

COLLECTION NAME:

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

COLLECTION NUMBER:

BANC MSS
2001/45 cp

NEGATIVE NUMBER:

2921

1 of 1

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September 1935, Notebook 1

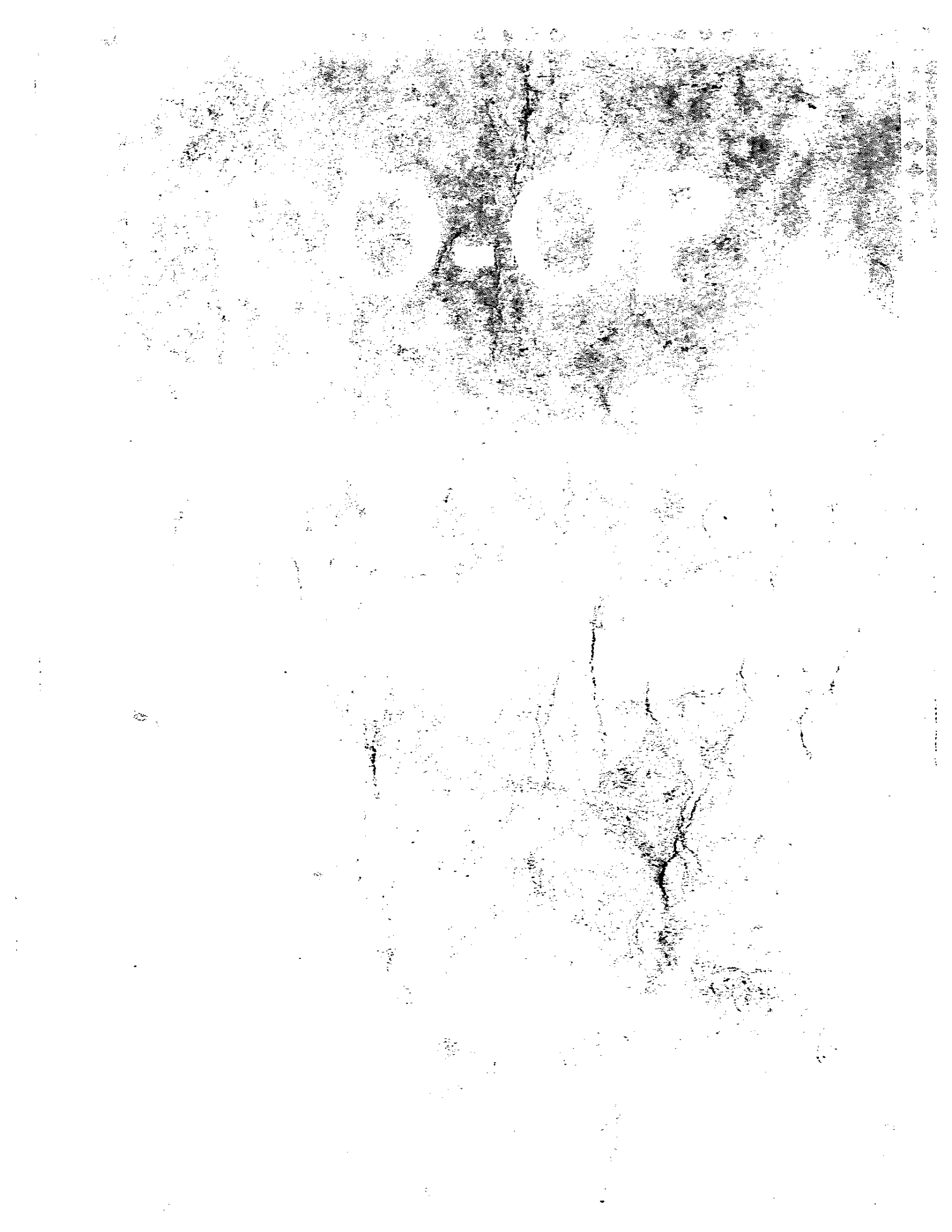
1st of 4 notebooks in folder in
Carton 3 (prior to processing)

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

Septa
notebook 1

Lakes Notes from Mrs. Nancy Wynkoop
Wellpinit, Wash.

smtsa'oli'ki people
her mother was Lakes
" father white
smtsa'oli'om the country (land of brothers?) or brotherhood

Lakes sinaitskstx (people at headwaters)
okmagin = (what river?)

sxwami'tku (roaring waters) - sxwoie'kpu a name
of sxw. Kettle Falls

Lakes settled at Addy - skwari'leml? (Spokane)
skwari'oxan ("Crane") people = skwari'oxami? -
farthest south settlement of sinaitskstx -

stcatusweca (Camping ground) Wellpinit
people were stsgai'si'tani ("fishers" from stsgai'si'tan
"fishery" Little Falls) great place for salmon - Spokane
band

Colville sxwoie'kpu

Kutenai-Lakes called them st'ol'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") mt'sit'sil'i'tku Lakes
xli'ktsim woven basket for cooking - ^{name of} location above
Kettle falls - Lakes wintered there

Lakes did not trade with Shuswap - afraid of them

Lakes and Spokane
Ethnographic Notes

(1935)

Notebook # 1 pp. 1-81

William Elmendorf
905 Allison Street
Seattle, Wash.

? pi'xəm pi.'xəm ? hunting in mountains ²
? on the deer drive

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 = sux^{one} w^{li} 'li'x "one who watches on water" -
sux^u 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 ^{the} hair -
in x^{li} k^{ts} i'n boiled by hot rocks -

blue - blue clay marked on parfleches -
st^lo. q^a 'läux^u

red - vermilion smeared on wet -

yellow - oregon grape roots ^{steep} ~~boiled~~ and hair
dyed in decoction - st^särlsⁱ x^l mäl'ox^u - ^{whole bush roots} moose ^{all}
off pine tree

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

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

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

porcupine quills - to decorate shirts dresses &
moccasins - sometimes dyed - ^{ends tied together in bunches} and fastened on garments ^{moccasins} -

elk's teeth, claws for necklaces - oyster shells
discs 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 ^{or fish} 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" *ststia'*

berries of any kind - huckleberries, etc. - dried
and crushed with hazel nuts and pieces of meat -
made into little cakes - laid on slabs by fire
until dry -

ststia'

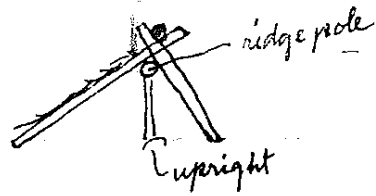
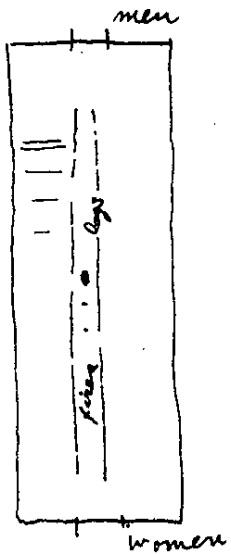
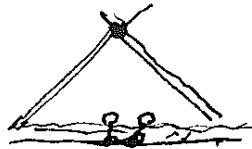
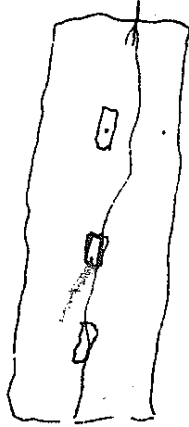
name

salmon eggs dried and stored & mixed with other
food -

name

kinnikinnik berries crushed and mixed - ceremonial
food -

1; Ha.



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

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

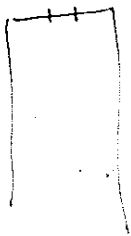
Person who led orderly life, got along with neighbors,
adhered to decrees of council - after death at peace,
yet here in this world - people who did not ^{wandered}
about miserable - ghosts scared people & were scared by
them -

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

Boys went out to acquire ^{sumi'xⁿ} q.-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 ^{one door for men, one for women} rush mats on triangular frame of poles - hides
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 mats 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



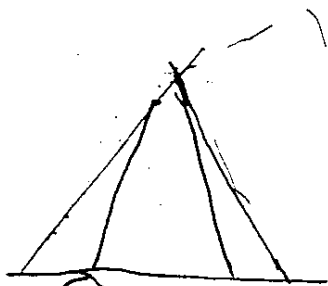
Kinnikinnik

stwalis = the berry

sqwal.si'lamalxx = "the red berry vine"
Kinnikinnik

leaves smoked

see { women's ceremony for fruitful season }
men's get-together



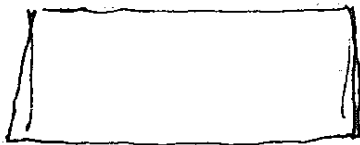
mat for circular house

small ends of reeds

grass fiber binding

walk mat

for long house



tsi'tu = house, home

name

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

#

8
kinnikinik
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 — seldome 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 supported by slate — 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. = Spokan
L. = Lakes

Sp. skwəlsə'k mələ = kunnikinnite

Sp. stem of pipe = t'pə'pə'm

smoking pipe - on ma'm'xatən ~~on~~
kinnikinnik - skwalsi'lmələx
stem of pipe - ʔpi'pətən

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 - hair removed or not -
pipe kept in tobacco pouch - pipes made of soft stone
wooden stem of roseberry bush generally

name

name

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 pot on fire &
retire for night - men stay up all night & burn
every last remnant of food - if any left the

Spokane

L. man's buckskin shirt -

woman's ^{leopards} ~~trousers~~ ^{leopards} sxai'tt'xəm Sp. sxai'tt'xəm

woman's dress tika'xu ("tied garment")

(Sp. qá'rci'n) shoes qá'xá'n

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

these remains called $stsk'i'ts$
 herbs, roots, & berries would not bear -
 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 & boys ~~and~~ took it up in woods & left it on a rock
 $smx'e'lx'tsim$ = people speaking the same language
 $smx'wiyat'pi'tk'$ = "Columbia River"
 $maiya'keu'clm$ = "crossing at the mouth"
 $stca'wi'la'x$ = Chewelah (water snake) (Spokan)
 $sik'uzi'te' smx$ = "other side of the mountain"
 $tcis' sci'e'lx'u$ I am a native of this place
 $ak'u' sci'e'lx'u?$ are you a native of "
 $ke' sc$ you are "
 $gasc$ we are
 $apsc$ you (pl.) are
 $tk'ie' sci'e'lx'u$ 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 - ~~to~~

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

118a



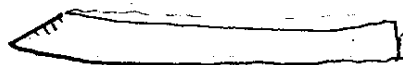
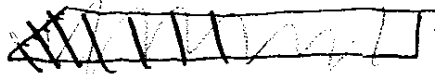
canoes

ste'lam = any kind of
boat, dugout

*li'il = birch canoes

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

sxoi'e'pu 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'ig's* grass container loosely woven for grass & storage generally - loose grass mats ^{*si'a'ig's*} in bottom of canoe to sit on - frame of willow poles ~~to~~ woven together for bottom of canoe - *n x a li' l x u t n* - 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



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

'ace'

(Lakes)

paddle = a'xwəməm ("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 - m'piu'mən "inflator" -
 "to put soft things in" intestine containers m'pə'mā'n
 tən -

Spokane
 (Delia Lot)
 Sep '35
 Spokane of
 sntutu'u'li
 group

Spokane kinship terms (L. = Lakes)

addressing - son	daughters	
mother sk'o'i	ti'u'm	L. skoi tum
father sk'o'i l'ā'u	mə'stəm'	L. l'ā'u mə'stə
	tce'm (where)	
where is your mother (male)	tlu'a's k'o'i	
where is your " (female)	tce'm tlu'a'n tum	
where is your father (male)	tce'm tlu a n l'ā'u	
" " " " (female)	" " a n m ə 's t ə m'	

sə'm'ā'm = woman

addressing ~~mother's~~ mother's mother (man or woman's) reciprocal
 tce'tci'e' intce'tce' ^{ma} e' (L. stmti'mə)
 mother's mother's mother (reciprocal
 t'o'pi'e (whole generation) L. same
 or ^{great} grandfather male & female
 or their bro. & sisters

ga'tstc

? woman's brose & sisters

L. qu'pse ^{great great great} grandmothers (reciprocal)
(usually referred to in future)

L. same

10

or bros. + sisters of
ne'r'oye

(whole generation)

ne't'oye great great grandfather or mother (reciprocal)
male + female

mother's father

(reciprocal)

si'la i:si'la

~~father's father~~

father's mother

(reciprocal)

ga'ma

im'ga'ma

(L. |nga'gana)

(com. grand.) deceased son's son tce'wa or daughter's (reciprocal)

L. ki'kwa

woman's son

sguse'³

L. sgu'si'

isgu'se'³ (my ---)

sguse'³s his or her son

my son (man) same

my daughter (male or female speaking)

istamtce'³lt stamtce'³lt ((s) third pers)

L. stamki'i'lt

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

L. same

i:si'ntse^E

si'slntse^Es his "

or si'ntse

im'ga'gtse my older brother

lga'gtse

? (woman speaking)

i:si'slntse my youngest brother? (woman speaking)

eldest brother of a group -

(i:m...³) ga'tstc

ga'a'ga'tstc our eldest bro.

(lga'gtse)

L. ge'tsq

? —

father dead

same'ld & sk'u'k'vi call nephews &
~~men~~ sk'u'u w'e'lt & ku'u w'o's'ten

man's younger sister

ʔtsltsl'u'ps (i - my)

man's older sister

ʔtci'tcɛɛ

L. ʔki'kxa

~~mother's~~ mother's si'mtɛɛ or ʔga'qtsɛɛ

i'sisi'ʔl

sisi'ʔl (male)

~~male & female~~
L. same

reciprocal - ~~ist~~ i'mtu'mɛ (com. genders)

L. tu'nɛ

mother dead

sʔlsi'ʔl or ʔga'xa speaking
(i - ...)

sku'uwe'lt

tu'mɛ becomes skuwe'lt plur.

sʔlsi'ʔl

"

kuwe'stin

L. skuwi'lt

L. kuwi'stin

mother's ʔtsltsl'u'ps or ʔtci'tcɛɛ

ga'xa

reciprocal - sʔkʷəʔɛ'lt (male) (i'stmtɛɛ'ɛ'lt

L. skwəʔɛ'i'lt

L. stmkɛ'i'lt (female)

father's si'mtɛɛ or ʔga'qtsɛɛ

səme'ʔl

? reciprocal

L. sɛmi'ʔl

father dead səme'ʔl and sku'kvi

→ sku'uwe'lt

and ku'uwe'stin

father's sister older or younger

sku'kvi ("little mother")

L. same

? reciprocal

Opp p. 12

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

kwim's'xomox you are my wife

{ some'ə
 { sk'u'kvi
 son of { gä'xa
 { s'isi'ʔu or daughter
 sntə'sixü reciprocal
 (may be called brother or sister) (usually are)

brother of si'lä = si'lä
 sister of si'lä = tɔltci'ɛ'
 father's father
 sx'a'pə^ɛ L. sx'a'xpa

sister of sx'a'pə is gä'nä
 " " si'lä " tɔltci'ɛ'
 brother of sx'a'pə " sx'a'pə
 " " si'lä " si'lä
 brother of gä'nä " sx'a'pə
 brother of si'lä " tɔltci'ɛ'
 sister of gä'nä " gä'nä
~~sister~~
~~not brother~~ " tɔltci'ɛ' " tɔltci'ɛ'

skəltəm'ixü man ^{top person} ("above all things")
 sxä'lwɪ husband i... L. sxə'lawi
 nɔxəmx wife i.n... (L) mä'xwəmx

all relatives same age or older
 wife's father L. same wife's mother
 sx'a'axä' L. same tɔtɔɛ'tstc L. tɔsi'tsk
 daughter's husband L. səmi'k'ɪu
 sənə'tc'ɪu sənə'tc'ɪu

and all relatives in same or older generation

husband's father

sxa'axä'

husband's mother

tłtse'tstc

(i) ^(a) se'pəm

L. si'pəm

sxa'axä' or tłtse'tstc, and sən'e'tc'ə'u
 + sã'pəm call each other reciprocally

stc'e'elp after death of spouse

L. shk'e'elp (sk'i'i'lp)

son of sxa'axä' or

wife's parents or husband's

st'se'ct' (reciprocal)

L. st'si'xt

sister in law

st'e'st'e'm (reciprocal)

L. same

after death of spouse

n'qwe'tsttəm (reciprocal)

L. same

n'qwe'tstəm

child girl or boy baby 3'oxtel't

L. 3'oxti'l't

boy baby

~~t'it'wit~~

t'it'uwit L. same

girl

c'e'c'otəm' L. xl'xutəm'

till adulthood

~~si'opstci'z~~

si'opstci'z old woman

L. si'opstci'nt

L. spolä'l ("young
 growth")
 = "young man"

(Sp. spolä'l "young man")

opp. p. 14 notebook 1

i'ləmx^u & p'ú' chief of smxwəmə'nə³i

Enoch ^{chief} after Gary - called

Spokane bands

Spokane
Gary chief

Mrs. Lot of Spokane tribe band on
Hangman Creek - ntutu'u'l^{am} - large settlement

ntutu'u'laxwi native of ntus (white salmon
steelwax's
tribe that caught fish)
say there was no "Spokane" tribe -

lived in Spokane were part of Coeur d'Alene -
Little Spokane river snxwame'na -
people called snxwame'na'i -

On special occasions all Spokane bands grouped
together - stsgai stskami

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 stkaxa'tq'u ("fast
water") so no salmon could get up to the
Coeur d'Alene. ? stkaxa'tlo'u

t'camge'm creek at Ford, Wash. people
called st'camge'mi - Spokane

tsk'tce'rama'us - creek & settlement west
of Wellpinit -

Lot chief of stsgai stskami called xwist'p'u'saman

cici'i't ancestors ("ones who were before") L. xaxə'i't
smɛrə'ɛmɛ'p (via) descendants smɛrə'lmɛ'p

granddaughter's husband - wife's grandmother (recip)
mtci'ɛ'lt ("withered") L. nke'i'lt
(grandparents - grandchild-in-law)
no change after death of connecting spouse

woman marries and is deserted by husbands

mā'mā'ɛmi'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

~~gəltmɛ'x~~ gəltmɛ'x^lmi'st bachelors

gəltmɛ'x^umi'st L. same

man whose wife has run away with another man

pu'vkwɛ'mtəm L. pu'vkwɛ'mtəm

widower or widow

stuwɛ'l'ɛmt L. stuwɛ'l'ɛmt

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

ntsəl'ɛkwɛ L. ntsəl'ɛkwɛ

woman who has become woman but not married yet

stɛ'tɛmɛ'c ("comes to top" "top of the tribe") spinster
L. stɛ'kɛmɛ'x (a fine, nice name, not like the English)

(? $\text{ʔp}^{\text{h}}\text{u}^{\text{h}}\text{s}^{\text{h}}\text{a}^{\text{h}}\text{m}^{\text{h}}$, frat. term between men) = $\text{su}^{\text{h}}\text{m}^{\text{h}}\text{e}^{\text{h}}\text{ʔ}^{\text{h}}$

SB. $\text{ʔp}^{\text{h}}\text{u}^{\text{h}}\text{s}^{\text{h}}\text{a}^{\text{h}}\text{m}^{\text{h}}$ = brother's son (recip.) or daughter (recip.)
or uncle on father's side -
all blood relations L. same

$\text{st}^{\text{h}}\text{m}^{\text{h}}\text{e}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$ $\text{a}^{\text{h}}\text{st}^{\text{h}}\text{m}^{\text{h}}\text{e}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$ is this related
to you
 $\text{t}^{\text{h}}\text{m}^{\text{h}}\text{e}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$ = they are blood relatives

relations-in-law spoken of as spouse's $\text{st}^{\text{h}}\text{m}^{\text{h}}\text{e}^{\text{h}}\text{ʔ}^{\text{h}}$ family - mother & father & their children

$\text{su}^{\text{h}}\text{x}^{\text{h}}\text{su}^{\text{h}}\text{xw}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$ = the family L. $\text{su}^{\text{h}}\text{x}^{\text{h}}\text{su}^{\text{h}}\text{x}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$
 $\text{i}^{\text{h}}\text{su}^{\text{h}}\text{x}^{\text{h}}\text{si}^{\text{h}}\text{xw}^{\text{h}}\text{ʔ}^{\text{h}}$ = my children L. $\text{i}^{\text{h}}\text{sqw}^{\text{h}}\text{sqw}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$
 $\text{i}^{\text{h}}\text{stsi}^{\text{h}}\text{xw}^{\text{h}}\text{ʔ}^{\text{h}}$ = my child L. $\text{i}^{\text{h}}\text{sq}^{\text{h}}\text{sq}^{\text{h}}\text{ʔ}^{\text{h}}$

$\text{B}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{x}^{\text{h}}\text{u}^{\text{h}}\text{ʔ}^{\text{h}}$ an elder person L. $\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{x}^{\text{h}}\text{ʔ}^{\text{h}}\text{x}^{\text{h}}\text{ʔ}^{\text{h}}$
 $\text{i}^{\text{h}}\text{m}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{x}^{\text{h}}\text{ʔ}^{\text{h}}\text{x}^{\text{h}}\text{u}^{\text{h}}\text{ʔ}^{\text{h}}$ = my elder relatives

~~parent~~ $\text{B}^{\text{h}}\text{ʔ}^{\text{h}}\text{x}^{\text{h}}\text{u}^{\text{h}}\text{ʔ}^{\text{h}}$ = an elder relative L. $\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{x}^{\text{h}}\text{ʔ}^{\text{h}}\text{x}^{\text{h}}\text{ʔ}^{\text{h}}$

$\text{st}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$
 $\text{st}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$ (my youngest ^{relative} ~~relative~~)
 $\text{i}^{\text{h}}\text{st}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$ = my youngest ~~relative~~ ^{brother or sister}

$\text{st}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$ = a younger ^{blood} relative L. $\text{st}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}\text{ʔ}^{\text{h}}$
youngest in a group

or man
woman, married again after death of spouse, the children of that spouse would call their step-parent $\text{ʔ}^{\text{h}}\text{u}^{\text{h}}\text{w}^{\text{h}}\text{e}^{\text{h}}\text{st}^{\text{h}}\text{i}^{\text{h}}\text{m}^{\text{h}}$ & would be called $\text{st}^{\text{h}}\text{ʔ}^{\text{h}}\text{u}^{\text{h}}\text{w}^{\text{h}}\text{e}^{\text{h}}\text{ʔ}^{\text{h}}$ by him or her.

deceased
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'gwe'tstom
 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'x³mtsut~~ sntu'x³mtsut = bride or husband

to be ; fiancées.

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

xu²i'p (she runs away) girl who marries
 against parents' wishes -

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

s²xamε'lt = daughter^{or son} who married with
 consent but lived away from his or her folks -
 or tribe would call them s². if they married into another
 tribe -

Of woman lives with husband's people but is

18

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

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

• tctama'pale 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 stcitsuwicoeur d'Alène - their language is awful - but a Spokane can understand some of it -

if wife runs away with another man the man called ~~po's~~ po^o kwem'tam = "his wife is taken away" po^o kwemε'm

man might ~~be~~ kill unfaithful wife or man she went with - parents told sons and si'la 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 m ε' l. s by entire tribe -

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

Mrs. Wyncoop

L. Northport sm'kuwe'ltsa

19

Lakes

sivl'waxam (webbed shoe) = snowshoe —

name
Earliest settlement was nk'amx'pələks (other end of the water) near Revelstoke — ^{there was a} settlement ~~near~~ across from Bossberg — nk'kxəwiltən ("low pass")

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'tme ^{error} dance held in late winter to bring chinook wind & for healing — sm'kwəm'kwəm mē'i song dance in winter time — to cure & bring deer — imitated animals & birds (Bluejay dance) — Lakes didn't seem to have that

Lakes
Lakes — dance that required great endurance, shuffled feet fast and went through village single file — st'a'xwa — ^{all} 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'emi'xwəm — his son normally succeeded him — normally eldest son — one chief of sima'itskstx at any one time —

every responsible male in tribe was member of council ^{body of chiefs} ili'lemi'xwam - stewa'kwa'el council in session - had to have sumi'xu and to have ~~go through~~ ^{go through} tsuwantsu't ^{("decorating your soul" (seeking g.-sp.))} & have become si'siu's - 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'lmam ("outcast") - couldn't marry - burden to his people - (Spokanees would not even believe there was such a creature) -

group of men who train boys going through ^{have to fast too} tsuwantsu't - ^(referred to as it'a'kwi'ax) sux'gen'lix ("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 the tasks - but boys have to perform them entirely alone - the boys in training are sux'tsuwantsu't - must never boast - the "helpers" supposed to instinctively know when sux'^(s)tuwantsu't has become si'siu's - helpers start dance - boys who have become si'siu's 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

Lakes

feast - then all "helpers" and newly initiated boys break fast - no women must come near - t'ka'kwil'ox ("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 - hunt buffalo - Spokane

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

Blackfeet st'qwa'ic'm

Sioux nixu't'u'sam

all west of Bitter Roots friendly - war party leader sis'u's ^{com'el'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 st'ro'og'a'm when a man - su'me'c might be to cure the sick - go to war, escape bullet - special ru. for weather

or to win stick games - magpi

wolf for war - coyote to steal horses - make man
slay - 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 su me'e 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 -
t'á'á'g wálc = medicine man - s'xumór'áya'm
(man gives the medicine) -

some just went over E of mtr. 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 st'v'z'á'gám -
about after new years - men who dreamed
spirit was coming - man could marry
before they were s'isú's - if he didn't
get it was just common man - never
got anywhere -

some just went out on purpose for war -
 medicine man would not become chief -
 ceremony when first salmon caught -

45 yrs. ago he saw one - at fish weir -
 1st catch of salmon ^{sn x d'aw i'k} sn x d'aw i'k first salmon
 leader gave whole catch away - ci'itu's ceremony
 salmon chief was medicine man for catching
 salmon - was leader for year in fishing -
 had distributors who gave out each days
 catch to people si x v mi'ls u w e'k -

at first salmon cer. just men eat it -
 if had no leader salmon would n't go in -

most of salmon dried for winter use -
 right after starvo. would hold drives for
 deer - leader for this ci'itu's -

si'k'ota'q'am drive for deer - 30 or 40 hunters
 in bunch - leader strung out burnt moose skin
 or anything like that on little sticks
 t'k'a'q'am in a circle - men drove
 deer into one end & shot them - but
 they'd break through if ^{leader} ~~hunter~~ was not
 powerful enough -

st 9 galstsi'komi Spokane

Sam Boyd - chief (Mose Philips interprets.)
 one kills deer - cuts him ^{up} - ~~and~~ ite ts i't
 basket - red hot stones from fire put in
 bucket until boiled -

houses made according to fire places -
 sta' 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
 1st day 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 su'mec 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 pieces and sing
 song and every body helps self with
 mouth from ground - just men and women
 - in strict pick up or touch the meat -

suwe'mc = 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 cook - then they would go and put out tcine'g'u on the little sticks to keep the deer from coming through when deer surrounded ci'itu'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 ci'itu's usually - might be the same one

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

1: 26a



Lunes

storage frame

sm^lsgami'n (store-house)

pole with limbs on for ladder

k'la'axanti'n (stepping places to go up)

Mex. lot - Sparrow

Sp. camas - raw sxwa'ali'txwa - cooked i'txwa'

Sp. sweet camas - seki'tc

Sp. roasting pit - sqwal'ε'pam - when they open the
pit they call the opening sk²ka'sjal -
smqwal'e'pam = the pit
= sk²ki'p

Sp. did not have tiger-lily

Sp. did not know the plant sxwi'xu (L.) did not use it

Mrs. W. Lakes

only flowering camas gathered
 camas (i't'xwa') bed or patch of camas n'a't'xwa'em
 sxwa'ali't'xwa' 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 -

(I assume 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 top ~~to~~ with rush
~~mats~~ then rige-poled roof over that with mats
 laid on pole rafters -

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

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

tiger-lily roots gathered in July & August -
 stx'x'tsi'n - ^{yellow root} washed & dried same way - bitter

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

Sp. do not have $i'xai'z'pə$

Sp. Pine moss - $sqwəle'pi$ -

Sp. $pəspəəm$ $i'u$ & rye grass $su'm pu'laxu$

& bunch grass - meadow grass $gwa'sgwe'st$ next
to bunch grass in fineness -

Spokane - $pərpələ'gəm$ thimbleberry

Spokane - sourdock - $pi'l'tc$ - leaves used in

(size of $smlki'ptən$ = varied
4-5-10 ft. across)

$sqwəle'pəm$ - roots used for remedy poultice for
boils & swellings

Sp. skunk cabbage $ti'mu$ - leaves used to graze
around the moss in $sqwəle'pəm$ -

Sp. $i'ka'psəol$ the green leaves to put on the moss -

?? (see Ray p. 101)

i² x ai'ε'pə - 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.) sqwax^el'i'p ; xi'p = go & gather moss
xaxi'p = when group goes

Black moss - stick with hook on it made
from fork - women gather moss from trees
with it - roasting pit sml^{round} ki'pətm (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 sack containers -
^{hook} 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 & whole thing fired then - when
wood burnt down & rocks red hot -

grass (eye grass ^{pəspəsmi'wəf} & su'upū lax¹ bunch grass
meadow grass)

being gathered at same time as moss - green leaves
also gathered pālpala'gəm thimbleberry leaves -

?name skunk-cabbage leaves also - (?ste'mogən)

varied size
4'x5'x10'

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 ^{se spa'ule} spirit (life) ^{(an'a'watu'si} passes through the fire and unless ^{n'a'watu's} passing
his ^{su me'e} ^{is} strong he will die - soon afterward.

Wred. knew of a woman who died this way - at a
place beyond Medical Lake s.w. of Spokane - ^{te'etamu'le}
- grandmothers used to tell the little boys who went to
take sweat bath not to ~~take~~ light fire before daybreak
or they may ^{an'a'watu'si} - fire was sacred, tended
by women -

Time the woman died at ^{te'etamu'le} ^{cam} 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 ^{stspä'u.lc} spirit (life) ^{(än'ä'wätu'si} passes through the fire and unless ^{n'ä'wätu's} passing
his su:me'c is strong he will die - soon afterward

Mrs. L. knew of a woman who died this way - at a
place beyond Medical Lake s.w. of Sappahoe - ^{t'cētōmu'l'cōm}
- grandmothers used to tell the little boys who went to
take sweat bath not to ~~take~~ light fire before daybreak
or they may ^{än'ä'wätu'si} - fire was sacred, tended
by women -

Time the woman died at ^{t'cētōmu'l'cōm} 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'tlu't

long pole to smooth the hot rocks down level -
 dirt thrown on then until covered over - the grasses
~~thrown over this~~ after bark k'e'eli'lixu of any
 kind put on dirt in layer - the grasses moistened
 put on in layers 5 or 6 inches deep over this -
 the wet ^{green} leaves put on over that covering grass
 completely - thick layer 1 or 1 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 it'xwa' and alternate
 layers of moss - whatever left in way of roots
 piled around outside circumference of this "pit" -
 blanket of the moss put over everything then -
 more green leaves over this - k'age'psk'al green
 leaves ("next to the food") - then grass ^{Edge'ptin (when they went} over that - ^{out to}
 then bark - and then dirt - and more wood - ^{Gathered}
 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 -
 sux' k'x'ta'm ("keepers") - tied hair back with strand
 of vermilioned buckskin or carried it about their

Spok. ye'stca'xwam tlus st'ag I am drying the
 a me'm a'a'stca'xwam " as " rowceberries
 a'stca'xwams tlus sk'a'ge you or
 she is drying

(reflection)

Sp. light in sky at night spa'a'xwa'ulic - 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 reindown
 was evening meal - never liked to eat in the dark -

Sp. sin'ta'pu's ^{boiled food} boiling nt'a'pu's ont = boil it!
 (i'lem) (i'om)

Sp. sqwal'li'm food roasted on a stick before fire

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

Sp. ~~sa~~ sa'a'tsq^u baked food - in hot ashes -
 sqwal'pe'ltsa = cooling a bird like L. su'l'i'm -

Sp. stsqwal'e'pe = food cooked in sqwal'e'p'tan -
 stored for winter use -

Sp. li'sxam'pe'ltan = sun, dried food
 xa'mi'pe = dry ye'stca'xwam - I am drying it

"steam cooked"

lki'p = the "pie" how did you cook this
 and sl k'ip camas?

person - they alone watched the cooking while
 fire burning - place was tabu 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 - camas
 and sweet camas layers separated by pulling apart
 the moss between them -

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

istslm'tu'x'pu's = "any boiled food (m't'u'x'pu's)

stsqwa'l = roasted food on stick over fire barbecued

istsl stslm'tsl'x = fried food

~~istsl~~ s'a'tsgu = baked food, or roasted
 in ashes (a'tsgu x lake)
 roasted in ashes -

food cooked in lki'p is stslki'p - cooking bird
 by charring feathers
 by s'a'tsgu

~~st~~ x'x'wai = dry s'x'we'l'ten = dried
 food

stored away

stslki'p stored for special ^{and} winter use - ~~not~~ 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

Sanpoil ʒʒu'lu'sa

see Spokane po'xpo'x white camas lakes did not use it
Sp. "po'xpo'x - not in this country - Spokanes
went to gather it south - country like around Soap
Lake - po'xpo'x grew in rocky - seabrock country -
Old white man told Mrs. D. the Sanpoil used to come
down around Soap Lake to dig po'xpo'x - that
was in ~~seno'gi~~ a'a'usi Mores Columbia

chief
Mores
sake'otia'ega

tu'sape Town this side of Walla Walla -

stogamtsi'n = Snake river, people stogamtsi'ni
Snake Indians - the Nez Perce were great fighters

went to get po'xpo'x in May & get ʒpe'tam
at same time - they grew in the same places -
~~with~~ with skin on tci'ma'ku'e'scm - gather it like
that and gw'al'e'p it like that & and after cooked
they are peeled (tci'lu'ku'antam) & crushed and
grabbed in little lumps (pine nuts) and dried
on mats - Lakes called it t'elixi'ulom and
they traded for po'xpo'x treated this way - when
the plant is ripe the skin slips off and the
roots dried - eaten that way or boiled - the
(po'xpo'x)
t'elixi'ulom are soaked up before eating or put
into soups -

pa'wia - like po'xpo'x - ^{but} varying in shape -
stca' made of it - Spokanes traded them from the
Nez Perce - pa'wia & po'xpo'x grew near Spokane but they
used those places for horse pasture & never gathered them there

large as fingers

also went into lkijp - wild carrot set u'k'xm treated as other roots - dried but didn't keep²⁰ 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 moos - put in with ststa' -

"Said roses"
"rock roses"

Lakes had bitter roots traded from Okanagon

or Spokane - sp'i't'el om (Sp. sp's't'el om) -
Spokane gathered & treated them like camas - rocky sandy shallow ground - large rose pink blossom near ground skinned off outer skin - soaked in river in bags again over night - next day dried - keeps forever - put in soups & stews to give a bitter flavor - ^{a little} - boiled - sometimes cooked alone as sauce with meat -

Sp. didn't have it

k'e'paxwa - 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 ^{husks} 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 apt'ma'ntan - didn't keep very well if stored^{alone} after being crushed - put in ststa' - stored in shell and eaten any time like peanuts -

Sp. "Wild Potato" *stwan'kwimam*

qwox'qwa'xu

Sp. *qwox'qwa'xu*

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

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

L. st^hg'e'l'p Serviceberry
 Sp. st^hg'a'l'p = the bush

Sp. rdakes Service berry st'a'g - June & July & last on into August - ~~the~~ partly dried & pounded up between rocks - or completely dried for storage - most extensively used of all berries - moistened after dried & eaten thus

D.D. never heard of it (but there is some here)

yu'gyu'gs - root eaten raw - tuberous - long green stems like onions - deep crease up center of leaves - dug in spring - sweetish, starchy taste -

skwən'tw'i'nəm "Wild Potato" - small round skinned white inside like potato. April + May
 dark tuber - ~~roots~~ gathered in Spring & eaten fresh ^{boiled it didn't keep} - can be boiled & eaten like potatoes (also yu'gyu'gs)

"tooth"
 yellow-bell ('a'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 -

siyá'ev

st'xá'l'g big huckleberry - gathered in great quantities eaten with meat, partly dried & crushed made into st'stá' cakes - from latter part of July until ^{sps'e'l'p} snow
 small huckleberries - dried like si'i'l'g - mixed with st'a'g or wild gooseberries - sugary - something dried entirely - from end of July to latter part of Aug. only last about 3 weeks

Sp. g'e't'g'am

t'g'e'm't'g'am - 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'iogon (?? grass that sia'iogs carrying baskets and drying mats)

small ones to serve food on & for daily wear

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

L. tuk^uta'm

Sp. - reed cattail tuk^uti'm made up into roofing because it doesn't take the smoke - then called sia'iogs

Sp. a grass that makes mats and sacks - (L. pa'xt^{pe} Sp. pa'ct^{pe}) sia'iogs in the mats in strips for roofing made out of tuk^uti'm - ~~has a slight~~.

? gwila'ui (Spokane for Onion) Samspeil

D. L. the Sp. call sa'hte gwila'ui too - has oniony flavor

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

Mrs. W. uncertain about ridgepole among Lakes -

suwi'ya root

(Sawpail + Spokane)

Spokane → Lakes did not use $\pm u'xwa$ - like white camas - tubers grow in ^{on} string underground - size of small potato down to ~~water~~ peanut - called "gann grabbed food" $nt'si^*la\ xi'wilam$ ^{when} - 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 top - 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 - ^{eaten} by itself or with camas ^{or meat} - (unusually)
eat it right after cooking - Lakes rarely used it didn't care for the small
L. ~~st~~ $smu'tkaxam$ (Spokane $smu'tk'ac'an$) -

Lakes a kind of sunflower - ~~stems~~ sprouts in early spring eaten raw - kind of bitter - later stems gathered & peeled & eaten raw - Spokane's crushed sunflower seeds ^{pods} and ~~mashed~~ picked out husks and boiled it into a soup (Sp. $mi'ktu$ crushed sunflower seeds) - Okanagans used it under the same name - $7.L. Sp. tc'ai'tci$

Spokane & Lakes L. $suwi'ya$ Sp. ~~spu'tyu~~ 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'xan.

Lakes ^{Sp. pōl pōlā'gōn (-i'tmīlc)}
Thimbleberry ^(i'tp) pālpōlā'gōn - 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'a'i'tmīlc si'a'ia
Spokane (L. si'i'a) serviceberry that grows in dry rocky places -
dry seedy berries - used mostly for beaten food -
sweeter ^{than} st'a'g but dryer & more seedy -

Lakes chokecherry x'tō x'tā'u x' (bush. x'tō x'tā'u e'tp)
not used much on account of the pits - ^{-dried-} crushed -
and mashed with pits in them ^{in August & later} - made up &
mixed into st'stā' - or mostly dried & soaked up
and eaten by themselves unmashed - Lakes did
not think much of them -

sxwā'āni'k (thorn berries) The bush =
sxwā'ā xwāi'snki'tp - late in Fall - latest berry -
(Spokane red variety st'm'i'g)

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

Sp. toami'ttomon = bitter



Sp. remedy for cold or flu - st'et'ets^u Red Willow
and make tea out of inner bark - whole lengths
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 -

Sp. squ'yu = Oregon Grape, squ'yu^ue't'p = the bush -
roots used to make an eye wash

Sp. inner sap bark of black pine ^{gwe'osalka} 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'k'wən = salmon eggs

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

dry leaves for medicine folded in buckskin & pounded - then pulverized

also Sp. (D.L.)

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

t'sákwí'kú ^{elderberries} (~~Sp. t'sákwí'kú~~) - gathered chiefly in Fall - or late summer - dried & stored permanently crushed in kettle with hands, fresh - when ^{pulp thrown out} ~~hand~~ reduced to juice, then heated with hot rock in cooking basket - kept from day to day & heated up before use - This crushed berry juice (st'sn'p'ε'i'tkú) ^("crushed") all was made from all sorts of berries -

Sp. ntá'támálp's m'i'tá'málp's = "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 st'sn'p'ε'i'tkú - ^{partly dried} sometimes made into cakes too - some plain and

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

st'sá'rás Oregon Grape - ^{st'sá'rás} September - made into

st'sn'p'ε'i'tkú but ^{not} used for much else - too tart -
sxosám'i'tkú = the bush

Sp. sxosám'e'tkú sxo'sám "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 containers - crushed with hands and excess seeds thrown out and juice whipped up with fingers - whips

Sara Boyd - Spokane

Ida Boyd interpreter

we'nc - leader of war party. temporary leader - must be sis'u's - when start on war path - if sumec wants to speak to owner - he falls in a faint - spirit goes out & comes back - sumec 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 baths - carried dried meat with them - ^{appointed by leader} post runners two men ahead as scouts in daytime - if anyone came of the enemy they ^{spread out and} formed a ring ^{and} killed him after allowing him to come into their midst - all men on party are sis'u'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 tied with - opened gate & herded them out if incorral - 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's & good warriors' 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 - ^{if sold to chief} taken back to chief & he sells her to any one who wants to buy her to marry - sold for whatever (skwa'naxam) ^("reized by art") 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 - girl's tribe often tries to kidnap her back -

[sumec]
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 sumec - mouse - chipmunk - if surrounded by enemy sisis with this sumec could change himself into a chipmunk and escape that way then turning back into man - if any ^{sivius} man is pursued he runs behind clump of bushes & come out a chipmunk - or a wolf or whatever is his sumec - only do this when in real danger - must do this out of sight - also out of sight when changing back again -

Mrs. N. - Lakes

^{very} cakes dried to hang together - then strung on grass fibre strings & hung on cross-poles of house ^{sm x a t u m i n t o n} ("drying 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 - ^{Boxu} sm ^{to} fantsu'zon ("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 developpe 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 - stsmia'me'ya ("pupil") girls in training - could work for themselves as group - not for anyone else - older women always with them - secluded 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 more training enjoined certain

3m sm'ca'umən > tcaum
= church "prayer"

W

snt'ca'umən church & 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 - ^{was distributed by them} - all things he gives must be unstinted - wife's expression "husband is adornment" to her (i'ngā'tsəntsū'tən "my ornament" - wife's whole thought is to husband's comfort - his clothing & possessions her special care - combing of his hair - ~~never~~ ^{will you} 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 (= sū'u' ^(one who's come in) ~~st~~ u' "coming in") (sux^a'u'tt^u (anyone who comes into house)) - they simply come in and on leaving are simply given something but they never ask for anything -

ski'tstən - (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

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

Sp. lot if $\text{t}^{\text{t}}\text{a}'\text{a}^{\text{g}}\text{w}^{\text{e}}\text{lc}$ was offended ^{or hurt} his $\text{sum}^{\text{e}}\text{'c}$
in any case of curing if medicine man could
not cure he called in others and so on around -



Sp. $\text{m}^{\text{a}}\text{t}^{\text{s}}\text{u}'\text{k}^{\text{a}}$ wild blackberry

Sp. $\text{n}^{\text{w}}\text{a}'\text{a}^{\text{w}}\text{e}'\text{s}^{\text{c}}\text{lc}$ = raspberry

L.+Sp. tʰa'gana any kind of bag - of hide or any material -
a pocket 40

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

Spokane Spokane - if a medicine man ^{Ra'u} Ra'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 lost his
power & he sickened & died - Ra'u was shooting
your ^{su me'c} su mi'x^u into the victim - if you couldn't extract
it by your other powers or had none or none
powerful enough, you died -

(Sp. stʰsl'rus)

berries ? stʰsa'ras (~~possibly~~ probably stʰsl'rus) - wild currant -
sour berry almost as much so as Oregon grape -
latter part of June through July - dried & ^{a stored,}
made up into stʰst'a' - eaten fresh - or made
into smʰpʰs'i'tk^u -

mtsa'k^u wild blackberry - used as other
berries were - ripened in July & later - much
mixed with other berries -

tʰa'lo' raspberry - dried, used for juice, eaten
fresh - latter part of June into September -

1:41a

Sp. *q̄wələsəlq* = the willow

kəm səm'a'itskəstx *aku sm.... are we?*
akū sm'a'itskəstx *aps sm.... are you* *apta fəst sm-*

Lakes

nearly all the lakes swam - Mrs. W.'s grandmother was afraid
of the water ^{as a 7 or 8 yr. old girl} ~~to~~ her mother made her stay all night
on ~~the~~ a bridge with ^{slats} 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 $\text{páx}^u \text{pox}^u \text{wít}^p$ ("easy to peel") - bark 41
used as $\text{stí}^k \text{ts}^u \text{wít}^p$

$\text{stí}^k \text{ts}^u \text{wít}^p$ the tree
 $\text{stí}^k \text{ts}^u$ - 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 sew
around gunwales of canoe - or to wrap ^{ends of} two poles
together in canoe - for swinging bridges across
canyons & streams -

suspension bridges made of willow or red
willow bark - willow wither braided three ^{or four} strands
as floor of bridge suspended to tree on either side
of stream or canyon - $\text{m}^x \text{a} \text{li}^u \text{s}$ ^(path across) = bridge -
2 or three of the wither slats side by side across stream
slats laid across them woven through the interstices
of the $\text{m}^x \text{a} \text{li}^u \text{s}$ -

the berries of $\text{m}^x \text{a} \text{li}^u \text{s}$ 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 -
^(cruste berry) $\text{spilya}^k \text{katg} \text{ \& } \text{ya}^r \text{otcom}$
Rock currant very seldom eaten by Spokane.

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

11420

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

Sp. sqa'lp = the Pine

Sp. ~~stc~~ stc'qwa'ləqəm = act of peeling the tree

Sp. stc'qwa'ləqtəm = the stick

Sp. tʃe'xwi = tʃi'xwi

Sp. mtc'a'tca'amimətəm

tʃi'xwi

tʃi'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'ston - 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'mi'x^u wild parsnip - deadly poison - green
top like parsnip - tops poison to cattle -

xox*t*i'k^u 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

~~swa~~ tsq'e'k^u - Pine - early in spring knock
hole in bark & run it up the tree ^{with a stick (name)} & peel it right
off - ^{wiped clean with grass} deer rib scraped until has a thin pliable
edge - peel off cambium layer ^(tsi'xwi) with this scraper
(mka'ka'ami'n) - looks like a sheet of muslin
& ts'a'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. -

ts'a'um
the stick to
peel it with

1:43 a

~~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 - fungus on trees
(Lakes didn't eat this)

? Spokane - mints -

L. t'á'gá'mən ("anything to stick in") little sticks run through a salmon to spread it out before curing -
& for big slabs of meat - cedar or tamarack ^{the meat could then be hung without} ~~usually~~
(Sawpail use stems of a weed - has strong odor - leaves an odor in fish too - Mrs W. had some from Sawpail country)

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

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

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

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

Pine & tamarack gum chewed - tsá'gwəlix
Tamarack - ~~sap~~ ^{ntse'mt'sam} sap collected in syrupy 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 - ~~is~~ needles and extraneous matter skimmed off &

Sp. sp.
mt'se'mt'sam

Sam Boyd - Spokane Ida Boyd interpreter

a ^{spiritual} 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 - ^{leader calls for rocks} they set 2 hot rocks on floor of sw. 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 (they called *t'c'v'a'p'am*) - 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 ~~carriers~~ 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 - it's the leader's power that lets them do this - leader tells them to imitate one of his sum'ec (not any animal) - basket full of water - (ya'maxwa) - pour the water on the rocks and the steam ~~swells~~ wells up - they later go out and chant and ring all the way back to their house - just at dawn - then they can eat - only 3 xisiu'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'me'e & he appoints this man to go & get it - everybody sees it and are excited as he brings it back - everybody follows him back into the chant house out of curiosity & the coyote is tethered in the center of the house - coyote looks around ~~until~~ as nothing was happening - leader tells them to chant & they ^{all the people} chant until coyote falls in a spell - ^{leader's commands} all go out but two men stay in ^(not the 2 with the leader) 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'a'kwilc a medicine man - this whole performance is called s'a'xwa - might be other animals he'd do it to - they do this in midwinter - its 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'me'e -

Spok.

xá'st skwá'pust good morning

" stcll^sw'x^u good evening

" skw kwá'ets good night

a' hello

xá'st sxalxá'lt good day

L. Northport - Lakes settlement - smá'kawil'lon
"portage"

Mrs. W. Lakes

Lakes were very peaceable - groups would ~~go~~ go
 out to avenge ^{raids} & recover 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 - a braggart might be
 killed - this happened to one or 2 outsiders who
 visited the Lakes and bragged - a Spokane ^{Columbia}
 s.x.l.x.a'lt once visited the Lakes at ~~Northport~~ ^{Northport} ~~Waneta~~ ^{Waneta} B.C.
 (Ap'it'ills) and boasted that nothing could kill him -
 a Lakes shot him with an arrow & killed him as
 he boasted -

Northport was Lakes settlement - sna'te-wi'lt on
 "portage")

only in winter

Sam Boyd Ilda Boyd (interpreter)

after a st'a'xwa ^{hunt} the leader says they will go
 out on a st'aka'g'm - ^{all these people} stop & camp & just
 before dawn they go and stop and camp
 on the hill top and camp and ^{leader} builds fire
 according to the direction of leader's sum'e
 (t'aurac'mi'm) - 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 - ~~down~~ about
 20 ft apart - then they start closing in -
 the leader is at the place of the fire snt'curac'tin
 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 snt'curac'tin is at one side of
 the circle - the people then close in and shoot -
 leader gets old moccasins [sl'g'w'ci'n] ^(moccasins used for moccasins) 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 -
 ne ^{kw?} ^{kw?} m'm the little stakes - people cicle outside
 of those - leader & another man put the

sticks around in a circle starting at
 the sntcuracoti'n - the people go out
 in their circle outside - the deer come out when
 the leader calls inside the ne'kwamən - the
 men who are shooting go in to the circle formed
 by the ne'kwamən - 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 &
 lets the remaining deer go - ^{because they don't want to} they can ^{waste them}
 do this again the following day if they wish -
 this leader has ~~seen as his~~ sume'c and
 it told him how to do this when he acquired
 it - a man who didn't have this sume'c couldn't
 do this - different animals may give a
 man this power - each person too has a
 different way of doing this -

stora'əga'm - in January - done when they
 want good weather - or game - or wealth - person
 leads in this - sntkwawən'a'm when different
 persons do it one successive nights - leader
 goes into the place where they hold it and
 people go in with him - in his house -
 men & women both - leader shoots after people
 have come in - he announces reason he is

as ordered by sumec
 giving this and then he starts chant and they
 all join in - those who feel like it ^{all with} join ^{sumec}
 in and dance, jumping up and down in
 a certain way, called tɔrɔ'ɔgä'm leader leading -
 after a while they stop and then a second man
 announces he will lead too, not for the same
 reason, but as his su'me'c tells him - then
 they repeat performance - only with different
 song - each song is told each man by his su'me'c -
~~about~~ about 3 lead ^{have time} this way until near morning -
 then go home - sometimes will do this for
 8 successive nights - different people lead each
 time - but the original leader is in charge
 the whole way through - about a day before
 the last time the women prepare food for a
 feast - then they tɔrɔ'ɔgä'm ~~the~~ only a little -
 the last night and feast the rest of the time -
 all eat in the ci'itu's' tent - if the leader
 takes too big a bite and it sticks in his
 throat a ɔt'a'äqwi'le will take it out of the
 back of his neck and shower it to the people -
 they quit by morning and go home & it doesn't matter
 if any of the food is left over - anyone with
 sumec can give tɔrɔ'ɔgä'm - (also smkwɔndɔndɔm)

boy when about 10 or 11 sent by parents to
 go out and stay all night on a far off
 mountain - he does so - several times -
 then one night he sees something -
 spoken to - goes up about three nights
 after this and then the animal tells him
 not to come any more - and that is
 how he gets su-me'c - when the boy is
 up on the mountain first night person who
 brings him up there builds a ring of rocks
 and puts a robe in there for the boy to
 sit on - he stays there awake & when he
 falls asleep he does so - if he doesn't hear
 anything he goes home in morning &
 goes again next night - if he hears
 something (his parents ask him in the
 morning) he tells them ^{& goes} again 3 nights -
 on 3rd night the su-me'c tells him
 not to come any more - on those nights
 the s. tells him how to go about etarə'əgi'm
 etc. - it comes just before dawn & he sees
 it - in form of a man - when it turns
 after imparting information it goes
 off in the form of some animal - it teaches
 a song to sing later when he needs it

- every person has a different song - when
 he gets home he tells his folks that
 is the last time & goes no more - he
 tells no one what his vision was - never
 does anything with his su'me'c until later -
 if he does forget about his experience - later
 when his spirit comes upon him it
 knocks him down & blood comes out of
 his mouth & they have to get the doctor to
 doctor him - then when he gets well he
 rises up and sings the song his su'me'c told
 him - med. man examined him and finds
 out tci'tsaməm su'me'c "his sumec has
 come to him" - announces it is his spirit
 which has come to him - ^{med. man} sits him up when
 cured of own accord - the med. man does not
 need to doctor him - he gets up & sings his
 song - when he is done singing he tells how
 he went up on the mountain & was led to a house
 by bluejay & he saw 2 ~~old~~ men one all yellow
 and very old & the other young - younger
 man speaks to him & tells him after he is
 done speaking the old man will talk to him -
 the house on one side was all made of flowers -
 and leaves & the other part of feathers & fir branches

young man tells him that is the way he
 should decorate the place where he will
 chant when he is older - then the old man
 speaks - tell him to look at him - you too
 will be old & yellow in future - he cant get
 up - but he draws apart curtains & the boy
 sees deer & the old man sings a song that
~~that~~ the boy will use when older & tells him
 things like *st'a'a'g'o'm* - then he is told to go
 back - bluejay opens the first branches & the
 boy goes out - comes to his senses on the
 mountain & goes home - this is what he tells
 them - the performance has no name -
 this might go & seek *su'me'c* any time of year
 and he knows it any time of year but it
 comes first time to him only in midwinter -
sumec is always with him, if he is shot he
 goes *nts'a'k'a'me's'c'i't'o'm* deep exhalation
 and the blood gushes out & he is all right -

chief would say they were going to trap fish -
 tell people to gather little fir & tamarack trees -
 they do this down at the ^{Spokane} river (at *st'sgai st'le'o'o*) -
 they weave these saplings into flat wide sheets -
 then they take larger logs for supports - *sq'woi'o:wa'lug*

54
sqweyo'x = fish weir

all the Indians Nespelem, Colville, Nez Perce, Spokane, all come to sq'a'isti'x when they know there is to be a salmon catch - the chief appoints a man to watch the traps - there is sqoi'xwa'lug tied at top in tripod and weight bottom with rocks - then the t'x'á' the woven saplings are put around the tripod and a hole is left in the bottom of one on the side upstream 8-10 inches in diam. - one of these in the stream - 10 or 12 ft. across at base - certain person appointed by chief - real skillful one in fishing - st'á'm'tuwil'i ("one who is sitting there") - to watch over trap in daytime - he goes there early in morning and watches there all day - Once a man did this & by 9 o'clock there was no fish in river, still none by noon - went back to chief & told him & said ~~there~~ to get someone else - because he couldn't sit there all day and have the people go hungry - but the chief said no one so good & insisted he remain - chief summoned someone to call out that the st'á'm' was quitting because no salmon and they would have to elect somebody else - chief said to separate ~~boys~~ young men, middle aged

and old men - into 3 groups - and they were
to select a $suxu^u tca'm'ta$ ^{with it} whoever everybody
thought best qualified - old men asked for their
opinion but they had none - middle aged had
no one except the man who had been there before -
but the young men had a young man in
mind $fwit^o m'sam' al'i$ (little salmon - his name)
they were asked where he was - but nobody
knew where he was - young men told to look
for him - looked all over and found him at
 $st^o ere't k^u$ a little spring - they told him chief
wanted him he asked why - they said he sd
find out - he went with them - embarrassed
when he came to the chief and for he didnt know
what he had done - the chief told him to come
by a certain way - told he had been chosen ^{watcher}
of the trap - started to refuse - said he was too
young - but said "you are chosen by the
people" - said he'd go if chief insisted - if
nothing happened he'd be back before evening -
caller ~~and~~ $(suxuwa')^m$ announced little Salmon
was to be ^{he (L.S.)} watcher - went down to the river -
he got pine needles & started a fire and
put sunflower leaves on & made a smoke doing
the way his $sum'e$ had told him - did this

2. 3 Times in different places - each time smothering the fire with sunflower leaves & raising ~~the~~ smoke - he sat down on bank by river and soon saw a little salmon jump out of the water & go across the surface of the water - flitting - and dove out of sight again - water about 5 ft. deep in trap & fish started filling up in there - ^{almost} about noon - fish started filling up above the surface and threatened to upset the weir so he went back to tell the people - told the chief to send down 6 men to get salmon for the meal - 3 poles to stick the fish on by the gills - said the trap was about falling over - chief told *suxuwa'* to tell people to come down and get salmon for the trap was almost falling over - the men brought their poles back full & they took the rest out and laid them on the rocks by the river - passed them around among ^{all} the people everybody got some - kept bringing them up until dark when everybody roasted them on sticks - little salmon was Boyd's father - this happened in summer - they hadn't caught any that summer up to that time -

chiefs always get part of first salmon caught - every man ate portion

a man told son about 10 or 11 to go out on
 a swimmer's hunt - father told him "we are very
 poor so if anything talks to you we will have
 wealth - told him not to be scared & to go &
 camp on bank of lake all night - his father
 brought him first evening & he stayed there
 on a robe in the ring of rocks - nothing seemed
 to speak to him till toward dawn he had his
 vision - he went home at daybreak & his
 father asked him if he had seen anything -
 told him yes & he had to go again next evening -
 his father brought him again & he stayed there
 the second evening - man came to him 2nd
 night told him he had 2 more nights to come
 yet & he would see the real old man who was to
 speak to him - when home pa asked if saw
 anything - "have to go 2 more nights" -
 again pa brought him - toward midn^{same} man
 came & gave him chant he was to sing when
 older - told him old old man yet to speak to
 him - again came back next night - the same
 man came & talked to him & toward daybreak
 the bluejay took him to the house of the old
 man & he drew aside the curtain & there were
 all sorts of animals - started chanting tune

the time he was to use at s'ea'xwa - song he
 was to sing when his su'me'c came to him -
 old man told him that was the last time he
 should come there by the lake - then he went
 home in the morning - told his father that he
 was not to go there any more - his father said he
 must be telling a lie because he was scared -
 his father was going to take him over there again in the
 evening - boy objected but father said he was only scared -
 said he would take him back this time for the last time -
 boy cried but father got after him about it - his father
 brought him back & he felt uneasy all the time &
 when the birds started singing just before dawn he
 saw the same man - "told you not to come back here
 but now you're going to stay here" - turned around
 and jumped into lake & boy followed him involuntarily
 in lake saw man was enormous animal with
 horns - sat on back of it & dived down - parents
 waited until noon next day - they realized what
 had happened - grieved - started on search -
 all afternoon & next day - mother stayed at shore
 of lake all night & thus for many days - father
 hunting for him - then one morning she saw
 big horns coming out & then the boy on top of
 the animal - "don't worry about me" I'm alive

but father will have to work hard to get me
 back - hunt all winter & save all fur & feathers
 & then next spring bring fur & feathers & throw
 them on lake & that way buy boy back - told
 father - hunted all winter & skinned all the birds
 & animals they got - saved them - mother took
 them all & went to lake toward noon waves on
 lake then horns & the least appeared - boy
 on it - told her to throw them out on lake -
 did so - animal swam toward her & the boy
 seemed to grow fainter & fainter & when he got
 to the shore he fell off & died - mother put all
 sorts of herbs together & smoked the boy with
 them - he revived & was a great *é'k'a'g'wille*
 after that - Raviter & another layer of earth &
 under that least lived -

Mrs. W. - Lakes

Sp. man's leggings tc'ats'atsge'noin - Lakes didn't wear these (k'ats'atsge'noxan) - called these people here the "tied on leggings" often - Lakes used sewed trousers - cord belt of buckskin run through slits in top of trousers - no breech cloth - shirt - long sleeves Tailored on dress clothes - seams sewed with sinew except over shoulders - seams rough edged on under side - neck hole close to neck ^{round neck} (sn'a'lk'e'us)

belt of goats hair woven flat (like a belt) tied around waist outside of shirt - like a sash, ends hanging down - niq'ap'als a woman's belt - belts put on a little frame - ~~wrap~~ ^{two ends of bark - two little poles for sides -} thorns ^(ela'qom?n from long. thorn hair) to pin warp of goats hair cord on lengthwise - about thickness of binding twine - warps close together - weft woven in with twist weave - (exact details could not be elicited) -

? the weft strands may be double - each time across is some distance apart - but the warp is tightly drawn together by the twisted weft - two or three shades (dyed) of hair might be twisted together into mottled thread - these belts were rare & valuable - k'at'ge'nton strand to put around woman's hair of goats hair or buckskin woman's hair parted in middle & braided over each ear - man's hair braided in one strand down his back (k'at'gat's'a'pqa'n ^{"braided back of head"} man's single braid) - woman's k'at'kot'pi'na "over each ear" braids -

1:61a



puckered where tongue sewed in
tongue

1:61a



puckered where tongue sewed in
tongue

L. stəm'a'ltx = buffalo
sp. stəm'a' = buffalo

Jim Cox - get names of months from him

Lakes stəm⁷l'tx = buffalo

Sp. st⁷x⁴ + səm⁷i'n⁷cəm

bottom - the string is st⁷x⁴ + səm⁷i'n⁷xəm - ornaments for lakes moccasins - go around seam where tongue sewed to base of k'tk'wi'kəm xəm - use dyed goats hair - sewed on to original stitches with sinew & a smaller goats hair thread - 3 strands - the two hair strands may be of different colors - repeat this in several rows until seam is covered - woman might use strand or 2 of it on her husband's moccasins like this as a token of great affection -

bear skin leggings - hair in or out fastened around men's legs over trousers in snow - folded around with seam in back & fastened with thongs at top & bottom - knees to ankles -

- k'ililəxwa'k'st xəm (Sp. t'c'ililəxwa'k'st c'in)

bear skin robes lined with marten skin - k'wa' t'skəm cap - fur cap to fit over ears not lined as usually - coyote fur used much for this - used in winter - (L. pip't'as)

P.L. Sp. (t'ku' ^{hā'lt} braided into men's hair (strips of marten fur) - or wrapped around the braids - ^{on dress occasions} men let their hair hang down - women tied theirs in front -

Lakes men didn't use decoration on their hair braids -

Sp. s̄x̄w̄aīe'p̄at̄ḡ b̄er̄īx̄ūḡw̄īe'p̄et̄ḡ bush

L. skukwi'w - wild rosebush - berries in fall when ripe picked & eaten fresh - seeds spit out -
 children told not to swallow the seed -
 tamtamni'e'p̄ (Sp. tamtamni'al̄ḡu' ^{alḡ (very much berry)}) - used for brooms & brushes - bush broken of and tied around a handle - used for sweeping & rough cleaning -
 (x̄ūk̄w̄e'p̄t̄an "cleaner") - ? Snow berry bush -
 (tamtamni' = corpse) - berries said to be poison -

Bearberry - used by Laker & Spokane - bark taken & made into a tea ^{in birch bark basket} ~~by pouring~~ boiling water over it - for physis -

Laker

triches

Colville - s̄x̄ōīe'p̄x̄

Southern Colville (Inchelium) smts̄a'ə̄l̄i'hi

Sawpoil River - sm̄p̄ōe'p̄x̄

Nepelem River - sm̄s̄pi'l̄ix̄u

Nez Perce - s̄ā'a'p̄t̄em̄x̄

Laker village ^{winter encampment Lakes & Colvilles both ("swim across")} k̄t̄k̄'e'ram̄i' was this side of Marcus - above Kettle Falls -

Spokane - sprōge'ne (echo" sprōge'm)

Okanogan - soq̄ama:ge'm̄ix̄ oq̄ama:ge'm̄k̄wa (the river)

People at Chewelah a mixture of Spokane & Kalispel
lakes sʔa.wi'la'ix

ask D.L. about sunəki'lt

Pete Lorie - Colville
(sxwa'sä')

smje'us ("central tribes") all people around the Columbia
Salish & the Moses band -

ya'gama - a people

pa'lus - Palus

na'pawa - Papawai Nez Perce -

speiu's = Snake River

sixwa'pmax = and beyond them csuwa'pmax
this sounds familiar to Mrs. W. but she can't say when
she heard it used -

ngut mak'utamix ("another tribe")

smilgamix - the Similkameen

skasi'utk' = the Kutenai River

sti'ltx = the Kutenai Indians

st'qwa'ixamix = Blackfoot

mx'eu's = Sioux mx'eu'sam = the country

papi'lia'gon = Flathead

smya'lmami'x = ? Pend d'Ouille

galospil'am = ? the Kalispel country

People at Chewelah a mixture of Spokane and
Kalispel - Lakes called them sqa'wi'la'ix

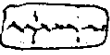
nsi'u x a n = socks, made of goats hair - ratted out and wrapped around foot before put into moccasin - only used in coldest weather - in wet weather bunch grass was laid in bottom of shoe - also called nsi'u x a n - in rainy weather usually went barefoot - around camp in summer generally went barefoot -

smtsa'u l i x t a n - bathing pool - made in women's quarters - curtains set up between main river & these pools - made of reed matting - close to river - dug oblong holes & lined them with rocks - ~~3 of~~ ~~them~~ - fire lighted and rocks heated - pools oblong about 6' long ^{lined with good sized rocks} - 3 of them - ditches dug from them to the river - cold water let in from river by opening ditches - 3 pools full - hot rocks and ashes ^{for soap} put in first pool - rock or two in second pool & 3rd was cold dip - if they had a dress or anything they wanted to wash they carried it along with them from pool to pool - after bathing in first pool ~~as~~ ^{bathed} dipped in second - dipped in third as rinse - little switches of bush or twigs and switched themselves dry by fire -

men bathed in sweat house & plunged in river afterward - this place always upstream from camp - but form to show much sociability between

sexes in public - if man wanted to talk pleasantly to his wife even he met her away from camp - said "there are good barriers such & such & place - and in ~~the~~ ^{the} men had private path for going out on + saw ~~not~~ ^{not} ~~that~~ ^{that} women were supposed to die if they were found on that trail - if a woman lifted the curtain on the man's door of the house she was in danger of being killed - in the home a man could sit & talk with his wife - boys & girls of teen age strictly segregated - individuals ^{were} never married against their choice - if a man's wife proved disagreeable & impossible to get along with, her husband could set her aside after the permission of the men's department - he could then take a second wife & bring her into the house with the first - he had always to support the first wife - even if she moved away - the second wife had to contribute to the first one's support & work for her - often took 2nd wife - the first was always the head though

smk'e'i'ma pillow - whole skin of animal stripped off ~~is~~ - tanned - often turned inside out - ~~an~~ leg parts pushed inside & openings ~~stopped~~ stitched - stuffed with duck goose or pheasant feathers - ~~parfleches~~ ^(parfleches) often tied to rafters pole in back of sleeping place - ^(folded ends) p.n.p.n'a'g's - parfleche - designs painted on with vermilion in bear or beaver fat oil - also with blue clay-

showy ones usually tied up on rafters because the paint came off easily - no incised designs - folded from 2 sides & laced, then with other 2 sides folded over & laced - the whole thing could be ~~after~~ opened up, goods laid upon it, and the whole folded over - for carrying, a leather cord passed through 2 slots in back and could then be slung from a saddle or carried by a ~~trump~~ line - no mice got into ~~parfleches~~ because they always made such a noise ^{on the} that the owner was warned - these were dried ^{folded} over poles along the edges - usually rectangular in shape when closed - ~~short~~ ^{short} ends folded over first - needn't meet in middle - long sides laced to meet  - thickness determined by diameter of poles dried over -

head-line for carrying - lk'i'k'an - leather pad to fit forehead 4 or 5 inches wide - mt'gwa'u's'kam - ^{leather} lines attached to either end - ends tied around load - sometimes carried across chest - with women the only method of carrying loads -

flat birch bark container ^{used} with willow with the edge sewed around edge of pi'na used for carrying berries - bark removed from upper part of black pine & strips folded together to form temporary bark container kt'gwa'lg'u with willow hoops inside to stiffen it

made while in the hills on berry picking expeditions - usually thrown away after use - dried up & cracked after a short time -

smé'i'kelcen - from neck leather of deer or buffalo hide - somewhat like parfleche - square - of wet rawhide - 6'-8' broad - made into box - depth varied - sewed with sinew along edges - used for carrying food on journey or day's hunting - men & women both carried these - Spokane's didn't seem to have had them

Lakes were very careful about getting, preparing, and preserving food - if a woman stepped over or on a piece of food it invited a famine - carelessness was a great vice

women knew nothing about men's affairs - mother or grandmother who had followed training & had well trained children & grandchildren was privileged to speak in council - ~~as~~ as when one of her grandchildren married into another tribe - Lakes seemed to seek wives from other tribes only among the sxoie'tp and smtsä'ali'xi - relations with Kutenai & ~~Si~~ sixwa'pmx entirely hostile - they raided Lakes for women - the Kutenai considered a lazy dirty outfit by the Lakes - they let their hair get matted & were lousy - didn't know much about sixwa'pmx - jibed at the Spokane's - called them "tied leggings" - they

boasted - but there was no enmity between them -

Dresses used robes si't'som of skins of cougar or bear, coyote, sewed together - hair inside or out - fastened by tying at neck & belt ^{folded around body} put on over them - men & women both wore them -

Woman's consent necessary to marriage - continually impressed with idea she must make a good wife for someone - if husband died, deserted, or did not get along with her husband ^{or he took another} she would retire ^{wife} to the sm k'a'ugantou'ton ("place of retirement") - the women's place of seclusion - if her husband takes another wife she may marry again after an interval - ^(not often done.) or if he dies or is deserted she is free to marry again - the sm k' is like a community - every woman can have a place of her own - individual houses & large tipis for several women - generally those related tend to thus band together, but outsiders are freely admitted to such a communal group - ~~if a man~~ approached in the open this place would be surrounded by a kind of palisade of poles on tripod supports like a fish trap - seed matting laid over that - sometimes branches woven in ~~the~~ or trees used as supports ^{to} - same as protection from

river side of women's bathing place -

if a man was found near this place he was
dealt with by the men's council - ^(the "sweat house") (punishment uncertain)
(? whipping)
- repeated offenders handed over to the women &
severely dealt with "he'd rather have been killed
probably than have that done to him" (? castrated)

whipping punishment for some offenses -
2 unmarried people who ran off without consent
of parents & council were whipped - very seldom
happened as they could nearly always arrange a
marriage - ~~and~~ if a wife ran off with another man
both whipped & then tied up for a length of
time - usually right at the 2 doors of the house -
men's & women's entrance - ~~and~~ for humiliation -
if the woman's husband would take her back
he was reinstated, if not, she went into retirement -
she would go into retirement if not -

Mrs. M.'s grandfather's first wife was separated
from him & never married again, but her grandmother
(2nd wife) had to share the household food with her
& serve her -

Theft very rare - regarded as terrible offense -
whipping usual punishment -
property rights were vague and ill defined - little conception
of property - theft mere aberration, ^{criminal} perversity -

if a man kills another willfully - in anger -
 revenge taken by close kin of murdered man -
 the murderer considered an outlaw & was usually
 killed at once by the kin of the slain - the
 murderer would be killed at any future time if
 he escaped and returned - he would go to the
 sixwa'p'mx or Kutenai if he got away & they would
 make a slave of him - ^{or else kill him immediately -} Colville's wouldn't have
 him - killing a member of the Lakes tribe was
 like killing one's own brother - murder was very
 rare - the group stressed solidarity & getting
 along with one's fellows - only the individual
 was responsible in any crime - his family was
 in no way implicated - Kutenai & sixwa'p'mx
 were standing enemies & could be killed - the
 sxwoic'lp ^(sxwoic'lp + pi'k' = Kettle River) were friends and the Lakes would not
 protect a man who killed one of them -

a group of Lakes girls had been stolen by the
 Kutenai and were followed by a rescue party -
 The Kutenai tied the girls to stakes in ground
 when they camped for the night & they (the K.)
 went to sleep thinking themselves safe - ~~and~~
 the Lakes found them & 2 of them stole in and
 untied the girls ^{before they were discovered} - the girls ran while the
 men fought and were all killed while the

women were getting away - they all arrived home safely ~~while~~ ~~and~~ led by one or two old women - this happened along some stream where there were many ant heaps -


Lakes never set out on their own to make war on their enemies - only defence operations & rescue parties -

a group of Lakes women were out digging roots up in the Lakes country ^{in the hills} - a girl walked out along a big log - when she got to the end of the log she saw a movement on the hill somewhere - she kept on singing and pretended to look about nonchalantly but she saw it was a Kutenay looking like a stump - she reached down and dug a root & walked back still singing and when she got back to where the other women were she worked the word "enemies" into her song - the women quietly went back to camp and passed the word along - they knew the enemy would be upon them that night - but they made preparations for eating and acted just as they always did - after dark they all slipped into their canoes and paddled away, taking all the food they could - a few watchers stayed and saw the Kutenais rick the village before dawn & they found no one there -

this shows the Lakes avoided hostilities at all times - Mrs. W. doesn't remember that there was any *su mi'x'u* for war or fighting - doesn't remember any instance of the Lakes ever having made war - they were a canoe people & did not use horses much although they had them -

travois only used to carry sick persons - when horses were used they just packed them with parfleches - but canoes were the most ~~important~~ important means of transportation

trade was with the Colville chiefly for bitter-roots and white camas "grabbed food" at *Sxwxi ni'tk'u* - they traded dried salmon, dried venison & *stst'a'* for this - also met the Okanogan at *Sxwxi ni'tk'u* and traded a fish from them which the Ok. called *kekani's* (red meat & and rainbow colored skin) - the Ok. traded for any of the Lakes food products -

Lakes used a shell (? name) like a tube with edges turned in  - hole bored in one end & used as ear-pendants on special occasions -

Lakes women all had ears pierced and wore shell pendants, but not very much - Lakes men didn't wear ear-ornaments, unlike Spokane -

Mrs. W.'s grandmother had a hole through the septum of her nose & used to wear a straw through it - but Mrs. W. never heard of such ornaments -

never heard of labrets - never colored teeth - woman
 hacked off hair at death of husband -

face painting ^{with vermillion} on rare occasions - after a
 woman bathed & dressed up after a days work
 and night, then put a little vermillion on her forehead.
 men and women both painted, but women more
 so - the designs were at the fancy of the individual -
 men might put a feather in their hair on special
 occasions - or tie a strip of weasel skin around
 the end of his braid but ordinarily his hair went
 unadorned - for ceremonies ~~he~~ wore large feather
 war-bonnet (? name) - of eagle feathers -

women had certain weeds & roots stuffed into
 little buckskin bags & carried these in another bag
 around their necks, in their belts or around their
 persons somewhere - prevented burning, protection
 from fire, house won't burn down - charm
 for retaining affection of husband or gaining that
 of a loved one -

roots used in scapularies (p'ta'x) - a woman's
 secret - if a man is not treating his wife right
 she brings out her love charm and it is in the form
 of a powder and they sprinkle a little on his
~~at~~ coat or on his moccasin or mix it in
 some of the vermillion paint and puts a speck
 of it on her face & put a little bit of it on her
 children's hair - part or back of their ear -

put a little of this in between the two layers of ~~the~~ her husband's moccasins tongue - this will retain his affection - mother-in-law can use this on her son-in-law if he is not kind to her - promoted friendly relation -

if a man takes a second wife & first wife is attached to him, the first wife takes some near possession of the other woman - something she had chewed on or worn or been in contact with - the herb used for this is something like wild morning glory - grows in matted beds from shoots - the woman will take one single plant from this and parch the whole thing and powder it & mix it with vermilion to make it look like ~~another~~ any other charm - ^{puts it in separate} then ^{bag} she'd put the possessions on a piece of bark and sprinkle the powdered plant - all of it - ~~over~~ on the possessions and even put the bag it had been in with this stuff and even the stones it was powdered with - then either burn it or set it adrift on a stream - some believe one way more effective, some the other - if she does this right the other woman & her husband will break up - this charm called *pa'u mon* ("discarding")

person well informed about these charms will payed for services - must not leave anything of themselves on the bark or they will cut themselves

the same herb is dug - the whole root complex - for the charm to hold family group together - the whole ~~is~~ bundle is parched and powdered and mixed and a portion taken out and the rest thrown away - used to keep a family group together in accord - prevents dissention -

small plant used for keeping newlyweds together - one root & one flower top - leaves fuzzy & sticky - sort of a milkweed - gray-green with white spines - shaft shaped like rat tail - one blossom stem on plant - two leaves are taken & stuck together - this parched and made into a powder & the wife keeps it with her - man might occasionally use this too but usually it's the woman who has to look out for these things -

doesn't know about the charms used for protection - against fire - water - (Mrs. W. ^{mother} ~~W.~~ was a charm doctor) - either a man or a woman would keep such a charm about their persons -

one head chief ^(ilimil'xwam) over all the Nakee people - ^(deadee) sxi'i't man head of local group - also called sux' ^{pa'axa'm} "thinker" - a group of these are called sux' ^{pa'axa'm} these are the sub-chiefs - these were men who could look into a man's heart & tell him the truth & yet remain his friend (!) - these with the chief formed

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small plant used for keeping newlyweds together - one root & one flower top - leaves fuzzy & sticky - sort of a milkweed - gray-green with white spines - shaft shaped like rat tail - one blossom stem on plant - two leaves are taken & stuck together - this parched and made into a powder & the wife keeps it with her - man might occasionally use this too but usually it's the woman who has to look out for these things -

doesn't know about the charms used for protection - against fire - water - (Mrs. W. ^{mother} ~~W.~~ was a charm doctor) - either a man or a woman would keep such a charm about their persons -

one head chief ^(ilimil'xwam) over all the Nakee people - ^(deadee) sxi'i't man head of local group - also called sux' ^{h't} pa'axa'm "thinker" - a group of these are called sux' ^{h't} p' ² pa'axa'm these are the sub-chiefs - these were men who could look into a man's heart & tell him the truth & yet remain his friend (!) - these with the chief formed

attitudes of person being judged were taken into consideration - a frank confession and regret were the best defence -

a sxi'i't's office might fall upon his son or even son-in-law - the council selects him according to his ability - sub-chief ~~of~~ did not appoint his successor - he represented a local group -

The chief was succeeded by his ^{one of} sons or brothers according to their ability - the council selects a near relative as chief according to his ability - if a son ~~of~~ or brother of the former chief he cannot refuse the appointment, but he can if an in-law or outsider - tsuwa'ilix was last chief of the Lakes - died about 45 yrs. ago - rescue parties probably were not appointed by the

tsuwa'ilix " " and
 appointed by council on

council, but were volunteer groups - married or unmarried people might speak their opinions when the council was in session - only those who were sxiu's could do so, the rest did not count - a sxi'i't was a married man unless his family ^{or group} was so dilapidated that it had no married head (Mrs. W. doesn't think this could ever have happened)

L. Northport = sxi'i't ("above country", "on an elevation") chief lived here in late years, up to 45 yrs. ago - over 100 yrs. ago the Lakes retreated down from around Revelatoke - this was before Mrs. W.'s grandmother's time and she would be over 100 if alive today -

Lakes intermarried with Colvilles to slight extent - but the tendency was quite strongly toward tribal endogamy - lakes women were better trained than those of any other people - the Colvilles quite often sought for wives among the lakes -

the Colville valley ^(1 mora) lo'ti'us - the people were ~~Spokane~~ mixed with Kalispel - settlement at stca.wi'la (Chewelah) - tct'awi'scln Long Prairie settlement of slo'ta'usi - s'qu'mcin this side of Chewelah where there is a magnesite mill - settlement of slo'ta'usi - place where a man had to shoot an arrow into a hole in a high cliff wall over a rock slide - called sm'ea'ta'pu'ston "shooting place" - camping ground of lakes 5 or 6 miles above Colville -

sux'ma'i'am = "person who instructs or speaks" - instructor in girls' training -

people would be instructed to carry hot rocks to men in sweat house in bare hands -

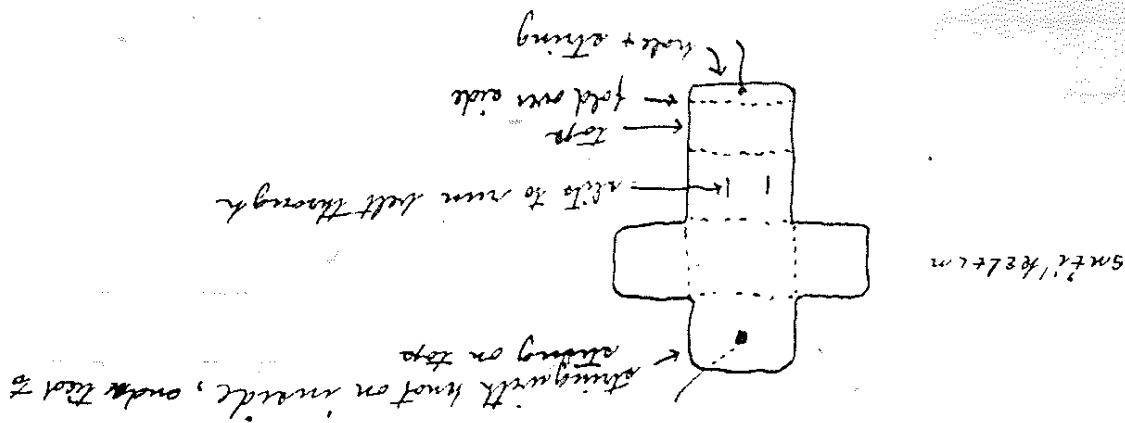
sk'a'a'i'ya'm ^("held in fall") held early in fall - ceremony in preparation for great hunting drive - also called spi'x'am - men go off by themselves & cook their own food cooked in way called sq'w'ela'm roasted on sticks before fire - lasts several days and the

Shooting Brown - Bawley's 12 no.

Got Bawley of Moun - 12 lakes (15 min 1/2 gaul) count of Mrs. W. his wife is full blood lakes or nearly so.

men goes through elaborate ceremonies which include fasting & sweating - women have nothing to do with each other in this ceremony, all they have to do is keep strictly away from the men -

④ small island ^(ksu'm'ke "island") just above Kettle Falls - on Columbia r. side were women's swimming pools & mens ^(sm'kwi'l'stan) sanctuary & sweat house (kwi'l'stan) on slough side in growth of willow bushes - Lakee had a salmon fishing place there (ksu'm'ke) - men bathed in river after sweating - women only used sweat bathing ^{occasionally} as therapeutic measure at prescription of medicine man - men's own private council ("sweat house") held in the sm'kwi'l'stan -



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the Segringa bush ^(wuxwa'xitp) used for bows - gathered in winter time - bruised it around with stone knife & broke it off square - 2 yr. old growth gathered for arrows - largest bushes for bows - leaves were put in basket and rubbed with water into froth - leaves were thrown away and froth used for shampoo - skin of bow-snake ^{ksu'm'ke} used for

back to slip over the entire bow while green and allowed to dry on - wrapped with sinew at nocks and for some distance down bows - and around handle - most hunting bows like this - sinew ^(ga'tsi'm'ke) ~~string~~ ^(ga'tsi'm'ke) twisted - fairly thick - bows unstrung when not in use - bows carried in quiver (sng'e'lan) - made of rawhide sewed down side - tubular with round bottom sewed in - flap to fasten over top - long enough ? to hold bow - ~~bow~~ quiver lies across back & hunter reached across shoulder to get arrow - arrows tipped with flint - scraped to point - three feathers gummed on with pine pitch and lashed on with sinew which extends in back up to nock - nock slightly enlarged - primary grip -

bow = tswi'n'ke

arrow = tsge'lan