



NOTEBOOK 3

1934

SPRING

(1934)

8/17/36

Mrs. Jot Spokane

Aug '36

Mrs. W.interp.

right stsgästs'kən ~~sqä'~~ "fish" ①

stsl'kən = fish out of water

sak'ee'

her mother - address in ... - ... c

Hangman creek - it was a stream ... the creek and a piece ...

... country ... good for ... fishing - Mrs. Jot ...

... long after the Spokane war - her mother ... William Thomas ...

... the ...

Spokane Jay was taken ... her mother & ...

... Gary ... were adopted by ...

... a Christian - ... practically ...

Mrs. W. Sayer →
"this is a nice name"

her tã'ti'kwã called her tã'ti'kwã -
 her brother would call her tã'ti'kwã sk'u'kwí
 her father left her mother & married another woman
 had 4 children by her - one, her tga'gessã shot
 self - other 3 her si'slntse - she called them by
 these terms -

si'ntse = a younger brother (grown) - when
 a child = si'slntse - a woman called her
 younger brox. always si'slntse - familiarly -
 man calls younger sister t+sl+slu'ps until
 she grows up - then calls her sntx^wu's -
 little boy will call older sister t+ci'tci - so will
 a little girl - after he & she have grown up
 he calls her sntx^wu's -

her si'slntse - ~~two~~ died natural death, one was
 shot - ~~their~~ none married - if they had, their
 sons would be her sk'u'kwí - their daughters her
 tã'ti'kwã -

áyaxwa' 'l' ("exchange") her one younger
 sister - her mother's daughter after desertion by
 her husband - ^(Delia's father) calls her t+sl+slu'ps - would
 not call her sntx^wu's unless she (Delia) were
 a man - living Myella Moon - has children -
 salsaltpi' ("dissolve all over her") - ^{formerly Mrs. Anderson} tci'tcice she
 calls her - her father's daughter - widow of a Hey Perce

Mrs W. Says →
"this is a nice name"

tc²ai'cinma'
 tc²ai'cinma' ("straight marked on dress") -
 tci'tce - her father's daughter - Lucy
 widow - her husband a King Pease -

all resident on this reservation -

Ella Moon has one boy & one girl - Delia
 note the accent calls them st²'tce'e'lt & skwəsa'e'lt -
 "little daughter" & "little son" - Moon is dead
 he was Delia's se'st'e'm - he called her se'st'e'm
 - her brother would call her se'st'e'm se'se'ct'

her brother's wife if both were living would be
 istce'u - & she would call Delia istce'u -
 her sister's husband would call her brother st²e'ct -

tc²'am'ota'lak^u ("sits under the tree") - he was
 shot - a younger bro. - died here, raised around
 Epokane -

John Moon - tc²la:pm'k'u' ("one who ~~floats~~ drifts") -
 a stsgaistc'loni -

man calls bro's wife se'st'e'm - reciprocal
 man calls sister's husband st²e'ct - reciprocal

Aug - Sep 1936
notebook 3
Mrs. W. Lakes

(snqi'lt in Colville dialect)
(exphemane word)
"above the rapids"
"above the drops"

Joseph's Nez Perce kept at sinəka'lt & soldiers were stationed at Miles, moved from Ft. Colville - racers would come down from

There was a beautiful woman in myth times - lived at Kettle Falls - tsəptsəpti'təwəl "broken stories" - part of a longer myth told as a separate incident, to point a moral, as jokes, etc. - person can have sumi'x^u for story telling - such a professional story teller was the historian of the group - s^ux^uma'i'a'm "teacher" - "expondee" "explainer" - women & men separately instructing - Mrs. W.'s great grandmother was a chief's wife - her (W.'s) grandmother realized one day that her grandmother would die one day without imparting her knowledge - couldn't impart knowledge - this was brought up in the women's training school - the grandmother was sent out to gather a bit of foam from a whirlpool in the river - she brought this back in her hand & her teacher told her to look at it & asked her what she saw - she said "I see colors & pictures in the bubbles" - "look again at the foam" - it was breaking, the bubbles - the teacher told her to put it back in the river, that the foam would perish away from the stream - like a person who did not get in

probably at
Sink & now in
the grandmother
was from there

3:50a

Ed Samuels $x_{i}^{i}l\dot{a}'xw\dot{i}'t'sa$ - ($x_{i}^{i}l\dot{a}'xw$ "a spy" "scout") - lives on West end of Sp. reservation - his Uncle Paul $x_{i}^{i}l\dot{a}'xw\dot{i}'t'sa$ - got his farm from the uncle - speaks "Colville" dialect

$or\dot{a}p\dot{a}'x\dot{a}n$ ("burning ^{feet} arms") - West End - at ranch on river beyond church - this side (E) of Ed Samuels - a "SUN\(\omega\)k\(\dot{a}l'ti"

$sntsa'zli'i$ - Barnaby was chief at Inchelium -

$or\dot{a}p\dot{a}'x\dot{a}n$ - was chief of $sxoie'l\dot{a}x$ - lived at Kelly hills

$snti'k\dot{t}x\dot{a}w\dot{i}'l\dot{t}in$ - across Columbia from Bossberg - a stream comes in & the country is called this all the way up it - $st'q\dot{a}'t\dot{k}$ lake = Liberty Lake (& Deliath)

$snti'k\dot{t}x\dot{a}w\dot{i}'l\dot{t}in$ also a settlement -

$kw\dot{a}ttma'x\dot{a}n$ (?) Henry Martin - West end of res. - a "Colville speaker" -

$spoq\dot{w}\dot{a}l\dot{a}'\dot{a}'m$ = shinny, a game

$npok\dot{w}\dot{a}l\dot{a}'\dot{a}'mi'nt\dot{a}n$ = a shinny field

$sk'k'xw\dot{u}'m$ = the ball - made of buckskin casing stuffed with deer hair & sewed with sinew -

$po'kw\dot{a}l\dot{a}'$ = straight stick with rock on end - villages played this together -

In Lakes Delia is $sux^{u}ma'i'i'm$ & Mrs. W. is ~~sux^{u}~~ $sux^{u}nm\dot{i}'tsi'nam$ "interpreter" -

$sux^{u}mi'm\dot{a}'l'm$ a messenger - one who brings news - (today a minister)

the stream of the council -

a mother was not supposed to instruct her son - if he asked her questions she referred him to the men's department - she didn't want to make a squaw out of him -

Mrs. W.'s own mother used to counsel her to "keep in the stream", "avoid eddies", etc. - legends & myths were extensively used for instruction - to illustrate morals & examples - probably under influence of extensive educational system - after Lakes had come down into Wash. Colvilles often married into Lakes tribe & were adopted as members - rather than lose their women

sqwa'l'nu'm't - (qwaqwi'lqwa't = a tricky person -
 < qwi'l to trick, fool, hoodwink) - "a tricky story" -
 tsəptsəpti'kwəl - a cycle of stories - parts
 can be taken out & told separately - (? the transformer
 cycle)

in any council there was a pole and a goat's head
 on top - this was the lake's animal -

something would happen - an incident or joke - this
 would ~~happen~~ start a story, some incident from
 the cycle - to point a moral or exemplify the incident
 about the time all the bands of hunters, root diggers
 etc. start to group in the winter settlements in

3:6a

Lakas

sux^ugwäl'nu'm't one who tells such a
story

gwäl'nu'm'tant tsəptsəpti'kwəl =
tell me an incident, portion (of the cycle)
sits (present)

ñäpənd'kes gwäl'nu'm'tax skia'utgən
now is going to tell gwäl'nu'm't Sk.

i't tsəptsəpti'kwəl?

is it a broken story?

xaxa = untouchable, taboo

xaxa'u'lax^u = "the untouchable of the ground" (= rattlesnake)

the fall the whole cycle would be told - all the transformer stories - often in council house - (snkwakwa'e'ltan) - silamxwi'lx^u = chief's house - council was held there - when council in session anywhere that place was snkwakwa'e'ltan - all problems & disputes were brought there - order of the incidents not entirely definite - myth era called "time when they made things" - waterserpent sk'ek'wa'wi'lax^u - ^(striped on back) frogs helped (frog sni:n'a'p) - monsters in those times survive as harmful animals - e.g. rattlesnakes - ^(xaxa'u'lax^u) yet rattlesnake regarded with reverence - if kill one plug a hole & bury it & put a thread or hair on a stick - wrap it around & stretch it over the grave - ^{kei'panant} ("stretch something up over it") watersnake fixed all the waters as they are today - frogs as his helpers -

Mosquito was a monster in those days - tsasax'qs (x-tsarasalax'qs "one with a painful nose") - Pine Needle (k'a'm'a) was the spear that destroyed him - animals set up pine needles and when full of blood he settled down on them and was destroyed -

never kill a watersnake - frog is pictured across the face of the sun - it is a rain spirit

Sp. sngamgam'i'letən = council house

Sp. silamxwe'lx^u = chief's house

"

xaxa = untouchable, tabu

xaxa'u'la^x = "the untouchable of the ground"

spirit -

Delia Lot - Spokane Mrs. W. interpreter

woman's *itce'u*^{is} reciprocal - woman's *se'ste'm*
reciprocal

man calls his sister's husband *st'se'ct*
(reciprocal)

man calls his brother's wife *se'ste'm*
(reciprocal) -

same usage for cousins (*snk^usi'xu*) -
man calls his brother's daughter *sam^e'st* (recip.)

woman speaking -

brother's daughter's child *tcctci'e'*

brother's son's child *ga'n'a*

sister's daughter's child *tcctci'e'*

sister's son's child *ga'n'a*

man speaking

son of son of father's bro. is *sam^e'st* (recip.) -

brother's son's son - *sxa'pe*

my sister's son's ^{child} *sxa'pe*

sister's son's daughter - *sxa'pe*

sister's daughter's child - *si'la*

brother's daughter's child - *si'la*

- all these become *tc'a'wa* on death of ^{niece or} _{nephew}

deceased sibling's child's child - no change for death

♂

I call my wife's sister $se'ste'm$ & her bro.

$stse'ct'$ -

I am $snε'tc'it'$ to all my parents in law

~~sisters~~ $se'ste'm$ my brother's wife -

$stse'ct'$ my sister's husband -

their parents could be addressed by parent-in-law terms but no real relation -

same with siblings of siblings' spouses -

♀ Delia calls $snk'si'xu$ of her husband $se'ste'm$ and $istce'u$ -

I call $snk'si'xu$ of my wife $se'ste'm$ and $stse'ct'$

$no'xənx$ is the first wife - if a man marries again after his wife's death he calls his second wife $nge'tstən$ usually, although he could say $no'xənx$ -

$snk'si'xu$ never married - they were considered brother & sister - embarrassed Delia when she found her husband was a distant cousin of hers -

oldest of my brothers is $gä'tstc$ - called this when he is an elderly man usually - oldest of a group of brothers - woman does not use the word

at on i' xwami' ^a ~~the~~ medicine man will
 get up a prophecy - tells what is going to happen
 to a certain person - danger or sickness -
 asks person if he thinks this is so - if say yes
 then ~~they~~ the shaman attempts to defend that
 person from the danger that is coming -
 if a person's guard.-sp. is taken from them
 or lost the person becomes ill and may die -
 a boy was not a man until he got his su'me'e-

Aug. 18. Mrs. W. 5 hrs.

Mrs. L 2 hrs.

Lakes
Mrs. W.

mla'l' = bleeding

mt'k'i'ya = blood

mu'l - to dip, bale out (element in malganu'ps?)

malganu'ps (? "marked head & tail") - Eagle, person
 who lived at sxwan i'tk^u Kettle Falls - she was a
 very beautiful creature - in myth times - her
 teachers (sux^u kt's xwi'pala'm = a teacher, head teacher
 sux^u kt's x^u kt's xwi'pala'm = a group of teachers) -
 decided to give her to the best runner - report
 was sent all over & competitors came to
 sxwan i'tk^u - course led over rough ground &
 precipices - one precipice hung directly over the
 Columbia - Mountain Goat sx^u tle' lived far
 up north in the mountains - he sent his sons -
 the eldest had already come to Kettle Falls to
 court the Eagle - she despised him & so did
 all the people - thin legs, big horns, thick
 body - old Goat decides to send rest of his sons
 & restore his honor - they brought huckleberries
 as their contribution to the doings - when they got
 to sxwan i'tk^u the people all said, "here are
 more of those ugly creatures coming! - how can they
 ever win a race with their thick bodies" - all
 the racers were out there with their contributions
 - the goats were so unpopular that their
 contribution was set aside & not grouped
 with the others - the other brother goat was
 sitting by himself despondently - the brothers

see wrestling

(sɛx'a'tɔ)

planted a huckleberry bush they had brought from home in front of their ho. - he ate all the berries off it & felt all spruced up & recovered his self respect after this act of kindness --

the people finally decided to let the goats run although nobody thought they could win - at the beginning of the race the goats all grouped together while running & everybody laughed to see them do this - after running they came to the cliff & raced right across the face of the rock - none of the other animals could do that, so they won the race by a long way -

at the beginning the old grandmothers went over & were going to throw the huckleberries in the river - when they saw them go across the face of the cliff, they won the people's esteem - the grandmothers then brought the choice basket of berries over to the girl for her to taste & name - she named it the sɛx'a'tɔ "sweet berry" - from the bush the goats had planted came all the huckle berries now in this part of the country -

the goats after the race did not force themselves

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sxwoi'i'e'lpx = a number of Colvilles

on the people or Eagle - they just set out for home - Eagle followed after them - ts'i'x^uts'v'x^u Fish Hawk, i'u^lxl'x^u Buzzard, Watersnake skuk'wa'w i'lax^u, all natives of the place - (spu'a'ilgan Mountain Magpie) - all followed after the goats - to marry them

the Colvilles always had a superior feeling to the Lakes - although they admired their government & their training -

~~Watersnake~~ Watersnake never got as far as the mountains where the snai'okstx live just to where the Kutenai hits the Columbia -

Eagle married the oldest goat -

some of the girls who followed the goats when they got up to where the old man lived the Fish Hawk saw spu'pal'i'na ("long ears") Jack Rabbit - Rabbit was sitting in the corner and everytime he ~~turned~~ moved his head his ears flopped & made her giggle - she also laughed at the old chief (idemi'xwam) goat because of his appearance - instead of attitude of reverence - the boys didn't like this at all so they sent her away - she came down out of the mts. ^{into} ~~down~~ _{columbia} the river valley - can be heard screaming as she fishes there yet -

3:13a

tiqwa'asti'lt = child that exploded from the fire"
(Coyote's son)
sti'qut = when stick in fire pops

Buzzard for some cause (dirt) was assigned
carrion & corpses to eat -

Eagle said that when she saw the goats in
her home at sxwanit'le she thought them
very shabby - but as they traveled toward
home their coats became white as snow
and she saw how they nibbled only the
dewey tips of fresh grass - she tended
carefully Old Goat & was able to accompany
the goats about the mts. so Old Goat adopted
her & she married the eldest son & stayed
in the mts. - she builds her nest there
yet -

Delia Lot - Spokane

the *stə'a'uti* youngest son would be the smartest - would get the most powerful *su'me'e* - most likely to become a medicine man - says because I am youngest in family I am smart (*sisi'u's*) -

call siblings of my *nəci'ε'lt* same, reciprocal-children of *nəci'ε'lt* are all called by parent-in-law terms - whether siblings or first cousins of parents-in-law -

(?) man's brother calls brother's wife's brother
stse'ct

woman's sister's husband's sister = *istce'u*

woman's sister's husband's brother = *se'sce'm*

woman's brother's wife's brother = *se'ste'm*

woman's brother's wife's sister = *istce'u*

man's brother's wife's sister = *se'ste'm*

" sister's husband's bro. = *stse'ct*

" sister's " sister = *se'ste'm*

sibling of app. set
SH+xw's recip. bro.-sister. sis.-bro. m-f. cons. w-m. cons.
sibling in law app. set
sister/m recip.

kwε^t tlu as sxa'pe ap t'la'u kwεnt akstεm
when your sx has a father what is he to you

no relation reckoned back of ne'r'oyε -
~~no~~ stsi'xwεlt - child; son, daughter -
our children" gāsux^u si'xwεlt would
be the children of myself & siblings ^{but brother's or sister's}
_{children not} ~~my~~ ^{sux^u si'xwεlt}

grandchildren are also i'sux^u si'xwεlt -
stsi'xwεlt is a single child - also used in
referring to a grandchild -

→ sux^u suxwεltε'lis = family
a group of children
all related - groups of related people - blood
relations in same or other generations -

snk^u sux^u si'xwε - plural of snk^u si'xε -
nk^u sux^u tε'lis = they (2) are cousins - ^{or brothers}
_{siblings}

nk^u sux^u suxwεltε'lis = group of cousins -

"those persons are all cousins - or of bro. & sisters"

nk^u sux^u tε'lis - father & mother & their children

oldest sibling referred to as ci'i't "head"
"first" -

usually gā''tstc is the oldest brother whether
dead or alive, but if dead next oldest brother may be
called gā''tstc

stuwε'lt = "child whose parents have left
it, gone away, are absent" cf. stuwε'lt'amt
< stuwε'nt "gone away" - "person who has
been left - also cf. stuwε'stεn

há'st ~~st~~ xá'mi kuskú'ε' s = his son has gone
away and married into another tribe - cf. st x(ə)mε'lt
one who marries into another tribe & lives with
them -

stá'a'ut ? < áts'a'ut = the last one -
? (mε'xist) ^{mε'xom} = to rest but very improbable
connection with samε'x - also mε'x = well,
healthy, ^{fine} itcinmε'x aikú'mε'x ?

skúk'o'i = little mother - cf. skú'kú'vi

skú'sə'ε'lt = ? skú'sε' + unknown element - ε'lt

támtcsəm = shake hands - ??? cf.

st'mtce'e'lt ??? - always a form of greeting
even in pre-white times -

snkú'si'xu (? cf. skú'sε') "children of the
same" - (Mrs. W. seems to think kú'si - gives
the idea of "name")

(volunteers ^{into}) - if adopted in to tribe considered
st+mε'x l.s - needn't be related by blood -
real blood relations always st+mε'x l.s whether
you like them or not - anyone in tribe you
like you might call st+mε'x l.s - or outsider accepted
in tribe = also your-in-laws - all members
of tribe - members of other tribes - if related -
or closely related friendly groups - e.g. stsgaistc'ε'ε'
snx'omε'ná'i, stci'tsə'wi -

trading groups from stsg. territory took fish -
went trading over in Montana for buffalo robes
& skins - on one of these expeditions the

3, 16a

kui kwistámtesom! let me shake your
hand! (said if glad to see a person)

his bro. sqwaismtgon "black head" - Chief before him
xwistáp'u'som = "walking striped face" =
Chief kot of stsgai stsi'ðani - Mrs. Lots' father
in law - (xwist walking ápus stripes on
face om?) cf. ápu'soman

ɛllɪ'l

pu' = a spouse

chief sqwaizmtgan was killed - by raiding party - Spokanes sometimes raided in retaliation with sɛmɛ'lɪs of nɛɛ'tɔmtɔn.

wife after marrying dead husband's bro. still called sɛɛ'ɛ'lp reciprocally by parents in law -

qwa'tsɔt = full (nqwe'tstɔn probably no connection)

stsɔ'a'm = a deserted woman

mɔ'mi'st = woman who cannot get a husband - ^{maybe either} spinster, grass widow, or widow (= "woman single")

qɔltmx^umi'st = "man alone" a bachelor

pu'ɛllɪ'l = "his or her spouse has died"

pu'ukwe'ntɔm < pu' = spouse kwɛ'nt take
"scum - grease on top of kettle, eq."
ɛɛ'ɛ'i'ɛ' > sɛ'ɛ'ɛ'ɛ'ɛ' "top person" -

a virgin -

sntɛux^usntsu't when little children and betrothed - when they grow up (? reach puberty) become sntux^usntsu't -

"this little child is his sntɛux^usntsu't"

when the affianced couple had reached adult hood, they were each other's sntux^usntsu't - if parents favored each other they often engaged children in this manner - sometimes the engagement did not work out - the families differ or the couple proves incompatible - (such betrothal not a binding engagement)

3177a

stsa'ak~~ta~~'a'lg = "flowering" "in bloom" — Louie Thomas
about 40 — speaks English — gave a suw'e'nc last
week —

They still give stora'aga'm at Ford — the
stamge'ri^{to it} — original father of family is
stctxwasi' — Joseph Moses —

ntetamtan' a'us we (2 groups) are in-laws —

right sqaltami'xu = man

(red-head"; J.C. Wynecoop)

pa' tck'kwil'qam = Mrs. Wynecoop

L. Mrs. W.'s grandmother was daughter of chief & in
council house — thus was able to tell N.W.
something about men's affairs

ntux^usn'wax^u
ut nt^utu'x^usn'wax^u = they are betrothed to each other
(cf. sutxu's) (if children)

i sutux^u sutsu'te (not abiding engagement)

k^uti'tk^uku'sam = "big star" (k^utu'ntk^uku'sam)

Mrs. Lutz husband

if they were angry - abuse her & run her down - also might take back any of dead wife's property -

a chief's son wanted Elia to marry her - she said she wasn't worthy of him & he courted her for a long time before she married him - he took her to his father kwistp'u'sam who treated her just like his own daughter - said she had married into a poor family and would have a hard time -

parents-in-law accept children-in-law as children - after death of first wife the son or daughter in law always calls the parents in law (reciprocally) stce'e'lp even if marries again outside first spouse's family -

after marrying dead wife's sister man calls her ngwe'stan & her parents stce'e'lp - a second wife is ^{spouse} ngwe'stan even if not related to the first spouse - but in this case parents & siblings in law are called by the usual terms -

woman expected to be married by the dead husband's brother - this was up to the family brother - if he did not want to marry her she

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woman expected to be married by the dead husband's brother - this was up to the family brother - if he did not want to marry her she

was free to wed whom she pleased - if married a brother-in-law, might be either an older or younger bro. of that rank.

Delia has been widow for 25 years - up to year or 2 ago never wore anything bright and was always miserably dressed - period of mourning depended on individual's feelings - women cut hair in mourning & the period usually ended after the hair had grown long enough to braid -

anyone who dresses ^{up} again after mourning & takes up their life again is not 's'ick w a whether they are particularly looking for another spouse or not - shows their ~~of~~ grief is over -

men & women kept more or less apart - harder to approach a woman than today -

young couple usually lived for a time with either man's or woman's parents - were most apt to live first with man's family - stay with group that is most congenial - sometimes reside with both groups - first one then other - until such time as they are able to live on their own -

(~~to x & x p~~) possibly a ^{3'} ~~Perce~~ name) about 65
Sam Brown - at Wellpoint - his father a
Mr. Perce - his mother a 5059. - born here

3:20a.

correction sntutu'u'li = native of ntutu'u'lam

(not sntutu'u'laxwi)

ls'ta'us = the Colville Valley (= "valley")

Delia - Nez Percés do not have levirate or sororate

snclt²u'la² ("stick in the ground" like
an arrow Spokane name)

- about 65 - his father was "k'a'u"ed by a
local shaman & died -

a shaman has a desire to destroy someone
& this desire causes ~~his~~ his su'me'c to go
& hurt the man - the victim's own su'me'c
helps him & if in the conflict the shaman's
power overcomes the victim's, he dies -

if ~~victim's~~ su' powerless the becomes ill &
calls another shaman - sh. feels pat. all over
& discovers where the ~~victim's~~ intrusive
su'me'c is - removes it & returns it to
the one who sent it - he then dies -
if one who sent it first sees the su' being
sent back he does not die - takes it
back and is OK -

some su'me'c are so active & powerful that
a man having one does not dare think
angrily or hatefully about anyone or the su'
will charge at him & k'a'u him -

Delia's sister ^(dead) was taken sick once & her
mother sent for shaman - he said someone
had k'a'u ed her & it was too far gone &
he could not help her - she died - he visioned
her as having but a few breaths (stspá'u lc)
left - ^{her breath is gone - she will not live long} the shaman was ni'nagan (Owlhead)

The woman had had a child, chopped wood ^{same} rode horseback 4 days later ^{day} -

30 yrs. ago

Mose Phillips' grandfather - the shaman called Dan Sherwood (his wife was the patient) - he said he had discovered that Dan had said certain things to so & so & the latter was angry as a result - Dan admitted this - ni'nagon said that was why his wife had been k'a'u'ed by this person -

sister said she was passing a certain place while on horseback 4 days after birth of child when she felt the pain strike her and spread all through her body -

The man's ^{step-}son had run away from ^{school} home & come home & Dan had gone & taken him back again & had been abusive - Albert's ^{step-}father ~~hated~~ was angry at him as a result -

snxpa'u's = soul npapa'ulctan ^(breathing) breath
ska'l'ttc = body stspa'ulc = the breath

Delias sister's snxpa'us was gone when the shaman visited her - knew then she was hopeless - no getting her soul back - these 3 make a complete individual - cannot survive long without one of them -

young women from here quite often married into neighboring tribes - lived there - Spokane

men sometimes married groups outside women
& if they were reasonable they lived here
with their husbands, but if they were touchy
they were apt to go home at any disagreement -

Mrs. Tom Sherwood now dying - an
Okinagon married to a stsqai'st si'loni at
Wellpinit - long resident here -

Delex was a staxme'lt - she married a
^{Oliver's lot} stsq. & lived away from home - his name
was k'ut'it'k'u' (50m) for short - he was chief
by birth, appointed by the government, & accepted
by the council -

→ ~~and~~ ^{q'as} ~~staxme'lt~~ ^{child} ~~staxme'lt~~ a'm = our ^{relative}
in-law who lives with us" - his own relatives
call him ~~or~~ her staxme'lt even if not
living in a different tribe or country -

~~from~~ sn'k'xamt'i'n where your staxme'lt
lives - residence with ^{n' into in love}
ku is k'axme'lt in x'e'sl's m's ku n't'xamt'i's
my staxme'lt ~~in x'e'sl's~~ ^{her present}
^{residence}
nk'wa' 'k'xwam = "living by (them- or his-) selves"

generally a young couple did not set up separate
residence for some time -
married
child living in another country is parents'
staxme'lt even if not living with spouse's
family -

3:23a

ʔxαm = live away from parents

toiatʂʔxα'mi = I am living away from my parents

ak^uetsʔxα'mi = are you?

umi'a'unt = now you say it!

(tu) ʔasi'pi (the) long ago

icice' soon, little while

m kwetʂsxu'i = you'll be back

m tɔlnɛʂsxu'i = I'll be back

xali'p kɔw'kust anem kwetʂsxu'i = will you be back tomorrow morning?

~~tʂak^uma'y~~

~~tʂak^uumɛ'yɛʂtu~~

tʂaqumɛ'yɛʂtu = you told me

itɔnɔxɛ'sɔls = I am satisfied

inxɛ'sɔls mən tu in tsi'tu

I am satisfied with my house

is he satisfied?

an xɛ'sɔls mən tu an tsi'tu?

is he satisfied?

an xɛ'sɔls mən tu tsi'tu?

(i for a-if declarative)

Lakes

Mrs. Wynecoope -

skia'utgan ("shaded top")

Mrs. W. & grandfather -

at tcamge'n Mrs. W.'s birthplace

sipi'tsa ("smart person") her grandmother

Mrs. W.'s grandmother instructed her to go down from camp at dusk - when 5 or 6 years old - cross stream 1/4 mile away from camp & put string on bush - did so because afraid not to - grandmother would from time to time examine her sewing - once she remarked "it must have been a nice little bird that took your string" - (not a magpie or crow that make their nests of rough sticks) - the sewing was so neat - this bird was her sumi'x^{sumi'x} - but she did not know what it was -

prophecy - foretelling Mrs. W.'s grandfather had this power - would tell his wife to stay home on a certain day & sure enough if she didn't something harmful would happen -

ha'ma ha'ma' said to children to scare them if unruly (? connection with some monster)

let nasqi'lox^u
a cannibal
eater of people"

sni'na (owl) was in mythical times a monster - ate children - destroyed by Coyote who helped him to build a fire to roast some children & then pushed him in - the word is used in connection

sk'u'ska a ghost - when one appears to a living person he is said to be sku'saska "haunted" - person gets terribly scared - it means

3: 24a.

ɣali'p kwa'k^ust = tomorrow morning

La. n'ɛk^u nāsgi'lax^u = a cannibal "eater of people"
Sp. (n'ɛk^u nāsḡä'lix^u Sp.)

right - sumi'x
(Lakes) = guard. spir.

Spokane prophecy - Alec Pierre ^{close to} ~~over~~ 100 - elder
in Presbyterian church at Wellpinit - tells
of prophecy he heard when a young child -
already old then - a prophet had foretold
the coming of the whites & how they would
change the face of the country & introduce
new animals -

that person or someone near to them would die - voice or whistling might be a sign certain ghost was there -

Mrs. W. remembers young man said he was walking down a path only used by men & something was holding him back after a while he saw that it was a man who had died some time before - he struggled with him & finally fought through & came back to camp - they told him he was lucky he won through ~~because~~ or he might have been left there dead -

a game played - ^{kətsəpətsi'n (the game)} po'kwala (the ball) -
 4 bases - a man ^(batter) on each - catcher on each
 one - kətsəpətsi'n ("batting, hitting") -
 each ~~batter~~ catcher throws the ball around
 in rotation - if the ^(sux^u kətsəpətsi'n) batter strikes he runs
 all batters run ^{in rotation} and are touched out by dug
 catcher who gets the ball - then they exchange
 places - run as soon as ball struck at -
 xwəl'əgə'lax^u ("roll on the ground")

a road or path - a disc of bark with
 hole in center - two men roll it back
 and forth along the gallery & the competitors
 shoot from one side of the gallery - so many
 shots to each man - try to hit the hole in

the disc - bet on this

st's la' l ^{of wax} = the stick game - two bones
about 6-8" one marked with hole at middle -
2 play together - conceal the 2 bones behind
them or up under a buckskin apron
they wear around their necks & shuffle
them - sing - betters pound on long
sticks -

See Sam

owls hooting out of season is a bad omen -
if an owl lights near one & "talks" makes
noises it is an indication that something
terrible is going to happen -

if person died in accord with his people &
rules of tribe - had lived in accordance with
tribal mores would merge with the entire
body of nature like a bubble melting or
bursting into a stream - their individuality
is not preserved - there is no definite
^{land} place of dead -

creatures of
myth times
are sumi'x
today

Mrs. W.'s grandmother told her people
came from some source - she (N.W.) picked
up a little piece of cedar from a stream
her grand. asked her what it was - "cedar"
"but no cedar here - this has come from somewhere
that we can't see" - we are the same way

26a.

Sp. st³la'lgw²

creatures of myth times are sumi'x today

she had no English
 she (W.'s grandmother) became a Catholic when
 about 40, yet Mrs. W. does not think her
 conversion affected her ideas on such
 subjects to any extent - ?

skwa'kwəl*əx^u ("Prairie Chicken") at Addy,
 Wash. - several families of lakes there -
 Joe Hawke's family last to leave - few
 slo'tá'usi - big spring of water there -
 skwá'rəcin ("Crane") is near Chewelah -
 nt's'lt's'li'tk^u point of land just above
 Kettle Falls - between the Kettle River & Columbia
 was a slough & great trees - across from
 Marcus - the "basket" x'li'k'ts'i'n comes
 in from one side & the slough from the other -

? not a Lakes
 name

kwəlkwel't = talk, speak
 ("going into retreat")
 ("place of decision")

Lakes -

some ~~men~~ ^{women} live in the suk'augantsu'ton all the time - those chiefly who have few ties of family - some old women live in the council house snkwakbu'aitin all the time - there is here a space in each of the structures where fire-pipes can be drawn away & mats spread & the council held - women always sit at their own end of the house in such case - boys and men not councillors at this - a man will never come in the women's door of any house - & vice versa - in a camp the men's bathing place is upstream & the men's doors all open in that direction - women similarly & down stream -

in suk'augantsu'ton a woman is safe from male intrusion of any sort - have little houses there while men put up lean-to shelters in their retreat only in winter - have sweat house there all the time, however -

Delia - Spokane (la'ke' = buried)

sl'a'k'ist = sweat house - with as frame in hemisphere bent over - covered with boughs & dirt thrown over the whole thing - often used so long grass grow all over it -

Delia saw a semi-Aturanan house once -



dirt piled on sides to top - dug down some into ground -

this was at ntutu'u'lam - stcpla'k'k'xu (= "buried house") - dug out 3' or more in ground - used for cool retreat in hot weather -

this place was used by women as a quiet place where they could sew -

when sweating the men would often have visions from their su'me'c -

~~sux'u'ti~~ sux'u'ti'p a girl who runs away ~~and cannot live with~~ her & marries against her parents' wishes - (x'u'ti'p = she runs away)

used only for women - a woman who does this is ~~wild~~ wild (ua'qu'at) - a mild mannered, quiet woman would never do this -

we'cic = only a woman - one who elopes - one who x'u'ti'p - goes away & lives with some man - tcl'nqumi'st "steal self away" with some man -

Delia - if I come to Wellpinit ^{to often} they'd say in Seattle in 41

3: 29 a.

la'k'an I buried him
la'k'an'an I buried you

s-te-la'k'-t'x

new ~~ka~~ la'k'ant'x n stca^{tsu}we'ca
you will bury me in Wellpinit

stca^{tsu}we'ca (< ts^{tsu}we'ca "little stream
"creek") = "place of little streams" they say
that Wellpinit is Neg Perce for this word -

sqaltami'x x^{tsu}topu'santem = a man ran away from
her

(said to me)

tctma'pələ tʰu tən an l'a'u
you are orphaned from your father (on father's side)
(tʰu tən a s k'o'i)

tʰu tctma'pələ tʰu tən in l'a'u
tctma'pələ alone means one both of whose
parents have died - always taken care of carefully
by relatives when children - a n orphan
would always get careful treatment - some
people - no stigma whatever attached to the
word, or the concept of orphan -

if the parties were willing to marry in
an illegitimate match, after the woman was
pregnant or had born a child, they were
married, but not forced to -

sntxu's used more when person addressed
is grown - plu. sntxu^utx^u's -

nk^usux^usi'xu = brothers & sisters &
first cousins - my children & my ~~children's~~ children's

ntxu^use'lis = brothers & sisters (+
1st cousins) opp. sex as a group -

nk^usux^ute'lis group of people all
of whom call each other ^("sole thing") sk^usi'xu -

ci'imic (s^usi'xwəlt) = an only child -

~~tʰu~~ ci'imic tʰu is k'o'i o s ci'imic's

is ci'imic tʰu is tʰu tʰe ce I am my mother's only child

my sister is my only (sister) is k'o'i is ci'imic

my mother is my only (parent)

3:30 a.

kə'ts'a'ʔtsən (? Kutenai for horse)

xax'tt'si'n = dog

slntct'tsasq'a'xa = horse ("aiding animal")

? < tetu'xu "add"

ak^usci'imk'c?

I have a brother & sister, I would ^{not} say -
tcin äpt sntux^utxu's - only if I had
2 or more sisters -

(ta iäpt = I do not have)

other tribes would come to stsgai stsi' t'an during the fishing season & trade horses for dried salmon & local vegetable products - fishing season commenced earlier in spring with salmon trout (x^a m'ena) followed by suckers (tcile'na) eels (k'utul) ^{with salmon} - then about 1st of July, salmon - red salmon (sm'itc) - think this turns into the dog salmon (st'cal'uwe's) - these are caught chiefly in the riffles - start catching them in September - q'wa'itc "squaw fish" - xoxweyu'tsiln a white fish with small ^{round} mouth, rather bony - tc'atci'wa somewhat like small salmon trout - ^{thus is} caught the year around - women had job of drying & curing fish - would be odd to see a man doing it -

men did the actual fishing -

<ci't' stsc'ci't' ("one taken care of") - child not one's own whom one raises - an orphan, e.g. - a family would say of such an adopted child - q'astsc'ci't' - when it grew up one would say it was is (my) stsci't' - if the stsci't' mentioned its home it would say is n'am u't'an ~~person~~ ^{person} <amu't "sit, stay, dwell" - would call ~~person~~ ^{person} who

raised him * tct'entsu'tan
 intc'entsu'tan = < ci't' to care for ("one who
 cared for me") - "mytct'entsu'tan" -
 plur. wuk intc'entsu'tan -

~~represent~~ all relatives should be addressed
 by ~~name~~ ^{relationship} term - not proper to
 address them by name - all except parents
 may be spoken of in 3rd person by name
 or by relationship term with personal
 pronoun - grandparents also always spoken
 of by relationship terms - names are only
 used among strangers - used in addressing
 & calling a persons attention -

sil'epa'l' ("twisted dress") Delia's name -
 her ga'xa owned this name long ago - had
 no children & no one to carry the name on
 so gave it to Delia - she was married
 to a Coeur d'Alene & had no children -
 Delia's niece died at Ford (Willie Andrews sister)
 and after the funeral her ga'xa gave a
 ceremony for her & her sister & changed their
 names, D.'s to sil'epa'l' & her sister to
 ayaxwa'l' - names were changed after the
 funeral on account of the death -

? Delia thinks this is because a person does
 not want to be reminded of the name by which the

3:32a

cf. $k'wimtsam'ti'tc$ = "little salmon" Ed Boyde's
name as a boy

$ststtsam'e'lt$ - children (not relationship
term) cf. $tslti'mat$ "small"

Delia objected to a former neighbor calling
her (own) children $tsi'e' ststtsam'e'lt$
"those kids" instead of $tsi'e' sux'si'xwale$
"my children" - says times have degenerated -
tell me never to call my children $sttsam'e'lt$

$sk'u'kwimalt$ = a little child - same
age as $cecutam'$ or $ttuwit'$ - $sk'ukweyu'ma$
"small", as $k'ukweyu'ma$ $o'oxte'lt$
(? cf. $sk'u'kw'i$) - not relationship term -

cf. - $tslti'mat$ "small" plural
 $k'ukweyu'ma$ " sing.
 $k'ukwi'me'taxu$ "a small house"
 $tsltslma'e'taxu$ "small houses"
 $tsltsi'mac'n (x.)$ small feet (has 20-7-20)
 $tc'k'ukweyu'mac'n$ one small foot

3:33a

(? some animal)

xaxasqá'isq'ai = a guardian spirit name - belonged to a Nez Perce - in law of Mrs. L.'s -

her Nez Perce relations were lá'pawai - ? from SE Wash.

síl'əmí'x^u my name

sələmí'x^u - his mother & Delia's

were closely related (? snk^usux^usi'xu) -

snxwəmə'ha'i the mother - a ~~stsgáistsl'tani~~ was a stcəmge'n'i the

father - sələmí'x^u lived at Ford & Delia

gives me his name - his father with fishing chief

the snutu'u'li & the snxwəmə'na'i were ^{at stsgáistsl'tani}

the same people -

ut stsgáistsl'tani = they are stsg.

Posibly sam'e'lt is man's male sibling's daughter ~~by~~ man's father's beq
t'p'utsamen " man's " " son,

tu ga' sel' si'la

gan' ga' n'a

saxaxa'pe

t'cu' t'ca'wa

t'apt'o'pie

nar' ne' r'oye

sk' sk' se'

in xame'nte tu is k'usk'use'

I like my sons

ut is k'use' go xame'ntes

my sons like me

xalip ut is tamtce'e'lt g'sxu' i t'cas t'axa'tk'

~~tomorrow~~ my daughters are going to go to Spokane

spi'st'e' a go wit'ct' tu is tamtamce'e'lt

~~today~~ did you see my daughters

tamtamce'e'lt

ta, ta sawit'ct'st tu as tamtamce'e'lt

no we did not see your daughters

tu we' tu is tamtamce'e'lt

(01) ti'e'
(there)
here

those are my daughters
(over there)

tu is

when grown up ut is si'ntse (also g'ansi'ntse)?

when little ut is si'slntse (also s'ansi'slntse?)

continued

3: 3da.

Mr. W. - r an alveolar trill

laker - we'sa = ga'x'a

tsuwantsu't = searching for guard. - up.

its tsuwantsu'ti = he is looking for sume't

sux^htsuwantsu't = one who is " " "

th'a'ast^htsuwantsu't = he has asked for his due

th'a'wis^htsuwantsu't = he has finished looking

laker - women raised more easily than other
peoples because sexes kept so rigidly apart

wis'gi'nten = I have ~~finish~~ written it (down)

th'ewis'gi'nten = I have finished writing it

th'ewisten = I have finished

th'etunye'test = I have finished, ended, it is ^{tone}

th'ewis me'y'en = I have finished

th'ten^htcuwu'p = I have no ^{more} to say - I have no
I'm through (speaking) ^{more to say}

xam'ma'tt flie - sing. xama'tt

a ce'kuipa't = is this right?

Deia -

can always use full form of name - people who don't know one very well use full form of name - but it wouldn't imply familiarity - in part of close friend to do so - but it would be said in council

ku'i, ku te^u kwilu'tu'lax^u qwal'gwä'ltic
now (Boyd's name) you speak

(²tcilu'x^u) xali'p m q^swi'tcam ku kwilu'tu'
(this evening) tomorrow I shall see kwilu'tu'

tcilu'x^u m q^owi'tcis ku kwilu'tu'
this evening (he) will see me kw.

aku wi'tcam^(tu) tu ta'mga spi'sts'e' tcilu'x^u
did you see a bear yesterday evening

awit'cant^u tu 'n ta'mga spi'sts'e'
did you see the bear yesterday

wi'tcan tu 'n ta'mga spi'sts'e'
I saw the bear yesterday

nek^utcin ets wi'tcam tu tu ta'mga = I have seen a bear
uts pi'st'e'm kwets wi'tcam tu tu ta'mga
did ever you see a bear?

ta pi'st'e'm i ets wi'tcam tu tu ta'mga
never I have seen a bear

itcam'ic es tli'l u ets wi'tcetan

3.35a

sm'xa'i'tcɛn = grizzly bear

L sm'xi'st = red bear

L sm'xe'kɛn = black bear

Did you ever meet Dan Sherwood?

u'ne', tu n stcetsuwe'ca'u'wi'tcɛn

yes in Wellpoint I saw him

tu'wi'tcɛn =

I saw him in passing-

spi'stʂɛ'u tɛn wi'tcɛm tɔ ka'mga

yesterday (past I saw a bear

note)

• spi'stʂɛ'u go wi'tcɛs tɔ ka'mga

yesterday saw me a bear

xast skwa'kust tu k^u sil'amix^u

good morning (name) [formal]

(more familiarly, xast skwa'kust, sil'amix^u)

ap smä' ^u mi tu kwɛlu'tu' (kwɛlu'tu' la'x^u)

he is going to
tell something

Sam Boyd

right.

(also without tu - possibly indicates more familiarity
or abbreviated form of speech)

~~xi' tu k^u kwɛlu'tu'~~

nek^u kwets^u wi'tcam tu tu ta'mga
you have seen a bear -

a k^u tu'nt nta'mga tu asts witc ?

was it big bear (that) you saw ?

(or) a k^u tu'nt tu asts witc tu nta'mga ?

ta s k^u tu'nt , k^u k'wiyu'ma

it was not big (it was) small

tsek^u tu ~~tu~~ k^u u wi'tcam tu tu ta'mga ,
ne^u k^u es tcinom - if you saw a
bear, what would you do ?

tlux^u ne^u u tcin nxä't (tlux^u = certainly, indeed)
I would be afraid

tcin en nxä't tu tu ta'mga

I am afraid of a bear

ne u tcin nxä't = I would be afraid

tsek^u tu tcin wi'tcam , ne u tcin nxä't

if I should see one I should be afraid

tsek^u tu u wi'tcam , ne u nxä't

if she saw a bear she would be afraid

tsek^u tu k^u u wi'tcam , ne u kwan xä't

if you saw one you would be afraid

ta iqs^u nxä't = I would not be afraid

tsek^u tu k^u u wi'tcam tu nta'mga , a ta qs nxä't ?
you wouldn't be afraid ?

I am not afraid (used alone)
 ta, ta'igs n̄xá't no, I ~~wouldn't~~ ^{wouldn't} be afraid
 taqs n̄xá't ~~you wouldn't be~~ don't be afraid

ne u taqs n̄xá't = you wouldn't be afraid
 ne u ta'igs n̄xá't = I wouldn't be afraid
 á' n̄xá'li = she is afraid
 ta' n̄xá't = she is not afraid

tci n̄xá't = I am afraid

kwa' en' n̄xá't = you are "

en' n̄xá't = she is "

á' n̄xá'li = she is afraid (right now - continuing)

ets' i' t̄ni = he is eating

in xame'ntc tci qs' i' t̄ni = I want to eat

I would like to ak' qs' i' t̄ni = do you want to eat?

an xame'ntc k' qs' i' t̄ni = would you like to eat -

an xame'ntc k' qs' i' t̄ni

in before s becomes i

ut in tga'qtse (utan tga.; ut tga'qtsees)

a go wi'tccttu tu ut in tga'qtse

did you see my older brothers?

a wi'tccttu tu ut tga'qtsees?

did you see his older bro.

ga ut ga'tstc our eldest brother

tu ut ga'tstcamp ut sisia's

in tsitsi'u'ps + ut in tsitsi'u'ps

(same usage as for skuse')

ut in tci'tce

ti'e' ga ut state'ute'lt = these are our youngest siblings

ut i/slsi'' = my mother's brothers

ut in ga'xa = or in gaxga'xa

ut isame'lt = no reduplication

ut iska'kwi = no "

ut isku'se'lt = no redup.

istm'tm'tce'e'lt or ut istm'tce'e'lt

ut in tu'nc no redup.

(right) sister's daughter = stm'tce'e'lt (= "little daughter")
own " = stm'tce'e'lt

right sister's daughter - s'tm'tce'e'lt ("little daughter")
own daughter - s'tm'tce'e'lt

tu i^u sɣalxä'ləwi
 qä ut sɣalxä'ləwi

ut isɣa'axä' (a (not used) diminutive sɣɣaxä'axä')

ut in tɬtsɛ'tstɛ

ut i~~m~~ sənɛ'tc'ɬu or i sənɛ'tc'nətɬu

i sɔpsɛ'pən ut i sɛ'pən

ut i stɛɛ'ɛ'lp i stɛɛ'tɛɛ'ɛ'lp

ut i stɛɛ'ct no reduplication

ut i sɛ'stɛ'm i sɛ'sɛ'stɛ'm

ut in nɣwe'ts'tən i nɣwe'ts'q'wətstən

ut in ntci'ɛ'lt i ntc'i'tci'ɛ'lt

> note 2 persons ^{in mod} who are in such a recip. relationship
 are said to be ntc'i'ɛ'ltä'us

ut inte'tamtən'

? possibly a Cayuse

qé'us

stqamtsin'i

3:39a.

tca'ma'yagan a Cayuse from stqamtsin'on
Snake River - lived at Roberts Lake - had 3 wives -
died long ago - old man when I was young
^{(also Cayuse?) - he brought them with him}
3 sons + they all went over to the Colville reserve.
2 left alive on Colville res. - thinks
tca'ma'yagan came from Wai'a Wai'a river

~~qé'us~~
(a p²) tca'n x'u'u's = I am waking up

right nqwe'tst'an = 2nd spouse after 1st's
death, even though not related to first - all
in-laws of sibling generation after death of
spouse

ɔxɔxtɛ'lt babies
ti'tuwi't
cice'ucutəm'
si'ɔi'ɔ'pstci'nt

ci'i'ti the first born (< ci'i'te "first")
iscici'i't my elders

sux^upu'kwɛnɛ'm = one (m. or f.) who runs away
with another's spouse (wife or husband) -

~~etsxu'ipɔ~~ etsxwə'əpə'm'i' tu na si'ntse
run away with your brother

sux^u.ti'p the one who runs away (if woman)

etsxwə'əpu'si'tsm'a'm

he has run off with a woman

~~etsxwə'əpu's~~ ets tu an tstsitlu'ps

he has run off with your younger
sister

stu'uwe'l'amt
ut ntsəl i'ckwə
st'et'et'əm'i'c

teen tu a spu'x'et'i'p spi'stse ten pu'x'et'i'p
where thy runaway wife yesterday my wife ran away
if my wife runs away with another man -
she would be my pu'x'et'i'p - her mother would

3:40a.

gerome - takes informant at Northport - might be
Bob Bailey's 1/2 bro. Charley Brown, educated but not ^{good}
so well informed

→ sn̄t̄ɛr̄ə'ɛmɛ'p̄ the family line - lineal
descendant -

go sn̄t̄ɛr̄ə'ɛmɛ'p̄s ^{Cornelia van Elm.} so + - so -

I am a descendant (of) "
(the line of)

ɛl't̄ɛɛ'n̄ t̄u a sn̄t̄ɛr̄ə'ɛmɛ'p̄?

from where your family line

so + so i sn̄t̄ɛr̄ə'ɛmɛ'p̄ so + so is my ancestor

ḡa sn̄t̄ɛr̄ə'ɛmɛ'p̄l̄t̄ so + so

we are of the line of

ūt̄ i sn̄t̄ɛr̄ə'ɛmɛ'p̄ - they are my descendants ^(of her grandchildren)

ḡa sn̄t̄ɛr̄ə'ɛmɛ'p̄l̄t̄ Nancy - we are descendants
of Nancy

one of
them
would say

go sn̄t̄ɛr̄ə'ɛmɛ'p̄s Nancy

women return to man in *u'x'at'i'p*
in the same manner -

u'acaw'e'c'c they are *we'c'c*
we'c'c tu i s'ant'e'e'lt
an outcast (is) my daughter
u'acaw'e'c'c tu i s'nt'x'at'x'a's
they are *we'c'c* my sisters
i s'tax'x'm'e'lt

my sister living away from home
tctm'tma'p'ole orphan
tctitma'p'ole little orphan
tctitm'tma'p'ole little orphans
q'atctm'ma'p'ole we are orphans (grown)
(*tctm'tma'p'ole*)
(also child abandoned by parent)

plur.
at 3'am.

s'am'amatu'li - single woman who has
never married & stays at home -

sts'a'im - woman who can't keep her
husband - he somehow just gets tired
of her & leaves her - (evidently (2292 W) is
hard to get along with) - plur. *sts'a'tsa'im*

often done for man to marry bro. wife's
sister - a usual thing in the old days -
(see Boyd on husb. of *qa'xa* = same 'st) -

(either boy or girl)

illegitimate child - still etc etc (? "lost") -
 pitiful, says Delia - might even be abused
 by its relations - Delia adopted such a
 child whom its grandmother was abusing
 on account of its bastardy - a girl -
 always under a social cloud - ^{people, enemies} might
 cast it up to him -