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## THE INDIANS OF BRITISH COLUMBIA.

A BRIEF REVIEW OF THEIR PROBABLE ORIGIN, HISTORY AND CUSTOMS.

(By J. W. MACKAY.)



WE find that in several important particulars these Indians differ widely from the race so often described by authors and travellers as the typical North American Indian.

The changes consequent on the opening of the country for settlement have largely modified their circumstances and habits, but in their pristine condition they mostly lived in large communities on and near the sea coast, depending mainly on the products of their fisheries for their sustenance. Their abodes were substantially built of wooden dwellings, and they were industrious, active and keen traders. Although they had frequent forays and occasional wars, they seldom entered on these from motives

of bravado and rarely took scalps; but for mercenary purposes they took all the captives possible, whom they sold as slaves, and many of them by such means amassed considerable wealth in kind. When they made a successful foray for revenge they decapitated their victims and brought the heads home as trophies. Sometimes, however, they were unsuccessful, in which event some of the attacking party would be brought home without their heads, as happened in the case of the Sooke chief, in 1848, who led a strong armed party to attack Tsu-hay-lam, a Quamichan chief. The attacking party numbered about 150 armed men, comprised of contingents from the Sooke, Songhees, Clalam and Skatchet bands. Tsu-hay-lam was at the time living at his stronghold on a rocky point which juts into Cowichan Bay with a garrison of six men besides himself. The attacking party landed at night and surrounded his premises. The Sooke chief and a young Songhees brave, both armed and carrying material for setting Tsu-hay-lam's palisades on fire, had nearly succeeded in igniting the material, when one of the main party displaced a stone on the hillside at the back of Tsu-hay-lam's enclosure, and the stone rolling down made noise enough to disturb the garrison, one of whom ventured to reconnoitre the enemy through a loop-hole. He was just in time to see the Sooke chief blow the smouldering embers of sil-tsip, or friction stick, into flames and shot the incendiary instanter, mortally wounding him. Tsu-hay-lam promptly sortied and cut the dying man's head off. He then hailed his now alarmed and fleeing assailants and intimated to them that they were at liberty to take away with them what was left of the slain warrior.

It has been mentioned that some of the Indians in former days amassed considerable wealth by trading and by selling into slavery the captives taken in their forays on their neighbours. In those times the Indians were largely communists within the circle of each band, and but for a habit, which I shall



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A typical patriarch of the tribes.

describe, any person holding more than the ordinary quantity of property was liable to be forced to divide with his neighbours, or he might be killed and his property would then be appropriated by his slayers. But under a long-established habit the wealthy Indian periodically divided his surplus wealth. He would collect large quantities of food, invite his friends and acquaintances from other bands, give a great feast and thereat distribute his goods and chattels to his assembled guests. At these assemblies

Comiakans, from Cowichan, and Sushwaps, from Kamloops. During the feast a disturbance took place with two bands who had a long-standing feud between them, which now culminated and ended in a fight. In the melee the Cowichans and Sushwaps decamped; but an excited young Sushwap got into a Comiakan canoe and was some distance off shore, sweeping down the swift Fraser before the mistake was discovered. The Comiakans, expecting the chief, suggested throwing the stranger

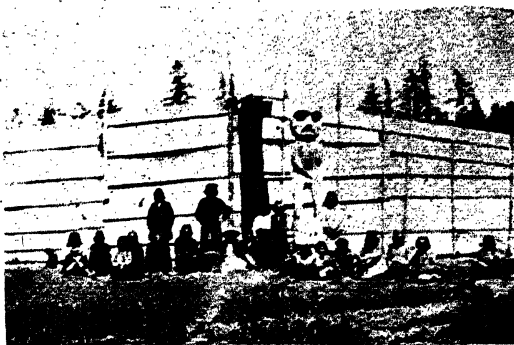


A Group of Vancouver Island Indians, in the sixties.

there was much ceremony, feasting and speech-making; much importance being attached to such functions, and the Indians looked forward to attending them with great eagerness, sometimes traveling several hundred miles to reach the objective point. About the beginning of this century the chief at Lytton gave a feast of this kind, to which Indians from all parts of the Province, speaking dialects of the so-called Salish language, were invited. Among them were

overboard, but the chief proposed making a slave of him. His daughter objected, however, and her father sarcastically remarked that perhaps she would like the Sushwap stranger to be her husband. She acquiesced to the proposal and the matter was thus arranged to the satisfaction of all concerned. The eldest son of the happy couple was chief of the Comiakan band until he died a few years ago. The property divided at these meetings had to be variously ac-

counted for. Articles distributed to the indigent, old, and afflicted were given gratis; articles distributed to the commonalty were expected to be recouped by service when hereafter required to the value of the property given, with interest added; articles given to persons



A group of Victoria Indians.

of consequence were to be repaid by property of equal value, plus interest, which would be reckoned according to the length of time occupied by the recipient in reimbursing the donor. It will thus appear that this distribution of property was of great importance to Indians of all classes, as it not only affected them socially, tending to en-



Making Oolachan Grease, Naas River.

large their ideas by the opportunities afforded for the interchange of information, but was really the foundation of their fiscal system and had a primary influence in directing their intertribal policy.

The several dialects spoken by the

Indians of this Province would appear to be derived from three distinct languages, to which writers on the subject, from want of more appropriate terms, have given the somewhat arbitrary names of the Salish Kuak-yohl and Tinneh languages. Added to these is the Haidah, a fourth and distinct language, of which only one dialect exists. All the Indians speaking dialects of these languages hold traditions to the effect that they pushed their way from the north southward, the Tinneh Indians, whose congeners are still to be found in the Yukon and Mackenzie valleys, being the last migration. Their legends point to their having partly destroyed and partly intermarried with tribes who had occupied the country be-



Thompson River Indians.

fore them, and whose very names are now nearly wholly forgotten. The consequence of these intermarriages is shewn in the wonderful modifications which their original languages have sustained, changes being observed in the words used by bands who are near neighbours. A remarkable instance of the comparatively short period in which an Indian language may be lost is exhibited in the case of the Similkameen band of Indians. About one hundred and twenty years ago a party of Chilcotins, mostly young men with their wives but no children, left their country on the war-path against the Sushwaps of the Bonapare (Tluhtans). On their arrival at Tluhtans they found no In-

dians. The salmon season had been earlier than usual and the Sushwaps had left for their fishing grounds on the Fraser at the foot of Pavilion Mountain. Finding no Indians the Chilcotins, who were strangers to the locality, imagined that they had not gone far enough. They consequently extended their excursion down the Thompson and encamped opposite the mouth of the Nicola, near the present site of Spence's Bridge on the Thompson River. In the meantime the Sushwaps hearing of the raid sent scouts on their trail, followed by the main body of their armed men, down the Thompson to the encampment of the raiders. The N-hla Kapm-uhs, of Lyton, who are friends of the Sushwaps, came up the Thompson to their assistance at the same time. The Chilcotins were then between two armed forces of enemies with inaccessible mountains behind them and the swift Thompson in front. Their enemies delayed the final attack until night; but as soon as it was dark the Chilcotins tied their bowstrings to the top knots of their hair and swam the river, landing on the other side thereof before their enemies were aware of their movements. They now strung their bows and prepared for battle, but their opponents would not attack them at such disadvantage. Under cover of the night they moved up the river and then crossed over. This delay gave the Chilcotins the opportunity of moving away from them, and they retreated southward, keeping up a running fight for several days, until they reached the Allison fork of the Similkameen, where, in a defile, they ambushed their pursuers and defeated them with great slaughter. There were no inhabitants in the Upper Similkameen Valley at that time and they held their own there through the winter. In the spring they made common cause with the Okanagans (Ukanakane) against the two tribes above mentioned. After a successful raid, the Sushwaps were driven from the Okanagan (Ukanakane) valley, which they had occupied as far south as the Mission. Then at Mission on the Okanagan Lake the Chilcotins and Ukanakanes made a treaty, offensive and defensive. They exchanged wives, and in

three generations the Chilcotin dialect was lost to the now named Simil-a-kamuh, who speak the U-ka-na-kane dialect, there being only two or three of the old men of the second generation from the raiders who know a few words of the Chilcotin dialect.

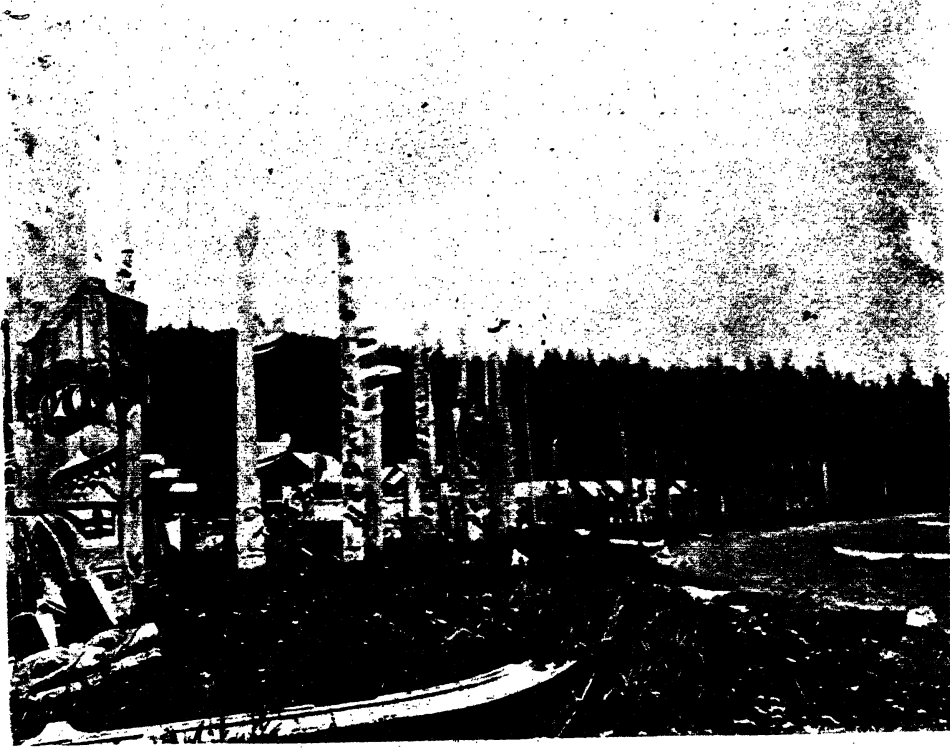
The Haidah band is unique amongst the B.C. Indians as regards their language, as there does not appear to be any affinity between it and the dialects of the other tribes. Some of their words are said to be of the same sound and signification with words in some Japanese dialects, and there may be foundation for the contention. Since this Coast has been frequented by white traders, three junks, manned by Japanese crews, have been wrecked between Victoria and the mouth of Columbia River. The last wreck of this kind occurred in 1858, when the "Caribbean," an English vessel from San Francisco, consigned to the Hudson's Bay Company at Victoria, and laden with provisions, picked up the Japanese crew of a water-logged junk off the coast near Gray's Harbour. The crew, seven in number, were at Esquimalt Harbour, made to stand in line with the Haidah crew of a canoe on the quarter-deck of the "Caribbean," and as they were all costumed alike, there did not appear to be any physical difference between the members of the two races under examination.

The Haidahs may be the descendants of Japanese shipwrecked sailors and women of the so-called Tlinkeet race inhabiting Alaska. The Haidahs are found on the Queen Charlotte group of Islands in B.C. and at Prince of Wales Island in Alaska. The Haidah and their neighbours, the Tsimpsians, who are of Tinneh origin, made neat and highly characteristic carvings in wood, ivory and stone. Silver and gold bracelets and bangles were also engraved by them for their own uses and for sale to curiosity hunters. Their totem (Indian Tua-tame) poles are curious as representing their family pedigree for several generations, the connecting links of history being given orally by the historian of the sept concerned, who is usually an elderly uncle

or other near relative to the head of the house.

A few words in explanation of the application of the so-called to-tems may not here be out of place. Much unnecessary obscurity has been thrown on the meaning of Indian legends which have been rendered into the cultivated tongues, owing to the translations having been made literally, giving no consideration to the construction and idioms of the Indian language. Vocabularies of Indian words may readily be obtained,

states that a crow married a woman (whose name is probably not given) and had progeny who became distinguished for certain attributes, he means that some chief or other Indian, the crest of whose family or sept represented a crow, married so and so, and so on. As to intermarriages of Indians with bears, wolves, foxes and other impossible and unnatural marital connections, an appreciation of this fact would render intelligible and interesting many translations of these legends, which otherwise



Totems at Skidegate.

although the spelling and pronunciation of such is usually very defective, but it takes years of study and practice to enable the stranger to apply Indian words idiomatically and to give their true meaning when used in sentences, and no narratives can be more untrustworthy than are Indian legends which have been rendered literally into written languages by indifferent translators. When an Indian narrator, following the words of a legend as repeated to him,

appear nonsensical and unnatural. The construction of all the Indian dialects in this Province differs totally from that of any of the modern cultivated languages. Literal translations are therefore impracticable in the way of conveying the sense intended. The translator to be successful must thoroughly understand the idiom of the dialect he is treating, then he may by paraphrasing the subject-matter from the Indian into the culti-

vated language succeed in conveying to the mind of the reader or hearer the substance thereof.

The important personage known as the Indian Doctor or Medicine Man was certainly not a doctor in the proper sense of the term, unless by straining the application of the title he might be called a Doctor of Duplicity, as he certainly was the incarnation of deception. He neither used nor applied medicines, and therefore could not properly be called a medicine man. His method of

least \$30. The young men before paying the fee applied to Chief John Silheetsa, for advice. After silently considering the subject for a few minutes he told the young men that he was of opinion that there were already liars enough in the band for all practical purposes and advised them to turn their attention to some subject that in the advancing circumstances of the band would probably prove of more lasting benefit to them, it being, moreover, very unlikely that the Indians would much longer sub-



Manhousett Indians, at Refuge Cove, Vancouver Island.  
(From a photograph taken in the sixties.)

curing consisted in uttering protracted howls and making violent gesticulations and contortions of his body over his prostrate patient. There are comparatively few of his faculty now in existence. A few years ago E-cha-hau, the Indian doctor of the Spahamin band offered to teach two of his nephews the secrets of his profession, provided they each paid him \$100, he also wanted from each of them a retaining fee of one good saddle horse, to be worth it

mit to being deceived by such false pretenses as are exhibited by the Indian doctor. The Indians know of herbs found in the country which have valuable medicinal effects, and it would appear important that these remedies be enquired into and their properties, if valuable, scientifically demonstrated.

Many of the Coast Indians are good workers in wood. Their canoes are capacious and well modelled, and as hand-power craft they attain great



speed in proportion to their carrying capacity.

The B.C. Indians all believed in a Supreme Being, the Creator of the Universe, Invisible, Omniscient and Omnipresent, but mostly quiescent, i.e., at rest, and only in times of incomprehensible danger was this great being considered by them. Every locality had its good or bad spirit. These were the constant objects of the Indian's fears or favours as the case might be. Some twenty-three or twenty-four years ago the writer when half way through the Stikine Canyon and at the most dangerous part, in a canoe with a crew of Stikine Indians, was delayed about fifteen minutes, holding on to the rocky

the crew was a "Wind Maker," and was asked to invoke the Spirit of the locality for a fair wind. He remained silent for a few minutes and then steered for a half-tide rock which was just awash, there being a gentle swell on. When nearing the rock he uttered some words of incantation and then the crew each threw an offering thereon—some tobacco, bread, an old hat, and other articles. The "Wind Maker" next struck the rock three times with his paddle, uttering the while some strange words. The crew splashed the water with their paddles in the direction in which they wanted the wind to blow, and immediately a gentle zephyr rippled the water. The wind steadily in-



Indian Johnnie, Queen Charlotte Island.

walls of the gorge, on account of a sudden darkness caused, on a cloudy day, by a total eclipse of the sun. During that interval the Indian crew bowed their heads and prayed continually. The phenomenon was beyond their comprehension, and they appealed to the Great and Good Father of All for help. On another occasion, with a crew of Cape Fox Indians, the writer on the way from Wrangel to Port Simpson, had taken the inside channel between Wrangel Island and the Mainland, and when opening out the long reach which leads to Cape Spencer the sea appeared smooth, the weather being calm, with a contrary tide. The steersman of



Indian Mary, Massett, B.C.

creased and in ten minutes the crew ceased paddling and sat in the bottom of the canoe for ballast. The wind blew steadily until Cape Spencer was reached, the distance being from fifteen to twenty miles. On inquiry it transpired that the "Wind Maker" did not understand the meaning of the words he used, they were to him empty sounds of mighty import.

The Indians possessed woolly dogs, who were periodically sheared, their wool being spun by distaff and woven by hand into blankets. The mountain goat wool was used for the same purpose. The inner bark of the yellow cedar was also made into a soft, warm blanket,

which was sometimes fringed with fur by way of ornament. But little clothing was worn in warm weather, the men frequently going naked. They made waterproof hats and waterproof vessels of the roots of the black spruce, and also a black dye of roasted iron pyrites boiled with alder bark. Yellow and red dyes were obtained from native plants. The Indians used to paint pictures of faces, canoes and figures on the outer walls of their dwellings with red ochre. They painted their faces also with ver-

of native nettle, a plant commonly known as the fireweed, and from the fibre of the inner bark of the red and yellow cedars. The long flexible stem of the common kelp was also used for fishing lines; the inner bark of the willow was used for strapping stones for sinkers in deep-sea fishing. Some willows yielded a stronger and much more pliable fibre than others, the present site of Victoria, particularly that portion which lies between Wharf and Douglas Street and in the neighbourhood of the



Indian Types.

million, copper oxide, copper carbonate, molybdenum sulphide, and with finely pulverized iron glance and hydrated iron oxide. These colours were also applied as pigments to their ornaments and dwellings. They boiled water by means of heated stones plunged into water held in the water-tight buckets above mentioned. They produced fire by the friction of one piece of wood on another. They made twine for fishing lines and nets from the fibre of a species

of native nettle, a plant commonly known as the fireweed, and from the fibre of the inner bark of the red and yellow cedars. The long flexible stem of the common kelp was also used for fishing lines; the inner bark of the willow was used for strapping stones for sinkers in deep-sea fishing. Some willows yielded a stronger and much more pliable fibre than others, the present site of Victoria, particularly that portion which lies between Wharf and Douglas Street and in the neighbourhood of the

junction of Cook Street and Belcher Street, yielded a willow with very strong fibre, hence the Indian name for the city of Victoria is Ku-sing-ay-las, meaning the place of the strong fibre. The Tamanawas dance—their great winter function—was a hideous exhibition with no redeeming feature to recommend it, excepting in the case of some of the more advanced Indians, who, by clever jugglery and sleight of hand, deceived even the more knowing

ones amongst the Indians, and certainly made it appear to the new-comers from abroad that the evil one was either present or was very closely connected with the exhibition. The ceremonies involved an attempt at initiation into some mystery named Tamana-was amongst the Songhees and Cowichan speaking bands, but beyond deceiving themselves and deceiving others the initiated learned nothing, saw nothing and heard nothing more extraordinary

cotic properties, and was smoked and otherwise used as tobacco, its name being that now applied to imported tobacco. It is not certain when potatoes were introduced amongst them, but as they have a native name for the vegetable it is probable that they may have obtained the plant from the south before the white man made his appearance. The kamas and other roots, bulbous and tuberous, were also extensively used by them as food. They



Chilarin (old man) and Tol Ramault (old woman) of Somenos Indian Village—both over 100 years of age.

than their own howling. They experienced a feeling of ecstasy for a short time, more or less intense, according to the condition of their nervous system; this being induced partly by their wish to be so affected and partly by hypnotic influences produced by the howling, drumming and other proceedings to which they were exposed from day to day during the progress of the function.

In some parts of the Province the Indians cultivated a plant which had nar-

trapped deer and bear and caught them in pits, and hunted the seal, killing them with bow and arrow and spear; they harpooned the whale and netted ducks and geese, thus their time was fully occupied in hunting, fishing, fighting and trading. As they did not wear much clothing they spent little time and means on the fashions, though the painting of their faces and bodies was sometimes an elaborate operation, but was only done

in times of leisure, after a return from a foray and when the larder had been well replenished.

The probable origin of the Haidah race has already been given. The Kuakyohl, Salish and Tinneh races probably came from the continent of Asia by way of the northern portion of Behring Sea, crossing from Asia to St. Lawrence Island, and thence to the nearest point on the coast of this continent, thence they probably ascended, the Yukon and tributary valleys and extended southwards and eastward, following the streams to and from the several water sheds. The

River. The Salish border the Tinnehs in the north, on the south they extend far into the United States territories, and in British Columbia from the Rocky Mountains to the shores of the Gulf of Georgia. Three bands of Salish are found on Dean's Canal, and at North and South Bentick Arm they appear to have pushed the Kuakyohl races westward to the outer sea coast on the Pacific Ocean. In this part of the Province these three bands of Salish are separated from their congeners to the south by the Tinnehs of Chilcotin and kindred bands. The Kuakyohl bands occupy the country beginning a little



Indian Passion Play, St. Mary's Mission.

Tinnehs were the last migration, their affiliated bands to this day covering the northern portion of the continent south of the Innuits (Eskimo) on the coast of the Arctic Ocean and extending from Chesterfield Inlet on the east to nearly the mouth of the Yukon in the west. Of these the Chilcotin and kindred bands reach the Fraser River as far south as the mouth of the Chilcotin

north of Milbank Sound and extending southward immediately on the sea coast to Campbell River on the east side of Vancouver Island to Port San Juan, on the south after following the whole west coast of that island; on the Mainland they reach to the neighbourhood of Bute Inlet. There are evidences that other races occupied British Columbia prior to the

advent of the tribes or races under consideration, some of these older bands being mound-builders; but so far nothing tangible regarding their history has been developed. Much active inter-tribal intercourse existed amongst the B.C. Indians before the white man discovered the country. Pee-la-ku-mu-la-uh, a Spokane chief who guided the two Canadian hunters, Finnan McDonald and Pierre Lagacé from Hell's Gate in Masoula to Colvile, about the beginning of this century, was known from Masoula, in Montana, to Lillooet, in B.C. He was slain at the latter place by an Indian from Anderson Lake. Marine shells are found in old Indian graves as far into the interior as Kamloops. The native intercourse between the tribes on the east coast of Asia and those about the mouth of the Yukon by way of St. Lawrence Island still continues, parkies (leather shirts) made of the skin of the tame reindeer being found amongst the Indians of the Yukon Valley to this day.

The changes in habits and ideas developed amongst the Indians consequent on the influx of civilized people are truly remarkable. Previous to that period the B.C. Indian on the Coast wore little clothing, went bare-footed, lived in dirty, smoky, ill-lighted, ill-ventilated dwellings, and any Indian outside of his band might be his enemy and might at any time kill him or sell him into slavery. He was imposed upon by the so-called medicine men, who in their turn were liable to prompt execution if an influential patient died whilst under their treatment. He was haunted by a constant dread of evil spirits and was frequently afflicted by epidemics, under which diseases hundreds died. Now he and his family are well clothed and well fed. Many of our Indians today are well-to-do farmers. Schools are established for the education of their children. They have learned to cultivate the soil with great success where the land is fertile; they own cattle, horses, sheep, pigs and poultry. Their wives dress in imported fabrics made into garments by themselves on sewing machines. Many of them live in frame built houses, well warmed, well lighted and well ventilated. They travel on the public roads in spring waggons, and in

many respects exist under better conditions than do the poorer people in older civilized countries. Their circumstances have in every respect been vastly improved under the beneficent system organized for their care and advantage by the Government, and in some districts their numbers are steadily increasing.

The interior Indians, who in early days lived or more correctly, starved during the winter in filthy underground dwellings, wearing the scantiest clothing, and often having little else besides frozen cactus and inferior species of fish for their sustenance, are now owners of large herds of horses and cattle, cultivate extensive fields and live in the style of the prosperous and civilized white man.

The Indians did not quietly acquiesce in the appropriation of their unoccupied lands by the Government and at first showed ill-will on the slightest provocation. Such as lived near the Hudson's Bay Company's trading posts had by frequent intercourse with the traders learned to regard the whites as their superiors in every way and their best friends, but in the outlying districts considerable friction at times prevailed between them and the incoming settlers. In the winter of 1852-3 two young Indians, a Cowichan and a Nanaimo, wantonly shot and killed a Scotch shepherd, Peter Brown, at Lake Hill. They were captured with the assistance of a detachment of marines and blue jackets from H.M.S. Thetis and were hanged on the south point of Protection Island opposite to the present town of Nanaimo. Much difficulty was experienced in arresting the young Nanaimo Indian, but he was hounded out of the Nanaimo village by constant raids being made thereon by his pursuers, and took to the woods. A few inches of snow had fallen and his footprints being traced to where he had descended to Chase River to allay his thirst at the stream, his trail was followed to a heap of driftwood which crossed the bed of the little river. Here the scout Basil Bottineau, who was on the Indian's track, found himself at fault, and as it was after sunset and getting dark would have abandoned the search had not the Indian, who was in hiding under the driftwood, snapped his revolver at him.

The cap and gunpowder in the charge were damp and neither exploded. The scout followed the direction of the sound, but in the gloaming could not distinguish the object of his search. In the meantime the latter tried a second shot, when the cap only exploded, the flash thereof indicating his hiding place. The Indian was discovered, knocked down and handcuffed in an instant, and the next morning he and the young Cowichan Squeis, who had been arrested at Cowichan by the party on their way up to Nanaimo, were tried for murder on the quarter-deck of the steamer Beaver, found guilty and executed, these events happening between the hours of 10 a.m. and 3 p.m. on a frosty day in January, 1853.

In 1856 a white settler in the Cowichan Valley was shot by the Somenos chief. An armed party from H.M.S. "Monarch" and "Trincomalee" was sent in the latter vessel, towed by the steamer "Otter," to investigate the matter. The party numbered about 500 blue jackets and marines, fully equipped with small arms and two 12-pounder brass field pieces. The force landed at the mouth of the Cowichan River, near the Comiakian village, on a Sunday afternoon and encamped there. During the night a friendly scout passed the sentries and reaching the tent occupied by the Governor's staff communicated to Governor Douglas some important information, which determined his course of action. The next day the forces moved to the plain beyond Quamichan. After passing through the Quamichan village about one thousand Indians came forward to meet them according to their mode of warfare, naked and painted, armed with smooth-bore guns, bows and arrows and spears, and taking advantage of each tree for cover as they advanced firing their guns. Fortunately their aim was high, and the whooping and yelling did no execution. The naval forces were ranged in several detachments over the plain with artillery in position ready for service. As soon as the Somenos chief was recognised a detachment of marines were so manoeuvred as to surround him with his body-guard of several

other Indians. The chief's gun had been discharged and he had no time to reload, but he cut a sergeant of marines badly with his dagger knife and wounded two of the officers before he was finally captured. As soon as it was known that he was taken his followers disappeared like magic and the day was won. The scene whilst it lasted was extremely picturesque. The chief was caught a little before noon, when the forces were piped to dinner. At 1 p.m. his trial began. He was convicted at 2 p.m. and sentenced to be hanged. The execution took place at 3 p.m., the was hanged to the bough of an oak tree in his war-paint and feathers, and met his death with stoical indifference. He was an active, well-proportioned, muscular young man and had only lately assumed the duties and responsibilities of chief of his band. When a boy he had been betrothed, according to Indian custom, to a Comiakian girl. When he succeeded his father as chief he claimed his promised bride, who was now a young woman. She, though not fair, was false, and had listened to the wiles of the white settler. The chief then acted according to his lights and revenged himself on his rival, but in doing so he outraged the law of the white man and lost his life in consequence. In 1858, during the rush to the Fraser gold diggings, many encounters occurred between the miners and Indians and a number of lives were lost on both sides. In time, however, matters quieted down, the laws were extended through the settlements, the Indians soon learned to appreciate the advantages of law and order, and excepting when occasionally under the influence of intoxicants they are remarkably well behaved.

The following list shows the approximate number of the different races in this Province:

Haidah .....	625
Tinneh .....	7,000
Salish .....	10,735
Kuakyohl .....	5,231
Total .....	23,691