

COLLECTION NAME:

William W. Elmendorf papers, ca. 1919-
1997.

COLLECTION NUMBER:

BANC MSS
2001/45 Cp

NEGATIVE NUMBER:

2021

1 of 1

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September 1935, Notebook 1

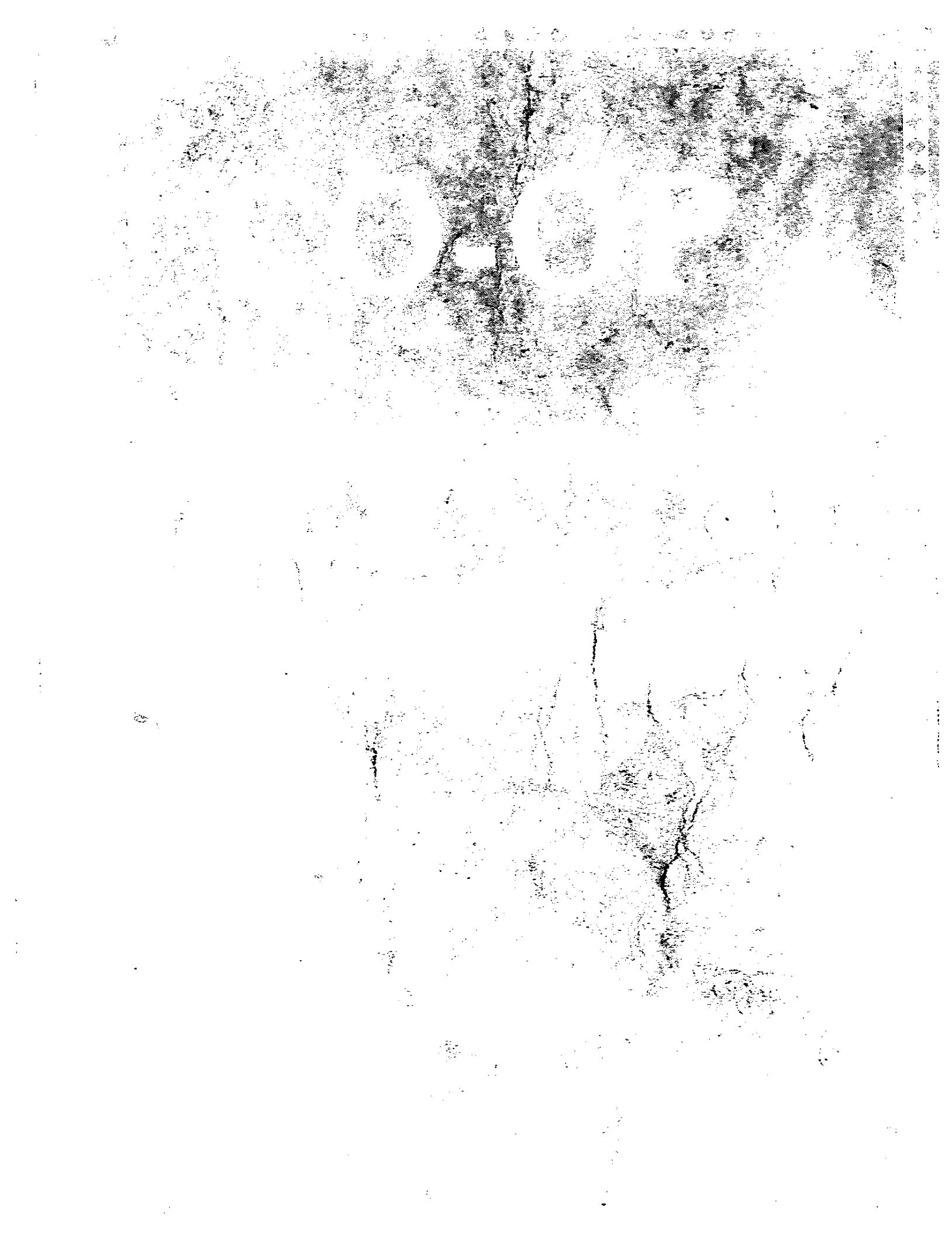
1st of 4 notebooks in folder in
Carton 3 (prior to processing)

BANC MSS 2001/45 cp

Elmendorf, William W. (William Welcome), 1912-

William W. Elmendorf papers, ca. 1919-1997.
14 cartons, 2 boxes, 1 oversize box.

Included in: History of science and technology collection.



1935

Sept 10
notebook 1

Lakes Notes from Mrs. Nancy Wynkoop
Wellpinit, Wash.

11

her mother was Lakes
sntsa'sli'ki people

sntsa'sli'km the country (land of brothers') or brotherhood

Lakes sinaitskstx (people at headwaters)

o'ka nagan = (what rivers?)

swami'tku (roaring waters) — swoi'e'kpu a name
of sw. Kettle Falls

Lakes settled at Addy — skwárcim? (Spokane)

skwárxam ("Crane") people = skwá'rəxam? —

farthest south settlement of sinaitskstx —

* statsuweca (Camping ground), Wellpinit
people were stsgai'sts'i'mi ("Fishers" from stsgai'sts'i'm
"fishery" Little Falls) great place for salmon — Spokane
band
Colville sxoi'e'kpu

Kutenai-Lakes called them ~~st'sil'tx~~ —

Shuswap and Kutenai raided Lakes for women slaves —
Lakes men would not marry Shus. or Kutenai — originally
settled around Revelstoke — old settlement at Northport —
Mrs. W.'s ancestors — burial ground there — the burial
grounds were off from settlements —

Marcus ("trees in the water") m'sitsil'i'tku Lakes
xli'ktsi'm woven basket for cooking — ^{name of} location above
Kettle falls — Lakes invented these.

Lakes did not trade with Shuswap — afraid of them

William Elmendorf
905 Allison Street
Seattle, Wash.

Lakes and Spokane
Ethnographic Notes

(1925)

Notebook #1 pg. 1-81

? pitxam pi'xam ? hunting in mountains
? or the deer drive 2

easier to contend with Kutenai - less organized - Skuswap
raided in parties for women slaves - takes a canoe
people in a high degree - hunted by round up in
woods - wide circle about midnight & drove animals
to river - others in canoes would kill them after
driven in water - ones who watched for the animals
on water = ^{one} suxweli'li'x "one who watches on water" -
sux"qi'xum = "drivers" ones who rounded up the game -
- noose on slender pole - to snare birds in branches
of tree - nooses of goats hair or deer sinew -
goats hair cord rolled on leg - also deer back sinew -
goats hair woven into belts - used to tie edges of garments -
women wore buckskin leggings - buckskin chief
material for garments - long dress over leggings
with belt - dyed goats hair

brown - inner birch bark boiled with hair -
in xlktsi'n boiled by hot rocks -

blue - blue clay marbled on parfleches -
stlo·gá'láuñ

red - vermillion smeared on wet -

yellow - oregon grape roots ^{steeped} and hair
dyed in decoction - stárisik mal'dx ^{whole bush water all} - moose
off pine tree

dry elderberry bushes for smoking buckskin -
rotten wood for deep tan -

Lakes (and local people) didn't eat ~~salt~~ salt —
disliked taste —

women's dress to knees — fine ones longer —
men's shirts to hips — and full trousers —
with wide belt off hair —

porcupine quills — to decorate shirts dresses &
moccasins — sometimes dyed — and fastened on garments
ends tied together in bunches
musel.

elk's teeth, claws for necklaces — oyster shells
disks used for ornamenting dresses —
parfleches — heavy deer or buffalo hide —
folded over poles untanned — ends folded over
and fastened

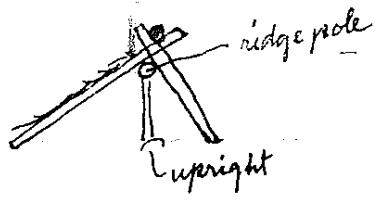
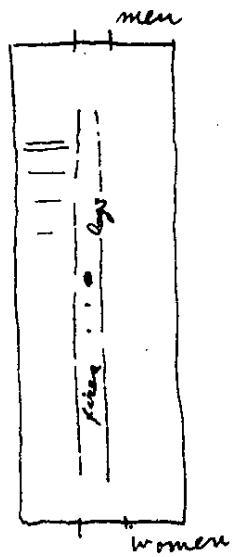
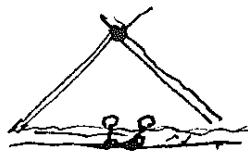
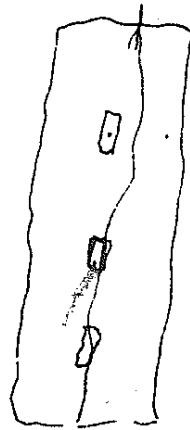
containers for grease in intestine containers —
meat dried & pulverized — hazel nuts crushed —
berries or canvas might be crushed & added —
bear oil or pieces of bear grease worked into this
and stored in intestine — "hammered food" *sstia'*

berries of any kind — huckleberries, etc. — dried
and crushed with hazelnuts and pieces of meat —
sstia' made into little cakes — laid on slabs by fire
until dry —

salmon eggs dried and stored & mixed with other
food —

Kinnikinnik berries crushed and mixed — ceremonial
food —

11. Ha.



Meeting other tribes chief had pipe filled & lighted - took one pull - then handed to other chief - & then on around

All danger from East - faced east in prayer - on mt. tops - dread of E -

Person who led orderly life, got along with neighbors, adhered to decrees of council - after death at peace, yet here in this world - people who did not wander about miserable - ghosts scared people & were scared by them - ill -

Person with something on his conscience must confess - to person with whom he had had trouble - if died without confessing - suffered as ghost -

Boys went out to acquire sumi'xⁿ g.-sp. power - fasted and prayed on mt. tops - girls did not get power - trained to obey menfolks -

Men went & came through special door in house - houses rush mat on triangular frame of poles - sides in winter, reeds, layer of bark, earth, & another layer of reeds - sometimes floor excavated ft. or 2 - or raised with dirt - covered with fir boughs, ends stuck in earth - covered with meadow grass or timber grass & rush mat over all - fire pits with logs on either side on foundation earth - one fire in center kept all the time - household fire sacred

1:5a



Kinnikinnik

skwəli's = the berry

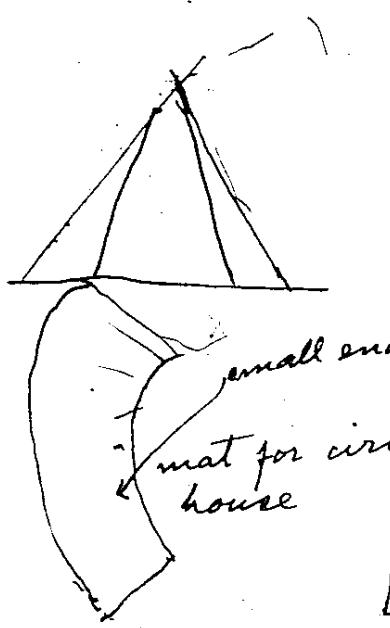
sqwəl-si'ləməlx = "the red berry wine"

Kinnikinnik

leaves smoked

see { women's ceremony for fruitful season)

men's get-together



small ends of reeds

mat for circular
house

grass fiber binding

rush mat

for long house



tsi'tu = house, home

salmon egg & kinnikinnick berry cakes brought out on 5
name special occasions —

#A

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(kinnikinnick leaves like)

Men assembled in evening in their end of house,
ate evening meal there — women served them —
women cooked for them — mats spread over whole
end of house — boys gathered around & listened —
men talked or told stories — men only smoked on ceremonial
occasions — visitors smoked with them — peace was idea
A number of families lived in such a house —
each family brought own mats & roofed over a section
for itself — might use own fire or share with another
family — sharing & neighborliness highly developed —
travelled often in groups — always someone in village —
might leave settlement & the house poles were left there —
stood up against trees — always came back to village
in winter — seldom houses over 30 ft. long —
all families in village might occupy one house or each
have one —

Slept feet to the fire on robes — rolled back in daytime —

Outer door of coarse woven grass with horizontal supporting
slats — inner door several feet further on of finer
woven grass or buckskin — vestibule space for storage
or dogs to sleep in —

In good weather cooking went on out of doors —
fire always kept burning in house for purification —
— temporary houses constructed from the mats over wood
frame with one end open — circular houses of mats
on frame like tipi —



Sp. = Spokane
L. = Lakes

Sp skwulse' t'mslc = kennicinville

Sp. stem of pipe = ? p? / p? m

smoking pipe - on ma'n'xutən
Kinnikinnik - skwalsi'lməlax
stem of pipe - tpi'ptən

6

Kinnikinnik leaves toasted on flat stone facing fire -
when parched crushed in buckskin bag by pounding
with rock - the chief only had a tobacco pouch -
often made of weasel skin - fire removed or not -
name pipe kept in tobacco pouch - pipes made of soft stone
name wooden stem of roseberry bush generally

name early in spring - at sap running - women's ceremony
for fruitful season - dance - started in morning &
danced until sun went down - men cooked &
served them with food - all took place out doors -
where women sat covered with fir boughs -
about time of salmon-trout -

encampments in circle - central court - food
prepared here - food men served to women just
one kind - women neither drank nor ate during
dance - dance might start away in hills, danced
into camp and danced there until sundown

wood gathering women's work - man could bring wood
for outer fire -

each woman started song separately and danced
into village - special songs for the dance -
stop at sundown, eat, served by men - all remains
of food & stick it was roasted on put on fire &
retire for night - men stay up all night & burn
every last remnant of food - if any left the

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Spokane

L. man's buckskin shirt -

woman's ^{leggings} ~~trousers~~ *six'a'it'txəm* sp. *six'a'it'txəm*

woman's dress *tita'xu* ("tied garment")

(sp. *gā'ci'n*) shoes *gā'xā'm*

* after flattening the meat is strung on sticks through one end of the slab - in layers - these sticks laid across drying racks - as pieces are torn off carcass next layer is allowed to cook -

after curing and storing the meat it is called

Mosie Phillips - sec

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these remains called *stsk'i'ts*

herbs, roots, & berries would not bear -

name first salmon caught was cooked & eaten by men -
every man supposed to have portion of the fish -

boys served at men's ceremonies - remains put on piece
of bark & boy ~~one~~ took it up in woods & left it on a rock

smx̓e'lx̓tsim = people speaking the same language

smx̓wiyat&pi'tk̓n = "Columbia River"

maiya'k̓utcn = "crossing at the mouth"

stca·wi'lax = chiselah (water snake) (Spokane)

sik̓utci'k̓snx = "other side of the mountain"

tcis scie'laxu I am a native of this place

atk̓ scie'laxu? are you a native of "

tu sc ... you are "

gasc ... we are

apsc ... you (pl.) are

t̓ki'e' scie'laxu these (pl.) are

names

Hides for garments tanned to edge, rough edges
folded under and holes in pairs through edges - fastened
by short strings ~~and~~ of mountain goat hair or sinew
along seams - ~~the~~

name

Deer hung up and drawn - chunks of meat
roasted ^{trussed up before fire} torn off when cooked before fire and flattened by
rounding on rock into sheets - dried over fire -
and smoke-cured - whole process called *stsg̓e'* and
willow wood used for smoking salmon - meat called
big hunts in fall and game round up *stsg̓e'* after
hammering

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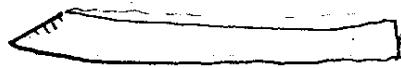
canoes

st'kəm = any kind of
boat, dugout

*ki'i' = birch canoes

wooden canoes not for traveling - for transporting
heavy goods - roughly made - determined by
shape of tree -

sxoi'kpu used birch bark canoes too -



Meat was for anyone who wanted it - if a man said "what became of the meat I brought in" it would be shameful -

Men went in winter & broke willow withes, tied them in winter time in bundles & stored them grass easy to break in late fall - gathered by women to cover floors - bunch grass softest on top - rye grass under - si'a'igs grass container loosely woven for grass & storage generally - loose grass mats in bottom of canoe to sit on - frame of willow poles too woven together for bottom of canoe - nxa'li'l xutn - to keep from going through bottom - birch bark got in spring & fastened on canoe frame ~~in lengths~~ lengthwise in strips - outline staked out on ground - top gunwale poles fastened to stakes - and willow ribs sewed to poles with willow bark - bark sewed to ribs on outside - then another layer of bark on outside less securely & evenly fastened - pitched in & out with warm pine pitch into seams - outside bark removed before putting on frame - stern square or like bow with cross pole - ^{bow} end folded up & pointed with rings of willow inside & extra layers of bark - point curved up some paddles made of any good splitting tree - split by men with horn wedges and mauls & stone held in



T

from Mrs. Delia Dot →
Wellpinit, Wash
mtu'u'loxwi Spokane

'ace'

(Lakes)

paddle = a'xwəmən "to brush the water")
also used as shovel for ashes or snow
split stick with rawhide, into slaps-scraped between
sharp edged rocks into shape and finished off
with stone scrapers - shape no particular difference
elderberry stem tubes with pith poked out used to
inflate intestines of animals as containers - every
household had one — npiu'mon "inflator" —
"to put soft things in" intestine containers npt'ma'n
ton —

Spokane
(Delia Lot)

Sep 135

Spokane of
Sntutu'u'li
group

(Mrs. Wynncoop
interpreter)

səm'a'm = woman

addressing ~~second~~ mother's mother (man or woman's) reciprocal
tətcit̄' intct̄cīt̄' (L. stmti'ma)

~~son~~

mother's mother's mother (reciprocal

tō'pič (whole generation) L. same
great or grandfather male & female

or their bro. & sisters

Spokane kinship terms (L. = Lakes)

addressing - son daughter

mother skō'i tū'm L. skoi tum

father ~~skō'i~~ lā'u me'stəm L. lā'u me'stə
tce'm (where)

where is your mother (male) tku'a'skō'i

where is your " female) tce'm tku'a'mtum

where is your father (male) tce'm tku'anlā'u

" " " (female) " " and me'stəm'

ga'tstc

? woman's box or pistess

L. qu'psz great great great
grandmother (reciprocal)
(usually referred to in future)

L. same

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or bros. + sisters of
nē'r'oye (whole generation)
male + female
nē't'oye great great grandfather or mother (reciprocal)

mother's father (reciprocal)

si'lā i-si'lā {

~~father's father~~

father's mother (reciprocal)

gā'ma in'gā'ma (L. ~~b~~ga'gana)

(com. gen.) deceased son's son t̄c̄'wa or daughter (reciprocal)

L. k̄i'k̄wa

woman's son squse' L. squsi'

isquse' (my ---) squse' his or her son

my son (man) same

my daughter (male or female speaking)

istāmte'e'l̄t stāmte'e'l̄t ((s) third pers.)

L. stāmk̄i'l̄t

man's brother ^{younger} ~~other~~

L. same

i-si'nts̄e + si'snts̄e his " or si'nts̄e

int̄gā'gtse my older brother t̄gā'gtse
(woman spelling)

i-si'snts̄e my youngest brother? (woman spelling)
eldest brother of a group -

(im...?) gā'tstc gā'a gā'tstc our eldest bro.

(t̄gā'gtse)

L. ge'tsq

father dead

same'x & sk'uk'vi call nephews &
~~nieces~~ stu'u we'lt & lu'u wq'stin

man's younger sister

t'stsi'nu'ps (i - my)

man's older sister

tci'tce

L. *tki'kxa*

mother's siñtse or *tga'gtsə*

sisi'z *sisi'c* (male)

(~~male & female~~)

L. same

reciprocal - ~~intu'mc~~ *intu'mc* (com. gender)

L. *tu'nx*

mother dead *sisi'z*, or *gaxa* speaking

(i - no)

sku'uwełt

tu'nc becomes *skuwełt* plur.

sisi'z " *kuwe'stin*

L. *skuwi'lt*

L. *kuwi'stin*

mother's *t'stsi'nu'ps* or *tci'tce*

gaxa

reciprocal - *skwəsə'lt* (male) (*st'mtəsə'lt*
L. *skwəsə'iłt* L. *st'mke'iłt* (female))

father's siñtse or *tga'gtsə*

same'łt

reciprocal

L. *simi'łt*

father dead *same'łt* and *sku'kvi* → *sku'uwełt*
and *ku'uwe'stin*

father's sister older or younger

sku'kvi ("little mother")

L. same

reciprocal

6pp p. 12

Sather spoke low, softly, quietly
Spokane's "about like band of geese"

2w i m s' x s m o x you are my wife

sun'e'x
 { sk'u'kui

{ ga'xa
 son of { sisi'' or daughter
 snkusixu reciprocal

(may be called brother or sisters) (usually are)

brother of si'lā = si'lā

sister of si'lā = tɔtciɛ'

father's father

sxa'pe

L. sxa'xpe

sister of sxa'pe is ga'nā

" " si'lā " tɔtciɛ'

brother of sxa'pe " sxa'pe

" " si'lā " si'lā

brother of ga'nā " sxa'pe

brother of si'lā " tɔtciɛ'

sister of ga'nā " ga'nā

~~sister~~ brother " tɔtciɛ' " tɔtciɛ'

skaltamixu man ^{top person} ("above all things")

sxa'lwi husband i... (L. sxe'lowi

nixwax wife i... (L. nā'xwənaxu

all relatives same age or older

wife's father wife's mother

sxa'axā' L. same tce'ststc L. t̄si'tsk

daughter's husband L. sami'k'u

sne'tc'lu L. sne'tc'lu

and all relatives in same or older generation

husband's father husband's mother
 sx'a'xa' t̄tse'tstc

(i) ^(a) se'pəm L. si'pəm

sxa'xa' or ttse'tstc, and sənɛ'tc'ɛ̄də
 + si'pəm call each other reciprocally
 st̄c'ɛ'lp after death of spouse

L. sh'ɛ'ɛ'lp (sh'i'ɛ'lp)

son of sx'a'xa' or wife's parents or husband's
 st̄sɛ'ct̄ (reciprocal) L. st̄s'i'xt̄

sister in law

s̄t̄ɛ'st̄ɛ'm (reciprocal) L. same

after death of spouse

m̄qwe'tst̄it̄am (reciprocal) L. same
 ngwe'tst̄am

child girl or boy baby ɔ̄x̄t̄l̄t L. ɔ̄x̄t̄l̄t
 boy baby t̄l̄k̄l̄t t̄l̄t̄uwi't L. same
 girl c̄c̄t̄am' L. xl̄xut̄am'
 till adulthood

~~scribble~~

si'ɔ̄pst̄ciñ old woman L. sp̄la'l ("young growth")
 = "young man"

L. si'ɔ̄pst̄kiñ (Sp. sp̄li'l "young man")

opp. p. 1st notebook 1

i'lamx"t̪ú' chief of smxwame'ma'i

Enoch ^{chief} after Gary - called

Spokane bands

Spokane
Gary chief

Mrs. lot of Spokane tribe band on Hangman Creek - ntutu'u'lsm~~l~~ - large settlement ntutu'u'lsmoxwi native of ntus (white salmon) say's there was no "Spokane" tribe — tribe that ^{settles} ^{lives} ^{lived} in Spokane were part of Coeur d'Alene — little Spokane river snxwame'ma — people called snxwame'ma'i —

On special occasions all Spokane bands grouped together — ~~toqaiit seloni~~

When Coyote was arranging salmon for folks in early days went to Coeur d'Alene and asked for wife — wouldn't give him one — so he fixed Spokane Falls st'axa'tq'u ("fast water") so no salmon could get up to the Coeur d'Alenes. ? st'axa'tq'u

t'camge'n creeks at Ford, Wash. people called st'camge'mi - Spokane

ts'k tce'rama'u's - creek & settlement west of Wellspinit —

lot chief of stsgai st'st'mi called xwistlpu'ssman

• cici'i't ancestors ("ones who were before") L. xáx'i't
 sm̄er'd'émé'p (aia) descendants sm̄er'd'mi'p

granddaughter's husband — wife's grandmother (recip)
 nt̄ci'x'lt ("withered") L. nt̄ci'lt
 (grandparents — grandchild-in-law)
 no change after death of connecting spouse

woman marries and is deserted by husbands
 mā'mā'mi'st group of women deserted
 by husbands — might band together & live —
 often had hard time marrying again —

L. (never heard the word)

man who has not married

~~golgo~~ ḡlgo'tmx̄mi'st bachelors
 ḡltx̄mi'st L. same

man whose wife has run away with another man
 pu'ukwe'ntəm L. pu'ukwe'ntəm

widower or widow

skuwl'mt L. skuwi'l'mt

widow or widower after they begin to decorate themselves
 nt̄səl'ckwə and look out for another mate

nt̄səl'ckwə L. nt̄səl'xkwa
 woman who has become woman but not married yet

st̄t̄cām̄c ("comes to top") spinster
 L. st̄t̄kām̄'x (a fine, nice name, not like the English)

(? *kpo'saman*, spcl. term between men) = *nume'ls* 16

S.B. *kpu'saman* = brother's son (recip.) or daughter (recip.)
or uncle on father's side -
all blood relatives L. same

stme'lcs

a. *stme'lcs*

is this related
to you

t'me'lcs = they are blood relatives

relations-in-law spoken of as spouse's *stme'lcs*
family - mother & father & their children

sux"suxwalt'e'lcs = the family

L. *sux"suxwalt'us*

i. *sux"si'xwalt* = my children

L. i. *sqwasqwas'i'*

i. *sts'i'xwalt* = my child

L. i. *sqwasqwas'i'*

bɔxbɔxu't an elder person

l'mpoxpoxu't = my elder relative

L. t̄kax'tkax'a'p

~~parent~~ *bɔxu't* = an elder relative

L. t̄kax'tkax'a'p

stata'a'uti

stata'a'uti

(my youngest relative)

i. *stata'a'uti* = my youngest ~~relative~~ brother or sister

sta'a'ut = a younger ^{brother} relative

L. *stl've'wt*

youngest in a group

or man
woman, marries again after death of spouse, the
children of that spouse would call their step-parent
tuwe'sim & would be called *stuwel't* by
him or her.

woman often married, husband's brother -
this was the rule among the Spokane - either his
elder or younger brother - if she did not marry
thus the deceased husband's family could make

trouble - she called such a husband n'qwe'tstan even if he was not related to her first husband - if she did not marry husband's bro. his family might take a horse from her family - if she had any possessions they would take it all -

parents of man who wished to get married arranged to have his parents make the match with another family - early betrothals often made between families when parties were infants -

~~sntu'xaptsut~~ ³ sntu'xaptsut = bride or husband to be ; fiancee .

but this was not binding , either party could break the engagement without penalty - usually did not though -

xut'i'p^e (she runs away) girl who marries against parents' wishes -

elopes & has to live with his people & can't live with own people - called we'cc = does not live with her people — if she married with consent she could live anywhere and still not be we'cc

s&xam'e'lt = daughter, ^{or son} who married with consent but lived away from his or her folks - or tribe would call them st. if they married into another tribe -

if woman lives with husband's people but is

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Spokane were peaceable - didn't take part in big wars
around them

unhappy, her family will insist on the couple
living by themselves -

• ~~tacoma' pole~~ child one or both of whose
parents have died -

~~married couple~~ might live with either family
or by themselves -

Spokane friendly with Nez Perce - they met at
the Spokane river fisheries - friendly with scit'suwi
Coeur d'Alene - their language is awful - but a
Spokane can understand some of it -

if wife runs away with another man the
man called ~~po~~ po³ kwentam = "his wife
is taken away" po³ kwemem

man might ~~kill~~ kill unfaithful wife or man
she went with - parents told sons and girls in
old days not to fool around married women because
he was liable to get killed and disgrace his family -

orphans might be adopted and brought up in
any family and was treated as st'me'lis by entire
tribe -

chiefs - son usually took the chiefship on death
of chief - eldest son succeeded

Mrs. Wyncoop

L. Northport smatkuweltso ¹⁹

Lakes

sirl'wxəm (webbed shoe) = snowshoe —

Earliest settlement was nk'ma'psłkəs (other end
of the water) near Revelstoke — ^{there was a} _{name} settlement ^{near} across from Bossberg — nt'ktxəwiłtən ("low place")

Men joined in ceremony at building of canoe
dance, fast, sweat — sweat house made man more
peaceable and agreeable — focussed all faculties
on canoe-building — if canoe went wrong after built
supposed to indicate incest or impurity —

Spokane — suwe'mc dance held in late winter
to bring chinook wind & for healing — smkwənkwən
ni'i song dance in winter time — to cure & bring
deer — imitated animals & birds (Bluejay dance) —
Lakes didn't seem to have that

Lakes — dance that required great endurance, shuffled
feet fast and went through village single file —
st'a'xwa — dressed in finery — men danced —
women stayed in houses and stood up and
sang when men danced through — in late
winter — winter camp deserted in early spring —
dance to bring good weather & good fortune —

chief — il'mi'xwəm — his son normally succeeded
him — usually eldest son — one chief of
sim'aitskəsx at any one time —

every responsible male in tribe was member of
council ^{body of chiefs} i'l'mi'xwəm - ^{body of chiefs} stwə'hwa'e'l
council in session - had to have svni'xu
and to have ^{go through ("decorating your soul")} tsuantsu't ^(seeking g.-ap.) & have
become si'sius - showed ability in craft or art
hunting or healing - did not have to be married -
if a boy ~~was~~ refused to take training was finally
driven out - sxwe'l'mən ("outcast") - couldn't
marry - burden to his people - (Spokane wouldnt
even believe there was such a creature) -

group of men who train boys going through
have to fast too ^(referred to as "it'a'kwi'box") tsuantsu't - sux"qen'ixix ("helpers") - boys
in training are essentially on their own, however,
experience is entirely individual - sux". see
that boys perform tasks assigned to them -
also set ~~that~~ tasks - but boys have to perform
them entirely alone - the boys in training are
sux"tsuantsu't - must never boast -
the "helpers" supposed to instinctively know when
sux"tsuantsu't has become si'sius - helpers
start dance - boys who have become si'sius
go into sweat house - plunge into cold water -
stand by fire & switch selves to get dry -
then "helpers" fetch new clothes & equipment
quiver of arrows and a bow - then a man-cooked

✓ Laxwéz

feast - then all "helpers" and newly initiated boys break fast - no women must come near - t'k'a's kwí'ləx ("one who has searched") a man who has found his helper -

More Phillips - Spokane

Spokane used to hunt over around Helena. lived here in summer & moved over there in fall & winter - hunted buffalo - Spokane

spokanés around Spokane went over principally - did their fighting & horse-stealing there - person was made chief ilimí'xum who distinguished himself in war & stealing horses - Blackfeet were enemies -

Blackfeet steqwáicin

Sioux nixú'tu'ssna

all west of Bitter Roots friendly - war party leader sisu's ^{cōmē'nd} had spirit animal friend that helped him in war - if chief dies chief appointed from among men of powerful war spirit - su'me'c spirit - send little children up alone in mountains & by lakes then spirit would come to them at winter medicine dance stərə'sqá'm when a man -

sú'me'c might be to cure the sick -

go to war, escape bullet - special su'... for wealth

) or to win stick games - magpie
 wolf for war - coyote to steal horses - make man
 stay - certain animal to cure rattle-snake bite -
 youngman danced in medicine dance
 to tell people his power - man who died
 here few years ago wasn't bit by mosquitoes
 because someone told him - man here
 isn't bit by yellowjackets - Sam Hill -

doctor would cure for horses or any goods -
 didn't charge but you gave what you could -
 it's a while - medicine man - stum or syd'm
 (man gives the medicine) -

some just went over E of mtz. for war
 to get name as warrior -

name given at birth - changed name
 often - when relative died took name often -
 generally took fathers name after he died -
 for remembrance so name would not be
 forgotten - names often ran in one family -

built special house for star's dream -
 about after new year - men who dreamed
 spirit was coming - man could marry
 before they were six'5 - if he didn't
 get it was just common man - never
 got anywhere -

some just went out on purpose to ward -
 medicine man would not become chief -
 ceremony when first salmon caught -
 45 yrs. ago he saw one - at fish weirs -
 1st catch of salmon ^{sn̄ḡi'aw̄it} first salmon
 leader gave whole catch away - ci'itū's
 salmon chief was medicine man for catching
 salmon - was leader for year in fishing -
 had distributors who gave out each day a
 catch to people ^{sīn̄m̄t̄l̄suw̄el̄} —

at first salmon cer. if not men eat it -
 if had no leader salmon wouldn't go in -
 most of salmon dried for winter use -
 right after storms, would hold drives for
 deer - leader for this ci'itū's -

sit̄ata'q̄am drive for deer - 30 or 40 hunters
 in bunch - leader strung out burst moccasin
 or anything like that on little sticks
 t̄kt̄a'q̄am in a circle - men drove
 deer into one end & shot them - but
 they'd break through if ^{leader} was not
 powerful enough -

st̄gaist̄l̄k̄ni Spokane

Sam Boyd - chief (Mose Philips interprets)

one kills deer - cuts him ^{up} & it's not
basket - red hot stones from fire put in
bucket until boiled -

houses made according to fire places -
5't̄ xwa ^{dance} house 3 fires for medicine dance -
in medicine dance toward morning built
sweat house - four men went into
sweat house - one a leader & he would
call out & tell some man to take up a
red hot stone & carry it in bare hands &
he would do it - some one of the men in
there would take whole bucket & pour it
on the rocks - then they would go back to the
tipi & dance awhile -

leader of med. dance - leaders might
dream his summer would be out there
and a man would go out & find it there
and kill it - while man was out looking
for it, nobody would eat until he had
brought it back - lots of hungry kids -

cut deer then in small piece and sing
song and every body helps self with
mouth from ground - just men and women
- mustn't pick up or touch the meat -

1st day

suwe'nc = war dance

then singing & dancing next seven or eight days - dance was to get plenty of game in country - after New Years -

end up with big feed on last morning everybody cooks - then they would go and put out *tcine'gu* on the little sticks to keep the deer from coming through when deer surrounded *cii'tu's* would sound on tree & deer would come out of the brush where they had hidden and come down toward the crowd so they could shoot them - leader made groan like deer to bring them out -

next year a different *cii'tu's* usually - might be the same one

leader for war dance - then he lead the war party out to find the enemy -

1:26a



Ladders

storage frame

snt̄sḡm̄i'n (store-house)

pole with limbs on for ladder

k̄la'ax̄anti'n (stepping places to go up)

Mrs. Lot - Sakun

Sp. camas - raw sx̄wa'a li'txwa - cooked i'txwa'

Sp. sweet camas - seh̄tc

Sp. roasting pit - sqwäl's̄'p̄m̄ - the pit
= sl̄ki'p̄
when they open the pit they call the opening sit̄ka'sq̄d -

Sp. did not have tiger-lily

Sp. does not know the plant sxw̄l̄x̄u (L.) did not use it

Mrs. W. Lakes

only flowering camas gathered
camas ('itxwa') bed or patch of camas n'a'itxwa' em
sxwala'i'txwa' bag of camas after gathered -

when dug pinched roots off & slipped off any
loose skin - carried in coarsely woven grass bags
& the bags put in stream & camas washed &
placed in another bags - carried up & put on
flat mats of same stuff in sun to dry - then
when thoroughly dry stored in same kind of bag -
(she didn't) Lakes always pinched off the root end entirely - had
to be entirely dry - frame of 4 posts upright with
frame of poles lashed near to tops to. with rush
~~mats~~ then ridgepoled roof over that with mats
laid on pole rafters -

camas that has laid in ground all winter neutral
int flavor - different in taste - used for ~~filling~~
for food mixtures - early spring - main season
in July - can be gathered any time -

sweet camas gathered latter part May & in June
- se'xtk - treated in same way as camas -

tiger-lily roots gathered in July & August -
staxtsi'm - ^{yellow root} washed & dried same way - bitter

a yellow lily - round big root - in Lakes country
big as fist nearly - sxwi'xu - gathered along in
July - white clear ~~root~~ tubes with root coming ^{out of side}
washed & dried as camas -

Sp. do not have *tixai'ə'pə*

Sp. Pine moss - *squale'pi* - ^{warm}

Sp. *pəspəsəmənt* rye grass ^(softest grass) *su'mpu'laxu*

& bunch grass - meadow grass *qwasqwe'st* next
to bunch grass in fineness -

Spokane - *pɔ:rpa:lə'gon* thimbleberry

Spokane - sourdock - *pil'te* - leaves used in

size of small shirt = varied

4-5-10 ft. across

squale'pəm - root used for remedy poultice for
boils & swellings

Sp. stink cabbage *ti'mu* - leaves used to wrap
around the nose in *squale'pəm* -

Sp. *tsa'psqəl* the green leaves to put on the moos -

?? (See Ray p. 101)

~~takai'epo~~ - grow in bunches like onion sets - swampy ground along rivers - like green onions in masses - pulled up washed & eaten green - taste like onion - may be cooked or preserved with black moss (q.v.) ^{squallip}; xi'p = go & gather moss ^{xapxi'p} = when group goes Black moss - stick with hook on it made from fork - women gather moss from trees varied size with it - roasting pit ^{round} sm'ki'ptan (no men allowed there - away from house but close to stream) - cleaned out - bring down dried roots from storehouse and soaked in stream in the sacks containers - black moss also put in sacks when gathered - shaken to remove foreign matter & sorted over for pine needles etc. which would make it bitter - set in stream to soak too - dry wood thrown into bottom of pit - any kind of limbs, brush, with pitch through it to make hot fire - 2 ft. deep was the pit - layer of stones of varying size laid on the ~~sacks~~ wood - heaped up - sticks & wood piled on top then a whole thing fired then - when wood burnt down & rocks red hot - bunch grass grass (ryegrass & ^{poaspani'w} su'upu laxu' meadowgrass) being gathered at same time as moss - green leaves also gathered palpal'gan thimbleberry leaves - ^{name} skunk-cabbage leaves also - (? st'mogm)

Sp. prepare rocks & wood in one day ready to start next morning - person who was to start
(*səx'ut'cikul'm*) the fire - man or woman - must have strong power, or he might die - if the fire was started after dawn it was safe for anyone - one who builds fire his ^{stspā'lē} (life) (*an'a'wotu'si* *n'a'wotu'si*) passing ^{through} _{more} his *su'me'* is strong he will die - soon afterward

Mrs. knew of a woman who died this way - at a place beyond Medical Lake 5 w. of Spokane - *təetmu'lco* - grandmothers used to tell the little boys who went to take sweat bath not to ~~the~~ light fire before day break or they may *a'n'a'wotu'si* - fire was sacred, tended by women -

Time the woman died at *təetmu'lco* on they cooked for two days - by the time they opened the pit the woman was very ill - dried on racks with little fires under - by the time the stuff was dried the woman was dead a day or two later -

Sp. prepare rocks & wood in one day ready to start next morning - person who was to start the fire - man or woman - must have strong power, or he might die - if the fire was started after dawn it was safe for anyone - one who builds fire his ^{spirit} _{stspal'e (life)} ^{(in'āwatu'si) (n'a'watu'si)} passes through the fire and unless his su'me'c is strong he will die - soon afterward

W.M. knew of a woman who died this way - at a place beyond Medical Lake s.w. of Spokane - ^{tsēt'mu'lcə} - grandmothers used to tell the little boys who went to take sweat bath not to ~~take~~ light fire before day break or they may ^{in'a'watu'si} - fire was sacred, tended by women -

Time the woman died at ^{tsēt'mu'lcə} they cooked for two days - by the time they opened the pit the woman was very ill - dried on racks with little fires under - by the time the stuff was dried the woman was dead a day or two later -

x'tu'it

long pole to smooth the hot rocks down level -
dirt thrown on then until covered over - the grasses
thrown over this after bark ke'eclilixu of any
kind put on dirt in layer - the grasses moistened
put on in layers 5 or 6 inches deep over this -
the wet leaves put on over that covering grass
completely - thick layer 1 or $1\frac{1}{2}$ ' of moss laid on
and layer of sweet camas put on thick over
this - ~~then~~ another layer of moss over this -
sweet camas another layer - then more moss -
then a layer of camas itxwa' and alternate
layers of moss - whatever left in way of roots
piled around outside ~~at~~ circumference of this "pit" -
blanket of the moss put over everything then -
more green leaves over this - ~~tage'pskäl~~ green
leaves ("next to the food") - then grass over that - ^{tage'ptin (when they wet)}
then bark - and then dirt - and more wood - ^{out to gather)}
opened in with green poles holes in outer edges of pit
2 holes at opposite sides of pit - & baskets of water
poured in there - then the holes stopped with dirt -
then wood on top set afire - kept burning for
3 days - particular women to watch this & keep
it going - fast & prepare selves for this 3 day vigil -
suxu'kx'tia'm ("keepers") - tied hair back with strand
of vermilioned buckskin or carried it about their

Spok. ye'stca'xwəm thus staq
amə'm á'a'stca'xwəm .. as ..
á'stca'xwəms thus staq(?)

I am drying the
serviceberries
you are
she is drying

("reflections")

Sp. light in sky at night spia'a xwa'ul.c - Northern lights
some can prophecy weather by those lights -

Sp. ate 2 meals a day - women got up before daylight
and rustled wood - carried it to camp - each
family group & cooked food by themselves & ate it -
every family got portion of food in camp -
ate again in the evening - about same food at
every meal - about same amount - before second
was evening meal - never liked to eat in the dark -

Sp. sint'apu's ^{boiled food} boiling nt'apu'sant = boil it!
(il'm) (il'm)

Sp. sq'wəl'i'm food roasted on a stick before fire

Sp. st'sint'sa'x - fried food - on flat stone -

Sp. ~~s~~ sa'a'tsq" baked food - in hot ashes -

sqwəl'd'pe'ltsa = cooking a bird like L. su'l'i'm -

Sp. st'sq'wəl'e'x = food cooked in smq'wəl'e'xtan -
stored for winter use -

Sp. kisxam'pe'ltan = my, dried food

xa'mi'pa = dry ye'stca'xwəm - when drying it

= "steam cooked"
lki'p = the "pie" how did you cook this
 am. sl kip canas?

person - they alone watched the cooking while fire burning - place was taboo to all men - no man could come near or the cooking would go wrong -

open pit after 3 days - remove dirt & bark carefully to not dirty the cooking - & then the grass - & the leaves - the moss used as thickening in other foods or as a soup - each layer taken out by itself & layed out on mats to dry - canas and sweet canas layers separated by pulling apart the moss between them -

dishes ate one meal a day - in evening -
 (I boiled it)

istsl n t's x"pu's = "any boiled food (mtt. v x"pu's)

sts qwa'l = roasted food on stick over fire barbecued

~~stscl~~ *sts lnt'sl'x* = fried food

~~sts lnt'sl'x~~ *s'a'tsq'u* = baked food, or roasted
 roasted in ashes *(a'tsg" xlate)*
 such'a'm = cooking bird
 food cooked in *lki'p* is *sts lk i'p* - *by charring feathers*

~~sts lnt'sl'x~~ *x'a'wai'* = dry *sxa'we'l t'en* = dried
 stored away food

sts lk i'p stored for special ^{and} winter use - did not used in place of daily procured food - *lki'p* might be made any time even in winter - grass & bark might be used again - most usual to have *lki'p* in late summer -

Sp. *gaga'pa* = grass sack

sampot *gagula'sa*

see Spokane *po'xpox* white camas Lakes did not use it
Sp. " *po'xpox* - not in this country - Spokanes went to gather it south - country like around Soap Lake - *po'xpox* grew in rocky - sea rock country - Old white man told Mrs. L. the Samoile used to come down around Soap Lake to dig *po'xpox* - that ^{my} ~~sakatägä~~ was in ~~sakatägä~~ *a'a'us i* Moses Columbia.

tu'sape town this side of Walla Walla -
stagamtsi'm = Snake river, people *stagamtsi'm* Snake Indians - the Nez Perces were great fighters went to get *po'xpox* in May & got *spelcham* at same time - they grew in the same places - with shinon *te'mä'ku'scam* - gather it like that and *qwal'e'p* it like that & and after cooked they are peeled (*tclu'ku'mtäm*) & crushed and grabbed in little lumps (*pine nut*) ~~or~~ and dried on mats - Lakes called it *tsilixi'u'läm* and they traded for *po'xpox* treated this way - when the plant is ripe the skin slips off and the roots dried ^(po'xpox) eaten that way or boiled - the *tsilixi'u'läm* are soaked up before eating or put into soups -

pawia - like *po'xpox* - varying in shape - *stsä'it* made of it - Spokanes traded them from the Nez Perce - *pawia* & *po'xpox* grew near Spokane but they used those places for horse pasture & never gathered them there

large as fingers

also went into lk'ip - wild carrot set u'k'əm treated as other roots - dried but didn't keep ^{so} well - when cooked crushed between rocks - before dry gathered up into small wads about 1' diameter - could be made into a soup - alone or mixed with black moss - put in with ststa'?

Xakes had bitter roots traded from Okanagons
^{"Sand roots"}
^{"rock roots"} or Spokanees - sp'i'təm (Sp. sp'e'təm) -

Spokanees gathered & treated them like camas -
 rocky sandy shallow ground - large rose pink blossoms near ground
 skinned off outer skin - soaked in river in
 bags again over night - next day dried - keep
 forever - ^{a little} put in soups & stews to give a bitter
 flavor - ^{-boiled-} sometimes cooked alone as sauce with
 meat -

Sp. didn't have it

k'e'pəxwa - hazelnuts - dug hole in ground to hold sack of them - used gloves (buckskin mittens) in gathering them - threw them in hole & shelled them by pounding with a pole - then nuts sorted out from shells - scooped out with little flat board - extensively used - cracked between rocks - crushed into pulp - nuts & bear oil (sgo'tst) ^{"grease"} as relish, like butter, stored in npt'māntən - didn't keep very well if stored ^{alone} after being crushed - put in ststa'? - stored in shell and eaten anytime like peanuts -

1:31a

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14
2

Sp. "Wild Potato" *stewən'pwi'mam*

gwox'gwa'xu
sp. gwox'gwa'xu

gwox'gwa'xu (Spokane & Lakes) a root (see Rayo 100 #14.) leaves & root laid over top of cooking basket - gave the dish a parsley flavor - just used as flavor - seldom eaten the ? *a'yu'* a root (Samoa) flavor was strong

Sp. *st.ca'kq* big huckleberry - beaten & eaten it with spoon ~~also made into drink as a juicy pulp (this was called steta too but they didn't have an pi'itku)~~ up in bunches and put in stiff birch-bark containers *pi'ma* (Sp. *lu'pi*) - hung up on limbs or frames and dried - taken off when $\frac{1}{2}$ dry - green ones would have matured then - crushed & made into ^{stata} cakes with service berries to neutralize the tartness -

L. st̄ge'k̄p Serviceberry
Sp. st̄gā'k̄p = the bush

Sp. + dakes Service berry st̄gā'q - June & July & last on into August - partly dried & pounded up between rocks - or completely dried for storage - most extensively used of all berries - moistened after dried & eaten thus

Did never heard of it (but there is some stems like onions - deep crease up center of leaves - here) yugyuḡps - root eaten raw - tuberous - long green & eaten thus

skwən'kwi'nəm "Wild Potato" - small round skinned white inside like potato. April & May dark, tuber - ~~roots are~~ gathered in Spring & eaten fresh & boiled it didn't keep can be boiled & eaten like potatoes (also yugyuḡps)

"tooth"
Yellow-bell ('ā'təmən) - straight stalk like lily 1-3 bells hang down from top - straight narrow leaf - tastes like sweet potato - starchy - can be eaten raw but usually boiled plain or with meat -

sīyā'ō

sīxā'q big huckleberry - gathered in great quantities eaten with meat, partly dried & crushed made into sīstā' cakes - from latter part of July until snow small huckleberries - dried like sīxā'q - mixed with st̄gā'q or wild gooseberries - sugary - sometimes dried entirely - from end of July to latter part of Aug. only last about 3 weeks

Sp. q̄t̄gām t̄ḡm t̄ḡm - wild strawberries - gathered about end of May - about 3 week season - gathered every day during season - runners wound

(See Ray p. 100 # 15.)

Lakes have it, but Mrs. W. has never seen it.

see? Lakes? sia'isgan (?; grass that sia'isg's carrying baskets and drying mats)

small ones to serve food on & for daily wear

? identify sia'isgan a food of some kind says Mrs. L. but doesn't occur around here

L. tukut'a'n

Sp. - reed cattail tukut'i'n made up into roofing because it doesn't take the smoke - then called sia'isgs

Sp. a grass that makes mats and sacks - (L. piá'xt'p Sp. pi'c'xp) sia'isgs is the mats in strips for roofing made out of tukut'i'n - ~~house~~

? gwila'ni (Spokane for Onion) Sampson

D. L. the Sp. call sa'htc gwila'ni too - has oniony flavor

Sp. house - slender poles bound along lengthwise at intervals along rafters - no ridgepole

Mrs. W. uncertain about ridgepole among Lakes -

sun'i'ya root

(Sampail + Spotsame)

Spotsame → Lakes did not use *t'ul'xwa* - like white camas - tubers grow ^{on} string underground - size of small potato down to ~~water~~ peanut - called "goon grabbed food" *nt'si'laxi'welm* ^{when boiled} - boiled and mashed to pulp and moulded into cakes with one hand - dried in sun on mats - to put in soup - or make a kind of porridge out of them by soaking them - celery taste - not so good to eat raw -

Spokane *msa'wi* - like a parsnip & similar tops - gathered from August on grow up to 3 - 6 inches long - strong awful odor - especially after cooking usually grow where camas grows - Lakes did not use it, I think - by itself or with camas - eat ^{eaten} it right after cooking - Lakes rarely used it ^{or meat} didn't care for the smell ^{meat} L. ~~smuk'waxan~~ (Spokane smuk'wacan) -

Lakes a kind of sunflower - stems sprouts in early spring eaten raw - kind of bitter - later stems gathered & peeled & eaten raw - Spokanes crushed sunflower seeds ^{pods} and ~~mashed~~ picked out husks and boiled it into a soup (Sp. *mc'kta* crushed sunflower seeds) - Okanagons used it under the same name - T.L. Sp. *tcáitci*

Spokane + Lakes L. *suwi'ya* Sp. ~~ayi'yu~~ grows from large crown root deep in ground - shoots gathered in ^{spring} & eaten raw as relish alone or with meat -

have a flavor of dill - gathered in early spring - one of first fresh products, like smu'ka xam.

Sp. p̄l palā'gən (-l'milc)

Lakes Thimbleberry p̄l palā'gən ^(slp.) - July through August - about 1 month - only a few berries ripe at a time - highly prized & hard to gather - had to go over & over the patches - prepared as other berries - seldom dried completely -

Sp. si'i'kəmīlc sia'ia

Spokane (L. sii'a) serviceberry that grows in dry rocky places - dry seedly berries - used mostly for beaten food - sweeter ^{than} st'a'g but dryer & more seedly -

Lakes chokeberry x̄tox̄ta'u x̄ (bush. x̄tox̄tawē'tp) - dried - not used much on account of the pits - crushed - and mashed with pits in them ^{in August & later} - made up & mixed into ststā' - or mostly dried & soaked up and eaten by themselves unmashed - Lakes did not think much of them -

s̄wā't'a nī'k̄ (thorn berries) The bush =

s̄wā't'a x̄wai'snk̄ i'k̄p - late in Fall - latest berry- (Spokane red variety stm̄s'g).

baked ^{then stored} ~~dried~~ in front of fire on slabs of wood - so dry they did not have to be packed in papelches but were stored in grass baskets sia'i 2gs - soaked up ^{into} in water & eaten - also crushed & put into cakes

sp. *cosmictomon* - bitter



Sp. remedy for cold or flu - stects" Red Willow
and make tea out of inner bark - whole lupins
of this scraped off and steeped in hot water -
big dose of this - Then wrap up warm and
sweat - outer bark put on hot stone and steam
inhaled while it is drying - good for colds -

squue'tp

Sp. squ'u = Oregon Grape, ^{or} squ'euy'e'xp = the bush -
roots used to make an eye wash.

Sp. inner sap bark of black pine ^{q'wetlalp} made tea
out of it & put her foot in it ^{when she had chopped it} - also parched it and
powdered it & put it in the wound - very healing -

i'kwən - salmon eggs

eaten with stewli's cakes -
if dried salmon can be soaked & used in same manner
up into a salmon pink foam - if berries green
the foam is white - eaten between ^{or with} meals - fills
you up at first but then you belch it off - good
for stomach - it is bitter - good for gas on
stomach - often eaten with salmon ^{or} salmon eggs cakes
soakans ^{and some kind of fresh berries} ^{water did sometimes too}

dry leaves for medicine folded in buckskin &
pounded - then pulverized & also sp. (D.L.)

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sint'a'mi'ntəm (place where crush something)
flat rock with depression in it - laid on buckskin
on ground so fragments could be caught up -
stone pestle tā'mi'ntəm - every household had
one -

tsekwi'ku (sp. ~~tso kwi'ku~~) - gathered chiefly
in Fall - or late summer - dried & stored permanently
crushed in kettle with hands, fresh - pulp thrown out
reduced to juice, then heated with hot rock in
cooking basket - kept from day to day & heated up
before use - this crushed berry juice (stsni'itk'u)
all was made from all sorts of berries - ("crushed")

Sp. nti'təmals nti'təmals = "little stemmed berry" - wild
gooseberries - early in May to latter part of June -
eaten green early in season - harder to dry than
most berries, so often made up into stsni'itk'u -
sometimes made into cakes ^{partly dried} too - some plain and

some mixed with other berries - especially serviceberries
gooseberries added tartness to the neutral serviceberries

stsai'rəs Oregon Grape - September - made into

stsni'itk'u but ^{not} used for much else - too tart -

Sp. sxosam i'kp = the bush sxosam "foam" (?Foamberry) - latter part of

May to middle of June - scarlet berry, small, cylindrical,
bears on branches, little stem to them - 2 or three
handful of these put into birchbark container -
crushed with hands and excess seeds thrown out
and juice whipped up with fingers - whipper

Sam Boyd - Spokane

I da Boyd interprete

Kwew'nc - leader of war party temporary
leader - must be sisiv's - when start
on war path - If sunee wants to speak
to owner - he falls in a faint - spirit
goes out & comes back - sunec speaks to him
warns him near to enemy - then he comes
to & tells the party - comes to him all of a
sudden - takes care of them all the time
may visit the leader any time - just
leader gets them on war path - before the party
leaves at dawn take sweat bath - carried dried
meat with them - ~~were on the road~~
^{appointed by leader} post runners
two men ahead as scouts in daytime -
spread out and
if anyone came of the enemy they formed a
ring & killed him after allowing him to come
into their midst - all men on party are

Sisiv's - if they meet with enemy they fight it
out - ~~if they are stealing horses~~ - the 2 scouts
sight the enemy village first - then move back
about 8 mi. & stay there until midnight then
creep up on camp - leader first went - had
planned the attack by observing the camp from
a distance - stole into camp and cut all the
braided horse hair ropes the horses were
led with - opened gate & herded them out
of corral - try to get out of camp without

waking anyone - drive the stolen horses off 3 days & nights without rest - boast about it if he has gone near the chief's tent to get a horse because more danger - finest horses kept in big skin tents - if a man got a horse out of that he was very highly thought of -

scalp slain enemy - try to get as many scalps as possible - step on neck cut around forehead and whole scalp torn off - try especially to get chief & good warrior's scalps -

after return divide horses among members of party - leader got pick of them about 2 more than other men - he divided them up among them - take the scalps & dance about it and were glad when close to camp upon return each would tie scalp to stick like flag and wave it as rode into camp - chanted - every body handled the scalps - were happy about it all -

Take any girl captive if they catch her alone - taken back to chief & he sells her to any one who wants to buy her to marry - sold for whatever (^{sold to chief} "reized by arth") (^{reized by arth} skwa'na'yan) was good offer - never abused - watched by old woman - nearly always a rich man who gets her (good thing to marry her)

man might go out alone to look for enemy
girl - girls tribe often tries to kidnaps her
back -

(su'meč)

may have more than one - one might
help to get wealth - or to make owner invisible -
make him good runner -

something small & hardly visible good for
war su'meč - mouse - chipmunk -
if surrounded by enemy sisie's with this
su'meč could change himself into a chipmunk
and escape that way then turning back into
man - if any man is pursued he runs behind
clump of bushes & come out a chipmunk -
or a wolf or whatever is his su'meč - only do
this when in real danger - must do this
out of sight - also out of sight when
changing back again -

Mrs. N. - dakes

very
cakes dried to hang together - then strung on grass
fibre strings & hung on cross-poles of house ("drying
snxat'su mi'ntən
rack")
to dry in wet weather - these cross poles to hang
things on & for drying in winter -

women's quarter - place of retirement or refuge -
^{bau}
sm^{sh}gantsu'tən ("place of retirement") seldom mentioned
by anyone because so private - man offended
when anyone asked him how his wife was -
virgins at womanhood were secluded there -
put through series of physical tests ^{& tasks} to develop
hardihood & endurance - "forms & games they go
through - women always went there to be
delivered - shortly before childbirth - girls in retirement
are not supposed to come into contact with food
while it is in preparation - could dig camas or bring
stones for fire - not to come near lki'p when
pit open - chief's wife usually in lead of all this
work - stsmiad'me'ya ("pupil") girls in training -
could cook for themselves as group - not for anyone
else - older women always with them - excluded thus
in training until marriage - servitude to their relations
and family engrained in them at this time -
must anticipate their wishes - must be always ready
to serve - yet main training informed certain

~~But~~ ~~sacrum~~ > tequm
= church "pray"

snt'ca'man church a'tcaum pray

necessary male duties - always have meat at door - he must be indifferent to his own possessions - not ask about them or what becomes of them - must regard things in a "large" view - meat brought in belonged to the women of household - all things he gives must be unstinted - wife's expression "husband is adornment" to her li'ngat'santsu'tan "my ornament" — wife's whole thought is to husband's comfort - his clothing & possessions her special care - combing of his hair - ~~crosses~~ no one would ever ask outright of anyone "give me such & such of yours" for this would imply beggarliness on the part of the asker & possibility of refusal on the part of the askee - woman who goes to another's home to ask for something (= su'm'utu^(one who's coming) "coming in") (su'x'u'tk'u (anyone who comes into house)) - they simply come in and on leaving are simply given something but they never ask for anything -

ski'tsts'an - (visitor) - usually bring a present might stay several days - just come to see you - probably you'll give them something when they leave you - but not necessary

sal'a'xt - man's close friend - needn't be relation - comrade in deeds, in hunting, in any activity - every man has sal'a'xt - reciprocal help in matters

Sp. Lot if *It'a'agwile* was offended ^{or hurt} ~~his son's~~
in any case of curing if medicine man could
not cure he called in others and so on around -



Sp. *matsu'ka* wild blackberry

Sp. *nwa'aw'sile* = raspberry

L.+Sp. *t'a'g̃na*⁴⁰ any kind of bag - of hide or any material,
a pocket

relating to *su mi'x"* - "get back" of each other & sing
each other's songs - but power can never be borrowed
in this way - would react against an individual
who had not legitimate control of it -

Spokane - if a medicine man *K'a'u* against
another - "wished him evil" - if his victim got sick -
might know who had done it or another doctor
would diagnose who - that man then called &
if he failed to cure it showed he ~~had~~ had lost his
power & he sickened & died - *K'a'u* was shooting
su mi'x" into the victim - if you couldn't extract
it by your other powers or had none or none
powerful enough, you died -

(Sp. *st̄sl'r̄us*)

? *st̄sl'r̄as* (^{possibly} probably *st̄sl'r̄us*) - wild currant -
sour berry almost as much so as Oregon grape -
latter part of June through July - dried &
made up into *st̄sl'a'* - eaten fresh - or made
into *s̄a:p̄s'i'tk̄u* -

m̄tsa'k̄u wild blackberry - used as other
berries were - ripened in July & later - much
mixed with other berries -

K'a'l̄s' raspberry - dried, used for juice, eaten
fresh - latter part of June into September -

11412

Sp. qwala sa'lg = the willow

han səma'itskstx ahu sm.... are we?
ahu sma'tskstx aps sm neyo apita pətsn-

Lakes

nearly all the Lakes swam - Mrs. W.'s grandmother was afraid of the water ^{as a 7 or 8 yr. old girl} her mother made her stay all night on ~~the~~ a bridge with slate removed between her & the land - in morning said the oysters told her that if she fell in after that to come to the bottom and walk out on it - "we never swim" they said "but we never drown although we are on the bottom."

willow pax'upsx'wip ("easy to peel") - bark 41
used as stikts"wi'tp

stikts"wi'tp the tree
stikts" - Red Willow? (Creek Dogwood) - bark used
for tying-as poles or frames - bark gathered &
stripped off in spring - tied up in great bunches -
rubbed to soften them while drying - used to roll
around gunwales of canoe - or to wrap two poles
together in canoe - for swinging bridges across
canyons & streams -

suspension bridges made of willow or red
willow bark - willow withes braided three strands
as floor of bridge suspended to tree on other side
of stream or canyon - nxa li'us ^{on four} ^{"path across"} = bridge -
two or three of the withes laid side by side across stream
slats laid across them woven through the interstices
of them xolix"tan -

the berries of car'ketsu), seldom eaten by Lakes
and then only as a kind of relish, and fresh -
very sour - long cylindrical white berry -

crushing method used for all fruits by Lakes -
^{Coyote berry)} spilyatkaq a ya'ratca
Rock currant very seldom eaten by Spokane.

If frogs were eaten the eater crumbled away
"like dandruff" - person could poison an enemy by
~~spit~~ to crush the frog between rocks & hang it up
by one leg to catch the drippings - these were put
onto the enemy's food & they would be poisoned
and their skins would get like dandruff & they'd crumble
away.

11/20

pine nuts - no particular effort made to gather them--

Sp. *s'q'a'l'p* = the Pine

Sp. ~~st~~ *stcl'qwa'ləqəm* = act of peeling the tree

Sp. *stcl'qwa'ləqəm* = the stick

Sp. *t'se'xwi* = *t'si'xwi*

Sp. *nt'ca'tca'zm̓i'mat̓an*

t'si'xwi

t'si'xwi sweet like pineapple - could be stored a couple days by being wrapped in inner bark of pine and grass - turned red in contact with air & is then indigestible - tough then, and fibrous -

poison camas i·wi'stan - shaped like camas
but smaller - flower yellow - slender pale green
leaf like grass blade - grow in same place as
camas - outer skin on root like a gray lacy veil -
could always be told from camas by this -
deadly poison - even stems & blossom poison to
horses - used as poison -

i·ni'x" wild parsnip - deadly poison - green
top like parsnip - tops poison to cattle -

xox'ti'lpu Sweet Coltfoot - stems broken off
& peeled & eaten raw like celery - roots are crushed
heated in basket with hot rock and used as
poultice while hot - bound on to cut or boil or sore

^{the stick to}
^{peel it with}
tā'umān tsq'e'lp - Pine - early in Spring knock
hole in bark & run it up the tree ^{with a stick (3 name)}
wiped clean with grass & peel it right
off - deer rib scraped until has a thin pliable
edge - peel off cambium layer, with this scraper
(mka'ka'mi'n) - looks like a sheet of muslin -
tā'um = act of peeling trees - knots tied in this
and bitten off when eating - bark rolled up and
kept for use on winter houses & for lki'p &
roasting camas - bark used again and again
for houses - as containers ^{trays} & platters, to lay things
on like meat, bloody meat or fish had
been washed - to carry things to sick person -

1:43 a

Lakes L. if a hunter had to leave a dead deer he threw some part of his apparel on it - that kept any animal from coming near until hunter come back -

? Spokane - mushrooms - fungue on trees
(Lakes didn't eat this)

? Spokane - mint -

L. t'la'gaman ("anything to stick in") little sticks run through a salmon to spread it out before curing -
for big slabs of meat - cedar or tamarack usually -
(Sampoil use stem of a weed - has strong odor - leaves an odor in fish too - Mrs W. had some from Sampoil country)

chokeberry - ~~top~~ inner bark steeped & used for washing sores & as cough medicine when drunk - bitter flavor -

roots of suwi'ya gathered in quantities
trench dug in house beside fire & hot rocks
placed in ~~with~~ covered with dirt & crushed mass
of roots put in - patient ~~at~~ rolled down into that
and covered with robe - lies there until it is
cooled - generally cured - for rheumatism, or
pains of any sort - even pneumonia - used as
a poultice ~~as~~ cooked until can be crushed - for bruises
draws out inflammation

buttercup (skani'man) leaves and flowers -
bloom all winter & in spring - crushed into a
mass - put onto piece of buckskin and tied
on for blisters poultice - for strain or pain -
made blister -

name? L. name Wild mint - (?) tea made -

Pine & tamarack gum chewed - ~~t'sa'q'wax~~

Tamarack - ~~top~~ sap collected in syrup form
and where hardened & placed in mouth it dissolved
and had a pleasant sweet taste - pieces of it
put into baskets and dissolved with hot rocks
and water - ~~as~~ needles and extraneous matter
skinned off &

Sam Boyd - Spokane

Ida Boyd interpreter

^{cigitu's}
a leader said he was going to lead a chant - were going to take a sweat bath that evening - danced all night after the sweat & at dawn took another bath - ate nothing all the while - when they have the hot rocks ready leader appoints one to summon the other men - he calls in a high voice to them - ^{only} 3 go into the sweat house at a time - leader & 2 others first time - they set 2 hot rocks on floor of sweat house - leader sticks out head after a while - lots of people around - leader calls to a boy 15 to 20 ^{appointed by him} to shuffle a certain distance and come back (then called *tcerapam*) - he imitates a dog - barks - picks up the red hot rocks - brings them to the leader still shuffling - then after awhile ^{the second man} ~~the leader~~ calls to a girl in crowd to do the same & come back with 3 rocks - she imitates deer - third man appoints young boy 8-10 to do same while imitating bluejay & bring 4 rocks - each one shuffles back and forth as many times as he has rocks to bring - if any of the men inside do not have enough power the rocks will burn the ~~per~~ carrier's hands - then leader again sticks head out & tells people

tells people any of them can bring rocks if they want to by shuffling in this manner - its the leader's power that lets them do this - leader tells them to imitate one of his sun'e (not any animal) - basket full of water - (ya'ma'xwa) - pour the water on the rocks and the steam swells up - they later go out and chant and sing all the way back to their house - just at dawn - then they can eat - only 3 sisiu's ~~take~~ do this together at one time - this is done in morning before the night on which they give the chant - then in afternoon they chant in a certain tent set aside for the purpose - long with hole along top to let smoke out - then they eat - sleep some during night - get up just before morning - and leader announces coyote is going to come into this house they are holding the chant in - then a man from outside is appointed by leader to go after the coyote - leader gives him directions - he keeps making yoo-hoo noise till he reaches the place where he was told the coyote would be when he sees him he keeps on making this noise and the coyote just looks at him and the man ties him and leads him back -

this coyote is the leader's su-mie & he appoints
 this man to go & get it - everybody sees it
 and are excited as he brings it back -
 every body follows him back into the chant
 house out of curiosity & the coyote is tethered
 in the center of the house — coyote looks around
said as nothing was happening — leader tells
 them to chant & they chant until coyote falls
 in a spell — all go out but two men stay in
 and skin the coyote —

(Leader changes chant & chants alone before
 the coyote falls — he has a stick and lowers it
 as he chants & when he sticks it in the ground
 the coyote falls) —

they skin it — cut it up — summon people
 back in — give every family a piece — & when they
 get home they roast it and eat it —

this is the way the leader shows his power —
 this leader is *t'a'akwile* a medicine man —
 this whole performance is called *sia'xwa* —
 might be other animals he'd do it to —
 they do this in midwinter — it's just a custom
 to do it at that time — can also be done to get
 deer in winter when hard to get if leader has
 that for his su-mie —

Spok. xá'st skwá'pus t good morning
 " st̄l̄w'x̄ good evening
 " skwá'wets good night

a. hello

xá'st sxalxa'l̄t good day

L. Northport - Lakes settlement - smá'kawíl̄tsən

"portage"

Mrs. W. Lakes

Lakes were very peaceable - groups would ~~not~~ go out to avenge ^{said} stolen women - always ready for defense operations - never went out for offense - no great stress laid upon war prowess - successful warriors looked up to but as defenders - their whole training stressed modesty in speech - braggart might be killed - this happened to one or 2 outsiders who visited the Lakes and bragged - a Spokane ^{from} Columbia Sxalxa'lt once visited the Lakes at ~~Northport~~ Waneta B.C. (Kpik'tll's) and boasted that nothing could kill him - a Lakes shot him with an arrow & killed him as he boasted -

Northport was Lakes settlement - sn'a'kswi'lten
"portage")

only in winter

Sam Boyd Ida Boyd (interpreter)

chant

after a *st'a'xwa* the leader says they will go out on a *stataq'om* - ^{all the people} stop & camp & just before dawn they ~~go~~ go and stop and camp on the hill top and camp and ^{leader} builds fire according to the direction of leaders *su'me'* (*tcuracsonim*) - leader tells them where to go - they divide and go in circle when the two men on opposite ends meet ^(?) they call in a loud high voice and then everyone hears them and stops and calls like that to show where they are - ~~about~~ about 20 ft apart - then they start closing in - the leader is at the place of the fire *sntcu'rəcantin* the leader picks up a piece of wood and pounds on the tree trunk and calls it + (basso) - first a little fawn comes out and goes a little ways - and then it goes back into the thicket and comes out again with many deer following it - the *sntcu'rəcantin* is at one side of the circle - the people then close in and shoot - leader gets old moccasins [*slugw'sc'in*] ^{moccasins used to form a loop} and ties to stakes and sticks them in a circle in the snow - when the deer comes near they turn and do not break out of the circle - ^{hws} ~~me~~ ^{man} the little stakes - people sit outside of those - leader & another man put the

sticks around in a circle starting at the sntcuracotin - the people go out in their circle outside - the deer come out when the leader calls inside the ne'kuman - the men who are shooting go in to the circle formed by the ne'kuman - toward evening the leader calls out to them to stop - there are enough deer killed - ~~then they make a~~
 then the ci'itu's pulls out the stakes & ^{because they don't want to} lets the remaining deer go - ^{waste them} they can do this again the following day if they wish - this leader has ~~deer as his sunme'~~ and it told him how to do this when he acquired it - a man who didn't have this sunme' couldn't do this - different animals may give a man this power - each person too has a different way of doing this -

stara'gai'm - in January - done for them They want good weather - or game - & wealth - person leads in this - snkwakwən'a'm when different persons do it on successive nights - leader goes into the place where they hold it and people go in with him - in his house - men & women both - leader starts after people have come in - he announces reason he is