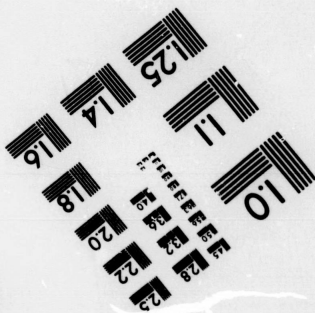
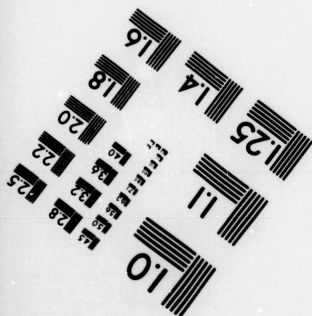
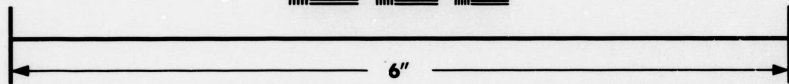
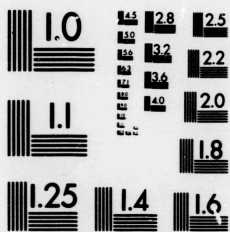


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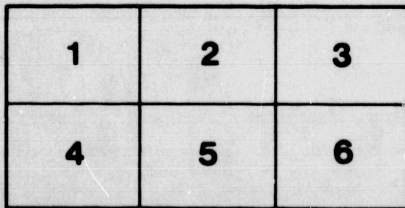
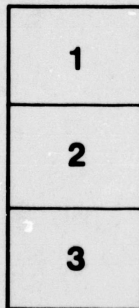
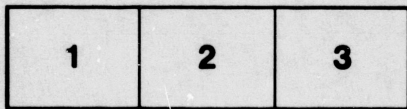
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AUTHOR'S EDITION.

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DEPARTMENT OF THE INTERIOR.  
UNITED STATES GEOLOGICAL AND GEOGRAPHICAL SURVEY.  
F. V. HAYDEN, U. S. Geologist-in-Charge.

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THE  
TWANA INDIANS  
OF THE  
SKOKOMISH RESERVATION IN WASHINGTON TERRITORY.  
BY  
REV. M. EELLS,  
MISSIONARY AMONG THESE INDIANS.

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EXTRACTED FROM THE BULLETIN OF THE SURVEY, VOL. III, No. 1.

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WASHINGTON, April 9, 1877.

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ART. IV.—THE TWANA INDIANS OF THE SKOKOMISH RESER-  
VATION IN WASHINGTON TERRITORY.

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BY REV. M. EELLS,  
*Missionary among these Indians.*

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PLATES 23-25.

INTRODUCTION.

The following account has been written in answer to questions asked\* by the Indian Bureau, for the Centennial Exhibition and the Smithsonian Institution. If it is of any value, it is not altogether because it describes the Indians under their old native habits and customs, but because it gives an account of them in a state of *transition* from their native wildness to civilization. For the past sixteen years, a United States Indian agent and Government employés have been on the reservation. Previously to that, there were American settlers in this region for ten or twelve years, and previously to that, the Hudson's Bay Company were trading in the country for thirty years or thereabouts. They have therefore had contact with civilization for a long time, during which they have been adopting civilized customs more or less rapidly, and may be called about half-civilized. Hence, transition is marked in every department of their lives—in food, dwellings, clothes, implements of use, manners, customs, government, and religion; therefore it is very difficult to describe their primitive customs, especially in regard to their ancient ornamental dress, war and hunting customs, stone-work, adornment, secret societies, and tamanamus. There are very few, even of the old men, who know all these customs thoroughly.

The families have not all made equal advancement in civilization, and hence what applies to some will not apply to others, even at the present time; the younger, as a general rule, being further advanced than the older ones. On this account, it has also been difficult to describe all truthfully. On looking over the list of individuals, which number about sixty-five, forty-two of them are at least half-civilized in regard to eating-customs and houses, while of the remaining twenty-

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[\*In the publication entitled "Ethnological Directions relative to the Indian Tribes of the United States.—Prepared under direction of the Indian Bureau, by Otis T. Mason.—Washington: Government Printing Office, 1875."—8vo, pp. 32. The article is in the form of answers to the questions there asked, following the printed heads of subjects of inquiry very closely.—ED.]

three fourteen are either so old or so weak that they cannot work and earn money and obtain civilized food, and so are obliged to live more according to their old ways.

I have only been here about one year and a half, but I desire to say that I have been assisted very materially by the present agent, Mr. E. Eells, who has been here four and a half years, and by Mr. J. Palmer, a native Indian, who both reads and writes English, and has been interpreter here for about six years. Dr. R. H. Lansdale, the resident physician for the past two years, has written paragraphs A and B in Part I, B, C, and D in section 14, Part III, and a part of B in section 15 of Part III.

### PART I.—MAN.

#### A.—PHYSICAL NATURE.

*Measurement of the body with reference to each other and to a standard.*—Eleven men were weighed and measured, with their clothes, and the following table is the average, both before and after deducting what we think to be right on account of clothes, hair, &c., and also the extreme limits under each head:—

	Before deducting.		After deducting.	
	Average.	Extremes.	Average.	Extremes.
Weight .....	151 7-11 lbs	124½ lbs.—174½ lbs.	142 lbs	114 19-22 lbs.—164 19-22 lbs.
Height .....	5 ft. 6 in.	5 ft. 3½ in.—5 ft. 9 in.	5 ft. 5 in.	5 ft. 2½ in.—5 ft. 8 in.
Circumference of head .....	21 8-11 in.	21 in.—23 in.	21 in.	20 3-11 in.—22 3-11 in.
Circumference of chest .....	35 3¼-11 in.	32 in.—38 in.	34½ in.	31 2-11 in.—37 2-11 in.
Circumference of pelvis .....	35 2¼-11 in.	33½ in.—37 in.	34 in.	32 3-11 in.—35 8¼-11 in.
Circumference of arm .....	19 2-11 in.	9 in.—11 in.	10 in.	8 9-11 in.—10 9-11 in.
Circumference of forearm .....	9 5-11 in.	8½ in.—11 in.	9 3-11 in.	8 2¼-11 in.—10 9-11 in.
Circumference of thigh .....	18½ in.	17 in.—20 in.	17 in.	15½ in.—18½ in.
Circumference of leg .....	13½ in.	12 in.—14½ in.	13 in.	11½ in.—14 in.
Length of upper extremities .....	.....	.....	27 8-11 in.	26 in.—30 in.
Length of lower extremities .....	.....	.....	31 3-11 in.	29 in.—34 in.
Length of trunk .....	.....	.....	23 7-11 in.	22 in.—25 in.

*Color of hair.*—Black.

*Color of eyes.*—Black.

*Blushing.*—The same as white people, though not so sensitive.

*Muscular strength.*—Quite inferior to that of white men.

*Characteristics of speed.*—Not equal to that of white men.

*Characteristics of swimming.*—Superior to that of white men.

*Characteristics of climbing.*—Inferior to that of white men.

*Senses.*—They are a little inferior to those of white men.

*Growth and decay.*—Their growth is attained early in life, and their decay also begins early.

*Child-bearing.*—Very easy.

*Reproductive power.*—Much less than with whites.

*Sterility.*—This prevails to a large extent. They cause it early in life by various kinds of abuse.

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*Puberty.*—In males at the age of fourteen, and in females about the age of thirteen.

*Crosses.*—They cross with all races.

*Dentition.*—The teeth come about the same as in white children, but they wear down early in life. They attribute it to eating dry salmon, though this is not the cause.

*Loss of power.*—It is lost sooner than with white persons.

*Growing gray.*—There are very few gray people among them. They do not grow gray as soon as white persons, owing to the freedom from mental care and strain, their out-door life, and the bareness of the head from covering.

*Longevity.*—I think it is ten years less than with white men.

#### B.—PATHOLOGY.

*Diseases.*—The principal ones are scrofula, consumption, bleeding at the lungs, scrofulous swellings and scrofulous abscesses, all of which are grafted on a scrofulous diathesis; also acute and chronic bronchitis, all forms of catarrh, diarrhœa, dyspepsia, conjunctivitis, skin diseases, all forms of syphilis, gonorrhœa, toothache, and chronic rheumatism. There are others, but they are not common.

*Physical effect of diet, habit, and climate.*—These have been the means of producing a scrofulous diathesis from generation to generation, and thus of shortening their lives, as previously stated. The dampness of the climate also produces rheumatism and consumption.

*Pain and healing.*—They are not sensitive to pain. Cuts and wounds heal easily. Scrofulous diseases are very difficult to cure.

*Abnormalities and natural deformities.*—There are no natural deformities.

#### C.—PSYCHICAL PHENOMENA.

*Mental capacity for acquiring, remembering, generalizing, volition.*—In school, the Indian children acquire on an average as rapidly as the white children in the same school, who have had the same advantages in the primary studies, but do not progress as well in the more advanced studies. The younger ones reason a little, and the older ones more, sometimes quite sharply. The strength of will in some of the older ones, who become leaders, is quite great, but that of the common people is not very great. Their memories are good.

*Sagacity in tracking game, following bees, and other occupations.*—They have no bees; but in tracking game, they will notice very little things, and follow generally until they find it. In obtaining fish, they have also a large amount of patience and good habits of observation. The greater portion of them have, however, of late years, left these pursuits as their principal means of support, and follow American forms of labor, chiefly logging and working for the whites, making gardens, and raising hay. At these things they are quite industrious, and on most

pleasant days a trip over the reservation shows most of them, both men and women, busy in some way. They still hunt some, and fish more; but the majority of them do not follow these occupations as the principal means of support.

*Moral ideas.*—Formerly quite low, in regard to theft, lying, murder, and chastity, but of late years they have been elevated very much. Formerly they would say it was wrong to steal; but if not found out it was all right. Now, both among Indians and whites, there are very few who accuse any of them of stealing. Lying is much more common. Murder of late years has been almost unknown on the reservation. In regard to chastity, they have improved very much, though there is still room for improvement.

*Emotions and passions.*—Generally strong; sometimes lasting and sometimes not.

#### D.—TRIBAL PHENOMENA.

*Name.*—Twana, spelled in the treaty between the tribe and the United States, made at Point-no-Point January 26, 1855, Too-an-hooch; but I much prefer Twana as being simpler and the one most in use here.

*Their own account of their origin and relationships.*—God made them soon after he made the world, and he placed them here, as they think he did the different tribes and peoples in the different countries. They believe in different centres of creation for themselves and all other tribes and peoples. God made them at first man and woman.

*History of their increase, migrations, growth, and decay.*—There is no reliable information about their increase, growth, or any migrations. Twenty years ago, when the treaty was made with them, they numbered about twice as many as they do now, although for the past four years their births have equaled or exceeded their deaths. According to the record of the physician, the deaths for two years previous to July 1, 1875, have been only sixteen. It has been impossible to keep any record of the births. As far back as there is any reliable information, they have always lived in this region. They have a tradition that at the time of the flood, which was only a few generations ago, one great mountain, Mount Olympus, was not wholly submerged, and that on it the good Indians were saved; that as the flood subsided a number of canoes with those in them broke from their fastenings on the mountain, and were carried away to the east and north, which accounts for there being but few people left here now.

*Population, male, female, children, and causes affecting.*—January, 1875, men, 80; women, 95; boys, 50; girls, 39; total 264. Till within about five years, they have been decreasing, owing chiefly to syphilitic diseases.

*Invention, conservatism, and progress.*—But little invention. Are generally more than medium about progress. Improving very much in dress, houses, names, food, and habits of industry, though but slowly

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in Christian ideas; learning more from example than from precept, but in both ways. They have had instruction in Christianity only about four years, and in the other matters for fifteen years, which accounts partly for the difference in regard to this. In almost all things, however, as they see the superiority of the white man, they are ready for progress, especially the younger ones; the old ones being more conservative.

PART II.—SURROUNDINGS OR ENVIRONMENT.

A.—INORGANIC.

*Outline and size of Territory—Elevation and Water-systems.*—Reservation near the head of Hood's Canal on Puget Sound, in Washington Territory, and at the mouth of the Skokomish River. It is nearly square, and comprises about 5,000 acres; two-thirds of it but a few feet above tide-water, the other third mountainous and several hundred feet high. The Skokomish is the only river which, coming from the north in the Olympic range of mountains, flows east on the south side of the reservation and north on the east side, when it empties into Hood's Canal. There are several sloughs running from the river to the canal across the reservation.

*Geological environment, both stratigraphical and economic.*—The stratigraphical environment has not been thoroughly studied. Both lava and granite evidently lie at the bottom; the granite I think to be the oldest. Since the granite, evidently there has been a long washing over by salt-water or fresh, I do not know which, but presume it was salt, as the upland is mostly a gravel-bed. As the sea then went down, the river formed most of the soil good for cultivation.

*Economic.*—The soil of about two-fifths of the reservation is black, rich bottomland, very excellent for cultivation when cleared of the timber which covers it. One-fifth of the land is swampy, and 1,800 acres, nearly two-fifths, is gravelly and covered with fir timber, and is almost useless except as timber-land.

*Climate.*—Chiefly a dry and wet season, as in Western Washington and Oregon; but little snow or cold weather generally during the winter, but a large amount of rain, which continues at intervals during the summer. The spring is generally backward, as the Olympic Mountains, some of which are snow-capped most of the summer, are but twenty miles distant to the north. Frosts in the fall generally not early, coming from the 1st to the 25th of October usually.

*Remains of plants and animals found with relics of extinct tribes.*—There are two shell-beds, which as yet have not been opened, at Eneti, on the reservation; one is near the north line of the reservation, and is about 450 feet long, from 3 to 20 wide, and a foot or two thick; the other, half a mile south of it, 300 feet long, and about the same width and thickness. They are both just above high tide, and are evidently

of recent formation, the shells being chiefly clam-shells. There is also said to be one at Big Jackson's place, eight miles up the canal, and another at Humhummi, 15 miles down the canal; and I think it very probable that there are such, and perhaps others about, as these are old camping-places of the Indians.

NOTE.—The vegetable and animal resources of the country being all mentioned under other heads, there is no necessity for a detailed enumeration here.

#### C.—SOCIAL.

*Contact with civilized and uncivilized tribes, and its influence.*—There are no civilized tribes of Indians with whom they have any contact. There are a number of tribes of half-civilized Indians, with whom they are in contact more or less, chiefly the Squaxons, Nisqually, Clallams, Snohomish, Lummi, and Chehalis tribes. Their relations are peaceful with them all, and their influence is to keep them in about the same condition, neither particularly elevating nor depressing.

There is much contact between them and white civilization, and has been for twenty-five years, and a little for twenty years previously. Its influence has been both good and bad; good with reference to food, clothes, houses, and habits of industry, and against theft, murder, and lying; bad with reference to chastity and temperance.

### PART III.—CULTURE.

#### § 1.—MEANS OF SUBSISTENCE.

##### A.—FOOD.

*Methods of procuring.*—Their food is a mixture of old Indian and civilized food, but principally the latter, varying, however, in different families; the younger and middle-aged using chiefly civilized food, and the old and poor ones a large amount of old Indian food.

Most of them have gardens, where they raise chiefly potatoes, corn, peas, onions, turnips, beets, carrots, parsnips, beans, and cabbages, and some fruits, as the raspberry, strawberry, gooseberry, and apple. Potatoes, however, are the principal crop. In the cultivation of their gardens, they do not equal the white man. They seldom plow the ground, as they have been accustomed to clear small patches of land, often too small to plow, and where also too many roots remain. The first season they dig it up with a spade or large hoe, but afterward do not always every year, but sometimes plant the seeds in the old ground, and cultivate with the hoe. As a general thing, they cultivate less than Americans.

They gather many wild berries, chiefly the wild raspberry, gooseberry, currant, sallalberry, strawberry, cherry, cranberry, blackberry, elderberry, salmonberry, thimbleberry, and red, blue, and black huckleberries. Most of these are eaten at once, both cooked and uncooked, but some

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are dried for future use, chiefly the huckleberry, sallaberry, and blackberry, the last of which is pounded up and made into cakes, which are then dried.

They also gather fern-roots and three other kinds without English names, which grow in swamps, the sprouts of the thimbleberry and salmonberry, rush-roots, Indian onion, and hazelnuts.

They are fond of kamass; none, however, grows near them. Formerly they made long journeys in order to obtain it, but having other food now they have used but little of late years. Most of the roots named are eaten in their season, but few being kept for future use.

They have a few cattle, from which they get a little beef, but prefer to keep most of them in order to raise more cattle to use as work-oxen. They do but little milking, not seeming to think that it pays. They buy some pork, bacon, and hams, and hunt and obtain chiefly venison, bear-meat, pheasants and grouse, ducks and geese, rabbits and squirrels. Most of the hunting is done with the gun, the bow and arrow being entirely out of use, except as a plaything for children. At certain times of the year, ducks are very abundant, yet they have been shot at so often that they are very much afraid of canoes. The Indians, therefore, cover their canoes with green boughs, standing some upright. Hiding among these boughs, they paddle quietly among the ducks, which are not frightened at such things, when they are easily shot.

They fish and obtain salmon, salmon-trout, dog-salmon, herring, silver trout, rock-cod, flounders, smelt, halibut, and skates. Salmon-eggs and the eggs of all large fish are used for food. They fish with the hook, spear, net, and build traps across the Skokomish River. Their fish-spear is three-pronged generally, but sometimes they are only two-pronged. These are about two feet long, and made of iron, old rasps being preferred. When iron cannot be obtained, they are made of very hard wood. These prongs are tied to a very slim pole, from fifteen to twenty-five feet long, with strings or tough bark; and when a fish is still they are easily thrust into it by the Indian in his canoe. Their traps across the river are built of small sticks about an inch in diameter and six feet long, very close together, leaning down stream, which prevent the salmon going up, when they are easily caught and killed. They dry some of the fish, especially large quantities of the salmon, for winter use.

They dig for clams, which they dry in the smoke, and also obtain mussels and oysters.

Formerly they obtained oil from seals and porpoises, and bought whale-oil from the Makah Indians, but of late years they have ceased to use oil for food.

They use no grasshoppers, crickets, or insects for food.

They buy chiefly flour, sugar, rice, beans, coffee, tea, butter, yeast-powders, saleratus, salt, lard, spices, sirup, dried apples, and crackers, according to their means.

*Division of labor, concerning.*—The men and women both work in the

gardens. The men hunt and do most of the fishing; the women get a large share of the clams, mussels, berries, and roots, and do the cooking.

*Amount eaten and frequency of eating.*—They generally eat three times a day, and about the same amount as white people. Formerly they were very irregular, eating a large amount at times, and very often, and again very little for a long time.

*Eating customs and rites.*—Many of them have tables, chairs, and stools, plates, bowls, knives and forks, and eat in the American way. Sometimes they cook in a large pot, and a number sit around it and take out what they wish with spoons, knives, and their fingers. At feasts where there are a very large number present they spread mats upon the ground, in the open air or in a large house, place the food upon them, and sit on the ground around them while eating.

#### B.—DRINKS.

*Methods of preparing decoctions and intoxicating drinks; occasions for their use, and their effects.*—They make no intoxicating drinks. They sometimes get them of white people, drink secretly, and the effect is very bad—physically, pecuniarily, mentally, and morally.

There is a temperance society among them, and about one hundred have joined it, pledging themselves to abstain from all intoxicating drinks. Within the last year and a half since its organization a few have broken this pledge; but it is not known that any more have done so than when the same number of white people join such a society. The fact is also to be taken into consideration that in earlier years, when there was less restraint, the greater portion of them would get drunk.

They are very fond of tea and coffee, and use them as Americans do; and also make teas of cranberry-leaves and young blackberry and hemlock leaves.

#### C.—NARCOTICS.

*Methods of using, and effects.*—Tobacco is quite generally used. The older ones generally smoke; the younger ones both chew and smoke. A few of the women also use it. It makes them somewhat dizzy at first. No other narcotics are used to my knowledge. Tobacco is used much as Americans use it, and not to my knowledge as a calumet of peace.

The leaves of the killikinick, a small bush which grows a foot or two high, dried, and of laurel, dried, also the dried bark of ironwood, are used, when they are short of tobacco, to mix with it, but are seldom if ever used alone.

#### D.—SAVORS, FLAVORS, ETC.

They use salt, pepper, and some other American spices as Americans use them, but have no native ones.

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E.—MEDICINES, POISONS, ETC.

*Medicines, preparation and administration of.*—Usually by old men or women, but by any one who is supposed to know. There is no class of physicians.

*List of diseases sought to be cured, the medicine for each, and the effect.*—Colds and biliousness: Eat alder-buds, and afterward drink salt water for an emetic.

To strengthen general debility: Heat rocks, throw water over them, place skunk-cabbage leaves on them, then get over the steam.

For a physic and tonic: Cherry-bark; grind it in water and drink the water.

For a tonic: Alder-bark; in same way as cherry-bark.

To purify the blood: Barberry-bark; in same way as cherry-bark.

Skin-diseases: Oregon grape root and bark; in same way as cherry-bark.

Burns and scalds: Potatoes; scrape and put them on.

Sore eye: They make a cold tea from crab-apple bark, and wash the eyes with it.

This is a partial list, but is the best I can give, as they do not tell all they have.

*Effect.*—All of them cure sometimes, and at other times do not. At present, the Government furnishes them with a physician, who uses American medicines entirely. If, however, they are not cured immediately by him, they often cease to take the medicine sooner than he orders, and use their own. They sometimes also buy patent medicines. Thus their medicines are a mixture of American and Indian.

*Poisons.*—They have no native poisons which they now use, and very seldom obtain any from the whites. Formerly it is said that matter from sores was used, especially where there were two wives, one of whom became jealous. When this was so, the jealous one gave this matter to the other with her food.

§ 2.—HABITATIONS.

A.—DWELLINGS.

*Are they permanent or movable?*—Nearly all permanent; only occasionally one which is movable.

*Natural refuge and habitations of degraded tribes.*—These Indians cannot be called degraded, but about half-civilized. All have houses of some kind.

*Location and laying out.*—There is no order. Most of their houses are on their farms, which consist of from ten to forty acres. In a few places, there are quite a number of houses together, and where this is so they are generally near the water, in a single row facing the water.

*Labor of construction.*—The men build the houses with the help of the Government carpenter, when they can have his assistance.

*Plans of interior arrangement; structures at different seasons.*—The best houses, which are built by Government help, are on their farms, most of them on the Skokomish River bottom, which is liable to overflow in the winter. Hence the houses are built on blocks about two feet from the ground, which renders them cold in the winter. Owing to this, most of them leave them in the winter, and go to some large houses at Eneti, that part of the reservation which is on Hood's Canal and is not liable to overflow.

The summer houses are mostly about 16 by 22 feet, and generally divided into two rooms, one for a bed-room and the other for a kitchen and eating-room. Sometimes there is only one room, and sometime there are the two and a shed-kitchen added. A few of the rooms are papered, and most of the houses have a cook-stove, one or two bedsteads, a cupboard, a few chairs and trunks, &c.

Their winter houses are much larger, four times as large often, or larger, generally 25 or 30 by 40 or 50 feet, and are for several families, but with no partition. There is no floor but the ground, excepting against the wall all around for about 6 feet from it. Above this floor there are bunks all around about  $3\frac{1}{2}$  feet wide, on which they sleep. The doors are either in the middle of both ends of the house, or in the middle of one side, and in each of the four corners one or more families reside, building their fire on the ground, and letting the smoke escape through holes in the roof. Their trunks, provisions, &c., are stored on the small board floor. The workmanship of these houses is much poorer than of the summer houses. Each house is owned by one man, and he allows his friends to live in a part of it, but they pay him no rent. I shall speak of these two different kinds of houses as summer and winter houses, although they are not strictly such, as a few use each kind all the year round, and during the coming winter most of them expect to live in their new, better houses, which I have termed summer houses.

*Ancient structures.*—They were small, movable, and generally made of split cedar boards, poles, and mats. Occasionally, when they are off fishing, or away from home for a time, they build such now. They are 5 or 6 feet high, 14 by 18 feet or less; the door is a mat, and all the property is stored in this house, consisting of a single room, where they also eat and sleep. The fire is in the middle of the house, and when they are fishing, the fish are hung overhead, where they dry in the smoke. There is no floor but the ground, or sometimes a mat.

*Out-buildings.*—(1) A barn for hay, as they use no other kind of feed. This is either a shed made by setting posts in the ground, and covering it with split cedar boards, varying in size, according to the amount of hay, which is usually not more than three or four tons; or it may be one of their houses, for they sometimes store hay in a part and live in the other part, or they fill the house with hay and go away for the summer, either at work in a logging camp or fishing.

(2) A stable for hay, or

(3) A few prize very highly, however, a sufficient for

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(2) A stable for work-oxen. This is generally built similar to the sheds for hay, or that is built larger, and answers for both.

(3) A few have stables for horses, when they have one, which they prize very highly, as a race-horse. Most of their horses and cattle, however, are not sheltered; the timber, according to their ideas, being sufficient for this.

*Structures for observation, memorial, defense, burial, and ceremony.*—There are none for any of these things except for burial, which are described under chapter III, section 15, B, "Manner of disposing of the dead."

*Public buildings.*—There are none, except when a potlatch is to take place, which may be only once in ten or twenty years or more. The last one took place seven years ago, a few miles off from the reservation. A large house, about 50 feet wide and more than 300 long, was erected. It was a frame building, inclosed with boards. The best part of the material was removed soon after, and the rest has gone to decay.

*Sweat-houses.*—These are used much as among most other Indian tribes. They are 3 or 4 feet in height, and a little more in diameter, being conoidal. Sticks are first driven into the ground, rather close together, which are covered with large leaves, as the maple, and these are covered with mud.

#### B.—APPURTENANCES TO DWELLINGS.

*Doors.*—For their best houses these are a plain American door, made by the Government carpenter. For their large winter houses, they are made by themselves, are smaller, and much rougher.

*Fireplaces.*—For their large winter houses and their fishing-houses, they have been described under the previous section. Most of their summer houses have no fireplaces or chimneys, but are furnished with cook-stoves, a part of the annuity goods of last year. A few have a rough chimney built of sticks and mud at one end of the house, and on the outside of it, and a few have cut a hole in the middle of the floor, filling it up with earth to the floor, on which they build the fire, cutting a hole in the roof, where the smoke escapes.

*Windows.*—Their winter houses have none. Their summer ones have one or two American windows.

*Roofs.*—These are made of split cedar boards. For some of their better houses, they are dressed smooth, something similar to shingles, and some are covered with shingles.

*Fastenings, such as locks and latches.*—Their winter houses are generally fastened with a wooden latch, which is worked with a string, and when they leave the house for the summer the door is usually nailed fast. The summer houses are provided with American locks and door-knobs.

*Water-tanks.*—They have none; but when they live some distance from

good water, which is not often the case, they generally carry their water in kegs and small barrels.

*Totem-posts.*—In the potlatch house which they began to build at Eneti more than a year ago, but which was not finished on account of the death of the principal man connected with it, there are five totem-posts, or tamanamus-posts, as they are called, which are about 8 feet long, about 1 foot through, some being round and some being about 6 inches through by 1 foot. They are intended to support the ridge-pole, as shown in Fig. A, Plate 23, and are 8 feet long, of the shape shown in Figs. B-E of the same plate, though there is not really much more art to them than there is to a wooden turned bedstead-post. They are not painted.

At the old potlatch house (see III, 2, A, "Public-houses"), there were originally twenty-six large cedar slabs set in the ground, which support the cross-pieces, thirteen on each side. Ten of these have been removed, and on four more there are no figures. Five were originally painted, but the weather has worn the most of the paint off. They are about 9 feet long above ground,  $1\frac{1}{2}$  to  $2\frac{1}{4}$  feet wide, and 5 or 6 inches thick. These posts are delineated on Plate 24, Figs. F-K, where the dark shading indicates figures in red paint on the inside of the posts.

The first four of these figures are simply painted on a smooth surface, but the last is carved, the darkest parts being raised the highest. These posts have been left exposed to the weather for seven years, but are still considered tamanamus-posts, and probably would be even if they should remain there until they should rot down.

*Materials for building.*—Everything is built of lumber, or occasionally split cedar boards are used, except some temporary structure of mats.

### C.—FURNITURE AND UTENSILS.

*Hammocks, beds, bedsteads.*—They have no hammocks. Most of their summer houses are furnished with plain, unpainted bedsteads made by the Government carpenter. Those in the winter houses have been described in A of the present section. For beds they have straw, feathers, the head of the large mat-rush—sometimes called catstail—several thicknesses of mats or blankets. A few use sheets. For the covering they use blankets and quilts.

*Pillows and head-rests.*—They have feather-pillows or roll up their mats.

*Cradles and pappoose-cases.*—They have no cradles, but for young infants they have a small board about the length of the child, on which they place cedar bark, which is beaten up very fine, and on this they tie the child a large portion of the time. When the child is a little older, but not strong enough to hold on to its mother's neck, she wraps a blanket or shawl around it and herself, and thus carries it on her back.

*Chairs, stools, and benches.*—Last year a number of chairs were furnished them among their annuity goods. Previously to that they had

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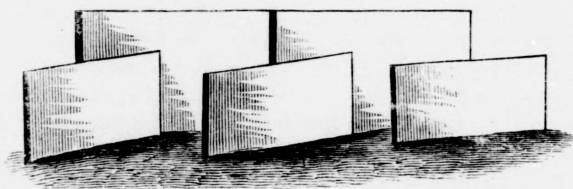


Fig. A.



Fig. B.

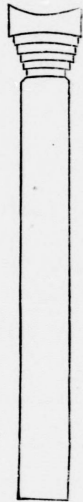


Fig. C.



Fig. D.

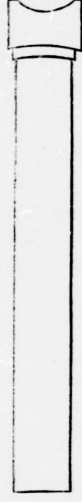


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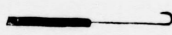


Fig. L.



Fig. N.



Fig. O.

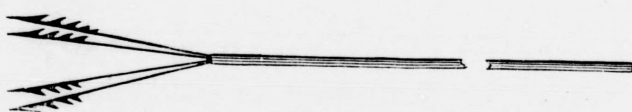


Fig. M.

Appurtenances of dwellings, and implements, of the Twana Indians.

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very few, but used home-made stools and benches or sat on the ground. The women especially are very much accustomed to sit on the ground, or on their mats, or on the floor.

*Matting, carpet, and floor-coverings.*—They use nothing in the form of carpeting. They often lay their mats on the floor or ground, on which they store their things, eat, or sit, but do not use them as carpeting.

*Racks and other protections for food.*—Most of them have a small cupboard five or six feet high and two or three feet wide, without any door. Their flour is generally kept in the sack, the salmon in bundles or baskets, and much of their other food in baskets or sacks, or small amounts in cupboards. Their dishes are generally kept in the cupboards.

*Tables.*—The Government carpenter has made plain, unpainted tables for most of the summer houses, on which they eat, seldom, if ever, using a table-cloth. In their winter houses they use very few tables, either placing the food on a mat or eating from the vessel in which it is cooked, sometimes eating singly and sometimes together.

#### E.—MISCELLANEOUS—FURNITURE.

*Brooms, fly-brushes, urinals, others not mentioned.*—A number of them have American brooms, and a few use them considerably, becoming somewhat neat, but with most of them there is very much room for improvement. They also sometimes make a temporary broom from fir and cedar boughs. There is nothing else under this head of any importance which is used.

#### § 3.—VESSELS AND UTENSILS.

##### a.—Natural material.

*Mineral material.*—They make no pottery or wares from clay, nor am I aware that they make any utensils from stone or of metallic material.

*Vegetable material.*—Maple and laurel are used in making spoons, cedar roots in making water-tight baskets, cedar boughs in making common carrying-baskets; also, one kind of swamp-grass forms the chief material for one kind of carrying-basket. Small grasses of black, yellow, and slate colors are used for beauty in the water-tight baskets. Rushes or cattail are used in making mats.

*Animal material.*—Cattle-horns are used in making large spoons, and clam-shells are occasionally used as drinking-dishes or spoons without any manufacture.

##### A.—VESSELS FOR HOLDING AND CARRYING WATER, FOOD, ETC.

*Gourds, dug-outs, bladders, and funnels.*—None.

*Bottles, jugs, jars, bowls.*—All of these are used, and are of American manufacture.

*Boxes.*—Boxes of all shapes and sizes are in use, chiefly of American

manufacture, both of tin and wood. They like also those of Chinese make. They do not use them for carrying water, and but little for holding food, but usually for holding other things. Cheap trunks of American manufacture are very common, in which they keep their best clothes, and other things which they wish to save from the smoke and dirt.

*Tight baskets.*—Water-tight baskets which are inflexible are very common, holding from a quart to half a bushel. They make them of cedar roots split, sew them very firmly together, and ornament them with grasses of various colors, yellow, black, slate-color, &c.

*Mats.*—Their mats, which are often spread on the ground, and on which their food is placed, are made of the swamp-grass sometimes called cattail. The women gather the material in the summer, dry it, and make them in the winter. The grass is first cut as long as is to be the width of the mat, usually about three feet, but sometimes five feet. The ends are then fastened together in the shape of the mat, and strings made of the same grass torn to pieces and twisted are run through lengthwise of the mat and about four inches apart. In doing this, a needle is used, which is about three feet long, a half an inch wide, and three cornered, with an eye in one end, in which the string is placed. After the string is run through, a small piece of wood with a crease is run over the mat where the string has been sewed to render it firm and of good shape. The edges of the mats are fastened by weaving the grass firmly together. These mats are also used for beds, several thicknesses of them being quite soft, for making temporary houses, and for lining wooden houses to make them warm.

*Mat-baskets.*—A basket is sometimes made of grass, which is quite strong, but their principal flexible basket is made of cedar limbs, split and dressed. These pieces, some with the bark on and some with it off, are arranged quite regularly and tastily. They are strong, and are used for carrying apples, potatoes, fish, clams, mussels, indeed are of almost universal use for carrying purposes. They hold from half a bushel to a bushel. A rope is fastened into the handles of the basket, which passes around the forehead of a woman, and thus they usually carry the load by the strength of the neck. I have seen one carry a basket full of apples, and two babies one and two years old. Where the rope presses against the forehead it is changed to a braid of cloth, about three inches wide, which is soft, and does not hurt the head. The colors in this braid are often woven in quite fancifully.

#### B. VESSELS AND UTENSILS FOR PREPARING FOOD.

*Troughs and baskets for stone boiling.*—None are in use now. Formerly their water-tight baskets described in A of this section were used for this purpose.

*Pots of clay, stone, &c.*—None of clay or stone are used. Iron pots of



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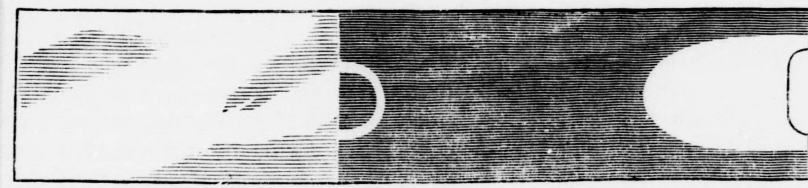


Fig. I.



Fig. K.

Appurtenances of dwellings of the Twana Indians.

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American manufacture are very common for boiling food, whether they cook by a stove, fireplace, or on the ground.

*Pans.*—Tin pans of American manufacture are very common for various cooking purposes.

*Spits and other contrivances for roasting.*—A very common spit for roasting fish is made by splitting a stick about three feet long and an inch in diameter two thirds of its length, and then tying it with grass to prevent its splitting farther; all the ends are sharpened, the meat being stuck on the parts that are split, and the other end placed in the ground before the fire.

*Bowls for mixing food.*—They use American ones of earthenware quite generally.

*Churns and dairy vessels.*—They have none, as they use but very little milk, and make no butter.

*Coffee-mills.*—American coffee-mills are used for grinding coffee.

#### C.—VESSELS AND UTENSILS FOR SERVING AND EATING FOOD.

*Bread-trays, mush bowls, meat-trays.*—There is nothing made specially for these things.

*Plates and dishes, pitchers.*—Those of American manufacture, chiefly earthen, but some of tin, are almost universally used.

*Drinking vessels.*—Earthen tea-cups, bowls, tin cups, and dippers, are commonly used, and glasses are sometimes in use.

*Knives and forks.*—Common ones of American make are quite generally in use.

*Spoons, ladles, and dippers.*—Common American tea and table spoons and tin dippers are used quite often. They also make a spoon both of horn and hard wood, the handle of which is 4 inches long, the bowl of the spoon 6 inches long, 4 wide, and 1½ deep, which is quite common, though sometimes they are much smaller and sometimes larger.

*Pipes, pipe-stems, pouches.*—Common American pipes and stems are generally used; sometimes they make stems of wood; generally they carry their tobacco in their pockets or in a common bag; a few of the older ones have pouches adorned with fancy work and beads and similar to a shot-pouch.

#### D.—ORNAMENTAL AND MISCELLANEOUS VESSELS, ETC.

*Lamps and the like.*—Quite often they use American coal-oil lamps. Candles were used a few years ago, and are to some extent now; but as lamps have become cheap they prefer them. Some also use American lanterns, and torches of pitch-wood are very common. However, they use neither candles nor lamps as much as Americans, as they cannot read or write during the evening.

*Pails, basins.*—For wash-basins they commonly use American tin wash basins, or tin pans, or sometimes earthen bowls; they use both tin and wooden water-pails.

## § 4—CLOTHING.

## A.—RAW MATERIAL.

*Skins, sinews.*—Formerly, clothes were made of dressed deer-skins sewed with sinews. I, however, have seen only one pair of pants here made of this material, and they were bought of the Chehalis Indians. A few moccasins are made of deer-skins. They dress a few deer and elk skins and catch a few beaver and seals, but sell most of the skins to the whites.

*Wool and hair.*—Formerly, a blanket was made of dogs' hair and feathers, but not now. They have no sheep, but buy a little wool, which they card, spin into yarn, and knit into socks and stockings.

## B.—FABRICS IN DIFFERENT STAGES OF MANUFACTURE.

*Dressed skins and furs.*—Nothing except what is spoken of in the preceding section.

*Woolen, cotton, and linen stuffs.*—They buy a large amount of these kinds of American goods, which they make into dresses, women's underwear, shirts, children's clothes, and the like, and articles of household use.

## C.—SUITS OF CLOTHING.

*Of dignitaries.*—There are none; neither the chiefs nor the medicine-men dressing differently from others.

*Of male adults.*—They generally dress with plain American clothing of all kinds during the week, though they do not keep it very clean. For Sunday, Fourth of July, and public days, most of the men have good pants, broadcloth or linen coats, according to the season, white bosom-shirts, collars, neckties, shoes and boots, socks, vests, hats, and caps.

*Of females.*—They dress very much as American women, with plain clothes. For more particulars, see the following paragraphs.

*Of children.*—At home, those just able to run around sometimes have little more than a long shirt, but generally they have more, especially as they grow older; very seldom, however, wearing shoes during the week-days. They have good clothes, like American children, for Sundays. Nearly all of school-going age are in the boarding-house, where they are provided with plain, strong American clothes as American children, Government furnishing the cloth, and the matron or her assistant making the clothes.

*For special occasions.*—Nothing except that both men, women, and children have better clothes for Sunday and prominent days than their common every-day wear.

*Of special castes or crafts.*—None.

## D.—HEAD-CLOTHING.

*Head-cloths, hoods, &c.*—The women often tie handkerchiefs around

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their heads, or wear their shawls over their heads; very often also they go bareheaded. Very few have hoods, hats, or bonnets. About a dozen have American ladies' hats, though but few wear them much. The school-girls all wear hats.

*Caps, hats.*—The men wear always American hats or caps, some wearing one and some the other; but hats are more generally worn. There are a very few hats which are made by the Makah Indians which are worn by the old Indians. They are strong and water-proof.

*Head-dress of ceremony.*—They wear none now.

#### E.—BODY-CLOTHING.

*Clouts, cinctures, smocks.*—They wear none now. Formerly they had a clout around the waist made of cedar bark, it being a band with a fringe extending nearly down to the knees. After the English came, they made them of blankets.

*Aprons.*—The women sometimes wear plain ones.

*Breeches.*—American ones are always worn by the men and older boys, except occasionally a very old man does not.

*Shirts.*—The men commonly undershirts and woolen overshirts; but on Sunday many appear with white ones.

*Jackets, blouses, parkas, and tunics.*—A few jackets and blouses are worn; almost all have coats of some kind; and, for rainy and cold weather, a few have cloaks, all of American make. Vests too are common.

*Women's underwear.*—They buy American material, and make their own clothes. First a chemise, and second a petticoat, and sometimes two or three.

*Gowns.*—A few of the very old ones are seen without dresses, stopping with the skirt; but almost all wear gowns made by themselves of American calico and woolen dress goods, according to the season.

*Mantles, capes, and the like.*—A very few have cloaks.

*Shawls.*—American woolen and "Dolly Varden" shawls are very common. Often they have several.

*Blankets.*—Occasionally blankets are worn in the winter, but not often, except by very old persons.

*Robes of state and ceremony.*—None are worn now.

#### F.—ARM-CLOTHING.

*Gloves and mittens.*—Occasionally, when well dressed, a few men and women wear cotton gloves, and in cold weather a few wear woolen mittens. All of American make.

#### G.—LEG AND FOOT CLOTHING.

*Moccasins.*—A very few are worn, but the climate is too wet to admit of their being used much.

*Shoes, boots.*—Both are very common, of American make. Thick heavy ones are generally worn; but sometimes they have lighter ones for Sunday. The men, except the old ones, wear them constantly; the women but little in the summer, except on Sundays, and the children are barefoot a great portion of the time. Even the Indian school-children are barefoot in the summer, but not in the winter.

*Stockings.*—Socks and stockings are very common, both of native and American manufacture.

*Leggings.*—Very seldom worn.

#### H.—PARTS OF DRESS.

*Collars.*—They are not usually worn, but sometimes the men wear American paper ones, and the women American paper and linen ones.

*Pockets and reticules.*—They have no reticules. Pockets are common in coats, vests, pants, overshirts, and gowns.

*Needle-work and quill-work.*—I have seen no quill-work. They do plain sewing very well, and a large amount of it, making their dresses and underclothes, and sometimes men's white shirts.

*Bead-work.*—There is not very much bead-work among them. Their gowns and shot-pouches are sometimes trimmed with them.

*Fastenings.*—A large brass pin of native manufacture, about five inches long, is used for fastening the shawl together; and when this is lacking, one made of hard wood and in similar shape is used. American buttons, pins, a few buckles, hooks and eyes, are used.

*Belts.*—The men and women both wear belts, as American men and women do.

*Others not mentioned.*—Of late years, suspenders are slowly taking the place of belts among the men.

#### I.—RECEPTACLES FOR DRESS.

*Nets, knapsacks, and skin-bags.*—Very few, if any.

*Trunks, chests, &c.*—Trunks are very common for this purpose. See sec. 3, A, "Boxes." In their better houses, some of their clothes are often hung up on the walls. There are also a few American valises among them.

#### § 5.—PERSONAL ADORNMENT.

##### A.—SKIN ORNAMENTATION.

*Painting, patterns, and apparatus.*—During their games, festivals, and at special times, a few of the men paint their faces, but it is more common among the women, not only on such days, but on other days. They use American red paint chiefly, but sometimes the juice of berries; formerly they obtained a red paint in the mountains. The women paint to prevent their being tanned by the sun; and also, if they have done anything which will make them blush when in company, they

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make. Thick paint to prevent their blushes being seen. They paint their faces very differently—sometimes in streaks on the cheeks, sometimes the whole cheek, or other parts of the face. There is no order about it. They use their fingers for brushes. Formerly there was much more of it than now, it being almost universal in time of war.

The native red paint was obtained from a tree in the mountains, and apparently has the grain of the bark; but from their description of it I think it is a parasite of the tree, and is prepared in some way, which certainly, from the specimen I have seen, does not destroy the grain of the plant, which is very coarse.

*Tattoos and apparatus.*—A little of this is done, but much less than formerly, and chiefly now among the children. In doing it, they use a needle and thread, blackening the thread with charcoal, and drawing it under the skin as deeply as they can bear it.

*Scarring lancets and flint.*—There are none now. Probably there were formerly, but I cannot learn definitely about them.

#### B.—HEAD ORNAMENTS.

*Plumes and the like.*—It is very seldom now that they wear native plumes in their hats. Formerly they were quite common, eagle's and hawks' feathers being preferred. Occasionally now in play the boys put a feather in their hats. Two or three of the men have their caps trimmed with a band of fur or red velvet. The few women who have hats have an ostrich feather in them, bought with them.

*Hair-pins.*—Some of the women braid the hair and put it up with pins; a few put it up in nets, but generally it is left to hang down unbraided.

*Tucking-combs.*—Very few are used.

*Ear-rings and pendants.*—They wear both native ear-rings and American cheap jewelry. One kind of native ear-ring is about an inch square, green, and made of a large oyster-shell. Another is their ancient money, obtained, as they say, far off in the ocean, probably north. They are white, about an inch and three-fourths in length, three-sixteenths in diameter at the larger end, and tapering toward the smaller end and slightly curved. Small bits of black or red cloth are thrust into the large end of them. About ten of them are worn in each ear. They also buy of other Indians, one made of silver, about two inches long, one-half an inch in diameter at the lower end, and tapering toward the upper end. I have also seen money used as a child's ear-ring. Except in the cases of a few old ones, the men wear none. The old women more commonly wear the shells, and the younger ones American cheap jewelry.

*Head-bands* were also made of the second kind of shell, used for ear-rings (see ear-rings of present section); also used for money, and called dentalia. Enough of these were strung to go around the head, but often ten or fifteen were placed side by side, making a wide head-band

*Check-studs, mouth-pegs, labrets, nose-ornaments, teeth mutilations, and ornaments.*—None are used now. Formerly they bored holes in the nose, into which they inserted quills or shells, the second described among the ear-rings in this paragraph.

#### C.—NECK-ORNAMENTS.

*Necklaces.*—Those of beads are often worn, the blue color being preferred, the second kind of shells spoken of under the previous paragraph. Ear-rings were formerly sometimes used for this purpose. American cheap jewelry is also sometimes worn now. All of these are worn chiefly by the women.

#### D.—BREAST AND BODY ORNAMENTS.

*Gorgetts and ornamental chains; nipple-studs.*—There are none in existence now, nor have they been used as far as I can learn.

*Ornamental girdles, sashes, &c.*—There are none now, but they formerly were used.

#### E.—ORNAMENTS OF THE LIMBS.

*Armllets.*—There are none now, and I do not know that they have been used.

*Bracelets.*—American ones are often worn by the women, of copper, brass, silver, and gutta-percha.

*Finger-rings.*—Those of American manufacture are often worn, chiefly by the women, made both of silver and gold.

*Anklets.*—There are none worn now, but those of copper and brass were formerly used.

#### F.—TOILET-ARTICLES.

*Cosmetics.*—None except paint.

*Pomades for the hair.*—Hair-oil is very often used, and formerly they used bear and other oils, but nothing for coloring the hair.

*Soaps and substitutes therefor.*—American soaps are very common. They also use a kind of sugar-colored clay, and the leaves of some trees.

*Combs.*—American ones are in common use. Formerly they made them of wood. I have one with teeth about two and a half inches long, and five of them to the inch, but they vary in size.

*Brushes.*—American hair and clothes brushes are often used.

*Tweezers for removing hair and beard.*—They make them of steel and tin, and sometimes pull out the beard between the finger and a knife.

*Mirrors.*—Small American ones are very common.

*Perfumes.*—All kinds of American perfumes which they can obtain they use. They also use sweet-scented roots.

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G.—OTHER PERSONAL ORNAMENTS.

*Fans.*—Boughs of trees are used for fans, also birds' wings and tails, especially those of eagles and hawks.

*Parasols, shades.*—None are used to protect them from the sun. A few have American umbrellas for rainy weather.

*Artificial flowers.*—The few women who have American hats have artificial flowers in them. They use no others.

*Beads.*—They are common for necklaces; a few also use them for trimming dresses. A few children have their dresses trimmed with dimes, on the shoulders.

§ 6.—IMPLEMENTS.

I.—Of general use.

*Knives.*—American eating, butcher, and pocket knives are in common use. They also make one of steel, with a wooden handle. It is about six or eight inches long, and curves at the end, as shown at Fig. L, Plate 23.

*Chopper-knives.*—They use none. Formerly they made one similar in shape to a chopping-knife, of tin, for opening salmon.

*Axes and hatchets.*—All use American ones, as they do a large amount of logging.

*Adzes and wood-scrapers.*—They make a small hand-adze of a large file, sharpening it at one end and fastening the other to one branch of a forked stick with rawhide, while the other branch is used as the handle. Each branch is about six or eight inches long.

*Wedges and mauls.*—Both are in use. The mauls are made by themselves, as Americans make them, or with the help of the Government carpenter. Old ax-heads are also often used for wedges. They were formerly made of elk-horns, pieces a foot in length being cut off from the base where they are two and a half or three inches in diameter. Wooden ones are also used.

*Chisels, gouges, and the like.*—They have American chisels.

*Sawing-tools.*—American hand and cross-cut saws are in common use, the latter chiefly in logging.

*Hammers.*—They use American ones chiefly. A few have the old stone ones, made in the shape of a pestle.

*Drills and perforators, embracing awls, reamers, hand and bow drills.*—American awls and augers are in common use.

*Clamps and nippers.*—They have American nippers.

*Rasps and other smoothing-tools.*—They have American drawing-knives for smoothing boards, and some of them are able to use a plane, but they own none.

*Whetstones and other sharpening tools.*—They have American whetstones, and some own grindstones. They use American files, large and small, for filing saws.

*Levers, &c.*—They use wooden levers and cant-hooks for rolling logs. They also have some American blocks and tackle.

*Tool-boards and boxes.*—They have no tool-boards. Any common box answers for holding the smaller tools, and the large ones are kept anywhere about the house.

## II.—*Implements of war and the chase.*

### A.—STRIKING.

*Clubs of various forms and material.*—Formerly they made such of wood and stones large enough to be handled easily.

### B.—THROWING-WEAPONS.

*Slings and shots or stones.*—Slings and stones are used as playthings by the boys, and formerly by the young men in killing ducks.

*Fire-pots.*—Those filled with pitch-wood were formerly used to set on fire houses into which an enemy had fled. A part of the besieging force would attack one side of the house in order to draw the attention of the besieged away from the opposite side, when the party with these fire-pots would approach, set on fire the pitch-wood, throw it on the roof, and as the besieged attempted to escape they were killed with spears, clubs, knives, or were shot.

### C.—WEAPONS FOR CUTTING AND STRIKING.

*Battle-axes, tomahawks, and the like.*—None are in use now. Formerly they had them made of stone, and, after they were able to obtain them, hatchets were used, though not to throw.

### D.—THRUSTING-WEAPONS.

*Lances and lance-heads.*—These, about eight feet long, were formerly used in both war and the chase. The points were stone, iron, bone, yew, or ironwood.

*Harpoons and points.*—These were formerly used in fishing. See beyond, under "Fishing-implements."

*Daggers.*—They formerly made them of files or other suitable iron which they could obtain, and they are used some now.

*Spears and points.*—A duck-spear, which is fifteen or twenty feet long, with four or five prongs at the end, so far apart that a duck may be caught between them. At the end of each prong is a piece of steel about six inches long, made from an old file, with a few very coarse teeth, which are on the outside so that they will not injure the body of the bird, and yet will catch among the feathers. They use these spears by night, going in their canoes, making a kind of dark lantern, so that the duck will not see the men. (See Fig. M, Plate 23.)

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E.—PROJECTILE WEAPONS.

*Bows and arrows, arrow-heads, and quivers.*—At present, they are used only as playthings for children, and are very poor; but formerly they were very common. The bows were about three feet long, and were made of yew-wood; the strings of sinew, or the intestines of raccoons. The arrows were about two and one-half feet long, were made of cedar, with feathered shafts, and points of stone, and of nails after they obtained them; and the quiver of wolf-skin. Arrow-heads are sometimes made of brass or iron, two or three inches long, half an inch wide, and very thin, and of very hard wood, five inches long, and round. Sometimes, for birds, they are made of ironwood, about five inches long, with two prongs, one of them being half an inch shorter than the other.

*Fire-arms and outfit.*—Rifles and muskets are very common, the men often owning several. Their shot-pouch is made either of cloth or leather, and their powder carried either in the flask or horn. A very common sheath for the gun is made of a piece of a blanket, sewed so that the gun will fit into it.

*Poison for missiles.*—None, as far as I can learn, has been used. Formerly, they sometimes burned their spear-points a little, both before and after wounding an enemy, superstitiously thinking it would hurt worse, or poison that into which it had been or would be thrust.

F.—DEFENSIVE WEAPONS.

*Parrying-sticks, shields, helmets, visors, mail, greaves, fetters, snares, pitfalls, stockades, earthworks, and other fortifications.*—None are in use now, nor do I learn that they ever were, in war. In hunting, they formerly sometimes used pitfalls, and also made stockades of sticks in the form of a V, at the small end of which was a net made of string. The deer being driven into the V would attempt to escape, but not seeing the net, would catch his horns in it, and then was killed. The string for the net was made of nettlestalk fiber twisted.

G.—BESIEGING AND ASSAULTING CONTRIVANCES.

The only one of which I learn has been described in B of the present section, "Fire-pots."

H.—ARMORIES.

They had none.

I.—TROPHIES AND STANDARDS.

*Scalps and the like; tomahawks of ceremony and other standards-trophies erected to commemorate victories.*—As far as I can learn, none of these have ever been in use.

*Skulls.*—The heads of the enemy were formerly brought home as emblems of triumph.

## K.—OTHER WEAPONS.

Deadfalls were formerly used in hunting, some of them very large with weights so heavy that they would kill large animals. As they have had no war either with the whites or other Indians for eighteen or twenty years, it is almost impossible to describe minutely their weapons or mode of war. They are now a very peaceful tribe. If by any chance a war should occur, it is probable that an observer would learn many things of which we now have no report.

III.—*Implements of special use.*

## A.—FLINT AND STONE WORK, EMBRACING ALSO WORKING IN IVORY AND OTHER HARD MATERIALS.

*Quarrying, flaking by fire and otherwise, chipping, pecking, grinding, sharpening, polishing, perforating, carving.*—They do no such work now, and hence have no such implements. I have been told that they never did much such work, but bought their stone implements of other Indians; but I am inclined to think they did make some stone hammers, pipes, and arrow-heads, but if they did it was so long ago that it is impossible to describe the process or the implements.

## B.—IMPLEMENTES FOR FIRE-MAKING AND UTILIZING.

*Hand-drills and fire-sticks, bow-drills, flint and steel or other pyrites, moss, punk, and tinder-tongs, bellows, other fire-tools, and special fuels.*—I do not learn that they ever used tongs or bellows. Formerly a fire was made with two sticks, holding one perpendicular to the other, letting one end of it press on the side of the other, and rubbing it briskly between the hands. Fire was then very valuable, and was often carried very carefully long distances from one camp to another by inclosing it closely between two sticks, so that very little air should strike it. This process was used twenty or twenty-five years ago. Afterward, when they obtained flint-lock muskets, they struck fire with them. Of late years, they use matches almost entirely. Fir pitch-wood is also very common in helping to start the fire, and also for a light out-doors, especially when fishing in the night. They frequently bring small bundles of it to the whites for sale.

## C.—IMPLEMENTES FOR BOW AND ARROW MAKING.

*Bow-dressing, bowstring-making, arrow straightening and polishing; cement and sticks.*—As at present, bows and arrows are only used as playthings by the children; the making of them is of no special importance. They are made with a knife, and any common strong string is used. A straight cedar stick is split for arrows, a few common feathers tied on, the point split, and a nail tied into it. For further particulars see sec. 6, II, E.

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## D.—FISHING-IMPLEMENTS OTHER THAN WEAPONS.

them very large animals. As they prefer, as they say they are stronger than American ones. By heating and filing the steel, they bring it into the proper shape. One kind of salmon-hook is made of a straight piece of steel, about six inches long, and sharp. On each side of it pieces of bone are tied. A line is attached to it, and also a pole fifteen or twenty feet long, in such a way that by means of the pole it may be driven into the fish, the pole drawn out, and the hook remain, held by the string, when it is drawn in.

*Gigs, harpoons.*—Harpoons are sometimes used for seal-fishing. The point is of iron, and the spear and line used as with the salmon-hook just described.

*Spears.*—For one kind, see sec. A, of the present chapter. A herring-spear or rake is made about fifteen feet long, and on the lower end for three feet sharp iron points, often made of nails, are driven in about an inch apart.

*Nets.*—They generally buy American twine and make them. For one kind, see the following description of weirs. There is one net on the reservation about four or five hundred feet long and forty feet wide, made of twine, buoyed with blocks made of cedar, and used for catching salmon in salt-water.

*Probes, ice-breakers, stools, skewers, &c., for seal-fishing.*—They have none. In catching them, they shoot them or spear them at night. For spear, see harpoons.

*Weirs and traps of every kind.*—Weirs are made across the river. They are of small sticks, about an inch in diameter and six feet long, fastened closely together, so that a fish cannot run up between them. A number of nets are made of twine, about eight feet across, and in the shape of a shallow bowl, the rim being of wood bent around. These are let into the water at night below the weir, and closely watched. A few strings, one end of which is tied to them and the other end above, indicate when a salmon is in it, when it is hauled up, and the fish killed.

## E.—HUNTING-IMPLEMENTS OTHER THAN WEAPONS.

*Traps and snares.*—American steel-traps are often used in catching mink and beaver.

## F.—LEATHER-WORKING TOOLS.

*Butchering and flaying.*—For this an American knife, commonly a butcher-knife or large pocket-knife, is used.

*Scrapers, tanning.*—The deer or elk hide is soaked for two days, and the hair removed by scraping it with a rough iron. It is then soaked a half a day with the deer-brains, in hot water, over a fire; the deer-

brains being rubbed over, something like soap. It is then stretched, and rubbed with rocks until it becomes soft and pliable, when they dig a hole in the ground, build a fire of rotten wood or cedar bark, stretch the skin over it, and cover it with blankets, thus smoking it, after which it is fit for use.

*Leather-working, crimping, sewing, shoemaking, fringing, braiding, making babiche, &c.*—There is very little of this now, as has already been stated. They sell most of their tanned deer and elk skins to Americans. In sewing into moccasins, they use a needle and awl, thread and sinew. I have not seen any of the other kinds of work mentioned.

#### G.—BUILDERS' TOOLS.

*Tent-making.*—They have no real tents, only mat houses, in the making of which they use an ax, hatchet, hammer, and a few nails.

*Felling trees.*—American axes are always used.

*Making planks.*—They are bought at the American saw-mills. Formerly they were split from cedar-trees with wedges.

*Smoothing wood.*—The knife, ax, hand-adze, and drawing-knife, and a few use Government planes, though they own none.

*Hollowing and carving wood.*—The knife, ax, hatchet, and hand-adze are commonly used.

*Painting.*—Generally this is done with the fingers or a cloth; seldom, if ever, using a brush.

*Boat-building.*—They make no boats except canoes, in the making of which an ax and the hands are the principal implements used.

#### I.—POTTERS' TOOLS.

As has been already stated (sec. 3, A), they do no work of this kind and hence have no tools.

#### J.—TOOLS FOR MINING AND METALLURGY.

*Sledges for breaking ore, hammers and anvil-stones for cold metal, smelting and molding apparatus, smithing-tools, implements for gold and silver working.*—They do no stone, gold, and silver working, and hence have no tools. In working iron for making spear-points and fish-hooks, they use an ax and hammer and file and fire.

#### K.—TOOLS FOR PROCURING AND MANUFACTURING FOOD.

*Root-diggers.*—Sharp-pointed sticks and iron tools are used.

*Gathering-baskets and fans.*—Their common baskets, of all kinds and sizes, are used; the water-tight ones more especially for berries and the larger ones for roots. (See sec. 3, A.)

*Pounding-baskets and pestles.*—Their water-tight baskets are used in which to pound the food, and any rough rock or the hand for pounding

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## L.—AGRICULTURAL IMPLEMENTS.

*Spades, shovels, hoes, rakes.*—All of these of American manufacture are in constant use, a large share of which they have received among their Government annuities.

*Plows.*—Generally they dig their gardens with the hoe or spade. When they wish to plow, which is seldom, they borrow a Government plow, as they own none.

*Harvesting-tools, granaries.*—As they raise no grain, they have none. For cutting hay, they use American scythes; forked sticks in the shape of forks, and American forks for putting it up, and haul it in with oxen on a sled.

## M.—BASKET-WORKING TOOLS.

*Tools, ornamentation patterns.*—They use but few tools in doing this; a knife in cutting and splitting the material, and an awl in sewing the water-tight baskets. The rest of the work is done with the fingers. For ornamentation, see sec. A of the present chapter. There is no particular figure in this ornamentation, nor does it mean anything, but is done simply for beauty.

## N.—TOOLS FOR MAKING AND WORKING FIBER.

*Carding and hackling.*—They have none for hackling now. Formerly when they made string out of nettle-stalks, they scraped them with a shell or knife. Some of them use American cards for carding wool very well.

*Spinning, twisting.*—Some of them roll the wool on their laps with their hands, and make a coarse yarn. A more common way is to use a native hand-wheel, eight or ten inches in diameter, through the center of which a spindle twelve or fifteen inches long is inserted at right angles. This is rolled by one hand on the lap and the wool held by the other. This year a few American spinning-wheels have been introduced among their annuities, and are well liked.

*Knitting.*—This they do with American knitting-needles.

*Weaving, matting.*—These have been described under section A of the present chapter.

*Ornamenting.*—The needle is chiefly used in ornamenting common work.

*Sewing embroidery with beads.*—American needles are used.

*For braiding.*—The hands are used.

*For dyeing.*—Dark mud is used in dyeing black; the grass which they use in ornamenting their baskets and the root of the wild Oregon grape in coloring orange.

## O.—IMPLEMENTS OF NOMADIC AND PASTORAL LIFE.

*Tools for marking cattle.*—They have but few cattle, which they readily know, and do not mark them.

*Whips.*—Generally any common stick is used. A few have whips, with wooden handles, about a foot and a half long, and a lash of rawhide inserted into the end.

*Tethers, halters, lassos, lariats.*—For these they use chiefly American hemp ropes. Formerly they used those made of rawhide.

P.—IMPLEMENTS OF SPECIAL CRAFTS NOT ENUMERATED.

Logging is a very prominent business among them, as they sell the logs to the different saw-mills on the sound. After the road is built, they cut the timber. As they wish to cut the trees much higher than they can when they stand on the ground, they cut notches in the tree, and insert therein a plank, about 4 or 5 feet long, and 6 or 8 inches wide, with the end ironed, on which they stand and cut with an ax. When the tree has fallen, they measure it with a pole, saw it with a cross-cut saw, and take off a part of the bark, so that it will slide easily. This is done with an ax, or a heavy iron made for the purpose, about 3 feet long, widened and sharpened at the end. They then haul the logs to the water with three yoke of oxen. For a whip they use a small stick about 5 or 6 feet long, with a small brad in the end, with which they punch the cattle. They use American yokes and chains. When the saws are dull, they file and set them with American files and saw-sets. When the boom is full, a steamer from the mill comes for it and tows it to the mill. The money being received, they first pay the necessary expenses of running the camp, including the provisions, and divide the rest among themselves according to the amount of work done by each. They mess together, some of their wives generally cooking for the camp.

§ 7.—MEANS OF LOCOMOTION AND TRANSPORTATION.

A.—TRAVELING BY WATER.

*Dug outs, canoes.*—They do a large amount of traveling by water, chiefly in canoes. These are dug out of a single cedar-tree and vary in size. The largest are about 30 feet long and  $5\frac{1}{2}$  wide and 2 deep, and the smallest about 10 feet long,  $2\frac{1}{4}$  wide, and 8 inches deep. They make but few here larger than those 22 feet long, 4 wide, and  $1\frac{1}{2}$  deep. The larger ones are bought of the Clallam Indians, who in turn buy them of the Indians of British Columbia.

*Boats built from logs or of planks.*—There is one small sloop owned by one of the Indians, which was bought from an American.

*Sailing-crafts.*—The larger canoes and sloop carry sails.

*Bridges, ferries, &c.*—Bridges are made with log stringers, and covered with logs, or split cedar. In crossing a large river where there is no bridge, they swim their horses, and take their things over in canoes.

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#### B.—APPURTENANCES TO THE FOREGOING.

*Poles for propelling, pushing-sticks.*—None.

*Paddles.*—There are two kinds, each about four or five feet long, the blade two and a half to three feet long, and five or six inches wide, and a second handle three or four inches long at the end of the main handle, and at right angles to it. The blade of one kind is straight; that of the other kind curves (see Plate 23, Figs. N and O). The first is most generally used, but the latter is used in the river for pushing off from logs, the point being made for that purpose, and there being many in the river. They are generally made of maple or yew.

*Oars.*—A very few are used, generally six or seven feet long, and made of cedar.

*Sails.*—All the larger canoes are made to carry sail, and the largest two or three, which are of cloth. Formerly they were of cedar-bark mats, made by the Makah Indians.

*Rudders.*—Very few are used, as they generally steer with a paddle.

*Anchors.*—Generally a large stone, or piece of iron of any shape, answers for these.

*Cables and tackle, cleats for various uses, dead-eyes.*—None, except in the American-made ones in the sloop.

*Outriggers.*—Booms and sprits are used for spreading sail.

#### C.—TRAVELING ON FOOT.

*Carrying-straps, baskets.*—The common water-tight and mat baskets are used for this purpose. For a description of them and straps see sec. 3, A, of the present chapter. In addition to these, others of the same shape are made, but the material is bark, and they are also used in carrying loads of wood and bark. They are used almost entirely by the women and very old men.

*Staff for mountain-travel, scrip or haversack, canteens, carrying-nets and yokes, sedan for carrying travelers, skates, ice-creepers, and the like, and snow-shoes.*—I do not know that any of these things are used. There is but little snow and ice here during the winter, therefore they have no special means of traveling in that way.

#### D.—LAND CONVEYANCES AND OTHER MEANS OF TRANSPORTATION.

*Saddles and their parts.*—American saddles and their rigging are used. No womens' saddles are used, the women riding like the men on men's saddles.

*Bridles and halters of all kinds.*—American bridles are used, but often a rope is put in the animal's mouth for a bridle. American leather halters and hemp ropes are used for tying.

*Packs, panniers.*—Sometimes they pack on American pack-saddles, and sometimes on riding-saddles, often carrying large loads on the horses which they ride.

*Harness for horses.*—This year a number of American harnesses have been furnished them among their annuities. Previously to that, a few ropes and bands roughly put together generally answered the little use they had for them. American ox-yokes are used always with the oxen.

*Trappings, tassels, saddle-cloths, fringes.*—Hardly anything of this kind is used.

*Sledges, embracing sliding vehicles of all kinds.*—Sleds are in common use for hauling hay, lumber, &c. Some are very roughly made and slender; others are quite strong. As the reservation is not three miles square, with water on two sides of it, and the greater portion of the houses not far from the water, they do most of their transportation in canoes.

*Road-making and tools.*—Roads for common traveling are simple, a trail sufficiently wide for walking and traveling on horseback being cut through the timber with an ax. A few roads are wide enough for a sled, drawn generally by oxen. Their logging roads are more expensive. Of necessity in hauling log logs there cannot be short turns in them, they must be tolerably level, and also must go through heavy timber. Large trees must be cut down, large logs cut out of the way, roots dug out, holes filled up, and small banks dug down. This is done with axes, saws, spades, and shovels. Then skids, about a foot in diameter and eight feet long, are placed across the road, at intervals of about ten feet, on which the logs are hauled. Where it is very muddy, especially over the salt-water marsh, corduroy road and bridge are made. On one road there is more than a thousand feet of this work. The skids are kept constantly oiled with dog-fish oil, so that the logs may slide easily.

*Postal apparatus for sending messages, means of signaling, public conveyances.*—None. When they wish to send a message, some one goes in person, or occasionally they get some one who can write to write for them and send by mail.

#### § 8.—MEASURING AND VALUING.

##### A.—COUNTING.

*The extent and character of their numeral system :—*

- |   |  |
|---|--|
| 1. Da'-kus.                             | 10. Ō'-pah-dich.                             |
| 2. Es-sa'-le.                           | 11. O'-pah-dich-klo-de dakus.                |
| 3. Cho'-us.                             | 20. Tsub-klak'.                              |
| 4. Boo'-sus.                            | 30. Chah-dahk'-klak.                         |
| 5. Tsa-whess' (whisper first syllable). | 40. Shtib-oo'-sus.                           |
| 6. E <sup>a</sup> pah'-chy.             | 50. Tsitss-a-whus' (whisper first syllable). |
| 7. Tu-khos'.                            | 60. Stee-a-pah'-chy.                         |
| 8. T-kah'-chy.                          | 70. Stich-tu-kōs.                            |
| 9. Hwi'-lea.                            | 80. St-tu-kah'-chy.                          |

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- 200. Esab-li-tu-pahl-owlse.
- 300. Cho-us-tu-pahl-owlse.
- 400. Boo-sus-tu-pahl-owlse.
- 500. Tsa-whess-tu-pahl-owlse  
(whisper first syllable).

- 600. Ee-a-pah-chist-tu-pahl-owsle.
- 700. Tu-kōs-h-tu-pahl-owlse.
- 800. Tu-kah-chish-tu-pahl-owlse.
- 900. Hwilish-tu-pahl-owlse.
- 1,000. O-pah-dich-tu-pahl-owlse.

Having no written language, all their counting is verbal.

*Methods of calculating.*—None, except mentally.

*System of notation, if any exists.*—None, except sometimes by cutting notches on a stick, or the like.

B.—MEASURING.

*Linear and other standards.*—They use the American foot, yard, mile, &c.; formerly the two arms' lengths. For cubic measure, they use pint, quart, gallon, bushel; formerly a basket-full.

*Divisions of the month and year.*—Now they use the American hour, day, week, and month. Formerly they divided the year into moons, or lunar months, and months into days. Many of them have clocks, and a few have watches.

*Names of days, months, year, heavenly bodies, and points of the compass.*

<i>Moon,</i>	Slo-khwill'-um.	<i>June,</i>	Tāh-kā-chid.
<i>Star,</i>	Kla-kla-chis'.	<i>July,</i>	Kwī-o-wāt-id.
<i>Sun,</i>	Klo-kwāt'.	<i>August,</i>	Klā-lāch'-rid.
<i>January,</i>	Hā-hāt.	<i>September,</i>	Kā-ka-bat.
<i>February,</i>	Stāh-kwāl'-deb.	<i>October,</i>	Kwā-lā-kwobe.
<i>March,</i>	Si-ai-kwūd-st.	<i>November,</i>	Kwā-kwa'-chid.
<i>April,</i>	Stā-ko'-lit.	<i>December,</i>	Yā-shutl.
<i>May,</i>	Stā-klā'-chid.		

These are the names as well as I can find out. They are nearly out of use, and the young men who understand English do not know them. The older ones can only begin at the present month, November, and count backward and forward, and hence they may be a little inaccurate as to the order. The beginning and end do not exactly agree with ours, but are nearly as indicated.

There are no names for the points of the compass; but the following are the names for the winds:—

- North wind,* Tō-lo'-tsād.
- South wind,* Tō'-lā-chūl'-lā.
- East wind,* (No word.)
- West wind,* Tōz-bā'-dit.

Before the Americans came, they had no weeks, but simply num-

bered the days in each moon. Since that time they have used the following:—

<i>Sunday,</i>	Hā-ha-āt'-lis.
<i>Monday,</i>	Tslā-pāt'-lis.
<i>Tuesday,</i>	Tsib-bi-ās'-sab.
<i>Wednesday,</i>	Chā-da-kwi-sub.
<i>Thursday,</i>	Būs-sā-tli'-sub.
<i>Friday,</i>	Su-kus-tli'-sub.
<i>Saturday,</i>	Sā-chub-its.

The first means literally holy day; the second, past, *i. e.*, one day past the third, second day; the fourth name, third day; the fifth, fourth day; the sixth, fifth day; and the last, alongside, *i. e.*, of, Sunday.

*Number of generations, moons, hunting-seasons, &c., to which memory runs back.*—How far tradition runs back they do not know.

#### C.—VALUING.

*Means of establishing value, valuing, obligations, liens, transfers, money, &c.*—Formerly they had a kind of shell-money, the second described under ear-rings, sec. 5, B. At present, they use the American standard coin, both gold and silver, not having much to do with currency, as they cannot read, and cannot tell the difference in the value of currency. Their obligations, liens, transfers, &c., were, and are, all verbal, and are sometimes broken.

#### § 9.—WRITING.

None of the older Indians write, and none of the others, except those who have been in our schools. I send, in connection with Part I, some specimens from the school. They are generally as good as that of the children of the white employes, who attend the same school and have written for the same length of time. During the last four years, the school has increased from an average attendance of five to thirty-five, which is all that the Government funds will support; for, in order to secure anything like regular attendance and cleanliness, it is necessary to keep most of them at the boarding-house, where Government supports, feeds, and clothes them; also paying the teacher \$1,000 in currency and the matron \$500 per annum. Thus far, the children have studied only reading, spelling, writing, geography, arithmetic, and grammar, all being taught in the English language, their own language never having been reduced to writing. In the winter, they attend school six hours a day, and in the summer three hours, working half of the day, under the teacher, getting wood, in the garden, and the like.

#### § 10.—SPORTS AND PASTIMES.

##### A.—GAMBLING.

*Number of games and mode of playing and effect.*—There are three

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(2) Go play this from one Then on changes side gue which h tain one he loses. the rest of them, sums ar ones pl

have used the following methods: with round blocks or disks, with bones, and the women's game.

(1) *With round blocks.*—The men's game more generally, though sometimes all engage in it. There are ten blocks in a set. All but one have a white or black and white rim. Five of them are kept under one hand on a mat, and five under the other, covered with cedar bark, ground up fine. After being shuffled round and round for a short time, the opposite party guesses under which hand the one with the black rim is. If he guesses aright, he wins and plays next; but, if wrong, he loses, and the other continues to play. The players are ten or twelve feet apart. Generally they have six or more sets of these blocks, so that if, as they suppose, luck does not attend one set, they try another. They generally have from twelve to twenty-four sticks, a few inches long, lying on a board or frame, with which they keep tally. When one party wins, a stick of the opposite party is moved to his side, and when he loses, it is moved back again. If fortune attends each party evenly, or nearly so, it naturally takes a long time to finish a game, sometimes three or four days. Sometimes two persons merely are interested, one on each side; but on special occasions nearly the whole tribe engage in it, being attached to one side or the other. When one player is tired, or bad luck attends him, another takes his place. When many are engaged, they are accompanied by a kind of drum, and those belonging to the party playing halloo and sing in regular time to keep up the spirits of the player. Sometimes they play for fun, but in large games sometimes for \$300 or \$400; generally, however, for only a small amount, as a dollar or a dinner. There is a tradition in regard to the disks, that when the Son of God came, a long time ago, he told them to give up all bad habits and things, these among others; that he took the disks and threw them into the water, but that they came back; he then threw them into the fire, but they came out; he threw them away as far as he could, but they returned; and so he threw them away five times, and every time they came back; after which he told the people that they might use them for fun and sport.

(2) *Game with one or two small bones.*—The young men and older boys play this most. The players sit opposite each other, about six feet apart, from one to six or more on a side, each party in front of a long pole. Then one person takes one or both of the bones in his hands, and rapidly changes them from one hand to the other. One person on the opposite side guesses in which hand one is. If only one bone is used, he guesses which hand it is in, and if both are used he guesses in which hand a certain one is. If he guesses aright, he wins and plays next; but if not, he loses, and the other continues to play. While each one is playing, the rest of his party beat with a small stick upon the larger one in front of them, and keep up a regular sing-song noise in regular time. Small sums are generally bet in this game, from 50 cents to \$1.50. Different ones play according as they are more or less successful. Sometimes

they grow so expert, even if the guess is right, that the one playing can change the bone to the other hand without its being seen.

(3) *Women's game.*--The dice are made of beavers' teeth generally but sometimes from muskrats' teeth. There are two pairs of them, and generally two persons play, one on each side; but sometimes there are two or three on each side. The teeth are all taken in one hand, and thrown after the manner of dice. One has a string around the middle. If this one is down and all the rest up, or up and the rest down, it counts four; if all are up or down, it counts two; if one pair is up and the other down, it counts one; and if one pair is up or down and the other divided, unless it be as above when it counts four, then it counts nothing; 30 is a game; but they generally play three games, and bet more or less, money, dresses, or other things. They sometimes learn very expertly to throw the one with the string on differently from the others, by arranging them in the hand so that they can hold this one, which they know by feeling, a trifle longer than the others.

The general effect of gambling is bad, because it teaches them to lie and cheat, and many other evils attend it besides the common ones of loss of money, and the excitement. It is very common among them, though less so than formerly. Regular dice, chess, and checkers are not used, and cards but very little.

#### B.—FIELD SPORTS AND PASTIMES.

Horse-racing and sometimes foot-racing are common. Bets are made on them, generally small, but occasionally amounting to \$300, and are said to have amounted occasionally in former times to \$1,000.

Dancing is another amusement, which was formerly very much practised, but now very little. There are no partners chosen, but men and women both dance; the men generally being together, and the women by themselves, holding on to each other's hands, in the same room. Their dancing is chiefly a jumping up and down, keeping time to the music, which consists of singing, hallooing, pounding on a drum, on sticks, or on the wall, &c., while rattles, either in their hands or hung around their waists, are being continually shaken. These rattles are simply deer-hoofs dried and hung on a string.

#### C.—SPORTS AND TOYS OF CHILDREN.

*The extent to which they are taught to mimic the occupations of their seniors.*--They are continually taught to do so from youth until grown.

*Their toys and games as above.*--Formerly the boys played at shooting with bows and arrows at a mark, and with spears throwing at a mark, with an equal number of children on each side, and sometimes the older ones joined in; but of late years there has been but little of this. They now mimic their seniors in the noise and singing of gambling, but with-

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out the gambling; also play ball, jump, and run races. The girls play with dolls. The girls and boys both play in canoes, and stand on half of a small log six feet long and a foot wide and paddle around in the water with a small stick an inch in thickness, and in fact play at most things which they see their seniors do, both whites and Indians.

§ 11.—MUSIC.

*The character and frequency of their music, both vocal and instrumental.*—Vocal: Love songs, tamanamus or medicine-men songs, war and gambling songs, and baby songs. All but the war songs frequent, but with no regularity. Instrumental: A kind of rough drum to accompany tamanamus and gambling songs.

*The classes who practice it.*—All classes practice all kinds.

*The existence of minstrels or special musicians.*—None.

*The occasions, with copies of the melodies and score, if possible.*—War songs in war time; tamanamus songs at the medicine-men's work; gambling songs at gambling, and love songs very irregular, but often, especially when in company, traveling, or at work, and more especially by the women and younger persons; baby songs when taking care of their children. Their own native songs as yet I have been unable to obtain.

The following are songs in Chinook, which they have been taught during the past two years at church and Sabbath-school. The Chinook is the language which they use in their intercourse with the whites, except when an interpreter is used, although the Twana is their own language, and used in the intercourse between themselves.

TUNE.

1. Ahukuttie nika tikegh whiskey, (Repeat twice.)  
Pe alta nika mash.  
Alta nika mash (Repeat twice.)  
Ahukuttie nika tikegh whiskey, (Repeat twice.)  
Pe alta nika mash.
2. Whiskey has cultus,  
Pe alta nika mash.
3. Whiskey mimoluse tillicums,  
Pe alta nika mash.
4. Cultus klaska muckamuck,  
Pe alta nika mash.

} These all repeat as the first verse.

(Translation.)

1. Formerly I liked whiskey,  
But now I throw it away.
2. Whiskey is very bad,  
And now I throw it away.
3. Whiskey kills the people,  
And now I throw it away.
4. They drink that which is bad,  
And now I throw it away.

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SONG 2.—Tune: *Come to Jesus.*

1. Chaco yakwa, (Repeat twice.)  
Okoke sun (Repeat once.)  
Chaco yakwa, (Repeat once.)  
Okoke sun.
2. Halo mamook  
Okoke sun.
3. Halo cooley  
Okoke sun.
4. Iskum wawa  
Okoke sun.
5. Saghalie tyee  
Yaka sun.

(Repeat as in verse 1.)

## (Translation.)

- Come here (*i. e.*, to church).  
To-day (*i. e.*, Sunday).
- Do not work  
To-day.
- Do not play  
To-day.
- Get the talk  
To-day, *i. e.* Sunday.
- God,  
It is his day.

SONG 3.—Tune: *John Brown.*

1. Jesus chaco copa Saghalie. (Repeat  
Jesus hias kloshe. [twice.]  
Jesus wawa copa tillicums. (Repeat  
Jesus hias kloshe. [twice.]
2. Jesus wawa wake kliminhoot.  
Jesus hias kloshe.  
Jesus wawa wake kapswalla.  
Jesus hias kloshe.
3. Copa nika Jesus mimaloose.  
Jesus hias kloshe.  
Jesus klatawa copa Saghalie.  
Jesus hias kloshe.
4. Alta Jesus mitlite copa Saghalie.  
Jesus hias kloche.  
Yahwa Jesus tikegh nika klatawa.  
Jesus hias kloche.

Repeat as in verse 1.

## (Translation.)

1. Jesus came from Heaven.  
Jesus is very good.  
Jesus preached to the people.  
Jesus is very good.
2. Jesus said, Do not lie.  
Jesus is very good.  
Jesus said, Do not steal.  
Jesus is very good.
3. For me Jesus died.  
Jesus is very good.  
Jesus has gone to Heaven.  
Jesus is very good.
4. Now Jesus lives in Heaven.  
Jesus is very good.  
There Jesus wishes me to go.  
Jesus is very good.

SONG 4.—Tune: *Greenville.*

1. Copa Saghalie conoway tillicums,  
Halo olo, halo sick,  
Wake kliminhoot, halo solleks,  
Halo pahtlum, halo cly.  
Chorus:  
Jesus mitlite copa Saghalie  
Kunamoxt conoway tillicums kloshe.
2. Yahwa tillicums wake klahowya,  
Wake sick tumtum, halo till,  
Halo mimoluse, wake mesachie,  
Wake polaklie, halo cole.  
Chorus:  
Jesus mitlite, & c.
3. Yahwa tillicums mitlite kwanesum.  
Hiyu houses, hiyu sing.  
Papa, mama, pee kloshe tenas;  
Oacut yakachikamin pil.  
Chorus:  
Jesus mitlite, & c.
4. Jesus potlatch copa Siwash.  
Spose mesika hias kloshe,  
Conoway iktas mika tikegh,  
Copa Saghalie kwanesum.  
Chorus:  
Jesus mitlite, & c.

## (Translation.)

1. In Heaven all the people  
Are not hungry, are not sick,  
Do not lie, are not angry,  
Are not drunk, do not cry.  
Chorus:  
Jesus lives in Heaven  
With all good people.
2. There the people are not poor,  
Have no sorrow, are not tired,  
Do not die, are not wicked,  
There is no darkness and no cold.  
Chorus:  
Jesus lives, & c.
3. There the people live always.  
Many houses, much singing. [dren;  
There are father, mother, and good chil-  
The road is of gold.  
Chorus:  
Jesus lives, & c.
4. Jesus will give to the Indians,  
If you are very good,  
Everything you wish,  
In Heaven forever.  
Chorus:  
Jesus lives, & c.

*Instrument*  
half square  
on one side  
the school-  
erably well  
*Blowing*  
flageolet.  
instrument  
people to-  
but not as

*The class*  
from the a  
*The first*  
except as  
*The sound*  
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canoe-head  
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carved, re  
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ivory, bor  
saics or st  
or bead-w  
H, and 5.  
marked in

Man.  
Woman.  
Boy.  
Girl.  
Infant.  
My father  
My mother  
My mother  
My husband  
My wife.

*Instruments for beating.*—A rough drum is made about a foot and a half square and four or five inches deep. This is covered with rawhide on one side, and used in their gambling and tamanamus songs. One of the school-boys has a small American snare-drum, which he beats tolerably well. No clappers, bells, sounding bars, tambourines are used.

*Blowing instruments.*—One of the school-boys owns and plays on a flageolet. There are no pan-pipes, flutes, nose-flutes, clarionets, reed instruments, or whistles. American tin horns are used for calling the people together, especially the people of a logging camp, to their meals, but not as a musical instrument.

## § 12.—ART.

*The classes of men called artists, if there are any, and are they separated from the artisans?*—There are no special artists.

*The first efforts of rude tribes to carry out art ideas.*—I know of none except as under the next head.

*The sources from which they draw their models, mythical, imaginary, and natural.*—A figure similar to an alligator is painted on some of their canoe-heads, said to represent lightning. There are no alligators near here which they have ever seen. These figures are chiefly on those which have come from British Columbia. The face of a man is painted on one door. The figure of a man's head roughly carved from wood, and painted, with the body dressed with clothes, is placed inside of a few of their grave-inclosures. I have also seen two figures roughly carved, representing an English man and woman, about eight and eleven inches tall. There are no specimens of art-work in pottery or on stone, ivory, bone, shells, or gourds, no feather-work purely artistic, no mosaics or stucco-work, nor do I know of any cloth or leather embroidery or bead-work for art purposes, except that spoken of under sections 4, H, and 5. Their powder-horns are sometimes ornamented with figures marked in the horn and with brass tacks driven in.

## § 13.—LANGUAGE AND LITERATURE.

*Vocabulary.*

Man.	Sté'-bāt.
Woman.	S'khlāl'-dai.
Boy.	Ts'-chai'-āts.
Girl.	Sl'-hāl-do.
Infant.	Ts'-chai'-āts (same as boy).
My father (said by son).	Dō-bād.
My father (said by daughter).	Dō-bād.
My mother (said by son).	Dis-kō'-yā.
My mother (said by daughter).	Dis-kō'-yā.
My husband.	D-kwit-tā-bāts.
My wife.	Di-cho'-wash.

My son (said by father).	Lis-būd'-dā.	Ax, hatchet.
My son (said by mother).	Dis-būd'-dā.	Knife.
My daughter (said by father).	Dis-klā'-dā-ale.	Canoe.
My daughter (said by mother).	Dis-klā'-da-ale.	Moccasins.
My elder brother.	Dis-sil'-klā-du-chat.	Pipe.
My younger brother.	So-so'-kwi, (or) Ti-ū-hwa-tal-lā-bdis so-kwi.	Tobacco.
My elder sister.	Tsi-tsi-klā-dū-chush.	Sky.
My younger sister.	Tsi-u-hwa-tal-lāb dū-chush.	Sun.
An Indian.	Klā-wāl'-pish.	Moon.
People.	Klō-klā-wāl'-pish.	Star.
Head.	Sō-hōtes-hīs.	Day.
Hair.	Ta-bate'-kwob.	Night.
Face.	Būs.	Morning.
Forehead.	Skū-pōs'.	Evening.
Ear.	Kwül-lād-di.	Spring.
Ear.	Kwül-lād'y.	
Eye.	Dō-klais'-ā-būt.	Summer.
Nose.	Büks'-süd.	Autumn.
Mouth.	Tsüts-tsid'.	Winter.
Tongue.	Dukt'-säch.	Wind.
Teeth.	I'-ē-dis.	Thunder.
Beard.	Kwi-düts'-a.	Lightning.
Neck.	St'stsa-haps'-ūd.	Rain.
Arm.	Chäl-lāsh'.	Snow.
Hand.	S'khā-sük'-käh-gy.	Fire.
Fingers.	S'khā-suk'-käh-gy (same as hand).	Water.
Thumb.	Sī-dā-kuls-chy.	Ice.
Nails.	Kwōw-hū-chy.	Earth, land.
Body.	Dow'-üt-sy.	Sea.
Chest.	Sküp-pō-bade.	River.
Belly.	Khl-ach'.	Lake.
Leg.	Shī-ā shud.	Valley.
Foot.	I-ā-shud.	Prairie.
Toes.	Skā-shūk-ā-sid.	Hill, mountain.
Bone.	Skā'-wā.	Island.
Heart.	I'-ā-dū-wūs.	Stone, rock.
Blood.	Sid-dük'-kōle.	Salt.
Town, village.	No word; they use town.	Iron.
Chief.	Sō'-wīl-lūs.	Forest.
Warrior (literally brave).	Schā-lah-käh.	Tree.
Friend.	S'to-bā'-ted.	Wood.
House.	Sī'-ā.	Leaf.
Kettle.	Tsük-sta'-kíd.	Bark.
Bow.	Stāt'-pt-sēd.	Grass.
Arrow.	Tā-āt-sēd.	Pine.
		Maize.



Ax, hatchet.

Knife.

Canoe.

Moccasins.

Pipe.

Tobacco.

Sky.

Sun.

Moon.

Star.

Day.

Night.

Morning.

Evening.

Spring.

Summer.

Autumn.

Winter.

Wind.

Thunder.

Lightning.

Rain.

Snow.

Fire.

Water.

Ice.

Earth, land.

Sea.

River.

Lake.

Valley.

Prairie.

Hill, mountain.

Island.

Stone, rock.

Salt.

Iron.

Forest.

Tree.

Wood.

Leaf.

Bark.

Grass.

Pine.

Maize.

Kūb'-bād, kūb-bad-dōtl.

Dā-whik'-bid.

Klā-ī-ō-latl.

I-ō-shīd.

Pāh-āk'-u.

Sī-isp'-whū-ub.

Sklā'-tl.

Klo-kwāt'.

Slo-kwill'-um.

Klā-klā-chī'-us.

Slū-khēt'.

Chā-āl'.

Chā-lū.

Hū-āt'-kd.

Sī-ai-kwatst, or petl'-ko-sāb, or sāl'-  
lāl-āb (the first a name, the last  
two literally getting warm).

Spit'-kāp.

Pet-tō ūl las (literally getting cold).

Spāt-chī'-ā (literally cold weather).

Spō-hōbe'.

Kwā-ā-hwōd.

Chūl'-lā-kwob.

Stūts.

Sā-ūk'-kwā-kwā.

As-kwot'-tā.

Kā'-ā.

Skah'-ū.

Tā-bī-hū.

Sī-dā'-kwā.

Kā'-ā (same as water).

Kwā-lā'-āt.

Bā-kwāb.

Bā-kwāb.

S'ba-tay-chāb, s'bah-date.

S'tē-chā.

S'chāl-tās'.

Salt (having no word).

Pay-tā-dī'-up.

Chē-sāb.

Tsā'-ko-pay.

Sī-ā-wis'.

Kwā'-lā-oy.

Pa-lād' (whisper first syllable).

Skwil'-la-ai.

Tuk-tuk'-la-hoi.

Have no word; use *corn*.

a-tal-la-bdis

ish.

as hand).

l.

Squash.	Have no word; use <i>squash</i> .	Warm, hot.
Flesh, meat.	Bai'-yāts.	I.
Dog.	Skwā-bai-yā.	Thou.
Buffalo.	Have no word.	He.
Bear.	Stsa-ū'-ūl.	We.
Wolf.	Dū-eh-shū'-eh-yai.	Ye.
Fox.	Have no word.	They.
Deer.	Swhē-shīd.	This.
Elk.	Kwāh-kwa'-chid.	That.
Beaver.	Stō-pō-hwob.	All.
Rabbit, hare.	Kwīch-i-dy.	Many, much.
Tortoise.	Have no word.	Who.
Horse.	Stī-ā-kē'-ō.	Far.
Fly.	Ūh-hwai'-ūh-hwai'-ūh.	Near.
Mosquito.	Chī-chī'-ats.	Here.
Snake.	Būts'-ai.	There.
Rattlesnake.	Wāt-push.	To-day.
Bird.	Spāpts'-ho.	Yesterday.
Egg.	Kaw'-kū-ba-lich.	To-morrow.
Feathers.	St'klūk <sup>bv</sup> -el.	Yes.
Wings.	Same as feathers.	No.
Goose.	Pi-sak.	One.
Duck, mallard.	Hāh-hob-shud, or bāk.	Two.
Turkey.	Have no word.	Three.
Pigeon.	Hū-bīp.	Four.
Fish.	Sbe-lāch'-sūd.	Five.
Salmon.	Slaw-awb.	Six.
Sturgeon.	Have no word.	Seven.
Name.	Tsō-bāt'.	Eight.
White.	Pāk.	Nine.
Black.	Ais-klāl'.	Ten.
Red.	Āst-sa-uk.	Eleven.
Light blue.	Ās-kwa-ūh.	Twelve.
Yellow.	Ās-kwa-kā.	Twenty.
Light green.	Āhs-pap-kwak-do-kureb (whisper last syllable).	Thirty.
Great, large.	Si-sīd'.	Forty.
Small, little.	Kā-kāp, or kā-kām-el.	Fifty.
Strong.	Sto-bish.	Sixty.
Old.	Has-pōt'-ūl.	Seventy.
Young.	T'chay-shul, tchai-āts.	Eighty.
Good.	Ai'y.	Ninety.
Bad.	Ki-lūb.	One hundred.
Dead.	Ais-klai'-lul, as-at'-to-bit.	One thousand.
Alive.	Hāh-lay'.	To eat.
Cold.	S'chay'-ūh.	To drink.

<i>wash.</i>	Warm, hot.	Us'-say-läb, us-kwil-lok-kho.
	I.	Dits-ü.
	Thou.	Dä'-i.
	He.	Tsud-dí-ül.
	We.	Di-ä-bätl.
	Ye.	Wil-la-wöl lup.
	They.	Tsood-tsud-däl.
	This.	Tee-tli-ä.
	That.	Kla-tsäh-i-ä, taw-o-y.
	All.	Pi-ase'.
	Many, much.	Haw-haw'.
	Who.	Wü-ät.
	Far.	Kwä.
	Near.	Chate.
	Here.	Ech-tel-ya'.
	There.	Klay-tsä-i-a, taw-o-y.
	To-day.	Tel-es-lü-kha' it.
	Yesterday.	Üt-süs-wüd-it.
	To-morrow.	Tsö-üt-chä'-ül.
	Yes.	A.
	No.	Hwä'-kä.
	One.	Dä'-kus.
	Two.	Es-sä'-ly.
	Three.	Cho'-üs.
	Four.	Bu'-süs.
	Five.	Ts-whess'.
	Six.	I-ä-pa'-chy.
	Seven.	Tü-khös.
	Eight.	T-khä'-chy.
	Nine.	Hwail-e-a.
	Ten.	O'-pä-dich.
	Eleven.	O'-pä-dich-klö-dy-dä-küs.
	Twelve.	O-pä dich-klö dy-es-sä'-by.
	Twenty.	Tsub-kh-läk'.
	Thirty.	Chä-däk-klök.
	Forty.	Sh'tib-bü-sus.
	Fifty.	Tsitss-a-whüss' (whisper first syllable.)
	Sixty.	Stē'-ä-päh'-chy.
	Seventy.	Stich-tü-khös.
	Eighty.	St'-tü-kä'-chy.
	Ninety.	St'-tü-hwal'-ē-a.
	One hundred.	St'-tü-päl-owlse.
	One thousand.	O-pä-dich-tü-päl-owlse.
	To eat.	Sü-i-klad.
	To drink.	Sköh.

To run.	Wě-chū'-chun.
To dance (Indian dance).	Skwates.
ing.	S'il-lāl.
To sleep.	S'tō-pād'.
To speak.	S-lay-äl-kwob.
To see.	Sil-lā-lap.
To love.	S-hāt'ł.
To kill.	Ät'-to-bid.
To sit.	Äb'-büt.
To stand.	Us-säh-täd'-u-bit.
To go.	S'öl.
To come.	Tsi-ü', hai-ü.
To walk.	Wöh'-chab'.
To work.	Sü-ä-chib.
To steal.	S'chä-lo-äl.
To lie.	Skwai-yup'.
To give.	Sbi-hwä.
To laugh.	Sbi-hwä-wa (whisper last syllable).
To cry.	Il-lal.

I have obtained these words by asking three or four individuals, and where they differed, continually asking until I found which was right. They are the native Twana. Quite a number talk the Nisqually language entirely; a large number understand, and it is said that during the last few years more and more individuals are learning to speak it. The great majority, however, talk the Twana language in their conversation among themselves. All except the old persons talk also the Chinook in their intercourse with the whites and some other tribes of Indians, and quite a number understand English.

*Their knowledge of their own affairs.*—Of their history they know very little except what the oldest remember.

*Their theories of natural phenomena, as sunrise and sunset, the origin and motion of the heavenly bodies, thunder and lightning, wind, rain, &c.*—They supposed that the sun really rose and set, and not that the world turned over as they have been told.

Wind they supposed was caused by the breath of a great being, who blew with his mouth. In this they reasoned from analogy, as a man can with his breath cause a small wind.

Cold they supposed to be caused by our getting farther away from the sun in the winter, for they suppose that the sun is much farther off when it is low than when it is high, and that the cold regions are away from the sun, hence that we are near these cold regions in the winter.

Thunder and lightning some supposed were caused by a great thunder-bird flapping its wings, an idea which is prevalent among nearly all of the Indians on the sound. Others suppose that a wicked tamanamus, or medicine-man, very strong, caused it by his tamanamus when angry with some one.

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First. A  
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of the sun.

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I have heard of two legends of the origin of the sun; both, however, being legends, more than a matter of real belief.

First. A woman had a son who ran away from home. After a little she went after him, but could not find him. Her people went after her, found her, and brought her back. They did not know what became of her son until a short time afterward they beheld him, having been changed into the real sun, coming up from the east. This is the origin of the sun.

Second. A woman having no husband had a son, who, being left in charge of its grandmother, who was blind, was stolen away by two women who carried him very far away, where they brought him up, and he grew very fast and became their husband. His children were the trees, the cedar-tree being the favorite one. His mother in the mean time sent messengers, the cougar, panther, and some birds, who went everywhere on the land searching for him except to this place, where they could not go on account of a very difficult place in the road, which was liable to come together and crush whatever passed through. At last, the blue-jay made the attempt, and was almost killed, being caught by the head, nearly crushing it, and thus causing the top-knot on it. It however found the son, a man grown, and induced him to leave his present home and return to his mother. When they came to this difficult place in the road, he fixed it, and did good wherever he went. When his mother found that he was lost at first, she was very sorry, and gathered his clothes together, pressed from them some water, wished it to become another boy, and, being very good, her wish was granted. He was a little boy when his older brother returned. They were both somewhat like God, in that they could do what they wished. The older brother said to the younger one, "I will make you into the moon to rule the night, and I will be the sun to rule the day." The next day he arose in the heavens, but was so hot that he killed the fish in the sea, causing the water to boil, and also the men on the land. Finding that this would not do, he retired, and his brother tried to be the sun and succeeded, as the sun is at present, while the older brother became the moon, to rule the night.

*Orations.*—The following are taken from the minutes of a council held with them by Commissioner F. R. Brunot, September 4, 1871:

By BIG FRANK, the present head chief:

I am the only one who was at the treaty at Point-no-Point. I heard what Governor Stevens said, and thought it was good. I am like a white man, and think as the white man does. Governor Stevens said all the Indians would grow up and the President would make them good. He told them all the Indians would become as white men; that all their children would learn to read and write. I was glad to hear it. Governor Stevens told them, "I will go out and have the land surveyed, and it will be yours and your children's forever." I thought that very good. He said a doctor and carpenter and farmer would come. The

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chiefs thought that was all good; they thought the President was doing a kindness. I never spoke my mind to any one. I talk to you because you come from Washington. All the agents talk differently. You talk as Governor Stevens did. I hear what you say. Every agent who comes here, I don't know them. I thought all Governor Stevens said was very good. Perhaps the President thinks all the Indians are good, as they were to be under the treaty; but they are not, they are Indians still. I think there was plenty of money sent by the President, but I think much did not come here. Perhaps it gets scattered. I really think it does not come. When it comes, it is in calico. But I know more is sent than gets here.

By SPAR, the chief at that time, since dead:

When I came here I was young, and did not know much. I was here when the reservation was opened, and know what was done. When the agents came, they never taught us anything; never said, "Go and fix your places." All they think of is to steal, to sell the reservation cattle and reservation hay; to sell the fruit and get all they can; to go and log and sell them. That is all every agent has done. They never advised us what to do, never helped us. After I had seen all this, I was sorry. Did the President send men for this, to come and get what money they could out of the reservation and their pay? I know the Indians lose all their cattle. When they get the money, where does it go? When I ask about it, they say they will punish me. I thought the President did not send them for that. I got very poor, and wanted to borrow the reservation team. You know what I have done. They refused me the use of the cattle.

By DUKE WILLIAMS:

I am glad to see you. All our folks are very poor. Our planting grounds and logs and apples and hay are taken from us, and I felt sad, and wanted to go and see the President. I know I will not live long. I asked the Indians to give me the money, and I would go and see the President. I would have gone if you had not come here. Did the President send men here as agents to log and get all the benefits? That is what I wanted to go and ask the President.

By BIG JOHN, a subchief:

You come to get the Indians' hearts. You ought to take time. You are the great chief, and we want you to hear us. When we talked before, it was put down, and they said it would go to Washington. We do not know what became of it. We don't think the President saw it. We think it don't go far from here. I am a poor man. You are making all of these young men and women happy. I thought, when a boy, that we would get all of the money that was promised. White men don't give things away. They don't take a shirt or a blanket for lands. They get gold and silver. The Indians don't get money for their country.

These are samples of their orations on this subject, and enough to

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*Seclusi*

show their style. I have heard them speak on other subjects; on temperance and religion; but those orations have not been preserved. We do not get their real style, however, when they talk through an interpreter. They are natural orators, and their looks and gestures, which are numerous, speak eloquently.

§ 14.—DOMESTIC LIFE.

A.—MARRIAGE.

*Including courtship, betrothal, and wedding ceremonies.*—Formerly courtship extended for a long time, and the couple were engaged for some time before marriage, though secretly. The husband purchased the wife of her parents, the price generally being a hundred or several hundred dollars, a large part of which was returned at the wedding. At the wedding there was a large feast at the house of the wife's parents, to which all the friends were invited, and after this there was often more feasting for a long time, alternating between the families of the husband and wife. There is but little of this now. At present when they are married in Indian fashion they generally simply take each other without any ceremony, though a few marriages in ancient form have taken place lately among the more uncivilized.

Within two and a half years, a dozen marriages in American Christian form have taken place, and when this is done they consider the relations far more binding, so much so, that they are generally unwilling to have it done unless they have been married six months or more in Indian fashion, to learn whether they will like each other sufficiently.

*Conditions of both parties as to relationship.*—The wife is not so elevated as white women, doing much more rough work, but is by no means a slave, and is highly prized.

*Dowry.*—The wife receives at marriage a large share of the property which the husband gave her father for her before marriage, and also some other things, but there is no regular rule.

*Polygamy, rank of wives, &c.*—Polygamy has been practiced quite commonly among them, the number of wives depending on their ability to purchase, and their wishes. But this custom is going out of existence, only four of them having more than one wife and only one having three now.

*Laws about marrying in and out of the tribe.*—They may do so with the consent of the parents. The children of those who marry within the tribe belong to the tribe of the father; and a number of persons have married out of the tribe.

*Sacredness and permanency of marriage.*—Quite sacred, there being trouble when the marriage-vow is violated by either party; but not permanent, divorces occasionally taking place, though much less often now than formerly.

B.—CHILDREN.

*Accouching.*—The woman attends to herself.

*Seclusion of mother.*—They are secluded as unclean about one week.

For a long time, the mother is not allowed to touch fish, fowl, or game, the gun, fishing-apparatus, or anything by which any of these are taken, as they think it will bring ill luck.

*Naming.*—They are named after deceased friends often, and when this is done, a little potlatch is made.

*Cradling.*—The cradle is described in chap. III, sec. 2, C. The cradle often lies down, but sometimes is hung on a small stick, a few feet high, which is fastened in the ground or floor, in a slanting direction, and acts as a spring. A string is fastened to it, and the mother pulls the string, which keeps the stick constantly moving, and the cradle and child constantly swinging. This is done with the foot when the hands are busy at work.

*Deformations.*—The only one is the flattening of the head, which is done in infancy.

*Nursing.*—This is done longer than among the whites.

*Child-murder.*—This is unknown.

*Adoption.*—This prevails a little, but is not common.

*Education or treatment while growing up.*—The Indians educate them only in Indian customs. For school, see sec. 9.

#### C.—WOMEN.

*Standing in family and society.*—Inferior to whites.

*Peculiar duties.*—Waiting on her husband, preparing meals, getting wood and water, preparing fish, the large game being dressed by the men, spinning, sewing, knitting, making of clothing, and washing are her chief duties.

*General appearance.*—Unattractive, with coarse features.

*Growing old.*—Early in life, they begin to have a wrinkled and aged appearance.

#### D.—RIGHTS AND WRONGS.

*Chastity.*—Very many are unchaste.

*Immoralities.*—Almost universal.

*Prostitution.*—It is rather common by both sexes.

*Schoonism and Sodomy.*—Unknown.

*Divorce.*—They are easily obtained, but growing less.

*Conditions of.*—If a man puts away his wife, he gives her a present; but if she leaves him, he does not.

*Results of.*—Morally they are evil, but socially, among others, neither party is lowered.

*Celibacy.*—Not known.

*Inheritance.*—See sec. 16, B, of present chapter.

*Rights of parents and guardians.*—Parents exercise authority over their children fully equal to that of white parents over theirs, but over adopted children they have less.

*Classes of men, com Military the term.*

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## § 15.—SOCIAL LIFE AND CUSTOMS.

## A.—ORGANIZATION OF SOCIETY.

*Classes of men and professions.*—Chiefs, sub-chiefs, headmen, medicine-men, common people, slaves.

*Military, political, and religious castes.*—None in the proper sense of the term.

*Secret orders.*—Black Tamanamus. I cannot learn that there has been any of it for eight years. If it is practiced at all now, it is done very quietly, and in a very different manner from formerly; but as near as I can learn, the society is entirely broken up. I have not been able to learn the entire ceremony, but am told that it was similar to the Makah ceremony, which has been given by Mr. J. G. Swan in his description of that tribe, though the ceremonies varied somewhat in the different tribes on the sound. I, however, learn that the candidate was starved for a long time (one man saying that he did not eat anything for eight days), but he or she (for both men and women were initiated) was closely watched inside a large tent, and what else was done in it I cannot learn; but occasionally the candidate was let out and pursued by two or three others with all their might, and sometimes he himself pursued others, and if he gave out in the race or other exercises he was not considered worthy to become a member. If he did not, he was taken back to the tent and watched and starved, and the same scene repeated every day or two. At last he was brought out perfectly rigid, and taken by several men and thrown up as high as they could into the air, sometimes eight feet, and caught, and this was continued until he apparently came to consciousness and screamed. There was also very much cutting of the body and limbs quite deep, so that the candidate became quite bloody, but he did not seem to take any notice of it. After these ceremonies, he would sometimes sit, in his house or lodge, looking like an idiot, for two or three months, and speak to no one, even to a husband or wife, but simply wind something on a stick and unwind it again day after day.

*Slaves.*—Those taken in war or bought, always originally captives, however, were slaves. Formerly they were very much oppressed, but now they have considerable liberty, and there are only two in the tribe, as there has been no war for a long time, and the treaty by the Government provides that there shall be no slavery.

## B.—CUSTOMS.

*Personal habits.*—Not neat in their houses, and not very neat in their clothes, though growing much more so. Very much accustomed to bathe. In dress, quite showy and clean on public days.

*Salutation, etiquette, hospitality.*—Not much form in salutation, only a word or two, and sometimes shaking of hands, which they have learned from Americans. Not much etiquette. Very hospitable to friends.

*Feasting and festivals, manner of observing, and meaning.*—When friends come on the 4th of July and Christmas, or because of a potlatch, *i. e.*, distribution of gifts. On the 4th of July, Christmas, or when friends come, they simply cook a large amount of food, spread it on mats, which are on the ground, and they gather around the different mats in companies. Sometimes when friends come, they bring a large amount of food with them, both for themselves to eat and those whom they come to see, expecting that there will be much over, which will be given to the friends whom they visit. At a potlatch, one man, or a few persons, give notice that they will give away a large amount of money and provisions, and they invite not only their own tribe, but also the neighboring tribes. Food, clothes, and money, and other things, are then given away, sometimes to the amount of \$5,000, the persons doing so immortalizing themselves for life by this means. The potlatch lasts from three days to three weeks, and is accompanied by feasting, gambling, visiting, &c.

*Sleeping customs.*—The more civilized class have a bed-room partitioned off, and very many have bedsteads. Often men, women, and children sleep in the same room, and sometimes on the floor with mats, feather-beds, straw-beds, skins, blankets, and quilts, more or less as they are able to procure them. A few use sheets. Formerly they all slept in the same room and on the ground, but are now slowly adopting American customs.

*Charities, &c.*—There is nothing organized, and formerly there was much suffering among the sick and old; but of late years, as they have earned money, the friends of the sick and poor care for them, so that there is but little real suffering because of poverty. The agent also provides extra food for the sick and poor from Government supplies.

*Initiation into manhood or into the tribe.*—There is no ceremony now, and has not been, as far as I can learn.

*Soeial vices.*—Intemperance, gambling, and filthiness.

*Healing.*—See sec. 1, E, of present chapter.

*Bleeding, extracting teeth, amputation, trepanning.*—These were unknown among them before a white physician came.

*Customs when about to build a house, to go on a hunting or fishing expedition, to make a journey, or to engage in any new pursuit.*—Formerly, as now, when about to build a house, they did nothing special, as their houses were so small and often removed, that it was an event of no great importance; but when about to go on a hunting or fishing expedition, to make a journey, or engage in anything special, they would tamanamus, their way of invoking the presence of the Great Spirit, so that they might be successful. They do very little of this now.

*Customs when about to engage in war.*—They would consult together in an assembly where those who wished would speak, and then do as the chiefs said. After this they would tamanamus in order to be successful, and paint themselves with black and red, making themselves as hideous as possible. They have had no war for many years.

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*Treatment of the captives and wounded.*—Wounded enemies were generally killed. Captives were made slaves or sold; but sometimes prominent men were ransomed.

*Customs around the dying and dead.*—They will tamanamus (see III, 17, D, Exorcism) for the removal of the evil spirit. When a person is about to die, they remove the person from the house, supposing that if a death takes place in a house the evil spirit who killed the deceased will kill every one who shall afterward live in the house. If it is unpleasant weather, a mat house is built in which they may die, and being immediately torn down, it allows the evil spirit to escape. If a person dies in a house, they will not live in it afterward, and generally tear it down. After death, there is a great deal of crying and mourning and noise.

*Funeral and burial customs.*—The dead are placed in coffins, and many things are also placed with them in the coffins, as good clothes and other things, which they will be supposed to need in the next world. Occasionally, Christian services are held over them, after which they are taken to the graveyard. The number of these Christian services has increased considerably during the last two years. If no Christian service is held at the convenience of the friends, they are taken to the grave, but generally much sooner after death than with the whites, often as soon as the coffin can be made. They are quite superstitious about going near the dead, fearing that the wicked spirit who killed the dead will enter the living who go near. They are most fearful of having children go near, they being more liable to be attacked than older persons. They are very slowly overcoming these prejudices as they see the customs of the whites, but are more slow in regard to this than to adopt most other American customs.

*Manner of disposing of the dead, by cremation, in coffins, embalming, in graves, in lodges, on scaffolds.*—No cremation, no embalming, not in lodges. They are placed in coffins, which are made by the Government carpenter, or in a rough box, if the former cannot be easily procured, and then in a grave. Formerly they were placed on scaffolds, but there is very little of this now. Over the grave is an inclosure generally in the shape of a small house, shed, lodge, or fence, and with some the sides are quite open, and with others entirely closed, or with a window. Both outside and within the inclosure are various articles, as guns, canoes in miniature, dishes, clothes, blankets, sheets, and cloth mats, and occasionally a wooden man, carved and painted in the face, and dressed. On some graves, these things are replenished every year or two, as they are destroyed by the effects of time. Some graves have nothing of this kind. In this respect, they are adopting American customs more and more.

*Ossuaries and public cemeteries.*—There are no ossuaries. They have two cemeteries, both on Hood's Canal, one on the reservation and the other a little ways from it. They are not regularly laid out, but face the water, generally extending back only one or two rows of graves.

## § 16.—GOVERNMENT AND POLITICAL ECONOMY.

## A.—ORGANIZATION.

*Authorities in time of peace, claims, and treatment of.*—The United States Indian agent is almost supreme with them, and hence the chiefs have but little real authority. The officers are a head chief, four sub-chiefs, headmen, and a policeman. The honor of chieftainship is, however, considerable, so much so that the place is sought after. The chiefs, sub-chiefs, and headmen have, however, considerable influence, and on court-days, while the agent acts as judge, they act as jury, and they also are supposed to have more influence with the agent than others. They also settle some of the minor cases.

*Assemblies and public deliberations.*—They generally assemble on the sabbath for religious worship and sabbath-school, on court days for court, at feasts and tamanamus, and when Government annuities are distributed; also when any event of importance takes place. The chiefs and headmen do most of the talking, but any one who wishes has the privilege of speaking.

*Military organizations, war chiefs.*—The same persons who are chiefs in time of peace are also chiefs in time of war. They are the commanding officers of the army, which, in battle, is a very irregular one, each man fighting as seems best to him.

*Authority of privileged classes.*—The chiefs are honored, and have some authority, but not much, especially when they disagree with the Indian agent. The medicine-men are feared.

*The common people, what part of them have a voice in the assembly.*—Any one speaks who wishes to do so.

## B.—REGULATIONS, LAWS, ETC.

*Concerning labor, trades, and castes.*—There is no law about labor or the trades. There is no caste. When one wishes to labor, he does so in the way which suits him best. Logging has been their principal business. A number work together, from six to fifteen, and when the boom is sold and the amount deducted which their food cost, the rest is divided among them according to their labor. They have farms and work on them, also work for white persons as they find employment. None have learned the trades to any extent. It has been difficult to teach the older ones the trades, as, while they are able to earn but little, they wish full pay. A few, however, have learned to handle tools quite well. Many of the women wash and iron for the whites.

*Personal and communal possessions, debtors.*—Their possessions are personal wholly; hardly anything is held in common. Common custom says debtors must pay, though seldom is property taken by force for debt.

*Oaths and trials.*—The United States Indian agent acts as judge some-

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times; in regard to small cases, the chief and subchiefs decide; but generally the cases are brought to the agent, who, after hearing all the evidence, decides the case, or else refers it to five or six of the principal men as a jury for decision. Witnesses and jury are not put on oath; but when persons join the temperance society, they are sworn in the presence of God and all present.

*Slavery.*—There are a very few slaves; but as there has been no war for a long time, slavery is dying out, and the few which there are are not treated as harshly as they formerly were.

*Inheritance.*—Property of deceased parents goes to their children, or, if there are no children, to their friends; sometimes, with the consent of the friends, it being given to everybody, strangers even. The oldest child generally receives most.

*Torture and punishment.*—There is no torture among them now, nor has been, except when captives tried to run away or were contrary, when they cut the soles of their feet. The punishment is generally by fines or imprisonment for a few days, seldom more than two weeks. Generally murder is settled by the payment of from \$300 to \$600, though occasionally blood revenge is practiced.

*Revenue.*—The only revenue is that the convicted persons pay the sheriff or policeman; the chiefs and jury give their time.

*Census.*—They take no census. All that is done is taken by the agent, as given under I, D.

*Declaring and conducting war, truces, treaties, &c.*—For declaring war, see III, 15, B. When a truce takes place, one man, who is favorably known, is sent to the opposite party to arrange the terms of peace; and if a treaty is made, then, sometimes, they prepare a feast, to which the principal men on both sides are invited, and of which they partake together. In their later truces, they used the white flag, or something white as a sign of the truce.

*Commerce, foreign and domestic.*—There is nothing deserving the name of commerce among themselves; they simply trade for different articles as they wish. To the Americans they sell boom-legs chiefly, and buy provisions, clothes, ornaments, &c. They have very little trade with other tribes, sometimes trading horses with the Nisqually Indians, and buying canoes of the Clallams.

*Succession to rank.*—Formerly the chieftainship descended from father to son; now the head chief is elected, generally annually, on the Fourth of July, the custom having changed within ten years. The subchiefs are chosen by the people to serve during good behavior, subject to the will of the people and agent. The sheriff or policeman is appointed by the agent to serve during good behavior.

*Public property, provisions, and stock.*—There is none.

## § 17.—RELIGION.

## A.—OBJECTS OF REVERENCE AND WORSHIP.

*Angelic spirits and demons.*—Many angelic spirits. (See Tamanamus.) Sometimes it is believed that they do fear the devil and demons so much that their medicine-men try to gain their favor so that they shall not be injured by them.

*Shamans.*—As above, under head of demons.

*Gods.*—They worship a Great Spirit, who they believe made the world and all in it, and who preserves and governs it. See nothing of a Trinity in their ideas.

*Totems.*—Each person has his own guardian spirit, called his tamanamus. On the door of one house is an image painted with white paint (see Fig. P, Plate 25),—the tamanamus of the owner of the house.

On the door of another is one of the shape shown at Fig. R, Plate 25, the heavy shading immediately around the human figure indicating red paint. At the head of the bed of one woman is a board about 6 feet high, 2½ broad, and figured as shown at Fig. R, Plate 25. There the heavy shading indicates red paint. I am told that some others have theirs at the head of their beds, but have not seen them. They generally have some animal as their tamanamus, although these look very little like any. Most of the Indians, however, have no figure to represent their tamanamus. How it is chosen or when, I have not learned from them, but suppose it to be done as other Indians on this coast do. There is very much about the whole subject which I do not fully understand, though I am trying constantly to learn more.

## B.—HOLY PLACES AND OBJECTS.

*Sacred legends, litanies, or laws.*—That God made the world; that He made man, but that there were different centers of creation for man, the ancestors of each tribe being created where that tribe now lives; that there was a flood, but that it was not very long ago, and that it did not overflow all their land, but that the summit of Mount Olympus, the highest mountain near here, was not submerged, and that a number of people remained there until the flood subsided; that before it subsided a number of the canoes broke from their fastenings, and carried the people who were in them far away, so that they never returned, which accounts for there being so few left here, and the mountain is called Fastener in their language, from the fact that they broke from their fastening; that none but good Indians were saved at all; that the pigeon or dove did not die, but went abroad to see who were dead; that there has been a great fire, which burned up everybody and everything except good Indians; that one person, very wicked, was turned into a rock, and hence that all wicked Indians will be turned into a rock or else into some beast; and that God at some time formerly came down to this world. (See III, 17, F, Incarnation.)



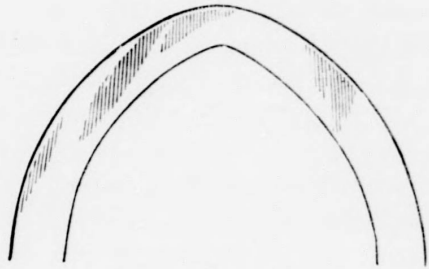


Fig. P.

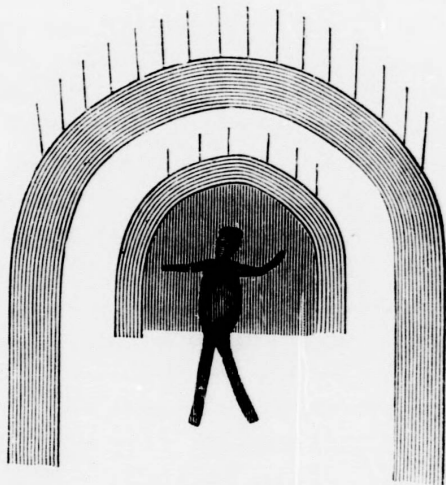


Fig. Q.

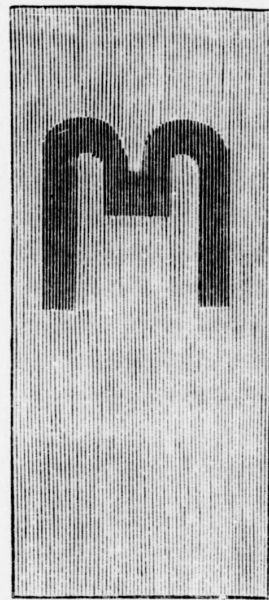


Fig. R.

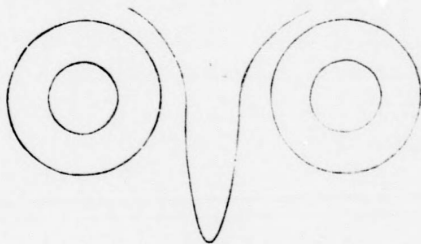


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## C.—ECCLESIASTICAL ORGANIZATION.

*Medicine-men, rain-makers, sorcerers, devotees.*—No sorcerers or devotees. There are medicine-men. No special class of rain-makers; but there is a certain rock in Hood's Canal, near the reservation, which they have thought if any one should strike in a certain way it would bring rain. But they have about lost faith in it now.

*Part taken by the laity in religious ceremonies.*—At tamanamus they are present and help make the noise, while the medicine-man draws forth the evil spirit. (See III, 17, D, Exorcism.) In their old mode of worship, by dancing, they danced.

## D.—SACRED RITES.

*Installation of dignitaries.*—At present, when a chief is chosen, he makes a short speech, and a few others congratulate him.

*Exorcism, generally called tamanamus.*—A wicked medicine-man is supposed to be able to send a woodpecker, squirrel, bear, or any treacherous animal, to the heart of his enemy, to eat his heart, plague him, make him sick, or kill him. The good medicine-man finds out, from his sickness, what kind of an animal it is, and then tries to draw it forth; and while the common people make a noise, pounding on a rough drum, on sticks, hallooing, singing, &c., the medicine-man places his hands on some part of the body, where to him seems best, and draws forth with his hands, or says he does, the evil spirit; and when he says he has it, he holds it between his hands, invisible, and blows it up, or takes it to another man, who throws a stone at it and kills it. When the sick person is not cured, they say there are several evil spirits, but sometimes the person dies before they are all drawn out, or else the opposing medicine-man is stronger than he, and so he cannot draw them all out. Sometimes the good spirit of the person is gone, and he is sick. Then the medicine-man tries, with his hands, to draw it back, and so cure him.

*Choosing a totem.*—See A of present section.

*Sacrifice.*—Formerly, when they went to a new land to live for any length of time, they would build a fire, and then burn some fish, good mats, or something valuable made with the hand, except clothes, which they said they gave to the land in order to gain its favor. Even now in some of their tamanamus ceremonies they do something similar.

*Purification.*—None as a religious rite. Formerly the women were considered unclean when changing to womanhood, and also at the birth of a child; on account of which they were kept out of the house, and purified by washing with certain leaves. These customs are almost extinct.

*Exorcism.*—A wicked medicine-man can also, in an invisible manner, shoot a stone, ball, or poison into the heart of the sick person, and the animal spoken of, to eat the heart of the person, is also sent in an in

visible manner. They believe in it so firmly, that they say when the heart of one who has died has been opened that often this stone, or bone, or the like, has been found. When the good medicine-man tamanamuses over the sick person, sometimes he gets well and sometimes he does not. When he does, often I think he would have recovered had there been no tamanamus, and sometimes I am inclined to think it might, perhaps, be attributed to mesmeric power on the part of the doctor, or to the powers of the imagination, as often spoken of in mental philosophy, on the part of the sick person. There are enough cures to make them firm believers in it, and enough deaths to make them believe that there is some other doctor stronger than the one who is trying to cure. They pay the doctor who is trying to cure whatever they wish, but generally considerable, so as to secure his services again if they need him, and if they can discover to their satisfaction the bad doctor who sends the sickness, they will extort considerable from him.

In addition to this, which might be called tamanamus for the sick, there are at least three other kinds which are called by the name of tamanamus—the black tamanamus—which is the most savage (see III, 15, A, Secret orders), that for the living and that for the dead.

I do not know all the order of ceremonies, but there is, in connection with the last two of them, very much feasting, pounding, singing, hallooing, dancing, &c., and some fasting.

In the tamanamus for the living, the candidate starves himself until he is about sick, when all his friends gather and make the noise, he singing a kind of solo at times and they responding; and this is kept up more or less for several days and nights, with intervals of rest more or less long. The object of it is to gain the favor of his tamanamus or guardian spirit.

Tamanamus for the dead:—Some time before a person dies, it may be months, it is supposed that a spirit comes from the spirit-world and carries away the spirit of the person, after which the person gradually wastes away or suddenly dies. If by any means it can be discovered that this has been done, and there are those who profess to do it, then they attempt to get the spirit back by a tamanamus, and, if it is done, the person will live.

There are three traditions about tamanamus which I have learned.

One is of a man, a long time ago, who formed an image of a man, into which he put his tamanamus, and over which he had considerable power, even to making it dance. Two young men did not believe it, and at one time, when many were gathered in the house where it was, were told that, if they did not believe it, to take hold of it and hold it still. But when they did so, the man made it dance, and soon, instead of the two men holding it still, it made them dance, one holding to an arm on each side of it, nor could they stop or let go, but after dancing a while in the house it took them outside, dancing toward the salt-water. All the people followed, trying to stop it, but could not. It took them

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They also say that one woman, called Jane, now on the reservation, could, before the whites came, make certain blocks of wood which she had, and which were a foot or two long and about a foot in diameter, dance by means of her tamanamus without touching them, but cannot do it now, and since the whites came she has taken them off into the woods and buried them.

They also say that a long time ago a man who lived at Union City, and was very successful in catching porpoises, had a brother who was his enemy, who lived up the river, and who tried to injure him, but could not. He especially tried to injure him by seeking to prevent his catching porpoises, but could not. Failing in this, he made a wooden porpoise, put his tamanamus into it, and put it into the water, where he thought his brother would catch it. His brother at Union City found it, and thinking that surely it was a porpoise, caught it, but found really that it was too strong for him, and that he was caught by it, for it took him north under water to the unknown place where ducks live in summer, which is also inhabited by a race of pigmy men a foot or two high, between whom and the ducks there is war. He helped the pigmies, killed many ducks and ate some, whereupon the pigmies called him a cannibal, and became enraged at him. At last, a whale caught him, and brought him back nearly to Union City. He very much wished to be thrown out on dry land or in shallow water near the land. But his wish was not granted, for by some means the whale vomited him up in deep water, and he swam to land. This is the reason why the dentalia, the species of shell formerly used as money, are found in deep water, for they were vomited up with him. If his wish had been granted, and he thrown on dry land or in shallow water, they would have been found there.

Many of these things have caused some white people to believe that their religion was a kind of spiritualism.

For a long time it troubled me to know what was meant by the word "tamanamus", it being most generally used in connection with the work of the medicine-men over the sick. It, however, means more; anything supernatural, except, perhaps, the direct work of God and Satan.

The noun good tamanamus hence means any spirit between God and man, and an evil tamanamus any between Satan and man. It also means any stick, stone, or the like in which this spirit may dwell, and also the work of trying to influence this spirit. The verb means to work in such a way as to influence these spirits, and is done in sickness by medicine or tamanamus men, but in other cases, as described above, by individuals alone, or in companies; so that a tamanamus is often the work of people tamanamusing.

I have sometimes asked them why their tamanamus does not affect

white men. In fact, the superintendent of Indian affairs offered their medicine-men a hundred dollars to make him sick or kill any of his horses, for they profess to have power to kill horses as well as persons, but they could do nothing, and say that the white man's heart is hard, so that the invisible stone cannot affect it, but the Indian's heart is soft like mud, and is easily affected.

The fifth, month, sta-ko-lit, was so named because it was the month for tamanamus formerly. The practice which gave it the name has now entirely ceased, and is hardly known to the younger ones, and indeed there are many who hardly know the old name, or indeed any of the names of the months. The ancient practice, it is said, in this month, was to go far off into the mountains, wash themselves very frequently, remain half-naked, build a very large fire a hundred feet long and twenty feet wide, and remain for seven days or thereabouts without sleep. I suppose that they tamanamused also in other ways. When they returned, they rested and slept very much.

#### E.—MYTHS.

*Hades and heaven.*—Their idea of heaven formerly was that it was below, and a place for good hunting and fishing, for good Indians. They had no hell, as they supposed wicked persons would be turned into a rock or beast. Now most of them believe the heaven and hell of the Bible to be true, I think.

*Omens.*—When they see something very unusual, they think something bad will happen. For instance, if they find a fish very different from any they have ever seen, or a white squirrel, or find a frog cut open and laid on a rock, or anything very unusual, they think something bad will happen, as a great storm, or that some one will die, or something else bad, and if it does not occur till a year passes, but then occurs, they think the omen is fulfilled. To go near a dead person, especially if children should do so, is an omen that those doing so may die soon.

*Inanimate objects.*—There is a rock a few miles from Union City, which, if touched by any person, would cause the hand to dry up and wither. There is at Eneti, on the reservation, an irregular basaltic rock, about three feet by three feet and four inches and a foot and a half high. On one side there has been hammered a face, said to be the representation of the face of the thunder-bird, which could also cause storms. It is delineated in diagrammatic outline at Fig. S, Plate 25. The two eyes are about six inches in diameter and four inches apart, and the nose about nine inches long. It is said to have been made by some man a long time ago, who felt very badly, and went and sat on the rock, and with another stone hammered out the eyes and nose. For a long time, they believed that if the rock was shaken, it would cause rain, probably because the thunder-bird was angry. They have now about lost faith in it, so much so that about two years ago they

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formed a boom of logs around it, many of which often struck it. That season was stormy, and some of the older Indians said, however, "No wonder, as the rock is shaken all of the time." It is on the beach, facing the water, where it is flooded at high tide, but not at low tide, and the impression is being gradually worn away by the waves.

*Eclipse.*—An eclipse of the sun almost annular occurred about two weeks ago, which gave me an opportunity to learn some of their ideas about it. They formerly, as near as I can learn, supposed that a whale was eating up the sun. At the time of the eclipse, several of the women and old persons told me that they stopped work, went to their houses and prayed in their minds to God. Many wished to know what I thought was the cause of it.

*Prodigies.*—(1) Stick Siwash, a great man or giant, by some thought to be as large as a tree, who would carry off women and children when alone or nearly alone, does not attack men. He lives in the woods. (2) A great land animal which carried off a woman was pursued by a large number of people, who attacked it, cut it with knives, speared it, and did many things, enough to have killed very many common animals, but were unable to kill it, and left it. (3) A great water animal, which has overturned canoes and eaten up the people, but cannot be killed.

*Prayer.*—In connection with their worship of the Great Spirit, or literally the Chief Above, as given (see Great Spirit, III, 17, F), they pray to the Great Spirit, asking Him to take care of them, help them, and make them good.

#### F.—BELIEF.

*Animism or the existence of the soul.*—They firmly believe in this.

*Transmigration.*—They believe that some wicked people have been turned to animals, or did formerly believe it.

They have a tradition of a dog which was bad, which swam from Eueti to Union City, and back near to the graveyard, a distance of about five miles, and was turned into a long rock, now lying there; also that a certain kind of round flat shell about four inches in diameter was formerly their gambling-disks, but that these disks were changed to these shells.

*Worship of a Great Spirit.*—They believe in Him and worship Him, chiefly as the Americans do; the old way, which has now ceased, being by girding themselves, singing, and dancing before Him.

*Incarnation.*—They have a tradition that God once came down to earth, because of a certain impression in a rock on this canal (now washed away), which looked somewhat like a large footstep, and since they have been told that Christ came to this earth, they say they know it to be true.

In addition to the tradition given in connection with gambling (see III, 10, A) they also have a tradition that when the Son of God walked over this land, as He was walking on the beach, north of the mouth of the Skokomish River, He slipped, and because of it He cursed the ground, and it has been a salt-water marsh ever since,

as it is now; also that in crossing a stream down the canal, which was very full of fish, He slipped again, and then cursed the stream, and hence fish never go up this stream, though they inhabit all others.

*Resurrection of the dead.*—None according to their old ideas; the spirit went to the spirit-land; the body was not raised in this world, but gradually, as it decomposed, was taken there also.

*Retribution.*—That the wicked will be turned into a rock or animal, formerly. Now, most believe in future punishment as taught in the Bible.

*Merit and demerit in sight of Deity.*—All were good except the very bad, formerly. They had no dividing line. The Great Spirit divided the good from the bad at death.

*Eternity of happiness and woe.*—Happiness was eternal. The wicked were turned into a rock and always remained so, or into an animal, as long as it lived. At present most believe in the eternity of happiness and woe, as taught in the Bible.

*Progress in religion.*—It is but four years and a half since the first Protestant services were held among them. About twenty-three years ago, a Roman Catholic priest taught them a little and baptized some; but this instruction was given up a long time ago, and most of them have given up their belief in it. When the present Indian policy began, four and a half years ago, this reservation was turned over to the Congregationalists under the American Missionary Association. The attendance on the sabbath services has been increasing every summer, the Sabbath attendance averaging about eighty during the past summer (1875). In the winter there are not so many, as most of them live from one to three miles away, and the weather is often bad. One of their number has united with the church here, and there are others whom I believe to be Christians. Most of them say they believe the Bible is true, and that Christ came to this world; but still they cling strongly to their *tamanamus*, some of them I think as a religion, and some merely as a superstition. The ideas of many in regard to the Bible are dim yet, even respecting the most important truths, and this is not strange when we remember that they cannot read. They are in a transition state in this respect, as in many others.

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