíl'x (#21); and was second in size to snkəłk<sup>w</sup>íliłsxn (#20).

Ray (1932: 18) locates snp'úł'əm' on the east side. The Sanpoil lived on these flats and constructed main fish traps here (Joe Covington, Johnnie Francis). According to Johnnie Francis, the last Nez Perce raid occurred at snp'úł'əm'.

Source: Ray (1923: 18), Joe Covington, Johnnie Francis.

50. **nk'ək'əm'cín'** "River mouth"

The former mouth of the Sanpoil River, a good fishing spot for steelhead, trout, Dolly Varden char, whitefish and suckerfish (Edward Monaghan, Joe Covington).

Source: Edward Monaghan, Joe Covington.

51. **ǰǰλ'mísxn** "Trail over rock"  
A trail, now inundated, that ran from ya<sup>ʕ</sup>cín (#55) to sk'əx<sup>w</sup>íx<sup>w</sup> (#48) (Joe Covington).  
Source: Joe Covington, Edward Monaghan, Johnnie Francis.
52. **n<sup>ʕ</sup>'án'n'** "Place of magpies"  
Refers to a small gully on the east side of the Sanpoil River. Joe Covington also knew this place as nǰəkíw's and recalled a year-round spring located in the gully.  
Source: Joe Covington, Edward Monaghan.
53. **qəqám'qəm'** "Small islands"  
Present-day informants know qəqám'qəm', now inundated, as the area of a year-round spring situated northeast of the mouth of the Sanpoil River (Joe Covington). Ray (1932: 18) describes it as a small fishing camp, occupied only in fall, located on the islands in the river.  
Source: Joe Covington, Johnnie Francis, Edward Monaghan, Lucy James Nanpuya, Ray (1932: 18).
54. **q<sup>w</sup>əq<sup>w</sup>íín'** "Birch trees"  
The place, now inundated, is named for the birch trees that grew here, north of ya<sup>ʕ</sup>cín (#55).  
Source: Joe Covington, Johnnie Francis, Edward Monaghan.
55. **ya<sup>ʕ</sup>cín** "Shore line"  
Refers to an extensive area, now inundated, south of Covington Cove that always remained above water (Joe Covington).  
This was a large winter village. Among the last people to live here were Henry Covington, Joe Covington's father, sípas, Agnes Covington, Joe Covington's mother, sǰəmtál'qs, and Joe Covington himself, qaqálc'a<sup>ʕ</sup>, who was born and raised here.  
Source: Joe Covington, Johnnie Francis, Edward Monaghan.



56. **t'əpqaŋúlaʔx<sup>w</sup>** “A knoll”

The name of a small area on the banks of the Columbia River, just east of the Sanpoil at the southwest end of ya<sup>o</sup>cín (#55). This was the most populous of the winter villages, with ball grounds and where various other games were played to the east of the village (Ray 1932: 18).

Source: Edward Monaghan, Johnnie Francis, Joe Covington, Ray (1932: 18).

57. **nsəq'út** “Other side of the river”

A term that designates a spot on the south side of the Columbia River across from ya<sup>o</sup>cín (#55). Northwest of Clark's Point, the Clark family (non-Native) had a store here (Joe Covington).

Source: Joe Covington, Edward Monaghan, Johnnie Francis.

58. **kłəłkínaʔk** “A grove on the hillside”

This refers to an inundated area at the northeast end of ya<sup>o</sup>cín (#55).

Source: Joe Covington, Edward Monaghan.

59. **łaʔmíp** “Near foothills”  
**sx<sup>w</sup>aʔx<sup>w</sup>?ankíʔhaʔp** “Black Hawthorne bushes”

The term refers to the area northeast of Covington Cove known as Thorn Springs. The trail from sk'əx<sup>w</sup>íłx<sup>w</sup> (#48) to snqílt (#138) passed through this area.

Source: Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette.

60. **ǰəł'əmsxəwíł** “Road going up hill”

An area where the trail from sk'əx<sup>w</sup>íłx<sup>w</sup> (#48) to snqílt (#138) proceeds into a mountainous area (Joe Covington, Edward Monaghan).

Source: Joe Covington, Edward Monaghan.

61. **nyilntwáx<sup>w</sup>tn** “Rapids hitting against the bank”

The name of an area on the north shore of the Columbia River two and a half miles upriver from the Sanpoil's mouth, marked by a bend in the rapids. The word “nyil” means “hit,” while the word “ntwáx<sup>w</sup>” means “against” (Matilda George).

nyilntwáx<sup>w</sup>tn was the scene of a battle that took place between the Sanpoil and their enemies; the identity of these “enemies” was not recalled (Johnnie Francis). Joe Covington recalled torch fishing in December and January. The fish caught were steelhead, trout, Dolly Varden char and sometimes lingfish.

Source: Johnnie Francis, Joe Covington, Edward Monaghan, Nancy James J. Judge, L.N., Christine James Sam, Matilda George.

62. **snyák<sup>w</sup>tan** “The crossing”

Johnnie Francis identified snyák<sup>w</sup>tan as a spot on the Columbia River just upstream from nyilntwáx<sup>w</sup>tn (#61). It was a crossing point where dugout canoes were left permanently on both sides of the river. Joe Covington, however, recalled his father talking about such a crossing place just upriver from ya<sup>c</sup>ín (#55).

Source: Johnnie Francis.

63. **ła?mína?** “Near shore”

Refers to a spot on the north shore of the Columbia River upstream from nyilntwáx<sup>w</sup>tn (#61). At this point upriver travel became “rough” along the north shore (Joe Covington).

Source: Edward Monaghan, Joe Covington, Johnnie Francis.

64. **snp<sup>u</sup>?nłpátk<sup>w</sup>** “Fart Creek”

Refers to a creek and its headwaters in Penix Canyon, on the south shore of the Columbia River. Of the informants, all knew it as a place name, but only Johnnie Francis knew its location. A trail led from the river up through this canyon to the Big Bend region. It connected with other trails in the vicinity of Wilbur.

Source: Johnnie Francis.

65. **tx<sup>w</sup>əx<sup>w</sup>ər’íla?ps** “A gap”

Refers to a rock cliff on the north shore of the Columbia River. Located at the lower end of Hellgate Rapids, this rock cliff formed a neck-like constriction of the riverbanks. A trail used to pass through here (Joe Covington).

Source: Johnnie Francis, Edward Monaghan, Joe Covington.

66. **nǰ́w uǰ́w ə́w ús** “Deep eyes”

This was the name of Hellgate Rapids; it refers to the potholes in the bedrock of the river cut by the swirling waters of the rapids which looked like eyes. Ray (1932:19) noted that this was the fishing grounds of the *sxl'al'staʔx*, frequented by about 50 persons during the summer. Both Johnnie Francis and Joe Covington recalled Coyote stories associated with *nǰ́w uǰ́w ə́w ús*. A story related by Johnnie Francis accounted for the appearance of the area just below the rapids, where Coyote placed white rocks in a shallow spot of the river enabling the Indians to see and catch the fish swimming there. Joe Covington and Johnnie Francis recalled differing stories but were in agreement that Coyote kicked out three channels for the river at this place. The significance of the story is that of the three channels, only the south or left channel is passable (Ray 1932:19; Symons 1882: 31). Joe Covington recalled going downriver through this channel in a dugout canoe; the passage was so rough they had to tie themselves in.

Source: Ray (1932: 19), Joe Covington, Johnnie Francis, L.N., Christine James Sam, Symons (1882:31).

67. **xʷiʔsn'łəp'áłc'atn** “Drying racks” Spokane

Into recent times, this area was excellent deer-hunting grounds. The place name applies specifically to the *mouth* of Hellgate Canyon, but generally designates the entire canyon, some of which is still above water.

Source: Edward Monaghan, Joe Covington, Johnnie Francis.

68. **kátxʷrxn** “Long step”

An area along the trail between Hellgate and Whitestone, a shortcut for people traveling on foot between the two points (Joe Covington). Near the upstream entrance to Hellgate Canyon the trail crossed over a fifty to sixty foot deep crevice. The opening narrowed to about three feet at the top, necessitating a “long step” to cross it. Friedlander’s store was across the river, on the south shore (Symons 1882: 31).

Source: Joe Covington, Symons 1882: 31.

69. **npətn'xʷáqs** “Old lady’s trail”

The upper trail (furthest away from the river) between Hellgate and Whitestone. It was much easier to travel then the lower travel.

Source: Johnnie Francis.

70. **nw'ar'k'íta?kw** "Frog pond"  
The name of Frog Pond, located north of the Columbia River.  
Source: Joe Covington.
71. **kcwísxn** "Storage on rock"  
Refers to a distinctive rock formation now called Haystack Rocks. Whitestone residents stored foods on top of this tall, thin rock feature (Johnnie Francis).  
Source: Johnnie Francis, Edward Monaghan, Nettie Francis, Cecilia Pichette.
72. **cəyál'qn** "Originating from a spring"  
**k'ərmína?** "The channel"  
Both names denote George Washington Creek. Johnnie Francis was told that Indians camped here in former times.  
Source: Johnnie Francis, Joe Covington, Nettie Francis, Cecilia Pichette, Edward Monaghan.
73. **t'əpqanúla?x<sup>w</sup>** "Mound on island"  
Refers to a mound, downriver from the former mouth of Whitestone creek, which becomes a small island in the Columbia only during high water.  
Source: Johnnie Francis, Joe Covington, Edward Monaghan.
74. **nk'əmcín** "Mouth of creek"  
The former mouth of Whitestone Creek.  
Source: Johnnie Francis, Nettie Francis, Cecilia Pichette.
75. **kłk'ərm'íwa?s, kłk'ərmíws** "Channel"  
Refers to Whitestone Creek itself.  
Source: Nettie Francis, Edward Monaghan, Johnnie Francis, Joe Covington, Cecilia Pichette.

76. **snc'ic'ú?ksn** "Wash basin"

A distinctive rock formerly located at Whitestone Creek. snc'ic'ú?ksn is of legendary significance. The "basin" was used by Deer and his children, and a related story attributes healing properties to the rainwater that collected there (Johnnie Francis).

Source: Johnnie Francis.

77. **snqəl'útisxn, sntqeql'u?tísa?xn** "Footprints in rock"

The name of a rock with legendary importance (Johnnie Francis, Edward Monaghan). The footprints Wolf and Deer were imbedded when they stepped on the rock during a chase. Both snqəl'útisxn and snc'ic'ú?ksn (#76) had special significance to the Whitestone people; when the Lake Roosevelt waters were rising, both rocks were removed to higher ground near Keller.

Source: Johnnie Francis, Joe Covington, Edward Monaghan, Nettie Francis, Cecilia Pichette.

78. **q'wí?q'wí?stáqa?s** "Dark rocks"

The name of a small tributary to Whitestone Creek; it enters from the northeast. A certain type of black rock is found in the vicinity.

Source: Johnnie Francis.

79. **xəl'ál'st** "Rocky"

The area east of the mouth of Whitestone Creek. Johnnie Francis recalled about 100 people living in about 40 houses when he was young; he had been told this had always been a village. He added that the Colville and the Moses languages were spoken here.

Ray (1932: 18 – 19) states this was the largest Sanpoil winter settlement with about 300 people living in 30 to 40 habitations. The majority moved to np<sup>ʷ</sup>íl'x (#21) during the summer.

Nicholas Francis, stak'wúyxn or nk<sup>w</sup>alá?, father of Johnny Francis (Johnnie Francis) lived here. Nicholas Francis also lived at kłəłkína?k (#107) and kłəłq<sup>w</sup>ús, kəłəq<sup>w</sup>ús (#108).

Source: Johnnie Francis, Ray (1932: 18 – 19).

80. **kłp'əstn'íwaʔs** "Small groves"

Refers to a spring located northeast of xəl'ál'st (#79) which provided water to the village. West of here was a hot spring used for bathing; the origin of the spring is related in a legend, but it is not recalled (Johnnie Francis). Joseph Skolaskin, q<sup>w</sup>'əlásq̄n, the Sanpoil prophet, had his church just north of kłp'əstn'íwaʔs (Johnnie Francis, Nettie Francis, Cecilia Pichette).

Source: Johnnie Francis, Joe Covington, Nettie Francis, Cecilia Pichette.

81. **cəq'əłpítaʔk<sup>w</sup>** "Fir Creek"

Refers to Redford Canyon, and the small stream flowing there.

Source: Johnnie Francis.

82. **kceqíkn'** "Set on top"

A high plateau east of Redford Canyon.

Source: Johnnie Francis, Joe Covington.

83. **nʔaʔ'm'títaʔk<sup>w</sup>** "Sitting in water"

The name of the rock formation, still visible, upriver from xəl'ál'st (#79). It was believed a "water monster" in the form of a gray horse lived in the Columbia here. This was a crossing place where livestock could be swum across the river. The Indians from xəl'ál'st (#79) would climb nʔaʔ'm'títaʔk<sup>w</sup> and look across to see if the shallows were disturbed. If they were, the salmon were spawning and the Indians took their harpoons and canoes across (Johnnie Francis).

Source: Johnnie Francis, Joe Covington, Edward Monaghan.

84. **mʔáqaʔs** "Across a trail"

Refers to a place immediately downstream from nʔaʔ'm'títaʔk<sup>w</sup> (#83).

Source: Johnnie Francis.

85. **yilcənít<sup>w</sup>k<sup>w</sup>** "Water hits banks"

Applies to an area across from nʔaʔ'm'títaʔk<sup>w</sup> (#83). At yilcənít<sup>w</sup>k<sup>w</sup> the Columbia River hit against the bank creating an undertow. Any object on the surface was sucked underwater and carried downstream before it resurfaced.

There were also shallows nearby where Chinook salmon spawned (Johnnie Francis).

Source: Johnnie Francis, Joe Covington.

86. **ya<sup>o</sup>cəníwaʔt** “Trail along the shore”

The name of the trail from xəl'ál'st (#79) to a canyon at Lundstrom Bay.

Source: Johnnie Francis, Edward Monaghan, Cecilia Pichette.

87. **nǰəlsít<sup>w</sup>** “Standing in water”

The name of Whitestone Rock on the southwest side of the Columbia across from Lundstrom Bay. Symons (1882: 30) described it as a noted landmark, and recorded a legend about Whitestone, Skunk, Rattlesnake, and Coyote. Johnnie Francis also recalled a legend, but the chief characters were Marten and Skunk. All of the rock features associated with the legend, with the exception of Whitestone Rock itself, are now underwater.

Source: Johnnie Francis, Joe Covington, Edward Monaghan, Symons (1882: 30).

88. **q<sup>w</sup>əłtáxn** “Pack on arm”

The name of a high cliff southwest of Whitestone. For the people living at xəl'ál'st (#79) this cliff acted as a “weatherman”. In late winter, if blowing snow appeared at the cliff edge the weather was going to be very bad; if the wind made a noise as it hit the cliff, a quick thaw was coming (Johnnie Francis).

Source: Johnnie Francis.

89. **stəkíʔst** “Urinating”

Refers to a small waterfall along the south shore cliffs a short distance upriver from Whitestone. The origin of the name comes from a legend about Coyote and a man-killing monster (Johnnie Francis).

Source: Johnnie Francis, Edward Monaghan.

90. **tk<sup>w</sup>umáqs** “A peninsula”

The name of the area of Lundstrom Flats [Sand Hills] on the north shore of the Columbia.

Source: Johnnie Francis, Edward Monaghan.

91. **tk<sup>w</sup>ək<sup>w</sup>əl'íl'xkn'** "Sunrise on butte"

Refers to a butte on the south side of Creston. The sun hits the top of Creston Butte first since it is the only high spot in a flat area. The Creston area included hunting deer in Halverson Canyon (due north between Creston and the Columbia River) (Joe Covington) and 'a very long time ago' antelope hunting between Creston and Davenport (Johnnie Francis).

The root word "k<sup>w</sup>ək<sup>w</sup>əl" means "sun" (Matilda George).

Source: Joe Covington, Johnnie Francis, Matilda George.

92. **nḥən'ḥən'áx<sup>w</sup>m'** "Place of muskrat" *Moses-Columbia*

This is on the right bank of the Columbia River across and slightly upriver from Halverson Canyon. The Sanpoil people of xəl'ál'st (#79) were forbidden by their chief to catch muskrat at this spot, although they were plentiful.

Source: Johnnie Francis.

93. **nq'i?q'i?ínk** "Markings on side"

An unusual pictograph site located near the Spokane Trail Road, about one and half miles north of nḥən'ḥən'áx<sup>w</sup>m' (#92).

Source: Johnnie Francis, Cecilia Pichette.

94. **snyiríp** "Circular back area"

Refers to a ridge northwest from Jim Mountain. Around 1920, Johnnie Francis used to gather wild tobacco plants for the old people living at xəl'ál'st (#79). The best plants were found growing near a creek in this area.

Source: Johnnie Francis, Cecilia Pichette.

95. **smnákəl'qs** "Mountain top covered with feces"

The name of the top of Jim Mountain; relating to the fact that deer gather in great numbers at this location, covering the ground thickly with their feces.

The mountain is named for Jim Timentwa, pərəsəsqn, who lived near here with his wife, sipíc'a? (Johnnie Francis, Nettie Francis, Cecilia Pichette).

Source: Johnnie Francis, Nettie Francis, Cecilia Pichette.



96. **kłx<sup>w</sup>əlx<sup>w</sup>úlnk** “Pillars” *Moses-Columbia*
- Refers to a ridge area with rock pillars located northeast of Jim Mountain. Deer go to this place in August and September to dry their antlers.
- Source: Johnnie Francis.
97. **p’əłmáqs** “End point”
- The point of land now called Sterling Point, partially inundated, on the south shore of the Columbia, where the river makes a bend.
- Source: Johnnie Francis.
98. **c’əsqə<sup>ʔ</sup>nátk<sup>w</sup>** “Chickadee Spring”
- The name of a large, year-round spring at the junction of the Spokane Trail Road and the access road to Whitestone Lookout on Johnny George Mountain. There is a legend associated with this spring.
- Source: Cecilia Pichette.
99. **k’wáw’sxn’qn** “Tall peak”
- The name of Johnny George Mountain. It was named for Johnny George, a Sanpoil Indian.
- Source: Johnnie Francis.
100. **pəpəl’m’íkn** “Flat ridge”
- The name of the extensive high ridge running south-southeast from Johnny George Mountain.
- Source: Nettie Francis, Cecilia Pichette, Joe Covington, Edward Monaghan.
101. **nswupcín** “Has a beard”
- The name of a small lake surrounded by grass, giving the appearance of a beard. The name applies generally to Horseshoe Basin, west of Moore Draw. Former utilization included hunting buck deer in the summertime (Johnnie Francis).
- Source: Johnnie Francis, Joe Covington, Edward Monaghan, Cecilia Pichette.

102. **npiyáʰm** “Red-tailed hawks”

The name refers to the town of Peach, now inundated, and more generally to the area of Hawk Creek. Johnnie Francis recalled seeing teepee poles in the vicinity of the Peach Post Office and remembered being told this was a camping area. Father Diomedi (1978: 43) visited npiyáʰm in 1879, reporting it as a sənpʰwílɬəx camp composed of five lodges centered around Virginia Bill Covington’s store at the mouth of the creek.

Ray (1936: 133) listed Peach as a Lower Spokane camp, never numbering more than a few lodges.

Source: Diomedi (1978: 43), Ray (1936: 133).

103. **tkʷumáqs** “Point of land”

Refers to the flat area on the north side of the Columbia River across from the mouth of Hawk Creek.

Source: Johnnie Francis, Edward Monaghan.

104. **?iʔakłmʼəlʼmʼəlʼtíłp** “Place of trembling aspen”

The name of the area on the west bank where Moore Draw meets the Columbia River; this is along the north-south segment above Lincoln Mill.

Source: Cecilia Pichette.

105. **qʷətqʷətłʼisaʔxn** “Type of rock”

The name of a type of rock and the open area south of the Spokane Trail Road. Old Johnny George [Sr.] (Indian name forgotten) and Annie, yaʔtɬícʼa, his wife, lived here. Annie George, yaʔtɬícʼa, also lived at kłətkínaʔk (#107).

Source: Cecilia Pichette.

106. **sxʷəxʷiyʼaʔqníłaʔxʷ** “Anthill”

Refers to an area north of both qʷətqʷətłʼisaʔxn (#105) and the Spokane Trail Road, where there were many anthills. Joseph Skolaskin’s son, Willie, lived here (Cecilia Pichette).

Source: Cecilia Pichette.

107. **kłəłkínaʔk** “Copse or grove on hillside”

An area on the west side of the Columbia about two miles downriver from the mouth of the Spokane River. There is a spring at this location (Johnnie Francis). In recent times this area was the home of Joseph Skolaskin, qʷəlásq̄n (who was born at snq̄ilt [#138]), Annie George, yaʔtpícʼa, Johnny Alec, qʷəntulaʔxʷ, and Nicholas Francis, stakʷúyx̄n or nkʷaláʔ, who was Johnnie Francis’s father (Joe Covington, Johnnie Francis). Annie George, yaʔtpícʼa, also lived at qʷətqʷətl’isaʔx̄n (#105). Nicholas Francis, stakʷúyx̄n or nkʷaláʔ, also lived at xəl’ál’s̄t (#79) and kłəłqʷús, kəłəqʷús (#108).

Source: Johnnie Francis, Joe Covington.

108. **kłəłqʷús, kəłəqʷús** “Grove on top” *Moses-Columbia*

An area east and slightly north of kłəłkínaʔk (#107) where there was a spring (Johnnie Francis). Indians lived here year-round, among them: Nicholas Francis, stakʷúyx̄n or nkʷaláʔ, Johnnie Francis’s father, a man named syákʷq̄n and his wife (Johnnie Francis).

Source: Nettie Francis, Cecilia Pichette, Joe Covington, Edward Monaghan.

## LOWER SPOKANE RIVER

109. **k'əł'yáq'** "A crossing"  
**č'ełiy'áq'** "Peek around to see something" *Spokan*

The name of the general area of Fort Spokane on the flats above the south bank of the Spokane River near its confluence with the Columbia. The original k'əł'yáq' was down from the flats beside the river (Johnnie Francis). The exact location of the original site is unclear and the anthropological record does not clarify the issue. Ray (1936), citing Elmendorf (1935-36) reported a populous settlement at Miles, but elsewhere implied it was on the *north* shore of the Spokane. The former town of Miles was on the *south side*, about one mile northeast of the military fort. Ray cites Elmendorf in his discussion of k'əł'yáq'.

Source: Johnnie Francis, Albert Louie, Margaret Sherwood, Salena Pascal, Ray (1936: 133 citing Elmendorf [1935-36]).

110. **pəpəqpqísáʔxn** "White rocks"  
**peqpeqáʃn** "White rocks" *Spokan*

The name of the settlement of Miles. Johnnie Francis stated the name was derived from the marble rock found here, which the Indians used to make mashing hammers.

Source: Albert Louie, Louie Pichette, Cecilia Pichette, Johnnie Francis.

111. **nmǎáyknm** "Having grizzly bears"  
**nmxay'čnm** "Having grizzly bears" *Spokan*

A high elevation flat about two miles east of Miles. Although the name is derived from the word for grizzlies, Salena Pascal does not know if grizzlies were indeed here (Louie Pichette, Cecilia Pichette).

Source: Cecilia Pichette, Louie Pichette, Salena Pascal.

112. **snkwiltn** "Hiding place" *Spokan*  
**snčewiltn** "Hiding place" *Spokan*

A hill that extends into the Spokane River on the south shore, across from the former location of c'əkc'əkáp (#126). Nez Perce Indians were discovered hiding here by the Spokans.

Source: Salena Pascal.

113. **čawan'aʔč'ałpm** "Having black hawthorne bushes" *Spokan*

The name of a high flat area immediately northeast of Lillenthal Mountain. It is now called Tamarack Flat; Detillion was located here on the south shore of the Spokane River. In addition to black hawthorne bushes, huckleberries and wild carrots were found in this vicinity (Salena Pascal).

Source: Salena Pascal.

114. **nluḥ'uʔscín** "Rocks placed across"  
**nluḥ'úʔščn** "Rocks placed across" *Spokan*

Refers to an area on the south bank of the Spokane River in the vicinity of the mouth of Spring Creek (Margaret Sherwood). Although Albert Louie knew the place name, he did not know the exact location, only that it was not far below Little Falls.

Source: Albert Louie, Margaret Sherwood

115. **scəqascífn** "Fishery" *Spokan*  
**cqásciʔ** "Fishery" *Spokan*  
**sqásciʔ** "Fishery" *Spokan*

The name of the Little Falls area on the Spokane River, but more specifically it designated the village site on the north shore. Margaret Sherwood identifies the Little Falls people as sqasífní, while Salena Pascal refers to them as stastsílní, the same term used by Elmendorf (1935-36) to identify all of the people he called Lower Spokane.

Teit (1930: 298) also used this term for the Lower Spokane, but Ray (1936: 134-135) identifies the people as Middle Spokane. Ray went on to say sqásciʔ was the most populous of the villages in this area. Elmendorf described the use of a fish weir near Little Falls but did not give a location. A Spokane informant told him that during his great-grandparents time (presumably the 1850s), there were about 10 houses at Little Falls during the winter. Margaret Sherwood recalls seeing Indians harpooning salmon from the rocks at the base of Little Falls; both Margaret Sherwood and Salena Pascal recall that suckers and eels were taken here.

Source: Louie Pichette, Cecilia Pichette, Johnnie Francis, Margaret Sherwood, Salena Pascal, Marie Grant, Elmendorf (1935-1936), Teit (1930: 298), Ray (1936: 134-135).

116. **č'elelč'emísaʔšn'** "Rock" *Spokan*  
**č'ełemel'em'aʔ** "Rock" *Spokan*

Ray (1936: 134) described a settlement on the north side of the Spokane River about four miles below Little Falls, however he identified it as *tcałmədl'mədlmen*, which he said 'probably refers to the salmon trap' there.

The salmon fishing attracted many people to the site, but only a small number remained year-round. Salena Pascal knew of a site that fit the location described by Ray. She recalled being told that people camped here and caught king salmon at the mouth of the creek. She added that this was also a place where the people dug wild onion, *sáhč*.

Source: Salena Pascal, Margaret Sherwood, Ray (1936: 134).

117. **txelkínk** "Trail or road around mountain"  
**čelčánč** "Trail or road around mountain" *Spokan*

The flat area west of Cayuse Mountain, a well-known gathering place where Indians would come on the 4<sup>th</sup> of July to camp and participate in celebrations.

Source: Louie Pichette, Cecilia Pichette, Salena Pascal.

118. **łaʔámqnašn** "Head of rapids" *Spokan*  
**łaʔámqnísxn** "Head of rapids"

Although Margaret Sherwood, Salena Pascal, and Albert Louie knew the place name, none knew the location or utilization. Ray (1936: 134) identified this place as a large winter camp, the furthest downriver village of the people he called "Middle Spokane". He located the site on the north side of the Spokane River four miles above the former Detillion Bridge. This is in the vicinity of the mouth of Blue Creek. Margaret Sherwood recalled that formerly there were rapids southeast of the mouth of the creek where the river narrowed. In the 13-mile distance between *č'elelč'emísaʔšn'* (#116) and *łaʔámqnašn*, present-day informants knew very little about the place names or utilization.

Source: Albert Louie, Ray (1936: 134).

119. **ʔałčíwaʔmn** "Having trout" *Spokan*  
**nałchíwʔamn** "Having trout" *Spokan*

The name of Sand Creek on the north shore of the Spokane River.

Source: Margaret Sherwood, Salena Pascal.

120. **kłk'ərmíw's** "Channel"  
**čəłč'ermáw's** "Channel" *Spokan*

Both Colville and Spokane informants locate the site as being around the mouth of Orazada (Ferguson) Creek; it marked the upriver limit of the mixed Spokane and Colville population known as "West Enders". Salena Pascal pointed out that formerly the boundary was several miles upriver. It appears from informants' statements that the former mouth of the creek, prior to inundation, was considerably southeast from the present location. Salena Pascal recalled that people used to live on both sides of the creek mouth on a very large flat area that extended a fair distance. Ray (1936: 134) reported a camp at the Detillion Bridge as the furthest upriver site of the Lower Spokane; the bridge's north end was very near the mouth of Orazada (Ferguson) Creek.

Informants know that this was a place of year-round residence in recent times. Some of the people who lived here were: Three Mountain (Spokane), čəłəłx<sup>w</sup>c'ut; his Spokane wife, snmtalqs; Ed Haines (part – snqiltx, a Sanpoil band); his Spokane wife, tiʔcayx (Joe Covington, Albert Louie, Louie Pichette, Margaret Sherwood, Cecilia Pichette); Pierre (Sanpoil), sax<sup>w</sup>əmtíkn' (known to Johnnie Francis as swaxmtíkn'); his Spokane wife (Joe Covington, Albert Louie, Louie Pichette, Margaret Sherwood, Salena Pascal, Cecilia Pichette); Isadore or Cornelius (Okanogan), čam'oqiʔ; his Colville wife, čəq<sup>w</sup>ən<sup>w</sup>ašínaʔ (Salena Pascal); Abbie Cornelius (presumably Spokane), sišenmá (Salena Pascal); and two ladies (presumably Spokane) who were sisters, whose Indian names were t'amtáʔ and cəq<sup>w</sup>nčłx<sup>w</sup> (Salena Pascal).

Source: Salena Pascal, Joe Covington, Albert Louie, Louie Pichette, Margaret Sherwood, Cecilia Pichette, Johnnie Francis, Ray (1936: 134).

121. **ʔar'sík<sup>w</sup>m** "Turtle Place"  
**nʔar'sík<sup>w</sup>m'** "Have Turtles"

The name given to McCoy Lake, which Ray (1936: 134) described as a small year-round camp. There is some confusion amongst informants who know it only by the Okanogan word; both McCoy Lake and Turtle Lake (9 miles east) are known by the same name, however Margaret Sherwood differentiated between the two lakes: ar'sík<sup>w</sup>m for McCoy Lake, nʔar'sík<sup>w</sup>m' for Turtle Lake. Colville informants do not recall the Indian name of McCoy Lake, but use nʔar'sík<sup>w</sup>m' for Turtle Lake.

Source: Margaret Sherwood, Salena Pascal, Ray (1936: 134).

122. **snčew'ar'qíntn** "Fire on top" *Spokan*

The name of distinctive knoll high above the Spokane River. It is southeast of ʔar'sík<sup>w</sup>m (#121) and north west of ʔil'yál'qn' (#124).

Source: Salena Pascal.

123. **spex<sup>w</sup>est** "River foam forming in eddies"

The name of a settlement on the north side of the Spokane River about a mile and a half below the Detillion Bridge. spex<sup>w</sup>est was a Lower Spokane village occupied only in winter.

Because the location of this site is no longer known today, and Ray's estimates of distance are not always exact, the location must only be considered an approximation.

Source: Ray (1936: 133).

124. **ʔil'yál'qn'** "Originating from a spring"

Ray (1936: 133-134) described this place as the largest camp of the Lower Spokane, 'most populous in summer but numbered many scores throughout the winter.' The village was situated on a broad bench on the north bank of the Spokane River about a mile below Detillion Bridge. A salmon weir-trap was maintained here, drawing many visitors from distant points.

Indians were living here year-round in recent times. Among them were: Ed Whalawitsa (a.k.a. Ed Samuels) (Sanpoil), ʔinmascúłm, Mary, Ed's wife (from the Okanogan area) (Joe Covington, Albert Louie, Louie Pichette, Margaret Sherwood, Elmendorf 1935-36); and Jerome Pascal (Spokan), c'alúm (Joe Covington, Albert Louie, Louie Pichette, Margaret Sherwood).

Source: Albert Louie, Louie Pichette, Margaret Sherwood, Salena Pascal, Joe Covington, Cecilia Pichette, Ray (1936: 133-134), Elmendorf (135-36).

125. **la<sup>s</sup>wtmíp** "End of Valley"

The area where the West End Community Center is located. Some of the old timers, as remembered by Salena Pascal, were as follows: Mary Philip, a.k.a. Mary Garry, sq<sup>w</sup>íta, Salena Pascal's maternal grandmother; Charlie Warner, nusel'sásemč'aʔ, an Indian doctor who was brother-in-law to Salena Pascal's grandmother Lucy Garry, lím<sup>w</sup>tk<sup>w</sup>, Salena Pascal's mother: Thomas Garry,



ntala'x<sup>w</sup>míst, Salena Pascal's father; an old man named púlutq̄n; Lucy Scott, t'a<sup>o</sup>kpiʔ; Louis Alexander, tel'psq'áy'miʔ; and Betsy Alexander, sk<sup>w</sup>ítšena.

Source: Salena Pascal.

126. **c'əkc'əkáp** "Granite"  
**c'ec'c'áp** "Granite" *Spokan*

c'əkc'əkáp is the name of a place on the north side of the Spokane River perhaps one mile downriver from ʔil'yál'qn' (#124).

According to informants this was the site of the fish weir-trap that Ray (1936: 133-134) located at ʔil'yál'qn'. Estimates by Louie Pichette, Cecilia Pichette, Johnnie Francis, and Salena Pascal as to the exact location vary from more or less right at ʔil'yál'qn' to a mile below. Johnnie Francis recalled seeing remnants of a fish weir in the area of c'əkc'əkáp, but it appeared not to have been in use in a long time. Louie Pichette stated that before he was born, both Spokans and Colvilles used to gather here during the fishing season, engaging in sports and gambling.

Salena Pascal was aware that people lived here at one time, one of whom was an old man named Paul, ʔəx<sup>w</sup>tálčəʔ. It appears that in former time many people lived in this area between čelč'ermáw's (#120), ʔil'yál'qn' (#124), and c'əkc'əkáp, a distance of over two miles. The distinctions between these three places were not that precise, and the exact locations were not known.

Source: Louie Pichette, Cecilia Pichette, Johnnie Francis, Salena Pascal, Ray (1936: 133-134).

127. **nʔuʔlínaʔč** "Cat's face on a tree" *Spokan*

The name of a fishing spot just downriver from c'əkc'əkáp (#126) where the people caught king salmon in the month of October. They harpooned them from horseback or while standing in the river, taking only the male fish and leaving the females. The place name refers to a scarred, indented, burned area on a tree at this spot.

Source: Salena Pascal.

128. **ʔapłc'uc'iʔyǰaʔ** "Having crawfish" *Spokan*

Refers to a place two miles downstream from nʔuʔlínaʔč (#127) on the north side of the Spokane River. Salena Pascal was not aware whether crawfish were

found or caught here, but she recalled this was a good place to catch suckerfish, and just upriver was a salmon spawning ground.

Source: Salena Pascal.

129. **nq'iq'iy'ánč** "Marking on the bank" *Spokan*

The name of a pictograph site due north of ʔapłc'uc'iʔyǵaʔ (#128), located on the second bench above the Spokane River.

Source: Salena Pascal.

130. **snqiʔqíptn** Translation unknown

Salena Pascal did not know the translation, but this area is known as Jackson Spring located just north of nq'iq'iy'ánč (#129). It is named for Jackson Alexander, np'úmelekst, who lived here.

Source: Salena Pascal.

131. **čełel'x<sup>w</sup>elx<sup>w</sup>ús** "Swampy area" *Spokan*

The name of a good summer hunting place just north of snqiʔqíptn (#130). It was also known as a place to dig bitterroot and gather thimbleberries. John Peter (Spokan), ʔilməx<sup>w</sup>łp'úʔ, lived here, as did Charlie Warner for a time.

Source: Salena Pascal.

132. **sk<sup>w</sup>iʔk<sup>w</sup>iy'íʔst** "Brownish rocks" *Okanogan & Spokan*

This place name is the same in both Spokan and Colville. It refers to a certain type of rock. Joseph Edwards, qəlqəlwíl'x (who spoke both Okanogan and Spokan), and saysít<sup>w</sup>, his Spokan wife, lived here.

Source: Salena Pascal, Louie Pichette, Cecilia Pichette.

133. **ʔapłtyútx<sup>w</sup>aʔ** "Place of túx<sup>w</sup>aʔ" *Spokan*

The area northeast of tq'aʔaw'síkn' (#134), known as a good place to dig 'little white camas'. Titus Garry (Spokan), x<sup>w</sup>ix<sup>w</sup>íłelč'áʔ, lived here.

Source: Salena Pascal.

134. **tq'aʔaw'síkn'** "Twin Peaks"  
**čq'aʔaw'síčn** "Twin Peaks" *Spokan*

The central portion of a large and distinctive ridge that runs in a northerly direction from the confluence of the Spokane and Columbia Rivers. Louie Pichette, Cecilia Pichette, and Johnnie Francis were familiar with the term st'qaʔaw'síknaʔx as designating the 'West Enders', but only Cecilia Pichette and Louie Pichette knew the place name, tq'aʔaw'síkn'. Salena Pascal knew it in Spokane, čq'aʔaw'síčn, as a place name only, and had no term to designate the West End people.

Some who lived here were: Nancy (Moses and Spokane), qimstaní, Charlie Abraham (Spokane), ʔamamaʔ, his wife (Colville) sməlmál'qs, Charlie Walker (who spoke Moses), pəxʷmustúlaʔxʷ, Charlie's wife (Spokane), sinmtkʷ. Henry Martin (who spoke Colville [Elmendorf, 1935-36]) stated that Martin was originally from snqilt [#138], qʷuqʷətmáx̄n, Henry's wife, Mary (Spokane).

Source: Louie Pichette, Cecilia Pichette, Salena Pascal.

135. **npaʔáynk** "Dusty cliff"  
**npaʔánč** "Dusty cliff" *Spokan*

The cliff is now inundated and lies under the west end of the bridge at Fort Spokane. Part of it is visible during draw-down. This was a good place to catch whitefish (Salena Pascal).

Source: Louie Pichette, Cecilia Pichette, Salena Pascal.

136. **kʷilshn** "Red rock"  
**kwils-shn** "Red rock" *Spokan*

A popular fishing place, now inundated, near the tip of the point known as sč'map (#137), but on the inner, east side. Fishing scaffolds were erected from the shore to the red rock and the surrounding rocks (Salena Pascal).

Source: Louie Pichette, Salena Pascal.

137. **tk'əmíp** "Beside the river"  
**t'kamíp** Name of Indian Boarding School  
**sč'map** "Beside the river" *Spokan*  
**č'č'm'áp** "Beside the river" *Spokan*

The name of the peninsula formed at the north end of the confluence of the Spokane and Columbia Rivers. In more recent times Indians fished for sucker fish at this site (Johnnie Francis, Salena Pascal), some using a bone gorge hook with Indian hemp line. The fish were air-dried for use when the Indians went to dig white camas (Salena Pascal). Ray (1936: 133) reported a village, snqílt (“above the rapids”), just north of the mouth of the Spokane River. The settlement was of medium size, consisting of three or four large houses and several smaller ones. However, none of the informants recognize snqílt as a place name for this area or as the name of a distinct Indian group. They knew Okanogan-Colville term snqílt “above the rapids”, but associated it with a former village site (#138) across the Columbia River from the mouth of the Spokane.

The informants and Ray (1932: 4, 10; 1936: 121) were in agreement that the Indian people who lived in the area from the old Detillion Bridge to the Spokane River mouth (about 10 river miles) spoke the Okanogan Language, rather than Flathead-Kalispel-Spokane. Joe Covington stated these people were ‘mostly Sanpoil’ and in particular, part of the snqíltx subgroup.

Wayne Suttles (Bouchard and Kennedy 1979: 138) recalled being told by the Spokans that the Indians living on the lower Spokane River to its mouth spoke the “Colville” language and were considered different from the Spokane people [Note: An extensive discussion on the language and ethnicity of the inhabitants of the area between the Detillion Bridge and the mouth of the Spokane is included in Bouchard and Kennedy 1979, but is not presented to the same extent in Bouchard and Kennedy 1984].

Due to the considerable intermarriage between the Okanogan speakers and the Flathead-Kalispel-Spokane speakers at the confluence of the two major rivers, it is not surprising that place names are in both languages.

The House Diary (1904-1908) of the St. Francis Regis Mission lists tk’amíp [tk’əmíp] as a Government Indian Boarding School indicating that perhaps the name was applied to the entire area since the Boarding School was on the south shore at the old military fort grounds.

Source: Salena Pascal, Margaret Sherwood, Johnnie Francis, House Diary 1904-1908, Bouchard and Kennedy (1979: 138; 1984: 218-219), Ray (1932: 4, 10; 1936: 121, 133), Joe Covington.

## FROM THE SPOKANE RIVER MOUTH TO NEZ PERCE CREEK

138. **snqílt** “Above the rapids”  
**snqalt** “Above the rapids” Spokane

According to informants, this was the name of a winter village north of the mouth of the Spokane River on the west side of the Columbia, opposite tk’əmíp (#137). The snqíltx group of the Sanpoil took their name from this village and utilized this area, as well as the environs of kłətkínaʔk (#107). Both sides of the lower Spokane River up to the general vicinity of kłk’ərmíw’s (#120) [Orazada/Ferguson Creek], and both sides of the Columbia River to tk<sup>w</sup>k<sup>w</sup>ár’k<sup>w</sup>ər’xn (#167) [Roger’s Bar] (Johnnie Francis, Joe Covington) were considered snqíltx territory.

Ray (1932: 19) reported about eighty people living here year-round; some traveled to np<sup>o</sup>wíl’x (#21) for the fishing season, while many stayed to fish the Spokane River.

Louie Pichette recalled a legend about a water-monster that lived in the rapids below snqílt:

*There was a water-monster that pulled people down into a whirlpool, killing them. Coyote heard about this monster and had a plan to beat it. He got a long tamarack tree and floated down the river. The monster swallowed him whole. Once inside, he saw all the animal people that had been swallowed. Coyote used his knife to cut the monster’s heart. It died and as it did, its anus opened and closed allowing the animal people to escape. So it became safe to go through snqílt rapids.*

Indian people lived in snqílt year-round; among them were: Joe sur’ímt, who was originally from Canada (Johnnie Francis); Bob sur’ímt, k’esasqílex<sup>w</sup>; young Joe sur’ímt, q<sup>w</sup>iʔłmláqləq; Alec Joe, nwelpuʔsús; and Agnes Louis (Joe Covington’s mother), sǎmtal’qs. She was part Moses-Columbia, and was born here at snqílt.

Source: Salena Pascal, Johnnie Francis, Joe Covington, Ray (1932: 19), Louie Pichette.

139. **k<sup>w</sup>əl’úlaʔx<sup>w</sup>** “Warm area”

The name of the area from the mouth of Louie Creek downriver to Lamb Draw, immediately north of snqílt (#138). There are several year-round springs which

the snqílt people used to water their gardens (Louie Pichette). Agnes Louie, c'úma? (daughter of c'ipátk<sup>w</sup>), lived at Louie Creek (Cecilia Pichette).

Source: Louie Pichette, Cecilia Pichette.

140. **nmlxátk<sup>w</sup>** “Cottonwood creek” *Flathead-Kalispel,*  
*Spokan*  
**nmlxítkw** “Cottonwood standing in creek”

The name of Three-mile Creek which joins the Columbia River on the west side about two and one-half miles above k<sup>w</sup>əl'úla?x<sup>w</sup> (#139).

Source: Albert Louie, Louie Pichette, Cecilia Pichette, Edward Monaghan.

141. **ncux<sup>w</sup>málq<sup>w</sup>** “Creek flows through the woods”

The name is applied to the area of Cottonwood Creek, on the west side of the Columbia, about one and a half miles north of nmlxátk<sup>w</sup> (#140). Cecilia Pichette recalled that wuq'pít<sup>w</sup>, an Indian woman, lived here with John Manuel.

Source: Johnnie Francis, Joe Covington.

142. **x<sup>w</sup>a?sc'ám'** “Many bones”

The name of the area of Sixmile Creek, six miles north of the Spokane River mouth on the west side of the Columbia.

Ray (1932: 19) reported a Sanpoil winter camp with a population of twenty-five to thirty people during the 1850s, however he placed it two and a half miles south at Threemile Creek.

Source: Louie Pichette, Cecilia Pichette, Johnnie Francis, Ray (1932: 19).

143. **nx<sup>w</sup>ər'ús** “A gap”

The name of an area known as Low Pass about four miles up Sixmile Creek near the headwaters. This was a summer deer hunting area. (Louie Pichette).

Source: Johnnie Francis, Edward Monaghan, Louie Pichette, Cecilia Pichette.

144. **npuḥ<sup>w</sup>st'iyám** “Splashing on grass”

The name of Ninemile Creek on the west side of the Columbia River. Ray (1932: 19; 1936: 139) describes npuḥ<sup>w</sup>st'iyám as a winter camp two miles upriver from x<sup>w</sup>aʔsc'ám' (#142), differing from informant's location.

Source: Ray (1932: 19; 1936: 139).

145. **snłəłqíłpm** “Having serviceberries”

The name of the area three-quarters of a mile north of npuḥ<sup>w</sup>st'iyám (#144), known as Moore's Landing.

Source: Louie Pichette, Albert Louie

146. **sḥ<sup>w</sup>ər'cín** “A break in the bank”

The area between snłəłqíłpm (#145) and sma<sup>ŋ</sup>áw'laʔx<sup>w</sup> (#151), the Big Slide, recognizable by the series of jagged indentations on the northwest shoreline of the Columbia River.

Two Sanpoil ladies, sintk<sup>w</sup>, whose English names were Mary Hughes, and q'iyátk<sup>w</sup>, Mary's mother, lived here (Cecilia Pichette, Louie Pichette).

Source: Cecilia Pichette, Louie Pichette.

147. **kł'ə'l'áq'<sup>w</sup>** “A flat”

The site of the ranch originally owned by yaʔk'<sup>w</sup>əm'tíkn', Nine-mile Charley (Nespelem). His wife, Collette, ḥasxnmál'qs, was Sanpoil (Cecilia Pichette, Edward Monaghan). This was one of the first modern ranches among the Indians.

Source: Joe Covington, Edward Monaghan, Albert Louie, Louie Pichette, Martin Louie, Cecilia Pichette.

148. **sk<sup>w</sup>íx<sup>w</sup>mn** “A plant”

This is a place for digging black camas, *Frasera fastigcata*.

Source: Joe Covington, Edward Monaghan, Albert Louie, Martin Louie, Louie Pichette, Cecilia Pichette.

149. **tk'maqs** "A point"

The name of Mitchell Point. Maggie Mitchell, Kootenai (Cecilia Pichette, Louie Pichette) or part-Lakes (Ellen Stone), lived here. Albert Louie felt the descriptive term, tk'maqs, was of recent origin.

Source: Edward Monaghan, Martin Louie, Cecilia Pichette, Louie Pichette, Ellen Stone, Albert Louie.

150. **snqəl'tkn'í?tak<sup>w</sup>** "Upper creek area"

The name of the area where Silver Creek Road crosses Wilmont Creek. This was a good trout stream (Albert Louie).

Source: Louie Pichette, Cecilia Pichette, Albert Louie.

151. **sma<sup>ŋ</sup>áw'la?x<sup>w</sup>** "Land slide"  
**steqeqip** "Dammed up"

Both terms refer to an area one and a quarter mile north of tk'maqs (#149) where a major slide occurred in 1906. The slide blocked the flow of the Columbia River for several hours.

Source: Edward Monaghan, Martin Louie, Louie Pichette, Cecilia Pichette, Albert Louie.

152. **snkiłákstn** "An estuary"

Refers to the entire area of Wilmont Creek generally, but specifically the former camping area on both sides of the creek mouth.

Indians lived year-round in several different areas along Wilmont Creek. Some of them were: Pierre Gus or Little Sack, q<sup>w</sup>əq<sup>w</sup>ə?ípa? (Southern Okanogan), his brother, Little Paul, q<sup>w</sup>iq<sup>w</sup>iyús, q<sup>w</sup>iq<sup>w</sup>iyíc'a? (s<sup>x</sup>wiyí?łpx), Pete St. Paul, sq<sup>w</sup>ínqn (s<sup>x</sup>wiyí?łpx), John Williams, known as Long John, ciyánut (Lakes), Sophie, John's wife (part-Lakes), and Long-haired Alec, q<sup>w</sup>iq<sup>w</sup>iyíc'a? (s<sup>x</sup>wiyí?łpx). There were several other people described as Kootenai by Louie Pichette and Cecilia Pichette who had allotments further up Wilmont Creek; among them were: Harry Boyd, Christine Boyd, Katherine Lockhart, and Frank Fry. However, Ellen Stone and Alex Sam insisted that these people were Lakes, not Kootenai.

Source: Johnnie Francis, Joe Covington, Edward Monaghan, Albert Louie, Martin Louie, Ellen Stone, Alex Sam.



153. **sk<sup>w</sup>ək<sup>w</sup>án't** “Small waterfall”

The name of a small waterfall, a mile up Wilmont Creek where steelhead were caught with c'əlíʔ, a J-shaped basketry trap. Louie Pichette recalled seeing such a trap here when he was young.

Source: Johnnie Francis, Joe Covington, Edward Monaghan, Albert Louie, Martin Louie, Ellen Stone, Alex Sam.

154. **kłəkłkíws** “Groves of trees”  
**kłəkłktiliʔs** “Groves of trees”  
**nłəkłkíwaʔs** “Groves of trees”

These names apply to the area at the foot of a hill north of both the Silver Creek Road and Wilmont Cove. The Hazelmere Post Office was located here (Albert Louie, Louie Pichette).

Source: Edward Monaghan, Albert Louie, Martin Louie, Louie Pichette, Cecilia Pichette.

155. **sx<sup>w</sup>əpmíc'aʔ** “Spread out blanket”

The name of Miller Mountain, known as a good hunting area for deer and blue grouse.

Source: Louie Pichette.

156. **sǎ<sup>w</sup>əc'qín** “Broken top”

The name of the distinctive low mountain across the Columbia River from Wilmont Cove. The mountain was known as a ‘weatherman’ for the people living at tk<sup>w</sup>k<sup>w</sup>ár'k<sup>w</sup>ər'xn (#167) (Roger’s Bar). This was also a place to pick the ‘regular’ variety of serviceberries known as słáq (Salena Pascal).

Source: Louie Pichette, Salena Pascal.

157. **sk<sup>w</sup>əł'k<sup>w</sup>ətán** “Landing”

Only Symons (1882: Map 6) and Ray (1936: 133) have recorded this place name. Symons applied this name to the creek at Gerome Landing on the southeast side of the Columbia, opposite and slightly upriver of snkiłákstn (#152). This creek is identified as O-Ra-Pak-En Creek (USGS 1985: Miller Mountain), indicating it was named after wurpáxn (ʔurapáǎn), an Okanogan-speaking man from snqílt (#138) (Elmendorf 1935-36), who lived at ʔil'yál'qn' (#124) on the Spokane

River, as well as *sk'ək'əm'áqs* (#180) at one time (Louie Pichette). According to Ray, *sk'wə́ł'k'wətán* was a Lower Spokane village of a few families. Louie Pichette recalled a distinctive rock formation about two miles north of the landing said to be Coyote and two young maidens.

Source: Symons (1882: Map 6), Ray (1936: 133), Elmendorf (1935-36), Louie Pichette.

158. ***nsəl'áqs*** "Lost trail"

The name of Mudgett Lake which is at the north end of Enterprise Valley on the east side of the Columbia River. It is two and a half miles south of Fruitland.

Source: Louie Pichette, Cecilia Pichette.

159. ***sc'ək'íksxn'*** "Granite rocks"

This area, now inundated, is south and slightly east of the Rogers Bar church on the west side of the Columbia River. Louie Pichette pointed out that the Gerome Ferry landed here.

Source: Albert Louie, Louie Pichette, Cecilia Pichette.

160. ***sqəqə?ím*** "Breasts"

The name of two distinctively shaped hills one mile southeast of the Rogers Bar church. They are said to be the breasts of one of Coyote's daughters (Albert Louie, Martin Louie)

Source: Edward Monaghan, Albert Louie, Martin Louie.

161. ***t'ət'q'ílm'əl'x*** "Shrubby trees"

The name applies to the area just south of the Rogers Bar Church. From recent times into the present it was a residential area. Some of the old timers who lived here were: Charlie, *q'wípílxkn*, whose parents were from the West End of the Spokane Indian Reservation; Kasmir Joseph, *?icák'wəm* (*sč'wiyí?łpx*); Mary Abraham, *sməlmál'qs*, whose parents also came from West End (Joe Covington, Albert Louie, Martin Louie, Louie Pichette, Ellen Stone).

Other former residents were: Harry Louie, *wəsəlxak'wúsm'* (*sč'wiyí?łpx*) (Louie Pichette); Baptiste Dick, whose parents were from *tk'k'wár'k'wər'xn* (#167) Rogers Bar (Joe Covington, Albert Louie, Louie Pichette); an old man named

Charlie, syák'wqn (Joe Covington); Alec Augusta, sk'ísəslaʔx<sup>w</sup> (Lakes) (Joe Covington, Ellen Stone); Joe Joseph, stiʔúlaʔx<sup>w</sup>; and pacís Dick.

Source: Joe Covington, Albert Louie, Martin Louie, Louie Pichette, Ellen Stone, Edward Monaghan.

162. **st'əqíʔstn** "Slough grass"  
**ʔakst'əqístn** "Place of slough grass"  
**kłəkłák** "Brushy place"

These names refer to the Rogers Bar church location. The first church was built in 1907 and named St. Ignatius. The present one was built in 1934 and named Sacred Heart (Shoenberg 1962: 247). Father Caldi and other priests of St. Francis Regis Mission visited here occasionally on their rounds of the Indian settlements (House Dairy 1906). Caldi estimated the population as 'about twenty Columbia and Spokane Indians'. At one time Louie Pichette lived in a log cabin beside the church.

Source: Albert Louie, Martin Louie, Louie Pichette, Cecilia Pichette, Schoenberg (1962: 247).

163. **ʔaksəsuʔsíwaʔk<sup>w</sup>** "Springs"  
**snq'əltíʔx<sup>w</sup>tn** "Sick-house/Hospital"

The name of the springs northeast of the Rogers Bar church. The second name is of recent origin relating to an Indian doctor named Louis Smoke, mə'áwtət (sʔ<sup>w</sup>iyíʔpx), who lived here (Martin Louie, Albert Louie, Louie Pichette) with his brother, Charley Smoke, spaʔpaʔúl' (Louie Pichette, Albert Louie)

Source: Martin Louie, Albert Louie, Louie Pichette.

164. **nix<sup>w</sup>əmsúlaʔx<sup>w</sup>** "North wind land"

The name of a ridge north of the Rogers Bar church notable for the exposure to north winds.

Source: Albert Louie, Martin Louie.

165. **k'əʔtalaʔx<sup>w</sup>ínk** "Loose gravel hillside"

The name of a gravel sidehill, just north of the spring at nix<sup>w</sup>əmsúlaʔx<sup>w</sup> (#164). Present-day informants recall it as a water source.

Source: Louie Pichette.

166. **nłəłəʔám'cin** "Mouth of Monaghan Creek"  
**słəʔínaʔ** "Base of hill"

nłəłəʔám'cin refers specifically to the mouth; it is not the name of the creek. There was a horse race track extending north from the mouth of the creek. The mouth had always been a winter village and people lived here year-round, among them were: Johnnie Manuel, tłəłx<sup>w</sup>ulaʔx<sup>w</sup> (Lakes) (Ellen Stone, Albert Louie); John Dick xəl'k'əm'tic'aʔ (Louie Pichette, Albert Louie); his wife Mary, q'iʔxnmál'qs; and a man called nʔaʔnasqilx<sup>w</sup>tn (Cannibal) or səl'tis.

Source: Albert Louie, Martin Louie, Louie Pichette, Ellen Stone.

167. **tk<sup>w</sup>k<sup>w</sup>ár'k<sup>w</sup>ər'xn** "Yellowish plants"

The general area of Rogers Bar and the approximate area from Wilmont to Monaghan Creek on the west side of the Columbia River. The original village of tk<sup>w</sup>k<sup>w</sup>ár'k<sup>w</sup>ər'xn, inundated for the most part and long abandoned, was southeast of the creek mouth (Louie Pichette). The population of tk<sup>w</sup>k<sup>w</sup>ár'k<sup>w</sup>ər'xn was mixed Sanpoil and sǎ<sup>w</sup>iyíʔłpx (Johnnie Francis, Martin Louie, Louie Pichette) (but predominantly snq'iltx [Joe Covington, Edward Monaghan, Albert Louie]), and the area is regarded as the northern boundary of the snq'iltx group of the Sanpoil. As for the east side of the Columbia River, less is known of the territorial claims, but Louie Pichette was told that the sǎ<sup>w</sup>iyíʔłpx, not the Sanpoil, utilized the east shore almost as far as the Spokane River mouth.

Ray (1932: 19) reported tk<sup>w</sup>k<sup>w</sup>ár'k<sup>w</sup>ər'xn as the uppermost village of the Sanpoil and as the northeastern limit of their territory. He identifies the Rogers Bar people as stk<sup>w</sup>k<sup>w</sup>ár'xnaʔx, an ethnic affiliation not precisely recognized by the informants. Ray's winter population estimate for the period of 1855 was 'about 150'; during the summer, the people left for the fishing grounds on the Spokane River, Kettle Falls, or np<sup>o</sup>wíl'x.

Source: Louie Pichette, Johnnie Francis, Martin Louie, Joe Covington, Edward Monaghan, Albert Louie, Ray (1932: 19).

168. **nx<sup>w</sup>ər'ús** "Narrow gap"  
**kłx<sup>w</sup>ər'x<sup>w</sup>ər'ús** "Narrow gap"  
**kłx<sup>w</sup>ux<sup>w</sup>ur'ús** "Narrow gap"

Refers to the area, about three quarters of a mile north of the former mouth of Monaghan Creek, now inundated (Louie Pichette).

Source: Albert Louie, Martin Louie, Louie Pichette.

169. **nlək'mínk** "Trail along a sidehill"

Presumably of recent origin, *nlək'mínk* describes Monaghan Grade, a former wagon road (Martin Louie) that began one mile north of Monaghan Creek and extended to Falls Creek.

Source: Albert Louie, Martin Louie, Louie Pichette.

170. **nxλ'tus** "Cliff by road"

The name of a rock cliff, west of the Silver Creek Road and north of the Bill Reimer residence. The cliff was another 'weatherman' for the Rogers Bar people; the noise of the wind blowing around this cliff signified changing weather.

Golden eagles nested on this cliff (one of the few places in this region) (Louie Pichette), and Joe Monaghan had a winter dance song that he obtained from the eagles here (Cecilia Pichette).

Source: Louie Pichette, Cecilia Pichette.

171. **puḥ<sup>w</sup>puḥ<sup>w</sup>ílx** "A bird" (English name unknown)

The name referred specifically to the winter camp located at the mouth of Hunters Creek across from *nlək'mínk* (#169). Modern usage is more generalized, denoting the area of the town of Hunters and Hunters Creek. Ray (1936: 133) placed the site just south of the creek mouth. Informants do not know if the camp was Sanpoil or *sḥ<sup>w</sup>iyíʔt̚px*, but it was abandoned a very long time ago (Albert Louie, Martin Louie).

Both Elmendorf (1935-36) and Ray designate the area of Hunters as the northern territorial limit of the Lower Spokane, however note the informants' discussion of the *sḥ<sup>w</sup>iyíʔt̚px* presence on the east side of the Columbia River (See #167).

Source: Albert Louie, Martin Louie, Christine James Sam, Ray (1936: 133), Elmendorf (1935-36).

172. **nq'aʔqaʔíw's** "In middle"

The name of Coyote Creek, south of Falls Creek on the west side of the Columbia River. Several deer licks in the area made this a deer-hunting place (Louie Pichette). Louie Pichette also recalled that a water monster was believed to inhabit the Columbia River around the mouth of Coyote Creek.

Source: Louie Pichette.

173. **sk<sup>w</sup>ək<sup>w</sup>əm'k<sup>w</sup>ím'cxn'** "Many rainbows"  
**sk<sup>w</sup>əm'k<sup>w</sup>əm'áw'cxn** "Many rainbows" *Kalispel*

The name of Falls Creek located several miles north of Rogers Bar on the west side of the Columbia River. Before the creek mouth was inundated there was a waterfall which produced the 'many rainbows' for which it was named (Louie Pichette).

Albert Louie stated that the boundary between the Sanpoil and the sǰ<sup>w</sup>iyíʔǫpx was around Falls Creek. The pronunciation given by Louie Pichette, sk<sup>w</sup>əm'k<sup>w</sup>əm'áw'cxn, is attributed to the influence of Louis Joseph or 'Big Louis', ʔulwí, a Kalispel Indian who spoke Okanogan as well as his own language, and who pronounced the name this way. He lived near here.

Source: Albert Louie, Martin Louie, Louie Pichette.

174. **snǰ<sup>w</sup>úc'əc'tn** "Place of pigeons"

The name of the area known locally as the 'Smoke Ranch' located on the north side of Falls Creek, near the headwaters (Albert Louie, Louie Pichette). Formerly there were great numbers of birds known as ǰ<sup>w</sup>əc'mǰ<sup>w</sup>úc'əm in this area. Martin Louie refers to both the Smoke Ranch and Falls Creek by this place name. According to Louie Pichette, Charley Smoke, sǰ<sup>w</sup>iyíʔǫpx, used to live here, claiming the land for his own before the land was actually allotted. Recent utilization was as a hunting ground for mule deer. Some of the former residents of snǰ<sup>w</sup>úc'əc'tn included: Aeneas Seymour, nináʔqn (Lakes); Narcisse Downey (Lakes); Peter Pichette, piyaʔrís (sǰ<sup>w</sup>iyíʔǫpx); and his wife Mary (Sanpoil).

Source: Albert Louie, Martin Louie, Louie Pichette.

175. **kǫkíʔs** "Large groves"

Refers to the area just east of snǰ<sup>w</sup>úc'əc'tn (#174), also used as a deer hunting area in modern times (Louie Pichette).

Source: Louie Pichette.

176. **nmək<sup>w</sup>uʔtálq<sup>w</sup>** "A peak in the forest"

The name of the hill located between the mouth of Falls Creek and the settlement of Kewa. This was also a deer hunting area, centered around a number of deer licks. Former residents included: Louis Joseph, ʔulwí (Kalispel); his son, Joe

Joseph, st'i?úla?x<sup>w</sup> (Albert Louie, Louie Pichette, Cecilia Pichette); Gus k<sup>w</sup>əll'aǰən (sǰ<sup>w</sup>iyí?ǫpx) (Louie Pichette, Albert Louie).

Source: Albert Louie, Martin Louie, L.P, Cecilia Pichette.

177. **nǫk<sup>w</sup>la?x<sup>w</sup>cín** “Dusty creek mouth”

Louie Pichette stated this is the original name of Nez Perce Creek (#178). The specific reference is to an inundated winter village site south of the mouth of the creek. Residents included two sǰ<sup>w</sup>iyí?ǫpx families: Joe Lawson, sxəlsmúla?x<sup>w</sup>; his wife, Eliza, simátk<sup>w</sup>, Andrew White, təmsk<sup>w</sup>əlxán; and his wife, Sophie, tawáya.

Source: Louie Pichette, Albert Louie.

178. **n<sup>ə</sup>aptn'xítk<sup>w</sup>** “Nez Perce Creek”

A name of recent origin given to the creek nǫk<sup>w</sup>la?x<sup>w</sup>cín (#177), referring to an incident when a group of warriors attempted to surprise a group of sǰ<sup>w</sup>iyí?ǫpx women and children. There are three versions (Louie Pichette, Albert Louie, Martin Louie) that describe the incident.

Source: Louie Pichette, Albert Louie, Martin Louie.

179. **kpuǰ<sup>w</sup>puǰ<sup>w</sup>ǫpíkn'** “Gray willow on ridge”

The name of the small island, now inundated, south of the mouth of Nez Perce Creek. Dried food was stored here in elevated caches (Louie Pichette).

Source: Louie Pichette, Albert Louie.

180. **sk'ək'əm'áqs** “End of a ridge”

Refers to a point of land between Nez Perce Creek and the Silver Creek Road.

Source: Louie Pichette.

181. **kǫ<sup>ə</sup>ay<sup>ə</sup>ayú?əm** “Has chocolate tips”

Refers to an area north of the mouth of Nez Perce Creek.

Source: Albert Louie, Martin Louie, Louie Pichette.

### FROM HARVEY CREEK TO BARNABY CREEK

182. **n<sup>ʷ</sup>úm'cn** “An estuary”
- Refers to Harvey Creek located on the east side of the Columbia River, near Cedonia. Originally transcribed by Wilkinson (1877: 646) and Symons (1882: Map 6), informants recognized the place name and the location.
- Source: Albert Louie, Louie Pichette, Wilkinson (1877: 646) Symons (1882: Map 6).
183. **snmáʔtk<sup>w</sup>iʔst** “A long rock”
- The name of a distinctive rock formation which jutted out from the former east bank and extended nearly to the middle of the Columbia River (Louie Pichette, Albert Louie). A former fishing spot for lingfish (A.L) and salmon, snmáʔtk<sup>w</sup>iʔst was believed to have been created by Coyote during his travels up the river to distribute salmon to the people (Martin Louie).
- Source: Louie Pichette, Albert Louie, Martin Louie.
184. **ʔiʔaʔksnmán'x<sup>w</sup>tn** “Place of pipe bowl rock”
- The name of an area on the west side of the Columbia River where the soft rock known as snman'xtn was obtained to manufacture bowls for smoking pipes.
- Source: Louie Pichette.
185. **sk<sup>w</sup>iʔíkstn** “Bitten hand place”
- Refers to an area on the west side of the Columbia River just south of the Covada Creek mouth, but also applied to the creek itself (Louie Pichette, Albert Louie). Informants believe there was a winter village here, where people gathered spəq<sup>w</sup>íkn (spawned-out, dead salmon) that collected in the back eddy just north of sk<sup>w</sup>iʔíkstn.
- sk<sup>w</sup>iʔíkstn had legendary significance as the place where Coyote had created a back eddy, and was bitten by Rattlesnake while getting a drink of water out of Covada Creek (Louie Pichette).



Indians lived here year-round, including the following s̄x̄<sup>w</sup>iyíʔt̄px people: Alex Quill, siʔkíc'aʔ, his wife, sapát, Florence Quill, s̄x̄mnátk<sup>w</sup>, Jerome Quill, siʔrúm.

Source: Louie Pichette, Albert Louie.

186. **kmátəm'** "Exactly"

This place name, of recent origin, refers to the settlement of Covada located west of the Columbia River.

Source: Albert Louie, Louie Pichette.

187. **ksəq'íw's** "Canyon"

The name of the area of Stray Dog Canyon.

Source: Louie Pichette.

188. **nq<sup>w</sup>iq<sup>w</sup>iyít<sup>w</sup>** "Blue Lake"

The name of Bourgeau Lake, however Louie Pichette believed the name applied to Apex Lake and that Bourgeau Lake had no Indian name.

Source: Albert Louie, Martin Louie, Louie Pichette.

189. **nt'ət'uk<sup>w</sup>tús** "A small lake"

Martin Louie applies this name to Apex Lake, while Louie Pichette stated the unnamed tiny lake a half mile northwest of Apex is nt'ət'uk<sup>w</sup>tús. Louie Pichette remembers seeing the Indian people gathering and pit-cooking turtles and turtle eggs there when he was a boy.

Source: Martin Louie, Louie Pichette.

190. **s̄x̄ax̄alaʔx<sup>w</sup>ít<sup>w</sup>** "Home of rattlesnake"

The name of Rattlesnake Mountain where there are, in fact, many rattlesnakes. In recent times the Indian people from Inchelium collected ice from the abandoned mine shafts dug into the southwest side of the mountain (Louie Pichette, Albert Louie). Serviceberries were also particularly good at this location (Albert Louie).

Source: Louie Pichette, Albert Louie.

191. **kʰləqʷíw's** "A clearing"

The name of the general area of Bissell Flats, inundated for the most part, located on the east side of the Columbia River. Martin Louie also used this place name to refer to the settlement of Cedonia. Former utilization was a seasonal campsite but in more recent times, Indian people lived here year-round: Mary Katherine Louie, selʰiʔál'qs (sʰiyíʔɪpx), the mother of Albert Louie and Martin Louie, was one of the last to live here.

Source: Martin Louie, Albert Louie.

192. **cəqʷcəqʷəlxínaʔ** "Tamarack Mountain"

The name of Stranger Mountain, located west of the Columbia River, known as a good place to pick serviceberries.

Source: Louie Pichette.

193. **npáq** "Moonlit waves"

The name of the area of Butler Flat, east of Stranger Mountain. An anglicized form of this name, Impach, is used today for the area at the north end of Butler Flat. Former utilization was as an egg-gathering place; the Indian people would camp nearby while gathering and cooking eggs from bird species that nested here (Martin Louie, Albert Louie, Louie Pichette).

The origins of npáq as an egg-gathering site are given in Coyote legends; Martin Louie and Louie Pichette each knew a variation of the legend wherein certain animals received their identifying physical attributes from Coyote.

Source: Christine James Sam, Martin Louie, Albert Louie, Louie Pichette.

194. **snləkíptn** "Pit-cooking place"

The name of the area immediately east of npáq (#193) where the Indians pit-cooked their eggs. Albert Louie recalled seeing shallow depressions that were the remains of the pit-cooking 'ovens'.

Source: Albert Louie, Martin Louie.

195. **kʰlaʷútm** "Valley"

The name of a valley that extends from the northeast end of npáq (#193) running southeast towards ʔakʰxʷúlkʷp (#196).

A s̄x̄<sup>w</sup>iyíʔt̄px couple lived here: Charley Louie, skəttuʔsúlaʔx<sup>w</sup>, and his wife, Eliza, q'iy'átk<sup>w</sup> (Louie Pichette).

Source: Louie Pichette.

196. **ʔaktx<sup>w</sup>úlk<sup>w</sup>p** “Place of fire drill”

The name of a narrow valley that extends from the west shore of the Columbia River, running northwest to k̄la<sup>o</sup>wútm (#195). Former utilization was as a hunting ground for ruffed grouse. Louie Pichette did not know the origin of the name “place of fire drill”.

Source: Louie Pichette.

197. **k<sup>o</sup>at<sup>o</sup>atqín** “Rock cairns”

The name of Monument Butte, a low mountain of significance southwest of Inchelium.

Source: Louie Pichette.

198. **yaksm'əl'á<sup>o</sup>laʔx<sup>w</sup>** “Place of clay”

The name of Cornstalk Creek which originates near the Jude Stensgar residence and flows southeast to empty into Stranger Creek just below Louie Pichette's home.

Source: Louie Pichette.

199. **kəlk'<sup>w</sup>áqs** “Open point of land”

The name given to the open hills west of Seylor Valley.

Source: Louie Pichette.

200. **lə<sup>o</sup>wtíws** “Valley”

The name of Seylor Valley which runs generally north-south, three miles west of Inchelium. Indian people have lived here for many years.

Source: Louie Pichette, Albert Louie.

201. **k'əłəq'cín** "Chin strap"  
  
The name of the area on the east side of Seylor Valley where Madeline Disautel lived.  
  
Source: Louie Pichette.
202. **sk'ix** "Running fence"  
  
The name of Camille Lake located a mile and a half west of the Colville Indian Subagency on Hall Creek Road. Former utilization was as a deer hunting area; fences were used to direct deer into spots where they could be killed. This type of fence and hunting strategy have not been in use here since before 1900 (Albert Louie, Martin Louie). In recent times Indians have lived here year-round: among them were Francis Camille, pərásis (sǎ'wiyíłpx) and Louis Marchand, nux'wásq't (Lakes) (Albert Louie, Louie Pichette).  
  
Source: Albert Louie, Martin Louie, Louie Pichette.
203. **npə?lu?scín** "Smokey"  
  
The name of the basin area at the northwest end of Seylor Valley; fog sometimes lingers here 'like smoke' at the mouth of this basin (Louie Pichette).  
  
Source: Louie Pichette, Albert Louie.
204. **k'wí?k'áy't** "Gold"  
  
The name of Lynx Creek, a tributary of Hall Creek. In recent times it was a place of year-round residence. Milo Jacobs (sǎ'wiyíłpx) and his wife, Maggie Inkster Jacobs (Spokan), lived about a mile up Lynx Creek. He hosted a winter dance each year in a '2-tie' teepee that was made of tules (Albert Louie, Louie Pichette). A 2-tie teepee is one made up of two separate teepee coverings set up on one elongated frame to make a larger structure for special events.  
  
Source: Louie Pichette, Albert Louie.
205. **yix'əmsúla?x'w** "North wind land"  
  
The name of the low, bald hill northeast of the north end of lə'w'tíws (#200), notable for its exposure to the north wind.  
  
Source: Louie Pichette.

206. **sqilt** “On top”

The descriptive term for the area just east of the place Louie Pichette calls *yix<sup>w</sup>əmsúlaʔx<sup>w</sup>* (#205).

Although there was no agreement on #205 and #206, informants recalled the former residents: Gregory Paul (Lakes) and his wife, Ellen (*sǰ<sup>w</sup>iyíʔłpx*), lived in this vicinity.

Source: Albert Louie.

207. **nt’uʔk<sup>w</sup>ulaʔx<sup>w</sup>** “Having cracked ground”

The name of a draw not far northwest of *yix<sup>w</sup>əmsúlaʔx<sup>w</sup>* (#205). A *sǰ<sup>w</sup>iyíʔłpx* man named *cunwál* used to live here.

Source: Louie Pichette.

208. **kł’əl’q’wús** “A gap or passage”

The name of a draw northwest from *nt’uʔk<sup>w</sup>ulaʔx<sup>w</sup>* (#207). Abraham Edwards, *q<sup>w</sup>áy’a* (a *sǰ<sup>w</sup>iyíʔłpx*), used to live at *kł’əl’q’wús*.

Source: Louie Pichette, Albert Louie.

209. **kmq’wítk<sup>w</sup>** “Knoll in stream”

The name of a knoll between Hall Creek and the Colville Indian Subagency.

Source: Louie Pichette.

210. **syir’qín** “Head band”

The name of the area immediately north, of Cobbs Creek near St. Michael’s Church. *sǰ<sup>w</sup>iyíʔłpx* people resided here including: a man named *ma<sup>o</sup>áwtət*; Old Joseph, *cwálna*; his son, John Joseph, *wəǰəlsíkn*; John’s son, Edward Joseph, *k’ək’sayaʔqn*; Louis Smoke (who also lived at Rogers Bar); and an old man named *yuləlst*.

Source: Not available.

211. **kt'əpíkn'** "Rock on ridge"  
The name of a distinctive rock formation northwest of the mouth of Cobbs Creek. Known as a place to hunt prairie chickens (Albert Louie).  
Source: Albert Louie, Martin Louie.
212. **skəłqílt** "Hill-top"  
The area of present-day Inchelium; specifically, the west side of the Inchelium-Kettle Falls highway is known as skəłqílt (Louie Pichette).  
Source: Louie Pichette.
213. **spəpəlmúlaʔx<sup>w</sup>** "Flat area"  
The name of the general area where the Inchelium-Gifford ferry docks on the west side of the Columbia River. This was not a traditional winter village according to informants, but from the reservation period to the present it has been occupied. Some of the former residents include: Little Alec, q<sup>w</sup>itásq't; his wife, Angeline, ʔáslik; Big Alec, skikáymqn, and his wife, Katherine; Pascal Alec, kwusxənúps; Joe Mullen, qəqçəl'xúlaʔx; Alec Narcisse, sk<sup>w</sup>ál', and his wife, Suzette; Martin Louie, snpáqcín; Vic Marchand, kpíqəłps, and his wife Sophie, ʔəstítk<sup>w</sup>; Joseph Pichette, nxən'qín, and his wife, Katherine, caʔx<sup>w</sup>áyaʔ; Albert White, nwəstúʔscín, and his wife, Olive. Almost all of these people were sǰ<sup>w</sup>iyíʔpɤx (A.L, Martin Louie, Louie Pichette).  
Source: Albert Louie, Martin Louie, Louie Pichette.
214. **ktətǰ<sup>w</sup>utáqs** "Over hang"  
The name of a specific place, now inundated, immediately north of the Inchelium-Gifford ferry landing on the west side of the Columbia River. It falls within the more general area of spəpəlmúlaʔx<sup>w</sup> (#213).  
Source: Martin Louie.
215. **nk'ək'əm'cín'** "Mouth of creek"  
**ʔakłq<sup>w</sup>əc'iʔ** "Place of pithouses"  
The area, now inundated, just south of the former mouth of West Stranger Creek on the north end of spəpəlmúlaʔx<sup>w</sup> (#213). According to Albert Louie, this is the only site within the parameters of Lake Roosevelt named specifically for the

pithouses that were once here - ʔakʔqʷəcʔiʔ, from the word for pithouse, qʷəcʔiʔ. When Albert Louie was young he saw ‘15 to 20 pithouse depressions’ in this vicinity; ‘all of them were circular, except for two or three which were larger and oblong-shaped.’ There is general agreement that pithouses were in use a ‘long, long time ago’. Albert Louie was told by his grandfather that the sʰwiyíʔtʔpx had not wintered in pithouses since the days of his grandparents, that is, for five generations.

Source: Martin Louie, Louie Pichette, Ellen Stone, Albert Louie.

216. **kʷənʔ-ncáliʔəm** “Make, call, or name after Old Inchelium”

The name of West Stranger Creek. The creek was used to catch crawfish (Louie Pichette, Albert Louie), whitefish, and suckerfish (Louie Pichette).

Source: Martin Louie, Louie Pichette, Albert Louie.

217. **nləkʷútm** “Sheltered cove”  
**snkʷəxkʷíxmn** “Deer fence place”

Refers to Gifford and East Stranger Creek. Martin Louie recalled his grandfather telling him that up this creek was a good deer hunting area, **snkʷəxkʷíxmn**, unused since his grandfather was young.

All informants knew of a site somewhere around the creek mouth that was a sʰwiyíʔtʔpx winter village that had been abandoned ‘a very long time ago,’ however, Louie Pichette recalled the exact location as immediately north of the creek mouth.

The legendary significance of the larger area (known as Daisy Flats) is recorded in the story, ‘Turtle Brothers and Frog’ (Louie Pichette).

Source: Martin Louie, Louie Pichette.

218. **sntaʔkíntn** “Pounding place”

The name of the area north of the mouth of East Stranger Creek (Martin Louie). This was the only site where a particular type of shellfish, sʰwəʔkánʷ, were gathered (A.L, Martin Louie). The shellfish were not from the Columbia River but from two nearby lakes, where they burrowed in the ‘hard clay’ of the lake bottom (Martin Louie). Albert Louie and Martin Louie identified *Dentalium pretiosum* shells from Queen Charlotte Islands as the same as sʰwəʔkánʷ. Zoological sources indicate that there are no freshwater Scaphopoda, the class to which *Dentalium* belongs (Bouchard & Kennedy 1979: 193). Informants state

that sǰ́wə̀łkán' no longer exist here; shells haven't been gathered since before 1900. Dentalium was a popular trade item throughout western North America. Into the historical period Dentalium continued to be sought-after item (Ross 1849:294; Lerman 1952-1954), whether they were brought from the Pacific Coast as a trade commodity or gathered from local sources.

Source: Martin Louie, Louie Pichette, Albert Louie, Bouchard & Kennedy (1979:193), Ross (1849:294), Lerman (1952-1954).

219. **ntətm'á'ʕay'kʷəm** "Meteor"

The name of the area of Old Inchelium, now inundated, south of Hall Creek on the west shore of the Columbia River. All informants agree that the entire area between Hall Creek and West Stranger Creek was occupied, but differ as to location of the traditional winter village sites. Albert Louie believes ntətm'á'ʕay'kʷəm was a winter village. From the early 1900s and into the late 1930s there were massive Fourth of July celebrations at ntətm'á'ʕay'kʷəm. Indians would come from other reservations, set up camp and participate in the races and gambling (Louie Pichette, Albert Louie).

Source: Albert Louie, Martin Louie, Louie Pichette, Christine James Sam.

220. **yixʷəmsúlaʔxʷ** "North wind land"

The name of the area, now inundated, immediately south of the mouth of Hall Creek. Martin Louie stated that he observed pithouse depressions here when he was young and believes this was formerly a winter village.

Source: Martin Louie, Albert Louie.

221. **ncaʔlíʔum** "Hitting against the bank"

The name refers generally to the area of Hall Creek and is sometimes used with reference to the modern town of Inchelium (the anglicized form of ncaʔlíʔum). Formerly the name was specific to a major village site, now inundated, on the south bank of Hall Creek. Ray's location is concordant; he identifies ncaʔlíʔum as the first Colville village beyond Sanpoil territory, with an estimated population of 150 people living here permanently (circa 1855).

Albert Louie and Martin Louie were told that ncaʔlíʔum was abandoned 'around 1900' although Hall Creek remained a fishing site. A j-shaped basketry trap was employed to catch king salmon at the falls (Martin Louie), and a weir was placed near the mouth to catch 'dog salmon' (Louie Pichette, Albert Louie).



Louie Pichette recalled the names of some of his relations who lived at ncaʔlíʔum: ʕʷátpicʔaʔ, his maternal grandmother; kʷəckʷtcámya, his maternal great-grandfather; and smálaʕxʷ, kʷəckʷtcámya's wife.

Source: Verne F. Ray (no citation), Albert Louie, Martin Louie, Louie Pichette.

222. **nʔinʔxʷítkʷ** “Water hemlock”

The name of Cobbs Creek located a short distance north of Hall Creek. It also applied to a camping area at the mouth.

Source: Albert Louie, Martin Louie, Louie Pichette.

223. **kʔʰləkʔmús** “Trail below ridge”

Refers to a former trail, now underwater, not far north of the mouth of Cobbs Creek.

Source: Martin Louie.

224. **kʰʰəsʰəsús** “Flat area”

Describes a flat bench of land, now inundated, that began from a point just north of Cobbs Creek to sntkʔíwəlxtnʔs wápuʔxn (#227).

Source: Albert Louie, Louie Pichette, Ellen Stone.

225. **nʰəsálqʷ** “Some good timber”  
**snqʔaqʷuʰʔaʔxntn** “Race track place”

The names of an area known as Daisy Flats on the east side of the Columbia River. Albert Louie stated that nʰəsálqʷ extended from Gifford to Chalk Grade, about ten miles, but the other informants believed it extended only to Daisy, a length of four miles. nʰəsálqʷ has legendary significance as the scene of the race between Frog and Turtle.

Source: Albert Louie, Martin Louie, Ellen Stone.

226. **cʔúmʔxn** “Squeaky underfoot”

The name of the former spawning bed located towards the east side of the Columbia River, about midway between Gifford and Daisy and directly opposite sntkʔíwəlxtnʔs wápuʔxn (#227).

This was as a fishing spot where the men pit-lamped for salmon from canoes (Martin Louie).

Source: Martin Louie, Louie Pichette.

227. **sntk'íwəlxtn's wápupxn** "Lynx's climbing place"

The name of an area, now inundated, on the west side of the Columbia River directly opposite c'úm'xn (#226). Of legendary origin, the name describes the place where Lynx climbed a tree to look across the river to see if the salmon were spawning at c'úm'xn (Martin Louie). In recent times there was a race track here and a man named sək'wətálxkn lived just north of sntk'íwəlxtn's wápupxn.

Source: Martin Louie.

228. **ksúnk<sup>w</sup>** "Island"

The name of an inundated island located towards the west shore of the Columbia River about three-quarters of a mile north of sntk'íwəlxtn's wápupxn (#227).

Source: Albert Louie, Martin Louie.

229. **q'wəlq'wəltk<sup>w</sup>** "Dried up (refers to a creek)"

The name of Brush Mountain whose utilization included hunting (whitetail deer [Louie Pichette]) and berry picking. Brush Mountain extends as a ridge from Cobbs to Barnaby Creek.

Source: Albert Louie, Martin Louie, Ellen Stone, Louie Pichette.

230. **snʔiʔx<sup>w</sup>ínaʔ** "Lower bench"

The name of an area not far south of Mission Point, identified as a campground used during fishing season. It may be the site reported by Symons (1882: 25 Map 4) in October 1881 as a 'small village of Sanpoil Indians,' however the identification of the occupants as Sanpoil may be erroneous, or the Sanpoil may have been in transit from Kettle Falls back to their home territory. Symons called the creek near this village, 'en-qua-shay-em,' a term with similarities to Ray's (1936: 140) 'nq<sup>w</sup>aʔsíʔəm', translated as 'big eddy.'

Ray placed this village slightly above the town of Daisy on the opposite side of the river, occupied by approximately 50 people c. 1855. The informants apply the name 'nq<sup>w</sup>aʔsíʔəm', translated as 'bay', to a small salmon spawning bed (not a village site or a creek) about four miles north of Little Jim Creek (Albert Louie,

Martin Louie, Louie Pichette) (see #249 nq<sup>w</sup>aʔsíʔəm). In any case, Ray and Symons appear to be reporting on the area of Little Jim Creek, though the names they apply are confusing.

In more recent times there were year-round residents including: Fat Louie, sələlíc'aʔ, and his wife, Mary, both of whom were sǰ<sup>w</sup>iyíʔtɬpx; Baptiste Christenson (a.k.a. Christie or Christian), paʔpaʔcáʔskn, and his wife, Sophie both Lakes Indians; and Harry and Agnes Boyd also Lakes (Albert Louie, Louie Pichette).

Source: Albert Louie, Martin Louie, Louie Pichette, Symons (1882: 25 Map 4), Ray (1936:140).

231. **nt'ət'ək<sup>w</sup>túlaʔx<sup>w</sup>** "Pond"

The name of a small lake at snʔiʔx<sup>w</sup>ínaʔ (#230) which only existed during high water on the Columbia River.

Source: Martin Louie.

232. **kʰəl'a<sup>w</sup>tíwaʔs** "Shallow valley"

The name of a small valley between q<sup>w</sup>álq<sup>w</sup>əltk<sup>w</sup> (#229) and k'ʔcəck<sup>w</sup>əm'úlaʔx<sup>w</sup> (#234). A trail passed through here and on to Barnaby Creek (Albert Louie).

Source: Albert Louie.

233. **sq<sup>w</sup>əsq<sup>w</sup>iy'át<sup>w</sup>k<sup>w</sup>** "Bluejay creek"  
**sq<sup>w</sup>əsq<sup>w</sup>iy'átaʔk<sup>w</sup>** "Bluejay creek"

The name of a small stream that emanates from a spring south of Little Jim Creek and formerly flowed into the creek, but now flows into Lake Roosevelt.

Source: Louie Pichette.

234. **k'ʔcəck<sup>w</sup>əm'úlaʔx<sup>w</sup>** "A long ridge"

The name of the ridge along the western shore of the Columbia River extending from Cobbs Creek to Barnaby Creek, a distance of almost ten miles. In recent times this was a residential area, primarily the bench just east of k'ʔcəck<sup>w</sup>əm'úlaʔx<sup>w</sup>.

Some of the old timers who lived here were, in order from south to north: Louie, snk'l'ip: Phillip Paul, spəpəl'ínaʔ, and his wife, má'ləx<sup>w</sup>; Wild Bill, papáluyaʔ; Joe Pichette, kpak<sup>w</sup>íc'aʔ, and his wife, Matilda; Baptiste Andrew, k'íwəlx, and his wife, Annie; Alec Melchure (Lakes Indian), t'əpslíp', and his wife, Ellen; and Frank k<sup>w</sup>əll'áxn.

Source: Albert Louie, Martin Louie, Louie Pichette.

235. **kł̥əs̥s̥s̥ús** “Open bench place”

The name of the area known as Mission Point, however Albert Louie, Louie Pichette, and Ellen Stone use the term to refer to a much larger area (See #224). The utilization of kł̥əs̥s̥s̥ús is discussed with reference to ktiʔpísxn (#238).

Source: Martin Louie, Albert Louie, Louie Pichette, Ellen Stone.

236. **nlək<sup>w</sup>tátk<sup>w</sup>** “Shellfish Creek”

The name of McGee's Creek at Daisy on the east side of the Columbia River. nlək<sup>w</sup>tátk<sup>w</sup> refers to a type of shellfish (Martin Louie, Albert Louie, Louie Pichette), but it was not possible to verify this information.

Source: Martin Louie, Albert Louie, Louie Pichette.

237. **sk<sup>w</sup>ək<sup>w</sup>yíʔst** “Brownish Rock”

The name of the settlement known as Daisy on the east side of the Columbia River. A distinctive rock, now inundated, was located just north of the mouth of McGee's Creek. A seasonal camping spot was sited in the area of the mouth (Martin Louie).

Source: Martin Louie.

238. **ktiʔpísxn** “Water flows over rock”  
**tərqaʔmilaʔ** “Enjoys dancing”

The names applied to Little Jim Creek, named for an old man who lived here who was known as Little Jim or tərqaʔmilaʔ. Some people call this Simpson Creek, for ‘Old Man Simpson,’ wuyápn, who also lived here. The names are of recent origin, Louie Pichette, however, did not recall the original, proper place name. Little Jim Creek to Mission Point was as a winter village area; specifically, ktiʔpísxn was a traditional winter village in the region south of the mouth of the

creek (Albert Louie, Martin Louie), and as a temporary campground during the fishing season at t̄x̄ǎ́áw' (#239).

The temporary site was north of the mouth (Louie Pichette). A number of s̄x̄<sup>w</sup>iyí?łpx people lived here: Simpson's wife, ʹá?tal; Albert Lemere, yiq'nstula?x<sup>w</sup>; his wife, Agatha; Old Man Heron, mm'áʹ<sup>w</sup>λ's; his wife, Christine; and ?áktap Gendron and his wife, Sophie.

Source: Martin Louie, Albert Louie, Louie Pichette.

239. **t̄x̄ǎ́áw'** "Becomes shallow"

Refers to a major spawning ground toward the east side of the Columbia River. This shallow area extended for nearly three miles and was an important fishing site. The main method was harpooning by torchlight. t̄x̄ǎ́áw' was a particularly good place to catch sk'lw'is (spawned-out salmon), and whitefish, especially the larger variety known as yáyləqs (Louie Pichette, Albert Louie). Albert Louie pointed out the s̄x̄<sup>w</sup>iyí?łpx people camped at sləqíłməl'x (#240), on the west side of the Columbia when fishing at t̄x̄ǎ́áw'. Louie Pichette stated that this area used to be known as 'China Bar', because of the Chinese placer miners that worked the gravel bars of the Columbia. He visited a Chinese man, a descendant of the miners, who lived in an 'underground cellar' during the wintertime.

Source: Albert Louie, Martin Louie, Louie Pichette.

240. **sləqíłməl'x** "Has service berry trees"

The name refers to a camping ground on the west side of the Columbia River whose southern portion was opposite the north tip of t̄x̄ǎ́áw' (#239). See #239 for the discussion of utilization. There were permanent year-round residents here: Manuel McDonald (s̄x̄<sup>w</sup>iyí?łpx); Marcel Lafleur (Lakes); Alec Covington (Sanpoil), saʹánya or canáyaqs; his wife, Lucy (s̄x̄<sup>w</sup>iyí?łpx); and an old s̄x̄<sup>w</sup>iyí?łpx couple, t'əl'awá? and skn'x<sup>w</sup>ál'qs.

Source: Albert Louie, Martin Louie, Louie Pichette.

241. **k'łsəlúla?x<sup>w</sup>** "Set below a hill"

This place name refers to Simpson Lakes, the small lakes that are the headwaters of Little Jim Creek. This was a well-known area for hunting and berry picking (Albert Louie).

Source: Albert Louie.

242. **kʰlʰlʰxʷelʰxʷús** “Many little basins (of land) place”

The name of the area extending east of kʰʰsəlúlaʰxʷ (#241) and as far north as kəʰcəqʷús (#243). Known as a hunting and serviceberry picking ground (Albert Louie).

Source: Albert Louie.

243. **kəʰcəqʷús** “Set on top”

The name of the area, of Mission Flat located on both sides of the highway south of Barnaby Creek. The remaining bench above the lake was the former site of St. Joachim or Barnaby Mission, in early days attended by about 300 Indians and mixed-bloods (House Diary 1904-1908).

Utilization as a residential area dates from the establishment of the church in 1902 (Schoenberg 1962: 209). Some of the last people to live here were: “Laydown”, ʰaqʷút; his wife, suysíʰt; Joe Grandlouis, spuwałqn, and his wife, Rosalie.

Source: House Diary 1904-1908, Schoenberg (1962: 209).

244. **kʰəʰkʰkʰák** “Groves of trees”

The name of the bench below kəʰcəqʷús (#243), now inundated. Martin Louie referred to this area and the nearby rock island as nwirʰtíwʰs (See #245). Albert Louie stated that kʰəʰkʰkʰák was an ancient village site, and it continued to be a residential area with the establishment of the Barnaby Mission.

Some of the last of the old-timers who resided here included: Peter Moses, knkánxʷaʰ; Old Man Nicholas, sixʷílxqn; his wife, suʰsán (Susan); his brother, John Nicholas, cón; and his son, Pete Nicholas, kiyástimʰ.

Peter Moses, knkánxʷaʰ, was Albert Louie and Martin Louie’s paternal grandmother’s third husband, and may have had a family relationship to knkánxʷaʰ, the last Salmon Chief and spokesman for the sʰxʷiyíʰtʰpx.

Source: Albert Louie, Louie Pichette, Ellen Stone.

245. **nwirʰtíwʰs** “A rock island”

The rock island, now inundated, is located in the middle of the Columbia River roughly east of kʰəʰkʰkʰák (#244). nwirʰtíwʰs was a fishing area in former times.

The Indians would fish from canoes using setlines, and caught many species of fish (with the exception of salmon) in this manner.

Source: Albert Louie, Martin Louie, Louie Pichette.

246. **cəcw'íxaʔ** 'Creek' or 'Small stream'

The name of a creek on the east side of the Columbia River, anglicized as Cheweka Creek.

Source: Martin Louie.

247. **ʔəʔq'ítməl'x** "Shrubby trees"

The name of the general area of Rice, as well as the town itself located on the east side of the Columbia River. Former utilization included deer hunting (Albert Louie) and the collection of flint rock, found on a near-by ridge (Martin Louie).

Source: Albert Louie, Martin Louie.

248. **nqʷələcníŋkm** "Fir boughs"

The name of the area west of the cliffs that are just south of Barnaby Creek. Albert Louie stated the place name is derived from qʷiltsn, 'fir boughs', identifying a place where fir boughs were gathered. This place was also known as a deer hunting area.

Source: Albert Louie, Martin Louie.

249. **nqʷaʔsíʔəm** "A bay" and "Big eddy"

The name of the bay that existed just south of the Barnaby Creek mouth. It was an extensive area, from north of kʔəʔəkʔák (#244) to stkʷət'xlxíxsn (#251), with a small spawning bed and a slough (Albert Louie). The people obtained salmon and birds from this place. Both Ray (1932: 20; 1936:140) and Symons (1882: Map 4) have identified locales as nqʷaʔsíʔəm, however Symons reports a creek by that name, and Ray a village, while the informants relate the name to a bay only. Further, the location of their reported sites is problematic and conflicts with the informants' knowledge of place names. Ray and Symons appear to be reporting on the Little Jim Creek area, which is four miles south of nqʷaʔsíʔəm.

Source: Albert Louie, Martin Louie, Louie Pichette, Ray (1932: 20; 1936: 140) and Symons (1882: Map 4).

250. **ksnsúnk<sup>w</sup>** “Islands”

The name applied to several islands, now inundated, along the former west shore of the Columbia River, just north of nq<sup>w</sup>aʔsíʔəm (#249). These were known as deer hunting and berry-picking grounds. Other animals were reported on these islands, i.e. ruffed grouse (Albert Louie), black bears (Albert Louie), and even an ‘all-white loon’ (Louie Pichette).

Source: Albert Louie, Louie Pichette.

251. **stk<sup>w</sup>ət<sup>w</sup>xlíxsn** “Trail over rock”

The name of an area directly north of nq<sup>w</sup>aʔsíʔəm (#249) where a trail followed along the west side of the Columbia River. It is now inundated.

Source: Martin Louie, Albert Louie.

252. **snc<sup>w</sup>əm<sup>w</sup>tústn** “Sturgeon place”

The name of a large eddy on the west side of the Columbia River, ‘about 1000 feet’ south of the mouth of Barnaby Creek. Both the eddy and the creek mouth are now inundated, but formerly the Indians fished for sturgeon at this place.

Source: Martin Louie, Albert Louie.

253. **nt<sup>w</sup>ət<sup>w</sup>uk<sup>w</sup>tíwaʔs** “The place of lakes”

Name refers to three small lakes at former mouth of Barnaby Creek. To Albert Louie and Louie Pichette, the name applies to all three, however Martin Louie insisted only the westernmost lake was known by this name. They all agree that the furthest lake was the home of a creature called ntətəʔíc<sup>w</sup>aʔ, purported to be about the size of a muskrat with extremely long fur. Albert Louie and Martin Louie believed the creature to be real, but Louie Pichette felt it was from legends since it was said to ‘have many legs, like an octopus.’

This westernmost lake had another distinguishing attribute; a species of fish called ʃ<sup>w</sup>əʃ<sup>w</sup>ətʃ<sup>w</sup>ətíliʔs and identified as ‘sunfish’ was found here (Albert Louie, Martin Louie), but not in the other two lakes. Possibly the fish was one of the Lepomis species.

Source: Albert Louie, Louie Pichette, Martin Louie.



254. **nxəxt'ítaʔk<sup>w</sup>** “Central Lake”
- Name of the second of the three lakes, located just east of nt'ət'uk'<sup>w</sup>tíwaʔs (#253).
- Source: Martin Louie.
255. **kłt'ík'<sup>w</sup>tm** “Lake area”
- The third of the three small lakes, located north of nxəxt'ítaʔk<sup>w</sup> (#254). Barnaby Creek actually emptied into kłt'ík'<sup>w</sup>tm before flowing to the Columbia.
- Source: Martin Louie.
256. **snxəł'pstwíx<sup>w</sup>tn** “Finish line”
- The name of an area at the south end of Chalk Grade on the east side of the Columbia River. A tiny lake located here is believed to be the ‘finish line’ of a legend, in the race between Coyote and Crawfish (Martin Louie).
- Source: Martin Louie.
257. **k'łək'mínk** “Road along grade”
- This descriptive term is used for Chalk Grade, located on the east side of the Columbia River. Martin Louie stated k'łək'mínk is of recent origin; the original name was słaʔínaʔ. Former utilization was as a travel route along trails both at the base (now inundated), and along the upper side.
- Source: Albert Louie, Martin Louie.
258. **qəql'ápiya** “A sea creature” (English name unknown)
- Informants were unable to provide a precise translation for qəql'ápiya, though they were able to confirm Ray's translation of ‘short log-in-water’. This name referred to a fish-like creature, now extinct, that had a log-like shape.
- This name was used to denote a winter village located on both sides of the former mouth of Barnaby Creek. Ray estimated a population of four or five families, numbering 25 to 30 individuals. It was a residential area into recent times. Some of the last people to live here were: Chief Barnaby, snwur'psúlaʔx<sup>w</sup>; his wife, c'xílaʔ; Kasimir St. Paul, nłúx<sup>w</sup>uʔsikn' (Lakes); his son, Ed St. Paul, səln cút; Ed's wife, Josephine (sč<sup>w</sup>iyíʔłpx); Kasimir's brother, Pete St. Paul, sq<sup>w</sup>ínqn;

Kasimir's step-son, Felix, pí?liks; a sǎ<sup>w</sup>iyí?łpx couple, Victor Nicholas, mǎktúr, and his wife, Jeannie; and a Lakes man named 'Old Pichette', stapqs.

Source: Ray (1932: 20).

## QUILLISASCUT CREEK TO KETTLE FALLS BRIDGE

259. **nq<sup>w</sup>áq<sup>w</sup>əl'cnm** “Foretells weather”

The name of a narrow draw, south of Quillisascut Creek on the east side of the Columbia River. It also applied to the old town of Harvey located at the mouth of this draw, an area now inundated.

Martin Louie recalled that the people who lived at ncəcqəq'ínk (#271) used nq<sup>w</sup>áq<sup>w</sup>əl'cnm as a ‘weatherman’. Mist flowing eastward up this draw indicated a storm was coming.

Source: Martin Louie.

260. **k'əsáłq<sup>w</sup>** “Bad breeze”

The name of a ridge, northwest of the mouth of Barnaby Creek. It was known as a deer hunting area, attributable to the many salt licks (Martin Louie, Albert Louie). The name is descriptive of the way the breeze blows here. No matter from which direction the hunter approaches, the deer are able to smell him (Albert Louie).

Source: Albert Louie, Martin Louie, Louie Pichette.

261. **ns?átq<sup>w</sup>əłp** “In pine groves”

The name of the flat area north of the mouth of Barnaby Creek; both the flat and the former mouth are now under water. Former utilization centered around the stands of ponderosa pine that grew here; trees were carved into dugout canoes and caulked with the pine pitch.

Source: Albert Louie, Martin Louie, Ellen Stone.

262. **sn?am?amcíntn** “Waiting-for-game place”

The name of a place immediately east of sxəxíłsm'tn (#263) recalled as a deer hunting area. The strategy here was to sit and wait for game to come within range.

Source: Albert Louie.

263. **sxəxíłsm'tn** “Overlook”

The name of another hunting area just north of k'əsáłq<sup>w</sup> (#260). sxəxíłsm'tn relates to the hunting practice of arriving early in the morning and ‘peeking over the hill’ to see where the deer are (Albert Louie).

Source: Albert Louie, Martin Louie.

264. **kc'əq'c'qəłpáqs** “Douglas Fir point”

The place name refers to an area east of Sand Island and north of Barnaby Creek on the west side of the Columbia River. Inundation has created the island and covered the former location of kc'əq'c'qəłpáqs, a camping area used during the fishing season.

Source: Albert Louie, Martin Louie.

265. **k'wəluʔsásq't** “Red sky”

k'wəluʔsásq't is the name of the creek, anglicized as Quillisascut, found on the east side of the Columbia River. The source of the name was a chief named k'wəluʔsásq't who was said to be the last Indian to live here at the site of a winter village situated on both sides of the creek mouth. The village was abandoned before 1900 (Albert Louie, Martin Louie).

Former utilization also included gathering sk'wək<sup>w</sup>r'ínaʔ, translated as both freshwater clams and freshwater mussels, from the creek (Albert Louie). These shellfish were often eaten in winter, when other fresh foods were not available.

Source: Albert Louie, Martin Louie.

266. **snkłqammnítk<sup>w</sup>tn** “Place of floating objects”

The name of the area just northeast of present-day Sand Island on the west side of the original Columbia River channel. Formerly there existed a large back eddy where driftwood accumulated, a wood supply exploited by the Indians who were looking for red cedar in particular.

It was known as an area used for camping, bird hunting, and fishing (not for salmon, but the large variety of whitefish).

Source: Albert Louie, Martin Louie.

267. **snpəq<sup>w</sup>líctn** “Place of lingfish”

The name of a place just upriver from snkʔqammnítk<sup>w</sup>tn (#266) that was an excellent place to catch lingfish.

Source: Albert Louie, Martin Louie.

268. **nłəłx<sup>w</sup>áqaʔs** “Pool beside trail”

The name of a place just upriver from snpəq<sup>w</sup>líctn (#267) so named because there was an oblong hole, about 40’ by 60’, which filled during the Columbia River high-water stage. Occasionally salmon would be trapped and harpooned in this hole (Martin Louie).

Source: Albert Louie, Martin Louie, Ellen Stone.

269. **nʔíwlm** “Rip currents”

The name of a place on the west side of the Columbia, upriver from nłəłx<sup>w</sup>áqaʔs (#268), characterized by persistent waves (Martin Louie).

Source: Martin Louie, Albert Louie.

270. **kʔc’əltk<sup>w</sup>əncút** “Spouts of water”

The name of a place at the south end of the rapids known as st’əq’ítik<sup>w</sup> (#277). This was known as a river crossing, just downriver from kʔc’əltk<sup>w</sup>əncút.

Source: Albert Louie, Martin Louie.

271. **ncəcqəq’ínk** “Hitting against bank” (birds)

The name of the place west of Barnaby Flat which is enclosed by a steep cliff on the western side, hence the name ncəcqəq’ínk. This place was a sʔ<sup>w</sup>iyíʔłpx winter village that was still evident into present times.

Indian people lived here year-round, including: the parents of Martin Louie and Albert Louie, Alec Louie, smák<sup>w</sup>sxn or nək’suʔsús, and Mary Katherine Louie, səlxíʔal’qs; the oldest brother, st’ə<sup>w</sup>’ínaʔ; Theresa Grandlouis, q’iq’aʔínak; Michelle Grandlouis, pəqsnínaʔ; and Stanislaus Grandlouis, known variously as muʔis, t’əpmnulaʔx<sup>w</sup>, or nsʔk’<sup>w</sup>umnáls.

Source: Albert Louie, Martin Louie.

272. **k'łpəlmínk** "Broad hillside"  
This large, open side hill area is south of Nicholas Lake. Known as an area for digging bitterroots, picking chokecherries, and hunting (Albert Louie).  
Source: Albert Louie, Martin Louie, Ellen Stone.
273. **kcəqqín** "Set on top"  
The name of Nicholas Lake. This was known as an area for hunting and fishing for suckerfish.  
Source: Not available.
274. **tq'aq'aʔyúsqn** "Marks on rocks"  
This term refers to a narrow gorge not far east of Nicholas Lake, marked by rock pinnacles on each side. A trail passed through this gorge. This was known as a hunting area.  
Source: Martin Louie.
275. **nq'əq'á'iy'kn'** "Spotted back"  
The name of a fishing rock within st'əq'títk<sup>w</sup> (#277) rapids. Fisherman had to be dropped off by canoe.  
Source: Martin Louie.
276. **nm'əl'xaqáʔs** "Cottonwood trail"  
The name of a seasonal camping area north of kłc'əltk<sup>w</sup>əncút (#270) on the west side of the Columbia River. A year-round spring was found here. Martin Louie stated nm'əl'xaqáʔs hadn't been used for camping since before his parents' time.  
Source: Albert Louie, Martin Louie.
277. **st'əq'títk<sup>w</sup>** "A crossing"  
The name of the former rapids located in mid-river from kłc'əltk<sup>w</sup>əncút (#270) north to nma'áyt<sup>w</sup>k (#283), known as a fishing area. Several rocks in the rapids were used as fishing stations from which the men harpooned salmon.

Several of the fishing rocks were named, however only two are recalled: nq'əq'á'iy'kn' (#275) and nq'í?qniłx<sup>w</sup> (#279).

Source: Albert Louie, Martin Louie.

278. **sa<sup>o</sup>łín** "Specially-placed rocks"

The name of a shallow area on the east side of the Columbia River located east of the rapids at st'əq'títk<sup>w</sup> (#277), used as a fishing area. Albert Louie stated that during his grandfather's time (presumably the 1850s-1860s) the Native People laid white rocks on the river bottom for a distance of 'about 100 yards' so the passing fish could be easily seen and harpooned.

The presence of the white rocks is attributed to the work of Coyote, who laid them during his journey up the river to distribute salmon.

Source: Albert Louie, Martin Louie.

279. **nq'í?qniłx<sup>w</sup>** "Striped on top"

The name of a fishing rock, now inundated, found at the north end of st'əq'títk<sup>w</sup> (#277) rapids.

Source: Albert Louie, Martin Louie.

280. **snǰ<sup>w</sup>əǰ<sup>w</sup>iy'úcn'tn** "Place of whitefish"

The name of a fishing area near the west side of the Columbia River south of nma<sup>o</sup>áytk<sup>w</sup> (#283). This stretch was a spawning bed for salmon, with snǰ<sup>w</sup>əǰ<sup>w</sup>iy'úcn'tn situated near the middle. Whitefish were attracted to this bed by one of their favorite foods, salmon eggs.

Source: Albert Louie, Martin Louie, Ellen Stone.

281. **ya<sup>o</sup>qniłxn** "Trail on ridge"

The name of a well-known hunting trail that traversed the top of the low mountain ridge from the north side of the former mouth of Barnaby Creek and proceeding northward to nláx<sup>w</sup> (#284).

A smaller trail connected the residential area of ncəcqəq'ínk (#271) with ya<sup>o</sup>qniłxn.

Source: Not available.

282. **syalq'tán** "Snowslide area"

An area just west of snǰ<sup>w</sup>əǰ<sup>w</sup>iy'úcn'tn (#280), at the base of a mountain ridge where snowslides occurred during the winter. It was also an area where feathers were gathered from the eagle nests found nearby (Albert Louie).

Source: Albert Louie, Martin Louie.

283. **nma'áyt<sup>w</sup>** "Long object submerged in water"

The area at the north end of the rapids, st'əq'tít<sup>w</sup> (#277). nma'áyt<sup>w</sup> was immediately north of the spawning bed called snǰ<sup>w</sup>əǰ<sup>w</sup>iy'úcn'tn (#280), and was as a fishing area for other species of fish, not salmon.

Source: Albert Louie, Martin Louie.

284. **nláx<sup>w</sup>** "Basin area"

The Cuba Canyon area south of LaFleur Creek is known as nláx<sup>w</sup>. ya'qnisxn (#281) connected nláx<sup>w</sup> to Barnaby Creek by way of a mountain ridge paralleling the western shoreline of Lake Roosevelt.

Source: Albert Louie, Martin Louie.

285. **t'i?íw's** "Bench (of land)"

A flat bench extending from just north of syalq'tán (#282) north to ?ix<sup>w</sup>ít<sup>w</sup>m (#287). It was as a hunting area for deer and grouse.

Source: Albert Louie.

286. **?aksq'a?pína?x<sup>w</sup>** "Sandy place"

A sandbar that extended from north of nma'áyt<sup>w</sup> (#283) to just north of the mouth of LaFleur Creek.

Source: Albert Louie, Martin Louie.

287. **?ix<sup>w</sup>ít<sup>w</sup>m** "Waterfall"

The name of a small, nameless creek south of LaFleur Creek. It was as a fishing area where trout and lamprey eels were taken.

Source: Albert Louie.



288. **km'úm'əl'xm** "Cottonwoods"

The place name refers to LaFleur Creek. It was applied specifically to a winter village on both sides of the creek mouth. The time of the last use as a winter camp is not known, but the area has been residential on a year-round basis for well over a hundred years. A large community of mixed-blood French and Indian (mostly Lakes) has occupied the area between LaFleur and Martin Creeks. Into the 1900s Okanogan-Colville was the first language of the people living at French Point, just north of the creek; French was the second language, replaced in later years by English.

Source: Ellen Stone, Albert Louie, Martin Louie.

289. **ksúnk<sup>w</sup>** "Island"

The name of a large island, now inundated, off the former mouth of LaFleur Creek that was used as a hunting area. The island was also a good place to catch a type of fish called n'in'k'cn' (possibly cutthroat trout).

Source: Ellen Stone, Albert Louie, Martin Louie.

290. **kma<sup>o</sup>ma<sup>o</sup>qínm** "Back eddies"

The name of an area formerly in the middle of the river, east of ksúnk<sup>w</sup> (#289), where two back-eddies flowed together creating a rip tide. This area of the river was used for fishing for other species of fish, but not salmon.

Source: Albert Louie, Martin Louie, Louie Pichette.

291. **k'<sup>w</sup>áλ'qn** "Open area"

The flat area between LaFleur Creek and French Point Rocks on the west side of the Columbia River. k'<sup>w</sup>áλ'qn was identified as a seasonal camping area.

Source: Albert Louie, Martin Louie.

292. **nl'əl'x<sup>w</sup>ísxn** "Basin in rock"

The name of the area of French Point Rocks on the west side of the Columbia River. The name applied to a much larger area that extended from French Point Rocks north to n<sup>o</sup>w'áx<sup>w</sup>t (#296), a distance of about four miles.

Source: Albert Louie, Martin Louie, Louie Pichette.

293. **máʕtnmisxn** “Slanted rock”

The name of a distinctive low, slanted mountain known as The Split-off, on the east side of the Columbia River across from French Point Rocks. It is known to Albert Louie as Railroad Rock. In springtime, deer congregated in the draw just south of máʕtnmisxn (Albert Louie).

Source: Martin Louie, Louie Pichette, Albert Louie.

294. **ksálxʷaʔqn** “Big top”

The name of Bald Mountain, located northwest of French Point Rocks.

Source: Martin Louie, Ellen Stone.

295. **nmukʷutíwʳ** “Mountain peak”

The name of a mountain, on the east side of the Columbia River across from Martin Creek and inland about a mile.

Source: Martin Louie, Ellen Stone.

296. **nʕʷáǰʷt** “A slough”

The name of the slough, now underwater, into which Martin Creek flowed on the west side of the Columbia River. In more recent times nʕʷáǰʷt was used as a bird-hunting area, and as a place to pick berries.

Source: Not available.

297. **ʔəʔkʳáʔaʔqʷ** “Brushy Place”

The name of the area south of Martin Creek and west of nʕʷáǰʷt (#296). ʔəʔkʳáʔaʔqʷ was the approximate northern limit of the French Point settlement.

Source: Ellen Stone.

298. **smáqʷʔtn** “Mound on the point”

The name of the point of land, now inundated, on the east side of the Columbia River, across from Martin Creek. The point was at the southern terminus of a spawning ground, known for its excellent salmon fishing.

Source: Albert Louie.

299. **npaʔalcínm** “Misty, smoky”

Current usage designates Roper Creek, but formerly npaʔalcínm referred to what is believed to be a winter village site on both sides of the creek mouth. Year-round residents included an old sǰʷiyíʔǫpx man named kásyaʔ, the last person to live here (Martin Louie).

Source: Martin Louie, Ellen Stone.

300. **səsíǰʷ** “Rock crevices”

The name of the area near the headwaters of Roper Creek that was a “forbidden area”, so designated because of the risk of falling into the crevices (Albert Louie). Apparently, even if not seriously hurt, people who fell in were ‘doomed to die’. Albert Louie was told that, in fact, some people did die here.

Source: Martin Louie, Albert Louie.

301. **kcʔəlqín** “Points of bedrock”

The name of the area of Ricky Rapids from just north of Ricky Point south to Ricky Creek. kcʔəlqín was a well-known fishing ground for other species of fish, but not for salmon.

Source: Not available.

302. **nʔilʔilʔmínʔ** “An eddy”

Although informants agree that nʔilʔilʔmínʔ is the name of a former winter village site at Ricky Rapids, there was no agreement as to location. Albert Louie believed it was ‘somewhere’ on the east side of the river, and Martin Louie placed it on both sides of the mouth of Ricky Creek on the east side of the Columbia River. Louie Pichette and Ellen Stone believed it was on the west side.

Ray (1932: 20; 1936: 141) reported nʔilʔilʔmínʔ as the home of the snʔilʔilʔmínaʔx, a subgroup of the sǰʷiyíʔǫpx, numbering about 75 people around 1860. Ray placed the village on the west side. The village of nʔilʔilʔmínʔ was also recorded by Dease (Lewis 1925: 106), Work (1830: B45/e/3), and Kane 1974: 218), however the specific location cannot be determined from these sources.

Albert Louie and Martin Louie stated that snʔilʔilʔmínaʔx (derived from nʔilʔilʔmínʔ) describes the people who lived on the east side of the Columbia River, occupying the region from the vicinity of Hunters to the mouth of the

Colville River, however Ellen Stone and Louie Pichette apply the name only to the people around Ricky Rapids.

Albert Louie and Martin Louie stated that people from several villages of the *snʔilʔilʔmínaʔx* were considered quite autonomous. They fished at Meyers Falls on the Colville River rather than at the major fishery at Kettle Falls, and supplemented their catch with the dead, spawned-out salmon that drifted back down the river (Kane 1974: 218).

Source: Albert Louie, Louie Pichette, Ellen Stone, Martin Louie, Ray (1932: 20; 1936: 141), Lewis (1925: 106), Work (1830: B45/e/3), Kane (1974: 218).

303. **ʔaksǰʷúsm** “Foam berries”

The name of the shoreline surrounding Ricky Rapids, however Martin Louie stated that only the west side was named *ʔaksǰʷúsm*. There were a lot of foam berries on the west shore at this location (Ellen Stone).

Source: Albert Louie, Martin Louie, Ellen Stone.

304. **nqʔiʔqʔiʔínk** “Drawings”

A pictograph site, now inundated, on the west side of the former Ricky Rapids. Albert Louie had seen these pictographs before they were flooded.

Source: Albert Louie, Martin Louie, Ellen Stone.

305. **ʔaʔamqnítkʷ** “Near rapids”

The area on the east side of the river, at the north end of Ricky Rapids.

Source: Martin Louie, Ellen Stone.

306. **sníǰmin** “Deer driving place”

The name of an area in the valley through which Hallman Creek flows, located on the east side of the Columbia River. Deer were herded to this place to be harvested.

Source: Martin Louie.

307. **ʔaksp'íp'c'n'** "Indian hemp"

The area in the vicinity of Haag Cove on the west side of the Columbia River that was used for gathering Indian hemp plants. Indian people harvested sp'its'n, Indian hemp, here as late as 1920s.

Source: Albert Louie, Martin Louie, Ellen Stone.

308. **sncaʕáwłxtn** "Swimming spot"

The area, now inundated, found at the south end of ʔacmaʕáw'laʔxʷ (#309) on the west shore of the Columbia River (Albert Louie).

It was as a berry picking (Albert Louie), bear hunting, and recreational use area. Because of the plentiful berries and the natural springs, bears were attracted to this location, where they had dug out pools for wallowing near the center of ʔacmaʕáw'laʔxʷ (Martin Louie).

Source: Albert Louie, Ellen Stone, Martin Louie.

309. **ʔacmaʕáw'laʔxʷ** "Land slides"

The area on the west side, across from and slightly south of the present mouth of the Colville River. Albert Louie was told that this area, much of it still above water, has always been sliding, a characteristic validated by geologists (Hazelwood 1961: 12). It was known as a hunting area for both bear and deer that were attracted to this location by the plentiful berries and hazelnuts. Indian people also harvested these foods.

Source: Albert Louie, Ellen Stone, Martin Louie, Hazelwood (1961: 12).

310. **k'łcəqʷlaʔxʷínk** "Tamarack hill"

The area on the side of a low mountain, south of present mouth of the Colville River. It was as a hunting area and as a place to gather tamarack gum.

Source: Not available.

311. **nł'əqmítkʷ** "Digging by river"  
**sł'əqmcín** "Digging at mouth"

These place names refer to the Colville River or to the inundated village site at the mouth of this river. The 'digging' referred to the Indian practice of digging up the squirrel caches of hazelnuts that were, and still are, found in this area. Albert

Louie referred to the village site as s̄λ'əqmcín and to the entire Colville River as s̄λ'qiyam; Martin Louie called the village s̄λ'qiyam, the entire n̄λ'əqmítk<sup>w</sup>; Louie Pichette used only the term s̄λ'qiyam for both; and Ellen Stone used only the word s̄λ'əqmcín for both the village and the river.

The inundated settlement was a s̄x̄<sup>w</sup>iyíʔɪpx winter village site on the south shore of the Colville River mouth. Albert Louie and Martin Louie's maternal grandparents and great-grandparents lived and are buried here. Formerly there were pithouse depressions, but they were plowed over to plant orchards and gardens when the Indian people took up agriculture (Albert Louie).

Fish weirs were used in several places in the mouth of the river, 'a very long time ago' (Martin Louie, Albert Louie).

Source: Albert Louie, Martin Louie, Ellen Stone.

312. **sk<sup>w</sup>ək<sup>w</sup>án't** "Waterfalls"

The name of Meyers Falls located five or six miles upriver from the mouth of the Colville River. This was an important fishing area, not only for all species of salmon but for Lamprey eels and other fish. Below the falls and extending for several miles was a spawning ground, while at the falls a J-shaped basketry trap was used to catch king salmon (Kennedy and Bouchard 1975: 240).

Source: Albert Louie, Martin Louie, Kennedy and Bouchard (1975: 240).

313. **la<sup>o</sup>w'tíw's** "A valley"

For the informants la<sup>o</sup>w'tíw's refers to the entire Colville Valley; for some it identifies a specific site, but none use this name for the Colville River. The three historical sources, Stevens (1854: 429), Gibbs (1855: 414), and the Surveyor General (1861: Map), appeared to use this term to refer specifically to the river.

Informants do not know if the s̄x̄<sup>w</sup>iyíʔɪpx were wintering in the Colville Valley before the arrival of non-Indians, and the existence of the səl<sup>o</sup>w'tíw'sx as a distinct subgroup of the s̄x̄<sup>w</sup>iyíʔɪpx is not clearly understood. However, səl<sup>o</sup>w'tíw'sx is the word used by the Chewelah band of the Spokane to identify themselves (Marie Grant, personal communication).

Source: Stevens (1854: 429), Gibbs (1855: 414), Surveyor General (1861: Map), Marie Grant, personal communication.

314. **c'ərís** "Kingfisher"

The name of the area known as 'Ward Mission,' about a mile east of the present town of Kettle Falls, so-named for the numerous kingfishers that nested here (Martin Louie). St. Francis Regis Mission was established at Ward by the Jesuits in 1873 (Raufer 1966: 92).

Source: Martin Louie.

315. **q'əq'áw'sikn'** "Middle ridge"

The name of an area southeast of present Kettle Falls and c'ərís (#314) on the north bank of the Colville River.

q'əq'áw'sikn' was formerly an important camping ground, but after St. Francis Regis Mission was established, many Indian people (mostly s̄x̄<sup>w</sup>iyíʔłpx) lived here year-round (Albert Louie, Martin Louie). Sophie Grandlouis, maternal grandmother to Albert Louie and Martin Louie, was the last person to live there in the early 1900s.

The first ceremony of the Mission was at q'əq'áw'sikn' (Albert Louie).

Source: Albert Louie, Martin Louie.

316. **q'<sup>w</sup>əmqəníc'aʔ** "Woolly animal"

The name of Gold Hill located immediately north-northwest of the present town of Kettle Falls. Albert Louie was told by his grandparents that q'<sup>w</sup>əmqəníc'aʔ was the name of a "large woolly animal from the north country" that occasionally came south to the Kettle Falls area, but had not been seen "for a very long time". Martin Louie, however, stated that q'<sup>w</sup>əmqəníc'aʔ was a legendary creature---a people-eater.

A Coyote Story relates the events that led to the dispersal of serviceberry bushes and flint rock to the Indian People, and the killing of q'<sup>w</sup>əmqəníc'aʔ by Coyote and his powers.

Source: Albert Louie, Martin Louie.

317. **sk'ʔəłp'úpł'əm** "Meeting of trails"

This place name refers to the site of present town of Kettle Falls, and specifically to the area of the southwest corner of the town. Three trails, from the east, south

and west met at *sk'ʔəp'úpλ'əm*, as mentioned in the legend of Coyote and *q'wəmqənic'aʔ*.

Source: Martin Louie.

318. ***m'ək'wál'*** “Big hill”

The name of Hawk's Nest Hill located east of the National Park Service Subdistrict Headquarters on the east side of Lake Roosevelt. During the fishing season when great numbers of people were at the Falls, the *sx̣'iyíʔt̚px* people held foot races that circled around the base of *m'ək'wál'*, the beginning and end point at ***tk'əmáqsm*** (#339).

Source: Louie Pichette.

319. ***n̄x̄əλ'mínaʔ*** “Up-grade trail”

This place name refers to a specific spot on a trail from *ncəmútaʔstm* (#322) on the west side of the Columbia River. Now inundated, *n̄x̄əλ'mínaʔ* was the spot where the trail turned southwest and climbed up along the bank.

Source: Martin Louie.

320. ***scá'iytsup*** “Spawning grounds”

The name of the general area of the original Kettle Falls townsite, now inundated. Originally *scá'iytsup* was the name of a *sx̣'iyíʔt̚px* winter village located on the north bank on the Colville River mouth. The name was also applied to an important spawning ground along the former east shore of the Columbia River, stretching from the village northwards for more than a mile (Albert Louie). Albert Louie's grandfather told him that at one time *scá'iytsup* was a very ancient village.

Source: Albert Louie.

321. ***kmn'ákm'nqn'*** “Fecal peak”

The name of a tiny rock island, now underwater, that was out from the mouth of Sherman Creek on the west side of the Columbia River. Fisherman used this island for a comfort station while they harpooned salmon from their canoes, carrying on the tradition of not contaminating the waters when the salmon are running.

Source: Martin Louie.



322. **ncəmútaʔstm** “Log jam in falls”

In modern usage the name refers to Sherman Creek, but originally meant the sǰ<sup>w</sup>iyíʔtǰpx winter village on the south shore at the mouth. Ray (1932: 20) identified ncəmútaʔstm at a Colville village about six miles upriver from nʔilʔilʔmínʔ (#302) with an estimated population of 25 or 30 people c. 1860.

In more recent times, Indian people (mostly Lakes) lived here year-round and included the following: Kasimir St. Paul, nǰǰ<sup>w</sup>úʔsiknʔ, and his wife (they had also lived at Barnaby Creek); Kootenay Pete, ya<sup>o</sup>ʔsálq<sup>w</sup>; and Sophie Marchand.

The Sherman Creek falls, still above the waters of Lake Roosevelt, were a fishing station, both below for gaffhooking salmon (Albert Louie) and at the falls, where a J-shaped basketry trap was used to catch Dolly Varden char (Martin Louie). The upper area of Sherman Creek was a hunting ground for the sǰ<sup>w</sup>iyíʔtǰpx people who occasionally wintered in small groups at the place called nk<sup>w</sup>íct, ‘Upper creek area’, where the south fork branches off (Albert Louie).

The reports of Symons (1882: Map 3) and Pierce (1973: Map) appear to reflect the fact that at least some of this area was then being utilized by snp<sup>o</sup>wílʔxəx (Sanpoil) people. Pierce stated that Sherman pass trail was used ‘since time immemorial’ as a direct east-west route between the Columbia River and the headwaters of the Sanpoil River (1973: 8).

Present-day Sanpoil informants substantiate that the area formerly utilized by their people extended approximately to the vicinity of Republic, and their former hunting area included the headwaters of the Sanpoil River and the western slopes of Sherman Pass (Joe Covington, Edward Monaghan).

Source: Ray (1932: 20), Martin Louie, Albert Louie, Symons (1882: Map 3), Pierce (1883: Map 8), Joe Covington, Edward Monaghan.

323. **kǰmʔəmʔá<sup>o</sup>** “A low ridge”

The name of a former village site, now inundated, located on the north shore of Sherman Creek. kǰmʔəmʔá<sup>o</sup> also included the western shoreline upriver for about a mile, ending opposite the National Park Service boat launch ramp.

Ray (1932: 20) reported kǰmʔəmʔá<sup>o</sup> as a Colville village about a mile and a half upriver of Sherman Creek, across from the town of Kettle Falls (the original town site, pre-reservoir), populated by about 25 or 30 people (c. 1855-1860).

Although *kłm'əm'áʕ* was considered to have been *sǎʷiyíʔłpx* winter village, Lakes Indians, as well as *sǎʷiyíʔłpx*, lived here year-round, among them: Alec Andrews, *tǎłps*; and Bill Marchand (known as *sǎǎxp'laʔx*).

Source: Ray (1932: 20).

324. ***k'ansq'wút*** “Across (river or sea)”

The name of a flat area, now underwater, at the north end of *kłm'əm'áʕ* (#323). It is now located within the Sherman Creek Wildlife Area on the west side of Lake Roosevelt, across from and slightly south of the National Park Service boat launch ramp.

Source: Ellen Stone.

325. ***sík'xnm*** “Slashed”

The name refers to a place immediately north of *k'ansq'wút* (#324) where there was a small pond surrounded by ‘cut-grass’ (Martin Louie). The place and the pond are now inundated.

The significance of *sík'xnm* is legendary. The ‘cut-grass’ features prominently in the legend of Coyote and Four Girls (Martin Louie), a legend also recorded by Ray (1933: 175-176) and related by Louie Pichette with reference to a different location - *sk'wíʔíkstn* (#185).

Source: Martin Louie, Louie Pichette, Ray (1933: 175-176).

326. ***snqəl'útisxntns nnil'ús*** “Foot prints”

The name of a rock bluff, now inundated, just south of a small creek called *ncəcm'utáʔstm* (#327) on the west bank of the Columbia River. This bluff has legendary significance. The legend of ‘*nnil'ús*, a good-for-nothing, pot-bellied boy’ accounts for the foot prints of *nnil'ús* and two grizzly bears that were visible on the surface of the rock bluff.

Source: Martin Louie.

327. ***ncəcm'utáʔstm*** “Log-jammed”

The name given to the small creek on the west side of the Columbia River and across from the Boise-Cascade Mill, is the diminutive form of the Indian word for

Sherman Creek, *ncəmútaʔstm* (#322). It was as a fishing place for Dolly Varden char.

Source: Martin Louie.

328. ***nxəxt'ítaʔk<sup>w</sup>*** "Pointed rock in creek"

A rock on the north shore of *ncəcm'utáʔstm* (#327) at the mouth. Both the creek mouth and *nxəxt'ítaʔk<sup>w</sup>* are now inundated.

Source: Martin Louie, Albert Louie.

329. ***nc'aw'qc'áw'q*** "Ebbing waters"

This name of an area on the west side of the Columbia River, immediately north of the mouth of *ncəcm'utáʔstm* (#327). This was a favorite swimming spot of the children whose parents were fishing at Kettle Falls (Albert Louie).

Source: Albert Louie, Martin Louie.

330. ***sklúx<sup>w</sup>əx<sup>w</sup>qin*** "A basin"

A small gravel island directly east of *nc'aw'qc'áw'q* (#329). Now inundated, the north end of the island was a pit-lamping spot for salmon and other species (Albert Louie, Martin Louie).

Source: Albert Louie, Martin Louie.

331. ***naʔsíʔtn*** "Place of set-lines"

The sandbar on the east side of the Columbia River immediately north of *sklúx<sup>w</sup>əx<sup>w</sup>qin* (#330). There was a fishing spot near *naʔsíʔtn* where the people fished for sturgeon using set-lines (Martin Louie, Albert Louie). The fishing spot and the sandbar are now inundated.

Source: Martin Louie, Ellen Stone, Albert Louie.

332. ***kʔíl'paqs*** "A point"

A small point of land on the east side of the Columbia River immediately north of *naʔsíʔtn* (#331). *kʔíl'paqs* was at the southern end of the larger fishing area called *nməxíynm* (#334), and it too was a fishing place. Both are now inundated.

Source: Martin Louie.

333. **sməcnúlaʔx<sup>w</sup>** “Desert parsley grounds”

The name of a major camping area on the west side of the Columbia River which extended from just north of nxəxt’ítaʔk<sup>w</sup> (#328) for approximately three-quarters of a mile to nłaʔmínaʔ (#337).

Ray (1936: 141) recorded a small Colville winter village estimated to be occupied by ‘two families or ten people’ c. 1860, but having ‘large numbers of people in the summer’. He identified sməcnúlaʔx<sup>w</sup> as the furthest upriver village of Colville people (1932: 20). It was known that, indeed, many people camped at sməcnúlaʔx<sup>w</sup> during the fishing season.

Source: Ray (1932: 20, 1936: 141), Martin Louie.

334. **nməxíynm** “A slow eddy”

The place name refers specifically to an eddy and generally to the area along side it on the east bank of the Columbia River, extending from just south of the Kettle Falls bridge downriver to kʔíl’paqs (#332). Within the larger context of nməxíynm, two places were used as fishing stations: snk’tuʔcín̄tn, just north of nməxíynm; and snmúsksn̄tn (#336), located right at the north end of nməxíynm (Albert Louie). The eastern shoreline of nməxíynm was used as a campground during the fishing season, occupied by the Kalispel and Spokane (Albert Louie) and/or the sǰ<sup>w</sup>iyíʔt̄px from the east side of the Columbia (Martin Louie).

Source: Albert Louie, Martin Louie, Ellen Stone.

335. **snqəltínaʔ** “A terrace”

The name of an area, still partly above water, on the west side of the Columbia River, above and west of nłaʔmínaʔ (#337). Former utilization was as a campground during the fishing season, occupied by the sncaʔlíʔx, the sǰ<sup>w</sup>iyíʔt̄px from the west side of the Columbia.

Source: Martin Louie.

336. **snmúsksn̄tn** “Feel-for-fish place”

The name of the fishing station located at the south end of a long rock ridge named tk’əməáqsm, both at the northernmost end of nməxíynm (#334). The name derives from the fact that during the early part of the fishing season, when the water was high and murky, the people fished from canoes drifting around in

the back eddy of the cove at the bottom of tk'əmáqsm, and they had to 'feel around' with their harpoons to find the salmon.

Source: Albert Louie.

337. **nłaʔmínaʔ** "Near the back or base"

The name of an area on the west side of the Columbia River, located about 200 yards downriver from the Kettle Falls bridge and extending several hundred yards south to sməcnúlaʔx<sup>w</sup> (#333). During the fishing season nłaʔmínaʔ was used as a campground (Albert Louie, Martin Louie).

Source: Albert Louie, Martin Louie.

338. **st'át'q'əmtn** "The foot crossing"

The name of the area immediately south of the west end of the Kettle Falls bridge. st'át'q'əmtn was used as a river crossing long before the bridge was built (Albert Louie, Martin Louie).

Source: Albert Louie, Martin Louie.

## PLACE NAMES AROUND KETTLE FALLS

339. **tk'əmáqsm** “Long ridge or point”

The name of a long ridge of rock, partially inundated, that extended northwest from the east end of the Kettle Falls Bridge and terminated in the lower Kettle Falls. The entire promontory was referred to as tk'əmáqsm. There are numerous sites within it with separate names.

Informants stated that tk'əmáqsm was formerly a sǰ<sup>w</sup>iyí?łpx winter village ‘a very long time ago’ and pithouses were in use at that time. However, the exact location of the winter village is unknown (Albert Louie, Martin Louie). It was recalled that tk'əmáqsm was well-known campground of the sǰ<sup>w</sup>iyí?łpx people during the salmon runs; Albert Louie’s mother had pointed out to him the specific areas where certain families camped.

Source: Albert Louie, Martin Louie.

340. **npətən'x<sup>w</sup>áqs** “Old ladies’ trail”

The name of the trail, now inundated, which followed along the rock ledges of tk'əmáqsm (#339), and used by elderly Indians to carry fish from the traps (Martin Louie). The route of the trail went from the northwest point of tk'əmáqsm, traversed the ledges close to the river, and terminated at the campground at nməxíynm (#334). The regular trail (with no special name), went along the top of tk'əmáqsm, was used by the younger people (Martin Louie).

Source: Albert Louie, Martin Louie, Louie Pichette.

341. **snq<sup>w</sup>aq<sup>w</sup>a?áltan** “A meeting place (for counseling)”

The name of a large, distinctively striated rock (one of two) on the west fact of tk'əmáqsm (#339). The other boulder also had a name (but it is not recalled), and was moved to the Kettle Falls Ranger Station in 1974.

snq<sup>w</sup>aq<sup>w</sup>a?áltan formerly had a ceremonial use; the ‘chiefs’ used to sit on one of these rocks while speaking to the people ‘during ceremonies for the first foods’, i.e. first roots, berries, or meat of the season, but snq<sup>w</sup>aq<sup>w</sup>a?áltan was not used during the ‘First Salmon Ceremony’ (Martin Louie). In those days the chiefs and their families camped very close to snq<sup>w</sup>aq<sup>w</sup>a?áltan (Martin Louie).

Source: Martin Louie, Ellen Stone, Christine James Sam.

342. **nla<sup>w</sup>ət múlaʔx<sup>w</sup>** “A gully”

A recent place name referring to an area evident as a north-south ‘cut’ through the approximate middle of tk’əmáqsm (#339). The ‘cut’ was the result of a flood event ‘not long before 1900’ (Martin Louie). nla<sup>w</sup>ət múlaʔx<sup>w</sup> was considered part of the larger area of ʔaksx<sup>w</sup>əx<sup>w</sup>ankíʔp (#343), the major campground (Albert Louie). Albert Louie’s mother was born at this spot during the fishing season, but the birth occurred prior to the existence of the ‘cut’ when the area was known by a different name.

Source: Martin Louie, Albert Louie.

343. **ʔaksx<sup>w</sup>əx<sup>w</sup>ankíʔp** “Hawthorne bushes”

The name of the area comprising the approximate southeast half of tk’əmáqsm (#339), now inundated for the most part. ʔaksx<sup>w</sup>əx<sup>w</sup>ankíʔp was the largest camp ground of the entire Kettle Falls area during the salmon season (Albert Louie, Martin Louie).

In the 1920s and 1930s, sǰ<sup>w</sup>iyíʔʔpx and Lakes people camped here, with each extended family occupying a specific spot summer after summer. Drying racks were erected at each camp, used, and then disassembled and stored nearby for the next fishing season (Albert Louie, Martin Louie).

Source: Albert Louie, Martin Louie.

344. **nq<sup>w</sup>əq<sup>w</sup>əʔípm’** “A small bay”

The name of the small bay north of ʔaksx<sup>w</sup>əx<sup>w</sup>ankíʔp (#343), now inundated. Informants state that nq<sup>w</sup>əq<sup>w</sup>əʔípm’ was not a salmon fishing area, and may have served as a water source for people camping in the north part of ʔaksx<sup>w</sup>əx<sup>w</sup>ankíʔp.

Source: Albert Louie.

345. **k<sup>w</sup>ər k<sup>w</sup>arúʔs** “Yellowish banks”

The name of the distinctive steep banks that encircle nq<sup>w</sup>əq<sup>w</sup>əʔípm’ (#344), still above water for the most part. Formerly k<sup>w</sup>ər k<sup>w</sup>arúʔs was a place where medicinal plants called nt’əq<sup>w</sup>t’əq<sup>w</sup>ínk (purple penstemon) were gathered by young men lowered on ropes from above (Albert Louie).

Source: Albert Louie, Louie Pichette, Martin Louie.

346. **nḵaʔḵaʔ'itk<sup>w</sup> cítx<sup>w</sup>s** “Home of Water Monster”

The name refers to an area directly below the sheer rock bluff at the northwest end of k<sup>w</sup>ər k<sup>w</sup>arúʔs (#345) where there was believed to be an underwater passage. nḵaʔḵaʔ'ik<sup>w</sup> cítx<sup>w</sup>s has legendary significance as the home of a ‘water monster’ (Albert Louie; Hines 1976: 116-117).

Source: Albert Louie, Louie Pichette, Ellen Stone, Hines (1976: 116-117).

347. **snḵəḵaʔíwltn** “Rock kettles”

The name of a place near the northwest tip of tk'əmáqsm (#339) where there were several distinctive rock ‘kettles’.

snḵəḵaʔíwltn had ceremonial function; the ‘first salmon’ were cooked in these kettles as part of the annual special ceremony on the return of the salmon to Kettle Falls (Kennedy and Bouchard 1975).

Source: Kennedy and Bouchard 1975.

348. **tk<sup>w</sup>umáqsm** “End of ridge”

The name refers to the upper south face of the northwest end of tk'əmáqsm (#339). At tk<sup>w</sup>umáqsm the ‘old lady’s trail’, npətən'x<sup>w</sup>áqs (#340), and the ‘regular trail’ came together.

Source: Albert Louie.

349. **snmíl'mn** “Distributing food place”

The name of a natural depression ‘about the size of a room’ located on tk'əmáqsm (#339). The salmon that had been caught in the J-shaped traps at the Lower Falls were thrown into snmíl'mn prior to being distributed to the people. Paul Kane, Canadian artist, was at Kettle Falls in 1847, and subsequently produced paintings from his sketches. One of these, “Falls at Colville”, appears to show basketry traps in use *simultaneously* at snč'əlíʔtn (#351), nʔawʔáwyaʔqn (#352), and skt'áq' (#353), an unlikely event since these fishing spots were used sequentially. Kane’s depiction is attributable to artistic license, his attempt to portray events temporally as well as spatially.

Source: Albert Louie, Louie Pichette, Ellen Stone.



350. **snpəlsćútn** “Suicide place”

The name of the rock bluff, now inundated, on the north side of the end of tk’əmáqsm (#339). People had committed suicide at this place ‘a long time ago’ by jumping into the water and being swept over the falls.

snpəlsćútn was also a fishing place; at a certain water level, a J-shaped trap was set at the small falls created by a low rock ridge extending from the base of snpəlsćútn (Albert Louie).

Source: Albert Louie, Martin Louie.

351. **snc’əlí?tn** “Basketry trap place”  
**nḥəw’ikn’** “Harpooning”

snc’əlí?tn is the name of the lower area in the V-shaped cleft between snpəlsćútn (#350) and tk<sup>w</sup>umáqsm (#348). More specifically, snc’əlí?tn refers to the rocks at the extreme southeast end of the Lower Falls.

The main c’əlí? (J-shaped basketry trap) was positioned in the rocks at snc’əlí?tn in such a way that it was directly below the most southeasterly Lower Falls (Albert Louie). As the river level dropped, the trap was then moved to the next rock immediately northwest, the rock n?aw?áwya?qn (#352). After the high water abated, this place was used to harpoon salmon, hence the term, contributed by Martin Louie, nḥəw’ikn’.

Source: Albert Louie, Louie Pichette, Ellen Stone, Martin Louie.

352. **n?aw?áwya?qn** “Hanging upside down”

The next rock in the series of outcropping of a low, broken rock ridge of the northwesterly extension of tk’əmáqsm (#339). This ridge forms the Lower Falls and extends right across the Columbia River.

After the river level dropped sufficiently so as to make the J-shaped trap inoperable at snc’əlí?tn, it was moved to n?aw?áwya?qn (Martin Louie)

Source: Albert Louie, Martin Louie, Ellen Stone.

353. **skt’áq’** “A crossing”

The name of the rock outcrop which defined the southeast end of the central portion of the Lower Falls.

A J-shaped basketry trap was in use here at times during the salmon runs.

Source: Martin Louie.

354. **kiʔáncutn** “Peed herself”

Name of the distinctive rock formation that defined the northwest end of the central Lower Falls. A V-shaped rock formation with a small, narrow waterfall in the center (when river was maximum flow). kiʔáncutn was used both as a basketry-trap place and as a harpooning station (Martin Louie). As many as 30 or 40 salmon could be seen ascending the central portion; however, they went up both sides of kiʔáncutn as well. The east side of kiʔáncutn and the basketry trap were used right up until the Falls were inundated by Lake Roosevelt (Albert Louie). Formerly kiʔáncutn was reachable only by canoe; great care had to be taken not to be pulled over the Falls.

By the 1920s, a small cable car connected kiʔáncutn to the east shore to transport people and fish (Albert Louie, Charlie Quintasket). kiʔáncutn has legendary significance as the stone representation of Coyote’s daughter; kiʔáncutn was the daughter’s name and refers to events of one version of the legend. Informants had two versions; both accounted for the creation of kiʔáncutn, the place (Albert Louie, Louie Pichette), and the second, the distribution of salmon throughout the Columbia River drainage (Martin Louie).

Source: Albert Louie, Martin Louie, Louie Pichette, Charlie Quintasket.

355. **snkʔuʔcíntn** “Mid-air harpooning”

The name refers to a small point of rock jutting out from the lower south face of tkʔamáqsm (#339). The name is derived from the fact that salmon used to jump into the air to ascend here, and the people actually harpooned them in mid-air (Albert Louie). Paul Kane’s painting, “Falls at Colville”, portrays Indians harpooning salmon at a place that corresponds to the location (Albert Louie, Louie Pichette) of snkʔuʔcíntn.

Source: Albert Louie, Louie Pichette.

356. **snktiʔxísntn** “Swim over rock”

The name of the place just downriver from snkʔuʔcíntn (#355) that had a rock ledge not far under the river surface. The ledge was composed of light-colored rock, enabling the people to harpoon the salmon as they swam past (Albert Louie). To Martin Louie, snktiʔxísntn is the name of a site on the west side of

the Columbia River where salmon were harpooned from scaffolds erected at the water's edge.

Source: Albert Louie, Martin Louie, Louie Pichette.

357. **snłəw'íkn'tn** "Place of harpooning"

The name of a fishing station, now inundated, on the lower face of the rocky point just east of nq<sup>w</sup>út (#358). snłəw'íkn'tn had not been used 'since before 1900', perhaps due to the difficulty in reaching it. The men who used this site had to use ropes to climb out onto the ledge (Albert Louie).

Source: Albert Louie, Louie Pichette, Ellen Stone.

358. **nq<sup>w</sup>út** "A bay"

nq<sup>w</sup>út is the name of a bay, and before the creation of Lake Roosevelt, the name of a back eddy within the bay located below the Falls. Due to the rough water in this bay, no fishing was done here (Albert Louie), but the flats around the upper perimeter (which are still above water) were used as a campground during the salmon runs by the sncəli?x (Martin Louie).

Source: Albert Louie, Martin Louie.

359. **snłu?mín** A bay used as a fishing place  
**wəyí?stn** "A medicinal plant"

snłu?mín is the name of a bay, and pre-reservoir, a back eddy on the west side of the Columbia River below the Falls. A fishing place, snłu?mín was where Indians harpooned the salmon resting in the slack water of the eddy.

Source: Martin Louie, Charlie Quintasket.

360. **snk'ət'lanwíx<sup>w</sup>tn** "Line-cutting place"

The name of the fishing station located on a narrow ledge below the steep cliff which forms the north entrance to snłu?mín (#359). The access to snk'ət'lanwíx<sup>w</sup>tn was by ropes; men were lowered down the ledge.

Source: Martin Louie.

## FROM KETTLE FALLS TO NANCY CREEK

361. **nwəstínk** “High hillside”

The name of the hillside area west of State Route 395 that was a well-known place to dig black camas and bitterroot (Albert Louie, Mary G. Marchand). Black camas bulbs had been obtained from the Kalispel people and transplanted to several sites on the west side of the Columbia River some time before the mid-1800s (Albert Louie). **nwəstínk** also had legendary significance: Louie Pichette knew of a legend that attributed the presence of black camas in the Kettle Falls area to Coyote.

Source: Albert Louie, Mary G. Marchand, Louie Pichette.

362. **tkəxíxsn'** “Trail over rock”

The name of a well-known place, partially above water, on the west side of the Columbia River between the former upper and lower Kettle Falls. Some informants indicate that **tkəxíxsn'** was a Lakes winter village (Albert Louie, Mary G. Marchand), but all agree it was a campground used during the fishing season by multiple groups.

Source: Albert Louie, Mary G. Marchand.

363. **sǰʷənítkʷ** “Roaring waters”

The name of the former waterfalls, both upper and lower, and generally to the entire area of Kettle Falls. It was the most widely known place name of the whole study area, both to Indian and white people.

All informants state that Indians have been coming to Kettle Falls to fish ‘since the beginning of time’. Annual gatherings to harvest the anadromous runs were held at this site. In the informants’ grandparents’ time, the mid-1800’s, gatherings of a thousand or more were recorded by the earliest white people who came to the Falls.

In early historic times, it is generally acknowledged that the **sǰʷiyíʔípx** controlled the main Kettle Falls fisheries by means of their ‘Salmon Chief’. The Salmon Chief directed the ceremonies, construction and usage of the basketry traps, as well as the distribution of salmon. By the early 1900s, it appears that control was shared between **sǰʷiyíʔípx** and the Lakes, and the boundary between the two groups was between the upper and lower falls (Albert Louie, Martin Louie, Mary G. Marchand, Charlie Quintasket).

There were occasions, even in recent memory, where it was not possible to use the fishery at all because of extreme high water. When these instances occurred, neither the basketry trap areas nor the harpooning stations could be reached. By that time the salmon runs had passed and no anadromous fish were harvested that year. Such an event took place in 1894, when the water was so high it swept away all the drying rack poles and teepee poles stored away in the vicinity of tk'əməqsm (#339) (Albert Louie).

As would be expected, there are numerous references to s̄x̄<sup>w</sup>ənít<sup>w</sup> in the oral history of the region. The informants, Ray (1933: 172-173), and Gould (1917: 101-103) have reported the legend of Coyote bringing Salmon up the Columbia River and in the process, creating the Falls. More generally, there are scores of legends of the region that begin with the words, 'x̄<sup>w</sup>?it iʔ-sqíləx̄<sup>w</sup> k̄<sup>w</sup>liwtlx̄<sup>w</sup> k̄'l s̄x̄<sup>w</sup>ənít<sup>w</sup>' ('many people lived in the vicinity of Kettle Falls').

Source: Albert Louie, Martin Louie, Mary G. Marchand, Charlie Quintasket, Ray (1933: 172-173), Gould (1917: 101-103).

364. **ksúnk<sup>w</sup>** "Island"

The term for what is known locally as 'Hayes Island' or 'Kettle Falls Island' located immediately north of tk'əməqsm (#339). The informants agree that this island was formerly a Lakes campground, corroborated by a rough map from more than a hundred years ago (Harvey 1870: map) that identifies the island as "gregwa" island. Gregoire (kə<sup>w</sup>ríkwaʔ) was a well-known Lakes Chief of the mid-1800s. Mary G. Marchand was told that in 1845 (the year St. Paul's Mission was built), Lakes people were living year-round on the island.

It appears that by the early 1900s, no Lakes or other tribe, camped on ksúnk<sup>w</sup> during the fishing season. Displacement of the Indian people is reflected in the fact that not one place name for sites on the island is now known, other than the name of the island itself.

The informants had a fund of personal and second-hand anecdotal information regarding the fishery, fishing technology and stations, fish species, and other associated subjects. For instance, Albert Louie had gone with his grandfather to gaffhook eels in the rapids at the southeast end of ksúnk<sup>w</sup>, lamprey eels that were traded to Spokane and Kalispel Indians. Mary G. Marchand was told that during her grandmother's life, the Lakes people fished from the harpoon sites at the southeast end, but to her knowledge, not at the upper falls between the island and the west shore of the Columbia River.

Source: Harvey 1870: Map, Mary G. Marchand.

365. **sqáqəl't** "Summit"

The name of the general vicinity of St. Paul's Mission, still standing (though partially reconstructed) on the bench to the east of the former Falls. Part of the bench is commonly known as Mission Point.

Mary G. Marchand stated that the name is derived from the fact that the trail coming from the north ascended and topped the higher elevation at this place. The church of St. Paul's was established in 1845, the first to be built in the territory of the sǰ'iyí?łpx and Lakes people. St. Paul's was instrumental in the establishment of the Catholic religion, though in later years it was replaced as the center of religious activity by St. Francis Regis. Prior utilization of the area was as a campground during the fish runs (Martin Louie, Charlie Quintasket), and later as a year-round residential area as early as 1853 (Suckley 1855: 299).

Source: Louie Pichette, Ellen Stone, Mary G. Marchand, Julia Quintasket, Louise Lemery, Martin Louie, Charlie Quintasket, Suckley (1855: 299).

366. **ny'an'in'kn'** "A narrow ravine"

The name of a ravine to the northeast of St. Paul's Mission.

Source: Martin Louie.

367. **sł'əqəmciń** "Point of land"

The name refers to a slough formerly located on the flats below sqáqəl't (#365). The area is now inundated up to the base of the bench now known as 'Mission Point'. During high water (pre-reservoir), the slough completely encircled a low knoll creating an island, historically known as 'Leshner's Island'. Utilization of the slough and the knoll is recalled as a recreational area for swimming (Charlie Quintasket).

Source: Albert Louie, Martin Louie, Louie Pichette, Mary G. Marchand, Charlie Quintasket, John Adolph

368. **nmá'ʔtuʔscin** "Log bridge"

The name of an area found within the slough, sł'əqəmciń (#367), both located on the flat below sqáqəl't (#365). nmá'ʔtuʔscin refers specifically to a log placed across a narrow area of the slough and used as a footbridge.

Source: Not available.

369. **snxəlák** “Went around”

The name of the large area on the east side of the Columbia River, north and east of Kettle Falls, known as Marcus Flats. This was as a recreational area where Indians, camped nearby for the fish runs, gathered for foot races, horse races, and different types of gambling (Martin Louie).

Source: Martin Louie.

370. **npəpɔ́wəl'ícq'əm** “Having Lingfish”

The name of a village located on Marcus Flats west of the northwest end of Mission Point. Informants placed npəpɔ́wəl'ícq'əm ‘in the vicinity of Fort Colville’, or more generally ‘somewhere around Marcus Flats’.

Ray (1936: 124) identified npəpɔ́wəl'ícq'əm as the lowermost Lakes village on the Columbia River. A relatively small settlement of seven to ten camps c. 1860, it was the site of the shinny grounds and meeting place for sǎ'iyí?łpx and Lakes and Kalispel people. It also served as a base camp for Indians digging camas in the nearby Calispel Range. After the establishment of the Hudson’s Bay Post, npəpɔ́wəl'ícq'əm increased in size and became a center of considerable trading activity.

Source: Ray (1936: 124).

371. **sntqəl'útisxntn** “Footprint-in-rock”

The name of a rock with footprints on it, located at the mouth of Nancy Creek on the west side of the Columbia River. Albert Louie had seen the rock, but did not recall the legend accounting for the footprints.

Source: Albert Louie, Louie Pichette, Mary G. Marchand, Julia Quintasket.

372. **sk'ək'án't** “Little waterfall”

The name of a small waterfall, still above lake level, on Nancy Creek. It was as a fishing spot for other species of fish, but not for salmon (Mary G. Marchand).

Source: Albert Louie, Mary G. Marchand, Charlie Quintasket.

373. **nq'əq'úłq'əłla?x'w** “Dusty ground”

The name of the Nancy Creek area, but more specifically to the west and north of the former creek mouth (Charlie Quintasket, Julia Quintasket). Informants were

told that  $nq^w \text{ə}q^w \acute{u}tq^w \text{ə}tla?x^w$  was a former Lakes winter village, but no one had lived there ‘for a very long time’ (Albert Louie, Charlie Quintasket).

Source: Charlie Quintasket, Julia Quintasket, Albert Louie.

374. **kləkíw’s** “Grove on a hill”

This place name refers to an area, now inundated, near the former mouth of Pingston Creek on the east side of the Columbia River. Informants know the place as the site of the former Dobson Ferry landing; on the west shore, the ferry landed just downriver from Nancy Creek (Charlie Quintasket).

Ray (1936: 124) identified a Lakes village named  $klkl’us$ , as the largest winter encampment, with an average population of about 200 people. As a trading center during the fur trade era, it was even more popular than  $npəpəq^w \text{ə}l’ícq^w \text{ə}m$  (#370).

Source: Albert Louie, Ellen Stone, Charlie Quintasket, Ray (1936: 124).



### KETTLE RIVER, FROM MARCUS TO THE U.S. – CANADIAN BORDER

375. **sk'əłʔállq<sup>w</sup>aʔ** “To arrive at”  
**nc'əlc'əlítk<sup>w</sup>** “Trees standing in water”

Both names refer to an area of the old town of Marcus, now inundated. The present town is east of the original site. Information regarding use of sk'əłʔállq<sup>w</sup>aʔ has been provided in the literature:

Teit (1930: 210) identified nc'əlc'əlítk<sup>w</sup> as one of the main Lakes villages and the southern boundary of their territory. Elmendorf (1935-1936) identifies and locates nc'əlc'əlítk<sup>w</sup>, but does not indicate whether it was a village.

Ray (1936: 124) reiterated information provided by Elmendorf.

The House Diary of St. Francis Regis Mission (1904-1908) identified sk'əłʔállq<sup>w</sup>aʔ as a Mission for whites and Indians at 'Markus', with a Catholic population of about 90. It was noted that 'a few Kettle River Indians attend services here'.

Source: Charlie Quintasket, Louise Lemery, Teit (1930: 210), Elmendorf (1935-1936), Ray (1936: 124).

376. **kłəkcín** “Bushy-area-at-mouth”

The name applied to a place directly across the river from Old Marcus on the north bank of the Columbia River (the river runs east-west here). kłəkcín was east of the slough located on the east side of Kettle River mouth.

All informants state that kłəkcín was a former winter village of the Lakes people (Mary G. Marchand, Julia Quintasket). Mary G. Marchand had seen pithouse depressions here when she was young, and was told by her grandmother that 'the Lakes Indians lived in these holes in the ground during winter, a very, very long time ago'. In fact, the parents of Mary G. Marchand's grandmother wintered at kłəkcín.

Lakes people lived here year-round, among them were: Bill Miller, qáʔmupaʔ, and Ellen Grant and her sister, Bernadine. Symons (1882: Map 2) noted "Indian houses" at a site in the vicinity, but did not give an Indian name for the place. Elmendorf described the physiography of the area between the Kettle River and the Columbia, as 'a slough and great trees, across from Marcus'. He located kłəkcín, a Lakes winter village, near the slough.

Ray also identifies *kłəkcín* as a Lakes winter village with a resident population of about 150. Four or five families usually remained throughout the summer.

Source: Mary G. Marchand, Julia Quintasket, Symons (1882: Map 3), Elmendorf (1935-1936), Ray 1936b: 124).

377. **nʔaǰʷtúlaʔxʷ** “Slough”  
**nqʷiʔqʷiyáʔtkʷ** “Bluish-green water”

Both names refer to the slough east of the mouth of Kettle River that surrounded much of the low knoll on which *kłəkcín* was located. The slough was a good fishing ground for other species of fish, but not for salmon (Mary G. Marchand).

Source: Albert Louie, Charlie Quintasket, Julia Quintasket, Mary G. Marchand.

378. **pʔəʔnúlaʔxʷ** “Crushing place”

The name refers to the distinctive, narrow Kettle River Gorge located just upstream from the mouth. *pʔəʔnúlaʔxʷ* has legendary significance. A Coyote story accounts for the formation of the gorge as well as the name of this place (Martin Louie).

Source: Martin Louie, Julia Quintasket

379. **nǰʷiyaʔłpítkʷ** “A type of rock” (used for tanning hides)

The term refers to the lower reach of the Kettle River. Informants were most familiar with this part of the Kettle River, but were unsure if any of these sites were seasonal campgrounds or traditional winter villages (with the exception of one site at the mouth of Deadman Creek: See #383).

Lakes people lived along and around the lower Kettle River year-round. The area from Barstow to the gorge was a fishing ground where the people fished from canoes using torches. Whitefish and suckers were caught this way.

Source: Christine James Sam

380. **sǰəλʷlaqs** “Upper ridge”

The name refers to the most southwesterly end of the area know as Kelly Hill, north and slightly west of *kłəkcín* (#376). Indian people lived in the area year-round. Among them were Luke Lemere (Lakes), *qʷilqn*, and his family.

Source: Charlie Quintasket

381. **nk'wəł'áqs** "Removed from point"

The name of an area on the southwest slope of Kelly Hill, north of sǰəł'laqs (#380) on the east side of the Kettle River. In recent times Narcisse Downey (Lakes) and his family lived year-round at nk'wəł'áqs.

Source: Charlie Quintasket, Julia Quintasket

382. **n'ácmín** "Tying, coming together"

The place name refers to Deadman Creek on the west side of the Kettle River. Former utilization may have included use as a winter village in the vicinity of the former mouth of Deadman Creek (Albert Louie), and possibly as a fishing area.

A V-shaped basketry trap and a weir were used in the lower Kettle River (Martin Louie, Albert Louie; Kennedy & Bouchard 1975). The upper area of Deadman Creek was considered a good deer-hunting place (Charlie Quintasket).

Source: Albert Louie, Mary G. Marchand, Charlie Quintasket, Julia Quintasket, John Adolph, Kennedy & Bouchard (1975).

383. **snqqəl'tkn'ítk<sup>w</sup>** "Lake on top"

The name of the area on the west side of the Kettle River below Boyds. The exact location is unknown, however there is a small lake shown on the map which may indicate this is the general area of snqqəl'tkn'ítk<sup>w</sup>. The Indians caught salmon with spears and harpoons late in the fall at the spawning bed near Boyds (Martin Louie).

Lakes Indians were also living year-round from just above Deadman Creek north to just south of Boyds. Some of the Indian people who lived near Boyds were Old Charlie Smith, k<sup>w</sup>im'cxn, who was Louise Lemery's grandfather; Charlie Smith Jr., paʔpílyaqn, and his family (Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery).

Source: Julia Quintasket, Louise Lemery, Martin Louie, Mary G. Marchand, Charlie Quintasket.

384. **ʔáwap** "Dripping bank"

A bank along which tiny streams drip. The name of the eastern portion of a divided peninsula along the east side of the Kettle River about a half-mile north of Napoleon. This place also has legendary significance; Coyote turned Raven, Vulture, and Condor to stone here.

Indians lived here year-round, among them were: Alec Louie, smák<sup>w</sup>sxn, Johnny and Mary Semoe, and Mary's son, Pete Lemery.

Source: Not Provided.

385. **t'ət'ək'<sup>w</sup>típ** "Small lake"

This name refers to an area about one and a half miles north-northwest from ʕáwap (#384) where the Kettle River flows east-west. Northwest of the river is a tiny lake through which Hodgson Creek flows, this is t'ət'ək'<sup>w</sup>típ. The name is also applied to the general area.

Lakes people were living here year-round in more recent times; among the last to live here were Julia Jane and her family (Charlie Quintasket).

t'ət'ək'<sup>w</sup>típ also has legendary significance. A Coyote story accounts for the meanders in this section of the Kettle River as being caused or made by Coyote's brother, Fox (Mary G. Marchand).

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery

386. **kmq'<sup>w</sup>ítk<sup>w</sup>** "A small island"

The name of a place on the east side of the Kettle River about halfway between the Napoleon Bridge and the Barstow Bridge.

Lakes Indians were living in this are in the early 1900s, but their names are not recalled.

Source: Mary G. Marchand, Julia Quintasket.

387. **npəpqína?k** "Whitish cliff"

The name applies to a distinctive whitish-colored cliff to the west and slightly north of the Barstow turnoff on the west side of the Kettle River. It also refers more generally to the area of Barstow.

In more recent times, Indian people lived here year-round; the last to live here were Johnny Jane and his family. Louise Lemery had heard that a fish-weir was used in the Kettle River 'just above Barstow'.

Source: Louise Lemery

388. **sk<sup>w</sup>ək<sup>w</sup>ə'lítk<sup>w</sup>** “Warm water”

The name refers to an area on the east side of the Kettle River that is east and slightly north of Barstow. There was a spawning bed just downriver from the Barstow Bridge. The Indians from Kelly Hill and from along the Kettle River came here to harpoon or gaffhook the king (or sometimes called spring) salmon. This was in the early 1900s (Mary G. Marchand).

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery, Albert Louie.

389. **npəpə<sup>o</sup>'wítʔak<sup>w</sup>** “Grayish stream”

The name refers to an area on the east side of the Kettle River where a small, unnamed stream enters the river just south of sk<sup>w</sup>ək<sup>w</sup>ə'lítk<sup>w</sup> (#388). This stream flows out of Sackit Canyon.

Source: Charlie Quintasket, John Adolph.

390. **sʔiʔx<sup>w</sup>əl'xíp** “Black-moss place”

The name refers to a place about one mile east and uphill from npəpə<sup>o</sup>'wítʔak<sup>w</sup> (#389), just south of the Rettinger-Richart Road.

Black moss was gathered at sʔiʔx<sup>w</sup>əl'xíp (Christine James Sam) and it also served as a year-round residential area in more recent times. Charlie Quintasket refers to the area as ‘the Old Semoe place’ because the parents of Old Joe Seymour lived here.

Source: Christine James Sam, Albert Louie, Charlie Quintasket, Julia Quintasket.

391. **snqəqəl'tús** “The summit”

Name of the area located about one mile east and slightly north of sʔiʔx<sup>w</sup>əl'xíp (#390), in the vicinity of the junction of Rettinger-Richart Road and the Bossburg Cutoff.

Lakes Indians lived here year-round. Some of the last to live here were the family of Old Joe Seymour, qix<sup>w</sup>əlx or x<sup>w</sup>əstulaʔx<sup>w</sup>, his wife Rosalie, and their children.

Source: Charlie Quintasket, Julia Quintasket, Mary G. Marchand.

392. **npəqúlaʔx<sup>w</sup>** “A white spot”

The place name refers to a small alkaline lake, known locally as Rahahan Lake (but unnamed on maps), three-quarters of a mile south of snqəqəl'tús (#391) along the Bossburg Cutoff. In recent years npəqúlaʔx<sup>w</sup> was a residential area. The last two Lakes Indians to live here were Mattie Hope, npəc'qá'n, and Doctor Pete, k'iʔpiy'awt (Charlie Quintasket).

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery, Albert Louie.

393. **sxíxəl'sm** “Summit”

The name refers to an area a half-mile southeast of npəqúlaʔx<sup>w</sup> (#392) at the summit of a former trail, now a paved road known as the Bossburg Cutoff. Former utilization was as a travel route, but more recent years Lakes people lived here year-round. Among the last to live here were Tommy Adolph, k'ax<sup>w</sup>qs, John Jane, and Old Frank, x<sup>w</sup>únmist (Charlie Quintasket, Julia Quintasket).

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery, Albert Louie.

394. **piyá<sup>ƛ</sup>** “Red-tailed hawk”

The name refers to the area where St. Ann's Church now stands, about two miles north of npəqúlaʔx<sup>w</sup> (#392). In a more general sense, piyá<sup>ƛ</sup> refers to the hill on which the church is located, and to the entire high ridge from sǰəλ'laqs (#380) northward for a distance of about eight miles (Charlie Quintasket).

The real Kelley Hill (original spelling) is the hill on which the church stands (Charlie Quintasket). The Kelley Hill identified on maps is a misnomer and is part of the greater area of piyá<sup>ƛ</sup>. Formerly there was no single term to denote the Kelley Hill people, but with the important role that St. Ann's church and mission played in the lives of the Lakes people, the church became known as piyá<sup>ƛ</sup> Mission.

The term piyá<sup>ƛ</sup> came into general use to refer to the entire Kelly Hill area, and the word spiyá<sup>ƛ</sup>x came to identify the Indians living around St. Ann's mission and to a certain extent, to identify all the Kelly Hill Indians. After the church was established, Lakes Indians began to live near the church on a year-round basis. Some of the last people to live here included Christine Hayes and her family; an old man named ǰ<sup>w</sup>uʔmíkn, Old Downey Williams, who was Julia Quintasket's

father-in-law, Sophie Toulou (Mary G. Marchand, Charlie Quintasket), and Joe Quintasket, skayú, who was Charlie Quintasket's father (John Adolph).

Source: Charlie Quintasket, Julia Quintasket, Mary G. Marchand, John Adolph.

395. **kłc'əlíknm** "Swirling snow"

An old name (Charlie Quintasket), *kłc'əlíknm* refers to an area about two miles due north of Marcus Island, immediately to the north of the Northport-Flat Creek Road, above the north shore of Lake Roosevelt (it runs east-west here). In more recent years, *kłc'əlíknm* has been a residential area, where Mary G. Marchand lived. Other Lakes Indians who used to live at *kłc'əlíknm* included Chief Andrew ʔurpáǰn, his wife Nancy, who was Mary G. Marchand's maternal grandmother, and Felicity ʔurpáǰn, Mary G. Marchand's mother.

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery, Albert Louie.

396. **ncəqʷút** "A large wooded area"

The name refers to an area about a half-mile south of *kłc'əlíknm* (#395).

Source: Mary G. Marchand, Louise Lemery, Julia Quintasket.

397. **kłcəcqínaʔk** "Laying or reclining"

The name refers to a small ridge about a mile south of *kłc'əlíknm* (#395). Julia Quintasket recalls her aunt going there in the early 1900s to gather caches of nuts that squirrels had collected.

Source: Charlie Quintasket, Julia Quintasket.

398. **nləxʷíls** "Hollow"

The place name refers to an area about one mile northeast of *kłc'əlíknm* (#395) and takes its meaning from a hollow in the mountain to the immediate north. *nləxʷíls* served as a year-round residential area in more recent years. Among the people who lived here were a lady named *maryán*, her mother, *ǰəǰəʔíkn*, and Cecelia Andrews, *stərwáy* (Charlie Quintasket, Julia Quintasket, Mary G. Marchand).

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery, Albert Louie.

399. **nt'aq'íkn'm** "Foot crossing"

The name refers to an area, now partially inundated, across the Columbia River from Evans. nt'aq'íkn'm was a year-round residential area. Among the people who lived here were: Old Narcisse, s̄x̄əstqín, his wife, susapín, their children, Alex, Bernard, and their sister (name not recalled) (Julia Quintasket).

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery, Albert Louie.

400. **stk'əməqs** "End of ridge"

The name refers to a long, distinctive ridge which is actually the southeast extension of what is known as Kelley Hill on present-day maps. This ridge extends nearly to the western shore of the Columbia River at nt'aq'íkn'm (#399).

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery.

401. **sntkəłxəwíłtn** "Trail at the foot of the hill"

The descriptive term for the area, still partially above water, across from Bossburg. A trail used to traverse the hill in a northwesterly direction to connect with the Kettle River country; today the Bossburg Cutoff Road follows the same route.

As well as a travel route, sntkəłxəwíłtn, has served as a residential area. Those who lived here included; James Bernard, a well-known leader and spokesman of the Lakes people (Charlie Quintasket), Old Issac, spaʔaʔmix (Charlie Quintasket), Antoine 'Twenty Cat' and his wife Josephine (Charlie Quintasket, Mary G. Marchand, Julia Quintasket), the Arcasa Family (Mary G. Marchand), Old Man Boyd, ʔatm, and his wife, q<sup>w</sup>ʔlq<sup>w</sup>ʔłtk<sup>w</sup> (Julia Quintasket), Old Man Boyd's mother (Julia Quintasket), and the grandmother of Nancy Wynecoop, sipíc'aʔ.

Ray (1936: 124) noted sntkəłxəwíłtn as 'a hunting camp on the north side of the Columbia River opposite the town of Bossburg. It was occupied as a base for deer hunting during February. From here a trail led into the hills to the north'.

Source: Charlie Quintasket, Mary G. Marchand, Julia Quintasket, Ray (1936: 124).



402. **kłtətq<sup>w</sup>ús** “Basin on the beach”

The name of an area, partially above water, in the vicinity of Bossburg. According to the informants, this was an area where Lakes Indians used to live.

Source: Not available.

403. **kłk’ərm’íwaʔs** “Channel”

This term refers to an area, now partially inundated, on the west side of the Columbia River, where an unnamed creek that drains the Glasgo Lakes empties into the river. Lakes Indians lived here year-round, including; Antoine Wannacut and his wife, Josephine (Mary G. Marchand). In the springtime the Lakes people fished for whitefish and Dolly Varden char just below the mouth where a cliff stands very close to the river. Charlie Quintasket stated this fishing spot was called nʔiʔsítk<sup>w</sup>, but Mary G. Marchand stated that nʔiʔsítk<sup>w</sup> refers to the mouth of Flat Creek, six miles north.

Source: Albert Louie, Mary G. Marchand.

404. **nʔiʔsítk<sup>w</sup>** “Shallow, with sharp rocks”

Charlie Quintasket believed nʔiʔsítk<sup>w</sup> to be at the mouth of the nameless creek that drains the Glasgo Lakes, while Mary G. Marchand stated it was Flat Creek. In any case, Lakes Indians were living year-round in the vicinity of the mouth of Flat Creek ‘a long time ago.’ Among the last people to live here were Kasmir Moses, Frank Francis and his wife, and Adeline Barr (Mary G. Marchand).

nʔiʔsítk<sup>w</sup> also has legendary significance; it is mentioned in the story ‘Coyote and Grizzly Bear’ as the creek which drained the hills where Grizzly Bear lived.

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery.

405. **sciǰ<sup>w</sup>əłk<sup>w</sup>** “Rapids”

The place name refers to the rapids in the Columbia River known historically as the ‘Little Dalles.’ sciǰ<sup>w</sup>əłk<sup>w</sup> was a fishing grounds in former times, however informants disagree as to which group fished here, Kelley Hill Indians (Mary G. Marchand), or the Northport Indians (Charlie Quintasket). Informants knew about some of the former year-round residents, such as Harry Boyd and his mother (Mary G. Marchand, Julia Quintasket).

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket.

406. **nc'əc'ər'ism'** "Having Kingfishers"

This name refers to the general area of Northport on the east side of the Columbia River. nc'əc'ər'ism' is the best-known name (Mary G. Marchand), and the term may apply to the west side across the Northport as well (Julia Quintasket).

However, Charlie Quintasket believed the west side had a different name, but he did not recall it. snqílt and snk'ewíltñ refer to the area above the Little Dalles (Mary G. Marchand), but others say the terms apply to the area 'right around Northport'.

All informants stated that there were Lakes winter villages on both sides of the river at Northport, and Lakes people lived here year-round, but only on the west side of the river. Some who lived here were Mary Augusta and her mother, pílaʔsis, Nicholas Jerome, nk<sup>w</sup>álaʔ, and his brother, Mary Edwards and her daughter, Julia (Mary G. Marchand, Julia Quintasket). Teit (1930: 210) identified nc'əc'ər'ism' as one of the main Lakes villages 'at or very near Northport.'

Source: Mary G. Marchand, Julia Quintasket, Charlie Quintasket, Teit (1930: 210).

407. **yum'cn** "Delta (literary, 'moving mouth')"

The place name refers to the delta at the mouth of Sheep Creek on the west side of the Columbia River, about one and one-half miles up from Northport. Formerly, both sides of the mouth of the creek were Lakes winter village sites, but in more recent times the flats on the north side of the mouth were occupied. Among the people to live in this vicinity were; Adrian Jerome, brother-in-law to James Bernard, Charlie Norbert, nx<sup>w</sup>ímkn', Pete Pierre Arcasa k'asnú, Sam Edwards and his parents, Kasimir Moses and his family, and Old Issac, nq<sup>w</sup>əltuʔscín or spaʔaʕmíx.

Source: Mary G. Marchand, Julia Quintasket.

408. **nk'<sup>w</sup>əlílaʔ** "Rolling waves"

The name of the area known as Waneta at the confluence of the Pend Oreille River and the Columbia. A Lakes winter village was located just downriver from the mouth of the Pend Oreille, but into the late 1800s, Lakes people lived here year-round. Mary G. Marchand's mother, Felicity, was born here.

The name, nk'<sup>w</sup>əlílaʔ, applied both to the former settlement and to the lower area of the Pend Oreille River which the Lakes people utilized. Upriver the Pend Oreille or Kalispel people used the river resources. The border between the two

groups was located at Metaline Falls (Mary G. Marchand). Teit (1930: 208-209) lists nk'<sup>w</sup>əlíla? as an 'old village' or 'main camp'.

Source: Mary G. Marchand, Charlie Quintasket, Julia Quintasket, Louise Lemery, Teit (1930: 208-209).

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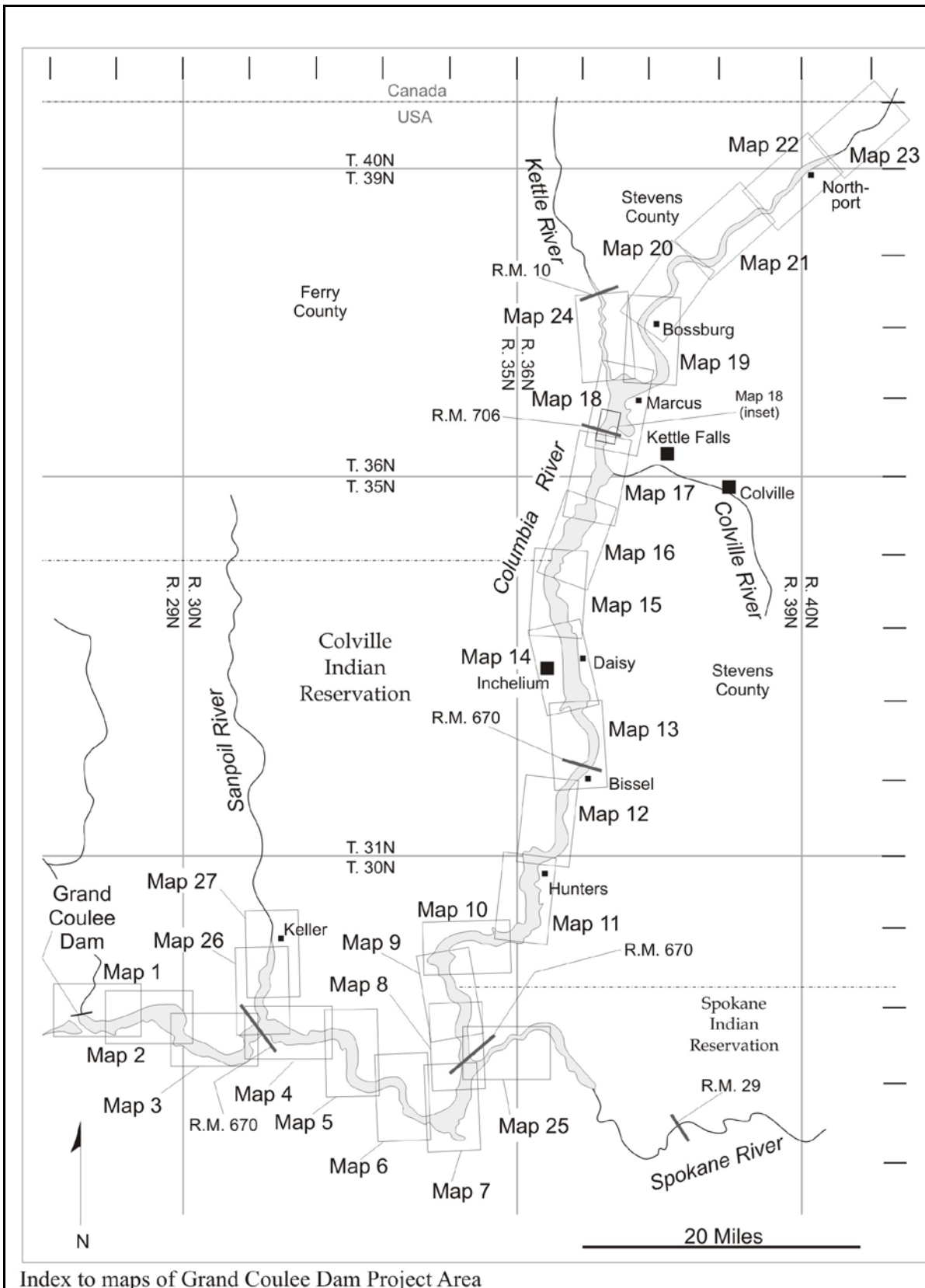
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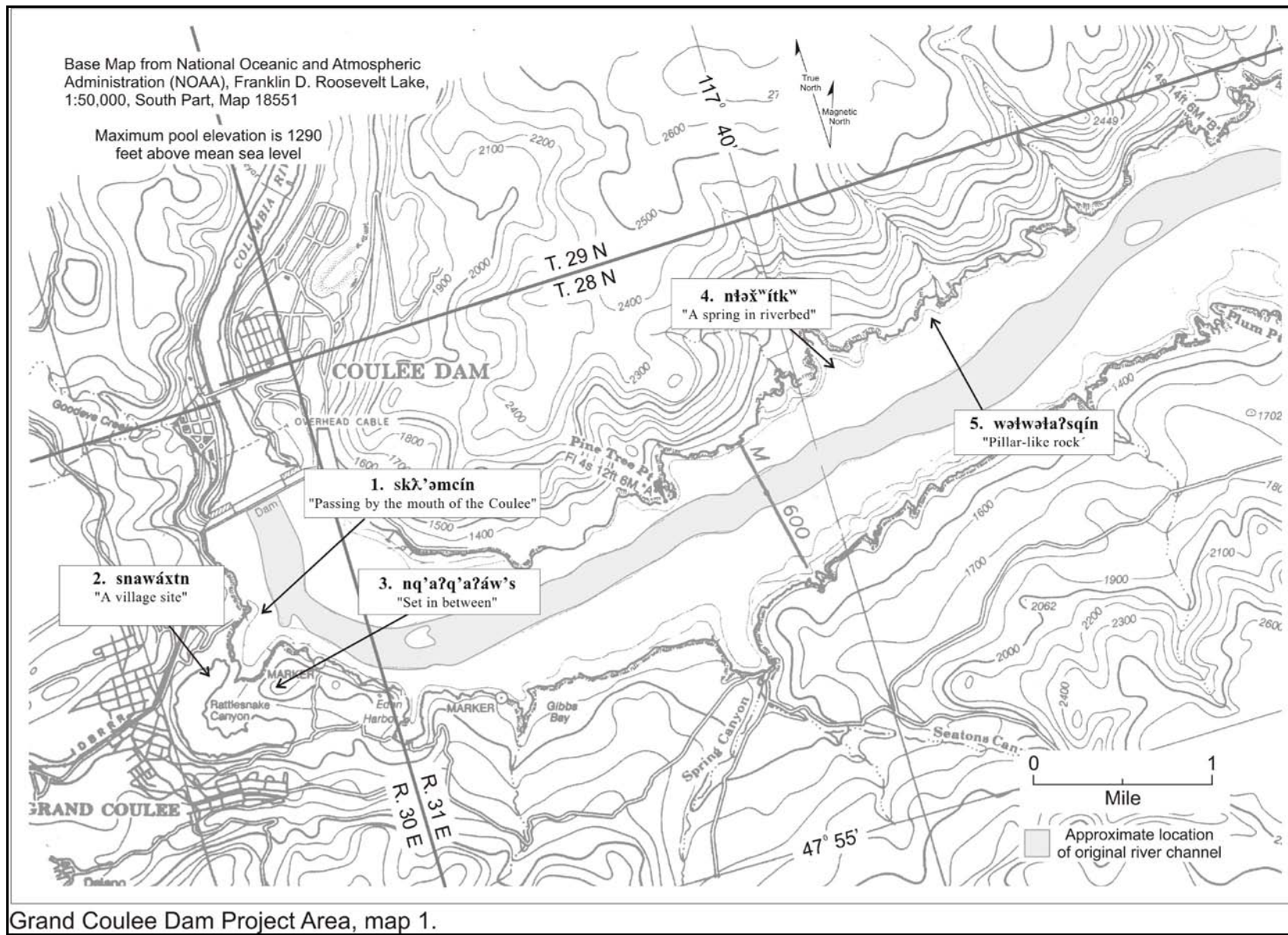
Work, John

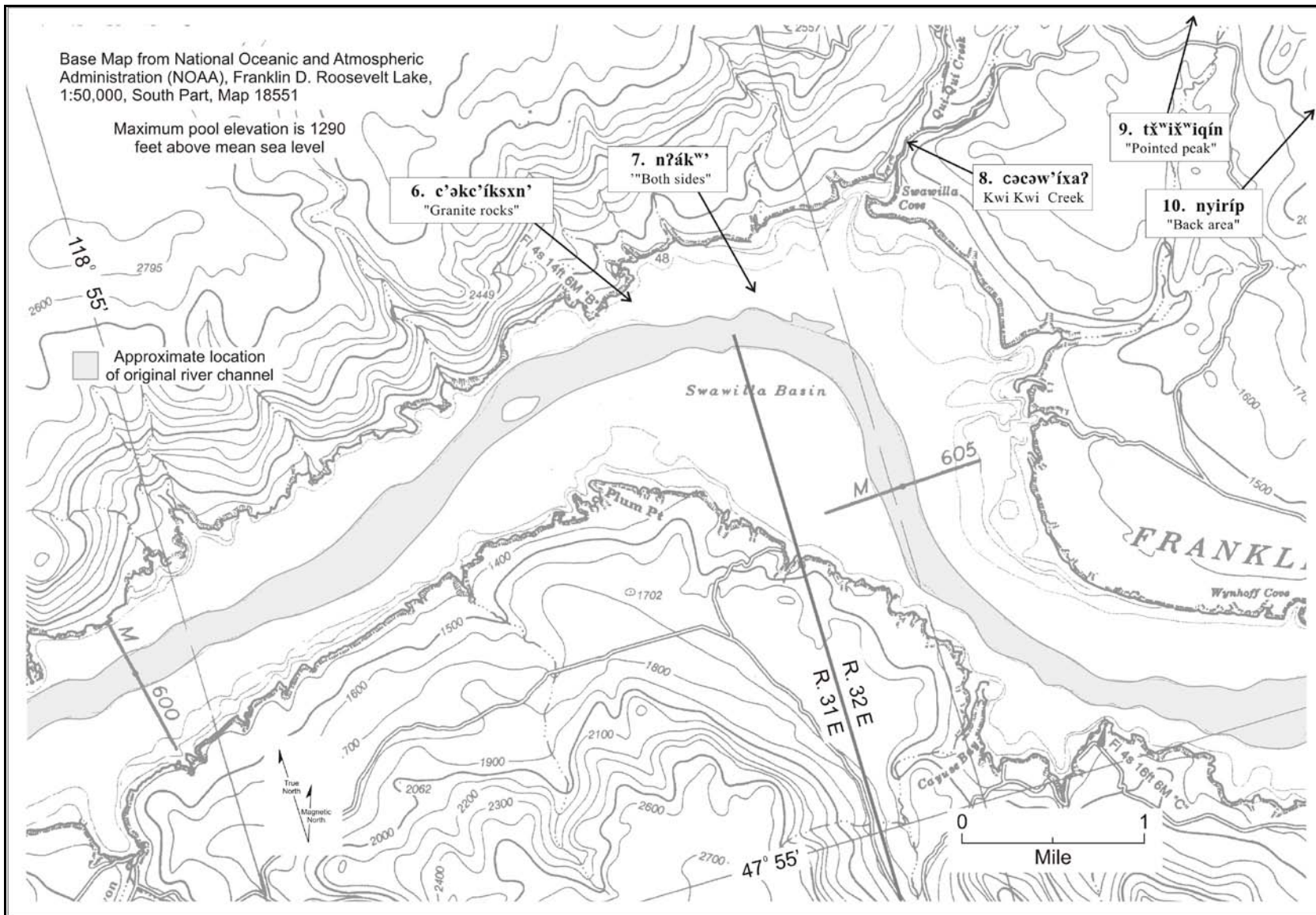
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## **APPENDIX 1. Traditional Cultural Properties as Identified by Place Names**

Note to maps: The boundary of the reservoir is at 1290 ft. and is demarked by the thickened, grey contour line on both sides of the river channel.

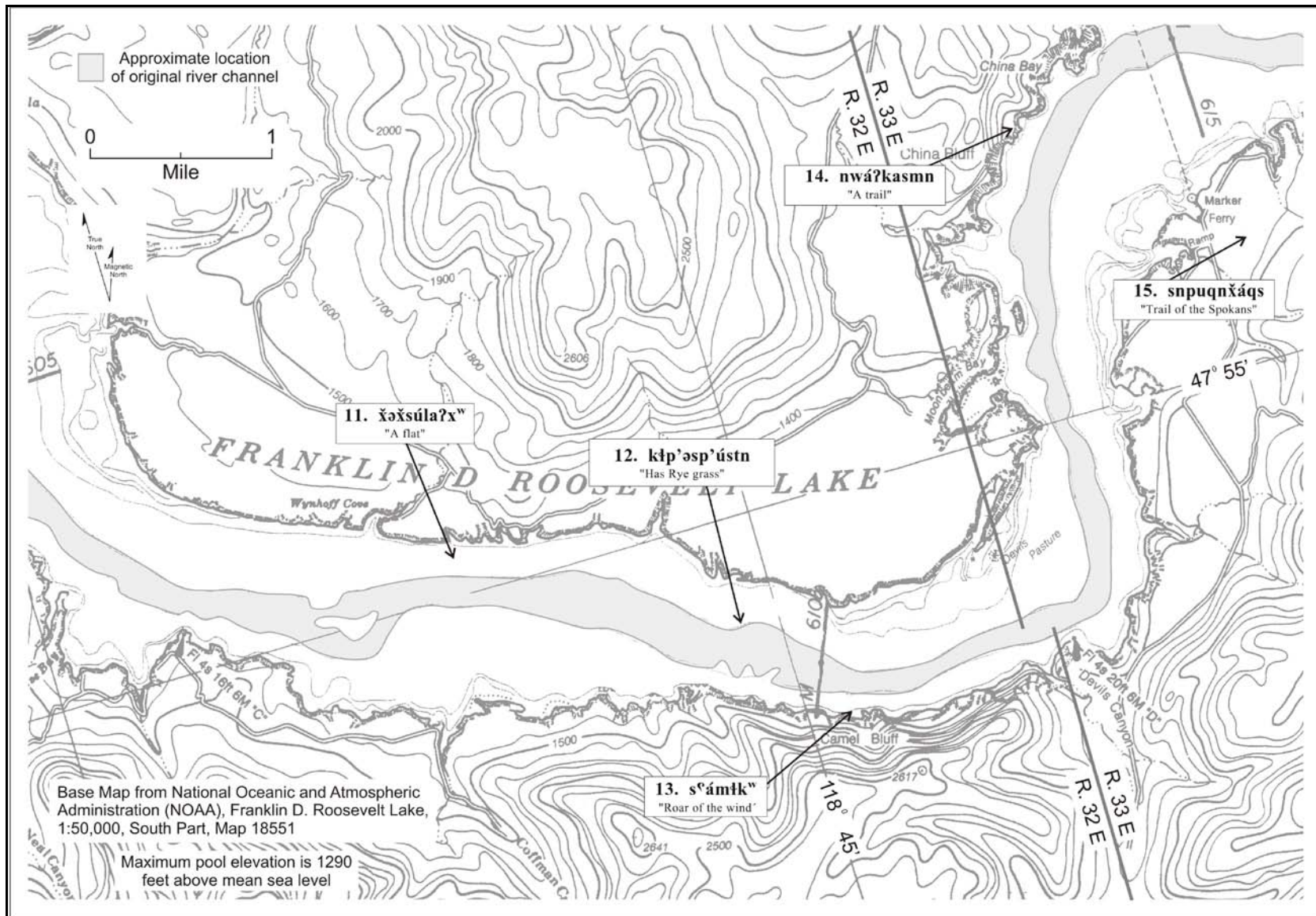




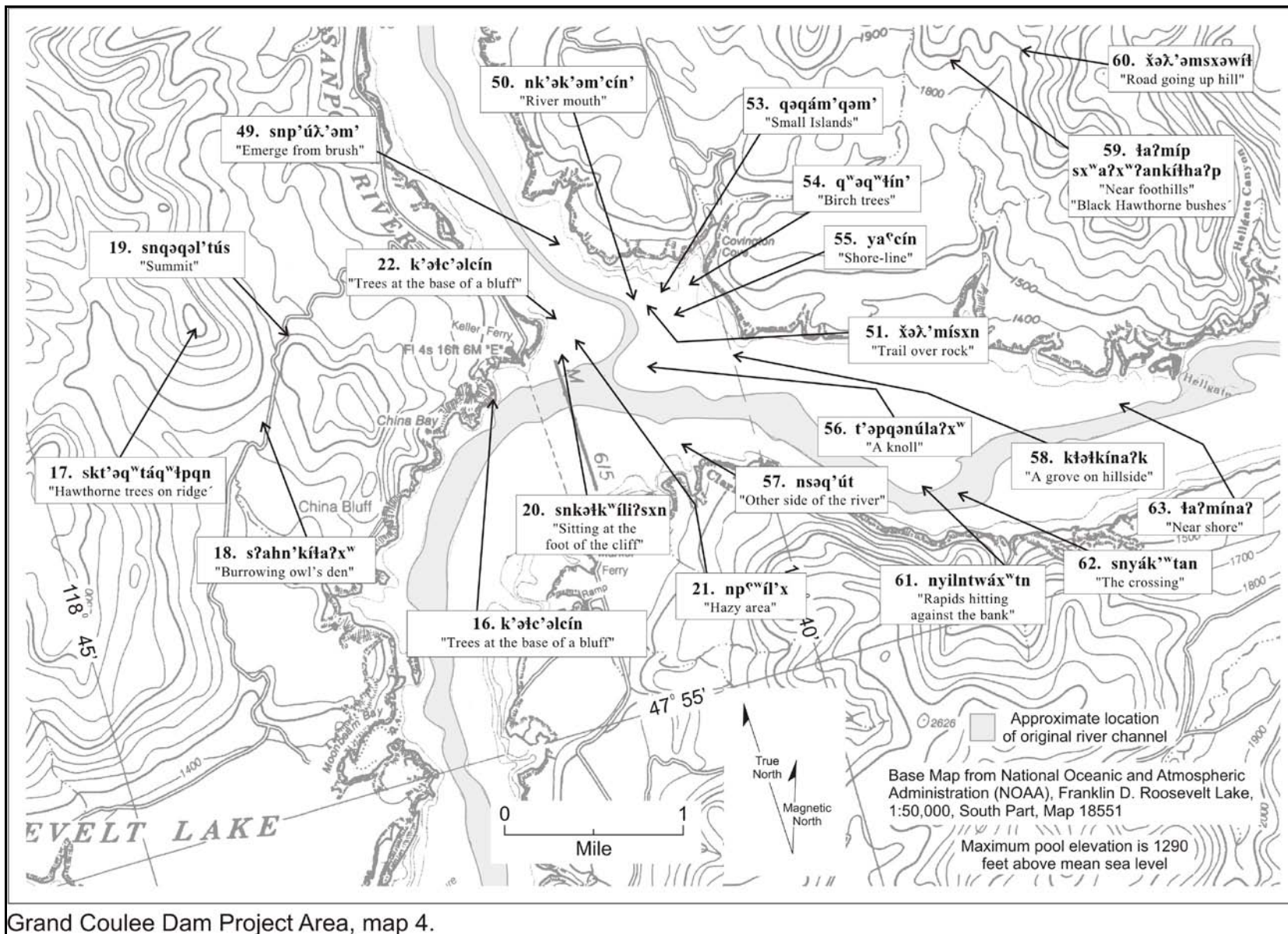


Grand Coulee Dam Project Area, map 2.



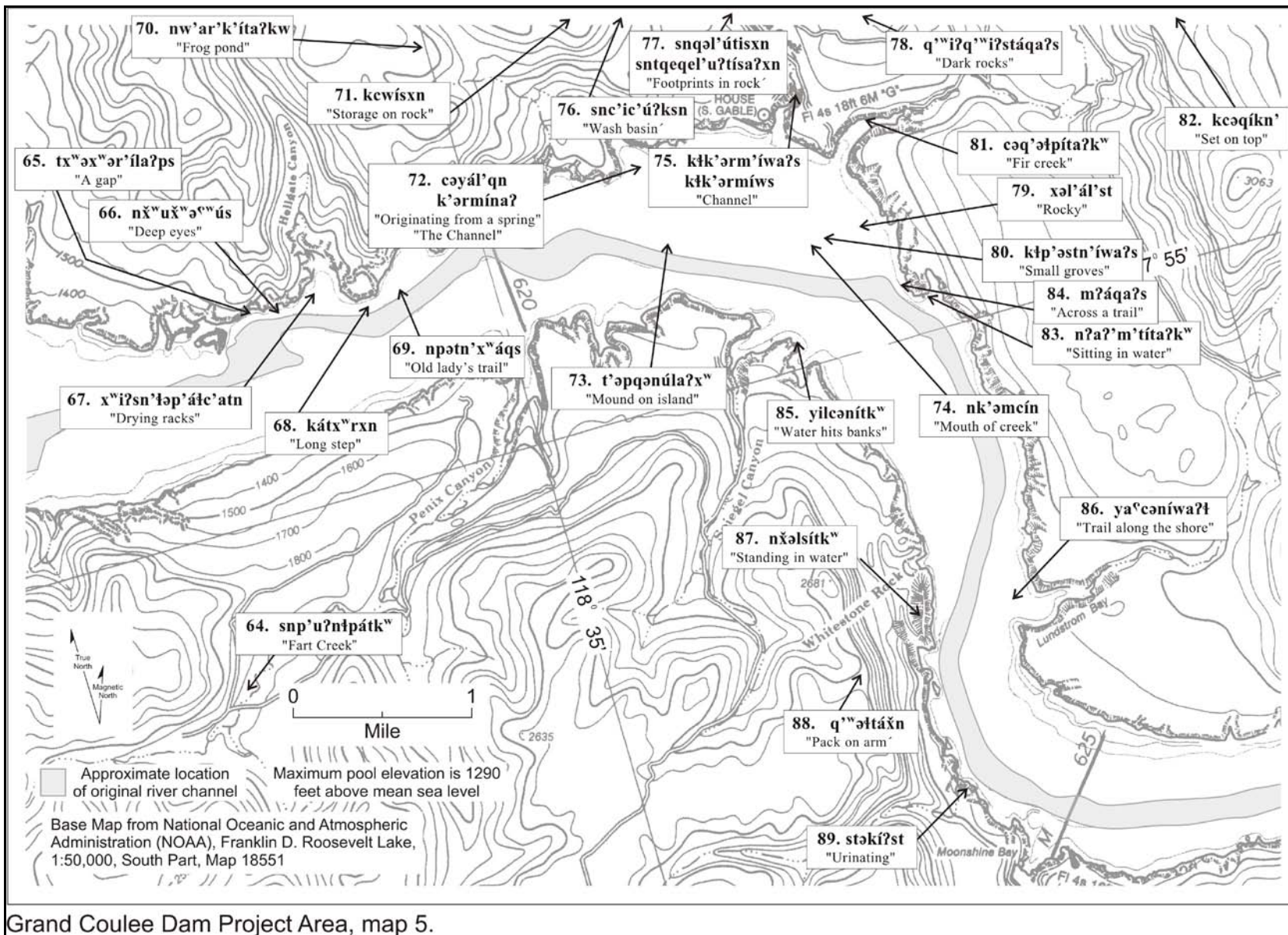


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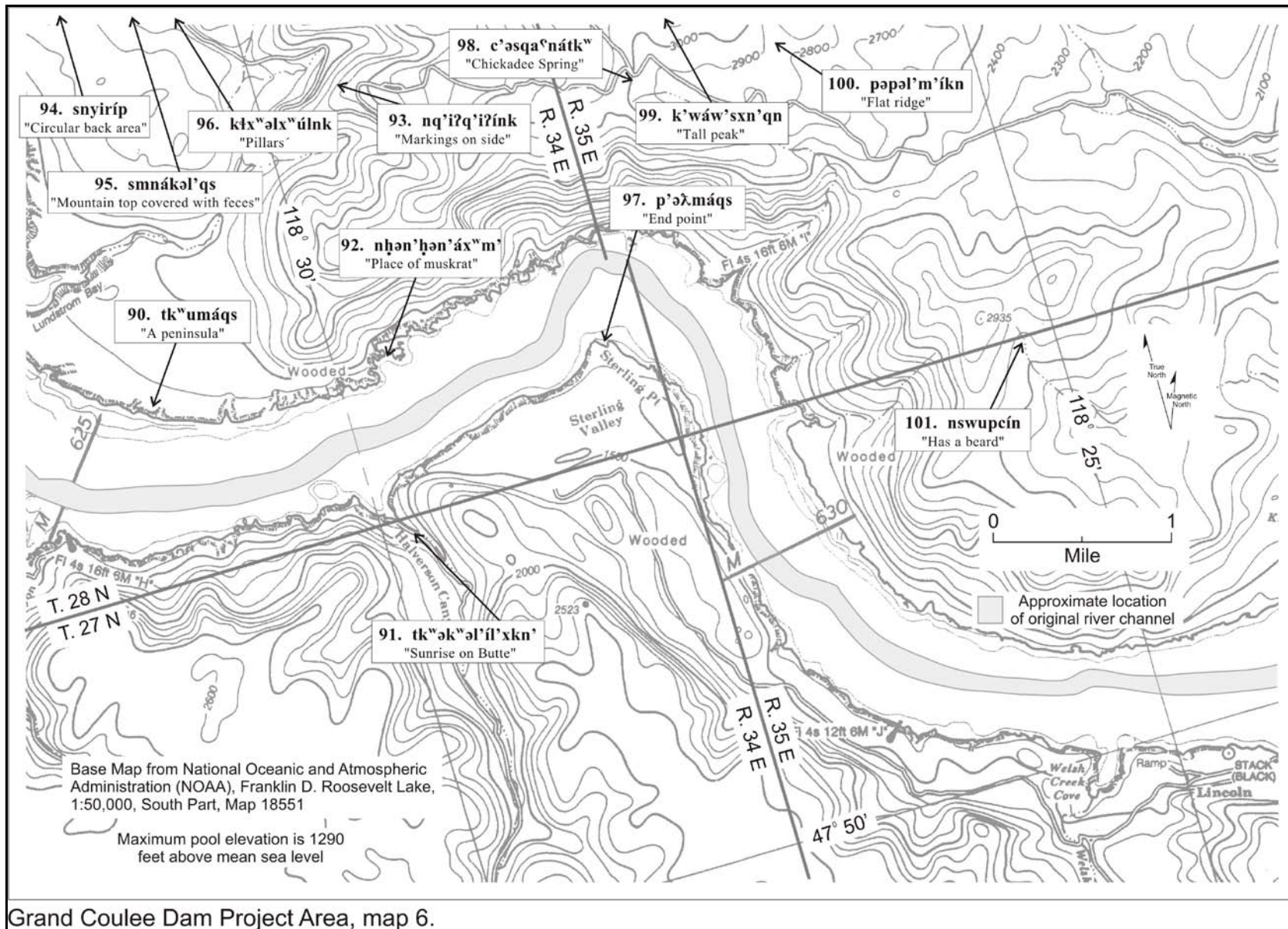
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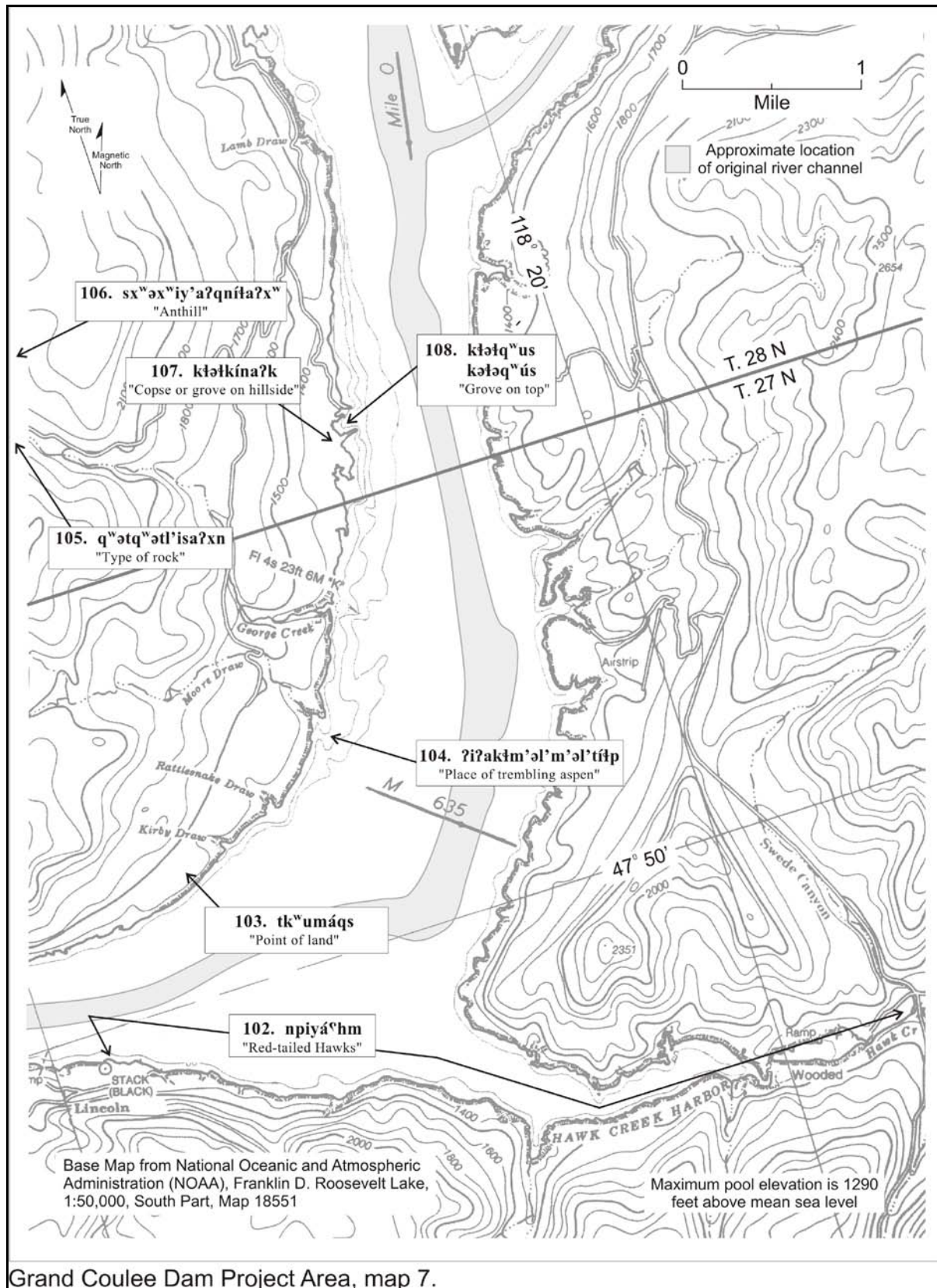




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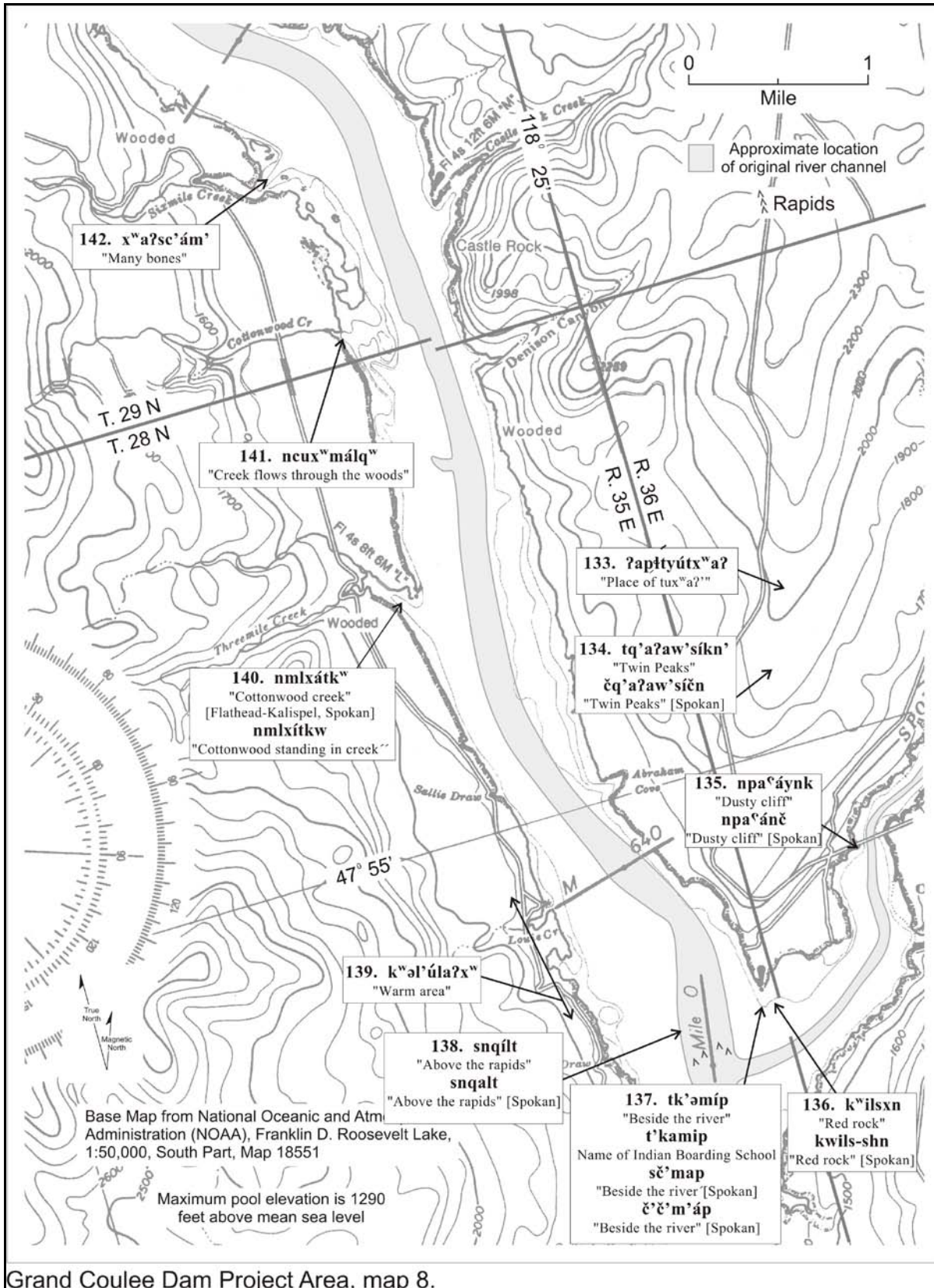


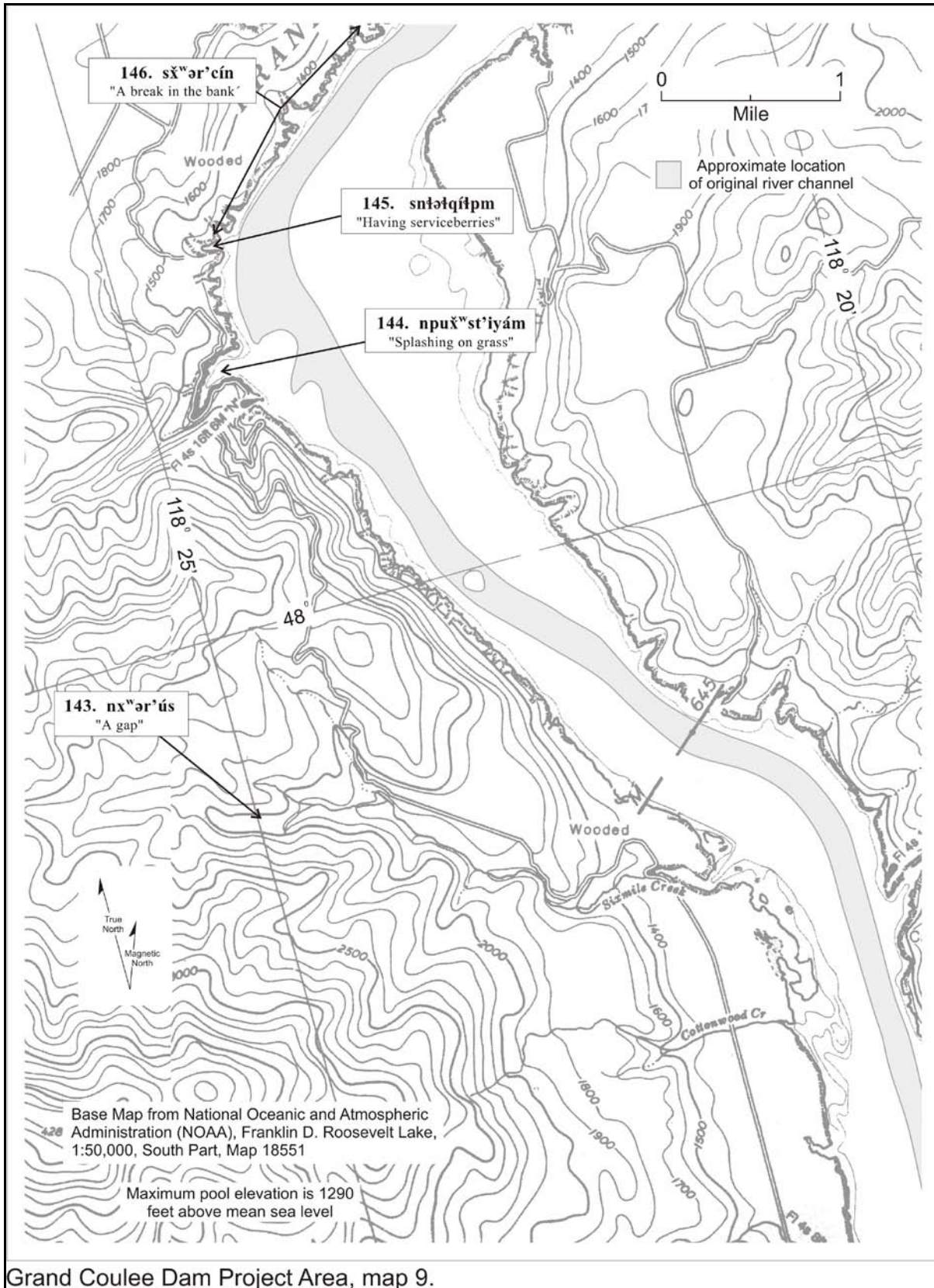




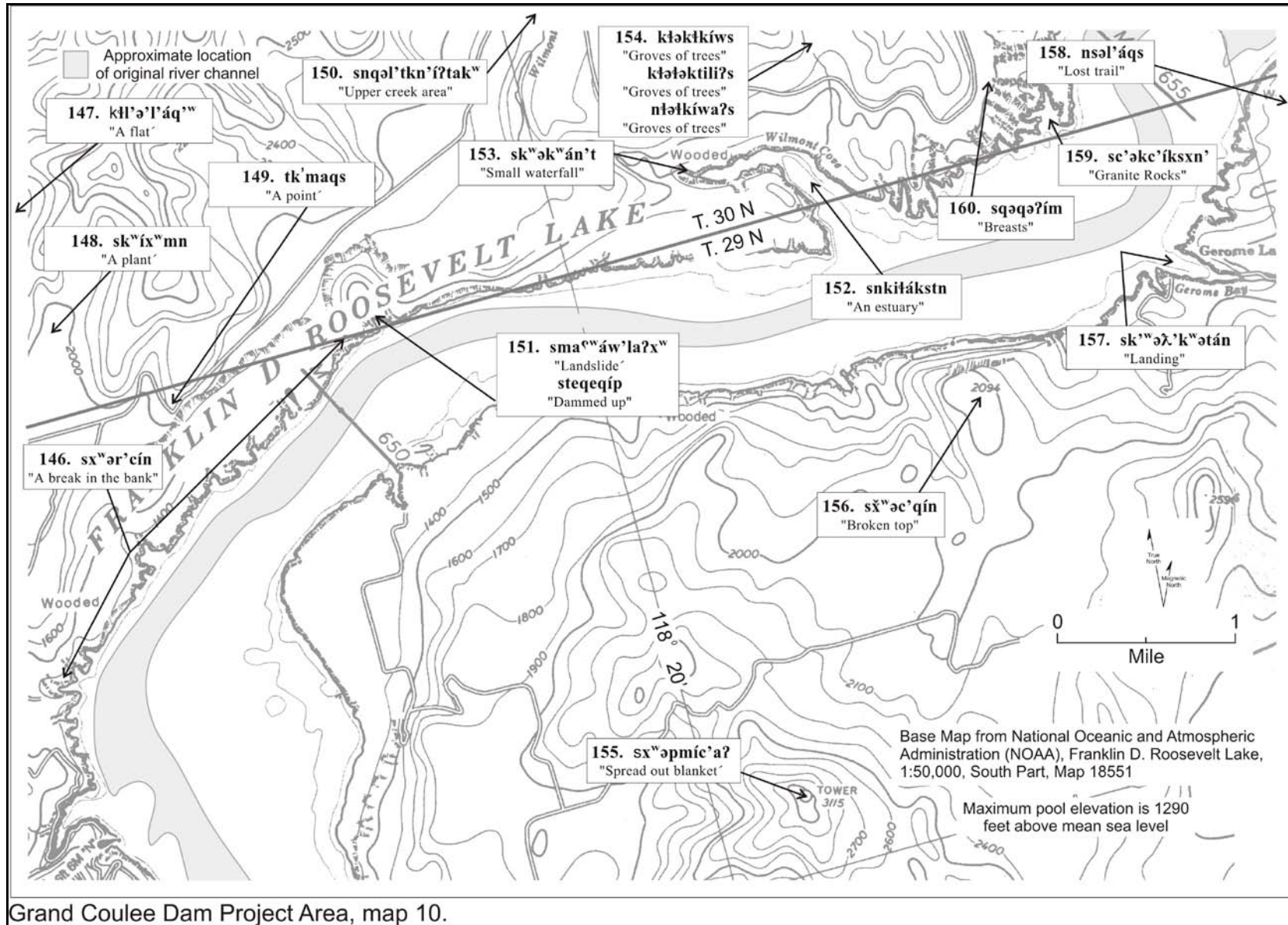
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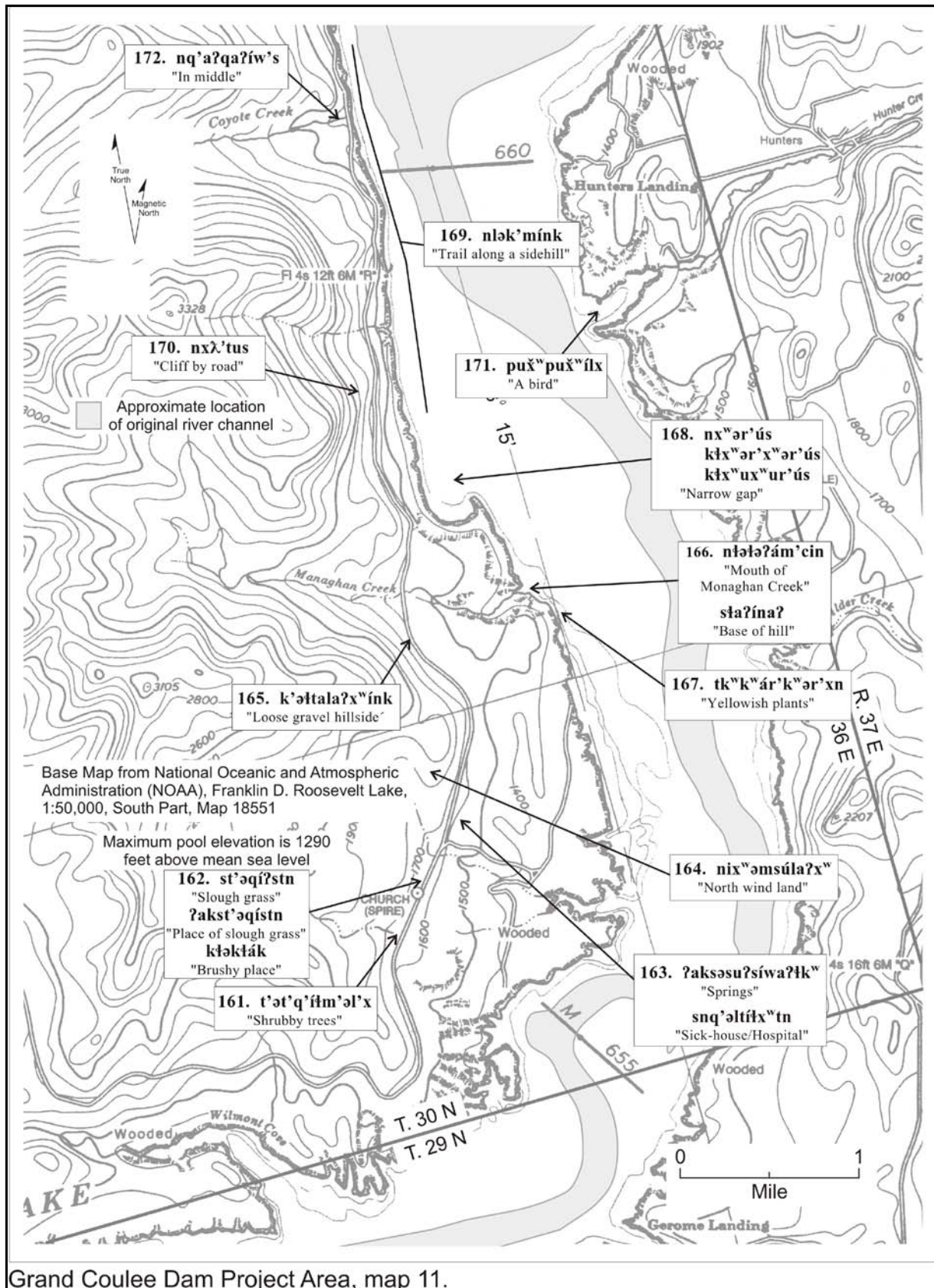




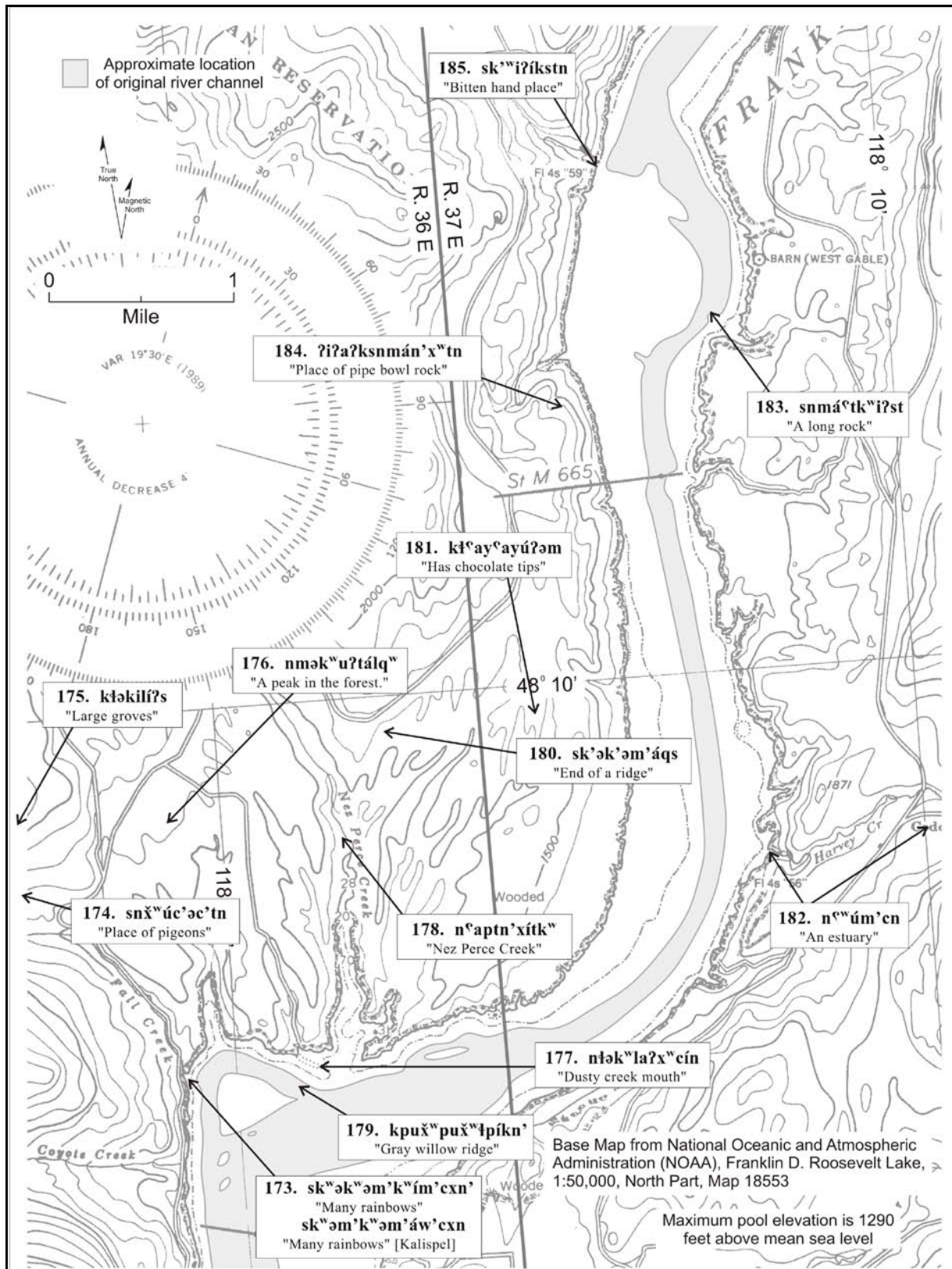




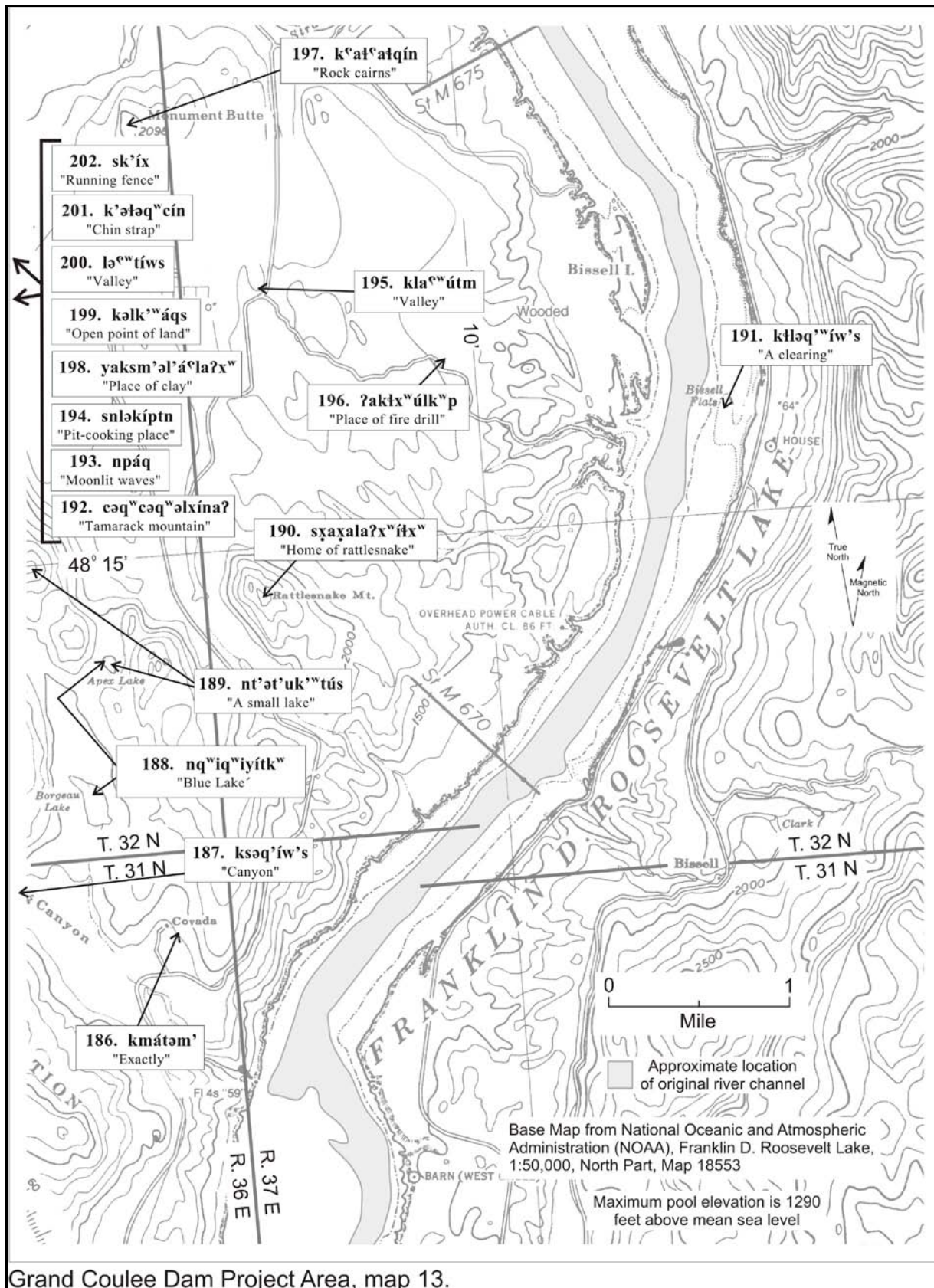
Grand Coulee Dam Project Area, map 10.





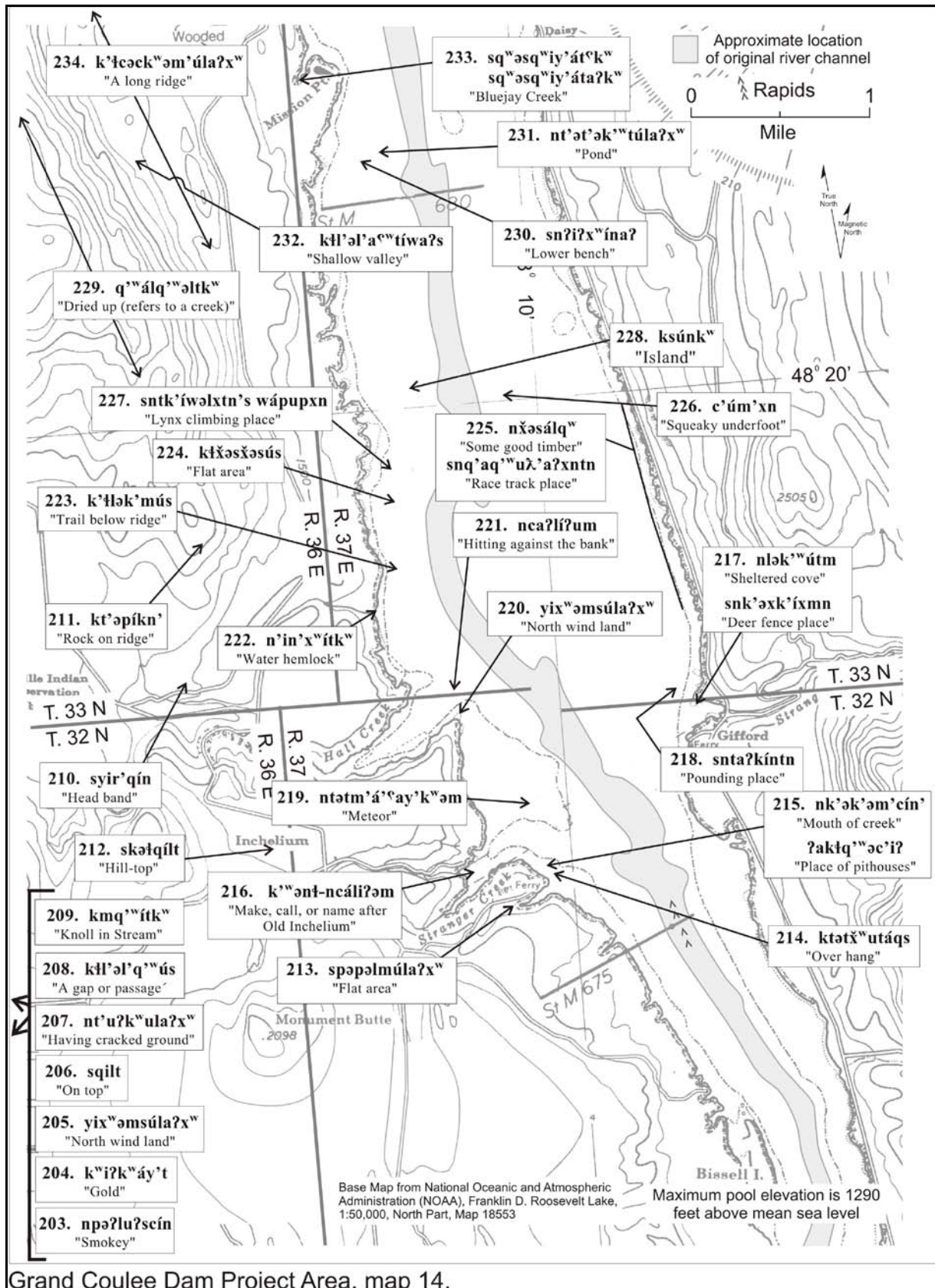


Grand Coulee Dam Project Area, map 12.

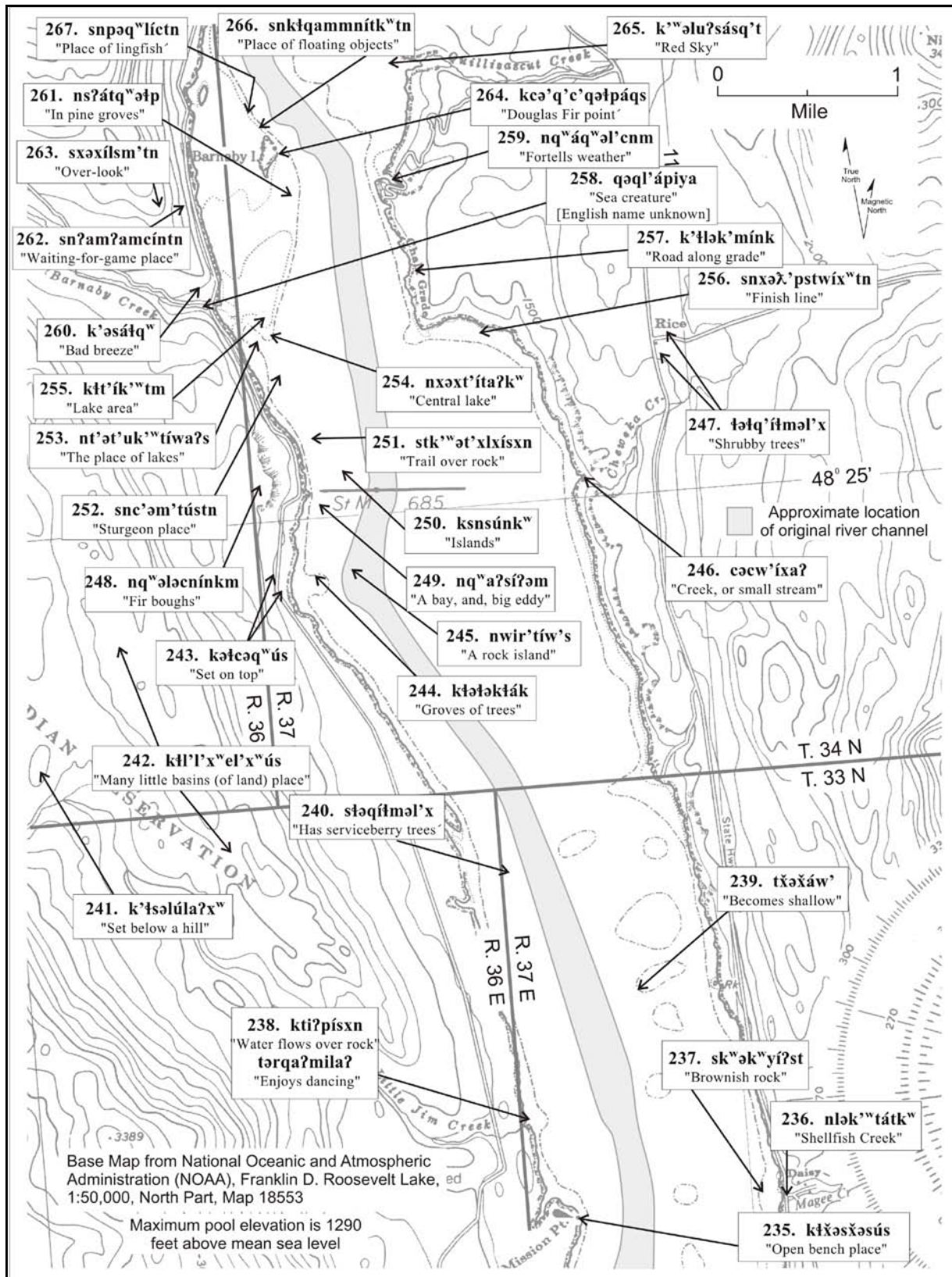


Grand Coulee Dam Project Area, map 13.



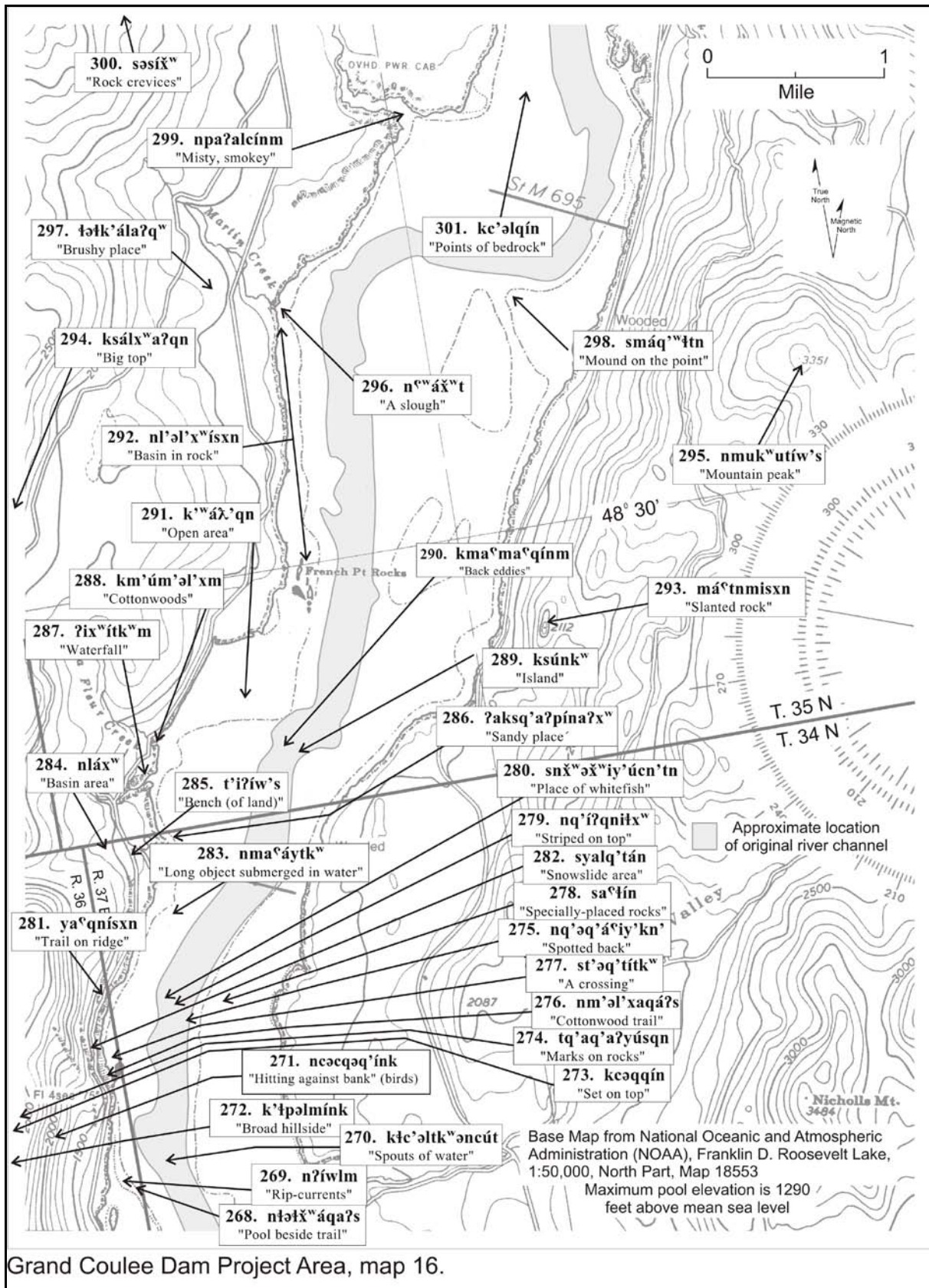


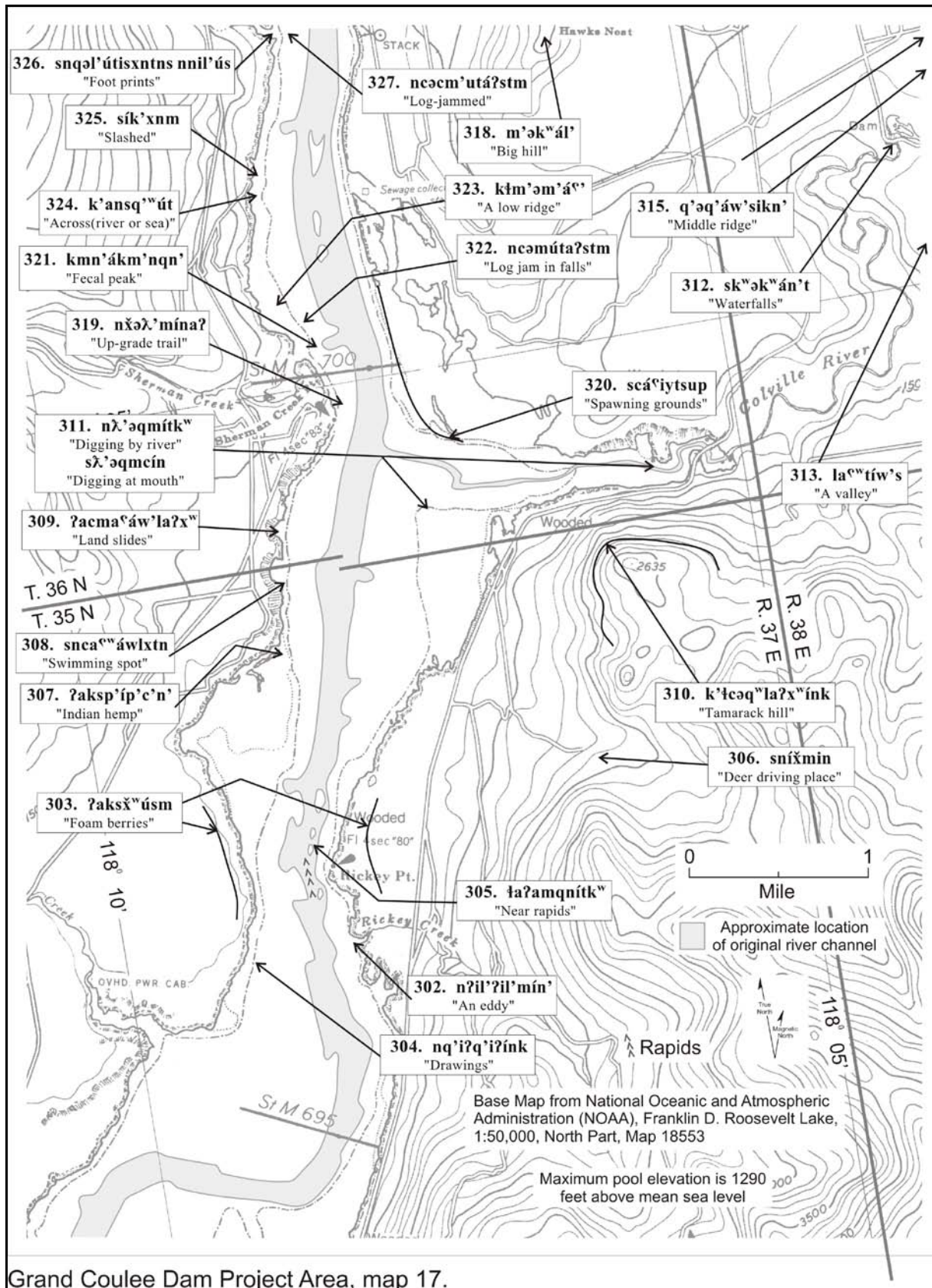
Grand Coulee Dam Project Area, map 14.



Grand Coulee Dam Project Area, map 15.

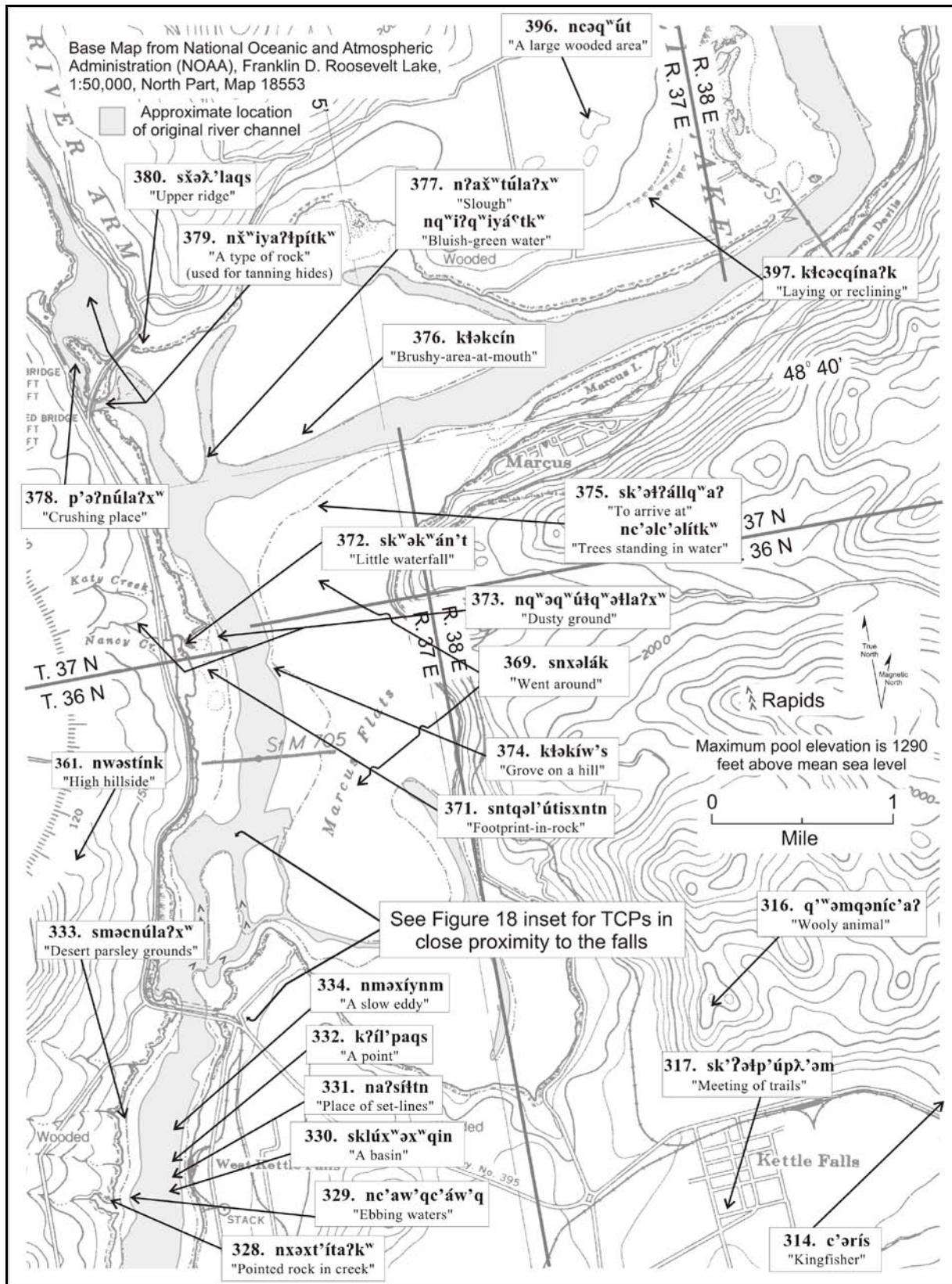




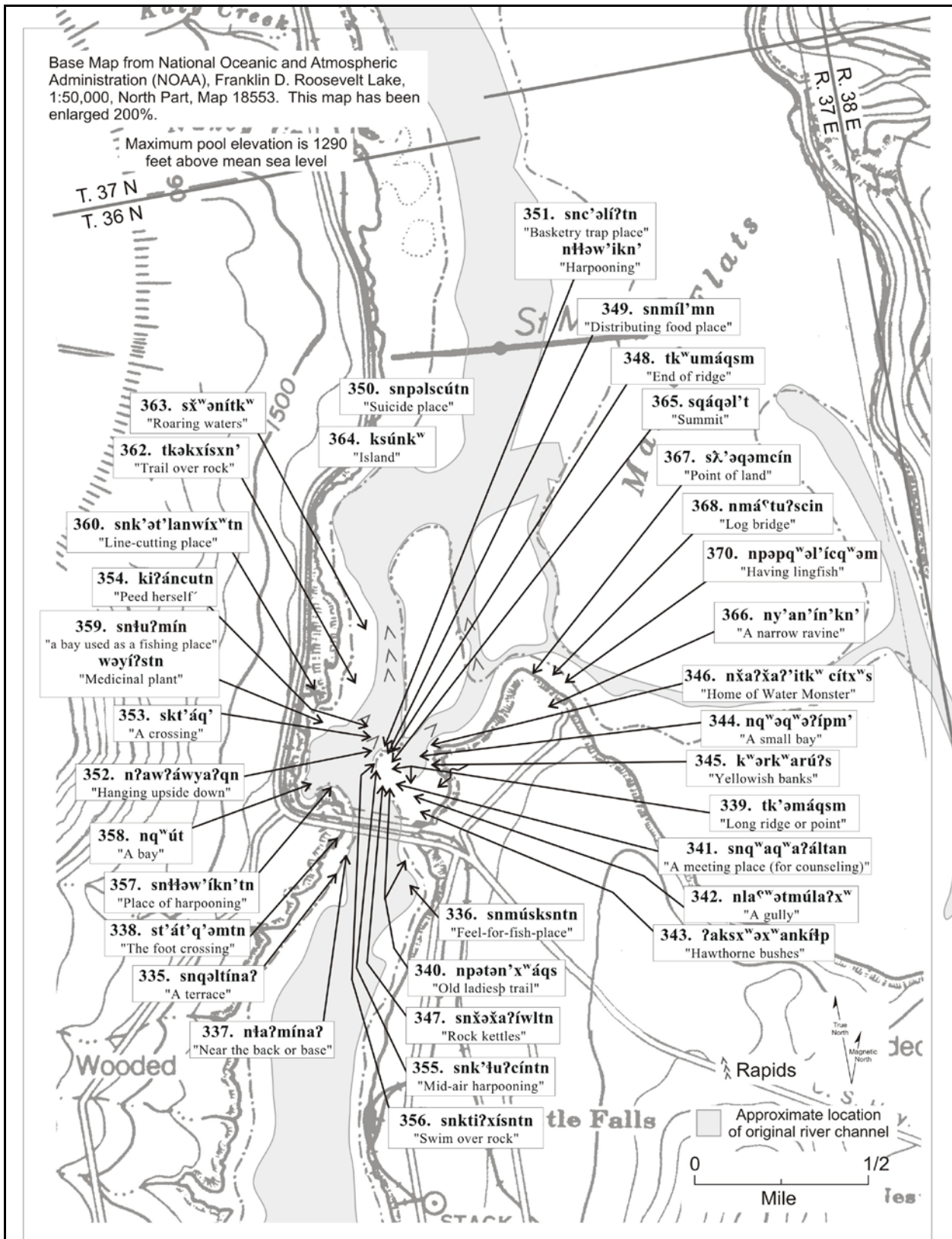


Grand Coulee Dam Project Area, map 17.



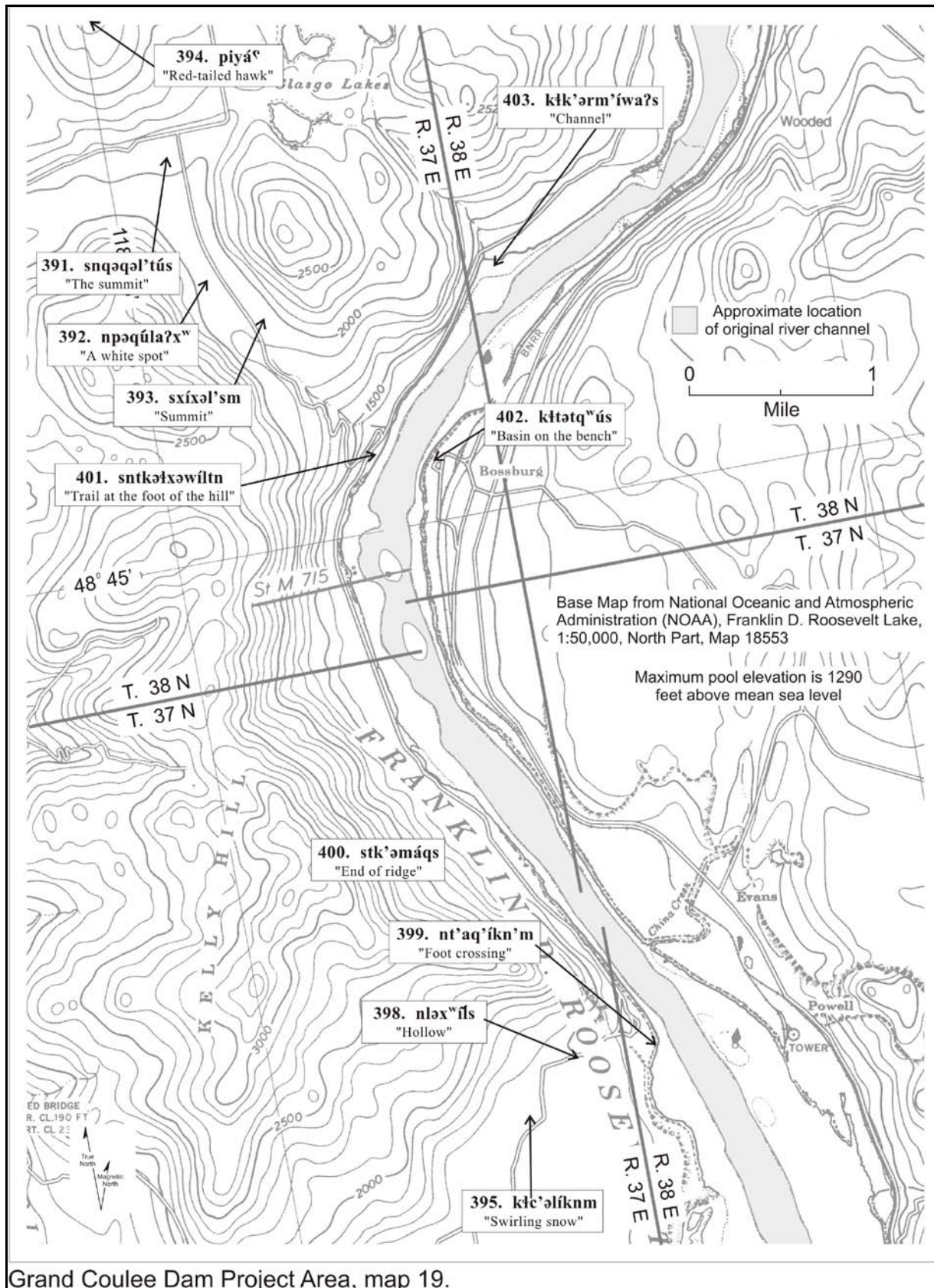


Grand Coulee Dam Project Area, map 18.

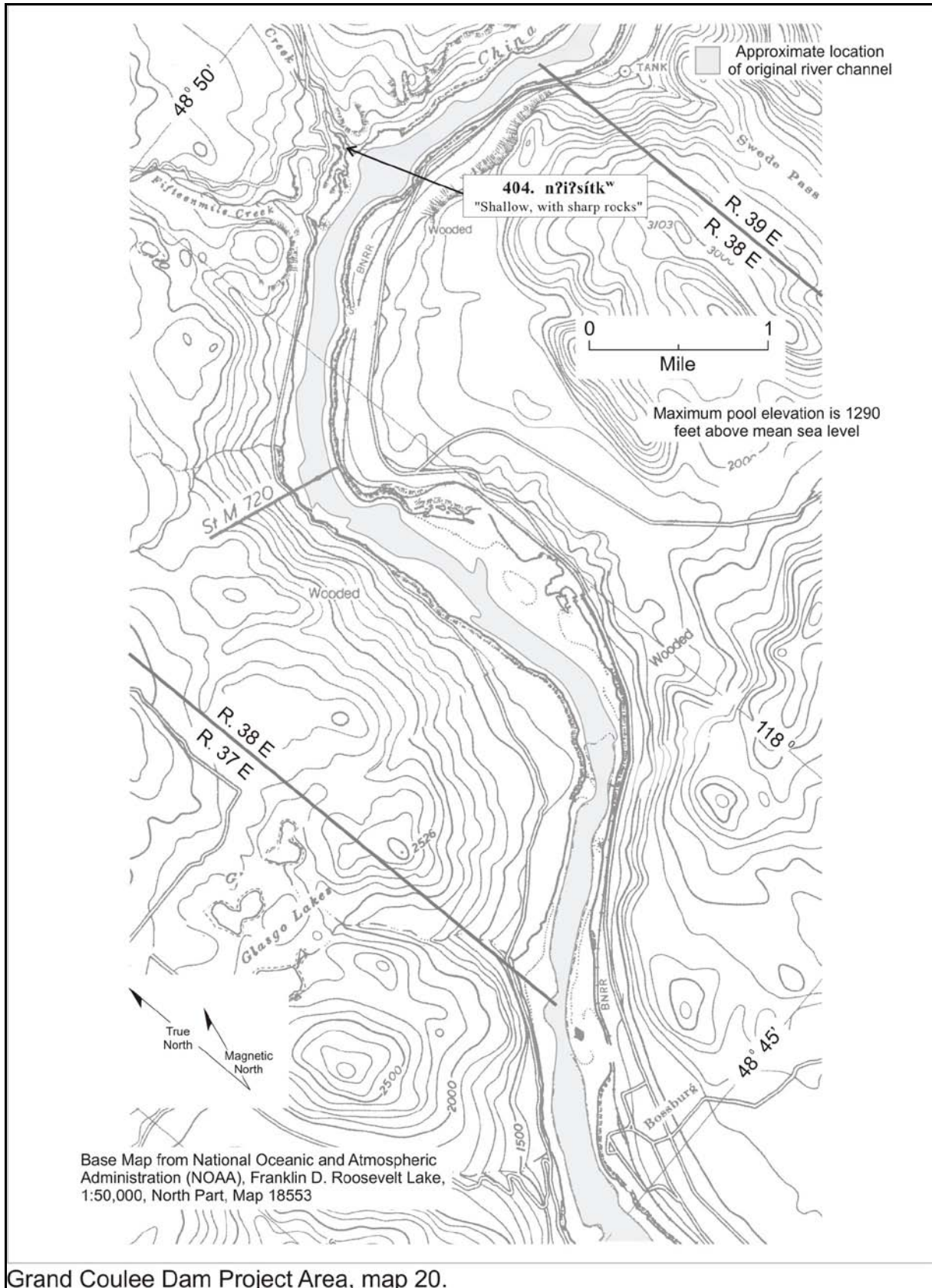


Grand Coulee Dam Project Area, map 18a (inset).



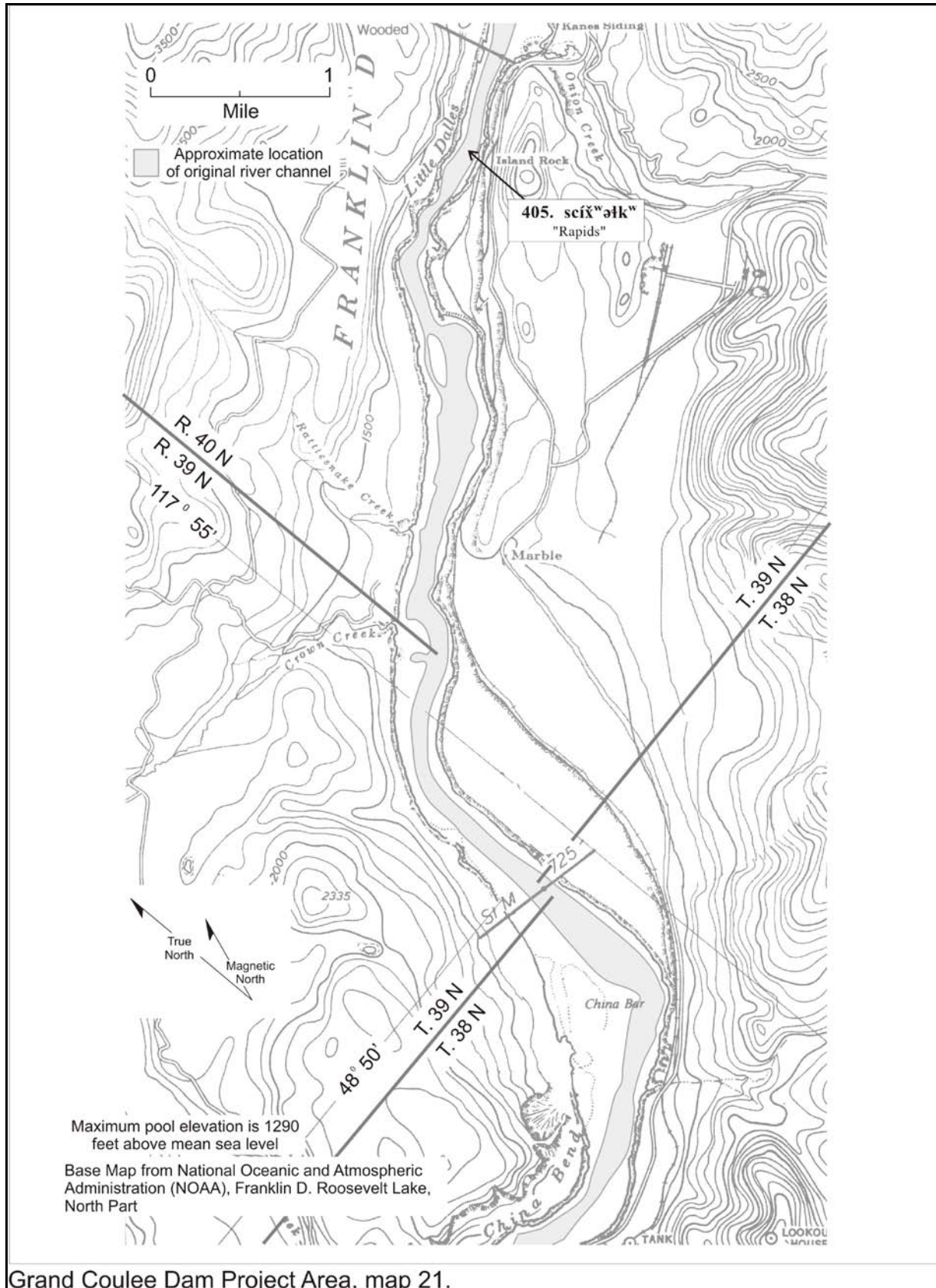


Grand Coulee Dam Project Area, map 19.

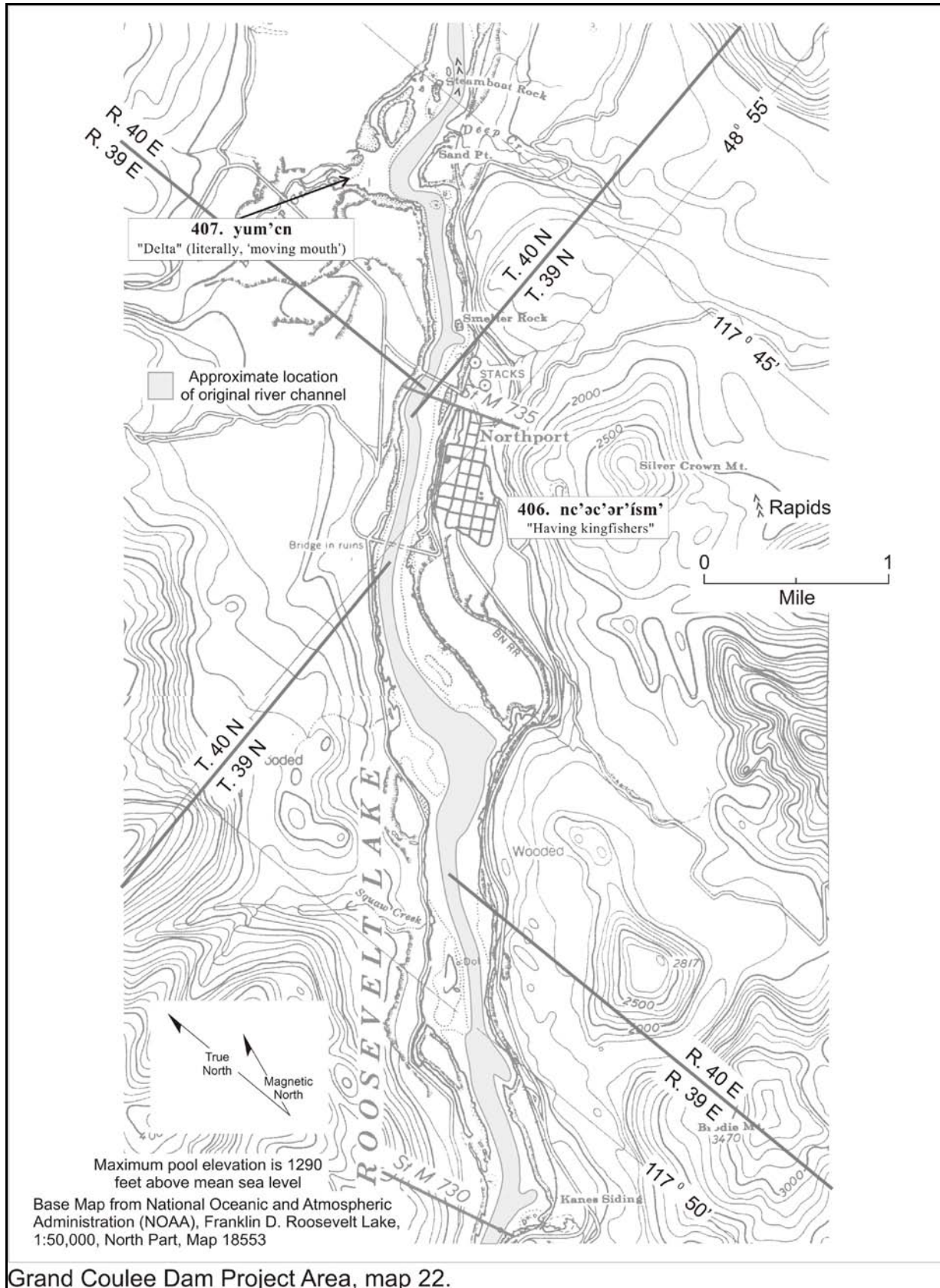


Grand Coulee Dam Project Area, map 20.



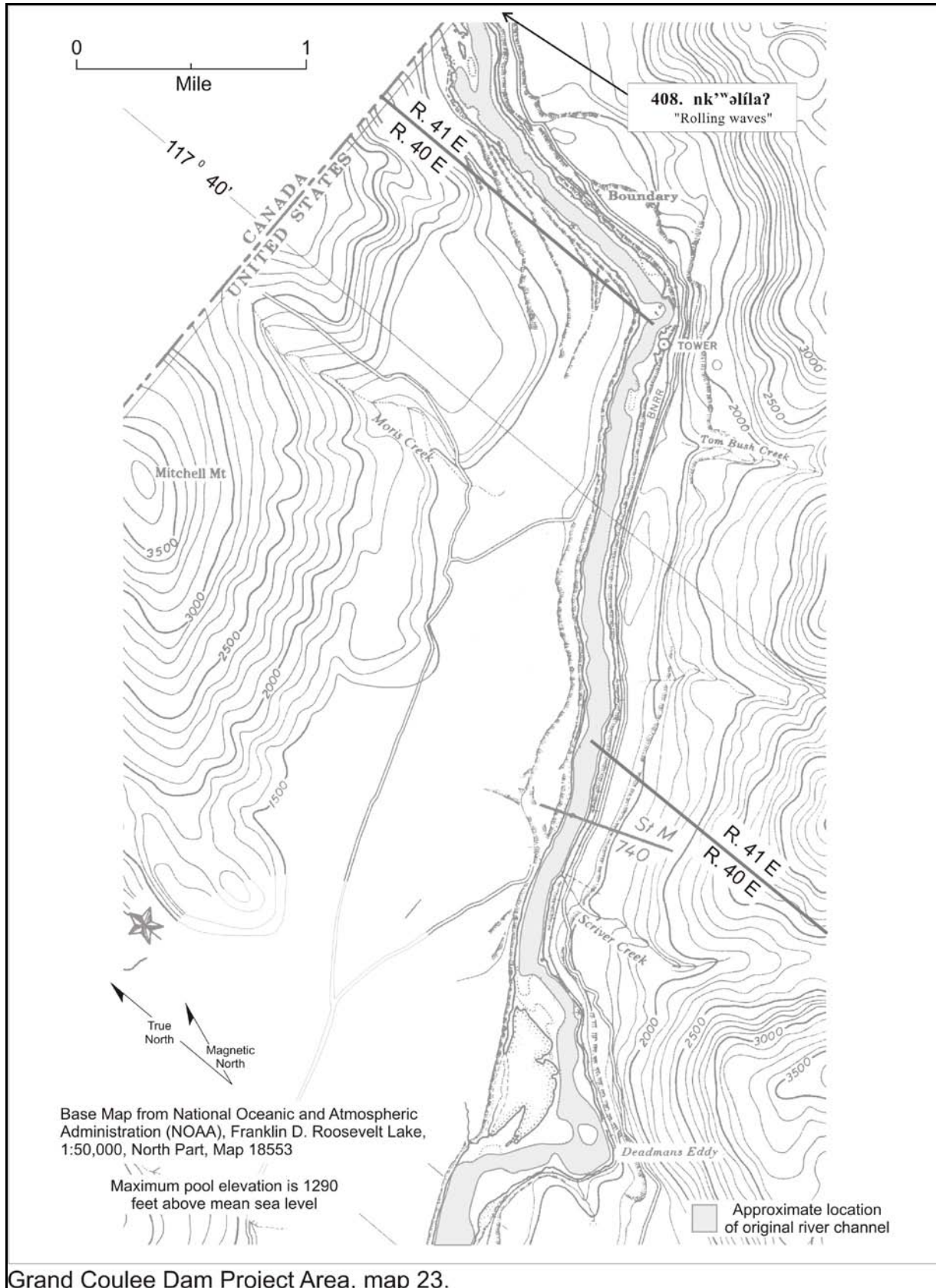


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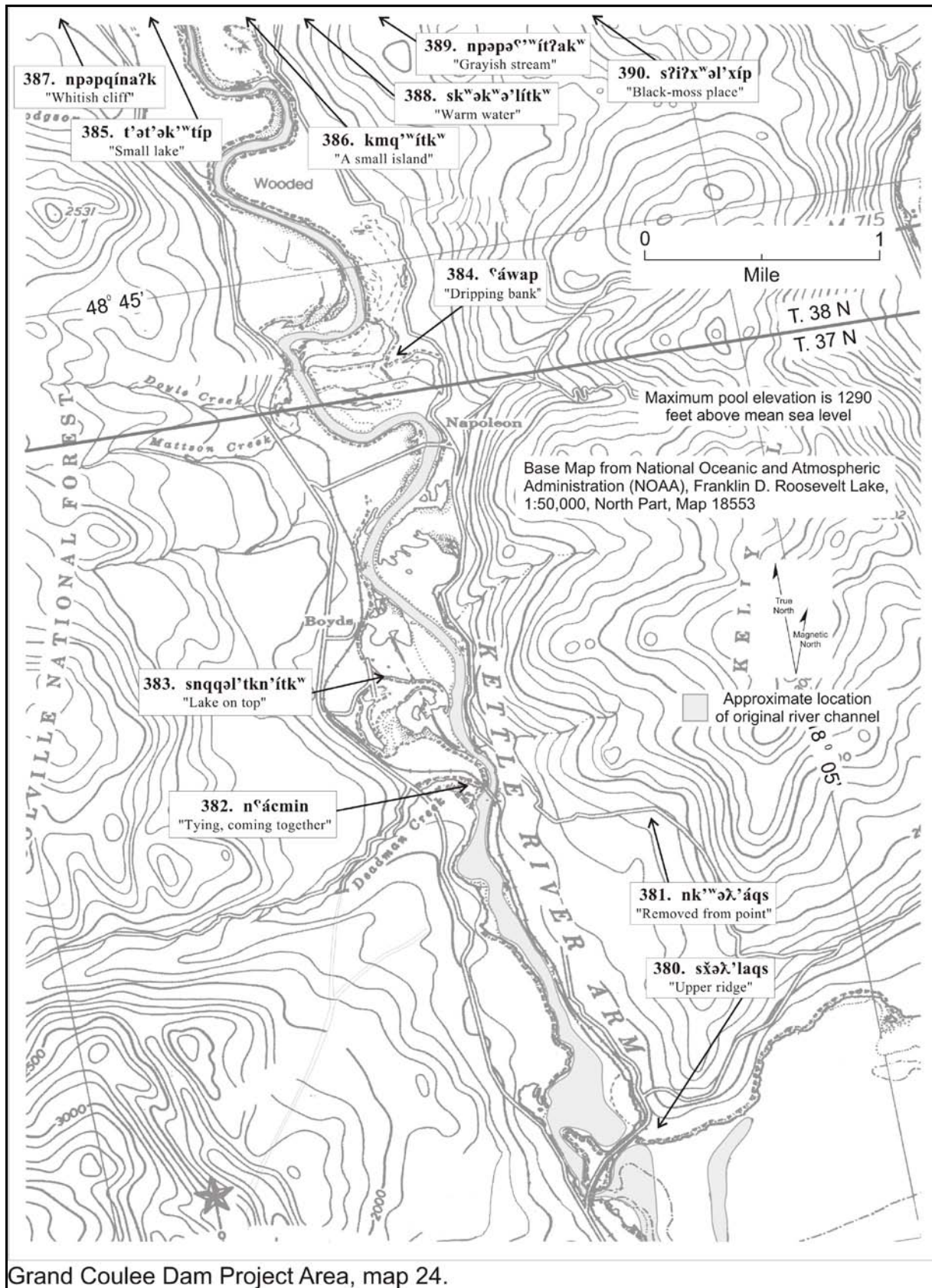


Grand Coulee Dam Project Area, map 22.



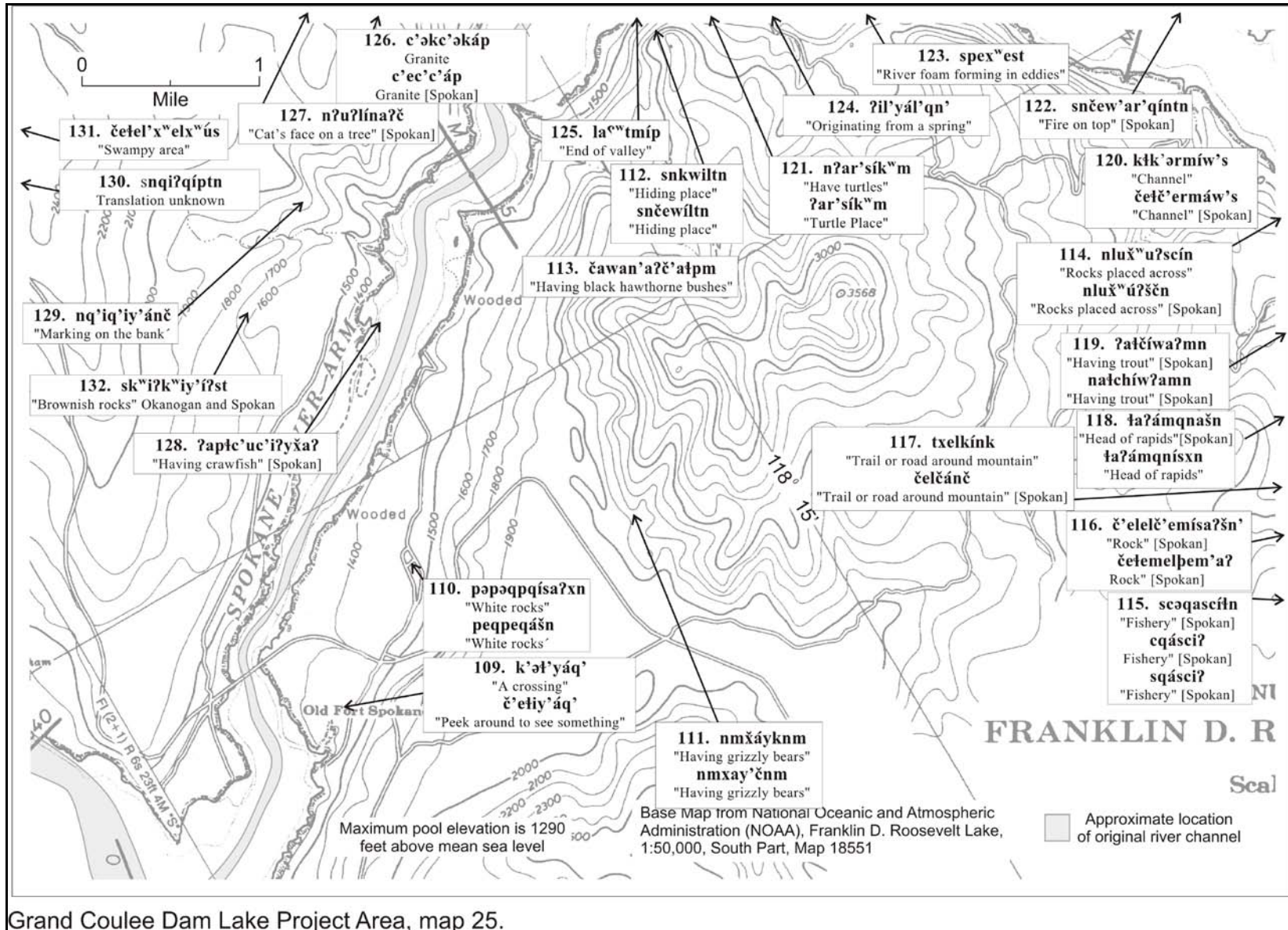


Grand Coulee Dam Project Area, map 23.

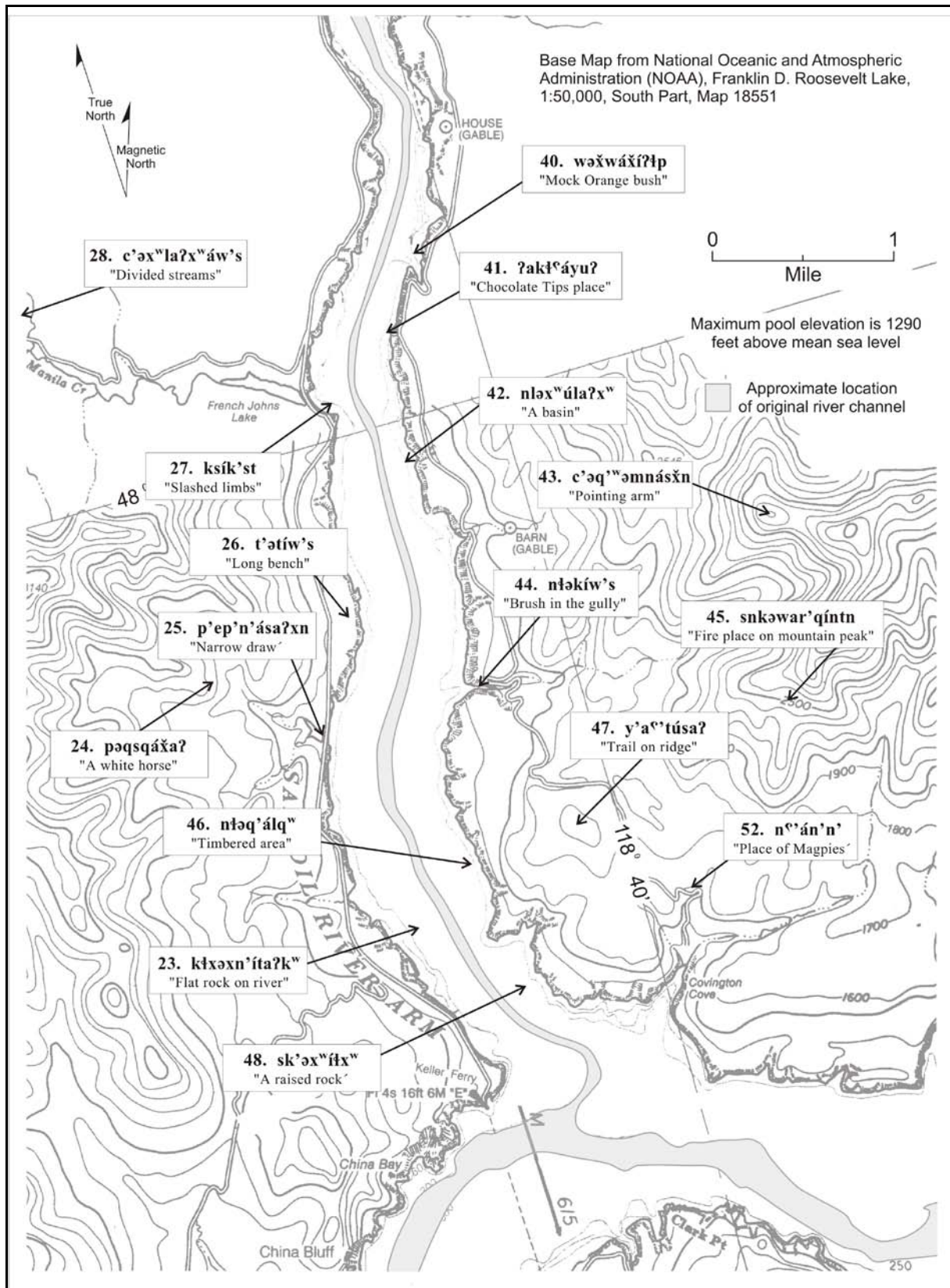


Grand Coulee Dam Project Area, map 24.



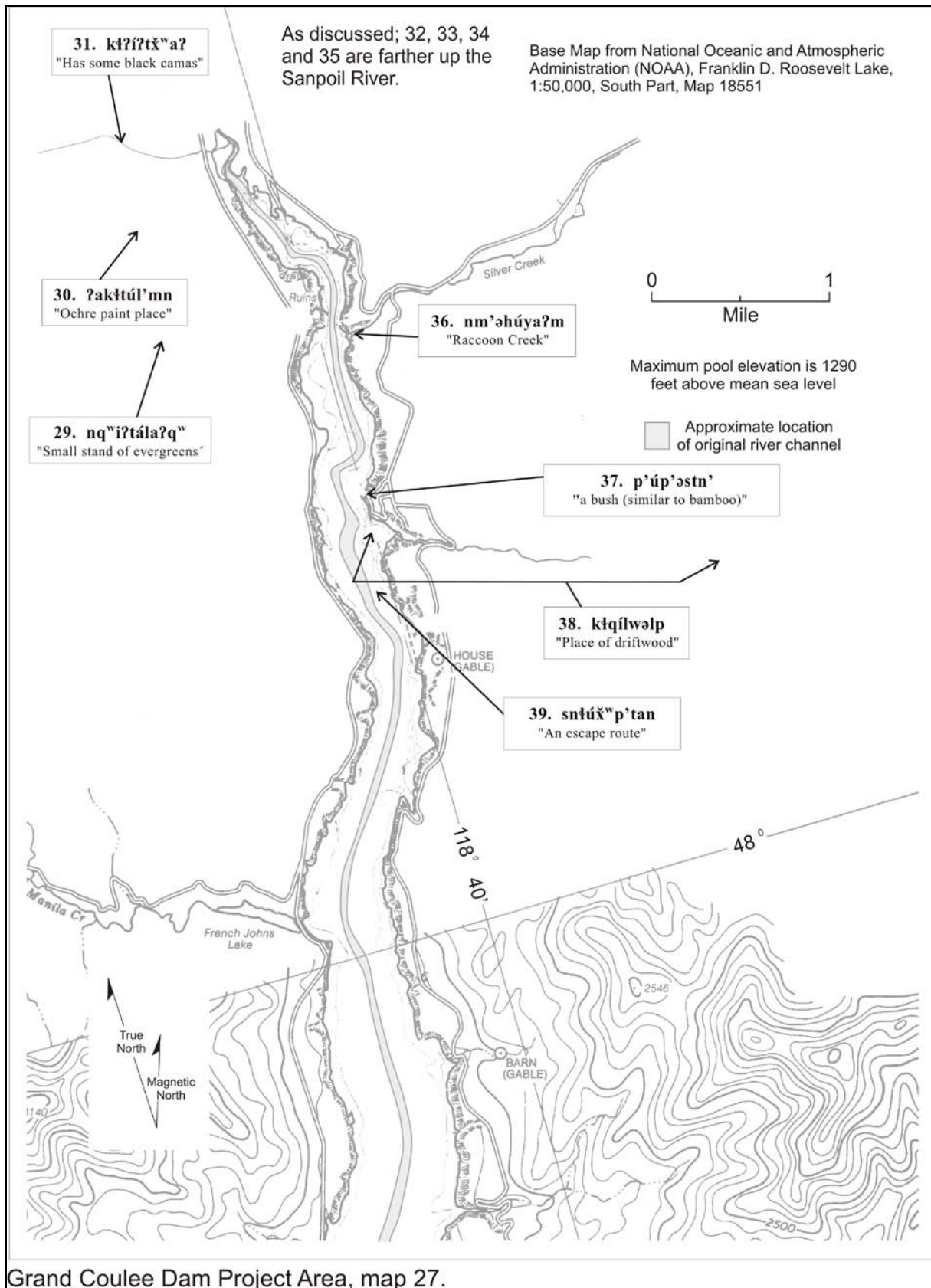


Grand Coulee Dam Lake Project Area, map 25.



Grand Coulee Dam Project Area, map 26.





**Notes**