

life and condition of these village communities is that of a rude and simple, but virtuous people, living at peace among themselves under the mild patriarchal sway of their local chiefs, who were assisted in their government by the elders of the tribe. We find them skilful and resourceful in the adaptation of means to ends, exhibiting at times remarkable ingenuity—as witness their skill in basketry; hardy and successful hunters, preferring peace to war, but ready and prepared to defend their homes and property when called upon to do so. The picture makes their lives stand out in strong contrast to those of their congeners on the coast, whose totemic and clan system, secret societies, ceremonial dances, and other peculiar institutions find no counterpart here at all. If we admit the principle that the simpler the life and institutions of a people are, the nearer they are to their primitive original condition, we learn from a consideration of these stories that the manners and customs and life of the coast Salish have been much modified since the separation of the stock into its present divisions. This, it may be pointed out, incidentally confirms what Dr. Boas and other investigators have called attention to in their writings.

It may be of interest to add here that a body of mythological matter, collected by Mr. James Tait, of Spence's Bridge, B.C., from the upper N'tlaka'pamuq, has recently been published by the American Folk-lore Society. I have not yet seen this, but I have no doubt a comparison of the two will bring out many points of interest.

#### *Marriage Customs of the Yale Tribe.*

The following account of the marriage customs of the Yale tribe of the Salish stock of B.C. was given to the writer by chief Mischelle, of Lytton, whose father was a Yale Indian. These customs have been much modified of late years. Some of the Indians are now married, after the manner of the whites, by the priest or minister, some few retain the old customs, and others unite the church service with the customs of their forefathers, and thus go through what is practically a double marriage.

Formerly, when a young man wished to marry a girl he went to the house of her father at daybreak and squatted down just inside the door with his blanket so wrapped about him that only his face was visible. When the father rose he perceived the young man there, but passed by him without taking any notice of his presence. All the other members of the household did the same. They prepared the morning meal, sat down to it, and still continued to ignore the young man's presence, who, as soon as the meal was finished, quietly left the house without speaking. The members of the girl's family make no comment upon the occurrence. The following morning the young man enters the house and squats down again by the door. After breakfast he departs still without speaking. After his departure on this second occasion the father of the girl calls the family and relatives together and discusses with them the eligibility of the suitor. If acceptable to the family, when he presents himself next morning he is invited to breakfast, and knows thereby that his suit is accepted. After the meal is over, without in any way referring to the object of his visits, he leaves the house, and in the course of a day or two sends a message to the girl's father saying that he intends paying him a formal visit. The girl's people make preparation to receive him and the friends who accompany him. Accordingly at the time appointed, in company with his friends, who all, as well as himself, bring gifts and food to the girl's father, he makes his formal call, and presents the gifts of himself and friends.