CHAPTER III.

COLUMBIANS.


The term Columbians, or, as Scouler¹ and others have called them, Nootka-Columbians, is, in the absence of a native word, sufficiently characteristic to distinguish the aboriginal nations of north-western America between the forty-third and fifty-fifth parallels, from those of the other great divisions of this work. The Columbia River, which suggests the name of this group, and Nootka Sound on the western shore of Vancouver Island, were originally the chief centres of European settlement on the North-west Coast; and at an early period these names were compounded to designate the natives of the Anglo-American possessions on the Pacific, which lay between the discoveries of the Russians on the north and those of the Spaniards on the south. As a simple name is always preferable to a complex one, and as no more pertinent name suggests itself than that of the great river which, with its tributaries, drains a large portion of this

¹ The Nootka-Columbians comprehend 'the tribes inhabiting Quadra and Vancouver's Island, and the adjacent inlets of the mainland, down to the Columbia River, and perhaps as far S. as Unqua River and the northern part of New California.' Scouler, in Lond. Geog. Soc. Jour., vol. xi., p. 221.

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1 The Nootka-Columbia comprehends the tribes inhabiting Quadra and Vancouver’s Island, and the adjacent region of the mainland, and presumably the eastern Columbia River; and perhaps the eastern part of New California. Scouler, in Lond. Geog. Soc. Jour., vol. xi., p. 221.

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COLUMBIAN FAMILIES.

territory, I drop 'Nootka' and retain only the word 'Columbian.' These nations have also been broadly denominated Flatheads, from a custom practiced more or less by many of their tribes, of compressing the cranium during infancy; although the only Indians in the whole area, tribally known as Flatheads, are those of the Salish family, who do not flatten the head at all.

In describing the Columbian nations it is necessary, as in the other divisions, to subdivide the group; arbitrarily this may have been done in some instances, but as naturally as possible in all. Thus the people of Queen Charlotte Islands, and the adjacent coast for about a hundred miles inland, extending from 55° to 52° of north latitude, are called Haidahs from the predominant tribe of the islands. The occupants of Vancouver Island and the opposite main, with its labyrinth of inlets from 52° to 49°, I term Nootkas. The Sound Indians inhabit the region drained by streams flowing into Puget Sound, and the adjacent shores of the strait and ocean; the Chinooks occupy the banks of the Columbia from the Dalles to the sea, extending along the coast northward to Gray Harbor, and southward nearly to the Californian line. The interior of British Columbia, between the Cascade and Rocky Mountains, and south of the territory occupied by the Hyperborean Carriers, is peopled by the Shuswaps, the Kootenais, and the Okanagan. Between 49° and 47°,

8 Gilbert Malcolm Sproat, a close observer and clear writer, thinks 'this word Noothak—no word at all—together with an imaginary word, Columbian, denoting a supposed original North American race—is absurdly used to denote all the tribes which inhabit the Rocky Mountains and the western coast of North America, from California inclusively to the regions inhabited by the Esquimaux. In this great tract there are more tribes, differing totally in language and customs, than in any other portion of the American continent; and surely a better general name for them could be found than this meaningless and misapplied term Nootkah Columbioum.' Sproat's Rene, p. 315. Yet Mr Sproat suggests no other name. It is quite possible that Cook, Voy. to the Pacific, vol. ii., p. 288, misunderstood the native name of Nootha Sound. It is easy to criticize any name which might be adopted, and even if it were practicable or desirable to change all meaningless and misapplied geographical names, the same or greater objections might be raised against others, which necessity would require a writer to invent.

9 Kane's Wams., p. 173; Magee's Yarne. Isl., p. 441; Colink's N. Am. Ind., vol. ii., p. 195; the name being given to the people between the region of the Columbia and 59° 30'.
extending west from the Cascade to the Rocky Mountains, chiefly on the Columbia and Clarke Fork, is the Salish or Flathead family. The nations dwelling south of 47° and east of the Cascade range, on the Columbia, the lower Snake, and their tributary streams, may be called Salishinos, from the name of the Nez Percé tribes. The great Shoshone family, extending south-east from the upper waters of the Columbia, and spreading out over nearly the whole of the Great Basin, although partially included in the Columbian limits, will be omitted in this, and included in the Californian Group, which follows. These divisions, as before stated, are geographic rather than ethnographic. Many attempts have been made by practical ethnologists, to draw partition lines between these peoples according to race, all of which have proved signal failures, the best approximation to a scientific division being that of philologists, the results of whose researches are given in the third volume of this series; but neither the latter division, nor that into coast and inland tribes—in many respects the most natural and clearly defined of all—is adapted to my present purpose. In treating of the Columbians, I shall first take up the coast families, going from north to south, and afterward follow the same order with those cast of the mountains.

No little partiality was displayed by the Great Spirit of the Columbians in the apportionment of their dwelling-place. The Cascade Mountains, running from north to south throughout their whole territory, make of it two distinct climatic divisions, both highly but unequally favored by nature. On the coast side—a strip which may be called one hundred and thousand miles long—excessively the earth, warmed by Asiatic c forests are well stocked with roots, a great variety of succulent roots are, and the latter means of subsistence were the indolent inhabitants, by reason abundant and accessible food-supply of ocean, channel, and stream. The clothing were also bountiful far people.

Passing the Cascade barrier, the of the country change. Here plains or table-lands, rarely de with a good supply of grass and without timber, except along the heavily wooded western spurs where are reached. The air having less affords but a scanty supply of the equalizing influence of the ocean, and the extremes of heat and cold ing to latitude and season. Yet land blessed above many other at game is plenty, and roots and in the season's hunt prove unsuccessful.

Ethnologically, no well-defined divide the people occupying the regions. Diverse as they certain other, and customs, their environments and methods of seeking food may on made them so. Not only do the interior and the taking of fish, clearly marked general peculiarities in the two divisions, but the more or less distinct in each divi迪 range, the highest position in their canoes pursue the whale, and the effort to capture Leviathan
may be called one hundred and fifty miles wide and one thousand miles long—excessive cold is unknown, and the earth, warmed by Asiatic currents and watered by numerous mountain streams, is thickly wooded; noble forests are well stocked with game; a fertile soil yields a great variety of succulent roots and edible berries, which latter means of subsistence were lightly appreciated by the indolent inhabitants, by reason of the still more abundant and accessible food-supply afforded by the fish of ocean, channel, and stream. The sources of material for clothing were also bountiful far beyond the needs of the people.

Passing the Cascade barrier, the climate and the face of the country change. Here we have a succession of plains or table-lands, rarely degenerating into deserts, with a good supply of grass and roots; though generally without timber, except along the streams, until the heavily wooded western spurs of the Rocky Mountains are reached. The air having lost much of its moisture, affords but a scanty supply of rain, the warming and equalizing influence of the ocean stream is no longer felt, and the extremes of heat and cold are undergone according to latitude and season. Yet are the dwellers in this land blessed above many other aboriginal peoples, in that game is plenty, and roots and insects are at hand in case the season’s hunt prove unsuccessful.

Ethnologically, no well-defined line can be drawn to divide the people occupying these two widely different regions. Diverse as they certainly are in form, character, and customs, their environment, the climate, and their methods of seeking food may well be supposed to have made them so. Not only do the pursuit of game in the interior and the taking of fish on the coast, develop clearly marked general peculiarities of character and life in the two divisions, but the same causes produce grades more or less distinct in each division. West of the Cascade range, the highest position is held by the tribes who in their canoes pursue the whale upon the ocean, and in the effort to capture Leviathan become themselves great
and daring as compared with the lowest order who live upon shell-fish and whatever nutritious substances may be cast by the tide upon the beach. Likewise in the interior, the extremes are found in the deer, bear, elk, and buffalo hunters, especially when horses are employed, and in the root and insect eaters of the plains. Between these four extreme classes may be traced many intermediate grades of physical and intellectual development, due to necessity and the abilities exercised in the pursuit of game.

The Columbians hitherto have been brought in much closer contact with the whites than the Hyperboreans, and the results of the association are known to all. The cruel treacheries and massacres by which nations have been thinned, and flickering remnants of once powerful tribes gathered on government reservations or reduced to a handful of beggars, dependent for a livelihood on charity, theft, or the wages of prostitution, form an unwritten chapter in the history of this region. That this process of duplicity was unnecessary as well as infamous, I shall not attempt to show, as the discussion of Indian policy forms no part of my present purpose. Whatever the cause, whether from an inhuman civilized policy, or the decrees of fate, it is evident that the Columbians, in common with all the aborigines of America, are doomed to extermination. Civilization and savagism will not coalesce, any more than light and darkness; and although it may be necessary that these things come, yet are those by whom they are unrighteously accomplished none the less culpable.

Once more let it be understood that the time of which this volume speaks, was when the respective peoples were first known to Europeans. It was when throughout this region of the Columbia, nature's wild magnificence was yet fresh; primeval forests unprofaned; lakes, and rivers, and rolling plains unswept; it was when countless villages dotted the luxuriant valleys; when from the warrior's camp-fire the curling smoke never ceased to ascend, nor the sounds of song and dance to be heard; when bands of gaily dressed savages roamed over every hill-side; when humanity unawares, unbidden, and to be taken correctly must we pause to look back to an unwritten history, and speculate nor for how many thousands of years and going, counting the while asleep; chasing the wild game pursuing and being pursued, All knowledge regarding them of the past, as all knowledge of unfolded in eternity of the then unawares, unbidden, and melted away. The infectious traited to the remotest corner of ignorant and credulous nature, intellet of a superior race, abso ing up its own simplicity and man's diseases and death.

In the Haidah family I inclu the coast and islands from the Prince of Wales Archipelago to about 52°. Their territory is bounded by the Thlinkeet and Carri boreans, and on the south by the Columbians. Its chief nations, ever can rarely be fixed with precision, the Skiddegate, and the Chumshu Islands; the Kaugas, of Prince, the Chimney, about Fort Sim Sound; the Nass and the Skeena same names; the Sebassas, on P shores of Gardner Channel; and dians, including the Hailtas and southern of this family. These name of whose names is far from uniformi
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ds of song and dance to be heard;
dressed savages roamed over every

hill-side; when humanity unrestrained vied with bird
and beast in the exercise of liberty absolute. This is
no history; alas! they have none; it is but a sun-picture,
and to be taken correctly must be taken quickly. Nor
need we pause to look back through the dark vista of
unwritten history, and speculate, who and what they are,
nor for how many thousands of years they have been com-
ing and going, counting the winters, the moons, and the
sleeps; chasing the wild game, basking in the sunshine,
pursuing and being pursued, killing and being killed.
All knowledge regarding them lies buried in an eternity
folded in an eternity of the future. We came upon
them unawares, unbidden, and while we gazed they
melted away. The infectious air of civilization pene-
trated to the remotest corner of their solitudes. Their
ignorant and credulous nature, unable to cope with the
intellect of a superior race, absorbed only its vices, yield-
ing up its own simplicity and nobleness for the white
man's diseases and death.

In the Haidah family I include the nations occupying
the coast and islands from the southern extremity of
Prince of Wales Archipelago to the Bentinck Arms in
about 52°. Their territory is bounded on the north and
east by the Thlinkeet and Carrier nations of the Hyper-
boreans, and on the south by the Nootka family of the
Columbians. Its chief nations, whose boundaries how-
ever can rarely be fixed with precision, are the 
Massets,
the Skiddegats, and the Cunshevas, of Queen Charlotte
Islands; the 
Kaiyomies, of Prince of Wales Archipelago;
the 
Chimsyans, about Fort Simpson, and on Chatham
Sound; the 
Nass and the Skeenas, on the rivers of the
same names; the 
Sebassas, on Pitt Archipelago and the
shores of Gardner Channel; and the Millbank Sound
Indians, including the Haidzas and the Bellaoochlas, the
most southern of this family. These nations, the orthography
of whose names is far from uniform among different writ-
ers, are still further subdivided into numerous indefinite
tribes, as specified at the end of this chapter.
The Haidah territory, stretching on the mainland three hundred miles in length, and in width somewhat over one hundred miles from the sea to the lofty Chilkotan Plain, is traversed throughout its length by the northern extension of the Cascade Range. In places its spurs and broken foot-hills touch the shore, and the very heart of the range is penetrated by innumerable inlets and channels, into which pour short rapid streams from interior hill and plain. The country, though hilly, is fertile and covered by an abundant growth of large, straight pines, cedars, and other forest trees. The forest abounds with game, the waters with fish. The climate is less severe than in the middle United States; and notwithstanding the high latitude of their home, the Haidahs have received no small share of nature's gifts. Little has been explored, however, beyond the actual coast, and information concerning this nation, coming from a few sources only, is less complete than in the case of the more southern Nootkas.

Favorable natural conditions have produced in the Haidahs a tall, comely, and well-formed race, not inferior to any in North-western America;7 the northern nations of

8 The Sebassas are 'more active and lively people.' Dunn's Oregon, p. 276. The Haidahs, in their appearance.' Soolander, in Lond. Geog. Soc. Journ., vol. xi., p. 218. Also ranked by Frichaud as the finest specimens physically on the coast. Researches, vol. v., p. 433. 'The Nuss people 'were peculiarly comely, strong, and well grown.' Simpson's Overland Journ., vol. i., p. 207. 'Would be handsome, or at least comely,' were it not for the paint. 'Some of the women have exceedingly handsome faces, and very symmetrical figures.' Impressed by the mainly beauty and bodily proportions of my islanders.' Poole's Queen Charlotte Isl., pp. 310, 314. Mackenzie found the coast people 'more corpulent and of inferior appearance.' Soolander, in Lond. Geog. Soc. Journ., vol. xi., p. 262. A chief of 'gigantic person, a stately air, a noble mien, a manly port, and all the characteristics of external dignity, with a symmetrical figure, and a perfect order of European costume.' Dunn's Oregon, pp. 251, 254, 255, 256. Mayne says, their countenances are decidedly plainer than the southern Indians. B. C., p. 250. 'A tall, well-formed people.' Bendel's Alax. Arch., p. 28. 'No finer men... can be found on the American Continent.' Sproat's Scenes, p. 23. 'Among the family being generally small, generally black, though the red and black tinge have been observed as a few who have seen their faces and their complexion light, and features are sometimes found both very coarse and black, but varying shades of brown, with the face close to the head.' The best looking with great care, but most of them strong as those of Europeans.


10 Mackenzie's Voy., pp. 389-10, 382-3. 'Opening of the eye long and more prominent from the north, are superior to those of the native.' Lord's Slat., vol. vi., p. 29.

11 Soolander, in Lond. Geog. Soc. Journ., vol. vi., p. 283; Pode's Q. Char. Isl., p. 283; Pode's Q. Char., p. 283. The Haidah have, as a rule, remarked that the physical looks of the women from the north, are superior to those of the southern Nootkas. The women are stouter than the men, but not so stout and robust than that of the Indians further south. The prominence of their countenances and the regularity of their features, resembled the northern Europeans.' Vancouver's Voy., vol. ii., p. 252. A chief of 'gigantic person, a stately air, a noble mien, a manly port, and all the characteristics of external dignity, with a symmetrical figure, and a perfect order of European costume.' Dunn's Oregon, pp. 251, 254, 255, 256. Mayne says, their countenances are decidedly plainer than the southern Indians. B. C., p. 250. 'A tall, well-formed people.' Bendel's Alax. Arch., p. 28. 'No finer men... can be found on the American Continent.' Sproat's Scenes, p. 23. "Son bien corpulentos." Crespi, in Doc. Hist. Mex., s. iv., vol. vi., p. 646. 'The best looking Indians we had ever met.' Much taller, and in every way superior to the Pugeon Sound tribes. The women are stouter than the men, but not so good-looking.' Reed's Mar.
the family being generally superior to the southern,\(^8\) and having physical if not linguistic affinities with their
Thlinkeet neighbors, rather than with the Nootkas. Their faces are broad, with high cheek bones;\(^9\) the eyes
small, generally black, though brown and gray with a
reddish tinge have been observed among them.\(^10\) The
few who have seen their faces free from paint pronounce
their complexion light,\(^11\) and instances of Albino charac-
teristics are sometimes found.\(^12\) The hair is not uni-
formly coarse and black, but often soft in texture, and of
varying shades of brown, worn by some of the tribes cut
close to the head.\(^13\) The beard is usually plucked out
with great care, but moustaches are raised sometimes as
strong as those of Europeans;\(^14\) indeed there seems to

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\(^{8}\) The Sebasca are 'more active and enterprising than the Millbank
tribes.' *Dana's Oregon,* p. 273. The Haeeltralk are 'comparatively effi-
icate in their appearance.' *Sonder,* in *Lond. Geoy. Soc. Jour.,* vol. xi., p. 223. The
Kygianas 'consider themselves more civilized than the other tribes, whom
they regard with feelings of contempt.' *Id.,* p. 219. The Chiimans 'are
much more active and cleanly than the tribes to the south.' *Id.,* p. 220. 'I
have, as a rule, remarked that the physical attributes of those tribes coming
from the north, are superior to those of the dwellers in the south.' *Berrett-
Leonard's True,* p. 40.

\(^{9}\) *McKenzie's Voy.,* pp. 370-1, 322-3; *Vancouver's Voy.,* vol. ii., pp. 323,
320; *Hinde's Ethnog.,* in *U. S. Ex. Ez.,* vol. vi., p. 197. 'Regular, and often fine
features.' *Bendel's Alex. Arch.,* p. 29.

\(^{10}\) *McKenzie's Voy.,* pp. 369-10, 322-3, 370-1; *Lord's Nat.,* vol. i., p.
229. 'Opening of the eye long and narrow.' *Hinde's Ethnog.,* in *U. S. Ex.
Ez.,* vol. vi., p. 197.

\(^{11}\) 'Had it not been for the filth, oil, and paint, with which, from their
earliest infancy, they are bemazed from head to foot, there is great reason
to believe that their colour would have differed but little from each of the
labouring Europeans, as are constantly exposed to the inclemency and alter-
ations of the weather.' *Vancouver's Voy.,* vol. ii., p. 262. 'Between the olive
and the copper' *McKenzie's Voy.,* pp. 370-1. 'Their complexion, when they
are washed free from paint, is as white as that of the people of the S. of Eu-
rope.' *Sonder,* in *Lond. Geoy. Soc. Jour.,* vol. xi., p. 218. Skin 'nearly as
white as ours.' *Poole's Q. Chr. Isl.,* pp. 314-5. 'Of a remarkable light color.'
*Bendel's Alex. Arch.,* p. 29. 'Fairer in complexion than the Vancouverians.'

Their young women's skins are as clear and white as those of Englishwomen.'

blanco y hermosea.' *Crepi,* in *Doc. Hist. Mex.,* s. i., vol. vi., p. 646.

\(^{13}\) Tolmie mentions several instances of the kind, and states that 'amongst
the Haidah or Queen Charlotte Island tribes, exist a family of coarse, red-haired,
light-brown-eyed, square-built people, short-sighted, and of fair complexion.'

\(^{14}\) *Sonder,* in *Lond. Geoy. Soc. Jour.,* vol. xi., p. 218; *Poole's Q. Chr. Isl.,*
p. 74. 'What is very unusual among the aborigines of America, they have
be little authority for the old belief that the North-
western American Indians were destitute of hair except
on the head.15 Dr Scouler, comparing Chimsyan skulls
with those of the Chinooks, who are among the best
known of the north-western nations, finds that in a nat-
ural state both have broad, high cheek-bones, with a re-
ceding forehead, but the Chimsyan skull, between the
parietal and temporal bones, is broader than that of the
Chinook, its vertex being remarkably flat.16 Swollen and
deformed legs are common from constantly doubling them
under the body while sitting in the canoe. The teeth are
frequently worn down to the gums by eating sanded
salmon.

The Haidahs have no methods of distortion peculiar
to themselves, by which they seek to improve their fine
physique; but the custom of flattening the head in in-
fancy obtains in some of the southern nations of this
family, as the Hailtzas and Bellacoolas,18 and the Thin-
keet lip-piece, already sufficiently described, is in use
throughout a larger part of the whole territory. It was
observed by Simpson as far south as Millbank Sound,
where it was highly useful as well as ornamental, afford-
ing a firm hold for the fair fingers of the sex in their
drunken fights. These ornaments, made of either wood,
bone, or metal, are worn particularly large in Queen

Haidah Dress

Charlotte Islands, where the rank, but to be worn in com-
siders the regular lip-piece, and material of shell, bone,
stuck in the lips, nose, and under the body while sitting in the canoe. The teeth are
frequently worn down to the gums by eating sanded
salmon.

After the age of puberty, their bodies, in their natural state, are cov-
ered in the same manner as those of the Europeans. The men, indeed,
estem a beard very unbecoming, and take great pains to get rid of it, nor
is there any ever to be perceived on their faces, except when they grow old,
and become inattentive to their appearance. Every crimson efflorescence on
the other parts of the body is held unseemly by them, and both sexes employ
much time in their extirpation. The Nawdowessies, and the remote nations,
pluck them out with bent pieces of hard wood, formed into a kind of nippers;
whilst those who have communication with Europeans procure from them
wire, which they twist into a screw or worm; applying this to the part, they
press the rings together, and with a sudden twitch draw out all the hairs that
are inclosed between them.19 The most northern of these Flat-head tribes is the Haut-
zuk.20

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zuk.' Schoolcraft's Arch., vol. ii., p. 325.
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's Trav., p. 225.
our., vol. xi., p. 220, 
Lord's Nat., vol. ii., p. 226; Dunn's Oregon,
ern of these Flat-head tribes is the Haut.
30 Mayne's B. C., pp. 282, 283; Dunn's Oregon, pp. 282, 283; Dunn's Oregon, p. 351.
31 Mayne's B. C., p. 282; Dunn's Oregon, pp. 251, 276, 391; Parker's Explor. Tour., p. 353; Poole's Qu. Char. Id., p. 310. 'The men habitually go naked, but when they go off on a journey they wear a blanket.' Reed's Nar. 'Cuesto de nutrias y lobo marino ... sombreros de junco bien tejidos con la copa
seals' whiskers and feathers, which expand like a fan," with secret springs to open the mouth and eyes.\(^2\) Mackenzie and Vancouver, who were among the earliest visitors to this region, found fringed robes of bark-fibre, ornamented with fur and colored threads. A circular mat, with an opening in the centre for the head, was worn as a protection from the rain; and war garments consisted of several thicknesses of the strongest hides procurable, sometimes strengthened by strips of wood on the inside.\(^2\)

The Haidahs use as temporary dwellings, in their frequent summer excursions for war and the hunt, simple lodges of poles, covered, among the poorer classes by cedar mats, and among the rich by skins. Their permanent villages are usually built in strong natural positions, guarded by precipices, sometimes on rocks detached from the main land, but connected with it by a narrow platform. Their town houses are built of light logs, or of thick split planks, usually of sufficient size to accommodate a large number of families. Poole mentions a house on Queen Charlotte Islands, which formed a cube of fifty feet, ten feet of its height being dug in the ground, and which accommodated seven hundred Indians. The buildings are often, however, raised above the ground on a platform supported by posts, sometimes carved into human or other figures. Some of these raised buildings seen by the earlier visitors were twenty-five or thirty feet from the ground, solidly and neatly constructed, an inclined log with notches serving as a ladder. These houses were found only in the southern part of the Hai-

\(^2\) Dunn's Oregon, pp. 253, 276-7; Catlin's N. Am. Ind., vol. ii., p. 113.
\(^2\) At Salmon River, 52° 58', 'their dress consists of a single robe tied over the shoulders, falling down behind, to the heels, and before, a little below the knees, with a deep fringe round the bottom. It is generally made of the bark of the cedar tree, which they prepare as fine as hemp; though some of these garments are interwoven with strips of the sea-otter skin, which give them the appearance of a fur on one side.' Others have stripes of red and yellow threads fancifully introduced towards the borders.' Clothing is laid aside whenever convenient. 'The women wear a close fringe hanging down before them about two feet in length, and half as wide. When they sit down they draw this between their thighs.' Mackenzie's Voy., pp. 322-3, 371; Vancouver's Voy., vol. ii., pp. 280, 339.
Haidah Houses. 161

The fronts were generally painted with figures of men and animals. There were no windows or chimney; the floors were spread with cedar mats, on which the occupants slept in a circle round a central fire, whose smoke in its exit took its choice between the hole which served as a door and the wall-cracks. On the south-eastern boundary of this territory, Mackenzie found in the villages large buildings of similar but more careful construction, and with more elaborately carved posts, but they were not dwellings, being used probably for religious purposes. 25

Although game is plentiful, the Haidahs are not a race of hunters, but derive their food chiefly from the innumerable multitude of fish and sea animals, which, each

25 A house erected on a platform, raised and supported near thirty feet from the ground by perpendicular spars of a very large size; the whole occupying a space of about thirty-five by fifteen (yards), was covered in by a roof of boards lying nearly horizontal, and parallel to the platform; it seemed to be divided into three different houses, or rather apartments, each having a separate access formed by a long tree in an inclined position from the platform to the ground, with notches cut in it by way of steps, about a foot and a half ascendant. Mackenzie's Voy., vol. ii., p. 274. See also pp. 137, 267-8, 272, 284. 'Their summer and winter residences are built of split plank, similar to those of the Chenooks.' Purser's Explor. Tour, p. 263. 'Ils habitent dans des loges de soixante pieds de long, construites avec des trones de sapin et recouvertes d'oeuvres d'arbres.' Motieu, Explor., tom. ii., p. 337. 'Their houses are neatly constructed, standing in a row; having large images, cut out of wood, resembling idols. The dwellings have all painted fronts, showing imitations of men and animals. Attached to their houses most of them have large potatoe gardens.' Dune's Oregon, pp. 254-2, 273-4, 290; Lord's Nat., vol. i., p. 89; vol. ii., pp. 253, 255, with cuts on p. 255 and frontispiece. 'Near the house of the chief I observed several oblong squares, of about twenty feet by eight. They were made of thick cedar boards, which were joined with so much neatness, that 1 at first thought they were one piece. They were painted with hieroglyphics, and figures of different animals, probably for purposes of devotion, as was 'a large building in the middle of the village ...' The ground-plot was fifty feet by forty-five; each end is formed by four stout posts, fixed perpendicularly on the ground. The corner ones are plain, and support a beam of the whole length, having three intermediate props on each side, but of a larger size, and eight or nine feet in height. The two centre posts, at each end, are two and a half feet in diameter, and carved into human figures, supporting two ridge poles on their heads, twelve feet from the ground. The figures at the upper part of this square represent two persons, with their hands upon their knees, as if they supported the weight with pain and difficulty; the others opposite to them stand at their ease, with their hands resting on their lips. Posts, poles, and figures, were painted red and black, but the sculpture of these people is superior to their painting.' Mackenzie's Voy., p. 331. See also pp. 307, 318, 328-30, 339, 345; Poole's Q. Char. Is., pp. 111, 113-4; Keay's Nat.; Marchand, Voy., tom. ii., pp. 127-31.
variety in its season, fill the coast waters. Most of the
cost tribes, and all who live inland, kill the deer and
other animals, particularly since the introduction of fire-
arms, but it is generally the skin and not the flesh that
is sought. Some tribes about the Bentinck channels, at
the time of Mackenzie's visit, would not taste flesh ex-
cept from the sea, from superstitious motives. Birds that
burrow in the sand-banks are enticed out by the glare
of torches, and knocked down in large numbers with
clubs. They are roasted without plucking or cleaning,
the entrails being left in to improve the flavor. Potatoes,
and small quantities of carrots and other vegetables, are
now cultivated throughout this territory, the crop being
repeated until the soil is exhausted, when a new place is
cleared. Wild parsnips are abundant on the banks of
lakes and streams, and their tender tops, roasted, furn-
ish a palatable food; berries and bulbs abound, and
the inner tegument of some varieties of the pine and
hemlock is dried in cakes and eaten with salmon-oil.
The varieties of fish sent by nature to the deep inlets
and streams for the Haidah's food, are very numerous;
their standard reliance for regular supplies being the sal-
mon, herring, eulachon or candle-fish, round-fish, and
halibut. Salmon are speared; dipped up in scoop-nets;
entangled in drag-nets managed between two canoes and
forced by poles to the bottom; intercepted in their pur-
suit of smaller fish by gill-nets with coarse meshes, made
of cords of native hemp, stretched across the entrance of
the smaller inlets; and are caught in large wicker bask-
ets, placed at openings in weirs and embankments which
are built across the rivers. The salmon fishery differs
little in different parts of the Northwest. The candle-
fish, so fat that in frying they melt almost completely
into oil, the great heat-produ-
ced by similar rakes, as well
of the whole take being used
in the water or shot while
is esteemed a great delicacy.
fish are captured by squa-
under manly digni-
delivered to the women,
them for winter use by dry-
fish are dried in the sun, or
from the top of dwelling
packed in rude baskets on
scaffolds out of the reach of
are opened, and the entrails
before drying. During the
blown over the fish, and the
worn down by it nearly ev
of salmon and herring is
that obtained from the fisI
pine boughs, which are strin
with the eggs. This natu-
, and is eaten prepared
between two stones, and be
consistency; or boiled with
and moulded into cakes a
one inch thick by means
efficient supply of solid fat
oil, the great heat-produ-
trades, is extracted from the
the fish in wooden vessels,
the water or squeezing it fr
breast of the women are t
mass, wrapped in mats, is h
abundant sea-weed furnis
oil is preserved for use as,
everything is dipped befor
food is secured, it is rare
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nothing for the stomach of
FOOD OF THE HAI Dahs.

...by similar rakes, as well as by dip-nets, a large part of the whole take being used for oil. Seals are speared in the water or shot while on the rocks, and their flesh is esteemed a great delicacy. Clams, cockles, and shell-fish are captured by squaws, such an employment being beneath manly dignity. Fish, when caught, are delivered to the women, whose duty it is to prepare them for winter use by drying. No salt is used, but the fish are dried in the sun, or smoke-dried by being hung from the top of dwellings, then wrapped in bark, or packed in rude baskets or chests, and stowed on high scaffolds out of the reach of dogs and children. Salmon are opened, and the entrails, head, and back-bone removed before drying. During the process of drying, sand is blown over the fish, and the teeth of the eater are often worn down by it nearly even with the gums. The spawn of salmon and herring is greatly esteemed, and besides that obtained from the fish caught, much is collected on pine boughs, which are stuck in the mud until loaded with the eggs. This native caviare is dried for preservation, and is eaten prepared in various ways; pounded between two stones, and beaten with water into a creamy consistency; or boiled with sorrel and different berries, and moulded into cakes about twelve inches square and one inch thick by means of wooden frames. After a sufficient supply of solid food for the winter is secured, oil, the great heat-producing element of all northern tribes, is extracted from the additional catch, by boiling the fish in wooden vessels, and skimming the grease from the water or squeezing it from the refuse. The arms and breast of the women are the natural press in which the mass, wrapped in mats, is hugged; the hollow stalks of an abundant sea-weed furnish natural bottles in which the oil is preserved for use as a sauce, and into which nearly everything is dipped before eating. When the stock of food is secured, it is rarely infringed upon until the winter sets in, but then such is the Indian appetite—ten pounds of flour in the pancake-form at a meal being nothing for the stomach of a Haidah, according to Poole...
The Haidah weapons are spears from four to sixteen feet long, some with a movable head or barb, which comes off when the seal or whale is struck; bows and arrows; hatchets of bone, horn, or iron, with which their planks are made; and daggers. Both spears and arrows are frequently pointed with iron, which, whether it found its way across the continent from the Hudson-Bay settlements, down the coast from the Russians, or was obtained from wrecked vessels, was certainly used in British Columbia for various purposes before the coming of the whites. Bows are made of cedar, with sinew glued along one side. Poole states that before the introduction of fire-arms, the Queen Charlotte Islanders had no weapon but a club. Brave as the Haidah warrior is admitted to be, open fair fight is unknown to him, and in true Indian style he resorts to night attacks, superior numbers, and treachery, to defeat his foe. Cutting off the head as a trophy is practiced instead of scalping, but though unmercifully cruel to all sexes and ages in the heat of battle, prolonged torture of captives seems to be unknown. Treaties of peace are arranged by delegations from the hostile tribes, following set forms, and the ceremonies terminate with a many days' feast. Nets are made of native wild hemp and of cedar-bark fibre; hooks, of two pieces of wood or bone fastened together at an obtuse angle; boxes, troughs, and household dishes, of wood; ladles and spoons, of wood, horn, and bone. Candle-fish, with a wick of bark or pith, serve as lamps; drinking vessels and plates, of the perfect skill from stone. The Haidah are noted for their handiwork. The slate quarry from which Queen Charlotte's Island is obtained, the most ornamental pipe stems and handles with well-carved figures of men and animals, noticeably as their dexterity in carving porpates of their probable temples, all painted red and black, "but the superior to their painting." MacKenzies's Voy. (near Fort Simpson) known as the Haidah gone beyond his compatriots, having parts of the adjacent shores. "Simpson Indians of the Northern Family are mechanical dexterity in the construction of warlike or fishing implements. Their pipes, &c., from a soft argillaceous soil for the symmetry of their form, and figures which are carved upon them, for imitation, the Queen Charlotte's Island as the idea of a fine silver mounting.

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that whole tribes frequently suffer from hunger before spring.

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27 Vancouver's Voy., vol. ii., p. 339; Poole's Q. Char. Isl., p. 316; Mackenzie's Voy., p. 372-3.; 'Once I saw a party of Kauganya of about two hundred men returning from war. The paddles of the warriors killed in the fight were lashed upright in their various seats, so that from a long distance the number of the fallen could be ascertained; and on each mast of the canoes—and some of them had three—was stuck the head of a slain foe.' Bentel's Alc. Arch., p. 30.
lamps; drinking vessels and pipes are carved with great skill from stone. The Haidahs are noted for their skill in the construction of their various implements, particularly for sculptures in stone and ivory, in which they excel all the other tribes of Northern America.

The cedar-fibre and wild hemp were prepared for use by the women by beating on the rocks; they were then spun with a rude distaff and spindle, and woven on a frame into the material for blankets, robes, and mats, or twisted by the men into strong and even cord, be-

28 The Kaiganies are noted for the beauty and size of their cedar canoes, and their skill in carving. Most of the stone pipes, inlaid with fragments of Haliotis or pearl shells, so common in ethnological collections, are their handiwork. The slate quarry from which the stone is obtained is situated on Queen Charlotte's Island. Doll's Alasla, p. 411. The Chimesnys 'make figures in stone dressed like Englishmen; plates and other utensils of civilization, ornamented pipe stems and heads, models of houses, stone flutes, adorned with well-carved figures of animals. Their imitative skill is as noticeable as their dexterity in carving.' Spratt's Journals, p. 317. The supporting posts of their probable temples were carved into human figures, and all painted red and black. 'but the sculpture of these people (52° 40') is superior to their painting.' Mackenzie's Voy., pp. 333-4; see pp. 333-4. 'One man (near Fort Simpson) known as the Arrowman of the north-east coast, had gone beyond his compatriots, having prepared very accurate charts of most parts of the adjacent shores.' Simpson's Overland Journ., vol. i., p. 207. 'The Indians of the Northern Family are remarkable for their ingenuity and mechanical dexterity in the construction of their canoes, houses, and different warlike or fishing implements. They construct drinking-vessels, tobacco-pipes, &c., from a soft argillaceous stone, and these articles are remarkable for the symmetry of their form, and the exceedingly elaborate and intricate figures which are carved upon them. With respect to carving and a faculty for imitation, the Queen Charlotte's Islanders are equal to the most ingenious of the Polynesian Tribes.' Scouler's Journ., vol. xi., p. 218.

'Like the Chinese, they imitate literally anything that is given them to do, so that if you give them a cracked gun-stock to copy, and do not warn them, they will in their manufacture repeat the blemish.' Many of their slate-carvings are very good indeed, and their designs most curious.' McNei's B. C., p. 278. See also, Dana's Voy., p. 299; McGrew, Explor., tom. ii., p. 397, and plate p. 387. The Skidagates showed me beautifully wrought articles of their own design and make, and amongst them some flutes manufactured from an unctuous blue slate ... The two ends were inlaid with lead, giving the idea of a fine silver mounting. Two of the keys perfectly represented frogs in a sitting posture, the eyes being picked out with burnished lead.... It would have done credit to a European modeller.' Peth's Journ., p. 258. 'Their talent for carving has made them famous far beyond their own country.' Bendel's New Arch., p. 29. A square wooden box, holding one or two brushes, is made from three pieces, the sides being from one piece so mitred as to bend at the corners without breaking. 'During their performance of this character of labor, (carving, etc.) their superstitions will not allow any spectator of the operator's work.' Heat's Jour. J. Life, p. 96. 'Of a very fine and hard slate they make cups, plates, pipes, little images, and various ornaments, wrought with surprising elegance and taste.' Holc's Ethn., in U. S. Etc. Ex., vol. vi., p. 197. 'Les peintures assez avec le même goût.' Ross, Surnos, p. 298; Anderson, in Hist. Mag., vol. vii., pp. 74-6.
between the hand and thigh. Strips of otter-skin, bird-feathers, and other materials, were also woven into the blankets. Dogs of a peculiar breed, now nearly extinct, were shorn each year, furnishing a long white hair, which, mixed with fine hemp and cedar, made the best cloth. By dyeing the materials, regular colored patterns were produced, each tribe having had, it is said, a peculiar pattern by which its matting could be distinguished. Since the coming of Europeans, blankets of native manufacture have almost entirely disappeared. The Bella-coolas made very neat baskets, called *zeilasqua*, as well as hats and water-tight vessels, all of fine cedar-roots. Each chief about Fort Simpson kept an artisan, whose business it was to repair canoes, make masks, etc. 29

The Haidah canoes are dug out of cedar logs, and are sometimes sixty feet long, six and a half wide, and four and a half deep, accommodating one hundred men. The prow and stern are raised, and often gracefully curved like a swan's neck, with a monster's head at the extremity. Boats of the better class have their exteriors carved and painted, with the gunwale inlaid in some cases with otter-teeth. Each canoe is made of a single log, except the raised extremities of the larger boats. They are impelled rapidly and safely over the often rough waters of the coast inlets, by shovel-shaped paddles, and when on shore, are piled up and covered with mats for protection against the rays of the sun. Since the coming of Europeans, sails have been added to the native boats, and other foreign features imitated. 29


30 Poole's Q. Char., 1st., p. 292, and cuts, on pp. 121, 291; Mackenzie's Voy., p. 235; Simpson's *toured Journal*, vol. i., p. 304; Poole's *toured Voy.*, vol. ii., p. 303; *Voyage of Mexico*, Volge, p. cxxv; Lord's Nat., vol. i., p. 174; Lord's Nie.; Collin's *N. Am. Ind.*, vol. ii., p. 113, with plate. The Bella-cools promised to construct a steam-ship on the model of ours. Soon after this rude steamer appeared. She was from 20 to 30 feet long, all in one piece—a large tree hollowed out—rest was black, with painted parts; deck and Indians under cover, to turn the waves. She was floated triumphantly, and can only be a steam-ship. They thought they had nearly come, but then the enginey baffled them. They were to have been in time, by perseverance, and imitation of the Spirit. Dana's Oregon, p. 272. The Bella-cools, *Deans' Arch.,* p. 39.
Strips of otter-skin, bird-feathers, and bird-skins were also woven into the breed, now nearly extinct, making a long white hair, which, on the sea otter, made the best cloth. Scalular colored patterns were then thought to be distinguished. The Bella, called zeuspua, as well as the Bella, all of fine cedar-roots, was kept. The Bella-roots were dug out of cedar logs, and used in making masks, etc. The Bella-dug was wide, accommodating one hundred and a half, was used in the manufacture of the larger vessels. The Bella-dug was six and a half wide, accommodating one hundred and a half, was used in the manufacture of the larger vessels.

Rank and power depend greatly upon wealth, which consists of implements, wives, and slaves. Admission to alliance with medicine-men, whose influence is greatest in the tribe, can only be gained by sacrifice of private property. Before the disappearance of sea-otters from the Haidah waters, the skins of that animal formed the chief element of their trade and wealth; now the potatoes cultivated in some parts, and the various manufactures of Queen Charlotte Islands, supply their slight necessities. There is great rivalry among the islanders in supplying the tribes on the main with potatoes, fleets of forty or fifty canoes engaging each year in the trade from Queen Charlotte Islands. Fort Simpson is the great commercial rendezvous of the surrounding nations, who assemble from all directions in September, to hold a fair, dispose of their goods, visit friends, fight enemies, feast, and dance. Thus continue trade and merry-making for several weeks.

Very little can be said of the government of the Haidahs in distinction from that of the other nations of the Northwest Coast. Among nearly all of them rank is nominally hereditary, for the most part by the female line, but really depends to a great extent on wealth and ability in war. Females often possess the right of chieftainship. In early intercourse with whites the chief traded for the whole tribe, subject, however, to the approval of the several families, each of which seemed to form a kind of subordinate government by itself. In some parts the power of the

piece—a large tree hollowed out—resembling the model of our steamer. She was black, with painted ports; decked over; and Indians under cover, to turn them round. The steersman was not seen. She was floated triumphantly, and went at the rate of three miles an hour. They thought they had nearly come up to the point of external structure; but then the enginery baffled them; and this they thought they could imitate in time, by perseverance, and the helping illumination of the Great Spirit.' Dunn's Oregon, p. 272. See also, p. 291. "A canoe easily distanced the champion boat of the American Navy, belonging to the man-of-war Saratoga." Beazley's Alex. Arch., p. 29.
chief seems absolute, and is wantonly exercised in the commission of the most cruel acts according to his pleasure. The extensive embankments and weirs found by Mackenzie, although their construction must have required the association of all the labor of the tribe, were completely under the chief's control, and no one could fish without his permission. The people seemed all equal, but strangers must obey the natives or leave the village. Crimes have no punishment by law; murder is settled for with relatives of the victim, by death or by the payment of a large sum; and sometimes general or notorious offenders, especially medicine-men, are put to death by an agreement among leading men. Slavery is universal, and as the life of the slave is of no value to the owner except as property, they are treated with extreme cruelty. Slaves the northern tribes purchase, kidnap, or capture in war from their neighbors, who obtain them by like means from each other, the course of the slave traffic being generally from south to north, and from the coast inland.

Polygamy is everywhere practiced, and the number of wives is regulated only by wealth, girls being bought of parents at any price which may be agreed upon, and returned, and the price recovered, when after a proper trial they are not satisfactory. The transfer of the presents or price to the bride's parents is among some tribes accompanied by slight ceremonies nowhere fully described. The marriage ceremonies at Millbank Sound are performed on a platform over the water, supported by canoes. While jealousy is not entirely unknown, chastity appears to be so, as women who can earn the

24 Polygamy is universal, regarded as sole evidence of birth, and her father. Poole's Q. Chir., p. 141. 'There exists an agreement between the sexes. Men married to each other, the course of the slave traffic being generally from south to north, and from the coast inland.'


33 De Peyster, pp. 273-4, 283; Parker's Explor. Tour., p. 263; De Peyster's Arch., p. 39; Kane's Wau., p. 220.

34 Anderson, in Lord's Nat., vol. ii., pp. 89-90. The women 'cohabit although rarely with other tribes.' Poole's Q. Chir., p. 141. 'There exists an agreement between the sexes.' Men married to each other, the course of the slave traffic being generally from south to north, and from the coast inland.'

25 The Haidahs, like all Indians, have the favorite game on Queen Charlotte Sound, and even, played with small sticks or fifty sticks originally belonging to the south, and inland, some with red rings, and the player in naming the number and wrapped by his antagonist. They are fond of whisky since the court have had no intoxicating drinks, and at the visits and trading fairs, and on other occasions, visiting and entertaining friends, change of presents, a suitable gift would be counted as each gift. At these receptions...
BIANS.

wantonly exercised in the acts according to his pleasure and weirs found by construction must have re- the labor of the tribe, were: control, and no one could. The people seemed all equal, natives or leave the village. by law; murder is settled for death or by the payment of general or notorious offenders, put to death by an agree. Slavery is universal, and as absence to the owner except as th extreme cruelty. Slaves, kidnap, or capture in war's, who obtain them by like course of the slave traffic be- orth, and from the coast in- practiced, and the number of wealth, girls being bought of may be agreed upon, and vered, when after a proper. The transfer of the le's parents is among some ceremonies nowhere fully emonies at Millbank Sound over the water, supported is not entirely unknown, women who can earn the

polygamy is universal, regulated simply by the facilities for subsis- dence.' Anderson, in Lord's Nat., vol. ii., p. 235. See pp. 231-5, and vol. i, pp. 89-90. The women 'cohabit almost promiscuously with their own tribe though rarely with other tribes.' Poole, spending the night with a chief, was given the place of honor, under the same blanket with the chief's daughter-and her father. Poole's Q. Char. Isd., pp. 314-15, 115-16, 155. 'The Indians are in general very jealous of their women.' Dixon's Voy., p. 225-6. 'Tous les individus d'une famille couchent pèle-mêle sur le sol plaischey de l habita- tion.' Machicout, Voy., tom. i., p. 144. 'Soon after I had retired ... the chief paid me a visit to insist on my going to his bed-companion, and taking my place himself.' Mackenzie's Voy., p. 331. See pp. 306, 371-2, Parker's Jour. Tour., p. 261. 'On the wedding day they have a public feast, at which they dance and sing.' Dunn's Oregon, pp. 362-3, 389-90. 'According to a custom of the Bella belals, the widow of the deceased is transferred to his brother's harem.' Simpson's Overland Jour., vol. i., p. 103-4. 'The temporary present of a wife is one of the greatest honours that can be shown there to a guest.' Speck's Scenes, p. 36.
are seated on benches along opposite walls; at wedding feasts both sexes dance and sing together. In dancing, the body, head, and arms are thrown into various attitudes to keep time with the music, very little use being made of the legs. On Queen Charlotte Islands the women dance at feasts, while the men in a circle beat time with sticks, the only instruments, except a kind of tambourine. For their dances they deck themselves in their best array, including plenty of birds' down, which they delight to communicate to their partners in bowing, and which they also blow into the air at regular intervals, through a painted tube. Their songs are a simple and monotonous chant, with which they accompany most of their dances and ceremonies, though Mackenzie heard among them some soft, plaintive tones, not unlike church music. The chiefs in winter give a partly theatrical, partly religious entertainment, in which, after preparation behind a curtain, dressed in rich apparel and wearing masks, they appear on a stage and imitate different spirits for the instruction of the hearers, who meanwhile keep up their songs.

After the salmon season, feasting and conjuring are in order. The chief, whose greatest authority is in his character of conjurer, or tzeetzawiak as he is termed in the Hailtnak tongue, pretends at this time to live alone in the forest, fasting or eating grass, and while there is known as taamish. When he returns, clad in bear-robe, chaplet, and red-bark collar, the crowd flies at his approach, except a few brave spirits, who boldly present their naked arms, from which he bites and swallows large mouthfuls. This, skillfully done, adds to the reputation of both biter and bitten, and is perhaps all the foundation that exists for the report that these people are cannibals; although Mackenzie in a locality noted many instances of tearing to pieces and murdering slave by natives. Only certain parts of the bodies of dogs.

None of these horror stories, however, are true. The Queen Charlotte Islanders surpass any people that I ever saw in passion for gambling. Poole's Q. Char., 11., p. 218-29. See pp. 186-87, 232-33. Mackenzie's Voy., pp. 288, 311. The Tsimshias are great gamblers, and 'resemble the Chinooks in their games.' Dana's Oregon, pp. 25-7, 22-9, 281-3, 293. 'The Indian mode of dancing bears a strange resemblance to that in use among the Chinese.' Poole's Q. Char., 11., p. 23. Lord's Nat., vol. ii., p. 258; Parker's Explor. Tour, p. 463; Ind. Life, p. 63.
MAGICIANS AND MEDICINE-MEN.*

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... cannibals; although Mr Duncan, speaking of the Chimsyans in a locality not definitely fixed, testifies to the tearing to pieces and actual devouring of the body of a murdered slave by naked bands of cannibal medicine-men. Only certain parties of the initiated practice this barbarism, others confining their tearing ceremony to the bodies of dogs.36

None of these horrible orgies are practiced by the
Haidah magicians, so far as they may differ from those of the Nootkas have not been clearly described by travelers. The magicians of Chatham Sound keep infernal spirits shut up in a box away from the vulgar gaze, and possess great power by reason of the implicit belief on the part of the people, in their ability to charm away life. The doctor, however, is not beyond the reach of a kinsman's revenge, and is sometimes murdered.37 With their ceremonies and superstitions there seems to be mixed very little religion, as all their many fears have reference to the present life. Certain owls and squirrels are regarded with reverence, and used as charms; salmon must not be cut across the grain, or the living fish will leave the river; the mysterious operations with astronomical and other European instruments about their rivers caused great fear that the fisheries would be ruined; fogs are conjured away without the slightest suspicion of the sun's agency.38 European navigators they welcome by paddling their boats several times round the ship, making long speeches, scattering birds' down, and singing.39


37 The Indians of Millbank Sound became exasperated against me, and they gave me the name of "Schlepers," i.e., "slugs," and when near them, if I should spit, they would run and try to take up the spittle in something; for, according as they afterwards informed me, they intended to give it to their doctor or magician; and he would charm my life away; Duncan's Oregon, pp. 240-7. See pp. 279-80; Puele's Q. Chirr., i.e., pp. 320-1.
38 Lord's Nat., vol. ii., pp. 82-3, 53-4; Duncan's Oregon, pp. 267, 274-5.
Ordinary presents, like tobacco or trinkets, are gladly received, but a written testimonial is most highly prized by the Haidals, who regard writing as a great and valuable mystery. They have absolutely no methods of recording events. Although living so constantly on the water, I find no mention of their skill in swimming, while Poole states expressly that they have no knowledge of that art.40

Very slight accounts are extant of the peculiar methods of curing diseases practiced by the Haidals. Their chief reliance, as in the case of all Indian tribes, is on the incantations and conjurings of their sorcerers, who claim supernatural powers of seeing, hearing, and extracting disease, and are paid liberally when successful. Bark, herbs, and various decoctions are used in slight sickness, but in serious cases little reliance is placed on them. To the bites of the sorcerer-chiefs on the main, eagle-down is applied to stop the bleeding, after which a pine-gum plaster or salal-bark is applied. On Queen Charlotte Islands, in a case of internal uneasiness, large quantities of sea-water are swallowed, shaken up, and ejected through the mouth for the purpose, as the natives say, of 'washing themselves inside out.'41

Death is ascribed to the ill will and malign influence of an enemy, and one suspected of causing the death of a prominent individual, must make ready to die. As a rule, the bodies of the dead are burned, though exceptions are noted in nearly every part of the territory. In the disposal of the ashes and larger bones which remain unburned, there seems to be no fixed usage. Encased in boxes, baskets, or canoes, or wrapped in mats or bark, they are usually placed in a tree, a pole. Articles of property, such as weapons, are thrown into the river or along the shore. The face and neck for some distance, guests at the burial, lacerate themselves with knives.42

The Haidals, connected with the other Indians, may be called a warlike race, although not slow to turn to peace and friendly. At Cascade Cana

41 At about 52° 40', between the Fraser River and the Pacific, Mackenzie observed the treatment of a man with a bad ulcer on his back. They blew on him and whistled, pressed their fingers on his stomach, put their fists into his mouth, and spouted water into his face. Then he was carried into the woods, laid down in a clear spot, and a fire was built against his back while the doctor scarified the ulcer with a blunt instrument. Voy., pp. 331-33; Dean's Oregon, pp. 258, 264; Poole's Q. Char. IsM., pp. 316-18; Fenelon, in Magne's B. C., 289-91; Reed's Nar., in Olympia Wash. Stand., May 16, 1868.
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lied. On Queen Charlotte
uneasiness, large quantities
aken up, and ejected through
the natives say, of 'washing
ll will and malign influence
et of causing the death of
st make ready to die. As
ad are burned, though ex-
evry part of the territory,
es and larger bones which
ems to be no fixed usage,
or canoes, or wrapped in

mats or bark, they are buried in or deposited on the
ground, placed in a tree, on a platform, or hung from a
pole. Articles of property are frequently deposited with
the ashes, but not uniformly. Slaves' bodies are simply
thrown into the river or the sea. Mourning for the dead
consists usually of cutting the hair and blackening anew
the face and neck for several months. Among the Kai-
ganies, guests at the burning of the bodies are wont to
lacerate themselves with knives and stones. A tribe
visited by Mackenzie, kept their graves free from shrub-
bery, a woman clearing that of her husband each time
she passed. The Nass Indians paddle a dead chief, gaily
dressed, round the coast villages.

The Haidahs, compared with other North American
Indians, may be called an intelligent, honest, and brave
race, although not slow under European treatment to be-
come drunkards, gamblers, and thieves. Acts of unpro-
voked cruelty or treachery are rare; missionaries have
been somewhat successful in the vicinity of Fort Simp-
son, finding in intoxicating liquors their chief obstac

42 At Boca de Quadra, Vancouver found 'a box about three feet square, and
a foot and a half deep, in which were the remains of a human skeleton, which
appeared from the confused situation of the bones, either to have been cut to
pieces, or thrust with great violence into this small space.' ... 'I was inclined
to suppose that this mode of deposing their dead is practiced only in respect
to certain persons of their society.' Voy., vol. ii., p. 351. At Cape North-
umberland, in 54' 45', 'was a kind of vault formed partly by the natural
cavity of the rocks, and partly by the rude artists of the country. It was
lined with boards, and contained some fragments of warlike implements,
lying near a square box covered with mats and very curiously corded down.'
Id., p. 370; 'Corseuil's' New Eldorado, pp. 106-7. On Queen Charlotte Islands,
'Ces monuments sont de deux especes: les premiers et les plus simples ne
sont composez que d'un seul pilier d'environ dix pieds d'elvation et d'un
pied de diametre, sur le sommet duquel sont fixes des planches formant un
plateau; et dans quelques-uns ce plateau est supporte par deux piliers. Le
corps, depose sur cette plate-forme, est recouvert de mousse et de grosses
piers.' ... 'Les manuscrites de la seconde espece sont plus complexes: quatre
poteaux plantes en terre, et chevres de deux pieds seulement au-dessus du sol
portent un sarcophage travaille avec art, et hermetiquement clos.' Marchand,
Voy., tom. ii., pp. 135-6. 'According to another account it appeared that
they actually bury their dead; and when another of the family dies, the re-
 mains of the person who was last interred, are taken from the grave and
burned.' MacKenzie's Voy., p. 308. See also pp. 271, 295-96; M'Donnel's Over-
land Journ., vol. i., pp. 301-4; Dana's Traveurs, pp. 274, 276, 280; Evans's B. C.
pp. 272, 283; Lord's Nat., vol. ii., p. 235; Macfie's Vanc. Isl., pp. 440-41; Dall's
Alaska,' p. 417.

43 On the coast, at 52° 12', Vancouver found them 'civil, good-humoured
and friendly.' At Cascade Canal, about 52° 24', 'in traffic they proved them-
The Nootkas, the second division of the Columbian group, are immediately south of the Haidah country; occupying Vancouver Island, and the coast of the mainland, between the fifty-second and the forty-ninth parallels. The word nootka is not found in any native dialect of the present day. Captain Cook, to whom we are indebted for the term, probably misunderstood the name given by the natives to the region of Nootka Sound. 14

selves to be keen traders, but acted with the strictest honesty; at Point Hopkins ‘they all behaved very civilly and honestly;’ while further north, at Observatory Inlet, ‘in their countenances was expressed a degree of savage ferocity infinitely surpassing any thing of the sort I had before observed,’ presents being scornfully rejected. Voy., vol. ii., pp. 281, 283, 303, 357. The Kitwansickols on Skeena River ‘are represented as a very superior race, industrious, sober, cleanly, and peaceable.’ J. A. R. 1850, p. 53. The Chimasans are fiercer and more uncivilized than the Indians of the South. Sprout’s Scenes, p. 327. ‘Finer and fiercer men than the Indians of the South.’ Mayne’s B. C., p. 250. ‘They appear to be of a friendly disposition, but they are subject to sudden gusts of passion, which are as quickly composed; and the transition is instantaneous, from violent irritation to the most tranquil demeanour.’ Of the many tribes...whom I have seen, these appear to be the most susceptible of civilization.’ Mackenzie’s Voy., p. 315, 322. At Stewart’s Lake the natives, whenever there is any advantage to be gained are just as readily tempted to betray each other as to deceive the colonists. Macfie’s Van. Isl., pp. 466-468, 468-50; Lord’s Nat., vol. i., p. 171. A Kygarnie chief being asked to go to America or England, refused to go where even chiefs were slaves—that is, had duties to perform—while he at home was served by slaves and wives. The Sebassas ‘are more active and enterprising than the Milbank tribes, but the greatest thieves and robbers on the coast.’ Dunn’s Oregon, p. 287, 273. ‘All these visitors of Fort Simpson are turbulent and fierce. Their brails, which are invariably attended with bloodshed, generally arise from the most trivial causes.’ Simpson’s Overland Journ., vol. i., p. 256. The Kygarnies ‘are very cleanly, fierce and daring.’ The islanders, ‘when they visit the mainland, they are bold and treacherous, and always ready for mischief.’ Scouler in Lord, Geo. Soc. Journ., vol. xi., p. 219. The Kygarnies ‘are a very fierce, treacherous race, and have not been improved by the rum and fire-arms sold to them.’ Doll’s Alcan., p. 411. Queen Charlotte Islanders look upon white men as superior beings, but concealing the conviction. The Skidagates are the most intelligent race upon the islands. Wonderfully acute in reading character, yet clumsy in their own dissimulation...’ Not revengeful or blood-thirsty, except when smarting under injury or seeking to avert an imaginary wrong....’ ‘I never met with a really brave man among them.’ The Acoltas have ‘given more trouble to the Colonial Government than any other along the coast.’ Pode’s Q. Rev., pp. 83, 101-102, 185-6, 268, 214, 325, 225, 248, 307, 771-772, 329, 399, 329-21. ‘Of a cruel and treacherous disposition.’ Hale’s Ethnog. in U. S. Ex. Ez. vol. vi., p. 197. They will stand up and fight Englishmen with their hands.’ Sprout’s Scenes, p. 23. Intellectually superior to the Puget Sound tribes. Reed’s Nat. ‘Manos y de buena indole.’ Crexpi, in Doc. Hist. Mar., s. iv., vol. vi., p. 646. On Skeena River, ‘the worst I have seen in all my travels.’ Docen, in B. C. Papiers, vol. iii., p. 73. ‘As rogues, where all are rogues, the preeminence is awarded them.’ Anderson in Hist. Mag., vol. vii., pp. 74-5. 15

14 ‘On my arrival at this inlet, I had honoured it with the name of King George’s Sound, but I afterward found, that it is called Nootka by the na-
The first European settlement in this region was on the Sound, which thus became the central point of early English and Spanish intercourse with the Northwest Coast; but it was soon abandoned, and no mission or trading post has since taken its place, so that no tribes of this family have been less known in later times than those on the west coast of Vancouver Island. The chief tribes of the Nootka family, or those on whose tribal existence, if not on the orthography of their names authors to some extent agree, are as follows. The Nitiuats, Clayoquot, and Nootkas, on the sounds of the same name along the west coast of Vancouver Island; the Quackolls and Newtites, in the north; the Cowichans, Uclacs, and Comox, on the east coast of Vancouver and on the opposite main; the Saukauhts, in the interior of the island; the Clallums, Sokees, and Patcheena, on the south end; and the Kwantsuns and Tsets, on the lower Fraser River. These tribes differ but little in physical peculiarities, or manners and customs, but by their numerous dialects they have been classed in nations. No comprehensive or satisfactory names have, however, been applied to them as national divisions.

The first mention of the Nootkas is in 1774, when Cook visited the Sound, which thus became the central point of early English and Spanish intercourse with the Northwest Coast. A few scattered accounts of the tribe were given by various writers, but the first detailed description was given by Captain Cook in his voyage to the Pacific. Cook's account of their language was published in 1788 in the Philosophical Transactions of the Royal Society of London. The Nootkas were one of the many Native American tribes that had contact with Europeans during the 18th century, and they were known for their trade in sea otter hides.

The Nootkas were known for their friendly attitude and their willingness to trade with Europeans. They were also known for their excellent navigation skills and their knowledge of the local environment. The Nootkas were one of the largest and most powerful tribes on the Northwest Coast, and they played a significant role in the development of the region. The tribe was divided into several clans, each with its own set of rules and traditions.

The Nootkas were known for their excellent navigation skills and their knowledge of the local environment. They were skilled hunters and gatherers, and they were able to survive in the harsh conditions of the North Pacific Ocean. The tribe was divided into several clans, each with its own set of rules and traditions. The Nootkas were known for their friendly attitude and their willingness to trade with Europeans. They were also known for their excellent navigation skills and their knowledge of the local environment. The tribe was divided into several clans, each with its own set of rules and traditions.

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Between the Nootka family and its fish-eating neighbors on the north and south, the line of distinction is not clearly marked, but the contrast is greater with the interior hunting tribes on the east. Since their first intercourse with whites, the Nootkas have constantly decreased in numbers, and this not only in those parts where they have been brought into contact with traders and miners, but on the west coast, where they have retained in a measure their primitive state. The savage fades before the superior race, and immediate intercourse obtained in a measure their primitive state. The Savage

The Nootkas are of less than medium height, smaller than the Haidahs, but rather strongly built; usually plump, but rarely corpulent, their legs, like those of the Songhees; the second comprising the Comox, NanOOSE, Nimpkish, Quawguilt, etc., on Vancouver, and the Squamish, Sechelt, Chiahoose, Uclelah, MAMA-II-AAGU, etc., on the main, and islands, between Nanaimo and Port Rupert; the third and fourth groups include the twenty-four west-coast tribes who speak two distinct languages, not named. Macaw's "Vanc. Isl.," pp. 243-51. Grant's division gives four languages on Vancouver, viz., the Quackoll, from Clayoquot Sound north to C. Scott, and toonoo S. to Johnson's Strait; the Cowitchim, from Johnson's Strait to Sanetch Arm; the Tsedallum, or Caellem, from Sanetch to Soke, and on the opposite American shore; and the Mainew, from Portehee to Clayoquot Sound. These four principal languages...are totally distinct from each other, both in sound, formation, and modes of expression." Grant, in Lond. Geog. Soc. Journ., vol. xxviii., p. 265. Scouler attempts no division into nations or languages. Lond. Geo. Soc. Journ., vol. xii., pp. 221, 224. Mofras singularly designates them as one nation of 20,000 souls, under the name of Quakkoll. Mofras, Explor., tom. ii., p. 483. Recent investigations have shown a somewhat different relationship of these languages, which I shall give more particularly in a subsequent volume. See Sprout's Scenes, pp. 372-86, on the "effects upon savages of intercourse with civilized men." Hitherto, (1856) in Vancouver Island, the tribes who have principally been in intercourse with the white man, have found it for their interest to keep up that intercourse in amity for the purposes of trade, and the white adventurers have been so few in number, that they have not at all interfered with the ordinary pursuits of the natives. Grant, in Lond. Geog. Soc. Journ., vol. xxvii., p. 363.

Muy robustos y bien aprensocomados. 'De mediana estatura, excepto los Xefes cuya corpulencia se hace notar.' Sudal y Mexicana, Voy., pp. 85, 124. 'The young princess was of low stature, very plump.' Vancouver's Voy., vol. i., p. 365. Macquailla, the chief was five feet eight inches, with square shoulders and muscular limbs; his son was five feet nine inches. Becher's Voy., vol. i., pp. 100-12. The sealboard tribes have 'not much physical strength.' Proctor's Qu. Char. Id., p. 79. 'La gente dien se muy robusta.' Persa, vol. del Viaje, MS., p. 20. 'Leur taille est moyenne.' Mofras, Explor., tom. ii., p. 343. 'In general, robust and well proportioned.' Moiras's Voy., p. 249. Under the common stature, pretty full and plump, but not muscular—never corpulent, old
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ast. Since their first in-
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bv, in Lond. Geog. Soc. Jour.,
213.

n medium height, smaller
er strongly built; usually
2 their legs, like those of

Coromex, Nanoose, Nimpkish, Quaw-
shish, Shushtih, Chahoose, Culk-uh,
lands, between Nanaimo and Fort
the twenty-four west-coast tribes
Vancouver, viz., the Quackolls, from
then to Johnson's Strait; the
etch Arm; the Tacalluni, or Clel-
le, thence S. to John'sol's Strait; the
lands, between

of the natives.' Grant,
p. 250. 'Ils ont les mem-
entement lisses, les chevilles trés-
antes, et la pointe des pieds

The different Aht tribes vary
vol. xi., pp. 221-2. They have great strength
in the fingers. Sproat's Scenes,
p. 313. 'In Meares's Voy., p. 249. Under the con-
at not muscular—never corpulent, old
all the coast tribes, short, small, and frequently deformed,
with large feet and ankles;\textsuperscript{2} the face broad, round, and
full, with the usual prominent cheek-bone, a low fore-
head, flat nose, wide nostrils, small black eyes, round
thickish-lipped mouth, tolerably even well-set teeth;
the whole forming a countenance rather dull and expression-
less, but frequently pleasant.\textsuperscript{4} The Nootka complexion,
people lean—short neck and clumsy body; women nearly the same size as
the men. Cook's Voy. to Pac., vol. ii., pp. 301-3. 'Of smaller stature than
the Northern Tribes; they are usually lighter and more muscular.' Sproat, in
and Quackolls, men are often met of five feet ten inches and over; on the
south coast the stature varies from five feet three inches to five feet six inches.
Grand, in Lond. Geog. Soc. Jour., vol. xxvii., p. 297. 'The men are in gen-
ral from about five feet six to five feet eight inches in height; remarkably
straight, of a good form, robust and strong.' Only one dwarf was seen.
Jen-
it's Nar., pp. 50-51. The Klah-oh-qualts are 'as a tribe physically the finest.
Individuals may be found in all the tribes who reach a height of five feet
eleven inches, and a weight of 180 pounds, without much flesh on their
bodies.' Extreme average height: men, five feet six inches, women, five feet
one-fourth inch. 'Many of the men have well-shaped forms and limbs. None
are corpulent.' 'The men generally have well-set, strong frames, and, if
they had pluck and skill, could probably hold their own in a grapple with
Englishmen of the same stature. Sproat's Scenes, pp. 22-3. 'Rather above
the middle stature, copper-colored and of an athletic make.' Searle's Life of
Ledyard, p. 71; Frichard's Researches, vol. v., p. 442. 'Spare muscular forms.'
Barrett-Lenart's Trav., pp. 44; Gordon's List.

\textsuperscript{2} 'De mediana estatura, excepto los
Sulli y Mexicanos, Viage, pp. 55, 124.

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so far as grease and paint have allowed travelers to observe it, is decidedly light, but apparently a shade darker than that of the Haidah family.\(^5\) The hair, worn long, is as a rule black or dark brown, though instances are not without.\(^5\) The beards of the young men, and this custom, has rendered the hair of the old men often allow it to grow almost to the shoulders.

To cut the hair short is not common. Worn at full length, even cut straight across the forehead, or is tied in a knot on the top, in the many styles the top-knot is secured, and after being well saturated with powdered plentifully with white it is considered as the crowning ornament of the heads of the men. Both sexes however do take great pains with the hair. The women often plaiting their long tresses, frequently decked with bead-work, powdered plentifully with white, and afterwards decked with gold and silver, and of bark-fibre, decked with gold and beads, and with et cetera.

but judging by the chiefs' daughters.

\(^{55}\) The hair of the natives is nearly always brown, without gloss, coarse and lank. It is seen. There is one woman in the usual curvulus, or rather wavy, brown hair.

The men's beards and whiskers of the old are usually dark brown, without gloss, coarse and lank. It is seen. There is one woman in the usual curvulus, or rather wavy, brown hair.

\(^{56}\) Hair of the head is brown, not so strong; and without a single exception, not all, but a small thin one on the cheek

\(^{57}\) Old men often have beard, and of the men, and of the Mexicanos.
The hair, worn long, enamelled at the points, perhaps from , pp. 19, 27. "Their faces are large cut, with small black eyes; their noses l they have generally very flat cheeks. "Mears' Voy., pp. 219-50; Barrett-Len- restless (Nitinats) era diferente de la de nece de figura natural, los ojos chicos. Many have a languid look, but few , Viage, pp. 28, 39, 62-3, 124. "Dull ing and stupid countenances." Poole's minish have "a much less open and an the Khazarts. "The Newchennis y men that I ever saw," The shape rably regular, the lips being thin and es are black but rather small, and the lat nor very prominent." The women some quite handsome." Jewett's Nar., ave attracted notice for their delicacy d where the qualities of the human ,, p. 250. Face round and full, some... falling in betwec...iveness in their dark hazel eyes.'

Among some of the ne's B. C., p. 277. nearly white,' etc. Vancovur's Voy., hat of a dirty copper kettle.' Some, apliation. "Voy., in Loc., 221. Skin white, with of 'Coy., p. 290. The color is not to few cases the whiteness of the skin ans; though rather of that yale efe six children... also equalled ours in ii., p. 303. 'Their complexion is a "Cook and Mears probably men- es, pp. 23-4. "Ten Mencos como el Mers, p. 50. 'Por lo menos os obscuro que el de los Mexicanos,' but judging by the chiefs' daughters they are wholly white. Sutil y Mexicana, Viage, p. 125. "A dark, swarthy copper-coloured figure." Lord's Nat., i, p. 143. They 'have lighter complexion than other aborigines of America.' Greenhow's HIs. Oym., p. 116. "Sallow complexion, verging towards copper colour." Barrett-Lennard's Trav., pp. 44-6. Copper-coloured. Spark's Life of Ledyard, p. 71.

The hair of the natives is never shaven from the head. It is black or dark brown, without gloss, coarse and lank, but not scanty, worn long ... Slaves wear their hair short. Now and then, but rarely, a light-haired native is seen. There is one woman in the Opeitchis tribe at Alberni who had curly, or rather wavy, brown hair. Few grey-haired men can be noticed in any tribe. The men's beards and whiskers are deficient, probably from the old alleged custom, now seldom practiced, of extirpating the hairs with small shells. Several of the Noottah Sound natives (Moonsh salts) have large moustaches and whiskers.' Sprad's Scenes, pp. 25-7. "El cabello es largo haco y grueso, variando su color entre Rubio, obscuro, castaño y negro. La barba sale de los maxil con la misma regularidad que & los de otros pueblos, y llega a ser en los anchos tan poblada y larga como la de los Turcos; pero los jóvenes parecen imberbes porque se la arrancan con los dedos, o mas comunemente con pinzas formadas de pequenas conchas." Sutil y Mexicana, Viage, pp. 214-5, 87. "Hair of the head is in great abundance, very coarse, and strong; and without a single exception, black, straight and lank." No beards at all, or a small thin one on the chin, not from a natural defect, but from plucking. Old men often have beards. Eyebrows scanty and narrow. Cook's Voy. to Pac., vol. ii., pp. 301-3. 'Neither beard, whisker, nor moustache ever adorns the face of the redskin.' Lord's Nat., vol. i., p. 143; Jewett's Nar., pp. 61, 75, 77. "Hair invariably either black or dark brown." Grant, in Loc., vi., p. 277; Mears' Voy., pp. 277-8; Mears's Vancouver, p. 142; Spark's Life of Ledyard, p. 71.

is as a rule black or dark brown, coarse, and straight, though instances are not wanting where all these quali- ties are reversed.26 The beard is carefully plucked out by the young men, and this operation, repeated for genera- tions, has rendered the beard naturally thin. Old men often allow it to grow on the chin and upper lip.

To cut the hair short is to the Nootka a disgrace. Worn at full length, evened at the ends, and sometimes cut straight across the forehead, it is either allowed to hang loosely from under a band of cloth or fillet of bark, or is tied in a knot on the crown. On full-dress occasions the top-knot is secured with a green bough, and after being well saturated with whale-grease, the hair is powdered plentifully with white feathers, which are re- garded as the crowning ornament for manly dignity in all these regions. Both sexes, but particularly the women, take great pains with the hair, carefully combing and plaiting their long tresses, fashioning tasteful head-dresses of bark-fibre, decorated with beads and shells, attaching

NOOTKA HAIR AND BEARD. 179
The custom of flattening the head is practiced by the Nootkas, in common with the Sound and Chinook families, but is not universal, nor is so much importance attached to it as elsewhere; although all seem to admire a flattened forehead as a sign of noble birth, even among tribes that do not make this deformity a sign of freedom. Among the Quatsinos and Quackolls of the north, the head, besides being flattened, is elongated into a conical sugar-loaf shape, pointed at the top. The flattening process begins immediately after birth, and is continued until the child can walk. It is effected by compressing the head with tight bandages, usually attached to the log cradle, the forehead being first fitted with a soft pad, a fold of soft bark, a mould of hard wood, or a flat stone. Observers generally agree that little or no harm is done to the brain by this infliction, the traces of which to a great extent disappear later in life. Many tribes, including the Aht nations, are said to have abandoned the custom since they have been brought into contact with the whites.

The body is kept constantly anointed with a reddish clayey earth, mixed in train oil, and consequently little affected by their frequent baths. In war and mourning the whole body is blackened; on feast days the head, besides being flattened, is elongated into a conical, and of a girl with a sugar-loaf head, measuring eighteen inches, from tile xxvii., p. 297; 4(2; 126-7; 180 COLUMBIANS.

A fold of soft bark, a mould of hard wood, or a flat stone. The head is sometimes applied red, black, or lead-colour. (Vancouver's Voy.) The parting of the hair is arranged to give apparent width to the head, and eyes movable by string. The man and eyes movable by string. The man


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is. In war and mourning;
feast days the head,
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ze the fancy figures, the
common people being restricted to plain colors. Solid
gease is sometimes applied in a thick coating, and carved
or moulded in alto-rilievo into ridges and figures after-
wards decorated with red paint, while shining sand or
grains of mica are sprinkled over grease and paint to
impair a glittering appearance. The women are either
less fond of paint than the men, or else are debared by
their lords from the free use of it; among the Aluts, at
least of late, the women abandon ornamental paint after
the age of twenty-five. In their dances, as in war,
asks carved from cedar to represent an endless variety
of monstrous faces, painted in bright colors, with mouth
and eyes movable by strings, are attached to their heads,
giving them a grotesquely ferocious aspect. 29

29 At Valdes Island, 'the faces of some were made entirely white, some
red, black, or lead color.' Vandercook's Voy., vol i., p. 307, 311. At Nootka
Goona Bay, 'se pintan de encarnado y negro.' Sulil y Mexicana, Voyage, p. 30.
At Nootka Sound, 'Con esta grasa (de bollema) se unan todo el cuerpo, y
despues se pintan con una especie de barniz compuesto de la misma grasa o
aceyte, y de almagra en terminos que parece este su color natural.' Chiefs
only may paint in varied colors, pl-beans being restricted to one.' Id., pp.
325-7. 'Many of the females painting their faces on all occasions, but the
men only at set periods.' Vermilion is obtained by barter. Black, their
war and mourning color, is made by themselves. Moglie's Vane, Id., p. 442.
'this Indianen endureizen leur corps d'huile de balseine, et se peignent avec
des ceres.' Chiefs only may wear different colors, and figures of animals.
Mieras, Exper., tom ii., p. 541. 'Rub their bodies constantly with a red
paint, of a clayey or coarse ochry substance, mixed with oil ... Their faces
are often stained with a black, a brighter red, or a white colour, by way of orna-
ment .. They also strew the brown martial mica upon the paint, which makes
it glitter.' Cook's Voy. to Pac., vol ii., p. 308. 'A line of vermilion extends
from the centre of the forehead to the tip of the nose, and from this 'trunk
line' others radiate over and under the eyes and across the cheeks. Between
these red lines white and blue streaks alternately fill the interstices. A simi-
lar pattern ornaments chest, arms, and back, the frescoing being artistically
arranged to give apparent width to the chest.' Lord's Vol., vol i., p. 118.
'They paint the face in hideous designs of black and red (the only colours
used), and the parting of the hair is also coloured red.' Maguire's B. C., p. 271.
'At great feasts the faces of the women are painted red with vermilion or
berry-juice, and the men's faces are blackened with burnt wood. About the
age of twenty-five the women cease to use paint ... Some of the young men
streak their faces with red, but grown-up men seldom now use paint, unless
on particular occasions . The leader of a war expedition is distinguished
by a streaked visage from his black-faced followers.' Preют's Scenes, p. 27-8.
The manner of painting is often a matter of whim. 'The most usual method
is to paint the eye-brows black, in form of a half moon, and the face red in
small squares, with the arms and legs and part of the body red; sometimes
one half of the face is painted red in squares, and the other black; at others,
dotted with red spots, or red and black instead of squares, with a variety of
other devices, such as painting one half of the face and body red, and the
other black.' Jesuit's Not., p. 64; Moreau's Voy., p. 252; Bourette-Leonard's
Trav., p. 46; Sparrk's Life of Ledyard, p. 71.
and ears are regularly pierced in childhood, with from one to as many holes as the feature will hold, and from the punctures are suspended bones, shells, rings, beads, or in fact any ornament obtainable. The lip is sometimes, though more rarely, punctured. Bracelets and anklets of any available material are also commonly worn.60

The aboriginal dress of the Nootkas is a square blanket, of a coarse yellow material resembling straw matting, made by the women from cypress bark, with a mixture of dog's hair. This blanket had usually a border of fur; it sometimes had arm-holes, but was ordinarily thrown over the shoulders, and confined at the waist by a belt. Chiefs wore it painted in variegated colors or unpainted, but the common people wore a coarser material painted uniformly red.

Women wore the garment longer and fastened under the chin, binding an additional strip of cloth closely about the middle, and showing much modesty about disclosing the person, while the men often went entirely naked. Besides the blanket, garments of many kinds of skin were in use, particularly by the chiefs on public days. In war, a heavy skin dress was worn as a protection against arrows. The Nootkas usually went bareheaded, but sometimes wore a conical hat plaited of rushes, bark, or flax.

European blankets have replaced those of native manufacture, and many Indians about the settlements have adopted also the shirt and breeches. Those of native manufacture, and many Indians about the settlements have adopted also the shirt and breeches.

60 "The habit of tattooing the legs and arms is common to all the women of Vancouver's Island; the men do not adopt it." Grant, in Smith, Geog. Soc. Jour., vol. xxvii., p. 387. "No such practice as tattooing exists among these natives." Sproat's Jour., p. 27. "The ornament on which they appear to set the most value is the nose-jewel, if such an appellation may be given to the wooden stick, which some of them employ for this purpose . . . I have seen them projecting not less than eight or nine inches beyond the face on each side, this is made fast or secured in its place by little wedges on each side of it." Grant's Jour., pp. 63-4, 73; Morris, Explor., tom. ii., p. 344. "The ornament on which they appear to set the most value is the nose-jewel, if such an appellation may be given to the wooden stick, which some of them employ for this purpose . . . I have seen them projecting not less than eight or nine inches beyond the face on each side; this is made fast or secured in its place by little wedges on each side of it." Grant's Jour., pp. 63-4, 73; Morris, Explor., tom. ii., p. 344.

Their common dress is a flaxen garment, or by a narrow strip of fur, and at the sides under the left arm, and is tied before, and one behind, near its middle, and protected on the knees, is worn a small cloak of the same material. Their head is covered by a narrow strip of fur, and at the sides under the left arm, and is tied before, and one behind, near its middle, and protected on the knees, is worn a small cloak of the same material. Their head is covered by a narrow strip of fur, and at the sides under the left arm, and is tied before, and one behind, near its middle, and protected on the knees, is worn a small cloak of the same material.
The Nootkas choose strong positions for their towns and encampments. At Desolation Sound, Vancouver found a village built on a detached rock with perpendicular sides, only accessible by planks resting on the branches of a tree, and protected on the sea side by a projecting platform resting on timbers fixed in the crevices of the precipice. The Nimkish tribe, according to Lord, build their homes on a table-land overhanging the sea, and reached by ascending a vertical cliff on a bark-rope ladder. Each tribe has several villages in favorable locations for fishing at different seasons. The houses, when more than one is needed for a tribe, are placed with regularity along streets; they vary in size according to the need or wealth of the occupants, and are held in common under the direction of the chief. They are constructed in the manner following. A row of large posts, from ten to fifteen feet high, often grotesquely carved, supports an immense ridge-pole, sometimes two and a half feet thick and one hundred feet long. Similar but smaller beams, on shorter posts, are placed on either side of the central row, distant from it fifteen, twenty, or twenty-five feet, according to the dimensions required. This frame is then covered with split cedar planks, about two inches thick, and from three to eight feet wide. The texture than that of Nootka. Jrseil's Nov., pp. 77-8. 21-3, 50-3. 62-6. "Their common dress is a flaxen garment, or mantle, ornamented on the upper edge by a narrow strip of fur, and at the lower edge, by fringes or tassels. It passes under the left arm, and is tied over the right shoulder, by a string before, and one behind, near its middle... Over this, which reaches below the knees, is worn a small cloak of the same substance, likewise fringed at the lower part... Their head is covered with a cap, of the figure of a truncated cone, or like a flower-pot, made of fine matting, having the top frequently ornamented with a round or pointed knob, or bunch of beaded tassels." Cook's Voy. to Pac., vol. ii, pp. 364-8, 276-1, 286. "The men's dress is a blanket; the women's a strip of cloth, or shift, and blanket. The old costume of the natives was the same as at present, but the material was different." Sprat's Sceens, pp. 35, 315. "Their clothing generally consists of skins," but they have two other garments of bark or dog's hair. "Their garments of all kinds are worn mantlewise, and the borders of them are fringed" with waxpuma. Sprat's Life of Leicard, pp. 71-3; Colyer, in Ind. Afr. Rep. l. 1849, p. 533; Sull y MowCool, Vol, pp. 39-1, 38, 56-7, 126-8; Morel's Voy., pp. 221; Grant, in Ladl. Geog. Soc. Journ., vol. xxvii., p. 297; Lord's Nat., vol. i., pp. 243-4; Motun, Explor. tom. ii., pp. 341-5; Whigimper's Alaska, p. 27; Tomieueus's Hist. Oj., p. 116; Medicine's Vau. 1st, pp. 431, 433; Torre's Eland's Trav., pp. 46. See portraits in Cook's Atlas, Nicker's Voy., Sulil y Leicama, Alaska, and Whigimper's Alaska.
side planks are tied together with bark, and supported by slender posts in couples just far enough apart to receive the thickness of the plank. A house like this, forty by one hundred feet, accommodates many families, each of which has its allotted space, sometimes partitioned off like a double row of stalls, with a wide passage in the middle. In the centre of each stall is a circle of stones for a fire-place, and round the walls are raised couches covered with mats. In rainy weather, cracks in the roof and sides are covered with mats. No smoke or window holes are left, and when smoke becomes troublesome a roof-plank is removed. The entrance is at one end. These dwellings furnish, according to Nootka ideas, a comfortable shelter, except when a high wind threatens to unroof them, and then the occupants go out and sit on the roof to keep it in place. Frequently the outside is painted in grotesque figures of various colors. Only the frame is permanent; matting, planks, and all utensils are several times each year packed up and conveyed in canoes to another locality where a frame belonging to the tribe awaits covering. The odor arising from fish-entrails and other filth, which they take no pains to remove, appears to be inoffensive, but the Nootkas are often driven by mosquitos to sleep on a stage over the water.

On the east side of Vancouver was a village of thirty-four houses, arranged in regular streets. The house of the leader was distinguished by three rafters of stout timber raised above the roof, according to the architecture of Nootka, though much inferior to those I had there seen, in point of size. Bed-rooms were separated, and more decency observed than at Nootka Sound. *Vancouver’s Voy.,* vol. i., pp. 346-7, with a view of this village; also pp. 324-5, description of the village on Desolation Sound; p. 326, view of village on Bute Canal; and vol. iii., pp. 310-11, a peculiarity not noticed by Cook—immense pieces of timber which are raised, and horizontally placed on wooden pillars, about eighteen inches above the roof of the largest houses in that village; one of which pieces of timber was of a size sufficient to have made a lower mast for a third rate man of war. See *Cook’s Voy. to Pac.*, vol. ii., pp. 281, 313-19, and Atlas, plate 40. A sort of a duplicate inside building, with shorter posts, furnishes on its roof a stage, where all kinds of property and supplies are stored. *Sprout’s Notes,* pp. 37-43. ‘The planks or boards which they make use of for building their houses, and for other uses, they procure of different lengths, as occasion requires, by splitting them out, with a hard wooden wedge from pine logs, and afterwards dubbing them down with their chisels.’ *Jeffer’s Nar.,* p. 52-4. Grant states that the Nootkas houses are palisade enclosures formed of stakes or young fir-trees, some twelve or thirteen feet high, driven into the ground close together, roofed in with slabs of fir or cedar. *Land, Geo., See. Jour.,* p. 312. Enclosures. *Anderson, in His* sides at the upper end, the proximate to their degree of hundred,* Macfie’s 245; *Bolcher’s Voy.,* vol. i., p. 112; 320-21; *Skinner’s Voy. of Heirol, vol. not regarded by the natives as idols 128-9, 102; *Bafta-Leonard’s True,* two hundred feet. *Ogier, in Ind. A., 296; Gordon’s Hist. and Geo., Mon., 1290.*

FOOD OF Nootkas.

The Nootkas, like the I, the products of the sea, and men. Salmon, the great 184.

September, from sea, inl pots or baskets, and ever sharp barbed bones bound wood; sea-wrack, maple-lined, which in salmon-fishing, the paddles. The salmon, fifteen feet long, the deck painted with fish-bone or water is sometimes attracte on decay, forced down by and allowed to ascend rapidly is carried on mostly by stone pavement is sometimes the stream, which renders stage over it. Nets are made of water found along Fraser River, used as dip-nets, or sunk as the fish pass over. A ty feet long, three to five and tapering to a point a splinters one or two inch placed, large end up stream an opening in an embankment down the fall with poles, taken out by a door in the sometimes enclosed in an e form diameter, and closed across the river oblige the mouth in their passage up fir or cedar. *Land, Geo., See. Jour.,* p. 312. Enclosures. *Anderson, in His* sides at the upper end, the proximate to their degree of hundred,* Macfie’s 245; *Bolcher’s Voy.,* vol. i., p. 112; 320-21; *Skinner’s Voy. of Heirol, vol. not regarded by the natives as idols 128-9, 102; *Bafta-Leonard’s True,* two hundred feet. *Ogier, in Ind. A., 296; Gordon’s Hist. and Geo., Mon., 1290.*
with bark, and supported at far enough apart to relink. A house like this, accommodates many families, the space, sometimes partitioned, with a wide passage of each stall is a circle of mud the walls are raised in rainy weather, cracks in with mats. No smoke or in smoke becomes troublesome.

The entrance is at one end. According to Nootka ideas, a high wind threatens occupants go out and sit. Frequently the outside of various colors. Only g, planks, and all utensils kicked up and conveyed in a frame belonging to odor arising from fish— they take no pains to re-

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n the Nootkas are often a stage over the water.

The Nootkas, like the Haidahs, live almost wholly on the products of the sea, and are naturally expert fishermen. Salmon, the great staple, are taken in August and September, from sea, inlet, and river, by nets, spears, pots or baskets, and even by hooks. Hooks consist of sharp barbed bones bound to straight pieces of hard wood; sea-wrack, maple-bark, and whale-sinew furnish lines, which in salmon-fishing are short and attached to the paddles. The salmon-spear is a forked pole, some fifteen feet long, the detachable head having prongs pointed with fish-bone or iron, and the fish in deep water is sometimes attracted within its reach by a wooden decoy, forced down by a long pole, and then detached and allowed to ascend rapidly to the surface. Spear- ing is carried on mostly by torch-light. A light-colored stone pavement is sometimes laid upon the bottom of the stream, which renders the fish visible in their passage over it. Nets are made of nettles or of wild flax, found along Fraser River. They are small in size, and used as dip-nets, or sunk between two canoes and lifted as the fish pass over. A pot or basket fifteen to twenty feet long, three to five feet in diameter at one end, and tapering to a point at the other, is made of pine splinters one or two inches apart, with twig-hoops; and placed, large end up stream, at the foot of a fall or at an opening in an embankment. The salmon are driven down the fall with poles, and entering the basket are taken out by a door in the small end. This basket is sometimes enclosed in another one, similar but of uniform diameter, and closed at one end. Fences of stakes across the river oblige the salmon to enter the open mouth in their passage up, and passing readily through

an opening left in the point of the inner basket, they find themselves entrapped. In March, herring appear on the coast in great numbers, and in April and May they enter the inlets and streams, where they are taken with a dip-net, or more commonly by the fish-rake—a pole armed with many sharp bones or nails. Early in the season they can be taken only by torch-light. Halibut abound from March to June, and are caught with hooks and long lines, generally at some distance from shore. For all other fish, European hooks were early adopted, but the halibut, at least among the Ahts, must still be taken with the native hook. Many other varieties of fish, caught by similar methods, are used as food, but those named supply the bulk of the Nootka’s provision. In May or June, whales appear and are attacked in canoes by the chief, with the select few from each tribe who alone have the right to hunt this monarch of the sea. The head of their harpoon is made of two barbed bones and pointed with muscle-shell; it is fastened to a whale-sinew line of a few feet in length, and this short line to a very long bark rope, at one end of which are seal-skin air-bags and bladders, to keep it afloat. The point is also fastened to a shaft from ten to twenty-five feet in length, from which it is easily detached. With many of these buoys in tow the whale cannot dive, and becomes an easy prey. Whale-blubber and oil are great delicacies, the former being preferred half putrid, while the oil with that of smaller denizens of the sea preserved in bladders, is esteemed a delicious sauce, and eaten with almost everything. Sea-otters and seals are also speared, the former with a weapon more barbed and firmly attached to the handle, as they are fierce fighters; but when found asleep on the rocks, they are shot with arrows. Seals are often attracted within arrow-shot by natives disguised as seals in wooden masks.

Clams and other shell-fish, which are collected in great numbers by the women, are cooked, strung on cypress-bark cords, and hung in the houses to dry for winter use. Fish are preserved by drying only, the use of salt
FOOD OF THE NOOTKAS.

In childhood, with from one to five years of age, the Nootkas are taught to hold, and from the age of five to nine years, shells, rings, beads, or in some cases, a shell or stone. The lip is sometimes pierced, and bracelets and anklets are commonly worn.

Nootkas is a name given to a square blanket, resembling straw matting, composed of leaves of the reed bark, with a mixture of wood pulp. It is usually a border of fur; it was ordinarily thrown over the waist by a belt. Chiefs often wore colored or unpainted, but sometimes material painted unique garments, longer and faster, or with additional strips of cloth showing much modesty while the men often went without blankets, garments of many colors being unknown. Salmon, after losing their heads and tails, which are eaten in the fishing season, are split open and the backbone taken out before drying; smaller fry are sometimes dried as they come from their element; but halibut and cod are cut up and receive a partial drying in the sun. The spawn of all fish, but particularly salmon and herring, is carefully preserved by stowing it away in baskets, where it ferments. Bear, deer, and other land animals, as well as wild fowl, are sometimes taken for food, by means of rude traps, nets, and covers, successful only when game is abundant, for the Nootkas are but indifferent hunters. In the time of Jewitt, three peculiarities were observable in the Nootka use of animal food, particularly bear-meat. When a bear was killed, it was dressed in a bonnet, decked with fine down, and solemnly invited to eat in the chief's presence, before being eaten; after partaking of bruin's flesh, which was appreciated as a rarity, the Nootka could not taste fresh fish for two months; and while fish to be palatable must be putrid, meat when tainted was no longer fit for food. The Nootka cuisine furnished food in four styles; namely, boiled—the mode par excellence, applicable to every variety of food, and effected, as by the Haidals, by hot stones in wooden vessels; steamed—of rarer use, applied mostly to heads, tails, and fins, by pouring water over them on a bed of hot stones, and covering the whole tightly with mats; roasted—rarely, in the case of some smaller fish and clams; and raw—fish-spawn and most other kinds of food, when conveniences for cooking were not at hand. Some varieties of sea-weed and lichens, as well as the camass, and other roots, were regularly laid up for winter, while berries, everywhere abundant, were eaten in great quantities in their season, and at least one variety preserved by pressing in bunches. In eating, they sit in groups of five or six, with their legs doubled under them round a large wooden tray, and dip out the food nearly always boiled to a brothy consistency, with their fingers or clam-shells, paying little or no attention to cleanliness. Chiefs and slaves have trays apart, and...
the principal meal, according to Cook, was about noon. Feasting is the favorite way of entertaining friends, so long as food is plentiful; and by a curious custom, of the portion allotted them, guests must carry away what they cannot eat. Water in aboriginal days was the only Nootka drink; it is also used now when whisky is not to be had.\(^3\)

Lances and arrows, pointed with shell, slate, flint, or bone, and clubs and daggers of wood and bone, were the weapons with which they met their foes; but firearms and metallic daggers, and tomahawks, have long since displaced them, as they have to a less degree the original hunting and fishing implements.\(^4\) The Nootka tribes were always at war with each other, hereditary

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\(^{3}\) Their heads and their garments swarm with vermin, which...used to see them pick off with great composure, and eat.' Cook's Voy. to Pac., vol. ii., p. 306. See also pp. 279-80, 318-34. 'Their mode of living is very simple—their food consisting almost wholly of fish, or fish spawn fresh or dried, the biber of the whale, seal, or sea-cow, muscles, clams, and berries of various kinds; all of which are eaten with a profusion of train oil.' Lord's Nat., vol. i., pp. 88-90, 98-9, 104-7, 103. Spread's Scenes, pp. 94-7, 61, 87, 114-9, 240-76. 'The common business of fishing for ordinary sustenance is carried on by slaves, or the lower class of people.'—While the more noble occupation of killing the whale and hunting the sea-otter, is followed by none but the chiefs and warriors.' Meares' Voy., p. 238. 'They make use of the dried fins of giants, anointed with oil, for lines, in taking salmon and sea-otters.' Baker's Voy., vol. i., pp. 112-13. Sutil y Mexicano, Voy., pp. 17, 25, 45-6, 69-80, 75, 120-30, 144-5; Great in Land, Geol. Soc. Jour., vol. xxv., pp. 290-300; Mague's B. C., p. 253-7; Mague's Vanc. Isl., pp. 165-442; Simpson's Overland Jour., vol. i., p. 239; Pemberton's Vanc. Isl., pp. 28-32; Davie's Oregon, p. 243; Moffes, Explor., tom. ii., p. 398. The San-lan-look tribe 'are said to live on the edge of a lake and subsist principally on deer and bear, and such fish as they can take in the lake.' Lord's Nat., vol. i., pp. 138-9; Barrett-Leard's Trav., pp. 48, 74-5, 76-7, 85-6, 90-1, 144-50, 197-8; vol. iii., p. 111; Correville's Nat. Et Trav., p. 100; Forbes' Vanc. Isl., p. 54-5; Mague's Vanc. Isl., pp. 77-8, 82-3; Hud. Bay Co., Rep. Spec. Comm. 1857, p. 114.

\(^{4}\) Sutil y Mexicano, Voy., pp. 57, 63, 78; Jewitt's Nat., pp. 78-81; Vancouver's Voy., vol. i., p. 307; Meares' Vanc. Isl., p. 443; Cozz. Jour., vol. i., p. 100. 'The native bow, like the canoe and paddle, is beautifully formed. It is generally made of yew or crab-apple wood, and is three and a half feet long, with about two inches at each end turned sharply backwards from the string. The string is a piece of dried seal-gut, deer-sinew, or twisted bark. The arrows are about thirty inches long, and made of pine or cedar, tipped with six inches of serrated bone, or with two unbarbed bone or iron prongs. I have never seen an Aht arrow with a barbed head.' Spread's Scenes, p. 82. 'Having now to a great extent discarded the use of the traditional tomahawk and spear, many of these weapons are, however, still preserved as heirlooms among them.' Barrett-Leard's Trav., p. 42. 'No bows and arrows.' Generally fight hand to hand, and not with missiles.' Stair's Eviden. in Hud. Bay Co. Rep., 1857, p. 115.

quarrels being put down to their idea, but making of war when an equal number are willing to engage. Their military displays are generally in the nature of attack, and are always made in the morning. Their fighting in war, some years ago, consisted mainly in throwing the skin with which the head of the whale was covered. For slaves are being raised, and the effort is always spent at night and before the alarm is given. Both parties are then in hand fighting with spears and arrows, and on occasions when the signal is given. Their military affairs being in the hands of the chiefs and warrioirs.'-They make use of the dried fins of giants, anointed with oil, for lines, in taking salmon and sea-otters.' Johnstone's Voy., p. 42. 'In a late voyage, the most heads is most praised, and every one they kill.' Prince assured the Scots, after engaging in battles with the chiefs and warriors, that 'the heads of enemies are carried in the hands of every one they kill.'-They make use of the dried fins of giants, anointed with oil, for lines, in taking salmon and sea-otters.' Johnstone's Voy., pp. 54, 78; Jewitt's Nootka, vol. ii., pp. 231-3; B.C. Explor., vol. i., pp. 396-7; Mague's B. C., p. 276.
to Cook, was about noon, in entertaining friends, which by a curious custom, old traditions must carry away what original days was the only way when whisky is not to be had with shell, slate, flint, s of wood and bone, were met with their foes; but fire- and tomahawks, have long have to a less degree the implements. The Nootka th each other, hereditary quarrels being handed down for generations. According to their idea, loss of life in battle can be forgotten only when an equal number of the hostile tribe are killed. Their military tactics consist of stratagem and surprise in attack, and watchfulness in defense. Before engaging in war, some weeks are spent in preparation, which consists mainly of abstinence from women, bathing, scrubbing the skin with briers till it bleeds, and finally painting the whole body jet-black. All prisoners not suitable for slaves are butchered or beheaded. In an attack the effort is always made to steal into the adversary’s camp at night and kill men enough to decide the victory before the alarm can be given. When they fail in this, the battle is seldom long continued, for actual hand-to-hand fighting is not to the Nootka taste. On the rare occasions when it is considered desirable to make overtures of peace, an ambassador is sent with an ornamented pipe, and with this emblem his person is safe. Smoking a pipe together by hostile chiefs also solemnizes a treaty.

Nootka boats are dug out each from a single pine-tree, and are made of all sizes from ten to fifty feet long, the largest accommodating forty or fifty men. Selecting a proper tree in the forest, the aboriginal Nootka fells it with a sort of chisel of flint or elk-horn, three by six inches, fastened in a wooden handle, and struck by a smooth stone mallet. Then the log is split with wooden wedges, and the better piece being selected, it is hollowed out with the aforesaid chisel, a mussel-shell adze, and a bird’s-bone gimlet worked between the two hands. Sometimes, but not always, fire is used as an assistant. The

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**Nootka Battles and Boats.**

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exterior is fashioned with the same tools. The boat is widest in the middle, tapers toward each end, and is strengthened by light cross-pieces extending from side to side, which, being inserted after the boat is soaked in hot water, modify and improve the original form. The bow is long and pointed, the stern square-cut or slightly rounded; both ends are raised higher than the middle by separate pieces of wood painted with figures of birds or beasts, the head on the bow and the tail on the stern. The inside is painted red; the outside, slightly burned, is rubbed smooth and black, and for the whale fishery is ornamented along with gulls with a row of small shells or seal-teeth, but for purposes of war it is painted with figures in white. Paddles are neatly made of hard wood, about five and a half feet long with a leaf-shaped blade of two feet, sharp at the end, and used as a weapon in canoe-fighting. A cross-piece is sometimes added to the handle like the top of a crutch.66

In addition to the implements already named are chests and boxes, buckets, cups and eating-troughs, all of wood, either dug out or pinned together; baskets of twigs and bags of matting; all neatly made, and many of the articles painted or carved, or ornamented with shell work. As among the Haidahs, the dried euclathum is often used as a lamp.67

66 'They have no seats....The rowers generally sit on their hams, but sometimes they make use of a kind of small stool.' [Meeke's Voy.], pp. 363-4. The larger canoes are used for sleeping and eating, being dry and more comfortable than the houses. Cook's Voy. to Pac., vol. ii., pp. 319, 327, and Atlas, pl. 41. 'The most skillful canoe-makers among the tribes are the Nitinats and the Klah-oh-quahts. They make canoes for sale to other tribes.' [Junction's Nar.], pp. 65-71, 75; Sutil y Mezicano, Voy. pp. 39, 133; Lord's Nat., vol. i., p. 144; Vancouver's Voy., vol. i., p. 338. Their canoes 'are believed to supply the pattern after which clipper ships are built.' Magel's Fane. Is., pp. 484, 489. Barret-Lesueur's Trav., p. 50. Colyer, in Jnt. Aff. Dept., 1869, p. 555.

67 Cook's Voy. to Pac., vol. ii., pp. 271, 308, 316, 325, 329-30. Sprout's Scenes, pp. 60-2, 317; Sutil y Mezicano, Voy. p. 129; Lord's Nat., vol. ii., pp. 257-8, which describes a painted and ornamented plate of native copper, some one and a half by two and a half feet, kept with great care in a wooden case, also elaborately ornamented. It was the property of the tribe at Fort

is as a rule black or dark brown, without gloss, coarse or fine, worn long or short, or is tied in a knot on the top; after being well saturated in water, is powdered plentifully with hair powder, and regarded as the crowning ornament of these regions. Both sexes take great pains with their hair, expediting their long tresses, fastening of bark-fibre, decked with

but judging by the chiefs' daughters. [Cook's Voy. to Pac.], vol. ii., p. 125. 'A dark, swarthy countenance, and the hair is seen. There is one woman in the community that wears it short. Now and then one or a few does. The men's beards and whiskers are...hair of the head is at all, or a small thin one on the chin. The hair of the natives is invariably either

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Property of the Nootkas.

of cloth are made of rushes and of pine or cedar bark, which after being soaked is beaten on a plank with a grooved instrument of wood or bone until the fibres are separated. The threads are twisted into cords between the hand and thigh; these cords, hung to a horizontal beam and knotted with finer thread at regular intervals, form the cloth. Thread of the same bark is used with a sharpened twig for a needle. Intercourse with Europeans has modified their manufactures, and checked the development of their native ingenuity. 28

Captain Cook found among the Ahts very "strict notions of their having a right to the exclusive property of everything that their country produces," so that they claimed pay for even wood, water, and grass. The limits of tribal property are very clearly defined, but individuals rarely claim any property in land. Houses belong to the men who combine to build them. Private wealth consists of boats and implements for obtaining food, domestic utensils, slaves, and blankets, the latter being generally the standard by which wealth or price is computed. Food is not regarded as common property, yet any man may help himself to his neighbor's store when needy. The accumulation of property beyond the necessities of life is considered desirable only for the purpose of distributing it in presents on great feast-days, and thereby acquiring a reputation for wealth and liberality; and as these feasts occur frequently, an unsuccessful man may often take a fresh start in the race. Instead of being given away, canoes and blankets are often destroyed, which proves that the motive in this disposal of property is not to favor friends, but merely to appear indifferent to wealth. It is certainly a most Rupert, and was highly prized, and only brought out on great occasions, though its use was not discovered. Meares's Voyage, vol. ii., p. 165.


me tools. The boat isvard each end, and is extending from side to side, boat is soaked in hot originating form. The bow re-cut or slightly round-han the middle by sep-th figures of birds or the tail on the stern. utside, slightly burned, for the whale fishery s with a row of small ses of war it is painted e-cut or slightly round-han the middle by sep-th figures of birds or the tail on the stern. Aside, slightly burned, for the whale fishery s with a row of small ses of war it is painted -e neatly made of hard mng with a leaf-shaped and used as a weapon sometimes added to I66 I already named are nd eating-troughs, all I together; baskets of atly made, and many or ornamented with hs, the dried eulachoing and coarser kinds
remarkable custom, and one that exerts a great influence on the whole people. Gifts play an important part in procuring a wife, and a division of property accompanies a divorce. To enter the ranks of the medicine-men or magicians, or to attain rank of any kind, property must be sacrificed; and a man who receives an insult or suffers any affliction must tear up the requisite quantity of blankets and shirts, if he would retain his honor.\(^\text{69}\) Trade in all their productions was carried on briskly between the different Nootka tribes before the coming of the whites. They manifest much shrewdness in their exchanges; even their system of presents is a species of trade, the full value of each gift being confidently expected in a return present on the next festive occasion. In their intertribal commerce, a band holding a strong position where trade by canoes between different parts may be stopped, do not fail to offer and enforce the acceptance of their services as middlemen, thereby greatly increasing market prices.\(^\text{70}\)

The system of numeration, sufficiently extensive for the largest numbers, is decimal; the numbers to ten having names which are in some instances compounds but not multiples of smaller numbers. The fingers are used to aid in counting. The year is divided into months with some reference to the moon, but chiefly by the fish-seasons, ripening of berries, migrations of birds, and other periodical events, for which the months are named, as: "when the herrings spawn," etc. The unit of measurement in all their productions was carried on briskly between the different Nootka tribes before the coming of the whites. Trade by canoes between different parts may be stopped, do not fail to offer and enforce the acceptance of their services as middlemen, thereby greatly increasing market prices.\(^\text{71}\)


\(^\text{70}\) Judd's Nat., pp. 78-80; Sproat's Scenes, pp. 19, 55, 78-9, 92. Before the adoption of blankets as a currency, they used small shells from the coast bays for coin, and they are still used by some of the more remote tribes. \(^\text{34}\) Gould, in Lord, Geog. Soc. Journ., vol. xxiv., p. 307. "Their acuteness in barter is remarkable." Forbes' Visit, Int., p. 25.

\(^\text{71}\) The Ahts divide the year into thirteen months, or rather moons, and begin with the one that pretty well answers to our November. At the same time, as their names are applied to each actual new moon as it appears, they are not, by half a month and more (sometimes), identical with our calendar.
The fourth division of the Columbia between its mouth to the Dalles, designate all the Oregon wards, from a similarity of the name was restricted to all the bands its mouth to the Dalles. The Skagits are catholic, and the Willamette 'wards, from a similarity of the family lies north and the Columbia between stains. This family lies including in addition to hose of the Willamette'sely resemble each other and also a general resemblance already described, springing food; and although similarities, except along the restless treated as one menting with sculpture and paintings their implements and houses, their chief efforts being made on the posts of the latter, and the wooden masks which they wear in war and some of their dances; but all implements may be more or less carved and adorned according to the artist's fancy. They sometimes paint fishing and hunting scenes, but generally their models exist only in imagination, and their works consequently assume unintelligible forms. There seems to be no evidence that their carved images and complicated paintings are in any sense intended as idols or hieroglyphics. A rude system of heraldry prevails among them, by which some animal is adopted as a family crest, and its figure is painted or embroidered on canoes, paddles, or blankets.

To the Nootka system of government the terms patriarchal, hereditary, and feudal have been applied. There is no confederation, each tribe being independent of all the rest, except as powerful tribes are naturally dominant over the weak. In each tribe the head chief's rank is hereditary by the male line; his grandeur is displayed on great occasions, when, decked in all his finery, he is the central figure. At the frequently recurring feasts of state he occupies the seat of honor; presides at all councils of the tribe, and is respected and highly honored by all; but has no real authority over any but his slaves. Between the chief, or king, and the people is a nobility, in number about one fourth of the whole tribe, composed of several grades, the highest being partially hereditary, but also, as are all the lower grades, obtainable by feats


22 They show themselves ingenious sculptors. They not only preserve, with great exactness, the general character of their own faces, but finish the more minute parts, with a degree of accuracy in proportion, and neatness in execution.' Cook's Voy. to Pac., vol. ii., pp. 32-17, and Atlas, pl. 48; Lord's Nat., vol. i., pp. 164-5, vol. ii., pp. 257-8, and cut, p. 103; Magie's Vase. Ist., pp. 444-7, 484; Magie's B. C., cut on p. 274.
of valor or great liberality. All chieftains must be confirmed by the tribe, and some of them appointed by the king; each man's rank is clearly defined in the tribe, and corresponding privileges strictly insisted on. There are chiefs who have full authority in warlike expeditions. Harpooneers also form a privileged class, whose rank is handed down from father to son. This somewhat complicated system of government nevertheless sits lightly, since the people are neither taxed nor subjected to any laws, nor interfered with in their actions. Still, long-continued custom serves as law and marks out the few duties and privileges of the Nootka citizen. Stealing is not common except from strangers; and offenses requiring punishment are usually avenged—or pardoned in consideration of certain blankets received—by the injured parties and their friends, the chiefs seeming to have little or nothing to do in the matter. 73

73 In an Aht tribe of two hundred men, perhaps fifty possess various degrees of acquired or inherited rank; there may be as many slaves; the remainder are independent members.
Slavery is practiced by all the tribes, and the slave-trade forms an important part of their commerce. Slaves are about the only property that must not be sacrificed to acquire the ever-desired reputation for liberality. Only rich men—according to some authorities only the nobles—may hold slaves. War and kidnapping supply the slave-market, and no captive, whatever his rank in his own tribe, can escape this fate, except by a heavy ransom offered soon after he is taken, and before his whereabouts becomes unknown to his friends.

Children of slaves, whose fathers are never known, are forever slaves. The power of the owner is arbitrary and unlimited over the actions and life of the slave, but a cruel exercise of his power seems of rare occurrence, and, save the hard labor required, the material condition of the slave is but little worse than that of the common free people, since he is sheltered by the same roof and partakes of the same food as his master. Socially the slave is despised; his hair is cut short, and his very name becomes a term of reproach. Female slaves are prostituted for hire, especially in the vicinity of white settlements. A runaway slave is generally seized and resold by the first tribe he meets.

The Nootka may have as many wives as he can buy, but as prices are high, polygamy is practically restricted to the chiefs, who are careful not to form alliances with

Subjects. *Jewitt’s Jour.*, pp. 138-9, 47, 69, 73, *Jewitt’s Voy.*, pp. 220-1. *‘There is no code of laws, nor do the chiefs possess the power or means of maintaining a regular government; but their personal influence is nevertheless very great with their followers.’* *Jomnon*, in *Jewitt’s Voy.*, vol. xxiv., p. 246.

*‘Usually kindly treated, eat of the same food, and live as well as their masters.’* *Maquinna had nearly fifty, male and female, in his house.* *Jewitt’s Jour.*, pp. 73-4. *Meares states that slaves are occasionally sacrificed and feasted upon.* *Voy.,* p. 235. *The Newetsée tribe nearly exterminated by kidnappers.* *Jewitt’s Voy.*, p. 242. *‘An owner might bring half a dozen slaves out of his house and kill them publicly in a row without any notice being taken of the atrocity. But the slave, as a rule, is not harshly treated.’* *Of the smaller tribes at the north of the Island are practically regarded as slave-breeding tribes, and are attacked periodically by stronger tribes.* *The American shore of the strait is also a fruitful source of slaves.* *Jomnon’s Scenes*, p. 89-92. *‘They say that one Flathead slave is worth more than two Roundheads.’* *Rept. Vol. Ag.*, 1857, p. 3-7; *Mayne’s B. C.*, p. 284; *Gowd, in Leed. Geog. Soc. Jour.*, vol. xvii., p. 296; *Leed’s Nat.,* vol. 1., pp. 154-5, 160; *Jewitt’s Voy.*, p. 220; *Suid y Mexicano, Voy.,* p. 131; *Mayne’s Vues, Isb.,* pp. 431, 442, 470-1.
families beneath them in rank. Especially particular as
to rank are the chiefs in choosing their first wife, always
preferring the daughters of noble families of another tribe.
Courtship consists in an offer of presents by the lover to
the girl’s father, accompanied generally by lengthy speech-
es of friends on both sides, extolling the value of the man
and his gift, and the attractions of the bride. After the
bargain is concluded, a period of feasting follows if the
parties are rich, but this is not necessary as a part of
the marriage ceremony. Betrothals are often made by
parents while the parties are yet children, mutual de-
posits of blankets and other property being made as
securities for the fulfillment of the contract, which is
rarely broken. Girls marry at an average age of sixteen.
The common Nootka obtains his one bride from his own
rank also by a present of blankets, much more humble
than that of his rich neighbor, and is assisted in his
outvories by perhaps a single friend instead of being
followed by the whole tribe. Courtship among this class
is not altogether without the attentions which render it
so charming in civilized life; as when the fond girl lov-
ingly caresses and searches her lover’s head, always giv-
ing him the fattest of her discoveries. Wives are not
ill treated, and although somewhat overworked, the di-
vision of labor is not so oppressive as among many
Indian tribes. Men build houses, make boats and im-
plements, hunt and fish; women prepare the fish and
game for winter use, cook, manufacture cloth and clothe-
ing, and increase the stock of food by gathering berries
and shell-fish; and most of this work among the richer
class is done by slaves. Wives are consulted in matters
of trade, and in fact seem to be nearly on terms of equal-
ity with their husbands, except that they are excluded
from some public feasts and ceremonies. There is much
reason to suppose that before the advent of the whites, the
Nootka wife was comparatively faithful to her lord, that
chastity was regarded as a desirable female quality, and of-
fenses against it severely punished. The females so freely
brought on board the vessels of early voyagers and offered
to the men, were perhaps prostituted for gain, so that their
virtues are never known. Women are allowed to rear about
or three children, and commonly breast-feed them, frequenty preventing them from having
abortions. Pregnancy is not a tedious event. The male child is afterwards frequently
sent to his mother until three or four months of age begins to learn the art of live. Children are not cont-
stantly breast-fed, and are regarded by both mother and father affection and pride. Girls are
confined for several days, after birth, and are not seen except in their mother’s presence. The
children do not assist in the ordinary labors of the family. They are not brought up to the
work of the tribe, and never take an active part in the public ceremonies of the people.

73 'The women go to bed first, and
breakfast,' p. 52. 'The condition of the
inferiority of the women,' p. 93. 'Their female
separate place for lying-in. The woman
among feather, ' p. 95. 'They suckle on
who was known to have lost her virginal
favourable marriage, and a chief for such a lapse,' p. 95. In case of a separation, the children go with the mother. Polyandry among the Ahts,' p. 99. 'When young is much greater than
the number of wives permitted,' p. 99. 'Taws no puede hacer uso de sus datos de la luna,' 'Solders y Mexico' no particular respect in any situation. Persons of the same crest are not a son, the eldest son.' 'Ad
to the men, were perhaps slaves, who are everywhere prostituted for gain, so that the fathers of their children are never known. Women rarely have more than two or three children, and cease bearing at about twenty-five, frequently preventing the increase of their family by abortions. Pregnancy and childbirth affect them but little. The male child is named at birth, but his name is afterwards frequently changed. He is suckled by the mother until three or four years old, and at an early age begins to learn the arts of fishing by which he is to live. Children are not quarrelsome among themselves, and are regarded by both parents with some show of affection and pride. Girls at puberty are closely confined for several days, and given a little water but no food; they are kept particularly from the sun or fire, to see either of which at this period would be a lasting disgrace. At such times feasts are given by the parents. Divorces or separations may be had at will by either party, but a strict division of property and return of betrothal presents is expected, the woman being allowed not only the property she brought her husband, and articles manufactured by her in wedlock, but a certain proportion of the common wealth. Such property as belongs to the father and is not distributed in gifts during his life, or destroyed at his death, is inherited by the eldest son. 73

73 'The women go to bed first, and are up first in the morning to prepare breakfast,' p. 52. 'The condition of the Aht women is not one of unseemly inferiority,' p. 53. 'Their female relations act as midwives. There is no separate place for lying-in. The child, on being born, is rolled up in a mat among feathers.' 'They suckle one child till another comes,' p. 94. 'A girl who was known to have lost her virtue, lost with it one of her chances of a favourable marriage, and a chief . . . would have put his daughter to death for such a lapse,' p. 86. 'In case of a separation, if the parties belong to different tribes, the children go with the mother, p. 86. 'No traces of the existence of polyandry among the Ahts,' p. 99. 'The personal modesty of the Aht woman when young is much greater than that of the men,' p. 315. 'A girl who was known to have lost her virtue, lost with it one of her chances of a favourable marriage, and a chief . . . would have put his daughter to death for such a lapse,' p. 86. 'In case of a separation, if the parties belong to different tribes, the children go with the mother, p. 86. 'No traces of the existence of polyandry among the Ahts,' p. 99. 'The personal modesty of the Aht woman when young is much greater than that of the men,' p. 315. 'A girl who was known to have lost her virtue, lost with it one of her chances of a favourable marriage, and a chief . . . would have put his daughter to death for such a lapse,' p. 86. 'In case of a separation, if the parties belong to different tribes, the children go with the mother, p. 86. 'No traces of the existence of polyandry among the Ahts,' p. 99. 'The personal modesty of the Aht woman when young is much greater than that of the men,' p. 315. 'A girl who was known to have lost her virtue, lost with it one of her chances of a favourable marriage, and a chief . . . would have put his daughter to death for such a lapse,' p. 86. 'In case of a separation, if the parties belong to different tribes, the children go with the mother, p. 86. 'No traces of the existence of polyandry among the Ahts,' p. 99. 'The personal modesty of the Aht woman when young is much greater than that of the men,' p. 315. 'A girl who was known to have lost her virtue, lost with it one of her chances of a favourable marriage, and a chief . . . would have put his daughter to death for such a lapse,' p. 86. 'In case of a separation, if the parties belong to different tribes, the children go with the mother, p. 86. 'No traces of the existence of polyandry among the Ahts,' p. 99. 'The personal modesty of the Aht woman when young is much greater than that of the men,' p. 315. 'A girl who was known to have lost her virtue, lost with it one of her chances of a favourable marriage, and a chief . . . would have put his daughter to death for such a lapse,' p. 86. 'In case of a separation, if the parties belong to different tribes, the children go with the mother, p. 86. 'No traces of the existence of polyandry among the Ahts,' p. 99. 'The personal modesty of the Aht woman when young is much greater than that of the men,' p. 315. 'A girl who was known to have lost her virtue, lost with it one of her chances of a favourable marriage, and a chief . . . would have put his daughter to death for such a lapse,' p. 86. 'In case of a separation, if the parties belong to different tribes, the children go with the mother, p. 86. 'No traces of the existence of polyandry among the Ahts,' p. 99. 'The personal modesty of the Aht woman when young is much greater than that of the men,' p. 315.
From the middle of November to the middle of January, is the Nootka season of mirth and festivity, when nearly the whole time is occupied with public and private gayety. Their evenings are privately passed by the family group within doors in conversation, singing, joking, boasting of past exploits, personal and tribal, and teasing the women until bed-time, when one by one they retire to rest in the same blankets worn during the day.

Swimming and trials of strength by hooking together the little fingers, or scuffling for a prize, seem to be the only out-door amusements indulged in by adults, while the children shoot arrows and hurl spears at grass figures of birds and fishes, and prepare themselves for future conflicts by cutting off the heads of imaginary enemies modeled in mud.

To gambling the Nootkas are passionately addicted, but their games are remarkably few and uniform. Small bits of wood compose their entire paraphernalia, sometimes used like dice, when the game depends on the side turned up; or passed rapidly from hand to hand, when the gamester attempts to name the hand containing the trump stick; or again concealed in dust spread over a blanket and moved about by one player that the rest may guess its location. In playing they always form a circle seated on the ground, and the women rarely if ever join the game. They indulge in smoking, the only pipes of the plain cedar, filled now with tobacco to lessen its intensity, is passed round after a manner in serious ceremonies that are frequent.

But the Nootka amusements, given by the richer, evening during the season employed ceremoniously to a feast, and that has been first cleared of its furniture with mats. As in counting trophies the people go early to secure their place being near the door. This is repeatedly sent for; on a name, and assigned a place in the corner of the hall the first fish by the wives of the chiefs, pieces larger or smaller, and they can not be eaten must be formed which swells the belly bursting. Eating is followed by oratory being addressed to the crowd with their fine voices, then the floor is cleared for dancing by the black and vermilion, for who give the step, which is
ing, the only pipes of their own manufacture being of plain cedar, filled now with tobacco by those who can afford it, but in which they formerly smoked, as it is supposed, the leaves of a native plant—still mixed with tobacco to lessen its intoxicating properties. The pipe is passed round after a meal, but seems to be less used in serious ceremonies than among eastern Indian nations.

But the Nootka amusement par excellence is that of feasts, given by the richer classes and chiefs nearly every evening during ‘the season.’ Male and female heralds are employed ceremoniously to invite the guests, the house having been first cleared of its partitions, and its floor spread with mats. As in countries more civilized, the common people go early to secure the best seats, their allotted place being near the door. The élite come later, after being repeatedly sent for; on arrival they are announced by name, and assigned a place according to rank. In one corner of the hall the fish and whale-blubber are boiled by the wives of the chiefs, who serve it to the guests in pieces larger or smaller, according to their rank. What cannot be eaten must be carried home. Their drink ordinarily is pure water, but occasionally berries of a peculiar kind, preserved in cakes, are stirred in until a froth is formed which swells the body of the drinker nearly to bursting. Eating is followed by conversation and speech-making, oratory being an art highly prized, in which, with their fine voices, they become skilful. Finally, the floor is cleared for dancing. In the dances in which the crowd participate, the dancers, with faces painted in black and vermilion, form a circle round a few leaders who give the step, which consists chiefly in jumping with

275-6; Pemberton’s Vanc. Isl., p. 134; Macfie’s Vanc. Isl., p. 444; Barrett-Lennard’s Trav., p. 53.


84 The Indian never invites any of the same crest as himself. Macfie’s Vanc. Isl., 445. ‘They are very particular about whom they invite to their feasts, and, on great occasions, men and women feast separately, the women always taking the precedence.’ Duncan, in Mayne’s B. C., pp. 263-6; Sproat’s Scenes, pp. 59-63.

85 Lord’s Nat., vol. i., pp. 239-60.
both feet from the ground, brandishing weapons or bunches of feathers, or sometimes simply bending the body without moving the feet. As to the participation of women in these dances, authorities do not agree. In a sort of conversational dance all pass briskly round the room to the sound of music, praising in exclamations the building and all within it, while another dance requires many to climb upon the roof and there continue their motions. Their special or character dances are many, and in them they show much dramatic talent. A curtain is stretched across a corner of the room to conceal the preparations, and the actors, fantastically dressed, represent personal combats, hunting scenes, or the actions of different animals. In the seal-dance naked men jump into the water and then crawl out and over the floors, imitating the motions of the seal. Indecent performances are mentioned by some visitors. Sometimes in these dances men drop suddenly as if dead, and are at last revived by the doctors, who also give dramatic or magic performances at their houses; or they illuminate a wax moon out on the water, and make the natives believe they are communing with the man in the moon. To tell just where amusement ceases and solemnity begins in these dances is impossible.

Birds' down forms an important item in the decoration at dances, especially at the reception of strangers. All dances, as well as other ceremonies, are accompanied by continual music, instrumental and vocal. The instruments are: boxes and benches struck with sticks; a piece of tar from the side and beaten with oil; a rattle made of dried sea pebbles; a whistle of dried bone with a hole, which like the Indian flute gives a long and a bunch of muscle-skin. Their songs are monotonous, of the more spirited men according to the taste of the occasion. Feasts are given periodically; distant tribes attend, and distributions of property is made; a gift is offered, etiquette is rudely from the donor.

Among the miscellaneous authorities already quoted. Daily bathing is not being used. Only their mothers to make their property are moved from a plank platform built against the house. Indians near Bute Inlet wear a strap across the forehead but close and depend of the chance blow must be making.

82 'I have never seen an Indian woman dance at a feast, and believe it is seldom if ever done.' Mayne's B. C., pp. 207-9. The women generally 'form a separate circle, and chant and jump by themselves.' Grant, in Loud. Geog. Soc. Jour., vol. xxi., p. 306. 'As a rule, the men and women do not dance together; when the men are dancing the women sing and beat time,' but there is a dance performed by both sexes. Sprout's Scenes, pp. 65-7. 'On other occasions a male chief will invite a party of female guests to share his hospitality.' Mayne's B. C., p. 431. 'Las naciones hayan desayuchas que son; rara vez se prestan á esta diversion.' Sudly y Mexicana, Vance, p. 152.

83 'La decencia obliga á pasar en silencio los bailes obscenos de los Mischimis (common people), especialmente el del impotente á causa de la edad, y el del pobre que no ha podido casarse.' Sudly y Mexicana, Vance, pp. 151-2, 18; Mayne's B. C., pp. 432-7; Sprout's Scenes, pp. 65-71; Mayne's B. C., pp. 266-7; Jewitt's Nar., p. 389; Grant, in Loud. Geog. Soc. Jour., vol xxvii., p. 306; Cornusis' New El Dorado, pp. 99-103.
shung weapons or bunching the body with- partipation of women or agree.  

In a sort of iskyly round the room to exclamations the builder dance requires many continue their motions. are many, and in them.

A curtain is stretched round the preparations. represent personal actions of different ani- men jump into the water floors, imitating the performances are met- times in these dances and are at last revived natic or magic performance illuminate a wax moon natives believe they are the moon. To tell just lemnity begins in these own forms an important especially at the recept- as well as other cere- nal music, instrumental re; boxes and benches

struck with sticks; a plank hollowed out on the under side and beaten with drum-sticks about a foot long; a rattle made of dried seal-skin in the form of a fish, with pebbles; a whistle of deer-bone about an inch long with one hole, which like the rattle can only be used by chiefs; and a bunch of muscle-shells, to be shaken like castanets.

Their songs are monotonous chants, extending over but few notes, varied by occasional howls and whoops in some of the more spirited melodies, pleasant or otherwise, according to the taste of the hearer. Certain of their feasts are given periodically by the head chiefs, which distant tribes attend, and during which take place the distributions of property already mentioned. Whenever a gift is offered, etiquette requires the recipient to snatch it rudely from the donor with a stern and surly look.

Among the miscellaneous customs noticed by the different authorities already quoted, may be mentioned the following. Daily bathing in the sea is practiced, the vapor- bath not being used. Children are rolled in the snow by their mothers to make them hardy. Camps and other property are moved from place to place by piling them on a plank platform built across the canoes. Whymper saw Indians near Bute Inlet carrying burdens on the back by a strap across the forehead. In a fight they rarely strike but close and depend on pulling hair and scratching; a chance blow must be made up by a present. Invitations

...
COLUMBIANS.

Out of doors there is no native gesture of salutation, but in the houses a guest is motioned politely to a couch; guests are held sacred, and great ceremonies are performed at the reception of strangers; all important events are announced by heralds. Friends sometimes saunter along hand in hand. A secret society, independent of tribe, family, or crest, is supposed by Sproat to exist among them, but its purposes are unknown. In a palaver with whites the orator holds a long white pole in his hand, which he sticks occasionally into the ground by way of emphasis. An animal chosen as a crest must not be shot or ill-treated in the presence of any wearing its figure; boys recite portions of their elders' speeches as declamations; names are changed many times during life, at the will of the individual or of the tribe.

In sorcery, witchcraft, prophecy, dreams, evil spirits, and the transmigration of souls, the Nootkas are firm believers, and these beliefs enable the numerous sorcerers of different grades to acquire great power in the tribes by their strange ridiculous ceremonies. Most of their tricks are transparent, being deceptions worked by the aid of confederates to keep up their power; but, as in all religions, the votary must have some faith in the efficacy of their incantations. The sorcerer, before giving a special demonstration, retires apart to meditate. After spending some time alone in the forests and mountains, fasting and lacerating the flesh, he appears suddenly before the tribe, emaciated, wild with excitement, clad in a strange costume, grotesquely painted, and wearing a hideous mask. The scenes that ensue are indescribable, but the aim seems to be to commit all the wild freaks that a maniac's imagination may devise, accompanied by the most unearthly yells which can terrify the heart. Live dogs and dead human bodies are seized and torn by their teeth; but, at least in later times, they seem not to attack the living, and their performances are somewhat less horrible and bloody than the wild orgies of the northern tribes. The sorcerer is

...
often repeated, salutation, but to a couch; salutaries are performed on all important events, sometimes saunter independently of it to exist among them.

In a palaver, the pole in his ground by a crest must of any wearing elders' speeches my times during the tribe.

Dreams, evil spirits. Nootkas are firm in their power in matters of prophecy and witchcraft; and all chiefs in times of perplexity practice fasting and laceration. Dreams are believed to be the visits of spirits or of the wandering soul of some living party, and the unfortunate Nootka boy or girl whose blubber-loaded stomach causes uneasy dreams, must be properly hacked, scorched, smothered, and otherwise tormented until the evil spirit is appeased. Whether or not these people were cannibals, is a disputed question, but there seems to be little doubt that slaves have been sacrificed and eaten as a part of their devilish rites.

I have seen the sorcerers at work a hundred times, but they use so many charms, which appear to me ridiculous,—they sing, howl, and gesture in so extravagant a manner, and surround their office with such dread and mystery,—that I am quite unable to describe their performances,' pp. 169-70. 'An unlucky dream will stop a sale, a treaty, a fishing, hunting, or war expedition,' p. 175. 'A chief, offered a piece of tobacco for allowing his portrait to be made, said it was a small reward for risking his life.' Sprout's 'Nootka,' pp. 169-70. A chief, offered a piece of tobacco for allowing his portrait to be made, said it was a small reward for risking his life. 'Nootka's Wood,' p. 290. Shrewd individuals impose on their neighbors by pretending to receive a revelation, telling them where fish or berries are most abundant. Description of initiatory ceremonies of the sorcerers. 'Moyle's Trav.,' pp. 446, 453-7, 451. 'Nootka's Jour.,' pp. 98-9. A brave prince goes to a distant lake, jumps from a high rock into the water, and rubs all the skin off his face with pieces of rough bark, amid the applause of his attendants. Description of king's prayers, and ceremonies to bring rain. 'Salish & Mexican,' 'Verse,' pp. 145-6, 35. 'Candidates are thrown into a state of insensibility before their initiation.' 'Medicine,' in 'Hutchins' Col. Mag., vol. v., pp. 227-8; Barrett-Lennard's 'Trav.,' pp. 51-3; California, 'Notices,' pp. 61-85.

They brought for sale 'human skulls, and hands not yet quite stripped of the flesh, which they made our people plainly understand they had eaten; and, indeed, some of them had evident marks that they had been upon the fire.' 'Cook's Voy. to Pac.,' vol. ii., p. 271. Slaves are occasionally sacrificed and feasted upon. 'Moore's Voy.,' p. 255. 'No todos habian comido carne humana, ni en todo tiempo, sino solamente los guerreros mas animosos quando se preparaban para salir a campea.' 'Parece indudable que estos salvages han sido antropofagos.' 'Salish & Mexican,' 'Verse,' p. 180. 'At Nootka Sound, and at the Sandwich Islands, Ledyard witnessed instances of cannibalism. In both places he saw human flesh prepared for food.' 'Sparks' Life of Ledyard, p. 74; 'Carnabys' New El Dorado, pp. 104-6. 'Cannibalism, although unknown among the Indians of the Columbia, is practised by the savages on the coast to the northward.' 'Coz's Adven.,' vol. i., pp. 310-11. The cannibal ceremonies quoted by Macfie and referred to Vancouver Island, probably were intended for the Haidas farther north. 'Verse,' vol. iv., p. 454. A slave, as late as 1850, was drawn up and down a pole by a hook through the
The Nootkas are generally a long-lived race, and from the beginning to the failing of manhood undergo little change in appearance. Jewitt states that during his captivity of three years at Nootka Sound, only five natural deaths occurred, and the people suffered scarcely any disease except the colic. Sproat mentions as the commonest diseases; bilious complaints, dysentery, a consumption which almost always follows syphilis, fevers, and among the aged, ophthalmia. Accidental injuries, as cuts, bruises, sprains, and broken limbs, are treated with considerable success by means of simple salves or gums, cold water, pine-bark bandages, and wooden splints. Natural pains and maladies are invariably ascribed to the absence or other irregular conduct of the soul, or to the influence of evil spirits, and all treatment is directed to the recall of the former and to the appeasing of the latter. Still, so long as the ailment is slight, simple means are resorted to, and the patient is kindly cared for by the women; as when headache, colic, or rheumatism is treated by the application of hot or cold water, hot ashes, friction, or the swallowing of cold teas made from various roots and leaves. Nearly every disease has a specific for its cure. Oregon grape and other herbs cure syphilis; wasp-nest powder is a tonic, and blackberries an astringent; hemlock bark forms a plaster, and dog-wood bark is a strengthener; an infusion of young pine cones or the inside scrapings of a human skull prevent too rapid family increase, while certain plants facilitate abortion. When a sickness becomes serious, the sorcerer or medicine-man is called in and incantations begin, more or less noisy according to the amount of the prospective fee for

The women go to bed first, eat breakfast, p. 52. The condition inferiority, p. 93. Their female sex is separated from the males. They are brought up in a separate place for lying-in. The dogs suckle on their mother until three or four months of age. Children are not orphans, and are regarded by both sexes with affection and pride. Girls are confined for several days, as a penalty for using food; they are kept parted to see either of which of them is the more graceful. At such times for the occasion, Divorces or separations of the marriage party, but a strict division of the betrothal presents is expected for the marriage. not only the property shared by the commonwealth, but a portion of the common wealth belongs to the father and is consumed by his life, or destroyed at his death, or eldest son.

73 'The women go to bed first, and afterwards devoured. Mediones, in Hotchk. Cal. Mem., vol v., p. 23. L'anthropophagie a été longtemps en usage . . . et peut-être y existe-t-on encore . . . Le chef Maquina . . . trait un prisonnier à chaque lune nouvelle. . . tous les chefs étaient invités à cette horrible fête.' Meyer, Explor., tom. ii., p. 345. 'It is not improbable that the suspicion that the Nootkans are cannibals may be traced to the practice of some custom analogous to the Tiet-tuklah of the Haid tribes. Seaton, in Loud., term. Se. Jour., vol. xi., pp. 221-4. 'The horrid practice of sacrificing a victim is not annual, but only occurs either once in three years or else at uncertain intervals.' Sprout's Scenes, p. 156.
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Sound, only five natural
suffered scarcely any dis-
sions as the common-
lysentery, a consumption
fhevers, and among
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herbs cure syphilis;
blackberries an astring-
er, and dog-wood bark
young pine cones or
skull prevent too rapid
nts facilitate abortion.
, the sorcerer or medi-
ions begin, more or less
of the prospective fee

and the number of relatives and friends who join in the
uproar. A very poor wretch is permitted to die in com-
parative quiet. In difficult cases the doctor, wrought up
to the highest state of excitement, claims to see and hear
the soul, and to judge of the patient's prospects by its
position and movements. The sick man shows little
fortitude, and abandons himself helplessly to the doctor's
ridiculous measures. Failing in a cure, the physician
gets no pay, but if successful, does not fail to make a
large demand. Both the old and the helplessly sick are
frequently abandoned by the Ahts to die without aid in
the forest. 90

After death the Nootka's body is promptly put away;
slave's body is unceremoniously thrown into the wa-
ter; that of a freeman, is placed in a crouching posture,
their favorite one during life, in a deep wooden box, or
in a canoe, and suspended from the branches of a tree,
eposited on the ground with a covering of sticks and
stones, or, more rarely, buried. Common people are usu-
ally left on the surface; the nobility are suspended from
trees at heights differing, as some authorities say, accord-
ing to rank. The practice of burning the dead seems
also to have been followed in some parts of this region.
Each tribe has a burying-ground chosen on some hill-
side or small island. With chiefs, blankets, skins, and
other property in large amounts are buried, hung up
about the grave, or burned during the funeral ceremo-
nies, which are not complicated except for the highest
officials. The coffins are often ornamented with carv-

90 Rheumatism and paralysis are rare maladies. 'Syphilis is probably
indigenous. Amputation, blood-letting, and metallic medicine not employed.
Medicines to produce love are numerous. 'Young and old of both sexes are
exposed when afflicted with lingering disease.' Sprout's Socres, pp. 251-7, 282,
213-4. 'Headache is cured by striking the part affected with small branches
of the spruce tree.' Doctors are generally chosen from men who have
themselves suffered serious maladies. Macfie's Vanl. Isl., pp. 418-40. 'Their
cure for rheumatism or similar pains ... is by cutting or scarifying the part
affected.' Jevitt's Nar., p. 142. 'They are sea sick on European vessels,
Poole's Q. Char. Isl., p. 81. Description of ceremonies. Seanc, in Mayne's
B. C., pp. 261-3, 304. 'The patient is put to bed, and for the most part
starved, lest the food should be consumed by his internal enemy.' 'The
warm and steam bath is very frequently employed.' Meleius, in Hutchins's
nings or paintings of the deceased man’s crest, or with rows of shells. When a death occurs, the women of the tribe make a general howl, and keep it up at intervals for many days or months; the men, after a little speech-making, keep silent. The family and friends, with blackened faces and hair cut short, follow the body to its last resting-place with music and other manifestations of sorrow, generally terminating in a feast. There is great reluctance to explain their funeral usages to strangers; death being regarded by this people with great superstition and dread, not from solicitude for the welfare of the dead, but from a belief in the power of departed spirits to do much harm to the living.

The Nootka character presents all the inconsistencies observable among other American aborigines, since there is hardly a good or bad trait that has not by some observer been ascribed to them. Their idiosyncracies as a race are perhaps best given by Sproat as “want of observation, a great deficiency of foresight, extreme fickleness in their passions and purposes, habitual suspicion, and a love of power and display; added to which may be noticed their ingratitude and revengeful disposition.

The custom of burning or burying property is wholly confined to chiefs. ‘Night is their time for interring the dead.’ Buffon tricks, with a feast and dance, formed part of the ceremony. *Jesuit’s Nar.*., pp. 105, 111-2, 136. At Valdes Island, ‘we saw two sepulchres built with plank about five feet in height, seven in length, and four in breadth. These boards were curiously perforated at the ends and sides, and the tops covered with loose pieces of plank; inclosed evidently the relics of many different bodies. *Vancouver’s Voy.,* vol. i., pp. 338-9. ‘The coffin is usually an old canoe, lashed round and round, like an Egyptian mummy-case.’ *Lord’s Nat.,* vol. i., p. 170. ‘There is generally some grotesque figure painted on the outside of the box, or roughly sculptured out of wood and placed by the side of it. For some days after death the relatives burn salmon or venison before the tomb.’ ‘They will never mention the name of a dead man.’ *Grand, to Lond. Geog. Soc. Jour.,* vol. xxvii., pp. 301-3. ‘As a rule, the Indians burn their dead, and then bury the ashes.’ ‘It was at one time not uncommon for Indians to desert forever a lodge in which one of their family had died.’ *Mugge’s B.C.,* pp. 571-2, with cut of graves. For thirty days after the funeral, dirges are chanted at sunrise and sunset. *Mugge’s Voy. B.C.,* pp. 447-8. Children frequently, but grown persons never, were found hanging in trees. *Mugge’s Voy.,* p. 261; *Sprouts’ Tour.,* pp. 258-9. The bodies of chiefs are hung in trees on high mountains, while those of the commons are buried, that their souls may have a shorter journey to their residence in a future life. *Sailly Maclure, Voy.,* pp. 139-40. ‘The Indians never inter their dead.’ and rarely burn them. *Barrell’s Trav.,* p. 51.
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of power over the property of his

their readiness for war, and revolting indifference to

human suffering.’ These qualities, judged by civilized

stands censurable, to the Nootka are praiseworthy,

while contrary qualities are to be avoided. By a strict

application, therefore, of ‘put yourself in his place’ prin-

ciples, to which most ‘good Indians’ owe their reputation,

Nootka character must not be too harshly condemned.

They are not, so far as physical actions are concerned, a

remarkably lazy people, but their minds, although intel-

ligent when aroused, are averse to effort and quickly

fatigued; nor can they comprehend the advantage of con-

tinued effort for any future good which is at all remote.

What little foresight they have, has much in common

with the instinct of beasts. Ordinarily, they are quiet

and well behaved, especially the higher classes, but when

once roused to anger, they rage, bite, spit and kick with-

out the slightest attempt at self-possession. A serious of-

fense against an individual, although nominally pardoned

in consideration of presents, can really never be com-

pletely atoned for except by blood; hence private, family,

and tribal feuds continue from generation to generation.

Women are not immodest, but the men have no shame.

Stealing is recognized as a fault, and the practice as be-

tween members of the same tribe is rare, but skillful pil-

fering from strangers, if not officially sanctioned, is ex-

tensively carried on and much admired; still any prop-

erty confided in trust to a Nootka is said to be faithfully

returned. To his wife lie is kind and just; to his chil-


dren affectionate. Efforts for their conversion to foreign

religions have been in the highest degree unsuccessful.”

91 As light-fingered as any of the Sandwich Islanders. Of a quiet, phleg-

matic, and inactive disposition. ‘A docile, courteous, good-natured people

... but quick in resenting what they look upon as an injury; and, like most

other passionate people, as soon forgetting it.’ Not curious; indolent; gen-

erally fair in trade, and would steal only such articles as they wanted for

some purpose. Cook’s Voy. to Pac., vol. ii., pp. 36-19, 19, 36. ‘There are such

he name or title of Acwek, and to abhor;

etc., punishes with

nine years old, is punished with

is a dispute with one of his own

months, consisting of blankets, skins,

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months, consisting of blankets, skins,
The Sound Indians, by which term I find it convenient to designate the nations about Puget Sound, constitute the third family of the Columbian group. In this division I include all the natives of that part of Washington which lies to the west of the Cascade Range, except a strip from twenty-five to forty miles wide along the north bank of the Columbia. The north-eastern section of this territory, including the San Juan group, Whidbey Island, and the region tributary to Bellingham Bay, is the home of the Nooksak, Lummi, Samish and Skagit nations, whose neighbors and constant harassers on the north are the fierce Kwantulns and Cowichins of the Nootka family about the mouth of the Fraser. The central section, comprising the shores and islands of Admiralty Inlet, Itd Canal, and Puget Sound proper, is occupied by numerous tribes with variously spelled names, mostly terminating in misch, which names, with all their orthographic diversity, have been given generally to the streams on whose banks the different nations dwelt. All these tribes may be termed the Nisqually nation, taking the name from the most numerous and best-known of the tribes located about the head of the sound. The Clallams inhabit the eastern portion of the peninsula between the sound and the Pacific. The western extremity of the same peninsula, terminating at Cape Flattery, is occupied by the Classsets or Makaks; nations.  

- Domenico's Deserts, vol, i., p. 88. The Nittinahts given to aggressive war, and consequently 'bear a bad reputation.' Wymper's About, p. 74. Not brave, and a slight repulse daunts them. 'Sincere in his friendship, kind to his wife and children, and devotedly loyal to his own tribe,' p. 51. In sickness and approaching death, the savage always becomes melancholy,' p. 152. Sprott's Scenes, pp. 30, 33, 54, 91, 119-24, 150-63, 187, 216. 'Conux and Yuelotah follows very savage and uncivilized dogs,' and the Nootkas not to be trusted. Cruel, bloodthirsty, treacherous and cowardly.' Grant, in Lond. Geog. Soc. Jour., vol. xxvii., pp. 291-6. The Spaniards gave the Nootocks a much better reputation than voyagers of other nations. Nels y Mesiama, Vigo, pp. 26, 31-2, 57-9, 63, 99, 107, 133, 140-51, 154-6; Forbes' Vane, Id., pp. 28, 36; Roderick's Vane, Id., pp. 173-3. The Ulenms 'are a band of lawless pirates and robbers, levying blackmail on all the surrounding tribes.' Barrett-Lennard's Trav., p. 43. 'Bold and ferocious, sly and reserved, not easily provoked, but revengeful.' Sprott's Life of Aposard, p. 72. 'The Toets have 'all the vices of the coast tribes' with 'none of the redeeming qualities of the interior nations.' Anderson, in Hist. Maj., vol. vii., p. 78.
while the Chehalis and Cowlitz nations are found on the Chehalis River, Gray Harbor, and the upper Cowlitz. Excluding a few bands on the headwaters of streams that rise in the vicinity of Mount Baker, the Sound family belongs to the coast fish-eating tribes rather than to the hunters of the interior. Indeed, this family has so few marked peculiarities, possessing apparently no trait or custom not found as well among the Nootkas or Chinooks, that it may be described in comparatively few words. When first known to Europeans they seem to have been far less numerous than might have been expected from the extraordinary fertility and climatic advantages of their country; and since they have been in contact with the whites, their numbers have been reduced,—chiefly through the agency of small-pox and ague,—even more rapidly than the nations farther to the north-west.72

72 Those who came within our notice so nearly resembled the people of Nootka, that the best delineation I can offer is a reference to the description of those people (by Cook), p. 253. At Cape Flattery they closely resembled those of Nootka and spoke the same language, p. 218. At Gray Harbor they seemed to vary in little or no respect ‘from those on the sound, and understood the Nootka tongue, p. 83. ‘The character and appearence of their several tribes here did not seem to differ in any material respect from each other,’ p. 288. Evidence that the country was once much more thickly peopled, p. 254; Vancouver’s Log., vol. I., pp. 218, 252, 254, 296; vol. II., p. 86. The Chehalis come down as far as Shoal-water Bay. Band of the Kidkats (Sahaptins) is spoken of near the head of the Cowlitz. ‘The Makahs resemble the northwestern Indians far more than their neighbors,’ The Lummi are a branch of the Clallam. Rept. Ind. Aff., 1854, pp. 249-4. The Lummi ‘traditions lead them to believe that they are descendants of a better race than common savages.’ The Semianmas ‘are intermarried with the north band of the Lummis, and Cowegans, and Quantlums.’ The Neuk-ers and Si-amanas are called Stick Indians, and in 1852 had never seen a white. ‘The Neuk-ers (Mountain Men) trace from the salt water Indians,’ and ‘are entirely different from the others.’ ‘The Loomis appear to be more of a wandering class than the others about Bellingham Bay,’ Id., 1857, pp. 327-9. ‘They can be divided into two classes—the salt-water and the Stick Indians.’ Id., 1857, p. 242. Of the Neuk-sacks (Mountain Men) trade from the salt water Indians, ‘and are entirely different from the others.’ ‘The Loomis appear to be more of a wandering class than the others about Bellingham Bay.’ Id., 1857, pp. 327-9. ‘They can be divided into two classes—the salt-water and the Stick Indians.’ Id., 1857, p. 242. Of the Neuk-sacks ‘some live in the plains, and others on the banks of the Sound.’ The Clallams have been less affected than the Chinooks by fever and ague. Dunn’s Oregon, pp. 231-5. The Clallums speak a kindred language to that of the Ahts. Sprout’s Scenes, p. 270. ‘El gobierno de estos naturales de la entrada y canales de Puas, la dispositions interior de las habitationes las manufacturas y vestidos que usan son muy parecidos a los de los habitantes de Nootka.’ Sufil y Mazacuna, V. II. p. 111. The Sound Indians live in great dread of the Northern tribes. Wilkes’ N. int. U. S. Ex. Ex., vol. iv., p. 519. The Makahs dwell on the coast fish-eating tribes rather than to the hunters of the interior. Indeed, this family has so few marked peculiarities, possessing apparently no trait or custom not found as well among the Nootkas or Chinooks, that it may be described in comparatively few words. When first known to Europeans they seem to have been far less numerous than might have been expected from the extraordinary fertility and climatic advantages of their country; and since they have been in contact with the whites, their numbers have been reduced,—chiefly through the agency of small-pox and ague,—even more rapidly than the nations farther to the north-west.
These natives of Washington are short and thick-set, with strong limbs, but bow-legged; they have broad faces, eyes fine but wide apart; noses prominent, both of Roman and aquiline type; color, a light copper, perhaps a shade darker than that of the Nootkas, but capable of transmitting a flush; the hair usually black and almost universally worn long.  

All the tribes flatten the head more or less, but none carry the practice to such an extent as their neighbors on the south, unless it be the Cowlitz nation, which might carry the practice to such an extent as their neighbors on the north bank, and perhaps half a dozen others. The hair usually black and almost universally worn long.

Portrait of a Tatouche chief.


At Port Discovery they seemed capable of enduring great fatigue. Their checkpoints were high. Their countenances wore an expression of wildness, and they had, in the opinion of some of us, a melancholy cast of features. Some of them would with difficulty be distinguished in colour from those of European race. The Clatsop women were much better looking than those of other tribes. Portrait of a Tatoche chief. Wilkes' Nar., in U. S. Ex. Ex., vol. iv., pp. 517-8; 528; 517-8. All are bow-legged. All of a sad-colored, Caravaggio brown. They have a stone or clay plate applied over their heads. All have coarse, black hair, and are beardless. Winslow's Canoe and Saddles, p. 32. Tall and stout. Mauril's Jour., p. 28. Sproat mentions a Chilimian slave who could see in the dark like a racoon.

The nose, particularly at Cape Flattery, is the grand centre of facial ornamentation. Perforating is extravagantly prevalent. The nose, particularly at Cape Flattery, is the grand centre of facial ornamentation. Perforating is extravagantly prevalent.

The Cowlitz nation, which might carry the practice to such an extent as their neighbors on the north bank, and perhaps half a dozen others. The hair usually black and almost universally worn long.  

These practices are not uncommon. Their countenances wore an expression of wildness, and they had, in the opinion of some of us, a melancholy cast of features. Some of them would with difficulty be distinguished in colour from those of European race. The Clatsop women were much better looking than those of other tribes.

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gantly practiced, and pendant trinkets of every form and substance are worn, those of bone or shell preferred, and, if we may credit Wilkes, by some of the women these ornaments are actually kept clean.

The native garment, when the weather makes nakedness uncomfortable, is a blanket of dog's hair, sometimes mixed with birds' down and bark-fibre, thrown about the shoulders. Some few fasten this about the neck with a wooden pin. The women are more careful in covering the person with the blanket than are the men, and generally wear under it a bark apron hanging from the waist in front. A cone-shaped, water-proof hat, woven from colored grasses, is sometimes worn on the head.94

Temporary hunting-huts in summer are merely cross-sticks covered with coarse mats made by laying bulrushes side by side, and knotting them at intervals with cord or grass. The poorer individuals or tribes dwell permanently in similar huts, improved by the addition of a few slabs; while the rich and powerful build substantial houses, of planks split from trees by means of bone wedges, much like the Nootka dwellings in plan, and nearly as large. These houses sometimes measure over one hundred feet in length, and are divided into rooms or

94 'Less bedaubed with paint and less filthy' than the Nootkas. At Port Discovery 'they wore ornaments, though none were observed in their noses.' At Cape Flattery the nose ornament was straight, instead of crescent-shaped, as among the Nootkas. Vancouver supposed their garments to be composed of dog's hair mixed with the wool of some wild animal, which he did not see. Vancouver's Jor., vol. i., pp. 218, 230, 265. At Port Discovery some had small brass bells hung in the rim of the ears, p. 318. Some of the Ska-gits were tattooed with lines on the arms and face, and fond of brass rings, pp. 51-12. The Clarnets 'wore small pieces of an iridescent mussel-shell, attached to the cartilage of their nose, which was in some, of the size of a ten cents piece, and triangular in shape. It is generally kept in motion by their breathing,' p. 517. Walter N.r., in U. S. Ex. Ez., vol. iv., pp. 317-20, 331, 464, 444, 512-4, 617-8. The conical hats and stout bodies 'brought to mind representations of Siberian tribes.' Pickering's Races, in Idem., vol. ix., p. 53. The Clallams 'wear no clothing in summer.' Faces daubed with red and white mud. Illustration of hea-d-flattening: Rose's Wood., pp. 185, 237, 240-11, 245. Scammon's Vid. Herald, vol. i., pp. 189-92; Bessi, Noumandía, p. 225; Denver's Oregon, pp. 252-3; San Francisco Bulletin, May 24, 1850; Ind. Aff. Rep., 1.54, p. 213; Id., 1857, p. 329; Stevens, in Pac. R. R. Rep. vol. i., p. 430. Above Gray Harbor they were dressed with red deer skins. Navarrette, in Natl. Hist. Illust., Vignes, p. xiv; Cosmopolis' New El Dorado, p. 97; Winthrop's Canoe and Saddle, p. 32-3; Murphy and Harned, p. 40; U. S. G. S. B. and U. S. Expl. Arch., pp. 64-71.
pens, each house accommodating many families. There are several fire-places in each dwelling; raised benches extend round the sides, and the walls are often lined with matting.69

In spring time they abandon their regular dwellings and resort in small companies to the various sources of food-supply. Fish is their chief dependence, though game is taken in much larger quantities than by the Nootkas; some of the more inland Sound tribes subsisting almost entirely by the chase and by root-digging. Nearly all the varieties of fish which support the northern tribes are also abundant here, and are taken substantially by the same methods, namely, by the net, hook, spear, and rake; but fisheries seem to be carried on somewhat less systematically, and I find no account of the extensive and complicated embankments and traps mentioned by travelers in British Columbia. To the salmon, sturgeon, herring, rock-cod, and candle-fish, abundant in the inlets of the sound to sea, add a supply of game obtained with spears, lines on the shore tall poles are spread; and against these fowl, dazzled by torch-light, and fall stunned to the ground ready to gather in the feasts noticed many of these poles in not divine their use. Deer also hunted by night, and sometimes pounded fish and clams are dried on strings or occasionally worn round with the native love of ornament. Hunger impairs the beauty of the better class of houses, supplying at the sides. The people and, notwithstanding their
dwellings and fort, and build themselves enclosures, four hundred feet long, and capable of containing many families, which are constructed of pickets made of thick planks, about thirty feet high. The pickets are firmly fixed into the ground, the spaces between them being only sufficient to point a musket through.... The interior of the enclosure is divided into lodges,' p. 319. Wilkes' Naut., in U. S. Expl. Ex., vol. iv., pp. 319-20, 511, 517. The Clallams also have a fort of pickets one hundred and fifty feet square, roofed over and divided into compartments for families. 'There were about two hundred of the tribe in the fort at the time of my arrival.' 'The lodges are built of cedar like the Chinook lodges, but much larger, some of them being sixty or seventy feet long.' Kane's Wood., pp. 210, 219, 227-29. 'Their houses are of considerable size, often fifty to one hundred feet in length, and strongly built.' Rept. Ind. Aff., 1854, pp. 242-3. 'The planks forming the roof run the whole length of the building, being guttered to carry off the water, and sloping slightly to one end.' Stet-ennis, in R. R. I., Rept., vol. i., pp. 429-30. Well built lodges of timber and plank on Whidbey Island. Thornton's Ogn. and Cal., vol. i., p. 300. At New Dungeness, 'composed of nothing more than a few mats thrown over cross sticks;' and on Puget Sound 'constructed something after the fashion of a soldier's tent, by two cross sticks about five feet high, connected at each end by a ridge-pole from one to the other, over some of which was thrown a coarse hind of mat; over others a few loose branches of trees, shrubs or grass.' Vancouver's Voy., vol. i., pp. 225, 262. The Queniults sometimes, but not always, whitewash the interior of their lodges with pipe-clay, and then paint figures of fishes and animals in red and black on the white surface. See description and cuts of exterior and interior of Indian lodge in Swan's N. W. Coast, pp. 264-7, 330, 338; Crane's Top. Mem., p. 65; Corning's New El Dorado, p. 98; Clark's Lights and Shadows, p. 225.
in the inlets of the sound, the Classets, by venturing out to sea, add a supply of whale-blubber and otter-meat, obtained with spears, lines, and floats. At certain points on the shore tall poles are erected, across which nets are spread; and against these nets large numbers of wild fowl, dazzled by torch-lights at night, dash themselves and fall stunned to the ground, where the natives stand ready to gather in the feathery harvest. Vancouver noticed many of these poles in different localities, but could not divine their use. Deer and elk in the forests are also hunted by night, and brought within arrow-shot by the spell of torches. For preservation, fish are dried in the sun or dried and smoked by the domestic hearth, and sometimes pounded fine, as are roots of various kinds; clams are dried on strings and hung up in the houses, or occasionally worn round the neck, ministering to the native love of ornament until the stronger instinct of hunger impairs the beauty of the necklace. In the better class of houses, supplies are neatly stored in baskets at the sides. The people are extremely improvident, and, notwithstanding their abundant natural supplies in ocean, stream, and forest, are often in great want. Boiling in wooden vessels by means of hot stones is the ordinary method of cooking. A visitor to the Nooksaks thus describes their method of steaming elk-meat: "They first dig a hole in the ground, then build a wood fire, placing stones on the top of it. As it burns, the stones become hot and fall down. Moss and leaves are then placed on the top of the hot stones, the meat on these, and another layer of moss and leaves laid over it. Water is poured on, which is speedily converted into steam. This is retained by mats carefully placed over the heap. When left in this way for a night, the meat is found tender and well cooked in the morning." Fowls were cooked in the same manner by the Queniults.9

9 The Nootsaks, like all inland tribes, they subsist principally by the chase. Coleman, in Harper's Mag., vol. xxxix., pp. 705, 709, 815; Ind. Aff. for, 1857, p. 328. Sturgeon abound weighing 400 to 600 pounds, and are taken by the Clallams by means of a spear with a handle seventy to eighty feet long, while lying on the bottom of the river in spawning time. Fish-hooks
I find no mention of other weapons, offensive or defensive, than spears, and bows and arrows. The arrows and spears were usually pointed with bone; the bows were of yew, and though short, were of great power. Vancouver describes a superior bow used at Puget Sound. It was from two and a half to three feet long, made from a naturally curved piece of yew, whose concave side became the convex of the bow, and to the whole length of this side a strip of elastic hide or serpent-skin was attached so firmly by a kind of cement as to become almost a part of the wood. This lining added greatly to the strength of the bow.

Manufactures of cedar wood were continually at war with the northern nations, generally in battle. Sticking the heads of the stakes in front of their dwellings, demonstrating their joy over the Port Discovery spoke to Washington, and the latter were used in the manufacture of various materials. The fibre is taken for hand and thigh, and the circular frames for weaving. The arrows and spears were usually made with the simplest tools, and the fibre of the cypress, and to it is attached an inflated bladder.

Bows were made of dog's hair, or of the fibres of the roots of trees, or of the inner bark of the white cedar.

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The Sound manufacture of canoes is one of the most important and useful utensils used by the Indians. They are made with the simplest tools, and the fibre of the cypress, and to it is attached an inflated bladder. The fibre is taken for hand and thigh, and the circular frames for weaving. The arrows and spears were usually made with the simplest tools, and the fibre of the cypress, and to it is attached an inflated bladder.

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The arrows were of great power. The bows used at Puget Sound to three feet long, made of yew, whose concave end of cement as to become this lining added greatly to the strength of the bow, and was not affected by moisture. The bow-string was made of sinew. The tribes were continually at war with each other, and with northern nations, generally losing many of their people in battle. Sticking the heads of the slain enemy on poles in front of their dwellings, is a common way of demonstrating their joy over a victory. The Indians at Port Discovery spoke to Wilkes of scalping among their warlike exploits, but according to Kane the Classets do not practice that usage.

The Sound manufactures include only the weapons and utensils used by the natives. Their articles were made with the simplest tools of bone or shell. Blankets were made of dog’s hair,—large numbers of dogs being raised for the purpose,—the wool of mountain sheep, or wild goats, found on the mountain slopes, the down of wild-fowl, cedar bark-fibre, ravelings of foreign blankets, or more commonly of a mixture of several of these materials. The fibre is twisted into yarn between the hand and thigh, and the strands arranged in perpendicular frames for weaving purposes. Willow and other twigs supply material for baskets of various forms, often neatly made and colored. Oil, both for domestic use and for barter, is extracted by boiling, except in the case of the candle-fish, when hanging in the hot sun suffices; it is preserved in bladders and skin-bottles.

77 Vancouver’s Voy., vol. i., p. 253. At Gray Harbor the bows were somewhat more circular than elsewhere. Id., vol. ii., p. 84; Wilkes’ Nar., in U. S. Ex. Ez., vol. iv., p. 319; Kane’s Wand., pp. 299-10.

78 Wilkes’ Nar., in U. S. Ex. Ez., vol. iv., p. 321; Kane’s Wand., pp. 231-2; Vancouver’s Voy., vol. i., p. 294. “They have been nearly annihilated by the hordes of northern savages that have infested, and do now, even at the present day, infest our own shores” for slaves. They had fire-arms before our tribes, thus gaining an advantage. Ann. St. Rep., 1857, p. 347; Clark’s In Its End, 1854, p. 224.

79 Vancouver’s Voy., vol. i., p. 287.

80 A single thread is wound over rollers at the top and bottom of a square frame, so as to form a continuous web through which an alternate...
Canoes are made by the Sound Indians in the same manner as by the Nootkas already described; being always dug out, formerly by fire, from a single cedar trunk, and the form improved afterwards by stretching when soaked in hot water. Of the most elegant proportions, they are modeled by the builder with no guide but the eye, and with most imperfect tools; three months’ work is sufficient to produce a medium-sized boat. The form varies among different nations according as the canoe is intended for ocean, sound, or river navigation; being found with bow or stern, or both, in various forms, pointed for ocean, sound, or river navigation; being found with bow or stern, or both, in various forms, pointed

thread is carried by the hand, and pressed closely together by a sort of wooden comb; by turning the rollers every part of the wood is brought within reach of the weaver; by this means a bag formed, open at each end, which being cut down makes a square blanket.饮’s Vand., pp. 3-9-11. Cuts showing the loom and process of weaving among the Nootsaks, also house, canoes, and willow baskets. Cullen, in Harper’s Mag., vol. xxxix, pp. 700-800. The Chilkats ‘have a kind of cur with soft and long white hair, which they shear and mix with a little wool or the ravelings of old blankets.’ Stevens, in Pac. R. R. Rpt., vol. i., p. 431. The Makahs have ‘blankets and capes made of the inner bark of the cedar, and edged with fur.’ Jotl. Aff. Rpt., 1854, pp. 241-2; Wilkes’ N. R. R., in U. S. Ex. Ex., vol. iv., p. 32. The candle-fish ‘furnishes the natives with their best oil, which is extracted from the gum of the pine.’ Wilkes’ N. R., vol. iv., p. 243; Stevens, in P. R. Rpt., 1854, p. 237. The Queniults showed ‘a blanket manufactured from the wool of mountain sheep, which are to be found on the precipitous slopes of the Olympic Mountains.’ Alta California, Feb. 9, 1861, quoted in California Farmer, July 25, 1862; Cornwallis’ New E. Dorado, p. 97; Pickering’s Races, in U. S. Ex. Ex., vol. ix., p. 23.

‘For weaving with a needle, the want of authority, and only the system of government, each individual is master of his own actions, each tribe, who sometimes privileges by his wealth and inheritance, or no authority, and only by warlike incursions and hereditary rank or caste is the slaves are treated very much like their wealth and liberty will be the result of their own personal prowess. Kane’s Wander., pp. 337-9; Schouler’s Arch., vol. iv., p. 60; Lavret’s Voy., vol. ii., p. 84. Will. ‘Slaves are seemed to exercise more authority, or no distinction of rank seems to be kept.’ Scurtiss, in P. R. Rpt., 1854, pp. 237-9; Stevens, in P. R. Rpt., vol. i., p. 108; Pick. 25-6; Whittaker’s Canoe and Sled, 244-6.

102 Kane’s Wander., pp. 337-9; Schouler’s Arch., vol. iv., p. 60; Lavret’s Voy., vol. ii., p. 84.

In their barter between tribes, they estimate their wealth, the value of their property, and the bighorn, or Cape Flattery at a considerable premium, and is sold for money, its value being a kind of annual fair for which is held by the tribes of the Puget Sound, and here and in their own territory, is a model of which they are proud.’ Rost, Souvenir, p. 299. At Cape Flattery at a kind of annual fair for the red cedar is no longer recognized.’ Kane’s Wander., pp. 337-9; Schouler’s Arch., vol. iv., p. 60; Lavret’s Voy., vol. ii., p. 84. Will. ‘Slaves are seemed to exercise more authority, or no distinction of rank seems to be kept.’ Scurtiss, in P. R. Rpt., 1854, pp. 237-9; Stevens, in P. R. Rpt., vol. i., p. 108; Pick. 25-6; Whittaker’s Canoe and Sled, 244-6.

102 Kane’s Wander., pp. 337-9; Schouler’s Arch., vol. iv., p. 60; Lavret’s Voy., vol. ii., p. 84.
In their barter between the different tribes, and in estimating their wealth, the blanket is generally the unit of value, and the hiaqua, a long white shell obtained off Cape Flattery at a considerable depth, is also extensively used for money, its value increasing with its length. A kind of annual fair for trading purposes and festivities is held by the tribes of Puget Sound at Bajada Point, and here and in their other feasts they are fond of showing their wealth and liberality by disposing of their surplus property in gifts.102

The system of government seems to be of the simplest nature, each individual being entirely independent and master of his own actions. There is a nominal chief in each tribe, who sometimes acquires great influence and privileges by his wealth or personal prowess, but he has no authority, and only directs the movements of his band in warlike incursions. I find no evidence of hereditary rank or caste except as wealth is sometimes inherited.103 Slaves are held by all the tribes, and are treated very much like their dogs, being looked upon as

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102 Slaves are held by all the tribes, and are treated very much like their dogs, being looked upon as

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property, and not within the category of humanity. For a master to kill half a dozen slaves is no wrong or cruelty; it only tends to illustrate the owner's noble disposition in so freely sacrificing his property. Slaves are obtained by war and kidnapping, and are sold in large numbers to northern tribes. According to Sproat, the Classets, a rich and powerful tribe, encourage the slave-hunting incursions of the Nootkas against their weaker neighbors.\textsuperscript{104}

Wives are bought by presents, and some performances or ceremonies, representative of hunting or fishing scenes, not particularly described by any visitor, take place at the wedding. Women have all the work to do except hunting and fishing, while their lords spend their time in idleness and gambling. Still the females are not ill-treated; they acquire great influence in the tribe, and are always consulted in matters of trade before a bargain is closed. They are not overburdened with modesty, nor are husbands noted for jealousy. Hiring out their women, chiefly however slaves, for prostitution, has been a prominent source of tribal revenue since the country was partially settled by whites. Women are not prolific, three or four being ordinarily the limit of their offspring. Infants, properly bound up with the necessary apparatus for head-flattening, are tied to their cradle or to a piece of bark, and hung by a cord to the end of a springy pole kept in motion by a string attached to the mother's great toe. Affection for children is by no means rare, but in few tribes can they resist the temptation to sell or gamble them away.\textsuperscript{105}

\textsuperscript{104} Sproat's Scenes, p. 92; Simpson's Overland Journ., vol. i., pp. 242-3; Kane's Wen ts., pp. 214-15. The Nooksaks 'have no slaves.' \textit{Ind. Aff. Rept.}, 1867, pp. 3.3-8; Schoolcraft's Arch., vol. iv., p. 901. It is said 'that the descendants of slaves obtain freedom at the expiration of three centuries.' Pickering's Races, in \textit{U. S. Ex. Ex.}, vol. ix., p. 28.

\textsuperscript{105} The Makahs have some marriage ceremonies, 'such as going through the performance of taking the whale, manning a canoe, and throwing the harpoon into the bride's house.' \textit{Ind. Aff. Rept.}, 1864, p. 242. The Nooksak women 'are very industrious, and do most of the work, and procure the principal part of their sustenance.' \textit{Id.}, 1867, p. 327. 'The women have not the slightest retention to virtue.' \textit{Id.}, 1858, p. 223; Siwash Nuptials, in \textit{Olympia Washington Standard}, July 30, 1870. In matters of trade the opinion of
Feasting, gambling, and smoking are the favorite amusements; all their property, slaves, children, and even their own freedom in some cases are risked in their games. Several plants are used as substitutes for tobacco when that article is not obtainable. If any important differences exist between their ceremonies, dances, songs and feasts, and those of Vancouver Island, such variations have not been recorded. In fact, many authors describe the manners and customs of 'North-west America' as if occupied by one people. There is no evidence of cannibalism; indeed, during Vancouver's visit at Puget Sound, some meat offered to the natives was refused, because it was suspected to be human flesh. Since their acquaintance with the whites they have acquired a habit of assuming great names, as Duke of York, or Jenny Lind, and highly prize scraps of paper with writing purporting to substantiate their claims to such distinctions. Their superstitions are many, and they are continually on the watch in all the commonest acts of life against the swarm of evil influences, from which they may escape only by the greatest care.

Disorders of the throat and lungs, rheumatism and intermittent fevers, are among the most prevalent forms of disease, and in their methods of cure, as usual, the absurd ceremonies, exorcisms, and gesticulations of the medicine-men play the principal part; but hot and cold baths are also often resorted to without regard to the nature or stage of the malady. The bodies of such as

the women is always called in, and their decision decides the bargain. See


\textit{Wilkes' Nar.}, in \textit{U.S. Ex. Ex.}, vol. iv., pp. 329, 444; \textit{Rossi, Souvenirs}, pp. 208-9; \textit{San Francisco Bulletin}, May 24, 1859. Among the Skagits 'Dr. Holmes saw an old man in the last stage of
succumb to their diseases, or to the means employed for cure, are disposed of in different ways according to locality, tribe, rank, or age. Skeletons are found by travelers buried in the ground or deposited in a sitting posture on its surface; in canoes or in boxes supported by posts, or, more commonly, suspended from the branches of trees. Corpses are wrapped in cloth or matting, and more or less richly decorated according to the wealth of the deceased. Several bodies are often put in one canoe or box, and the bodies of young children are found suspended in baskets. Property and implements, the latter always broken, are deposited with or near the remains, and these last resting-places of their people are religiously cared for and guarded from intrusion by all the tribes. All the peculiarities and inconsistencies of the food of the

consumption, allying from the effects of a cold bath at the temperature of 40° Fahrenheit. A favourite remedy in pulmonary consumption is to tie a rope tightly around the thorax, so as to force the diaphragm to perform respiration without the aid of the thoracic muscles. Wilkes' "Nav.. in U. S. Ex. Expl., vol. iv., p. 512. Among the Clallams, to cure a girl of a disease of the side, after stripping the patient naked, the medicine-man, throwing off his blanket, commenced singing and gesticulating in the most violent manner, whilst the others kept time by beating with little sticks on hollow wooden bowls and drums, singing continually. After exercising himself in this manner for about half an hour, until the perspiration ran down his body, he darted suddenly upon the young woman, catching hold of her side with his teeth and shaking her for a few minutes, while the patient seemed to suffer great agony. He then relinquished his hold, and cried out that he had got it, at the same time holding his hands to his mouth; after which he plunged them in the water and pretended to hold down with great difficulty the disease which he had extracted. Fine's "Ind., pp. 225-6.

Small-pox seemed very prevalent by which many had lost the sight of one eye. Vesuvio's "Voy., vol. i., p. 212. To cure a cold in the face the Queniults burned certain herbs to a cinder and mixing them with grease, anointed the face. Stein's "Sci., p. 265. Among the Nooksaks mortality has not increased with civilization. As yet the only causes of any amount are consumption and the old diseases. "Jew. Aff. Rept., 1857, p. 827. At Nesh Bay, 'a serpentine affection pervades the whole tribe.' The old, sick and maimed are abandoned by their friends to die. Id., 1872, p. 320.

109 Slaves have no right to burial. "Wile's "Voy., p. 215. At a Queniult burial place 'the different colored blankets and calicos hung round gave the place an appearance of clothes hung out to dry on a washing day.' Smith's "N. W. Coast," p. 267. At Port Orchard bodies were 'wrapped firmly in matting, beneath which was a white blanket; closely faddened round the body, and under this a covering of blue cotton.' At Port Discovery bodies are wrapped in mats and placed upon the ground in a sitting posture, and surrounded with stakes and pieces of wood to protect them. On the Columbia the burial canoes are painted with figures, and gifts are not deposited till several months after the funeral. Wilkes' "Nav., in U. S. Ex. Expl., vol. iv., pp. 3:3, 347-8, 509-10. Among the Nezlishies bodies of relatives are sometimes disinterred at different places, washed, re-wrapped and buried again in one

in the inlets of the sound, to sea, add a supply of fish obtained with spears, lines on the shore tall poles are spread; and against these fowl, dazzled by torch-light, and fall stunned to the ground ready to gather in the family. noticed many of these poles in the spell of torches. Fowls the sun or dried and sometimes pounded fish are dried on strings or occasionally worn round the spell of torches. This native love of ornament hunger impairs the beauty ter class of houses, supplies the spell of torches. The people and, notwithstanding the ocean, stream, and forest, living in wooden vessels bills this ordinary method of cooking. thus describes their method: first dig a hole in the ground, placing stones on the top which become hot and fall down placed on the top of the flesh and another layer of moss is poured on, which is a sign. This is retained by mats .

When left in this way for a tender and well cooked it is cooked in the same manner.

60 The Nootsaks, like all inland chase. Coleman, in Harper's Mag., vol. xvi., 1857, p. 328. Sturgeon abound would be by the Clallams by means of a speargun long, while lying on the bottom of
CHARACTER OF THE SOUND INDIANS.

Nootka character perhaps have been noted by travelers among the Indians of the Sound, but none of these peculiarities are so clearly marked in the latter people. In their character, as in other respects, they have little individuality, and both their virtues and vices are but faint reflections of the same qualities in the great families north and south of their territory. The Cape Flattening tribes are at once the most intelligent, bold, and treacherous of all, while some of the tribes east and north-east of the Sound proper have perhaps the best reputation. Since the partial settlement of their territory by the whites, the natives here as elsewhere have lost many of their original characteristics, chiefly the better ones. The remnants now for the most part are collected on government reservations, or live in the vicinity of towns, by begging and prostitution. Some tribes, especially in the region of Bellingham Bay, have been nominally converted to Christianity, have abandoned polygamy, slavery, head-flattening, gambling, and superstitious ceremonies, and pay considerable attention to a somewhat mixed version of church doctrine and ceremonies.  

grave. Lord's Nat., vol. ii., pp. 238-9.  "Orne's dé rubans de diverses couleurs, de dents de poissons, de chapelets et d'autres brimborions du goût des savages." Ross, Souvenirs, pp. 74-5. On Penn Cove, in a deserted village, were found "several sepulchres formed exactly like a chest box. Some of them were open, and contained the skeletons of many young children tied up in baskets." Vancouer's Voy., vol. i., pp. 254-5, 258; Ind. Aff. Rep., 1854, p. 232; Stevens in Pac. H. R. Rept., vol. i., p. 429. A correspondent describes a flathead mummy from Puget Sound preserved in San Francisco.  "The eye-balls are still round under the lid; the teeth, the muscles, and tendons perfect, the veins injected with some preserving liquid, the bowels, stomach and liver dried up, but not decayed, all perfectly preserved. The very blanket that entwines him, made of some threads of bark and saturated with a pitchy substance, is entire." Schlieder's Arch., vol. v., p. 693; Pickering's Races, U. S. Ex. Ex., vol. ix., p. 32.  "Their native bashfulness renders all squaws peculiarly sensitive to any public notice or ridicule." Probably the laziest people in the world. The mails are intrusted with safety to Indian carriers, who are perfectly safe from interference on the part of any Indian they may meet. Kane's Voy., p. 292, 293, 294, 297. "La mémoire locale et personelle du sauvage est admirable; il n'oublie jamais un endroit ni une personne." Nature seems to have given him memory to supply the want of intelligence. Much inclined to vengeance. Those having means may avert vengeance by payment. Rossi, Souvenirs, pp. 113, 208-9. "Perfectly indifferent to exposure; decency has no meaning in their language." Although always begging, they refuse to accept any article not in good condition, calling it Peskauke, a term
The Chinooks constitute the fourth division of the Columbian group. Originally the name was restricted to a tribe on the north bank of the Columbia between Gray Bay and the ocean; afterwards, from a similarity in language and customs, it was applied to all the bands on both sides of the river, from its mouth to the Dalles. It is employed in this work to designate all the Oregon tribes west of the Cascade Range, southward to the Rogue River or Umpqua Mountains. This family lies between the Sound Indians on the north and the Californian group on the south, including in addition to those of the Columbia, those of the Willamette Valley and the Coast. All closely resemble each other in manners and customs, having also a general resemblance to the tribes of the Columbia, those of the Nootka on the north and the Canadian group on the south, including in addition to the tribes west of the Cascade Range, southward to the Dalles. It is employed in this work to designate all the Oregon tribes between the Sound Indians on the north and the Californian group on the south, including in addition to the tribes west of the Cascade Range, southward to the Dalles and the ocean; afterwards, from a similarity to a tribe on the north bank of the Columbia between the Sound Indians on the north and the Californian group. Originally the name was restricted to a tribe on the north bank of the Columbia between Gray Bay and the ocean; afterwards, from a similarity in language and customs, it was applied to all the bands on both sides of the river, from its mouth to the Dalles.

222 COLUMBIANS.

The women have not the very degraded character. They are filthy, cowardly, lazy, treacherous, drunkards, and are more advanced than others in civilization. Wilkes' Narr., in U. S. Ex. Ez., vol. iv., pp. 217, 444, 510-11, 517. Both at Gray Harbor and Puget Sound they were uniformly civil and friendly, fair and honest in trade. Each tribe claimed that 'the others were bad people and that the party questioned were the only good Indians in the harbor.' Vancouver's Voy., vol. i., p. 255; vol. ii., pp. 85-4. 'The Chalhuns tribe has always had a bad character, which their intercourse with shipping, and the introduction of whiskey, has by no means improved.' JotL. Aff. Rept., 1854, p. 213. 'The superior courage of the Makahs, as well as their treachery, will make them more difficult of management than most other tribes.' Stevens, in Pac. R. R. Rept., vol. i., p. 4-9. The Lumnis and other tribes at Bellingham Bay have already abandoned their ancient barbarous habits, and have adopted those of civilization. Coleman, in Harper's Mag., vol. xxxix., pp. 765-7; Simpson's Journals., vol. i., pp. 240-2. 'The instincts of these people are of a very degraded character. They are filthy, cowardly, lazy, treacherous, drunkards, and much given to lying. The women have not the slightest pretension to virtue.' The Makahs 'are the most independent Indians in my district—they and the Quillets, their near neighbors' JotL. Aff. Rept., 1858, pp. 295-2; Id., 1852, p. 560; Id., 1876, p. 10; Schott's Soph. Hist., vol. iv., p. 461; Washburn's Coves and Saboos, p. 58; Crosw's Top. Mem., p. 65.

111 Perhaps the Cascades might more properly be named the boundary, since the region of the Dalles, from the earliest records, has been the rendezvous for fishing, trading, and gambling purposes, of tribes from every part of the surrounding country, rather than the home of any particular nation.
family—the last of the great coast or fish-eating divisions of the Columbia group.

Among the prominent tribes, or nations of the Chinook family may be mentioned the following: the Wai-
kelas or upper Chinooks, including the bands on the Columbia from the Cascades to the Cowlitz, and on the lower Willamette; the lower Chinooks from the Cowlitz to the Pacific comprising the Wakiakums and Chinooks on the north bank, and the Cathlans and Clatsops on the south; the Calapooya occupying the Valley of the Willamette, and the Clackamas on one of its chief tributaries of the same name; with the Killanooks and Ump-
quas who live between the Coast Range and the ocean.

With respect to the present condition of these nations, authorities agree in speaking of them as a squalid and poverty-stricken race, once numerous and powerful, now few and weak. Their country has been settled by whites much more thickly than regions farther north, and they have rapidly disappeared before the influx of strangers. Whole tribes have been exterminated by war and disease, and in the few miserable remnants collected on

\[\text{(12) For details see Tribal Boundaries at the end of this chapter.} \]

The Chinooks, Clatsops, Wakiakums and Cathlans, resembling each other in person, dress, language, and manners. The Chinooks and Wakiakums were originally one tribe, and Wakiakum was the name of the chief who succeeded with his adherents. \(\text{\textit{Irvine's Astoria}, pp. 333-6.}\) They may be regarded as the distinctive type of the tribes to the north of the Oregon, for it is in them that the peculiarities of the population of these regions are seen in the most striking manner. \(\text{\textit{Dunwoody's Jour.}, vol. ii., pp. 15-6, 36.}\) All the tribes about the mouth of the Columbia appear to be descended from the same stock... and resemble one another in language, dress, and habits. \(\text{\textit{Ross' Adven.}, pp. 87-8.}\) The Cathlanychacs at the Cascades differ but little from the Chinooks. \(\text{\textit{Id.}, p. 111.}\) Scouler calls the Columbia tribes Cathlanychacs, and considers them "intimately related to the Kalapouah Family." \(\text{\textit{Loud. Jour., N. E. Jour.}, vol. xi., p. 235.}\) The Willamette tribes "differ very little in their habits and modes of life, from those on the Columbia River." \(\text{\textit{Hudson's Exped.}, p. 72.}\) Mofras makes Killanows a general name for all Indians south of the Columbia. \(\text{\textit{Explor., tom. ii., p. 357; Dunwoody's Jour.}, pp. 114-18; Cas's Adven., vol. ii., p. 134.}\) The Neecheecols on the Willamette claimed an affinity with the Elodie at the Narrows of the Columbia. The Killanucks "resemble in almost every particular the Clatsops and Chinooks. \(\text{\textit{Lewis and Clark's Trav.}, pp. 427, 504.}\) Of the Coast Indians that I have seen there seems to be so little difference in their style of living that a description of one family will answer for the whole." \(\text{\textit{Nero's N. W. Coas.}, pp. 153-4.}\) All the natives inhabiting the southern shore of the Straits, and the deeply indented territory as far and including the tide-waters of the Columbia, may be comprehended under the general term of Chinooks. \(\text{\textit{Pickering's Races}, in U. S. Ex. Jour., vol. ix., p. 29.}\)
reservations or struggling about the Oregon towns, no trace is apparent of the independent, easy-living bands of the remote past. It is however to be noted that at no time since this region has been known to Europeans has the Indian population been at all in proportion to the supporting capacity of the land, while yet in a state of nature, with its fertile soil and well-stocked streams and forests.

In physique the Chinook can not be said to differ materially from the Nootka. In stature the men rarely exceed five feet six inches, and the women five feet. Both sexes are thick-set, but as a rule loosely built, although in this respect they had doubtless degenerated when described by most travelers. Their legs are bowed and otherwise deformed by a constant squatting position in and out of their canoes. Trained by constant exposure with slight clothing, they endure cold and hunger better than the white man, but to continued muscular exertion they soon succumb. Physically they improve in proportion to their distance from the Columbia and its fisheries; the Calapooyas on the upper Willamette, according to early visitors, presenting the finest specimens. Descending from the north along the coast,
Hyperboreans, Colombians, and Californians gradually assume a more dusky hue as we proceed southward. The complexion of the Chinooks may be called a trifle darker than the natives of the Sound, and of Vancouver; though nothing is more difficult than from the vague expressions of travelers to determine shades of color. Points of resemblance have been noted by many observers between the Chinook and Mongolian physiognomy, consisting chiefly in the eyes turned obliquely upward at the outer corner. The face is broad and round, the nose flat and fat, with large nostrils, the mouth wide and thick-lipped, teeth irregular and much worn, eyes black, dull and expressionless; the hair generally black and worn long, and the beard carefully plucked out; nevertheless, their features are often regular.

The women six to eight inches shorter, with bandy legs, thick ankles, broad, flat feet, loose hanging breasts. Cox's Adlven., vol. i., pp. 303-4. 'A diminutive race, generally below five feet five inches, with crooked legs and thick ankles.' 'Broad, flat feet.' Irving's Astoria, pp. 87, 335. 'But not deficient in strength or activity.' Nevedy's Oregon, p. 145. 'Men stout, muscular and strong, but not tall.' women 'of the middle size, but very stout and fleshy, with short necks and shapeless limbs.' Ross' Adlven., pp. 89-93. At Cape Orford none exceed five feet six inches; 'tolerably well limbed, though slender in their persons.' Vancouver's Voy., vol. i., p. 204. The Willamette tribes were somewhat larger and better shaped than those of the Columbia and the coast. Lewis and Clarke's Trav., pp. 4-5, 436-7, 504, 508. Hunter's Explor. Tour., pp. 70-71; Hines' Voy., pp. 88, 91. 'Persons of the men generally are rather symmetrical; their stature is low, with light sinewy limbs, and remarkably small, delicate hands. The women are usually more robust, and, in some instances, even approach obesity.' Townsend's Narr., p. 178. 'Many not even five feet.' Franquère's N.R., pp. 240-1. Can endure cold, but not fatigue; sharp sight and hearing, but obtuse smell and taste. 'The women are uncouth, and from a combination of causes appear old at an early age.' Parker's Explor. Tour., pp. 244-5. 'The Indians north of the Columbia are, for the most part good-looking, robust men; some of them having fine, symmetrical, forms. They have been represented as diminutive, with crooked legs and uncouth features. This is not correct; but, as a general rule, the direct reverse is the truth.' Sound's N. W. Coast, p. 351; Irwin's Oregon, pp. 122-3.

The following terms applied to Chinook complexion are taken from the authors quoted in the preceding note: 'Copper-colored brown;' 'light copper color;' 'light olive;' 'fair complexion.' 'Not dark' when young. 'Rough tanned skins.' 'Dingy copper.' 'Fairer,' than eastern Indians. 'Fairer on the coast than on the Columbia. Half-breeds partake of the swarthy hue of their mothers.'

The Cheenook cranium, even when not flattened, is long and narrow, compressed laterally, keel-shaped, like the skull of the Esquimaux. Broad and high cheek-bones, with a receding forehead. 'Small, in Lind, Geor. N.R. Jour., vol. xi., p. 229. 'Skulls, . . . totally devoid of any peculiar development.' Nose flat, nostrils distended, short irregular teeth, eyes black, piercing and
It is about the mouth of the Columbia that the custom of flattening the head seems to have originated. Radiating from this centre in all directions, and becoming less universal and important as the distance is increased, the usage terminates on the south with the nations which I have attached to the Chinook family, is rarely found east of the Cascade Range, but extends, as we have seen, northward through all the coast families, although it is far from being held in the same esteem in the far north as in its apparently original centre. The origin of this deformity is unknown. All we can do is to refer it to that strange infatuation incident to humanity which lies at the root of fashion and ornamentation, and which even in these later times civilization is not able to eradicate. As Alphonso the Wise regretted not having been present at the creation—for then he would have had the world to suit him—so different ages and nations strive in various ways to remodel and improve the human form. Thus the Chinese lady compresses the feet, the European the waist, and the Chinook the head. Slaves are not allowed to indulge in this extravagant. Cox's *Adven.*, vol. i., pp. 115, 303. 'Broad faces, low foreheads, blank black hair, wide mouths.' 'Flat noses, and eyes turned obliquely upward at the outer corner.' Hale's *Flann.* in *U. S. Ex. Ez.*, vol. vi., pp. 198, 216. 'Faces are round, with small, but animated eyes. Their noses are broad and flat at the top, and fleshy at the end, with large nostrils.' Irving's *Astralia*, p. 336. Portraits of two Calapooya Indians. *Vicerey's Races*, in *U. S. Ex. Ez.*, vol. ix., p. 14. South of the Columbia they have 'long faces, thin lips,' but the Calapooyas in Willamette Valley have 'broad faces, low foreheads,' and the Chinooks have 'a wide face, flat nose, and eyes turned obliquely outwards.' *Dominech's Deserts*, vol. i., p. 88; vol. ii., pp. 15-16. 'Dull phlegmatic want of expression' common to all adults. *Nicols' Opus. Terr.*, p. 145. Women 'well-featured,' with 'light hair, and prominent eyes.' *Ross' Adven.*, pp. 89-90. 'Their features rather partook of the general European character.' Hair long and black, clean and neatly combed. *Vancouver's Voy.*, vol. i., p. 204. 'Women have, in general, handsome faces.' 'There are rare instances of high aquiline noses; the eyes are generally black,' but sometimes 'of a dark yellowish brown, with a black pupil.' *Levison and Clarke's Trav.*, pp. 425, 436-7. The men carefully eradicate every vestige of a beard. *Du Frenet's Voy.*, p. 124. 'The features of many are regular, though often devoid of expression.' *Tomson's Nor.*, p. 178. 'Pinch out the beard at its first appearance.' *Kane's Wash.*, p. 181. Portrait of chief, p. 174. 'A few of the old men only suffer a tuft to grow upon their chins.' *Fraunces' Nor.*, p. 240. One of the Clatsops 'had the reddest hair I ever saw, and a fair skin, much freckled.' *Goss' Jour.*, p. 244; *Lord's Nat.*, vol. i., p. 75. For descriptions and plates of Chinook skulls see Morton's *Cvada*, pp. 202-13; pl. 42-4, 49, 90, and Schreber's *Arch.*, vol. ii., pp. 91-91.

\[\text{end of text}\]
HEAD-FLATTENING PHENOMENON.

agance, and as this class are generally of foreign tribes or families, the work of ethnologists in classifying skulls obtained by travelers, and thereby founding theories of race is somewhat complicated; but the difficulty is lessened by the fact that slaves receive no regular burial, and hence all skulls belonging to bodies from native cemeteries are known to be Chinook.  

The Chinook ideal of facial beauty is a straight line from the end of the nose to the crown of the head. The flattening of the skull is effected by binding the infant to its cradle immediately after birth, and keeping it there from three months to a year. The simplest form of cradle is a piece of board or plank on which the child is laid upon its back with the head slightly raised by a block of wood. Another piece of wood, or bark, or leather, is then placed over the forehead and tied to the plank with strings which are tightened more and more each day until the skull is shaped to the required pattern. Space is left for lateral expansion; and under ordinary circumstances the child's head is not allowed to leave its position until the process is complete. The body and limbs are also bound to the cradle, but more loosely, by bandages, which are sometimes removed for cleansing purposes. Moss or soft bark is generally introduced between the skin and the wood, and in some tribes comfortable pads.

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117 'Practiced by at least ten or twelve distinct tribes of the lower country.' Townsend's Nat., pp. 1:5-6. 'On the coast it is limited to a space of about one hundred and seventy miles, extending between Cape Flattery and Cape Look-out. Inland, it extends up the Columbia to the first rapids, or one hundred and forty miles, and is checked at the falls on the Wallamette.' Belcher's Voy., vol. i., p. 307. The custom 'prevails among all the nations we have seen west of the Rocky Mountains,' but 'diminishes in receding eastward.' Lewis and Clarke's Jour., p. 437. 'The Indians at the Dales do not distort the head.' Kane's Wnd., pp. 263, 180-2. 'The Chinooks are the most distinguished for their attachment to this singular usage.' Halle's Ethnol., in U. S. Ex. Ez., vol. vi., p. 188. The tribes from the Columbia River to Millbank Sound flatten the forehead, also the Yakimas and Klikitat's of the interior. To'mis, in Lord's Nat., vol. ii., pp. 231-2, 249. 'The practice prevails generally, from the mouth of the Columbia to the Dalles, about one hundred and eighty miles, and from the Straits of Pasca on the north, to Coos Bay ... Northward of the Straits it diminishes gradually to a mere slight compression, finally confined to women, and abandoned entirely north of Milbank Sound. So east of the Cascade Mountains, it dies out in like manner.' Gilmore, in Nott and Gliddon's India, Races, p. 337. 'None but such as are of noble birth are allowed to flatten their skulls.' Gray's Hist. Ogy., p. 197.
COLUMBIANS.

Cushions, or rabbit-skins are employed. The piece of wood which rests upon the forehead is in some cases attached to the cradle by leather hinges, and instances are mentioned where the pressure is created by a spring. A trough or canoe-shaped cradle, dug out from a log, often takes the place of the simple board, and among the rich this is elaborately worked, and ornamented with figures and shells. The child while undergoing this process, with its small black eyes jammed half out of their sockets, presents a revolting picture. Strangely enough, however, the little prisoner seems to feel scarcely any pain, and travelers almost universally state that no perceptible injury is done to the health or brain. As years advance the head partially but not altogether resumes its natural form, and among aged persons the effects are not very noticeable. As elsewhere, the personal appearance of the woman is of more importance than that of the men, therefore the female child is subjected more rigorously and longer to the compressing process, than her brothers. Failure properly to mould the cranium of her offspring gives to the Chinook matron the reputation of a lazy and undutiful mother, and subjects the neglected children to the ridicule of their young companions, so despotic is fashion. A practice which renders the Chinook compression of his skull is surrounded by cartilage of the nose and ear, strings of beads or hiaqua above all other ornaments. Above all other ornaments had been practiced, but not extended to the form of lines of dots or blackama above the bright-colored junet, was a favorite pastime with the Chinook, could resist the charms of any in later times, however, a fashion of greasing and daubing the hair was usually allowed to hang in curls, but often tied up in a queue and braided so as to hang in two braids.

For dress, skins were more in this region than among other tribes, because of the skins of the smaller animals. These skins, dressed and together so as to form a robe, were used to the more northern Indians, as a similar garment of goatskin, was also made and worn by them.

118 All authors who mention the Chinooks have something to say of this custom, the following give some description of the process and its effects, containing, however, no points not included in that given above. Dunn's Oregon, pp. 122-3, 128-30; Ross' Adven., pp. 99-100; Swan's N. W. Coast, pp. 167-8, with cut; Chamber's Jour., vol. x., pp. 111-2; Belcher's Voy., vol. i., pp. 307-11, with cuts; Toirnsend's NYar., pp. 175-6; Brownell's Ind. Races, pp. 335-7; Morton's Crania Am., pp. 203-13, cut of cradle and skulls; Mofras, Ewplor., tom. ii., pp. 349-50, Atlas, pl. 26; Foster's Pre-Ilist. Races, pp. 294-5, 328, with cut; Sutil y Mexican, Voyage, p. 124; Wilson, in Smithsonian Rept., 1862, p. 287.
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., vol. i., p. 362; Collin's N. Am.
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50, Atlas, pl. 26; Foster's Pre-Hist.
icana, Viage, p. 124; Wilson, in

CHINOOK DRESS. 229

chipped which renders the Chinook more hideous than the
pression of his skull is that of piercing or slitting the
cartilage of the nose and ears, and inserting therein long
strings of beads or hiagua shells, the latter being prized
above all other ornaments. Tattooing seems to have
been practiced, but not extensively, taking usually the
form of lines of dots pricked into the arms, legs, and
cheeks with pulverized charcoal. Imitation tattooing,
with the bright-colored juices of different berries, was
a favorite pastime with the women, and neither sex
could resist the charms of salmon-grease and red clay.
In later times, however, according to Swan, the custom
of greasing and daubing the body has been to a great
extent abandoned. Great pains is taken in dressing
the hair, which is combed, parted in the middle, and
usually allowed to hang in long tresses down the back,
but often tied up in a queue by the women and girls, or
braided so as to hang in two tails tied with strings.119

For dress, skins were much more commonly used in
this region than among other coast families; particularly
the skins of the smaller animals, as the rabbit and wood-
rat. These skins, dressed and often painted, were sewed
together so as to form a robe or blanket similar in form and
use to the more northern blanket of wool, which, as well
as a similar garment of goose-skin with the feathers on,
was also made and worn by the Chinooks, though not in

119 The Multnomah women's hair 'is most commonly braided into two
tresses falling over each ear in front of the body.' Lewis and Clarke's Trav.,
pp. 508-9, 416, 425-6, 437-8. The Clackamas 'tattoo themselves below the
mouth, which gives a light blue appearance to the countenance.' Kane's
Wond., pp. 241, 184-5, 258. At Cape Orford 'they seemed to prefer the comforts
of cleanliness to the painting of their bodies.' Vancouver's Voy., vol. i., p. 504.
On the Columbia 'in the decoration of their persons they surpassed all the
other tribes with paints of different colours, feathers and other ornaments.'
Id., vol. ii., p. 77. 'Ils mettent toute leur vanité dans leurs colliers et leurs
pendants d'oreilles.' De Smet, Miss. de l'Orégon, p. 45. 'Some of these girls
I have seen with the whole rim of their ears bored full of holes, into each
of which would be inserted a string of these shells that reached to the floor,
and the whole weighing so heavy that to save their ears from being pulled
off they were obliged to wear a band across the top of the head.' 'I never
have seen either men or women put oil or grease of any kind on their bodies.'
Swan's N. W. Coast, pp. 112, 158-9. See Dunn's Oregon, pp. 115, 123-4;
Irving's Astoria, pp. 336-8; Domenech's Deserts, vol. ii., p. 354; Franchère's
Nar., p. 244.
common use among them. They prefer to go naked when the weather permits. Skins of larger animals, as the deer and elk, are also used for clothing, and of the latter is made a kind of arrow-proof armor for war; another coat of mail being made of sticks bound together. Females almost universally wear a skirt of cedar bark-fibre, fastened about the waist and hanging to the knees. This garment is woven for a few inches at the top, but the rest is simply a hanging fringe, not very effectually concealing the person. A substitute for this petticoat in some tribes is a square piece of leather attached to a belt in front; and in others a long strip of deer-skin passed between the thighs and wound about the waist. A fringed garment, like that described, is also sometimes worn about the shoulders; in cold weather a fur robe is wrapped about the body from the hips to the armpits, forming a close and warm vest; and over all is sometimes thrown a cape, or fur blanket, like that of the men, varying in quality and value with the wealth of the wearer. The best are made of strips of sea-otter skin, woven with grass or cedar bark, so that the fur shows on both sides. Chiefs and men of wealth wear rich robes of otter and other valuable furs. The conical hat woven of grass and bark, and painted in black and white checks or with rude figures, with or without a brim, and fastened under the chin, is the only covering for the head.

The Chinooks moved in a constant series, maintaining a supply of food, and yet the acquisitive and stronger motive—of fleas, down their winter dwellings, they used the materials for re-erected spot. The best houses were attached by bark-fibre corners, of four corner, and two sides. The planks of the sides being the ordinary dimension, were only four or five inches in equal depth was excavated. Willamette the structure the door was only just large enough to it was a favorite fancy of the dark the mouth of an Indian. Windows there were none, by the cracks, a plank in fireplaces were sunk in the raised berths were placed several tiers. Partitions in the apartments of the several huts, and the permanent dwellings were in various bark, rushes, or skins. The men, and elk's tusks for the roof having a greater inclination covered in such a manner as to rest.
to go naked or animals, as g, and of the for war; and together, 'cedar' bark to the knees. the top, butry effectually s petticoat in attached to a of deer-skin ut the waist. so sometimes a fur robe is the armpits, all is some- that of the he wealth of of sea-otter that the fur wealth wear The conical in black and thout a brim, vering for the of a small animal, es times they have tive sheep. Ev- ed to view. The rally of deer skin LS-6, 438, 504-9, the thermometer und barelegged in ith as good taste, ugd skirt 'is still work in the water, Coast, pp. 154-5, et's Devia, vol. Final, pp. 181-5; Pickering of the 89, Oed's Adven., bears' claws, for Dwellings of the Chinooks. 231

The Chinooks moved about less for the purpose of obtaining a supply of food, than many others, even of the coast families, yet the accumulation of filth or—a much stronger motive—of fleas, generally forced them to take down their winter dwellings each spring, preserving the materials for re-erection on the same or another spot. The best houses were built of cedar planks attached by bark-fibre cords to a frame, which consisted of four corner, and two central posts and a ridge pole. The planks of the sides and ends were sometimes perpendicular, but oftener laid horizontally, overlapping here in clapboard fashion as on the roof. 'In some localities the roof and even the whole structure was of cedar bark. These dwellings closely resembled those farther north, but were somewhat inferior in size, twenty-five to seventy-five feet long, and fifteen to twenty-five feet wide, being the ordinary dimensions. On the Columbia they were only four or five feet high at the eaves, but an equal depth was excavated in the ground, while on the Willamette the structure was built on the surface. The door was only just large enough to admit the body, and it was a favorite fancy of the natives to make it represent the mouth of an immense head painted round it. Windows there were none, nor chimney; one or more fireplaces were sunk in the floor, and the smoke escaped by the cracks, a plank in the roof being sometimes moved for the purpose. Mats were spread on the floor and raised berths were placed on the sides, sometimes in several tiers. Partitions of plank or matting separated the apartments of the several families. Smaller temporary huts, and the permanent homes of the poorer Indians were built in various forms, of sticks, covered with bark, rushes, or skins. The interior and exterior of all dwellings were in a state of chronic filth.'
The salmon fisheries of the Columbia are now famous throughout the world. Once every year innumerable multitudes of these noble fish enter the river from the ocean to deposit their spawn. Impelled by instinct, they struggle to reach the extreme limits of the stream, working their way in blind desperation to the very sources of every little branch, overcoming seeming impossibilities, and only to fulfill their destiny and die; for if they escape human enemies, they only kill themselves in their mad efforts to leap impassable falls, or if their effects are crowned with success, they are supposed never to return to the ocean. This fishery has always been the chief and an inexhaustible source of food for the Chinooks, who, although skillful fishermen, have not been obliged to invent a great variety of methods or implements for the capture of the salmon, which rarely if ever have failed them. Certain ceremonies must, however, be observed with the first fish taken; his meat must be cut only with the grain, and the hearts of all cawht must be burned or eaten, and on no account be thrown into the water or be devoured by a dog. With these precautions there is no reason to suppose that the Chinook would ever lack a supply of fish. The salmon begin to run in April, but remain several weeks in the

ing the purpose of a door-way. The fire-place is sunk into the earth, and confined from spreading above by a wooden frame. Vancouver's Voy., vol. ii., p. 77. Emmons, in Schoodcraft's Archives, vol. iii., p. 200, speaks of a palisade enclosure ten or fifteen feet high, with a covered way to the river. 'The Indian huts on the banks of the Columbia are, for the most part, constructed of the bark of trees, pine branches, and brambles, which are sometimes covered with skins or rags.' Dornenecl's Deserts, vol. ii., p. 260. But 'the Chinooks build their houses of thick and broad planks,' etc. Lewis and Clarke saw a house in the Willamette Valley two hundred and twenty-six feet long, divided into two ranges of large apartments separated by a narrow alley four feet wide. Travels, pp. 502-4, 506, 431-2, 415-16, 409, 392. The door is a piece of board 'which hangs loose by a string, like a sort of pendulum,' and is self-closing. Swan's N. TV. Coast, pp. 110-11. 'The tribes near the coast remove less frequently than those of the interior.' California, Past, Present and Future, p. 135. 'Never saw more than four fires, or above eighty persons—slaves and all—in the largest house.' Ross' Advos., pp. 98-9; Fulcher's Journ., pp. 86, 108; Irving's Adver., p. 327; Nicolay's Omp., 144, 148-9; Coe's Advos., vol. i., p. 37, from Lewis and Clarke; Dunn's Oregon, pp. 133-7, from Lewis and Clarke; Parke's Fuyor, Tour., pp. 141-5, 178-9, 245; Fraeneker's Narr., pp. 247-8; Lord's Nat., vol. i., p. 63; Townsend's Narr., p. 181; Ross's Waid., pp. 187-8; Hail's Ethnoo, in U. S. Ez. Ex., vol. vi., pp. 204, 216-17; Strickland's Hist. Missions, pp. 135-9.
Columbia are now face every year innumerable fish enter the river from n. Impelled by instinct, ene limits of the stream, erson to the very sources of seeming impossibility and die; for if they either kill themselves in passable falls, or if their s, they are supposed neve...
snared or shot; elk and deer are shot with arrows or taken in a carefully covered pit, dug in their favorite haunts. As to the methods of taking rabbits and wood-rats, whose skins are said to have been so extensively used for clothing, I find no information. Nuts, berries, wild fruits and roots are all used as food, and to some extent preserved for winter. The Wapato, a bulbous root, compared by some to the potatoe and turnip, was the aboriginal staple, and was gathered by women wading in shallow ponds, and separating the root with their toes.\(^{122}\)

Boiling in wooden kettles by means of hot stones, was the usual manner of cooking, but roasting on sticks stuck in the sand near the fire was also common. Clam-shells and a few rude platters and spoons of wood were in use, but the fingers, with the hair for a napkin,

\(^{122}\) In the summer they resort to the principal rivers and the sea coast, retiring to the smaller rivers of the interior during the cold season. (Warre and Vernon, in Martin’s Hist. Bay. p. 83. All small fish are driven into the small coves or shallow waters, ‘when a number of Indians in canoes continue splashing the water, while others sink branches of pine. The fish are then taken easily out with scoops or wicker baskets.’ Torrington’s Ope., and Cal., vol. i., pp. 389, 288-9, 384-6, 390-1. Fish ‘are not eaten till they become soft from keeping, when they are mashed with water.’ In the Willamette Valley they raised corn, beans, and squashes. Hunter’s Cap., pp. 70-2. A ‘sturgeon, though weighing upwards of three hundred pounds, is, by the single effort of one Indian, jerked into the boat!’ Dean’s Oregon, pp. 135, 114-15, 134, 157-9. The Unquapas, to cook salmon, ‘all provided themselves with sticks about three feet long, pointed at one end and split at the other. They then apportioned the salmon, each one taking a large piece, and filling it with splinters to prevent its falling to pieces when cooking, which they fastened with great care, into the forked end of the stick; then placing themselves around the fire so as to describe a circle, they stuck the pointed end of the stick into the ground, a short distance from the fire, inclining the top towards the flames, so as to bring the salmon in contact with the heat, thus forming a kind of pyramid of salmon over the whole fire.’ Hines’ Voy. p. 105; Bl. Ope., p. 360. ‘There are some articles of food which are mashed by the teeth before being boiled or roasted; this mastication is performed by the women.’ Dowsnecd’s Deserts, vol. ii., pp. 314, 19, 240-2. ‘The salmon in this country are never caught with a (baited) hook.’ Wilter’s Hist. Ope., p. 107. ‘Turbot and flounders are caught (at Shoalwater Bay) while wading in the water, by means of the feet.’ Snow’s N. W. Coast, pp. 58, 83, 103-8, 140, 163-6, with cuts. On food, see Ross’ Adv., vol. i., pp. 54-6, 97, 112-3; Lord’s Nat., vol. i., pp. 68-9, 181-3; Lewis and Clarke’s Jour., pp. 490-15, 422, 435, 430-1, 415, 566; Weir, in Harper’s Mag., vol. xiii., pp. 605-7, with cuts; Nneck’s Ope., pp. 144, 147-8; Palmer’s Jour., pp. 84, 185; Parker’s Explor. Tour., p. 241; Irving’s Astoria, pp. 86, 335; Cox’s Adv., vol. i., p. 329-32; vol. ii., pp. 128-31; Callow’s N. Am. Ind., vol. i., p. 113; Abbott, in Pac. R. R. Rep., vol. vi., p. 85; Ind. Life, p. 165; Pickering’s Tours, in U. S. Ex. Ex., vol. x., p. 30; Ross’s Wundl., pp. 185-5; Franchère’s Narr., pp. 229-7; Gay’s Jour., pp. 224, 236-1, 232-3; Félix, L’Oregon, pp. 44-5; Studebaker’s Portraits, pp. 30-42.
WEAPONS OF THE CHINOOKS.

were found much more convenient table ware. In all their personal habits the Chinooks are disgustingly filthy, although said to be fond of baths for health and pleasure. The Clatsops, as reported by one visitor, form a partial exception to this rule, as they occasionally wash the hands and face.

Their chief weapons are bows and arrows, the former of which is made of cedar, or occasionally, as it is said, of horn and bone; its elasticity is increased by a covering of sinew glued on. The arrow-head is of bone, flint, or copper, and the shaft consists of a short piece of some hard wood, and a longer one of a lighter material. The bows are from two and a half to four feet long; five styles, differing in form and curve, are pictured by Schoolcraft. Another weapon in common use was a double-edged wooden broad-sword, or sharp club, two and a half or three feet long; spears, tomahawks, and scalping knives are mentioned by many travelers, but not described, and it is doubtful if either were ever used by these aborigines.

I have already spoken of their thick arrow-proof elk-skin armor, and of a coat of short sticks bound together with grass; a bark helmet is also employed of sufficient strength to ward off arrows and light blows. Ross states that they also carry a circular elk-skin shield about eighteen inches in diameter. Although by no means a blood-thirsty race, the Chinook tribes were frequently involved in quarrels, resulting, it is said, from the abduction of women more frequently than from other causes. They, like almost all other American tribes, were said to be fond of baths for health and pleasure. The Clatsops, as reported by one visitor, form a partial exception to this rule, as they occasionally wash the hands and face.

In the Willamette Valley women distilling the root with their tltes by means of hot cooking, but roasting on the fire was also common. All small fish are driven into the river with arrows or spears, as reported by one visitor, or into a dugout canoe by means of a fork. The fish are then caught by means of a seine, or 'hawk's nest.' Thoughell's Oregon, p. 21; Id. Oreg., p. 122; Jones's Oregon, p. 284; thru's Oregon, p. 244; Irvrop's Tour, vol. i., pp. 323-4; vol. ii., p. 1; Irving's Astoria, pp. 324, 338; Ross' Adven., p. 90; Kane's Wand., p. 189; Collin's N. Am. Ind., vol. ii., p. 13; pl. 210; Dunn's Oregon, pp. 145-6; Lewis and Clarke's Trav., pp. 429-31, 509; Hines' Oreg., p. 110; Peacock's Nar., p. 285; Emmens, in Schoolcraft's Arch., vol. iii., pp. 206-7, 215-16, 468.
make a free use of war paint, laying it on grotesquely and in bright colors; but unlike most other nations, they never resorted to treachery, surprise, night attacks, or massacre of women and children. Fighting was generally done upon the water. When efforts to settle amicably their differences, always the first expedient, failed, a party of warriors, covered from head to foot with armor, and armed with bows, arrows, and bludgeons, was paddled by women to the enemy's village, where diplomatic efforts for peace were renewed. If still unsuccessful, the women were removed from danger, and the battle commenced, or, if the hour was late, fighting was postponed till the next morning. As their armor was arrow-proof and as they rarely came near enough for hand-to-hand conflict, the battles were of short duration and accompanied by little bloodshed; the fall of a few warriors decided the victory, the victors gained their point in the original dispute, the vanquished paid some damages, and the affair ended.

Troughs dug out of one piece of cedar, and woven baskets served this people for dishes, and were used for every purpose. The best baskets were of silk grass or fine fiber, of a conical form, woven in colors so closely as to hold liquids, and with a capacity of from one to six gallons. Coarser baskets were made of roots and rushes, rude spoons of ash-wood, and circular mats did duty as plates. Wapato diggers used a curved stick with handle of horn; fish-hooks and spears were made of wood and bone in a variety of forms; the wing-bone of the crane supplied a needle. With regard to their original cutting instruments, by which trees were felled for canoes or for planks which were split off by wedges, there is much uncertainty; since nearly all authorities

When the conflict is postponed till the next day, they keep up frightful cries all night long, and, when they are sufficiently near to understand each other, defy one another by menaces, raillery, and sarcasm, like the heroes of Homer and Virgil.


employed. The piece of head is in some cases attached, and instances are created by a spring. It is dug out from a log, and among ed, and ornamented with while undergoing this process jammed half out of its picture. Strangely seems to feel scarcely universally state that no he health or brain. As ly but not altogether re-mong aged persons the.

As elsewhere, the per-n is of more importance the female child is sub- subject to the compressing or.pen to mould ives to the Chinook ma-x undutiful mother, and to the ridicule of their tric is fashion. A prac-

icks have something to say of this ion of the process and its effects, ded in that given above. Dunn's pp. 99-100; Swan's N. W. Coast, x., pp. 111-2; Boitier's Voy., vol. pp. 175-6; Hale's Ethnog., in U. S. r., p. 150; Domenech's Deserts, vol. cen., vol. i., p. 302; Catlin's N. Am. ales remain longer than the boys, tot so great a deformity as is gen-
p. 142-3, 251-2. 'Looking with und heads.' Kane's Wand., p. 181, I have followed the practice of flat-

state that before their intercourse with Europeans, chisels made of 'old files,' were employed, and driven by an oblong stone or a spruce-knot mallet. Pipe-bowls were of hard wood fitted to an elder stem, but the best ones, of stone elegantly carved, were of Haidah manufacture and obtained from the north. To kindle a fire the Chinook twirls rapidly between the palms a cedar stick, the point of which is pressed into a small hollow in a flat piece of the same material, the sparks falling on finely-frayed bark. Sticks are commonly carried for the purpose, improving with use. Besides woven baskets, matting is the chief article of Chinook manufacture. It is made by the wom-en by placing side by side common bulrushes or flags about three feet long, tying the ends, and passing strings of twisted rushes through the whole length, sometimes twenty or thirty feet, about four inches apart, by means of a bone needle.

Chinook boats do not differ essentially, either in mater-

ial, form, or method of manufacture, from those already described as in use among the Sound family. Always dug out of a single log of the common white cedar, they vary in length from ten to fifty feet, and in form according to the waters they are intended to navigate or the freight they are to carry. In these canoes lightness, strength, and elegance combine to make them perfect models of water-
craft. Lewis and Clarke describe four forms in use in this region, and their description of boats, as of most other matters connected with this people, has been taken with or without credit by nearly all who have treated of the subject. I cannot do better than to give their account of the largest and best boats used by the Killamoks and

127 Pickering makes 'the substitution of the water-proof basket, for the square wooden bucket of the straits' the chief difference between this and the Sound Family. Races, in U. S. Ez. Ex., vol ix., p. 25; Emmons, in Schoolcraft's Arch., vol. iii., p. 266; Vancouver's Voy., vol. ii., p. 77; Ross' Adven., p. 92; Domenech's Deserts, vol. ii., pp. 244, 260; Franchère's Nor., pp. 248-9; Lewis and Clarke's Trco., pp. 432-5; Coz's Adven., vol. i., pp. 329-32; Donn's Oregon, pp. 138-9; Catlin's N. Am. Ind., vol. ii., p. 113, pl. 2105, showing cradle, ladles, Wapato diggers, Pseudomamus, or war clubs and pipes. Parker's Explor. Tour., pp. 248-9; Kane's Wand., pp. 184-5, 188-9.

other tribes on the coast outside the river. "The sides are secured by cross-bars, or round sticks, two or three inches in thickness, which are inserted through holes just below the gunwale, and made fast with cords. The upper edge of the gunwale itself is about five-eighths of an inch thick, and four or five in breadth, and folds outwards, so as to form a kind of rim, which prevents the water from beating into the boat. The bow and stern are about the same height, and each provided with a comb, reaching to the bottom of the boat. At each end, also, are pedestals, formed of the same solid piece, on which are placed strange grotesque figures of men or animals, rising sometimes to the height of five feet, and composed of small pieces of wood, firmly united, with great ingenuity, by inlaying and mortising, without a spike of any kind. The paddle is usually from four feet and a half to five feet in length; the handle being thick for one-third of its length, when it widens, and is hollowed and thinned on each side of the centre, which forms a sort of rib. When they embark, one Indian sits in the stern, and steers with a paddle, the others kneel in pairs in the bottom of the canoe, and sitting on their heels, paddle over the gunwale next to them. In this way they ride with perfect safety the highest waves, and venture without the least concern in seas where other boats or seamen could not live an instant." The women are as expert as the men in the management of canoes. 129

The Chinooks were always a commercial rather than a warlike people, and are excelled by none in their

129 Lewis and Clark's Trav., pp. 433-5. *Hollowed out of the cedar by fire, and smoothed off with stone axes." Kneel's Wood., p. 184. At Cape Oxford 'their shape much resembled that of a butcher's tlay." Vancouver's Voy., vol. i., p. 204. 'A human face or a white-headed eagle, as large as life, carved on the prow, and raised high in front." Ross' Adm., pp. 97-8. 'In landing they put the canoe round, so as to strike the beach stern on." Frémont's Trav., p. 246. 'The larger canoes on the Columbia are sometimes propelled by short oars." Ewans, in Schodotoff's Arch., vol. iii., p. 218. 'Finest canoes in the world." Wilkes' Expl. Obs., p. 107; Parry's Exp. in the Polar Regions, p. 23; Davis's Oregon, pp. 121-2; Swan's N. W. Coast, pp. 79-82, with cuts; Krupa's Adven., pp. 86, 324; Coxe's Adven., vol. i., pp. 325-7; Hale's Ethno., in U. S. Ex. Exp., vol. vi., p. 217; Donnelley's Deserts, vol. ii., pp. 276-7; Browell's Indian Races, pp. 636-7; Grass' Jour., p. 279.
the river. "The sides and sticks, two or three inserted through holes le fast with cords. The df is about five-eighths e in breadth, and folds of rim, which prevents pat. The bow and stern l each provided with a the boat. At each end, e same solid piece, on que figures of men or height of five feet, and firmly united, with great tising, without a spike mily from four feet and handle being thick for widens, and is hollowed e centre, which forms a , one Indian sits in the e others kneel in pairs sitting on their heels, to them. In this way highest waves, and ven-seas where other boats can't." The women are agement of canoes.\(^1\) commercial rather than led by none in their shrewdness at bargaining. Before the arrival of the Europeans they repaired annually to the region of the Cascades and Dalles, where they met the tribes of the interior, with whom they exchanged their few articles of trade—fish, oil, shells, and Wapato—for the skins, roots, and grasses of their eastern neighbors. The coming of ships to the coast gave the Chinooks the advantage in this trade, since they controlled the traffic in beads, trinkets and weapons; they found also in the strangers ready buyers of the skins obtained from the interior in exchange for these articles. Their original currency or standard of value was the hiaqua shell from the northern coast, whose value was in proportion to its length, a fathom string of forty shells being worth nearly double a string of fifty to the fathom. Since the white men came, beaver-skins and blankets have been added to their currency. Individuals were protected in their rights to personal property, such as slaves, canoes, and implements, but they had no idea of personal property in lands, the title to which rested in the tribe for purposes of fishing and the chase.\(^2\)

In decorative art this family cannot be said to hold a high place compared with more northern nations, their only superior work being the modeling of their canoes, and the weaving of ornamental baskets. In carving they are far inferior to the Haidahs; the Cathlamets, according to Lewis and Clarke, being somewhat superior to the others, or at least more fond of the art. Their attempts at painting are exceedingly rude.\(^3\)

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\(^{1}\)Dried and pounded salmon, prepared by a method not understood except at the falls, formed a prominent article of commerce, both with coast and interior nations. Lewis and Clarke's "Trav.," pp. 444-7, 413. A fathom of the largest hiaqua shells is worth about ten beaver-skins. A dying man gave his property to his intimate friends with a promise on their part to restore the if he recovered. Lewis's "Trav.," pp. 344-5, 137; Ross' "Adven.," pp. 87-8, 35 6; Seamen's C. V. Cost. p. 165; Frazer's "Adven.," pp. 322; Barlow's "Brev.," p. 124-14; Coit's "Adven.," vol. 1, p. 335; Thursday's "Jour.," vol. 1, p. 332; Ross's "Wool.," p. 385; Bennett's "Jour.," vol. ii., p. 395; Ross's "Wool.," pp. 44-5.

\(^{2}\)Have no idea of drawing maps on the sand. "Their powers of computation are very limited." Bouma, in Schoolcraft's "Arch.," vol. iii., pp. 295, 297; Lewis and Clarke's "Trav.," p. 493; Ross' "Adven.," pp. 88-9, 90; Ross's "Wool.," p. 185.
Little can be said of their system of government except that it was eminently successful in producing peaceful and well-regulated communities. Each band or village was usually a sovereignty, nominally ruled by a chief, either hereditary or selected for his wealth and popularity, who exerted over his tribe influence rather than authority, but who was rarely opposed in his measures. Sometimes a league existed, more or less permanent, for warlike expeditions. Slight offenses against usage—the tribal common law—were expiated by the payment of an amount of property satisfactory to the party offended. Theft was an offense, but the return of the article stolen removed every trace of dishonor. Serious crimes, as the robbery of a burial-place, were sometimes punished with death by the people, but no special authorities or processes seem to have been employed, either for detection or punishment. 132

Slavery, common to all the coast families, is also practiced by the Chinooks, but there is less difference here perhaps than elsewhere between the condition of the slaves and the free. Obtained from without the limits of the family, towards the south or east, by war, or more commonly by trade, the slaves are obliged to perform all the drudgery for their masters, and their children must remain in their parents' condition, their round heads serving as a distinguishing mark from free men. But the amount of the work connected with the Chinook household is never great, and so long as the slaves are well and strong, they are liberally fed and well treated. True, many instances are known of slaves murdered by the whim of a cruel and rich master, and it was not very uncommon to kill slaves on the occasion of the death of prominent persons, but wives and friends are also known to have been sacrificed on similar occasions.

132 The Willamette tribes, nine in number, were under four principal chiefs. Ross' Advou., pp. 235-9, 88, 216. Casanov, a famous chief at Fort Vancouver employed a hired assassin to remove obnoxious persons. Ross' Wood., pp. 173-4; Franchère's Nar., p. 251; Irwin's Astoria, pp. 86, 340; Cox's Advou., vol. 1, pp. 322-3; Parker's Explor. Tour., p. 253; Lewis and Clarke's Trav., p. 443.
Marital Relations of the Chinooks.

Casions. No burial rights are accorded to slaves, and no care taken of them in serious illness; when unable to work they are left to die, and their bodies cast into the sea or forest as food for fish or beast. It was not a rare occurrence for a freeman to voluntarily subject himself to servitude in payment of a gambling-debt; nor for a slave to be adopted into the tribe, and the privilege of head-flattening accorded to his offspring.13

Not only were the Chinooks a peaceable people in their tribal intercourse, but eminently so in their family relations. The young men when they married brought their wives to their father’s home, and thus several generations lived amicably in their large dwellings until forced to separate by numbers, the chief authority being exercised not by the oldest but by the most active and useful member of the household. Overtures for marriage were made by friends of the would-be bridegroom, who offered a certain price, and if accepted by the maiden’s parents, the wedding ceremony was celebrated simply by an interchange and exhibition of presents with the congratulations of invited guests. A man might take as many wives as he could buy and support, and all lived together without jealousy; but practically few, and those among the rich and powerful, indulged in the luxury of more than one wife. It has been noticed that there was often great disparity in the ages of bride and groom, for, say the Chinooks, a very young or very aged couple lack either the experience or the activity necessary for fighting the battles of life. Divorce or separation is easily accomplished, but is not of frequent occurrence. A husband can repudiate his wife for infidelity, or any cause of dissatisfaction, and she can marry again. Some cases are known of infidelity punished with

13 ‘Live in the same dwelling with their masters, and often intermarry with those who are free.’ Parker’s Explor. Tour, pp. 197, 247. ‘Treat them with humanity while their services are useful.’ Pennock’s Narr., p. 241. Treated with great severity. Kane’s Wland., pp. 181-2; Lewis and Clarke’s Trav., p. 447; Ross’ Adven., pp. 92-3; Irving’s Astoria, p. 88; Cox’s Adven., vol. i., pp. 395-6; Dana’s Oregon, pp. 129-30; Fitzgerald’s Had, B. Co., pp. 196-7; Stansby’s Portraits, pp. 61-2.
of little service, that we find them cruelly treated. 134

Like all Indians, the Chinook treat their dead, but their feasts are simply for the fisher tribes, and women during the fisheries. They are simply feastation to eat as much as possible of those complicated ceremonies, and social etiquette, observed by the traveler noticed the distribution of these festivals. Fantasies, decked with paint, they are certain occasions in a hopping-房子, accompanied by songs, beating and occasional yells, the whole separate set. As few visitors are probable that dancing was less frequent. Their songs were often soft and for various occasions, the words being often sung with meaning, la-la-la. Swan gives examples of the bear-berry being employed with tobacco obtained from the Indians, and retained in the stomach, intoxication ensues. No intoxication before the whites came, for a little time they looked with suspicion, and were averse to the whites, and so sober even now, when no white favorite amusement of all the natives was dancing, which occupies the largest time.

134 Swan's N. W. Coast, pp. 161, 162, vol. ii., pp. 211-2. 'In proportion as woman impuritv becomes less perceptible, Cox's Adven., vol. ii., pp. 194, 158; Mann, vol. xiii., p. 663; Lewis and Clark, of the bear-berry being employed with tobacco obtained from the Indians, and retained in the stomach, intoxication ensues. No intoxication before the whites came, for a little time they looked with suspicion, and were averse to the whites, and so sober even now, when no white favorite amusement of all the natives was dancing, which occupies the largest time.

of little service, that we find the sex most oppressed and
weltered treated.134

Like all Indians, the Chinooks are fond of feasting,
but their feasts are simply the coming together of men
and women during the fishing season with the determina-
tion to eat as much as possible, and this meeting is devoid
of those complicated ceremonies of invitation, reception,
and social etiquette, observed farther north; nor has any
traveler noticed the distribution of property as a feature
of these festivals. Fantastically dressed and gaudily
decked with paint, they are wont to jump about on cer-
tain occasions in a hopping, jolting kind of dance, ac-
companied by songs, beating of sticks, clapping of hands,
and occasional yells, the women usually dancing in a
separate set. As few visitors mention their dances, it is
probable that dancing was less prevalent than with others.
Their songs were often soft and pleasing, differing in style
for various occasions, the words extemporized, the tunes
being often sung with meaningless sounds, like our tra-
la-la. Swan gives examples of the music used under dif-
terent circumstances. Smoking was universal, the leaves
of the bear-berry being employed, mixed in later times
with tobacco obtained from the whites. Smoke is swal-
lowed and retained in the stomach and lungs until partial
intoxication ensues. No intoxicating drink was known
to them before the whites came, and after their coming
for a little time they looked on strong drink with sus-
picion, and were averse to its use. They are sometimes
sober even now, when no whisky is at hand. But the
favorite amusement of all the Chinook nations is gamb-
ling, which occupies the larger part of their time when

134 Swan's N. W. Coast, pp. 161, 171; Emmons, in Schoolcraft's Arch., vol.
iii., pp. 211-2. 'In proportion as we approach the rapids from the sea, fe-
male imparity becomes less perceptible; beyond this point it entirely ceases.'
Mag., vol. xxxii., p. 602; Lewis and Clarke's Jour., pp. 139-43. 'Ceremonies
of a widow in her endeavors to obtain a new husband. Wilkes' Nar., in U. S. Ex.
Exp., vol. v., p. 124; Ross' Adv., pp. 88, 92-3; Franchere's Nar., pp. 245,
254-5; Hunter's Capt., p. 70; Evans' Voy., p. 113; Domenech's Deserts, vol. ii.,
pp. 16, 294-5; Irving's Astoria, p. 340; Dana's Oregon, pp. 132-3; Lord's Not.,
vol. ii., pp. 231-2; Kane's Wand., pp. 175-7, 182; GMC's Jour., p. 275; Strick-
land's Hist. Missions, pp. 139-40.
not engaged in sleeping, eating, or absolutely necessary work. In their games they risk all their property, their wives and children, and in many instances their own freedom, losing all with composure, and nearly always accompanying the game with a song. Two persons, or two parties large or small, play one against the other; a banking game is also in vogue, in which one individual plays against all comers. A favorite method is to pass rapidly from hand to hand two small sticks, one of which is marked, the opponent meanwhile guessing at the hand containing the marked stick. The sticks sometimes take the form of discs of the size of a silver dollar, each player having ten; these are wrapped in a mass of fine bark-fibre, shuffled and separated in two portions; the winner naming the bunch containing the marked or trump piece. Differently marked sticks may also be shuffled or tossed in the air, and the lucky player correctly names the relative position in which they shall fall. A favorite game of females, called ahikia, is played with beaver-teeth, having figured sides, which are thrown like dice; the issue depends on the combinations of figures which are turned up. In all these games the players squat upon mats; sticks are used as counters; and an essential point for a successful gambler is to make as much noise as possible, in order to confuse the judgment of opponents. In still another game the players attempt to roll small pieces of wood between two pins set up a few inches apart, at a distance of ten feet, into a hole in the floor just beyond. The only sports of an athletic nature are shooting at targets with arrows and spears, and a game of ball in which two goals are placed a mile apart, and each party—sometimes a whole tribe—endeavors to force the ball past the other's goal, as in foot-ball, except that the ball is thrown with a stick, to one end of which is fixed a small hoop or ring. Children's sports are described only by Swan, and as rag-baptisms were the favorite pastime, it may be supposed not altogether inaccurate.

Personal names with the exception of those belonging to the chief men, in many cases they either have no original signification is soon forgotten, or as Pickering says, to telling their true name the Oregon tribes are not particular what kind they have, provided it is strong, and gets them drunk quickly. Personal names with their medicine-men or ceremony men are looked on with great reverence, very difficult at first to distinguish, and the reason before mentioned: spirit thus passed into the individual, and torment it at pleasure. Inventions of the whites are looked on with great superstition, very difficult at first to distinguish, and the reason before mentioned: spirit thus passed into the individual, and torment it at pleasure.136

only by Swan, and as rag babies and imitated Catholic
baptisms were the favorite pastimes mentioned, they may
be supposed not altogether aboriginal.

Personal names with the Chinooks are hereditary, but
in many cases they either have no meaning or their
original signification is soon forgotten. They are averse
to telling their true name to strangers, for fear, as they
sometimes say, that it may be stolen; the truth is, how-
ever, that with them the name assumes a personality; it
is the shadow or spirit, or other self, of the flesh and
blood person, and between the name and the individual
there is a mysterious connection, and injury cannot be
done to one without affecting the other; therefore, to
give one's name to a friend is a high mark of Chinook
favor. No account is kept of age. They are believers
in sorcery and secret influences, and not without fear of
their medicine-men or conjurers, but, except perhaps
in their quality of physicians, the latter do not exert the
influence which is theirs farther north; their ceremonies
and tricks are consequently fewer and less ridiculous.
Inventions of the whites not understood by the natives
are looked on with great superstition. It was, for in-
stance, very difficult at first to persuade them to risk
their lives before a photographic apparatus, and this for
the reason before mentioned; they fancied that their
spirit thus passed into the keeping of others, who could
 torment it at pleasure. Consumption, liver complaint
and ophthalmia are the most prevalent Chinook maladies;
to which, since the whites came, fever and ague have been
added, and have killed eighty or ninety per cent. of the

At gambling 'they will cheat if they can, and pride themselves on their suc-
cess.' Kane's Wint., pp. 190, 196. 'Seldom cheat, and submit to their losses
410, 413-4; Wells, in Harper's Mag., vol. xiii., p. 601, and cut of dance at
Coes Bay; Wilkes' Nav., in U. S. Ex. Ex., vol. iv., pp. 391-3; vol. v., p. 123;
Vancouver's Vict., vol. ii., p. 77; Ross' Far Hunters, vol. i., pp. 90-4, 112-13;
247-8; Denson's Deserts, vol. ii., p. 242; Irving's Astoria, p. 341; Fur's Jour.,
p. 86.

190 'Not addicted to intemperance.' Franchere's Nav., p. 242.
At gambling 'they will cheat if they can, and pride themselves on their suc-
cess.' Kane's Wint., pp. 190, 196. 'Seldom cheat, and submit to their losses
410, 413-4; Wells, in Harper's Mag., vol. xiii., p. 601, and cut of dance at
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Vancouver's Vict., vol. ii., p. 77; Ross' Far Hunters, vol. i., pp. 90-4, 112-13;
247-8; Denson's Deserts, vol. ii., p. 242; Irving's Astoria, p. 341; Fur's Jour.,
p. 86.
whole people, utterly exterminating some tribes. The cause of this excessive mortality is supposed to be the native method of treatment, which allays a raging fever by plunging the patient in the river or sea. On the Columbia this alleviating plunge is preceded by violent perspiration in a vapor bath; consequently the treatment has been much more fatal there than on the coast where the vapor bath is not in use. For slight ills and pains, especially for external injuries, the Chinooks employ simple remedies obtained from various plants and trees. Many of these remedies have been found to be of actual value, while others are evidently quack nostrums, as when the ashes of the hair of particular animals are considered essential ingredients of certain ointments. Fasting and bathing serve to achieve many slight internal complaints. Strangely enough, they never suffer from diseases of the digestive organs, notwithstanding the greasy compounds used as food. When illness becomes serious or refuses to yield to simple treatment, the conclusion is that either the spirits of the dead are striving to remove the spirit of the sick person from the troubles of earth to a happier existence, or certain evil spirits prefer this world and the patient's body for their dwelling-place. Then the doctor is summoned. Medical celebrities are numerous, each with his favorite method of treatment, but all agree that singing, beating of sticks, indeed a noise, however made, accompanied by mysterious passes and motions, with violent pressure and kneading of the body are indispensable. The patient frequently survives the treatment. Several observers believe that mesmeric influences are exerted, sometimes with benefit, by the doctors in their mummeries. 137

Doctors, if unsuccessful, are sometimes subjected to rough treatment, but rarely killed, except when they have previously threatened the life of the patient. Swain's N. W. Coast, pp. 176-185. At the Dales an old woman, whose incantations had caused a fatal sickness, was beheaded by a brother of the deceased. Ind. Life, pp. 173-4, 142-3. Whole tribes have been almost exterminated by the small-pox. Stevenson, in Proc. R. R. Ept., vol. 1., pp. 82, 175. Venereal disease prevalent, and a complete cure is never effected. Lewis and Clarke's Trav., pp. 446, 508. Generally succeed in curing venereal disease even in its worst stage. Ross's Adv., p. 96-9. The unsuccessful doctor killed, unless able to buy his freedom, vol. iv., p. 334. Flatheads more subject, Deserts, vol 1., p. 87; Caz's Adv., pp. 94-5; Touwes's Nar., pp. 150; Oregon, pp. 115-9, 127; Thorndike's Expl. Tour., pp. 176, 191, 2; Fisher's Hist, Missions, pp. 133-49.
When the Chinook dies, relatives are careful to speak in whispers, and indulge in no loud manifestations of grief so long as the body remains in the house. The body is prepared for final disposition by wrapping it in blankets, together with ornaments and other property of a valuable but not bulky nature. For a burial place an elevated but retired spot near the river bank or on an island is almost always selected, but the methods of disposing of the dead in these cemeteries differ somewhat among the various tribes. In the region about the mouth of the Columbia, the body with its wrappings is placed in the best canoe of the deceased, which is washed for the purpose, covered with additional blankets, mats, and property, again covered, when the deceased is of the richer class, by another inverted canoe, the whole bound together with matting and cords, and deposited usually on a plank platform five or six feet high, but sometimes suspended from the branches of trees, or even left on the surface of the ground. The more bulky articles of property, such as utensils, and weapons, are deposited about or hung from the platform, being previously spoiled for use that they may not tempt desecrators among the whites or foreign tribes; or, it may be that the sacrifice or death of the implements is necessary before the spirits of the implements can accompany the spirit of the owner. For the same purpose, and to allow the water to pass off, holes are bored in the bottom of the canoe, the head of the corpse being raised a little higher than the feet. Some travelers have observed a uniformity in the position of the canoe, the head pointing towards the east, or down the current of the stream. After about a year, the bones are sometimes taken out and buried, but the canoe and platform are never removed. Chiefs' canoes are often repainted.
Farther up both the Columbia and Willamette Rivers, excavations of little depth are often made, in which bodies are deposited on horizontal boards and covered over with a slightly inclining roof of heavy planks or poles. In these vaults several tiers of corpses are often placed one above another. At the Cascades, depositories of the dead have been noticed in the form of a roofed inclosure of planks, eight feet long, six feet wide, and five feet high, with a door in one end, and the whole exterior painted. The Calapooyas also buried their dead in regular graves, over which was erected a wooden head-board. Desecration of burial places is a great crime with the Chinook; he also attaches great importance to having his bones rest in his tribal cemetery wherever he may die. For a long time after a death, relatives repair daily at sunrise and sunset to the vicinity of the grave to sing songs of mourning and praise. Until the bones are finally disposed of, the name of the deceased must not be spoken, and for several years it is spoken only with great reluctance. Near relatives often change their name under the impression that spirits will be attracted back to earth if they hear familiar names often repeated. Chiefs are supposed to die through the evil influence of another person, and the suspected, though a dear friend, was formerly often sacrificed. The dead bodies of slaves are never touched save by other slaves. 128

128 A chief on the death of his daughter 'had an Indian slave bound hand and foot, and fastened to the body of the deceased, and enclosed the two in another mat, leaving out the head of the living one. The Indian then took the canoe and carried it to a high rock and left it there. Their custom is to let the slave live for three days; then another slave is compelled to strangle the victim by a cord.' Letter, in Schlesinger's Arch., vol. ii., p. 71. See also vol. iii., pp. 217-18; vol. vi., pp. 616-23, with plate; vol. v., p. 555. 'The emblem of a squaw's grave is generally a camass-root digger, made of a deer's horns, and fastened to the end of a stick.' Wilkes' Nar., in U. S. Ex. Ex., vol. v., pp. 232-4, vol. iv., p. 394. 'I believe I saw as many as an hundred canoes at one burying place of the Chinooks.' Goss' Jour., p. 274. 'Four stakes, interlaced with twigs and covered with brush,' filled with dead bodies. Abbott, in Pac. B. R. Rept., vol. vi., p. 88. At Coose Bay, 'formerly the body was burned, and the wife of the corpse killed and interred.' Now the body is sprinkled with sand and ashes, the ankles are bent up and fastened to the neck; relatives shave their heads and put the hair on the body with shells and roots, and the corpse is then buried and trampled on by the whole tribe. Wells, in Harper's Mag., vol. xiii., p. 602. 'The canoe-coffins were decorated with rude carved work.' Vancouver's Voy., vol. ii., p. 54. Strangers are paid to join in the lamentations. Ross's N. W. Coast, pp. 130-1, 144. 'The Kalapuya people, when a chief or some sacred pool, where the bodies completely dressed, is to be deposited; and in a few instances hotel is stationed, and for the rest each observer of such adjectives as lazy, quiescent, intrusive, libidinous, hypocritical, fickle, etc. They have the reputation of being for the lowest position in society, would present a claim. It should be noted that they are devoted to their parents; also that not a few of them have or have been aggravation.' 129

129 There is little difference in the head-flattening process are set apart, and some sacred pool, where the bodies are boiled and boiled a dozen heads, and roots, and the corpse is then buried and trampled on by the whole tribe. There is little difference in the head-flattening process and in a few instances hotel is stationed, and for the rest each observer of such adjectives as lazy, quiescent, intrusive, libidinous, hypocritical, fickle, etc. They have the reputation of being for the lowest position in society, would present a claim. It should be noted that they are devoted to their parents; also that not a few of them have or have been aggravation. 129

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There is little difference of opinion concerning the character of the Chinooks. All agree that they are intelligent and very acute in trade; some travelers have found them at different points harmless and inoffensive; and in a few instances honesty has been detected. So much for their good qualities. As to the bad, there is unanimity nearly as great that they are thieves and liars, and for the rest each observer applies to them a selection of such adjectives as lazy, superstitious, cowardly, inquisitive, intrusive, libidinous, treacherous, turbulent, hypocritical, fickle, etc. The Clatsops, with some authors, have the reputation of being the most honest and moral; for the lowest position in the scale all the rest might present a claim. It should however be said in their favor that they are devotedly attached to their homes, and treat kindly both their young children and aged parents; also that not a few of their bad traits originated with or have been aggravated by contact with civilization.
The Inland Families, constituting the fifth and last division of the Columbians, inhabit the region between the Cascade Range and the eastern limit of what I term the Pacific States, from 52° 30' to 45° of north latitude. These bounds are tolerably distinct; though that on the south, separating the eastern portions of the Columbian and Californian groups, is irregular and marked by no great river, mountain chain, or other prominent physical feature. These inland natives of the Northwest occupy, in person, character, and customs, as well as in the location of their home, an intermediate position between the coast people already described—to whom they are pronounced superior in most respects—and the Rocky Mountain or eastern tribes. Travelers crossing the Rocky Mountains into this territory from the east, or entering it from the Pacific by way of the Columbia or Fraser, note contrasts on passing the limits, sufficient to justify me in regarding its inhabitants as one people for the purposes aimed at in this volume. Instead, there-


They all resemble each other in general characteristics. Parker's Explor. Tour., p. 229. Shushwap and Salish all one race. Mayer's B. C., p. 296-7. 'The Indians of the interior are, both physically and morally, vastly superior to the tribes of the coast.' Ed., p. 242. 'The Kiketat near Mount Rainier, the Walla-Wallas, and the Okanogan ... speak kindred dialects.' Lobedeh, Ab. Lang., p. 170. The best-supported opinion is that the inland were of the same original stock with the lower tribes. Dana's Oregon, p. 318. 'On leaving the verge of the Carrier country, near Alexandria, a marked change is at once perceptible.' Anderson, in Hist. Mag., vol. viii., p. 77. Inland tribes differ widely from the piscatorial tribes. Ross' Advan., p. 137. 'Those residing near the Rocky Mountains ... are and always have been superior races to those living on the lower Columbia.' Anderson, in Schoolcraft's Arch., vol. v., p. 654. 'I was particularly struck with their
inating some tribes. The evil is supposed to be the which allays a raging fever the river or sea. On the uge is preceded by violent dl; consequently the treat-

fore, of treating each family separately, as has been done with the coast divisions of the group, I deem it more convenient, as well as less monotonous to the reader, to avoid repetition by describing the manners and customs of all the people within these limits together, taking care to note such variations as may be found to exist. The division into families and nations, made according to principles already sufficiently explained, is as follows, beginning again at the north:

The Shushwaps, our first family division, live between 52° 30' and 49° in the interior of British Columbia, occupying the valleys of the Fraser, Thompson, and Upper Columbia rivers with their tributary streams and lakes. They are bounded on the west by the Nootkas and on the north by the Carriers, from both of which families they seem to be distinct. As national divisions of this family may be mentioned the Shushwaps proper, or Atahah, who occupy the whole northern portion of the territory; the Okanagans, in the valley of the lake and river of the same name; and the Kootenais, who

vast superiority (on the Similkameen River, Lat. 49° 30', Long. 120° 30') in point of intelligence and energy to the Fish Indians on the Fraser River, and in its neighbourhood. Palmer, in B. C. Papers, vol. iii., p. 84. Striking contrast noted in passing up the Columbia. Hale’s Ethnog., in U. S. Ex. Ex., vol. vii., p. 199.

The Shewhapmuch ... who compose a large branch of the Salish family,” known as Noot-much—corrupted by the Canadians into Couteaux—below the junction of the Fraser and Thompson. Anthrop., in Rep. Mon., vol. vii., p. 76-7. Atahahs is their name in the Takali language, and signifies ‘strangers.’ ‘Differ so little from their southern neighbors, the Salish, as to render a particular description unnecessary.’ Hale’s Ethnog., in U. S. Ex. Ex., vol. vi., p. 206. They were called by Mackenzie the Chin tribe, according to Fretwell’s Researches, vol. v., p. 427, but Mackenzie’s Chin tribe was north of the Atahahs, being the Nailer tribe of the Carriers. See Mackenzie’s Voy., pp. 257-8, and map.

‘About Okanagan, various branches of the Carrier tribe.’ Nicolay’s O. m. Ter., p. 143. ‘Okanagans, on the upper part of Fraser’s River.’ Luedewig, Ab. Lang., p. 170.

inhabit the triangle bounded by the Upper Columbia, the Rocky Mountains, and the 49th parallel, living chiefly on Flatbow river and lake. All three nations might probably be joined with quite as much reason to the Salish family farther south, as indeed has usually been done with the Okanagans; while the Kootenais are by some considered distinct from any of their adjoining nations.

The Salish Family dwells south of the Shushwaps, between 49° and 47°, altogether on the Columbia and its tributaries. Its nations, more clearly defined than in most other families, are the Flatheads, or Salish proper, between the Bitter Root and Rocky Mountains on Flathead and Clarke rivers; the Pend d'Oreilles, who dwell about the lake of the same name and on Clarke River, for fifty to seventy-five miles above and below the lake; the Coeurs d'Aléno, south of the Pend d'Oreilles, on Coeur d'Aléno Lake and the streams falling into it; the Colvilles, a term which may be used to designate the variously named bands about Kettle Falls, and northward along the Columbia to the Arrow Lakes; the Spokanes, on the Spokane River and plateau along the Columbia below Kettle Falls, nearly to the mouth of the

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144 The origin of the name Flathead, as applied to this nation, is not known, as they have never been known to flatten the head. "The mass of the nation consists of persons who have more or less of the blood of the Spokanes, Pend d'Oreilles, Nez Percés, and Iroquois." Stevens, in Ind. Aff. Rpt., 1854, p. 207; Pac. R. R. Rpt., vol. i., p. 150; Cattoin's N. Am. Ind., vol. ii., p. 104; Stuart's Montana, p. 82. Gass applied the name apparently to tribes on the Clearwater of the Salaptin family, Jour., p. 224.


146 The native name, according to Hale, is Skitsuish, and Coeur d'Aléno, 'A\l\ heart,' is a nickname applied from the circumstance that a chief used these words to express his idea of the Canadian traders' meanness. Ethnog., in U. S. Ex. Ec., vol. vi., p. 210.

147 Quispipi, 'Basket People,' Chaudières, 'Kettles,' Kettle Falls, Chaudière, Skisko/poi, and Lakes, are some of the names applied to these bands.

148 Ils s'appellent entre eux les Enfants du Soleil, dans leur langue Spokane.' De Smet, Miss. de l'Oréon, p. 31. 'Differing very little from the Indians at Colville, either in their appearance, habits, or language.' Kane's Wash., p. 307.
or absolutely necessary
all their property, their
any instances their own
sure, and nearly always
song. Two persons, or
one against the other; a
in which one individual
writhe method is to pass
small sticks, one of which
dancing at the hand
the sticks sometimes take
a silver dollar, each play-
roll small
utes; and an essential point
ake as much noise as pos-
to live on fish.' Named Nez Perces from the custom of piercing the
ose to receive a white shell, like the fluke of an anchor. Ross' For
ners, vol. 4, pp. 385, 156-5. 'There are two tribes of the Pierced-Nose
vans, the upper and the lower.' Brownell's Ind. Races, pp. 353-5. 'Though
originally the same people, their dialect varies very perceptibly from that of the
Tsipesaws.' Lewis and Clarke's Trav., p. 341. Called Thawakeh-kah,
take, 'Cow-eaters,' by the Snakes. 'Ten times better off to-day than
they were then —' a practical refutation of the time-honored lie, that inter-
course with whites is an injury to Indians.' Stuart's Montana, pp. 76-7. 'In
character and appearance, they resemble more the Indians of the Missouri
than their neighbors, the Salish.' Hale's Ethnog. in U. S. Ex. Ed., vol. vi., p.
212; Domenech's Deserts, vol. ii., p. 54.

The name Yakima is
tribu Palouse appartient à la nation des Nez-percés et leur ressem-
ble sous tous leurs rapports.' Je Suis, Voy., p. 31.

The name comes from that of the river. It should be pronounced
Walla-Walla, very short. Partly's Gram., p. 9. 'Descended from slaves
formerly owned and liberated by the Nez Perces.' Parker's Explor. Tour., p.
247. 'Not unlike the Pierced-Nose in general appearance, language, and
habits.' Brownell's Ind. Races, pp. 353-5. Parts of three different nations at
the confluence of the Snake and Columbia. Gass' Jour., pp. 218-19. 'None
of the Indians have any permanent habitations on the south bank of the
Columbia about and above the Dalles. Lewis and Clarke's Trav., p. 365.
'Generally camping in winter on the north side of the river.' Ind. Aff. Rept.,
1854, p. 235.

The name Yakima is a word meaning 'Black Bear' in the Walla Walla
dialect. They are called Klikatats west of the mountains. Gibbs, in Pac. R.
R. Rept., vol. ii., p. 407. 'The Klikatats and Yakimas, in all essential pecu-
larities of character, are identical, and their intercourse is constant.' Id., p.
406, and Stevens, in Ind. Aff. Rept., 1854, p. 225. 'Pahawawappam bands,
usually called Yakamas.' The name signifies 'Stony Ground.' Gibbs, in Pac
between the Cascade Range and the Columbia, the former in the valley of the Yakima, the latter in the mountains about Mt. Adams. Both nations extend in some bands across into the territory of the Sound family. The natives of Oregon east of the Cascade Range, who have not usually been included in the Sahaptin family, I will divide somewhat arbitrarily into the Wascos, extending from the mountains eastward to John Day River, and the Cayuses, from this river across the Blue Mountains to the Grande Ronde.

The inland Colombians are of medium stature, usually from five feet seven to five feet ten inches, but sometimes reaching a height of six feet; spare in flesh, but muscular and symmetrical; with well-formed limbs, the legs not being deformed as among the Chinooks by constant sitting in the canoe; feet and hands are in many tribes small and well made. In bodily strength they are inferior to whites, but superior, as might be expected from their habits, to the more indolent fish-eaters on the Pacific. The women, though never corpulent, are more inclined to rotundity than the men. The Nez Percés and Cayuses are considered the best specimens, while in...
the birth of twins rare, succeed two children. Child-birth originally, is accompanied by, and children are often ears old. They are carried until able to walk; at first in trees later in wicker baskets. The slightest idea of chastity in return for a kind-sideration in property is observed. When married, all this is of a marketable value, the man and not in the faithful to their husbands; is the recognized property whenever he pleases. All to chastity, the Chinook is shame at becoming the mother, and it is supposed to be at infanticide and abortion.

At her first menstruation a penance, much less severe, is mitigated and rubbing hands carefully abstaining from sex in season, and remaining south wind. Did she partake of the fish would leave the forest, or did she under-bird would come and her-storms are thus caused. Old and infirm are kindly divided between the sexes; all which the men provide; arts and matting; they are in with the canoe, and are matters. Their condition is t among tribes that live ans in which women can be


De Smet, Voy., pp. 30, 108; Palmer’s Jour., p. 54; Ross’ Adven., pp. 127, 294; Stuart’s Montana, p. 82.

93 In the interior tribes have ‘long faces, and bold features, thin lips, wide cheek-bones, smooth skins, and the usual tawny complexion of the American tribes.’ "Features of a less exaggerated harshness" than the coast tribes.
The custom of head-flattening, apparently of seaboard origin and growth, extends, nevertheless, across the Cascade barrier, and is practiced to a greater or less extent by all the tribes of the Sahaptin family. Among them all, however, with the exception perhaps of the Klickatuts, the deformity consists only of a very slight compression of the forehead, which nearly or quite disappears at maturity. The practice also extends inland up the valley of the Fraser, and is found at least in nearly all the more western tribes of the Shushwaps. The Salish family do not flatten the skull.  

**Hele's Ethnog.,** in *U. S. Ez. Ez.*, vol. vi., p. 198-9. 'Hair and eyes are black, their cheek bones high, and very frequently they have aquiline noses.' 'They wear their hair long, part it upon their forehead, and let it hang in tresses on each side, or down behind.' *Parker's Explor. Tour,* p. 229. Complexion 'a little fairer than other Indians.' *Id.* The Okanagans are 'better featured and handsome in their persons, though darker, than the Chinooks or other Indians along the sea-coast.' 'Teeth white as ivory, well set and regular.' The voices of Walla Wallas, Nez Percé, and Cayuses, are strong and musculine. *Ross' Advem.,* pp. 294, 327. The Flatheads (Nez Percé) are 'the whitest Indians I ever saw.' *Gast's Jour.,* p. 189. The Shushwap 'complexion is darker, and of a more muddy, coppery hue than that of the true Red Indian.' *Milton and Chevallie's N. W. Pass.,* p. 355. The Nez Percés darker than the Tushpawas. Dignified and pleasant features. Would have quite heavy beards if they shaved. *Lewis and Clarke's Trav.,* pp. 345, 356, 527-8, 530-1. 'The inland natives are an ugly race, with broad faces, low foreheads, and rough, coppery and tanned skins.' The Salish 'features are less regular, and their complexion darker' than the Sahaptins. *Domestich's Diary,* vol. i., p. 88, vol. ii., pp. 55-6. 'Teeth of the river tribes worn down by snaked salmon. *Anderson, in Lord's Nat.,* vol. ii., p. 228; *Kone's Wood,* p. 279. Nez Percés and Cayuses 'are almost universally fine looking, robust men, with strong aquiline features, and a much more cheerful cast of countenance than is usual amongst the race. Some of the women might almost be called beautiful, and none that I have seen are homely.' So are very handsome young girls among the Walla Wallas. The Klickatut features are 'regular, though often devoid of expression.' *Torvinsd's Nor.,* pp. 78, 149, 158, 178. Flatheads 'comparatively very fair in complexion, ....with oval faces, and a mild, and playful expression of countenance.' *Dana's Oregon,* p. 311. The Kayaks had long dark hair, and regular features. *Colv's Rocky Mountains,* p. 304. Cut and description of a Klickitut skull, in *Morton's Ovntia,* p. 214, pl. 48. 'The Flatheads are the ugliest, and most of their women are far from being beauties.' *Stuart's Montana,* p. 82.  

*137* 'The Sahaptin and Wallawallas compress the head, but not so much as the tribes near the coast. It merely serves with them to make the forehead more retreating, which, with the aquiline nose common to these natives, gives to them occasionally, a physiognomy similar to that represented in the hieroglyphical paintings of Central America.' *Hele's Ethnog.* in *U. S. Ez. Ez.*, vol. vi., pp. 345, 356. All the Shushwaps flatten the head more or less. *Moynell's H. C.,* p. 303. 'Il est à remarquer que les tribus établies au-dessus de la jonction de la branche sud de la Colombie, et désignées sous le nom de Têtes Plates, ont renoncé depuis longtemps à cet usage.' *Moyon, Explor.,* tom. ii., p. 349. 'A roundhead Klickatat woman would be a pariah.' *Whitthor's Canoe and Saddle,* p. 204. Nez Percés 'seldom known to flatten the
deforming the person, such as tattooing and perforating the features are as a rule not employed; the Yakimas and Kliketats, however, with some other lower Columbia tribes, pierce or cut away the septum of the nose, and the Nez Percés probably derived their name from a similar custom formerly practiced by them. Paint, however, is used by all inland as well as coast tribes on occasions when decoration is desired, but applied in less profusion by the latter. The favorite color is vermilion, applied as a rule only to the face and hair. Elaborate hair-dressing is not common, and both sexes usually wear the hair in the same style, soaked in grease, often painted, and hanging in a natural state, or in braids, plaits, or queues, over the shoulders. Some of the southern tribes cut the hair across the forehead, while others farther north tie it up in knots on the back of the head.


159 The Salish 'profuse in the use of paint.' Stevens, in Ind. Aff. Rept., 1854, pp. 207-8, and in Prov. R. B. Rept., vol. i., p. 309. Nez Percés painted in colored stripes. Hunt's Voy., p. 174. 'Four Indians (Nez Percés) streaked all over with white mud.' Kane's Wand., p. 264. Walla Walla 'faces painted red.' The Okanagan 'young of both sexes always paint their faces with red and black bars.' Ross' Adven., pp. 127, 294-5. The inland tribes 'appear to have less of the propensity to adorn themselves with painting, than the Indians east of the mountains, but not unfrequently vermilion mixed with red clay, is used not only upon their faces but upon their hair.' Parker's Explor. Tour, p. 229. Red clay for face paint, obtained at Vermilion Forks of the Similkameen River, in B. C. Palmer, in B. C. Papers, vol. iii., p. 84. Pend d'Oreille women rub the face every morning with a mixture of red and brown powder, which is made to stick by a coating of fish-oil. De Smet, Voy., l. 198.

160 The Okanagans 'women wear their hair neatly clubbed on each side of the head behind the ears, and ornamented with double rows of the snowy higua, which are among the Okanagans called Shet-la-cane; but they keep it shed or divided in front. The men's hair is queued or rolled up into a knot behind the head, and ornamented like that of the women; but in front it falls or hangs down loosely before the face, covering the forehead and the eyes, which comes them every now and then to shake the head, or use the hands to uncover their eyes.' Ross' Adven., pp. 294-5. The head of the Nez Percés not ornamented. Lewis and Clarke's Trav., pp. 341, 321, 351, 377, 528, 532-3; Coke's Rocky Ms., p. 394; Kane's Wand., p. 274.
small skins—is also used for some distance inland on the banks of the Columbia and Fraser, as among the Nicoutanuuch, Kliketats, and Wascos; but the distinctive inland dress is of dressed skin of deer, antelope, or mountain sheep; made into a rude frock, or shirt, with loose sleeves; leggings reaching half-way up the thigh, and either bound to the leg or attached by strings to a belt about the waist; moccasins, and rarely a cap. Men's frocks descend half-way to the knees; women's nearly to the ankles. Over this dress, or to conceal the want of some part of it, a buffalo or elk robe is worn, especially in winter. All garments are profusely and often tastefully decorated with leather fringes, feathers, shells, and porcupine quills; beads, trinkets and various bright-colored cloths having been added to Indian ornamentation since the whites came. A new suit of this native skin clothing is not without beauty, but by most tribes the suit is worn without change till nearly ready to drop off, and becomes disgustingly filthy. Some tribes clean and whiten their clothing occasionally with white earth, or pipe-clay. The buffalo and most of the other large skins are obtained from the country east of the mountains.¹⁶¹

¹⁶¹ The Ootlashoot women wear 'a long shirt of skin, reaching down to the ankles, and tied round the waist.' Few ornaments. The Nez Perce's wear 'the buffalo or elk-skin robe decorated with beads, sea-shells, chiefly mother-of-pearl, attached to an otter-skin collar and hung in the hair.' Leggins and moccasins are painted; a plait of twisted grass is worn round the neck. The women wear their long robe without a girdle, but to it 'are tied little pieces of brass and shells, and other small articles.' The dress of the female is indeed more modest, and more studiously so than any we have observed, though the other sex is careless of the indecency of exposure. 'The Sokulk females have no other covering but a truss or piece of leather tied round the hips and then drawn tight between the legs.' Three fourths of the Pisquitpaws 'have scarcely any robes at all.' The Chilluckittequaws round their neck is put a strip of some skin with the tail of the animal hanging down over the breast.' Lewis and Clark's Trav., pp. 321, 340-1, 351, 359, 361, 377, 392-3. Many of the Walla Walla, Nez Perce, and Cayuse females wore robes 'richly garnished with beads, higuas,' etc. The war chief wears as a head-dress the whole skin of a wolf's head, with the ears standing erect. The Okanagans wear in winter long detachable sleeves or mittens of wolf or fox skin, also wolf or bear skin caps when hunting. Men and women dress nearly alike, and are profuse in the use of ornaments. Ross' Adv., p. 127, 294-8; Id., Fur Hunters, vol. i., p. 39. The Flatheads often change their clothing and clean it with pipe-clay. They have no regular head-dress. From the Yakima to the Okanagan the men generally with a slip passing between the 240-1, vol. ii., p. 144. Nez Perce well clothed, Walla Wallas naked 124, 127-8. At the Dalles, women else than what may be termed a dash of red and filthy with dirt.' Wilkes' Nat., p. 426, 473. The Kliketats women wear the loins, Townsend's Nar., pp. 78 skins they chiefly procure on the there are no buffaloes in this part. Gress', p. 205, 218-19 willow neatly worked and figured. Bouvillon's Adv., p. 301. The dwellings for drinking and cooking purposes, were pitched by the women with celerity in the work. Hot air enters, and within, a hot频繁 the ground is used for beds. Dwellings large to accommodate many, in such case has its own fire-place, a definite space being left to accommodate partitions are one
INLAND DWELLINGS.

The inland dwelling is a frame of poles, covered with rush matting, or with the skins of the buffalo or elk. As a rule the richest tribes and individuals use skins, although many of the finest Sahaptin houses are covered with mats only. Notwithstanding these nations are rich in horses, I find no mention that horse-hides are ever employed for this or any other purpose. The form of the lodge is that of a tent, conical or oblong, and usually sharp at the top, where an open space is left for light and air to enter, and smoke to escape. Their internal condition presents a marked contrast with that of the Chinook and Nootka habitations, since they are by many interior tribes kept free from vermin and filth. Their light material and the frequency with which their location is changed contributes to this result. The lodges are pitched by the women, who acquire great skill and celerity in the work. Holes are left along the sides for entrance, and within, a floor of sticks is laid, or more frequently the ground is spread with mats, and skins serve for beds. Dwellings are often built sufficiently large to accommodate many families, each of which in such case has its own fireplace on a central longitudinal line, a definite space being allotted for its goods, but no dividing partitions are ever used. The dwellings are

arranged in small villages generally located in winter on the banks of small streams a little away from the main rivers. For a short distance up the Columbia, houses similar to those of the Chinooks are built of split cedar and bark. The Walla Wallas, living in summer in the ordinary mat lodge, often construct for winter a subterranean abode by digging a circular hole ten or twelve feet deep, roofing it with poles or split cedar covered with grass and mud, leaving a small opening at the top for exit and entrance by means of a notched-log ladder. The Atnahs on Fraser River spend the winter in similar structures, a simple slant roof of mats or bark sufficing for shade and shelter in summer. The Okanagan construct their lodges over an excavation in the ground several feet deep, and like many other nations, cover their matting in winter with grass and earth.\(^{162}\)

\(^{162}\) The Sokuk houses 'generally of a square or oblong form, varying in length from fifteen to sixty feet, and supported in the inside by poles or forks about six feet high.' The roof is nearly flat. The Echeloot and Chinook houses were of the Chinook style, partially sunk in the ground. The Nez Percés live in houses 'of straw and mats, in the form of the roof of a house.' One of these 'was one hundred and fifty-six feet long, and about fifteen wide, closed at the ends, and having a number of doors on each side.' *Loca.* and Clarke's *Trav.*, pp. 340, 351, 369–70, 381–2, 549. Nez Percé dwellings twenty to seventy feet long and from ten to fifteen feet wide; free from vermin. Flathead houses conical but spacious, made of buffalo and moose skins over long poles. Spokane lodges oblong or conical, covered with skins or mats. *Cox’s Adv.*, vol. i., pp. 148, 192, 200. Nez Percé and Cayuse lodges 'composed of ten long poles, the lower ends of which are pointed and driven into the ground; the upper bent and drawn together at the top by thongs,' covered with skins. 'Universally used by the mountain Indians while travelling.' Unatillas live in 'shantys or wigwams of driftwood, covered with buffalo or deer skins.' Klicatats 'in miserable loose hovels.' *Tomson’s Nar.*, pp. 104–5, 156, 174. Okanagan winter lodges are long and narrow, 'chiefly of mats and poles, covered over with grass and earth;' dug one or two feet below the surface; look like the roof of a common house set on the ground. *Ross’ Adv.*, pp. 318–4. On the Yakima River 'a small canopy, hardly sufficient to shelter a sheep, was found to contain four generations of human beings.' *Pickering’s Jour.*, in *U. S. Ex. Ex.*, vol. ix., p. 34, 37. On the Clearwater 'there are not more than four lodges in a place or village, and these small camps or villages are eight or ten miles apart.' 'Summer lodges are made of willows and flags, and their winter lodges of split pine.' *Ross’ Jour.*, p. 212, 221, 223. At Kettle Falls, the lodges are of rush mats.' 'A roofing is made of sticks, raised three or four feet from the ground, leaving the space beneath it entirely open, and forming a cool, airy, and shady place, in which to hang their salmon.' *Ross’ Wood.*, p. 309, 272–3. The Pend d’Oreilles roll their tents into cylindrical bundles for convenience in traveling. *Sievers, in Jot. Aff. Rept.*, 1854, p. 215, 238, 282. *Barbour*, in *Id.*, 1862, p. 271. The Shuswap hut is warm but 'necesarily unwholesome, and reOdell...of anything but roses.' *Anderson, in Hist. Mag.*, vol. vii., p. 77. Yakima, 'ruule

FOOD OF THE INLAND.

The inland families eat much fruit; no nation subsists wholly on the proportion of each country that best suits them to locality. Some tribes live in bands, of men to fish and flesh, and to gather berries. Each of the coast tribes, and the interior tribes as a hunting people, carry on, to some degree their differences of food, or rather to their manner of cooking it, which constitutes an important variation as well. Few tribes live upon the great staple of the Northwest, fish. 'The salmon on streams inaccessible to the coast tribes, and the salmon of the interior streams are obtained by the inland tribes, and are thrown in treating of the coast resident, and the interior tribes, the important variations excepted.' *Le Conte*, p. 315. *Columbia, W. T.*, vol. x., 1841, pp. 74–5, 79.

huts covered with mats.' *Gibbs, in Rel.*, pp. 309, 317. The Shuswaps erect rude slants of bark or driftwood, covered with mats. 'The Kotanies obtain the article that serves them in the common houses, with other tribes. *Sullivans, in Rel.*, fig. 40–50; *Pauman’s Jour.*, p. 61; *Coke’s Adv.*, fig. 315, 319; *Id., Bonaventure’s Adv.*, fig. 281; *Coke’s Adv.*, vol. i., p. 284; *Lewin’s Nat.*, vol. i., p. 284; *Lewin’s Nat.*, vol. iii., p. 315; *Lewin’s Nat.*, vol. iv., p. 316; *Lewin’s Nat.*, vol. ix., p. 316; *Lewin’s Nat.*, vol. xi., p. 316.

"Shbwap den is warm but 'necessarily unwholesome, and redolent...of any-
The inland families eat fish and game, with roots and fruit; no nation subsists without all these supplies; but the proportion of each consumed varies greatly according to locality. Some tribes divide their forces regularly into bands, of men to fish and hunt, of women to cure fish and flesh, and to gather roots and berries. I have spoken of the coast tribes as a fish-eating, and the interior tribes as a hunting people, attributing in great degree their differences of person and character to their food, or rather to their methods of obtaining it; yet fish constitutes an important element of inland subsistence as well. Few tribes live altogether without salmon, the great staple of the Northwest; since those dwelling on streams inaccessible to the salmon by reason of intervening falls, obtain their supply by annual migrations to the fishing-grounds, or by trade with other nations. The principal salmon fisheries of the Columbia are at the Dalles, the falls ten miles above, and at Kettle Falls. Other productive stations are on the Powder, Snake, Yakima, Okanagan, and Clarke rivers. On the Fraser, which has no falls in its lower course, fishing is carried on all along the banks of the river instead of at regular stations, as on the Columbia. Nets, weirs, hooks, spears, and all the implements and methods by which fish are taken and cured have been sufficiently described in treating of the coast region; in the interior I find no important variations except in the basket method in use at the Chaudières or Kettle Falls by the Quiarlpi tribe. Here an immense willow basket, often ten feet in diameter and twelve feet deep, is suspended at the falls from huts covered with mats. Gibbs, in Pac. R. R. Rept., vol. i., p. 407. Shu-shwaps erect rude slants of bark or matting; have no tents or houses. Milton and Child’s N. W. Pass., p. 244. From the swamps south of Flatbow Lake, the Kootanoe Indians obtain the khasquis or thick reed, which is the only article that serves them in the construction of their lodges; and is traded with other tribes. Sallie, in Palliser’s Explor., p. 15. In winter the Salish cover their mats with earth. Hale’s Ethnoq., in U. S. Ex. Ex., vol. vi, p. 147. Flag huts of the Walla Wallas. Faraham’s Trav., p. 86; Milton’s Rept, pp. 49-50; Palmer’s Jour., p. 61; Cooke’s Rocky Mts., p. 296; Irving’s Astoria, pp. 315, 319; Id., Biocolle’s Advanc., p. 291; De Smet, Voy., p. 183; Id., West. Missions, p. 281; Lord’s Nat., vol. ii., pp. 105-6. Hurd, in Nouvelles Annales des Voy., tom. x., 1821, pp. 74-5, 79.
strong timbers fixed in crevices of the rocks, and above this is a frame so attached that the salmon in attempting to leap the fall strike the sticks of the frame and are thrown back into the basket, in the largest of which naked men armed with clubs await them. Five thousand pounds of salmon have thus been taken in a day by means of a single basket. During the fishing-season the Salmon Chief has full authority; his basket is the largest, and must be located a month before others are allowed to fish. The small nets used in the same region have also the peculiarity of a stick which keeps the mouth open when the net is empty, but is removed by the weight of the fish. Besides the salmon, sturgeon are extensively taken in the Fraser, and in the Arrow Lakes, while trout and other varieties of small fish abound in most of the streams. The fishing-season is the summer, between June and September, varying a month or more according to locality. This is also the season of trade and festivity, when tribes from all directions assemble to exchange commodities, gamble, dance, and in later times to drink and fight.

HUNTING BY SHUSHWAP

The larger varieties of game on horseback wherever the permit. Buffalo are now in the Mountains, and there is large game has ever been abundant. Horses became known to white men through the heads, Nez Perés, and Kootenay nations, as well as bands of other nations, as well as bands of the buffalo-plain between the Missouri, in the territory by the South and arrow was the weapon for other game were shot. Various characters have been necessary to the Indians, not only to ride into the tiger, the trained horse, and select the arrows. Various devices are used by us, in the chase of deer, elk, wolf, driving them by a circle of the concealed hunters, or a

(continued)
The larger varieties of game are hunted by the natives on horseback wherever the nature of the country will permit. Buffalo are now never found west of the Rocky Mountains, and there are but few localities where large game has ever been abundant, at least since the country became known to white men. Consequently the Flatheads, Nez Percés, and Kootenais, the distinctively hunting nations, as well as bands from nearly every other tribe, cross the mountains once or twice each year, penetrating to the buffalo-plains between the Yellowstone and the Missouri, in the territory of hostile nations. The bow and arrow was the weapon with which buffalo and all other game were shot. No peculiar cunning seems to have been necessary to the native hunter of buffalo; he had only to ride into the immense herds on his well-trained horse, and select the fattest animals for his arrows. Various devices are mentioned as being practiced in the chase of deer, elk, and mountain sheep; such as driving them by a circle of fire on the prairie towards the concealed hunters, or approaching within arrow-shot then pulling out two or three hairs from his horse's tail for a line, tied the bit of leather to one end of it, in place of a hook or fly. Ross' Alcn., pp. 133-3. At the mouth of Flatbow River 'a dike of round stones, which runs up obliquely against the main stream, on the west side, for more than one hundred yards in length, resembling the foundation of a wall.' Similar range on the east side, supposed to be for taking fish at low water. Ross' Fur Hunters, vol. ii., pp. 165-6. West of the Rocky Mountains they fish 'with great success by means of a kind of large basket suspended from a long cord.' Donnerich's Deserts, vol. ii., pp. 240-1. On Powder River they use the hook as a gaff. Coke's Rocky Mts., p. 283. A Wasco spears three or four salmon of twenty to thirty pounds each in ten minutes. Keysy and Brenchley's Jour., vol. ii., p. 595. No salmon are taken above the upper falls of the Columbia. Thornton's Gov. and Cat., vol. i., p. 392. Walla Walla fish-weirs 'formed of two curtains of small willow switches matted together with witches of the same plant, and extending across the river in two parallel lines, six feet asunder.' These are supported by several parcels of poles, ... and are either rolled up or let down at pleasure for a few feet....A seine of fifteen or eighteen feet in length is then dragged down the river by two persons, and the bottom drawn up against the curtain of willows.' Lewis and Clarke's Jour., p. 593. Make fishing-nets of flax. Parker's Explor. Tour., p. 99. 'The Inland, as well as the Coast, tribes, live to a great extent upon salmon.' Mayne's B. C., p. 242; Nicolay's Gov. Ter., pp. 152-3. Palouse 'live solely by fishing.' Malott's Rep., p. 49. Salmon cannot ascend to Coeur d'Alene Lake. Hale's Ethnos., in U. S. Ex. Ex., vol. vi., pp. 2-9-10. Okanagan food 'consists principally of salmon and a small fish which they call carp.' Wilkes' Nat., in U. S. Ex. Ex., vol. iv., p. 463. The Walla Wallas 'may well be termed the fishermen of the Skywan camp.' Pinkerton's Nat., p. 82.
by skillful manipulations of a decoy animal; or the frightened deer are driven into an ambush by converging lines of bright-colored rags so placed in the bushes as to represent men. Kane states that about the Arrow Lakes hunting dogs are trained to follow the deer and to bring back the game to their masters even from very long distances. Deer are also pursued in the winter on snow-shoes, and in deep snow often knocked down with clubs. Bear and beaver are trapped in some places; and, especially about the northern lakes and marshes, wild fowl are very abundant, and help materially to eke out the supply of native food.

Their natural improvidence, or an occasional unlucky hunting or fishing season, often reduces them to want, and in such case the resort is to roots, berries, and mosses, several varieties of which are also gathered and laid up.


FOOD AND ITS PREPARATION.

as a part of their regular winter supplies. Chief among
roots are the camass, a sweet, onion-like bulb, which
grows in moist prairies, the couse, which flourishes in
more sterile and rocky spots, and the bitter-root, which
names a valley and mountain range. To obtain these
roots the natives make regular migrations, as for game
or fish. The varieties of roots and berries used for food
are very numerous; and none seem to grow in the country
which to the native taste are unpalatable or injurious,
though many are both to the European.105

Towards obtaining food the men hunt and fish; all
the other work of digging roots, picking berries, as well
as dressing, preserving, and cooking all kinds of food is
done by the women, with some exceptions among the
Nez Perces and Pend d'Orilles. Buffalo-meat is jerked
by cutting in thin pieces and drying in the sun and over
smouldering fires on scaffolds of poles. Fish is sun-dried
on scaffolds, and by some tribes on the lower Columbia

105 The Kliketats gather and eat *pahlay*, a bitter root boiled into a jelly;
*yuoodlik*, ground into flour; *muumun* and *seckgna*, made into bitter white
caokes; *kamass*, cut, a kind of wild sunflower. *Tolme*, in Lord's Nat., vol.
ii., p. 247. The Flatheads go every spring to Camass Prairie. *De Smet*,
Voy., p. 183. The Kootenais eat kahamsh and an edible moss. *Id., Missions
de l'Oregon*, pp. 75-6. 'The Cayceuses, Nez Perces, and other warlike tribes
assemble (in Yakima Valley) every spring to lay in a stock of the favourite
kamaas and pedia, or sweet potatoes. *Ross*' Far Hunters, vol. i., p. 19; *Quamash*,
round, onion-shaped, and sweet, eaten by the Nez Perces. *Louis and Clarke's
Trav.,* p. 330. Coyote dog in April or May; camass in June and July.
*Alcock,* in Schoolcraft's Arch., vol. v., p. 651. The Skywes' main subsistence
is however upon roots.' The Nez Perces eat kahamsh, cousin or biscuit
Okanagans live extensively on moss made into bread. The Nez Perces also
d'Orilles at the last extremity live on pine-tree moss; also collect camash,
'I never saw any berry in the course of my travels which the Indians scrape
to eat, nor have I seen any ill effect from their doing so.' *Kane's Wash.,* p.
327. The Kootenal food in September 'appears to be almost entirely berries;
namely, the *sasketoom* of the Crees, a delicious fruit, and a small species
of cherry, also a sweet root which they obtain to the southward.' *Robinson,
*in *Palmer's Explor.*, p. 73. Flatheads dig *konash*, 'bitter root' in May. It
is very nutritious and very bitter. *Pahlay*, *kamass*, or *water seego,* is a
sweet, gummy, bulbous root. *Stuart's Mont.,* pp. 57-8. Colville cut down
trees for their moss (alectoria?); *Kamass also eaten.* *Pickett's Rivers,* in
U. S. Ex. Ex., vol. ix., p. 34. The Shuswap eat *water seego* and *liches,* chiefly
the black lichen, or *wiggles.* *Mayne's B. C.,* p. 301; *Parker's Explor. Tour.,*
p. 137. The Salish in March and April eat *pekikub*, an onion-like bulb; in
May, *appahtam,* a root like vermicelli; in June and July, *itkha,* a line roasted
chestnut; in August, wild fruits; in September, *nartua,* a grain. *Domeck's
Deserts,* vol. ii., p. 312.
is also pulverized between two stones and packed in baskets lined with fish-skin. Here, as on the coast, the heads and offal only are eaten during the fishing-season. The Walla Wallas are said usually to eat fish without cooking. Roots, mosses, and such berries as are preserved, are usually kept in cakes, which for eating are moistened, mixed in various proportions and cooked, or eaten without preparation. To make the cakes simply drying, pulverizing, moistening, and sun-drying usually suffice; but camas and pine-moss are baked or fermented for several days in an underground kiln by means of hot stones, coming out in the form of a dark gluey paste of the proper consistency for moulding. Many of these powdered roots may be preserved for years without injury. Boiling by means of hot stones and roasting on sharp sticks fixed in the ground near the fire, are the universal methods of cooking. No mention is made of peculiar customs in eating; to eat often and much is the aim; the style of serving is a secondary consideration.166

Life with all these nations is but a struggle for food, then pulling out two or three hairs of a bit of leather to one end of it, in p. 133-3. At the mouth of Flatbow, runs up obliquely against the main than one hundred yards in length. Similar range on the east side, upon the salmon of twenty to thirty pounds each. Whether, the hook as a gaff. 'Coke's Rocky Mts.,' with great success by means of a long cord.' Donnecque's 'Hunts,' in the hook as a gaff. Coke's Rocky Mts., the salmon and the bottom drawn up against the Columbia. Thorob's O.p. and Cal., 'form of two curtains of smooth withes of the same plant, and extend six feet asunder. These are supposed are either rolled up or let down at a the buffalo-plains between Missouri, in the territory of the neck and arrow was the weapon of other game were shot. Numerous have been necessary to the Walla Wallas, and had only to ride into the hunt: trained horse, and select the arrows. Various devices are used in the chase of deer, elk, and driving them by a circle of concealed hunters, or a
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await them. Five thou-
and before others are
used in the same region
stick which keeps the
upright, but is removed by
the salmon, sturgeon are
, and in the Arrow Lakes,
of small fish about in
ng-season is the summer,
varying a month or more
also the season of trade
all directions assemble
, dance, and in later

and the poorer tribes are often reduced nearly to starvation;
yet they never are known to kill dogs or horses
for food. About the missions and on the reservations
cattle have been introduced and the soil is cultivated by
the natives to considerable extent. 167

In their personal habits, as well as the care of their
lodges, the Cayuses, Nez Percé, and Kootenais, are
mentioned as neat and cleanly; the rest, though filthy,
are still somewhat superior to the dwellers on the coast.
The Flatheads wash themselves daily, but their dishes
and utensils never. De Smet represents the Pend d'O-
reille women as untidy even for savages. 168 Guns,

167 Additional notes and references on procuring food. The Okanagans
break up winter quarters in February; wander about in small bands till June.
Assemble on the river and divide into two parties of men and two of women
for fishing and dressing fish, hunting and digging roots, until October; hunt
in small parties in the mountains or the interior for four or six weeks; and
then go into winter quarters on the small rivers. Ross' Adven., pp. 314-16.
Further south on the Columbia plains the natives collect and dry roots until
May; fish on the north bank of the river till September, burying the fish;
dig camas on the plains till snow falls; and retire to the foot of the mountains
to hunt deer and elk through the winter. The Nez Percé catch salmon
and dig roots in summer; hunt deer on snow-shoes in winter; and cross
the mountains for buffalo in spring. Sokukls live on fish, roots, and antelope.
Eneas, Ecotoces, and Cheechekeche, on fish, berries, roots and nuts.
* Lewis and Clarke's Trav., pp. 444-5, 340-1, 352, 365, 370. Spokane's live on
deer, wild fowl, salmon, trout, carp, pine-moss, roots and wild fruit. They
have no repugnance to horse-flesh, but never kill horses for food. The Sipu-
polls live on salmon, camas, and an occasional small deer. The Chaudière
country well stocked with game, fish and fruit. Sokukls live on fish, game, and camass bread.
During the fishing-season is the summer,
hus been taken in a day
sticks of the frame and are
empty, but is removed by
The Okanagans raise some potatoes. Gibbs, in Pae.

168 Lewis and Clarke's Trav., pp. 353, 518; Parker's Explor., pp. 148; De Smet,
Coke's Rocky Mts., p. 289; Parker's Jour., pp. 61, 98, 99.
knives and tomahawks have generally taken the place of such native weapons as these natives may have used against their foes originally. Only the bow and arrow have survived intercourse with white men, and no other native weapon is described, except one peculiar to the Okanagans,—a kind of Indian sling-shot. This is a small cylindrical ruler of hard wood, covered with raw hide, which at one end forms a small bag and holds a round stone as large as a goose-egg; the other end of the weapon is tied to the wrist. Arrow-shafts are of hard wood, carefully straightened by rolling between two blocks, fitted by means of sinews with stone or flint heads at one end, and pinnated with feathers at the other. The most elastic woods are chosen for the bow, and its force is augmented by tendons glued to its back.

The inland families cannot be called a warlike race. Resort to arms for the settlement of their intertribal disputes seems to have been very rare. Yet all are brave warriors when fighting becomes necessary for defense or vengeance against a foreign foe; notably so the Cayuses, Nez Peres, Flatheads and Kootenais. The two former waged both aggressive and defensive warfare against the Snakes of the south; while the latter joined their arms against their common foes, the eastern Blackfeet, who, though their inferiority in bravery, nearly exterminated the Flathead nation by superiority in numbers, and by being the first to obtain the white man's weapons. Departure on a warlike expedition is always preceded by ceremonious preparation, including councils of the wise, great, and old; smoking the pipe, harangues by the chiefs, dances, and a general review, or display of equestrian feats and the manoeuvres of battle. The warriors are always mounted; in many tribes white or speck-

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rally located in winter on little away from the main up the Columbia, houses are built of split cedar, living in summer in the struct for winter a subterranean hole ten or twelve es or split cedar covered small opening at the top s of a notched-log ladder. pend the winter in similar of mats or bark sufficing er. The Okanagans convehcation in the ground any other nations, cover rass and earth.

square or oblong form, varying in ported in the inside by poles or partly flat. The Echeloot and Chilstyle, partially sunk in the ground, traw and nats, in the form of the hundred and fifty-six feet long, and having a number of doors on 340, 581, 582-70, 881-2, 580. Nez long and from ten to fifteen feet as conical but spacious, made of . Spokane lodges oblong or con vol. i., pp. 148, 192, 200, of ten long poles, the lower ends round; the upper blunt and drawn with skins. "Universally used by Unatillas live in 'shantys or wig- or deer skins.' Klahatit 'in mis- 184-5, 366, 174. Okanagan winter nats and poles, covered over with low the surface look like the roof Ross' Aden., pp. 313-4. On the sufficient to shelter a sheep, was man beings." Pickering's Races, in Clearwater 'there are not more these small camps or villages are es are made of willows and flags, 'Us' Jour., pp. 212, 221, 223. At "A flooring is made of sticks, leaving the space beneath it en., vol. vii., p. 77. Yakimas, 'rude led war-horses are selected, and both rider and steed are gaily painted, and decked with feathers, trinkets, and bright-colored cloths. The war-party in most nations is under the command of a chief periodically elected by the tribe, who has no authority whatever in peace, but who keeps his soldiers in the strictest discipline in time of war. Stealthy approach and an unexpected attack in the early morning constitute their favorite tactics. They rush on the enemy like a whirlwind, with terrific yells, discharge their guns or arrows, and retire to prepare for another attack. The number slain is rarely large; the fall of a few men, or the loss of a chief decides the victory. When a man falls, a rush is made for his scalp, which is defended by his party, and a fierce hand-to-hand conflict ensues, generally terminating the battle. After the fight, or before it when either party lacks confidence in the result, a peace is made by smoking the pipe, with the most solemn protestations of goodwill, and promises which neither party has the slightest intention of fulfilling. The dead having been scalped, and prisoners bound and taken up behind the victors, the party starts homeward. Torture of the prisoners, chiefly perpetrated by the women, follows the arrival. By the Flatheads and northern nations captives are generally killed by their sufferings; among the Sahaptins some survive and are made slaves. In the Flathead torture of the Blackfeet are practiced all the fiendish acts of cruelty that native cunning can devise, all of which are borne with the traditional stoicism and taunts of the North American Indian. The Nez Percé system is a little less cruel in order to save life for future slavery. Day after day, at a stated hour, the captives are brought out and made to hold the scalps of their dead friends aloft on poles while the scalp-dance is performed about them, the female participants meanwhile exerting all their devilish ingenuity in tormenting their victims.

170 Torture of Blackfeet prisoners; burning with a red-hot gun-barrel, pulling out the nails, taking off fingers, scooping out the eyes, scalping, revolting cruelties to female captives. The disputed right of the Flatheads to hunt buffalo at the eastern foot of the mountains is the cause of the long-
The native saddle consists of a rude wooden frame, under and over which is thrown a buffalo-robe, and which is bound to the horse by a very narrow thong of hide in place of the Mexican cincha. A raw-hide crupper is used; a deer-skin pad sometimes takes the place of the upper robe, or the robe and pad are used without the wooden frame. Stirrups are made by binding three straight pieces of wood or bone together in triangular form, and sometimes covering all with raw-hide put on wet; or one straight piece is suspended from a forked thong, and often the simple thong passing round the foot suffices. The bridle is a rope of horse-hair or of skin, made fast with a half hitch round the animal's lower jaw. The same rope usually serves for bridle and lariat. Sharp bones, at least in later times, are used for spurs. Wood is split for the few native uses by elk-horn wedges driven by bottle-shaped stone mallets. Baskets and vessels for holding water and cooking are woven of willow, bark, and grasses. Rushes, growing in all swampy localities are cut of uniform length, laid parallel and tied continued hostility. The wisest and bravest is annually elected war chief. The war chief carries a long whip and secures discipline by flagellation.

The inland dwelling is raised on posts, and is with the roof covered with mats only. As a rule the richest tribes, although many of the finest, are well clothed, Walla Wallas naked in horses, I find no mention of horses, I find no mention of.

The interior tribes kept free from light material and the frame of the lodge is that of a tent, with a roof that is composed of the Indians, who, however, admit of no compulsion, nor is the chief's authority implicitly obeyed on these occasions; consequently, every one judges for himself, and is bound to the horse by a very narrow thong of hide in place of the Mexican cincha. A raw-hide crupper is used; a deer-skin pad sometimes takes the place of the upper robe, or the robe and pad are used without the wooden frame. Stirrups are made by binding three straight pieces of wood or bone together in triangular form, and sometimes covering all with raw-hide put on wet; or one straight piece is suspended from a forked thong, and often the simple thong passing round the foot suffices. The bridle is a rope of horse-hair or of skin, made fast with a half hitch round the animal's lower jaw. The same rope usually serves for bridle and lariat. Sharp bones, at least in later times, are used for spurs. Wood is split for the few native uses by elk-horn wedges driven by bottle-shaped stone mallets. Baskets and vessels for holding water and cooking are woven of willow, bark, and grasses. Rushes, growing in all swampy localities are cut of uniform length, laid parallel and tied continued hostility. The wisest and bravest is annually elected war chief. The war chief carries a long whip and secures discipline by flagellation.

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some distance inland on
and Fraser, as among the Wascos; but the distinctive
of deer, antelope, or mount-
frock, or shirt, with loose
lf-way up the thigh, and
tached by strings to a belt
and rarely a cap. Men's
knees; women's nearly
ss, or to conceal the want
or elk robe is worn, espe-
rolled to Indian ornamenta-
A new suit of this native
beauty, but by most tribes
ge till nearly ready to drop
filthy. Some tribes clean
ionally with white earth,
try east of the mount-
ong shirt of skin, reaching down to
Few ornaments. The Nez Perce
rated with beads, sea-shells, chiefly
in collar and hung in the hair.'
aid of twisted grass is worn round
be without a girdle, but to it 'are
other small articles.' 'The dress
nd more studiously so than any we
res of the indecency of exposure,'
ing but a truss or piece of leather
nt between the legs.' Three fourths
bles at all.' The Chillucitequaws
k in the hair.'
fringes, feathers, shells,
rinettes and various bright-
ded to Indian ornamenta-
F. White marl clay used to cleanse skin robes, by making it into a paste,
cluding it on the hide and leaving it to dry, after which it is rubbed off.
addles usually sit uneasily on the horse's back. 

311 Lord's Nat., vol. i., p. 177. 'The Sahaptins still make a kind of vase
of lava, somewhat in the shape of a crucible, but very wide; they use it as a
mortar for pounding the grain, of which they make cakes.'

Domenech's Deserts, vol. ii., pp. 64, 243. (Undoubtedly an error.) Pend d'Oreilles; 'les femmas
font des nattes de joncs, des paniers, et des chapeaux sans bords.'

De Saet, Voy., p. 199. 'Nearly all (the Shushwaps) use the Spanish wooden
saddles for women differ in form, being furnished with the antlers of a deer,
sso as to resemble the high pommelled saddle of the Mexican ladies.' 

Francihère's Nar., pp. 269-70; Palmer's Jour., p. 123; Irving's Astoria, p. 317, 365;
cully territory, the natives manufacture and navigate bark canoes. Both birch and pine are employed, by stretching it over a cedar hoop-work frame, sewing the ends with fine roots, and gumming the seams and knots. The form is very peculiar; the stem and stern are pointed, but the points are on a level with the bottom of the boat, and the slope or curve is upward towards the centre. Travelers describe them as carrying a heavy load, but easily capsize unless when very skillfully managed.  

Horses constitute the native wealth, and poor indeed is the family which has not for each member, young and old, an animal to ride, as well as others sufficient to transport all the household goods, and to trade for the few foreign articles needed. The Nez Percé, Cayuses and Walla Wallas have more and better stock than other nations, individuals often possessing bands of from one thousand to three thousand. The Kootenais are the most northern equestrian tribes mentioned. How the natives originally obtained horses is unknown, although there are some slight traditions in support of the natural supposition that they were first introduced from the south by way of the Shoshones. The latter are one people with the Comanches, by whom horses were obtained during the Spanish expeditions to New Mexico in the sixteenth century. The horses of the natives are

172 'The white-pine bark is a very good substitute for birch, but has the disadvantage of being more brittle in cold weather.' Suckley, in Pac. Il. R. Rept., vol. i., p. 296. Yakima boats are 'simply logs hollowed out and sloped up at the ends, without form or finish.' Gibbs, in Id., p. 498. The Flatheads 'have no canoes, but in ferrying streams use their lodge skins, which are drawn up into an oval form by cords, and stretched on a few twigs. These they tow with horses, riding sometimes three abreast.' Stevens, in Id., p. 415. In the Kootenai canoe 'the upper part is covered, except a space in the middle.' The length is twenty-two feet, the bottom being a dead level from end to end. Ross' Fur Huters, vol. ii., pp. 169-70. 'The length of the bottom of the one I measured was twelve feet, the width between the gunwales only seven and one half feet.' 'When an Indian paddles it, he sits at the extreme end, and thus sinks the conical point, which serves to steady the canoe like a fish's tail.' Lord's Nat., vol. ii., pp. 178-9, 255-7. On the Arrow Lakes 'their form is also peculiar and very beautiful. These canoes run the rapids with more safety than those of any other shape.' Kane's Wnd., p. 325. See De Smet, Voy., pp. 36, 187; Iroquois Astoria, p. 319; Lewis and Clarke's Trav., p. 375; Hector, in Polliser's Explor., p. 27; Stevens, in Ind. Aff. Rept., 1854, pp. 208, 214, 223, 238.
HORSES, PROPERTY, AND TRADE. 273

The death of a wife or very little consequence. The death of a prominent warrior by a hostile brutal demonstration, flesh with flints, often in the office of human life, generated, but apparently no general rites. Among the men and women ceremonies by cutting out pieces of the body suspended on the surface of the grave without a stone or other标记 passed before a dead person in the tribe. The ground with a moment suspended the body.

Property was in all slaves sometimes, valuable articles of wealth the rest suspended on or left on the surface of amaged in such manner thief, for their places of of small size, probably degenerated from a superior stock, but hardy and surefooted; sustaining hunger and hard usage better than those of the whites, but inferior to them in form, action, and endurance. All colors are met with, spotted and mixed colors being especially prized.

The different articles of food, skins and grasses for clothing and lodges and implements, shells and trinkets for ornamentation and currency are also bartered between the nations, and the annual summer gatherings on the rivers serve as fairs for the display and exchange of commodities; some tribes even visit the coast for purposes of trade. Smoking the pipe often precedes and follows a trade, and some peculiar commercial customs prevail, as for instance when a horse dies soon after purchase, the price may be reclaimed. The rights of property are jealously defended, but in the Salish nations, according to Hale, on the death of a father his relatives seize the most valuable property with very little attention to the rights of children too young to look out for their own interests.

The Chillukitequaw intercourse seems to be an intermediate trade with the nations near the mouth of the Columbia. The Chopunnish trade for, as well as hunt, buffalo-robes east of the mountains. Course of trade in

A Nez Percé doctor killed by a mourning for his dead relative; or lives lost. Ross' Fur Hunters,
deeds of similar import in white races. In decorative art the inland natives must be pronounced inferior to those of the coast, perhaps only because they have less time to devote to such unproductive labor. Sculpture and painting are rare and exceedingly rude. On the coast the passion for ornamentation finds vent in carving and otherwise decorating the canoe, house, and implements; in the interior it expends itself on the caparison of the horse, or in bead and fringe work on garments. Systems of numeration are simple, progressing by fours, fives, or tens, according to the different languages, and is sufficiently extensive to include large numbers; but the native rarely has occasion to count beyond a few hundreds, commonly using his fingers as an aid to his numeration. Years are reckoned by winters, divided by moons into months, and these months named from the ripening of some plant, the occurrence of a fishing or hunting season, or some other periodicity in their lives, or by the temperature. Among the Salish the day is divided according to the position of the sun into nine parts.

De Smet states that maps are made on bark or skins by which to direct their course on distant excursions, and that they are drawn with star. 325

War chiefs are elected for life, having full authority at the head of their families. Flatheads, maintaining the extent of inflicting pain. With the war their power is derived by partiality during offers of submit without complaint. The war chiefs no real authority. Chieftainship is hereditary preserved, but chiefs who take position by their merits all the nations. The commanding influence and take the lead in harangues which meet to smoke at a moment. These council necessary to atone for murder known to the native here and rarely flogging, punishment the only punishments; they to escape. As the most chiefs with real power among tribes, some of them, giving the chief during the fishing

325 In calculating time the Chinookians count for ten; some will reckon to can scarcely count to twenty. nennemons avec précision, sur des pays qu'ils ont parcourus, journées ou quarts de journées, months by moons, and number up to ten; then add ten to ten. Parker's Explor. Tour, p. 373. and Salish languages beginning gone, bitter-root, going to root exhausted salmon, dry, house-Ex., vol. vi., p. 211. "Menses per ferias. Hebdomadam per s'echius, id dominus suspendebatur. Dies Grenndres Linguar Selecta, p. 374.
CHIEFS AND THEIR AUTHORITY.

sions, and that they are guided at night by the polar star.175

War chiefs are elected for their bravery and past success, having full authority in all expeditions, marching at the head of their forces, and, especially among the Flatheads, maintaining the strictest discipline, even to the extent of inflicting flagellation on insubordinates. With the war their power ceases, yet they make no effort by partiality during office to insure re-election, and submit without complaint to a successor. Except by the war chiefs no real authority is exercised. The regular chieftainship is hereditary so far as any system is observed, but chiefs who have raised themselves to their position by their merits are mentioned among nearly all the nations. The leaders are always men of commanding influence and often of great intelligence. They take the lead in haranguing at the councils of wise men, which meet to smoke and deliberate on matters of public moment. These councils decide the amount of fine necessary to atone for murder, theft, and the few crimes known to the native code; a fine, the chief’s reprimand, and rarely flogging, probably not of native origin, are the only punishments; and the criminal seldom attempts to escape. As the more warlike nations have especial chiefs with real power in time of war, so the fishing tribes, some of them, grant great authority to a ‘salmon chief’ during the fishing-season. But the regular inland

175 In calculating time the Okanagans use their fingers, each finger standing for ten; some will reckon to a thousand with tolerable accuracy, but most can scarcely count to twenty. Ross’ Adven., p. 324. The Flatheads ‘font néanmoins avec précision, sur des écorces d’arbres ou sur des peaux le plan, des pays qu’ils ont parcourus, marquant les distances par journées, demi-journées ou quarts de journées.’ De Snout, Voy., p. 205. Count years by snows, months by moons, and days by sleeps. Have names for each number up to ten; then add ten to each; and then add a word to multiply by ten. Parker’s Explor. Tour, p. 242. Names of the months in the Pisquouse and Salish languages beginning with January:—‘cold, a certain herb, snow, bone, biter-root, going to root-ground, camass-root, hot, gathering berries, exhausted salmon, dry, house-building, snow.’ Hale’s Ethnoq., in U. S. Ex. Ex., vol. vi., p. 211. ‘Menses computant lunis, ex spkani, sol vel luna et dies per ferias. Hebdomadan unicum per spechiskat, septem dies, plures vero hebdomadcas per s’chaxin, id est, sexlithum quod a duce maximo qualibet die dominicar suscendebatur. Dies autem in novem dividitur partes.’ Memerini, Grammatica Linguae Salicae, p. 120; Sprout’s Scenes, p. 270; Lewis and Clark’s Trav., p. 374.
chiefs never collect taxes nor presume to interfere with the rights or actions of individuals or families. Prisoners of war, not killed by torture, are made slaves, but they are few in number, and their children are adopted into the victorious tribe. Hereditary slavery and the slave-trade are unknown. The Shushwaps are said to have no slaves.

In choosing a helpmate, or helpmates, for his bed and board, the inland native makes capacity for work the standard of female excellence, and having made a selection buys a wife from her parents by the payment of an amount of property, generally horses, which among the southern nations must be equaled by the girl’s parents. Often a betrothel is made by parents while both parties are yet children, and by an interchange of presents. The bride’s parents may seize and give away a wife without disgraceful to her family, and so generally made for the couple in some nations includes marriage; and the Spokanes require that the latter may herself provide for the matches are not unknown. A woman is in such cases called for on such occasion a more complicated ceremony, long lectures to the council, torch-light processions, an assemblage of friends called for on such occasion to drudgery, but is not otherwise. The tribals her rights are equal to her husband.

When there are several lodges, or at least a large one, a man marrying on one of them his wife, because she can provide for which she is accustomed, which household goods are considered. The man who marries the wife of all the rest, and parents are dissolved, and one of the rest, the children carded wives are often die soon after marriage, and the marriage; and the Spokanes require that the latter may herself provide for the matches are not unknown. A woman is in such cases called for on such occasion a more complicated ceremony, long lectures to the council, torch-light processions, an assemblage of friends called for on such occasion to drudgery, but is not otherwise. The tribals her rights are equal to her husband.

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parties are yet children, and such a contract, guaranteed by an interchange of presents, is rarely broken. To give away a wife without a price is in the highest degree disgraceful to her family. Besides payment of the price, generally made for the suitor by his friends, courtship in some nations includes certain visits to the bride before marriage; and the Spokane suitor must consult both the chief and the young lady, as well as her parents; indeed the latter may herself propose if she wishes. Runaway matches are not unknown, but by the Nez Perces the woman is in such cases considered a prostitute, and the bride’s parents may seize upon the man’s property. Many tribes seem to require no marriage ceremony; but in others an assemblage of friends for smoking and feasting is called for on such occasions; and among the Flatheads more complicated ceremonies are mentioned, of which long lectures to the couple, baths, change of clothing, torch-light processions, and dancing form a part. In the married state the wife must do all the heavy work and drudgery, but is not otherwise ill treated, and in most tribes her rights are equally respected with those of the husband.

When there are several wives each occupies a separate lodge, or at least has a separate fire. Among the Spokanes a man marrying out of his own tribe joins that of his wife, because she can work better in a country to which she is accustomed; and in the same nation all household goods are considered as the wife’s property. The man who marries the eldest daughter is entitled to all the rest, and parents make no objection to his turning off one in another’s favor. Either party may dissolve the marriage at will, but property must be equitably divided, the children going with the mother. Discarded wives are often reinstated. If a Klikitat wife die soon after marriage, the husband may reclaim her price; the Nez Perce may not marry for a year after her death, but he is careful to avoid the inconvenience of this regulation by marrying just before that event. The Salish widow must remain a widow for about two years,
and then must marry agreeably to her mother-in-law's taste or forfeit her husband's property. The women make faithful, obedient wives and affectionate mothers. Incontinence in either girls or married women is extremely rare, and prostitution almost unknown, being severely punished, especially among the Nez Percés. In this respect the inland tribes present a marked contrast to their coast neighbors. At the first appearance of the menses the woman must retire from the sight of all, especially men, for a period of one month, and on each subsequent day, and must be purified; when she may resume her place in the home and generally by an old man. The women are prolific, and abortions are probably attributable to them. Childbirth is generally between one and two years after they abandon the breast of their child is named, and the name is changed frequently. Children and old people are yet so great the straits to which they may be put by circumstances, that both sexes are not put to death.

To the Okanagan family on the presents of food and clothing. They receive none on such an occasion as bundles of blanket and sleep by making clothes, which consist of a pair of men's, and a string, Ross's Adv., p. 169. Among the Flatheads 'conjugal infidelity is scarcely known.' Dunns Oregon, p. 311. The Salishans 'do not exhibit those base feelings of carnal desire, nor appear addicted to the common customs of prostitution.' Gough's Jour., p. 275. Inland tribes have a reputation for chastity, probably due to circumstances rather than to fixed principles. Maples, R. L., p. 280. Spokane's 'free from the vice of incontinence.' Among the Walla Walla prostitution is unknown, 'and I believe no inducement would tempt them to commit a breach of chastity.' Prostitution common on the Fraser. Coo's Adv., vol. i., pp. 135, 196-200. Nez Percés women remarkable for their chastity. Alvord, in Schoeders Arch., vol. v., p. 655.
especially men, for a period varying from ten days to a month, and on each subsequent occasion for two or three days, and must be purified by repeated ablutions before she may resume her place in the household. Also at the time of her confinement she is deemed unclean, and must remain for a few weeks in a separate lodge, attended generally by an old woman. The inland woman is not prolific, and abortions are not uncommon, which may probably be attributed in great measure to her life of labor and exposure. Children are not weaned till between one and two years of age; sometimes not until they abandon the breast of their own accord or are supplanted by a new arrival; yet though subsisting on the mother's milk alone, and exposed with slight clothing to all extremes of weather, they are healthy and robust, being carried about in a rude cradle on the mother's back, or mounted on colts and strapped to the saddle that they may not fall off when asleep. After being weaned the child is named after some animal, but the name is changed frequently later in life. Although children and old people are as a rule kindly cared for, yet so great the straits to which the tribes are reduced by circumstances, that both are sometimes abandoned if not put to death. 

180 In the Salish family on the birth of a child wealthy relatives make presents of food and clothing. The Nez Percé mother gives presents but receives none on such an occasion. The Flatheads and Pend d'Oreilles bandage the waist and legs of infants with a view to producing broad-shouldered, small-waisted and straight-limbed adults. 

181 In the Salish family on the birth of a child wealthy relatives make presents of food and clothing. The Nez Percé mother gives presents but receives none on such an occasion. The Flatheads and Pend d'Oreilles bandage the waist and legs of infants with a view to producing broad-shouldered, small-waisted and straight-limbed adults. Toiwic and Anderson, in Lord's Nat., vol. ii., pp. 231-2. Among the Walla Wallas 'when traveling a hoop, bent over the head of the child, protects it from injury.' The confinement after child-birth continues forty days. At the first menstruation the Spokane woman must conceal herself two days in the forest; for a man to see her would be fatal; she must then be confined for twenty days longer in a separate lodge. 

The Okanagan mother is not allowed to prepare her unborn infant's swaddling clothes, which consist of a piece of board, a bit of skin, a bunch of moss, and a string. Ross' Adven., pp. 324-30. 'Small children, not more than three years old, are mounted alone and generally upon colts.' Younger ones are carried on the mother's back 'or suspended from a high knob upon the forepart of their saddles.' Parker's Explor. Tour, p. 98. Houses among the Chippewa 'appropriated for women who are undergoing the operation of the menopause.' 'When anything is to be conveyed to these deserted females, the person throws it to them forty or fifty paces off, and then retires.' Lulu and Clarke's True, p. 539; Townsend's Nat., p. 78; Alwood, in Schoolcraft's Arch., vol. v., p. 635.
The annual summer gathering on the river banks for fishing and trade, and, among the mountain nations, the return from a successful raid in the enemy’s country, are the favorite periods for native diversions. To gambling they are no less passionately addicted in the interior than on the coast, but even in this universal Indian vice, their preference for horse-racing, the noblest form of gaming, raises them above their stick-shuffling brethren of the Pacific. On the speed of his horse the native stakes all he owns, and is discouraged only when his animal is lost, and with it the opportunity to make up past losses in another race. Foot-racing and target-shooting, in which men, women and children participate, also afford them indulgence in their gambling propensities and at the same time develop their bodies by exercise, and perfect their skill in the use of their native weapon. The Colvilles have a game, alkololock, played very old and the very young alive, because, they said, “these cannot take care of themselves, and we cannot take care of them, and they had better die.”

In the Yakima Valley ‘we visited every street, alley, hole and corner of the camp…Here was gambling, there scalp-dancing; laughter in one place, mourning in another. Crowds were passing to and fro, whooping, yelling, dancing, drumming, singing. Men, women, and children were huddled together; flags flying, horses neighing, dogs howling, chained bears, tied wolves, grunting and growling, all pell-mell among the tents.’ Ross’ Fur Hunters, vol. i., p. 28. At Kettle Falls ‘whilst awaiting the coming salmon, the scene is one great revel: horse-racing, gambling, love-making, dancing, and diversions of all sorts, occupy the singular assembly; for at these annual gatherings…funds and dislikes are for the time laid by.’ Lord’s Nat., vol. i., pp. 72-3.

The principal amusement of the Okanagan is gambling, ‘at which they are not so quarrelsome as the Spokans and other tribes,’ disputes being settled by arbitration. Ross’ Adv., vol. ii., p. 88. A young man at Kettle Falls committed suicide, having lost everything at gambling. Ross’ Fur Hunters, pp. 303-10. ‘Les Indiens de la Colombie ont porté les jeux de hasard au dernier excès. Après avoir perdu tout ce qu’ils ont, ils se mettent eux-mêmes sur le tapis, d’abord une main, ensuite l’autre; s’ils les perdent, ils deviennent esclaves pour la vie avec leurs femmes et leurs enfants.’ De Smet, Voy., pp. 49-50. Many Kooteneais have abandoned gambling. De Smet, West. Miss., p. 300. ‘Whatever the poor Indian can call his own, is ruthlessly sacrificed to this Moloch of human weakness.’ Ind. Life, p. 43; Irving’s Bonneville’s Adv., p. 102-3.

Spokane; ‘one of their great amusements is horse-racing.’ Wilkes’ Not., in U. S. Ez. Ez., vol. iv., p. 487. Kiketats and Yakimas; ‘the racing season is the grand annual occasion of these tribes. A horse of proved reputation is a source of wealth or ruin to his owner. On his speed he stakes his

whole stud, his household goods, his heat doubles his fortune, or sends him to gambol. The interest, however, is not confined to the tribe alone, but the first, apportioned according to the bet, is to be divided among the backers or players.’ Parker’s Exped., p. 557; Franchere’s Not., p. 242.”

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with spears. A wooden ring some three inches in diam-eter is rolled over a level space between two slight stick barriers about forty feet apart; when the ring strikes the barrier the spear is hurled so that the ring will fall over its head; and the number scored by the throw depends on which of six colored beads, attached to the hoop's inner circumference, falls over the spear's head. The almost universal Columbian game of guessing which hand contains a small polished bit of bone or wood is also a favorite here, and indeed the only game of the kind mentioned; it is played, to the accompaniment of songs and drumming, by parties sitting in a circle on mats, the shuffler's hands being often wrapped in fur, the better to deceive the players. All are excessively fond of danc-ing and singing; but their songs and dances, practiced on all possible occasions, have not been, if indeed they can be, described. They seem merely a succession of sounds and motions without any fixed system. Founding on rude drums of hide accompanies the songs, which are sung without words, and in which some listeners have detected a certain savage melody. Scalp-dances are per-formed by women hideously painted, who execute their diabolical antics in the centre of a circle formed by the rest of the tribe who furnish music to the dancers.

whole stud, his household goods, clothes, and finally his wives; and a single heat doubles his fortune, or sends him forth an impoverished adventurer. The interest, however is not confined to the individual directly concerned; the tribe share it with him, and a common pile of goods, of medley description, apportioned according to their ideas of value, is put up by either party, to be divided among the backers of the winner.' Stevens, in Pac. R. Rept., vol. i., pp. 404, 412, "Running horses and foot-races by men, women and children, and they have games of chance played with sticks or bones;' do not drink to excess. Parker's Explor. Tour, pp. 237, 406. Lewis and Clarke's Trav., pp. 557; Franchere's Nar., p. 269.

The principal Okanagan amusement is a game called by the voyageurs 'jeu de main,' like our odd and even. Wilkes' Nar., in U. S. Ex. Ez., p. 43. It sometimes takes a week to decide the game. The loser never repines. Ross' Adven., pp. 308-11; Stuart's Montana, p. 71.

Among the Wahowpums 'the spectators formed a circle round the dancers, who, with their robes drawn tightly round the shoulders, and divided into parties of five or six men, perform by crossing in a line from one side of the circle to the other. All the parties, performers as well as spec-t
tar, sitz; and after proceeding in this way for some time, the spectators join, and the whole concludes by a promiscuous dance and song.' The Walla Walla 'were formed into a solid column, round a kind of hollow
All are habitual smokers, always inhaling the smoke instead of puffing it out after the manner of more civilized devotees of the weed. To obtain tobacco the native will part with almost any other property, but no mention is made of any substitute used in this region before the white man came. Besides his constant use of the pipe as an amusement or habit, the inland native employs it regularly to clear his brain for the transaction of important business. Without the pipe no war is declared, no peace officially ratified; in all promises and contracts it serves as the native pledge of honor; with ceremonial whiffs to the cardinal points the wise men open and close the deliberations of their councils; a commercial smoke clinches a bargain, as it also opens negotiations of trade.

The use of the horse has doubtless been a most powerful agent in molding inland customs; and yet the introduction of the horse must have been of comparatively recent date. What were the customs and character of these people, even when America was first discovered by the Spaniards, must ever be unknown. It is by no means certain that the possession of the horse has materially bettered their condition. Indeed, by facilitating the capture of buffalo, previously taken perhaps by stratagem, by introducing a medium with which at least the wealthy may always purchase supplies, as well as by rendering practicable long migrations for food and trade, the


The women and affectionate mothers. Unmarried women is almost unknown, being among the Nez Percés. In present a marked contrast to the first appearance of the joint will or authority of the by the latter. Wives live at differing two being constantly with the several wives meet. The women children. At the age of fourteen boys in person to the object of his 1 folks are in bed, he goes to her mother permits the girl to come visits are several times repeated. Men and women have the power of their wives, and rarely marry cousins. The Nez Percé's have abandoned polygamy as they never were less enslaved than in the wild state. The Nez Percés and women have the power of the influence of unseen powers, exercised usually through the medium of his medicine animal chosen early in life.

The peculiar customs arising from this belief in the supernatural are not very numerous or complicated, and belong rather to the religion of these people treated elsewhere. The Pend d'Oreille, on approaching manhood, 108 In moving, the girls and small boys ride three or four on a horse with their mothers, while the men drive the herds of horses that run loose ahead. Lord's Nat., vol. 1., pp. 71-3, 261. Horses left for months without a guard, and rarely stray far. They call this 'caging' them. De Smet, Voy., pp. 47, 56. Babies of fifteen months old, packed in a sitting posture, rode along without fear, grasping the reins with their tiny hands. Steller, in Proc. R. R. Rep., vol. xii., p. 130, with plate; Gibbons, in Proc. R. R. Rep., vol. 1., pp. 401-5; Palliser's Rep., p. 73; Farnham's Trav., pp. 81-2; Low-nd's D. seres, vol. ii., p. 64; Irving's Astoria, p. 363; Franchère's Nar., pp. 260-71; Cox's Adven., vol. ii., pp. 110-11.
was sent by his father to a high mountain and obliged to remain until he dreamed of some animal, bird, or fish, thereafter to be his medicine, whose claw, tooth, or feather was worn as a charm. The howling of the medicine-wolf and some other beasts forebodes calamity, but by the Okanagan the white-wolf skin is held as an emblem of royalty, and its possession protects the horses of the tribe from evil-minded wolves. A ram's horns left in the trunk of a tree where they were fixed by the misdirected zeal of their owner in attacking a native, were much venerated by the Flatheads, and gave them power over all animals so long as they made frequent offerings at the foot of the tree. The Nez Percés had a peculiar custom of overcoming the mawish or spirit of fatigue, and thereby acquiring remarkable powers of endurance. The ceremony is performed annually from the age of eighteen to forty, lasts each time from three to seven days, and consists of thrusting willow sticks down the throat into the stomach, a succession of hot and cold baths, and abstinence from food. Medicine-men acquire or renew their wonderful powers by retiring to the mountains to confer with the wolf. They are then invulnerable; a bullet fired at them flattens on their breast. To allowing their portraits to be taken, or to the operations of strange apparatus they have the same aversion that has been noted on the coast.\(^{100}\) Steam baths are universally used, not for motives of cleanliness, but sometimes for medical purposes, and chiefly in their superstitious ceremonies of purification. The bath-house is a hole dug in the ground from three to eight feet deep, and sometimes fifteen feet in diameter, in some locality where wood and water are at hand, often in the river bank. It is also built above ground of willow branches covered with grass and earth. Only a small hole is left

presume to interfere with duals of families. Their Pris-
ture, are made slaves, but their children are adopted
ereditary slavery and the ne Shushwaps are said to
helpmates, for his bed and 
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and having made a selec-
tants by the payment of 
ally horses, which among 
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dy by parents while both

as it were, so many states belonging to petty chiefs. The chiefship is merely nominal in authority, the
for all crimes. Ross' Adven., pp.
overcome by the 'chief of the earth' g exclusive authority in the fishing-
N ez Per cés offered a Flathead the on of his qualities. De Smet, Voy.,
ief appoints his successor, or if he 
ern Miss., p. 297. The Flathead war scalps and feathers to enforce strict ary. Cox's Adven., vol. i., pp. 241-2,
Flatheads as well as the war chief 
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who shall be the chief.' Alcor, in
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man often controls the tribe by his
., vol. iv., pp. 475-6. 'The Salish n of government.' Hale's Ethno., in
winter the Cayuses go down to the
's 'to ascertain their misdemeanors
Fernshane's Trav., p. 81-2. Among 
bed by banishment from their tribes.'
e chiefs are truly admirable,' Don-
., p. 157; Stonley's Portraits, p. 63;
. p. 189; Pickering's Races, in U. S.
ens.' Warren and Vaucouleurs, in Mar-
ship of prisoners of war. The
es, Arch., vol. v., p. 634; Palmer's are but few slaves... and these few 
respects as members of the family.'
ornerly practiced slavery, but long 
p. 247. 'Not practised in the insti-
ted by the Shushwaps. Anderson,

for entrance, and this is closed up after the bather en-
ters. Stones are heated by a fire in the bath itself, or 
are thrown in after being heated outside. In this oven, 
heated to a suffocating temperature, the naked native 
revels for a long time in the steam and mud, mean-
while singing, howling, praying, and finally rushes out 
dripping with perspiration, to plunge into the nearest 
stream. Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to 
carry small burdens on their backs when the tribe is 
moving; otherwise no use is made of them, as they are 
ever eaten, and, with perhaps the exception of a breed 
owned by the Okanagans, are never trained to hunt. I 
give in a note a few miscellaneous customs noticed by 
travelers.

These natives of the interior are a healthy but not a 
very long-lived race. Ophthalmia, of which the sand, 
smoke of the lodges, and reflection of the sun's rays on 
the lakes are suggested as the causes, is more or less 
prevailing throughout the territory; scrofulous complaints 
and skin-eruptions are of frequent occurrence, especially 
in the Sahaptin family. Other diseases are comparatively 
early rare, excepting of course epidemic disorders like
small-pox and measles contracted from the whites, which have caused great havoc in nearly all the tribes. Hot and cold baths are the favorite native remedy for all their ills, but other simple specifics, barks, herbs, and gums are employed as well. Indeed, so efficacious is their treatment, or rather, perhaps, so powerful with them is nature in resisting disease, that when the locality or cause of irregularity is manifest, as in the case of wounds, fractures, or snake-bites, remarkable cures are ascribed to these people. But here as elsewhere, the sickness becoming at all serious or mysterious, medical treatment proper is altogether abandoned, and the patient committed to the magic powers of the medicine-man. In his power either to cause or cure disease at will implicit confidence is felt, and failure to heal indicates no lack of skill; consequently the doctor is responsible for his patient’s recovery, and in case of death is liable to, and often does, answer with his life, so that a natural death among the medical fraternity is extremely rare.

His only chance of escape is to persuade relatives of the dead that his ill success is attributable to the evil influence of a rival physician, who is the one to die; or in some cases a heavy ransom soothes the grief of mourning friends and avengers. One motive of the Cayuses in the massacre of the Whitman family is supposed to have been the missionary’s failure to cure the measles in the tribe. He had done his best to relieve the sick, and his power to effect in all cases a complete cure was unquestioned by the natives. The methods by which the medicine-man practises his art are very uniform in all the nations. The patient is stretched on his back in the centre of a large lodge, and his friends few or many sit about him in a circle, each provided with sticks whereby to drum. The sorcerer, often grotesquely painted, enters the ring, chants a song, and proceeds to force the evil spirit from the sick man by pressing both clenched fists with all his might in the pit of his stomach, kneading and pounding also other parts of the body, blowing occasionally through his own fingers, and sucking blood

white races. In decorative art be pronounced inferior to only because they have less productive labor. Sculpture exceedingly rude. On the reservation finds vent in carving the canoe, house, and implements itself on the caparison and fringe work on garments, simple, progressing by fours, he different languages, and is lude large numbers; but the to count beyond a few hun-fingers as an aid to his innumerability by winters, divided by these months named from the occurrence of a fishing or er periodicity in their lives, among the Salish the day is osition of the sun into nine t maps are made on bark or ear course on distant excursion.

ans during their stay on the river from fishing, go down to the falls with skins, bread. Here they meet the mountain ter) and Lewis rivers, who bring bear-meat obtained by hunting or by barter are the Chilkat-kequawas, Eeechairs, sing intermediate traders between the have pounded fish for sale; and the cries, and trinkets obtained from the Chopamish and mountain tribes buy and the plain Indians buy war-pato, a True., pp. 341, 382, 444-5. Homequalities of their steeds with a view to he Ockinacks make trips to the Pacific ad trinkets. Ross' Advis., pp. 291, 323. Finthead and Crow. De Suet, Voy., p. one to the neighboring tribes what the tes, the traveling retailers of notions. Clarke's Voy., in U. S. Ex. Ex., vol. vi., 155, 156; Palmer's Jour., pp. 46, 54; Dwanke's Rocky Mts., p. 294; Mayne's Brit.,

from the part supposed to be affected. The spectators surround the doctor, and often the patient in spite of himself, keep up a continual song or yell. There is, however, some method in this madness, and when the routine is completed it is again begun, and thus repeated for several hours each day until the case is decided. In many nations the doctor finally extracts the spirit, in the form of a small bone or other object, from the patient's body or mouth by some trick of legerdemain, and this once effected, he assures the surrounding friends that the tormentor having been thus removed, recovery must soon follow. The Nez Percés 'are generally healthy, the only disorders which we have had occasion to remark being scrofulous kind.' With the Sokallos 'a bad soreness of the eyes is a very common disorder.' 'Bad teeth are very general.' The Chilkatkequaws' diseases are sore eyes, decayed teeth, and tumors. The Walla Wallas have ulcers and eruptions of the skin, and occasionally rheumatism. The Chopamish had 'scrofulous, rheumatism, and sore eyes,' and a few have entirely lost the use of their limbs. Lewis and Clarke's True., pp. 311, 312, 392, 531, 549. The medicine-man uses a medicine-bag of reliquaries in his incantations. Parker's Explor. Tour., pp. 246-7, 248. The Okanagan medicine-men are called tlaquilauqhis, and 'are men generally past the meridian of life; in their habits grave and sedate.' 'They possess a good knowledge of herbs and roots, and their virtues.' I have often seen him throw out whole mouthfuls of blood, and yet not the least mark would appear on the skin.' 'Once saw an Indian who had been nearly devoured by a grizzly bear, and had his skull split open in several places, and several pieces of bone taken out just above the brain, and measuring three-fourths of an inch in length, cured so effectually by one of these jugglers, that in less than two months after he was riding on his horse again at the chase. I have also seen them cut open the belly with a knife, extract a large quantity of fat from the inside, sew up the part again, and the patient soon after perfectly recovered.' The most frequent diseases are 'indigestion, fluxes, asthma, and consumptions.' Instances of longevity rare. Ross' Advis., pp. 326-327. A desperate case of consumption cured by killing a dog each day for thirty-two days, rippling it open and placing the patient's legs in the warm intestines, administering some barks meanwhile. The Flatheads subject to few diseases; splints used for fractures, bleeding with sharp flints for contusions, cold baths for chronic rheumatism. Coxe's Advis., vol. II., pp. 90-4, vol. I., pp. 248-51. Among the Walla Wallas convalescents are directed to sing some hours each day. The Spokanes require all garments, etc., about the death-bed to be buried with the body, hence few comforts for the sick. Wilkes' Nar., in U. S. Ex. Ex., vol. IV., pp. 426-7, 486. The Flatheads say their wounds cure themselves, De Suet, Voy., pp. 138-200. The Wasco's cure rattlesnake bites by salt applied to the wound or by whisky taken internally. Rose's Wander., pp. 260, 253, 317-18. A female doctor's throat cut by the father of a patient she had failed to cure. Hinta's Voy., p. 100. The office of medicine-men among the Sahaptins is generally hereditary. Men often die from fear of a medicine-man's evil glance. Rival doctors work on the fears of patients to get each other killed. Murders of doctors somewhat rare among the Nez Percés. Alcock, in Schoolcraft's Arch., vol. V., pp. 652-3, 665. Small-pox seems to have come among the Yakimas and Kliketats before direct intercourse with whites. Gibbs, in
Grief at the death of a relative is manifested by cutting the hair and smearing the face with black. The women also howl at intervals for a period of weeks or even months; but the men on ordinary occasions rarely make open demonstrations of sorrow, though they sometimes shed tears at the death of a son. Several instances of suicide in mourning are recorded; a Walla Walla chiefman caused himself to be buried alive in the grave with the last of his five sons. The death of a wife or daughter is deemed of comparatively little consequence. In case of a tribal disaster, as the death of a prominent chief, or the killing of a band of warriors by a hostile tribe, all indulge in the most frantic demonstrations, tearing the hair, lacerating the flesh with flints, often inflicting serious injury. The sacrifice of human life, generally that of a slave, was practiced, but apparently nowhere as a regular part of the funeral rites. Among the Flatheads the bravest of the men and women ceremonially bewail the loss of a warrior by cutting out pieces of their own flesh and casting them with roots and other articles into the fire. A long time passes before a dead person's name is willingly spoken in the tribe. The corpse is commonly disposed of by wrapping in ordinary clothing and burying in the ground without a coffin. The northern tribes sometimes suspended the body in a canoe from a tree, while those in the south formerly piled their dead in wooden sheds or sepulchres above ground. The Okanagans often bound the body upright to the trunk of a tree. Property was in all cases sacrificed; horses usually, and slaves sometimes, killed on the grave. The more valuable articles of wealth were deposited with the body; the rest suspended on poles over and about the grave or left on the surface of the ground; always previously damaged in such manner as not to tempt the sacrilegious thief, for their places of

Par. R. R. Rept., vol. i., pp. 405, 408. A Nez Percé doctor killed by a brother of a man who had shot himself in mourning for his dead relative; his brother in turn killed, and several other lives lost. Ross' Fur Hunters, vol. i., p. 239.

Horses, property of small size, probably degenerate but hardy and surefooted; usage better than those of the Chilcots, in form, action, and endurance; spotted and mixed colors both.

The different articles of clothing and lodges and implements for ornamentation and curryings between the nations, and the trade on the rivers serve as fairs for commodities; some tribes prevail, as for instance where the purchase, the price may be property; representatives according to Hale, or relatives seize the most valuable attention to the rights of out for their own interests.
burial are held most sacred. Mounds of stones sur-
mounted with crosses indicate in later times the conver-
sion of the natives to a foreign religion. 194

In character and in morals, 2o5 as well as in physique, the

194 The Sokulks wrap the dead in skins, bury them in graves, cover with
earth, and mark the grave by little pickets of wood stuck over and about it.
On the Columbia below the Snake was a shed-tomb sixty by twelve feet, open
at the ends, standing east and west. Recently dead bodies wrapped in leather
and arranged on boards at the west end. About the centre a prominenceous
heap of partially decayed corpses; and at eastern end a mat with twenty-one
skulls arranged in a circle. Articles of property suspended on the inside
and skeletons of horses scattered outside. About the Delles eight vaults of
boards eight feet square, and six feet high, and all the walls decorated with
pictures and earrings. The bodies were laid east and west. Lewis and Clarke's
Trav., pp. 344-5, 350-60, 370-38, 557-8. Okanagans observe silence about
the death-bed, but the moment the person dies the house is abandoned, and
clamorous mourning is joined in by all the camp for some hours; then dead
silence while the body is wrapped in a new garment, brought out, and the
lodge torn down. Then alternate mourning and silence, and the deceased is
buried in a sitting posture in a round hole. Widows must mourn two years,
incessantly for some months, then only morning and evening. Ross' Adv.,
pp. 321-2. Frantic mourning, cutting the flesh, etc., by Nez Percés. Ross'
For Hunt r., vol. i., pp. 244-5, 258-9, vol ii., p. 130. Destruction of horses
and other property by Spokanes. Coe's Adv., vol. i., pp. 260-1. A shush-
wap widow indicates the number of a victim as a sacrifice to her husband.
The horses of a Walla Walla chief not used after his death. Knox's Wash.,
p. 178-9, 261-5, 277, 289. Hundreds of Wasco bodies piled in a small
house on an island, just below the Delles. A Walla Walla chief caused himself
to be buried alive in the grave of his last son. Ross' Voy., pp. 159,
184-8. Among the Yakinia and Klikatats the women do the mourning, liv-
ing apart for a few days, and then bathing. Okanagan bodies stripped to a
tree. Stone mounds over Spokane graves. Gibbs and Stevens, in Pac. R. R.
and young alive when unable to take care of them. Ind. Aff. Rept., 1854, pp.
211, 28. 'High conical stacks of drift-wood' over Walla Walla graves.
Townsend's Nar., p. 157. Shushwaps often deposit dead in trees. If in the
ground, always cover grave with stones. Mayne's B. C., p. 304. Killing a
slave by Wascons, White's Oyn., pp. 260-3. Dances and prayers for three
days at Nez Percé chief's burial. Irving's Bonneville's Adv., p. 283. Bury-
ing infant with parents by Flatheads. De Smet, Voy., p. 173. Light wooden
paling-s about Shushwap graves. Milton and Chaddock's Northw. Pass., p. 212;
Alward, in Schoolecroyt's Arch., vol. v., pp. 635; Parker's Explor. Tour., p.101;
Palmer, in R. O. Papeys, pt. iii., p. 83; Goss' Jour., p. 219; Ind. Life, p. 55;

195 Sokulks 'of a mild and peaceable disposition,' respectful to old age.
Chilcacklittequaws 'unusually hospitable and good humoured.' Chepumnah
'the most amiable we have seen. Their character is benevolent and gentle, rarely
moved into passion.' 'They are indeed selfish and avaricious.' Will yiler
The Flatheads 'ce distinguent par la civilité, l'honnêteté, et la bonté.' De
Smet, Voy., pp. 31-2, 38-40, 47-50, 156-74, 160-4. Flatheads 'the best in-
dians of the mountains and the plains,—honest, brave, and docile.' Koote-
nais 'men of great docility and artlessness of character.' Steno and Hoecken,
in De Smet's West. Miss., pp. 281, 284, 290, 300. Coeurs d'Alène selfish and
poor-spirited. De Smet, Miss. de l'Oreg'yon, p. 320. In the Walla Wallas 'an
air of open unsuspecting confidence,' 'natural politeness,' no obtrusive fa-
miliarity. Flatheads 'frank and hospitable.' Except cruelty to captives
inland native is almost unanimously pronounced superior to the dweller on the coast. The excitement of the chase, of war, and of athletic sports ennobles the mind as it develops the body; and although probably not by nature less indolent than their western neighbors, yet are these natives of the interior driven by circumstances to habits of industry, and have much less leisure time for the cultivation of the lower forms of vice. As a race, and compared with the average American aborigines, they are honest, intelligent, and pure in morals. Travelers are liable to their estimate of national character from a view, perhaps unfair and prejudiced, of the actions of a few individuals encountered; consequently qualities the best and the worst have been given by some to each of the nations now under consideration.

For the best reputation the Nez Perce, Flatheads and Kootenais have always been rivals; their good qualities have been praised by all, priest, trader and tourist. Honest, just, and often charitable; ordinarily cold and reserved, but on occasions social and almost gay; quick-tempered and revengeful under what they consider injury; have fewer failings than any of the tribes I ever met. Brave, quiet, and amenable to their chiefs. Spokanes 'quiet, honest, indefatigable,' but rather indolent. Thoughtless and improvident.' Okanagans 'indolent races,' honourable, brave, jealous, truthful. Kamloops 'thieving and quarrelling.' Coquihalla 'thoughtless and indolent. 'Kootenais honest, brave, jealous, truthful. Kalamalka 'thieving and quarrelling.' Crows 'indolent.' Customs, in vol. i., pp. 145, 184, 192, 199, 232-40, 322-3, 344, vol. ii., pp. 44, 87-8, 169, 145-59. Okanagans active and industrious, revengeful, generous and brave. Ross' Advan., pp. 142, 293-8, 327-9. Sko'ne 'a hardy, brave people.' Cayuses far more vicious and un Governable than the Walla Walla. Nez Perce treacherous and villainous. Ktunak's Wand., pp. 123, 138, 192, 305-8, 315. Nez Perce 'a quiet, civil, people, but proud and haughty.' Palmer's Jour., pp. 128, 46, 56, 50, 61, 124-7. Kootenai 'kind to each other.' Cheerful and often gay, sociable, kind and affectionate, and anxious to receive instruction. 'Lying scarcely known.' Parker's Explor. Tour, pp. 97, 165, 222, 229, 302-4, 311-12. Of the Kootenais the habitual vindictiveness of their character is fostered by the ceaseless feud. 'Nearly every family has a minor vendetta of its own.' 'The races that depend entirely or chiefly on fishing, are immeasurably inferior to those tribes who, with nerves and sinews braised by exercise, and minds comparatively enabled by frequent excitement, live constantly amid war and the chase.' Anderson, in Hist. Mag., vol. vii., pp. 77-90. Inland tribes of British Columbia less industrious and less provident than the more sedentary coast Indians. Mage's B. C., pp. 301, 287. Sahajins 'cold, taciturn, high-tempered, warlike, fond of hunting.' Palouse, Yakimas, Kliketats, etc., of a 'less hardy and active temperament' than the Nez Perce. Hale's Ethnog., in U. S. Ex. Ez., vol. vi., pp. 199, 219-13. Cayuses 'dreaded by their neigh-

INDIANS OF THE COLUMBIA.


List of tribes between Columbia River and Willapa Bay: Clatsops, Chehalis, Clallams, Clallams, Quinaults, Quinaults, etc. Longfellow's Jour., pp. 128, 194, 297, 344. 'Kind to each other.' 'Cheerful and often gay, sociable, kind and affectionate, and anxious to receive instruction.' 'Lying scarcely known.' Parker's Explor. Tour, pp. 97, 165, 222, 229, 302-4, 311-12. Of the Kootenais the habitual vindictiveness of their character is fostered by the ceaseless feud. 'Nearly every family has a minor vendetta of its own.' 'The races that depend entirely or chiefly on fishing, are immeasurably inferior to those tribes who, with nerves and sinews braised by exercise, and minds comparatively enabled by frequent excitement, live constantly amid war and the chase.' Anderson, in Hist. Mag., vol. vii., pp. 77-90. Inland tribes of British Columbia less industrious and less provident than the more sedentary coast Indians. Mage's B. C., pp. 301, 287. Sahajins 'cold, taciturn, high-tempered, warlike, fond of hunting.' Palouse, Yakimas, Kliketats, etc., of a 'less hardy and active temperament' than the Nez Perce. Hale's Ethnog., in U. S. Ex. Ez., vol. vi., pp. 199, 219-13. Cayuses 'dreaded by their neigh-
justice, but readily appeased by kind treatment; cruel only to captive enemies, stoical in the endurance of torture; devotedly attached to home and family; these natives probably come as near as it is permitted to flesh-and-blood savages to the traditional noble red man of the forest, sometimes met in romance. It is the pride and boast of the Flathead that his tribe has never shed the blood of a white man. Yet none, whatever their tribe, could altogether resist the temptation to steal horses from their neighbors of a different tribe, or in former times, to pilfer small articles, wonderful to the savage eye, introduced by Europeans. Many have been nominally converted by the zealous labors of the Jesuit Fathers, or Protestant missionaries; and several nations have greatly improved, in material condition as well as in character, under their change of faith. As Mr. Alexander Ross remarks, "there is less crime in an Indian camp of five hundred souls than there is in a civilized village of but half that number. Let the lawyer or moralist point out the cause."

TRIBAL BOUNDARIES.

The Columbian Group comprises the tribes inhabiting the territory immediately south of that of the Hyperboreans, extending from the fifty-fifth to the forty-third parallel of north latitude.

In the Haidah Family, I include all the coast and island nations of British Columbia, from 55° to 52°, and extending about one hundred miles to the borders of the Chilcoten Plain, the Haidah nation proper having their home on the Queen Charlotte Islands. 'The Haidah tribes of the Northern Family inhabit Queen Charlotte's Island.' The Massettes, Kittegeetis, Cumshaws, and other (Haidah) tribes inhabiting the eastern shores of Queen Charlotte's Island. Souter, in Lond. Geog. Soc. Jour., vol. x., p. 219.

'The principal tribes upon it (Q. Char. Isl.) are the Sckettigets, Massets, and Comshewars.' Dunn's Oregon, p. 292. 'Tribe names of the principal tribes inhabiting the islands:—Kine, Skiddan, Ninstence or Cape St. James, Skidgate, Skidagates, Gold-Harbour, Cumshewas, and four others......

Hydah is the generic name for the whole.' Poole's Qu. Char. Isl., p. 309. 'The Cumshewar, Massit, Skittageets, Keesarn, and Kigarnee, are mentioned as living on the island.' Ludewig, Ab. Lang., p. 157. The following bands, viz.: Lulanna, (or Sulanna), Nighthan, Massetta, (or Mosette), Necoon, Ass-equaung, (or Asequaung), Skidageets, Cumshewas, Skedans, Eougeen, Cloo, Kishawin, Konwalth, (or Kawwelth), and Too, compose the Queen Charlotte Island Indians, 'beginning at N. island, north end, and passing round by the eastward.' Schoolcraft's Arch., vol. v., p. 489; and Kane's Wand., end of vol. 'The Haidah nation which is divided into numerous tribes inhabiting the island and the mainland opposite.' Reed's Nar., vol. i., p. 250, and in proc. R. R. Rept., vol. i., p. 435. According to Mr. Schoolcraft the country about Nisqually, Puget Sound, is inhabited by the Nisqually tribe.' Schoolcraft's Arch., vol. v., p. 701; and Simpson's Overland Journey, vol. i., p. 491.

The Nisqually tribe occupies 'at the heads of Puyalup river.' Steilacoom is in proc. R. R. Rept., vol. i., p. 435; and Kane's Wand., end of vol. The country about Nisqually, Puget Sound, is inhabited by the Nisqually tribe.' Schoolcraft's Arch., vol. v., p. 701; and Simpson's Overland Journey, vol. i., p. 491.


The Nisqually, Skowall, 'inhabit Skowall, and are called by a tribe of the Snowy Mountain Indians, who with the Squalliahmish are cor.' Schoolcraft's Arch., vol. v., p. 598. The Squalliahmish are cor.' Schoolcraft's Arch., vol. v., p. 701; and Simpson's Overland Journey, vol. i., p. 491.

The Squalliahmish are cor.' Schoolcraft's Arch., vol. v., p. 701; and Simpson's Overland Journey, vol. i., p. 491.

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THE HAIDAH FAMILY.

gan), Chatcheenie, (or Chalchnui). *Archives*, vol. v., p. 489; *Wanderings*, end of vol. The Kygânî 'have their head-quarters on Queen Charlotte's Archipelago, but there are a few villages on the extreme southern part of Prince of Wales Archipelago.' *Dalî's Alaska*, p. 411. A colony of the Hydahs 'have settled at the southern extremity of Prince of Wales's Archipelago, and in the Northern Island.' *Sower*, in *Lonl. Geog. Soc. Jour.*, vol. xi., p. 219. 'Die Kigânî (Kigarnies, Kigarnee, Kyg'nès der Englander) bewohnen den südlichen Teil der Inseln (Archipels) des Prinzen von Wales.' *Redloff, Sprache der Kaignes, in Melanges Russes*, tom. iii., livr. v., p. 569. 'The Kegarnies tribe, also in the Russian territory, live on an immense island, called North Island.' *Dean's Oregon*, p. 287. The Hydahs of the south-eastern Alexander Archipelago include 'the Kassans, the Chatcheennes, and the Kaignes.' *Bendit's Alcz. Arch.*, p. 28. 'Called Kaignies and Kliavakans; the former being near Kaigan Harbor, and the latter near the Gulf of Kliavakan scattered along the shore from Cordova to Tenvel's Bay.' *Holecock and Scott*, in *Ind. Aff. Rept.*, 1869, p. 562-4. 'A branch of this tribe, the Kegarnies (Kigarnies) live in the southern part of the Archipel of the Prince of Wales.' *Ludetvi, Ab. Land.*, p. 80. 'To the west and south of Prince of Wales Island is an off-shoot of the Hydah,' Indians, called Anega or Henneegas. *Mahong*, in *Ind. Aff. Rept.*, 1869, p. 577.


The Kootnuthlah live 'near Fort Simpson.' *Id.*, p. 279.

The Nass nation lives on the banks of the Nass River, but the name is often applied to all the mainland tribes of what I term the Haidah Family. The nation consists of the Kithateen, Kitahon, Ketoonokehek, Kinawalax (or
TRIBAL BOUNDARIES.


'There is a tribe of about 200 souls now living on a westerly branch of the Nass near Sitkoken River; they are called "Sinkweips" and formerly lived on Portland Channel.' Scott, in Ind. Aff. Rept., 1869, p. 563.

The Skeenas are on the river of the same name, 'at the mouth of the Skeena River.' Warre and Vaouasser, in Martin's Hudson's Bay, p. 80. There are the 'Kitzalas, Kittwinghals, Kitziguchs, Kitzpayuchs, Hagulgets, Kitzagta, and Kitwincsolds.' Scott, in Ind. Aff. Rept., 1869, p. 563.

Keechumacarlo (or Keechumakailo) situated 'on the lower part of the Skeena River.' Schoolcraft's Arch., vol. v., p. 487; Kane's Wand., end of vol. The Kitwincsolds live 'between the Nass and the Skeena.' Scott, in Ind. Aff. Rept., 1869, p. 563. The Kitals live 'on the islands in Ogden's Channel, about sixty miles below Fort Simpson.' Id.

The Sebasas occupy the shores of Gardner Channel and the opposite islands. Inhabit Banks Island. Simpson's Overland Journ., vol. i., p. 206. The Labassas in five tribes are situated on 'Gardner's Canal, Canal de Principe, Canal de la Reida.' Warre and Vaouasser, in Martin's Hudson's Bay, p. 80. Keekeatla (or Keekeatla), on Canal de Principe; Kilkat, at the entrance of Gardner Canal; Kitanam (or Kitamant), on the north arm of Gardner Canal; Kitlope on the south arm; Neelson on Canal de la Reida (Rhino.). Schoolcraft's Arch., vol. v., p. 487; Kane's Wand., end of vol. 'In the neighbourhood of Seal Harbour dwell the Sebasas tribe. Cornelius' N. Eidorado, p. 106. The Sheshadas, a powerful tribe inhabiting the numerous islands of Pitt's Archipelago.' Bryant, in Am. Antiq. Soc. Transact., vol. ii., p. 302.

The Millbank Sound tribes are the Oncletoch, Weiletetch (or Weilettoch), and Kakwityatco, on Millbank Sound; Eesteytoch, on Cascade Canal; Kskwauthto, on Dean Canal; Bellahooia, at entrance of Salmon River of Mackenzie; Gahshilla, on River Canal; Nahahemo, at Smith Inlet, and Weekenooh on Calvert Island. Schoolcraft's Arch., vol. v., pp. 487-8; Kane's Wand., end of vol. 'The Millbank Indians on Millbank Sound.' Bryant, in Am. Antiq. Soc. Transact., vol. ii., p. 302.

'In the neighbourhood of the Fort (McLoughlin) was a village of about five hundred Bullabollas.' *Simpson's Overland Journ.*, vol. i., p. 202.


**THE NOOTKA FAMILY.**

The Haiitza or Haialtoans dwells south of the Haidah, occupying the coast of British Columbia, from Bentinck Arms to the mouth of the Fraser, and the whole of Vancouver Island. By other authors the name has been employed to designate a tribe at Nootka Sound, or applied to nearly all the Coast tribes of the Columbia Group. ‘The native population of Vancouver Island . . . is chiefly composed of the following tribes:—North and East coasts (in order in which they stand from North to South)—Quackolls, Newittees, Comuxes, Yukletas, Sannaimuchs, Cowitchins, Sancetobs, other smaller tribes;—South Coast (from East to West)—Tsonamass, Tsclallums, Sokes, Patcheena, Sennatuch;—West Coast . . . (from South to North)—Nitteenats, Chadukulits, Oiatuch, Toqutats, Schissatsuch, Upatsasatuch, Cojukiesatuch, Ugluxlatuch, Clayqnots, Nootkas, Nespeats, Koskeenos, other small tribes.’ *Grant, in Lond. Geog. Soc. Journ.*, vol. xxvii., p. 293. ‘In Barclay Sound: Pacheenett, Nitnatn, Ohiat, Ouchanichlits, Opecluset, Shechart, Toquart, Ucetah, Tosemass;—Clayqnot Sound; Clayqnot, Kilsamat, Ahouset, Mannawousnit, Ishequat;—Nootka Sound: Matchclats, Monacht, Nechallet, Ehatset.’ *Mayne’s B. G.*, p. 251. ‘About Queen Charlotte Sound:—Nanwetee, Quacoath, Quoehnvaacoit (or Quoehauquaq), Marmalicailla, Clowsetus (or Clowetsus), Martilpas (or Martilpas), Ninikish, Wewarkka, Wewarkkum, Challueis (or Challulis), Cunquekis, Lackneilibla, Cehuse (or Cehure), Solitinu (or Soiliennu), Quicksunnuvit (or Quicksunnuvit), Aquanish, Cleilikiite, Narkoottan, Quinue, Exenimitch, (or Exenimuth), Tenecktaut, Ockela.’ *Schoolecraft’s Arch.*, vol. v., p. 488; *Kane’s Wand*, end of vol. On the seaboard, south of Nootka Sound, and on the Ninitnah River, the Pacheennah and Nitkinaht tribes; on Barkley, otherwise Nitchnahl Sound, the Ohoyah, Howchekaht, Opechisat, Seahaht, Yonvlaht, and Toquaht tribes; on Klahoquah Sound, the Klahoquah, Kilsmaht, Ahousat and Manoasat tribes; on Nootkah Sound, the Hishquyah, Muchlaht, Moonchat (the so-called Nootkans), Aybhitssat and Noochahlaht; north of Nootkah Sound, the Kyohquaht, Chaykisat, and Kishosaht tribes. *Sprout’s Scenes*, p. 308. Alphabetical list of languages on Vancouver Island: Ahowzers, Aitizzarts, Aycharis, Cayuquets, Eshquates (or Esquiates), Khahars, Khazarturas, Klaoquoutes (or Thoquatch), Michirts, Mowatchits, Neuchadilts, Newitties, Newcheemass, (Nuchimas), Savinnars, Sookmadits, Suthsetts, Tioquatch, Wicianah, *Daschman*, *Brit. Nordamer.*, p. 249. ‘Among those from the north were the Aitizzarts, Schoomadits, Newitties, Savinnars, Ahowzers, Mowatchits, Suthsetts, Neuchadilts, Michirts, and Cayuquets; the most of whom were considered as tributary to Nootka.’ *From the South*
TRIBAL BOUNDARIES.

...the Ayteharts, and Esquiates also tributary, with the Klaooquates and the Wickanninish, a large and powerful tribe, about two hundred miles distant.' Jewitt's Nar., pp. 36-7. 'Tribes situated between Nanaimo and Fort Rupert, on the north of Vancouver Island, and the mainland Indians between the same points...are divided into several tribes, the Nanoose, Comons, Nimkisk, Quavguoitt, &c., on the island; and the Squawmisht, Seqeelt, Chakoose, Ucetlet, Mamalilaculla, &c., on the coast, and among the small islands off it.' Mayne's B. C., p. 243. List of tribes on Vancouver Island: 'Songes, Sanetch, Kawitchin, Uchulta, Nimkis, Quaquioits, Neweetg, Quacktoe, Nootka, Nithat, Klayquoit, Soke.' Findlay's Directory, pp. 391-2. The proper name of the Vancouver Island Tribes is Yucuatl. Ludlow, Ab. Lang., p. 135. The Nootka Territory 'extends to the Northward as far as Cape Saint James, in the latitude of 52° 20' N...and to the Southward to the Islands...of the Wicananish.' Moore's Voy., p. 228. 'The Cawitchans, Uclats, and Coquihulls, who are I believe of the same family, occupy the shores of the Gulf of Georgia and Johnston's Straits.' Anderson, in Hist. Mag., vol. vii., p. 74. 'Twenty-four tribes speaking the Challam and Cowaitichim languages, from latitude 50° along the Coast South to Whiby Island in latitude 48°; part of Vancouver's Island, and the mouth of Fraser's River.' Also on the Strait of Juan de Fuca and Vancouver Islands, the Sanetch, three tribes; Hallams, eleven tribes; Sich_anish; Skatcat; Cowitchici, seven tribes; Soke; Cowitchier, three tribes. Warre and Vavaseur, in Martin's Hudson's Bay, p. 81; also in Hadlitt's B. C., pp. 66-7. Five tribes at Fort Rupert;--Quakers, Quaquioits, Kumeutes, Wanish, Lockquillillas. Lord's Nat., vol. i., p. 165. 'The Chickloopats and Ahaats, inhabiting districts in close proximity on the west coast of Vancouver.' Barret-Lenward's Trav., p. 41. 'North of the district occupied by the Uclats, come the Nimkis, Mamalilaculla, Matelpy and two or three other smaller tribes. The Mamalilacullas live on the mainland.' Mayne's B. C., p. 249. The population of Vancouver Island 'is divided into twelve tribes; of these the Kawitchen, Quaquioits and Nootka are the largest.' Cornwell's N. Eldorado, p. 30. 'Ounkichs, Grande ile de Quadra et Van Conver.' Mofros, Explor., tom. ii., p. 335.

In naming the following tribes and nations I will begin at the north and follow the west coast of the island southward, then the east coast and main land northward to the starting-point.

The Uclatus inhabit Scott Island. Schoolcraft's Arch., vol. v., p. 488; Kane's Wand, end of vol.

The Quanes dwell at Cape Scott. Id.

The Quacito are found in the "woody part N.W. coast of the island." Findlay's Directory, p. 391.


The Kyucuit, 'north of Nootka Sound, is the largest tribe of the West coast.' Mayne's B. C., p. 251.

The Alizards are 'a people living about thirty or forty miles to the Northward' of Nootka Sound. Jewitt's Nar., pp. 63, 77.
The Ahts live on the west coast of the island. 'The localities inhabited by the Aht tribes are, chiefly, the three large Sounds on the west coast of Vancouver Island, called Nitinaht (or Barclay) Klahoquah, and Nootkah.' Sproat's Scenes, p. 10.

The Chickicaths and Ahasts inhabit districts in close proximity on the west coast of Vancouver. Barrett-Lensard's Trav., p. 41.


The Toquahts are a people 'whose village is in a dreary, remote part of Nitinaht (or Barclay) Sound.' Sproat's Scenes, p. 104.

The Sesute live at Alberni, Barclay Sound. Sproat's Scenes, p. 3.

The Pach-eans, or 'Pachecnetts, which I have included in Barclay Sound, also inhabit Port San Juan.' Mayne's B. C., p. 201.

The Tlaquatch occupy the south-western part of Vancouver. 'Den Süd-westen der Quadra-und Vancouver-Insel nehmen die Tlaquatch ein, deren Sprache mit der vom Nutka-Sunde verwandt ist.' Buschmann, Brit. Nordamer., p. 372. Tlaquatch, or Tloquatch, on 'the south-western coast of Vancouver's Island.' Ludewig, Ab. Long., p. 188.

The Sokes dwell 'between Victoria and Barclay Sound.' Mayne's B. C., p. 251. 'East point of San Juan to the Songes territory.' Findlay's Directory, p. 392.

The Wikeminish live about two hundred miles south of Nootka. Jewitt's Nar., p. 76.


The Comox, or Komux, 'live on the east coast between the Kowitchen and the Quoquoulth tribes.' Sproat's Scenes, p. 311. Comox, south of Johnston Straits. Schoolcraft's Arch., vol. v., p. 488; Kane's Wand., end of vol. The Comox extend as far as Cape Mudge.' Mayne's B. C., p. 243.

The Kwectlaus dwell about the mouth of the Fraser. 'At and about the entrance of the Fraser River is the Kuantlun tribe: they live in villages which extend along the banks of the river as far as Langley.' Mayne's B. C., pp. 249, 255.

The Teets live on the lower Frazer River. 'From the falls of the Fraser downward to the seacoast, the banks of the river are inhabited by several
TRIBAL BOUNDARIES.

branches of the Haitlin or Teet tribe.' Anderson, in Hist. Mag., vol. vii., p. 73. 'Extending from Langley to Yale, are the Smess, Chillwayhook, Pal-

lalts, and Teates ... The Smess Indians occupy the Smess River and lake, and the Chillwayhooks the river and lake of that name.' Mayne's B. C., p. 295. Teate Indians. See Bancroft's Map of Pac. States.

The Nanaimos are 'gathered about the mouth of the Fraser.' Mayne's B. C., p. 243. —Chiefly on a river named the Nanaimo, which falls into Wen-

The Squamishis 'live in Howe Sound.' Mayne's B. C., p. 243.


The Cjlahoose, or Klahous, 'live in Desolation Sound.' Mayne's B. C., pp. 243-4.

The Nunaose 'inhabit the harbour and district of that name, which lies 50 miles north of Nanaimo.' Mayne's B. C., p. 243.

The Tuculats, or Tukultals, live at Point Mudge on Valdes Island. Lord's Nat., vol. i., p. 155.

The Udeltos are found 'at and beyond Cape Mudge.' 'They hold pos-
session of the country on both sides of Johnstone Straits until met 50 or 30 miles south of Fort Rupert by the Nimpkish and Mamalilacullas.' Mayne's B. C., p. 244. Yongletats—'Une partie campée sur l'île Vancouver elle-même, le reste habite sur le continent, au nord de la Rivière Fraser.' De Smuet, Miss. de l'Oréon, p. 340. Yongletats, both on Vancouver Island, and on the mainland above the Fraser River. Bolduc, in Nouvelles Annales des Voy., 1845, tom. cix., pp. 365-7.

The Nimpkish are 'at the mouth of the Nimpkish river, about 15 miles be-

low Fort Rupert.' Mayne's, B. C., p. 249; Lord's Nat., vol. i., p. 158.

The Niculats and Queenhaneuculats dwell at the entrance of Johnston Straits. Schoolcraft's Arch., vol. v., p. 488; Kane's Wand., end of vol. The Qu Cochillas and 'two smaller tribes, live at Fort Rupert.' Mayne's B. C., pp. 244, 249. 'On the north-east side of Vancouver's Island, are to be found the Coquilths.' Cornwallis' N. Eldorado, p. 98. Coquilths, a numerous tribe living at the north-east end. Dunn's Oregon, p. 239. The Cogwell Indians live around Fort Rupert. Barret-Lennard's Truc., p. 68.

The Newetts 'east of Cape Scott ... meet the Quawguults at Fort Ru-

pert.' Mayne's B. C., p. 251. Newettis, 'at N.W. entrance of Johnson's Straits.' Findlay's Directory, p. 361. 'At the northern extremity of the island the Newetts tribe.' Cornwallis' N. Eldorado, p. 98. Newchemass came to Nootha 'from a great way to the Northward, and from some distance in-

land.' Jerdil's Nax., p. 77.

The Swamchkwatches inhabit the interior of the northern end of Vancouver Island. Lord's Nat., vol. i., p. 158. 'At the back of Barclay Sound,... about two days' journey into the interior, live the only inland tribe.... They are called the Upatse Satuch, and consist only of four families.' Grant, in Lond. Geog. Soc. Jour., vol. xxvii., p. 287.

The Sound Family includes all the tribes about Puget Sound and Ad-
imalty Inlet, occupying all of Washington west of the Cascade Range, ex-
cept a narrow strip along the north bank of the Columbia. In locating the nations of this family I begin with the extreme north-east, follow the eastern
shores of the sound southward, the western shores northward, and the coast of the Pacific southward to Gray Harbor. List of tribes between Olympia and Nauwaukum River. 'Staktamish, Squaks'namish, Schelhwanish, Squal-lamish, Puyallupamish, S'homamish, Suquamish, Sneaqual-nook, Sinaashmin, Nooklummi.' Tōwmie, in *Ind. Aff. Rept.*, 1854, p. 251; Stevens, in *Pac. R. R. Rept.*, vol. i., p. 434. A Canadian trapper found the following tribes between Fort Nisqually and Fraser River; 'Sukwtnmes, Suanahutmes, TshikAtstat, Pu'aiule, and Kawiftshin.'  


The Lumnis 'are divided into three bands—a band for each mouth of the Lummi River.' Fitzhugh, in *Ind. Aff. Rept.*, 1857, p. 327. 'On the northern shore of Bellingham Bay.' Stevens, in *Ind. Aff. Rept.*, 1854, p. 244. 'Lummi river, and peninsula.' Id., p. 250. 'On a river entering into the northern part of Bellingham bay and on the peninsula.' Id., p. 247, and in *Pac. R. R. Rept.*, vol. i., p. 433.  


The Samish live on Samish River and southern part of Bellingham Bay. Stevens, in *Ind. Aff. Rept.*, 1854, pp. 247, 250. 'They have several islands which they claim as their inheritance, together with a large scope of the main land.' Fitzhugh, in *Ind. Aff. Rept.*, 1857, p. 327.  


The Kikiallis occupy the banks of 'Kikiallis river and Whidby's island.' Stevens, in Ind. Aff. Rept., 1854, pp. 248, 250.

The Skeyshamish dwell in the country along the Skyeshamish river and the north branch of the Sinahemish.' Schoolcraft's Arch., vol. v., p. 701; Am. Quar. Register, vol. iii., p. 388.


The Skopekamish have their home at the head of Green river.' Stevens, in Pac. R. R. Rept., vol. i., p. 436. 'The Sekamish band 'on the main White river;' the Smulkamish band 'at the head of White river.' Ib.
SOUND INDIANS.

The Seattle, a tribe of the Snowhomish nation, occupied as their principal settlement, 'a slight eminence near the head of what is now known as Port Madison Bay.' *Overland Monthly*, 1870, vol. iv., p. 297.


The Skokomish live at the upper end of Hood Canal. *Schoolcraft's Arch.*, vol. iv., p. 598; *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 244, 250. Tsk-


The Chimakum, or Chinakum, ‘territory seems to have embraced the shore from Port Townsend to Port Ludlow.’ Stevens, in Ind. Aff. Rept., 1854, pp. 242-244. ‘On Port Townsend Bay.’ Id., in Pac. R. R. Rept., vol. i., pp. 431, 435; Schoolcraft’s Arch., vol. iv., p. 598.


INDIANS OF THE COAST OF WASHINGTON.


TRIBAL BOUNDARIES.


The Chinook Family includes, according to my division, all the tribes of Oregon west of the Cascade Range, together with those on the north bank of the Columbia river. The name has usually been applied only to the tribes of the Columbia Valley up to the Dalles, and belonged originally to a small tribe on the north bank near the mouth. ‘The nation, or rather family, to which the generic name of Chinook has attached, formerly inhabited both banks of the Columbia River, from its mouth to the Grand Dalles, a distance of about a hundred and seventy miles.’ ‘On the north side of the river, first the Chinooks proper (Tch-i-nuk), whose territory extended from Cape Disappointment up the Columbia to the neighborhood of Gray’s Bay (not Gray’s Harbor, which is on the Pacific), and back to the northern vicinity of Shoalwater Bay, where they interlocked with the Chililais of the coast.’ Gibbs’ Chinook Vocab., pp. iii., iv. The name Watlalas or Upper Chinooks ‘properly belongs to the Indians at the Cascades,’ but is applied to all ‘from the Multnomah Island to the Falls of the Columbia.’ Hale’s Ethnog., in U. S. Ez. Ez., vol. vi., pp. 214-5. ‘The principal tribes or bands were the Waka-kum (known as the Wakiyekum), the Katknicat (Cathlamet), the Tshinuk (Chinook), and the Tlatsap (Clatsop).’ Ib. ‘The natives, who dwell about the lower parts of the Columbia, may be divided into four tribes—the Clatsops, who reside around Point Adams, on the south side; the Chinooks; Waakiacums; and the Cathlames; who live on the north side of the river, and around Baker’s Bay and other inlets.’ Dana’s Oregon, p. 114. The tribes may be classed: ‘Chinooks, Clatsops, Cathlameets, Waakiacums, Wacalams, Cattleputles, Clatsennians, Killimus, Moltonmous, Chickelis.’ Ross’ Aileen., p. 87. Tribes on north bank of the Columbia from mouth; Chilts, Chinook, Cathlameets, Waakikume, Skillate, Quathlapote. Lewis and Clarke’s Map. ‘All the natives inhabiting the southern shore of the Straits (of Fucia), and the deeply indented territory as far as and including the tide-waters of the Columbia, may be comprehended under the general term of Chinooks.’ Pickering’s Races, in U. S. Ez. Ez., vol. ix., p. 25. ‘The Chenook nation resides along upon the Columbia river, from the Cascades to its confluence with the ocean.’ Parker’s Explor. Tour, p. 231. ‘Inhabiting the lower parts of the Columbia.’ Catlin’s N. Am. Ind., vol. ii., p. 110. ‘Haus-Tchinouns, près des cascades du Rio Columbia. Tchinouns d’en bus, des Cascades jusqu’à la mer, Bas-Tchinouns.’ Mofras, Explor., tom. ii., pp. 335, 353-1. ‘On the right bank of the Columbia.’ Ludewig, Ab. Law., p. 40. The Cheenooks and Kelusuyas, 4 tribes, live at ‘Pillar Rock, Oak Point, the Dallas, the Cascades, Cheate River, Tukama River, on the Columbia.’ ‘Cheenooks, Clatsops and several tribes near the
THE CHINOOK FAMILY. 305

entrance of the Columbia River.' Warre and Vauxour, in Martin's Hud. B., p. 81. Upper and Lower Chinooks on the Columbia River. Lower Chinooks at Shoalwater Bay. Schoolcraft's Arch., vol. v., p. 499. Chinooks, 'north of the Columbia.' Id., p. 492. 'Upper Chinooks, five bands, Columbia River, above the Cowlitz. Lower Chinooks, Columbia River below the Cowlitz, and four other bands on Shoalwater Bay.' Stevens, in Id., p. 703. 'Month of Columbia river, north side, including some 50 miles interior.' Exmous, in Id., vol. iii., p. 201. The Chinooks 'reside chiefly along the banks of a river, to which we gave the same name; and which, running parallel to the sea coast ... empties itself into Haley's Bay.' Lewis and Clarke's Trav., p. 435, and map; Irkey's Astoria, p. 395. 'To the south of the mouth of the Columbia.' Domenech's Deserts, vol. ii., p. 15. 'Chinooks on the Columbia.' Swan's N. W. Coast, p. 210. North side of the Columbia. Morse's Report, p. 368; Greenhow's Hist. Oyn., p. 286. Tshinuk south of the Columbia at mouth. Watlala on both sides of the river from the Willamette to Dalles.

They properly belong to the Indians at the Cascades. Hale's Ethnog., in U. S. Ex. Ez., vol. vi., pp. 214-3, and map, p. 197. Banks of the Columbia from Dalles to the mouth. Prarnham's Trav., p. 85. The Upper Chinooks were the Shalala and Echeloots of Lewis and Clarke. Gibbs, in Pac. R. R. Rept., vol. i., p. 417. In the vicinity of the mouth of the Columbia, there are, besides the Chinooks, the Klickatans, Chechulas, Naas, and many other tribes. Callis's N. Am. Ind., vol. ii., p. 113. 'The Flathead Indians are met with on the banks of the Columbia River, from its mouth eastward to the Cascades, a distance of about 150 miles; they extend up the Willamette River's mouth about thirty or forty miles, and through the district between the Willamette and Fort Astoria.' Kane's Wund., p. 173. 'The Flatheads are a very numerous people, inhabiting the shores of the Columbia River, and a vast tract of country lying to the south of it.' Callis's N. Am. Ind., vol. ii., p. 108. 'The Cathlascos tribes, which inhabit the Columbia River.' Scouter, in Lond. Geog. Soc. Jour, vol. xi., p. 225. Cathlascos on the Columbia River, S. side 220 miles from its mouth.

Morse's Rept., p. 368.

Shoalwater Bay Indians: Whilapahon Whilapah river; Nacomanches, or Nickomio, on Nickomia river, flowing into the east side of the bay; Queapstonllit, at the mouth of Whilapah river; Waariooths, at the present site of Bruceport; Querquetuin, at the mouth of a creek; Palux, on Copalux or Palux river; Marhoo, Naas, on the Peninsula. Swan's N. W. Coast, p. 211. 'Karweewe, or Artsmilsh, the name of the Shoalwater Bay tribes.' Id., p. 210. Along the coast north of the Columbia are the Chinooks, Killaxtheon, Chills, Chanoitomish, Potoshees, etc. Lewis and Clarke's Trav., p. 438. Quillequequaman at Shoalwater Bay. Map in Schoolcraft's Arch., vol. iii., p. 204. Kwaliwoga, north of the Columbia near the mouth. Hale's Ethnog., in U. S. Ex. Ez., vol. vi., p. 204, and map, p. 197. Klatskalsai, 'on the upper waters of the Nehalem, a stream running into the Pacific, on those of Young's River, and one bearing their own name, which enters the Columbia at Oak Point.' Gibbs' Chinook Vocab., p. iv. Willopahs, 'on the Willopah River, and the head of the Chilaus.' Ib.

The Chilsa inhabit the 'coast to the northward of Cape Disappointment. Vol. I. 20
303 TRIBAL BOUNDARIES.


The Clatsops live on Point Adams. Ross' Voy., 88. 'South side of the (Columbia) river at its mouth.' Greenhow's Hist. Obs., pp. 30, 286. 'Southern shore of the bay at the mouth of the Columbia, and along the sea-coast on both sides of Point Adams.' Morton's Crania, p. 211; Lewis and Clarke's Trav., pp. 401, 420, and map. 12 miles from mouth, south side. Morse's Rept., p. 368. 'South side of the river.' Gass' Jour., p. 244. 'From near Tillamook Head to Point Adams and up the river to Tongue Point.' Gibbs' Chinook Vocab., p. iv. Khahelnk, 'on Clatsop Point, commonly called Clatsops.' Franboise, in Lond. Geog. Soc. Jour., vol. xi., p. 255; Schoolcraft's Arch., vol. iii., p. 201, vol. v., p. 492.
COAST TRIBES OF OREGON.


The Lucktons are found "adjoining the Killamucks, and in a direction S S.E." Lewis and Clarke's Trav., p. 427.


The Hutkaukan are farther inland than the Killamucks. Id., p. 294.

The Umequas live "on a river of that name." Framboise, in Lond. Geog. Soc.
TRIBAL BOUNDARIES.

Jour., vol xi., p. 256. 'In a valley of the same name. They are divided into six tribes; the Sconta, Chabula, Palaahnu, Quattamya, and Chasta.' Parker's Explor. Tour, p. 262. Umbaqua. Id., p. 262. 'Umpquas (3 tribes) sur la riviere de ce nom, et de la riviere aux Vaches.' Mofras, Explor., tom. ii., p. 335. 'The Umkwa inhabit the upper part of the river of that name, having the Kalapuya on the north, the Lutuami (Clamets), on the east, and the Sainstakla between them and the sea.' Hail's Ethnog., in U. S. Ex. Ex., vol. vi., p. 204, and map, p. 197. Two hundred and twenty-five miles south of the Columbia. Hines' Voy., p. 94. 'The country of the Umpquas is bounded east by the Cascade mountains, west by the Umpqua mountains and the ocean, north by the Calipooia mountains and south by Grave Creek and Rogue River mountains.' Hail's Ethnog., in U. S. Ex. Ex., vol. vi., p. 221, map, p. 197. 'The Sainstakla reside upon a small stream which falls into the sea just south of the Umpqua River.' Hale's Ethnog., in U. S. Ex. Ex., vol. vi., p. 221, map, p. 197. 'Sayousla, 'near the mouth of Sayousla bay.' Brooks, in Id., 1862, p. 290. 'Saliutla, 'at the mouth of the Umbaqua river.' Parker's Explor. Tour, p. 262.


Williamette Valley Nations: 'The nations who inhabit this fertile neighbourhood are very numerous. The Wappatoo inlet extends three hundred yards wide, for ten or twelve miles to the south, as far as the hills near which it receives the waters of a small creek, whose sources are not far from those of the Killamuck river. On that creek resides the Clackstar nation, a numerous people of twelve hundred souls, who subsist on fish and wappatoo, and who trade by means of the Killamuck river, with the nation of that name on the sea-coast. Lower down the inlet, towards the Columbia, is the tribe called Cathlawnchump. On the sluice which connects the inlet with the Multnomah, are the tribes Cathlanaquiah and Cathlacomatup; and on Wappatoo island, the tribes of Cunnahminamun and Chunaquah. Immediately opposite, near the Towahnahooks, are the Quathlapotics, and higher up, on the side of the Columbia, the Fotos. All these tribes, as well as the Cathlahawks, who live somewhat lower on the river, and have an old village on Deer island, may be considered as parts of the great Multnomah nation, which has its principal residence on Wappatoo island, near the mouth of the large river to which they give their name. Forty miles above its junction with the Columbia, it receives the waters of the Clackamos, a river which may be traced through a woody and fertile country to its sources in Mount Jefferson, almost to the foot of which it is navigable for canoes. A nation
NATIVES OF THE WILLAMETTE VALLEY.

of the same name resides in eleven villages along its borders; they live chiefly
on fish and roots, which abound in the Clackamas and along its banks, though
they sometimes descend to the Columbia to gather wappatoo, where they can-
not be distinguished by dress or manners, or language, from the tribes of
Multnomahs. Two days' journey from the Columbia, or about twenty miles
beyond the entrance of the Clackamas, are the falls of the Multnomah. At
this place are the permanent residences of the Cushooks and Chaheowahs,
two tribes who are attracted to that place by the fish, and by the convenience
of trading across the mountains and down Killamuck river, with the nation
of Killamucks, from whom they procure train oil. These falls were occa-
sioned by the passage of a high range of mountains; beyond which the
country stretches into a vast level plain, wholly destitute of timber. As far
as the Indians, with whom we conversed, had ever penetrated that country,
it was inhabited by a nation called Calahpoewah, a very numerous people,
whose villages, nearly forty in number, are scattered along each side of the
Multnomah, which furnish them with their chief subsistence, fish, and the
roots along its banks. Lewis and Clarke's Trav., pp. 567-8. Calapocys, Moo-
keels, and Cheekumos in the Willamette Valley. Schoolcraft's Arch., vol. iii.,
p. 280, map. Cathalakams in the mouth of the Ouallamat; Cathlapouyes
opposite; Cathalanaminims on an island a little higher up; Mathlanobs on
the upper part of the same island; Cathlapouyes just above the falls; the
Cathlakimas on an eastern branch farther up; and still higher the Chochois.

The Cathlathomns live '60 miles from the mouth of the Wallaumut.' Morse's
Rept., p. 368.

The Cloughewallhah are 'a little below the falls.' Parker's Explor. Tour, p. 177.

The Cathlawallah live 'at the falls of the Wallamat.' Framboise, in Lond.

The Leeshelshoy occupy the 'headwaters of the Multnomah.' Hunter's
Captivity, p. 73.

The Multnomahs (or Mathlanobs) dwell 'at upper end of the island in
the mouth of the Wallaumut.' Morse's Rept., p. 368.

The Nemalquinner lands are 'N.E. side of the Wallaumut river, 3 miles
above its mouth.' Morse's Rept., p. 370.

The Newakees extend eastward of the headwaters of the Multnomah, on
a large lake. Hunter's Captivity, p. 73.

The Yamkallies dwell 'towards the sources of the Wallumut River.' Som-

The Calapopuyas live in the upper Willamette Valley. Callipopyas, 'Will-
amette Valley,' Schoolcraft's Arch., vol. v., p. 489, vol. iii., p. 291. Kah-
Callapopyeas, Willamette tribes sixteen in number. Ross' Fur Hunters,
vol. i., p. 18. Calapooah, seventeen tribes on the Willamette and its branch-
nes. Parker's Explor. Tour, p. 261. Callapopyeasag nation consists of Wa-
comeapp, Naumcoot, Chillychandize, Shookany, Cupó, Sheehe, Long-
tonguebuff, Lamulle, and Peayou tribes. Ross' Adven., pp. 238-9. Kailapo-
pyas, 'on the shores of the Oregon.' Morton's Crania, p. 213. 'Willamat
The Shushwap Family comprises all the inland tribes of British Columbia, south of lat. 52° 33'.

The Atnahs, Strangers, Niccutoffmuck, or Shushwaps proper, inhabit the Fraser and Thompson valleys. At Spuzzum...a race very different both in habits and language is found. These are the Niccutoffmuck, or Niccutoffmucks, a branch of a widely-extended tribe. They, with their cognate septs, the Atsaks, or Shushwampmuck, occupy the Fraser River and its branches. At the mouth of the Wallamet, and the Wapatoo Islands. The Shooshaps live below the Selpis lands and the eastern part of the Columbia. The Flat-bow Indians extend along the foot of the Kootanies, a very considerable distance, and about to the confluence of these two streams, which they principally live. To B. C., the Loquitb Indians have the Kootanies and the surrounding district, which they principally live. Their name bears the name of Niccutoffmuck.'

The Shushwap language. Skowhomish, in vol. ii, p. 32.

The Kootenais dwell about 50 miles from Fort Okanagan, at the confluence of the Okanagan and the Sockatcheenum, east of Pac. States.

The Kootenais live in the space between the Rocky Mountains, and Clark river. They are a branch of the Loquitb tribe bearing the same name as which they principally live. The Kootenais 'live immediately north of the Okanagan, on the Sockatcheenum, east of Fort Colville, ' between the Rocky Mountains, the Kootanies or Clalackamas, and Clarke River. The Kootanies are east of Fort Colville.'

THE SHUSHWAP FAMILY comprises all the inland tribes of British Columbia, south of lat. 52° 33'.
to the confluence of these two streams. Thence to near the falls the tribe bears the name of Nicutemuch.' Anderson, in Hist. Mag., vol. vii., p. 76.


'The Loquilt Indians have their home in the winter on Lake Anderson, and the surrounding district, whence they descend to the coast in Jervis Inlet in the summer.' Mayne's B. C., p. 206.


The Clunsus are east of Fraser River, between Yale and latitude 50'; Skowtes, on the fiftieth parallel south of Lake Kamloops and west of Lake Okanagan; Sockatcheenum, east of Fraser and north of 51'. Bancroft's Map of Pac. States.

The Kootenais live in the space bounded by the Columbia River, Rocky Mountains, and Clarke River. The Kittunahe, Coutanies, or Flatbows, 'wander in the rugged and mountainous tract enclosed between the two northern forks of the Columbia. The Flatbow River and Lake also belong to them.' Hale's Ethno., in U. S. Ex. Exp., vol. vi., pp. 294-5, map, p. 297. 'Inhabit the country extending along the foot of the Rocky mountains, north of the Flatheads, for a very considerable distance, and are about equally in American and in British territory.' Gibbs, in Pac. R. R. Rept., vol. i., p. 416. Kootoonaas, 'on McGillivray's River, the Flat Bow Lake, etc.' Warre and Vaucaiser, in Martin's Jour., B. C., p. 82. Kootonais, on 'or about the fiftieth parallel at Fort Kootanie, east of Fort Colville.' Simpson's Overland Journ., vol. i., p. 138. 'Between the Rocky Mountains, the Upper Columbia and its tributary the Kil-luspehn or Pend'oreille, and watered by an intermediate stream called the Kootanais River is an angular piece of country peopled by a small, isolated tribe bearing the same name as the last-mentioned river, on the banks of which they principally live.' Mayne's B. C., p. 207. The lands of the Cottonoua's lie immediately north of those of the Flatheads.' Irish's Bonneville's Adv., p. 76. Kutanā, Kštani, Kittunahe, Kutseca, Coutanies, Flatbows, 'near the sources of the Mary River, west of the Rocky Mountains.' Ludger, Ab. Lang., p. 98. 'Inhabit a section of country to the north of the Ponderas, along M'Gillivray's river.' Parker's Explor. Tour, p. 312. 'Kantinas on Arco-Plats, Près du fort et du lac de ce nom.' Moffets, Explor., tom. ii., p. 235. 'In the Kootanie Valley.' Lord's Nat., vol. ii., p. 178. Kootanays, south of the Shushwaps. Tullisier's Explor., p. 44. 'Great longitudinal valley' of the Kootanie river. Hector, in Id., p. 27. 'The Tobacco Plains form the country of the Kootanies.' Blackston, in Id., p. 73. 'About the northern branches of the Columbia.' Greenhow's Hist. Ojm., p. 30. Kootanais, 'angle between the Sasass lands and the eastern heads of the Columbia.' Anderson, in Hist. Mag., vol. vii., p. 70. About the river of the same name, between the Columbia and Rocky Mountains. Nicolay's Ojm. Ter., p. 143. A band called Sinatcheegs on the upper Arrow Lake. Ross' Fur Hunters, vol. ii., p. 190. The Kootanais were perhaps the Tushepaws of Lewis and Clark.

The Tushepaws are 'a numerous people of four hundred and fifty tents, residing on the heads of the Missouri and Columbia rivers, and some of
them lower down the latter river.' Lewis and Clarke's Trav., p. 321, and
map; Bulloch's 0 m., p. 131. 'On a N. fork of Clarke's River.' Morse's Rept., p. 372. Ootlahoots, Micksuckseaton (Pend d'Orell'es), Hohilpos (Flatheads?), branches of the Tashkaps. Id., and Lewis and Clarke's Map. The Tashkaps nation might as correctly be included in the Salish family or omitted altogether. According to Gibbes, in Proc. R. R. Rept., vol. i., p. 417, they were the Kootenais.

The Okanagan, or Okinakanes, 'comprise the bands lying on the river of that name, as far north as the foot of the great lake. They are six in number, viz: the Tekumratum at the mouth; Konekonep, on the creek of that name; Klauchaitkwee, at the falls; Kinskananes, near the forks; and Milaketkan, on the west fork. With them may be classed the N'Pocke, or Sans Paclls, on the Columbia river, though these are also claimed by the Skokanes. The two bands on the forks are more nearly connected with the Schwegelia than with the ones first named.' Stroene, in Ind. Aff. Rept., 1864, p. 237, and in Proc. R. R. Rept., vol. i., p. 412. Okinakens, Priests' Rapids, northward over 500 miles, and 100 miles in width, to the Shewaps, branching out into 12 tribes, as follows, beginning with the south: Skooyammas, Kewaughtchenansings, Fisscaws, Incomcaniddock, Tslllan, Intie-too, Battleonuleeans, or Meatwho, Inspelem, Sinphollechech, Sinholleppetook, Semilkannugh and Okinakken, which is nearly in the centre.' Ross' Adven., pp. 285-90. 'On both sides the Okanagan River from its mouth up to British Columbia, including the Sennelkameen River.' Ross, in Ind. Aff. Rept., 1870, p. 22. 'Pres du fort de ce nom.' Mofras, Explor., tom. ii., p. 335. 'On the Okanagan and Picour Rivers.' Warren and Vavonne, in Martin's Atlas, B., p. 82. 'Composed of several small bands living along the Okinaken river, from its confluence with the Columbia to Lake Okinakan. . . . A majority of the tribe live north of the boundary line.' Pejpeg, in Ind. Aff. Rept., 1865, p. 99. 'Columbia Valley.' Schoolcraft's Arch., vol. iv., p. 490. Northeast and west of the Shooshups. De Smet, Voy., p. 51. 'Junction of the Okanagan and Columbia.' Parker's Map. 'Upper part of Fraser's River and its tributaries.' Soule, in Lond. Geog. Soc. Jour., vol. xi., p. 225. Principal family called Conconulps about 9 miles up stream of the same name. Ross' Adven., pp. 289-90. The Similkameen live on S. river, and 'are a portion of the Okanagen tribe.' Palmer, in B. Col. Papers, vol. iii., p. 85. The Okanagans, called Causamin by Lewis and Clarke. Gibbes, in Proc. R. R. Rept., vol. i., p. 417. Cusahnhn, on the Columbia above the Sokuls, and on the northern branch of the Tugalt. Morse's Rept., p. 372.

The Salish family includes all the inland tribes between 45° and 47°. The Salish, Salis, Selish, or Flatheads, 'inhabit the country about the upper part of that river, and their tributary, the Flathead, Spokan, and Okangan Rivers. The name includes several independent tribes or bands, of which the most important are the Salish proper, the Kalispel, the Soayulpi, the Tanakitslin, and the Okinakan.' Hale's Ethno., in U. S. Ex. Et., vol. vi., p. 205. 'The Salish or Shewapmutch race, whose limits may be defined by the Rocky Mountains eastward; on the west the line of Fraser's river from below Victoria to Kepeloose, near the falls, in about

Intitude 49° 50'; northward by the south by the Shapalins or Nez Pece, vol. vii., p. 36. 'From Thompson Shewaps, Skokanes, Okanagans, Flatheads, and Coeurs d'Alene—occupying the eastern portion of the race.' Maynez, branches of the Columbia.' Greenha, vol. ii., p. 55. Tribes mentioned in Fraser (Kootena), Hohilpos (Flatheads), Stanlows, (Chuapiays), Saristo and Oals (Sans Paclls), according to Gibbes, in Proc. R. R. Rept., p. 372. Domenech's great branches of the Columbia and petty tribes: the Kootanais and Flathead mountains, and the Pointed Heads down.' Ross' For Huters, vol. ii., p. 74. The most important of which are the Sennelkamneen, the Tsaknmatsiltsin, and the Okinakan.

The Salish family.

Latitude 49° 50'; northward by the Carrier offset of the Chippewyans; and south by the Shuswaps or Nez Perce of Oregon. 'Anderson, in Hist., May, vol. vii., p. 73. 'From Thompson's River other septs of this race—the Staiwanks, Skawtows, Okanagans, Spokans, Skotchey (of Colville), Pend'Oreilles, and Coeur d'Alenes—occupy the country as far as the Flathead Passes of the Rocky Mountains, where the Salaises or Flatheads form the eastern portion of the race.' Magee's B. C., pp. 296-7. 'About the northern branches of the Columbia.' Greenhow's Hist. Oga., p. 30. 'Donnuech's Deserts, vol. ii., p. 55. 'Tribes mentioned in Lewis and Clarke's Trav., and map: Tushepaw (Kootenai), Hoptilpo (Flathead), Miechnechenkton (Pend d'Oreilles), Wheelpo (Chalupays), Sarlito and Sketsonish (Spokanes), Heilighenimmo (Sans Pois), according to Gibbs, in Pac. R. R. Rept., vol. i., p. 417. See Morse's Rept., p. 372; Donnuech's Deserts, vol. ii., p. 55. 'Between the two great branches of the Columbia and the Rocky Mountains are only five petty tribes: the Kootnais and Salish, or Flatheads, at the foot of the mountains, and the Pointed Hearts, Pend d'Oreilles, and Spokanes lower down.' Ross' Fur Hunters, vol. ii., p. 190. 'Divided into several tribes, the most important of which are the Salises, the Kullespelm, the Soayalpis, and the Okinakans.' Donnuech's Deserts, vol. ii., p. 55.


The Pend d'Oreilles occupy the vicinity of the lake of the same name. 'On the Flathead or Clarke River.' Warren and Varaseur, in Martins' Ind. B., p. 82. 'At Clark's Fork.' Schoolcraft's Arch, vol. v., p. 490. Lower Pend d'Oreilles, in the vicinity of the St. Ignatius Mission.' Puyte, in Ind. Aff. Rept., 1865, p. 98. 'The Kalispelmans or Pend d'Oreilles of the Lower Lake, inhabit the country north of the Coeur d'Alenes and around the Kalispelm lake.' Gibbs, in Pac. R. R. Rept., vol. i., p. 415. Calispelans, or Calispellumans, 'on Fool's Prairie at the head of Colville Valley, and on both sides of the Pend d'Oreille River, from its mouth to the Idaho line, but principally at the Camas Prairie.' Winans, in Ind. Aff. Rept., 1870, pp. 22, 25, 152. Situated to the east of Fort Colville, adjoining the Kootenais on their eastern border.' Simp-
son's Overland Journ., vol. i., p. 146. 'Pend'orielles ou Kellesspm. Au-
dessous du fort Colville.' Moser's Explor., tom. ii., p. 335. Skatknischi, or
Pend d'Orioles of the upper lake. A tribe who, by the consent of the Se-
lish, occupy jointly with them the country of the latter. Gibb, in Pac. R. R.
Rept., vol. i., p. 415. Kaless-Pains, 'on the Flathead or Clarke River.'
Warre and Vavaseur, in Martin's Hist. B., p. 82. Pendrears, 'north of
Clarke's river and on a lake which takes its name from the tribe.' Parker's
Explor. Tour, p. 312 and map; De Smet, Voy., p. 32. The Pend'orielles
were probably the Micksnoukatsm of Lewis and Clarke. Gibb, in Pac. R. R.
Rept., vol. i., p. 417.

Tribes baptized by De Smet, Thalishkumche, Stietshoi, Zingsomenes,
Shaitche, Shuyelpi, T subscribedi, Sinr Pols, Timbsotl, Yinkaceous, Yey-
ak-ann, all of same stock.

Tribes mentioned by Morse as living in the vicinity of Clarke River:
Cooperstallar, Laismnn, Lartielo, Hihighenimmo, Wheelpo, Skeetsomish. Rept.,
p. 372.

The Coeurs d'Alene 'live about the lake which takes its name from them.'
Hale's Ethnog., in U. S. Ez. Ez., vol. vi., p. 209. East of the Spokane,
headwaters of the Spokane River. Parker's Explor. Tour, p. 310, and map.
'The Skitswish or Coeur d'Alenes, live upon the upper part of the
Coeur d'Alene river, above the Spokanes, and around the lake of the same name.'
Gibb, in Pac. R. R. Rept., vol. i., p. 415. Their mission is on the river
ten miles above the lake and thirty miles from the mountains. Stveeus,
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The Colvilles include the tribes about Kettle Falls, and the banks of
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bria river from Kettle Falls to a point ten miles below.' Paiver, in Ind. Aff.
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Columbia River, from Kettle Falls down to the mouth of the Spokane.'
Wissh, in Ind., 1870, p. 22. Colvilles and Spokanes, 'near Fort Colville.'
Warre and Vavaseur, in Martin's Hist. B., p. 82.

The Laies, 'whose tribal name is Senijrets, are located on both sides of the
Columbia River, from Kettle Falls north to British Columbia.' Wissh,
Ind. Aff. Rept., 1870, p. 22. 'So named from their place of residence,
which is about the Arrow Lakes.' Parker's Explor. Tour, p. 312. 'Les sau-
vages des Laies ... résident sur le Lac-aux-flèches.' De Smet, Voy., p. 50.

The Chaudières, or Kettle Falls, reside 'about Colville.' Parker's Ex-
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side just below the fall.' Coz's Advan., vol. i., p. 335. Chaudières 'live south
of the Lake Indians.' De Smet, Voy., p. 50. 'Fort Colville is the principal
ground of the Schuowepf or Kettle Falls tribe.' Gibb, in Pac. R. R. Rept.,
vol. i., p. 413. 'The tribe in the vicinity of Fort Colville is known as the
Chaudière, whose territory reaches as far up as the Columbia Lakes.' Sim-
to the confluence of these two streams, which bears the name of Nicetemuch.'

'The Stta LëWënh, natives of a dialect of the Shushwap language.' Skowhomish, in

The Loquilt Indians have their home on the lower Columbia, and the
surrounding district, which they principally live.' Majne's B. Ind.


The Chaudières, or Kettle Falls, reside 'about Colville.' Schoolcraft's Arch.,
in U. S. Ez. Ez., vol. vi., p. 209. East of the Spokane, headwaters of
the Spokane River. Parker's Explor. Tour, p. 310, and map.
'The Skitswish or Coeur d'Alenes, live upon the upper part of the
Coeur d'Alene river, above the Spokanes, and around the lake of the same name.'
Gibb, in Pac. R. R. Rept., vol. i., p. 415. Their mission is on the river
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Chaudière, whose territory reaches as far up as the Columbia Lakes.' Sim-

The Spokane nation.

The Spokanes live on the Spokane river and plateau, along the banks of the Columbia from below Kettle Falls, nearly to the Okanogan. The Spokanes, or Spokanes, lie south of the Shuswapil, and chiefly upon or near the Spokane river. The name applied by the whites to a number of small bands, is that given by the Coeur d'Alene to the one living at the forks. They are also called Sintootan, by the Kootenays. These bands are eight in number: the Sinshuipuch, on the great plain above the crossings of the Coeur d'Alene river; the Sintootoos, on the river above the forks; the Shuswapimish (Spokenhish), at the forks, the Skalschitnish, at the old Chemakane mission; the Skecheramoune, above them on the Colville trail; the Schuestestish, the Simpoilshchene, and Sinspeelish, on the Columbia river; the last-named band is nearly extinct. The Sinpoilshchene (N'poche, or Sans Puelles) have always been included among the Okanakanes, though, as well as the Sinspeelish below them, they are claimed by the Spokanes. The three bands on the Columbia all speak a different language from the rest. Stevens, in Ind. Aff. Rept., 1854, pp. 2:0, 236; and Gibbs, in Pac. R. R. Rept., vol. i., pp. 414-15. 'This tribe claim as their territory the country commencing on the large plain at the head of the Slawtehims—the stream entering the Columbia at Fort Colville; thence down the Spokane to the Columbia, down the Columbia half way to Fort Okanakane, and up the Spokane and Coeur d'Alene, to some point between the falls and the lake, on the latter.' Id., p. 414. 'Inhabit the country on the Spokane river, from its mouth to the boundary of Idaho.' Prince, in Ind. Aff. Rept., 1865, p. 99. 'At times on the Spokane, at times on the Spokane plains.' Mallows's Rept., pp. 18, 49. 'Principally on the plains.' Lord's Not., vol. ii., p. 137. 'North-east of the Palaos are the Spokane nation.' Parker's Explor. Tour, p. 310, and map. 'Au-dessous du fort Okanagan à l'Est.' Mofres, Explor., tom. ii., p. 335. 'An nord-ouest des Palaosse se trouve la nation des Spokanes.' De Smet, Voy., p. 31. 'Have a small village at the entrance of their river, but their chief and permanent place of residence is about forty miles higher up . . . . where the Pointed-heart River joins the Spokane from the south-east.' Oar's Adven., vol. ii., p. 147. 'The Spokane, whose tribal names are Sincummenah, or Upper, Sinootoo, or Middle Spokanish, and Chokaschide, or Lower Spokanes, living on the Spokane river, from the Idaho line to its mouth.' Winona, in Ind. Aff. Rept., 1870, p. 33. Spokane, the Srdlibo and Siketseemanish of Lewis and Clarke. Gibbs, in Pac. R. R. Rept., vol. i., p. 417.

The Sana Poils (Hairless), or Sanpoils, which includes the Nespelem Indians, are located on the Columbia, from the mouth of the Spokane down to Grand Coulee (on the south of the Columbia), and from a point opposite the mouth of the Spokane down to the mouth of the Okanogan on the north side of the Columbia, including the country drained by the Sanpoil, and the inland tribes of British Columbia proper, inhabit the sm ... a race very different both in the Nezantnamush, or Nisconpsy. They, with their cognate septs, e Fraser River from Spuzum to lie by the Hudson Bay Company islands of Fort Alexandria. 'Mayne's Mountains inhabit the country in as far as Tete Jaune Cache on the great Shuswap nation who dwell of the Thompson River in British Kamloops. 'Millon and Chedid's lee side, but near the Rocky Mountains the upper part of Fraser's River, kistin, in Poliisser's Explor., p. 44. 1 Indians,' Parker's Explor. Tour, entry bordering on the lower part of's Ethos, in U. S. Ex. Ex., vol. ve in the country on the Fraser's ned by Mackenzie the Chin tribes.' 's Researches, vol. v., p. 427; Busch, south of the Sinpavelist. De Smet, alien country extends about one co's Adven., vol. ii., p. 301.' Shosqo-end of the Columbia, in 52. Atspoon rivers. Macdonald's Lecture loc., p. 57. 'The Shewlapuspuch inks of Thompson's River; and c, twenty miles below Alexandria,
TRIBAL BOUNDARIES.


The Pisquous inhabit the west bank of the Columbia between the Okanagan and Priest Rapids. Piskwans, or Pisquous; 'name properly belongs to the tribe who live on the small river which falls into the Columbia on the west side, about forty miles below Fort Okanagan. But it is here extended to all the tribes as far down as Priest's Rapids.' The map extends their territory across the Columbia. Hec's Ethnog., in U. S. Ez. Ez., vol. vi., p. 210, and map, p. 107. Pisquous, 'immediately north of that of the Yakamas.' 'On the Columbia between the Priest's and Ross Rapids.' Stevenson in Int. Aff. Rept., 1854, p. 335; and Gibbes, in Pac. R. R. Rept., vol. i., p. 419. 'Pisquous. Sur la petite rivière de ce nom à l'Ouest de la Columbia.' Mofreux, Explor., tom. ii., p. 335.

The Snamoyumacks live on the banks of the Columbia, at Priest Rapids, near the mouth of the Umatilla. Thirty miles distant up the river are the Kwaughtohenemachs. Ross' Adven., pp. 134, 137.

'The Mithoutes are located on the west side of the Columbia River, from the mouth of the Okanagan down to the Wonatchee, and includes the country drained by the Mithonie, Lake Chelan, and Ententeau Rivers.' Winnas, in Int. Aff. Rept., 1870, p. 28.

'The Isle de Pierres, whose tribal name is Linkinse, are located on the east and south side of the Col. Riv. from Grand Coulee down to Priests' Rapids, which includes the peninsula made by the great bend of the Col.' B.

The Sahaptin Family is situated immediately south of the Salish. Only six of the eight nations mentioned below have been included in the Family by other authors. 'The country occupied by them extends from the Dalles of the Columbia to the Bitter-Root mountains, lying on both sides of the Columbia and upon the Kooskiasie and Salmon Forks of Lewis' and Snake River, between that of the Salish family on the north, and of the Snakes on the south.' Gibbes, in Pandosy's Gram., p. vii. 'The first and more northern Indians of the interior may be designated the Sahaptian Family, and comprehends three tribes; the Shapant, or Nez Percé of the Canadians; the Klikatat, a scion from the Shapantans who now dwell near Mount Rainier, and have advanced toward the falls of the Columbia; and the Okanagan, who inhabit the upper part of Fraser's River and its tributaries.' Scouter, in Lond. Geo. Soc. Jour., vol. xi., p. 225. Hale's map, in U. S. Ez. Ez., vol. ii., p. 197, divides the territory among the Nez Percé, Walla-Walla, Wailapai, and Molache. 'The Indians in this district (of the Dalles) are Dog River, Wacce, Tyecia, Des Chutes, John Day, Uilia, Cayuse, Walla-Walla, Nez Percé, Mountain Snakes and Bannacks.' Denison, in Ind. Aff. Rept., 1859, p. 453.

NATIVES OF THE

of the same name resides in cleverly

on fish and roots, which abound in

they sometimes descend to the Col.

not be distinguished by dress or

Multnomahs. Two days' journey

beyond the entrance of the Creek;

this place are the permanent resi-

of two tribes who are attracted to the

of trading across the mountains a

of Killamucks, from whom they

were purchased by the passage of a high

country stretches into a vast level

as the Indians, with whom we con-

vines by a nation called

whose villages, nearly forty in num-

Multnomah, which furnish them

roots along its banks.' Lewis & Co.

and Clackamas in the Willamette

p. 230, map. Cathlakamas at the

the opposite; Cathlakaminimins on op-

the upper part of the same island,

Cathlaklas on an eastern branch

Stuart, in Nouvelles Années des Voix.

The Cathlaklas live '60 miles

Rept., p. 368.

The Clougbewallalah are a little

p. 177.

The Katiawewalla live 'at the


The Lecshelosh occupy the Col.

Captivity, p. 73.

The Multnomahs (or Mathlan,

the mouth of the Willamut.' Moris's

The Nemilquiner have a 'part

above its mouth.' More's Rept., p. 177.

The Newskkees extend eastward

a large lake. Hunter's Captivity, p.

The Yamkallies dwell 'towards

Willamette Valley.' M. Moris's Rept.,

p. 73. Callawpohyaas, Willamette tribec

p. 200, map. Cathlakaput at the

rept., vol. i., p. 108. Calapoochos, sevente


comeapp, Newmeot, Chillyicum

tonguwbuah, Lumicle, and Pecyon trib

pulys, 'on the shores of the Oregon.
The different tribes attached to Fort Nez Percé, and who formerly went by that cognomen, are the Shamooannah, Skammatunah, K'yukki, Injepwhamannah, and Insapetsum. These tribes inhabit the main north branch above the Forks. On the south branch are the Palletto Pallas, Shawhaapten or Nez Percé proper, Pawluch, and Cosiya tribes. On the main Columbia, beginning at the Dallas, are the Neecootaimigh, Wisessams, Wayyampas, Lohwim, Sawyaw, and Yonmatalla bands. Rose's Fur Hunters, vol. i., p. 185-6. Cathlakahikits, at the rapids of Columbia river, N. side; Chippanchickehicks, N. side of Columbia river, in the long narrows, a little below the falls. Hellwits, at the falls of Columbia river; Ithymamits, on Columbia river, N. side near Chippanchickehicks; Yelah, 'above the rapids.' Morse's Rept., pp. 368-70.

The Nez Percé 'possess the country on each side of the Lewis or Snake River, from the Peloose to the Wapticoacs, about a hundred miles—together with the tributary streams, extending, on the east, to the foot of the Rocky Mountains.' Hale's Ethnog., in U. S. Ex. Ex., vol. vi., p. 212; Schoolcraft's Arch., vol. iv., p. 551. 'On both sides of the Kooskooskie and north fork of Snake river.' Gibbs, in Pac. R. R. Rept., vol. i., p. 416; and Stevens, in Ind. Aff., 1854, p. 217. 'A few bands of the Nez Percé's Indians occupy the Salmon river and the Clearwater.' Thompson, in Id., p. 282. 'The Nez Percé country is bounded west by the Palouse river and the Tuseanon; on the north by the range of mountains between Clear Water and the Cocur d'Alene; east by the Bitter Root mountains; on the south they are bounded near the line dividing the two Territories.' Craig, in Id., p. 353. The Buffalo, a tribe of the Nez Percé, winter in the Bitter Root Valley. Owen, in Id., 1859, p. 424. 'Upper waters and mountainous parts of the Columbia.' Catlin's N. Am. Ind., vol. ii., p. 108. 'Country lying along Lewis river and its tributaries from the eastern base of the Blue Mountains to the Columbia.' Palmer's Jour., p. 55. Nez Percé or Sahaptins, on the banks of the Lewis Fork or Serpent River. Domenech's Deserts, vol. ii., p. 54. 'Chopunnish, or Nez-Percés, ... on the banks of Lewis River.' Ouz's Adven., vol. ii., p. 143. 'Rove through the regions of the Lewis branch.' Greenshow's Hist. Owy., p. 30. 'The Lower Nez Percé's range upon the Wapekacje, Immonahah, Yenglges, and other of the streams west of the mountains.' Irving's Benson's Adven., p. 301. Some Flatheads live along the Clearwater River down to below its junction with the Snake. Ges' Jour., p. 212. Country 'drained by the Kooskooskie, westward from the Blackfoot country, and across the Rocky Mountains.' Brownell's Ind. Races, p. 533. 'Près du fort de ce nom, à la jonction des deux branches du fleuve.' Moffos, Explo., tom. ii., p. 335. Junction of Snake and Clearwater. Parker's Explo., Tour, Map, Chopunnish, Leaks and Clarke's Trav., p. 331, and map. Chopunnish, Bulfinch's Gorges, p. 144. 'The Nez-Percés are divided into two classes, the Nez-Percé proper, who inhabit the mountains, and the Polesches, who inhabit the plain country about the mouth of the Snake River.' Gräber, in Lond. Geog. Soc. Jour., vol. xi., p. 256. Chopunnish, 'on Lewis river below the entrance of the Kooskooskee, on both sides.' 'On the Kooskooskee river below the forks, and on Cotter's creek.' Bands of the Chopunnish: Pelleoatpallah, Kimmoocnim, Yeletpoo, Willewah, Soyennom. Morse's Rept., p. 368.
TRIBAL BOUNDARIES.


south of the Columbia and Chealis said map. 'On the sea-coast near 401.

; Alees, on the north side of the river, on the main shore S.W. of the islands, at the mouth of the

the Columbia. "Domeneck's Jour., vol. ii., p. 64; Stuart, in "Newelles Annales des Voy., 1821, tom. xii., p. 35.

The Cayuses and Wascoes live on Canoe River (Tukanon?), and the Yuipalla (Toucheet?), on the Big-river. (Columbia).) "Hunt, in "Newelles Annales des Voy., 1821, tom. x., pp. 74-8. The Cayuses possess the country extending from the Cascades, or Wallawalla, to the eastern side of the Blue mountains.


The Umatillas 'live near the junction of the Umatilla and Columbia rivers.' "Lord's "Nat., vol. ii., p. 97. Umatillay River and country extending thence westward to Dalles. "Tolnay, in "Id., p. 245. 'The Umatillas occupy the country along the river bearing that name.' Denison, in "Ind. Aff. Rept., 1857, p. 374.

The Wascoes include all the tribes between the Custer Range and John Day River, south of the Columbia. 'They are known by the name of Wasco Indians, and they call their country around the Wasco, Wasco, They claim the country extending from the cascades up to the falls of the
TRIBAL BOUNDARIES.


'The residence of the Moose is (or was) in the broken and wooded country about Mounts Hood and Vancouver.' *Hale's Ethnoy.,* in *U. S. Ex. Ez.,* vol. vi., p. 214. The Mollales have their home in the Willamette Valley. *Schoolcraft's Arch.,* vol. v., p. 492.

'The Tuirth, usually called Thigh, belong...to the environs of the Des-Coutes River.' *Gibbs, in Pandosey's Gram.,* p. vii.

'The Des Coutes...formerly occupied that section of country between the Dalles and the Tyich river.' *Dennison,* in *Ind. Aff. Rept.,* 1857, p. 373.

'The Tyichs...formerly occupied the Tyich valley and the country in its vicinity, which lies about 30 miles south of Fort Dalles.' *Ib.*

'The John Day Rivers occupy the country in the immediate vicinity of the river bearing that name.' *Ib.*

'The Dog River, or Cascade Indians reside on a small stream called Dog river, which empties into the Columbia river, about half way between the Cascades and Dalles.' *Id.,* p. 371. The Cascades dwell 'on the river of that name.' *Nicolay's Ojm. Ter.,* p. 143.

'The Yakimas occupy the valley of the Yakima River and its branches. The upper Yakimas occupy the country near the Wenass and main branch of the Yakima, above the fords; the Lower upon the Yakima and its tributaries, below the fords and along the Columbia from the mouth of the Yakima to a point three miles below the Dalles.' *Robe,* in *Ind. Aff. Rept.,* 1857, p. 350. Three bands, Wishammas, Chialkahut, and Skien, along the Columbia. *Id.,* p. 352. 'The Pshwanwappum bands, usually called Yakamas, inhabit the Yakima River.' *Gibbs, in Pandosey's Gram.,* p. vii. Lewis and Clarke's Chinwappans, Shalaltats, Squamaron, Skelalnu, and Chishannahm, on the Yakima River. *Gibbs, in Pac. R. R. Rept.,* vol. i., p. 417. The Yakimas are 'divided into two principal bands, each made up of a number of villages, and very closely connected; one owning the country on the Necheless and Lower Yakima, the other are upon the Wenass and main branch above the forks.' *Id.,* p. 407. Yakamans, northern banks of the Columbia and on the Yakamas river. *Cox's Adcen.,* vol. ii., p. 143. 'South of the Long Rapids, to the confines of Lewis' river with the Columbia, are the Yookoomans.' *Parker's Explor. Tour.,* p. 313. Pishwanwappum (Yakima), in Yakimaw or Eyakema Valley, *Tolmie's aoyg,* vol. ii., pp. 344-7. Called Stehkladast by the Sound Indians. *Id.,* p. 245.

The Chinwappans are 'on the N.W. side of Col. river, both above and below the entrance of Lewis' r. and the Taptul r.' *Morse's Rept.,* p. 370; *Lewis and Clarke's Map.* The 'Chinwappans and Chinwappans are between the

*THE CHILTS.*

'the entrance of the Columbia River,' p. 81. 'Upper and Lower Chinooks at Shoalwater Bay. Schoolcraft's Arch., vol. iii., p. 243, and map; *Ivory's Astoria,* p. 368. "The Densoeck of Columbia," in *Id.,* vol. iii., p. 201. The Chinooks, to which we gave the same name ... empties itself into it,' p. 425, and map; *Ivory's Astoria,* p. 368. "The Chilts inhabit the 'coast to the mouth. Watlala on both sides of Columbia River. The Flathead Indians are met from its mouth eastward to the Cascade Mountains and extend up the Walla-Walla River through the district between the Columbia.' *Waud,* p. 173. 'The Flatheads a people on both sides of the Columbia River, and habitants of it.' *Callia's N. Am. Ind.,* vol. i., p. 173. 'The Flatheads inhabit the Columbia River,' *Schoolcraft's Arch.,* vol. iii., p. 205. Cathlasos on the Columbia. *Morse's Rept.,* p. 368.

THE KLIKETATS. 321

Cascade Range and the north branch of the Columbia.' Nicolay's Ogy. Ter., p. 143.

The Pisquitpahs, 'on the Muscleshell rapids, and on the N. side of the Columbia, to the commencement of the high country; this nation winter on the waters of the Taptul and Cataract rivers.' Morse's Rept., p. 370.


The Kliketats live in the mountainous country north of the Cascades, on both sides of the Cascade Range, and south of the Yakimas. Kliketats 'inhabit, properly, the valleys lying between Mounts St. Helens and Adams, but they have spread over districts belonging to other tribes, and a band of them is now located as far south as the Umpqua.' Gibbs, in Pac. R. R. Rept., vol. i., p. 403. 'R̓olid̓rollpam is the Klikatat country, situated in the Cascade mountains north of the Columbia and west of the Yakamas.' Gibbs, in Pan-daysy's Gram., p. vii. 'Wander in the wooded country about Mount St. Helens.' Hale's Ethnog., in U. S. Ex. Ez., vol. vi., p. 213. 'In the vicinity of the mouth of the Columbia.' Callis's N. Am. Ind., vol. ii., p. 113. Kliketats. 'Au-dessus du fort des Nez-Percis.' Mifras, Explor., tom. ii., p. 335. 'The Kliketat, a scion from the Sahaptans, who now dwell near Mount Rainier and have advanced towards the falls of the Columbia.' Scouler, in Lond. Geog. Soc. Jour., vol. xi., p. 225. On Lewis and Clarke's Map the Kliketat territory is occupied by the Chawwapan, Shallatos, Squamaros, Skaddals, Shahalas. Also in Morse's Rept., p. 372. Whulwhypum, or Kliketat, 'in the wooded and prairie country between Vancouver and the Dalles.' Tōmis, in Lord's Nat., vol. ii., p. 245.


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