

father, on his death, was divided among his sons, the daughters also sometimes getting a share. Property was also often divided among all the relatives of age, male and female, cousins included; the nearest kin receiving the largest shares, and males taking precedence of females. In some cases it was taken by the nearest male relatives of the deceased, to the exclusion of all others. The sons inheriting the property of their father had to provide for their mother, and a greater share of the property of a father who left an orphan child was given to the relative who was to take charge of the child. A woman's effects were looked upon as distinct from her husband's. If a couple separated, the wife took all her property with her, even the roots and berries she had gathered. A man and his wife often made gifts of their individual property to each other, and the father or the mother often made presents of their property to their several children. None of these presents were returnable in the event of death or separation, but remained the inviolable property of the person to whom they had been given.

Land was looked upon as neither individual nor family property, since every one had a right to all parts of the common country for any purpose. There were no particular hunting-grounds peculiar to, or the sole property of, certain families or bands. Of course each band had their usual hunting-places, naturally those parts of the country nearest to their respective homes; but Indians from other villages, or other divisions of the tribe, frequently hunted in each other's hunting-grounds without being considered intruders; and sometimes hunting-parties representing two or three tribal divisions would hunt over the summer hunting-grounds of another division without rousing any feelings of resentment. The following is an instance: Formerly, about the end of each April, a large number of members of the Lytton band, sometimes upward of two hundred, crossed the mountains by way of Thompson Siding, and went down into the Upper Nicola Valley, where they hunted elk, and fished trout, often going as far as Douglas and Fish Lakes, returning home when the service-berries were ripening around Lytton, and when it was time to repair to the root-digging grounds at Botani. Other smaller bands used to go up about April, and lived with the Spences Bridge band, fishing with them at their spring-fishing place near Spences Bridge, or going with them to their lakes, where they fished trout. These parties also returned to Lytton about the same time as the Nicola party.

The hunting-territory seems to have been considered the common property of the whole tribe. Among the Spences Bridge and Nicola bands any member of the Shuswap or Okanagon tribes who was related to them by blood was allowed full access to their hunting-grounds, the same as one of themselves; but members of one division of the tribe were not allowed to build deer-fences in the territory of another division. If, however, a person who was not related to a Thompson Indian were caught hunting, trapping, or gathering bark or roots, within the recognized limits of the tribal territory, he was liable to forfeit his life. The only exceptions to the above rule were salmon-fishing stations, and places in the mountains where fences were erected for catching deer. These places, but only