

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

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

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

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