

wore robes woven of rabbit-skins cut into strips. The Uts'mqt used blankets woven of mountain-goat wool. These were undoubtedly acquired from the coast Indians. The men used to wear a strap of skin tied on their heads to hold their hair back; but caps made of buckskin were also used.

The social organization of the Nlak'a'pamux is very loose. There are no definite village communities, but families settled at one or the other winter camp. Some of these consisted only of one house, which was occupied by several families; but the locations of the families were not permanent. It seems that there were no recognized chiefs, except in so far as wealth entailed greater influence among the tribe. There is no trace of clans and of totems, nor did any families claim the privilege of hunting and fishing in particular districts of their country. The only recognized divisions of the tribe are those enumerated above. There were no restrictions in regard to marriage inside and outside of tribal divisions; only marriages between near relatives were forbidden. On the whole, the woman followed her husband to his village, and she only returned to her parents to pay them a visit. Marriages were arranged on the principle of purchase, the man giving a certain amount of property to the bride's parents, which, however, was returned in full, or nearly in full, on later occasions.

During the early part of the century, before there was any contact with whites, the potlatch system, which plays so important a part in the social economy of the coast tribes, held sway among the Nlak'a'pamux as well. It did, however, never attain an importance as great as it had on the coast. It is interesting to note that in the myths recorded in the following volume, hardly any mention of it occurs, while it is of the greatest importance in the mythology of the coast tribes. I infer that the system has been recently introduced among the Nlak'a'pamux, and did not obtain in early times.

It seems that the religious rituals of the Nlak'a'pamux never attained any great development, and in this respect they differ fundamentally from the coast tribes, whose rituals are exceedingly elaborate. There are no secret societies, no extended ceremonials, in which dramatized myths play an important part. The tribe assembled at regular intervals to celebrate a ceremonial dance, in which it seems sacrifices were made to the sun. It may be that these ceremonials were more important and more elaborate than our present information would seem to indicate. If such was the case, these ceremonies must have resembled those of the Kootenay. The fundamental concepts of both seem to have been the same. They consisted in the worship of the sun, and appear to have been connected with the idea that the dead would return from the land of the shades.