

taken too much care of; but as soon as they can walk, and from that time up to the age of ten, they are often allowed to run around exposed to the weather, with little or no clothing other than a cotton shirt. It is during this period of life that most of their children die.

The belief that they are doomed to extinction seems to have a depressing effect on some of the Indians. At almost any gathering where chiefs or leading men speak, this sad, haunting belief is sure to be referred to.

MIGRATIONS AND INTERCOURSE. — There is no historical tradition, so far as I am aware, of any former migration of the people, with perhaps one exception. This, even if true, is very uncertain. The tradition is to the effect that a band of Indians from the neighborhood of Lytton, owing to a dispute, broke away from the main body, crossed the mountains to the south or southeast, and eventually settled somewhere near Columbia River. Some relate the story in exactly the reverse way, claiming that it was a party from Columbia River who migrated, and settled at or near Lytton. The bare fact is stated without any details. As only a few of the old Indians are familiar with this tradition, the events narrated therein must have happened a long time ago, if they ever did happen.

About fifty years ago many of the Nicola band moved into the Stówi'x country, around Nicola Lake, and some of them intermarried with the Indians there. Some members of the Spences Bridge band, who were related by marriage to the Nicola band, also moved up there. About the same time the Okanagan, whose hunting-ground had been in the Douglas Lake country, commenced to make permanent settlements in that neighborhood.

There seems to have been very little direct intercourse between the upper and lower divisions of the tribe. The Lytton band, who occupy a central portion, intermarried and had frequent intercourse with the Lower Thompson Indians and with the other bands of the upper tribe; but the latter seldom or never intermarried with the Lower Thompson Indians, and had little or no intercourse with them. Very few people from Spences Bridge ever went beyond Lytton. This may be partly owing to the difficulty of access to the lower country; but another reason was the feeling between the divisions of the tribe, the Upper Thompson Indians considering the lower division as a rather inferior race. Formerly the villages of the Lower Thompson Indians had little intercourse with one another, owing to the difficulty of travel in the Fraser Cañon. Communication between Spuzzum and the villages of the Coast Salish was fairly easy, and consequently intercourse and intermarriages were not infrequent. Since the arrival of the whites, the construction of the Caribou wagon-road and the Canadian Pacific Railway through the Fraser Cañon, and the awakening of a desire among the tribe in general to better their condition, there has been much intercourse among all portions of the tribe, with the result that many persons belonging to the lower division have married others of the upper division, and settled in the country of the latter.

The Lower Thompson Indians, seeing the more favorable circumstances