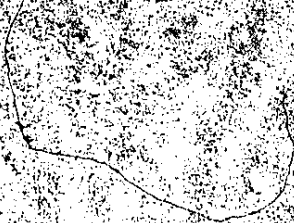


William Elmendorf
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Spokane and Lakes
Ethnographic Notes

(2)

(1935)



Sep. 1935 - notebook 2

stsqaist'kani Spokane

Sam Boyd

Herman Boyd interpreter

a young boy ^{about 11} was sent up to Benjamin lake from stsqaist'kani - went up and took off clothes & dived in the water - as he had been told - dove down & saw rock ledge swam down below there & began to smother - came up to surface just in time and was almost across lake - had dived in early in morning - put on clothes & went back to settlement - his father asked him if he had dived - he told him what he had done & father told him to go back & dive again once next morning - early in morning put on just shirt & shoes & went to lake & got ready to dive down again - then about 9 o'clock - his parents told him to holler at the water i..... (falsetto) - when he dived & passed 2 ledges of rock & reached the bottom & stood up on it - when he hit bottom saw 2 water animals and then a voice from the side started talking to him - the 2 animals talked like this a hu.....u (falsetto) - black and had white stripes all over bellies - called u'u si'u t(x) ^{& the voice from the side} - he dove down there to get si me'i'c - when the unseen voice from side spoke

Sep. 1935 - notebook 2

sesquistillani Spokane

Sam Boyd

Herman Boyd interpreter

a young boy ^{about 17} was sent up to Benjamin lake from sesquistillani - went up and took off clothes & dived in the water - as he had been told - dove down & saw rock ledge swam down below there & began to smother - came up to surface just in time and was almost across lake - had dived in early in morning - put on clothes & went back to settlement - his father asked him if he had dived - he told him what he had done & father told him to go back & dive again once next morning - early in morning put on just shirt & shoes & went to lake & got ready to dive down again - then about 9 o'clock - his parents told him to holler at the water i..... (falsetto) - then he dived & passed 2 ledges of rock & reached the bottom & stood up on it - when he hit bottom saw 2 water animals and then a voice from the side started talking to him - the 2 animals talked like this 'a hu.....'u' (falsetto) - black and had white stripes all over bellies - called u'u si'u tsh (X) ^(the voice from the side) - he dove down there to get su me'e - when the unseen voice from side spoke

2

both the 2 animals were u'si'utt - the mother one spoke to him first

to him it said ^(u'si'utt) now look at me and you will see how I look - he looked & saw ^{it} he was ~~was~~ all covered with arrows - he said ^{not a space left} "everytime I come to the surface people shoot at me but it never bothers me - that's how you'll be" - then another voice - a beaver ^(sg'la'u) full of arrows - he said the same as the u'si'utt - then the beaver spoke again and showed him two containers - one red liquid & yellow liquid - he was to drink them when he was hurt and the red (first) would come out of his mouth - then the yellow and it would go through him as waste - then ~~he~~ ^{he} pulled a knife out of his body and told the boy to make one ^{just} like it when he got home & always carry it with him - then he said look at me - I have these scars all over my body but it never hurt me - all you have to do when you get wounded ^{& the wounds get poisoned} is to drink the yellow liquid and ~~to~~ to dive & the liquid would come out as waste and he'd be all right - then he said the boy could go back & ~~to~~ make a knife like this and keep it with him always - but never hurt his fellow men - when the boy got ashore

had white
stripes on
belly →

his clothes were gone so he had to go home
 naked - when got home found his mother
 crying - asked what the matter - she said
 he had been given up for dead - had
 been under water 2 days - his father had
 found his clothes & brought them home -
 boy wouldn't believe he had been gone 2
 days - said he had just gone out that
 morning - soon his father came home & said
 he had been lost nearly 3 days - at first
 boy wouldn't believe him but was finally
 convinced - said they had told him he
 needn't come back again - said there were 3
 who had talked to him - u'usi'utl,
 s'gola'u & l'tku' - next day the boy went
 out & got a piece of rock to make the knife out
 of - father asked him what he was making
 but he pretended it was nothing & when he
 was finished he put it away - worked every
 day until he had it as he wanted it - then
 it was time to trap the salmon - they had the
 nets in & were starting to drive them -
~~they~~ boy would never go over where
 they were spearing salmon - every night
 they'd come back and tell how a boy

both boys about 17 yrs. old

of the smx wame'na'i was acting awful mean there - stabbing people in the back when they didn't know he was there - they came back & the boy (stsq.) heard them tell about it - next morning the boy who had dived went down where they were spearing - saw a boy out on a big rock sticking out in the water and giving orders all around - the smx. boy left for a minute & left his spear ^{there} and the other went down and cut the rope on ^{his} the spearhead with his knife & took the head with him - when the smx. boy came back he cried who's got my spearhead? - no one knew - finally the stsq. boy said, "here, I've got your spearhead!" - said give me back my spearhead - refused & said he was going to keep it - the smx. drew his knife & so did the other - the stsq. lifted up his arm & said "here, stab here" - he did & there they went to stabbing each other - each right handed - until their left sides were all torn to pieces - at last the stsq. boy got the other down & stabbed him some more & he didn't get up - then he said, here who'll come & get the smx. - the smx. said to take him to the water & ~~he~~ ^{the stsq. was dragged down to the water} swam there a while & made a

noise like l+ku' & sgəla'u - then he dived down & when he came up he walked ashore & said he was all right now -

they took the snx. to the water too & he swam there & mimiced ^{small brown or black animal} tətələ'xu' & ^(kind of bird) n hāwə'tkwa - & then he walked ashore & said he was all right - then the stsq. offered to fight again till one of them came to an end - but the snx. wanted to be friends - but the other said for them to fight but the snx. said no, let's be friends - and the stsq. said all right if you'll quit bothering the boys sticking them in the back & killing them without cause - the snx. promised to do that - said he had just been trying out his power & he would never do anything like that again unless in some big affair where they both had cause to fight for each other together - & the stsq. said all right - so they became friends - this really happened generation before narrator -

stsgaistil'tami & snxwəme'nā'i never fought - they were neighbors -

snxw. & stsq. usually got together & went and fought other people - the Black foot - friendly with

The Nez Perce - Blackfoot were the only enemies of the stsq. - the stsq. would go over the Bitterroots & hunt buffalo in July or August - till late in fall - then came back - just the hunters & their wives - the appa'roteo were enemies but they never had any wars with them - the Spokanes went down to the Nez Perce country safely all the time - the Palus were friendly and the Cayuse too - The Walla Walla were not so friendly, they occasionally fought them - all the people to the west were friendly with the Spokane - the seci'tsawi Couer d'Alene went all over & fought ^{everybody} except the Spokanes - the Spokanes had a great many horses in the old days - the Blackfeet never came quite this far raiding - mix'e'u'sam Sioux noted as fighters they were very numerous - Spokanes would start from here to raid the Sioux but they never got farther than the Blackfeet -

when a man died - they put on his best clothes - take him out among rocks and dig a little hole - put a blanket in and put them in - sometimes in a crouching posture, sometimes lying stretched out - piled rocks over them & erect a memorial pole over the grave - the Nespelem killed a horse on

a man's grave - before they laid the corpse in they put grass in and then a blanket - never swept it out - own little belongings were put in with him but nothing else - no particular time for burial - no special medicine man - never asked one to come - one can go if they want to - man's property divided among his family - parents - brothers - sisters ^{equally} - if he had a wife & children property went to them -

Spokane never had more than one wife - just the other tribes did - once when he was young he remembers a man who had 2 wives - only time - but the property would be ~~his~~ divided equally between the wives in such a case - husband and wife can divorce by mutual accord - and each can marry again - ~~if~~ each can leave the other when they want to - couples choose each other & marry by mutual agreement - ~~chief~~ went to chief & he asked them if they had chosen each other - but they could part without the consent of the chief - father usually pointed out a certain girl - told his son she had been brought up right & he ought to marry her - then he started courting her & soon they got married - parents met each other & talked

it over and agreed that their son & daughter would make a good marriage - but couldn't force them to marry - must be according to their wishes - girl's family might make the overtures if they had their eye on some fine young hunter or capable young man - ^{but} if the parents betrothed their son & daughter while they were ~~you~~ children they had to get married when they grew up - they almost never disagreed with this as they were told from infancy they must marry each other - didn't have to have su'me'c to get married - some never got it - they were not looked down upon in any way - when girls were young just starting to talk they usually got su'me'c - in evening would dress little girls up and tell them to go to a certain place & come back - they'd get it then - didn't have to stay out all night - saw a person ~~under~~ who would tell her how she'd be when older - then when he turned to go away she'd see an animal running - ~~felt~~ women were 'k'a' 'a' qui'lc but those who were were awful good -

medicine man would be sitting in his home - someone was fast dying in his tribe or another

friends or relative of the patient

messenger would come for him & offer him
 a certain sum to come & doctor the sick man -
 medicine man would touch the patient on the
 crown of his head & find out what was ailing him -
 doctor would find out where the pain was - if was
 stabbed he would suck blood out ^{by putting mouth to wound} and spit it
 into fire - & tell him he'd be all right -
 if he had a pain the med. man would suck
 out ^{a little} ~~one~~ mouthful of blood - just enough
 to spit out & he'd be cured right away - over
 night & he'd be up - blood was the only thing
 he'd take out of his body - med. man can take
 su'me'c away if he wants it awful bad but
 hardly ever did that because it was very wicked
 and the victim died - as soon as the su'me'c
 taken away he was good as dead - died almost
 at once & could not be saved -

med. man can k'i'u a person by taking
 their su'me'c away -

ghost steu'sast'ce - never harmed anybody -
 came only at night time never in day - would
 hear dead person's voice around & then they'd
 see it was an owl (sn'i'ma) looked like ~~as~~ a
 man in the first place but come to find out
 it would be an owl - would no objection to

talking about owls after dark - no particular reason for ghosts coming around - ~~that~~ ^{it} it didn't have anything to do with the way they were buried - ghosts did not throw stones at people - person met a ghost he'd be scared but no harm - don't know what happens to a person after they are dead - su'me'c - don't know what happens to it either -

when a first baby died and another one was born it'd seem as though the same one came over again but they knew it really wasn't the same

everybody happy at birth of twins - no special ceremony

men only smoked - kinnikinnik sqwələ'ε'ε'
- men smoked when they felt like it - to pass time

(Rang 100 # 14)

Mrs. Lot. q'wə'x'q'wə'x' root with white flesh and yellow skin

Spokane and yellow flowers - grew where Spokane is now -

Mrs. Wynnecoop interpreter flowers like pa'wia - slipped the skin off and ate them raw - gathered early in Spring same time

Plants

& place as bitterroot - strong parsley flavor -

Sp. tō'x'u' tō'x'u' ^{(('tuncle') bush)} - chokecherry - the trunk is

tō'x'u' tō'x'u' a'lg'u' -

sxwa'a'ne'tc ^{black} thorn berry - = L. sxwa'a'x'k' -

stem's'g' - red thorn berry - used some way - in fall later than sxwa'a'ne'tc

11
SUN t'c' t's a s q a' x a = horse

Coeur d'Alene called womens dress t'c' t' a' x^u like Lakes

kwala? i' t' m i l c

another kind with great long thorns used for
pins, ^{by Lakes t'c' t' a' g o m o n} kwala' la - berries even later than s t m' o' g -
eaten fresh, but keep for some time in the cold -
hung on a limb - Lakes gathered thorns & kept them
in a basket for pinning - the pins were L. u t' k' a l i' l' s t o m
when pinning any thing together - Sp. s

womens garment s t p i a' l g s dress ^{of buckskin} - sewed up
side-open under arms - no sleeves - the parts
arm or leg of deer for sleeves hang down loose over
shoulder - tied together on shoulder - any dress called
s i m a t s t g a' i t - two pelts one in front & one in
back - tied at top and down side, but not along ^{man's or woman's} ~~down~~
they hung loose - Lakes sewed them all the way around
below knees - leggings came up to the knees -
goats' hair not used - white horse tail hair twisted
into cords - used horse-hair lariat, braided - cowhide
lariats also used - cut into thin strips braided -
a' t s s q a' x a t o m "something to tie with" - t' u x^u p u' s t o m
a lariat - s p o f f i e' t p = ^{modern} hemp rope -
used porcupine quills ^{undged} ~~as~~ as decoration on
garments -

man's shirt (s t p i a' l g s, if of buckskin;
s i m a t s t g a' i t generally) -

when people went out in spring to pick berries
in the stories ^{legends} they never mention ^{horses} ~~horses~~ -

Coeur d'Alene called women's dress *lit'a'x*^u
like Lakes

sintc'ésasga'xx = hazel

sn̄t̄ɛl ūi s̄a' l̄x̄ t̄an - on W side of Hangman
Creek above n̄ɔ̄ x̄a' n̄ x̄w̄ɔ̄m, an open flat

(people carried loads in the stories, not horses)

in stories

They walked single file - young men carried
loads too & if they'd trot right along as though
the load didn't bother him & try to get to the head
of the line, the grandmothers would tell their
granddaughters "there goes a capable young man" -
no mention of horses -

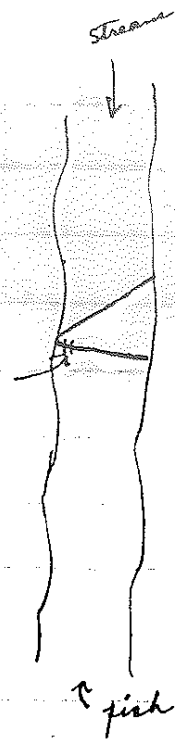
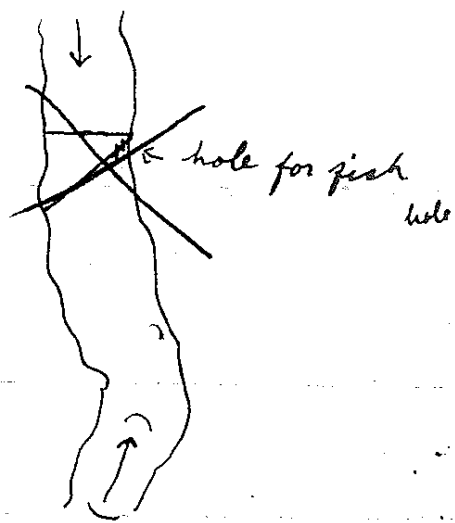
In spring the sn̄t̄ū ū' l̄ɔ̄ x̄w̄i would go
down to a place where 2 streams met and catch
crayfish (t̄s̄o' ī ɔ̄ x̄a) - ^{on t̄s̄i' t̄s̄o' ī ɔ̄ x̄w̄m (? south) (? Crab Creek)} and another place where
they'd catch small fish called ^{s̄x̄w̄e ȳa m̄i' n̄a' ɔ̄ m̄} s̄x̄w̄e ȳa m̄i' n̄a -
about a camps from n̄t̄ū ū' l̄ɔ̄ m̄ - if they travelled
fast took night and a day - south of Spokane wide
shallow lake called s̄l̄ḡi' a' t̄p̄ k̄ "wide" - caught a
fish there something like whitefish, bodies like sucker
mouth like whitefish - long as forearm - called
them t̄c̄i l̄ɛ' n̄a same as sucker - also caught bass
there (? modern) p̄i' p̄s̄t̄ (small trout) -

fish trap on Hangman's Creek - at joining with
Spokane river ^{was} a flat peninsula n̄ɔ̄ x̄a' n̄ x̄w̄ɔ̄m -
caught fish with a trap - rocks still there in v
shape with point downstream - platform of slim
poles woven together about 6 ft: long placed at
aperture of v with rocks on it in such a way
that the platform ~~to~~ was held fast and ~~to~~ slanted
up away from the ~~trap~~ ^{rocks trap platform} - called p̄ɔ̄ n̄i' p̄ - fish
fopped out on the ~~to~~ p̄ɔ̄ n̄i' p̄ and a man

sm'tōelwisa'lx'uzn - on west side
of Hangman Creek above mēxa'n xwān - an
open flat -

no salmon chief over this trap, just a man killed them with a club - the trap called ^{to club them} sntc³lwe's⁴tom - caught great piles of salmon and other fish there - they were distributed among the people - always a man watching the trap to club the fish before they flopped off the platform -

another kind of trap sqweys'x - palisade of poles ~~around~~ woven together with willow withes - one of the fences straight across stream weighted at bottom with rocks and fastened to banks with lines - other slanting from ~~the~~ one bank ~~not~~ quite across stream to meet other fence - hole 2 or three ft. dia. where they meet - fish accumulate - usually set to catch salmon coming upstream - best fisherman stationed there to watch trap - (t'c'a'm'tuwi'l'i) - watches for the salmon to come - if few fish in trap every morning they would chose another t'c'a'm'tuwi'l'i with more power - ~~not~~ chosen by men, has to be modest & to disclaim power over fish, but they urge him & persuade him to take the job - the first fish is taken into the house of the t'c'a'm'tuwi'l'i and just the men eat it boiled - they eat other food with it - this is called (m'xa'a'wi'l'i) - watches all night and eats nothing - goes home and goes to bed ~~in~~ at sunrise -



if he wasn't the right man they wouldn't go into the trap - he didn't have sufficient su me'c - if he had right su me'c the salmon would crowd in - if successful one yr. usually called on the next.

in sqweyo'x row of tripods across river - bases weighted with rocks - two rows of poles tied across tripods all way across stream - ~~one~~ pole mate fastened to this frame & weighted with rocks at bottom - the slant is away from the current → \ in both fences - only one hole in straight across wall where two join -

rawhide mortar smta'ami'ntan (any mortar) - sides folded up and sewed along edges - about 6 in. across & relatively shallow - sometimes hardly more than a pan - soft things like berries - stone pestle ta'ami'ntan -

D.L. thinks hoop in h. & p. game made of wood & wrapped with ~~the~~ hide -

pac'ega'n ("bare headed"), mushroom - ^{the} one kind good to eat - boiled

kind of fungus on trees eaten by Spokanes - boiled - kind of butter color -

L xaxa'e'lp

xaxa'a'itp - Wild Mint - tea made by pouring hot water over the whole plant (L. credit ~~had~~ for cold sweat & cold fever) - naxatmi'wac - a kind of mint - tea made from it - looks like tame sage -

Sam Boyd - Ida Boyd interpreter

custom before S.B.'s time - long ago in winter people had their camp down on the Spokane river ^{at stsqai stsi'kom} - about 10 houses - people started getting short of food toward Spring when snow knee deep - snow too soft to go hunting - even snow shoes would sink about a foot - one man from senai' tetsi had a stsq. wife & lived down here - he was a good hunter but just lay around - his wife's father was so hungry he couldn't do anything - and all the people were so hungry they just lay around - too weak to go out - the lakes man was about to die but he resolved to go hunting - said he'd better die trying to get game for his wife and the people - sat up with difficulty & pulled on his moccasins with fur inside - wife asked him what he was doing - said he'd rather go out & try to get something to eat than die there - wife said she'd go with him - he said no - but she said it would be better than for her to stay & die worrying about him - so he finally consented - got up and almost fell over he was so weak - wife told her father they were going out & she was going with

him because she wasn't going to stay there and die away from her husband - put on their snowshoes and left - he'd walk a little ways and stand a little while then walk on - ~~so~~ every little while he'd stop to catch his breath - about a half mile had to start climbing a mountain - hadn't gone a mile when night came on - looked for a place to camp & found a tree with many branches & they stopped under it - made a fire & put branches where they were going to sleep - stayed there all night - could hardly move around in morning but woman felt a little better than the man, having had more to eat just before the food gave out - so she built the fire - the man was terribly weak & could hardly stand - they set off - first the woman told her husband to watch out for a big animal that would be lying across their path - about noon reached the big hill back of the hill back of Wellpinit - sat up on the hill & rested & the husband said "right over this hill is where we are going to have our camp" - so they camped where he had indicated - last fall's lean-to on the other side of a little creek -

there was a big animal across where they were going to camp - dead not long ago, blood still coming from nose - looked like elk - they went over & he slit it open & got some ribs out of it - not far from the ^{fir-branch} shelter - they went over there and were making soup out of some of the meat - they heated rocks in the fire & she took a yam~~s~~ x wa from the shelter & filled it with water & cut the ~~water~~ meat up small & boiled the soup with the hot rocks after wiping them out - after the rocks had been in the cooking-basket some time they took them out & put in new hot ones - kept it boiling - when cooked took the rocks out and let it cool - man said in their condition they must not eat any meat - could only drink a little soup & he would fix the amount for both of them - so he fixed a little for them - when they had done drinking it he said they couldn't have any more until it began to make them feel stronger - after a while they drank a little larger amount - in the evening they drank a little more & that made them feel better and he said after a while he'd go down & cut up the animal -

they took a small amt. of soup again after awhile -
 and then he went down & butchered the animal
 & brought it back & stored it for the night -
 slept awhile & got up before dawn & roasted and
 ate a good meal of meat - roasted ^(stāq wāq) all the
 meat on a willow frame four or 5 feet over the
 fire - all day did this - in evening she said
 she would go back with meat & feed her
 father if he was not dead - felt normal in
 the morning so packed & got ready to leave -
 took as much meat as she thought she
 could carry & started back - easier going back -
 went back same way they'd come - got home
 and found her parents still alive but nearly
 starved - all thin & their eyes stuck out - started
 a fire and went through the same process of
 making soup - while rocks heating she went
 & found the neighbors still alive & told them
 she was making soup & shortly they'd have
 some - gave one swallow to her father when
 lukewarm - gave everyone a swallow, taking
 it around to all the neighbors - took her an
 hour to make the whole round & then
 she started again, giving them a little more
 than before - said they could have no next

until next day - got up in morning &
 heated the soup - gave everybody a little piece
 of meat with a drink of soup - just enough to
 chew on - ^{took} a big kitetsi'm full of soup to
 feed everybody - gave each ~~some~~ some meat
 & told her ~~husband~~ father she was going back
 to her husband - would come back in 2 days
 with more meat & then they could come to
 where her husband was with her - when she
 arrived at the camp where her husband was
 she saw saw some black-tailed deer lying
 there - her husband had killed ~~over~~ over 10
 about 12 of them - ate some meat - then
 went to get some of them to bring down to
 camp - spent rest of evening skinning &
 butchering - & all next day - the next day
 roasted all the meat by *stsaqye'tsa* frame
 method - told husband she was going back
 to the people - he said to tell them to bring their
 camp up to where he was - she packed
 a load of meat & returned - found smoke
 in her house & her mother squatting by a
 fire - she told her everyone was all right -
 distributed the meat & told them if they wished
 they could come up to where her husband

(? t'p'o'so mən - ask about)

was - that they had lots of meat there which her husband had killed - said this was the last time she was going to bring meat down to them - she went back & she & her husband continued roasting the meat - 2 days later her father arrived - next day ~~the~~ another bunch came & it was not long until all the people were up there & all the men hunting - lots of deer & the snowshoes did not sink very much, but the snow ~~was~~ handicapped the deer -

S. B. thinks the woman must have had su'me'c to foretell finding the animal - the man was smart but the woman was smarter yet - his t'opiε was alive when this happened - they fixed the place where the sanai'tseti got the deer as a hunting camp - no name - near where a mine is today - when there is a lot of snow in the time when people stave - stwi'n'te u t'apəm'i'n = bow & arrow - scitowai'n'ma = flint-arrowhead
~~st~~ = ^{ml} solit'ca p'e'l') - bows mad out of wood that grows on mts. called ^{broad flat long needles} sk'i'n'om tca'l'ug - tall bush with stinky white flowers wax'e'tp - mtsom'ts'e'tp - these three used for bow woods

Mrs. Lot (ntutu'u'laxwi Spokane)

Mrs. W. interpreter

Names

~~sqwaimtəm~~ sqwaimtəm ("black top or head") Chief
of the Stogaiistsitani - succeeded by his brother - killed
by enemies in Montana -

his brother xwisstəpəv'səm ("walking striped face") -
chief Lot, Mrs. L.'s father-in-law -

his son kuti^{ti} kəkəu'səm ("big star") -
Mrs. Lot's husband, Oliver Lot - chief too -

next chief - t'cəstəpəqtsi'nəcən ("white ankle") -
after Oliver Lot - he was O. L.'s second cousin - cousin
to xwisstə. present chief - kwəlutu'lan ("sitting on the ground") - Sam Boyd -

his people came from ntutu'u'ləm & he is related to
Mrs. L. -

Ed Boyd, grandson of above - ^{kwə}ts'kwəlxwi't'sā
("pink blanket") -

nəxəlxi't'sā ("slab blanket") - a shaman
of the Stogaiistsitani - dead

wit'sinəmullä'xū ("eat up the land") -
deceased - a fisherman who lived at Little Falls -

had a trap on t'cəmgə'nkwa (Chimakan Creek) -

●s.lä'wəltən was the kind of trap he built these -

trap # bunch of poles 1½" dia. 6' or more long - tied tight
together at one end in a bunch - willow with
hoops increasing in size bound round inside
of the poles - until end of poles is reached -

- Then a smaller cone of shorter rods made same way of same basal dia. ~~and~~ with opening at apex large enough to admit a salmon - rims are bound together with willow bark so smaller cone inside larger -

wit'si'n'əmu'la'x^u had one of these traps over on tcamge'n'kwa - he and wife always had great quantities of fish -

his son st'co'čsəməx'a' ("climbing bear") - has always been blind - since infancy - Blind Alick - over 70 yrs. old - very clever at getting around - rides horseback & used to shoot game with bow & arrow - he is a shaman

~~was~~ tci'lapm't'k'u' ("paddle to work") - John Moon - deceased - a stcamge'n'i (band of the stsq. -

his father ⁹ wə'səmya'u ("blue coyote") - a chief of the stcamge'n'i - believed in whipping as punishment - deceased

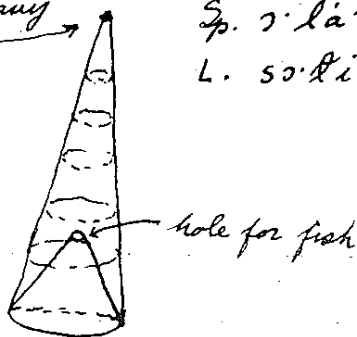
col'tcu'u'su' ("whirl around") - medicine man of the stcamge'n'i - turnterm -

his son səlmi'x^u (səl = dice mi x^u = unbraided hair - ? "dice on unbraided hair") - deceased due to injury to spine he grew up before he acquired a guardian spirit, & then it came to him during

2: 22a

Lakes tied heavy
rock here →

Sp. ʔiláwɔtɛm
L. ʂɔtɛwɔl



Lakes fastened
this end with cords
to banks so that a
waterfall or riffle fell
into the trap - all the
small streams in the country
had one in them



Spokane

Lakes

black bear smɣa'i'tɛm

smɣe'ɔkɔ

grizzly nɛl'a'mga

skmɣi'st

[qwa'tt'g'o' = "carriphio" hair-mane name] the man
who lead this dance - ~~anastutu'u'laxwi~~ (23)

smkwana met'x'at'm = the "song house"
special house for ~~oni'xwami'~~ dance

a winter medicine dance - sta'xwa - other
big dance held in special big house - leader
of this stands in center & shakes a pole covered
with teeth & other things & all the people dance and
give their calls (of their su'me'c?) - during the night
the ceremony is held leader orders all fires put out
& goes out & then comes back & has the fires
lighted again - then he tells his story - will call
man or woman and say "I saw you dying & it would
you'd have been dead now if I had not stopped you"
he takes red wood pecker feathers & puts them
in the person's hair & says "I mark you" -
tells the person when to go home & what to
eat & do - then he tells them the reason they
were near passing - for instance, they had
offended someone or made an enemy - the person
confesses that they had done that - ^{then} he mi'xwu'm
them: ~~then~~ ^{act of putting in the feathers n'patkwau'sqant'm} put the tail feather of a woodpecker
in their hair (D.L. can't remember name of ^{the} feather) -
go on dancing - on last night the leader calls
the people whom he has fixed up with the feathers -
toward end of the dance - (u'ju's'c'm = end of dance) -
removes the feather (nt's'o' qau'ogan = take the feather
from their head) - takes the feathers out & stores
them away - young man has been appointed by

name

2:23a1

when ~~young~~ child ^{first} meets su-me'a it tells him what he will be (doctor, etc.) & that he will ~~later~~ get acquainted with it later on

This happened generally at s²ea'xwa
could also happen at am²i'xwam²i'

when they put the light out - when they ~~turn~~ light the fires again 2 or 3 often found lying in trance the si'itu's will take the deer hoofs tso'sale off the cane & hit them with them from head to foot - those in trance as²sa²gami'n²om

tu tsu-me'cs " ~~is~~ thrown down by his
(the leader)
su-me'c " - he t²ts²'sgan²om, hits him
with the t²ts²'sgan² (deer hoofs) - then the one
leader sings all the while

in a trance ~~will~~ raises up & if unable to stand they tell him to hang on to the cane awhile - he will sing awhile - then he changes his song & that is an invitation for the rest to get up and dance - he stands by the cane & sings - when he has all his faculties he tells them his story - (what the power would do for him)

ng²at²se lei man or woman when su-me'c (first) comes to them at winter dance - might be recur winter after winter - don't have to after first winter, but apt to cause them sickness if they didn't - when they get sick this way some medicine men can remove the trouble

the ci'itu's to put the cane away in a certain designated place - off away from the village - the people whom he had fixed up with feathers and saved wouldn't die, that year at least, on account of having offended someone -

after the leader had come back he would ^{might} announce some event that would happen & it would usually come to pass -

the leader would tell those he'd saved that they'd be there at the smixwami's next winter, but if they weren't alive then it would be because he had failed to save them

This dance held in January -

one of the dancers was mxa'i'tcim'i' (bear blanket") - a stog.

a woman from stsgai stsi'tan married gwaltq's and lived at nutu'u'lo m and she was thrown into a trance at a sca'xwa & they asked her what they should do - after she had come to she told them to take off the clothes from upper part of body & grease her from waist up & sprinkle down (duck or goose) over her & all over her hair - a horsehair rope around her head with an end in back for a woman

2: 24a

Numerals Cardinal

Spokane

- 1. nk'o'
- 2. e'sel
- 3. tce'tel'e's
- 4. mu's
- 5. tsil'l
- 6. ta'gan
- 7. si'spal
- 8. ~~ta~~ ha'an'nam
- 9. xaxan'u't
- 10. u'pan
- 11. u'pan el nk'o' etc.
- 20. e'sel u'pan 21.
- 30. tce'tel' u'pan
- 40. mista' u'pan
- 50. tsiltcl' u'pan
- 60. t'q'antcl' u'pan
- 70. suspal'tcl' u'pan
- 80. ha'a'namtu'u'pan
- 90. (xax)antlu' u'pan
- 100. nk'o'ge'm 200. 300. etc.
- 1000. ^{pa}ipantcstagan

Ordinal

ci'i't
altil'ce'

Times

nkwa'ma'us
e'sel
tce'tel'
musk
tsiltcl'
~~ta'gan~~ ta'gan
si'spal
← same
← same
← same

(all this procedure ordered by the su-me'c)
 to hold on to - and another woman went in
 front - & the woman in the middle danced the
 'a'x-wa step (ccera'pi) - they went through every
 house that way - then they went through every
 house that way - then when she got back she
 could sing her song and tell her story - when
 she got back to her own home (where she had
 started) she stood in the middle & seemed to
 be normal - then they let go the rope & she
 sang her song - told the people the su-me'c
 (a bird of some kind) had told her she would be
 fortunate ^{& get many horses} if she followed directions & the people
 would be able to see for themselves if she succeeded -
 she did become quite successful - got many
 horses - her name was kwolkwols'tca'anim(?)
 (t'la'a'kwil'lc is correct)

Mrs. D.'s sister has been ^{rheumatism} ill for some time &
 has been hiring ~~a shaman~~ a t'la'i'pwil'lc to
 doctor her - has already given him a cow - she
 is getting better - the med. man has a su-me'c
 which belonged to a dead friend - he gave Mrs.
 Lat some directions which the su-me'c gave
 him but as a church member she is hesitant
 about carrying these out - ^{she is getting better -} he blew on her - said
 he didn't know if he could help her or whether his
 power was strong enough but he'd do his best -

the shaman is
 Blind Nick

right → t'ā'a kwil'e

Bl

clmənəm'əstci'nti = tribes beyond the
Rocky mts.

suwε'nc = a war dance - held before going on
a raid - Spokanes sent groups over the mountains
all winter - came back in early Spring loaded
with meat - suwε'nc also held after a raid -

tʃeləci'tʃa ~~brother~~ ("grab blanket") - brother of
səlmi'xu - deceased - great dancer - always called to go
and dance -
tʃi'səlā'xu ("bad land") - brother of səlmi'xu -
deceased -

moi'əxswi'ʔ (?) - brother-in-law of former -
stcəmge'n'i - a shaman - deceased

stctxə'wəsi' ("top of a hill") - brother of the former -
living - at tcamge'n - Joseph Moses -

Salomon family - stcəmge'ni, live at
tcamge'n

(^{"threshed head"})?
soiəmtge'n - eldest bro. deceased -

iləm'xəsm'tc'il'ε'p - ("Chief Coyote") -
deceased - next brother

xwɪstuwəsi'tʃa - ("walking person") -
another brother - deceased - blind

kwal'kwəl'stʃə'm' - ("red red bone") -
another brother - deceased

tʃnəm'tu' - also called tʃit'cāi'ʔtsi'm
("shaded ankles") - deceased

stc'tcerama'us - west of Wellpinit - stc'tcerama'us;
 were stsgai stsi'tami - flat beside the Spokane
 river below Little Falls - about 15 mi. from Wellpinit -

t'c'tia'ga - where Miles, Wash. is now -
 a location & settlement - populous -

all the people ^{town here} on the Spokane River & on this
 bank of the Columbia River were stsgai st^s'tami -

simaga'lt - a settlement of the smtsa'ali'i
 on the other side of the Columbia, you can see this
 place from the mouth of the Spokane -

Colville & Lakes dialects very close - smtsa'ali'i
 a little different - Okinagon speak more like Lakes
 than Saupoil do -

smi'lt - son of Sam Boyd - Roy Boyd -

Sam Boyd's father's name was kwem²si²sm²li'
 ("Little Salmon")

The stsgai stsi'tami owned all down the
 Spokane river in the old days right to the Columbia -
 the smtsa'ali'i owned nothing east of the
 Columbia for some distance north of the Spokane -

The smxwame'na'i and smtutu'u'laxwi
 called themselves spo:ge'^(sic)mi -

(? shouldn't this be spo:ge'n'i?)

park.

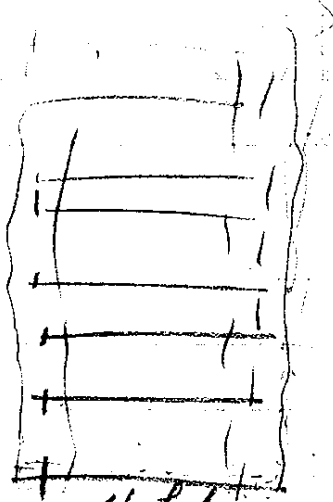
Sam Boyd

Ida interpreter

in the old days only a few people had many clothes - 3 generations ago - clothes were of buckskin but many people didn't have them - lived on game, roots, & berries -
 s x s e ' t k u = soup - only exceptional hunters had full costume - s t c a t s r a t s g e ' m c a n = leggings tied to belt - only some of them ^{had} s i s p i a ' l a g s = man's buck skin shirt - came down around hips - neck hole round with ^{vertical} slit in front to admit head -

houses made of s i a ' i a g s cattail rush - bush s p e ' t s a n is peeled of bark made into cord & run through each end of s i a ' i a g s - mats made in strips about 3 yards long - needle out of piece of wood - hole almost in middle + s p e ' t s a n strung through to sew the s i a ' i a g s - sewed at each end - mats length run across the rushes - string run through each rush in 2 rows along ^{long} edges - edges fastened first by over & under weave of s p e ' t s a n - mats about 3 yds. x 4 ft. - about 20 of these mats for a house - fastened on the house frame - take bark off pine saplings for house frame - tie the mats on the frame with willow ^{s i e ' l u '} withes, long thin ones - 6 poles up first as frame & tied at top -

← 3 beds. →



4 ft.

ridgays

s x x t s e' i = lodge pole

each ~~the~~ pole about 7 ax handles long - the ends stuck in ground so tipi will not blow over - three layers of mats laid around bottom - next row above of 2 layers & top row 1 layer - space left at top for smoke hole - door on leeward side - door made by not wrapping bottom row all way around - very warm inside - door made of woven p' i' c' t' p - hangs from top of door way and swings outward - fire is in middle of tipi - one in tipi - no special word for tipi = tsi' t' ^u ("house") -

number of poles ~~is~~ - 2 poles tied together at a time for long house frame - 3 tied together for frame of round house & others laid around them not tied on - only about 50 yrs. ago began using buffalo hide for tipis - learned from Nez Percés. -

~~another~~ long house - round ends like 1/2 tipi at each end - door at each end - 2 poles put up on either side of the door & about 3 laid around on either side - ~~poles tied with willow~~ poles split and tied on at 2 1/2 ft. intervals in horizontal rows the whole length of the house - no ridge pole - just the poles on sides - ~~then~~ the frame up & put the matting on - grass laid on

floor on either side of inside - clear space
 left down center - sia's q's mats put on over
 grass & bedding on top of this - log pegged
 in place on either side of fire place to prevent
 grass & matting from catching on fire -
 a fire for every pair of rafter poles - 4 is
 largest number - space left along ridge for
 smoke - men & women come in either door -
 a killed deer is taken into the house by
 lifting the matting on one side - never through
 door - dead taken out through door -
 floor excavated $1\frac{1}{2}$ ft. & ends of poles rest in this
 depression - grass put around outside base &
 dirt piled over this about 2 ft. up wall - food
 stored in one - a store-room or pantry ^(xal'e'm'a?) fixed up
 with poles in one end of house ~~to~~ store food
 in winter ^{with door in it} - no shelves in house or racks -
 a pantry on each side of door at both ends -
 these have doors leading into them - store-sheds
 for fire-wood out of doors - the door is like that on
 a tipi (wid. sup.) and outside this door is a wood-shed
 or vestibule of matting at either end - called
 s'tp'e'sal'te'up - 2 families ~~to~~ each fire -
 one on each side - men tell tales together in
 winter evenings - but no segregation of

- lots to eat & nothing to do in the winter -
 when fires are burning in evening the house
 is lighted up like electricity - buffalo robes
 to ~~to~~ *waspe'lxu* ^(well made for covering) - when they get out of bed
 in the winter they go down & have a dip in the water -
 The Nez Percés still do this - roughly made robe to
 lay on ground *ngax'tci'isga'* -

hole dug in ground & roof over top & smoke
 came out roof & the women would sit there in the
 winter time & sew - very small fire in this
 would keep it warm - small, about 10' x 6' -

ula'tci'm' = underground "house" like this -
 never slept there - dirt piled on the roof - hole
 in roof ~~on one~~ toward back for smoke & door at
 one side of fire - remembers hearing of a
 tribe using underground houses, but says
 the Spokanes never used them - (?)

houses in a row in village - never in a
 ring - just one row & the *ula'tci'm'* was
 off away in back -

belt (*a'tsa'pɔlgɔ*) of buckskin - not of hair -
 men & women wore them - soaked porcupine quills
 in dyes for ornament on shirts & dresses - used
 on special dress clothing - tied on with sinew ^{time} -

The stsgaistl'koni held all the land along the
 Spokane river to the Columbia - The people of
 smaga'lt are smpo'e'loci - the stsg. held up
 the Spokane r. as far as Little Falls - east to
 tcamge'n ^(on Chimaken Creek) - This side of Springdale -
 Chimaken Creek = tsuwe'c - north ^{west} to poxpoxuwe'lc
 Hunters, Wash. - northeast to a creek that runs
 down from Springdale called stcul'uwe's -
 st'atct'atce'pi - people who lived little way
 down river from Miles at t'atct'atce'p - quite a few
 t'alia'ga - down river from preceding ^{people} -
 tcl'tc'ama'us - next down river from
 stsg. - then t'atc. - then t'cal. a little way
 this side of the ~~Sp~~ Columbia - these were
 the only settlements on the Spokane (of the stsg.) -
 tcamge'n on Chimaken Creek - all settlements
 on the Spokane were on N side -

stem tlu litetsi'n u ya'maxwa

get local groups - ~~in~~ population

neighboring tribes

social organization

trade

? tobacco cultivation

? pottery

relations with Spokane

Sam Boyd

Raymond Boyd interpreter

when the people eat they give a little piece -
to each person -
(continued)

when they are going to hold a st'a'kwa -
they take a sweat bath before - heat rocks
on fire red hot - ⁵ four people go in the sweat
house at a time - one man the leader asks
for a red hot rock - picks out a person & tells
him to bring 4 or 5 red hot rocks from the fire -
he brings them & gives them to the leader who
takes them in his hand and puts them in a
depression in the center of the sweat house - each
of the other men in the sweat house asks
different people to do the same - ci'it'u's goes
outside & tells anyone who wants to get
rocks & bring them in - about ^{4 or 5} 30 of them
do so - anyone can do this after the ci'it'u's
tells them they can - he takes the rocks from
them & puts them in the sweat house -
they close the sweat house & the leader asks
who of the 5 wants to make the steam -
one volunteers to do this & he starts singing
his su.me'c song - ~~he~~ takes & pours a basket
of water on the rocks while singing - then
all sing their g-sp. songs at the same time -
hot in there like fire - started cooling off

person with bluejays. blackened their face when it came to them

after the breakfast then nobody can eat all day - if a little boy or girl got hungry and cried & if they gave it a little piece of meat a qwa'sgwe su'me'c would see it a long way off and go after it & get it from his fingers & take it from to the ~~su'me'c~~ ^{leader} - this was any man with bluejay sumec - he knew what was happening away off - he'd whistle like a bluejay =

then the leader would warn them again not to eat - if anyone had been going to eat the food would stick in their throat & the bluejay man would know it and run over to where the person was & as he went into their house he'd say "kä" & then he'd take the food ^{right} out through their throat & look at it and kind of laugh "s++" - then he'd take it to the ci'ic'u's -

6 days & nights when they sing like this - don't eat all day every day - beginning of the last night the leader tell everybody they are going to eat now - four fires in a big ^{long} house built for the occasion, called sia'isgs - & 4 holes big enough to hold cooping basket - rocks heated on the fires - let the fires die down and its dark except for the red hot rocks - leader

when fetching hot rocks ^{to the sweat house} the ones getting them have to go to 'ore'mam but not when taking them to the cooking baskets

tells 2 people to each basket to put red hot rocks in them - they do this with their bare hands - kept putting rocks in and stirring the soup around with their hands until it was boiling - after each one was cooked the 2 on that place would remove the rocks with their bare hands & when all the 4 baskets were done they lit up the fires & the meal was ready -

they 'a' xwa to get food & game - while it was dark in the sia'iegs the people all went to growling & hollering like different animals according to their different su-m'e'c - their su-m'e'c would also let them know in a kind of a dream where they would find game in a certain place - or get wealth, etc. - when they see these things ^{in a dream} in the dark in the sia'iegs they seize the vision and hold it in their hands and kind of wrap it up in a piece of fur ^{or little animal} in his ^{skin} hands when came to - rubbed it into the fur & kept the fur around his person - then he'd get the vision - can only get this when they were to 'a' xwa-ing - the fur is good for the rest of his life & its always good -

held in winter - November - January

st'a'xwa

when leader's su'me'c comes to him in his sleep he starts singing and the leader singe too - su'me'c tells him what to do to hold a st'a'xwa - wakes up singing - tells people to fix sweat house - if the man does not sing when ~~the~~ his su'me'c sings he will sicken and die - a medicine man could save him - he would come & touch the crown of the patient's head & find out what is the matter - he did not sing when his g.-sp. did - tells him what is the matter & then the m.-man starts singing the patient's song & the patient joins in & is saved - if he doesn't sing he's going to die -

one who has mott su'me'c she's going to be ci'itu's of the st'a'xwa

start st'a'xwa in the morning - with sweat bathing as described - after breakfast nobody can eat - they are in the smkwomomε'lxu'ton all ~~the~~ day - all the people in evening go home & eat & come back - (they can go in and out any time) - anytime they want to go out they have to sing a song first - the ci'itu's is singing a song and they join in when they come in all the time inside - after dinner they go back again and at mid night go home & rest until morning -

there was a man at stsq. - a ³l'a'ia kwile -
 whose su'me'c was bluejay - there was a boy
 (his son) there who swallowed a needle & it stuck in his
 throat & they couldn't get it out - his mother
 told this med.-man about it - he ~~was~~ got all
 excited about it for the boy was just about dying -
 the father knew where the needle was already -
 he came up & said "kää" & then he bent down
 and inhaled through his mouth over the boy's
 neck and when he straightened up the needle
 was in his mouth & the boy was saved -
 the skin was not broken - true story -
~~was~~ about 50 yrs. ago at stsq. -

when a man with bluejay su'me'c gets his
 su'me'c at a s'ta'xwa he first cries like a
 bluejay "kää'g" - and then they call him over
 and put charcoal from the fire on his face -
 then he acts as the "eyes" of the ci'itu's -
 finds who is eating against orders, etc. - generally
 about 5 would have this power & get it at a
 s'ta'xwa and act as "police men" - might be
 only one in a village -

~~in winter~~ boys & girls look for su'me'c any
 time - comes to them later in winter -

if a medicine man did not shoot his su'me'c into anyone but if he wanted the su'me'c of another t'la'a'kwile he might ~~do that~~ take it -

to k'au a man the t'la'a'kwile sends his own su'me'c to kill him - doesn't know how the su. does this - both this & taking the man's su. are "k'au" -

stsgaistc'tami held the land above Little Falls to this side of Tumtum (stc'om'tsi'n'an) - people were stc'om'tsi'n'an - on beyond this were snxwame'ná'i - all called themselves spo. ke'n'i -

siməgá'lt - smtsá'á'li'i lived there - snpoe'lici lived farther on west - no snasá'. this side ^{east} of Columbia r. - all stsg. on this side -

the stsg. had one chief - so did the snxw. - one chief over the snxw. and smtutu'u'ləxwí - 2 chiefs over all the Spokane - one snxw. & one stsg. - both independent of each other - slə'ta'usi at Chewelah (šlə'ta'us) - their language is Spokane but they speak it kind of heavy - no difference at all between snxw. & stsg. in speech -

Sam Boyd

Raymond B. interpreter

people long time ago didn't have any horses - they packed and carried for themselves - when they went across a river they had no boats - no bridges - ^{would} chop a log hollow inside - & go across on it - do this with a stone sharp and saddle across river - m^{ch}'s'a'uolton was a sharp rock - when they got across they'd pack on their own backs and go on - go about 5 mi. and camp - then go on in the morning - a whole village would move this way & when camping would make conical sia'ioze houses like tipis - when camped men would go hunting for something to eat (game, birds, rabbits, etc.) while the women dug roots - they kept moving this way to get enough to eat & to gather roots for the winter - if the men don't get any game they just eat the roots - when the women got about 4 or 5 sacks of roots they bury them at the camping place after drying them & go on - after they don't see anymore roots they go back & collect the sacks they have left buried at the different camping places - when they find a fine place to hunt & lots of roots they stop there a week - men get duck eggs at the lakes where they stop -

bury the dried roots along the route back -
 meat was also dried at this time and stored
 along the way in trees on platforms of poles ^{in t'a'gama, sakaogran}
 t'e'x'la'u'sa'n cache - after they had enough
 the leader ^{ci'itus} tells them they will go back &
 collect their stores along the way - bring this
 part of the way back home so they wouldn't
 have to go out & pack so much when they
 were back in the village - got to river where
 they crossed and left some of the stuff on
 the other side - when they get home the
 men go out & bring in all they have left -
 after they get it over the river they move on
 on that side (North) - now they go hunting -
 deer, bear (t'a'm'ga = black bear, sum'a'x'a'i'et'lm^s =
 grizzly) - women cut it up & dry it - move
 on a ways & hunt there 2 or 3 days & then
 move on again - get lots of meat - when fall
 comes they quit hunting - had stored their
 meat along the way - then they'd return -
 go out and bring in all stores they hadn't picked
 up on the way - bring everything to s'sq. where
 they'd stay for the winter - women have
 collected lots of berries & dried them -

this is how they did before they had horses

men & women would pack this - dogs were not used to pack - when snow 2 ft. deep they'd use snowshoes and use the dogs to run the deer - about March they'd go out to dig roots and cross over south of the river - come over river about September to hunt & go back to stsq. ^{on} in October - berries chiefly in August - when S. B.'s great great grandfather was alive the people had no horses - the people first got horses when his grandmother was middle aged - about seventy years ago - ~~range~~
The Nez Perce had horses before the Spokane -

January si'istc
 s'k'us'u's
 stcam i'raman
 sqä'pts
 sola'mpe
 sa'a' mtkg
 st'cku we's
 stca'a'i = September

~~when the moon is moon is in new is~~
~~when a new moon~~ the month begins when there is a new moon and when the moon is waned the month is ended -

Relations by Man's side

xa'lowi

x'cwe'ou

xa'axa'

zsz, zsz

nz, zsz, zsz

we'd, zsz

sz, zsz, zsz

zsz, zsz

sz, zsz, zsz

* n'we'tston
(n', n'we'tston)

ntci'z'lt

ntz'tem'z'

husband

wife

sibling's spouse

sibling's spouse

(a second husband, after
decease of first, even though
not related to first)

Common

spouse's ~~parent~~ ^{father} & his male
siblings; (all his blood relations same
or older generation?)

spouse's mother & her female
siblings; (all her female blood
relations of same or older generation?)

daughter's husband (?; applied
by 'sz, zsz' & zsz, zsz?)

wife's wife (see above?)

? dead child's spouse, siblings

deceased child's spouse; deceased

spouse's parents & their siblings
(? etc.)

spouse's male sibling

spouse's female sibling

deceased spouse's sibling,

deceased sibling's spouse.

spouse's parents' parent & their
siblings; child's child's spouse,
sibling's child's child's spouse.
(no change after death of connecting
relative)

child's spouse's parents.

ʔhətɕinoʔaʔiəxʷt	I am tired
hətʔákeʷaʔiəxʷt	are you tired?
tɕinátosiʔiʔtɕi	I am sleeping
hətʔákeʷaʔiʔtɕi	are you sleeping?
ʔhəʔəceʔ	OK

kwentʔu as xəʔpe áptʔáʔu kwentákeʔtɕeʔm?
 when you see has a father what is he to you?
 stɕem tʔu ʔəceʔ? what was that?

həi hui s tʔáʔm tɕsɕm! let me shake your
 hətst xəʔm i tʔu skʷseʔs his son has gone
 away & married into another tribe

icɕin meʔt I am well (in health) a i kʷ meʔt
 tʔu tʔəkiʔt the deceased
 átstɕiʔtsonom sɕimeʔes his son come to live
 átstɕiʔtsonom tʔu sɕimeʔes I have come to him

2: 43a

itcinxe's I am well

ta'isxe's I am not well

it^ux'e's you are well

ta'it^usxe's you are not well

aix'e's are you all well?

ta, ta'isxes no I am not well

ta, Herman ta'isxes no, H. is not well

u'mä', iqä'xe's yes, we are well

tcem t^u in'ga'ci'm where are my shoes

tcem t^u an'ga'ci'm where " your "

tcem t^u ga'ci's (ga'ci'ns) " " his "

tcem t^u ga'ga'ci'm where are our shoes?

tcem t^u ga'ga'ci'nampe " " your shoes?

Mrs. Kot

Mrs. W. interpreter

xwe'it a white root - round - ^{some} grows in vicinity of Wellpinit - Spokanes gathered whole plant & root - hot water poured over it & the tea drunk - use it for stomach disorders - drink it hot & wrap up & sweat - Indians believe in sweating to draw the sickness out -

(xwa'it)
Lakes dried the root and scraped a little off and mixed it with kinnikinnik - occasionally smoked thus - also put some of these shavings on hot coals on piece of bark & held it under patient's nose - for colds, & to revive unconscious people - tea used for stomach remedy & to relieve congestion - followed by wrapping up & sweating -

māsmāsa'wi - ("little māsa'wi") - leafage something like parsnip - bunch of little white roots ^{from} one plant - seems to grow in vicinity on the brow of rocky banks - make tea of these roots or else chew them raw - very bitter - blood purifier, for boils, sores, skin disorders -

confessional in council (s'gām'gām'i'le) - if person had complaint they brought it before council and the defendant was produced - both would confess their part in the case & they would be reconciled - one who refused to tell his case or explain his actions

(W. says Lakes whip made of thongs braided over a stick into one thong - $svx^u k t^s a'm$ = whipper, appointed by chief)

was assumed to be guilty and punished by whipping prisoner being whipped was held down to be punished - the chief apportioned the punishment which was set by the council - punishment administered immediately after judgment - severe whipping for adultery - council stood by to see the punishment - if culprit registered what the council took to be genuine remorse his punishment might be lightened - punishment was administered in the council house - whipping was about the only kind of punishment punishment was in presence of chief - chief appointed a permanent whipper ($svx^u k t^s i'm$) who served on every occasion - whip had wooden handle & thongs - truly repentant convict would shake hands with chief and those around after punishment - often if a person acted cranky after punishment they threw him back on the blanket and whipped him some more - confession before death "sounds familiar" to Mrs. K. but she is not sure the Sp. did it -

Mrs. K. was alive when there was a great earthquake in Eastern Wash. - great cracks opened up in the earth & many people made public confession before the council - this was over 60 yrs. ago -

Lakes, ^{whip} was made of thongs braided over a stick into
one thong - 30 x "k'ts'a'm = whipper, appointed
by chief -

burial in rock slides - hole dug and corpse placed
 in tied up in crouching position - always graves
 in rock slides - dressed in best clothes - all ^{immediate} possessions
 put in with them - wrapped in a robe and rocks
 piled up around & over him - one to three
 poles ^(tctctá'na'təm) planted to mark the grave - later times
 a rag sometimes tied to top of pole -

the Nez Percés killed horses around a man's grave
 but the Spokane didn't -

remember a Nez Percés grave a little way from
 Spokane - ^{on the river} this man died and his people buried
 him on a side hill stretched out with a post at
 his head & feet and a cross bar over which was
 hung the hide of his horse - called ástctá'g'an
 ástctá'g'an'ám tctctá'tsi's ("his horse is hung over him") -
 immediate relatives take deceased's possessions
 and give them away -

after death corpse kept in house one night &
 everybody comes & is fed - all night long - buried
 next day -

memorial feast - ^(sxwálsi'i'təm "giving away food") some time after burial for
 preparation - deceased's relations - not by marriage -
 prepare for feast - accumulate a quantity of food -
 clean deceased clothes & belongings - everyone in
 tribe invited by word of mouth - usually begins

astola'gan'am t~~x~~at'tsi's

at noon - held outdoors under shades in summer
 or in long house in winter - guests were served
 by volunteer cooks - everybody ate what they
 wanted & when they were done all the remaining
 food was given away - sux^u $qwal$ $gwa'lt$ = "crier" -
 chief usually acts as this - ^{or appointed another} 2 young men appointed
 as sux^u $i'tsac$ to deliver the property to those to
 whom it is given - one for men & one for
 women - the sux^u $qwal$ $gwa'lt$ distributed the
 property - two or three speakers ^(sux^u $qwal$ $gwa'lt$) appointed before
 the feast by the chief - men appointed to look
 after the food & see that everyone is served
 (sux^u $tcamack'i'c$, "servers") - the speakers
 sit down with the others at the food - each
 speaker then rises & recounts some incident
 or memory in connection with the dead person,
 eulogizing him - chief speaks last - then
 they eat - after the meal some gather the food
 and distribute it while others just tell the guests
 to help themselves to what is left - servers then
 cleared away food & remains & the gifts are
 distributed - chief picks up the property and
 makes a little speech about the dead in connection
 with that object & gives it to one of the
 distributors & names the person to whom he shall

so'a'l k'o man = any gift received at
a memorial feast

carry it - the recipients of each article have been determined beforehand by the deceased's father or mother or whoever of his relations gives the feast - some ~~people~~ ^{relatives} gave away much of their own possessions at such a feast if they thought much of the deceased
this ceremony is still carried on with the addition of a prayer-meeting to close -

if a man's son died his father would often change his name - Sam Boyd changed his name from q'wa q'wa'lo xwi to kwel'u tu'lan ^(his father's name) when his son Willie died -

no tabu on dead person's name -

Sam Boyd Ida interpreter

doesn't know that they ever used clay for anything like pottery - never did in his time

ring game ~~to~~ ~~be~~ ho xwalo q'o'la x' t'o n - ring about 5 or 6" dia. - long string of buckskin ^{with different colored beads mixed} wound around wire core & doesn't know what

they used before wire - cleared a place 2-3 ft. wide and about 25-30 ft long & poles laid

across ends of this area on the ground - ^{standing} 2 on each side - one side rolls the ring - then both on that side try to hit it - after it has bounced back from the back pole

the idea is to throw the pole in such a way that when the ring bounces back it falls upon the pole - the one whose pole the ring falls upon wins that score which is counted by the color of the beads where the ring touches the pole - twenty sticks ~~on~~ ~~each side~~ as ~~start~~ counters to start with in one pile - each bead on the rings counts so many sticks - side to win all the sticks first wins - 15-20 beads in the ring - stcol'stsu't = the beads - if 2 happen to lie on the stick each counts - each side takes 2 turns, each "partner" rolling once, then the other side - each man has his own score - each bead counts a different number - ~~from~~ the one who has the most counters when they are all gone from the pile wins - before the game starts each one selects a color of bead & bets any number of sticks on that - takes the number he bets on if that color bead lights on his stick - each side bets on two beads ^{one on one & one on the other} - their bets must be different - if you roll your opponents beads on your stick you take the number of sticks he bet on that color - all sticks scored off the pile - the poles used are ilo m e '2l - made

of m⁹p⁹t⁹sə m⁹ə t⁹sɛ' i t p⁹ - 2 1/2 ft. long - as large
 around as the little finger - recently piece
 of iron used on end to weight it - each man
 has one of these - wrapped with piece of buckskin
 in middle & on ^{front} end just back of the piece of
 iron - didn't have ~~to~~ have su'me'c particularly
 to win at this game - no special su'me'c
 for ~~the~~ gambling anyway - but song used
 at stick game (st'səla'ləq'u'm) -

əmixwəmi' not same as st'a'xwa -
 performed in winter - ~~it~~ won't give any more
 information - but says he knows about it -
 they just sang & jumped up and down -

clmənəm'əstci'nti = "enemy peoples" -

clmē'n' = an enemy -

council - ^{səx m i t m i k} composed of the chiefs of each
 group - all had equal rank in the council -
 all called iləmi'xwəm - one head chief over them
 all - (asked if chief ~~etc~~ stsq. was head & confused
 answers) - the people as a whole elect a chief
 if he has been a good man - thoughtful person
 who has shown leadership ability - man who
 who is sisia's and of good character - always pick
 on some one who is up & coming and has been good
 at leading war - partix - any energetic young

young man would have been to war at some time or other - election of a new chief happens when all the people are together and the council is convened - they discuss but the head chief has the deciding voice - head chief functioned as war chief in war - no special war chief -

council may be held on any special occasions - any that require discussion - no special time of year - whipping was punishment in old days - *sux^u & tsi'm* was official whipper - appointed by chief - his official is permanent - if a man takes a grievance against another to the council if he wishes to have him punished - a council meeting will be called for this purpose if necessary - the council cross examine the plaintiff & defendant & try to trip them up with questions - there was a person who cross examined the defendant & plaintiff - called *sux^u sut^u mc* - appointed by the chief & held office permanently -

Sep 1935
Notebook 2

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Mrs. Wynecoop (Wm. J. C. W.)

Lakes -

silamxwi'lt (child of a chief) - either party to the marriage must be child (or descendant) of a chief in case of a chiefly wedding - child of a chief have specially strict training - for leaderships - are given tasks of responsibility - trained to consider others & especially not to be mean or selfish - when the ^{women's} fruitage dance is given and the chief's wife is in seclusion she must come out and give her consent but must not get in line with the dancers because of her ^(menstrual) seclusion - a chief's wife is ^(pu'ilimi'x'um) sxi'i'lt (leader) among all the women of the group & though she is not forced to take this position it strengthens the entire tribe some way if she does -

silamxwi'lt were sons & daughters of chief - if they lived up to the strict standard of conduct - young man after becoming sisiu's ~~tell~~ may tell father whom he would like to marry - also told mother - first told at sweat house in the men's ^{more or less} decided there by fathers after discussion by other men meeting - mothers are next told - girl's mother sends present to boy's ~~mother~~ mother - food and buckskins or clothing - wraps this up (the girl's mother and goes to the other mother's home at evening about the time of the meal when every one is there - she pushes the package in

the door & carries it down the house to where the boy's mother is & lays it before - if the girl is the chief's daughter is supposed then to make the first overtures - between commoners there is no particular rule, boy's mother may make present first - this is more usual, in fact -

the ~~kind~~ boy & girl would never have spoken to each other or associated - if any one could say that they had it would have been a great humiliation especially to the girl's parents - even commoners were not supposed to have any association between the sexes more than necessary before marriage - even after becoming *si si u's* - such laxness might bring sickness upon the tribe -

putting on pillow is special act of acceptance

if the boy's mother accepted she took the present and laid it upon her pillow there & there - the head of that family would then make a little speech about proper marriages - before girl's mother leaves the boy's m. gives her some present - might be clothing for the girl - then she takes this present & leaves -

after this the boy's m. undoes the package & puts the things away & takes any clothing for the young man & lays it on his bed - lays it

putting on pillow special act of acceptance

beside him if he's there - he accepts by taking the articles ^{clothes} & putting it on his pillow - usually next evening goes to intended father-in-law's sweat house - they bathe together & discuss the matter there - then same or next evening they (f-in-l & s-in-l) go to where the council (skwakwa'a'l) is meeting in the chiefs house - all relations, & the council, & anyone else who can get in - boy's family ^{& relations (women)} bring presents & lay them by the women's door inside as they come in - they ^{the 2 families} sit on either side of the fire & the ^(guests on end) chief & the boy's father smoke first & the pipe is passed around among the men - then the central fire put out by boys, ground laid with grass & robe thrown over it between the two families - chief brings out "family tree" (t'ki'kst "cane") ^{pole} on the top of this pole is a goat's skull - teeth ^{beast claws} & weasel skins & dyed goat's hair & eagle feathers tied around this - it is tied to the roof pole above his bed & the chief unties it and gives it to a boy who sticks it in the ground right beside the central robe - the young man is then called to sit upon the ^{by the chief} buffalo robe - he is supposed to respond at once - then the chief calls the bridegroom ^{with groom} & they sit

~~Sp call "family tree" t50~~

back to back on the robe - now if there are any bad characteristics about either of them anyone gets up & tells about them - if a man is marrying into another tribe his brother might tell him it was too bad he was taking his strength out of the tribe like that and he might freely run down the other tribe - any one could pick the bride & groom to pieces and tell anything they knew about them to their disparagement - father might point out his daughter was extravagant or careless or ate too much - they'd remember what people told them at this time with a view toward mending their ways - if father & mother kept still about their daughter & she turned out to have bad habits, the husband would bring this up in later years & it would be much to their discredit -

boys father gives girls father something off his pole, in case this ceremony is with a different tribe, even if the groom's father is not a chief in the other tribe - (emblem on the pole represented) the ^{mountain} goat which was the emblem of the Lakes - he was their original guardian when they grew out of the ground like vegetable - down in Colville country Coyote took charge & he was their emblem

2:55a

? over-formulated?

??!! Everything in beginning was formless & one & moved
by sm x pi'us ("my double") = su mi'x^u - the
spirit - the creators in vapor forms & took forms
of animals & were endowed with power to create -
planned out the way the world to be - were
su x^u k' t pa' x a m ("planners" of world) - they still have
power but not as before - reached this stage by
eating food - but the animal spirits are still
intermediate -

fasting is for this reason necessary before attaining
any spirit powers -

(Lakes feather was eagle)

and the s'xoi'e't'p had a tribal pole like this with the skull of a Coyote on top) - would give the Lakes chief a coyote skin decorated with strings of claws & feathers - the chief would put this on his own pole & then stood up & sang a song and all his tribe joined in - might be chief's own g. - sp. song - if the groom wanted to join that tribe & live with them he gets up & joins in - if he gets up his wife gets up, ^{& sings} & if he doesn't she stays still - if he does not get up this wife goes & lives with him -

guests ^{man} exchange small ~~good~~ gifts as they go out - the couple spend the night in the wife's house - his bedding has been placed there - this is by the ("sacred") fire of that house - even if he wanted to whip her ears he'd have to take her outside - They might set up a household for themselves especially in summer when people were more or less scattered about in family groups - in winter made their residence with the girl's family - residence was usually there - but occasionally bride took up residence with husband's family - or sometimes set up separate establishment but the normal thing was to join their house on to that of the girl's family -

essentially same procedure in case of ordinary people but no tribal pole - as many as 4 couples might thus be married at a single wedding - done in presence of chief & council -

girl need not marry unless she wants to as long as she is behaving according to custom - if she is regarded as unruly she might be more or less coerced -

man had authority over his wife but was usually careful in exercising it -

if a man in his dream sees danger he may tell all his womenfolk to stay in the house & not to go out that day - Mrs. W.'s grandmother was once told thus by her husband but another woman persuaded her to go & dig a certain kind of canna - took her first child a little son and went - the child was drowned & when she came home her husband dashed a paddle of water in her face - she always attributed this loss to her disobedience -

god men were not inclined to be bossy however - a man might beat his wife if she needed it - a woman could always take refuge from an angry husband in the women's quarters - strict discipline of children - girls by mother, boys by

father - soon after a ^{boy} child was able to walk he was taken in charge by the men, not expected to hang around his mother - his father would even feed him - boy might refuse food from the women folks if they offered it to him but would eat it if his father gave it to him - impressed with the idea of male superiority at an early age - he was a man -

when big hunts were on the older men left in camp looked out for the little boys - they'd gather around the sweat-house -

father might start sending boy out alone on errands & to perform ^{set} tasks alone in the woods when only 7 or 8 - taught them not to be afraid - the age varied with the lad's ability - boys had little traps of their own off in the woods - birthdays forgotten usually after birth of a child - ? no particular rites after birth -

~~child usually named after some other generation~~

child usually given some nickname or might be named after one of his mother's or father's ancestors - while still a boy he might get a name from some trait he exhibited - when a child takes his first step whoever sees him should pick up a moccasin and throw it between his feet - this will make the child

a good foot racer, or a good hunter, strong on his feet -

no mother-in-law tabu - a man's mother-in-law was treated almost as his own mother - a wife is expected to tend to her mother-in-law in the latter's old age -

a man without a family is virtually non-existent; even an isolated member of another tribe would be adopted into some family - or rather would live with them - tribal adoption among the Sakas was through marriage -

a child who was an orphan ~~was~~ was adopted by next of kin but was considered child of the whole tribe - would spend much of his time in the men's "department" where he would be looked after by anyone - a widower would just move up to the men's end of the house with his bedding - his grandmother & the woman's dept. would continue to care for his girl children - and there would be no readjustment for his boys - similarly if the wife died -

both men & women cut hair on death of spouse - cut roughly with sharp piece of flint - no ornaments worn & no paint of any kind - man's name sometimes given to his son after

death - many never married again - remarriage especially of older persons whose parents are dead usually settled in man's council & ~~the~~ must be satisfactory to the parents if any, but often arranged between the parties themselves - simply took up residence without ceremony - nearly always relatives to consider in marriage, however - these relatives furnished the legal background for marriage - people who lived together in the hills without sanctions of marriage were punished by the council even if they afterwards married - but no reason to do this as the legal procedure was easily arranged ~~between~~

when a man has more than one wife they tend to occupy separate establishments - man might have home of his own with one wife & visit the other at her families - the second wife contributed to the support of the first wife - this was for the sake of the children - although fact of being first wife conferred some distinction - difference in degree depends rather on character of the two women - a second marriage was a quiet affair similar to remarriage after death of spouse - Mrs. W. never heard of anyone having more than 2 ~~separate~~ wives at a time - never heard of any transvestites -

boys were made to walk long distances leaping over and hopping along in a squatting position while in training - under direction of their "helpers" (61)

woman customarily married ex-husband's brother whether he was married or not - especially if children were involved - no compulsion about this - if she married someone else the brother-in-law could make trouble but he was regarded as foolish if he tried to do so - there was really nothing he could do to prevent her from remarrying whom she wanted -

a widower would normally marry one of his ex-wife's sisters - especially if she had left children - there was no compulsion about this rule, but it was customary - he chose any sister he wanted - death of wife or husband in no way broke the relationships between in-laws -

it is said that brothers are full brothers if they have one mother - more closely related through the mother's side -

first cousins married - first cousin relationship no bar to marriage - uncles & aunts & nephews & nieces never married - nor did half brothers & sisters - marriage within these degrees just never entered anyone's head -

the bathing place in the women's sanctuary was where children were born - woman retired there some time before birth - small enclosure of reeds

arranged for privacy - close by water - fires &
 hot rocks around - baby first bathed in warm
 water - then greased with goose oil - woman
 usually alone at birth - but might have help
 of ^{small} relations, mother or grandmothers - all the
 women willing to help - mother bathes shortly
 after birth - $mox'olil't$ baby basket - sack of
 buckskin sewed up about 6 inches from bottom
 and from there on up holes or loops to be
 laced up - buckskin band for navel simply
 folds across infant's abdomen - bottom of this
 cradle is ~~cover~~ filled with cattail down - packed
 around lower end of baby - in winter $mox'olil't$
 $li'lt$ might be lined with rabbit fur in winter -
 top folded over baby's head and tied with leather
 string - infant never taken out of cradle except
 when necessary - oiled with goose oil & washed
 frequently - arms legs & back massaging done
~~frequently~~ at frequent intervals - buckskin thong
 stuck through back of baby - sack - could be
 carried on back or in arms - woman usually
 worked around house for some time after birth -
 at about 4 mo. the baby was transferred to a
 larger sack on a buckskin-covered board - soft
 furred skins used as padding between sack &
 board

in summer time a hoop frame projected from top of board and was covered for shade - hung on branch by thongs or end set on ground & top rocked in one hand - most of time after first few weeks when he lay on a pillow the baby was in an upright position on mother's back or hanging by the cradle-board - between one & two years old the child is weaned - any kind of boiled or cooked food fed to children while weaning - attempted to wean a boy as early as possible - children whipped by either parent or by grandmother - latter usually sympathetic - a boy was abjured not to act like a girl - modesty greatly stressed in case of girls - endurance & hardihood stressed in case of boys but not military prowess - self control & moderation & ability to be good provider -

dead buried in banters along rivers - in gravel and rocks -

if a man or woman in mourning would lie crossways of their bedding in the house with their back to the people - sign of deep sorrow - parents & spouses mourned for same way -

extreme dichotomy between sexes among Lakas runs through all departments of life -

Spokane (stsgāstsi'ḡani
stsgāstsi'ḡani)

Sam Boyd

Ida interpreter

long ago the people made fire by rolling dry grass together in a bunch & struck ~~two~~ ^a rocks of kind known as si'ḡuwa'na on any other kind of rock - struck these together over the grass many times until the spark caught in the grass & then fanned it by blowing - the rock si'ḡuwa'na was orange yellow - (? iron pyrites) - plain dry grass used for tinder - rub it together till it is broken up fine -

s3sa'tḡḡp, ^{yellow pine} while still a young tree the top is cut off & rubbed with a stick of hard wood - the sparks ^{or hot dust} caught in dry grass - whittle the s3sa'tḡḡp down flat and make a hole in one edge not quite through - end of long stick ^{stapwood} (rounded) put in the hole & revolved rapidly between the palms - hearth held between the feet - put the grass on the ground under the hearth - when it smolders they pick it up & blow on it until it bursts into fire - not used so much as the other method -

carried si' around with them & dry grass for tinder next to their belt - wrapped up in buckskin or in pouch tied to belt -

naming child - when child born it is usually given name that ^{one of} its grandparents had - ~~by~~ when he gets older they change his name to that of some other dead kinsman - parents always give him name until he is in his teens & then if there is some special name he takes a fancy to he tells everyone about it - he pays for a new name - the young man gives his parents a buckskin robe - announces that is what he is giving to change his name - parents then give it to some elderly person - any old person, who feels honored & glad at this gift - The name does not have to be that of a relative - may be made up - two people might have the same name - this changing of names might take place at any gathering of people - no particular ceremony - this did not concern their su'me'c - could change name before atstci'tsam su'me'cs - su'me'c might tell him to change his name, ~~the~~ - before changing name he ~~can~~ inquires from his family about dead relatives & their names & picks on - can change name later on, any time he feels like it - if a person is not related

to a deceased person he should not use that name - should use only names of ancestors or dead relations or a made-up one - might get a sort of nickname through success in war ~~or~~ but it would not really be his name - only have one name at a time - some always have only one name throughout life - name might be given to a man by his su-me'e - women change their names same way - never mention a dead person by name until long after his death - all the people do this, not relatives only - *tu't'li'l* "the deceased" used instead of name - used by members of family (this tabu still survives - I da) - not a superstition - mentioning name will not have evil effects but is felt to be indecent & horribly bad form - non-relatives do not use this term but refer to "the dead son of so-and-so" or similar circumlocutions - phrases or words resembling the name are not avoided -

the Stsq. bartered considerably among themselves and with other tribes - They traded for horses with each other & with the Nez Percés & others too - Buffalo hides were in demand and were obtained from the Blackfeet during periods of peace -

each party travels part way to meet -
 if they met people over from Idaho they'd
 trade - women do all the trading with
 fish + other foods - it was shameful &
 ridiculous for men to trade such things -
 when the water was too high the people
 fished by spearing -

they fished with a line for smaller fish -
 suckers, trout, minnows, etc. - used thorns
 from skwaxwa'entc e'lp thorn berry - tied
 in across & baited with grasshoppers & worms -
 fished from shore -

cut down a big tree & hollowed it out
 by burning + chopping - watched carefully
 while burning to avoid getting sides too thin -
 dig it out with stone adzes - handle about
 2 1/2 ft. long - slit in end & rock bound in -
 rock is blunt, not sharpened - but had sort
 of edge - this was held against burnt part &
 hit with another rock - canoes (sti' & om) about
 25' x 2 1/2 or 3 ft. - made of sa'a'tg^{yellow pine} & p -
 not pointed on end - left flat & sloped back
 to meet the water - no thwarts - skwa'waltem
 paddles - also made of sa'a'tg^{yellow pine} & p -

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Blackfeet used sign-language but the Spokanes didn't - "only a deaf mute talked with his hands" - but some Spokane's knew it -

(according to Ida B. Spokanes did use signs to a considerable extent)

Aug. 27, 1936 Sam Boyd

Boyd a stsqaistsitani - says there are only 4 pure stsq. today -

some men went over to Blackfoot country in fall to hunt buffalo - a certain man - the Blackfoot killed them - they were from stsqaistsitani - the Blackfoot came across them & killed them & scalped them - they were killed from a distance with arrows - when Boyd was a boy - the Blackfoot never came over here - they raided the hunting parties by surprise -

there were a man & wife went down to the river to catch salmon - captured by enemy of (?) tribe - man ran away when enemy came upon them - they captured his wife & he went back to sntutu'ulhi & told the people his wife was captured but he had escaped - the enemy took the girl to their country - she had long hair

and the enemy thought she was very beautiful - this girl was sold by the one who had captured her to a man in the same tribe for some horses - they agreed the man who had captured her should keep her hair - he cut it off - this was his ~~own~~ demand before selling her - there was an old woman in the neighborhood & she told her son, a boy of 15 or 16 to keep watch on the girl as she was to be killed the next day - he found she was sleeping under a blanket with 2 old women on top of the blanket on either side & her hands & feet tied - found this out when everybody asleep by walking around & pretending not to be interested - went then & told his mother how she was (2 logs at head & feet, too) - she told him to saddle horse & bring it secretly some distance from camp when every body asleep - about midnight, went & spied to see how she was - found her as above & went & reported to his mother - his mother gave him a big knife - told him to go back & take away the logs outside the tent where she was - cut through

the buckskin of the tent & motioned her to be quiet - felt down her hands & cut the bonds - same with feet - she cut the blanket over her with the 2 women on either side of it - cautiously raised herself & assisted by the boy slid out from the tent - they went back to his mother's tent & the mother fixed her up with ~~boots~~ & moccasins - & provisions - the boy led her out on the horse some distance ^{to} where there was a grove of trees, then asked her to dig a hole in the ground & cover herself with leaves - he would come again ~~the~~ next evening - next morning he said he was out looking for lost horses - heard the prisoner had escaped & he joined the search party sent out, to avoid suspicion - at twilight the boy got off away from the party & got off his horse & walked a while then mounted again - led the horse quietly away to avoid attention - then rode to where the girl was, got her out of the hole & they both got on the horse & rode away - took her a certain distance that night & in the morning told her to hide again & not to come near

the trail ~~again~~ during the day - then he went
 back with the horse & told her to travel
 on alone by night - she was near some
 mountains she recognized and as she
 traveled along at night toward the mountains
 she heard wolves - a wolf was trailing her
 and the search party was coming along
 right after - as she neared the top of the
 mountain the wolf sounded closer & she
 heard 2 more wolves ahead of her -
 she was on the edge of a cliff just over the
 top of the mountain & saw 2 wolves coming
 up in front of her & the wolf & people behind
 - saw a large serviceberry bush & she hung
 on to this, her body hanging over the edge
 of the cliff - heard the people walking around
 up above & talking - they started burning
 the bushes at the edge of the cliff but the
 bush went out after catching fire & the people
 went away - she pulled herself up over the
 edge of the cliff - one wolf still following her
 & one ahead of her - she thought of her *su'me'c*
 & these 2 wolves were her spirits - she came to in
 her country & her feet were sore with much
 walking - *tci'tsanton t'ut su'me'les* - her *su*

the woman was a Spokane -
uncertain of provenience -

had come to her - her wolf spirits were no longer with her - ^{came back to her people} Boyd was a boy when this happened - doesn't remember the name of the enemy -

different animals good in different ways - an insect or something small was good to conceal yourself when in danger - person had powers of particular animal that was his su'me'c -

(Ida) t'ta'akwile really a medicine man - a doctor - a sisiu's is one who is bright, smart, intelligent - both words applied to one with su'me'c, man or woman -