Habitat and Boundaries. — The country occupied by the Coeur d'Alène was almost entirely within what is now the State of Idaho. A small part extended into Washington. They held all the head waters of Spokane River from a little above Spokane Falls to the sources (including Coeur d'Alène Lake and all its tributaries). To the southeast they extended across the head of the clear-water, a tributary of the Snake River. Their eastern boundaries were the Coeur d'Alène and Bitter-Root Mountains. Generally speaking, their country is mountainous and more or less heavily forested, with more rain and snowfall than the territories of the surrounding tribes. The western part of their country around De Smet, Hangman's Creek, Tekoa, Farmington, and towards Spokane Falls, is drier and comparatively flat, open, and very well grassed. In the central part of their territory are many navigable waterways. On three sides, tribes of the Flathead group were neighbors of the Coeur d'Alène,—the Spokan to the west, the Kalsispel to the north, and the Pend d'Oreilles to the east. On the south their neighbors were the Nez Perce and Palous; but, as the latter are considered comparatively new arrivals, in olden times probably they bordered only on the Nez Perce. It seems likely that there was a narrow strip of neutral country between the two tribes, used to some extent by both in times of peace. For many years the tribe has been on the Coeur d'
d'Alene Reservation in Idaho, which is located near the southeastern borders of their old territory.

Divisions, Bands, Villages.-- The grouping of the Coeur d'Alene into divisions and bands is fairly clear. To judge from the number of chiefs and by information obtained from various individuals, the bands were grouped into three, possibly four, units corresponding to divisions of the tribe. These were,-

1. Coeur d'Alene Lake and Spokane River (possibly Spokane River may have been separate).

2. Coeur d'Alene River.

3. San Joe (or St. Joseph) River.

It seems that the foot of Coeur d'Alene Lake, where the head chief lived, was the headquarters of the tribe; but this is not quite sure. Some informants, however, consider it the old, traditional seat. I obtained the following list of old villages or winter camps, which were the permanent wintering-places of the tribe immediately before the time when they became regular buffalo-hunters, or at least before they were first decimated by small-pox. Some camps are said to have had very few lodges (perhaps three or four families), and others had very many lodges. The largest camps are credited with a winter population of about three hundred. The population of the various camps fluctuated a little in different winters. The number of camps belonging to
each band is not quite clear. In most cases the band consisted of a single camp, or, in other words, was equivalent to the village community; but in some cases it had a main camp and one or two small outlying camps, as among the Thompson Indians and other tribes.

**Villages of St. Joe River Division**

1. *stiq tak c n* ... Near the mouth of St. Joe River, on the river, or nearby on the lake.

2. *cetictac c n* ... Probably on the lake, near the last named, probably on the north or east side, not far from the mouth of the river.

3. *sts tstaues* ... On St. Joe River, at the place now called Fish-Trap by the Whites.

4. *teatowecalks* ... On St. Joe River a little above the preceding.

5. *ntcmtc n (confluence)* ... At the confluence of the St. Joe and St. Marie Rivers.

6. *tax olks* ... On upper Hangman's River, at a spring near the foot of the hill, just south of De Smet.

There were no permanent villages or winter camps on St. Marie (or St. Mary's) River, none at *teatkolat* (chetolet of the Whites), and none at *n lpos nts n* (Tekoa of the Whites). These places were all summer camps. The Indians had a large fish-trap near Tekoa
long ago.

Coeur d'Alene River
Division

1. tclatkalpo . . . On Coeur d'Alene Lake, close to the
   mouth of Coeur d'Alene River.

2. kwalt (probably near the lake and close to Harrison.
   "black pines") .

3. alkwarit . . . . At Harrison.

4. nezaist m . . . . On Coeur d'Alene River, a little
   above the preceding.

5. nestakwast . . . . At Black Lake, at a tributary river
   and lake here.

6. kolkolitalps A little above No. 5.
   ("black pines"
   rimus contertia)

7. smak k n . . . . At Medimont.

8. nsalut . . . . On Coeur d'Alene River, a little
   above No. 7.


10. nonalstkeiix n . A little above No. 9.

11. sgot tu . . . . At Old Mission.

A band of Indians also made their headquarters near Wardner.

Coeur d'Alene Lake and
Spokane River Division.

Location.

1. ntaken . . . . . . Hayden Lake, north of Coeur
   d'Alene Lake.

2. to late lite m n . . Half way down Coeur d'Alene
   Lake, on the east side.
3. ntsomgsinks (probably "head").
4. sm l lena ... Near No. 3, on the same side.
5. lpo nlep m ... Very near No. 4, on the same side.
6. near pt ... A little below the latter.
7. stca. t kwe ... A little below No. 6.
8. kamilen ("throat"). At Post Falls (there are falls here).
9. ntseq elp nst ... About one mile above the Spokane bridge.
10. ne wasalk s ... A little below No. 9.
11. ntsatsakwolsatko ... On Tamarack Creek, towards the mountains.
12. nes wax we ... On the river, a little below the last two.
13. nesli xom ... A little below No. 12.
14. tcanokwak n ... A little below No. 13.
15. mul.c (probably means "cottonwood").
16. tca tenwa help m ... A short distance below Green Acres, and about twenty miles above Spokane City.

No. 16 was the last village of the Coeur d'Alene on Spokane River. A few miles below was the boundary between the Coeur d'Alene and the Spokan. The latter, however, did not go much above Spokane falls (or city).
Population -- The Coeur d'Alene claim to have been very numerous before the first appearance of small-pox among them; but they have no definite idea of their numbers, which they place at from two thousand to five thousand. Judging from the number of their winter camps or villages, they probably had a population of three thousand, possibly between three thousand and four thousand. Small-pox twice attacked the tribe,--first, it is said, about ninety years ago, possibly about 1831 or 1832; and again about seventy years ago. Toll was taken of every camp, and some camps were almost completely wiped out. The report of the United States Indian Department for 1905 gives the number of Coeur d'Alene as 494, all on the Coeur d'Alene Reservation. There were also ninety-one Upper and Middle Spokan with them on the reserve.

Migrations.-- There is no record of any migrations. According to tradition, the tribe has always been in its recent habitat.

Intercourse and Intermarriage.-- Intercourse was chiefly with the Spokan, and to a less extent with the Pend d'Oreilles and Nez Perce. The Coeur d'Alene claim that long ago they seldom intermarried with other tribes, and what little intermarriage occurred was with Spokan, Pend d'Oreilles, and Nez Perce. They say the first intermarriage with Kalispel was not more than eighty years ago. After the tribe began to make annual journeys to
the Flathead country for buffalo-hunting, intermarriage became more frequent with Pend d’Oreilles, and some took place also with Flathead and Kalispel. In later times there were a few intermarriages with Colville, Sanpoil, and Palouse, but none at any time with Columbia, Wallawalla, Cayuse, Shoshoni (excepting slave marriages), Kutenai, and other tribes. The introduction of the horse facilitated intermarriage with Salish tribes to the west, north, and east. Since the tribe has been on their reservation, intercourse has been almost entirely with the Spokane. Intermarriage with Whites was never very common, and none occurred with Negroes and Chinese. There are probably less mixed-bloods among the Coeur d’Alene than among most surrounding tribes. Long ago there were some slave-women in the tribe, chiefly Shoshoni from the south; but the tribe had very few slaves, and it is not likely that much foreign blood has been introduced from this source.

Mental and Physical Traits.-- The Coeur d’Alene differ somewhat in appearance from the surrounding tribes. They are of fair stature, the men probably averaging about 169 cm., few being very tall or very short. They appear to be more heavily built than, say, the Spokane and Okanagan, and to have rather large heads and heavy faces. In disposition they seem to be more serious and reserved than some of the neighboring tribes. They pay much attention to religious practices, and have
been credited since early times as a tribe possessing a rather high standard of morals.
II. Manufactures.

Work in Stone.-- Stone of many kinds, intended for tools, was cut with quartz crystals, arrow-smoothers, generally made of sandstone or other coarse-grained stone, were cut with these. Sandstone files were used for grinding and sharpening bone, antler, and stone, and, it seems, were also used for cutting some of the finer-grained stones. Adze-blades and chisel-blades were made of fine-grained hard stones of several colors, and were cut and sharpened with quartz crystals and stone files. They were all, or nearly all, of short types. However, stone adzes and chisels were not much used. It seems that no long celts, like those of the Lillooet, Thompson, and Columbia, were made or used. Adzes were hafted in the same way as among the Upper Thompson and other tribes. Stone hand-hammers and pestles were made of river-boulders selected for size and shape to save labor. They were worked down by pecking with the edges of hard unworked stones or river-boulders selected for hardnes and for handiness of shape and weight. Most of the latter were elongated or slightly pestle-shaped. The pecking was first done in rings $\frac{1}{2}$ parallel to each other or in spirals, and then the intervening surfaces chipped off, the process being repeated until the desired size and shape were attained. They were finished by smoothing or rubbing with coarse stones or sandstone files. Pestles were conoid in shape. They had a rather small or narrow and almost flat base, and tapered
gradually to the head, which was often more or less pointed. A few had heads carved to represent animals, etc., or had simple rim enlargements at the head. They were of two sizes,—short ones, about five or six inches in length, for use in one hand;\textsuperscript{2} and long ones, up to double that length, for use in both hands.\textsuperscript{3} Hand-hammers were of about the same length as the short pestles, but varied in size and shape. They were round, and usually had wide, deep striking-heads and well-defined tops, like some of those used by the Thompson Indians and Nez Perce.\textsuperscript{4} Most tops were flat; but some were pointed or rounded, and others hat-shaped. Stone mauls were made, some of which were of the type figured by Wissler for the Blackfoot.\textsuperscript{4\textsuperscript{1/2}} Others were shaped somewhat like stone hammers; but they had deeper, narrower bases, more or less square or flattened, and the handles were longer and thinner than hammer-handles. Some of them may have resembled a flat-sided hammer of the Nez Perce,\textsuperscript{5} but were not so short and thick, while others may have more nearly resembled wooden mauls\textsuperscript{5\textsuperscript{1/2}} or some stone clubs of the Thompson\textsuperscript{6} Indians. In these mauls the sides of the base was the striking-surface, instead of the bottom, as in hammers. Both hammers and mauls were employed in driving wedges, stakes, etc. A heavier maul wielded with both hands was in use. It consisted of a boulder fastened with withes or twine to a short wooden
handle, and was used for driving larger stakes, as in weirs, etc. Possibly some of the stones were grooved; others had hide shrunk over the handles. These may have resembled Blackfoot mauls, but some seem to have been heavier and differently hafted. It seems that no stone mortars were made or used, excepting perhaps a few small shallow ones (more like dishes) for paint, etc. They were made of steatite and other soft stone, and it seems were not at all common. Files of fine-grained stone were used in smoothing and polishing bone, antler, and wood. Arrow-heads, spear-points, knife and other blades, borers or perforators, skin-grainers, etc., were flaked with flakers of deer and elk bone. The small tines of antlers were rarely used as flakers. The process of flaking was the same as that described for the Thompson and Nez Perce. Stones for arrow-heads and other flaked instruments were procured near Coquitlam and in other parts of the country. The common colors were black, white, and yellow; but some stones were reddish, mottled, and other colors. Pipes were of soapstone. The stone was cut with quartz crystals, arrowstones, animal's teeth, etc., filed into shape with knives and files, and drilled with perforators. Flaked stone knives with crooked points were in use, and seem to have been similar to those of the Thompson. Flat stones were used as anvils, etc. Small flaked and notched stones were used as rasps and planers.
for wood, such as arrowshafts, and for rawhide ropes.

**Work in Bone, Wood, Antler, etc.** Wedges for splitting wood were made of deer and elk antler and of hard wood. The latter were bound around the top with bark or twine to prevent fraying and splitting. Chisels for felling trees and cutting wood were made of the basal parts of the antlers of elk, deer, and occasionally of other animals. The points of some were rounded, and of others nearly square. All were filed to a sharp edge on one side of the antler. Nearly all sharpening and smoothing of bone and antler were done with files and rasps of stone (chiefly sandstone) of different textures of grain. Stone knives, chisels, etc., were hafted with antler, and wood. Arrow-flakers have already been mentioned. Wooden mallets, flat or square sided, like some of the stone ones, but longer and thicker, were sometimes used for driving stakes, wedges, etc.; but stone hand-hammers were probably more frequently used for this purpose. Some mallets were made of the basal parts of elk-antlers, a time serving as a handle. Beaver-tooth knives were used for incising on antler, bone, wood, and soft stone; and stone knives, generally with crooked points, for incising on antler, bone, and wood. Both they and ordinary knives were used for cutting hide and dressed skin. Flensing-knives had leaf-shaped blades of arrowstone. A few knives and spear-
points of bone and antler were used. Bark was cut with knives and antler chisels. Peelers of antler and wood were employed for removing bark from trees, and some bone sap-scrappers were in use. Mortars, it is said, were not used as much as among some tribes. A few were made of wood, and hide was sometimes shrunk over them. It seems they were of two shapes, circular and oblong, the former being the older type. The latter kind was probably similar to some used by the Nez Perce. No mortars with handles were used. Horn spoons were made and shaped on moulds of wood. Wooden spoons and wooden pestles were also made.

Paints and Dyes.--- Paints of many colors were used, most of them mineral, and procured within the tribal territory. White consisted of a kind of white earth, and was used both dry and mixed with water. As among the Thompson, a gray paint was made by burning and pulverizing large bones of animals. The powder was mixed with water or grease. It was not much used. Red, yellow, and blue of various shades were obtained from earths in the Coeur d'Alene country, and in later days also in the buffalo country east of the Rockies. They were used dry, and also mixed with grease or oil, water, and occasionally with thin glue. Black was from a black earth something like coal-dust. Another black paint was powdered charcoal, used dry or mixed with grease or gum. This applied to arrows, and was then generally mixed with gum or glue.
Soot in its natural state was also used as a black paint. Another black paint, described as shiny, may have been plumbago. Berry-stains of various kinds were used as coloring-material. The juices of some kinds of berries were also used as dyes. A light-blue paint was obtained by crushing and rubbing on the fresh flowers of the larkspur (Delphinium sp.). Algae growing in stagnant pools were rubbed on fresh and provided a green paint. One of the two best kinds of red paint obtainable was secured by buffalo-hunting parties from a cave underneath a cliff near Helena in the Flathead country. This was a famous place named ap l yutsam n ("possessing red paint"). The paint from this place was of a very bright color. The other paint was procured at a place about ten miles below Rockford, and consisted of a red mud which was collected and kneaded into balls. When dry, it was heated over a fire. When cooked, it became very brittle, and on the slightest pressure turned into a fine powder. Nearly all kinds of mineral earths used as paints were also used as dyes, different shades of red, yellow, blue, and black being obtained from them. Some materials, such as grass and bark, were dyed black by being buried for a time in wet black loam. A common yellow dye was obtained by boiling the roots of the Oregon grape (Berberis sp.), and a common yellow or lemon colored dye was obtained by boiling wolfmoss (Evernia rupina). This lichen was also used as a paint. It was dipped in cold water or
applied to a damp surface. A reddish dye was obtained by boiling alder-bark (Alnus rubra); and a green dye, from the leaves of the snowberry (Symphoricarpos racemosus, Mich. x).

**Preparation of Skins.** The processes of dressing skins were similar to those practised by the Thompson Indians. The common method of old (also employed at the present day), especially for medium-sized skins, was to soak the skin in water for several days. It was then placed on a smooth log resting against a tree, as among the Thompson, and the flesh-side scraped clean. It was then reversed, and the hair scraped off, along with the outer cuticle of the skin. Some people scraped the hair-side first. The scrapers or fleshers used were the ulna of deer and the rib-bone of elk and horse. The skin was again soaked for a short time, and then twisted and wrung with a short stick, as among the Thompson. It was then stretched on a frame of four poles with lacing, and pushed and rubbed with a long-handled grainer with a stone head, like those of the Thompson, until dry and soft. If to be smoked (and most skins were smoked), two methods were in vogue. One was identical with the process of smoking among the Thompson Indians, the skin being spread over a framework of sticks above the smoke-hole. The other method was to make the skin into a kind of conical bag, closed at the top by pinning the edges together.
lower edges of the skin encompassed the hole, and were kept in place with small pegs. The upper or small end was hung to a stick overhead,--the branch of a tree, beam, pole, or tripod. Sometimes the skin, or part of it, was covered with a piece of canvas, blanket, or other old material, to prevent more thoroughly the escape of smoke. This process of smoking in time almost entirely superseded the former, and is used at the present day. In either method the skin was usually reversed, and the opposite side also smoked. However, many skins were smoked only on the inside. When it was desired to tan the skin with oil, after being cleaned and dried, it was soaked for several days in a basket with brains and water. It was then wrung and strained in the same way as already described. Occasionally, instead of soaking, the skin was smeared several times with brains or with oil until saturated, and then rubbed. At the present day skins are nearly all soaked in soap and water, as among the Thompson. When the hair was to be retained, only the inside of the skin was dressed. Animal's brains and salmon-oil were much used for skins, especially for those dressed in the hair, which were nearly always oil tanned. As among the Thompson Indians, skins were occasionally treated by burying them in water until the hair pulled out, or by burying them in ashes. Some grainers or scrapers with short handles of wood or antler and with small stone heads and a few of a single piece of bone with one end sharpened, but not
serrated, it seems, were used for softening the smallest kinds of skins (small mammals). This was done over the knee. These grainers were similar in shape of blade and handle to the large straight grainers, but only about six inches in length. Some small stone scrapers without handles, some of them like rounded knife-blades or grainers, were also used. Usually only large skins of deer, and medium and small skins of elk and buffalo, were stretched on frames and rubbed with long-handled grainers. Small deer-skins and antelope-skins were held down by the feet, and worked by pulling over the knees and towards the body at the same time being rubbed with a short grainer held in one hand. Only rarely were they stretched and laced on frames. Another method of treating these skins was to draw them back and forth over a stick implanted in the ground provided with a stone head. Large, heavy hides, especially of buffalo, in a dry state, were pegged to the ground, and treated. It seems, as described by Wissler for the Blackfoot. Scrapers of the adze-shaped type, with blades of stone and iron, and handles generally of wood with hide shrunk over them, were used in the cleaning of all large, heavy hides. As long ago the Coeur d'Alene did not hunt buffalo nor dress buffalo-skins, the methods of treating large buffalo-hides, and the adze-shaped or crooked scraper, were adopted from the Flathead and Pend d'Oreilles. After iron became common, iron scrapers re-
placed those of stone; but a few people always preferred the stone ones. It was considered best, whenever possible, to flesh and clean skins as soon as an animal was killed. The skins were then folded while still slightly damp, kept in place by tying or with weights, and dried. In this state they were much lighter, and easier to handle and carry. No decoction of birch-leaves was used for soaking skins. Entire skins were sometimes barked, and dyed in a decoction of alder-bark, after they had been cleaned and dried from their first soaking in water. Instead of alder-bark, decoctions made of wolf moss, or of red, yellow, blue, and black mineral paints or earths, were used. Sometimes entire dressed (finished) skins were painted by moistening them with water, and then rubbing them over until dry again with wolf moss or with different colors of dry paints. They were oftentimes stretched or pegged for this purpose. The materials used in smoking skins consisted of rotten wood of the cottonwood-tree, and cones of the yellow pine (Pinus ponderosa). The dressing of skins was entirely the work of women. Skins and skin clothes which had become soiled or dirty were whitened and cleaned with a white earth or chalk mixed with water. The skin was then worked with the hands until the dirt came out and it was left clean and soft. Sometimes the skin was at first beaten with a stick, and then worked with the hands in the same way as clothes are washed.
Sewing, Needles, etc.— Thread was made of Indian
hemp (Apocynum cannabinum) and of sinew from the backs of
deer, elk, and other animals. Twine and rope were also
made of Indian hemp, which grew plentifully on the St. Joe
River and in some other places. Needles were made from
the small bones of bear's feet and ankles. They were
cleaned, scraped, sharpened and smoothed with stone files,
and then bored. Some needles were also made of syringa
and other wood of which combs were made. Some awls and
pins for clothes were also made of syringa and certain
hard woods. Long thorns were also occasionally used as
pins. Most awls were made of deer and bear bones, and
in shape were like those of the Thompson and Shuswap.
Thong of dressed skin was much used for the coarser kinds
of sewing and stitching; but as a rule the best clothes
were sewed with fine thread of sinew or Indian hemp. Em-
broidery, before the advent of trade beads, was done almost
entirely with porcupine-quills, usually dyed two colors.
A little quill-work was still done not long ago. Beadwork
embroidery was very common until recently lately, and a
little embroidery with silk thread has been done of late
years. Seldom is embroidery of any kind done. since the
Indians ceased making fancy clothes (for dances), bags, etc.

Mats.— Mats were formerly much used by the Coeur
d'Alene, and were made in at least three kinds of weaving.
All the best mats were of rushes (probably Typha latifolia)
and tule (Scirpus sp., probably lacustre) woven with Indian-hemp twine. Long mats of rushes and young tule were used in the lodges as floor covers or carpets, for lying on, sitting on, etc. They were woven in the same manner as the floor or bed mats of the Thompson.26 Another or common mat used for spreading food on, for wrapping things in, etc., was of bullrushes woven in the same manner as the food or table mat of the Thompson.27 Some coarser mats woven in the same style28 were made of bark stripped from dead trees, generally willow. A few coarse mats of cedar-bark were made long ago, and used for wrapping things. They were like the cedar-bark mats of the Lower Thompson, but coarser.29 Lodge-mats were of tule sewed with Indian-hemp twine, and appear to have been the same as those used by the Thompson.30 I could not learn for certain whether any sewed mats were made having the tule or woof element twisted.30½ Lodge-mats were often used for spreading and drying berries on. A special berry-mat was made, although probably used for some other purposes as well. It was a small mat, woven of the large leaves of a plant called kwaskwoot,3 which grows near lakes. Mats were hardly ever ornamented. A few, however, had the natural colors of the rushes grouped so as to form light and dark bands, as among the Thompson. A few had the loose ends cut in several styles, as among the Kalispel.31½
**Noven Bags.**—A great variety of bags were formerly made. Oblong bags of matting doubled over, and the ends enclosed in buckskin, were common. Bags of similar shape and with enclosed ends were made of Indian-hemp twine woven, as among the Thompson, either in plain twined weave, slightly open, or like the weave in Fig. 181, **h**, Vol. I, Publications of the Jesup North Pacific Expedition. These bags were used for holding roots and other things. Round bags of Indian-hemp twine, some of them with narrow mouths, were also made in the same weaves as the oblong bags. Both round and oblong bags woven of rushes on an Indian-hemp string foundation were used for holding and drying berries. Some bags, generally in plain twined weave, were made of swamp-grass or of a fine kind of rush. Others were woven of the bark of dead trees, generally willow, and of the bark of a bush called *sommonel*, which grows in the mountains. Some coarse bags of various sizes were made of ceder-bark. The coarsest ones were often made of square or checker weave; and for the finest ones the best inner bark of the ceder was used, twined with Indian-hemp bark either untwisted or twisted into twine. The inside bark of the ceder was used in the same manner and for the same purposes as the bark of *Elagnus argentea* among the Thompson. It seems that this bush was scarce or did not grow in the Coeur d'Alene country. The finer kinds of woven
bags were sometimes ornamented with stripes of the same material as the bags dyed, or by introducing other material of a different natural color. The edges of many bags were bound with buckskin, while others had rims woven in different ways to prevent fraying.

Wallats. — Flat wallets or soft bags of Indian-hemp twine tightly woven were made in great numbers and of various sizes. They were of the same weave as those made by neighboring Salishan and Sh Oahaptian tribes. The process of ornamentation was by what is known as "false embroidery," the material and designs appearing only on the outside of the bag. Some bags had the entire outside covered with false embroidery in grass, while others were covered only in places where designs were introduced. Grass was usually employed as a field for the designs, which were often in other material. The grasses formerly used were of two or three varieties of coarse, glossy-stemmed grasses growing in the mountains. According to some informants Zephyrum tenax was the chief grass employed. Grasses were used in their natural green, yellow, and white shades of color, and were also dyed yellow, green, and red. Black was very rarely used. Porcupine-quills, dyed and undyed, were used to a considerable extent as design material, and sometimes also the inside bark of the cedar. In later days, corn-husk largely took the place of grass and bark. After the
advent of the Whites, the material most in use was yarn, obtained by tearing up old or worn-out woollen blankets of various colors. Sometimes the edges of new ones were also unravelled. The favorite color of yarn used as a background for the designs was yellow. Some bags were almost entirely covered with it, the designs themselves being wrought in blue, red, and other colors. Some bags, both in early and later times, had ornamentation on one side only; but most of them had designs on both sides. A few wallets were made quite plain or devoid of ornamentation, as among the Thompson and some other Salish tribes. Another kind of bag, made of Indian-hemp twine closely woven, is said to have been round, or at least of a shape rounder than that of the wallets. They were of different sizes, none of them very large, and were in plain twined weave. As a rule, they were unornamented, although in rare cases there was a short buckskin fringe around the mouth. No closely woven bags of Indian hemp with hide bottoms, like the Thompson "mortar bags," were used; but a kind of winnowing-bag made of Indian-hemp twine woven rather open was used for cleaning pi wa-roots. The mouth was tied, and the bag of roots struck against a smooth rock until the roots were cleaned. Otherwise a short stick was used for beating the bag.

Skin Bags and Pouches.-- Soft bags, pouches, or wallets of many sizes and several shapes were made of dressed leather of deer and elk, and occasionally of
antelope, moose, caribou, etc. The common shape for ordinary purposes was the same as the flat wallets of Indian hemp. Some bags, used more or less for carrying purposes, were of a squarer shape. The smaller hand-bags of the ordinary form were often elaborately ornamented with quill-work designs, and fringes of cut skin. The latter were often strung with dentalia and various kinds of beads and small pendants, such as bone beads, teeth, faun hoofs, copper beads, hair tassels, etc. After the arrival of the fur-traders, colored trade beads supplanted most of the old materials in ornamentation. These fancy bags were usually embroidered on one side only. Sometimes the opposite side was also ornamented around the mouth. A large number of bags were also made of the skins of buffalo, bear, and many of other animals dressed in the hair. They were of various sizes and shapes, and many of them were ornamented with long buckskin fringes. Paint-pouches were of dressed skin, usually rather small, and both round and flat in shape. Many were quilled, beaded, and fringed. Some of them resembled the paint-pouches attached to belts among the Thompson. These were also like those of the Blackfoot, but with straight cut top. Tobacco-bags were of leather of deer, etc., richly embroidered with quills or beads on both sides, and fringed. In later days many were made of red and blue cloth carrying beaded designs. Two or three shapes of tobacco-bags were in vogue. One common kind, worn with a strap over the should-
er, was flat and rather large and square. Another

common kind, carried by a string over the arm, was smaller, rather deep, and narrow. Both kinds had fringes, sometimes very long, at the bottom only. When cloth came into use instead of skin for the square kind of tobacco-bags, fringes were made about an inch wide (as cloth could not be cut into small strings like skin), and the edges of the fringes were sewed, or bound with ribbon, to prevent fraying. Most cloth bags had eight of these fringes. The outside of the fringes and the carrying-strap were often embroidered, as well as one or both sides of the bag.

The tobacco-bags carried on the arm always embroidered on both sides. Smaller, deep, narrow tobacco-pouches were also used drawn under and over the belt or attached to it. Some were plain except for a fringe at the bottom, and others were embroidered on both sides. Tobacco-bags made of the skins of marten, fisher, mink, otter, and fawn, dressed in the hair, were very common; and it is said that long ago they were more in vogue than those of leather. Most of them were fringed with leather, and some were further ornamented with quill pendants. A few had quill-embroidery around the edges.

Rawhide Bags and Paddlecases.— Before the advent of the horse, some rawhide bags were in use for storing and carrying of dried meat and fat. They were made of the skins of deer and other large animals, but I failed to
learn much as to their shape and details of construction. They were unornamented, except that sometimes the tail of the animal in the hair was retained as a kind of ornament, or perhaps for utility in some way. About the time of the introduction of the horse, square and oblong bags of buffalo-hide were adopted from the Flathead, and became very common. They had long fringes of dressed moose or buffalo leather, and were used as cantinas or saddle-bags by women when travelling, and hung up in the lodges as receptacles for odds and ends, women's tools, etc. About the same time or a little later, buffalo-hide parfleches came into use for carrying all kinds of materials on pack-horses. Every family had numbers of these. Both the bags and parfleches were almost invariably painted with designs in red, brown, yellow, and occasionally blue and other colors. The paints used were various mineral earths powdered very fine. The method of painting rawhide was thoroughly to moisten the skin, after which outlines of the designs were marked in with the point of an awl or a sharp stick. The paint was then applied with a flat narrow paint-stick, a small stiff hair-brush, or the finger, while the skin was still quite damp. The paint was mixed with water to the constituency of a thick paste, or was spread dry over the marked parts of the skin and rubbed in with the paint-stick following the marks. The skin was then allowed to dry slowly. After about two weeks, when
thoroughly dry and stiff, whatever paint remained loose and dry on the surface was shaken or wiped off, and the pigment which had entered the skin was smeared over with a heated beaver's tail, the oil from which entered the skin, made the paint more permanent, and gave the whole surface a glossy appearance. The beaver-tail was often applied twice to the designs, and often once all over the outside surface of the bag or parfleche. When buffalo-hides began to be scarce, skins of cattle were substituted for them in the manufacture of hide-bags and parfleches. Designs were occasionally made on rawhide bags by scraping away the outer layer of the skin, but this style was rare. A bag of the same construction and shape as the square hide bags was made before the introduction of the horse, but it was of heavy leather, dressed fairly soft, and had short fringes. Bags of this kind were sometimes painted along the edges, generally with red and yellow paint. A mortar bag made of horse-hide and other raw hide, and pail-shaped, was often employed for crushing berries. It is doubtful if it was used before the days of the horse. The making and ornamentation of all kinds of bags, wallets, parfleches, baskets, mats, etc., including the gathering and preparation of the materials, was the work of the women. The men generally cut the skins off the animals, made most of the tools, and collected some of the paint.
Flexible Baskets.— Flexible baskets of at least two kinds were made formerly. They were closely woven, round, rather deep in proportion to width, and of various sizes. It seems they were usually flat-bottomed. One kind was of Indian-hemp twine throughout. The twine was heavier than that generally used in wallets and bags. This kind of basket seems to have been of the same weave as the basket caps, and, like them, was frequently ornamented with designs in grass and bark. Probably it was the same kind of flexible baskets that made by the Nez Perce and neighboring tribes to the south and west. The other kind differed from the first in being usually of larger size and of coarser material. The foundation or vertical elements (or warp) were of Indian-hemp twine. The technique of the weaves is uncertain, but it is said to have been the same as in some soft baskets made by neighboring tribes to the south and southwest. None of the oldest people now living have seen any of these baskets; but their parents saw them, and their grandparents made them.

Openwork Baskets.— Some openwork baskets or creels were made long ago, and were used for holding fish, fishing-materials, and for other purposes. They were made of light rods or twigs, generally of cedar; and the weave seems to have been a kind of open lattice according to some, while others claim that the technique was a twined weave the same or nearly the same as the openwork creels used by the Lower Thompson.
Openwork Baskets.— Some openwork baskets or creels were made long ago, and were used for holding fish, fishing-materials, and for other purposes. They were made of light rods or twigs, generally of cedar: and the weave seems to have been a kind of open lattice according to some, while others claim that the technique was a twined weave the same or nearly the same as the openwork creels used by the Lower Thompson.41
Birch-Bark Baskets. -- Baskets made of birch-bark were used considerably and for various purposes, including that of berrying. They varied much in size, but most of them were small. It seems that all of them were of one shape, or cut similar to the common kind in vogue among the Thompson and Shuswap. The bottom was flat and of the same diameter as the mouth, and the sides were vertical. The bark was nearly always arranged with the grain at right angles to the rim, as was common among the Lake and very rare among the Thompson and Shuswap. Sewing-threads were of split cedar-root, the same as those used in coiled basketry. The mouth was strengthened with one or two hoops of willow or other wood placed inside the rim, generally, but not always. The stitching of the rims was of split cedar-root or the split small branches of the cedar. Some had the stitches wide apart and not very regular, some had zigzag stitching, and others had the stitches close together. The rims of some were ornamented with a kind of beading: viz., with strips of bark (rarely of grass) in black and white colors drawn over and under the stitching, thus making an ornamentation of black and white spots on the rim. Flattened quills were also used for this purpose. Some baskets were ornamented with scratched designs, both pictorial and geometric. Painted and burnt-in designs, it seems, were never used on these baskets.
Cedar-Bark Baskets. — Many baskets were made of cedar-bark; but usually they were for temporary use, and therefore roughly made. Three shapes were in vogue. One kind was cylindrical, consisting of a single piece of bark gathered up and tied at the ends. To preserve the shape, short pieces of wood were placed inside at right angles, to keep the bark stretched until dry and set. If required for immediate use, instead of this, wooden pins were inserted through the bark and left there for a time. These baskets were usually small, and appear to have been exactly the same as those made of juniper-bark by the Upper Thompson, and used for holding melted fat, marrow, etc. Another kind of cedar-bark basket was oblong. Two parallel slits were cut in each end of a piece of bark of the required size and shape. These slits were in length equal to the proposed height of the basket. The bark was doubled up at the sides; and the middle end-pieces, being now continuations of the bottom, were also doubled up. The other two cut pieces at each end became a continuation of the sides, and were folded towards each other around the middle end-piece. The three cut pieces at each end were then sewed together. None of the bark was cut away, except for trimming the edges. This kind of basket, according to its depth, was used for storage-purposes, as dye-kettles, etc. Many of the shallower ones were used as dishes and for catching fat-drippings, etc. The third kind of cedar-
Cedar-Park Baskets.
bark basket was much used for carrying, and, like the other two, consisted of a single piece of bark. A rather long piece of bark was folded in the middle, and the sides were sewed up with splint. A round hoop was roughly stitched inside the rim to shape the mouth and keep it open. The fold of the bark constituted the bottom of the basket. Sometimes the strip of bark was cut narrower towards the middle, which was to be the bottom, so as to make the basket have less width there than at the mouth. A carrying-strap was often attached to this kind of basket. A kind of basket for holding fishing-gear was also used in canoes. It consisted of a single piece of bark folded over. One end was drawn together by tying with a string, while the other end was full width and flat. It seems to have been the same kind of receptacle as that used in canoes by the Shuswap. Canoe-bailers were also often made of bark, but I did not learn exactly how they were made. No wooden boxes or wooden dishes of any kind were made, and no pottery of any kind, so far as I could learn. After horses became plentiful, and the mode of life of the tribe changed owing to the annual buffalo-hunting, all kinds of woven baskets, bags, and mats rapidly went out of use, and the art of making many of them soon became lost. The making of baskets was discontinued first, and then gradually the making of mats, bags, etc., until only a few lodge-mats and a few flat wallets continued to be made. The latter were
made until a late date, as they were handy in traveling and there was considerable sale to them among the flathead and plains tribes. Leather bags of various kinds continued to be made, and the women turned to the making of rawhide bags and parfleches in large numbers. At last, after buffalo-hunting ceased, and the tribe finally settled down on the reserve, doing hardly any traveling, the making of these was also gradually discontinued.

Nets, etc.— As the Coeur d'Alene in early times were largely a lake and river people, who depended as much on fishing as on hunting, they had many nets, large and small, which were made of Indian-hemp twine. Netting-sticks of the same shape as those of the Thompson were in use. Several kinds of woven fish-traps were also made.

Designs on Bags, Baskets, etc.— My information on this subject is meager. The Coeur d'Alene I interviewed had forgotten the names of designs; and without specimens it was difficult to get accurate information regarding design forms, groupings of elements, etc.

Designs on Flat Wallets.— On woven wallets of the Nez Perce type made by the Coeur d'Alene, the designs are said to have been of exactly the same kind as are to be seen on wallets of the Nez Perce and neighboring Salishan tribes. Some designs had names, and others had none. All the designs were geometric, and each side of a wallet generally bore a different design or set of designs. So much
alike were all the wallets of neighboring tribes, that a bag made by Coeur d'Alene could rarely be told from one made by Nez Perce or some other tribe. I saw a few wallets among the Coeur d'Alene, but obtained very few explanations of any of the designs on them.

**Designs on Beaded Bags.** Designs on beaded bags were mostly geometric, and some of them resembled painted designs on rawhide bags. Floral designs have also been fairly common for a long time. I saw a few of these bags with both geometric and flower designs, and obtained a few explanations.

**Designs on Rawhide Bags and Parfleches.** Rawhide bags and parfleches were adopted long ago from the Pend d'Oreilles and other tribes of the Flathead group. The first ones made by the Coeur d'Alene were copies of those obtained from Flathead tribes, the painted designs also being copied. As the designs did not originate with the Coeur d'Alene, the latter did not know the names or meanings of them. In later times, although Coeur d'Alene women were constantly making and painting these bags and parfleches, on the whole, they kept to the class of designs originally belonging to these bags and common to all the neighboring tribes. As far as known, no absolutely new designs were invented by any of the women; but in time many variations of details in designs, and of groupings and of coloring, were introduced, according to the fancies and tastes of the women. So much was this the case, that every
common design and design-elements had a great many variations caused by modification of their shapes or forms, and of different methods of arrangement on the field or of combining one design with another. Thus hardly two bags or parfleches could be found painted exactly alike. Even the same woman seldom painted two exactly alike. No doubt some of the women must have learned or invented names for some of the designs, as in later times there were general names for some of them. Most or at least many of the designs, however, continued to have no regular names; but of course people could describe them as to form, etc., when speaking to one another about them. Some of the design names remembered are "tents," "earth," "mountains," "lakes," "creeks," "trails," "trees," and "grass." No realistic designs were painted on any of these bags. As most of the old women in the tribe formerly painted bags and parfleches, it seems likely that a systematic inquiry would result in obtaining explanations of many of the figures, and their names.

Bark Baskets.— The only designs remembered on birchbark baskets are "spots," "arrowheads," "straight lines," "zigzags," possibly "trails" and "mountains." Occasionally small figures of men, women, horses, deer, elk, and buffalo were also scratched on them.
Dialects. — The language of the Coeur d'Alene differs considerably from the other Salish dialects. Very few other Salish learn to speak their language, and in conversation with them usually employ sign-language of Chinook jargon. Many Coeur d'Alene can speak Spokane. There are no dialects of the Coeur d'Alene.
Coeur d'Alene MS. of Teit.

Coiled Baskets.— Designs on coiled baskets were almost all geometric in character. Only very rarely were any sumas / manitou, bear or deer pictures introduced. As the making of these baskets has been discontinued for so long very little indeed is now remembered regarding designs. From photos some Coeur d'Alene recognized the designs on baskets of the American Museum, numbers 50, 50, 50, and 50 as designs formerly used on Coeur d'Alene baskets. Also see a few designs sketch 17. All these designs are used by Klickitat or Thompson or both.
III. House and Household.

Conical Mat Lodge.— The conical lodge or tent of poles covered with mats made of sewed twines was the common family house of the Coeur d'Alene summer and winter. In summer the lodge was pitched on the surface of the ground, the latter mainly being levelled off. Generally single layers of mats were used. In winter it was pitched over an excavation of from a few inches to a foot and a half in depth, and the excavated earth banked up around the base. Dry grass, dry pine-needles, or pieces of bark, were placed around the bottom of the mats to prevent decay. Double and treble layers of mats were used in the winter-time. These lodges varied in diameter from about fifteen to upwards of thirty feet. It seems that the foundation was almost always of the three-pole kind. I did not hear of any particular method of tying the poles. In all particulars these lodges appear to have been the same as the common mat tent used by the Thompson and all interior Salish tribes. From one to three related families occupied a lodge. Many were occupied by single families.

Skin Lodge.— It seems that no skin lodges of any kind were used very long ago; but some of the Flathead, and possibly also Pend d'Oreilles, are said to have used a few made of buffalo and elk hide as far back as tradition goes. After buffalo-hunting was engaged in by the Coeur
d'Alene, tents of buffalo-skins, like those used by the Flathead and neighboring Plains tribes, began to supersede all other kinds of lodges, and soon became the only kind used in travelling. When buffalo-skins became scarce, light canvas tents were substituted for the skin tents. These and white man's tents are altogether used in camping at the present day. Some of the buffalo-skin tents were ornamented with painted designs.

Long Lodges.— The long communal lodge was also used by the Coeur d'Alene, especially at gatherings and at summer resorts, where many people were congregated temporarily. In fair weather the kind of long lodge used was often a single lean-to, or long one-sided shelter, with the fires built in the open along the front. Sometimes wind-breaks of mats or of brush were extended across one or both ends. If the lodge was to be used for a number of weeks, or if the weather was cold, and there was a supply of mats on hand at the place, then another similar lean-to was built opposite and facing the first, and the spaces at the ends between the two were filled in, thus making a double lean-to lodge. An exit or doorway was left at each end. Sometimes, if people were camped in a single lean-to and cold windy weather came on, the camp-ground allowed of it, for better protection and comfort, half of the single lean-to was taken down and pitched opposite the other half, and a double lean-to thus made. However, in warm sum-
mer weather the easy airy single lean-to seems to have been most
used where there was a large crowd. Usually single lean-tos
were in a straight line, but sometimes they extended more or
less in an arc or half-moon shape. This often depended on the
length of the lodge and the nature of the ground. Some of
them ranged in length from a hundred to a hundred and fifty feet.
The construction of these as well as of the double lean-to was
the same as among the Thompson, Nez Perce, and neighboring
tribes. Construction varied sometimes in details, depending
on the care with which the lodge was built, the length of time
it was to be occupied, and the number, length, and quality of
the poles obtainable. Some double lean-tos were from fifty to
a hundred feet in length, and, when necessary, accommodated as
many people as could lie in them from end to end on both sides,-
sometimes as many as from seventy-five to a hundred or more.
The people inhabiting them lived at other times (or when at
home) in mat tents, and other family lodges. These summer
long-lodges were not excavated, and usually had only a single
thatch or layer of mats, and occasionally not even that. Some
of the more rudely-built ones were roofed partly with mats;
and when these were scarce, brush and boughs of trees, pieces
of bark, skins, and old blankets were substituted. A large
long-lodge of the double lean-to type, but constructed with
great care, being considered permanent, was erected at all
the principal villages as a gathering-place or general meet-
ing-house for the people of the village and as a winter dance-
house. It was also used for the accommodation of parties of strangers attending gatherings or festivals, or simply visiting. When not otherwise in use it was a headquarters for young men engaged in training during the winter-time, and was inhabited by them. During most winter nights, singing and dancing could be heard in this lodge; and at frequent intervals most of the people congregated there, especially evenings, to see the young men practising their songs and medicine-dances, playing games, etc. These winter long-houses were excavated to a depth of from one foot to two or tow and a half feet, and were made as snug as possible with double or treble layers of tule mats, and by banking up the earth around them. The mats were arranged horizontally and over-lapping, as in all mat lodges. The long aperture in the middle of the roof, which served as smoke-hole, was made as narrow as possible consistent with preventing the lodge from being smoky. Double lean-tos, used temporarily and at other seasons of the year (already described), often had the smoke-hole quite wide. These winter houses were about from sixteen to twenty-four feet wide and from forty to eighty feet long. Six "length" (viz., of poles) were considered a large house, and very few were longer than this. The "length" was generally twelve feet or more (about two fathoms), but varied a little. Upright poles or posts supported the joinings of the "lengths," and were considered marks or divisions for the fires and families; each "length" forming, as it were, a room on each side. Thus in a large house there were gen-
eraly six fires placed opposite the middle of each "length." Each fire served two rooms, or two families, if the families living in the house were strangers or visitors; viz., one on each opposite side of the fire. Occasionally small partitions of mats were attached to the uprights, dividing off the rooms; but few people cared much for this privacy. Mats were also sometimes arranged inside the house in different ways to prevent or regulate draughts. Some of the largest villages had two or three of these houses, but the Indians claim that none of them were ever used exclusively as ordinary dwellings. At some of the old village sites near Coeur d'Alene Lake there are reported to be marks of the sites of several of these houses, with cottonwood and other trees of a diameter of two and three feet growing in the excavations. In conjunction with all or most of them are circular depressions marking the sites of conical lodges, which, to all appearances, were in use at the same time as the long-lodges, large trees growing in them also. 2½ According to some informants, the village "long-house" was under the supervision of the village or band chief. When not in use, the covering of mats was taken off and cached until following winter, or taken by the people if required; for it seems that in some cases the mats were supplied by the several families, and were their property. Young men, and sometimes others, kept the house clean when in use, and gathered most of the fire-wood required. When a new house was built, the poles were cut and hauled, and the excavations...
tion dug, by all the people of the place, at the request of the chief or elders. However, there were no very strict rules regarding the management of the work, nor later as to repairing and keeping the house orderly and clean. All was considered a community matter and a public duty. As a rule, the orders or advice of the chief or elders were taken; and all the people assisted more or less, according to their ability or inclination. All mat lodges, especially if in windy places, were braced by laying poles vertically against the outside of the mats here and there, as many as were considered adequate. The butt-ends of some of the poles were sharpened so as to catch in the ground; but, where stones were handy, a fairly heavy stone was placed against the butt of each pole, as among the Thompson and other tribes. Mats, etc., were used inside the lodges by some people around the heads of their beds. They were tied to the poles, and were intended for protection against draught at the base of the lodge, and also, it seems, as conductors of the draught towards the smoke-hole, thus helping to draw the smoke out of the smoke-hole. Screens for these purposes were also used in skin tents.

Bark Lodge. -- Cedar-bark lodges were used a good deal at all seasons of the year in places where good bark abounded. Both dry and green cedar-bark was used. These lodges varied in size, and accommodated from one to four families. They were of the short, oblong type, constructed like a similar
lodge of the Thompson Indians, **covered with mats, bark, or brush.** When large, the horizontal side-poles were further supported in the middle by a set of cross-poles, and two fires were used instead of one; or, as was more generally the case, one, two, or several upright poles were placed at equal distances apart, or, where required, between the gable cross-poles, to hold up the ridge-poles. At the same time the upper ends of other poles were placed underneath the horizontal side-poles, as in some lodges of the Thompson. In some of these lodges the gables slanted inwards, as was common in Thompson lodges. The bark is said to have been laid on the poles in perpendicular arrangement, overlapping sideways; or, as was much more generally the case, the strips were placed close together side by side, and another strip was laid above, over each seam. The corners of the lodge were often rounded, so that the gables were semicircular. The entrance was through one of the gables, and in large lodges sometimes there was an entrance at each gable. In small lodges the strips of bark were rarely placed horizontally, and overlapping like mats as was common in some tribes, but this arrangement required longer strips of bark and more poles—a number of poles slanting inward being required to lay against the outside of the horizontal poles, and as many again on the outside of the bark to keep it in position and prevent it from curling. This arrangement, therefore, was not favored, because of the extra labor and extra weight. Only rarely in a very few places (when deemed necessary) was any of the bark
1. See Thompson Indians, Fig. 142, but often or usually all the middle poles "a" were placed outside of the horizontal poles "c". The top horizontal pole "c" (or ridge pole) was of heavier material and also the outside or corner poles "a." The support poles "b" were also heavy.

2. See Nez Perce Indians, p. 196.

2/2 See Nez Perce Indians, sketch of old village site, Fig. 2.

3. See Blackfoot Culture, p. 106, where back back walls are mentioned serving the same purposes.

4. See Thompson Indians, Fig. 137.

5. Compare "b" Thompson Indians, Fig. 137.

6. Cf. "a" Thompson Indians, Fig. 137.

7. Similar to "b" Fig. 142.

8. "a" fig. 137.

9. Viz. upper "c" poles as in Fig. 142.

10. Viz. the "a" poles as in Fig. 142.

11. See Thompson Indians, Fig. 139.
stitched or fastened to the poles or each other in any way by wattup or withes to hold it tight or in position. The bark was cut in lengths equal to the height of the lodge, and of as great width as the diameter of the tree allowed. These strips, when placed on the lodge with other strips over the seams, and a pole resting against the middle of the latter (on the outside), remained in place without any kind of fastening. The upper and lower full-width strips of bark were equivalent to a double thatch; and when winter weather set in, all cracks and knot-holes were chinked and covered, and the house made quite snug. Bark on lodges was put with the outer side out, instead of the opposite way, as in some tribes. Usually there was only a single central fire in these lodges. In the summer-time bark shelters of the single lean-to type were used by small parties, when in good bark country. They answered as shades against the sun as well as shelters from rain and wind. Occasionally single families used small bark lodges of the half-tepee type, with the fire outside the entrance. Bark on these was often placed horizontally, but this kind of lodge was not much used. 16 It is doubtful whether any tents, or completely circular lodges of bark were made, although some tribes used them; as the Lake, for instance.

**Brush Lodges.**—Temporary brush lodges of poles and branches of coniferous trees, chiefly fir and balsam, were used by hunting-parties and by people travelling in the mountains. Most of them were slightly oblong, almost like the bark lodges.
A few of them were made conical. On hunting-grounds where good bark abounded, bark lodges were always used as hunting-lodges. The bark was renewed on them as required. Families travelling short distances in the summer erected simple shades or shelters of two or three mats arranged anyway most convenient, if they had mats with them. Otherwise they used simple shelters of brush or bark, or slept in the open under large trees.

Women's and Girl's Lodges.-- Women's lodges, used by women during their isolation periods; and girl's lodges, used by pubescent maidens, consisted chiefly of small tents or conical lodges placed at some distance from other dwellings, and covered with mats, bark, brush, or old skins. Sometimes in the summer women used a mere shelter or shade of mats or bark.

Underground and Other Lodges.-- No semi-subterranean earth-covered lodges, like those of the Thompson, Columbia, and other tribes, were used. These lodges are said to have been made only by the western tribes along Columbia River. Underground sudatory lodges for young men, and underground menstrual lodges for women, such as were in vogue among the Nez Perce, were not used by the Coeur d'Alenes. Lodges with square framework, and others of circular shape with square smoke-hole, also were never used.

Sweat-Houses.-- Sweat-Houses were of the common dome-shaped type, with a framework of bent willows, such as those used by all the plateau tribes. A hole was dug to one side
of the entrance to hold the stones. The covering was of bark or grass, over which was laid sod or earth to the depth of from two to five inches. Temporary ones had the sticks farther apart, and were covered when in use with robes, skins, or closely-woven pliable mats in one or two layers. After the introduction of canvas, tents, woolen blankets, etc., very few earth-covered sweat-houses were made; blankets, tents, etc., being used as covering whenever required. The floor of the sweat-houses was covered with soft brush or with grass. Most sweat-houses were small, and could accommodate only one or two persons. A very few were made large enough for five or six people.

Scaffolds.— Scaffolds of poles were erected near all the more permanent lodges for the storing of saddles, skins, and other things out of the way of dogs. Anything of value was covered with mats, and often fastened down to prevent uncovering by the wind. Spare baskets, mats, poles and frames for stretching skins, etc., were also often placed on these scaffolds to be out of the way. Pole scaffolds for drying berries and meat on were used at the fall berrying and hunting camps. In construction they were the same as types prevailing among the Thompson and other tribes.

Caches and Cellars.— The common cache of the Coeur d'Alene was the circular cellar or pit dug in dry ground where the drainage was good. It was the same as that used by the Thompson and other tribes. Dried fish, dried meat, roots, and other kinds of food, were stored in these. Mats, camp-
ing-outfit, skins, and sometimes food, were often cached in
large trees supported on small platforms built in the branches
or suspended from large lower limbs to be out of the way of rats
and mice. Box caches made of poles or of bark, erected in
trees or on posts or on platforms, were not used by the tribe.
The Coeur d'Alene claim that box caches were used only by
neighboring tribes in places where snakes were abundant.
Bad snakes were not to be found in any part of the Coeur d'Alene
country.

House-Furnishings and Utensils.-- House-furnishings,
as among other interior tribes, were very simple. The parts
of the lodge where people sat and slept was covered with "bed"
or "floor" mats of rushes, etc. (see p. 14). Some other,
coarser, squarer mats were used to some extent for sitting on,
working on, and placing food on preparatory to cooking. Often
a layer of dry pine-needles, or dry grass, or fine boughs of
fir, balsam, hemlock, or cedar, laid regularly, all the butts
one way, was spread all over the floor of the lodge. If these
materials were scarce, some was put where the people slept only,
and the bed-mats were spread on the top. No stools or benches
were used. Often five blocks of wood, pieces of tree-trunks,
or large branches, and slabs of bark, were used for sitting
on at open fires outside of lodges in the mountains or in the
woods. No special back-rests were made. People lounged on
the beds, using as back-rests the rolled-up bedding, rolls of
skins, bundles of any kind, large sacks or bags full of stuff,
large stiff baskets placed mouth down, etc. Sometimes short