

(g) Kalispelm. *Kā'nōqtlā'tlām* (compress the side of the head). Some years ago the Kootenays and Kalispelms were very unfriendly towards each other.

(h) Colville Indians. *Kqōptlē'nik* (those who dwell at *Kqōptlē'ki*). Some intermarriages with these have taken place.

(i) Yakima. *Yāā'kimā*. A Kootenay explained this as meaning 'foot bent towards the instep,' but this seems a case of folk-etymology. Some intermarriage with Kootenays.

(j) Sarcees. *Tsū'qōs* or *Tcō'kō*, also *Saksi'kwan*. In the palmy days of the Hudson's Bay Company not a few Sarcees came into contact with the Kootenays.

(k) Nez Percé. *Sā'ptēt*. Said to be so named from the 'grass-baskets' which they make. Perhaps related to the word from which comes the name 'Sahaptin.'

The Kootenay name for 'white man' is *sūyā'pī*, in all probability a borrowed word (in 'Parker's Journal,' 1840, p. 381, the Nez Percé word for 'American' is given as *suēapo*). Another and an old word for white man is *nūtlū'genē*, i.e., 'stranger.' The Indians employ also (but rarely) the term *kāmnū'qtlō āqkts'mā'kinik* ('white man'). For 'negro' the word is *kām'ōk'ō'kōtl* (lit. 'black').

A Chinaman is called *Gōō'kklām*. The Kootenays are much given to lording it over the Chinese, and not a few practically live on what they make out of them.

SENSES AND MENTAL CHARACTER.

As compared with white men, the Indians, with rare exceptions, must be considered inferior physically. The European, when inured to the climate, is capable of as great physical exertion and able to endure as many and as lasting hardships as the Indian. In running, jumping, wrestling, and other tests of strength, a good white man is more than the equal of a good Indian. There are, of course, exceptions, but the European, given equal chances at the start, can, as a rule, equal, if not always outdistance, his aboriginal rival.

Many of the Indians have large bands of horses, and some of them are farmers. The chief of the Fort Steele Indians is comparatively well off and has a good ranch. Some of the Lower Kootenays do a little farming also, but are much more migratory and restless.

As a rule, the moral character and behaviour of the Kootenays are very good, and the writer, from his residence amongst them of nearly three months, can confirm the good words that were spoken of them years ago by Father De Smet. They are moral, honest, kind, and hospitable, and it is only when imposed upon by bad Indians of other tribes, or by bad whites, that any of the worse traits of Indian character appear. But it is exceedingly difficult to judge of the nature of the Indian, and to determine wherein he differs from the white man. The mental character of the Kootenays is rather high, and the efforts that have been made to educate them are not without fruit. Too much credit cannot be given to the Government of the Province of British Columbia for the firm manner in which, aided by public opinion, they have enforced the law prohibiting the giving or selling of intoxicating liquors to the Indians. This is the first and most necessary basis for any development or betterment of the aborigines. Next comes the freedom from contact with lewd and dishonest white