

lumbia for the purpose of fishing. Their intercourse with the Spaniards is much more rare, and it furnishes them with a few articles, such as mules, and some bridles and other ornaments for horses, which, as well as their kitchen utensils, they also obtain from the bands of Snake Indians on the Yellowstone. The pearl ornaments which they esteem so highly come from other bands, whom they represent as their friends and relations, living to the southwest, beyond the barren plains on the other side of the mountains. These relations, they say, inhabit a good country, filled with elk, deer, bear, and antelope, where horses and mules are much more numerous than they are here, or, to use their own expression, as abundant as the grass of the plains.

"The name of the Indian varies in the course of his life. The one he receives in childhood, merely from the necessity of distinguishing him from others, or on account of some accidental resemblance to external objects, the young warrior is impatient to exchange for another acquired by some gallant achievement. Any important action, stealing a horse, scalping an enemy, or killing a brown bear, entitles him at once to a new name, which he then selects for himself, and it is confirmed by the nation. Sometimes the two names subsist together: thus, the chief Cameahwait, which means "one who never walks," has the war name of Toettecone, or "black gun," which he acquired when he first signalized himself. As each new action gives a warrior a right to change his name, many of them have several in the course of their lives. To give to a friend one's own name is an act of courtesy, and a pledge, like that of pulling off the moccasin, of sincerity and hospitality. The chief in this way gave his name to Captain Clarke when he first arrived, and he was afterward known among the Shoshonees by the name of Cameahwait." * * *