

names of plants: "Yellow-lily," "Nuts," "Mushroom," "Soapberry," "Bramble-berry," "Choke-cherry." It is said that some of these are also nicknames. For instance, the name Oō'za originated about three or four generations ago among the Spences Bridge band. A chief who had lost one eye was eating roots of the lavender lily (makeō'za), which are round and about the size of a human eye. He said: "I ought to take the name of the root. I have one eye, like a lavender-lily root." So he took the name of Oō'za, a shortened form of makeō'za. Women also have names taken from animals and plants, or from certain attributes of men, animals, or inanimate objects, as "Female-mountain-sheep," "Owl," "Dark-clothing," "Falling-at-intervals," "Shallow," "Dumb."

Most of the names are pronounced differently from the ordinary word that has the same meaning as the name. They are either contracted or amplified. As the Indian names are hard for the white people to pronounce, and Indians will not or can not translate them, those working for white people, or who are well known to them, either adopt white men's names, or are given names by which they are known to whites. These names are often given in joke, the Indians not understanding their meaning; but oftener they are familiar English or French names, such as "Jimmy," "Billy," "George," "Louis," etc. Those Indians who belong to the Roman Catholic or English churches have also baptismal names. The former obtain French names, and the latter English. A few Indians are known to the whites under corrupted forms of their Indian names, while others are named after the places they live in.

Dogs were generally named from some peculiarity in their markings or color; but some were called after animals and birds noted for swiftness, ferocity, or hunting capabilities, or which they were thought to resemble. Here are a few examples: "Wolf-face," "Chicken-hawk," "Hawk-eye," "Little-grisly." Horses were named in the same way as dogs, but more often they were given names like people. In the names for both horses and dogs, -ē'lst is used for males, and -ī'nēk for females. The following are examples of names for horses: "To-tell-a-lie," "White-feet," "Bark-of-tree," "Bay-color," "Bridle," "Far-foot." At the present day some Indian horses and dogs have been given English names similar to those obtaining among the whites, as "Tiger," "Bull," etc., for dogs, and "Charley," "Nelly," "Pete," etc., for horses.

In domestic affairs each male member of age had a right to express his opinion or give his advice, although in most cases the father's or eldest son's advice was taken. The father and eldest son seem to have been looked upon as the highest authorities, although custom required that they should not do anything of importance to the family without first consulting its other male members.

From the detailed descriptions of marriage customs, which will be found in the next chapter, it will be seen that on the whole the wife followed the husband to live with his family, although a curious compromise has developed which compels the young couple to return temporarily to the woman's relatives. Levirate prevailed. It will also be described in the next chapter. The property of a