

name of the middle band. They are closely connected, linguistically and politically, with the Sanpoil and Nespelim. The lower Spokane are now Protestants, the rest are Catholics. They formerly owned the whole basin of Spokane river in Washington and extending into Idaho. They are now on Spokane reservation in Washington and the Cœur d'Alène reservation in Idaho, and number in all about 900 or 1,000.

CŒUR D'ALÈNE (Salishan stock).—*Synonyms*: Pointed Hearts, Q'ma'shpāl or "kamas people" (so called by the Yakima), Skeechaway, Skeetsomish (Lewis and Clark), Skitsāmūq (Pälus name), Skitswish, Stietshoi. They occupied the lake and river bearing their name in Idaho and the adjacent headwaters of the Spokane. A part of this territory they held jointly with the Spokane, whose language they speak. In 1892 they numbered 427, on Cœur d'Alène reservation in Idaho.

SANPOIL (Salishan stock).—*Synonyms*: Hai-ai'nīma (Yakima name), Hihighenimmo (Lewis and Clark), Ipoilq (another Yakima name), N'pochle (Stevens), Sans Puelles, Sinapoils, Sinipoils, Sinpaivelish, Sinpohellechach, Sinpoilschne, Siur Poils. The name by which this tribe is commonly known is sometimes written as a French form Sans Poils, meaning "without bristles," or "hairless," but it is more probably an Indian word. They occupy the country on Sanpoil river in Washington, now included within Colville reservation, and are closely allied with the Nespelim. These two tribes are the most aboriginal in eastern Washington, and adhere strictly to their primitive customs and religion. The two tribes are thus described by Winans, the government farmer, in 1870:

They have never received any presents from the government, although they have been frequently asked to do so. They seem suspicious of the whites, are the least civilized and most independent of any of the tribes of the territory. They are rich in horses and cattle, possessing all the comforts they know how to enjoy, and it appears their only fear is that they will be interfered with by the government. They are perfectly contented with their condition, and would not accept anything from the government if offered, except a religious instructor and doctor.

Some years later they were brought under the reservation system and a change came o'er the spirit of their dream. In 1892 we are told officially that "the Sanpuell Indians are the worst people that I have anything to do with. . . . They are surly, ignorant, and filthy," notwithstanding which they still "have the same religious prejudice as the Nspelims about receiving aid from the government." Of the Nspelim the same intelligent witness tells us that "they are a peculiar class of Indians, having a religion of their own." The religion of the two tribes is aboriginal, and is similar to the Smohalla doctrine in principle, although not in ceremonial. In 1892 the Sanpoil were estimated at 300.

NESPELIM (Salishan stock).—*Synonyms*: Inspellum, Sinspeelish. On the north bank of the Columbia, in Washington, along Nspelim river and down to the junction of the Okinagan, and on the opposite side of