

under which the Nicola and Spences Bridge bands lived, moved to the country of the latter, whose fertile soil afforded a much better opportunity for farming pursuits than their own rugged district. Even the Lytton band have followed their example to some extent. Several people from Lytton have settled among the Nicola band, and a large percentage of the people of Neqa'umin, who belong to the same tribal division, have settled around Ca'xanix and other parts of Lower Nicola River.

This latter instance is a good illustration of the change which has taken place in the mode of living of the Thompson Indians. Neqa'umin was once a very populous place, and people from other parts were drawn there by its splendid facilities for fishing; but since the advent of the whites, and the abandonment by the Indian of hunting and fishing for the less precarious pursuit of agriculture, Neqa'umin has become in a measure deserted, as there is hardly any arable land in its vicinity.

The most notable migration in recent years, however, is that of a large band of Lower Thompson Indians, who crossed the intervening mountains, and settled in Nicola Valley, near the mouth of Coldwater River, and in other places, where they now have reserves.

Those bands who live in territory adjoining that of other tribes have occasionally intermarried with their neighbors, but not to any great extent. The Lytton band, who are surrounded on all sides by other bands of the tribe, have probably less foreign blood in their veins than any of the others; the Lower Thompson Indians, especially around Spuzzum, have a slight admixture of Cowichan blood; the Upper Fraser band have a considerable amount of Lillooet and a little Shuswap blood; the Spences Bridge band, some Shuswap and a little Okanagan blood; while the Nicola band, besides having some admixture of Okanagan, have also some Athapaskan blood in their veins.

Since the arrival of the whites many women have married white settlers resident in their country. This has resulted in the development of a half-breed population. The female portion of these half-breeds marry either white or half-breed men; while the male portion, although in many cases they marry Indian women, generally live apart, only a few of them settling with their Indian relatives, or living regularly in the Indian villages. Besides these, there are half-breeds of illegitimate birth, — children of women who have lived with white men for a time. The offspring in such cases, having been brought up among the Indians, generally remain with them, living as Indians, and when of age marry among them. All European nations have contributed almost equally to this mixed race. On the other hand, there is hardly any mixture with Chinese and negroes (except among the Upper Fraser band), largely owing to the fact that the majority of the Indians look with contempt upon these races.

Although for the last thirty-five or forty years there has been uninterrupted contact with the whites, yet the percentage of children of mixed descent is comparatively small. For example, in two small bands who inhabit Spences