

dently have had an ancient connection, if not a common origin. It may be noticed that, though living only a few miles apart, the tribes practise different arts, and have, apparently, distinct tribal characteristics. One tribe is skilful in shaping canoes; another in painting boards for ornamental work, or making ornaments for the person, or instruments for hunting and fishing. Individuals, as a rule, keep to the arts for which their tribe has some repute, and do not care to acquire those arts in which other tribes excel. There seems to be among all the tribes in the island a sort of recognized tribal monopoly in certain articles produced, or that have been long manufactured in their own district. For instance, a tribe that does not grow potatoes, or make a particular kind of mat, will go a long way, year after year, to barter for those articles, which, if they liked, they themselves could easily produce or manufacture. The different Aht tribes vary in physiognomy somewhat—faces of the Chinese and the Spanish types may be seen; they vary also in intelligence, in love of war, in fondness for many wives, in decorum of speech and manner, in several social usages, in taste for music and oratory, in habits of slave-dealing and gambling, and in their thievish propensities. No superior position in the political scale of the tribes is assigned by their traditions to any one tribe; but the Toquahts in Nitinaht, or Barclay Sound, are generally considered by their neighbours to have been the tribe from which the others sprung. Quawteaht, a great personage in the mythology of these barbarians, who, while on earth, lived at the Toquaht river, is said to have given the first part of the names to the tribes; for instance,