

Notes on the Shuswap people of British Columbia

Dawson, George M., 1849-1901.

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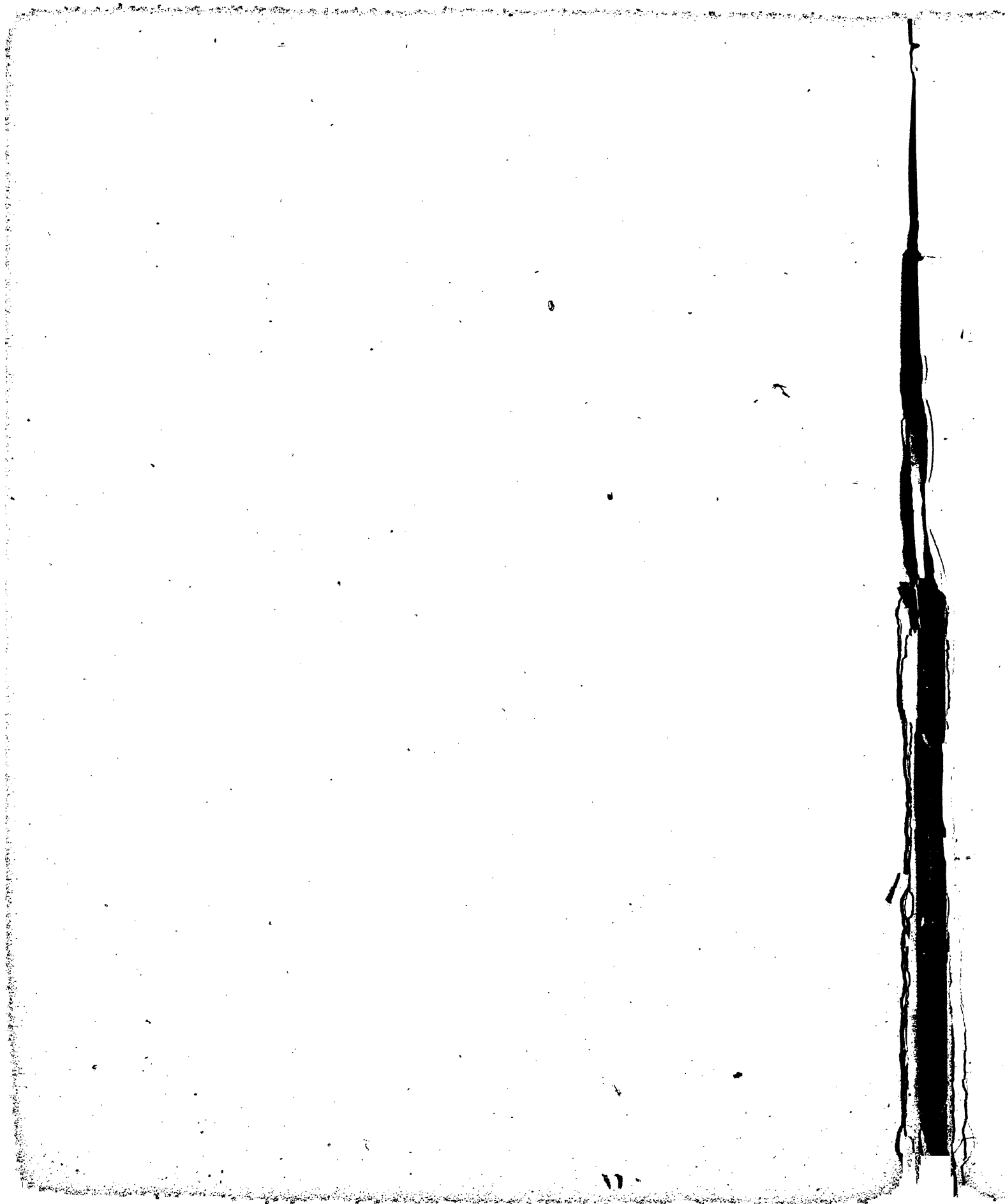
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I.—*Notes on the Shuswap People of British Columbia.*By GEORGE M. DAWSON, LL.D., F.R.S., *Assistant Director Geological Survey of Canada.*

(Read May 27, 1891.)

The notes and observations here presented have been made at different times by the writer, while engaged in geological work in the southern inland portion of British Columbia, during the years 1877, 1888, 1889 and 1890. The work in hand did not admit of any special or systematic study of the Indians, but almost constant association with these people naturally afforded numerous opportunities of acquiring information respecting them, and the circumstances were such as to favour especially the accumulation of local notes and the identification of places. The information thus gathered, is here presented explicitly and for the most part without comment or attempt at explanation or correlation. The writer ventures to hope that this record of observations may be accepted as a useful contribution to the knowledge of the ethnology of the region, and as one which may be of service in future investigations, though in itself possessed of no high scientific value.

It will be understood that these notes make no pretence to completeness, and that while some matters are referred to at considerable length, other aspects of the life of the people, upon which it has happened that nothing of apparent value was obtained, are passed over in silence.

It must further be mentioned that Dr. Franz Boas, who has for some years been engaged in the investigation of the ethnology of British Columbia, for the Committee of the British Association for the Advancement of Science on the Northwestern Tribes of Canada, has recently prepared a short report on the Shuswaps. This is embodied in the sixth report of the Committee (pp. 80-95), lately printed, and some subjects fully dealt with therein are here altogether omitted. Neither is any attempt here made to deal with the language, in its several dialects. A vocabulary of the Stā'tlum-ooch or Lillooet has already been published in the "Composition Vocabularies of the Indian Tribes of British Columbia" (1884), by the writer and the late Dr. Tolmie, while short vocabularies, with some notes on the grammar, are given by Dr. Boas in the work above cited, and it is understood that the same author is engaged in a further study of this and allied languages.

The latter part of the present paper consists of a list of place-names in the Shuswap country. The positions of most of these places have been accurately identified on the ground, while the names themselves have been obtained from Indians with local knowledge and employed from time to time as guides or in other capacities. The maps at present in existence are, however, so inexact in detail, that it is often difficult to clearly localize on them the points to which the names apply. This difficulty will be removed for a certain part of the region on the publication of the Kamloops sheet of the geological map, now in the hands of the engraver. The names of places occurring within the area of this map are

therefore separately catalogued, in such a way as to be easily identified on it. Places beyond the limits of the map in question, are so described as to enable them to be recognized either on existing maps or on the ground.

The meanings given for the Indian names of places are such as I was able to obtain, but may not in all cases be accurate. In many instances the Indians themselves do not know what the names mean, and in others it was found difficult to understand the explanations given by them.

I am indebted to Mr. J. W. Mackay, Indian agent at Kamloops, for several interesting contributions, which will be found embodied in the following pages; also for his courtesy in replying to many questions which have occurred in the course of the preparation of the matter for this paper.

The orthography here employed in rendering the native names, is identical with that previously adopted by the writer in his "Notes and Observations on the Kwakiol People" ('Trans. Royal Soc. Can.,' vol. v) and in other papers.

The name Shuswap, the usual anglicised form of Shoo-whā'-pa-mooh,¹ that of a tribal division, is in this paper employed to designate all the Salish people of the southern inland portion of British Columbia, bounded on the east by the Kootenuha, on the north by the Tinneh, and westward by various tribes of the Lower Fraser and coast. It is inconvenient to designate the people collectively as the Salish of British Columbia, as the Salish affinities of several tribes on the side of the coast have now been clearly shown.

TRIBAL SUBDIVISIONS.

The name of the Shuswaps for themselves, or for Indians in general as distinguished from other peoples, is *Koo'-li-mooh*, "the people," or, perhaps more strictly, "mankind." They are divided into numerous village-communities, of which a number, though by no means a complete list, is given on a later page. The existence of many small dependent villages or hamlets with names of their own, renders it very difficult to make a satisfactory enumeration of the numerous septs. Superior to these, however, five principal divisions, depending on differences of dialect, and recognized as such by the natives themselves, exist among the people of Salish stock in British Columbia. These are given below, together with some notes on the limits of each, which, however, are to be regarded merely as in further explanation of the map upon which the boundaries are drawn. These boundaries nearly correspond with those given by Dr. Boas on the map accompanying his report, but the scale of that map is too small and the geographical features too indeterminate to enable the sub-divisions to be shown with precision. On the earlier map which accompanies the "Comparative Vocabularies of the Indian Tribes of British Columbia" no attempt was made to show the precise lines of division.

1. *Shoo-whā'-pa-mooh* (*Sü'-QuapmaQ*, Boas; *Se-huapm-uh*, Mackay.) These are the Shuswaps proper, from whom the name here applied to the group of related tribes is

¹ *Shuswap*, as written by Mr. Mackay, is, as he urges, no doubt nearer to the true pronunciation. *Shushwop* as employed by Dr. Boas in the heading of his article above cited, is yet another variant. As, however, none of these forms can lay claim to accuracy, and the name is here employed merely as a general designation, I do not feel justified in adding to the confusion which already exists in the matter by changing the orthography long established on the maps.

derived. The people of this tribe and speaking an identical dialect, possess the largest territory, which includes the Shuswap Lakes and Adams Lake, the valleys of the South and North Thompson Rivers, and nominally extends northward to Quesnel Lake, though so few Indians inhabit or hunt in that region that it is difficult there to fix the limit exactly. The furthest northern point on the Fraser reached by the Shoo-whā'-pa-mooh, is in the vicinity of Soda Creek; but to the south of the Chilcotin River their country extends to the west of the Fraser, of which river they claim both sides as far down as, and including, the village of *Kwō-kwō-a-kwō'l'* (Bob's village), situated nine miles below Big Bar Creek. They thus spread westward to the north of the Lillooets, and are the only people of the Shuswap tribes whose boundary marches with that of the Tinneh. The country about Clinton and the valley of Hat Creek is part of their territory, including the village of *Skwōi'-luh*, on Pavilion Creek. To the south they are bounded by the Thompsons and Okanagans. They extend nearly to Ashcroft, on the Thompson River, but do not include the *Stlahl* village there, which is Thompson. Eastward, the boundary runs thence nearly along the watershed between the Nicola and Thompson, but Trout Lake, at the head of one branch of Guichon Creek, is claimed by the Shoo-whā'-pa-mooh. Grande Prairie belongs to the Okanagans, but all the lower part of the Salmon River, with the Spallumshēen valley nearly as far south as the head of Okanagan Lake, is Shoo-whā'-pa-mooh country.

A small isolated band of Shoo-whā'-pa-mooh is situated near the head of the Columbia River, in the midst of the Kootenaha country, as indicated on the map accompanying the "Comparative Vocabularies." According to notes supplied by Mr. J. W. Mackay, this band emigrated thither about forty years ago, from the North Thompson; following a route which reaches the Columbia near the mouth of Canoe River. The emigrants there made friends with some Stoney Indians who were in the habit of crossing the Rocky Mountains by the Howse Pass, for the purpose of taking salmon in the Columbia. Supported by these allies, the Shoo-whā'-pa-mooh colonists were able to hold their own till the influx of the whites occurred and prevented further overt acts against them.

The Shoo-whā'-pa-mooh call the Tshilkotin *Pis-he'-hun-um*; the Thompsons, according to Mr. Mackay, *N-ku-tam-ehh*. Mr. Mackay states that *N-ku* is the numeral "one," *tam-ehh* or *tam-uh* means "land," the compound word thus signifying "one land," "one other land," or the people of another land or country. The Okanagans apply the same name to the Thompson Indians. The Shoo-whā'-pa-mooh name for the Okanagans is *Soo-wān'-a-mooh* (*Su-a-na-muh*, Mackay). English and Canadian people are named *sa-ma*. The people of the United States *Sui-apm-uh*.

2. *Stā'-tlum-oooh* (*Stā'llumō*, Boas; *Stlat-limuh*, Mackay.) These are the people usually known as Lillooets. They inhabit a comparatively restricted territory which lies for the most part to the west of the Fraser River, and, generally speaking, extends westward into the rugged country of the Coast Ranges as far as the Indians carry their wanderings from the side of the Fraser. The dialect spoken by these people differs very markedly from those of the neighbouring Shuswap tribes. Their boundary on the side of the other Shuswap tribes has already been indicated, except to the south, where they meet the Thompson Indians. In this direction they extend along both sides of the Fraser nearly to Foster Bar of the maps, their lowest village here being that named *Nes-i-kip*, on the west side of the river. To the west they claim Seton Lake, but, according to my informant, not Anderson or Lillooet Lakes of the maps.

3. *N-tla-kā-pe-mooh* (*Ntlakya'pamuq*, Boas; *N-hla-kapm-uh*, Mackay). These people are generally referred to as the Thompson River Indians, or briefly as the "Thompsons." They are bounded to the north by the Lillooets and Shoo-whā'-pa-mooh, as already indicated, while to the east their boundary marches with that of the Okanagans, where they claim the country to the west and south of Nicola Lake, but not the borders of the lake itself. They occupy the entire Similkameen valley nearly to the place named Keremeos, but exclusive of that locality, which belongs to the Okanagans. Westward they follow the tributaries of the Similkameen to, or approximately to, the watershed between these and the branches of the Coquihalla. They extend southward on the Fraser to Spuzzam, and westward in the Coast Ranges as far as the sources of streams flowing to the Fraser.

The *N-tla-kā-pe-mooh*, according to Mr. Mackay, call the Okanagans *Schit-hu-a-ut* and *Schit-hu-a-ut-uh*. The Indians of the Lower Fraser, who speak various dialects of the Kawitshin language of the "Comparative Vocabularies," again according to the same authority, name the *N-tla-kā-pe-mooh* *Somena*, or "inland hunters."

4. *Oo-ka-na-kane* (*Okanā'k'ēn*, Boas; *U-ka-nakane*, Mackay). These people are generally known as Okanagans. They inhabit the country to the south and east of the Shoo-whā'-pe-mooh and *N-tla-kā-pe-mooh*, including Okanagan Lake of the maps and its vicinity. Their principal place or centre was in early days to the south of the international boundary, and this place, according to Mr. Mackay, is still known to them by the same name as that by which they designate themselves. Their eastern boundary is somewhat indefinite, as between Okanagan Lake and the Columbia valley there exists a large tract of broken wooded country, which was employed only as a hunting-ground. The Kettle River valley probably belonged to the Okanagans, but they seldom extended their excursions to the Columbia north of the international boundary. The *Oo-ka-na-kane* name for whites generally is *Pek-it-sa*, from *pek*, "white."

5. The *S-na-a-chikst*, a sept or tribe of the Salish proper, claim the fishing and hunting grounds along the western leg of the Columbia River, including the Arrow Lakes and the lower part of the Kootanie River from its mouth to the first fall, which was a noted fishing place. They now, however, migrate to the north of the international boundary only in the summer season, their centre and winter quarters being in Montana. Their country thus forms a wedge between that of the *Oo-ka-na-kane* and Kootenuha. The *S-na-a-chikst* being linguistically a subdivision of the Salish proper, of which the name has been extended to cover a group of linguistically allied people, do not stand quite in the same rank as the four larger divisions previously enumerated, and might appropriately be designated simply the Salish. The country occupied by them is included in that of the *Oo-ka-na-kane* on Dr. Boas' map. I have never met with these people, and the facts above noted, together with the rendering of the name, are derived from Mr. Mackay. The same gentleman states that the *Pend d'Oreilles* (*Kullspelm*, or "people of the flat land") and the *Spokanes* may equally be classed as branches of the Salish proper. The Salish proper, as is well known, were originally designated the "Flat-heads," though not in the habit of artificially deforming the cranium. When first discovered by the Canadian voyageurs, slaves from tribes of the coast, where the head was usually deformed, were found among them.

In concluding this general review of the tribal sub-divisions of the people here collectively named Shuswaps, it may be of interest to add the following list of names used

SHUSWAP PEOPLE OF BRITISH COLUMBIA.

by several of these tribes and by other allied tribes for themselves as "the people" or "mankind." (See p. 4.) This has been drawn up by Mr. J. W. Mackay, whose orthography is retained:—

<i>Tribe.</i>	<i>"The People."</i>		<i>Tribe.</i>	<i>"The People."</i>
Se-huapm-uh.	Ka-la-muh.		Lower Fraser.	Hue-la-muh.
U-ka-nakane.	Ske-luh.		Songhees.	Hue-lang-uh.
N-hla-kapm-uh.	Ske-yuh.		Clallum.	Hue-yang-uh.
Tribes of Yale and } Hope.	Hum-a-luh.		Kaue-chin.	Hue-la-muh.
			Skagit.	Hum-a-luh.

This alone serves very clearly to show the fundamental identity in language throughout, and the Salish connections of some of the peoples of the coast.

VILLAGES AND HOUSES.

The construction of the winter dwellings of the Shuswaps, or *Keekwilee*-houses as they are generally named in Chinook jargon, has been described in some detail by Dr. Boas in his paper already cited, and need not therefore here be entered into. As, however, these primitive and partly subterranean dwellings are now seldom seen, the plan and elevation of the main framework of a particularly characteristic one met with in the Nicola valley, differing somewhat from that illustrated by Dr. Boas, is here presented. The sketches upon which these are based were made by myself and Mr. J. McEvoy in 1889. Upon the main framework fascines of small sticks and brush are laid radially, and upon these the outer covering of earth is then spread. From the size of the hollows marking the former

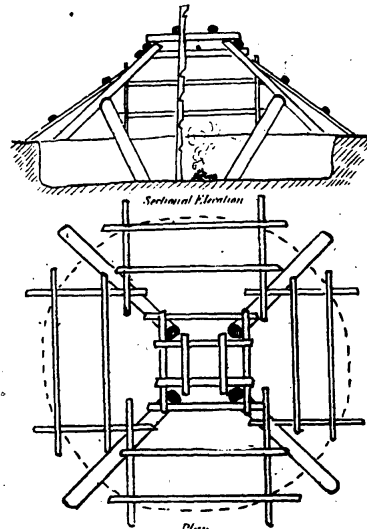


FIG. 1.

positions of houses of this kind in certain parts of the country, their diameters in some instances have been as much as twenty-five feet. The name of the winter house in Shoo-whā'-pa-mooh is *ka'is-is'-ti-kin*, in N-tla-kā-pe-mooh *sī-is'-ti-kin*.

The winter villages represented the permanent centres of the tribal subdivisions, to which the people gathered during the cold months of each year. The sites of these villages are still easily recognized, where they have not been converted into ploughed fields or removed altogether in consequence of gold mining operations. The localities have evidently in all cases been very carefully chosen, the essentials being a warm southern exposure as much sheltered as possible from wind, particularly the cold down-river wind of winter; a dry, sandy or gravelly soil, and convenient access to water. These winter village sites are, moreover, found only in the lower and larger valleys, and particularly in those of the Fraser and Thompson rivers and their main tributaries. Traces of single houses of this kind, or scattered groups of two or three, are occasionally, though rarely, found in some of the higher and smaller valleys, but nothing that might be named a village. The great paucity of the remains of residences of this kind in the Okanagan country would seem to indicate that the corresponding division of the Shuswaps scarcely used the Keekwilee-house, but further information on this point is desirable.

All the old village sites which were identified on the area of the Kamloops sheet of the geological map (shortly to be issued) have been clearly marked on it. Outside the area of this map, the following places were noted as important old village sites:—North Thompson valley near mouth of Barrière River; north side of outlet Little Shuswap Lake; flats near the mouth of Adams River between Great and Little Shuswap Lakes; south-west side of outlet of Adams Lake; low promontory where the present village stands near the lower end of Adams Lake.

The actual villages of the Shuswaps, as might be anticipated, frequently coincide in position with some of the old sites, but ordinary log-houses are now built.

Temporary summer residences at hunting or fishing places, are as a rule roughly constructed of poles, which are then covered with matting or roughly wattled with branches. The size and forms of these are very varied and quite irregular. A semi-permanent dwelling or lodge of more definite plan is, however, still also occasionally met with. This is also illustrated and described by Dr. Boas, but as a sketch made by Mr. McEvoy differs slightly from his and is also more detailed, it is presented here. Where I have seen these lodges they stand on the open ground without any excavation, and as they have been found in occupation both in spring and autumn, they can scarcely be classed as distinctively winter lodges, though doubtless used also at this season. In the figure, the brush work surrounding the nearer end of the lodge is omitted, but it will be understood that

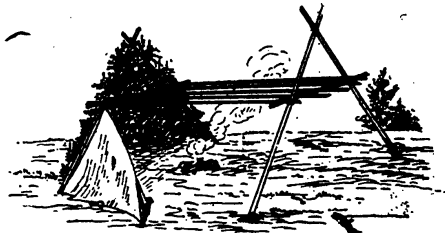


FIG. 2.

the two semicircular ends of the lodge, sheltered by brush, constitute the sleeping places, while the scaffold above serves for drying provisions or for storing these and other things out of reach of the dogs.

The sweat-houses or sweating booths of the Shuswaps are identical with those of the Tinneh, Crees and other peoples. They consist usually of about a dozen thin willow wands, planted in the ground at both ends. Half of them run at right angles to the other half, and they are tied together at each intersection. Over these a blanket or skin is usually spread, but I have also seen them covered with earth. A small heap of hot stones is piled in the centre, and upon these, after carefully closing the apertures, the occupant pours some water. The sweat-house is always situated on the banks of a stream or lake, so that on issuing therefrom the bather may at once plunge into the cold water.

The permanent marks of old inhabited places met with throughout the Shuswap country are of the following kinds :—

Sites of old Keekwilee-houses, in the form of hollows ten to thirty feet in diameter. These hollows soon become widely saucer-shaped depressions, and they mark the positions of old winter houses or winter villages. Old fish-caches.—These are found after the lapse of some time as similar hollows, but deeper and narrower in proportion, being usually from three to six feet wide only. As originally made they are cylindrical pits excavated in dry ground and lined with bark. Dried salmon is then piled into them, and the whole is covered with bark and earth. Such caches often occur about the sites of winter villages, but are also frequently found at a distance from these and grouped around the actual fishing places. Root-baking places.—In baking various roots, more particularly those of the lily (*Lilium Columbianum*), a spot is first cleared and a fire built upon it. When the surrounding soil has become sufficiently heated, the roots, enveloped in mats or green herbage, are laid upon the bed of the fire, and the whole is covered up by piling together the earth from all sides upon the mass of roots. After the lapse of a sufficient time the roots are dug out in a baked or steamed condition, and either at once eaten or dried for future use. Such root-baking places are usually in the vicinity of root-gathering grounds, and after some years appear as low cones from fifteen to twenty feet in diameter, with miniature craters in the middle. These might easily be mistaken by an imaginative antiquarian for old sacrificial sites, on account of the evident traces of fire which the stones and earth show.

To the above it may be added that a little group of fire-scarred stones buried in moss or other vegetation, and marking the site of an old sweat-house, is often found as an enduring sign of the spot near which a hunting or fishing camp has been pitched many years before.

One of the largest and most important sites of the old winter villages which has been noted is that known as *Hut-tsat-tsl*, or "cold spring." This is situated on the north side of the valley of Kelly Creek, about two miles below the lake. Just below the old village site the stream plunges precipitately down to the Fraser River, its lower valley being nearly impassable. If all the old Keekwilee-houses here indicated by hollows still visible were at any time simultaneously inhabited, the population must have been numerous. It has been long abandoned, and in and about the sites of the houses large trees of at least one hundred years of age are growing. The present Indians say that the old people carried their dried salmon up from the edge of the river to this winter village by way of the valley of the small stream immediately north of Kelly Creek, which is still named *Ni-hlip-tow-us-tum*, or "going over stream," and on this route are two smaller groups of hollows representing houses and showing similar signs of considerable antiquity. The site of *Hut-tsat-tsl* was

an ideal one for a winter residence, being well sheltered, having a southern exposure, and being amply supplied with wood and water. The neighbourhood must also have been a good one for hunting deer.

GRAVES AND BURIAL PLACES.

Near all the permanent villages or winter village sites are burial places, and for purposes of burial sand-hills were generally chosen, probably because of the ease with which graves might be dug in these. The burial places are often on prominent points of terraces or on low hills overlooking the river, along the main valleys, such as those of the Fraser and Thompson. Whether such prominent points were chosen on account of their position, or in how far they were merely selected because of the convenient occurrence of sand-hills, I do not know, but believe that both these circumstances may have co-operated. No burial places were noticed, however, on the higher plateaux or in the mountains, near the places to which the Indians resort for hunting, berry-picking or root-gathering, and it is probable that the bodies of those who died in such places were always in old times, as they still are, carried down to the lower and larger valleys for interment.

A small house-like or tent-like erection was generally made over a grave, and this was furthermore usually surrounded by a fence or enclosure, while poles with flags or streamers were also often set up at the grave. Some years ago, carved or painted figures, generally representing men, were commonly to be found about the graves along the Fraser and Thompson. The posts of the enclosure were also not infrequently rudely carved and painted, while kettles and other articles of property were hung about the grave or in its vicinity. Horses were in some cases killed, and the skins hung near the graves; but most of these objects have now disappeared, and crosses are very frequently substituted for the old carvings.

The most interesting old burial place met with, is that on the point of land between the Fraser and Thompson near Lytton. On this point is a low sand-hill which rests upon a rocky substratum, and stands probably 100 feet above the rivers. It is about 150 yards long and 50 or 60 yards in width, and has been employed throughout its extent for purposes of burial. Near the sand-hill there are traces of an old village site, but whether this was occupied contemporaneously with the burials it is impossible to say. The strong up-river winds have resulted in curtailing the limit of the sand-hill on its southern side and extending it northward, and this process has probably been considerably accelerated during the past twenty or thirty years by the destruction of the natural vegetation by cattle and horses. As a result of this, trough-like hollows are being worn out and hillocks of blown sand formed in new places, and much of the old burying ground has thus now been completely gutted. The sand-hill has evidently been used for purposes of burial for a considerable period, the interments having the greatest appearance of age being those at the southern end, while those at the opposite extremity have a comparatively modern aspect.

In 1877, when I first visited this place, large numbers of bones and of implements, etc., were lying about, and the collections then made, including seven moderately perfect skulls, are now in the museum of the Geological Survey. It was estimated that at least several hundred persons must have been buried here. It seemed, from what could then

be seen, that many or most of the bodies had been buried in the usual upright sitting posture, though others appeared certainly to have been bent into a sitting posture and then laid on the side, and a few cases seemed to shew that the bones had been laid closely together after the disappearance of the softer parts of the body. The implements and objects found had evidently been placed immediately about the body in each case, and in some instances numbers of flakes, scrapers, etc., were lying together in such a manner as to show that they had been contained in a single package. Yellow and red ochre was common in some of the graves, and in one instance the head had been thickly covered with red ochre, which still adhered to the skull. The best and most shapely implements found were those associated with bodies buried near the crest of the hill, and, generally speaking, the older occupants were better provided in this respect than the most recent. It seemed obvious in all cases, however, that the objects accorded to the dead were rather intended to represent certain forms of property than to be of actual utility. Thus may be explained the large proportion of flakes of arrow-stone to the number of arrows, and the fact that many of the latter were crooked, or from their size and slender form more ornamental than useful; also the occurrence of prettily coloured pebbles, crystals of quartz and calcite and pieces of mica. Small rod-like pieces of black slate, not unlike though somewhat thicker than ordinary slate-pencils, were moderately common.

Copper, in the form of small beaten sheets or plates, evidently used for purposes of ornament, was the only metal certainly found in association with the interments, though a drop-shaped piece of lead may have been so associated. No iron implements were found. A small blue glass bead seemed to belong to one of the later graves. There was thus little or no evidence of traffic with the whites at the time of the burials, and admitting that the objects above mentioned had been obtained in this way, it was conjectured that the place had been abandoned as a burying ground shortly after the whites first reached the West Coast, and that the older graves considerably antedated this period. The Indians now resident at Lytton state that they have no knowledge of the people who were buried at this place. It is, of course, impossible to affirm definitely that the people buried here were the ancestors of those now living in the same region, as most at least of the burials belong to a time which is practically prehistoric. It is highly probable, however, that these interments are those of the N-tla-kā-pe-mooh of the last century.

Various small animals appear to have been buried with some of the bodies, and amongst these the bones of a beaver and the jaw of some animal like a martin were distinguishable. These, with the occurrence of teeth of bears, perforated for suspension, and the nature of the weapons, would appear to indicate that the people were rather hunters than fishermen, though the presence of numerous adzes seems to suggest canoe-making as an art practised. Shells of dentalium and perforated scollop shells (*Pecten caurinus*) show that trade was carried on with the coast.

Of objects found in these graves besides those above referred to, the following may be mentioned:—Adzes made of wapiti antler, precisely similar to those found in shell heaps on Vancouver Island; jade adzes and chips and selvage pieces of jade cut from adzes during their manufacture; antler points and pointed bone awls or bodkins; stone skin-scrapers; borers of chert or arrow-stone, and notched edges of the same, probably for scraping and shaping thongs; pestle-shaped hammers and one oval hammer of granite, well shaped and with a deep median groove for attachment; straight pipes made of steat-

ite, shaped much like an ordinary cigar-holder and marked with patterns in incised lines. Mr. J. W. Mackay has since also obtained from the same place a small pipe which differs in shape from any heretofore seen by me in British Columbia. Of this, though not as that of a characteristic form of pipe, a figure is given. (Fig. 3.)



FIG. 3.

Another burial place which may be noted, is situated on the terraces above the bridge which crosses the Fraser near Lillooet. This, like the last, is being bared by the blowing away of the sandy soil. No very modern interments appear to have been made here, but some with which rusted fragments of iron, apparently knives, are associated, are probably not more than fifty years old. Numerous roughly made stone arrow-heads, together with many flakes and chips, again occur here, in association with the bones. Part of a straight steatite pipe, like those from the Lytton graves, was also found. With other bodies considerable quantities of dentalium shells had been buried, probably in the form of some ornaments the stringing thongs of which had disappeared. One skeleton was accompanied by several hundred neatly made flat bone beads, somewhat irregular in size and shape, and showing evidence of having been ground into form, apparently on some rough stone. Bone awls or borers of various sizes were abundant. Two pieces of fine-grained argentiferous galena were also found. These, if placed together by their flat edges, form a pear-shaped thick disc, with rounded outer edges. Each part is bored for suspension or attachment. Some at least of the bodies had been surrounded with bark, or the graves may have been lined with bark before the bodies were placed in them. Charcoal and ashes were in such association with the remains as to show that the bodies had either been partially burnt or that fires had been built above them after shallow burial—probably the latter, as none of the bones or objects buried with the bodies were themselves observed to show signs of fire.

CUSTOMS, ARTS, ETC.

I am unable to give any detailed account of the burial customs of the Shuswap people, but the following notes bearing on these were made in September, 1877, when I was camped near the mouth of the Coldwater, in the Nicola valley. A considerable gathering of Indians from different parts of the country was then occurring at this place. Two separate camps were formed, and when all had collected a sort of ceremonial reburial of the dead was to occur. The preliminary ceremonies in progress appeared to consist of dances, the women, dressed in their best, dancing, while the men sang, and men dancing in imitation of animals, such as the rabbit and the coyote. Singing and drumming accompanied all the dances, and I was informed that there was eventually to be a "poptlatch"

or distribution of property, but was unable to ascertain the precise nature or order of the proceedings. One man was seen to arrive with the bones of a brother wrapped in a cloth and tied behind his saddle. The remains had in this case been brought from Vermilion Forks, on the Similkameen, where the man died about a year before, and were thus being returned to his own country, where the feast was in progress.

The Tshilkotin Indians, the nearest Tinneh tribe to the northward of the Shuswaps, are said to have frequently, though not invariably, burnt the bodies of the dead on a pile of logs, and when death occurred far from the home of the individual the ashes were carefully collected and carried back for ultimate interment.

The dead were never under any circumstances burnt by the Shoo-whā'-pa-mooh, with whom bodies were buried in a sitting posture, wrapped in deer skins. The notes already given respecting the graves near Lillooet, go to show that if bodies were not burnt by the Stā'-tlum-oooh, the building of a fire on the grave was at least occasionally a portion of the mortuary rite.

The following notes respecting other customs of the Shuswaps are very incomplete, but already most of the usages referred to have either disappeared or have become much modified:—

Mr. J. W. Mackay informs me that he has discovered that, in primitive times, in the case of a man dying and leaving behind him a widow or widows, his brother next in seniority took the widow to wife. The right of a man to the widow of his deceased brother was considered as incontestable as that to his own wife or wives, and the women had equally a claim to receive from him the duty of a husband, which if not accorded rendered the man despicable in the eyes of his tribe, and absolved the widow or widows from their duty to him.

The proper name of a man is changed from time to time during his life, the new name assumed being that of some dead kinsman. No strict rule obtains now as to the name taken, whatever may have been the usage formerly. Thus a man may at will adopt the name of a dead elder brother, or that of his father if dead. No ceremonial feast occurs on this occasion, but merely a gathering of the people at the instance of the chief, when the new name is announced.

Young men on reaching manhood were accustomed to separate themselves and go away alone into some solitary part of the country, where they would sometimes remain for three or four months. They might hunt or trap, but must avoid contact with other people and keep away from habitations. Occasionally a young man thus engaged would clear a course in the woods or arrange bars for running or for jumping, and thus endeavour to increase his strength and endurance. They also meditated and dreamed dreams till each discovered his particular guardian spirit.

Young women, at the time of reaching maturity, and thereafter at recurrent periods, are accustomed to wander forth alone after dark, for considerable distances, breaking small branches from the trees as they go and scattering them about or suspending them upon the limbs of other trees. Young fir-trees a few feet in height are thus often split and torn apart for several feet, or the branches or growing tops tied in knots. This custom still prevails and the tokens of it may often be observed near Indian camps. No explanation of its meaning can be offered.

I find, as the result of special enquiry on the subject, that all the Shuswaps formerly had hereditary hunting grounds, each family having its own peculiar hunting place or places. This custom is still preserved among the Indians of the Nicola region, and formerly obtained among the Kamloops people also, though it is there now practically obsolete.

An Indian who invites another to go hunting with him, gives to his friend the first deer, if several are killed. If but one is killed it is divided, but the skin belongs to the friend in any case. If a man is hunting beyond the border of the recognized territory of his people, and one of the men holding claims to the region upon which he has thus trespassed hears him shoot, the owner of the locality heads for the place, and on arriving there expects to be feasted on the game obtained by the hunter.

Various more or less obvious devices are resorted to for the purpose of conveying information by signs. A rag of clothing, particularly a small piece or pieces of coloured or other easily recognizable material from a woman's dress, left in a forked twig, indicates that a person or party of persons has passed. If the stick stands upright, it means that the hour was noon, if inclined it may either point to the direction of the sun at the time or show the direction in which the person or party went. If it is desired to show both, a larger stick points to the position of the sun, a smaller to that of the route followed. If those for whose information the signs are left are likely to arrive after an interval of several days, a handful of fresh grass or a leafy branch may be left, from the condition of which an estimate of the time which has elapsed can be formed. Such signs are usually placed near the site of the camp-fire. Simple devices of this kind are, of course, by no means peculiar to the Shuswaps.

I am unable to confirm Dr. Boas' statements respecting the use of a sign language. (*Op. supra cit.* p. 87.) Signs are employed as an adjunct to speech, but, so far as I have observed, not more commonly or systematically than is usual with any other Indians.

The "potlatch" or donation feast, which is everywhere among the tribes of the littoral of British Columbia most important, does not seem to have occupied a prominent place among the customs of the Shuswaps. Traces of it are nevertheless found in connection with feasts for the dead, marriage feasts, etc.

Very considerable changes have occurred among the Shuswaps since the introduction of the horse among them. This, according to notes given on a later page, appears to have happened very early in the present century. The horse has now become the most valued property of the natives, and the possession of many and good horses the most important element of wealth and social prominence. Though the knowledge of horses is thus comparatively recent, it is often only after consideration and reflection that the present Indians will admit that at a former time they were without horses.

In addition to the ordinary and always rough dug-out canoe, made from the cottonwood, and employed occasionally on certain lakes or for the crossing of rivers, the Shuswaps in the eastern part of their territory in British Columbia, made small and shapely canoes from the bark of the western white pine (*Pinus monticola*). These may still occasionally be seen on Shuswap Lake and in the vicinity of the Columbia. The inner side of the bark, stripped from the tree in one piece, becomes the outer side of the canoe, which is fashioned with two sharp projecting spur-like ends, strengthened by wooden ribs and thwarts internally; the whole is lashed and sewn with roots, and knot-holes and fis-

tures are stopped with resin. The canoes thus made are very swift, and for their size, when properly ballasted, remarkably seaworthy. (Fig. 4.)



FIG. 4.

The salmon, in its various species, is one of the principal sources of food supply for all the tribes living along the Fraser and Thompson and their tributaries. Dried salmon forms a considerable part of the provision made for winter, and before attempts at agriculture were begun constituted the sole winter staple. The right to occupy certain salmon-fishing places, with the annual visit to these of the more remote families and the congregation of large numbers of Indians at specially favourable places, largely influenced the life and customs of the Shuswaps. In the same way, the most important news which could be conveyed from place to place, if not that of some warlike incursion, was that of the arrival of the salmon or the success or otherwise of the fishery.

Besides the salmon ascending from the sea, a small land-locked salmon (*Oncorhynchus nerka* var. *Kennerlyi*), common in the large lakes, is extensively taken in traps and weirs, when ascending streams to spawn, in September. The lake-trout and brook-trout are also made the objects of special fisheries in certain localities, and the white-fish is taken in some lakes in which it abounds. Many methods of catching the salmon and other kinds of fish are practised.

On the large and rapid rivers, including all that part of the Fraser which runs through the country of the Shuswaps, with much of the Thompson, the salmon is usually taken in a bag-net fixed to the end of a long pole. (Fig. 5.) This is manipulated by a



FIG. 5.

man who stands on a projecting stage above some favourable eddy or other suitable and always well known spot, which is thus occupied every year at the appropriate season. This is the same mode of fishing which is practised by the Indians who occupy the banks of the Fraser below the Shuswap territory. In tranquil reaches of the South Thompson

and in some other places, such as the entrances to various lakes, salmon and other fish are speared by torchlight, the usual three-pointed and barbed fish-spear being employed.

On the smaller rivers and streams, weirs and traps of various kinds are in use. One of the common forms, named *tsil-min'* by the Shoo-whā'-pa-mooh, is illustrated in the accompanying sketch, (Fig. 6) which is from a photograph taken on the Nicola River in 1889. It is, of course, essential that a weir of this kind should run completely across the river. In attempting to leap over the obstruction the salmon fall into the basket-like arrangement on the upper side. The framework of the structure is lashed together with bark, and the weir itself is formed of willow or other suitable sticks.

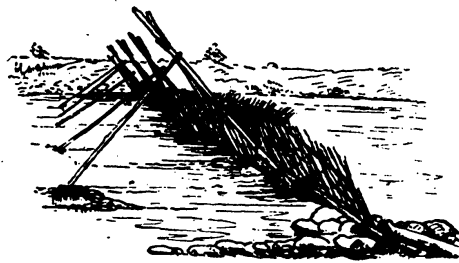


FIG. 6.

Another form of trap, noted on the Barrière River, consists of two weirs or fences, each of which stretched completely across the stream. Both fences in this case sloped back up stream. The lower one was formed of upright parallel sticks, duly supported, and was provided with inlets below, consisting of converging sticks, which enabled the salmon going up stream to push through, but prevented their return. The upper fence or weir consisted of horizontal poles and withes closely wattled in and supported by stakes. Between the two weirs the salmon remained till from time to time removed by the owner with a fish-spear of the usual type. (Fig. 7.)

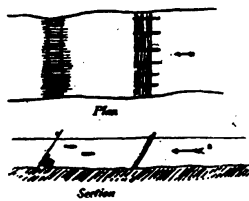


FIG. 7.

For catching trout in smaller streams, the Shuswaps also employ a cylindrical fish-trap composed of split pine sticks (*P. Murrayana*) lashed together, and having an entrance at one end formed of convergent pointed sticks. One or more of these are fixed in a suitably constructed weir. This trap is identical with that employed by the Tinneh to the north. It is named *Pip'-uh* by the Shoo-whā'-pa-mooh, and is generally employed in catching trout which are running up to spawn.

Another simple but effective trap, used for fish when descending the small streams, or running out of the smaller lakes, is shewn by the annexed diagram. (Fig. 8) The two trough-shaped parts of which this consists are formed of willow sticks tied to bent cross-pieces of the same or other suitable wood. The convergent down-stream end of the lower trough, is simply arranged by tying together the leafy extremities of the branches of which it is composed. The upper entrance to the trap is partly concealed by overhanging leafy boughs. The owner sits at no great distance, so that the fish may be removed whenever they enter the lower trough and before they have time to escape by leaping or otherwise. The Shoo-whā'-pa-mooh name of this trap is *mook'*. (Fig. 8.)

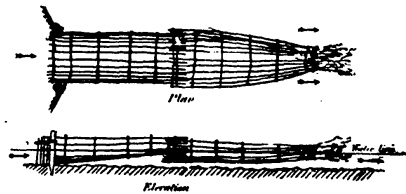


FIG. 8.

The Thompson Indians say that fire was originally obtained by them by friction, a wooden drill being turned between the palms of the hands for this purpose. The point of the drill was pressed against a second piece of wood, the dry root of the poplar being used for this purpose. When it was desired to carry fire for some distance, dry cedar bark was made up into rolls (described as being four or five feet long), which gradually smouldered away, lasting for a long time. Where cedar-trees did not grow near the villages the bark was sought for in the neighbouring mountains.

Bows were formerly made chiefly of the wood of the juniper (*Juniperus occidentalis*), named *poontlp*. They were also sometimes made of yew (*Taxus brevifolia*), named *skin'-ik*, though this tree is scarcely to be found in the Shuswap country. It is reported, however, to grow far up the North Thompson valley. The bow was often covered on its outer surface with the skin of a rattle-snake, which was glued on in the same manner which was customary among some tribes of the Great Plains. Arrows were made of the wood of the service-berry. Arrow-heads and spear-heads were made of various kinds of stone, always chipped. The materials are mentioned later in connection with the tradition of the origin of the arrow-stone proper.

There are within the country of the Shuswaps three notable and well-known localities from which red ochre for paint was derived. One of these, named *Skwoō'-kil-ou*, is situated on the east side of Adams Lake, five miles from the lower end of the lake. Another, named *Tsul'-a-men*, or "red paint," is the remarkable red bluff from which the Vermilion Forks of the Similkameen River is named, the name of the north branch, Tula-meen, representing the Indian word just quoted. This bluff is about three miles above the Forks.¹ The third locality is on the Bonaparte, not far above the mouth of Hat Creek. This has not been precisely identified nor was its name ascertained.

¹ For description see 'Report of Progress Geol. Surv. Can. 1877-78,' p. 130 B.

The paint-producing locality on Adams Lake is still widely known among the Indians, and is said to have been resorted to from time immemorial. There is here near the beach a shallow cave, which has evidently been somewhat enlarged if not altogether formed by digging for ochre. It is hollowed along the strike of some soft pyritous schists, kept damp by springs, and in which the decomposition of the pyrites produces an abundance of yellow ochre. This is collected and burnt, when it assumes a bright red colour. A black shining mineral was also used in old times to paint the face. This was either micaceous iron or graphite, probably the former. My informant did not know whence it was obtained, but several places from which either mineral could be got are now known.

In former times the bark of *Pinus ponderosa* was much in repute as fuel when the Indians were upon warlike expeditions. A fire made of this bark goes out quickly and does not afterwards smoulder, and it is difficult to tell by an inspection of the embers how long ago the fire was made.

Baskets are made of the tough roots of the spruce cut into strips, with which the split stems of grass are worked in by way of ornament. The latter are often dyed with black or red colours. The commonest form is that shown in figure 9. It is usually carried upon the back, by women, and is employed for many purposes.



FIG. 9.

In a paper on the occurrence of jade or nephrite in British Columbia and its employment by the natives,¹ I have referred to the fact that implements, chiefly adzes, of this material are not only abundant on the littoral of the province, but are also found in connection with Indian graves, etc., along the lower portions of the Fraser and Thompson Rivers within the territory of the inland Salish people. It was also noted that small partly worked boulders of jade had been found on the Fraser and Thompson. At a later date I was enabled to announce the discovery of rolled pieces of jade in the gravels of the Lewes, a tributary of the Yukon River,² and in 1888 similar unworked fragments and rounded boulders of jade were found by Dr. B. J. Harrington and myself, about the site of the old Indian village at Lytton which is alluded to on a former page. A description of these, with analyses, has been given by Dr. Harrington.³ It may now be considered as certain, that the jade employed by the natives in the southern part of the interior of British

¹ 'Canadian Record of Science,' 1887.

² 'Annual Report Geol. Surv. Can. 1887-88,' p. 38 z.

³ 'Trans. Royal Soc. Can.,' vol. viii, Sect. III, p. 61.

Columbia, was obtained by them in the form of rounded masses from the gravel banks and bars of the Fraser and Thompson. Thence it was doubtless carried in trade as far at least as the territory of the Shuswap people extended, though always most abundant in the vicinity of the rivers of its origin. Good specimens of jade adzes have been found at Little Shuswap Lake and at Kamloops.

In the paper above referred to, it was stated that the jade had been cut into flat pieces and these subsequently trimmed by sawing with a thong or thin piece of wood in conjunction with sharp sand. Subsequent and more extended enquiry, however, shows that the Indians employed for this purpose crystals of quartz, or fragments of such crystals. This depends on the statements of living Indians, but is borne out by the occurrence of such crystals with worn edges in association with cut fragments of jade at Lytton.

The pestle-shaped hammer so common along the coast, is found also all along the Fraser and Thompson rivers within the country of the Shuswaps. A specimen of the same form has been presented to the museum of the Geological Survey by Mr. D. A. Stewart, C.E., which was obtained on that part of the Kootanie River between the lake of the same name and the Columbia. This carries the pestle-shaped hammer to the extreme eastern limit of the Shuswap people.

I am not aware that any specimens of the large stone mortars of the coast, have ever been in the possession of the Shuswaps or have been found in their country.

The measures of length employed by the Shuswap Indians are as follows:—

Kō-poop, the fathom. Extremities of the arms extended.

Kū-sī-talis, the half fathom. Extremity of the arm to the breast.

Mā-sukst, four fingers, *i.e.*, the width across the knuckles when the hand grasps a stick or other similar object.

En-kō-teh-skwaht, the foot-length. Measured on the ground by placing the heel of one foot to the toe of the other.

Skw-tows', the half foot. Measured with closed hand, thumb extended, from the knuckle of the fourth finger to the extremity of the thumb.

—, the span. Measured with the hand pressed out, front downward, from the end of the long finger to that of the thumb. The hand is so placed that the thumb and long finger are nearly in line.

PLANTS USED AS FOOD OR FOR OTHER PURPOSES.

Several native roots still constitute notable items in the food of the Shuswaps, though their importance in this respect has much decreased since flour and other farinaceous foods have become common, and particularly since the cultivation of the potato has become customary among the Indians. Roots are always dug and cooked or cured by the women. In digging the roots a pointed stick about four feet in length, with a crutch-shaped handle, is used.

The native root chiefly sought for and most largely employed is that of the lily (*L. Columbianum*), named *tāh-tshin'* in both Shoo-whā'-pa-mooh and N-tla-kā-pe-mooh. This often weighs several ounces, and the places in which it abounds are well known and

regularly visited in the early summer or autumn. These localities are generally situated at some height above the principal valleys, on the plateaux or mountains, where camps are formed during the season of harvest. One of the most noted localities for this and other roots is that named Botanie, and this is the special resort of the N-tla-kä-pe-mooh Indians. This root, like most of the others, is cooked by baking in the ground.

The root of the Balsamorhiza (*B. sagittata*) is also eaten, being previously roasted or baked in the ground for a period of two or three days. Signs of the old roasting-places are common on hillsides where the plant abounds. The root itself is rather woody, but even when fresh has a not unpleasant liquorice-like taste. It is named *tsät-tsilik'* by the Shoo-whä-pa-mooh, *sin-il-kun* by the N-tla-ka-pe-mooh.

The cinquefoil (*Potentilla anserina*) affords an edible root, of which large quantities are gathered in some places, in the autumn. *Put-hil-i-hil*, the name of Three-Lake valley, is also that of this plant.

Early in July the wild onion (*Allium cernuum*), nearly ready to flower, is in condition to be gathered, and some families, camping in favourable places for the purpose, engage in this harvest. The women search the open woods and hillsides with crutch-like root-digging sticks in hand, and as each bunch of roots is extracted deftly toss it over the shoulder into a basket carried on the back. Returning to camp, the collections of the day are roasted or steamed in the usual way. They are next dried, and finally made up very neatly into bundles or chaplets and stored for future use. Thus treated the roots are nearly black, and are said to be sweet-tasted.

The root of *Peucedanum eurycarpum* and probably those of other species of the same genus are articles of food, while Mr. J. M. Macoun informs me that in June he found the Indians digging the roots of *Hydrophyllum capitatum* at Botanie for the same purpose.

Another root eaten by the Shuswaps is that of the little Claytonia or spring beauty (*C. sessilifolia*), which grows high on the mountains, and sprouts there along the retreating edge of the snow. The root of the dog-tooth violet (*Erythronium giganteum*), which grows with the last mentioned, is also eaten.

In some places on that part of the Columbia which is included in the territory of the Shuswaps, the camass (*Camassia esculenta*) is abundant, and forms an important article of diet.

The following excellent description of the mode of cooking the camass in this district is given by Mr. J. M. Macoun. It will serve equally to explain the process of cooking roots of other kinds:—

“The bulbs were collected by the Indians before the seed was fully matured, at which time they consider them at their best. The party I speak of had between twenty and twenty-five bushels of them at the lowest estimate. For two or three days before cooking was begun, the women of the party were engaged in cutting and carrying to camp branches of the alder and maple (*Alnus rubra* and *Acer glabrum*). Several bundles of the broad leaves of *Lysichiton Kamtschatcense* (skunk-cabbage), and two or three of *Alectoria jubata*, the black hair-like lichen that grows in profusion on *Larix occidentalis*, had been brought with them.

“Everything being ready, the men of the party cut down a huge pine for no other object, apparently, than to obtain its smaller branches, as no other portion of it was used.

A hole about ten feet square and two deep was then dug in a gravelly bank near the lake shore, which was filled with broken pine branches. Upon these were piled several cords of dry cedar and pine, and this was covered over with small boulders. The pile was then lighted in several places, and left for some hours to take care of itself. When the Indians returned to it the stones lay glowing among a mass of embers. The few unburnt pieces of wood which remained near the edges were raked away, and the women with wooden spades banked up the sides of the pile with sand, throwing enough of it over the stones to fill up every little crevice through which a tongue of flame might be thrust up from the coals that still burned beneath the stones. Then the whole was covered with the maple and alder boughs to the depth of a foot or more after they had been well trampled down. Over these were placed the wide leaves of the skunk-cabbage until every cranny was closed. Sheets of tamarac-bark were then spread over the steaming green mass, and upon these the bulbs were placed. About half of them were in bark baskets closed at the mouth, and each holding about a bushel and a half. These were carried to the centre of the pile. The lichen of which I have spoken was then laid over the unoccupied bark, having been well washed first, and over it were strewn the bulbs that remained. The whole was then covered with boughs and leaves as before and roofed with sheets of bark. Upon this three or four inches of sand was thrown, and over all was heaped the material for another fire, larger even than the first one. When this was lighted the sun was just setting, and it continued to burn all night.

"The next morning our camp was moved away, and I was unable to see the results of the day's labour. I was told, however, by one of the Indians who could speak a little English, that their oven would be allowed a day in which to cool, and that when opened the bulbs in the baskets would have 'dissolved to flour,' from which bread could be made, while those mixed with the lichen would have united with it to form a solid substance resembling black plug tobacco in colour and consistency, which could be broken up and kept sweet for a long time."¹

The picking of each kind of berry is regulated by custom. For each recognized berrying ground some experienced old woman takes charge and watches the ripening of the fruit. Finally, when it is full time, word is sent to the other neighbouring Indians and the harvest begins. The picking and drying of berries is, of course, women's work. The service-berry (*Amelanchier alnifolia*) is the most important. It is often dried after having been partly cooked, and in the form of black cakes is thus kept for winter use. The mode of drying these berries is similar to that in use by the Tinneh tribes to the north. A large species of blueberry (*Vaccinium myrtilloides*), named *wi-nah* in Shoo-whä-pa-mooh, *tsoo-tsū-lup* in N-tla-kä-pe-mooh, is also important. This generally grows pretty high on the mountains, and to the well-known spots where it abounds excursions are annually made at the appropriate season. The very small low-growing blueberry (*V. myrtilus*), which abounds in some wooded places in the autumn, is also gathered in large quantities. For collecting these berries a wooden scoop with a comb-like edge is employed, the excessive labour otherwise necessary being thus obviated.

The wild currant (*Ribes cereum*), which grows well only on the dry slopes of the lower and hotter valleys, is also esteemed, and the berry of *Shepherdia Canadensis*, which is

¹ 'Garden and Forest,' July 16, 1890.

common only in high cool woods, is largely used, notwithstanding its bitter taste. No edible berry is, in fact, altogether ignored, and few edible substances of any kind, though; curiously enough, none of the Indians ever heard of anyone eating the mushroom, which is often abundant.

Of the black or bull pine (*P. Murrayana*), the cambium layer is eaten when it is soft and gelatinous, at the time the leaves are still growing. The thin bark is peeled off and the cambium layer scraped from the surface of the wood. It is sometimes dried and kept, the whole process being precisely the same with that practised by the Tinneh. In the Shoo-whā'-pa-mooh dialect this tree is named *ko-kvōil-tū'*, the cambium layer *stē-o-kvōulk'*. The cambium of *Abies subalpina*, *ml-tūlp'*, and that of the cottonwood (*Populus trichocarpa*) is also sometimes eaten.

The sappy and still nearly white parts of the large leaf-stalks and stems of the *Heraclium lanatum* are eaten in the spring, before the plant acquires the acrid taste which it has at maturity. This, again, is a favourite article of diet with the Tinneh, and when taken at the right stage is not much inferior to celery. This plant is named HOH-tulp by the Shoo-whā'-pa-mooh, *hā-ko* by the N-tla-kā-pe-mooh.

When the cones of *Pinus albicaulis* are fully formed, toward the end of summer, but before the scales expand and allow the nutlets to fall, the Indian women resort to the mountains where these trees abound at heights between 5,000 and 6,000 feet, often camping for days there, and gathering and eating the nutlets. The trees are generally not large, and those which have a load of cones are usually cut down in order to obtain the cones. The cones may be simply roasted in the fire, when the scales are easily broken off like those of an artichoke, and the nutlets may be eaten from the central core in the same manner in which green corn is eaten. They have a not unpleasant taste, though with a distinct suspicion of turpentine, and are nearly the size of small garden peas. When the cones have been roasted the nutlets are also sometimes beaten out and dried, and thereafter bruised together with berries and eaten. The tree is named *is-tshī-kālp'*, the cones *is-tshī-ka-kīn'*, and the nutlets *is-tshī-'kūh*, in the Shoo-whā'-pa-mooh language.

Nutlets from the cones of the yellow pine (*Pinus ponderosa*) and the Douglas fir (*Pseudotsuga Douglasii*)—*Skā-ālp* in both Shoo-whā'-pa-mooh and N-tla-kā-pe-mooh—though much smaller, are also eaten. In this instance the women take advantage of the squirrels and mice as collectors and rob the stores laid away in hollow logs or stumps by these animals.

The pith or inner part of the stalk of the *Epilobium* (*E. spicatum*) is eaten while still young and sappy. This is also commonly employed as an auxiliary article of diet by the Tinneh tribes in Northern British Columbia. It is easily obtained free from the woody part of the stalk by running the back of the thumb-nail along the broken stalk. The Shoo-whā'-pa-mooh name of this plant is *tsē-ha-nulp'*, the N-tla-kā-pe-mooh *tsē-hā-kāt*.

The black hair-like lichen (*Alectoria jubata*), which grows abundantly on the higher plateaux and mountains upon trees in thick woods, is eaten by the Shuswap people as by the Tinneh to the north. It is called *wi-luh* by the Shoo-whā'-pa-mooh, and *wi-uh* by the N-tla-kā-pe-mooh. Having been collected by the women, it is first freed from twigs and bark and washed in water. Then, surrounded by leaves, etc., it is placed in a hole in the ground and a fire is made above it. The roasting continues for a night, after which it

comes out as a flat black mass, which is eaten and said to taste very sweet. The lichen may be gathered at any season.

The yellow lichen (*Evernia vulpina*), generally found in abundance on the trees at elevations exceeding 3,000 feet above the sea in the southern interior of British Columbia, was formerly used as a dye-stuff for hair, cloth, etc. It was boiled in water to extract the colouring matter, and is named *ta-kwul-a-muk'-oo* by the Shoo-whā'-pa-mooh.

A black dye is said to be obtained from the root of a fern which grows in damp places (either *Asplenium felix-femina* or *Aspidium munitum*). Another black dye was produced by boiling together alder bark with roasted iron pyrites. A red dye is obtained from the bark or twigs of the alder boiled in a wooden vessel or basket, also from the stem of a plant which produces a yellow flower (species not recognized). Another red dye consists of the juice of the seeding-head of *Chenopodium capitatum*.

The leaves of the syringa (*Philadelphus Lewisii*), which abounds in some parts of the country of the Shuswaps, are said to have been formerly employed in lieu of soap in washing clothing.

The poisonous plant best known to the Shuswaps as such, is the white helebore (*Veratrum viride*), which grows abundantly only at a considerable height in the mountains.

A native substitute for tobacco was in early times, before the arrival of white traders, collected in some parts of the Shuswap country and much prized. It is almost certain that this was the *Nicotiana attenuata*, which is still found occasionally, and appears to be native. It is not supposed that this plant was at any time cultivated by these Indians. I was informed that the Sho-whā'-pa-mooh name of this native tobacco (also now applied to the imported tobacco) is *simin-min-hook'-a-looh*. The N-tla-kā-pe-mooh name of the native tobacco was variously given to me as *skuk-wai'-āl-uh* and *skwa-yēl'-ow*.

The ordinary custom of mixing the leaves of the bear-berry (*Arctostaphylos Uva-ursi*) or bark of the red osier dog-wood (*Cornus stolonifera*) with tobacco in smoking, is also practised by the Shushwaps.

The principal fibre plant employed in the construction of nets, cord, thread, etc., was the large *Asclepias* (*A. speciosa*), named in N-tla-kā-pe-mooh *sp'p'-sum*, from which the name of Spatsum Station on the railway is derived. The common nettle of the country (*Urtica Lyallii*) was also doubtless used for similar purposes, as mentioned by Dr. Boas.

HISTORICAL NOTES.

Respecting the origin of the Shuswap people or the quarter whence they arrived to take possession of what is now their territory, I am unable to offer anything of definite value. The circumstance that the chief work of their principal mythological hero, *Skil-āp'*, consisted in descending the Fraser to open a way for the salmon, may be supposed to embody the history of some early conflict with the people living along that river for the possession of its valuable fisheries. This may be accounted a legitimate conjecture, but is certainly at present nothing more.

It may further be noted, however, that the name given to the place where the Indian reservation on the Thompson now is (forty-two miles up that stream), is susceptible of a concordant explanation. This name is *Tsuk-tsuk-kwālik'*, said to mean the "place of red

trees," and refers to the red colour of the bark of *Pinus ponderosa*. As this locality is about the northern limit of the tree, which is abundant southward, it appears to be possible that the place was originally reached and named by people coming from the north, and therefore unfamiliar with the striking appearance of the pine in question.

As the study and comparison of what is known or may yet be learnt of the Shuswaps may result in some more definite views on the subject of their origin, these remarks are, however, merely thrown out as suggestions for enquiry and under all reserve.

Mr. J. W. Mackay, from different sources, has put together the following notes bearing on the early history of the Indians now inhabiting the Similkameen country. In quoting these notes, which Mr. Mackay has kindly communicated to me, I retain his orthography of the native names:—

A long time before the white man first came to the country, a company of warriors from the neighbourhood of the Chilcotin River made their appearance in the Bonaparte valley, apparently with the object of attacking the Indians who were there and of making slaves of such as they could take alive. This happened during the salmon-fishing season.

At that time it was customary for the Shuswaps who lived on the banks of the Thompson between Kamloops and the mouth of the Bonaparte and in the Bonaparte valley, to take their winter stock of salmon from the Fraser River at the western base of the Pavilion Mountain.

The warriors above mentioned had evidently calculated that most of the Shuswaps would be absent from their winter quarters on the Bonaparte and Thompson valleys, and would be encamped on the Fraser River during the salmon season, and that therefore they might make an easy prey of the few Indians who might be remaining in these valleys. It happened that during the previous winter provisions had been more than ordinarily scarce, in consequence of which all the Shuswaps belonging to these localities had removed to their salmon fisheries on the Fraser.

The strangers from Chilcotin were evidently ignorant of the geography of the country into which they had penetrated, and as they saw no Shuswaps where they had expected to find them, they continued their advance southward down the Bonaparte and Thompson valleys till they reached a position opposite the mouth of the Nicola River. At this place they were discovered by some scouts belonging to the N-tla-kā-pe-mooh tribe, who immediately descended to Nicoamen and Tl-kam-cheen (Lytton), where most of the members of this tribe were assembled for the salmon fishery. They gave the alarming information that a hostile company was advancing down the Thompson.

A strong force of the N-tla-kā-pe-mooh immediately set out to intercept the strangers, and having soon ascertained their position and probable strength, established themselves both in front and behind them. The intruders, after they discovered that they were thus menaced by a force stronger than their own, took advantage of the night to cross the Thompson and proceeded to ascend the Nicola valley. The N-tla-kā-pe-mooh followed and harassed them, continuing to do so till the strangers were driven into the Similkameen valley, where they took a firm stand, and by their prowess, obliged their pursuers to desist from molesting them. The strangers were mostly young men, who had their wives with them, but only a few children, for in these primitive days the women accompanied their husbands to war and were valuable auxiliaries. The neighbouring N-tla-kā-pe-mooh and Salish of the Okanagan soon discovered that the stranger women were larger and

better looking than their own, and treaties for peace and intermarriages were made. The language of the strangers fell gradually into disuse, and only a few words of it are now remembered by the oldest Indians of the Similkameen, the N-tla-kā-pe-mooh and Okanagan dialects being now used by these people indiscriminately. These strangers, who are said to have come from the Chilcotin country, are thus the earliest inhabitants of the Similkameen valley of whom any account has been obtained.

The traditions and legends of the British Columbia Indians would make it appear that before the advent of the whites the different tribes of Indians were constantly at war and endeavouring to enslave the weaker bands. The more northern races were the most warlike and were continually dispossessing the less warlike southern tribes of their fisheries and hunting grounds. It thus appears possible that the intruders may really have been a Tinneh tribe which was driven south before the advance of the Tinneh now inhabiting the Chilcotin region.

Mr. Mackay then gives the following list of words, collected a few at a time from different sources, as representing all that can now be got of those of the old primitive language of these immigrants. It will be observed that a considerable proportion of the whole are the same with those obtained by myself from Joyaska, on the Nicola, so much so that possibly some of these words were actually obtained by Mr. Mackay from this old man. The story above narrated evidently applies equally to the older Indians of both the Nicola and Similkameen. The matter being one of considerable interest, Mr. Mackay's complete list is here given in his own orthography:—

Si-si-aney, ram of the mountain sheep
or bighorn.

T-pae or *Ti-pae*, ewe of the mountain
sheep or bighorn.

Ti-li-tsa-in, give me the spoon, or bring
me the spoon.

Tin-ih, bear-berry (*Arctostaphylos*).

Ska-kil-ih-kane, rush mat.

T-haeh, man.

Tsik-hi, woman.

Sass, bear.

Sa-pie, trout.

Ta-ta-ney, knife.

Sa-te-tsa-i, spoon made of mountain
sheep horn.

Tlohst-ho, snake.

N-shote, give it to me.

NUMERALS.

1. *Sa-pe*.

2. *Tun-ih*.

3. *Tlohl*.

4. *Na-hla-li-a*.

5. *E-na-hlē*.

6. *Hite-na-ke*.

7. *Ne-shote*.

8. *K-pae*.

9. *Sas*.

An Indian named Joyaska, who lives in the Nicola valley, below the lake, and who is probably over sixty years old, informed me (in 1888) that he, with seven other men and some women and children belonging to them, were now the only remaining true natives of the Nicola region. Most of the Indians now living in this region are, according to him, comparatively new comers from the Similkameen and Thompson River countries, who have settled in Nicola because of its good grazing lands and otherwise favourable situation. He further states that his people spoke a language different from that now

spoken in the country. His father spoke this language, but as he was but a little boy when his father died, he remembered only a few words. He could not say whence his people originally came, but after endeavouring to get him to think this out unsuccessfully, I asked him if the old language was like that of the Tshilkotin (Tinneh) to the north, and he said it was the same. After much thought, he gave me the following words as belonging to the old language, and even of some of these he did not appear to be quite sure:—

<i>Sus</i> , grizzly bear.	<i>Tēt-ta-ā-nē'</i> , knife.
<i>Tšē-a-kai'</i> , woman.	<i>Ti-pi'</i> , mountain sheep.
<i>Nootl</i> or <i>tēt-hutz</i> , man (alternative words).	<i>Sī-pai'</i> , lake trout.
<i>Klos-ho'</i> , rattlesnake.	<i>Nott-ta-hat'-se</i> , wild currant?
<i>Sis-yā-nē'</i> , big deer of old; either wapiti or caribou.	<i>Sit-ē-tshī-i'</i> , spoon.
	<i>Pin-a-lē-ēl-i-itiz'</i> , look out! or take care.

Of these words, that for bear is identical with the Tshilkotin, and that for woman is nearly identical with the word obtained by me with the same meaning from the Nakoon-tloon sept of the same tribe.

The following interesting account of the first knowledge of the whites obtained by the Northern Salish, and more particularly by the Shuswaps, is also due to Mr. J. W. Mackay, who states that, in compiling it, he has endeavoured to bring together the different narratives of the event which he has heard. As in the previous case, I retain his orthography unchanged:—

Pila-ka-mu-lah-uh was a Spokane chief connected, through his mother, with the Okanagans of Penticton (lower end of Okanagan Lake) and the Shuswaps proper of Spallum-shen (between the head of Okanagan Lake and Great Shuswap Lake). One of his wives, the mother of N-kua-la, was a Similkameen woman of the Tinneh type, which is clearly shown in the physique of her descendants to the present day. In the father's time, the tribes living west of the Rocky Mountains and near enough to the Great Plains to engage in the hunting of the buffalo, were in the habit of crossing the mountains every summer for this purpose. They banded together for mutual protection against the Blackfoot people on these expeditions, the Spokane, Kulspelem and Kootanies generally forming a single party, with which, however, the Nez Percés and Cour d'Alainés were sometimes united. On one of their expeditions these Indians met a party of Canadian trappers or Coureurs des bois at the eastern end of Hell's Gate Pass, near the site of the present town of Helena (Montana). The western Indians fraternized with these men, who joined with them in their hunt, and towards autumn, when the western Indians set out on their return, they were accompanied by two of the white men named Finan Macdonald¹ and Lagacé. These two men were guests of the Colville chief, who took them to his winter quarters at Kettle Falls, on the Columbia, at the north end of the Colville valley. Macdonald and Lagacé espoused the two daughters of their host and afterwards had children by them.

¹ Macdonald is mentioned by Ross Cox as having been in the employment of the Northwest Company in charge of a post among the Flatheads in 1812, so that the events here narrated must have occurred about the beginning of the century. See "The Columbia River," by Ross Cox, Vol. i, p. 172.

Late in the autumn Pila-ka-mu-la-uh went into winter quarters with his Similkameen wife at Penticton. He seems to have been a good *raconteur*, and from his vivid descriptions of the white men, their sayings and doings, became a centre of attraction, and was welcomed and fêted wherever he went. The Shuswaps invited him to Spallumshen, where it took him a month to narrate all he knew about the whites. He was next invited to the Knaut, Halkam and Halaut camps on Great Shuswap Lake, and, after spending a month at each of these places, he was further invited to Kamloops, where Tokane, the chief, gave him a grand reception. As the spring was now advancing into summer, and Pila-ka-mu-la-uh had not time to prepare for the summer buffalo hunt, he next accepted Tokane's invitation to spend the summer season at the Shuswap fishery at the foot of Pavilion Mountain, on the Fraser. He had there a new opportunity of relating his wonderful stories about the whites.

At one of the feasts given on his behalf by his host, he met the Slat-limuh (Lillooet) chief of the Fountain band, who asked him to come to his camp at Fountain (*Hah-ûp*). Many strangers from the Fraser below Lillooet and from the lakes behind Lillooet collected at this place to hear the tales he told of the extraordinary people he had seen; but on one occasion, when he had nearly exhausted what he had to say, a chief from Seton Lake arose and advised the people to pay no more attention to these stories. The chief went on to declare that what they had heard must be false; that there were no human beings who had white skins, blue eyes, and light, short, curly hair, who covered themselves with woven material which kept them warm without encumbering their movements; that there was no weapon with which birds could be killed in their flight; that there were no shoes with which one could walk over cactus without being pricked, nor any such thing as a metal tube by which animals could be killed at a distance equal to the width of the Fraser; that no missile could be projected so fast that the eye could not follow it, and that there was no weapon which made a noise like thunder and at the same time produced a smoke like fire. He further denied that there was any animal on which men could ride safely and be carried faster than the swiftest buffalo. He said, in fine, that Pila-ka-mu-la-uh was a liar and should not be listened to by men and warriors.

This insult could only be avenged by the life of the offender, and Pila-ka-mu-la-uh, enraged, reached for his bow and arrows; but his opponent was too quick for him, and mortally wounded him with two arrows. His friends the Shuswaps bore him away to their camp, where he died. Before his death he expressed a wish that his son, N-kua-la, then a lad, should subsequently avenge his death, thus treacherously brought about.

At a later date the white traders established a post at Spokane, and formed outposts therefrom in different directions. One of these, in charge of a Mr. Montigny, assisted by a man named Pion, was placed on the peninsula between the two arms of Okanagan Lake, near its head. Here Mr. Montigny made a very successful winter's trade, and left with the returns in the spring, taking them to the coast. Before leaving he cached what remained of his trading goods, and left the whole in charge of N-kua-la, who had now grown to manhood and had become a chief of great importance among his people. On Montigny's return in the following autumn he found the goods safe, and rewarded N-kua-la for his fidelity by presenting him with ten guns, a suitable supply of ammunition, and some tobacco, pipes and vermilion.

During the winter N-kua-la trained the best men of his tribe in the use of the guns.

He had besides a horse which had been given to him by traders who had established themselves at Walla-Walla. Thus provided, he met the Shuswap, Thompson and Similkameen tribes in council, and invited them to join him in an attack on the Slat-lim-uh (Lillooets) in revenge for his father's death. These tribes consenting to join him, they together, about the middle of the salmon season, and while the Slat-lim-uh were occupied in fishing, fell upon them suddenly. Taken unawares, the Slat-lim-uh were disconcerted by the noise and deadly effect of the guns and the appearance of N-kua-la on horseback riding from place to place and directing the attack. They fled, with little resistance, and over three hundred of them were killed, while many women and children were taken prisoners.

On his return from this raid N-kua-la gave a great feast to his allies in the Nicola, above the lake. To procure sufficient meat for this purpose, he drove a large herd of wapiti (which were then abundant) into an enclosure or pound, where they were killed with spears. The antlers of the animals killed at this time could, Mr. Mackay states, be seen in two large, well-built heaps as late as the year 1863. He is also said to have driven a herd of big-horn over a precipice near Stump Lake.

The assassination of Samuel Black, in charge of the Hudson's Bay Company's post at Kamloops, by an Indian of that vicinity, was a much later event in the history of the Shuswaps. This happened, according to Bancroft,¹ in the winter of 1841-42. It is referred to here in order to point to the circumstance that the occurrence has already become the centre of mythical stories among the Shuswaps, a fact which throws some light on the probable mode of origin of the various mythological and folk-lore stories of the people. The Indian who killed Black is said to have been named Kwā'-mis-kum, and he is reported to have escaped capture in various supernatural ways, till at length, being closely pursued, he drowned himself. Thus it is said that when he was camped near Tranquille (Til-kwo-kwē'-ki-la) he was completely surrounded, but coming out from his tent, jumped a prodigious distance over the heads of his pursuers, whose guns were unable to kill him. The impression made by his feet where he alighted may still be seen, and so on.

MYTHOLOGY.

The following myths are all those which I have been able to obtain in proximately complete form. Several of them are already almost forgotten by the younger Indians, or, if not forgotten, they cannot be induced to speak of them. The fundamental story of the creation-hero in which the coyote figures is, of course, merely a variant of that common among the Indians to the south of British Columbia, with some versions of which we are already familiar. The most obvious points brought out in these stories of the Shuswaps is the prominence of the number four and the constant recurrence of the idea of a metamorphosis of men and animals to rocks.

Like most or all of the Indian people, the Shuswaps have a culture or creation-hero with supernatural attributes, but unlike Us-tas of the Tinneh tribes, who had the likeness of a man, the corresponding figure among the Shuswaps is a coyote or small wolf, named *Skil-ūp'*. This is a proper name and not the ordinary designation of the coyote, which in this sense is called *sin-ā-hoo'-ha-loop*.²

¹ Bancroft's Works, vol. xxxii, p. 136.

² Both in the Shoo-whá'-pa-mooh dialect.

In the remotest antiquity, the country was peopled by Indians, but they were poor, because the salmon could not ascend the Fraser on account of a dam, which two old hags or witches had made where Hell-Gate Cañon now is. Skil-āp' told the people that he would go down the river and break the dam, so that the salmon might come up. He instructed them to watch for a great smoke which he would make to show them when he had set out on his return. He then transformed himself into a smooth flat piece of wood, well shaped, and floated down the river till he lodged against the dam at Hell-Gate Cañon. Soon the women came to the dam to get salmon, and seeing the piece of wood said, "We will make a plate of this." They took the wood and three times put salmon upon it, but each time the fish disappeared, for Skil-āp' ate it. They then became suspicious and threw the wood upon the fire, but no sooner had they done so than it began to cry like a child, and apparently turned into a man child, for they snatched it from the fire, and having washed and dressed it, proceeded to care for it. By degrees the boy grew, and the women always kept him tied up to prevent him from getting to the fire. But when the women went away Skil-āp' used to feast on their salmon and other good things. At length, when on one occasion the women were absent, he put a hard covering of some kind on his head, so as to render himself invulnerable, and began to dig at and break down the dam. When his object was only partly accomplished, however, the women returned and assailed him with clubs, but were unable to hurt him. Thus he destroyed the dam, and when he had done so the salmon began to go up, tumbling one over the other, in great numbers. Then he followed the bank of the river, keeping abreast of the vanguard of the salmon, and making a great smoke by setting fire to the woods as he proceeded, so that the people knew that he was coming. Just below Savona (at the outlet of Kamloops Lake) he stopped to eat, and made there a dam or weir to catch some salmon at a place where some high rocks may still be seen.

When Skil-āp' got as far up the Thompson as the mouth of the Clearwater, he found the people making a salmon-dam, and told them he would complete it for them. There to the present day are steep rocks on either side of the river, and above them is a large pool or basin where he fished with his scoop-net, and which is a noted salmon fishing place yet. On the rocks may be seen the prints of his feet where he stood to fish.

Thus the salmon were enabled to ascend into all the rivers of the Shuswap country.

It appears that Skil-āp' is expected to return at some distant period when "the world turns" and the good old days come back.

Skil-āp', it seems (of whose origin I was unable to learn anything definite,) had a brother, the fox (*Hō-ūl-um*), whom he killed in order to possess his wife. Having done this he travelled off with the woman, singing "*Chō-lō-sē, chō-lō-sē*, I have killed my brother, and now I will kill all the people I meet." Soon he found some people and killed them, taking two more women. With his three wives he still travelled on and on, till at length the feet of the women became sore with walking. Then he rested two days, but his two new wives were still unable to travel, so he killed them and went on his way with the woman he had taken from his brother; but at last even she became footsore, and he killed her also. Still going on, but now alone, he came at length to a place where some graves were, and saying to himself, "I will take one of these people for a wife," he uncovered the body of a woman and lay down beside it to sleep. When he awoke he went out hunting and killed a fawn, which he brought and threw down,

saying to the dead body, "Get up and cook, here is meat;" but there was no response, and finding all his efforts to awake the dead useless, he struck the body, spoke contemptuously to it, and went on his way again, alone. Next he took to wife a short-tailed mouse, and with her lived some time, till she bore him a son named *Ska-llalest*. But one day he found his new wife skinning a deer, and covered with blood in consequence. This made him angry, and he abused her, and said, "Why do you not go outside," when she ran away and he was unable to find her again. It was after this event, according to my informant, that he set out on his expedition to open the way for the ascent of the salmon from the sea.

The end of Skil-āp' is thus related. When at one time he was travelling up the south branch of the Thompson River, on the north bank, and had arrived at a place not far below the outlet of Little Shuswap Lake, he met a terrible being who ate men and appeared to be nothing but skin and bone. Skil-āp's son was with him on this journey. He told his son to sit down and wait, and advanced alone toward the cannibal, who was preparing to kill him. "Wait a bit," said Skil-āp', "I also am an eater of men like yourself." The cannibal doubted this, but Skil-āp' proposed that in order to prove it both should vomit. So they sat down opposite each other and shut their eyes. The cannibal vomited first and produced the half of a man. Skil-āp' followed, but succeeded only in producing a mat which he had swallowed; but using his magic power he quickly transformed this into a portion of a human being. "Now open your eyes," he cried, but just at this moment he and the cannibal and the boy, who was sitting at a little distance, were turned to stone. Thus ended the career of Skil-āp', and the stones into which the trio were changed may still be seen, two resting close together and the third, representing the boy, at a little distance.

The following story relating to Skil-āp' is communicated by Mr. J. W. Mackay. It is derived from the Indians of the vicinity of Lytton, and while resembling some of those obtained by myself, it differs in several points from these. I retain Mr. Mackay's spelling of the proper names:—

Sin-ka-yap (Skil-āp') came to the world or ground or country before man. He was like unto a man with wings, and made man and everything upon the earth. At one time he saw a tree, and in the tree was a nest upon which was a beautiful bird. He told *N-kik-sam-tam*, his son, to climb the tree and obtain the bird for him. *N-kik-sam-tam* had two wives, and one of these *Sin-ka-yap* wanted. When *N-kik-sam-tam* began to climb the tree, *Sin-ka-yap* caused it to grow higher, and therefore *N-kik-sam-tam* could not reach the nest, but became tired and wished to return to the ground. *Sin-ka-yap*, however, encouraged his son to go on and told him he would soon get to the bird, and the son persevered, while the tree grew till at length it reached the sky. There *N-kik-sam-tam* found himself in a strange country, where he met two old men whom he had known on the earth before they died. He asked them how he could get back to the earth, and they said that they would make a long rope and lower him down. This they did, and also constructed a basket, which was fastened to the rope, hanging by four corners. They then told *N-kik-sam-tam* that in descending he would reach four different regions or places. One, they said, will be wet; that is not the earth. One will be cold; that is not the earth. One will be foggy; that is not the earth. But when you hear the

crows cawing you will be near the earth. You must then sway the basket, and we will let you down gently. N-kik-sam-tam reached the earth thus at Ti-kam-cheen (Lytton), and the stone upon which he descended may still be seen. A large number of people were going from Lytton to Botanie at the time he came down. He joined the crowd and went with them, following one of his wives who had been true to him, while the other had abandoned him for his father. When they reached Botanie the woman turned round and recognized him, and the two afterwards lived together.

Though Sin-ka-yap is found described above as a man with wings, it is recognized that he was also the coyote in some way.

Besides Skil-āp', there were at the same early time other supernatural beings or demigods who roamed the world, and of these the most important was named *Kwil-i-elt'*. It may be that in the stories related of *Kwil-i-elt'* and *Skil-āp'* we find the mingling of mythological ideas among the Shuswaps, derived from two different sources, and this is a point deserving enquiry.

Kwil-i-elt' had no recognized father nor any other relative but his mother, and was the offspring of the union of the woman, his mother, with a root which is eaten by the Indians for food and is named *kō-kwe'-la*. His name is a synonym of the ordinary name of this root and signifies "the straight." The root in question grows on the borders of rivers and streams.¹ When the son *Kwil-i-elt'* grew up, he became a great hunter and killed many deer for his mother, who lived at *Kwi-kooi'*, at the lower end of Adams Lake. He often asked his mother who his father was, but she was ashamed of the union which had resulted in his birth, and told him his father was dead. Now it happened that he passed by a root of the *kō-kwe'-la*, and it made a peculiar sound. This he noticed three times, but could not see what made the sound; but a fourth time he spied the root, and it said "I am your father." This made him so much ashamed that he went back to the lodge and lay down there three days without speaking a word. After this he rose up and went out hunting, and when he had brought in a good store of meat, he bitterly reproached his mother, and told her that he was about to go away and would never return to her. His mother then told him of all the evil and malignant monsters which at that time lived in the country further down the river, and he formed the resolve to extirpate them.

When *Kwil-i-elt'* left his birthplace in this wise, he travelled down the Thompson River and then up the Fraser, coming at last to the place where his career ended in the manner subsequently related. Most of his wonderful deeds were performed on that part of the Thompson between the lower end of Kamloops Lake and Spence's Bridge. When on his way, not far below Kamloops Lake, two brothers who were of the same old supernatural character as himself, spied him. These were named *Kl̄-sa* and *Took-im-in-ūst'*. They said, "We will have some fun with this traveller;" and as he was passing along the edge of the river, by way of a joke, they kicked down a huge piece of the hillside upon him. But when the great dust which arose cleared away there was *Kwil-i-elt'* unhurt and walking along quite unconcerned. Four times the brothers repeated this trick, but always with the same result, and the last time *Kwil-i-elt'* spoke, saying, "What are you trying to do, you cannot injure me." Then the three held a conference together and formed a pact, becoming as brothers and banding together for the purpose of making

¹ The plant was not identified.

things right in the world and destroying the monsters which lived in it. It appears also that Kwil-i-elt' met Skil-āp' when the latter was on his way to open a passage for the salmon up the Fraser, and that Kwil-i-elt' with his two friends and Skil-āp' held a feast together and arranged what routes they would respectively follow, after which Kwil-i-elt', Klē-sa' and Took-im-in-ēlst' parted from Skil-āp', who never met them again.

Many stories are related of Kwil-i-elt' and his two friends, amongst which are the following:—

A trial of strength was arranged, Kwil-i-elt' proposing that each should push his head against a rock and see which could make the deepest impression. Klē-sa' and Took-im-in-ēlst' tried first, and each managed to make a shallow impression, but Kwil-i-elt' followed and pressed his head in to the shoulders. This happened at a place near the mouth of Hat Creek, and the name of this stream as now given is derived from this story, and from the circumstance that the impressions made in the rock at this time are still shown by the Indians.

At another place there was an eagle monster which killed men. Kwil-i-elt' proposed to attack it. He had concealed about him a stone weapon of some kind, and unknown to his two friends had filled one side of his mouth with red paint, which he had brought with him or obtained from the paint locality mentioned as existing on Adams Lake. The other side of his mouth was filled with white earth. When he approached the eagle, his friends watching, it swooped down on him, and seizing him by the head in its claws, carried him up to a high rock, against which it endeavoured to dash him. Kwil-i-elt', however, warded off the blow by means of his weapon, and at the same time spat out the red paint on the rock. His friends said, "He is dead, see his blood." The eagle again attempted to dash him on the rock, whereupon he spat out the white earth, and his friends said, "See his brains." Then the eagle, also thinking him to be dead, carried him to its nest, where two eaglets were, but Kwil-i-elt' struck the eagle with his weapon and killed it, and told the eaglets, which could already fly, that they must take him down to his friends, to the very place where he had left them. This they were obliged to do, one supporting him under each arm. Then he pulled out their tail-feathers, saying, "Be you only common eagles, able to harm no man," and let them go. I did not ascertain to what place this story is affixed.

At the outlet of Kamloops Lake there was an elk monster, which lived in the middle of the river and killed and ate men. Kwil-i-elt' made a raft, while the others looked on as before. This done he embarked and floated down the stream, when, before long, the elk seized and swallowed him. His friends again thought they had seen the last of him, but Kwil-i-elt' stabbed the elk in the heart with the weapon he carried, and then cut his way out of its belly and came to shore, bringing the elk with him, and inviting his friends to eat some of the meat. As to the elk, he reduced it to its present position, saying to it, "You will no longer kill men, they will in future always kill you."

Next the two friends of Kwil-i-elt' told him that there were two bad women or witoches, with supernatural powers, on the Thompson, about four miles further down that river, who danced there upon a high rock, and that people passing by who stopped to look at them were turned to stone. So Kwil-i-elt' went to the place, and after watching the women dance for some time, changed them into two rocks, which are there to this day.

The badger was also in this early time a formidable monster, and had its lodge stored with dead men, collected for food. Kwil-i-elt' caught the badger, and striking him on the head said, "Hereafter you will be nothing but a common badger, able only to fight with dogs when they attack you." He further brought to life again all the people whom he found dead.

When Kwil-i-elt' and his two friends had travelled some way up the Fraser valley, though I was unable to learn how far, they saw four women dancing together on a high rock. These women were also witches, and Kwil-i-elt' proposed to deal with them as he had the others, but his companions persuaded him to watch them dancing for a time, as they were very fine-looking women. Kwil-i-elt' sat down for this purpose, but no sooner had he done so than he was turned to stone, for the magic power of the women was greater than his. Next his two friends were likewise changed to stone, and the three rocks stand at the place yet. Such was the end of Kwil-i-elt' and his friends.

It is probable that each subdivision of the Shuswap people attach these stories to different localities, or that some of them at least are assigned to varying localities. As related above, the localities are those given by the Kamloops Indians. The Indians living at Lytton appear to place the story of the attempt of Kl̄-sa and Took-im-in-ēs̄l' on Kwil-i-elt's life at the Big Slide, between Spence's Bridge and Nicoamen. At least a very similar story is told of this place, and the impression of a human form of gigantic size is pointed out on the cliff on the opposite or west side of the Thompson, as that made at the time when the slide came down. Another informant placed the site of this encounter near the mouth of Hat Creek, on the Bonaparte.

On the trail which leads from Kamloops toward Trout Lake (*Pip'-tsull*), where it runs over the bare, grassy hills about a mile north of the crossing place of Peterson or Jacko Creek, the scanty remnant of an old stump protrudes from among a few stones which are piled about it. In passing this the Indians always throw some little offering upon it. When I saw it in 1890, several matches had recently been laid on the stump, and a fragment of tobacco or shred of clothing is often placed there. The name of this place is *Ka-whoo'-sa* ("crying"), and the Indians say that it nearly always rains when they pass, as though the sky wept. The story attaching to it is as follows:—

Long ago there was an old woman who was called, or represented in some way, a grizzly bear, and who had neither husband nor children and was very lonely. For the sake of companionship she procured some pitch and shaped from it the figure of a girl, which became her daughter. She strictly enjoined the girl, however, that when she went into the water to bathe she must not thereafter sit or lie in the sun to get warm. This special order the girl obeyed on three occasions, but on a fourth, overcome with curiosity and not understanding the reason of the injunction, she sat down on a stone in the sun, and so before long melted with the heat and disappeared. Then the old woman made a girl out of clay, and this time told her daughter that she might bathe and dry herself in the sun if she pleased, but must on no account rub herself when in the water. Three times, as before, the girl obeyed, but on the fourth disobeyed and rubbed herself away in the water and was lost. So again the old woman was alone, but she bethought herself, and next made a daughter out of a piece of wood, telling this one that she might bathe, swim, bask in the sun or do what she pleased. Three times the girl bathed without incident, but on the fourth, as she sat on the bank of the river with her back partly turned

toward it, drying herself, she saw a fine large trout jump, and exclaimed, "I would like well to have that fish for my husband." Twice again the trout jumped, and she repeated her wish, but on the fourth occasion she felt something touch her back, and turning round saw a fine young man standing beside her, who said, "You wished me for a husband; now I am, come to take you." She readily consented to go with him, so he took her on his back and told her not to open her eyes till he gave her permission to do so. Then he sprang into the river and dived toward the bottom, but half way down the girl opened her eyes, when instantly she found herself on the bank again. This occurred three times, but on the fourth trial she managed to keep her eyes closed till her lover ordered her to open them. Then she found herself with her lover in a good country, something like that which she had left, but not the same.

In this country the two lived for some time, and two children were born to them, a boy and a girl. There were other people in this under-water country, however, and when the children began to grow large they were taunted by being told that they had no grandmother, and came to their mother to ask her why this was. She told them that they had a grandmother, but that she lived in the upper country. They might, if they pleased, go up there, and if they did so would see an old woman digging roots on the hillside who was their grandmother. They were not to speak to her, but might go to her house and take there whatever they could find to eat. This pleased the children, who accordingly thrice went up to the upper country, and each time having noted the old woman to be hard at work on the hill, went to her house and helped themselves to food. The woman, however, when she returned from her work, found that food had been taken and saw the footprints of the children, and said to herself that none but her daughter's children would visit her house in that way. So she prepared some potent "medicine," and then going to a stump on the hillside where she was accustomed to work, told the stump that when the children appeared it must move and seem to be a woman digging. The woman then concealed herself in the house, and when the children came the stump acted as she had bidden. The children spied about, and the boy was satisfied that he saw the old woman at work on the hill, but the girl was suspicious, so the boy went first alone to the house, but soon he persuaded his sister to follow him. As soon as both were in the house the woman threw the medicine upon the children. It fell all over the boy, but only a part reached the girl, and so the former was changed to an ordinary human being, while the girl became a little dog.

The woman kept the boy, whose name was *Ta-kull'-pie'-e-has'k*, and the dog, and took care of both, but the boy did not know that the dog was his sister, and the woman never told him this, but bade him on no account to beat or ill-use it. The boy soon began to shoot with a bow and arrows, and one day was shooting the red-headed woodpeckers. Three times he killed one of these birds, but each time the dog ran on before him and ate the bird. Then he became angry, and when the same thing happened a fourth time he struck the dog, beating it with an arrow. Then the dog spoke, saying, "Why do you beat me, your own sister?" and ran from him. The boy followed, but before he could catch the dog it turned into a chickadee and flew away. Very sad, the boy returned to his grandmother and asked her why she had not told him that the dog was really his sister, but she said to him, "If I had told you perhaps you would be more sorrowful than you now are." She then went on to tell the boy, that if when shooting, his arrow should

happen to lodge in a tree or anywhere above his reach, however little, he must not climb up to get it. Soon afterwards he three times lost arrows in this way, but a fourth time his arrow stuck in a tree not far up, and he climbed on a branch to get it; but the arrow continued to move further up, and he had to climb after it, and though he thought he had not gone very far, he looked down after a time and found that he could not even see the earth. So he went on climbing, the arrow still going before him, till at last he reached another country above, which was very pleasant and in which many people were, and there he remained. Now the old stump first mentioned is the remnant of this very tree.

Various materials were employed by the Shuswaps for the manufacture of arrow-heads and spear-heads, including jasper, quartz and cherty quartzite, but that most commonly used was a species of imperfectly vitreous obsidian or, strictly speaking, an augite-porphyrite. This is particularly abundant in the Arrow-stone Hills and about the upper part of Cache Creek. The origin of this pre-eminently important arrow-stone is thus explained. Kwil-i-elt' and his friends, at one time in the course of their journey, decided to go in quest of arrow-stone, which was then in possession of two old women who lived somewhere near Cache Creek. Having found the old women, they told each that the other misrepresented her in some way maliciously, until both became enraged and began to fight. As they fought the arrow-stone fell from their clothes or persons in great quantity. Finally they told the women that they had been deceiving them for the purpose of obtaining the arrow-stone. The women then asked the associates why they had not frankly told them what they wanted, and so saying produced boxes full of fine pieces of arrow-stone, as well as of finished arrow-heads, and presented these to them. The associates then scattered these over the country, where the arrow-stone has ever since been abundant.

There is a story about the sun of which I failed to procure particulars, but which appears to have some connection with the history of Skil-āp'. It is said that the coyote was at one time placed in the sky for the sun or in charge of the sun, but that he called out aloud whenever he saw an Indian stealing or misconducting himself below. This was so inconvenient that he was deposed in some way. Some other being was then placed in charge, but with him the sun was much too warm. Lastly a third custodian was appointed, and since then all has gone well.

Once a mosquito, gorged with blood, flew far up where the thunder is. The thunder asked the mosquito where it got the blood, and the mosquito falsely replied that it was sucked from the buds at the very top of the trees below. Hence the reason that the thunder (lightning) strikes the tops of the trees.

STORIES ATTACHING TO PARTICULAR LOCALITIES.

The traditions and fables here included are not strictly separable from those above given, as nearly all the mythological incidents are localized by each tribe, and in most cases the places pointed out are different in each instance.

The following story relates to *In-pa-ā'-kwa-ten*, or Pavilion Lake, in Marble Cañon, the water of which has a peculiar blue tint. Very long ago, the skunk was married to a short-tailed mouse, and the eagle stole away the skunk's wife. The skunk, seeking the culprits, came to the lake, and thought he saw them in the bottom, though in reality the

eagle and the mouse were sitting on a crag above the lake and the skunk saw only their reflection in the water. The skunk, however, ejected his malodorous secretion into the lake several times, till he had exhausted the supply, when looking up at last he was chagrined to see the pair laughing at him for his pains. Ever since this time the lake has had its present peculiar colour.

Pip'-tsull or "Trout Lake," situated about fifteen miles south-south-west of Kamloops, is said to have been a resort of the "water people," who are spoken of under the same name as those of Adams Lake. It is also said that in this lake, when the Indians are spearing fish by torchlight, they can see in the bottom a cleft, from which great numbers of fish come out, but all are imperfect or half-fish wanting the tail end. Long ago the old people used to catch these half-fish, but the water is so deep that they can never spear them now. A similar story is told of the lake at the head of Edwards' Creek, a tributary of the North Thompson, and here also are "water people." These, on fine, calm, warm days have been seen to the number of two or more floating upon the surface asleep. "Water people" are also said to have inhabited Stump Lake, south of Kamloops.

Nearly all the large lakes in British Columbia, whether in the regions inhabited by the Shuswaps or Tinneh, are reported to contain or to have contained monsters of some kind. Thus Adams Lake was inhabited by two "water people," a man and a woman. These are said to have been about twice the size of ordinary human beings, with human heads, long hair and tails like fish, the description agreeing with that ordinarily given of mermen or mermaids. Their particular abode was at the foot of a cliff on the east side of the lake, about five miles from its lower end, where it is said a hole may be seen below water which served them as a doorway. Indians were afraid to pass this point in canoes, as when doing so the winds frequently arose in consequence of the malign power of the "water people," and canoes were swamped and the occupants drowned. At last, so the story runs, the Indians made a combined onslaught on these "water people," shooting arrows at them from the lake and at the same time rolling stones into the upper aperture of the cave or fissure which they inhabited, which it appears was somewhere on the hill above. After this a very strong wind blew over the lake for four days, and then the "water people" were seen taking their departure down Adams River, one going thence in the direction of Kamloops, the other to some place in the vicinity of Copper Island, on Great Shuswap Lake. These "water people" are known by the name of *kul-a-moo-who'-kwa*, with the above meaning.

I had previously (in 1877) heard from the Indians that a monster or monsters of some kind lived about Copper Island. Mr. J. McEvoy subsequently ascertained that here also habits similar to those attributed to the "water people" of Adams Lake were given to those of Copper Island. It is stated that they were here killed by three wood-peckers. The "water people" at first took refuge in a cave which opened below the level of the lake. The first wood-pecker, the red-naped sap-sucker (*Tsu-kwa'-kwi-ox*) tried to split the rock but failed. Next the flicker (*Tsu-ku-kwasp*) tried and failed. Then the pileated wood-pecker (*Tsu-wo-kain*) struck the rock a great blow, when it split open and all three joined in destroying the "water people."

The "water people" are also said to have haunted the vicinity of Battle Bluff, on Kamloops Lake. The Indian name of the bluff is *Hoom-a-tal'-kwa*.¹ It was dangerous for

¹ The same name is applied to Copper Island, previously mentioned, but means merely "in the middle of the lake."

canoes to pass because of the "water people," who in this instance are described as of human shape, but hairy in the upper half, with fish-like tails below. It is also told of this bluff that some hostile people once coming by land to attack the Kamloop Indians, looking down over the front of the bluff as they passed, saw a woman or witch dancing in a niche part way down the cliff. They sat down on the edge of the cliff to watch the woman dance and were there turned to stones.

Little men called, as ascertained by Mr. McEvoy, *Tsu-in-i-tem*, are reported to exist in several places. The most noted locality is Big-horn Mountain (*La-le-kvil-e-ken*), situated twenty miles down Okanagan Lake, on the west side. They hunt with bows and arrows; and while represented as being only two feet high, yet they are able to carry a deer easily. In contrast to this, when a squirrel is killed they skin it and take only a part, as the whole is too heavy for them. The Indians are very much afraid of them.

The bluff rocky point which comes out on the north side of the South Thompson River, nineteen miles above Kamloops, is named *S'k-a-mā-m'nk*, or "big belly." It is said to represent a woman with child who was turned to stone by Kwil-i-elt'. Paul's Peak, near Kamloops, is similarly said to have been a man who was turned to stone by the same old hero. The name of the man was *Tk-kul-ti-kālst*. The smaller hill in front of the main summit was a woman. The two prominences represent her breasts, and the name of the hill is *Skuk-a-ā'm*, or "the breasts."

The Indians say that on the mountain named Tshin'-a-kin, or "shoulder-blade," with notable, broad, bare surfaces of white limestone, on the east side of Adams Lake fourteen miles from its lower end, they often see the footprints of a child when they hunt, but can never follow these up so far as to ascertain what makes them.

The curious and prominent point on the plateau south of Bonaparte Lake named *Sko'-whoall* (Skoatl on map) is the object of some superstitious veneration or dread. Indians going to fish in the lakes near it blacken their faces to propitiate the local evil influence. Its name simply means "the pointed" or "upstanding." It is further supposed that an approach to this place is likely to produce rain and stormy weather. The same idea attaches also to Vermilion Bluff, on the Tulameen River, already mentioned.

It is stated that somewhere in the high mountainous country not far from Za-kwās-ki, there is to be found the perfect representation of a boat in stone, with three Indians sitting erect in it, also in stone. None of those I spoke to seemed to know exactly where this was, but one man volunteered the suggestion that there must at some time have been a great flood, after which the boat stranded.

The west branch of the Barrière River is named *Sas'-kum* or "open mouth," from a story which relates that a dog was there turned to stone, and may still be seen somewhere with mouth open.

The Kamloops Indians affirm, that the very highest mountain they know is on the north side of the valley at Tête Jaune Cache, about ten miles from the valley. This is named *Yuh-hai-has'-kun*, from the appearance of a spiral road running up it. No one has ever been known to reach the top, though a former chief of Tsuk-tsuk-kwālk', on the North Thompson, was near the top once when hunting goats. When he realized how high he had climbed he became frightened and returned.

Pavilion Mountain was so named after a chief of considerable renown, whose authority was widely acknowledged. He flourished about the time of the first gold excitement,

when the whites entered the country in large numbers. His true name was *Kwēm-tshahen*, or "rainbow," and Sir Matthew Begbie is credited with having given him his "English name." Pavilion.

SUPERSTITIONS.

The Shuswaps, like all other tribes, practised "medicine" or sorcery for the cure of disease. They had recognized medicine men named *Ttuh-kwō'-lih*. These sang and danced round the patient, and endeavoured by sucking and manipulation to extract the cause of the illness or suffering. At times they would produce some small object as being the cause.

The custom of leaving little offerings of some kind at certain places, already mentioned, is not uncommon. There is, I was informed, a heap of stones on Whipsaw Creek, not far below Powder Camp and on the route between the Similkameen and Hope, to which everyone must "pay" something when passing, by putting a stone or twig upon the cairn.

The Indians aver that unknown beings sometimes throw stones at them, particularly at night, when stones may be noticed occasionally falling into the fire. A Kamloops Indian, long since dead, once saw a white object following him by night. He drew back from the trail and shot an arrow at it as it passed. In the morning he returned and found his arrow buried in a human shoulder-blade.

It is believed that burning wood from a tree which has been struck by lightning brings on cold weather. This appears to be based on the fact that cold follows a thunder storm. Thus, in the spring, when Indians may be travelling over the snow on high ground, splinters of such wood are thrown into the fire to reduce the temperature in order that the crust may remain unmelted on the snow. A small splinter of such wood wrapped up with the bullet in loading a gun greatly increases the deadly effect of the bullet.

Parnassia fimbriata is accounted good "medicine" for the deer-hunter. The plant is to be worn in the haft or rubbed on it and on the soles of the feet, which makes it certain that the deer will be seen and caught. The rattle of a rattle-snake worn in the hat is a preventive against headache.

With reference to a small lizard the Indians have a singular superstition, viz, that a man seeing one of them is afterwards followed by it wherever he may go during the day, till at length, when asleep during the following night, it finds him, and, entering his body by the fundament, proceeds to eat out his heart, which naturally results before long in his death.

The late Mr. Bennett of Spallumsheen told me, in 1877, that the Indians employed by him in making a ditch for purposes of irrigation, on coming into camp in the evening would jump several times over the fire in order to lead the possibly pursuing lizard to enter the fire and be destroyed in attempting to cross. He also noticed that they carefully tied up the legs of their trousers when retiring. If while at work during the day they saw one of these little lizards, which appeared to be abundant in this locality, it would be caught in a forked twig, the ends of which were then tied together with a wisp of grass and the butt end of the twig afterwards planted in the soil. Thus treated the lizard soon died and became a natural mummy. If during the progress of the work

anyone found and carelessly tossed aside one of these lizards, the Indians would throw down their tools and search diligently till they found and secured it in the above manner.

This superstition must be well known and widespread among the Indians, for it was afterwards related to me in identical form by a man of the Nicola River, who further pointed out to me a small lake, singularly situated on the summit of a high ridge about a mile and a half south of the mountain named Za-kwās'ki, as a noted resort—possibly the only place known to him—where this peculiar little animal was found. He described it as being a few inches in length and nearly black. Za-kwās'ki, to which other stories attach, is south of Nicola River, at the source of the Nicoamen River.

The story of the existence of a kind of rattle-snake with a head at each end is common among the Shuswaps, and several men I have met actually say they have themselves seen such snakes. The name of this creature is *wha-tlo'-sil-i-kin*. To see such a snake is very unlucky and portends the death of some near friend. Most of the accounts given refer to the South Thompson valley, but the vicinity of Vernon, on Okanagan Lake, is also mentioned. It is interesting to compare this idea with the belief in the Si-si-ootl or double-headed snake, entertained by the Kwakiol of Vancouver Island.

The owl is a bird somewhat dreaded, and is said to haunt camps where some one is dead, or in which are the relatives of some one who has died elsewhere, saying Too! too! A-sum'tshak'-is, "he is a long time dead." This is evidently a fancy based on the resemblance of the owl's note to the words in question.

The grizzly bear is said to have in old days been a much more formidable creature than it is now, constantly attacking and killing Indians. This probably means merely that the Indians are now better armed, and possibly implies also that the bears have become aware of this circumstance.

NAMES OF STARS AND OF THE MONTHS.

The Pleiades are called by the Shoo-whā'-pa-mooh *hy-hā-oo*s, or "the bunch," and also *kul-kul-stā-tim*, or "people roasting." The last name is given from a story of their origin, which relates that a number of women who were baking roots in a hole in the ground, as is their fashion, became changed into this group of stars.

The morning star is named *chī-zohi-looh-tān'*, or "coming with the daylight," also *wi-pk-ā'*, or "one with hair standing out round his head."

The four stars which form the quadrilateral of the Great Bear are, singularly enough, known to the Shuswaps as the bear stars, *kum-a-koo-sas'-ka*. The three following large stars are three brothers in pursuit of the bear. The first hunter is brave and near the bear, the second leads a dog (the small companion star), the third is afraid and hangs far back.

The stars of Orion's belt are named *kut-a-kēkt'-la*, or "fishing."

The milky way is named *chūw-i-wi-ow'-is*, the road or path of the dead.

The aurora borealis is named *sīs-ā-am*, which appears to mean "cold wind," but this is uncertain.

The Stā'tlum-oooh (Lillooets) call the Pleiades *in-mōx'*, meaning the "bunch" or "cluster;" the Great Bear *mē-hāl'*, the name of the black bear.

The face of the moon is said to represent the figure of a man with a basket on his back, and the name of this man is *Whā'-la*.

A month or moon is named *mā-hin* by the Shoo-whā'-pa-mooh, and the names obtained for the months in order are as follows, beginning about March. The meanings assigned are not in all cases certainly correct, though the most explicit I was able to obtain from my informant:—

<i>Pis-kāpūs</i> , "spring."	<i>Pil-tloo-altstsin</i> , "month when the deer travel."
<i>Pis-whī-a-whoom</i> , "grass month."	<i>Pil-whall-oollin</i> , "month in which they return from hunting."
<i>Pil-la-kāl'-lai-a-hin</i> , "root-digging" month."	<i>Pil-kwootl-a-mīn</i> , "remaining at home month."
<i>Pil-lā-pānsk'</i> , "strawberry month."	<i>Pil-ta-tē'-a-kum</i> , "midwinter month."
<i>Kal'-kul-tum-ah</i> , "berry month."	<i>Pil-tshik'-in-tin</i> .
<i>Pil-tum-hlik'</i> , "salmon month."	
<i>Pil-ta-kīlahin'</i> , "month when the salmon get bad."	

LIST OF TWO HUNDRED AND TWENTY PLACE-NAMES IN THE SHUSWAP COUNTRY,
BRITISH COLUMBIA.

(1.) SHUSWAP NAMES OF PLACES ON THE KAMLOOPS SHEET OF THE GEOLOGICAL MAP OF BRITISH COLUMBIA

Indian Name.	Name adopted, or description of place on the map.	Meaning given for Indian name.
A-kās-ik	A-kās-ik Mountain	The mountain.
As-kōm'	As-kōm' Mountain	Perpetual root-place?
Bōtānie	Bōtānie Lake, etc.	Circling or detour.
Hei'-in-wolh	Deadman River	Big trout?
He-mām'-sīd	Big Fish Lake	Long lake.
Hi-ah'-kwa	Hi-ah'kwa Lake	Trout lake.
Hi-hium'	Hi-hium Lake	Diver lake.
Hloo-lēu	Lac le Bois	
Hoom-it-ā'lis	Stony Creek	
Hūm-ilt-kwē-ilt	Small lake below Big Bar Lake	Young fish lake.
Hup-hāp'	Hill on west side Copper Creek	Slaty.
Hut-tsāt-tsl	Old village site near Kelley Lake	Cold spring.
I-īā	Campbell Creek	
In-hā-hōt'	Eighteen-mile Creek	Dry.
In-ka-kēn'	Mountain 4 miles north of Za-kwas'-ki	
In-ki-kuh'	In-ki-kuh' Creek	Sometimes dry.
In-koi'-ko	In-koi-ko Creek	
In-pa-āt'-kwa-ten	Pavilion Lake	
In-skwa-tām	Red Creek	Red.
In-tl-pam	In-tl-pam Creek	Deep.
In-toi-a'	In Marble Mountains	Overhung Mountain.
In-whois'-ten	Bridge River	
Ka-ka'-kows	Pass Lake	
Kil-a-paus'	Upper part of Scottie Creek	
Kīf-sa-min'	Edward Creek	Drift pile.
Kū'-hāl	Loon Lake	
Klim'-ja-la-me	Medicine Creek	Medicine.
Klōw'-a	Klōw-a Mountain and Creek	Green.
Klūh-tōws	Bonaparte River	Gravelly river.
Kōk-jā-kā	Shumway Lake	
Kuk-waus'	Kuk-waus' or Bonaparte Lake	Spear-head lake?
Kwil-ā'-kwīla	Green Mountain	Green mountain.

(1.) SHUSWAP NAMES OF PLACES ON THE KAMLOOPS SHEET OF THE GEOLOGICAL MAP OF BRITISH COLUMBIA.—Continued.

Indian Name.	Name adopted or description of place on the map.	Meaning given for Indian Name.
Kwin-tsha'-ten	Small stream joining Nicola above Skuh'-un	
Kwio-hau'k	Cairn Mountain	Open or clear.
Kwōm'-a-kun	Skull Hill	Skull hill.
La'-loo-wisin	La'-loo-wisin Creek	
Ma-mit	Mamit Lake	White fish.
Me-toots'	At forks of Bonaparte	Projecting point.
Na-ai-ik	Guichon Creek, mouth	Bearberry (<i>Arctostaphylos</i>).
Na-kwas'-tam	Eleven-mile Creek	Deep.
Ne-kin-ish-tam'	Chasm Creek	
Ne-wil-whoos	Ridge Lake	Ridge lake.
Ni-a-an'-tun	Botanic valley as a whole	
Ni-kow-men	Nicoamen River	
Ni-hlip-tow'-us-tum	Small stream next above Kelley Creek	Going over stream.
Nim-nim-wh'	Mountain 4 miles north-east of Za-kwas'-ki	
O-o-pax'	Opax Hill	
Pe-tloosh-kwo-hap'	Pe-tloosh-kwo-hap' Mountain	
Pi-mai-nus	Pimainus Creek and Lakes	
Pip-tautl	Trout Lake	Trout.
Pis-i-tsoots'-i-a	Porcupine Ridge	Porcupine place.
Pis-ki-ki-al	Small lake near Ridge Lake	Chief-hare?
Ptl-mā'-mi-a	Fly Creek	Blue-bottle fly.
Ptl-nil-min	Poison Hill	Poison weed (<i>Veratrum</i>) place.
Ptl-tik-moos'	Young Lake	Sucker.
Puh-hā'-ha-nih	Ridge running west from Cairn Mountain	
Pukaist	Pukaist Creek and village	White.
Pu-kō'-kha-hoom	Big Bar Lake	Deep, with shallow margin.
Put-hil-i-hil	Three-lake valley	<i>Potentilla anserina</i> .
Shaw-ow-itlan	Mouth of Jamieson Creek	The portage.
She-kūk'-ilwh	Lower part of Sandy Creek	
Shit-shoos'-tl	Allen Creek	It dries up.
Shloot	Fraser River near Leon Creek	The eddy.
Shoopem-hāt'-kwa	South Thompson	Shuswaps' river.
Sil-whoil'-a-kun	Sil-whoil'-a-kun	Caribou place.
Sin-po-āt'-kwa	North Thompson	North river.
Si-o-kūm	Traps Lake	
Sitz-kwōk'-sum	1½ mile below Leon Creek	Looking up.
St-whe'	Si-whe' Creek	
Skem-a-kaim'	Lower end of Seton Lake	
Skī'-hist	Skī'-hist Mountain	
Ski-kloosha	Face Lake	Face.
Skoon-kō'	Skoon-kō' Creek	
Skoo-talis	Hills between Thompson, Bonaparte and Cāche Ck.	
Skoo-wat'-kum	Skull Creek	
Sko-whautl	Skoatl Point	Pointed or upstanding.
Skuh'-un	Skuh'-un Creek	Stony.
Skuk'-e-uke	Mountain 3 miles north-north-east of Za-kwas'-ki	Thunder hill.
Skup-kak-wa	Sandy Creek	Sandy./
Sku-akul-a-hāt'-kwa	River Lake	
Skutl-hēh'-tl	Gnawed Mountain	Eaten to the bone.
Skwil-ā'-tin	Kelley Creek, lower part	Big hill.
Skwil-kwa'-kwil	Skwil-kwa'-kwil Mountain	The highest.
Spa-āist	Spaist Mountain	Burnt.
Spāp-sil-kwa	Glen Hart	The lakes.
Spa-tain'	Spa-tain' Lake	Burnt lake?
Spēp'-sum	Spatsum	<i>Asclepias speciosa</i> .

(1.) SHUSWAP NAMES OF PLACES ON THE KAMLOOPS SHEET OF THE GEOLOGICAL MAP OF BRITISH COLUMBIA—Continued.

Indian name.	Name adopted, or description of place on the map.	Meaning given for Indian name.
Spi-al-hw.	Eagle Hill.	Eagle.
Spilim-ät/-le-la.	Near mouth of Cäche Creek.	Brook at the flat.
Spil-mä-moos	Maiden Creek.	Little flat.
Spil-pä/-um	Clinton Creek.	Prairie flat.
Spit'-poo-tlum	Marble Cañon.	Narrow valley which opens.
Spit-ti-kwous'	Pass from Hat Creek to Jack's Creek.	The defile.
Stä-ai/-in or Ste-in.	Stein Creek.	
Sä-hm/-what-kwa.	Fraser River near Lillooet.	Lillooet's river.
S'ti-pö/-mun.	Upper part of Hat Creek valley.	Opening out.
Swus-uk-ain'	Botanic Mountain.	
Tai-a-ka	Tai-a-ka Lake.	
Ta-äth.	Small stream 1 mile north of Fourteen-mile Creek.	
Ti-nä/-mia	Stump Lake.	
Tik-i-mär'	Tranquille River.	Point (river).
Tik-kwo-kwé/-ki-la	Tranquille River, near mouth.	Name of a root.
Til-kwa-si-shoo	One of the Red Lakes.	
Tid/-whiloom	Three-mile Creek.	
Tiirt-li-put-än'	Macaulay Creek.	Balsam-spruce ravine.
Toon-kwa	Toon-kwa.	Goose lake.
Tow-il-ta-kai	Eight-mile Creek.	Mountain brook.
Tshi-it/-lin-stum	Eating Lake.	Eating.
Tshil-tshil/-nuts.	Lakes in Highland valley.	Slightly saline.
Tshi-mimt-sim	Blue Ravine.	Washed out.
Tshi-poo-in.	Summit of pass near Chi'-poo-in Mountain.	A cäche in the ground.
Tshi-wö/-us.	Mountain 3 miles north of Za-kwas'-ki.	
Tsho-ha-mous	Cayoosh Creek.	
Tshoo-loos'	Name applied to Guichon Creek.	
Tshoo-whäls'	Choo-whäls' Mountain.	Many ravines.
Tshü-tshü.	Murray Creek.	
Tsi'-kwus-tum.	Cäche Creek, lower part.	Cracked rocks.
Tsil-tsält	Tsil-tsält Ridge.	
Tsin-tsoon/-ko	Tsin-tsoon/-ko Lake.	Island lake.
Tsoo-tsi-wowh.	Lytton Mountains.	Streams.
Tsoo-weh'	Texas Creek.	The stream.
Tsot-in-aut-kwa.	Tsotin Lake.	Rattlesnake lake.
Tsuk-ä-tä/-tum	Forks of Tranquille River.	Red place (earth?).
Tsuk-tsuk-kwäik'	Reservation on North Thompson.	Red place (trees).
Tsuk-ör	One of the Red Lakes.	Red lake.
Tuk-a-mukän'	At head of Criss Creek.	Bare ground.
Tuk-too/-la-hum.	Tuk-too/-la-hum Lake.	Saline.
Wä-lia	Napier Lake.	
Za-kwas'-ki.	Za-kwas'-ki Mountain.	Dead.
Ziä'-löt	Black Hill Creek.	Round prairie.

(2.) SHUSWAP NAMES OF "PLACES" BEYOND THE LIMITS OF THE KAMLOOPS SHEET.

Indian Name.	Name adopted, or description of place on the map.	Meaning given for Indian name.
Kup-pé-é-kin	South part of Lytton Mountains	Sandy on one side.
Kwa-ik	Stream from west 9 miles below Lytton	
Poo'-ytl	Mountain 6 miles south-west of Lytton	The little.
Ni'-kwin-i-o-ti-a-tin	Biche River, Okanagan Lake	Where they were caught.
Muh-ki'-num	Bouleau River, " "	Birch.
Na-as li-kwe'-tok	Cedar Creek, " "	
Tin-ti-hoh-tan'	Stream north of Cedar Creek, Okanagan Lake	Where they were killed.
Ni-hot'	Second stream north of Cedar Creek, " "	Deep.
Kwin-álhp	Mountain between Prospect Creek and Nicola River	Poison weed.
Sláh-ken'	Mountain 3 miles south of Za-kwas'-ki	
Spí'-oos	Spicoos River, tributary of Nicola	Twisted (in torsion).
Swas-a'kh'	Stoyoma Mountain, '87 map	
Tsil-lat'-kó	Coldwater River	Cold water.
Tsha-us'-tum	Otter River, tributary of Tulameen	Otter river.
Tsul'-a-men	Tulameen River	Red paint.
Sa-kult'-kum	Little Shuswap Lake	
Pis-im-ah'	Mountain east side Adams Lake, 18 miles up	Medicine?
Too-wés'-kun	Mtn. E. side N. Thompson, 11 m. above Reservation.	Highest mountain.
Puh-hai-as'-hyum	Highest mountain north of Great Shuswap Lake	Rusty rock.
Sku'-kak'-pa	High ridge west of Great Shuswap Lake	Sandy.
Kwi-koit'	Scotch Creek, Shuswap Lake	Something lying in the water.
Skwil-kwa-kwult	Tod Mountain, north-east from Kamloops	Bare or bald?
Hoom-a-tát'-kwa	Copper Island, Great Shuswap Lake	In the middle of lake.
Spal-lum-shin'	Spallumsheen River (mouth of)	Meadow flat.
Sini-mou'-sun	Cinemosun, Great Shuswap Lake	Going round a point or bend.
Si-a-mous'	Schickmouse Narrows, Great Shuswap Lake	In the middle.
Sté'-ukw	Meadow on Louis Creek, foot of Tod Mountain	
Hum-há'-mllh	Lake at head of Barrière River	
Sin'-max	Valley between Louis Creek and Adams Lake	Going round a point.
Sas'-kum	West branch of Barrière River	Open mouth.
Skwa-am	West side Adams Lake, 10 miles up	
Sam-a-to-sum	West side Adams Lake, 15 miles up	
Pit-loi-oo'-ya	West side Adams Lake, 26 miles up	Root place.
Mo'-meuh	Stream on east side Adams Lake, 32 miles up	
Too-mool-hax	East side Adams Lake, 11 miles up	
Tshin'-a-kin	Mountain east side Adams Lake, 14 miles up	The shoulder blade.
Skwó'-kil-ow'	East side Adams Lake, 5 miles up	Paint.
In-tsúk-tám'	Watson Creek, Fraser River	Red (ravine)?
Tál'-tsin-hin	Green Lake, Green Timber Plateau	
Skwi-té'-ha	Mountain 6 miles south of Kl-ow'-a Mountain	Louse.
Kwo-kin	Mountain south side Salmon River	
In-té'-a-kom	Lake on south branch Kwoiek Creek	
Le-mip'	Lake on second south branch Kwoiek Creek	
Ne-we-kout	Lake at head of Kwoiek Creek	Round.
Skwil-ke-loos	Lake on Kwoiek Creek 3 miles long	
Kum-out'	Mountain at head of Kwoiek Creek	
Shi-how-ya	Head North-east Arm, Great Shuswap Lake	Sudden melting of snow.
She-whun-i-mén	Head of Seymour Arm, " " "	They go away.
Kwieshp	Queest Creek, " " "	Buffalo.
Too-woot	Eagle Creek, " " "	
Skout-nun-hoo-looh	Head of Spallumsheen Arm, " "	
Shi-whots-i-mátl	Head of Salmon Arm, " "	Many <i>Shepherdia</i> berries.
Hoop-a-tát'-kwa	White Lake	
Shle-al-um	Head of Adams Lake	Many bark canoes.
In-kó-mát'-koo	Mountain 3 miles south-west of Za-kwas'-ki	
Pin-e-ras'-kut	Lake south-west of Chaperon Lake	

(2.) SHUSWAP NAMES OF PLACES BEYOND THE LIMITS OF THE KAMLOOPS SHEET.—*Continued.*

<i>Indian name.</i>	<i>Name adopted, or description of place on the map.</i>	<i>Meaning given for Indian name.</i>
Hi-hium'	Lake south-west of Chaperon Lake	Big trout lake.
Pil-max	Stream which flows into head of Chaperon Lake ..	
Pub-hai-is-hun'	Mountain west side Okanagan Lake	
Puk-hét'-kun	Mountain west side Okanagan Lake	Full of ravines.
Kee-lé-kwil-tin	Mountain west side Okanagan Lake	Big-horn mountain.
Spil-kuk-a-nilh'	Deep Creek west side Okanagan Lake	Eagle nest creek.
In-tshai'-pa-tin	Stream 4½ miles north of Deep Creek	

(3.) SHUSWAP NAMES OF INHABITED VILLAGES.

(a) *Principal Villages on the Kamloops sheet.*

<i>Indian Name.</i>	<i>Name adopted, or description of place on the map.</i>	<i>Meaning given for Indian name.</i>
Kam-a-loo'-la-pa	Kamloops	Point between the rivers.
Stlahl	Cornwalls	
Ne-whuh-wait'-tin-e-kin ..	4 miles above Cache Creek	
Pukaist'	1½ mile above Pukaist Creek	White.
N'-kam-sheen	Spence's Bridge	
Tl-kam-sheen	Lytton	
Ni-kai'-a	Opposite Lytton	
Stá-ai'-in	Stein Creek	
Nee-i-kip	Opposite Foster Bar	
Kan-lax'	Bridge River	The point.
Huh-ilp'	Fountain	On the edge.
Skwai'-luh	Pavilion Creek	Hoar-frost.
Kwé-kwé-a-kwét'	11 miles above Kelley Creek	Blue.
Pilté'-nk	Clinton	White earth.
E-kuh-kah'-sha-tin	Pass valley near Deadman River	Drying place.
Ski-shis-tin	Deadman River	
Sh-ha-ha-nih	Skuh'-un Creek	
N'-kah-li-mil-uh	Mouth of Upper Nicola River	
Spa'-ha-min	Douglas Lake	Scraped.
Tsuk-tsuk-kwalk'	North Thompson	Red place.

(b) *A Few of the Principal Villages beyond the Limits of the Kamloops Sheet.*

Kwois-kun-a'	Near mouth of Spioos River	
Kwi-kool'	Outlet of Adams Lake	
Kwout	Head of Little Shuswap Lake	
Sla-halt-kam	Foot of Little Shuswap Lake	Upper country.
Tshoo-loos' and Na-ai-ik ..	Mouth of Guichon Creek	
Whatl-min-ék'	6½ miles north of Deep Creek, Okanagan Lake	
Hal-aut	3 miles below Shuswap Lake	

