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MS. These sheets were hastily written for Mr. Pease Gibbs, in 1855, and were not originally intended for publication - Mr. Gibbs, having afterwards consented to their being printed as under, had a number of extra proofs struck off, of which he sent me some in their uncorrected state - witness the numerous misprints that appear.

# HISTORICAL MAGAZINE.

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## General Department.

### NOTES ON THE INDIAN TRIBES OF BRITISH NORTH AMERICA, AND THE NORTHWEST COAST.

COMMUNICATED TO GEO. GIBBS, ESQ.

BY ALEX. C. ANDERSON, ESQ., LATE OF THE HON. H. B. CO.

And read before the New York Historical Society, November, 1862.

The greater portion of that vast tract, over which the commerce of the Hudson's Bay Company extends, is occupied by three distinct families of tribes, differing from each other widely in habits, and totally in language; 1st the CREE or KNISTINEAU, including the SAUTEUX or OJIBWAY, the ALGONQUIN, and other subdivisions; 2d, the CHIPEWYAN, embracing the Ta-cully\*, or Carriers of New Caledonia; and 3d, the SÆLISS, or SHEWHAPMUCH.

The limits occupied by the first of these families may be thus approximately defined. From Labrador, up the St. Lawrence as far as Montreal, through the Ottawa country and along Lake Superior, northwestward, to Lake Winipic and Assineboia. Hence west towards the head of the Saskatchewan, as far as Fort Edmonton. Then north to the Athabasca river, bending afterwards to the east, and continuing along the line of the Missinipi or English river to Churchill on the shores of Hudson's Bay.

Northward of the Cree line, almost to the Frozen Ocean, and from Churchill west-

N. B.—ch, accented, I employ to expr. the guttural sound, as in "Nicuic mach;" a to represent the broad sound of that vowel.

\*Tahcully, people who navigate deep waters, from Tah-cully desp. Chipewyan is the true generic name.

ward nearly to the Pacific, lies the broad band roamed over by the Chipewyan.

Crossing the Rocky Mountains to the heads of the northern branches of the Columbia, and the southern tributaries of Frazer's river, we find the Sæliss, or Shewhaphmuch race, whose limits may be defined by the Rocky Mountains eastward; on the west the line of Frazer's river from below Alexandria to Kequeloose, near the Falls, in about Lat. 49° 50'; northward by the Carrier offset of the Chipewyans, and south by the Sahaptins or Nez Percés of Oregon.

Having thus indicated the races of which this portion of the continent is chiefly inhabited, I shall pass over the Chinooks and other tribes living south of the British boundary, and confine my remarks to those who inhabit the coast northward of that line.

The Sæliss or \*Shewhaphmuch connexion, as I have already shown, ceases abruptly upon Frazer's river at a point about eighty-five miles above Fort Langley. From the falls downward nearly to the sea coast, the banks of the river are inhabited by several branches of the Haitlin or Teet† tribe.

Taking these as forming the southern verge, it will be found that a fringe of tribes borders the continent, hence round by Behring's Straits to the banks of the St. Lawrence. The breadth of this fringe,

\*"Atnah," the name given to the Shewhaphmuch by Sir Alexander Mackenzie, and thence adopted into the maps, is simply the term by which their neighbors, the Ta-cully distinguish them, and is equivalent to "Stranger tribe," i. e. not of the Chipewyan connexion. To distinguish the tribes living west of them, the Ta-cully use another modification of the term, i. e. "Atnah voo."

† Called in turn by their upper neighbors, "Sa-chinco," a term apparently equivalent to that first explained. The Teets again, call the others, not by their true name of Nicuicmach, but "Saw-moosa." So throughout.

x New Yale

93189

if I may so term it, varies with the nature of the country which it borders; bounded generally on the larger streams by the extent of unobstructed canoe navigation; elsewhere probably by the limit of the coast range of mountains, whence the smaller streams originate. For example, upon the Columbia River, the vicinity of the Cascades, about 120 miles from the sea; upon Frazer's River, the falls or first rapids, about 110. Nature it would hence appear, herself places a barrier which alike checks the future extension of the interior nations seaward, and prevents invasion of the coast tribes beyond the limits easily accessible with the canoes, in which from habit or necessity, all their excursions, whether of peace or war, are performed. The Esquimaux are the solitary exception to this general rule. Frequenting the islands and coast from the vicinity of Cook's inlet to the southern point of Labrador, they do not penetrate Hudson's Bay beyond a very limited distance from either point of the Straits. The Chipewyans succeed them for a short space on the Churchill shore; the Swamp Crees occupy the rest of the circuit.

The HARTLINS, to whom I have incidentally alluded as inhabiting the lower parts of Frazer's River, rarely venture to its mouth; where, as on the opposite shore of Vancouver's Island, the Ca-witchans, a bolder tribe, hold sway. Death, or slavery even worse than death, are the alternatives presented to the weaker among these tribes, when they are so hapless as to fall into the power of a more puissant neighbor. Palisaded villages and other precautions against surprise, show that even at home a ceaseless dread prevails. This state of insecurity, I may here mention, pervades the north west coast, more or less, according to the strength of each tribe relatively with that of the neighbors around.

The CA-WITCHANS, UCALTAS and COQUILTHS, who are, I believe of the same family, occupy the shores of the Gulf of Georgia and Johnston's Straits.

These are succeeded by the HAILTSA connexion, commencing in about latitude 51°

N. and extending through the ramifications of Fitzhugh and Milbank Sounds. The Hailtsa tribes communicate with the southern branches of the Ta-cully sept of New Caledonia, the Ta-otin, Chilcotin, and Nas-cotin, namely, of Alexandria.

The CHIMSEYAN connexion ensues; extending from Milbank Sound to Observatory Inlet, and including the Sebassas, Neeceelows, Nass, and other offsets. Language bold, sonorous and remarkably emphatic; contrasting broadly with that of the Hailtsa, which is softer, and comparatively of tame expression. The custom of flattening the head, practiced by the tribes between this and the Columbia River, does not exist here; ceasing with the Hailtsa, among whom it is confined to the females. To compensate for the absence of this one disfiguration, in itself to our ideas sufficiently revolting, another, immeasurably more so, is adopted—the lip-appendage. This is simply a piece of either hard wood or ivory, inserted into an aperture pierced in the lower lip. The females alone practice it. The first incision commences at an early age, the substance inserted not exceeding a straw in diameter. With advancing years, pieces of larger size and more complicated shape are substituted, and a harridan of the seventh lustre will display a labial deformity whose dimensions it might seem fabulous to describe. The Chimseyans communicate with the northern branches of the Ta-cully, the Na-ta-otin of Babine Lake, namely, and other neighboring septs.

Queen Charlotte's Island and Prince of Wales Archipelago are the country of the HAIDAHs; a numerous connexion including the Kygany, Massett, Skittgetts, Hanega, Cumshewas and other septs. Upon the foundation of their language, as upon that of the Chiheelis and Chinooks further south, a jargon has been constructed, serving as a *lingua franca* for trade, for some distance north of Milbank Sound. The Queen Charlotte's Island branches of this tribe were formerly less wealthy than those farther north; owing partly, it was said, to the comparative scarcity upon their lands of

X AB This jargon has since been supplanted by the Chinook

fur bearing animals, whose skins then bore a considerable barter value; but probably more to their remote insular position, which debarred them, in a great measure, from that traffic with the interior tribes which was, and is still, a source of profit to the inhabitants of the main. Probably the necessity hence arising has contributed to render them as a body, more industrious than their neighbors. Such at least is their reputation in the manufacture of grass hats, ornamented stone calumets, and other highly wrought articles of the like simple material; to say nothing of the enormous canoes, in the modeling of which they are unsurpassed\*. The cultivation of the potato, too, introduced among them by traders, was a branch of industry in which they used formerly to excel their neighbors immeasurably; raising enough, not only for their own supply, but with a considerable surplus for bartering abroad for luxuries not otherwise obtainable. It is not however in the useful arts only that they excel their neighbors; as rogues, where all are rogues, the same pre-eminence is awarded them.

Occupying the main land from Observatory Inlet and Chatham Sound, northward along Clarence's Straits, Revilla Gigedo, &c., as far as the latitude of Sitka, is the THLINKIT connexion, comprising the Tumgass, Stikine, Cheelcat, Tahco, and other branches. A language comparatively harmonious, especially as contrasted with the rugged energy of the Chimseyan, which albeit is to me far more agreeable, is spoken by these people. The southern portion of the tribe, inhabiting the harbor of Tumgass, Clemenceti and other points bordering on Chatham Sound, merited the character which they bore; that, namely, of being well disposed towards the whites; and probably from more frequent or intimate communication with the shipping formerly frequenting the coast for trade, with more suavity in their deportment than

\*These canoes, scooped like those of the Chinooks and other N. W. coast tribes, out of the trunk of the *Taxus Occidentalis* are noted for their size as well as the elegance of their form. No encomium of mine however, could add to the estimation in which these beautiful vessels are held by all who have had the opportunity of examining them.

usual around. But the northern branches of this tribe were less favorably characterized. Some of the offsets are in communication for the purposes of barter with the Chipewyans frequenting the posts of McKenzie's River.

Several tribes are named by travelers as occupying the coast between Sitka and Behring's Straits; but with the exception of the KALIUCHES, or KALUSCIANS, extending from the former point to the neighborhood of Prince William's sound, these sept, whatever the variety of dialect that possibly exists among them, may all, I have reason to believe, be referred to the Esquimaux connexion—that widely extended race, occupying (the inner shores of Hudson's Bay excepted,) the whole continental border, from Cook's Inlet to the extreme point of Labrador, with the interjacent labyrinths of islands and inlets. The character of the Kaliuches seems to be even more warlike and ferocious than that of their neighbors farther south. Indeed it is worthy of notice that up to the point where the N. W. coast tribes may be assumed to terminate, and the Esquimaux to begin, the degree of characteristic hardihood appears to increase with the increase of latitude. The Kaliuches have on more than one occasion given proof of this, in their intercourse with the *Bukians*; who at times have had their own trouble to maintain their ground. Beyond the Kodiak this energy seems to decline, and probably continues to do so as far as the race extends along the eastern coast, where certainly it is by no means noted for any degree of boldness.

Without attempting to give any regular or detailed account of their habits and customs, I shall now proceed to note briefly some of the more obvious points where in these western tribes differ from those of the east and from each other.

The Ta-cully or Carrier branch of the Chipewyans hunt the tract lying, approximately, between 52° and 57° north latitude and 120° and 127° west longitude. This country was first visited by Sir Alexander McKenzie, who in 1793 traversed it on his

*Thuja gigantea of Kuttai*

way from Athabasca to the Pacific. It was not, however, till 1805 that the first port was established by the then existing North-west Company. In 1835 I estimated the population at about five thousand. A census taken in 1839 fell considerably short of that estimate; but the difference can be accounted for, to a great extent, by the unavoidable omission of many families, and the difficulty inseparable from the attempt to number simultaneously a sparse population, occupying so large a country. Believing still my estimate to have been near the truth, I subjoin the official return, which, correct as far as it goes, will exhibit the relative proportions of the sexes, and also, by comparison of the rising generation, show that, notwithstanding the humane care extended towards the natives by the agents of the Hudson's Bay Company, and the absence of liquor and other deleterious merchandise as a depopulating cause, a rapid decrease is in progress.

Men	897
Women	688
Sons	578
Daughters	462
Total	2625

For much of the character of the Carriers, I may refer to the excellent account by Sir Alex. McKenzie of the Chipewyans, prefixed to the narrative of his travels; premising merely that the former have perhaps degenerated in many points from what I assume to be the parent stock\*. Altogether the Carriers may be set down as a peaceful race, well disposed towards their white traders; yet, while peaceful, subject to violent though transitory outbursts of passion. They have so far assimilated with the neighboring coast tribes, as to have adopted their practice of burning the dead; and one branch, the Nátatins of Nátá-punkat or Babine Lake, who are in frequent communication with the Chimseyans imitate them in the insertion

\* I may here remark that I differ from Sir Alexander's assumption that the emigration of the Chipewyans has been from west to east, for reasons to which I shall probably refer incidentally as I proceed.

of the wooden lip. The former practice, once general among the Ta-cully, has during the last twenty years, gradually been falling into disuse. It was our object to discountenance it, not from any objection to the custom itself, but because great cruelties were frequently exercised at these suttees, where the survivor of a married pair was expected to submit to a good scorching voluntarily, and usually did so, if not voluntarily, by compulsion as the alternative. Thus some tortures were inflicted, especially in the case of females, who being the weaker, always fared the worse. The ashes were afterwards borne by the survivor for some times several years; until a grand feast to the manes having been publicly celebrated, the last relics were finally inurned, placed on a high post in a conspicuous part of the village, and the term of mourning was considered over. Under the reformed system, the tortures are omitted; the cares before bestowed in ornamenting the urn (or rather wooden box,) are now appropriated to the decoration of the grave: the other portions of the ceremony remain unchanged.\*

The Ta-cully, like their Chipewyan relations, are expert in the preparation of the snare, and other devices for capturing game and fish. Their weir for catching salmon exhibits much ingenuity, and merits a description which I shall probably subjoin in an appendix. Many other of their devices, indeed, might be considered equally worthy of notice, but the dread of extending these notes over too great a space, warns me to abstain.

The Shewhaphmuch (Atnahs of McKenzie, as before explained,) who compose a large branch of the Sacliss family, occupy the banks of Thompson's River; and along Frazer's River from the Rapid village, twenty miles below Alexandria to the confluence of these two streams. Thence to near the Falls, as before noted, the tribe bears the name of Nicute-much\*. On the other hand, approaching the Columbia, it

\* Corrupted by the Canadian voyagers into "Coutcaux," or Knives; by which designation they are now generally known among them.

X Uala

merges into the Okinagan branch. These, with the Sinapoiluch, the Spokans, the Skoielpoi of Colville, and their offshoots, continue the connexion to the Saeliss, who compose the eastern branch. My notice of this tribe will be confined chiefly to the western and less known portion, occupying the vicinity of Frazer's River.

On leaving the verge of the Carrier country, near Alexandria, a marked change is at once perceptible. A dialect of the Saeliss, guttural and dissonant to a degree, succeeded the dialects of Chipewyan root, in themselves, by the way, nowise remarkable for euphony. In customs, the change, though less abrupt, is very striking. We may note, for example, the different structure of their dwellings, and the opposite views of comfort which their neighbors appear to maintain. The Carrier, during summer, while living at his fishing village, resides in a house the four walls of which are framed with posts filled up with neatly peeled pine saplings, and surmounted by a substantial roof of bark. Beneath the slope of this, his split salmon are hung to dry in the smoke, while the inmates recline luxuriously amid the unctuous drippings beneath. When cold weather approaches, these fishing stations are abandoned, and the inhabitants, first having stored their dried fish and berries, disperse to winter in spots favorable for snaring, and where dry fuel is abundant. There, congregated in little hamlets of several families, each household constructs a roomy hut of pine boughs so thickly piled and interthatched as to afford perfect shelter, and with the aid of a substantial fire, to become a dwelling, airy indeed, but sufficiently warm and agreeable.

The Atnah, on the other hand, erects during the summer a hasty pent-roof, with a few mats or some boughs, in such wise as to afford shade, at least, if not shelter. Winter calls for a warmer retreat. To secure it, a large hole is dug in the ground; the cavity is roofed over, and then closely covered with the earth taken from the interior. A notched post, projecting through a hole in the roof, at once door and chimney,

afford the means of ingress and egress. A very small fire serves to keep such a habitation warm; but the den is necessarily unwholesome, and redolent, as may be supposed, of any thing but roses. I have mentioned already that at the opposite verge of the Taccully nation, the lip disfiguration has been borrowed from the Chimseyans of the coast; in turn the Ta-otins\* of Alexandria have assimilated with their Shewhap neighbors in so far as to have adopted the filthy huts in question; but the practice does not extend further into New Caledonia.

The Shewhapmuch are greatly destitute of that pride of personal adornment which characterises the Carriers, in common with most savage nations; not to mention those civilized ones among whom it is no wise eschewed. Among the lower Nicutemuchs, indeed, setting ornament aside as far as regards the male inhabitants, even the ordinary observances of decency in dress are neglected. I am thus precise because the contrast is great in this respect between the modesty of the interior nations, and the absence of it, so manifest on the part of the male population of the N. W. coast and its immediate vicinity. I may here further mention that of all the numerous Indian septs with which I have become acquainted, the Nicutemuchs are perhaps nearest the savage state. Congregating for mutual protection in villages, frequently palisaded, they had, until lately, a very limited intercourse with the whites. Their country, poor in fur-bearing animals, or to say the least, negligently hunted, held out no inducement for the establishment among them of trading posts; the source of comparative affluence to their neighbors. Poor, naked and numerous, the habitual treachery and vindictiveness of their character are fostered by the ceaseless feuds which they entertain with all around. Nor is this inimical spirit confined to external enemies; nearly every family has a minor *vendetta* of its own to prosecute. Yet while exploring with a small party toward Fort Langley in

\* Ta-otin, or Enta-otin, i. e. the "lower people" as occupying the lowest part on Frazer's River of the Carrier tribe. The general affix, "otin" is simply a modification of the word *dancer*, signifying "a man," in Chipewyan and Taccully.

the summers of 1846 and 1847, I was received among these people with the kindest demonstrations, certainly at the time sincere, and whereof the notion is still possibly undisturbed. Man, woman and child at every village, brought a trifling present of welcome, whether of fish, wild fruits, or other local production. It was of course impossible to convey away the enormous piles thus accumulated; so after a present of trifles in return, the offering remained for a general scramble on our departure. Every thing was *couleur de rose* on these occasions; but then one felt constantly as if seated on a powder magazine which a spark might at any moment ignite.

Leaving Kequcloose, the lowest village on Frazer's River of the Shewhaphmuch connexion, a few miles of "debatable land" occur until we reach the first village on the Sachinco, or Teets, a palisaded fort immediately below the Falls. During the Salmon season, trusting in the strength of numbers, the inhabitants of the upper villages of the Teets, congregate and occupy the whole extent of the adjacent falls and rapids, in length about three miles; retreating to their palisaded dwellings below as soon as the fishing is over. Cowardly and treacherous to a degree, these Indians possess all the vices of the coast tribes, while exhibiting none of the redeeming qualities of the interior nations. Slavery, which is not practiced among the Carriers and Shewhaphmuch, here commences. Though as men, inferior even to the Nicutemuch, savage as I have stated them to be, these lower Indians are ingenious and more industrious: hence comparatively rich. Their canoes are formed, like those of the Chinooks and others, of the *Thuja* cedar; and as all their travelling is done by water, every one has a canoe for daily use and convenience. From point to point as we descend the river, the palisaded villages which I have mentioned appear. Around gambol whole hosts of white quadrupeds, some shorn like sheep, others sweltering under a crop of flowing fleece. A stranger sentimentally disposed, might possibly on getting a distant view, imagine a scene of Arcadian fe-

licity, people it to his heart's content, and sing as did one of yore,

"Heureux qui se nourrit du lait de ses brebis  
Et qui de leur toison, voit fler ses habits."

But alas! worthy stranger, these are only dogs: their owners (alas again!) the veriest knaves and pilferers under the sun. The dogs in question are of a breed peculiar to the lower parts of Frazer's River, and the southern portion of Vancouver's Island and the Gulf of Georgia. White, with a long woolly hair and bushy tail, they differ materially in aspect from the common Indian cur; possessing, however, the same vulpine cast of countenance. Shorn regularly as the crop of hair matures, these creatures are of real value to their owners, yielding them the material whence blankets, coarse it is true, but of excellent fabric, are manufactured. My habits of life since early manhood, have possibly tended in some degree to blunt the power of appreciation in these matters, but I confess I could not witness without satisfaction, the primitive approach to textile manufactures which here first recurred to my view after the lapse of many years. An additional interest was afterwards created in my mind, when, on examination, I found the implement used for weaving, differed in no apparent respect from the rude loom of the days of the Pharaohs; as figured by modern archaists.

The aptness in the useful arts which I have noticed as existing among the inhabitants of the lower Frazer, is not confined to them, it extends along the north west coast, where, among different tribes, it manifests itself in various shapes. To the ingenuity of the Queen Charlotte's Islands I have already alluded; but it is not my intention to dwell longer on this point.

Passing over the intervening septs, with whom I am very partially acquainted, I shall proceed to the Hailtsa, of Milbank and Fitzhugh Sounds. The custom of flattening the skull exists, as I have already mentioned, among these people: unlike the Chinooks however, they do not practice it on both sexes, but on the females only. The national dress of the Southern females, the

X This position is now occupied by the village of Yale

MS. This is a true picture of the localities between Yale and Fort Sawley, when I descended the river in 1846 and 1847



*ca'ajutaha'* of the Chinooks, ceases with the limits of this tribe, who may thus in two points at least, be said to assimilate to the southern races; though their language and general customs are different.

The chief distinctive peculiarity of the Hailtza is the practice of biting the arm, following a custom of superstitious origin, and certainly most barbarous effect. All the adult males (slaves of course excepted) have their arms scarred with the horrid mutilations thus voluntarily endured: the older the individual, the more numerous the cicatrices which he bears. While resident at Milbank Sound in 1833, I did not succeed in learning all the particulars of the custom; but I have since received some details which I shall briefly epitomize. A chief assuming one of those moody fits common among divers of the North American nations, and especially those of the North west coast, retires secretly to the mountains; and remains there, fasting and in seclusion, for a period of several days. During this period, every care is taken not to approach the suspected neighborhood of his retreat: in the event of intrusion, even death is the reported penalty, if the unfortunate intruder is a female or a slave. After the term of seclusion is passed, suddenly and without previous warning, the phrenzied enthusiast, howling demoniacally, rushes into the village. The women secrete their children, the slaves withdraw in terror, and the dogs are hastily called aside by their anxious mistresses; for dog, or slave regarded little better than dog, if encountered during this assumed phrenzy, falls speedily a sacrifice; nor do children, if not destroyed, escape scathless. It is then that the free adults submit to the revolting mutilation; the horrors of which can scarcely be exaggerated. Feasting and presents succeed, with all the mysteries of the Shaagar\*.

Thus far advanced in these notes, the call of important business at a distance warns me to conclude more abruptly than I had intended. While abandoning the at-

\*Shaagar, a term of Haidah origin, used widely on the N. W. coast, "Medicine," or the African "Fetisa," might be correlative.

tempt, however, to enter into further details regarding special points, I shall hazard a few remarks as to the races of which I have treated.

As before mentioned, I believe the Chipewyan to have emigrated from the westward. I believe them to be of Asiatic origin, and to have entered America by the way of Behring's Straits; afterwards to have been intercepted from the coast by the extension southward of the Esquimaux, while themselves gradually extending downwards within the line of the Coast Range of Mountains. There are several points circumstantially corroborative of this opinion which it is needless to enter upon, yet I cannot but mention that two remote tribes are apparently of this connexion, and have been intercepted by the gradual extension and interlocking of other tribes during the progress of the emigration southward which I have supposed. These are the SARSEES and the KLATSKANAI. The former, inhabiting the plains of upper Saskatchewan, and now quite isolated, are commonly received as descendants of the Chipewyans, a dialect of whose language they are known to speak. The affinity which I have claimed for the Klatskanai, (who inhabit south of the Columbia, east of the Killelooks of the Coast,) rests upon the identity of several words in daily use, too plainly marked to arise from accidental coincidence; nor can it be doubted that a more extended comparison of words would tend to increase the number of instances of identity.

Another example of a small tribe thus probably isolated from its parent race, are the KOOTANAI, who inhabit the angle between the Saeliss lands and the eastern heads of the Columbia. Unaware of the origin of this tribe, who, attacked year after year as they visit the buffalo grounds by their mortal foes the Blackfeet, maintain still a noble independence, I mention them as illustrating the isolation of small septs just treated of. They are probably of southern origin, as their language bears no affinity to that of any of the tribes to which I have alluded. Decimated periodically by

the Blackfeet, their numbers are dwindling fast; and I fear that ere long the remnants of a noble race, will in their case have passed away. I am no promoter, be it understood, of that mawkish romance with which fictionists have been pleased to invest the Indian tribes; but, while in so far ~~as~~ reserving against misapprehension on this point, I would fain do justice to the many good qualities by which the interior races are characterized: the virtues which, spite of all imperfections, shine through, ever and anon,

Qual' raggio di sole tra nuvoli folli.

Such of my readers as in the absence of other opportunity, may have formed their impressions of Indian life and character from the alluring fictions of Mr. Cooper; or those who, on the opposite hand, have imbibed well founded prejudices from communication with the wretched fish eaters of the Columbia and its neighboring coast, will do well to pause as regards the majority, between both extremes. Procuring an abundant livelihood with little exertion; gross, sensual, and for the most part cowardly—the races who depend entirely, or chiefly, on fishing, are immeasurably inferior to those tribes, who, with nerves and sinews braced by exercise, and minds comparatively ennobled by frequent excitement, live constantly amid war and the chase. This premised, I subjoin, as handed in to me, a memorandum taken in 1848, by my interpreter, Edouard Berland, then in charge of the Kootanais outpost. It may be regarded as authentic, and I believe correct.

Population of the Kootanais tribe, as taken December, 1840. 1848

	Men.	Lads.	W'n & C'n.	Total.
Upper Kootanais	35	18	113	166
Kootanais who frequent the Flat-head country	44	39	183	266
*Lower Kootanais or Arcsplattees	78	46	273	397
	157	103	567	829

The Esquimaux must indisputably be regarded as of common origin with the Greenlanders and other Samoedic races occupying the same belt of North latitude.

\*It will not escape notice that the Arcs Plattee, who are more remote from contact with the Blackfeet, are by the above memorandum in a far more flourishing state than the other branches of this tribe.

Migrating across Davis' Straits as I have supposed the Chipewyans to have done across those of Behring; they have gradually advanced coastwise in both directions to the extent already noticed.

I shall not hazard any opinion in regard to the probable course of migration of the Saeliss, and other interior connexions, further than that I conceive it to have been from the southward and eastward, gradually advancing until interlocking with the coast tribes, who on the other hand for the causes before adverted to, have had no inducement to wander far into the interior.

All the tribes of this portion of the Pacific coast, I look upon as originating from the islands of the West—from Japan, the Kuriles and elsewhere. Nor is it unsupported hypothesis alone that leads me to this conclusion: within the limited period of my own experience on this coast, I have learnt the possibility of a fortuitous immigration, such as we may be justified in assuming to have led to the gradual peopling of this portion of the continent in the earlier ages.

For instance: in 1834, at Cape Disappointment, on our way to the northwest coast, Indians boarded our vessel and produced a map with some writing in Japanese characters; a string of the perforated copper coins of that country; and other convincing proofs of a shipwreck. Rumors of this had been heard before, and after this corroboration, the company dispatched a vessel to the point indicated. It was south of Cape Flattery (at Queenhalith I believe.) Three survivors of the crew were ransomed from the natives, afterwards sent to England, and thence to Japan. In as far as could be understood by us, they were bound from some port in the Japanese Island of Yesi, to another port in the Island of Nippon. Losing their reckoning in a typhoon, they drifted for many months, at the mercy of wind and wave, until at length stranded at the point of shipwreck. The crew had originally consisted of forty, of whom the greater portion had perished at sea during the transit; three only surviving to reach the shore. Were this the

X - i.e. to Singapore - so far en route to their home -

only case on record, of junks having thus drifted abroad, I might possibly be taxed with arguing from rather slender premises; but there are more. There are two from the Honolulu "Polynesian," in the year 1847.

On the 21st of April last, (1847,) the Bremen ship "Otaheite," in Lat. 35° north, Lon. 156° east, fell in with a Japanese junk, which had lost her rudder and been driven to sea in a gale in November, 1846.\* We rescued her crew of nine men, and took out of her 12,000 lbs. of beeswax and other articles of her cargo. She was about eighty tons burthen, belonging to Osako, and bound to the North."

The whaler "Frances Henrietta," Poole, of New Bedford, in May, 1847, fell in with a Japanese junk, of about 200 tons, dismantled, rudder gone, and otherwise injured in a typhoon, seven months previous: bound to Jeddo; crew originally consisted of seventeen; but four only were surviving, two in a most pitiable condition from famine: all scarred with dirk and knife wounds; for fearful scenes seemed to have been enacted on board during the struggle for existence, and amid the paroxysms of hunger and despair. There are other particulars given which it is needless here to dwell upon.

There is another case of a shipwreck mentioned by the Indians as having occurred on the Clatsop shore, previous to the settlement of the whites among them. This is circumstantially corroborated by the fact

that large quantities of beeswax have been constantly gathered in the sands there since the first settlement; and it is still occasionally picked up.\*

This fact, taken in connection with the quantity of beeswax found in the cargo of the junk picked up by the "Otaheite," is valid evidence that the vessel cast on the Clatsop shore must have likewise been from Japan. Some of the crew, it is asserted, escaped alive; and possibly at this day their descendants may be among the remnants of the native race.

In how far the relation of these facts may be considered to bear upon the question, it remains with my readers to judge; as also in how far the previous suppositions are reconcilable with facts drawn from other sources.

At the request of my friend Mr. George Gibbs, I have given such brief notes as I thought might prove serviceable; regretting that the cause already stated prevents my extending them farther. It is not however without diffidence that I have hazarded some opinions in which I may possibly have judged erroneously, but the expression of which I conceived to fall within the intention of Mr. Gibbs' request.

ALEX'R C. ANDERSON.

Cathlamet, Washington Ter., Aug., 1855.

\* I last month received a quantity of the recently gathered wax, that had been purchased from the natives for me. Beeswax it is almost superfluous to remark, is noted for its quality to resist decay.

Here

X  
 Vol V. p. 121.  
 1855  
 by Dr. Anderson  
 Manuscript 1796  
 1855

X P.S. 1852. - I add to this the following passage, quoted in my Essay, vol. IV. published in 1872  
 "Here [at Otaheite, Sandwich Islands] we rejoined the American ship Washington - - - Among other articles that the Sandwich [Islanders] had procured at Otaheite were eighty pounds of fine beeswax which had been drifted by the sea on to the shores of that island, and had very recently been picked up by the natives; and I now understand that some pieces had also been procured from the natives of the other islands."

