

dians. The salmon season had been earlier than usual and the Sushwaps had left for their fishing grounds on the Fraser at the foot of Pavilion Mountain. Finding no Indians the Chilcotins, who were strangers to the locality, imagined that they had not gone far enough. They consequently extended their excursion down the Thompson and encamped opposite the mouth of the Nicola, near the present site of Spence's Bridge on the Thompson River. In the meantime the Sushwaps hearing of the raid sent scouts on their trail, followed by the main body of their armed men, down the Thompson to the encampment of the raiders. The N-hla Kapm-uhs, of Lyton, who are friends of the Sushwaps, came up the Thompson to their assistance at the same time. The Chilcotins were then between two armed forces of enemies with inaccessible mountains behind them and the swift Thompson in front. Their enemies delayed the final attack until night; but as soon as it was dark the Chilcotins tied their bowstrings to the top knots of their hair and swam the river, landing on the other side thereof before their enemies were aware of their movements. They now strung their bows and prepared for battle, but their opponents would not attack them at such disadvantage. Under cover of the night they moved up the river and then crossed over. This delay gave the Chilcotins the opportunity of moving away from them, and they retreated southward, keeping up a running fight for several days, until they reached the Allison fork of the Similkameen, where, in a defile, they ambushed their pursuers and defeated them with great slaughter. There were no inhabitants in the Upper Similkameen Valley at that time and they held their own there through the winter. In the spring they made common cause with the Okanagans (Ukanakane) against the two tribes above mentioned. After a successful raid, the Sushwaps were driven from the Okanagan (Ukanakane) valley, which they had occupied as far south as the Mission. Then at Mission on the Okanagan Lake the Chilcotins and Ukanakanes made a treaty, offensive and defensive. They exchanged wives, and in

three generations the Chilcotin dialect was lost to the now named Simil-a-kamuh, who speak the U-ka-na-kane dialect, there being only two or three of the old men of the second generation from the raiders who know a few words of the Chilcotin dialect.

The Haidah band is unique amongst the B.C. Indians as regards their language, as there does not appear to be any affinity between it and the dialects of the other tribes. Some of their words are said to be of the same sound and signification with words in some Japanese dialects, and there may be foundation for the contention. Since this Coast has been frequented by white traders, three junks, manned by Japanese crews, have been wrecked between Victoria and the mouth of Columbia River. The last wreck of this kind occurred in 1858, when the "Caribbean," an English vessel from San Francisco, consigned to the Hudson's Bay Company at Victoria, and laden with provisions, picked up the Japanese crew of a water-logged junk off the coast near Gray's Harbour. The crew, seven in number, were at Esquimalt Harbour, made to stand in line with the Haidah crew of a canoe on the quarter-deck of the "Caribbean," and as they were all costumed alike, there did not appear to be any physical difference between the members of the two races under examination.

The Haidahs may be the descendants of Japanese shipwrecked sailors and women of the so-called Tlinkeet race inhabiting Alaska. The Haidahs are found on the Queen Charlotte group of Islands in B.C. and at Prince of Wales Island in Alaska. The Haidah and their neighbours, the Tsimpsians, who are of Tinneh origin, made neat and highly characteristic carvings in wood, ivory and stone. Silver and gold bracelets and bangles were also engraved by them for their own uses and for sale to curiosity hunters. Their totem (Indian Tua-tame) poles are curious as representing their family pedigree for several generations, the connecting links of history being given orally by the historian of the sept concerned, who is usually an elderly uncle