

rivers, and land were seen once more. The man now took his daughter to wife, and from those two the land was in course of time once more repopled. Times of plenty came back, and the people learned to forget the terrible punishment the Great Spirit had sent upon their forefathers.

But once again a dreadful misfortune befell them. This time it happened in this wise. One salmon season the fish were found to be covered with running sores and blotches, which rendered them unfit for food. But as the people depended very largely upon these salmon for their winter's food supply, they were obliged to catch and cure them as best they could, and store them away for food. They put off eating them till no other food was available, and then began a terrible time of sickness and distress. A dreadful skin disease, loathsome to look upon, broke out upon all alike. None were spared. Men, women and children sickened, took the disease and died in agony by hundreds, so that when the spring arrived and fresh food was procurable, there was scarcely a person left of all their numbers to get it. Camp after camp, village after village, was left desolate. The remains of which, said the old man, in answer to my queries on this head, are found to-day in the old camp sites or midden-heaps over which the forest has been growing for so many generations. Little by little the remnant left by the disease grew into a nation once more, and when the first white men sailed up the Squamish in their big boats, the tribe was strong and numerous again. Following Vancouver's advent four generations have come and gone, the second of which was his own. What follows from this point is not of any particular interest, but before concluding my paper I desire to say that the name of this first Squamish man, as handed down by tradition,—*Kā-lā'nā*—suggests some thoughts for the ethnologist's consideration. The Haida term for God closely resembles it, viz., *Sha-lana*, the initial-consonants being interchangeable throughout the tongues of this area. But if we go outside the district and language of British Columbia, and examine the genealogies of the Hawaiians, we there find this name "Ka-lana," or "Kalanī," occurring again and again. For example, we have a fragment of a chant entitled "Kaulu-a-Kalana," which in English runs thus :

I am Kaulu,<sup>1</sup>  
The child of Kalana,  
Etc., etc., etc.

And Fornander, in his first volume of "The Polynesian Race" (pp. 199-200), writes thus: "It is almost certain that a number of names on the "Ulu" line were those of chiefs in some of the southern groups who never set foot on Hawaiian soil, but whose legends were imported by southern emigrants. . . . The Maui legends, the Maui family of four brothers, and their parent, a-Kalana, Karana or Taranga, are

<sup>1</sup> This Kaula-Kalana was a celebrated navigator.