

and his opponent's property. The game seems to have consisted in declaring in which hand the player held the marked one of two otherwise similar short bone rods, which could easily be held in the closed palm. My informant possessed a pair of these, which he was good enough to give me. Besides these two rods there were also twelve short pieces of wood used as well. These seemed to have played the part of counters, but of this I am not certain, this part of the game not being clear to me.

Clothing.

The old-time clothing has entirely gone out of use, with the exception of the moccasin, which is still almost exclusively worn by the old people of both sexes. A man's clothing in former days consisted of a shirt which reached to his middle, made from the skin of the elk, deer, coon, or ground-hog. Below this he wore leggings of deer-skin or other suitable material which reached to the top of the thigh. In addition to this he would sometimes wear a breech-clout of skin. For his feet he had neatly made moccasins; and for his head, when he so desired it, a cap of the skin of the porcupine or of a loon with the feathers on. Commonly they wore no head covering, living as they did mostly within the dry belt of the province. The dress of the women of the nobler class consisted of a long doe-skin shroud or smock, reaching from the neck to the feet, and tied in at the waist with a band fastened on either side (see Fig. 3). They were usually fringed at the side seams and at the upper and lower seams of the arms. They were also, in the case of chiefs' wives and daughters, at times profusely decorated with beads, shells, and other ornamentation. The native name for this garment was *tlallū'k*. Below these they sometimes wore leggings called *matta's*, and on their feet finely wrought moccasins. The commoner women and female slaves wore only a short skirt, and went bare-legged and bare-footed.

Sweat-houses.

The sweat-house was and still is a great institution among the N'tlaka'pamuq. My informant, who on my last visit to Lytton was suffering from paralysis of his lower limbs, was looking forward to the time when he would be so far recovered as to be able to take a sweat-bath. The method of taking the bath appears to be the same here as elsewhere, and as a description of these houses has been given before by Dr. G. M. Dawson, it will be unnecessary for me to give it here.

Food.

The food of the N'tlaka'pamuq depended somewhat upon the location of the various divisions of the tribe. The chief food of the Thompsons was venison, and the men of this district were usually skilful hunters and trappers. They sometimes followed the game with the bow and arrow, accompanied by dogs trained to pull down the quarry; but most of their game was taken by means of traps and snares of various kinds. Of these the noose, pit, and drop-snares were the commonest. Mention is made of the noose snare for catching deer in one of the stories given below. On the Fraser below Lytton the Indians were mostly fishers and poor hunters. Their method of taking the salmon between Lytton and Yale was by means of the dip-net. When the salmon are running, the Indians may be seen in great numbers thus fishing on the banks of the river.