

the summers of 1846 and 1847, I was received among these people with the kindest demonstrations, certainly at the time sincere, and whereof the notion is still possibly undisturbed. Man, woman and child at every village, brought a trifling present of welcome, whether of fish, wild fruits, or other local production. It was of course impossible to convey away the enormous piles thus accumulated; so after a present of trifles in return, the offering remained for a general scramble on our departure. Every thing was *couleur de rose* on these occasions; but then one felt constantly as if seated on a powder magazine which a spark might at any moment ignite.

Leaving Kequcloose, the lowest village on Frazer's River of the Shewhaphmuch connexion, a few miles of "debatable land" occur until we reach the first village on the Sachinco, or Teets, a palisaded fort immediately below the Falls. During the Salmon season, trusting in the strength of numbers, the inhabitants of the upper villages of the Teets, congregate and occupy the whole extent of the adjacent falls and rapids, in length about three miles; retreating to their palisaded dwellings below as soon as the fishing is over. Cowardly and treacherous to a degree, these Indians possess all the vices of the coast tribes, while exhibiting none of the redeeming qualities of the interior nations. Slavery, which is not practiced among the Carriers and Shewhaphmuch, here commences. Though as men, inferior even to the Nicutemuch, savage as I have stated them to be, these lower Indians are ingenious and more industrious: hence comparatively rich. Their canoes are formed, like those of the Chinooks and others, of the *Thuja* cedar; and as all their travelling is done by water, every one has a canoe for daily use and convenience. From point to point as we descend the river, the palisaded villages which I have mentioned appear. Around gambol whole hosts of white quadrupeds, some shorn like sheep, others sweltering under a crop of flowing fleece. A stranger sentimentally disposed, might possibly on getting a distant view, imagine a scene of Arcadian fe-

licity, people it to his heart's content, and sing as did one of yore,

"Heureux qui se nourrit du lait de ses brebis
Et qui de leur toison, voit fler ses habits."

But alas! worthy stranger, these are only dogs: their owners (alas again!) the veriest knaves and pilferers under the sun. The dogs in question are of a breed peculiar to the lower parts of Frazer's River, and the southern portion of Vancouver's Island and the Gulf of Georgia. White, with a long woolly hair and bushy tail, they differ materially in aspect from the common Indian cur; possessing, however, the same vulpine cast of countenance. Shorn regularly as the crop of hair matures, these creatures are of real value to their owners, yielding them the material whence blankets, coarse it is true, but of excellent fabric, are manufactured. My habits of life since early manhood, have possibly tended in some degree to blunt the power of appreciation in these matters, but I confess I could not witness without satisfaction, the primitive approach to textile manufactures which here first recurred to my view after the lapse of many years. An additional interest was afterwards created in my mind, when, on examination, I found the implement used for weaving, differed in no apparent respect from the rude loom of the days of the Pharaohs; as figured by modern archaists.

The aptness in the useful arts which I have noticed as existing among the inhabitants of the lower Frazer, is not confined to them, it extends along the north west coast, where, among different tribes, it manifests itself in various shapes. To the ingenuity of the Queen Charlotte's Islands I have already alluded; but it is not my intention to dwell longer on this point.

Passing over the intervening septs, with whom I am very partially acquainted, I shall proceed to the Hailtsa, of Milbank and Fitzhugh Sounds. The custom of flattening the skull exists, as I have already mentioned, among these people: unlike the Chinooks however, they do not practice it on both sexes, but on the females only. The national dress of the Southern females, the

X This position is now occupied by the village of Yale

MS. This is a true picture of the localities between Yale and Fort Sawley, when I descended the river in 1846 and 1847