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Operations were confined to an area of about eight acres in the south-west corner of the city.

This area is bounded on the north by *insulæ* XV. and XVI.; on the east by *insulæ* XVII. and XVIII., excavated in 1897; and on the other sides by the city wall. It contained two *insulæ* (XIX. and XX.), together with a large triangular area to the south, forming apparently part of *insula* XVIII. See the plan in last year's report.

Insula XIX. presents the peculiarity of being inclosed by a wall, and contains, in addition to three minor buildings, a well-planned house of early date and of the largest size, with fine hypocausts. To it is attached the workshop of some industry, with a large inclosure dependent on it, containing two settling-tanks, perhaps belonging to a tannery. The court-yard of this house is partly underlaid by the remains of a much earlier one, of half-timbered construction, containing in one of its chambers a mosaic pavement of remarkable design, and perhaps the earliest in date yet found in this country. A small house in this *insula* is somewhat exceptional in plan and also, perhaps, of early date.

Insula XX. contains a number of buildings scattered over its area, but none of these appears to be of any importance. Two of them are of interest as furnishing plans of houses of the smallest class. This *insula* also contains one of the curious detached hypocausts which were noticed in the excavations of 1897. A large inclosure with attached chambers, near the lesser west gate, may be conjectured to have contained stabling for the accommodation of travellers entering the city.

Several wells were found in both *insulæ*, lined either with the usual wooden framing or disused barrels. A pit in *insula* XX. contained a double row of pointed wooden stakes driven into the bottom, and may have been for the capture of wild animals at some period anterior to the existence of the Roman town, or subsequent to its extinction. No architectural remains were found, but the rubbish-pits yielded the usual crop of earthen vessels.

The finds in bronze and bone do not call for any special notice, but an enamelled brooch of gilt-bronze, with a curious paste intaglio and several settings of rings, may be mentioned.

Among the iron objects are a well-preserved set of hooks, perhaps for hoisting barrels, and a curious pair of handcuffs or fetterlock.

From a pit in *insula* XIX. was recovered an upper quern stone, still retaining its original wooden handle.

Although a considerable area in the southern part produced no pits or traces of buildings, the *insulæ* excavated are quite up to the average in point of interest, and their addition to the plan completes a very large section of the city.

A detailed account of all the discoveries was laid before the Society of Antiquaries on May 4, 1899, and will be published by the Society in 'Archæologia.'

The Committee ask to be reappointed with a further grant.

Ethnological Survey of Canada.—Report of the Committee, consisting of Professor D. P. PENHALLOW (*Chairman*), Dr. G. M. DAWSON (*Secretary*), Mr. E. W. BRABROOK, Professor A. C. HADDON, Mr. E. S. HARTLAND, Sir JOHN G. BOURINOT, Abbé CUOQ, Mr. B. SULTE, Abbé TANGUAY, Mr. C. HILL-TOUT, Mr. DAVID BOYLE, Rev. Dr. SCADDING, Rev. Dr. J. MACLEAN, Dr. MERÉE BEAUCHEMIN, Mr. C. N. BELL, Hon. G. ROSS, Professor J. MAVOR, *and* Mr. A. F. HUNTER.

APPENDIX PAGE
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DURING the past year the work of this Committee has been extended in important directions, although the great number and diversity of interests to be considered, the difficulty of securing interested and competent observers, and the great reluctance of many people to be made the subject of such investigations, however simple, serve to make our work one of slow progress. We nevertheless experience a sense of gratification in view of the increasing interest in our investigations manifested during the last year, and we feel confident that as the nature of our work becomes better and more widely known this interest will gain in strength.

A large number of schedules giving detailed directions to observers have been distributed; but it was found necessary to issue supplementary instructions respecting facial types and directions for certain measurements. Through the courtesy of Professor F. W. Putnam and Dr. F. Boas, we have been enabled to make use of the excellent series of facial types employed by the Bureau of Ethnology of the World's Columbian Exposition at Chicago.

Several requests for anthropometric instruments have been received, but, owing to delay in obtaining the instruments ordered, this work has not progressed as rapidly as we had hoped, and the expected data will not be available until another year. Several observers have already forwarded extensive records of measurements, but it would be premature at the present time to undertake any analysis of these, as the investigations to which they relate are still in progress.

Much of the work in progress is of such a nature that returns cannot be looked for under a year or more, but with the present organisation it may be expected that each year will witness an increasing amount of material from the various observers. Steps have been taken for the special study of groups in different provinces, and it is hoped that these efforts may result profitably in the near future.

The introduction into the North-West of large bodies of Europeans who are to become permanently incorporated in our population has suggested the importance of securing, at as early a date as possible, such facts relating to their general ethnology as may seem to establish a suitable basis for the study of these people under the influence of their new environment. Satisfactory arrangements have been made with respect to the Doukhobors, and it is probable that similar arrangements may be

completed during the coming year with respect to other large bodies of immigrants.

The exceptional circumstances surrounding the Indians of British Columbia; the fact that it is becoming more difficult each year to obtain reliable accounts of these people; the rapid disappearance of old customs, dress, and mode of living; and also the present availability of the services of an expert and enthusiastic observer, have seemed sufficient reasons for devoting to their study a much larger share of the resources of the Committee than might otherwise appear justifiable.

The work now in progress includes :—

1. Customs and Traditions of the Huron Indians of Lorette, P.Q. Mr. Leon Gerin, Ottawa.

2. Anthropometric Studies. Dr. C. A. Hibbert, Montreal; Mr. A. F. Hunter, Barrie, Ont.; Dr. F. A. Patrick, Yorkton, N.W.T.; Dr. F. Tracey, Toronto.

3. Photographic Studies of the North-West Coast Indians. Dr. C. F. Newcombe, Victoria, B.C.

4. Studies of the Early Settlers of Canada. Mr. B. Sulte, Ottawa.

5. Ethnological Studies of the Indians of British Columbia. Mr. C. Hill-Tout.

Apart from the records of measurements previously alluded to, the completed work of the past year is represented by the two papers appended hereto.

1. The Origin of Early Canadian Settlers. Mr. B. Sulte, Ottawa.

2. Studies of the Indians of British Columbia. Mr. C. Hill-Tout, Vancouver, B.C.

The important studies of Mr. Hill-Tout have been prosecuted under considerable difficulties, but with the most painstaking care. They represent, for the most part, material which is altogether new, while those which cover ground previously worked over embody results in such a way as to preserve their value as contributions to our knowledge of these people.

One of the principal difficulties met with by Mr. Hill-Tout has been the reluctance of the Indians to submit themselves to the process of measurement, or even, under satisfactory conditions, to the camera.

Prints, in duplicate, of a certain number of photographs already obtained by Mr. Hill-Tout accompany this report, and it is hoped that a more important contribution of this kind may be forthcoming next year.

Also accompanying this report is a series of fifteen prints, in duplicate, of photographs of the villages and totem-poles of the Haida Indians of the Queen Charlotte Islands, taken by Dr. G. M. Dawson, Director of the Geological Survey of Canada, while engaged in a survey of these islands in the year 1878. These are the first photographs taken of the villages in question, and they possess some interest as a matter of record in consequence of the fact that the objects and conditions represented by them have now almost wholly disappeared. Some of these views have been reproduced in the Report of Progress of the Geological Survey for 1878–79, to which reference may be made.

APPENDIX I.

Early French Settlers in Canada. By B. SULTE.

Leaving aside the men engaged in the fur trade, and who did not adopt the colony as their home, we find that only 122 actual settlers or heads of families arrived in Canada during the period of 1608–1645.

Nine-tenths of these men have numerous descendants still amongst us. In this respect Canada is far ahead of any colony. The New England States can hardly name twenty families coming from their first stock, that is before 1645, although their immigration was five times at least larger than ours.

There was no special organisation for recruiting in France.

Nearly every one of these 122 men married just before leaving for Canada or soon after their arrival in the colony. They all belonged to that class of people devoted altogether to agriculture, such as grains, hay, oats, vegetables, hemp, flax. They understood thoroughly well the work of felling trees and clearing land, because the provinces they came from were of good soil, but not adapted for fruits and vine, nor fit for pasturage on a large scale.

Eighty-four men arrived from 1634 to 1641, nineteen only from 1642 to 1645, probably on account of the raids by the Iroquois.

From 1608 to 1645 Normandy sent 38, Perche 27, Paris 5, Beauce 4, Picardy 3, Maine 3, Brie 3, or a total of 83 from the north of the river Loire to the English Channel.

The married women numbered 119, out of which 68 were from the north of the Loire; Perche 24, Normandy 23, Paris 10, Picardy 7, Anjou 2, Beauce 2.

Women whose provinces are not known number thirty, but it would seem they were also from the north, and had followed their parents and relatives. Therefore the eighty-two [1] married men enumerated in the list as coming from the north were equalled by the same number of married women from the same region, whether the wedding took place in France or in Canada.

Five women born in Canada married in the colony before 1645: three of them became widows and remarried. Three women born in France, and who had arrived with their husbands, became widows, and remarried during that period. Girls thirteen or fourteen years old married young men newly settled.

The women from Champagne, Auvergne, Saintonge, Rochelle, and Poitou are nine in all, with eleven men from these same parts. Besides this Brittany furnished 2 men, Lorraine 1, Nivernais 1, Forez 1. They undoubtedly came by themselves, like those of the north.

The proportion is about the same of men and women whose places of origin are not indicated, a sixth of the total immigration.

[1] Including one widower and two bachelors.

APPENDIX II.

Notes on the N'tlaka'pamuq of British Columbia, a Branch of the great Salish Stock of North America. By C. HILL-TOUT.

The following notes on the N'tlaka'pamuq are a summary of the writer's studies of this division of the Salish of British Columbia. They treat to some extent of the ethnography, archæology, language, social customs, folk-lore, &c., of this tribe, recording much, it is believed, not hitherto gathered or published. For my folklore, ethnography, and social customs notes I am chiefly indebted to Chief Mischelle, of Lytton, than whom there is probably no better informed man in the whole tribe.

Ethnography.

The N'tlaka'pamuq is one of the most interesting of the five groups into which the interior Salish of British Columbia are divided. They dwell along the banks of the Fraser between Spuzzum and Lillooet, and on the Thompson from its mouth to the boundaries of the SEQuapmuq, and have also some half-score villagers in the Nicola valley. They possess altogether some sixty-two villages throughout this area: eleven on the Thompson, nine in the Nicola valley, eleven on the Fraser above Lytton (Tlk·umtcī'n)—their headquarters from time immemorial—and thirty-one below. These are respectively:—

THOMPSON RIVER.

1. Tlk·umtcī'n, present Lytton, meaning unknown.
2. N'kau'men, meaning unknown.
3. N'hai'ikEn, " "
4. N'kum'tcīn, Spence's Bridge, meaning unknown.
5. N'koakoaē'tkō, yellow water.
6. Pīmâi'nūs, grassy hills.
7. 'P'kâi'st, white rock (contracted from St'pEk = white).
8. Cpa'ptsEn, from Spa'tzin = *Asclepias*, or great milk weed, from which natives make their thread, string, nets, &c. Place where 'Spa'tzin' grows.
9. C'npâ', barren or bare place.
10. Sk·lalc, place where the Indians secured a certain mineral earth with which they covered the face to prevent it from chapping.
11. N'tāi'kum, muddy water.

NICOLA VALLEY.

1. Klūklū'uk, a slide.
2. CQokunQ, a stony place.
3. N'hothotkō'as, place of many holes.
4. Koaskunā'.
5. Cūlū'c, open face (*cf.* radical for face).
6. N'cīckt, little cañon.
7. ZōQkt.
8. Kōiltca'na.
9. S'tcukōsh, red place (?).

ON FRASER ABOVE LYTTON.

1. N'homi'n.
2. Stain, Stain Creek.
3. N'ōkoiē'kEn.
4. YEō't.
5. S'tcaēkEn.
6. N'k·lpan, deep.
7. N'tā'-kō, bad water.
8. N'cēk'p't, destroyed (refers to the incidents of a story).
9. TcEūē'q.
10. TsuzEl, palisaded enclosure containing houses.
11. Skāikai'Eten.

ON FRASER BELOW LYTTON.

1. Spapī'um, level grassy land (river bench opposite Lytton).
2. N'kai'ā.
3. Sk·āpa, sandy land.

4. K·okōlap′, place of strawberries.
5. Si′ska, uncle.
6. Ahulqa.
7. N′zatzahatkō, clear water.
8. Sluktla′ktEn, crossing place (Indians crossed the river in canoe here).
9. Statcīa′nī, beyond the mountain (Jackass Mountain).
10. N′kō′īam′, eddy.
11. N′ka′tzam, log bridge across stream.
12. K·apaslōq, sand roof (a great settlement in former times).
13. Cūk′, little hollow or valley.
14. Sk′mūc, edge of the flat.
15. C′nta′k′tl, bottom of the hill.
16. Spē′im, pleasant, grassy, flowery spot.
17. Tzau′āmuk, noise of rolling stones in bed of stream.
18. N′pEk′tEm, place where the Indians obtained the white clay they burnt and used for cleaning wool, &c. (*cf.* pEk = white).
19. Ti′metl, place where red ochre was obtained.
20. Klapatcī′tcin, North Bend = sandy landing.
21. Klēau′kt, rocky bar.
22. Tk·kōēau′m.
23. Sku′zis, jumping. Place where the people were formerly much given to jumping.
24. Ckūō′kEm, little hills.
25. Tca′tūā.
26. Skuōūa′k·k, skinny (people).
27. Tīk′ūilūc.
28. C′kūēt.
29. Cūimp, strong (head village of the Lower N′tlaka′pamuQ, just above Yale).
30. Cpu′zum or Spu′zum. Name has reference to a custom prevalent here in the old days. The people of one place would go and sweep the houses of the people in another, and they would return the compliment next morning at daybreak. This was a constant practice.
31. N′ka′kim, despised. Name has reference to the poor social condition of the inhabitants of this village in former days. They were much looked down upon by the Spuzzum people. Hence the name.

Social Organisation.

The primitive customs of the N′tlaka′pamuQ, like those of their neighbours, have for the most part given way to new ones borrowed from the whites. Some few are retained in a more or less modified form, and are still practised by the older people. The social system of the N′tlaka′pamuQ seems to have been a very simple one. I could hear of nothing in the way of secret societies, totemic systems, or the like. The whole group was comprised under one tribal name, and spoke the same tongue with slight dialectical differences. They were, however, divided into numerous village communities, each ruled over by an hereditary chief. Of these latter there were three of more importance than the rest, viz., the chief of the lower division of the tribe, whose headquarters was Spu′zum ; the chief of the Nicola division, which was called by the lower division Tcūā′qamuq ; and the chief of the central division, whose headquarters was Tlk·umtcīn (Lytton).[1] Of these three the most important was the chief of the central division. He was lord paramount. The conduct of affairs in each community was in the hands of the local chief, who was

[1] Dr. Boas divides the tribe into five divisions. It is true there are five groups, but not, in the strict sense of the word, five divisions. There were the central Tlk·umtcī′nmuQ at the confluence of the Fraser and Thompson (who, together with the neighbouring communities, constituted the N′tlaka′pamuQoē, *i.e.*, the N′tlaka′pamuQ proper), and the villages on the Fraser above Tlk·umtcī′n, which formed the central division; the villages on the upper part of the Thompson, and those of the Nicola valley, which formed the upper division; and the villages below the N′tlakapamuQoē, which formed the lower division. Dr. Boas has named this division *Uta′mpt*, as if it were the divisional name of these lower communities. This is a misconception. The term means, rather, 'below river' people or 'down river' people, and is applied by these very people themselves to the Yale tribe below them, and by the Yale people again to the other Kau′itcin tribes farther down the river. I know of no proper 'group' name peculiar to the lower division other than the general term N′tlaka′pamuQ.

assisted by a council of elders. In all the relations of life the elders of the bands played an important part, and in all family consultations their advice was sought and listened to with the greatest deference and respect. In addition to the hereditary chiefs, martial chiefs or leaders were temporarily elected during times of warfare from among the warriors. It was a rare thing for the district or communal chief to lead or head a war party. The only part it seems they played was in sanctioning fights and in bidding them cease. My informant told me that the N'tlaka'pamuQoē chiefs were, as a rule, peace-loving men, always more anxious to prevent wars than to bring them about; and that the grandfather of the present Lytton chief would go out after a battle and purchase the prisoners taken captive in the fight, who were held as slaves by their captors, and set them free and send them back to their own people again. How far this was general I cannot say. That war, however, with the neighbouring tribes was not an unusual occurrence is clear from the fact that it was found necessary to fortify their villages or some particular portions of them by palisades, inside of which the people would retire when hard pressed by the enemy. The name of one of the upper villages close to the boundary of the Stlatlumн bears testimony to this fact, as it signifies in English 'a palisaded enclosure with houses inside,' and the old men of Lytton can recall the old fort of their village. These protective measures would seem to bear out my informant's statements that the N'tlaka'pamuQ were not a warring people, and all the notes that I could gather of past encounters with other tribes show the N'tlaka'pamuQ to be the defenders and not the attackers.

Weapons of Warfare.

The warrior's weapons were the bow and arrow, stone swords, and clubs, &c. Of these latter there were several kinds. One of these was a sling-club formed by inclosing a round stone in a long strip of elk-hide. The stone was placed in the centre of the strip and securely sewn there, the ends of the hide being left to swing the weapon by. This was a deadly weapon in the hands of a skilful person, but awkward to handle by those not accustomed to its use; for if not properly wielded it was just as likely to damage the holder as the person he struck at. A wooden club fashioned from the wood of the wild crab-apple tree was another effective weapon much used by the warriors. This would sometimes be studded with spikes of stone or horn. It was fastened to the wrist by a thong when fighting (see Fig. 1). Besides these there were also stone-tipped spears or javelins, and elk-horn or stone tomahawks. Poisoned arrows were used in warfare, and these were always put in a special quiver of dogskin. The stone tips of these arrows were always larger than those used for game. The poison was obtained either from the rattlesnake or from certain roots. For protection the fighting men wore a short sleeveless shirt of doubled or trebled elk-hide, which hung from the shoulders, and was fastened at the sides by thongs. This shirt was called N'tsk·En in the Thompson tongue. It was usually covered with painted figures and symbols of war (see Fig. 2) in black, white, and red paint. The two latter colours were mineral products. Red ochre is found in considerable quantities within their boundaries. The white paint was obtained by burning a certain kind of mineral clay which, when burnt, produced a fine white powder easily converted into paint by mixing with oil or fat. This powder was also employed by the women in

the weaving of their goat-hair blankets. A trivial matter or misunderstanding would sometimes bring about a fight. It is recorded that a party of Indians from the interior paid the Thompsons a visit once upon

FIG. 1.—Ancient war club made from wood of the wild crab-apple tree, after drawing by Chief Mischelle, of Lytton, B.C.

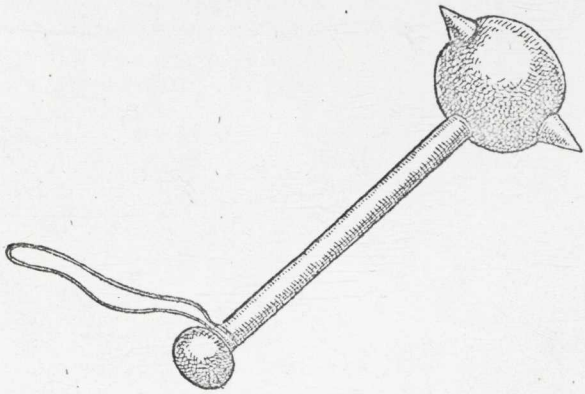
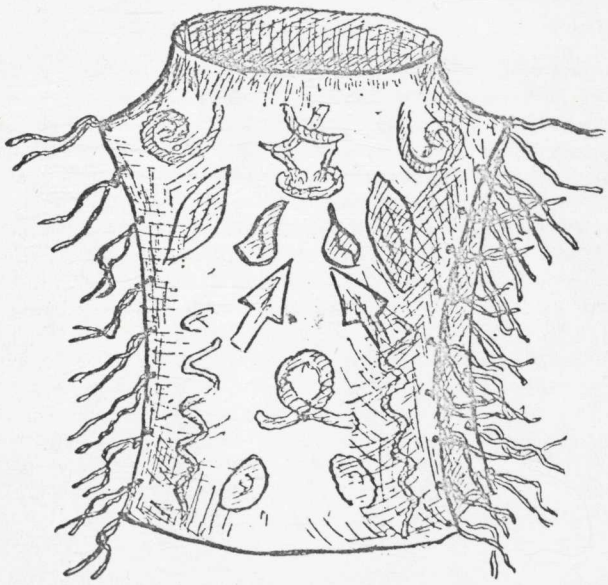


FIG. 2.—N'tlakápa'muq Warrior's shirt of the old days, after drawing by Chief Mischelle, of Lytton.



a time. The visitors wore soles of pitch upon their feet to protect them. This novel style of foot-gear excited the mirth of the Thompsons so much that their visitors became deeply offended, and a big fight was the result.

As far as I could learn the hunting, fishing, and berry grounds of the

N'tlaka'pamuq were common property. But no one under penalty of a severe punishment could take a fish, pick a berry, or dig a root until after the Feasts of First Fruits had been held. These feasts were conducted as follows :—When the salmon, for instance, begin to run word is brought to the divisional chiefs that the fish are coming up river. Messengers are then sent to the neighbouring villages, calling a meeting of the people on a certain day, at which all must attend at the appointed place. When the day has arrived and the people have assembled, the head chief, attended by the other lesser ones and the elders, opens the ceremony at daybreak by a long prayer. While the prayer is being said everybody must stand with eyes reverently closed. To ensure this being done, as it was regarded as an essential part of the ceremony, certain of the elders were assigned the duty of watching that no one opened his eyes while the prayer was being said. Exactly to whom these prayers were addressed my informant could not tell me. All I could gather was that the 'old Indians' believed in some great and beneficent power who dwelt behind the clouds, and who gave them the salmon, fruits, roots, &c. ; who, if they showed themselves ungrateful or unthankful, could, and might, withdraw his gifts from them. He could not give me any of the words of these prayers.[1] After the prayer is over everyone present is given a bit of salmon which has been cooked for the purpose. As soon as all have partaken of the salmon a feast is prepared at which each is free to eat as much as he desires. When the meal is concluded, a dance takes place. Each person lets down his or her hair and a space is cleared for the dancers. Singing always accompanies the dancing, and a certain individual leads the dance song in a loud voice, and the dancers keep time with the singer. They dance on this occasion in a circle, with the hands extended, palm upwards, before them, swaying them with a rhythmic motion from side to side as they sing and dance. Towards the conclusion of the dance the time quickens and the movements are more rapid and vigorous. As the dance is about to end the master of the ceremonies calls to the people to stretch their palms towards the sky and look upwards. They continue in this attitude for a little while and the chief presently brings his hands together, closing them as he does so, as if he held something in them, and lowers them gently to the level of his breast and then places them, one fist over the other, against his breast. This action signifies the reception of the gifts asked for in the prayer and song. The whole ceremony is conducted throughout with the greatest decorum and reverence. This dance is repeated again at noon and at sunset. The Feast of Berries and Roots is conducted in a similar manner. Besides these periodic prayings, daily prayers were said by one of the elders in each 'keekwilee-house' every morning at daybreak, all the worshippers closing their eyes reverently the whole time and repeating in an earnest tone the closing formula *Aksai'as*, which signified to them very much what our *Amen* does to us.

Other dances were indulged in at times besides these at the Feasts of First Fruits, at which all the actors sat and swung their extended hands, palm upwards, from side to side, keeping time to a song called K·ōia'tct.

[1] In an account of the training of the young men of the tribe given below, the young man addresses his prayer to a being called *Kōana'hōa*, who is the giver of the gifts he desires. From the strong resemblance this word bears to those having reference to the sun, and to heat, day, &c., I am disposed to think this being to whom the N'tlaka'pamuq addressed their prayers was the Sun God of the Coast tribes (see below).

The N'tlaka'pamuq apparently never used masks of any kind at their dances, such paraphernalia being quite unknown to them.

Puberty customs seem to have been much simpler among the N'tlaka'-pamuq than among other tribes. All I could gather concerning them was that when a girl arrived at puberty she must withdraw herself from her family for a time and live apart by herself. I could not gather that any particular course of life was prescribed for the occasion, or that she was forbidden to eat certain kinds of food. It would appear that their whole lives were much simpler and more natural than those of their congeners elsewhere. We see this in their marriage customs, for instance, which are simple compared with those of other tribes, or even with those of the 'Stalo' or River Indians below them.

Marriage Customs.

When a youth arrived at marriageable age he generally had a maiden in his eye whom he wished for wife. He would first put himself in her way and they would stroll out together. He would next send her little presents from time to time. If she was not averse to his suit she would accept these ; if otherwise she would refuse them. If his gifts were accepted he would then declare his liking for her, and tell her he would give her a year to make up her mind in the matter. If things went smoothly during this period, at the end of the time he would then send a present by a friendly elder of his family to the girl's parents. If they accept the present they call together the relatives and friends of the family, who discuss the subject ; and if the young man is acceptable to the majority of them, the girl's father takes an elk-hide, cuts it into strips of useful lengths, and gives each one present a piece. This witnesses to their agreement. After this has been done one of the old men of the girl's family goes to the young man and informs him that his suit is acceptable to the family, and that he may have the girl for wife. Supposing that a majority of the family be against him his present is returned and he is notified as before that he cannot have the girl, and must look elsewhere for a wife. When he has been accepted the bridegroom goes the day following to the girl's home, accompanied by all his friends and relations, who carry food and other gifts with them. A feast is prepared from this food, the gifts are distributed, and a general good time is indulged in. After the meal is over the old people declare themselves satisfied with the arrangements in a loud voice. The young man and his bride are now man and wife, and share the same blanket that night. Next day the girl returns with her husband to his home, and some days later her parents and relatives come and pay them a return visit, bringing with them also food and gifts. A second feast is then prepared, the gifts are distributed, and all partake of the food as before. This concludes the marriage ceremony, the pair after this being regarded as man and wife by the whole community. A man was free to marry whom he might outside of his own family.

Shamanism.

Shamanism was prevalent among the N'tlaka'pamuq. This we can gather readily enough from their stories, and certain spots and localities are pointed out by the older Indians as the places where certain celebrated Shamans underwent their fasts and training to gain their powers. There are several such spots on the banks of Stain Creek, a mountain stream

that runs into the Fraser about five miles above Lytton. Worn and hollowed places are pointed out here and there, and these are said to have been made by the feet of the aspirants after Shamanistic powers in the performance of their exercises. We find several groups of rock paintings along this creek, which are believed by the present Indians to have been made in the past by noted Shamans. It is interesting to note that these paintings are invariably found high up on the cliff surfaces above the reach of the tallest man—in some cases as high as twenty or thirty feet from the ground. It is clear, therefore, that they must have used some kind of ladder or platform to reach these heights. This, to the Indian mind, always adds to their mystery. The modern Indians seem to have no knowledge of the signification of these paintings, and say that the pigments used by themselves will not stand the weather or endure like those of the ancients.

Names.

The ceremony of name-giving was observed by the N'tlaka'pamuq nobility. It would appear that when a child was born it might be called by any name. Later, when he had grown up, his parents gave a great feast, to which all the friends of the family were invited, and a name was then chosen from among the names of his dead ancestors and bestowed upon him by which he was thereafter known. Among the common people the men kept the names given at birth, or had nicknames applied to them.

Mortuary Customs.

Very little could be learned directly of their ancient mortuary customs. They have been so long under missionary influences that their old practices have for the most part died out and been forgotten. A few of these, however, they still keep up, such as cutting the hair short and special washings or cleansings in the river. The widow must not lie in her bed, but on branches spread on the floor, and every morning she must undergo a purification by washing her body with fir-tips. This is kept up for a longer or shorter time, as the widow's feelings dictate or prompt.

I could not learn that slaves were ever killed at the burial of their masters; and there is certainly nothing in the disposal of the bodies of the ancient dead, as far as is now discoverable, to warrant a belief in such practices. In modern burials horses and colts are frequently killed, but not, my informant was at pains to tell me, for sacrificial or religious purposes, but that their flesh might supply food for the burial feast. The skins of these slain animals were afterwards hung upon the branches of some neighbouring tree. I have seen several of these skins myself on trees near the burial grounds.

Birth Customs.

The birth customs, like the death customs, have also been much modified by missionary influence. In the days before the whites, when a child was born, it was wrapped in a bundle of the soft inner bark of the cedar prepared for the purpose. Later it was wrapped in soft skins and placed in its cradle, which was (and still is) made, in the case of the poorer class of natives, from birch-bark, and in the case of the better class from neatly woven basket-work. It would seem that no cradle was ever used twice over for different children, but after the child had grown out of it, and

needed it no longer, it was taken to the burial ground and placed in or under a tree with all the paraphernalia belonging to it wrapped up inside; or was suspended to the branches or placed in a fork of a tree in the forest. I have myself found many such thus placed or hidden away. In the modern cradle one invariably finds the bottom lined with a piece of tin cut from the side of a kerosene can. This in former days was, of course, impossible. They are also sometimes highly decorated with the brass cases of rifle cartridges fastened through the cap-hole by thongs to the edge of the cradle. They doubtless had a practical as well as an æsthetic value. The jingle of them would attract the infant's attention and amuse it. Infants were, and still are, always nursed and dandled in the cradle, which the mother always carries about with her. On Sundays nothing is commoner where there is a church than to see the mothers bringing their cradles to the service with them. When the child is fretful they rock the cradle on their knees or set it upright so that the child may look about it and see what is going on. Generally the head of the cradle is covered with a movable hood, which can be pushed back or drawn forward at will.

Tattooing and Painting.

Tattooing was, and to some extent still is, practised by the women. The commonest marks are three parallel lines. On old women these are seen on the side of the face, and sometimes on the chin, but on the younger ones more commonly on the wrist or arm. I made many inquiries, but was unable to discover what signification these marks had other than that they were decorative. I am disposed to think, however, that in earlier days they had some special significance, this particular marking of three simple lines being so common and so universal among the women. The women also formerly pierced the septum of the nose, in which the dentalium shell was worn. Facial and body paintings were quite common among the men of the N'tlaka'pamuq. To express joy they painted the face white and red, as we learn from their stories. The warrior always painted his face before going into battle, and the youths in their morning sports and exercises covered their bodies with all kinds of fanciful designs.

Games.

They were fond of games, like their neighbours, and utilised the level grassy river benches for various games of ball. One of these games, called by them *suk'-kul-lila'-ka*, was not unlike our own game of football. The players were divided, as with us, into two groups, and at each end of the field was a goal formed by two poles planted several feet asunder. The play commenced from the middle of the field, and the object of the players was to get the ball through the goal of their adversaries. The ball was made from some kind of tree fungus, cut round and covered with elk-hide. I could not learn anything of the rules of the game; nor was my informant certain whether the feet or hands, or both, were used in propelling the ball. Mention is made of this game in one of the stories here recorded. Gambling was also a favourite pastime here as elsewhere. The game known by the term *L'tpīq* was that commonly practised. Much betting went on among the players, and all bets were made and 'booked' before the game commenced. The method of 'booking' was primitive. The objects staked were simply tied or fastened together and set on one side till the game was over, the winner then taking his own

and his opponent's property. The game seems to have consisted in declaring in which hand the player held the marked one of two otherwise similar short bone rods, which could easily be held in the closed palm. My informant possessed a pair of these, which he was good enough to give me. Besides these two rods there were also twelve short pieces of wood used as well. These seemed to have played the part of counters, but of this I am not certain, this part of the game not being clear to me.

Clothing.

The old-time clothing has entirely gone out of use, with the exception of the moccasin, which is still almost exclusively worn by the old people of both sexes. A man's clothing in former days consisted of a shirt which reached to his middle, made from the skin of the elk, deer, coon, or ground-hog. Below this he wore leggings of deer-skin or other suitable material which reached to the top of the thigh. In addition to this he would sometimes wear a breech-clout of skin. For his feet he had neatly made moccasins; and for his head, when he so desired it, a cap of the skin of the porcupine or of a loon with the feathers on. Commonly they wore no head covering, living as they did mostly within the dry belt of the province. The dress of the women of the nobler class consisted of a long doe-skin shroud or smock, reaching from the neck to the feet, and tied in at the waist with a band fastened on either side (see Fig. 3). They were usually fringed at the side seams and at the upper and lower seams of the arms. They were also, in the case of chiefs' wives and daughters, at times profusely decorated with beads, shells, and other ornamentation. The native name for this garment was *tlatlū'k*. Below these they sometimes wore leggings called *matta's*, and on their feet finely wrought moccasins. The commoner women and female slaves wore only a short skirt, and went bare-legged and bare-footed.

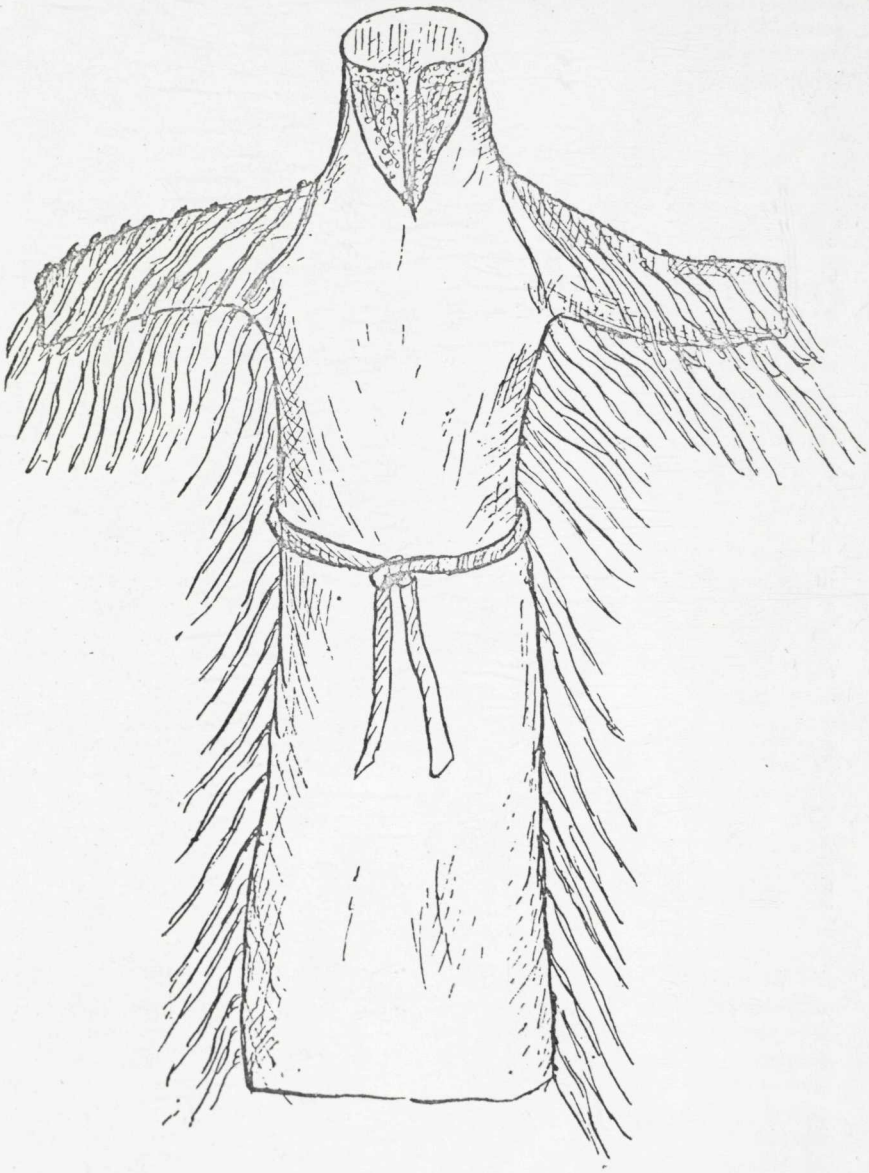
Sweat-houses.

The sweat-house was and still is a great institution among the N'tlaka'pamuQ. My informant, who on my last visit to Lytton was suffering from paralysis of his lower limbs, was looking forward to the time when he would be so far recovered as to be able to take a sweat-bath. The method of taking the bath appears to be the same here as elsewhere, and as a description of these houses has been given before by Dr. G. M. Dawson, it will be unnecessary for me to give it here.

Food.

The food of the N'tlaka'pamuQ depended somewhat upon the location of the various divisions of the tribe. The chief food of the Thompsons was venison, and the men of this district were usually skilful hunters and trappers. They sometimes followed the game with the bow and arrow, accompanied by dogs trained to pull down the quarry; but most of their game was taken by means of traps and snares of various kinds. Of these the noose, pit, and drop-snares were the commonest. Mention is made of the noose snare for catching deer in one of the stories given below. On the Fraser below Lytton the Indians were mostly fishers and poor hunters. Their method of taking the salmon between Lytton and Yale was by means of the dip-net. When the salmon are running, the Indians may be seen in great numbers thus fishing on the banks of the river.

FIG. 3.—Pattern of ancient dress of a chief's wife or daughter, after drawing by Chief Mischelle, of Lytton, B.C. Material, soft doe-skin.



This net scarcely needs description : its name implies its use and form. Briefly it is a meshed bag, from three to four feet deep, attached to a hoop-like frame, to which a long slim pole is fastened. The fisher holds this pole in his two hands, and dips in the net on the up-stream side of him, with its mouth towards the current, and draws it slowly and regularly against the stream, as far as the pole allows, and then returns it in the air and repeats the action again. He continues thus till he has secured a fish. The women stand by to receive the fish, which they kill by a blow on the head. They then quickly and deftly cut it open, wrench off the head by inserting a stick through one of the gills and out through the mouth, and giving it a dexterous turn of the wrist, cut out the backbone, spread the two halves open, and hang it up to dry in an open shed constructed of poles for the purpose near by on the bank. Scores of these may still be seen along the line of the railway as one passes from Yale to Lytton. The knives which the women use for this are fashioned after the pattern of their own old implement, and are quite commonly made from a piece of an old hand-saw about five or six inches long, on the back of which is secured a grooved piece of rounded wood about one and a half inches thick, which runs the whole length of the steel, and serves as a handle. The opposite or blade edge is ground down, and the ends are rounded, having, when completed, very much the appearance of a meat or suet chopper. I was told by some Indian women whom I watched at work that they prefer this style of knife to any other ; and to judge by the dexterous manner in which they ran the edge from the vent upwards along the belly of the fish, opened it out, cut out the backbone, and had it ready for drying, it certainly is an effective instrument for the purpose in their hands.

Above Lytton on the Thompson, where the water is too clear for catching fish in nets, they spear them by torchlight. The fish show white at night under the glare of the torches, and the men go out in canoes and spear them readily. The spearman occupies the centre of the canoe, and when the salmon, attracted by the glare of the torches, come near, he throws his spear at it and rarely misses his mark. The fish is now quickly seized by one of the others, knocked on the head, the spear withdrawn, and the fish thrown to the bottom of the canoe.

Salmon Oil and Butter.

The N'tlaka'pamuQ had another way of treating the salmon besides drying them. They extracted oil from them in considerable quantities. To do this they would place some forty or fifty fish, according to their size, in a large trough which they hollowed out from the trunk of a tree, as they did their canoes, with fire and adze. When the salmon were ripe, that is in a rotten state, water was poured in upon the mass in sufficient quantities to just cover the whole. Heated stones were then put in and the whole mass stirred till it was reduced to a hot pulp. The stones were then taken out and a pailful of cold water was poured on, which caused the oil to rise to the top. The oil was at this stage of a reddish tinge, and had, so say the Indians, no offensive smell. It was now skimmed off into birch-bark buckets with a spoon, made sometimes from the horn of the mountain sheep and sometimes of wood. It was allowed to stand over night and boiled afresh next day and skimmed till quite clear. The oil was then stored away in bottles very ingeniously made from whole skins of medium-sized salmon. The skin for this pur-

pose was drawn from the salmon much as one draws off a tight-fitting glove that will not come off without being turned inside out. It was then carefully cleaned by rubbing with dry punk-wood, after which it was rubbed with deer or mountain-sheep suet. The skin was then ready, and was turned right side out; the oil was poured in and the mouth securely fastened. In the meantime the flesh of the salmon had not been neglected. After the oil had been skimmed off, the water was strained away and the remains worked up and kneaded into balls and put in the sun to dry. While drying it was occasionally smelt to see that it was sweet and devoid of flavour. After a time it was squeezed and washed and kneaded again and put to dry once more. When quite dry and free from all smell it was broken up and rubbed fine between the hands till it took on the appearance of flour. Some of this was then placed in the bottom of a birch-bark basket, and on this were laid the bottles of oil; and when the basket was full more of the salmon flour was spread over the top and down the sides until the bottles were encased and buried in it. The whole was then stowed away for winter consumption. In addition to this way of preserving the oil, they had another way of treating it. A kind of butter was manufactured from it by mixing it with equal quantities of the best kidney suet, taken from the deer or, preferably, from the mountain sheep. The oil and suet were boiled up together, thoroughly mixed, and then set to cool. When cool the compound had the consistency of butter, and was esteemed a great delicacy among the natives. It was eaten, among other things, with the compressed cakes which they made from the service (*amalanchier*) and other berries, of which great quantities grow in their region. Only the wealthier class could afford food of this kind. Besides venison and fish, wild fruit of all such kinds as grew in their neighbourhood and was edible, and roots and many kinds of herbs, were eaten. As Dr. G. M. Dawson has given a list of these, with their botanical names, and has also described with some detail their method of preparing them in his 'Notes on the Shuswap People of British Columbia,' it will be unnecessary for me to enumerate them here.

Utensils.

For boiling their food the N'tlaka'pamuQ always used basket kettles made like their other basketry from the split roots of the cedar.[1] These roots are sometimes dyed red and black, and very beautiful patterns are made from the three different colours. According to my informant, the red dye was obtained from the bark of the alder-tree, and the dark stain was obtained by soaking the roots in black slime or mud.[2] So skilfully

[1] Dr. G. M. Dawson, in his 'Notes on the Shuswap People of British Columbia,' tells us that these baskets were made from roots of the spruce, and Dr. Boas, in his Report on the Shuswaps, informs us that the basketry of the Shuswaps and N'tlaka'pamuQ was made from the roots of the white pine. I cannot say what material the Shuswaps constructed their baskets from, but if my informant is correct, the N'tlaka'pamuQ always used the root of the cedar; and I know no better authority among the Thompson Indians than Chief Mischelle, of Lytton, from whom to obtain information of this kind. [As the N'tlaka'pamuQ were pre-eminent in basket-making, it is possible that the information gained by Mr. Hill-Tout may be accepted as correct, although the cedar (*Thuya*) is not abundant in the Thompson River country.—G. M. D.]

[2] According to Dr. Boas the black dye was obtained from the fern root. It is possible it was got in both ways.

did the women make these baskets that they would hold liquids without trouble. In preparing any food two kettles were customarily used—one containing water for washing off any dirt that might adhere to the heated stones, and the other for holding the food. In boiling salmon for eating the fish were tied up in birch bark to prevent breaking and falling to pieces.

The house furniture and utensils were few and simple. Tables and chairs, or such like conveniences, were quite unknown. Wooden dishes, hollowed out from the solid block by means of stone, bone, or beaver-teeth chisels, and wooden or horn spoons were sometimes used by the wealthier class; but usually the food was served up and eaten off reed mats, which served also as seats, carpets, and beds. These latter were commonly laid directly on the ground, which was strewed with the bushy ends of fir branches. The beds of the common people were simply a few reed mats, but in the houses of the chiefs and headmen these were supplemented with skins and blankets woven from the hair of the mountain sheep or goat. The people always disrobed when going to bed, and as there were no division or apartments in the 'keekwilee-houses,' but for the dusk there could not have been much privacy about the matter. Yet it is clear from their folk-tales that the maidens of the upper ranks, at least, were modest and diffident, and when out bathing always chose the most secluded spots, and were as embarrassed and shamed at being seen naked as any white maiden might be. I have been struck again and again in my work among the Indians with this keen sense of modesty in the girls of the interior, particularly those who have come under the influence of the Sisters.

The houses of the N'tlaka'pamuq resembled those of the other interior tribes. For the greater part of the year they lived in semi-subterranean dwellings known in the trade jargon as 'keekwilee-houses.' These houses, of which there is no perfect specimen left in the province, were of varying dimensions. Those of Lytton were from 30 to 50 feet in diameter. Nothing of them now remains but the saucer-like depressions which mark the spots where they formerly stood. As a description of these dwellings has been given both by Dr. Boas in his Reports, and by Dr. G. M. Dawson in his 'Notes,' &c., it will be unnecessary for me to give another here. I will only say that the dimensions of these dwellings as given by the above writers fall considerably below the dimensions of those commonly found among the central and lower divisions of the N'tlaka'pamuq. Of the upper I cannot speak from personal knowledge. Dr. G. M. Dawson speaks of those he saw as having a diameter of from 10 to 30 feet; and Dr. Boas describes his as having a diameter of from 12 to 15 feet.[1] The shortest diameter to be found on the old camp site at Lytton was 34 feet, and they rise from this to 54 feet; and the old men of the neighbourhood, whom I questioned on this matter, and most of whose lives had been spent in them, informed me that 60 and even 70 feet were not uncommon diameters. There is one now, which I measured in company with Mr Harlan Smith, of the New York Museum of Natural History, on the left bank of Stain Creek, not far

[1] The dimensions given by me were not from actual measurement, and I am ready to accept Mr. Hill-Tout's figures. Dr. Boas' illustration of the construction of these houses, in one of the Reports of the B. A. A. S. Committee on the N. W. tribes, is incorrect, as afterwards stated by him. The actual method of construction is shown in a diagram in my paper, here several times referred to by Mr. Hill-Tout.—G. M. D.

from where it joins the Fraser, that measures 59 feet from the posthole on one side to the corresponding hole on the other. These dwellings were usually inhabited by several families, more or less closely related to one another; and in the very large ones sixty or seventy souls would often pass the winter together. Commonly there was but one fire in the centre, but if the weather was very cold smaller fires would be kindled near the four great supporting poles. Fires were also at times lighted here for culinary purposes, when many families inhabited the same house. The floors of these houses were kept covered with small fir branches, which were renewed about every three or four days. The entrance to these houses was through the smoke-hole in the roof, a notched tree which projected some way beyond the hole being used as a means of ascent and descent. The central space between the four supporting poles was common ground in the centre of which was the fire. Behind this, under the sloping roofs, each family or group had its own quarters.

The summer dwellings were extremely simple, consisting merely of a framework of light poles covered with mats or wattled, and all cooking was done in the open air. The food supplies of the central N'tlaka'pamuQ were invariably stored in caches, *i.e.*, holes in the ground, which were roofed with poles or boards, and then again covered with earth or sand. The food was commonly protected from the soil or sand by bark. Remains of these caches or cellars, with rolls of birch and other bark in them, may be seen at any of the old camp sites. Many such, now filled with sand to the level of the surrounding ground, are found at Tlk·umtcī'n. In the lower division and elsewhere small sheds were erected on poles standing from 5 to 10 feet above the ground, to be out of the reach of dogs and other animals. As a rule these structures are found only where the ground is rocky, or of such a nature as makes excavations difficult or impossible, as along the Fraser Cañon above Yale.

Hospitality.

Hospitality was recognised as a virtue, and practised as a duty, among the N'tlaka'pamuQ, and everyone was constrained to offer the stranger or visitor the best he possessed.[1]

Customs.

The N'tlaka'pamuQ had many singular and superstitious customs and practices, some of which we may gather from their folk-tales. Some of these they still practise. For instance, when roots are to be baked, women only must do it. I could learn no satisfactory reason for this. The old-time training for young men has many interesting and unique features about it. Of these I learnt the following, none of which are any longer practised. In the days before the advent of the whites, when a youth wanted to fit himself to become a hardy hunter, he would go down to the river's edge at the close of the salmon run, when the carcasses of dead and maggot-filled salmon would be found lying along the banks in great numbers, and thrust his hands up to the wrists in the rotting, maggoty mass, and keep them there for hours together. This was said to harden them, so that they became impervious to the cold when out hunting in cold weather. They would do this many times in their late boyhood. Another method of attaining the same end was to lie down at

[1] See the story of Snikīā'p, &c., p. 55.

the edge of the river all night with the hands and wrists soaking in the cold water. They would also repeat this many times before the desired callousness to cold was attained. The old people affirm that the young men of their day and earlier were hardier and stronger than the young men of to-day. They say the present youths would succumb to the training and hardening endured by their grandfathers. In the old days a youth was generally ambitious of becoming a great hunter, or warrior, or runner, or athlete generally. To acquire a superiority over his fellows he was ready for the greatest acts of self-denial and self-discipline. This spirit of emulation was encouraged and enjoined by the elders, and they were taught to pray to the great spirit known as Kōana'kōa, and seek gifts from him in the following manner. When a young man desired any special blessing or gift, he would rise early in the morning, some time before daybreak, and go alone and unseen to the top of some hill or eminence, or to the river's side and pray. This act in itself required, on his part, no small courage and self-conquest, the forest and mountains at night being peopled in the lively imagination of the Indian with spirits and shades of all kinds. If he sought for some physical athletic gift he would practise himself therein as well as pray for it in words like the following: 'O Kōana'kōa,[1] make my arm strong, my chest strong, my legs untiring. Make all my body strong; make my heart good. Make me a great hunter, a great man, a great warrior, a great runner or jumper,' as the case might be.

In order that the prayers and exercises might be efficacious, it was necessary that the suppliant should arise before any one was awake or stirring; and his prayers and exercises must be finished and he on his way home before the sun appeared above the horizon. He does this three mornings successively, and if he has been careful to observe the rules and conditions twice out of the three times at least, his prayers will be granted, and he will receive the gifts asked for. If, on the contrary, he has been lazy and careless, and did not rise early enough, and was seen leaving the camp, or did not perform his exercises or say his prayers before sunrise, instead of his requests being granted some evil gift will be given him instead.

Besides these special trainings and exercises undertaken at their own desire, there were the daily morning exercises. The young men of the village were accustomed to turn out early in the morning and go to the river to swim, after which they would return to the camp and indulge in various athletic exercises. There are two big boulders standing

[1] It is interesting to note here that the name of the power to whom the youths' prayers are addressed contains the same radical as is found in the Nootka and Kwakiutl terms for *morning*, viz., Koa'-koai'la and Kō'atl, which both signify that light or day is coming. The same root is found in the Coast Salish terms for *day* identical in form or slightly modified, as Koā-(yil) and Skūa-(yil), and which in these dialects signifies sky also. It is also seen in the terms of both stocks for *red* and *blue*, and for the terms expressive of *heat* and *warmth*. There can be little doubt, I think, that this being was associated in the minds of the suppliants with the sun, or sky, or light, all of which are intimately connected. I have pointed out in another paper (see *Proceedings of the Royal Society of Canada* for 1898-99) that the Salish and Nootka-Kwakiutl were originally an undivided people, or had a common origin, the two languages being full of common terms of all kinds employed in identically the same way, and that between the extreme members of the stocks, rather than those contiguous to each other, between whom we know no intercourse or communication has taken place from time immemorial.

in the midst of the village site of the old Lytton people. They are of irregular shape, 10 and 4½ feet high respectively and about 20 feet apart. Their perimeters are 31 and 27 feet respectively. After the Tlkumtcī'nmuQ youths had been in the river it was the custom for them to exercise themselves near these rocks. They would run in succession up the side on to the top of the lower one, pause there a moment, and then run down the side facing the other rocks, reach it in three strides, and leap upon the top. They would then shake their clubs and spears as if defying an enemy, leap down again, and run at the boulders with uplifted weapon, as if they were enemies. Those practices have long since been given up, and the youths of the present day are very different from those of the past.

Canoes.

The N'tlaka'pamuQoē used three different kinds of canoes, the birch-bark, cedar, and skin canoe. The commonest and that most preferred for ordinary use was the birch-bark canoe. Sometimes the place of this would be taken by one constructed from cedar hollowed from the log in the usual way by means of fire and adzes. The skin canoe, made by stretching the skin of an elk or caribou over a framework of wood, was essentially the hunter's canoe, and was mainly employed by him in ferrying himself and his belongings over bodies of water that lay in his path when out hunting. The paddles for both the skin and bark canoes were double-bladed. For the cedar canoe a single-bladed paddle was employed.

Archæological.

Under this heading, and as announced in the last report of this Committee, I had prepared a somewhat lengthy paper, before the American Museum of Natural History had published Mr. Harlan Smith's Report on the Archæology of Lytton and Neighbourhood. But, as this publication covers the same ground as my own, it will be unnecessary at this time to publish a second report of this area. I shall therefore simply add a few further remarks upon the method of stone-cutting employed by the old-time dwellers in this region, as evidenced by the partially cut stones themselves, recovered from the ancient camp sites of this locality. In his report Mr. Smith inclines to the opinion that the cutting was done by sandstone slips or flakes. That many of the cuts were effected in this way there can be no doubt, as I pointed out some two years ago; the bevelled sandstone grinders found in great numbers on the old camp-sites fitting these grooves to a nicety. And that these can make grooves of this kind in the greenstone boulders I have demonstrated by grinding them out myself. Indeed it surprised me to find how readily the hard serpentine or harder nephrite (jade) could be grooved in this way. But all the boulders were not so cut. Dr. G. M. Dawson was informed by some of the old men at Lytton that the old people used to cut out their jade, adzes, and chisels from the block by means of quartz crystals. Chief Mischelle also made the same statement to me, and explained further how they effected it. Having selected a suitable boulder the stone-cutter would fasten two strips of wood together at a distance of about half an inch apart, something after the principle of parallel ruler, only the parallels are rigid in this case. This he laid upon the surface of his block for holding his crystal in place and keeping his line straight, the cutting utensil working to and fro between the parallel bars or strips.

When the groove is sufficiently deep to hold the cutter in place, this apparatus is thrown aside and the cutting is continued without its aid. Water is used throughout the process to keep the cut clean and open. Rock crystals of various kinds were employed for the purpose, agate being a favourite. I have attempted cutting the jade block with an agate crystal myself; and, although the progress is not so rapid as with the sandstone grinder, the crystal soon cuts into the stone, and there can be no doubt that the boulders can be cut in this manner. And that they were so cut sometimes in the old days is perfectly clear from the evidence of the grooves themselves, which in such cases are entirely different from the curvilinear grooves made by the bevelled sandstone. They are distinctly angular, and the bottom of the cut narrows to a point, the outline of the cut having the appearance of a triangle standing on its apex. Mr. Smith must either have secured no specimens of this kind of grooving or have overlooked the difference between this and the rounded grooves given in his illustrations.

The advantage of cutting with a crystal over the sandstone grinder would appear to be a saving of material, less of the block being cut away in the process; and although there is no scarcity of greenstone blocks, they are not all of jade or of the first quality, and this fact may have weighed with the cutter at times. In any case, whatever the reason may have been, the fact remains that the ancient stone cutters employed both crystal and sandstone to cut out their adzes and chisels from the rough block. The polish afterwards put upon these and other of their polished tools and utensils was effected by first rubbing with rushes and afterwards with the naked hand. The old Indians would sit for hours together by the camp fire rubbing a stone in this manner; and I was informed that the polish found on some of the highly finished stone pestles or hammers would take more than one person's lifetime to effect. I secured some good examples of the crystal-cut boulders in my last visit to Lytton. Some of these are now in the Provincial Museum at Victoria, and a particularly interesting specimen I recently forwarded to the Dominion Geological Survey Museum at Ottawa. This last is doubly interesting from the fact that it exhibits in itself the two different modes of cutting, some of the grooves being curvilinear in section and some angular. The workman who owned this block, however, favoured the grindstone method, for on one of its surfaces we find three shallow, rounded grooves, parallel to each other, as if the cutter had been marking the block off into sections to see how many pieces he could cut out of it. It is quite possible that the cutter found it easier to *start* his cuts by grinding, and when the groove was deep enough to hold his crystal, he *finished* the cut by this means. This particular block favours this idea. At any rate it is perfectly clear that there were two methods of cutting employed, and not one as indicated by Mr. Smith.

I concur with Mr. Smith in his conclusion that there is no evidence for supposing the old-time dwellers on these prehistoric camp sites to be of a different race from the present tribes. No evidence as yet has been gathered which takes us back more than a few centuries at most. Mr. Smith secured many skulls from this locality, and it would have been interesting if the indices of these had been compared with the indices of the heads of the present N'tlaka'pamuq. I think they will be found interesting. In speaking of the arrow-heads of this district Mr. Smith remarked that the prehistoric points were invariably larger than the more

modern ones. This appears to me to be a misconception on his part. His collection of arrow-heads is not as large as mine, nor is he, perhaps, as familiar with the several varieties as I am ; and from my own observation, as well as from the reports of others who have worked on these grounds, I should say the reverse was the case if there is any difference at all, or if this difference can be determined, which I much doubt. It has always been considered one of the peculiarities of this district that so many very small arrow-heads have been found there. I have myself seen scores less than half an inch in length. Indeed, some of them seemed too small for practical purposes, but the old Indians say they were undoubtedly used for game, while the bigger ones were used in warfare.

Another point of interest on which a few further remarks will not be out of place is the number of knives and 'flakes' found in these old burial grounds. These are at Tlk·umtcī'n commonly formed from a kind of obsidian, called by Dr. G. M. Dawson augite-porphyrite. At least 75 per cent. of these are chipped on one or more of their edges. On the other side of the river large quantities of agate, chalcedony and jasper of various colours have been found in the old burying grounds. These latter resemble closely the flint knives, flakes, and scrapers found in the old mounds in England. Except for the difference in material it would be impossible to distinguish between the two. On inquiry from the old Indians as to what purpose the ancients put these small knives and flakes, I was informed they employed them to cut or scarify their bodies, particularly their legs. 'It lets out the bad blood,' said one old man, 'and makes a man good and strong.' One of the peculiarities of these flakes or knives is that a considerable number of them are more or less curved in form. Whether these forms are accidental or otherwise I am unable to determine.

Physical Characteristics.

Owing to the absence of most of the men from Lytton and the neighbouring villages during my last visit to them, and the extreme reluctance on the part of such of the women as remained at home to be measured or photographed, I am unable to add any new matter of importance to our knowledge of the physical characteristics of N'tlaka'pamuQ. Dr. Boas has already shown that the men of this tribe are a finer and taller race than their congeners on the coast. This fact is so patent that it requires no comparative measurements to demonstrate it. This is probably due to two distinct causes—environmental conditions and intermixture with non-Salishan tribes. With regard to the first, while the lower Fraser and coast tribes spent a large portion of their lives squatting in canoes on the water, the N'tlaka'pamuQ spent the larger portion of theirs in hunting and land exercise ; and with regard to the second, the presence of two distinct types among the people clearly reveals itself in their countenances. The photographs I secured at Lytton will make this quite clear. The difference in colour, too, is also here more remarkable than in any other group I am familiar with, and this incidentally supports the evidence I have set forth elsewhere of an oceanic origin for the ancestors of the Salish stock. Some of the natives are fairer that the darker races of Europe, while others recall strongly the dark hue of the Tongan Islanders. They are more than swarthy ; and the other characteristics of their features are negroid of the Oceanic type.

Intermediate types between these two extremes are of course common,

but if a large number of people were brought together the observer would have no difficulty in classifying them under one or other of the two predominant types. The same holds good equally, or more so, of the cast of countenance. In the one we see the high, prominent cheek bones, the squat, concave nose, and thick, coarse lips; in the other the cheek bones are inconspicuous, the nose straight or slightly aquiline and pointed, and the lips of average thickness. In this latter type the ear is small and very finely developed, and sits close to the head.

LINGUISTICS.

In the following linguistic notes on the Lower N'tlaka'pamuQ, I have spared no pains to make them as accurate and reliable as possible. I did not content myself with obtaining information from one or two persons, but checked my notes again and again with different individuals whenever an opportunity offered. As far as my notes go I think they may be relied upon as trustworthy and accurate. I am largely indebted to an educated young woman named Ma'li, who was for many years at the mission school at Yale, for my knowledge of the grammar and structure of N'tlaka'pamuQ. She is a member of the Lower N'tlaka'pamuQ.

PHONETICS.

VOWELS.

ă	as in English		h*a*t	*ī*	as in English		p*i*que
ā	„	„	f*a*ther	*o*	„	„	p*o*nd
â	„	„	*a*ll	*ō*	„	„	t*o*ne
e	„	„	p*e*n	*u*	„	„	b*u*d
ē	„	„	th*ey*	*ū*	„	„	b*oo*t
E	„	„	flow*er*	ai	„	„	*ai*sle
i	„	„	p*i*n	au	„	„	c*ow*
				oi	„	„	b*oi*l

The vowel sounds in the N'tlaka'pamuQ tongue, as in others of this region, are frequently very indefinite. The short vowels are practically interchangeable. In the mouths of many Indians *ō* and *ū* run into one another. The same may be said of *ā*, *â*, *ai*, and *ē*, and of i and ī.

CONSONANTS.

t, as in English. This does not appear to interchange with our *d*, which as far as my experience goes is an unknown sound in Lower N'tlaka'pamuQ.

g, k, as in English.

g·, k·, somewhat as in the English word *kick*, but more forcibly and gutturally.

q, as in the German *ch* in *Bach*.

Q, approximately like our *wh* in the word *who*, but rather more forcibly than we commonly utter it.

H, as in German *ch* in *ich*.

h, as in the English word *h*ouse or *h*ow.

y, as in English; b, p, w, m, n, l, s, as in English; c = sh in English; tc = ch in church; ts, tz, as uttered in English; dj = English j; tl, an explosive l. This latter sound as often resembles kl as tl. I have, however, followed Dr. Boas' usage and written it invariably as tl. The dl (dorso-apical) of some of the other dialects I could not detect in the Lower N'tlaka'pamuQ.

INTERCHANGES.

The commonest interchange of consonant is *s* with *c*. Where the Upper and Middle N'tlaka'pamuQ commonly use *s*, the Lower invariably employ *c*; but throughout the whole area the interchange is quite common. Other common consonantal equivalents are q = Q = H = h; k· = k; k· = g·, k = g; ts = tz = tc; b = p = m.

It is distinctly noticeable that the rough breathings are very indeterminate in character, making it at times difficult to detect the differences. The mild aspirate *h* appears and vanishes in a word in quite a bewildering fashion. If a native is asked

to repeat a word two or three times, in many instances, if it be a characteristic Indian term, the inquirer will be in doubt how to write it on account of the appearance and disappearance of the rough breathings. A word uttered slowly and apart from its context has often a different sound from the same word uttered quickly in ordinary speech. The same words in the mouths of women and children are often quite different from what they are in the mouths of the men. The consonants are much softer and the aspirates are less guttural, or even wholly wanting, in the former.

NUMBER.

The noun, I think, has no true plural; its place is supplied by a distributive formed by amplification of the stem, commonly by reduplication of the first syllable of the word, as skai'uq, man; skai'akaiu'q, men; tūō't, boy tūtūō't, boys; slānats, girl; slaslā'nats, girls; which, in such sentences as the following, approaches the character of a real plural: cīcai'a tik skai'akaiu'q 'n tlEn tskau'tl, there are two men in the boat; quītl tl skai'akaiu'q 'n tlEn mita'tluQ, there are several men in the church; mucmucēō'kstā, bring four pieces (of wood) at a time.

The plural of the adjective is formed in the same way: as tait, (he is) hungry; tī'tait, (they are) hungry, when standing as the complement of the *verbum substantivum*. Sometimes the distributive is formed by epenthesis or diæresis, but this is comparatively rare, reduplication being a strong feature in the N'tlaka'pamuQ.

INSTRUMENTAL NOUNS.

There is a large class of nouns which take a suffix -tEn, and which may be termed instrumental nouns; as,

N'pō'et*EN*, bed, *i.e.*, thing to sleep on.
N'tl'kō'ap*tEN*, chair, *i.e.*, thing to sit on.
N'tzaukūi'cqa*tEN*, lamp, *i e.*, instrument of light.
N'kōano'c*tEN*, window, *i.e.*, instrument for letting sunlight through.
Nukoatlūc*tEN*, eye, *i.e.*, the part of the face that lets light through.
N'cūi'p*tEN*, ashes.
N'tuktcī'n*tEN*, door.
N'keltcī'ntEn, key.
Tzaula'tEn, shovel.
N'kūēncū'tEn, language.
N'tsak·ō'ētctEn, pipe.
N'kūī'atEn, shot pouch.

This initial *n'*, which appears as a regular prefix in most of these terms, is probably a preposition. There is a prepositional form of this kind; as, n' tla kūa'koa, in the box; n' tla tcī'tūQ, in the house; n' tlen pō'etEn, in bed.

AGENT NOUNS

There is another large class of nouns which takes a suffix in *-utl*, and which carries with it the idea of agency or action; as,

pekhpekhEmu'tl, a hunter,	from	pe'khEm, to hunt
tzauEmtzauEmu'tl, a fisher,	„	tzau'Em, to fish, *cf.* tzautzau, a fishing ground
tcū'tcūEmu'tl, a worker,	„	tcu'Em, to work
uk·ai'Emutl, a shooter,	„	k·ai'Em, to shoot
tlaha'ndju'tl, an eater,	„	tlaha'ndj, food
âwī'Emu'tl, a laugher,	„	âwī'Em, to laugh
wī wī u'tl, a cryer or caller,	„	wawī', a cry or call
ī'tlītlEmu'tl, a singer,	„	ī'tlEm, to sing
tlEzuzu'tl, a lazy person,	„	tlEzu'z, lazy
kumakumu'tl, a digger (of roots)	„	ku'mEn, to dig for roots
yu'k yukEmu'tl, a planter,	„	yu'kEm, to plant or bury in the earth
pca'kEmu'tl, a wood gatherer,	„	pca'kEm, to gather wood
k·ūē'auEmu'tl, a berry picker,	„	k·ūēau'Em, to pick berries; from skūē'it, [berries

Of the above terms those that end in *-EM* are verbs in their simplest, uninflected form. This form may be called the substantive form of the verb. This is not peculiar to the N'tlaka'pamuQ, but is characteristic of most, if not all, of the Salish

dialects. It will be observed that whenever the action is continuous or repeated, the stem of the word is reduplicated. This reduplication serves several purposes. It not only expresses the plural and continuous repeated action as above, but enters also into the ideas of diminution in several ways.

DIMINUTIVES.

Kau'iQūi'sk·En, a little axe, from kaui'sk·En, axe; spEzu'zō, a little bird, from spu'zō, bird; pīpī'ēōkQ 'just a few trees', from pīē'ōka, one tree; cikata'na, I strike it strongly; cikci'katā'na, I strike it a little; kūēnta'ta, talk to me; kūēkūēnta'ta, talk to me a little; pī'latci'na, I speak; pīlpī'pElatci'na, I speak very little. Sometimes a different word is employed for the same purpose; as, tzEzoi'tsta, chop it in big pieces; tcīmīma'tstā, chop it in little pieces.

The diminutive is also expressed by compounds as stō'matl, ox; stō'matl-tītī't, a little ox; sk·a'qa, dog; sk·aqa'-tza, a puppy; or by a different word; as, tū'ōt, boy; cīna, a little boy; slā'nats, a girl; ma'qa, a little girl.

COMPOUND NOUNS.

Compound nouns are a common feature of the language. Examples of one class of these are formed by simple juxtaposition with or without modification: ō'iyiptsk·au'tl, fire-canoe, *i.e.* steamer; q'k·''ōpa, beaver, from qtluk·t = broad and cū'pa = tail; n'kEltza-sk·a'qa, horse. Another and commoner class are the 'instrumental' and 'agent' nouns given above.

GENDER.

There is no evidence of grammatical gender in N'tlaka'pamuQ. When a speaker wishes to distinguish between male and female he does so either by the use of separate words; as,

skaī'uq, man; s'mū'tlatc, woman;
tū'ōt, boy; slā'nats, girl;
cī'na, baby boy; ma'qa, baby girl;
ck·'ca, nephew; sklumkē'Et, niece;

or, by adding to the class-word in a more or less modified form the terms for man or woman; as,

dog, sk·a'-kai'uq; bitch, smū-mE'tlatc.

When there is no possibility of ambiguity the class-word is not used, but just one or other of these two terms, as the case may be.

A few words are used of male and female alike, without distinction, when there is no possibility of ambiguity or need to mark the sex; but all these general terms can, and sometimes do, add the words for man and woman when there is need to be explicit.

Doctor, mE'laQmē'it; skū'kEmīt, child;
widow, } slEūē'amEt;
widower, }
orphan, cua'ka, boy or girl.

Many class nouns are omitted in common speech when qualified by an adjective, as in English; as, ku'tlamīn, old man or woman. The full form of these would be: ku'tlamīn tik skai'uq; ku'tlamīn tik smū'tlatc. A great many of the adjectives may thus be used substantively.

CASE.

Ordinarily the noun undergoes no inflection for case, but in expressions denoting possession or ownership there is a modification of the stem which might at first sight be taken for a genuine inflexion; as, tcītūQ, house; tcī'tūQc ha 'n ska'tza, the house of my father, or 'n-ska'tza tcītūQc, my father's house.

But this is not a true inflection; it is merely one of the affixes of the possessive pronoun. These affixes are seen also in the intransitive verbs, and are likewise

suffixed to adjectives when they stand as the complement of verbs of incomplete predication, or of the *verbum substantivum*. Schematically they are as follows:—

ha-'*n*-tcī'tūQ, my house; ha-tcī'tūQ, thy house;
ha-tcītūQ*c*, his or her house; ha-tcī'tūQ*k't*, our house;
ha-tcī'tūQ*āp*, your house; ha-tcī'tūQ*ī'gs*, their house.

It is interesting to notice that in the first and second persons singular the pronominal elements are prefixed, while in all the others they are suffixed. The common prefix *ha-* is a demonstrative particle, and signifies the presence of the thing possessed. It may be replaced by *tla*, which signifies the absence of the thing possessed (see under Pronouns). These particles are abbreviated forms of the demonstrative pronouns 'this' and 'that.' They have also the function of a definite article in N'tlaka'pamuQ in certain constructions.

The object-noun presents some interesting features. Generally speaking, the object of a transitive verb follows the verb in an unmodified form, and is distinct from it; as,

pūī'cena tlum *smītc*, I killed a deer;
kūēta'ta *smītc*, cook the meat;
ō'ita'ta *tcī'tūQ*, burn down the house;
nīka'ta *cūīpum*, cut the wood;
n'saua'ta *tzatl*, wash the dish.

But sometimes the noun is verbalised, taking on regularly the inflexions of the transitive verb; as,

pāmata, make a fire; from spām, a fire;
n'tuktci'nta, shut the door; from n'tuktcī'ntEn, a door.

In other instances the object noun is incorporated into the verbal synthesis in a contracted, modified form between the stem and the personal inflexion; as,

tcū-*kai'n*-na, I struck him on the head, from tcūta'na, I strike, and k:u'mk·an, head; tcū-ū'cena, I struck his face, from tcūta'na and sk'tlū'c, face; qo'nī-akst-kin, I have hurt my hand, from qo'nī-kin, I am hurt, and lākst, hand or finger; pau'-c-kin, my face is swollen, from pau'it, swollen, and sk'tlu'c, face, more literally, I am swollen as to my face; nīk-qE'n-kin, I cut my foot, from nīkkin, I am cut, and lā'kaqEn, foot or toe.

It would appear that when the object affected by the verbal action is a person, or any part of a person's body, such object is almost invariably incorporated with the verb, as in the examples given above. There seems, however, to be one striking exception to this rule. When the object happens to be the third person singular, no incorporation or modification of the object takes place, but the pronoun follows the verb as in English; as,

Pō'īsta'na tcinī'tl, I killed him or her;
Tcūtā'na tcinī'tl, I struck him or her;
CEu'ksta'na tlEna, I know that person.

In all other instances it would appear that the pronominal object is invariably incorporated into the verbal synthesis, and placed between the stem of the verb and the terminal inflections; as,

Huz-*tcī'*-n, I love thee;
Huz-*tō'i*-c, he loves us;
Huz-*tī'gs*-na, I love them.

(For other examples see under Verbs.)

The same principle holds good for the incorporated reflexive pronoun tcūt; as,

Ōī-tcū't-kin, I burn myself;
Quz-tcū't-kin, I love myself.

It will be seen in the above incorporative nouns that their synthetic forms differ from their independent forms. This difference consists in the main in a cutting down of the independent form of the word, which is not infrequently a compound term. At times a different radical is used, but in such cases, I think, it will always be found to be a synonymous term, which has by chance taken the place of the common term. Much of the differentiation in the Salish dialects has been brought

about in this way, a good example of which may be seen in the terms for beaver. In the N'tlaka'pamuQ we find the common word for this animal is *s'nūya*. But the primary significance of this term is not beaver but 'wealth,' 'treasure,' 'riches.' Beaver-skins in the old fur-trading days were a standard of value; hence beaver-skins are 'wealth' or 'riches,' and hence the application of the term to the animal itself. But there is also another term quite commonly employed to designate the beaver by, viz., *qk·'ōpa*, which is derived by severe syncopation from *qtlukt*, broad, and *cū'pa*, tail. Either of these terms may stand for the word beaver, yet neither of them is the primitive term commonly employed before the division of the Salish stock took place. The word common to the greatest number of tribes is *skē'lō*, or some modification of it. It is the ordinary term for beaver in the dialects of contiguous tribes, both above and below. It is also used by the Coast and Vancouver Island Salish, and even by one division of the Kwakiutl. It must, therefore, have been thrust aside in the dialect of the N'tlaka'pamuQ and forgotten, and the other synonymous terms taken its place, for I could not find it upon inquiry.

The following expressions will serve as examples to show the difference between the compounded and the independent forms:—

English	Compound Forms	Independent Forms	Examples of Synthesis
face . .	—ūc and —c	sk'tlū'c . .	pau-c-kin, I am swollen in the face. tcū-ūc-ena, I struck him on the face.
head . .	—k·an and —k·ain .	k·u'mk·an .	ska'p-k·an, hair. tcū-kai'n-na, I struck him on the head.
hand . .	—akst . .	kē'uq . .	qo'nē-akst-kin, I have hurt my hand; more correctly, I am hurt as to my hand.
finger . .	—kainkst .	lākst .	skī'a-kainkst, thumb, *i.e.*, the 'first finger'; koa'-kainkst, finger-nail.
mouth . .	—cin and —tcin .	tcū'tcin or splu'tcin .	stlī'pcin, jaw or chin. n'tcū'tcin.
people . .	—muQ . .	citkinmuQ .	K·umtcin'-muQ, people of K·umtcī'n.
nose . .	—ak·s . .	sp'sa'k·s . .	tzā'ak·s, long-nose, from tzāqt, long, and sp'sa'k·s, nose.
breast . .	—kumau- .	sk ā'am . .	tlil-kumau'-tcih, chest.
fire . .	pām . .	c'pām . .	pam-a'ta, make a fire.
hair . .	skap· . .	skapk·an .	skapka'tEm, to be struck on the head. The difference between this term and the one above in the compound for 'head' is interesting. When the blow has been given by somebody '*kain*' must be used; when the blow is from above on that part of the head where the hair grows, inflicted by an inanimate object by striking the head against it, '*skap*' is always used.
house . .	—ūQ and tlūQ	tcī'tūQ . .	Swa'tlūQ, white man's house. mita'tlūQ, church, *i.e.*, house of prayer.
light . .	mā— and mE— .	māmā . .	ma'-qEtEn, moon, lit. light-above instrument; mEā', daybreak; mā'auīEnu'Q, dawn, lit. light is spreading.

PRONOUNS.

The independent personal pronouns are:

'ntcau'a, I, me.	nEmē'mEtl, we, us.
â'wī, thou, thee.	pīya'pst, you, you.
tcinī'tl, he, she, it; him, her.	tcinkō'st, they, them.

The function of these pronouns in N'tlaka'pamuQ is practically the same as that of the corresponding forms in English. They are used in answer to such questions as, 'Who did it?' They are never used with the verb, which has its own inflected forms. They are sometimes, however, added to the verbal forms to emphasise them both as subjects and as objects; as, *'ntcau'a* pōīsta'a tcinī'tl, *I* killed him; *'ntcau'a* Quztcī'n, *I* love thee; *tcinī'tl* Quztēis *nEmēmEtl, he* loves *us*; Quztīgsna *tcinkōst*, I love *them*; Quztōī'men *pīya'pst* ta'kamōp, I love *you* all.

The synthetic personal pronouns form two distinct classes, one for transitive and another for intransitive verbs. This latter class also undertakes the function of the *verbum substantivum*. It may be suffixed to almost any part of speech, verb, noun, adjective, adverb, pronoun, &c. For example, in the last sentence in the preceding paragraph the terminal *p* in *ta'kamōp* is the characteristic terminal of this pronoun in the second person plural, ta'kamōp being otherwise written as ta'kamōs = all, the whole. Other examples will be found in other parts of the paper.

The two classes schematically given are as follows:—

TRANSITIVE.

Singular	—tena (often abbreviated to —*na* or even —*a*),	I.
	—tauq " " "	q, thou.
	—tas " " "	s or c, he, she, it.
Plural	—tam, we.	
	—tap, you.	
	—tīgs, they.	

INTRANSITIVE.

Singular	—kin, I.	Plural	—k·'t, we.
	—q, thou.		—k·'p, you.
	—		—

POSSESSIVE PRONOUNS.

Of these there are also two classes, or, more strictly speaking, the pronominal elements are modified by two distinct particles which have the function of marking the presence of the object possessed in the one case and its absence in the other; as,

	Object			Absent
Singular	tl—En	my	as:	*tlEn*—tcī'tuQ, my house.
	tl—a	thy	as:	*tla*—tcī'tuQ, thy house.
	tl . . . s	his, her	as:	*tl*—tcī'tuQ *s*, his or her house.
Plural	tl . . . k·'t	our	as:	*tl*—tcī'tuQ *k·'t*, our house.
	tl . . . ap	your	as:	*tl*—tcī'tuQ *ap*, your house.
	tl . . . īgs	their	as:	*tl*—tcītūī'gs, their house.

	Object			Present
Singular	ha—'n	my	as:	ha—'n—skā'tza, my father.
	ha—a	thy	as:	ha—a—skā'tza, thy father.
	ha . . . s	his, her	as:	ha—skā'tzas, his or her father.
Plural	ha . . . k·'t	our	as:	ha—skā'tzak't, our father.
	ha . . . ap	your	as:	ha—skā'tza ap, your father.
	ha . . . igs	their	as:	ha—skā'tzaī'gs, their father.

These particles that mark the absence and presence of the thing possessed are abbreviated forms of the demonstrative pronouns qaha' 'this,' and tlaha' 'that,' and consequently signify 'here' and 'there.' The position of the object noun varies. One may say ha'n ska'tza tcī'tuQ-s, my father's house; or tcī'tuQs ha'n ska'tza, the house of my father. The latter, however, is the more usual construction.

In the contiguous Shushwap Dr. Boas has recorded 'inclusive' and 'exclusive' forms for the first person plural and the possessive pronouns. I have not been able to discover these differentiations in the Lower N'tlaka'pamuQ dialect.

Substantive Possessive Pronouns.

These forms are used in answer to the question, 'Whose is this?'

Singular { 'ntca'ntl, mine, or it is mine.
hāwi'ntl, thine, or it is thine, sometimes wintl.
tcini'ntlc, his or hers, or it is his or hers.

Plural { nEmē'mEtlk't, ours, or it is ours.
pīa'pstalEp, yours, or it is yours.
tcinku'ctatlī'gs, theirs, or it is theirs.

There is another form compounded from a word meaning 'belongings,' 'possessions,' &c., and the possessive pronoun, and which is the equivalent of our phrase 'this is mine.'

Singular { 'n—cū'tEn, mine, or this is mine.
ā—cū'tEn, thine, „ „ „ thine.
cū'tEn—s, his, „ „ „ his or hers.

Plural { cū'tEnk't, our, „ „ „ ours.
cū'tEnāp, yours, „ „ „ yours.
cū'tEnīgs, theirs, „ „ „ theirs.

This term cū'tEn is also verbalised; as, cū'tEnsta'na, I own it; cū'tEnmī'na, I hold possession of it.

Interrogative Pronouns.

sqūat or cūat? who? ex., cūat Qā? who is that?
cūat q? who are you?
ha'ntla? which? ha'ntla wintl? which is thine?
ha'ntla ha sk·a'qa? which horse is yours?

But in the question 'which of them?' Aqa'n? is the correct form; stā? what? what do you want? stākas hoakst? Aska'num? what? what are you eating? sta'aōpinōq? what colour? aska'num mīta? nik stā? In what? In the phrase 'which horse is yours?' the term for horse is abbreviated to sk·a'qa, which commonly means dog. This abbreviation is quite common in conversation. The full term in Lower N'tlaka'pamuQ is *n'g·E'ltza-sk·a'qa*; in the Tlk·umtcī·'nmuQ dialect it is *iṇtsa-sk·a'qa*.

Relative Pronoun.

The N'tlaka'pamuQ rarely, if ever, use relative pronouns as we do; indeed, I doubt if a true relative exists. But in translating an English sentence with a relative pronoun in it they sometimes use the particle *tas* to represent our 'who' or 'which'; as, tlaha' kō'kpī *tas* tcūtcams, 'The heavenly chief who made me,' but more often they express themselves thus: Quzte'na tlE'n kīq tla tzōk·, I loved my sister who is dead,' which, literally taken, is rather, 'I love my sister (absent), that one dead.'

Emphatic Reflexive Pronouns.

n'tcau'amatl, I myself.	nEmē'mEtlmatl, we ourselves.
âwī'matl, thou thyself.	pīya'pstamatl, „
tcinī'tlmatl, he himself.	tcinkō'stamatl, „

There is another reflexive form used with verbs, viz., tcūt, as ōī*tcū't*kin, I burn myself; kestan*tcūt*, becoming bad in oneself. I have not found this form apart from the verb.

Demonstratives.

qaha', this.	tlaha', that.
qa qa ha', these.	tla tla ha'. those.
ha, tla, the.	

NUMERALS.

Of these there are several classes formed by amplification of the stem of the regular cardinals. The common cardinal numbers are:—

1. pai'a.
2. cai'a.
3. ka'tlec.
4. mūs.
5. tcīkst.
6. tlakama'kst.
7. tcū'tlka.
8. pī'ōpc.
9. te'mutl pai'a.
10. ō'penakst.
11. ō'penakst atl pai'a
12. ō'penakst atl cai'a
13. ō'penakst atl ka'tlec
14. „ „ mus
15. „ „ tcīkst
16. ō'penakst atl tlakama'kst
17. „ „ tcū'tlka
18. „ „ pī'ōpc
19. „ „ te'mutl pai'a
20. cītl ō'penakst
21. „ „ atl pai'a
30. katl ō'penakst.
31. „ „ atl pai'a.
40. mūtl „
50. tcitl „
60. tla'kamtl ō'penakst
70. tcu'tlk'tl ō'penakst
80. pī'ō'tl „
90. te'mutl pai'atl ō'penakst
100. hutct pEka'qEnakst.

In 5, 6, 11, and all the decades of the above the suffix -akst appears. This is an abbreviated form of *lakst*, hand. To this suffix in 100 is added the synthetic form for foot, *qEn*. The analysis of the remaining part of the compound is not clear to me, but the meaning is obviously so many 'hands' and 'feet.' Nine has the signification of 'one less than,' 'one wanting.' Five means the 'whole hand' or 'fist. Six means another added to the whole fist.

The following forms are used in counting persons :—

1, papai'a
2, cīcai'a
3, kEka'tlac
4, mō'cmas
5, tcītcī'kst
6, tlaktla'kama'kst
7, tciltcū'tlka
8, pīō'pst (?)
9, tEmutl papai'a
10, ōpE'penakst
11, opE'penakst atl papai'a
12, opE'penakst atl cīcai'a

The following are used when counting animals :—

1, pīē'a, or pEpīē'a
2, caicī'a
3, kEk'tlEc
4, mōmc
5, tcitcī'ikst
6, tlaktlumkst
7, tcū'tctlika
8, (?)
9, tE'mutl pEpīē'a
10, ō'pEnEkst

The following are used when counting trees, &c. :—

1, pīē'ōkQ
2, cīē'ōkQ
3, kEtlē'ōkQ
4, musē'ōkQ
5, tcikcē'ōkQ
6, tla'kamEkcē'ōkQ
7, tcū'lkacē'ōkQ
8, pī'ōpcē'ōkQ
9, te'mutlpīē'ōkQ
10, ō'penakcēōkQ

There is a secondary form for trees, wood, &c., the distinction between which and the above my informant was not able to make clear to me. Examples of this form may be seen in the following: mucmucēōk·sta = 'bring four pieces of wood at a time'; pīpī'ēōkQ = 'just a few trees,' said by a native when the trees or bushes are scattered. The reduplication here seen is a good example of the opposite uses to which it is put in N'tlaka'pamuQ. In the one instance it expresses augmentation; in the other, diminution or scantiness.

The following forms are used when counting houses :—

1, pīa'tlūQ.
2, cīa'tlūQ.
3, kEka'tlūQ.
4, moca'tlūQ.
5, tcīksta'tlūQ.
6, tla'kamaksa'tlūQ.
7, tcūtlka'tlūQ.
8, pī'ōpstca'tlūQ.
9, te'mutl pai'atla'tlūQ.
10, ō'penakca'tlūQ.

The distributive is apparently formed by suffixing the particle *tlōq* to the cardinals. This particle has an independent existence, and carries with it the signification of 'only'; as,

pai'atlōq, cai'atlōq, &c., one only, two only, &c.

ORDINALS.

first, kē'a.
second, ascai'astc.
third, aska'tlastc.
fourth, asmū'stc.
fifth, astcī'kstc.
sixth, astlakama'kstc
seventh, astcū'lkastc.
eighth, aspīhō'p-tc
ninth, astE'mElpai'astc.
tenth, asō'penakstc.

ADVERBIAL NUMERALS.

These are regularly formed by suffixing the particle *atl*; as, pai'atl, once; cai'atl, twice, &c. With regard to this suffix it is interesting to note that the same form is seen in the Kootanie in one of its three kinds of numeral adverbs; as, gōkwē'n*ātl*, once; gāskā'tlētl, twice, &c.

ADJECTIVES.

The position of the adjective varies with the construction of the sentence. Commonly it precedes the word it qualifies, and is attached to it by a kind of article thus: ī'ā *tik* tū'ōt, a good boy. The place of this article is always between the substantive and its qualifier. It seems sometimes to perform also the function of a partitive article; as, kwonam'ata *tik* kō, bring me some water; Qoa'kskin *tik* snū'ya, I want some money. It must likewise always stand between a numeral and a substantive; as, pai'a *tik* tcī'tūQ, one house; cīcai'a *tik* skai'akaiu'q, two men. It is probably the same particle as is seen in the Bilqula dialect under the form *ti*, though the functions of the two are not quite the same.

In such a sentence as, 'This house is good,' the adjective commonly follows its noun; as, qah'a tik tcī'tūQ ī'a.

Comparison of the adjective is effected in the following manner:—

Positive	Comparative	Superlative
tlikt, sweet	tūwā tlikt, sweeter	kī'atik tlikt, sweetest
Qō'zEm, great	Qō'zEm tūwā, greater	kī'atik Qō'zEm, greatest

The superlative form is simply the numeral adjective 'first' joined to the positive by tik. This is the ordinary method of comparison, but the following phrases show that the comparative and superlative may sometimes be otherwise rendered: ōhitcā'hasī'as = 'better'; where ō'hitcā means 'more,' ha(s) 'this,' and ī'a(s) 'good,' and the whole compound is equivalent to our 'this one is more good'; kwumkwumet tik ia, 'best,' 'very good.'

ADVERBS.

The position of the adverb varies with its sense and the construction of the sentence in which it occurs, but the temporal adverb is invariably placed at the beginning of the sentence; as, *tlakamī'q* tlo hazQuztca'moq, *always*, you have loved me; *tlenaqEnōs* awīkta'na tlanā', *long ago* I saw him. Speaking generally, the adverbial modifier will be found as a rule *before* the word it modifies, but there are many exceptions to this rule.

VERBS.

The N'tlaka'pamuQ possess a verb of being. It enters largely into the composition of the other verbs in certain of their tenses. It is conjugated by means of suffixes and prefixes. It cannot be used independently, but must always take a complementary noun or adjective before or after it. Severed from its complement it is conjugated as follows:—

PRESENT TENSE.

Singular { ūā'kin, I am.
ūau'q, thou art.
ūā'q, he or she is.

Plural { ūā'k't, we are.
ūā'k'p, you are.
ūā'tzaq, they are.

PAST INDEFINITE TENSE.

This is formed by suffixing the particle *tlum* to the present tense forms; as, ūākintlum, I was, &c.

PERFECT TENSE.

Singular	tlōā'qūon, I have been.	Plural	tlōā'quōt, we have been.
	tlōā'qōq, thou hast been.		tlōā'qōp, you have been.
	tlōā'qōqc, he has been.		tlōā'tzaqōqc, they have been.

FUTURE TENSE.

hō'īkinūā'q, I shall be. hō'īk'tūā'q, we shall be.
The other persons follow regularly.

POTENTIAL MOOD.

haua'quontlō, I may be.	haua'qōttlō, we may be.
haua'qōqtlō, thou mayst be.	haua'qōptlō, you may be.
haua'qōctlō, he may be.	haua'tzaqō'ctlō, they may be.

IMPERATIVE MOOD.

ūā'qawa, be thou. ūā'qōsa, be you.

INFINITIVE MOOD.

ūāq, to be. tlōaq, to have been.

kīaūEn'ska = if I were good. k·e'stūenska = if I were bad.

In such sentences as these the complement precedes the main part of the verb, but in a simple direct sentence it follows; as, ū'ākin ī'ā, I am good.

In composition this verb is not regularly employed as the *verbum substantivum* in English is. In the present tenses the personal inflexions only appear in such sentences as we form with an adjective and the *verbum substantivum*. Thus:

PRESENT TENSE.

Singular	tai't-kin, I am hungry.	Plural	tait-k't, we are hungry.
	tai't-q, thou art hungry.		tait-k'p, you are hungry.
	tait, he or she is hungry.		tī-tait, they are hungry.

PAST INDEFINITE TENSE.

Singular	tait-ki'n-ūa, I was hungry.	Plural	tait-k'tūa, we were hungry.
	tait-qūa, thou wast hungry.		tait-k'pūa, you were hungry.
	tait-ūa, he or she was hungry.		tī-taitūa, they were hungry.

PERFECT TENSE.

tlōā'qūontait, I have been hungry.	tlōā'quotait, we have been hungry.
tlōa'qōqtait, thou hast been hungry.	tlōaqōptait, you have been hungry.
tlōa'qōctait, he or she has been hungry.	tlōatza'qōctait, they have been hungry

FUTURE TENSE.

Singular	hō'īkin-tait, I shall or I am going to be hungry.
	hōīq-tait, thou wilt or thou art going to be hungry.
	hōī-tait, he will or he is going to be hungry.
Plural	hōīk'ttait, we shall or are going to be hungry.
	hōik'ptait, you will or are going to be hungry.
	hōitī-tait, they will or are going to be hungry.

DUBITATIVE TENSE.

tl'ma'taitkin, I may be hungry.

The other forms follow regularly, the particle tl'ma' = 'perhaps,' being prefixed to the present tense forms, as in the first person.

By suffixing the particle *ōq* or *nōq* to the above, as tai'tkin-ōq, we can get an intensive or emphatic form of the same expression, I am *very* hungry. Also kweno'qkin-ōq, I am *very* sick; tcE'lcEau'qkin-ōq, I am *very* glad.

A very constant feature of the verbal system of the N'tlaka'pamuq is that the verbal stem is always *preceded* by the tense sign in the future. The meaning of the

future is nearer our 'I am going to be' than 'I shall be.' There is another form of the future less positive than this, viz., hō'īkin-nōk-kwenō'q, 'I am afraid I am going to be sick.'

The negative forms are thus rendered:—

tata kinskwenō'q, I am not sick.
tata qaskwenō'q, thou art not sick.

The negatives strengthen each other as in Greek, the *s* here strengthening the independent negative tata.

Noun sentences are formed in the same way as the adjective sentences; as,

N'tlaka'pamuQ-kin, I am a N'tlaka'pamuQ.
" -q, thou art a N'tlaka'pamuQ.
" — he or she is a N'tlaka'pamuQ.
" -k't we are N'tlaka'pamuQ.
" -k'p you are N'tlaka'pamuQ.

The disjunctive personal pronouns may be added to these if emphasis is needed; as,

'ntcau'a N'tlakapamuQ-kin, *I* am a N'tlaka'pamuQ, &c.

The distinction between transitive and intransitive verbs is very clearly marked by the use of entirely different pronominal suffixes. The intransitive take the same pronouns as the adjective as given above, but usually form their past tense by suffixing the particle *tlum*; as,

PRESENT TENSE.

Singular	Nackin, I go. Nacq, thou goest. Nac, he or she goes.	Plural	nack't, we go. nack'p, you go. näic, they go.

PAST TENSE.

Singular	kītckin tlum, I went. kītcq tlum, thou wentest. kītc tlum, he went.	Plural	kītck't tlum, we went. kītck'p tlum, you went. kī'etc tlum, they went.

FUTURE TENSE.

hō'īkinnac, I shall go. hō'īk'tnac, we shall go.

The other persons follow regularly.

IMPERATIVE MOOD.

nacūāma'ltlō, go thou. nacūāza'tlō, go ye.

The two following forms are also used imperatively:—

na'cūā, nacūā'tlō } go thou. na'cōza, nacozatlō } go ye.

DUBITATIVE MOOD.

tl'mā'na'ckin, perhaps I may go. tl'mā'na'ck't, perhaps we may go.

The other persons follow regularly.

hacu'kōc tlEmā' na'ckin is another form of this mood; it expresses indecision on the part of the speaker; as, 'maybe I'll go.'

POTENTIAL MOOD.

qaqa'tak·kEnsnac, I can or may go.
qaqa'tak·cEnē'yEt, we " "
qaqa'tak·kEsnac, thou canst or mayest go.
" -cEncap, ye can or may go.
" -cnactc, he " "
" -cEnē'yestc, they can or may go.

Optative Forms.

enslēkasnac = I want you to go. tata kinsnac ma'mon, I don't want to go.

Infinitive Mood.

nac, to go. nactlō, to have gone

Participles.

nactl, going. nactlum, gone.
naict, we are going.

hō'ī-k't-amal-tlo-nac, let us all go.

TRANSITIVE VERB.

TO LOVE.

Present Tense.

Singular	Quzta'na, I love. Quztau'q, thou lovest. Quzta's, he, she, loves.	Plural	Quztā'm, we love. Quzta'p, you love. Quztī'gs, they love.

In the past tenses of the transitive verb the particle *tlum* appears to play but a small part, its place being supplied by the verb 'to be.' This particle *tlum*, besides forming the past tense and perfect participle of the intransitive verbs, is otherwise employed to indicate absence from the speaker; as, tcinī'tl tlum, he (absent), tcinkōst-tlum, they (absent).

Past of Incomplete Action.

Singular	Quzta'na tlō, I have loved. Quztau'q t ō, thou hast loved. Quzta's tlō, he has loved.	Plural	Quztā'm tlō, we have loved. Quzta'p tlō, ye have loved. Quztīgs, they have loved.

Past of Complete Action.

Singular	Quzta'naūa, I have loved. Quztau'qūa, thou hast loved. Quzta'sūa, he has loved.	Plural	Quztā'm, we have loved. Quzta'p, you have loved. Quztīgs, they have loved.

The distinction between *ūa* and *tlō* is very nice. The former is used when the action or feeling no longer exists at the time of speaking; as, tlakamīq-ūa hazQuz-tcamōq, always thou hast loved me (up to this time); the latter when the feeling or action is continuing; as, tlakamīq-tlōhazQuztcamōq, always thou hast loved me and still dost. It will be noticed in these two sentences that the adverb takes the past signs and not the verb. They sometimes precede the verb; as, tlōQuzta'na, I have loved. The amplification of the verbal stem here observed marks the continuity of the action and strengthens the adverb.

The indefinite past is frequently expressed by the present without any modifying particles, the context or sense of the passage making the time of the action clear; as, Quzta'na tlE 'nkīq tlE tzōk, I loved my sister who is dead; more literally, 'I love that my sister that one dead.' The past action of the verb is here implied by the absence or death of the object. Other examples are tcū-uc-Ena, I struck him on the face; tcū-kain-na, I struck him on the head.

In these examples of incorporated object the subject pronoun sometimes suffers contraction as well as the object, as seen in these two instances. Occasionally the indefinite past takes *tlum*; as, pūī'cena tlum smitc, I killed a deer.

Future Tense.

hō'īQuzta'na, I shall love. The other persons follow regularly.

Potential Mood.

hāQuzta'naūac, I may love. The other persons follow regularly.

IMPERATIVE MOOD.

Quztā'tā, love thou; Quztatō'zā, love you;

Quztca'ma, love thou me.
Quztcamō'za, love you me.

POTENTIAL PASSIVE.

Singular. { haQuztcē'mañac, I may be loved.
haQuztcī'tōc, thou mayest be loved.
haQuzsta'mōc, he may be loved.

Plural. { haQuzstē'tōc, we may be loved.
haQuzstō'īmatō'c, ye may be loved.
haQuztī'gsatamō'c, they may be loved.

In verbs formed from nouns or adjectives the imperative inflection is *-sta*; as, tcimī'matsta, 'cut it in little pieces,' more literally, 'little it'; tzōzō'itsta, cut it in big pieces; mucmucēō'ksta, 'bring four pieces of wood at a time.' In each of these expressions the only verbal element is the sign of the imperative -sta.

The following are examples of the incorporated pronoun object, with the exception in the third person singular, as mentioned above:—

Quztcī'n, I love thee.
Quztō'īmEn, I love you.
Quztcī't, we love thee.
Quztī'gstcatc, they love thee.
Quztī'gsna, I love them.
Quztī'gsnūq, thou lovest them.
Quzta'c tcincō'st, he loves them.
Quztca'mq, thou lovest me.
Quztca'ms, he loves me.
Quztē'c, he loves us.
Quztana tcinī'tl, I love him.
Quztau'q tcinī'tl, thou lovest him.
Quzta's tcinī'tl, he loves him.

Quztcī'c, he loves thee.
Quztō'īmEc, he loves you.
Quztō'īmat, we love you.
(?) they love you.
Quztī'gscū'tEm, we love them.
Quztī'gscenu'q you love them.
Quztī'gs tcincō'st, they love them.
Quztcē'ip, you love me.
Quztī'gscatcams, they love me.
tlatla' huztē'ic, they love us.
Quzta'm tcinī'tl, we love him.
Quzta'p tcinī'tl, you love him.
Quztī'gs tcinī'tl, they love him.

PREPOSITIONS AND PREPOSITIONAL PHRASES.

The prepositional elements of the N'tlaka'pamuQ tongue vary with the construction of the sentence. Some of these are: tla'kut, across; tutl, beyond; n'kpa'nik na, under.

na, on.
'n, in.
mitca'k·a na tEmu'q, sit on the ground.
'n tla tcī'tūQ, in the house.
'n tla k·oa'koa, in the box.
'n tlEn pō'ītEn, in the bed.
na kō, on the water.
pa'kwata tsk·au'tl na kō, launch the boat on the water.
tla'kut kō, across the river.
na sqEnq, on a stone.
n'kpa'nik na sqEnq, under a stone.
tlatlat na kō, near the water.

MISCELLANEOUS PHRASES, &c.

What are you eating? stā'aōpinōq?
Who will do this? cūatka ōītcū'tamōs?
The sun is shining, nūEllrīc a skōa'koac.
It is raining, ūa'tEktl.
Launch the canoe on the water, pa'kwata tsk·au'tl na kō.
And one of them accordingly went, atl tlo-asna'c ha papai'a.
I alone will possess the treasure, au! kwonaQEna aitl snū'ya.
Alas! what a world is this! au! kanum neka hā na' hai'ā!
Long ago I saw him, tlena'QEnōs awiktana tlEna'.

Immediately the cock crew, tlo nā ā' ās haimno ha sp'zō.
I cut my foot, nīkqE'nkin.
I hurt my foot, qo'nīqE'nkin.
My face is swollen, pau'ckin.
Where is the axe? Han kani'sk·En?
It is there, anī tla hā'.
The moon is bright, mama' tla ma'qEtEn.
Make a fire, pāma'ta.
A hungry person came here, tāit tik tluskai'uq tlakūā'yā'.
I know that person, cEu'kstEna tlEna'.
I nail it, tlāuktana. I have driven it home, akstlaukEnaQEna.
I know, yeQumstana. I know it thoroughly, yeQumwī'gstana.
I have four houses, muca'tlūq ha'n tcEtcītūQ.
A good house, īa' tik tcī'tūQ.
That house is good, tla-ha tik tcītūQ īa'.
Sit down, mītcaka.
I am still sick, ūa'kin tlo kwenō'q.
I was sick yesterday, I am better to-day, kweno'qkinūa spīqau'tl tcahai'tl īā' wīa'qkin.
Bring it in, ūlksta. That will do, hōmā'tl.
Here is some bread, hak ha pi'skwī.
Are you tired? pāpī'iktkuon?
Come to-morrow, ha tlaha'q tuk tlspīqau'tl.
Give me the saw, anakstcima tana'tlōs.
Are you awake? ā-ketlaQon?

and, atl; but, kamatl; kūk! hark! anā'! alas! tlō, then; tcatl, now; takumō'ī every; tatlō'ta, none; ta'kum or ta'kEnōs, all; tsītsīā, such as, like; sēmī'q, the whole.

VOCABULARY OF LOWER N'TLAKA'PAMUQ TERMS.

Terms of Relationship.

father	skā'tza.*
mother	sk·ī'Hōza.*

* These terms are not commonly used by children when addressing their parents, the secondary forms are those generally employed. Old women are commonly addressed as k·īHōza.

father	man or mama.
mother	kīk or kī'ka.
grandfather	capazā.
grandmother	k·zā'.
grandchild	ē'mitc.
uncle (father's brother)	cī'ckāH.
uncle (mother's brother)	"
aunt (mother's sister)	skōz'.
aunt (father's sister)	"
nephew	ck·'ca.
niece	sklumkē'Et.
brother (elder)	kātck·'.
sister "	kiq'.
sister (younger)	tcE'tca.
brother "	cincī'.
brother-in-law (said by girl)	cia'ctEm.
sister-in-law (said by girl)	cia'ctEm.
boy	tūō't.
youth	tūī'ōt.
girl	slā'nats.
orphan, cna'ka (this term is common to both sexes).	
man	skai'ūq.
woman	s'mū'tlatc.
old man	ku'tlamīn.*
old woman	"

* Abbreviated from kū'tlamīn tik skai'ūq and ku'tlamīn tik s'mū'tlatc.

people	cai'tkinmaq.
person	tluskai'uq.
husband	Qai'ōwī (used by wife when addressing her husband).
husband	squai'ōwī (general term).
wife	cEm'a'm.
wives	cEmE'mam.
infant	sk·ūkumE'met.
"	sk·ū'kEmīt (general term).
child (speaker's)	skō'za.

children	tcimamē't (general term).
"	tcimē't, offspring, family; also employed when speaking of children of a certain family.
chief	kō'kpī, skiau'tl.

Parts of the Body.

head or cranium	k·umk·an.
head (entire)	skutlu'c.
crown of head	n'k·umau'isk·an.
forehead	n'k·umu'cūs,cīnez.
hair	ska'pk·an.
face	sk'tluc
cheek	kūza'pē.
jaw, chin	stli'pcin.
saliva	n'tcū'tcin.
eye	nukoatlūctEn.
eye-brow	k'tl'pai'st.
ear	tl'a'nī.
nose	sp'sak·s.
mouth	tcū'tcin.
tongue	tā'tla.
tooth	qī'auq, qai'ōq.
breast (of woman)	sk·aam.
chest	tlikumau'tcik.
back	ciqitskin
stomach	oiye'n.
arm	kē'uq, kēikq.
hand	kēiks (his hand).
finger	lākst.
fingers	lālā'kst.
little finger	cu'tum kakanakst (cu'tum = youngest).
thumb	skīa-kainkst (first finger).
finger-nail	kōa'kainkst.
knee	sk·'maswasqEn.
foot	sk·oat, sk·oaqt.
feet	sk·oa'quat.
toe	lā'kqEn.
toes	lākalā'kqEn.
toenail	kōa'kainkst.
bone	ōqk·ō'otl, kōk·ōol, kūōkūōltc.
bone (of fish)	tsam.
blood	peti'la.
heart	cua'kōk.
skin	cEpa'ts.

Genera Terms.

fog	cpūtlEt.
tide	cme'katko'mā.
wave	cnakq.
eddy	czi'oko'mā'.
current	cqu'ako'mā.
hail	ctlā'ūs.
snow	cōkt.
rain	stEktl.
ice	n'pau'.
water	kō.
sea, river	kōqoē.
wind	naut, snaut.
sky	stlek·'t.
moon	mā'qEtEn.
sun	sk·ōa'koatc.
star	n'kōkū'tcEn.
day	ci'tl k·'t.
night	ci'tict.
morning	nūwa'nūan.
dawn	māauī'Emuq.
daybreak	mEā'.
evening	tsōō'z.
sunset	rap or āap (there is no true *r* in N'ntlaka'pamuQ)
dark	k·lEpE'p (as in an eclipse).
dark	k·lE'pitk·lE'pit (as in the night).
light	māmā'.
earth, land	tEmū'q.
lake	palū'ckō.
mountain	sk 'm, sk·oEm.
hill	sk·oak·'m.
tree	cūā'p, cī'Ep.
trees	cī'EpEwa'p or cū'Epera'p.
leaf	p'tcictl.
bark	pai'am.
rock, stone	cEnq, sqEnq.
fence (picket)	skEq.
house	tcītūQ or tcī'tQ.
house of white man	swatlū'Q.
houses	tcītcī'tū'Q.
canoe	tsk·au'tl.
canoes	tsk·tsk·au'tl.
knife	cE'lis
axe (iron)	kaui'sk·En.
axe (stone)	cū'lkist.
door	n'tuktcī'tEn.
garden	nīu'kamin.
nail (iron)	klo'komin.
window	n'kōanō'ctEn.
mirror	kūEmō'sEn.
meat	smitc.
flesh	slEk.
spruce-tree	sklpa'ka.
moccasin	ciltzaū'ī.
leggings	skEl, mata's.
firewood	cū'īpEm.
fire	c'pām, ōi'yip.
steamer	o'īyip-tik-tsk·au'tl.
ashes	n'cūi'ptEn.
embers, sparks	dūkti'kq.
smoke	catc or sqatc.
dog	sk·a'qa.
horse	n'g·E'ltza-sk·a'qa, or simply sk·a'qa.
bear (black)	spatc.
deer	smītc.
grizzly	cūqcū.
rat	qaut.
beaver	s'nū'ya, qk·'ōpa

coyote	snikīā'p.
magpie	Qai'non.
diver	tzala's.
puppy	sk·a'qatza.
fly (common house)	mu'za.
mosquito	kō'k·oaskē.
wolverine	kōi'lEkin.
badger (?)	n'Qoeni'ken.
marten	Qua'kqōc.
weazel	tcītcq.
maggot-fly	haha'nūks.
bird (generic)	sp'zō.
beast „	„
fish „	cwatl.
slave	cau'ūt, caicu'ltk.
slaves	cau'cEcūt.
fight, battle	k·oatoaq.
noise	halu'kū.
sounds (made by nature)	emi'nim.
sound of human voices	cauō'.
spirit or soul or life	cūmaqk.
ghost	clūska'lū.
spring (of water)	petōk.
cold weather	tsetltcin.
cold	tsetl.
summer-time	spandj'k· (lit. fruit season).
now	tucai'tl.
to-day	tcahai'tl.
to-morrow	tuk spīhau't.
yesterday	tl spīhaut.
midday	nEpī'kEn.
midnight	tetoa'hauc.
sunrise	bop tlum skōakoac.
moonrise	bop tlum mā'qEtEn.
pond	cpac.
waterfall	tcoktcē'cq.
bridge	nEhu'līoc.
lamp	n'tzaukūi'sqatEn.
half-moon	ckethau'ca.
full-moon	cai'ī.
glimmer	ōau'letc.
twinkle (of the stars)	tlipci'am.
bed	n'pō'itEn.
chair	n'tl'ko'aptEn.
horn	skwai'yakun.
name	skōast.
feathers (big)	cō'kbōst.
down	cqins.
forest	tzhau'elt.
mat (common)	cēp.
post (in keekwilee-house)	sku'tzamin.
box	qoa'kōa.
hat	kamō't.
joy, pleasure	k·u'lkutl.
'keekwilee-house'	sai'istikin.
arrow	skūī'.
bow	skī'nak.
book	tsuktsuk.
letters	tsuktens.
figures	paiapai'aus.
bright, brightly	māmā'.

hot	s'lōq.
warm	kumkumEt, qōatc.
(The difference between these two terms is that the former means 'warm' from *fire*-heat, the latter from *sun*-heat.)	
sweet	tlekt.
hard	tlot.
high	wīst.
heavy	Homa'nk.
bad	kest, k·ect.
good	ī'ā.
broad	tlu'kEt.
narrow	tqīqEt.
white	stEpE'k.
black	stEpta'kt.
blue	st'k·ō.
large, great, big	QōzE'm.
small, little	q'mē'ma.
strong	zōzo'pt.
cold	tsā'atlt.
all	ta'kEm, ta'kEmōs.
this	qaha'.
that	tlaha'.
these	qaqaha'.
those	tla tla ha'.
none	tatlōlā.
no, not	tata.
yes	āī, eh.
hungry	tait.
sick	kwenō'q.
ill	n'kīō'q.
well	wīE'q.
swollen	pau'it.
sharp	QuzQuz.
many, much	quāt.
to chew	k·hEm.
I sit down	mītcakin.
'to be'	ūā'q.
to go	nac.
I say	tcu'na.
I pass by	tlaha'qkin.
I find	punu'mna.
to increase	wīg.
I kill	pūī'cena.
I obtain	kuonawe'na.
I steal	nauq.
to hunt	pēa'kEm.
I send	kītamu'tcin.
to shoot	k·aiEm.
to work	tcu'Em.
to fish	tzau'Em.
to hunt	pekhEm.
to laugh	âwī'Em.
to call	wāwī'Em.
to sing	ī'tlEm.
to dig	ku'mEm.
to plant	yu'kEm.
to gather wood	pca'kEm.
to pick berries	k·ūēau'Em.
I strike	cikata'na.

I speak	pī'latci'na.	to paint	qī'kas.
I cut	nīkata'na.	to see	mīki'q.
I know	cEuksta'na.	to trap	ko'qEm.
to help	ki'ntEm.	to watch	tzomī'ntEm.
to lend	kwaku'mstEm.		

FOLKLORE.

In recording the following folk-tales of the N'tlaka'pamuQ, I have sought throughout to keep them as true to the spirit of the Indian mind as possible. I was the better able to do this as my informant possessed a more than common knowledge of English for an elderly Indian. Having acted as interpreter for many years to the missionaries, and also in the law courts, he had a fair command of words. Much, therefore, of the wording of the stories is his own. I have not sought to curtail or shorten in any way the details of the longer stories, believing these to be of the highest value in comparative studies. Mischelle is a born *raconteur*, and has always taken the deepest interest in the stories and old customs of his people. My method of recording was in the shorter tales to write the story almost verbatim as he related it. In the case of the longer detailed ones I wrote down the chief incidents of the story at the time of recital, filled in the rest from memory immediately afterwards, and then read the whole over to Mischelle next day to see that I had got it correctly. By this means, although I am responsible for the English, the spirit of the stories is Mischelle's.

Story of the Elk-maiden.

In the remote days of long ago, when the animals spoke and behaved like human beings, there lived in the far north an elk man and his wife. They possessed an only daughter, and the one grief of their lives was that no husband could be found for her. The daughter, who had no wish to remain single all her days, grew dissatisfied with her lot, and determined to leave home and seek an old aunt, a sister of her father's, who lived somewhere in the far south. She accordingly set out and travelled by herself for many weeks and moons. She had not, however, gone far before her aunt, who was a very wise woman, learnt in a dream that her niece was on her way to seek her.

Now, in the old elk-aunt's village, of which she was chieftainess, and which consisted of many keekwilee-houses, or semi-subterranean winter dwellings, there were no women or females of any kind. The whole community, except herself, was composed of males. Being a wise old woman, she foresaw that as soon as her niece should arrive she would be pestered to death by suitors for the maiden's hand, and that trouble and discord would arise upon her appearance among them. She therefore set her wits to work to devise some plan by which she might keep her niece to herself and prevent discord and jealousies from disturbing the peace and harmony of the village. And this is the way she did it. She straightway sent for young Night-hawk, because he had a strong voice, and bade him make known to all his companions that if they desired to win a beautiful young elk-maiden for wife they should come to her on a certain day. Night-hawk soon made the news known to his companions. His tidings caused much commotion in the village, and not a youth was missing on the appointed day. When all were assembled the old aunt told them briefly that her niece was about to pay her a visit, and as she

was unmarried would probably desire to have a husband and settle down with her. 'Among so many desirable youths,' said she, 'I find it difficult to select one whose claims are greater than the rest. In order, therefore, that each one of you may have a chance to obtain the maiden I have decided to let you race for her. You shall all be placed at one end of the village, and she at the other. At the word "Go," you shall start after her, and whoever first catches her shall have her for wife.' This plan was not equally pleasing to all. Young Deer and the other fleet-footed youths thought the idea an excellent one, each believing that he could easily snatch the prize from his fellows; but Tortoise thought it was hardly fair to him and his friends, who were not gifted with long and nimble legs. His objection, however, was overruled, and he and his friends pacified by a promise of a good start in advance of the rest. All unconscious of the excitement the news of her expected arrival had caused in her aunt's village, the maiden had gradually neared her destination, and was now but a few miles distant. The old aunt had followed her course day by day in her dreams, and knew exactly where she was and when she would appear. So when she was but a little way off she went forth to meet and bring her in. She said nothing to the others as she went, hoping that she might pass out and in unobserved. But they had seen her stealing off, and when she returned a little while later with her niece every youth in the place was on the look-out for them. The maiden was wholly unprepared to pass the gauntlet of eyes that now met her, and was much embarrassed by the presence of so many males, and by the ardent glances they cast upon her. After one hurried look round, she bent her eyes to the ground, and did not raise them till she was within her aunt's keekwilee-house. The excitement in the village now became intense, and the old chieftainess saw that if she wished to prevent trouble and discord she must have the contest for her niece's hand settled without unnecessary delay. She accordingly fixed a near day, and bade all be in readiness. On the day appointed every youth in the village presented himself at the aunt's dwelling. The old chieftainess then arranged them for the contest, placing all the slow-footed competitors in the foremost rank, with Tortoise in front of all, and Deer and his comrades in the rear. She then led forth her niece, clad in a beautiful doeskin dress, embroidered from top to bottom with many-coloured beads and shells, and painted with numerous mystic symbols. A buzz of admiration greeted her as her aunt led her to the far end of the camp and instructed her to make straight for the house again as soon as the word was given to start. The aunt then went back to the others, and, bidding them be ready, gave the word to start. Such a rushing and striving as then followed was never seen in the village before, as each youth strove to outdo the others. At the command to go all had seen the maiden disappear behind the farthest keekwilee-house, and each endeavoured to be at the turn first. But no sooner had the old woman given the word to start than she exercised her magic powers and caused the sky to become quickly overcast with thick dark clouds, which effectually shut out the light of day and enveloped the runners in its bewildering folds, so that none could discern his fellow or see whither he went. One ran into another and eagerly clasped him, thinking he had secured the prize; but, finding his mistake, let go his hold and started afresh, only to find himself repeating the same mistake again and again. 'I have her!' 'I have her!' cried a dozen voices at once. 'No, she's mine!' 'She's mine!' shouted young Raven, as he grasped the bark of a

cedar tree which was hanging loose and fluttering in the wind, and tore it off in his excitement, thinking he had caught the maiden by her dress, which had given way in his hand. 'She is mine! I have her!' he repeated again, as he grasped the tree in his arms. But before he could realise his mistake he was dragged back from the tree by a dozen hands, and had to take up the hunt again. And thus they strove in vain to find the maiden, until they had torn the clothes from each other's backs, and the light of day had returned once more. 'Who's got her?' 'Where is she?' was now the cry all round; and, to the astonishment of all, no one seemed to have secured the prize. She had escaped them all, and, moreover, was now nowhere to be seen. While all these frantic struggles in the dark had been going on, the old aunt had run round the other way and led back her niece into the house again, and, taking off her beautiful dress, had straightway hidden her in a large basket fashioned like a cradle, which she had prepared for the purpose. This she placed on a shelf just under the roof, where no one would be likely to investigate and discover its contents. Everyone now wondered what could have become of the maiden, but none save crafty, keen-eyed Lynx suspected that a trick had been played upon them by their chieftainess. It was commonly supposed that the sun, observing the beautiful maiden as she ran, had become enamoured of her, and had left his abode in the heavens and come down and seized and carried her off. 'How else,' argued they, 'could you account for the sudden darkness of midnight at noonday?' But Lynx thought otherwise, though he said nothing. He, like the others, had entered the race, but, finding himself outstripped at the commencement, gave up the contest, and kept his keen eyes upon the chieftainess. He thought he had seen her run round the other side of the house and return again with her niece, but was not quite sure, as the darkness had baffled even his keen sight. Nevertheless he inclined to the belief that the maiden had returned to her aunt's dwelling, and even now lay concealed there, and he determined to satisfy himself on this point before long. For several days and nights, therefore, he hung round the old woman's keekwilee-house, making all sorts of excuses to pay her sudden and unexpected visits. At one time he would take her a fine salmon, at another some rare roots, and at another a haunch of venison; but enter as often and as suddenly as he would, no trace of the maiden could he see. Having failed in this plan, he had resort to another.

On each occasion that he had visited the old aunt's house since the girl's disappearance he had noticed the large cradle-basket on the shelf. He could not remember to have seen it before, and from its appearance it was plain that it was not an old cradle; so he could not help connecting its presence with the disappearance of the maiden. He vowed he would learn by some means the contents of that basket before long; but as there was no chance of doing this openly he must find some other way. So accordingly one night, when the whole village was asleep, he stole to the roof of the old woman's house and began sniffing over the spot where he knew the cradle lay, and having a keen nose soon assured himself that the maiden lay there asleep. Having satisfied himself on this score he now carefully and quietly removed a little of the bark covering from the roof, thus making a small hole therein large enough to peep through and see the maiden sleeping soundly beneath him. Enlarging the hole a little he thrust in his paw, and gently removing the blanket from her breast spat three times upon her abdomen. He then replaced the

blanket, restored the hole as before, and slunk home to his own quarters. For three successive nights he repeated this action, after which he returned no more, but went about his business as usual and awaited results. In the meantime life had not gone very merrily with the maiden. Pent up in her narrow quarters she grew wearier each day as the weeks went by, and begged her aunt again and again to allow her to come out of her basket. But this the old chieftainess would not do. But as time went on the maiden presently discovered herself to be in a peculiar and distressing condition. It seemed as if she would shortly become a mother. When the first consciousness of her condition dawned upon her she would not believe it, but as the days went by she could no longer entertain any doubt of it. She hid the matter from her relative until it was no longer possible to do so, and then the aunt was angry indeed, and bitterly reproached her niece for the disgrace she was bringing upon her, and would not at first believe that the girl herself was innocent in the matter. But having presently convinced herself of this, she set her wits to work to discover who it was that had outwitted her in this way. But though exceedingly wise and versed in much magic she yet could not discover directly who the offender was, but was obliged to get her information in a roundabout way. But now the maiden's full time had come, and she was delivered of a male child, who grew in an incredibly short space of time into a strong and vigorous boy. The old chieftainess, having thought out her plan of action, now sent once more for her public crier, young Night-hawk, and bade him inform the village of the birth of a child to her niece, and tell his companions that they were all to present themselves at her house on a certain day, and bring each of them a present for the child.

This they all did, with the exception of two, each burning with curiosity to learn when the maiden had returned, and who had secured her for wife. The bidding of the tribe to her house was part of the old aunt's plan for discovering the father of her grand-nephew. By her magic powers she had learnt that if each visitor presented the child with a gift, he would accept and retain one only, viz., the present offered by his own father, and would reject with disdain those of all the others. Thus she would be able to discover the perpetrator of the deed. On the day appointed each brought his present. As they descended they offered their presents one by one to the child, who took them, only to throw them aside again the next moment. This happened until all the presents had been made, and all the visitors had assembled. As the child had shown no interest in anything that had yet been offered him, the old woman knew from this that someone must be absent. She therefore angrily demanded who had disobeyed her injunctions ; and after some little delay and calling of names it was ascertained that Young Rabbit and his brother Lynx were absent. A messenger was immediately dispatched for them, and in a few minutes they arrived, Rabbit descending first. As Rabbit clambered down the notched pole that served for ladder, the child now for the first time evinced some interest in what was going on, and looked up and smiled at Rabbit and held out his hand for the present. For a moment he seemed inclined to play with it, but threw it aside at once when he perceived Lynx descending. As the latter approached he crowed and laughed and clapped his hands with delight, eagerly stretching them out for Lynx's present, which he retained and immediately began to play with. The old chieftainess knew from this

that the child's father stood before her. She now related to the assembled guests all that had taken place.

Pointing to Lynx, who hung his head in silence, she exclaimed, 'What shall be done to a creature guilty of such meanness? Death is too good for such a one. I will tell you what shall be done to him. . . . He sought to rob me of my niece; now that he has disgraced her he shall have her whether he will or no; but he shall possess her in loneliness; he shall not live with us. I have been thinking of changing camp for some time past; we will do so now, and leave him and the girl and child behind to look after themselves as best they may.' As they left the house every one of them, even Lynx's own brother, Rabbit, gave him a kick or a cuff, so that by the time all had gone poor Lynx was a mass of bruises and sores. When all had at length left, the girl, who had been watching the whole proceeding in shame and anger, now came forward and washed and tied up poor Lynx's battered head, mildly reproaching him the while for the trouble and disgrace he had brought upon them. Meanwhile the others were busy preparing for the departure across the water, which divided their present encampment from the country beyond. There were many among them who, while they felt no pity or compassion for Lynx, were yet sorry for the girl; and in packing up their food stores purposely left some scraps behind for her in their food-cellars. In a short time they were ready to start, and the old chieftainess giving the word, they paddled away, leaving the pair behind them. The old aunt had left very little of her store of food behind her, so that in a few days the forsaken couple found their larder empty. Then it was that Lynx remembered that there were other food-cellars in the village, and suggested that the girl should go round and see what she could find in them.

She soon discovered the food that was left behind; and, poor and scanty as it was, she was grateful for the kindness of those who had thought of her in this way, and promised herself that if opportunity offered she would not forget their kind acts. The food thus secured lasted them till Lynx had recovered from his wounds and was able to go out hunting. But the night before he was to start he had a dream, and in his dream his guardian spirit came to him and told him not to despair or be downcast at the turn events had taken; that he would assist him, and that one day he would be a great man and rule over his tribe. He was further instructed to prepare a bow and arrows after the pattern shown him in his dream, and go to the woods at the back of the village and there he would always find game in plenty. Accordingly, next day, after relating the dream to his wife, he fashioned himself a bow and a quiver of arrows, after the pattern he had seen in his dream, and went forth to hunt. He had scarcely left the village behind him when fat deer sprang up on all sides. Having killed as many as he deemed enough for them, he returned to the village to inform his wife of his good luck, and to secure her help in bringing home the game. From this time on they had game and skins in plenty, and lived upon the fat of the land. So plentiful indeed had all kinds of food now become that that precious possession, mountain goats' and sheep's kidney fat, was as common as meat, and the boy was given a ball of it to play with; and so much had the wife thrown away through the smoke-hole that the roof was coated with congealed masses of it.

Now things were quite otherwise on the other side of the water. Soon

after elk-woman and her people had settled there all the game had suddenly disappeared, and now the best and keenest hunters could find nothing to bring home after a long day's hunt. Famine was busy among them and they were anything but happy in their new quarters. This state of things had been going on for some time, when one day Raven took it into his head to fly across the water and see how the deserted Lynx and his family were faring. Greatly exhausted by his exertions in his half-famished state, he was glad to alight on the ridge-pole of Lynx's keekwilee-house. Recovering himself he looked round him and could scarcely believe his eyes when he saw a chubby child, actually playing with a ball of precious kidney fat, as if it were of no value at all. Seizing an opportunity, when the child had rolled the ball of fat towards him, he pounced down upon it and, urged partly by hunger and partly by greediness, strove to swallow it whole. But the ball was too big for his mouth and stuck in the back of his throat. The child, seeing Raven gobble up his plaything, set up a howl, which speedily brought out his mother. Perceiving what had happened she seized Raven by the neck and forced him to disgorge the ball again. Then, giving him a good shaking, she demanded from him what he was doing there, robbing the child of his plaything. Raven confessed that he had flown over, out of curiosity, to see how they were getting on, and, being very hungry, could not resist the temptation to swallow the ball of fat when the opportunity was given him. 'But how came you to be so starving?' questioned the woman; 'you are surely not short of food over the water.' 'Indeed, we are,' responded Raven; 'we are worse than short of food, we are all starving.' 'Ah,' said the woman, 'you have rightly fallen upon the lot you desired for me. Go back to your companions and tell them I rejoice to hear of their misfortunes. My husband and I shall enjoy our food the more from knowing your stomachs are aching with hunger.' She spoke thus bitterly because Raven's presence recalled their desertion of herself and child. But Raven pleaded so hard for a meal first that she relented and gave him as much meat and fat as he could eat, and told him he might come over every day and get a meal on condition that he did not tell the others. This Raven readily agreed to. When Raven first flew over he was thin and poor, but after a little while the generous diet began to show its effects upon him, and he grew plump and saucy once more, while his companions grew thinner and thinner. His condition soon attracted attention, and his comrades began to suspect that he knew of some stores of food which he selfishly kept to himself. So one day they seized him and threatened to kill him if he would not reveal the source whence he secured his food. At first Raven was true to his promise, and would disclose nothing; but seeing that his companions were in earnest, and would undoubtedly kill him if he hid the matter from them any longer, he confessed that he had been going to the old settlement, and had been generously fed by Lynx and his wife, who were living in plenty. On hearing this they determined to pocket their pride and return to the old camp the very next day. In the meantime, while they were making their preparations, Raven flew over and told Lynx and his wife what had transpired. The woman, on hearing the news, recalled the promise she had made to herself, and hastened to stock the food-cellars of those who had thought of her in her distress. She filled their cellars with the choicest game and fat, but put not a morsel in the cellars of the others. Next day, when the tribe returned, those whose kind actions had borne

fruit feasted upon Lynx's game as they had not feasted for a long time before. The others, whose cellars were as empty as their stomachs, gathered round Lynx's keekwilee-house and eagerly picked up and devoured the scraps which the woman had purposely thrown out. Little Ant and several of his relatives climbed on the roof and began to eat the fat that had gathered there. For some days neither Lynx nor his wife would show themselves, but each morning they threw out a basketful of bones and pickings, which were quickly seized and devoured by the starving crowd. When the woman thought she had sufficiently humbled their pride and revenged herself for their cruelty to her she bade her husband make a great feast and invite them all to it. This he did, and when they had eaten their fill he told them of his vision and the promise his guardian spirit had made to him. From this they perceived that he was ordained to be their chief. They accordingly denounced the old chieftainess, declaring that she should have known all this, and, deposing her, they made him chief in her place.

Thus Lynx's dream was fulfilled, and he became a great man among them from that time forward.

Tla'pas Cima'ms, or the Forgotten Wife Story.

There was once a young man who was very desirous of becoming a great 'medicine' man, or Shaman. Following the usual custom of the Indians he retired to a solitary spot that he might be alone. He subjected himself to the severest discipline, fasting till his body was so wasted that his bones almost came through his skin, but he met with no success. No dream or vision came to him; no spirit promised him its aid and help. Giving up the trial in despair, he resolved to go and visit a certain famous Shaman who lived in another part of the country. On his journey thither he came upon a secluded village through which his path ran; and, as it was near night, he resolved to stay there till next morning. To his surprise he found the village deserted, but for one old woman. Going up to her he saw that she was very old and decrepit, so old, indeed, that she could not sit upright, her body falling forward between her knees as she crouched over the embers of a decaying charcoal fire. By her side was a basket of koakoē'la, or 'husband' roots; while from every joint in her limbs and from each side of her head there grew out young fir-trees. These appeared to incommode her considerably, and as soon as she saw the young man she begged him to cut them for her. Being of an obliging nature, and seeing that she was extremely old, and probably wise and gifted with supernatural power, he complied with her request. She then begged him to make her a little fresh charcoal for her fire and place it by her side. This he did also, and then began to question her as to why she was all alone and why her people had deserted her. 'They have not deserted me,' answered she, 'they are all dead. I have outlived them all. I am very old, so old that the fir-trees grow upon me as you have seen.'

'But how have you managed to live so long?' questioned the youth. 'Because my "medicine" is good,' she answered. 'See these roots at my side? That is my "power."' I have eaten nothing but these since I was a girl. In their strength I have lived on, while all my kinsfolk have died and passed away. I have learnt, too, to read the secrets of the heart; I know your ambition and the object of your journey through the forest.

But you will not attain your desire unless I assist you. This I will do in return for your kindness to me. Take this root, peel off the skin, and eat it when you are going to rest for the night, carefully preserving the root itself for the future. In your sleep you will have a dream. Come to me in the morning and tell me what you dreamt, and I will advise you of your future course.' The youth took the root, promising to do as she bade him. Before he lay down to sleep he carefully skinned the root as he had been bidden, and then ate the skin, putting the root aside. In his sleep, as the old woman had foretold, he had a strange and peculiar dream. He dreamt that he had arrived at the Shaman's house, and had been sent by him to perform three herculean tasks, which if he accomplished he was to have the Shaman's beautiful daughter to wife, but if he failed he was to be cast to a fierce and dreadful beast, which the Shaman kept in a den for the purpose of devouring the bodies of the young men who failed to accomplish his tasks. Next morning he related his dream to the old woman, who then told him the nature of his first task, adding that if he succeeded in accomplishing this he would receive help and advice from another source with regard to the others. 'You will have to clear a large tract of forest land in a given time; and so dense is the forest, and the time allowed to do the work so short, that you cannot possibly do it of yourself; but if you will be careful to follow my instructions you will be enabled to perform the task within the allotted time and outwit the Shaman. When he takes you to the field and asks if you will undertake the work, answer boldly, 'Yes, if you will supply me with a suitable tool.' He will at once consent to do this; then ask to see his mattocks. When they are placed before you laugh at him, and ask if he thinks you can use such children's tools as those. He will be surprised, and ask you what kind of tools you want. Request him then to have a mattock made for you that will take the strength of twenty men to lift. He will be astonished, but will do as you request.' 'But,' interrupted the youth, 'what shall I do with such an unwieldy instrument as that? I am not stronger than twenty men.' 'Be patient and listen,' replied the old woman. 'The root I gave you last night is a "magic" root. Eat a morsel of it now and test it.' The youth bit off a mouthful, and before he had finished chewing it he felt a strange power enter his body, and with it a desire to exercise his strength. 'Take up this log,' said the old woman, 'and swing it round your head.' The youth obeyed, and took up a log that required the strength of a dozen ordinary men to lift, and swung it round his head as if it had been a spear-haft. 'Now,' said the old woman when he had cast the log to one side, 'you need not fear the weight of your heavy mattock; only if you desire the root to be effective you must give good heed to my instructions. You will be tempted to partake of the food from the Shaman's table before you set out to perform your task. This you must on no account do. Turn your back upon his breakfast and satisfy your appetite with the root I gave you. Eat it on an empty stomach and have confidence in its virtue, and you will successfully accomplish your labours.' The youth thanked the old woman for her good advice and the root, and, bidding her good day, continued on his way. On the following day he came to the residence of the great Shaman. As he approached the house the younger daughter of the Shaman saw him coming, and perceiving him to be a goodly, well-favoured youth, her heart went out to him, and she was moved with pity, knowing the evil that awaited him at her father's hands. When he arrived at the

house the Shaman came and asked him what he could do for him. The young man answered that he sought to become a Shaman, and desired his aid and advice to that end. 'Very good,' said the Shaman, 'I am willing to help you on certain conditions. You must become my servant for a time, and must undertake to perform certain tasks which I will set you. If you succeed in accomplishing these I shall see that you are fitted to become a Shaman, and will initiate you into the mysteries of my profession, and will also bestow upon you one of my daughters for wife.' 'On these terms,' broke in the youth, 'I am willing to become your servant, and attempt the tasks you may set me.' 'Stay a while, my friend,' said the Shaman, 'you have heard but half the conditions. If you fail to accomplish either of your tasks you will be cast to the fierce beast in the den yonder,' and he pointed to a huge and fearful-looking creature which was penned up near the house, and which now roared horribly as the Shaman spoke. The sight of this ravening beast might have deterred a less determined man than this youth, but remembering his dream and the power which was his by virtue of the old woman's root, he again declared his eagerness to essay the tasks and enter upon his novitiate. 'Very good,' said the Shaman with a wicked smile, 'to-morrow morning you shall begin your work. Come and I will show you your first task.' And with that he led him to the forest. 'To-morrow before sunset you must clear and prepare for planting seventy "fathoms" square of this land,' said the Shaman when they had reached the timber. 'Very well,' replied the youth, to the Shaman's astonishment, who expected to hear him cry out and declare such a task to be impossible for any man. 'I will do the work provided you supply me with proper tools.' 'There are plenty of mattocks in the house,' said the Shaman; 'I will have them brought to you and you can choose your own.' When the tools were placed before the youth he laughed at the Shaman, as the old woman had bidden him, and said they were children's tools, and that he wanted a man's tool. 'What kind of mattock do you want,' then exclaimed the Shaman, more astonished than ever at the manner of the young man. 'I will give you whatever tool you require.' 'Very well,' then said the youth, 'have a mattock made for me that will require the united strength of twenty men to move it, and I will clear your land for you.' The Shaman, marvelling much at the confident manner of the youth before him, promised that the tool should be ready for him at sunrise next morning. On the morrow the young man was up before daybreak. He went to the stream and plunged into the cold water; he then exercised himself after the custom of the Indian youth of the old times, after which he made his breakfast of the *koakōē'la* root. This, not being very large, only served to whet his appetite; and when the Shaman presently invited him to sit down to breakfast with himself and family, the savoury smell of the fish and venison sorely tempted him to comply, but remembering the admonition of the old woman he thrust aside his desire, turned his back upon the meal, and went forth to his task. He had no sooner left the house than he felt a rush of energy and strength to his body and limbs, and catching up the newly-made mattock swung the huge implement with ease round and round his shoulders. Without loss of time he betook himself to the forest, and such was the marvellous power of the *koakōē'la* root that ere the sun had reached the zenith he had cleared the piece of land and felt little the worse for his task. He now returned to the house, and the Shaman, seeing him coming, wearing a bold and self-confident look,

scarcely knew what to think; and when told that the work was done would not believe it till he had examined it with his own eyes. Finding the task really satisfactorily performed, a great hate now sprang up in his heart towards the youth, and he secretly determined to cut his life short, lest he should prove a future rival to himself and rob him of his influence and power. To this end he prepared a snare for him. Pretending to be well pleased at the manner in which he had performed his first task, he told the young man that he would not wait till he had accomplished the other tasks before giving him his daughter to wife, but would bestow her upon him that very day. The young man, nothing loth to possess so desirable a wife as one of the Shaman's daughters, asked which of the two was to be his wife. Said the Shaman, 'Choose for yourself, my son; you may have which you like.' The youth looked at the two young women, and to his surprise found them so exactly alike that he could not tell the one from the other, and was at a loss for the moment which to choose, till he caught the soft and yearning look in the eyes of the younger, whose heart he had unconsciously won, when he hesitated no longer, but chose her. 'Very well,' said the parent, 'I will prepare a house for you, and to-night you shall find both it and her ready for you.' Now the young woman's love for the youth made her suspect her father's motives, and feigning complete indifference for her future husband she sought to discover her parent's purposes. He, never suspecting that her feelings had been roused, or that she cared one jot for the youth, made no secret of his purpose. He had caused a deep hole to be made in the ground, just before the door of the chamber he had prepared for the newly wedded pair, at the bottom of which he had built a huge fire of charcoal, and over the top of which, on a level with the ground, he had placed a cunningly contrived door that revolved on a central pivot. This door was so evenly hung that it remained balanced by its own weight, effectually covering the hole and the fire beneath; but should one not familiar with the contrivance be unwary enough to place his foot on either half of the door, it would immediately give way beneath and precipitate him into the yawning furnace below, from which there was no possible escape. This was the bridal couch the jealous Shaman prepared for his unsuspecting son-in-law, and the latter would doubtless have thus miserably ended his life but for the love and warning of his bride. Having ascertained that her father entertained no doubts that his trap would successfully dispose of her lover, and that they would be left in peace, at least for the night, if he succeeded in passing the death-trap, she took the opportunity, unobserved by her sister or parents, to acquaint her husband with the whole plot, telling him how to safely cross the door. He saw from this that his young wife's help was the aid the old woman had told him would be given him after he had performed the first task, and feeling that some friendly power was working for him, he awaited the approach of night without agitation or concern. When they had eaten their supper, and the young women had retired, the Shaman pointed out to the youth the apartment occupied by his bride, and left him to join her. As he approached the door he trod very carefully, trying the ground in front of him before he put his foot down. When he had got quite near the door he felt the ground give way beneath his advanced foot, and pressing upon it a little discerned the outlines of the trap-door; and putting his foot in the centre, as his wife had instructed him, he gave a leap and crossed the treacherous spot without harm, and the warm wel-

come of his bride soon made him forget the danger he had run in reaching her. Next morning, when the Shaman, according to his wont, aroused his family, he was greatly astonished to see the young man appear safe and sound from his daughter's quarters; but dissembling his feelings he bade him good morrow and hoped he was ready for his second task that day. 'O yes,' responded the youth, 'I am quite ready and eager.' When he had gone for his morning plunge and exercise, the father took the opportunity of warning his wife and daughters that they were on no account to give the youth any hints or advice. 'He has some powerful medicine,' added he, 'working in his behalf, or he could not have accomplished the task I set him yesterday or escape the trap I placed for him last night. If I do not destroy him I foresee he will outwit me and deprive me of my prestige and power.' He little suspected that his younger daughter had already revealed the nature of his second task he proposed to set him, and had conspired to outwit him and assist her husband. But so it was; for before they had risen that morning she had told him that her father would change herself and sister and mother into three beautiful speckled trout, so exactly alike that it would be impossible to tell one from another without assistance from the fish themselves. Said the young wife, 'I will wag my head from side to side as I swim about: by this means you will be able to distinguish me from the others when you are asked to point me out, without exciting my father's suspicions that I am helping you; for,' added she, 'the task that awaits you to-day is to point out which of the three fish is your wife. Be careful not to point me out at the very commencement of the trial. Pretend for a while to be in doubt, and declare the task to be impossible, and only when you have exhausted my father's patience make a real and final effort.' The young man promised to do as she had bidden him, and thanked her for her good advice.

All breakfast-time the Shaman was very merry and talked much, telling the youth how many young men had come to him to be initiated into the mysteries of Shamanism and had proved themselves unworthy, and had been cast to the beast and been devoured. The youth was not to be dismayed by the misfortunes of those who had tried before him and failed. Secure in the love and assistance of the Shaman's own daughter, and mindful of his dream, he maintained, to the Shaman's secret chagrin, the same self-confident air that he had worn on the previous day. As soon as the morning meal was over, the Shaman bade his daughters fetch a large basket-tub and fill it with water. As soon as they had done this he called the young man to him and said, 'Now you must essay your second task, and if you fail, notwithstanding your success of yesterday, I shall cast you to the beast.' Transforming his wife and two daughters therewith into three speckled trout, so exactly alike that it was impossible to detect the slightest difference between them, he cast them into the basket of water and bade the youth come near. After watching them for a moment he asked the young man which had the smallest tail. 'It is impossible to say,' replied the youth; 'they seem to me to be exactly of the same size.' 'Which has the largest head, then?' questioned the Shaman. 'I cannot say,' said the youth. 'Which has the finest fins?' 'They are all equally fine,' was the answer. And thus the Shaman questioned him upon all their points, always receiving a similar answer from the youth, as his wife had instructed him. The Shaman then put the real and final question: 'Which of the three is your wife, my youngest

daughter?' 'Really, I don't think I can say,' pretended the youth; 'it seems impossible to determine.' 'Oh, but you must,' declared the Shaman, now so delighted that he could scarce hide it, 'or pay the forfeit.' And as he spoke he pointed to the beast, which roared horribly at the same moment. The young man then put forth his hand as if to point out the fish he thought his wife, but immediately withdrew it again with a show of doubt and hesitation. He repeated this manœuvre several times until the Shaman, losing patience and believing that the youth was now in his power, declared he must hesitate no longer, but make his choice and abide by the result. The youth then closely watched the three fish for a moment, and seeing one separate itself a little from the other two and shake its head vigorously, he quickly pointed to it and said, 'That one is my wife and your younger daughter.' As he uttered the words the three fish were transformed back to women again, and stepped out of the basket. The Shaman was so disappointed at the turn events had taken that he could scarcely hide his feelings, but making pretence, he congratulated the youth, declaring that one day he would become a very great Shaman if he were lucky enough to be successful in his third and final trial, which was fixed to take place on the morrow.

The next morning, before they rose, the young wife informed her husband that the task which awaited him for that day was a race with her father, who was so exceeding fleet of foot that no man had ever successfully competed with him. 'You cannot of yourself,' said she, 'hope to beat him—his medicine is too strong for that. I alone can aid you, and if you will place your trust and confidence in me I can promise you success. When you find my father gaining on you in the race and your strength failing, you must fix your eyes steadfastly upon my face, and you will then find yourself able to outrun him. Do not neglect my instructions, or ill will it be for both of us.' He thanked her for her help and advice, and made up his mind to do as she had told him if he found he was losing ground.

The Shaman presently called him aside and informed him that he must now prepare himself for the third and final trial, 'which,' said he, 'is a race with myself.' The youth prepared himself accordingly, and presently stood side by side with the Shaman, waiting for the moment to start. The three women had gone to the other end of the course to see the finish. The signal being given they started, and ran neck and neck for the greater part of the way. But as they approached the goal the Shaman began to make use of his medicine and leave the youth behind. The latter strove again and again to overtake the Shaman, but all his efforts were in vain: he found himself slipping farther and farther behind, and it was only when his strength began to fail him, and the Shaman was almost at the goal, that he recalled his wife's instructions. Quickly fixing his gaze upon her face, he felt in an instant a sudden rush of energy to his limbs as her eyes seemed to burn through his brain, and his feet seemed as if they had taken wings to themselves, for they now carried him along without any effort of his own, and landed him at the goal several yards in advance of his father-in-law, whose rage and disappointment was now so great that he could not speak for anger. But still he dissembled and acknowledged his son-in-law's victory, and forthwith undertook to initiate him into the mysteries of his profession if he would settle down with him and become his pupil. This the youth consented to do, being still wishful to become a Shaman. But the Shaman's daughter,

his wife, was troubled in her mind, knowing that her parent would never spare her husband's life, but would continue to plot against him till he had destroyed him. So when night came, and she had an opportunity of conversing with him alone without arousing suspicion, she communicated her fears to him concerning his safety under her father's roof, and counselled immediate and secret flight to his own village and home. The youth assenting to her plan, they set out together that very night, making all the haste possible that they might be well advanced upon their journey before they were missed. In the morning, when the Shaman roused his family as usual, he was surprised to find his daughter and son-in-law absent, and as the day advanced, and there was no appearance of them, he became convinced that they had fled together from him. Said he to his wife, 'Now I understand where his assistance came from. Our daughter has betrayed me, and now run away with her husband. But they shall not escape me thus. I will after them and bring them back.' And as he spoke he sought for their trail, which, as they had made no attempt to hide it, trusting to their start, he soon discovered and hastened to follow up. With the aid of his Shamanistic powers he was able to travel much faster than they; and he had not pursued them long when the runaway daughter cried out to her husband: 'My father is pursuing us and is close upon us; I know it by the trembling in my body. Now stay a moment, and I will use my medicine.' Forthwith she transformed her husband into a little sugar-tree [1] where he stood, and herself into another close by over against him; and where a moment before two human beings had stood there now grew in their place two old and partly decayed sugar-trees. The transformation had scarcely been effected when the Shaman came up. When he reached the sugar-trees he found the trail suddenly stop, and look and search as he would he could find no continuation of it. Casting his eyes around him, he presently perceived that the trail ended at the sugar-trees, so having the power to converse with trees he addressed them, and asked if they had seen a young man and woman pass that way. The sugar-tree that was his daughter replied that no one had passed by that way since they had grown there. 'How long have you been growing here?' questioned the Shaman. 'Oh, we are very old,' said the daughter. 'Cannot you see how decayed we have become?' Never suspecting that he was conversing with his daughter, after searching all round again and finding no clue to follow, he gave up the pursuit and turned back homewards again. When he was out of sight the daughter resumed her proper form, transforming at the same time her husband to his own shape, and both continued on their way as fast as they could. The Shaman, on reaching his home, was asked by his wife why he had returned alone. He related his experience, telling her that the trail was clear and easy till he came to the sugar-trees, and then it ceased suddenly, and no trace of the fugitives could be found beyond. 'You silly man,' said the wife, 'don't you see that the sugar-trees were your daughter and her husband? You know that she possesses the "power" as well as you. Hasten back after them, and don't be fooled by her again.' Perceiving that she must be right, he started after the run-

[1] The 'sugar-tree,' called by the natives *qwa'hit*, is a species of pine—the white pine of the district, as far as I could gather from my informant's description of it. When the tree is first tapped the sap is sweet and not unpalatable, but after a day's exposure to the atmosphere it becomes disagreeable and unpleasant to the taste.

aways once more, and presently arrived at the spot where the sugar-trees had stood, but which were now nowhere to be seen. Desperately angry at finding he had been outwitted again by his own daughter, as his wife had suggested, and perceiving the trail broad and clear before him, he hastened to overtake them once more. It was not long after this that the young wife cried out to her husband, 'My father is pursuing us again, and will speedily overtake us and seize us if I do not do something to prevent it. I know it by the trembling in my body.' Immediately she set to work to gather two bundles of brushwood. This done, she transformed them into two wretched, broken-down huts, and herself and husband into a pair of decrepit and grey-headed old people. She had no sooner accomplished this second metamorphosis than her father arrived, and finding the trail stopped short here, he accosted the old couple and asked them if they had seen two young people pass that way. The daughter answered for both again, and replied that no one had passed that way for many years. 'Have you been living here long?' questioned the Shaman. 'We were young and active when we first settled here,' answered the daughter; 'now you can see for yourself that we are old and grey.' 'It is strange,' replied the Shaman, 'here are their tracks to this very spot, and no sign of them beyond. Perhaps they have hidden themselves in your houses.' 'You are welcome to look,' said the woman, 'but I am sure they are not there.' The Shaman then made a close search of both hovels, but found no trace of those whom he sought; and after a fruitless effort to discover the trail beyond the huts gave up the search and returned home once more. As before, no sooner was he gone than the pair, resuming their proper forms, started off again on their journey without delay. When the Shaman arrived home he related his second experience to his wife, who laughed at him again for not perceiving in the old pair another ruse of his daughter's. 'The old man and woman were your daughter and her husband without doubt. Return quickly and you will still secure them.' The Shaman set out yet a third time after the runaways, and coming to the spot where the cottages had stood a little while before discovered nothing there but two heaps of brushwood, beyond which he now clearly discerned the tracks of the fugitives. Taking up the trail again he hurried after them. As he was about to come up with them the young woman cried out, 'I am all in a tremble again: my father is close upon us. I must use my power once again, and if we succeed in deceiving him this time he will molest us no further.' And with that she spat upon the ground and the spittle became at once a lake. She then transformed herself and husband into a pair of mallard ducks, and entering the water bade her husband follow her. They had been in the water but a few moments when the Shaman came up, and finding the trail lead into the water he stopped and looked about him. Understanding the language of birds he now accosted the ducks and asked them if they had seen a young man and woman cross the lake. The daughter, answering for both, as she alone knew the language of birds, replied shortly that they had not. The Shaman then requested them to swim over to the other side of the lake and see if they could discover any tracks leading out of the water. Said the female duck 'Go and look for yourself; we cannot wait upon you.' The Shaman, though by this time weary and foot sore, dragged himself round to the other side of the lake, but perceiving no footmarks there concluded that the fugitives had drowned themselves, and presently returned home and gave up the chase. The young people, starting on their way once

more, shortly came near the young man's home. As they approached the village he said to his wife, 'Now, I want you to remain here in the wood while I go forward and prepare my mother and father for your arrival. She demurred to this, asking why she could not accompany him. 'Oh, that would never do,' said he, 'my parents must have time to prepare for your reception. I will only go forward and inform them that I am bringing home a wife and then return for you.' She continued to demur to the arrangement. 'Have you any brothers?' questioned she presently. 'No,' he answered, 'I have no brothers, only two sisters.' 'Promise me, then,' said she 'that if I let you go you will not let your family kiss you before you return to me.' 'Why do you wish me to make that promise?' asked he. 'Because if your sisters or your father and mother kiss you before you come back to me you will forget all about me and will not return, but leave me here all alone in the woods.' The young man, who was very fond of his wife, declared that was impossible; but willing to gratify her he readily promised to do as she requested, and bidding her have no fear of his speedy return he left her there and entered the village. He had not got far before his two sisters perceived him coming, and rushed in to inform their parents, who no sooner heard of his arrival than they ran out to meet him, followed by their two daughters. When they got near they embraced him fondly, and he, in the pleasure of meeting them again, forgot all about his promise to his wife, and suffered himself to be kissed by them. And as they led him into the house all recollection of his young wife anxiously waiting for him at the edge of the forest left his mind, and he forgot her as completely as if she had never existed. When he had been absent some hours and night began to come on without any sign of him she began to fear that he had broken his promise; and as day after day went by she became certain of the fact. So she built herself a little house on the edge of the village close to the roadway, and at the back of it she added a small lean-to. When she had done this she took a lump of clay, and after kneading it she made from it two clay birds. She next transformed the clay effigies into real, live birds, and placed them in the lean-to at the back of her house. Several days had now elapsed since she had lost her husband, who, having completely forgotten that he had ever been married, at the suggestion of his parents began to look round for a wife. Having chosen a maiden that suited his fancy he asked his parents to take the necessary steps to bring about the marriage. Negotiations were opened, presents accepted and exchanged, and a day was fixed for the ceremony. The father of the bride-elect was desirous of marking the event in a very conspicuous manner; so he gave notice that a great feast would be held in honour of the occasion, and sent out invitations far and wide. He also invited all those who possessed any curious or interesting things to come and exhibit them, being determined to make the feast a memorable event. The forsaken young wife at the edge of the village heard the news of the approaching marriage of her husband in some mysterious way, and laid her plans to prevent it accordingly. A day or two before the feast a young man chanced to return from the forest, whither he had gone to gather roots for the feast, by the path that led past her hut. As he passed the door she came out and asked him what he had in his basket. 'They are roots,' answered he, 'that I have been gathering for the feast.' 'Ah,' said she, 'that is just what I want for my tame birds. I will buy them from you.' 'But I cannot sell them,' returned he, 'they are for the feast. But let me take your birds instead;

we want all the meat we can get.' 'No, I do not want to part with my birds,' replied she; 'but come in awhile and talk to me.' The youth, perceiving her to be a very agreeable and pleasing young woman, nothing loth, acceded to her request, and entered the hut with her. She now pretended to make love to him, and he, falling into the snare, desired to spend the night at her house This was what she desired for her purpose, and bade him welcome. When they were about to retire for the night, and he had disrobed himself, a sudden commotion took place among the birds in the lean-to. 'Oh,' cried she, 'I have forgotten to place my pets on their perch. Do go out and set them on the perch for me.' He wanted her to leave them as they were, but she insisted that he should first set them on the perch before he lay down. Thinking it best to humour her he went out, undressed as he was, and tried to set the birds on the perch; but no sooner had he placed one on it than the other tumbled off again. When he had spent a little time thus to no purpose he cried out to her that they kept falling off the perch, and that he must leave them as they were. But this she would not hear of; he must set them on the perch or he could not return to her. Being anxious not to vex her, this he again tried to do. But so contrary and perverse were the birds that they fell off as fast as he put them on. As he now began to feel cold in his undressed state he begged again and again that she would allow him to leave them and return to her; but each time she made his return conditional upon his permanently setting the birds on the perch, and laughed at him for his stupidity in not being able to do so simple a thing. But do what he would the birds slid off their perch as quickly as he placed them on it, and dawn began to appear before he at last succeeded in getting them to remain there. Glad that at length he might now return to her, he eagerly rushed into the house as the first beams of the sun shot across the sky. He found the young woman up and dressed, and when he would fain have spent a little while with her in amorous dalliance she coldly bade him hasten away before the village was astir, and he was seen leaving her house by the elders, and thus bring disgrace upon himself and her. This argument appealed to him so strongly that he forthwith caught up his clothes, and without stopping to put them on ran from the hut to the village, and got home before he had been seen by anyone. In his haste he had left his basket of roots behind him, which was just what the Shaman's daughter had planned for. But such an experience as the youth had gone through could not be kept long to himself; and before the day was over he had related it to several of his comrades, one of whom, fired by his account of her attractions and beauty, determined to pay the young woman a visit himself that same evening. 'You will not succeed,' said the first youth, 'any better than I did; she is not so easily won as you think.' 'Oh, won't I,' retorted the other: 'I will carry some string with me and tie the creatures to their perch.' So when evening arrived he took some string in his clothes and a basket on his arm with some roots in it, and passed by the young wife's house, as his comrade had done. She came to the door and asked what he had in the basket. 'I am taking home some roots for the feast to-morrow,' said he. 'Oh, sell them to me, won't you?' requested she; 'I want some roots for my birds.' 'What birds have you got?' questioned he; 'we want all the animals we can get for the feast to-morrow. Won't you exchange them for my roots?' 'I will see,' said she. 'Come in and show me your roots.' He entered the house with her, when she speedily bewitched him with her

charms and beauty, and made him ready and willing to do whatever she bade him. He said he would like to spend the night at her house. To this she pretended to assent, and when he was about to lie down, having disrobed himself for the night, a disturbance taking place as before in the bird-house, she begged him to slip out quickly and set her birds on the perch for her, declaring they would give her no peace if they were not placed on the perch. Thinking himself a match for the stupidity or perversity of the birds, he made no demur to this, and as he thought he would be returning in a moment or so he did not trouble to clothe himself, but went just as he stood. He experienced just the same difficulty as his comrade had done the previous night. The birds would not stay on the perch; and when he tried to tie them with the thongs he had brought he found that the task was not so easy as he had imagined. Again and again he thought he had securely fastened them, but just as he turned to leave the birds slipped each time from the perch, and set up such a cackling that he was fain to try again. At last he succeeded in getting them to remain on the perch, but by this time the morning was breaking, and as he entered the hut the sun showed himself on the edge of the horizon, and he knew he could safely linger no longer. Moreover, the young woman was now cold and distant to him, and repulsed his advances, bidding him return to the village before he brought disgrace upon them both. Resolving that on his next visit to her he would not be so easily fooled, he caught up his clothes and ran hastily into the village. The talk of the young men among themselves soon noised abroad the fact that the stranger on the edge of the village possessed a pair of remarkable birds. This presently reaching the ears of the father of the bride-elect, he sent a special messenger to request the young woman to be present at the feast and exhibit her odd pets. This was just what she had all along been working for, and readily consented to be present and show her birds. Accordingly she came, and stood among those who had some tricks or exhibitions to make; and when they had gone through their parts she came forward and placed her two birds on a mat in front of her husband and the chief guests. Her husband scarcely noticed her, and certainly no thought of his relation to her entered his mind. When she had set the birds down she took from a basket at her side some of the roots she had secured from the youths and threw them to the birds. The male bird instantly gobbled them all up, driving the female away; at which, to the great astonishment of all, the hen bird began to speak in human language and upbraid and reproach her greedy spouse for his selfishness and gluttony. Said she, 'Why won't you let me eat of the roots? I did not treat you like that. Don't you remember how kind I was to you when my father would have killed you by letting you walk into the hidden fire? And this is the return you make to me! I did not think you could be so unkind and forgetful.' Everybody wondered what the bird meant by such strange words. When it ceased speaking the young Shaman was seen to look perplexed and puzzled, as if he were trying to understand something that was not yet clear to his mind. The young woman now threw the birds some more roots, whereupon the male bird did as before, drove the other away, and ate the roots himself. Again the hen bird reproached him, saying, 'How can you treat me so unkindly! Don't you remember what I did for you when my father changed me and my sister and mother into trout and you had to declare which fish was your wife or be thrown to the fierce beast and devoured?' Her words, however, made no impression upon the cock,

who each time the young woman threw them roots drove his mate off and ate them all up himself. But as the hen recalled to the memory of the selfish cock her deeds of past kindness one after the other, which corresponded exactly to the acts of the young Shaman's lately forsaken wife, his memory became clearer and clearer until in the last scene of this little domestic drama of the birds, when the hen said, 'Didn't I tell you that you would forget and forsake me if you allowed your sisters and parents to kiss you before you returned to me?' the full memory of the past suddenly rushed to his mind, and in the young woman before him exhibiting her birds he recognised his forsaken and forgotten wife. He sprang up with a great cry and embraced her before the whole assembly, calling her by all the dear names he could think of. His action caused great astonishment to those present, but he explained that the stranger was his wife, and told them how he had won and lost her. Even the bride-elect and her relations could not complain, and he was permitted to withdraw from the proposed marriage. Compensation in the form of presents was made to the father of the disappointed young woman who had so strangely been robbed of her prospective husband, and another suitor was found for her.

Story of the Adventures of Snikiā'p[1] *the Coyote, and his Son N'tlikeu'mtum.*

In the old, old days Snikiā'p lived all alone by himself. He had neither wife nor children. He much desired a son, and being a medicine-man of great power it was not difficult for him to obtain his desire. One day he got a lump of pitch,[2] and, working it in his hands for a while, fashioned it in the form of a human being. Having done this he laid it on the ground and stepped over it three times, saying at the same time, 'Rise up.' After the third time the effigy rose upon its feet and became a living being. He now bids his son to be exceedingly careful never to go where it was hot. 'Harm will come to you, my son,' said he, 'if you do. When the weather is very warm you must go and swim in the river, and when it is cool you can safely come home again.' The boy, who steadily grows, followed his father's instructions carefully for a time; but after a while he gets tired of passing the best part of the day in the water. So one day he finds a large flat stone on the bank and lies down upon it in the sun. The sun's heat soon begins to act upon him, and in a short time he melts away. When evening came and he did not return as usual, Snikiā'p goes out to look for him, and presently discovers the melted pitch on the ground. He now determines to create another son for himself who

[1] Dr. G. M. Dawson has recorded a brief account of the doings of Snikiā'p the Coyote, from notes supplied him by Mr. J. W. Mackay, in his 'Notes on the Shuswap People of British Columbia,' *Trans. Roy. Soc. Canada*, sec. ii. 1891. According to my informant, Chief Mischelle, of Lytton, an exceptionally intelligent and well-informed man, the name should be written as I have transliterated it. I have heard it called Shnikiā'p by the Indians, and also by Mischelle himself once. In the mouth of the Indians of this region the dental sibilant *s* commonly changes into the corresponding palatal *sh*, the speakers being apparently unaware of the change themselves. According to Dr. Dawson the Shuswaps of Kamloops call this being *Skilā'p*. Snikiā'p is the N'tlaka'pamuQ for Coyote. The Coyote always goes by this name in the stories (see below). This *Skilā'p*, or Snikiā'p, is frequently confused in the stories with Skoē'qt-koatlt, the Culture-hero of the N'tlaka'pamuQ. See the writer's account of the doings of this hero in the *Transactions* of the English Folklore Society for this year.

[2] Dr. Dawson has also recorded a brief account of a story similar in part to this in his 'Notes,' only in the Shuswap version it is a lonely grizzly woman who creates a son in this way for herself, and the after incidents are also different.

should not be subject to the disadvantages under which the other had laboured. As he was thinking out of what material he should make him this time, his eyes fell upon a jade boulder lying on the bank. 'Oh,' said he, 'that is a fine material. I will make a jade son.' So he took the jade boulder and fashioned it into the form of a boy, going through the same ceremony of stepping over it three times as before. When the stone son was come to life he admonished him never on any account to go near the water or try to swim in the river, or he would surely suffer for it. The jade-lad observed his commands for some time, but being very hot one day, and the water looking cool and tempting, he forgot his father's injunctions and plunged into the river to bathe. Immediately he sank to the bottom and was drowned. When Snikīā'p learnt that his stone son had disobeyed his injunctions and was drowned, he made yet another son for himself. On this occasion he fashioned him from the fibrous matter of certain vegetables and shrubs. He observed the same ceremonies as before. This time the boy could do anything or go anywhere without harm. When the boy had grown into a big lad, Snikīā'p proposed that they should go and pay a visit to a great tribe some way off. The people of this place were celebrated for their skill and power in hunting and fishing, and in wood splitting. Said Snikīā'p to his son, 'My medicine informs me that they will try to kill us by means of a great conflagration they will bring about. You must therefore practise jumping until you are a great jumper. They will try to kill you first in another way. They will give you a fine-looking woman for wife, and also a spear, and send you to spear salmon. When you go to the river you will see salmon with hair on them, and painted salmon, and animal salmon with legs. Be careful not to spear any of these. Spear a good eating salmon and hold this rush in your hand all the time,' and Snikīā'p gave the lad a magic rush. 'When you have speared your salmon,' he continued, 'hold on tight to your spear, and you will be pulled into the water. Don't be alarmed at this; you will not drown. As soon as you are in the water open the rush I have given you with your fingers and get inside of it. You will find that you can do this, and you will then float down the river. In a little while you will drift to the bank. Get out then, and you will see the salmon again. Use your spear again when a good salmon passes you and spear two. Take these home with you. When you arrive you will find them making preparations to kill me. When they see you they will desist.'

When Snikīā'p and his son arrived at the village of this tribe everything happened as Snikīā'p had foretold. The boy followed his father's instructions, doing exactly what he had told him. On getting back with the fish he finds the people about to kill his father, not expecting his return, thinking he would fall into the snare they had set for him and be drowned. When they see him approaching, they desist from their attempt to kill his father and propose that they should all go hunting. This they do; and when they are out they fire the bush in several places, so that Snikīā'p and his son are surrounded by a great ring of fire. They are both much burnt and scorched, and only manage to escape with their lives by taking immense leaps over the burning grass and timber. The fire has spread everywhere and no spot is safe. 'We must find a trail,' said Snikīā'p, 'or we shall be lost.' After jumping about a good deal they at last come out upon a broad trail. They lie down on this with their faces to the ground and the fire passes by them, having nothing to feed upon in the beaten path. But they were much scorched by the heat, and the

Coyote has ever since worn a yellow skin in consequence. After a time they get up and follow the trail, and presently come upon a strange village, where the people are kind and hospitable. The son now marries two wives, the daughter of the eagle and the daughter of the duck. The first had red hair and a red face, and the other had light hair and a white face. The youth now travels about a good deal; he is also a successful hunter. He grows rich and becomes the possessor of many shell beads [1] (Stlak′), of a species of the dentalidæ, and fine clothes. A son is born to him by his eagle wife. One day he goes out hunting with his father and his wives and child. Since he has been married his father, who now desires a wife, has envied him very much and cast longing eyes towards his daughters-in-law. At night they camp out, and the old man kindles a fire of cedar wood. This, after the manner of cedar wood, shot out so many sparks that the eagle-wife drew back from the fire to escape the sparks which fell upon her dress. The duck-wife, on the contrary, sat on, only pulling up her legs. In sitting thus she exposed the lower part of her body and legs to her father-in-law, Snikīā′p. From this time he schemed to deprive his son of his wives and take them for himself. He therefore climbs a tree, and in its topmost branches builds a bird's nest, defæcates in it, and transforms the excrement into young eagles. This he did on the second day of the hunting, when his son was absent. He had remained at the camp for the purpose. When the son returns in the evening he hears the cries of the eaglets and looks round to discover the nest. Snikīā′p now comes forward and says, 'I discovered an eagle's nest in this tall fir to day, and by the sound of the birds they must be almost ready to fly. If I were you I should climb the tree and get them. Eagle's feathers would look well with your other ornaments.' Now, as eagle's feathers were a great prize, not easy to get, the youth determined to follow his father's advice and climb the tree and secure the young birds before they flew away. The crafty father was not only desirous of securing his son's wives for himself, but also his handsome robes, and so when his son would have climbed the tree as he stood in his clothes he suggested that he should first take them off and leave them at the foot of the tree for fear of injuring them. The son, suspecting no guile, did so, and climbed the tree naked. When the son had climbed a good way up the tree the father began to draw and distort his face, screwing up first one eye and then the other. Thereupon the tree began to grow up—up it went into the clouds, carrying the climber with it. Presently, when the point shot through the clouds they closed upon it like a vice and held it fast. Meanwhile the son had reached the nest; but when he got there, instead of young eagles, he finds only human excrement. He now seeks to return, but finds his way down the tree barred by the clouds. He cannot get down. He now perceives that his father has duped him, and he sits down and cries.[2] Presently he gets up and walks forward. He continues walking all the rest of that day till night comes on. He now feels cold, for he has no clothes on, but he lies down and covers his body as best he may with his long hair. The next day, and for several following days, he walks on till he hears a sound of knocking. He now looks about him, and the smell of

[1] My informant told me that the natives used to get these shells from the Okanagan Lakes, and not from the coast.

[2] In the stories of the Indians men are often found to cry. Crying on the part of a man seems not to have been regarded as unmanly.

smoke strikes on his nostrils. Presently he spies a little framehouse covered with mats. When he gets near he peeps in and sees there two old women who are both blind. He now perceives that the knocking proceeds from them. They are pounding up fir branches for food. One of them presently gathers up the pulp and passes a portion of it to the other. The youth intercepts the food and eats it himself. The old woman who should have got it now begins to grumble at her sister for not giving her a share of the food. 'I did give you your share,' retorted the other. 'I put it into your hand. I felt you take it.' The other declared she hadn't got it. 'Well, here's some more. Hold out your hand and be careful to take it this time.' The other held out her hand, but the young man intercepted the food again, and ate it himself. The old woman who was being thus robbed now began to get angry, and upbraided her sister for selfishly keeping all the food for herself. The other defended herself, and declared she had passed the food and felt her take it. 'Now, give me your hand once more and let me put it in the palm of it,' said she. Again did the youth seize the food, and the two old women now began to revile each other. Presently one of them began sniffing and smelling, as if she scented something strange. Said she, 'I smell N'tlikcu'mtum.'[1] 'How do you know it is N'tlikcu'mtum?' said the other; 'you have never seen him.' 'Well,' answered the first, 'there's nobody but ourselves and the spider and his wife in this country. They are not here, and you say you didn't get the food I put into somebody's hand, so it must be N'tlikcu'mtum.' The youth now reveals himself and speaks to the old women. He chides them for quarrelling, but as they have done him no great harm, only called him N'tlikcu'mtum, he will not put an end to them outright, but will transform them into something useful. Taking one of them by the nose, he said, 'You will be good meat for the hunter when he is far from home and bigger game is scarce,' and therewith threw her to one side of him and she became a willow-grouse. He then took hold of the other in the same way and threw her into a 'sugar-tree,'[2] and she straightway became a black-grouse, or tcuk-tcukt,[3] commonly known as the 'booby-grouse.' 'You will be of service now too,' said he, 'and hunters will easily snare you and pull you off the branches by noosing you. You will both of you now be much happier because you can both see to gather and eat your food when you are hungry.' Thus were the willow- and black-grouse brought into being. He now proceeds on his way, and seeing some pretty flowers growing by the side he plucked one. It came up by the root in his hand, leaving a small hole in the ground. Now as the crust of this cloudland earth was very thin this hole went right through to the other side and let the wind up. It rushed through with some force, and he put his foot over the hole to stop it up. From this point he travelled on, still in his naked state, till he came to some forest land, the sight of which much cheered him. Presently he sees some smoke rising in the air. He hastens in its direction, hoping to find somebody who will help him. On getting nearer he perceives a keekwilee-house before him. He approaches it quietly and peers down the smoke-hole, and sees an old man sitting within as naked as himself, engaged in

[1] This term has reference to the dirty trick played upon him by his father. It is the name by which he is known from this time forward. I was unable to obtain its exact signification, but it is connected with the eagle-nest incident.

[2] See note above on this tree.

[3] Tcuk-tcukt means tame, and refers to the tameness of these birds.

rolling Spa'tzin (*Asclepias speciosa*) on his thigh into rope.[1] This old man was Skā'kit, the Spider, whose home is in the clouds. On seeing the shadow caused by the youth he looked up and perceived him. As soon as his eyes fell upon him he began to weep and lament. 'O dear wife,' said he, 'here is our grandson all naked and cold. Bring some blankets and skins for him.' To the youth he cried out, 'Come down, dear grandson; I am so sorry for you. I know how badly you have been treated by your father.' The youth descends, and they cover him with blankets and make him lie down by the fire and give him food to eat. Next morning the grandson rises early and goes out to bathe in the stream. As he leaves he sees his grandfather, Skā'kit, busily spinning the Spa'tzin grass into rope, coils of which lay about the house. After some days had elapsed, and he had recovered from the fatigues of his long journey, he began to grow weary of doing nothing besides watching his grandfather spin Spa'tzin into rope. So he said to his grandparents, 'Have you any game in this country? I should like to go hunting.' 'We always snare our game here,' said the grandfather. 'I never shoot, although I have an arrow.' 'Give me yon arrow, grandfather, I am a great hunter and I will shoot you lots of deer.' Skā'kit gave him the arrow, and thereafter he went out hunting every day. One day, as he was leaving, he said to his grandfather, 'Why do you spin so much Spa'tzin? You are always making rope; what do you want so much for?' 'It is for your sake I spin so much,' responded the Spider. 'I am going to help you get back to your own country again.' Said the youth, 'I am happy here with you; I don't wish to leave you.' 'That is quite right and proper for you to desire to stay with us,' said Skā'kit; 'but this is no country for you. For me it does not matter much where I live. I can go where I want to. I can just stick my thread on anywhere and climb up or down as I wish, or let the wind carry me where it will. But you can't do this, you see, and you ought to return to your eagle-wife and little son. They want you very much, and are grieving over your absence. I shall soon have enough rope now for my purpose.' The youth said no more, but the next time he went out he plucked four hairs from the lower part of his abdomen and threw them on the ground. Immediately three or four acres of the land adjoining the stream became covered with fine Spa'tzin grass. When he returned home he asked his grandfather where he got his supplies of Spa'tzin from. 'Oh, we have to go a long way to get it,' answered he; 'it does not grow here about.' 'That's odd,' said the youth, 'I certainly thought I saw a fine tract of it just beyond the stream. When you go down to the stream next just see if I am not right.' Skā'kit went down to the stream shortly after, and found the grass growing there as his grandson had said, and as it was unusually fine and long he now soon finished his rope. When this was done he bade his wife bring out the goat-hair blankets she had woven. The grandmother fetched out four dozen of these. 'Now bring the dried meat and fat,' said Skā'kit. And she brought out four dozen prime pieces. He then told her to get the cradle-basket she had made for the occasion. When all lay before the Spider he said, 'The pack will be too big; we must make it smaller. Shut your eyes, both of you, and don't open them till I tell you.' They did so. He then closed his own, and waving his

[1] *Spa'tzin* is the *Asclepias* or great milkweed, yielding a fibre grass from which the natives of this region make all their fish-nets, lines, &c. It grows sometimes three or four feet long, and is then highly prized. It has given the name to Spatzum Station on the Canadian Pacific Railway.

hand over the blankets and meat the four dozen of each was reduced apparently to two dozen each. 'It is still too big,' said he. 'Shut your eyes again and I will make it smaller still.' He did the same as before, and the two dozen blankets and pieces of meat were reduced to the compass of two of each kind. 'Now,' said Spider to his grandson, 'I will tell you what we intend to do. We are going to put you and your pack in this cradle, and cover it up and let you down through a hole by the Spa'tzin ropes to your own country again. But you must be careful to heed my instructions and do exactly what you are told, and then all will go well with you. Between us and your country are three different zones or lands through which you must pass to reach your own. The first of these is the land where we now are. This is Cloudland. After that comes Water-land. That is where the rain comes from. Next to that is Fog- or Mist-land. After that comes the Earth, your country. Now when we let you down from this place, after you have descended some distance you will feel the basket stop. You must on no account get up or look about you. Lie down in your basket and rock it from side to side. In a little time you will break through the obstruction and descend again. This will occur in your descent four times. Do as I have told you each time. After the fourth stoppage you will find that you descend no more. Open your basket then and get out, and you will find yourself in your own country. When you get out pull the rope four times, and I shall then know you have landed all right, and we will pull up the basket again. Now get into the basket and lie down, and we will cover you up. Take this sword with you,' continued he, 'as a present'; and the grandfather gave him a long stone sword. The youth now got into the basket, and when they had covered him up the old man lifted up a large stone that lay at the base of the ladder and disclosed a deep hole. Down this Skā'kit and his wife, standing on either side of the hole, let the basket containing N'tlikcu'mtum and his presents by the Spa'tzin rope. When the basket had descended about a half-score feet it stopped, being buoyed up by the resistance of the wind that blew up through the hole. Finding the basket would not descend, notwithstanding the rocking of N'tlikcu'mtum, Skā'kit bade his wife stoop over the hole and make the basket heavier. The old woman thereupon squatted down over the hole and scratched her thigh and leg till the blood ran freely and dropped down upon the basket cover, but before it reached the basket it was changed into big flakes of snow. This so weighted the basket that it was able to overcome the resistance of the wind and descend again. Skā'kit and his wife now commenced to dance and sing as they lowered the basket. The song was a repetition of the following term, tzukā'-thīQa, thus uttered: tzukā'-thī-ī-ī-ī-ī-ī-ī-Qa, tzukā'-thī-ī-ī-ī-ī-ī-ī-ī-Qa, &c.

In the meantime the youth experienced the stoppages his grandfather had warned him of, and each time he felt the basket stop he rolled it from side to side as he had been instructed. After the fourth time, finding the basket remained stationary, he threw open the lid, and on looking out found himself in a fine country. So he steps out and perceives that the basket had landed on a large, flat stone, close by what is now known as Lytton Creek.[1] He now pulled the rope four times in succession, and the basket is presently withdrawn to the upper regions again. He now takes

[1] The old Indians point out a stone near the creek which they believe is the stone mentioned in the story.

up his pack, but finds it and the big stone sword rather much to carry at once. He decides to leave his sword there where he descended and get it some other time. He thrusts it into the trunk of a tree that grew near the spot to hide it, where, as the old Indians believe, it may be seen to this day in the form of a peculiar knot that traverses the whole width of the trunk. On looking about him he now sees tracks of many people, as if a large party had passed that way. These he follows, and presently perceives at some distance before him two old women who are swinging fir branches from side to side of them as they proceed along. He wonders why they are doing this, and on overtaking them questions them about it. They tell him they do it to mark their sympathy for a very sad and disconsolate young widow who is a little way ahead of them. 'Why is she so disconsolate?' asks he. They answer: 'She mourns continually for her young husband who has been evilly treated by his father, who sent him into Cloudland, from which he cannot return.' 'Oh yes he can, and has!' said he. 'I am the young woman's husband, and I have just descended by the help of my grandfather, Skā'kit. Look at me and you will see for yourselves.' 'We can't see you,' said the old women.' 'Why?' said he. 'Are you blind?' 'No,' answered they, 'but we can't see you.' 'Look on your right and tell me what you see there.' 'We can see Cīa'kūt' (Thompson River), said they. 'Tell me now, what do you see on your left,' then demanded he. Said they, 'We see N'toktī'auk' (Fraser River). 'Yes, you can see,' said he. 'Now look at me again.' And with that he waved his hand before their eyes and became immediately visible to them, and they knew him. Then said he to them, 'You did wrong to walk as you did; I must punish you. But as you did it out of sympathy for my wife your punishment shall not be severe.' He thereupon transformed them into maggots, and then proceeded to overtake his first wife. As he approaches, his little son, who is sitting on his mother's shoulder, looks back and sees him coming. He cries out, 'Papa! papa!' This makes his mother's heart ache afresh, and she chides him and bids him be quiet. But the child still cries out in a joyful tone, 'Papa!' The mother gets angry and strikes the child with a stick she is carrying in her hand. Still the child calls again, 'Papa!' By this time the father is at the mother's side, and takes her by the arm. She does not look round to see who it is, but cries out in a sad, weary way, 'Oh, let me alone! let me alone! Why are you always worrying me?' 'Look up,' said the husband; 'I am your husband come back to you!' Recognising his voice she looks up and embraces him warmly, and they both cry for joy at meeting again. They sit down together, and the father takes his son in his arms and plays with him. They have cried and rubbed their faces so much that they are quite smeared and dirty. To remove these stains he causes by his power a spring to bubble up where they sat. At this they wash themselves. This spring is said to be the one close by the trail that leads from Lytton to Britta'nī, a summer resort of the Lytton tribe, about four or five miles north of the old camp site, lying in a very beautiful little valley between the Thompson and the Fraser. On this occasion it would appear the whole tribe had gone to the valley. While they thus sat talking and enjoying each other's company the larger of the two maggots, into which the two old women had been turned, passed by. They enjoin upon her strictly not to reveal his presence to anyone in the camp. She is only to tell their slave, Little Crow (Cloq'), to build their tent somewhat apart from the rest. The slave

did as she was told, and aroused the other slave, Big Crow's (Ca'haQ) curiosity. Ca'haQ was servant to the second wife, who now lived with Snikīā'p, her father-in-law.

N'tlikcu'mtum and his faithful wife did not come into camp till it was dark, and no one was aware of the former's presence. After they had retired Big Crow crept up to the tent to listen. Now the young wife had been in the habit of crying and mourning every night for the loss of her husband. Big Crow was aware of this, and wondered why the young wife was not crying as usual. She peeped into the tent and noticed a fine white blanket, which seemed to cover two persons. This further roused her curiosity, and she ventured to enter the tent very softly. But the woman heard her, and looked up and said, 'What do you want?' Ca'haQ answered: 'Oh, I came in to see how you were.' 'I am all right,' responded she in a happy tone of voice, wholly unlike her usual tones. This the Crow noticed at once, and asked, 'Is anyone here with you to-night?' 'What makes you ask that question?' queried her mistress. Answered Crow: 'To judge by the sound of your voice you seem much happier than usual.' 'You are right, I am happier,' said the young wife; 'I have reason to be. My husband has come back to me.' The slave now began to cry for joy and sympathy. Said the young man, 'You must not cry like that. Come here to me.' Ca'haQ went over to the young man's side. The wife now asks her if she had had her supper, and, on finding she had not, gave the slave a good supper from the meat her husband had brought. The young man then said she might tell the people he had returned, but they were not to disturb him by visiting or coming near him that night. The Crow was delighted to be the bearer of such news, and soon communicated the fact of the young man's arrival to all the camp. Everybody expresses pleasure at the news, and they are all glad and desirous of seeing him and hearing of his adventures; but they respect his wishes, and leave him alone with his faithful wife and child for that night.

The father of the youth, among the rest, had heard of his son's return, and early next morning came in crying and snivelling. The son took no notice of him. That day he gave a great feast, to which everybody was invited. After they had eaten their fill of the store of meat and fat he had brought with him, he shared with them the blankets his grandmother had woven and packed up for him. He cut several in two so that all might have a share. The next day he went on to Britta nī, and built there a large camp. He was now made a chief, and became a great man among them. One day, when he was out hunting with the others, the desire came into his heart to punish Snikīā'p, his father, for the deception he had played upon him. Next day he said to his father and the others, 'I shall go out alone to hunt to-day.' They agreed, and he went off alone. He presently shot a deer, and disembowelling it made a rope from the guts. This he then transformed into a woollen rope. He now placed the meat of the deer on his shoulders and returned towards home. When he reached the stream that crossed his path he took half of the meat and tied it with the rope he had made to a tree that overhung the brook. The rest of the meat he took on with him. In the evening he informed his father that he had left half of the deer's carcass suspended from a tree by the brook, and that he desired him to go for it in the morning. 'All right,' said the father. Accordingly next morning Snikīā'p set off to bring the meat home. As he left the son shouted out to him to be

very careful of the rope the meat was tied with, as he prized it very much, and didn't want it lost or broken. The father promised to be very careful of it. He had no difficulty in finding the meat, which he took down from the tree and slung across his shoulders; but as he was crossing the stream the rope broke, and the meat and rope fell into the water together. The old man immediately jumped into the stream to secure the rope. He did not care so much about the meat. 'I must not let the rope be carried away,' said he, 'or my son will be grieved and angry.' So saying, he caught hold of it; but as he did so the current swept him off his legs, and he was carried, rope and all, down the rushing stream to the Thompson, and from thence into the Fraser and far down that river. He was stopped at last by a barrier or weir, which was built across the river near its mouth. As he approached the weir he transformed himself into a small smooth board. Now this weir was held by four witch sisters.[1] As Snikiā'p floated towards the barrier in the form of a piece of wood, the youngest of the sisters, who had gone to see if any drift wood had lodged against the weir, observed the wood, which was about thirty inches long, and thought it would do well for a dish, and straightway fished it out. She took it home with her, and the next time they cooked a salmon she laid it on the board. As they were eating it the fish seemed to last them a very little while, and when it had all gone they were far from being satisfied. 'I haven't had enough,' said one. 'I don't seem to have eaten any,' said another. 'We will cook another fish,' said the third; 'I can eat some more myself.' So another salmon was cooked; but this disappeared as rapidly as the former one, and they are still feeling hungry. Said the eldest of the sisters now, 'I think there is something wrong with this dish. I shouldn't wonder if it isn't that Snikiā'p that was drowned.' 'That can't be,' said one of the others. 'How could he turn into a piece of wood?' Oh, he is a very powerful wizard,' said the eldest. 'Let us throw it away anyhow,' said another; 'throw it into the fire and burn it.' This was done, and the seeming piece of wood began to burn. As soon as the fire began to consume it the board began to cry like a child. This affected the youngest sister, who wanted to save it from the fire. 'No, no,' said the eldest; 'let it burn.' 'I want to save it; it must not burn,' declared the youngest. And she straightway took it out and washed it and dressed its burns, which soon healed up. The piece of wood now becomes a baby boy, who soon grows up and plays about the weir, and observes all that the sisters do. One day, when he had grown to be a big boy, the sisters all go for a walk, leaving him behind. Now they had four boxes in the house, in which were stored the wind, the smoke, the flies, and the wasps. These boxes had never been opened in the child's presence, and he was curious to know what was in them, for he had been forbidden to go near or touch them. On this occasion they warned him not to touch the boxes; but when they had gone, his curiosity got the better of him, and he opened the one containing the smoke, which came out and nearly choked him. The sisters are soon made aware of what

[1] The story at this point seems to go over the same ground and be mixed up with the story of Skoē'qt-koatlt. In the story of the great hero Skoē'qt-koatlt it is he who comes in contact with these four women, and with the help of his brothers breaks their power and destroys the weir, letting the salmon up the river. However, the detail of this is different from that recorded by me in the story of Skoē'qt-koatlt. See the writer's paper on this fabulous hero in the *Transactions* of the English Folk-lore Society for the current year.

has happened, and rush home quickly, and collect the smoke and return it to the box, scolding him the while, and telling him not to be so disobedient again. The boy pleaded forgetfulness, and promised to let the boxes alone for the future. The women set out again on their walk. When this boy, who had Snikīā'p's soul within him, and Snikīā'p's cunning and experience, was left alone the second time, he went out and examined the salmon-weir. He perceives that it prevents the salmon from getting higher up the river. The sisters presently return, and he is called away for that time. One day they say they are going out for the morning. The boy says he wants to go too, but they tell him they cannot be bothered with him; he must stay at home and look after the place. As soon as the women have gone, Snikīā'p opens one of the 'medicine' boxes, and the wind escapes and a gale arises. He then opens the other three boxes, and lets their contents out also. He now proceeds to the centre of the weir, and makes an opening in it through which the salmon swim up river. The sisters soon perceive what has happened, and rush home. They set to work to gather their scattered property, but can only secure some of the smoke and flies. The wind gets away beyond their power to recall, and they lose it entirely. Snikīā'p now changes into an old man again, and runs away, feeling happy and in good spirits. He has let the salmon up the river, and the people above will be able to get them now. There is only one drawback to his feelings of satisfaction—the smoke and flies are troublesome, and the wasps are very annoying. However, he goes up river, shouting and singing, and in good time gets back to the camp at Britta'nī. As he enters the camp he shouts to the people to come and see the salmon he has brought up the river. He does not remain there, but goes up the river shouting to the people that he has brought the salmon. By-and-by he gets tired, and walks quietly and slowly. He picks some green branches and carries them over his shoulders. As he passes the villages along the river he asks the people what they would like to have. They answer, 'We want some of the mountain-sheep fat that grows on the neck and smells nice.' 'Can't give you that,' replied Snikīā'p. They then mention another rare luxury—the back of a salmon. He declares they can have all they want of that, and bids them go to the river, and they will find it full of salmon. He arrives in time at Bridge River, where he makes a fall to stop the salmon from going further by stepping to and fro across the river three times. But he does not make the fall high enough, and many of the salmon jump it and get up the river. From thence he goes up the North Fraser, and brings the steep banks of the river together to form a cañon, so that the people there can more easily catch the salmon. He presently crosses the river, and passes over into the Shuswap country. At this time he is wearing a handsome buckskin shirt. He wanders all round the country, and in time gets back to Lytton. No one recognises him when he returns, he is so altered; and he keeps up his disguise by speaking a strange language and pretending ignorance of the N'tlaka'pamuQ tongue. The people inquire among themselves who there is that is acquainted with the other languages of the country. Someone says that Pū'īyauQ, an old woman, knows several tongues besides her own. She is sent for to see if she can hold converse with the stranger. She begins by speaking Sk·quamic. Snikīā'p shakes his head at this. She now tries him with the Yale tongue. Again he shakes his head. She next tries Okanakan, but with no better success. Then Shuswap, then Lillooet, then Carrier;

but he shakes his head at all. She knows no others, so the attempt at communication fails. The people regard him as a great medicine-man, and wonder if he will heal a sick woman they have among them. They take him to the woman. He nods his head to indicate that he understands their wishes and will do as they desire. He builds a sweat-house and puts the woman in it, and made to go in with her himself. Big Crow, who has been observing all that took place, is suspicious of the man, and when Snikīā'p would have entered the sweat-house alone with the woman, she called out to the others that he was an impostor; that no true medicine-man would enter the sweat-house with his patient. But the people are angry at Big Crow; but she declares she is right, and that he only wants to enter the sweat-house with the woman for evil purposes. She gets angry because they side with the stranger against her, and she takes a club and hits Snikīā'p over the head with it. He screams out at the attack, and everybody recognises the voice of Snikīā'p, and discovers that he has been trying to trick them. They fall upon him and beat him well. He begs for mercy, declaring that if he did wrong in the past he has also wrought much good for them by breaking down the witches' barrier across the river and letting the salmon through, and by giving them the cool wind which, since its escape from its prison, had blown up river continuously. They presently allow his claim for mercy, and let him off without further punishment. From this time the salmon came up the river regularly, and the prevailing wind of the region is an up-current breeze which keeps the air cool even in the hottest weather. These two blessings the old Indians believe were due to Snikīā'p the Coyote, whose memory they keep alive by this and other stories of him and his doings.

Matq, or the Fire Myth.

Long, long ago the Indians on Fraser River had no knowledge of fire. Beaver, who travelled about a good deal in the night prospecting the rivers, learnt from some source that away in the far north there lived a tribe who knew how to make fire. He determined to seek out this tribe and steal some of their fire and bring it back to the 'Stalo' (*i.e.*, Lower Fraser River) Indians. He told his brother Eagle to wait for him at a certain point on the Fraser while he went down the river to the coast to tell the people of the settlements along its banks that he was going to steal the fire for them in the far north. When he reached the coast he met a large tribe there. He begged from them the gift of a pair of clam-shells in which to stow away the fire he should steal. They gave him the shells and he then returned to his brother, and the two set out together for the far north. 'You go through the air,' said Beaver to Eagle, 'and I will travel by water.' They continued their journey in this way for many days and nights, Beaver travelling by the Fraser. When they arrived near the village of the people who possessed the fire, Beaver called his brother to him and told him his plan of action. 'To-night,' said he, 'I will build a dam across the water, and then burrow from the dam along under the ground until I come up under the house where the fire is kept. They will spear me sooner or later, and take me to the village, but although they will spear me they will not be able to kill me. In the meantime I shall build myself a house in the river, and when they see it they will come out and spear me. When they have speared me they will take me to the house where the fire is kept to skin me. I shall put the

clam shells inside my skin, and when the knife is nearly through to the shell beneath I shall open my eye and you will see a great flash of light in the sky. You must be close by, and when you see the flash you must fly over the house and attract their attention. They will leave me for a moment and run out to try and shoot you. When they are gone I shall seize the opportunity and open my clam shell and fill it with fire. I shall then clear away the soil from above the passage I have made from the river to the house, rush down it, and come out in the deep water of the river above the dam.'

Eagle approved of the plan, and promised to do his share according to his brother's instructions. All that night Beaver worked at his dam and the passage. By morning all was ready. When one of the women went down to the stream to fetch her water next morning she found to her surprise a large lake where before was only a small stream. She dropped her pail and ran home, and told the people that a beaver was in the stream. Everybody rushed for his spear, and all made for the stream. Someone suggested breaking the dam and catching him in that way. This they did; and when the water was getting low Beaver came out of his house and swam about as if trying to get away. He played with them for a little while before he would permit them to spear him. Finally they speared him and carried him with great rejoicings to the house. Everybody now wanted his teeth, or his tail, or his claws. They presently set about skinning him, but as the point of the knife touched the shell hidden beneath the skin of his breast Beaver opened one eye. Now, the boy who was holding his leg saw the action, and told the others, who only laughed at him. Just at that moment Eagle, who had seen the signal, came soaring over the house making a great noise, which diverted everybody's attention from Beaver. 'An eagle! an eagle! Shoot it! kill it!' shouted everybody, and all ran for their bows and arrows except the boy who was holding Beaver's leg.

This was the moment Beaver had planned for. Shaking himself free from the boy's hold he took out his clam shells, quickly filled them with fire, and before the boy had recovered from his astonishment plunged head foremost down the passage hole and made for the river. The boy's cries speedily brought the people to him, and he told them what had happened. They now tried to dig out the hole down which Beaver had disappeared, but they no sooner tried than the water rushed up and stopped them. Beaver reached the stream safely, and from thence made his way to the Fraser, where he was joined by his brother Eagle. As they returned down the river Beaver threw fire on all the trees they passed, but mostly on the cottonwood trees, and thus it was that the wood from these trees was the best for making fire with from that time onward. He continued to do this till he had reached the coast again, and all his fire was gone. After this he assumed a human form and taught the Indians how to make fire by means of the drill worked between the hands. He also taught them how to preserve the fire when once secured in the following manner. He procured a quantity of the inner bark of the cedar tree and made it into a long rope. This he then covered with the bark of some other trees which burnt less readily. When one end of this rope was lighted it would continue to smoulder for several days, according to the length of the rope. When the Indians were travelling and likely to be away from camp several days they always carried one of these fire ropes, called by themselves Patla'kan, coiled round their shoulders.

After this great gift to them the Indians thought very highly of Beaver, and he was usually called by them 'our head brother' because of his wisdom and goodness.

Painted Blanket Myth.

When Beaver had finished his instructions to the 'Stalo' Indians he returned to the Thompson River, and hearing there that a young medicine-man possessed a remarkable figured blanket which his father, a very great and wise Shaman, had made for him, he determined to secure this treasure for himself. Accordingly he and all the people of his village started off to find the young Shaman's dwelling. After travelling a great way they finally discovered his home, and having told him the object of their journey was to see his wonderful blanket, begged to be allowed to look at it. But this the young Shaman was unwilling to do, knowing they would take it from him if they once saw it. Disappointed by his refusal to show it, some of them determined to kill him, and afterwards steal and make off with the blanket. Their designs were revealed to him in a dream by his guardian spirit, and he resolved to outwit and punish them for their evil intentions. Leaving his house he went and camped on the edge of a steep precipice, taking with him the bladders of several animals he had lately killed, and which he seems to have kept for the purpose. He also took with him his snow-shoes. He wetted the bladders and blew them out and secured their mouths. He had not been settled long when several of the men came over to him with the intention of murdering him and then securing his magic blanket for themselves. But he, knowing their intentions, was prepared for them. Taking his snow-shoes and the bladders of wind, he placed them under his blanket in such a manner as to make them appear like a dog at his side. He sat with his face towards the precipice, between him and which there was but a narrow strip of ground. In the dusk the edge of the precipice was not discernible. As the men approached he cried out to them not to come too close to him, as his dog was very savage and fierce. They therefore went and sat down some little way from him, just on the edge of the precipice with their backs towards it, and their faces towards him. As they seated themselves the young Shaman shifted his seat so that he sat upon one of the bladders, from which he now permitted the wind to escape in sudden jerks and gusts, which made a noise like the angry growlings of a fierce dog. The men grew alarmed; the more so as he now pushed forward the toes of his snow-shoes, which to them seemed the dog's fore-paws. At the same time the youth cried out, 'Take care now, take care! You have made my dog angry and dangerous,' and at the same moment he pushed the snow-shoes farther towards them. In their fear of the dog they moved back a little, and the young Shaman moved with them as if he were trying to restrain the dog. Opening a second bladder, and pushing the snow-shoes again towards them, the two things together caused them to retreat still farther until, all unknown to themselves, they sat upon the very brink of the precipice. He now opened the third bladder, which made a horrible noise as the wind escaped, and at the same time pushed forward the snow-shoes again. Thinking to avoid the supposed dog they all moved backward, and before they had realised their danger were over the brink and falling headlong down the precipice, at the bottom of which they were dashed to pieces. Thus did the young Shaman outwit his would-be murderers and robbers. He now determined to run away and hide himself from the

annoying curiosity of the rest of the tribe; but before he had gone far Beaver found his trail, and led the people after him. They overtook him at nightfall, whereupon he climbed a high tree. 'Well,' said Beaver, 'he cannot get away from us now. Let us camp round the tree, then when he descends in the morning we will ask him again to show us his wonderful blanket.'

They made their camp at the foot of the tree, and felt sure he could not get away without their knowledge. But before the night was half over the young Shaman called his magic powers into play and caused them all to fall into a deep sleep. Beaver, who was watching, felt the sleep stealing upon his senses, and resisted the spell for a long time; but the Shaman was too powerful for him, and he, like the rest, at length fell into profound slumber. As soon as Beaver and his party were asleep, the young Shaman descended from the tree and continued his flight. It was late the next day before they all awoke from their magic sleep, and they were scarcely surprised to find that the young man had gone. But Beaver had no intention of being beaten in this way, and encouraged them to take up the trail and follow him again. They travelled fast, and overtook him just about nightfall. Again he hid himself in a high tree, and again they encamped at its foot, determined not to give way to sleep this time. But one by one they all dropped off to sleep, again being wholly unable to resist the Shaman's power, with the exception of Beaver. This time he was proof against the spell of the Shaman, who presently began to descend the tree. As he reached the ground he saw that Beaver was wide awake and watching him. From this he perceived that he must give way, as the medicine of Beaver was stronger than his own. He therefore presented Beaver with the wonderful blanket, and went his way. Beaver now carefully examined the blanket, and found it to be covered with pictures of all kinds of utensils and weapons. These pictures represented the originals of all the articles used by the Indians, with the exception of the fish spears which had been given to the Thompson Indians by their culture hero, Benign Face.

Beaver now cut the blanket up into pieces according to the patterns of the paintings upon it, so that each piece represented in outline the form of some tool, or utensil, or weapon. From these patterns, under the instruction of Beaver, the people are said to have made everything they had in use in the way of weapons or tools when the whites first came in contact with them. Throughout this adventure Beaver had worn a human form, but after he had taught the Indians how to make useful things for themselves from the patterns on the magic blanket, the young Shaman transformed him into an animal, under which guise he is still recognised by the wise Indians. Thus did the Shaman revenge himself upon his adversary. But this act did not satisfy him for the loss of his blanket and power; he would revenge himself also upon the people for whose sake Beaver had won the blanket from him. Up to this time they had not returned home, but when Beaver was transformed into an animal they began to think of doing so.

Koakoë'la, or Husband root Myth.

They had, however, no sooner started than the young Shaman caused them to become bewildered and lose their way and each other. They wandered about looking for the path and each other for days, and though they all got back eventually, with the exception of one woman, they suffered many

hardships by the way. This one woman could not find her way back, and had to build a shelter in the woods and support herself upon roots and berries as best she might. After she had lived some while in this lonely state, as she could not get a man for a husband, she determined to take for husband a certain kind of root. This root now goes by the name *Koakoē la*, or 'Husband-root.' By this root-husband she became the mother of a male child. When the child had grown into a strong youth he one day asked his mother where his father was. The woman was ashamed to tell him what kind of a father he had had; she dissembled therefore, and told him that his father had been drowned. On hearing this the youth went to the river and reproached it for drowning his parent. The river denied the charge, declaring that his father had not been drowned. Upon hearing this he returned to his mother, and said, 'Mother, you have deceived me; my father was not drowned. Why don't you tell me truly where my father is?' The mother still prevaricated, and said, 'Your father is dead, my son; it is true he was not drowned; he fell from a lofty tree and was killed as he was trying to take a hawk's nest.' The boy, to whom the language of all nature was familiar, now reproached the trees for the death of his father; but they one and all denied it. He returned again a second time to his mother, and entreated her to tell him the truth concerning his father, and where he was. The request was too embarrassing for his mother to comply with, so she put him off again by declaring that his father had fallen over a precipice and broken his neck. But when the youth taxed the precipice with the deed it indignantly denied the charge. As he was returning home he found his feet catching in a certain kind of root, which constantly tripped him up. As this had never happened to him before he wondered what it meant. When he got home he said to his mother, 'Mother, I see you do not intend to satisfy my longing to know who and where my father is; you have deceived me these three times. I shall not ask you again; but, tell me, why does this root trip me up all the time to-day when I walk in the woods?' and he held a root in his hand similar to that which his mother had taken for husband. The mother turned away and would not answer him, though she perceived that the knowledge he sought would soon be made known to him. He now determined to prepare himself to become a Shaman. He therefore left his mother and lived apart by himself, and fasted and exercised his body till a Shaman's dream came to him, and with it great Shamanistic power. In his dream he learnt also that he was the son of a root. This knowledge made clear to him at once why his mother had sought to deceive him about his father. He now determined to seek out the tribe to which his mother belonged. In the course of his journey he came one day upon a great concourse of people watching a game of ball. They asked no questions of him as he joined the players; but when he presently struck one of his opponents' legs they got angry and mocked him, calling him the 'son of a root,' and from this time forward he was known by the name Koakoē'la [1] He was so struck with shame at this taunt that he

[1] For an account of this hero see my paper in the *Journal* of the English Folklore Society. In this paper I have written the name thus, *Sqaktktquaelt*. After hearing some half-dozen Indians pronounce it in my last visit, I believe it is best spelt as I have here given it. Dr. Boas has written a short account of this hero in his *Indianische Sagen*, Mr. Hartland informs me, in which he writes the name thus, *Q'oēqtlk'otl*. The name is not an easy one to write in English, but there can be no doubt that the word begins with a sibilant and ends with a dental in the mouth of a Lytton Indian. My phonology is the same as that of Dr. Boas.

covered his face with his hands. Some of the people are sorry for him, and try to cheer him up. But he cannot endure the thought of having his birth thrown in his teeth every time any little disagreement occurs; so he goes away by himself again and undergoes a longer fast and training than before. In course of time he becomes a very great and powerful Shaman whom everybody fears and respects, and no one again ventures to remind him of his 'Koakoē'la' descent. Some time after this he meets the hero SQoē'qtkoatlt [1] and his two brothers. Each endeavours to test the other's powers; but finding they are equally strong and invincible, they desist from their efforts and become great friends. The Shaman youth, to show his powers, made with his finger three small holes in the rock, and caused them to become instantly filled with a savoury soup. He then gave SQoē'qtkoatlt's two brothers a spoon each, and told them to eat the soup. 'That is soon done,' said one of them; 'it is but a spoonful.' 'Well, try now,' said Koakoē'la, 'and see if you can eat it in a spoonful.' Laughing, they both dipped their spoons in and emptied the holes at once, but before they had swallowed the soup the holes were full again. And this continued till each had taken as much as he could eat, yet the holes remained full. SQoē'qtkoatlt, who understood the trick, looked on and smiled. When they could eat no more the Shaman laughed at them, and bade them continue and persevere, and perhaps they would exhaust his supply. They said they could eat no more. 'Oh yes you can,' said the Shaman; and taking them in his arms, he shook them so well that on being placed on their feet again they found they could eat some more. So they attacked the holes of soup again; but eat as much or as fast as they would the holes always remained full. They presently confessed themselves beaten, and gave up the contest. 'Ah,' said the Shaman, 'you don't know how to do it. It is quite simple. Watch me.' And dipping the spoon in each hole, he emptied them in a moment. What happens to the Shaman after this my informant was unable to relate, and the story came to an abrupt ending here.

This meeting of Koakoē'la and Enpatcī'tcīt, or the three Bear brothers, is said to have taken place at the Indian village of Nikai'ah, on the Fraser, a little below the junction of this river with the Thompson; and the little holes said to have been made by him, as related above, are pointed out in the rock by the Indians to this day.

Ōi'tcūt Story.

(She burns Herself.)

Once upon a time the Loon was a very great man in his village. He had a very beautiful daughter whom he kept secluded in the privacy of his keekwilee-house. She was permitted to leave the house only at night or very early in the morning. Besides this beautiful daughter he had a son into whose heart came one day evil thoughts towards his sister. One night, when all were asleep, he crept to her bed and lay with her in her sleep. As he was about to leave her she awoke and found him at her

[1] Dr. G. M. Dawson has given the name *Kwil-ī-elt'*. In his account of this hero he records deeds performed by him which were done by his friend Skoē'qtkoatlt, according to my informant, Chief Mischelle, of Lytton. Compare Dr. Dawson's account in his 'Notes on the Shuswap People of British Columbia,' *Trans. Roy. Soc. Canada*, 1891, with the writer's account of Skoē'qtkoatlt in *Transactions* of the English Folklore Society for 1899.

side. As the house was in darkness she could not tell who he was, and presently he stole away on her scolding him for his intrusion. When he left her side she watched the smoke-hole to see if he left the house, but seeing no shadow against the sky she came to the conclusion that he was an inmate of the house. As there were several families in the same keekwilee-house it never entered her mind to suspect that the intruder was her own brother. After a few weeks had elapsed the maiden found herself with child. She was greatly distressed when she discovered her condition, the more so as she knew not the man who had brought this trouble and disgrace upon her. The least she could do before she told her parents of her condition was to discover his name. Suspecting that he would sooner or later pay her a second visit she resolved to lay a trap to discover his identity. She thereupon begged from her mother some paint of two colours, black and red. 'What do you want with paint?' said the mother; 'you cannot paint yourself.' 'I don't wish to paint myself,' replied the girl. 'I need it for some other purpose,' and she teased and worried her mother till she gave her what she wanted. Before retiring that night she took some grease and mixed it with the paint, after which she covered the insides of both of her hands with the mixture, red on one and black on the other. Thus she awaited the next visit of her betrayer. One night he stole again to her couch and lay with her again as she slept. She awoke earlier this time, and before he left her she endeavoured to make him speak to her, so that she might discover his identity by the sound of his voice; but this he would not do. Finding he would not thus betray himself, as he sought to leave her she made pretence to detain him by putting her arms about him. While she held him thus for a moment she impressed the palms of her paint-smeared hands firmly upon his shoulders and left a clear imprint of them there in red and black. He now left her, all unconscious of the tell-tale marks she had placed upon him. 'In the morning,' said she to herself, 'I shall know him by the pattern on his shoulders.'

Now it was customary for Loon to call all the young men of his household early in the morning to go out to swim, and exercise themselves in various kinds of sports. After the youths had taken their swim in the river they would paint themselves in fanciful designs, and then contend together in racing and other exercises. On this particular morning the girl begged so hard to be allowed to go out for once and see the games that at last her mother consented. She bade her daughter put on her best robes. This the girl did, and clothed herself in a beautiful soft elk-hide dress, which was covered throughout with handsome bead-work. On presenting herself to the neighbours she was regarded with much astonishment by all, but she took no notice of any of them, her whole attention being given to scanning the backs of the young men before her. She passed them one by one in silent review before her, but could discover on the shoulders of none of them the imprint of a pair of human hands in red and black. She was puzzled, as she knew very well that the paint could not be washed off in the water. She never thought to look at her brother until presently he ran close by her and exposed his shoulders to her gaze. In a moment her eye caught the impression of her hands in the red and black paint upon his back.

At first she would not believe her sight, but when she could doubt no longer she gave a shriek of pain, and putting her hands to her face cried aloud and rocked herself in her distress and grief. The bystanders

thought the brother had accidentally struck her in the face as he was passing, and chided him for his carelessness; but she said nothing, only sat rocking herself and sobbing. Presently she got up and returned to the house. All that day she cried and wept for the shame her brother had brought upon her and her parents. That same night her brother stole again to her couch. She was awake on this occasion, and repulsed him, telling him she knew who he was, and upbraided him for his selfishness and the wrong he had done her. 'How do you know I am your brother?' said he. 'Your voice would tell me now if I did not know before,' replied she; 'but I discovered who you were this morning.' She then told him what she had done on his last visit to her, and how she discovered him that morning, and also the condition she was in. 'How could you bring this shame upon our father?' she continued. 'When the people know they will point the finger of scorn at him, and he will be dishonoured among them; it will kill him with shame. There is but one thing for us now to do. We must go away somewhere by ourselves and never come back again, so that none may know the disgrace you have brought upon us. Let us go away now at once before it is light and the people are stirring.' To this the brother presently assented, and they stole away in the dark together.

As the girl left her father's keekwilee-house she pulled off strips of the bead-work of her dress, and as she went she hung bits of it on the branches of the trees or on projecting points of rock every ten steps she took. This she continued to do until she had stripped and hung up all the bead-work on her robe. They had been journeying ten days before this happened through the pathless forest. When she had hung the last bit she stopped and said to her brother: 'We will stay here, we have gone far enough now.' So they stopped there, and he built a house for them. After a few months had passed the girl gave birth to a child, a fine, healthy boy, who speedily grew up to be a strong youth. One day he ran crying to his mother, asking her why he had no grandmother or grandfather. The poor mother's heart bled at the child's question, as she told him all his relatives, save his father and herself, were dead. When the lad had grown to be a sturdy youth the mother told the brother it was time for them to make the final preparations. They had often talked together in their loneliness, as the child was growing up, as to the course they would pursue when he had grown to be a big boy, and he now took his weapons and went out to hunt. This he continued to do day after day until he had brought home enough skins of the mountain sheep and goat for her to weave twelve large blankets from their wool, and also lay by a nice store of dried meat and kidney-fat. When their tasks were completed the mother called the lad to her and told him that she had deceived him when she had said he had no other relatives but herself and his father. 'Ten days' journey from here,' said she, 'lies the village of my father and his tribe. You are now big enough to make the journey thither alone, and we propose to send you to see your grandparents.' 'But why don't you come too?' questioned the boy. The mother found it difficult to satisfy him on this point, but he presently consented to make the journey alone and come back and bring them later. 'But how shall I find the way?' said he. 'That will not be difficult,' replied the mother; and taking him to the edge of the forest she showed him a bit of bead-work hanging from the lower branch of a tree. 'You see this bead-work?' said she. 'Well, every ten paces on your way

you will find another piece. If you look out for these and follow the course they mark, in ten days you will come to your grandfather's village.' 'But how shall I know my grandparents when I get there?' queried the youth. The mother answered: 'You have an uncle who has but one eye; when you find him all will be well.' She then instructed him in many things which only medicine-men know—how to make himself invisible, and many other things. In the meantime his father had been busy stacking a huge pile of pine-logs in the keekwilee-house. 'Why is father stacking so much wood in the house?' asked the boy. 'Winter is not coming on. Why do you want so much wood now?' The mother answered, 'Your father and I have a use for it, my son; we have a great task to perform when you have gone.' The boy was curious to know what this was, but his mother would say no more. Everything being ready the time now came for the boy to start. His mother made a pile of the blankets she had woven, in which she wrapped a large supply of their dried meat and fat, and told her son he was to take the blankets and meat to his grandparents as a present. The youth put the bundle on his shoulders, and though it was bulky and heavy he found no inconvenience from it, as his mother had uttered 'medicine' words over it, which made it light and easy to carry. He now bade them good-bye and set out on his long journey. His parents watched him go, and shed many tears as he passed into the forest out of their sight. Then taking each other by the hand they went back towards the house. 'Come, brother, our work is nearly finished; let us complete it,' said the woman. When they entered the house they lit a fire at the base of the pile of pine-logs, and, climbing upon the top together, they lay down side by side, hand in hand. In a few moments the flames from the pitch enveloped them, and in a short while the pile was consumed, and they with it.

Thus had they planned to wipe out the disgrace which had darkened their lives.

In the meantime the son of the unhappy pair had been making his way through the forest as his mother had directed him; when, coming to an eminence and disregarding his mother's injunctions not to look back after he had once started, he cast his eyes in the direction of his home, and was startled and shocked to see flames and smoke coming from the roof of the house. Casting down his bundle without a moment's consideration, he ran back upon his trail as fast as his legs could carry him but he only arrived in time to see the roof fall in. The heat was too great for him to go near the ruins; he could only watch the flames consume the last timbers of his home. He wondered what had become of his parents, and feared they had been destroyed in the fire. Presently he groped his way among the charred remains, and saw enough to convince him that his parents had perished. He could not understand it all, and sat crying all that day and the following night. During the night he had a dream which revealed to him many things. He learnt why his parents had left their home, and the punishment they had planned for themselves, and that they had deliberately burnt themselves to death in expiation of his father's offence. Very sad at heart he turned his back next morning upon the ashes of his parents and old home, and once more set out on his journey. Finding his pack, he continued his way through the forest, following the guiding strips of bead-work, until at last he arrived at the village of his grandfather. He now recalled what his mother had told him about his one-eyed uncle, and looked about for such

a person. He saw presently a little old man before him, and as he approached him he deemed it wise to make himself invisible for the time. He now saw that the little old fellow was shooting on the ground with his arrows. He saw too that he had but one eye, and wishing to test whether he was his uncle or not he placed his foot on the spot at which the little man was shooting, and caught one of his arrows between his first and second toes. When the little fellow went to get his arrows he could not draw this one away, as the youth held it tight between his toes. He now spoke to the little man, who was much frightened at the sound of a voice so near him when he could see no one. The youth told him not to fear; that it was his 'medicine' that prevented him from seeing who he was. Making inquiries he soon discovered that his grandparents were still alive, and that the little man before him was his uncle. When he told him that he was his nephew he would not believe it. To prove to the uncle that what he said was true, he asked him if he could remember how his lost sister used to speak. 'Oh yes,' said he; 'I can remember quite well.' 'Was it like this?' said the youth, and he imitated his mother's voice. 'Yes, yes!' said the uncle, 'that is her voice.' 'Now look at me,' said the nephew, 'and tell me if I am like your sister or brother.' And as he spoke he made passes in the air with his left hand, and became immediately visible to his uncle, who knew him at once to be really his nephew from his likeness to his lost brother and sister. The lad then told the little man the story of his mother's and father's life, and the reason of their mysterious departure from the village, and bade him go to tell his grandmother privately that he had come. 'But she will not believe me,' said the uncle, 'and will be angry with me for trying to fool her.' 'Stay, then,' said the youth; 'I will give you some proofs of my presence to show her, and then she will not doubt you. Tell me, what is the matter with your eye?' 'I am blind in it; I was born so,' replied the little uncle. 'Well,' answered the youth, 'I will give you sight in it with my "power," and you can then show it to my grandmother if she doubts your word.' With that the nephew passed his hand over his uncle's eye four times, and the latter's blind eye was made whole, and he saw with it for the first time in his life. Full of wonder and admiration for his nephew's power, he ran off to tell his mother. When he first whispered the tidings in her ear she was angry with him for attempting to fool her, as she thought, but when he showed her his blind eye restored she could no longer disbelieve him. Immediately she ran out to find her daughter's son, and was much delighted to find so comely a youth claiming her as his grandmother. When she questioned him concerning his parents he repeated to her the story of their lives as he had told his uncle, and as it had been revealed to him after their death. The old woman wept [1] as she listened to the tragic end of her children. When the grandfather was made aware of his grandson's arrival, and had also heard the account of his lost children's death, he called all the village together and informed them of the youth's arrival and the events which led to his parents' voluntary death. Meantime the old lady bade the girls clean up the house and strew clean fir branches on the floor in honour of her grandson's coming. When he entered the house he undid his pack and presented his grandmother with his parents' presents. The old woman spread out

[1] My informant told me that this story would always make the women and girls weep whenever they heard it related. It is one of their favourite stories.

the twelve beautiful blankets, and set the meat and fat ready at hand for the feast which the chief now proclaimed. The whole village now came together to see the youth and the presents he had brought his grandparents. During the feast the story of his mother's and father's life was retold again, and their sad end drew tears from all the women present. At the close of the feast the grandmother told her neighbours that they would see her grandson no more, as she intended to keep him secluded as she had his mother; which thing she did, and the lad never left the keekwilee-house except at night when all the village was asleep, or early in the morning before they had arisen.[1]

Now it had happened that when the people had been invited to the feast two old witch-women had been overlooked, as their dwelling was somewhat apart from the others; and when they heard later of the occurrence they were angry, the more particularly as they were very curious to see the boy. They determined to be revenged for the slight, and to see the youth at the same time whose advent had been a nine days' wonder in the village. So one day they took some human ordure, and mixing it with earth fashioned it in the form of birds. By their witch-power they then transformed these clay effigies into real live birds of beautiful and attractive plumage. They had not long completed their task when the little uncle chanced to come that way, and seeing the pretty strange birds he much desired to secure them for himself. Having his bow and arrows with him he tried to shoot them. He struck them again and again, but could not kill them. The most that he did was to knock a few feathers out of them. 'Ah!' said he to himself, 'I wish my nephew were here; he would be able to kill them all right.' And so saying he gathered up the brilliant feathers to take home to show him and his mother. Calling his mother's attention to the beauty of the feathers, and telling her of his ill success with his shooting, he begged her to let his nephew come out for a little while to shoot the birds for him. The old mother would not at first hear of it, but on the nephew himself expressing an earnest wish to go out with his uncle to secure the birds, she presently gave way, and permitted the two to go off together. The youth easily shot and killed the birds. To carry them home he put them inside the breast of his shirt next his skin. While the shooting had been going on the two spiteful old witch-women had taken a good look at him, and so won their desire.

As they were returning home the youth complained of an unpleasant odour. 'What is this nasty smell?' said he. 'Where can it come from? Have you not stepped on something nasty, uncle?' But as he spoke he felt something wet and cold against his skin under his shirt. Pulling open his shirt, he saw inside, where a few moments before he had placed the beautiful birds, now neither birds nor feathers, but the nasty material from which they had been made by the witches. Perceiving he had been tricked, and horribly disgusted, he cast his garments aside and plunged into the river to cleanse himself, bidding his uncle at the same time fetch him some clean garments. After he had washed himself and put on clean clothes, he felt so mortified and ashamed that he determined to leave the spot and go and live by himself in the woods. He informed his uncle of

[1] This curious habit of seclusion seems from the stories to have been quite a common custom. Instances occur again and again, particularly in the families of chiefs.

his intention, and invited him to accompany him. The little man, who had grown very fond of his nephew, was only too delighted to go with him, and so they set out together. They lived alone in the forest for several years, till the youth had come to mature manhood, when a restless spirit came over him. At last he said to his uncle, 'I am going to look for a wife for myself. I know of two beautiful women in Cloudland. I shall go and get them for wives.' He thereupon shot a large mountain eagle, and carefully skinning it, he dried and prepared the skin, leaving the feathers and wings on. When he had finished it he put it on himself and attempted to fly. As he mounted into the air his uncle cried out to him not to fly away and leave him all alone. 'Don't be afraid, little uncle,' answered he; 'I am not going away yet. I am only practising.' When he had practised enough he returned to his uncle again, who begged him not to fly off and leave him. 'Very well,' answered the young man, 'I can take you with me, but only on one condition. You must promise to keep your eyes shut tight all the time we are in the air.[1] If you open them we shall fall to the ground.' The uncle readily gave the promise. The nephew then took him in his arms and soared aloft with him. They had not, however, gone far when the uncle felt a great curiosity to see what it looked like down on the earth, and forgetting his promise opened his eyes. Immediately they descended rapidly to the ground. 'O uncle, you broke your promise, I know,' said the nephew; 'you must have opened your eyes. Now if you do that we can never get up.' The little man was very sorry, and promised not to open his eyes again. They started a second time, but they had not got very far up before the desire to open his eyes was too strong for the uncle to resist. As soon as he opened them they returned to the ground as before. The nephew, finding he could not trust his uncle, told him he must leave him behind. 'But,' said he, 'I will change you into whatever animal or bird you would like to be while I am away.' The little man thought for a moment, and then said he would prefer to be a little duck and sport in the lake. The nephew thereupon turned him into a little red-eyed duck. 'When will you return to me, nephew?' asked the uncle. 'When you see the clouds in the sky get very red you will know I am coming. That shall be my sign,' replied the nephew. Having thus disposed of his uncle he now flew off. The little duck watched him till he could see him no longer, and then began to disport himself after the manner of his kind in the water. Meanwhile the nephew flew into the clouds, and after some little time came to a small island there. Alighting on a tree, he stood for a moment to survey the prospect. At no great distance from him he perceived a house out of which a beautiful young woman was now coming. He watched her as she made her way to a lake at the foot of the tree on which he was resting. On nearing the lake the maiden cast aside the beautiful robe she was wearing, and which resembled the dress of a magpie, and stood naked, all unconscious that a man's gaze was upon her. She approached the lake and was about to plunge in for a swim when she caught sight of the reflection in the water below her of the eagle in the tree above her head. In a moment she was overcome with shame, and knew that the seeming eagle was really a man in disguise who had looked unhindered upon her nakedness. Immediately she drew her long hair about her and

[1] The shutting of the eyes during prayers and the performance of Shamanistic tricks, incantations, and such like seem to have been regarded by the N'tlaka'pamuq, at least, as essential to the success or efficacy of the act.

crouched down in confusion on the edge of the bank. The youth looked on, but uttered no word. Presently the maid cast her eyes upward towards him, and addressed him in these words: 'I know that you are not a bird, but a man disguised as one. You have looked upon me in my nakedness and brought shame upon me.[1] I must now become your wife. But I have a sister; you must see her too,' and with that she sprang towards her dress, drew it hastily about her, and rushed home. On arriving there she threw herself on her bed, sobbing and crying, and would make no reply to her sister when she sought to learn the cause of her trouble and grief. Finding it vain to attempt to get an answer to her queries, she took the water-bucket in her hand and went off to the lake to get some water, and to see if she could discover why her sister had returned so quickly, and what had caused her trouble. She was robed as a kingfisher is robed, and on getting near the lake she also threw off her dress and made to plunge into the water to bathe, but was likewise arrested in the act of doing so by the image of the eagle in the water beneath her. But, unlike her sister, she was not overcome with shame at being caught naked.[2] She addressed the disguised young man thus: 'Oh, now I see what is the matter with my young sister. Well, she must be your wife now; but not she only, you must also marry me. Come down from the tree and cast aside your disguise.' The young man descended from the tree, cast off his eagle-skin, and hung it upon a branch close by. Meanwhile, the woman had put her robe on again and filled her pail with water. Together they walked to the sisters' house, and he became husband to them both. He lived thus with them for some time, and each of his wives gave birth to a son. They were now five in all, and one day the young man said to his two wives, 'We are getting too many for this small place; let us return to Earth again and go back to my old grandfather, the Loon.' The wives consenting, he once more donned his eagle-skin, and taking a wife under each arm, and a child tied to each of his legs, he descended thus from the Cloud Island.

While he had been absent the little duck uncle had each day watched for signs of his nephew's return. One day he was gladdened by seeing many red clouds in the sky. 'Now,' said he to himself, 'I shall see my nephew once more.' He kept his little red eyes on the clouds, and presently saw his nephew approaching the spot where he was. In a few moments more he alighted, and presented his wives to his uncle. 'Now,' said he, 'will you come home with us?' But the little uncle felt a pain at his heart, for he had perceived that his nephew's affections were no longer his own as in the former days. He now had children and wives to love and care for. So the little man answered, 'No, nephew; I will remain here. You do not need me any longer; you have your wives and

[1] I have already pointed out in my remarks on the social customs of the N'tlaka'-pamuQ that the girls of this tribe were very shy of being seen in a disrobed condition, being much confused and shamed if caught naked. The words put into the mouth of this girl in the Cloud Island seem to suggest that she lay under some sort of obligation to become the young stranger's wife since he had looked upon her nakedness, whether she would or no. I could, however, gather no confirmation of this idea, but in the story of Ha'nni's wife, p. 83 we have a similar case. Here, too, the girl who is surprised while bathing goes off and becomes the wife of the chief of the Salmon who surprised her. In this case it may be that she was carried off and could not help herself.

[2] It would seem that the second sister was elderly, and had outgrown her bashfulness.

children now.' 'Very well,' replied the nephew, 'do just as you like.' So the uncle remained on the lake as a duck, and became the progenitor of all the little red-eyed ducks now in the country.

Bidding the uncle good-bye, the young man took his wives and children, and directed his way to his grandfather's village. When they arrived there was great rejoicing once more. The old Loon and his wife were still alive, and encouraged their grandson to settle down with them. This he did, and his descendants in course of time became a great and powerful tribe.

Snū'ya c'pīta'kōxtl, or Beaver Story.

A long time ago Beaver lived all alone in his keekwilee-house just below the village of Spuzzum. He had two sisters, the Mouse and the Bush-rat. They lived together at Swimp, and the Frog lived with them. Both sisters had several children. One day Snū'ya got out his canoe and crossed the river to Spuzzum late in the evening. He went on to Swimp and visited the house of his sisters. When Snū'ya saw the Frog, whose arms from the elbows to the wrists were adorned with bracelets, he admired her much. She came and sat down by the fire, holding herself so that her bracelets might be easily seen. Snū'ya presently tells his sisters that he would like the Frog for his wife He sat at the fire till it had burnt itself out and all was in darkness. The others had all retired earlier. When it is dark Snū'ya crawls over to the Frog's sleeping place and pulls her blanket. 'What do you want? Who are you?' said the Frog. Snū'ya says nothing but pulls the Frog's foot. The Frog cries out again, 'Who are you, and what do you want?' Snū'ya now reveals himself, and the Frog says again, 'What do you want?' 'I want you to become my wife,' said he. The only answer the Frog gave was to lift her foot and kick Snū'ya in the face. He does not mind this in the least; he simply falls on his back and laughs. He pulls her by the foot a second time, and she kicks him away again. Again Snū'ya laughs and tells her he does not mind her kicking, and intends to make her his wife. The Frog now remarks that she does not desire him for her husband. 'You are not the kind of man I want,' said she. 'Do you think I like a round, big-bellied, big-headed creature like you for husband?' Snū'ya only laughs at this. This makes the Frog angry, and she begins to revile him in bitter language. Still Snū'ya does not mind. But presently, finding he can make no impression upon her, he gave up his efforts and left her, and went over to his sister the Mouse, and told her to take her children and go with them to the hill near by. 'There is a cave there,' said he; 'it will hold you all nicely.' He then goes to his other sister, the Bush-rat, and bids her do the same. The Mouse sister now wishes to know why she should go in the night. 'Would not the morning do?' said she. Snū'ya tells her that the Frog has shamed and scorned and insulted him. Bush-rat then asks what he is going to do when they are gone. 'Oh,' said he, 'I am going to have some fun all to myself, and I don't want you to be present.' This is all they can get from him. However, they both get up, roll up their blankets and mats, and leave him alone with the Frog-woman. The Frog has not spoken a word while this conversation was going on. As soon as his sisters and their families have gone Snū'ya begins to dance and whistle. When he whistles the Frog gets very angry, calling him many objectionable names, and bidding him go and leave her to sleep in

peace. Snū'ya pays no attention whatever to her, but continues to whistle and dance more vigorously than ever. It was a rain-song that he was whistling called *tlazmīū'qtcin.*[1] 'tlaz-pe-e-e-e-e-e-e-e'-ūq-tcin,' 'tlaz-pe-e-e-e-e-e-e'-ūq-tcin,' tlaz-pe-e-e-e-e-e-e-e'-ūq-tcin,' sang Snū'ya, and presently the rain began to fall gently. But as the song continued and Snū'ya danced faster and faster it fell harder and harder until it descended in sheets, no such rain ever having been seen before. In a short time the creek near the house began to rise and roll the rock about with a thunderous noise. Soon the water overflows and spreads itself everywhere. It enters the keekwilee-house, and soon Snū'ya is swimming about and beating time to his song with his tail on the water. The Frog's bed begins to get wet: she gets up and raises it higher. In a little while the water is up to it again. A second time she raises it. But now Snū'ya knocks a hole in the wall with his tail, and the flood pours in upon them. Snū'ya now swims home across the river. The day now begins to break. He gets into his canoe and paddles merrily away, still whistling the Rain Song. In the meantime the Frog is floating about on her bed-board, and is carried to the mouth of the creek, calling aloud for help. She presently perceives Snū'ya paddling by in his canoe, and calls out to him to come and save her, telling him she will take him for husband. To all her entreaties Snū'ya replies, 'What do you want?' and whistles away. The Frog implores him to bring his canoe over and save her. 'Oh, come and take me into your canoe and I will be your wife,' cried she. Snū'ya answers back, 'Use your own stomach for a boat. I'll not trouble myself about you.' The Frog still continues to beseech him to deliver her, calling him by all the endearing terms she can utter. The eddies whirl her about and greatly alarm her. Snū'ya now begins to mock her. 'Oh, you could not be my wife. You surely could not marry a round-headed, big-bellied, short-legged, flat-tailed creature like me,' said he, repeating the ill names she had so disdainfully called him by a little time before. The current soon carries her past him out into the great Fraser, down which she floats till she comes to a spot about four or five miles above Yale called Nū'ksakōum. Thus did Snū'ya revenge himself upon the disdainful Frog for refusing to accept him as her husband.

Story of Snikīā'p, Qai'non, Tzala's, and Spatc.[2]

Once upon a time Snikīā'p, Qai'non, Tzala's, and Spatc lived in the same locality, each in his own keekwilee-house. Snikīā'p being one day without any food in his house, bethought him that it would be a good time to pay a neighbourly visit to the house of Qai'non. On reaching Qai'non's keekwilee-house he looked down the smoke-hole and accosted him. Qai'non replied in a friendly manner, and bade his visitor come in. Snikīā'p clambered down. Said he, as he took a seat near the fire, 'I was feeling very lonesome this morning, and thought I should like to come over and have a neighbourly chat with you.' 'I am truly delighted

[1] It will be seen that I have spelt this term first with an 'm' and afterwards in the song with a 'p.' I have done this purposely. In the title my informant distinctly uttered the 'm,' but in repeating the word in the song he as distinctly changed it into a 'p.' This is an interesting instance of the interchange of these two letters in the mouth of the same person. With the N'tlaka'pamuq 'p' frequently takes the place of the 'm' seen in the other divisions of the Salish.

[2] Snikīā'p = Coyote; Qai'non = Magpie; Tzala's = Diver; Spatc = Black Bear.

to see you,' responded Qai'non; 'I am always glad to see a friend drop in for a chat. Snikīā'p now began to look about him, and perceived that the house was well stocked with lots of dried deer-flesh. Presently, after they had chatted awhile, Qai'non said, 'You must have some dinner before you go away.' Looking towards his stores of dried meat, he said, 'I can't offer you this dried stuff; I should like you to have some fresh meat. Just stay a moment, and let me run out to my deer-trap and see if there is anything in it. I ought to find a deer there.' And with that Qai'non hastened to go to the trap. Snikīā'p, as soon as he had gone out, climbed up the notched pole and observed with much curiosity and interest Qai'non go towards his deer-trap, which was not far from the house. He saw him pause there a moment to inspect the trap, which held no deer, and then pass on to the wood beyond. Presently a big buck sprang up in Qai'non's path. The deer took no notice of Qai'non, who now began to revile it in insulting language. At first the buck paid no attention to the remarks of Qai'non, but presently his language became so bad that he grew angry and ran at Qai'non to punish him. This was just what Qai'non wanted, and as the angry deer approached him he turned and ran towards the snare, keeping just a few feet in front of his pursuer. When he was close to the trap he opened his wings and shot through the opening in a twinkling. The deer, not perceiving the snare, blindly followed, and was caught by the noose, and thus fell a victim to Qai'non's cunning. Qai'non now took his knife and cut the deer's throat to bleed him. He then quickly skinned him, cut off a large piece of the meat, and returned to the house with it. 'Ah,' said Snikīā'p, when Qai'non came near, 'I see you hunt your game just as I do. I always catch my deer that way.' Qai'non was surprised to hear Snikīā'p say this, being under the impression that he himself was the only person who hunted in this way. He said nothing, however, but hastened to cook some of the venison. When the food was ready Snikīā'p ate very heartily, being very hungry, but could not eat all that had been prepared. Wishing very much to take some home with him, he said to Qai'non: 'I think I will borrow your mat and take home some of this cooked meat for my supper; it will save me cooking to-night.' The other was quite willing, and readily loaned him the mat. Snikīā'p wrapped up all that was left from their meal, and now took his departure, saying as he went, 'You must come and pay me a visit soon, and then you can get the mat.[1] I like to have a visit from my friends.' The day following Qai'non thought he would return Snikīā'p's visit. Approaching his house, he shouted down the smoke-hole, 'Good day, friend; I have taken you at your word, and am come to have a little chat with you.' 'Oh, come in, dear friend,' said unctuous Snikīā'p, 'I am truly delighted to see you.' But even as he spoke he felt in his heart that he would much rather his visitor had remained at home; and he wondered what he should do for a dinner, having nothing in the house However, he put on an air of welcome, and entertained his visitor till dinner-time came. Said he then to Qai'non, 'It is time I was looking after the dinner; you must stay and eat some with me.' To this Qai non agreed rather more readily than

[1] The mat here referred to was that off which they had been eating their dinner. In the olden days the Indians of this district always made use of mats for table-cloths. One or more of them was spread on the ground, and the food set out upon them. They were made from reeds and swamp grasses, and were one of the commonest articles of native furniture.

Snikīā'p desired. 'I must get you some fresh meat,' he continued. 'I will run out and see if there is a deer in my trap.' Snikīā'p now went out and looked at his deer-trap, which he had constructed after the plan of Qai'non's. There was nothing in it. He had not really expected to find anything, but he knew Qai'non was observing him, so he followed the course he had seen Qai'non do. He now went into the wood, and presently, to his surprise, came upon a fine buck. The buck looked scornfully at him for a moment, but otherwise took no notice of him. Snikīā'p, remembering what Qai'non had done, began to call the buck ill names. For some time the buck ignored his presence, but presently his language became too bad, and the deer ran at him with antlers down to punish him. Snikīā'p turned tail, and ran as fast as his legs would carry him in the direction of his trap, with the buck close behind him. When he got close to the trap he made a leap to go through, as he had seen Qai'non do, but he failed in his attempt, and stuck fast in the middle, being unable to get through or go back. The infuriated buck now took his revenge, and prodded poor Snikīā'p with his sharp antlers in his rear. Snikīā'p howled with agony, and called upon Qai'non to relieve and help him. Qai'non now came forward, killed the deer, and relieved Snikīā'p from the snare. 'You should not hunt in this way,' said he to poor crestfallen Snikīā'p; 'you do not understand the trick. I would advise you to stick to your own mode of hunting, and not copy anybody else's.' Qai'non now cooked some of the deer for them, and after the meal bade his friend good-day, and returned to his own house. It took Snikīā'p some time to recover from the wounds inflicted upon him by the angry deer; but by the time he had consumed the remains of the deer's carcase he was able to get about again. Having met with no luck in his hunting, and being very hungry, he said to himself one day, 'I think I will go and see Tzala's to-day; maybe I can get a dinner from him. He set off on his visit, and presently came to Tzala's' house. 'Good day, neighbour Tzala's; how are you feeling to-day?' said he, as he looked down the smoke hole. 'Is that you, friend Snikīā'p?' said Tzala's very cordially. 'Come down and have a chat.' Snikīā'p descended. Says he, 'I was feeling lonely this morning, and thought I would come over and see how you were getting on, and have a friendly chat with you.' 'I am very glad you came,' amiably responded Tzala's, and they chatted away together till dinner-time. Tzala's now said, 'You must have some dinner before you go; but I can't let you eat this *dried* fish,[1] and he pointed to the stores of dry fish that hung in abundance from the rafters of his house. 'I'll just run out for a minute, and see if I can't find some fresh fish in my traps.' Tzala's thus saying, went down to the river, which was at the time covered with a thick sheet of ice. Every here and there, however, small openings appeared in the ice. Pausing for a moment on the bank of the river over one of these Tzala's took a long breath, dived downwards, and shot through the hole. He reappeared in a short time with a long string of fine fish. Snikīā'p had observed the action, and as Tzala's returned, remarked, 'I see you catch your fish as I do. I always dive for them that way myself.' 'Oh, indeed,' said Tzala's the Diver; 'I was not aware of that. I thought I was the only one who fished in that way.' Tzala's said no more, but

[1] The rules of Indian hospitality demanded that a guest should be given the best food procurable.

speedily prepared the fish. Snikīā'p ate very heartily, but some of the fish were left over. These he coveted for himself. Said he presently, 'If you will lend me the mat, I think I will take a bit of this fish home for my supper with me; it will save me cooking to-night.' Tzala's made no objection, and Snikīā'p bundled the whole up in the mat, and then bade his friend good-bye. 'You must come and see me shortly,' said he as he left; 'I like my friends to pay me a visit sometimes.' Tzala's promised to make an early call.

Next day Tzala's determined to redeem his promise and pay Snikīā'p a visit and bring home his mat. When he arrived at Snikīā'p's house Snikīā'p was a little surprised to see him appear so soon, and was not too well pleased; but he made pretence to be overjoyed at his visit, and did his best to entertain his visitor till dinner-time came. Seeing that Tzala's was intending to stay to dinner, he thought he must do something to prepare it. So he presently observed, 'You will stay and have some dinner with me. I was just going down to the river to look at my traps when you came. I'll just run down now and see what is in them.' So saying he ran down to the river's edge. Tzala's watched him go, and looked on with some curiosity. When Snikīā'p got to the river he stood a moment on the bank as he had seen Tzala's the Diver do, then took a deep breath and plunged headforemost into the nearest vent-hole. But he had miscalculated once more, the hole was not big enough to let his body through. The force of his plunge had carried his head and shoulders through, but then he had stuck fast and could now neither get up nor down. He was thus in serious danger of drowning, and wriggled and twisted his body frantically to free himself. Had not Tzala's been looking on and seen the dilemma into which he had got himself, and hastened down and released him, he would assuredly have been drowned. When the good-natured Diver had got him out of the hole and had bound up the cuts he had received in his struggles, he expostulated with him for attempting to copy him in his methods of fishing. 'It's all very well for me to dive down through the ice—it's my trade; but you should not attempt any such a thing. You will surely get into trouble some day if you interfere with other people's business.' So saying he plunged into the river and presently returned with a string of fine fish. These he then cooked, and together they made a hearty meal. After dinner he took his mat and returned to his own house. The fish that were left over lasted Snikīā'p for some little time, after which he was again without food for days, and was very hungry. This time he bethought him he would pay Spatc the Bear a visit. Reaching Spatc's house he accosted him as he had the others, and was invited in by the Bear, who presently, when dinner-time came, brought out some berries in a dish and put them down before the fire. He then washed his fore-paws, sat down close to the fire, and held them over the dish close to the flame. In a little while the Bear's claws began to drip with liquid fat, which he caught in the dish containing the berries. When he had thus secured what he thought a sufficient quantity of fat he set the dish between himself and Snikīā'p, and together they made a hearty meal. They did not eat it all, however, and Snikīā'p said he would take what was left home with him if Spatc would lend him the dish. To this the Bear agreed, and also promised to pay Snikīā'p a visit at his house very shortly. Now, while Spatc had been drawing the fat from his paws, Snikīā'p looked on for a moment and then observed that he was in the habit of getting his grease in the same way.

Spatc looked as if he did not believe him, but said nothing. Snikīā'p presently took his leave, carrying the remains of their dinner home with him in the Bear's dish. The very next day Spatc took it into his head to return Snikīā'p's visit and get back his dish. So just before dinner-time he dropped in on Snikīā'p. The latter made a great show of welcoming him, and presently, when dinner-time came, got up to get the dinner. Having no berries, he put the empty dish before the fire as he had seen Spatc do, then washed his paws, and, seating himself before the fire, held them towards the flames. In a very little while the heat began to try him and his paws began to smart ; but he would not let Spatc see it, and continued to hold them before the fire. Presently the pain made him groan and writhe. 'What is the matter?' said Spatc, who had been closely observing him Answered Snikīā'p, 'The grease does not run freely this morning, and I feel the heat a little.' 'You do not put them close enough to the fire,' replied Spatc. Snikīā'p put his paws still closer to the fire, and kept them there till the pain made him howl with agony. Spatc, in the meantime, smiled grimly, and when Snikīā'p would have given up he grasped his paws in his own and held them before the fire till poor Snikīā'p's flesh was burnt and his muscles drawn and twisted by the great heat, saying as he did so, 'Let me hold your paws for you, dear friend.' When he thought Snikīā'p had been sufficiently punished for his humbugging and insincerity he let him go, and picking up his dish went off home, leaving Snikīā'p in a sad and disabled condition. It was some time before his paws healed up, and even then they were not as before. The cords and muscles had been so severely scorched that they remained contracted, and he could never again stretch out his paws as before.

Thus was Snikīā'p the impostor punished by Spatc, and thus it is that the Coyote's paws are contracted and bent to this very day.

Story of Ha'nnī's Wife and the Revenge of her Son.

A long time ago there lived at Tl'k·umtcīn (Lytton) a chief who had an only daughter who was very beautiful. The girl led a very secluded life, never being permitted to mix with the other girls or leave the house except at night. The maid gets very tired of this dreary kind of life, and one day begs her mother to allow her to go out and bathe in the river. The mother at length consents to her going. She chooses a secluded spot on the river's bank, disrobes there, and enters the water and swims about. As she was thus engaged the young men of the Salmon tribe came up the river. They came with the intention of seeking her in marriage, so renowned had she become on account of her beauty. Four of her salmon suitors came up in their canoe. Three of these were named respectively Kōīē'ya (spring salmon), Swāas ('Sockeye' salmon), and Ha'nnī (humpback salmon). They happened to land just where the girl was bathing. At first she did not see them, but presently, when they had landed and she was about to come out of the water, she caught sight of them. Being naked, she feels abashed and ashamed, and sits down in the water to hide her person, and asks them to give her her clothes. The salmon reply that they have come to take her away. They give her the clothes and take her away with them to the coast without further ceremony. They cast lots whose wife of them she shall be, and Ha'nnī the Humpback salmon gets her. She becomes his wife, and a son is born to them. In the meantime the parents and friends of the girl make diligent search and inquiries for her everywhere, but can hear nothing of her. They suppose she has been

drowned. The following year the Humpback Salmon husband, accompanied by all the other fish, canoed up the river to the girl's old home at Lytton. As they neared the place two little river fish, the tcoktcī' and the ni'nEktcin, hastened on before and told the parents that their daughter was returning with the Coast fish. Everybody is delighted to hear the news, and the people paint their faces white and red to show their joy. The news of her arrival soon spreads far and wide, and the people of Nicola heard of it among the rest. Now at this place there were many notable men. Four of these, named respectively Kōi'Ekin (Wolverine), N'Qoeni'ken (Badger ?), Qua'kqōc (Marten), and Tcītc'q (Weasel), determined to go down to Lytton and carry the girl off. They arrived during the night. When they got there a great gambling bout was going on in the keekwilee-house of the father of the girl. All the Fish people were there, as well as the chief's own friends. A big fire had been built to light up the house, that everybody might watch the game. The large crowd of people and the big fire made the house very warm. The daughter begins to feel the heat very trying. Presently she can stand it no longer, and asks to be allowed to go out and get some fresh air. She is permitted to pass, and climbs the notched pole that led through the smoke-hole. The four Nicola men are just outside, and have observed all that took place. They see the girl climbing the pole below them, and when her head appears at the opening Tcitcq the Weasel makes a jump, and passes through her mouth into her stomach. The girl is unconscious of what has taken place, she only suddenly feels sick. When her head is out of the smoke-hole Qua'kqōc the Marten leaps into her mouth and passes into her stomach. The girl at this feels as if she were half dead, and hastens to get outside. But when she is partly out NQoeni ken the Badger makes a leap, and passes also into her stomach. She is fainting now as she steps out from the hole ; and when Kōi'lEkin the Wolverine follows his fellows and jumps into her stomach she falls down dead. A little later, when the others come out, they find her lying dead on the ground. Everybody is in great distress, and the greatest medicine-man of the district is called in to see if he can restore her to life again. He performs a great dance, but all to no purpose. The young woman remains dead. Other medicine-men now try their skill, but with no better success. They desist from their efforts to restore her, and next day they bury her. The party now breaks up, everybody being very sad. The Salmon and Coast fish return home again. The night following, the Nicola chiefs, who had caused her death in the way related, now restore her to life, and return with her to their own country. Here the young woman lives with them. In course of time a rumour of her presence among the Nicola tribe reaches her own people. Word is sent all round to all the camps and to all the Fish people of the coast. A meeting is convened at which war is declared by the Fish tribe against the Nicola people, who are all members of the Animal tribe. All the Coast fish, with Hō'atl the Sturgeon at their head, swarm up the Fraser to Nicola. In such numbers did they come that the upper river was too narrow and confined to hold them all. A fierce battle now takes place between the Fish of the Coast and the Animals of Nicola. The Animals came in from all parts to help their friends at Nicola, and after a bloody conflict the Fish are beaten, and great numbers of them are killed. Those that escaped from the fight are followed by the victorious Animals, and not one of them, except the mighty armoured Sturgeon, escapes to get back to the coast again. Even the great

Sturgeon is often hard pressed, and obliged to use strategy to get away from his pursuers. It is to his efforts to thus escape that the winds and turns and angles in the Fraser are due. He caused them to appear when his pursuers were getting too near and embarrassing him.

When the Sturgeon chief gets back to the coast, the son of the captured woman is much grieved to hear of the disaster which has befallen his tribe, and he determines to avenge the slaughter of his friends when older. He thereupon undergoes a course of discipline and exercise to fit himself to become a powerful medicine man. In course of time he acquires great power. He now determined to take his revenge upon the Nicola men. He goes up the river, and in time gets to Nicola. When he arrives he goes to where his mother is. She does not recognise him in the tall and handsome man before her. The people are much surprised at the visit of the stranger, but treat him hospitably. They inquire from what direction he comes. He answers: 'From below.' The Grizzly, the Black-bear, the Badger, the Wolverine, the Weasel, the Wolf, and the Coyote suggest that they shall hold a great dance and test their medicine powers against that of the stranger. He agrees, and that same night a great medicine dance is held. They first let the fire out, and then they began the contest, one by one. The Black-bear opens the dance, but he is a failure. The others follow in due order, but none of them is able to do anything very wonderful till Snikīā'p the Coyote comes forward. Snikīā'p has power over the north wind, and can summon it at his will. When he begins to dance the wind begins to rise. As he proceeds and his dancing quickens, the wind increases in force and volume, till presently the very ladder is shaking and the snow is falling fast. This dance is considered a great success by his companions. When he stops, the wind and snows stop too. It is now the stranger's turn. Before he begins he goes to his mother and tells her she must go outside. She leaves the keekwilee-house. As soon as she is gone he begins his dance, singing as he dances a fire song: 'ō'ī, ō'ī, ō'ī, ō'ī,' &c. (stem of term 'fire,' as seen in the word *ō'iyip* = to burn). Sparks now began to fly about, and presently sheets of flame appear, and in a short time the house is on fire, and everyone is much frightened. The stranger stops and utters the word Ahō'sa, and the fire disappears. Snikīā'p now dances a second time, and again the cold north wind and the snow appear. Ha'nnī's son exhibits his power again in like manner, and is followed a third time by Snikīā'p. The young man now finds that he has the strongest medicine, and prepares to carry out his scheme of revenge. He commences to dance a third time. This time he sings his fire song louder, and dances more rapidly. Soon the flames spread everywhere. They burn the house and the people, and when everything is well on fire he gives a great jump, and leaps out through the smoke-hole. Everybody is destroyed by the fire, and the slaughter of his tribe is thus avenged. He now returns to the coast, taking his mother back with him.

The N'tlaka'pamuQ Indians account for the presence of the fish in the rivers up country by saying that when the Nicola Animals killed the Coast Fish the spawn of many of the latter was left in the streams, which later developed into fish. One of the effects, though, of the great licking the Fish got is seen, they believe, in the form of the descendants of some of them. For instance, the flat-headed river-cod is said to have inherited his flat head from his ancestor, who was killed by a great blow, which knocked his head flat.

General Remarks.

A consideration of the foregoing folk-tales brings out many points of interest. It will be seen, for instance, that the number 4 is an oft-recurring number. It is undoubtedly the sacred mystic number of the Salish stock, as we find it holding an equally predominant place in the myths and stories of the Bella Coola tribe on the coast, between whom and the N'tlaka'pamuQ there has been no intercourse from time immemorial. I am unable at present to say how far it is common to the mythology of the other tribal divisions of this stock; but finding it in these two widely divergent branches separated by impassable physical barriers, we may fairly conclude that it is common to the whole. Our knowledge of the mythology of the other great divisions of the Salish is not yet very extensive if we except that of the Bella Coola recently published by Dr. Boas; and it will be interesting and profitable to gather collections similar to these from all the other divisions. Whether all the tribes of the Salish have such a store of folk-tales, or are as imaginative as the N'tlaka'pamuQ, I am unable to say. That they possess more, or have more active and lively imaginations, I much doubt, for it seems scarcely possible to find a people more highly imaginative than the folk-lore of the N'tlaka'pamuQ shows them to be, or rather to have been. There is not a single, peculiar feature of the landscape which has not its own story attached to it. There is no conspicuous object of any kind within their borders but has some myth connected with it. The boulders on the hillsides, the benches of the rivers, the falls, the cañons and the turns of the Frazer, the mud slides, the bare, precipitous cliffs, the sand bars, the bubbling spring and the running brook, the very utensils they use, all have a history of their own in the lore of this tribe. Every single peculiarity in bird, or beast, or fish is fully and, to them, satisfactorily accounted for in their stories. The flat head of the river cod, the top-knot of the blue jay, the bent claws and dingy brown colour of the coyote, the flippers of the seal, the red head of the woodpecker, and a host of other characteristics, all have their explanation in story.

Some of the tales here recorded are extremely valuable to us in the glimpses they afford of the past and, for the most part, forgotten life, customs, thoughts, and beliefs of this people. The intense repugnance in which they held incestuous intercourse, the deep shame and disgrace that followed a lapse from virtue in the unmarried of both sexes, and the serious and damaging reflections it cast upon the parents, are portrayed in the somewhat pathetic story of the sister who was wronged by her own brother. The pains she took, and the lonely exile she bore to shield her father's name from dishonour, and finally her own and her guilty brother's self-destruction, all make this abundantly clear. Whether this story has any foundation in fact, or whether it was told merely to inculcate virtue and a hatred of incest, is quite immaterial. That it showed and embodied the feelings of the people on this head is perfectly clear, and that is the point which is of interest to us. The praise and enjoinment of virtue, self-discipline, and abstinence in young men is no less clearly brought out, while the respect and consideration paid by the young to the elders of the family and tribe is an equally conspicuous virtue. In no other way could we learn these things. The folk-tales alone can now recall the vanished past for us. Hence their high value in ethnological inquiry, and the importance of bringing them together and recording them while there is yet opportunity. The pictures which these tales reveal to us of the ancient

life and condition of these village communities is that of a rude and simple, but virtuous people, living at peace among themselves under the mild patriarchal sway of their local chiefs, who were assisted in their government by the elders of the tribe. We find them skilful and resourceful in the adaptation of means to ends, exhibiting at times remarkable ingenuity—as witness their skill in basketry; hardy and successful hunters, preferring peace to war, but ready and prepared to defend their homes and property when called upon to do so. The picture makes their lives stand out in strong contrast to those of their congeners on the coast, whose totemic and clan system, secret societies, ceremonial dances, and other peculiar institutions find no counterpart here at all. If we admit the principle that the simpler the life and institutions of a people are, the nearer they are to their primitive original condition, we learn from a consideration of these stories that the manners and customs and life of the coast Salish have been much modified since the separation of the stock into its present divisions. This, it may be pointed out, incidentally confirms what Dr. Boas and other investigators have called attention to in their writings.

It may be of interest to add here that a body of mythological matter, collected by Mr. James Tait, of Spence's Bridge, B.C., from the upper N'tlaka'pamuQ, has recently been published by the American Folk-lore Society. I have not yet seen this, but I have no doubt a comparison of the two will bring out many points of interest.

Marriage Customs of the Yale Tribe.

The following account of the marriage customs of the Yale tribe of the Salish stock of B.C. was given to the writer by chief Mischelle, of Lytton, whose father was a Yale Indian. These customs have been much modified of late years. Some of the Indians are now married, after the manner of the whites, by the priest or minister, some few retain the old customs, and others unite the church service with the customs of their forefathers, and thus go through what is practically a double marriage.

Formerly, when a young man wished to marry a girl he went to the house of her father at daybreak and squatted down just inside the door with his blanket so wrapped about him that only his face was visible. When the father rose he perceived the young man there, but passed by him without taking any notice of his presence. All the other members of the household did the same. They prepared the morning meal, sat down to it, and still continued to ignore the young man's presence, who, as soon as the meal was finished, quietly left the house without speaking. The members of the girl's family make no comment upon the occurrence. The following morning the young man enters the house and squats down again by the door. After breakfast he departs still without speaking. After his departure on this second occasion the father of the girl calls the family and relatives together and discusses with them the eligibility of the suitor. If acceptable to the family, when he presents himself next morning he is invited to breakfast, and knows thereby that his suit is accepted. After the meal is over, without in any way referring to the object of his visits, he leaves the house, and in the course of a day or two sends a message to the girl's father saying that he intends paying him a formal visit. The girl's people make preparation to receive him and the friends who accompany him. Accordingly at the time appointed, in company with his friends, who all, as well as himself, bring gifts and food to the girl's father, he makes his formal call, and presents the gifts of himself and friends.

When these have been received they sit down to a feast to which all the friends and relatives of both parties have been invited. After the feast is over the bridegroom takes his bride and departs with her to his own house. When two or three weeks have intervened, the wife's relations send word that they are coming to pay the young couple a visit of ceremony. The young wife forthwith prepares a feast for them, and all the young man's friends and relatives turn up again, together with those of the wife. Presents of value equal to those given by the bridegroom and his friends are now presented to him by the wife's father and friends, after which all sit down to the feast prepared for the occasion. When this is over, the marriage is regarded as consummated, and the two are man and wife in the eyes of the whole community.

But, on the other hand, should the suitor not be agreeable to the girl's parents, the eldest male member of the girl's family is appointed to acquaint the youth on his third visit that his advances are not acceptable to the family, and that he had better discontinue his visits. On the third morning, therefore, when the young man presents himself and squats down in the customary place, the old man chosen for the office of messenger goes over and informs him that the decision of the family is against him, and that he had better seek a wife elsewhere. If the young man's affections have not been very deeply engaged, he will accept his dismissal and trouble them no more; but if, on the contrary, he has set his heart on getting this particular girl for his wife, he will now go to the forest and cut down a quantity of firewood. He choses for this the best alder-wood he can find, as this is more highly esteemed than other kinds among the Indians on account of its emitting no sparks when burning. This he will take to the house of the girl's father next morning at daybreak, and start a fire for the inmates. If the girl's parents are serious in their rejection of him as their daughter's husband, they will take both fire and wood and throw them out of the house. The youth is in no wise daunted by this, and repeats his action on the following morning, when they again reject his services, and cast out the wood and fire as before. But during that day, seeing his determination to get the girl for his wife, her people call another family council, at which the father points out to those assembled the young man's perseverance and earnestness, and asks for their advice under the circumstances. They all answer that he must do what he thinks right and fitting. If the objection to the young man's suit has come perchance from the mother of the girl—as it frequently does if she thinks the youth will not make a good food supplier for her daughter—the father asks her what she now thinks about the matter. She will probably reply that if they refuse any longer to accede to the young man's wishes they will give him pain, so she withdraws her opposition. The girl is then for the first time in the ceremony consulted in the matter, but as her desires are mostly what her parents wish, she rarely dissents from the arrangement. The matter thus being satisfactorily settled, the next morning, when the persevering youth presents himself with his wood and builds a fire, some of the elder members of the family come and sit round and warm their hands over it By this action the youth knows that his suit is at last accepted, and that his perseverance is not to go unrewarded. He presently joins them at the morning meal, and the conclusion of the affair from that moment follows the course already described where the suitor was at the outset accepted.

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