

pose was drawn from the salmon much as one draws off a tight-fitting glove that will not come off without being turned inside out. It was then carefully cleaned by rubbing with dry punk-wood, after which it was rubbed with deer or mountain-sheep suet. The skin was then ready, and was turned right side out; the oil was poured in and the mouth securely fastened. In the meantime the flesh of the salmon had not been neglected. After the oil had been skimmed off, the water was strained away and the remains worked up and kneaded into balls and put in the sun to dry. While drying it was occasionally smelt to see that it was sweet and devoid of flavour. After a time it was squeezed and washed and kneaded again and put to dry once more. When quite dry and free from all smell it was broken up and rubbed fine between the hands till it took on the appearance of flour. Some of this was then placed in the bottom of a birch-bark basket, and on this were laid the bottles of oil; and when the basket was full more of the salmon flour was spread over the top and down the sides until the bottles were encased and buried in it. The whole was then stowed away for winter consumption. In addition to this way of preserving the oil, they had another way of treating it. A kind of butter was manufactured from it by mixing it with equal quantities of the best kidney suet, taken from the deer or, preferably, from the mountain sheep. The oil and suet were boiled up together, thoroughly mixed, and then set to cool. When cool the compound had the consistency of butter, and was esteemed a great delicacy among the natives. It was eaten, among other things, with the compressed cakes which they made from the service (*amalanhier*) and other berries, of which great quantities grow in their region. Only the wealthier class could afford food of this kind. Besides venison and fish, wild fruit of all such kinds as grew in their neighbourhood and was edible, and roots and many kinds of herbs, were eaten. As Dr. G. M. Dawson has given a list of these, with their botanical names, and has also described with some detail their method of preparing them in his 'Notes on the Shuswap People of British Columbia,' it will be unnecessary for me to enumerate them here.

#### *Utensils.*

- For boiling their food the N'tlaka'pamuq always used basket kettles made like their other basketry from the split roots of the cedar.<sup>1</sup> These roots are sometimes dyed red and black, and very beautiful patterns are made from the three different colours. According to my informant, the red dye was obtained from the bark of the alder-tree, and the dark stain was obtained by soaking the roots in black slime or mud.<sup>2</sup> So skilfully

<sup>1</sup> Dr. G. M. Dawson, in his 'Notes on the Shuswap People of British Columbia,' tells us that these baskets were made from roots of the spruce, and Dr. Boas, in his Report on the Shuswaps, informs us that the basketry of the Shuswaps and N'tlaka'pamuq was made from the roots of the white pine. I cannot say what material the Shuswaps constructed their baskets from, but if my informant is correct, the N'tlaka'pamuq always used the root of the cedar; and I know no better authority among the Thompson Indians than Chief Mischelle, of Lytton, from whom to obtain information of this kind. [As the N'tlaka'pamuq were pre-eminent in basket-making, it is possible that the information gained by Mr. Hill-Tout may be accepted as correct, although the cedar (*Thuja*) is not abundant in the Thompson River country.—G. M. D.]

<sup>2</sup> According to Dr. Boas the black dye was obtained from the fern root. It is possible it was got in both ways.