

expected to furnish food for the people assembled. If a war-council decided for war, a war-chief was elected, who sent an active young man through the country to invite the warriors to join the party. They generally accompanied the herald upon his return to the meeting-place or to the home of the war-chief who had sent him. It was considered a mark of distinction for a young man to be chosen for this purpose. He dressed in his war dress and paint, and generally went first to the house of the recognized chief of the district. Women had no voice in these councils, nor in any other matters of importance.

Captives made in war became slaves. When a captive woman bore children to her master, she was considered one of the tribe, and neither she nor her children were ever afterward called slaves, at least openly. Some captive children were treated well, and were even adopted into the family of their master, but other slaves were often treated cruelly.

It appears from these remarks that the whole organization of the tribe was exceedingly loose. Neither the band nor the village community formed a permanent social unit; but it was the duty of members of the tribe to avenge the death of those of its members whose blood relations were unable to do so. There were no totems, except at Spuzzum, where two families who were descendants of members of the Coast tribes claimed the totems of their ancestors. They used certain masks and carvings on grave-boxes, and owned traditions and songs relating to the acquisition of the totem by the ancestor of the clan. The names of these two clans were Tsatsa'kwe, which originated at Yale, and Wau'as, which originated at Hope. The right to the privileges of the clan descended in both male and female line, but the person marrying a member of these clans did not acquire their privileges.

Blood relationship was considered a tie which extended over generations, both in the male and female line. The relatives of a person killed by a member of some other tribe had to avenge his death by a war-expedition against the offending tribe. If they failed to do so, they were called "women." Time was of no account in this vendetta; and old scores were sometimes paid off after the lapse of ten or twenty years, or even after the death of the originators of the feud.

This idea of the unity of the family is most strongly brought out in the hereditary names of the Indians. Each family had certain names, and no one but members of the family were permitted to use them. Thus the same names in different dialectic forms are found among the Shuswap, Okanagan, and Upper and Lower Thompsons. These names can always be traced to a common ancestor of the persons bearing them. They do not seem, however, to have been the property of families for a long time, new names being often invented. It is not known whether there are any other customs based on the idea of the unity of all the descendants of a remote ancestor.

Children receive a name some time after they are able to walk easily. A few children, however, are named while yet in the cradle. A child could be named