

describe, any person holding more than the ordinary quantity of property was liable to be forced to divide with his neighbours, or he might be killed and his property would then be appropriated by his slayers. But under a long-established habit the wealthy Indian periodically divided his surplus wealth. He would collect large quantities of food, invite his friends and acquaintances from other bands, give a great feast and thereat distribute his goods and chattels to his assembled guests. At these assemblies

Comiakans, from Cowichan, and Sushwaps, from Kamloops. During the feast a disturbance took place with two bands who had a long-standing feud between them, which now culminated and ended in a fight. In the melee the Cowichans and Sushwaps decamped; but an excited young Sushwap got into a Comiakan canoe and was some distance off shore, sweeping down the swift Fraser before the mistake was discovered. The Comiakans, expecting the chief, suggested throwing the stranger



A Group of Vancouver Island Indians, in the sixties.

there was much ceremony, feasting and speech-making; much importance being attached to such functions, and the Indians looked forward to attending them with great eagerness, sometimes traveling several hundred miles to reach the objective point. About the beginning of this century the chief at Lytton gave a feast of this kind, to which Indians from all parts of the Province, speaking dialects of the so-called Salish language, were invited. Among them were

overboard, but the chief proposed making a slave of him. His daughter objected, however, and her father sarcastically remarked that perhaps she would like the Sushwap stranger to be her husband. She acquiesced to the proposal and the matter was thus arranged to the satisfaction of all concerned. The eldest son of the happy couple was chief of the Comiakan band until he died a few years ago. The property divided at these meetings had to be variously ac-