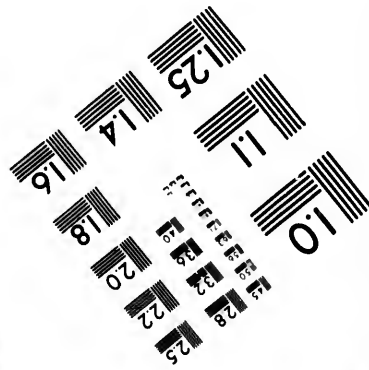
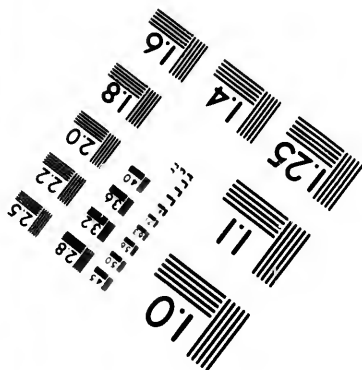
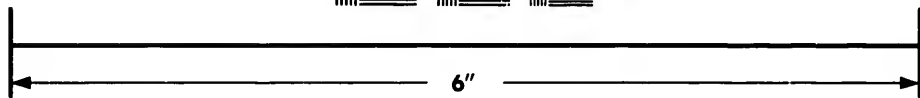
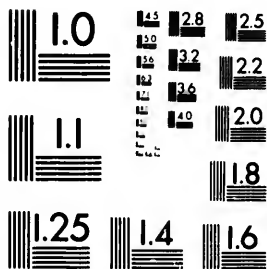


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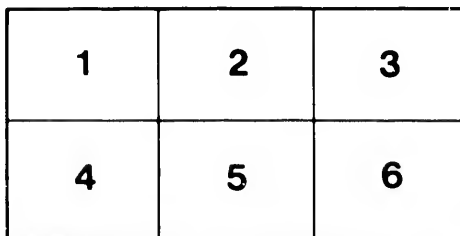
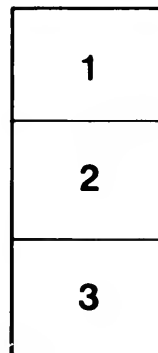
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INDIANS OF THE QUINAIELT AGENCY, WASHINGTON TERRITORY.

By C. WILLOUGHBY.

The Indians now on the Quinaielt Agency are of the Salishan stock, and consist of the following bands: Aylut, 36; Chehalis, 5; Hehs, 61; Humptulip, 16; Hoquiano, 16; Montesano, 16; Georgetown, 69; mixed bands, 3; Quilts, 85; Quinaielts, 107; Satsop, 12. In all there are males, 213; females, 210.

In point of intelligence they do not compare favorably with other tribes of Washington Territory. They are indolent, uncleanly, wanting in ambition, and for the most part unable to understand any enterprise that would benefit them financially. They are not satisfied to look forward to a crop in the fall as a result of sowing in the spring-time. An abandoned cannery at this place was never operated, because of the exorbitant price demanded for their fish by the Indians. Their dwellings vary from those patterned after the white man's house, where stoves, chairs, bedsteads, etc., may be found, to the old smoke-blackened lodges of a former day. The latter are built of boards hewn out by hand from slabs split from the spruce tree by means of yew wedges and stone mauls, and dressed with an adz. In former times when iron was unknown the adz was made from the ribs of the whale. The modern adz, with iron blades and elk-horn handles, are very effective implements. The boards are from 12 to 14 inches in width, some times 24 inches wide. These squarely built lodges have a pitched roof, while those of the Malaks are flat. A latch-string opens the rude door, the lower part of which is about a foot below the level of the ground outside. An earth floor in the middle of the lodge is bordered on each side by a platform of boards a foot high and about 3½ feet wide. On these platforms the women sit to weave their mats and baskets, and behind the platforms next the wall and on both sides of the lodge are ranged their beds of matting and blankets, raised 3 feet from the ground, and extending the whole length of the building. The sleeping mats are from 7 to 8 feet in length, 3 and 4 feet wide, and are made of rushes found in the neighborhood. They are used for bedding, and also as a lining to the walls of their lodges. A bed consists of five or six of these rugs piled up to form a mattress. The rug rolled at the end

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forms the pillow. These rugs are made by sewing through the rushes, just as if stringing them together on a hempen twine. The needle is made from the ulna of the albatross's wing. A wooden creaser is used to rub down the seams of the mat. The beds are protected from the weather by rush or flag matting fastened upon the wall. Each family living in a lodge has its own separate fire, built upon the ground. Dishes were formerly kept in baskets or boxes, but may now be seen in rude enboards near the fire.

The winter supply of fish is smoked and dried in the lodge, which is used at the same time as a dwelling, and the atmosphere is always redolent of smoke, old fish, and "ripe" fish eggs. Drift-wood, of which their beach furnishes an unusually large supply, is brought to the lodge by the women. Before the introduction of matches fire was procured by friction from very dry dead cotton-wood. A stick of this was pointed and placed in a small cavity made in another piece of wood, the hands rapidly moving the upright stick as if drilling.*

The sticks with three cavities were placed upon the ground, the Indian kneeling and placing a knee upon each end. He placed one end of the smaller stick in one of the cavities, and, holding the other end between the palms of his hands, kept up a rapid half-rotary motion, causing an amount of friction sufficient to produce fire. With this he lighted the end of the braided slow-match of cedar bark. This was often carried for weeks thus ignited and held carefully beneath the blanket to protect it from wind and rain.



FIG. 1. Quinaielt woman in dress of cedar bark.

In former times clothing was made from seal, elk, bear, and rabbit skins; also of rushes and cedar bark, the plumage of ducks and other fowl being sometimes woven into the latter. In the olden time the skin of the woodchuck was much prized, blankets made therefrom being used only by chiefs. Large basket-work hats were formerly worn. At present grass hats resembling those of white people in shape. The fur garments once worn by the Quinaielts are no longer in existence. On great occasions, when Indians belonging to other tribes are visiting the Quinaielt, the dress of the latter varies from civilized garb by the wearing of their newest and most gaily colored blankets. A new patchwork calico quilt has been seen distinguishing the tall form of the chief, and bright head-feathers are in demand for caps and hats. Then the women wear their most gaudy calico dresses, don their ear and nose rings, sprinkle their hair with down, and paint the face a flaming red, a combination of black and red seeming to be pre-

* The fire-sticks collected by Mr. Willoughby are just as rude as this device could well be, and may stand for the lowest type of the fire-making tools.—O. T. M.

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ferred by the men. I have seen an old woman, the lobe of whose ear was cut into five or six deep scallops, where her ear-rings had been torn out during quarrels with others of her sex. When she drew down the cartilage of her nose to insert its ring she was a grotesque-looking object. The skirt of cedar bark was formerly the only garment reaching from the waist that was worn by Indian women. The strips of bark were laid over a rude frame set in the ground, consisting of a thin, flat piece of wood about 2 feet long set edgewise into a support at each end made of two sticks tied together. The bark was then bent over the frame and creased and bruised by the instrument made from the skull of the whale. The bark was then made still softer and more pliable by rubbing with the hands.

Many varieties of salmon taken from the Quinaielt River form the principal food of this tribe. When fresh it is eaten boiled, or roasted by fastening to a stick set firmly in the ground and slanting towards the fire. The Indians also dry and salt their salmon. Salmon eggs, from the large "steel-head" are taken from the fish and packed without salt or cleansing in boxes or barrels until the latter are filled. They are then left to ferment and swell, in many cases bursting the packages. The eggs become indescribably putrid and at last solidify, so that they may be cut like cheese. They are thus considered deliciously "ripe" and fit for food.

Their ancient dishes were made of yew and their spoons of horn. Buffalo-skull dishes, with large handles, came originally from the headwaters of the Columbia River. The Atona or Chinook Indians, wishing to procure slaves, invaded a village of the Columbia River Indians and destroyed about half their houses. Those of the Columbia River Indians who were not killed ran away and hid in the forests, except a woman and child, who were captured and carried away. The Skokomish Indians took away with them also many articles of household furniture, including dishes made of the skulls of buffaloes. These were bought from the Chinooks by the Quinaielt Indians, who paid for them with canoes and blankets. The dishes are said to be very old, and only to be found among the descendants of the chiefs. These heir-



FIG. 2. Cedar bark cineture, and apparatus for making.

looms were unexpectedly discovered by the curious white man among heaps of old rags, basket grass, strips of dried fish, and lumps of fermented cheese-like fish eggs that had accumulated in dark and grimy corners of the lodges. Still they are much prized and no poor family can afford to own them. The Quinaiets are not inclined to take an interest in agriculture, on account of the abundance of fish to be obtained. They also use the tender shoots of rushes, young salmon-berry sprouts, and other succulent growths of the spring-time. The salmon-berry sprouts are very freely eaten in the early spring, and their use is always followed by an eruption of the skin and by inflamed eyes, rendering many of the Indians sightless for a time. I have seen the same effect produced among the Makahs when I was in charge of that agency, but to a far less extent.

A plentiful supply of bulbous roots, as those of the la-kamas and fern roots, are made available for food by this people. Strawberries, the wild currant, and gooseberry, thimble berries, blackberries, crab-apples, sal-lal, and cranberries, huckleberries, and other small fruits are found in large quantities. Sal-lal berries are mashed, dried, and smoked in large cakes for winter use. Bear, whale, and seal oil are largely drunk at their feasts. Berries are also served upon such occasions, floating in these oils. Sometimes, but rarely, a deer, bear, or elk is secured, and the flesh of seal and otter is eaten. Any putrid flesh that floats ashore is eagerly devoured. The beaching of a whale creates the greatest excitement, and the largest amount possible of the decaying blubber is secured to be eaten or dried for future use. Seagulls, ducks, geese, and other fowl, eggs of sea-birds, sea-weeds, crabs, clams, and other shell-fish complete their bill of fare.

The drag-net is used for fishing in narrow streams of water; for using it two canoes are necessary, with strut from 6 to 8 feet apart and bows diverging. An Indian sits in the stern of each canoe, each Indian holding one pole of the net in one hand, while the other hand holds tight the string that keeps the mouth of the net open. The string always remains fastened to the pole, but when the Indian relaxes his hold on the string, as he does in hauling up the net, the mouth of the net closes, preventing the fish from escaping. The two canoes go up the river until 200 or 300 yards from the mouth; the net is then placed, as in illustration, and one Indian in each canoe paddles, while another throws stones to frighten the fish. Then they paddle down the river with the current into the narrow passage near the bar. Thus while catching salmon in the drag-net, as they proceeded down stream, they are at the same time driving the fish towards the Indians, who are standing in the shallow water on the bar, ready to spear them. Then from fifteen to twenty Indians stand on the bar, from 8 to 10 feet apart, and throwing stones, drive the salmon towards the bar, where, at low tide, the water is from 8 to 12 inches deep. The shaft of the salmon spear is

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made of cedar, the fork, of the wood of the salmon berry; the barbs, of wood or metal. The loop of cord, which is 16 feet long, is for the left hand, as shown in sketch. The length of the spear is nearly 16 fete. This spear is used on the bar of the river at low water.

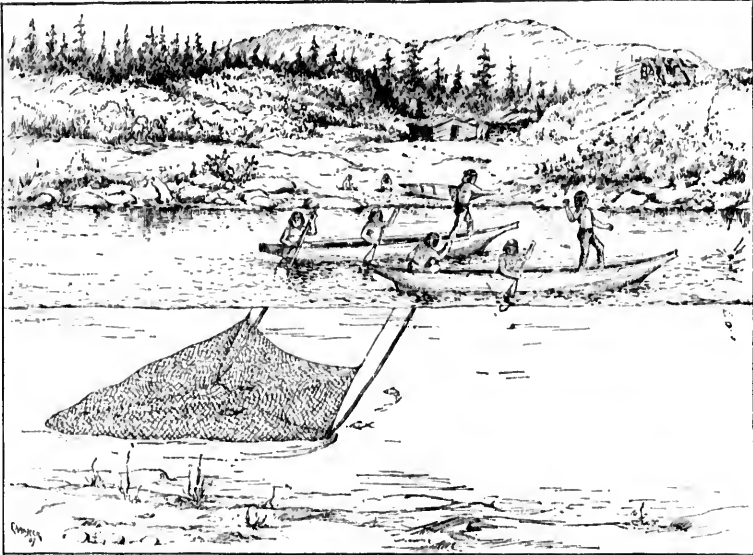


FIG. 3.—Fishing with a drag-net in Washington Territory.

The handle of the surf net is commonly made of yew wood. Formerly the twine of the net was made by the Indians from the fiber of the common nettle, which in some localities here has a very luxuriant growth

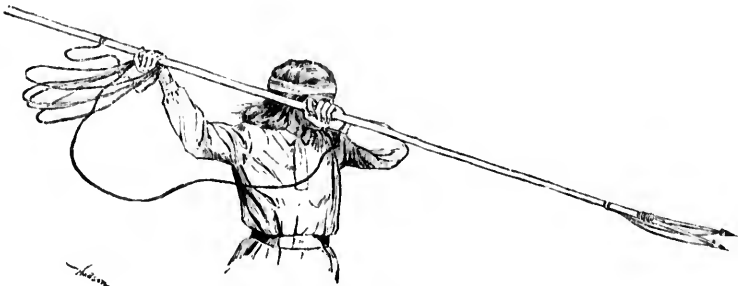


FIG. 4.—Barbed salmon spear, and the mode of use

and is a good substitute for flax. All the fish nets of these Indians were once made of this material; at present seine twine is used.

The surf net is used in catching the eulachon, or candle fish, and smelt. As the surf rolls in, the Indian runs rapidly forward, and bending down, passes the net under the comb of the breaker, often capturing at once as many as an ordinary water bucket will hold. The handle of the surf net is 6 feet long, mouth of the net 4 feet by 18 inches; depth of the net about 3 feet. The Indians hold the bottom of the net drawn back underneath the handle until they thrust the net in the water when they let the point fall.

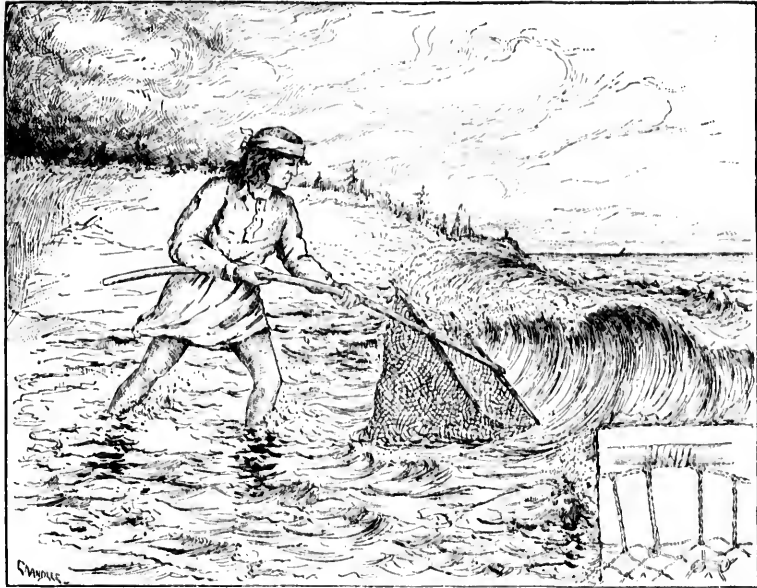


FIG. 5.—Poles of net 10 or 12 feet; mouth of net 6 or 8 feet wide; net about 12 feet long.

The river net is used as in the accompanying illustration, the Indian running a little faster than the current. Length of handle, 14 feet; net's mouth, 1 by 5 feet; depth of net, 4 feet. They are made of the same material as the other nets. They are all rudely put together, and are used in catching the small Quinaielt salmon, pronounced to be the finest species of this family. Their superior quality is no doubt owing to their peculiar feeding grounds in this locality. Their average weight is about 4 pounds, uncommonly deep and rich in color.

Their method of forming the knot in their nets is the same as that of the whites. Their nets are now made of twine, but were formerly made from nettles, rotted as previously described. The strands were twisted singly across the naked thigh until the required length was obtained; then two strands were twisted together on the thigh, the ends being

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held by the left hand while the two strands were rolled together by a slow forward and quick backward motion of the right hand.



FIG. 6.—Small net used for catching small river salmon.

These Indians have several unwritten laws regarding the beach. If a seal or otter is found by an Indian the profits must be divided by any companions who are with him. Formerly different parts of the beach belonged to different factions. An Indian of one faction could not claim property found on the beach of another faction. This rule is not as firmly adhered to as formerly. Drift-wood, when chopped and left piled against a log on the beach, is never disturbed by others in search of fuel; but any lost article is considered as belonging to the finder, though the owner be known to him. It is difficult to change their ideas in the latter respect. If they give up the article to the owner they expect to be paid its full value.

Basketry.—The Quinaielts excel in textile industry as distinguished from the tanning of furs. They have the cedar bark for the foundation of basketry and strips of the pine root for rigid work, hemp rushes and grass for the web and ornamentation. The grass used in strengthening the borders of mats, rain cloaks, etc., grows on flat places. It is prepared like flax, by soaking in water until the outer portion decays, when it is beaten with sticks until only the fiber remains. The yellow fiber or grass used by Indians for the outside of baskets is a great source of traffic among these Indians, as it is only found in this locality. The basket grass is gathered very carefully, one blade at a time, to secure that part of the stalk that reaches about 6 inches under the ground before it meets the root. To prepare the grass for drying

it is woven together at the ends with fibers of cedar bark. It is then spread upon the ground or upon roofs in the sun. When to be used it is moistened with water and split with two small knife-blades, set in a stick in such a manner as to make the strips of the same width, the smaller portion being thrown away. The grass is kept moist with water while being made into baskets. The colored grasses are prepared by using aniline dyes. They were formerly colored by steeping the roots of plants that yielded a yellow coloring. A red dye was made from the bark of alder, and a paint was made of blue clay.

DOMESTIC RELATIONS.

In their domestic relations chastity seems to be almost unknown. These people are among the most, if not the most, degraded and diseased tribes of this coast. The parents usually manifest great affection for their children, although the animal instinct seems to predominate in this trait. The manner of the Indian boy toward his mother is almost uniformly disrespectful. The condition of the wife is one of degradation. She is expected to bring all the wood used for household purposes, as it is considered a disgrace for a man to be seen doing such work. The woman is expected to dig all the clams and roots and to pick all the berries used by the family, the husband supplying fish and game.

The foreheads of the children are compressed (with few exceptions) soon after birth by laying a small bag containing feathers or the fine beaten fiber of cedar bark on the forehead. Infants are kept constantly in small wooden trays, so tightly wrapped as to permit no use of the limbs, until they are six months old.

When a girl is married after the Indian style, the father of the girl receives compensation in the shape of horses, blankets, and money. Even when the marriage ceremony is performed by the agent this part of the old customs is often retained.

Still "women's rights" are sometimes asserted, as in the case of the woman with scalloped ears, who fought a desperate fight with another squaw to decide which should marry a medicine man, who appeared to have no voice in the matter. Another instance is that of a school girl, who throws large sticks of wood at her husband when he displeases her. He respects, though, her superior education, and when asked why he does not retaliate, replied: "Because I do not like to strike a lady!"

The aged people were formerly neglected, and their death hastened by starvation and abuse; but fear of punishment now restrains the Indians from this cruelty.

The native idea of a Supreme Being finds an embodiment, as with the Makahs, in the Soc-ca-li, Tyee Bird, who is not as awe-inspiring, however, as the Makah Thunder Bird, for, according to a Quinaielt legend, he finds two panthers, brought to him at his request "to play with," more than he can manage, and he entreats "the man," his servant and

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companion, to take them away. Looking down upon the earth from his house on a high mountain, and seeing a great many Indians playing ball, he covets the ball and sends the man to steal it for him! Such is the childishness of their religious ideas!

The me-satch-ies, or evil spirits, who take possession of sick people, and whom the doctors are employed to drive out, seem to occupy their thoughts to the exclusion of the great bird. With loud beating of the Indian drum and of sticks, accompanied by their own voices and the contortions and guttural howls and wails of their doctors, they seek to drive out the unwelcome guest. The lips of the medicine man are often applied to the body to draw out the evil spirit. An Indian school girl was lately dangerously sick; her friends wished to have her removed to "the ranch" for treatment by Indian doctors. As she expressed no wish in the matter, she was kept in the school and received treatment from the reservation doctor. She recovered, but the credit of her recovery was not given to the white physician. One of her shoes and some of her clothing had been taken to the ranch and had been doctored by the medicine men; hence her recovery!

The Quinaielts have no large figures of idols. The little tamanantas sticks, with faces rudely carved upon them, are the only objects at all resembling idols. The doctors place these sticks in an upright position around the patient, to assist in conquering the disease. The Indians stand in great fear of the medicine man. They believe if they disobey him that he has the power of casting an evil spell upon them; that he will cause them to sicken and die. It seems to be impossible to eradicate this feeling from their minds. Little can be expected from the older and middle-aged people with regard to laying aside their ancient superstitions. Some of the latter, who profess to do so, practically retain their old faith in the medicine man.

While in school and listening to the advice and explanations of white people, the Indian children, as a rule, are not unwilling to take medicine as prescribed; but if their friends visit and talk to them their old prejudices seem to be revived. In one case an Indian girl resisted all efforts to give her suitable remedies, declaring she would rather die than take the white doctor's medicine. She died in a day or two after. Although sick with an incurable disease, her life might have been greatly prolonged if she had consented to receive the medicine required.

Many of the adult Indians seem not only willing but anxious to use the medicines of the white man, but prefer to use them in combination with the efforts of their own doctors, any good resulting from taking the medicines being always attributed to the power of the medicine man.

Recent circumstances have developed the fact that poison is used by these Indian doctors to hasten the death of patients considered incurable. I have been told that a poison made from toadstools was formerly used. At present strong poisons are obtained from unprincipled white men,

who sell a small bottle of poison to the Indians for a very high price. Parents of Indian children have been known to ask the agency physician for poison with which to end the sufferings of the sick son or daughter. They say they do not like to see their friends linger when they can not recover. The sudden death of those who have been long sick, but are in no immediate danger, is no doubt owing to the use of poison by the medicine men.

A common river or marsh moss is used for heart disease, and is eaten fresh from the water. Fern is used for the same purpose, eaten raw. The water of boiled crab-apple leaves is used as a drink for spitting blood. Leaves of a tree bearing yellow flowers and black berries (*Lonicera involucrata*) are chewed for sore mouth, or they are chewed and rubbed on sores.

Wood moss is applied to sores. A common weed (*Geum macrophyllum*) is a universal remedy, "good for everything." The leaves are eaten raw. Fungus is chewed and rubbed on sore neck. The roots of *Maianthemum bifolium* are chewed and applied to sore eyes. Having given these uses of the few specimens brought, the squaw suddenly crushed them all up together in her hand and carried them off. She said there were many more herbs used here, but that they grew far away. She promised to bring me some, but thus far has failed to do so.

Among the forest trees on the bank of the river their graves are made conspicuous by the quantity of white cloth or colored fabrics inclosing or floating above them. At present, as formerly, all the personal property of the Indian is buried with him or decorates his grave. With the last Indian woman who died here a large quantity of good clothing and a nice sewing-machine were buried. In old times the animals belonging to an Indian, his horses, cattle, etc., were killed upon the grave, but through the influence of the agents this practice is discontinued. A recent exception to the usual custom is the case of a sick Indian who believes he will soon die, and who has made his will, leaving his personal effects, as well as his house, to his brother. These Indians have not the same fear of handling a dead body as is shown by the Makahs, who hurry it away while still warm, although the Quinaielt bury the body in the earth or lay it in a sheltered canoe very soon after death. In putting the body of a dead Indian into its coffin or box, the body is suffered to lie just as it is first placed. If in the haste consequent upon the dislike of these Indians to handling a dead person it is put face down it is suffered to remain so, and in carrying the dreaded burden the box or coffin is tipped and handled with a roughness and disrespect distressing to civilized men.

Mention has been made of the houses inclosing the dead.

The coffin of an Indian who died last spring was placed in a box, with rounded end, raised high on posts. The box was covered with red cloth, and cloth was stretched around and covered the posts. Over it

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waves a large American flag, the property of the deceased, in place of the usual gaily colored or white streamers of calico or other cloth.

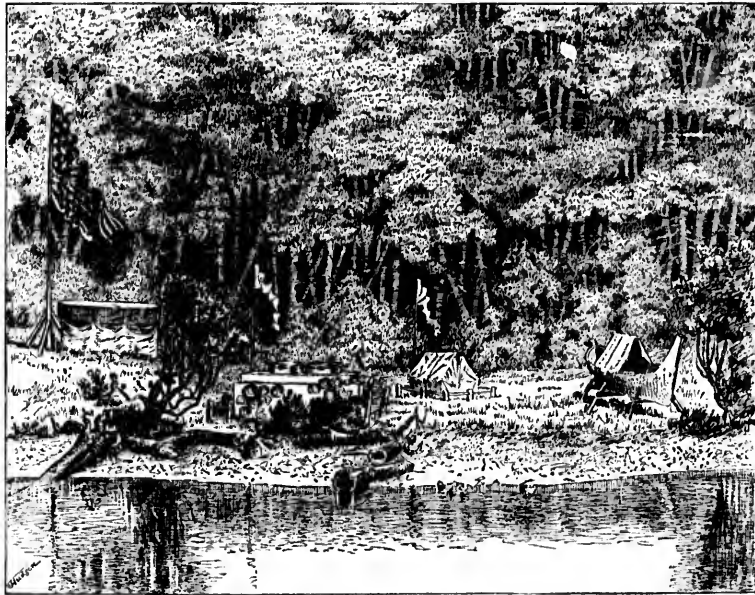


FIG. 7. Example of Quinaelt burial.

The body of an Indian girl who died about a month ago rests in a large ocean canoe, raised on posts, to which it is tied, a white roof covering the coffin.

Between these two is a grave, to which are nailed rusty pans and crockery, and near by a small one resembling a house, covered with white cloth. These graves with others are on the river bank just across from the village and very near the river's mouth. Others are scattered along at short intervals on the way up the river. When articles such as shawls are placed in the coffin, a narrow strip 2 or 3 inches wide is torn off by some friend probably to render the shawl useless and to prevent its being stolen. The house in which an Indian dies is sometimes torn down; recent orders forbid this practice now. Instead, a tamnavas is often kept up in the house for three days after death to drive away the spirit supposed to be still haunting the place.

They are superstitious concerning owls, believing them to be dead Indians. The idea of eating a robin is regarded with horror, not from any humane feeling, as I have yet to see an Indian child of this tribe who does not take pleasure in torturing birds and small animals. To eat while passing an Indian grave is to cause the mouth to grow awry and so remain; to use any clothing that belonged to a dead person would be speedy death. Their dances seem to have no special meaning,

except, perhaps, the elk dance, which they perform dressed in the skins of the elk, just before going on a hunting expedition.

Se-guan, meaning a mole, is the name of the wooden image used by one of the medicine men, "Sammy," and is called by him, in English, "my doctor." The medicine man professes to believe that this image is animated by a spirit that tells the medicine man if any one is sick or dying at a distance. If, as the medicine man says, any one dies, the *se-guan* disappears from the house and goes down into the ground. It travels underground from one place to another.

The image has small eyes and mouth, and, resembling a mole, can not see much, but has great will-power.

In doctoring, the *se-guan* always sings; but no one can hear it except its medicine man. If the patient is going to die, the image warns the doctor. In the night, the *se-guan* stands in the middle of Sammy's floor and sings, and is the guardian angel of the household. As the mole is Sammy's protector, Sammy never kills a mole. The *se-guan* goes to the grave-yard and looks after the dead; but none of the dead speak to him when he goes there.

In traveling, if the *se-guan* sees a fire, he never goes near it. If the image should get burned, his medicine man, Sammy, would immediately die; and if Sammy's "doctor" should meet that of another medicine man, both medicine men would soon expire. If Sammy travels, the *se-guan* follows him, even if unsummoned, and is to be seen by Sammy wherever he goes.

About six years ago Sammy had the vision that made him a doctor. Then he heard all kinds of noises proceeding from the earth, and saw spirits and tamanav's (images) "and their little bones were rattling." Sammy had power given him by the Soccali Tyee Bird (the ruling bird spirit) to make and to have in his possession fire images, or "doctors," at once. In order to give or sell one of these images to a white man, the Indian doctor must make a new image like the one to be disposed of, and must place it for a while beside the old one to absorb its spirit. If a new one should not be made, the Soccali Tyee Bird would be angry.

The image tells the doctor when contagious diseases will prevail, and whether they will make the medicine man sick or not; also, how many Indians will be sick, and how many will die. He tells the doctor what to do "to take the sickness out." If any one is about to have sore eyes, the medicine man sees the mole coming from the direction of the water. Its "rattling bones" are deer's toe-nails.

A second image in Sammy's possession is a brother of the mole and exactly resembles the *se-guan* in appearance. When Sammy's brother, Henry, died, the mole's brother conducted Henry to his new abode in the land of spirits, remained there two months and returned to Sammy with a favorable account of the condition and happiness of Henry. Sammy says that the other world is just the same as this, except that everything is better. There are to be found all kinds of fish, elk, and

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deer. Of late years, horses also. There are no white men there. This is the most definite account of their superstitions obtainable from the present medicine men of this tribe, as they are usually unwilling to speak on this subject to white people.

A third image belonging to Sammy is made of cedar bark and seal blubber, painted. This one tells Sammy to wash his face and bathe with oil before he begins to doctor. The cedar-bark image regulates the wind currents, is the "doctor of the setting sun," and makes the ocean smooth. He tells Sammy what to do when fishing or whaling, and whether he will be successful or not. This image has been lately manufactured. Sammy says he will try it, and if it proves to be a deceitful adviser he will burn it up.

The So-cā-li Tyee Bird.—The Soccali Tyee Bird lives in a mountain. A man wanted to marry the Soccali Tyee Bird's daughter, and the Soccali Tyee said, "No;" he did not want to marry that girl to that man. And that girl wanted to marry very bad with that man, and her father would not let her go and marry with that man. And the Soccali Tyee Bird told the man to get him some bears to play with. And the man told the Soccali Tyee that he would fetch the bear to play with. And that man fetch two bears with a string to take it in the house and give it to that Soccali Tyee. And the Soccali Tyee Bird went to that two bears to play with, and the bears tried to fight the Soccali Tyee Bird. And the Soccali Tyee Bird told that man to take it out; that he was too much afraid for him. And the Soccali Tyee Bird told that man to bring two panthers in that house to play with. And he brought it in the house with a string. And that Soccali Tyee Bird went in to play with the panthers, and that Soccali Tyee Bird afraid for the panthers. And the panthers take the stick to him like everything. And the Soccali Tyee Bird tried to go to the two panthers and tried to fight him, and the Soccali Tyee Bird tried to go away from him and go in his bed; and the two panthers tried to go on the Soccali Tyee and torn his shirt like everything. And the Soccali Tyee Bird told the man that wanted to marry that girl to take the panthers away from the house. And the Soccali Tyee Bird told that man to go and fetch ¹² ~~some~~ great lots of snow on the mountain. And that man brought just little bit of snow like a ball. And that Soccali Tyee got mad about it, because he did not brought lots of snow for him. And that Soccali Tyee Bird tried to eat that snow; and that snow did not all go in his mouth. And that Soccali Tyee sat down on his bed and he get cold, and he tried and go and sit down at the fire to make himself warm, and that Soccali Tyee almost dead, because he eat lots of snow. And he throwed it away on the house, and the house full of snow. And the Soccali Tyee told that man that wanted to marry to take that snow away from the house.

And the Soccali Tyee told that man to go and fetch some wood.

And that man that wanted to marry brought him great lots of wood. And that Soccali Tyee tried to cut that wood in two pieces. And the Soccali Tyee told that man to get right in the wood (like a hollow log). The Soccali Tyee took an ax away from that stick, and that man was in the stick, and that Soccali Tyee tried to go away from that stick, and that man was in that stick. Because that Soccali Tyee think that man was dead. And that Soccali Tyee stay in the house as long as he can. And that man get in the house with the wood. And that Soccali man get mad about that man because he thought he was dead, and he is alive now.

And that Soccali Tyee tried to go out from the house. And that Soccali Tyee saw lots of people on the end of the land. And the Soccali Tyee saw lots of people to play in the Indian land. And the lots of people play with a ball and they throw it. They throw it and it get burnt. And that Soccali Tyee tried to go in the house. And the Soccali Tyee told that man to go in the people to steal that ball for him.

And that man tried to go and take that ball away from the people. And that man that wanted to marry tried to stand between the people and watch the ball. And the people throw the ball away, and he take it. Tried to run as fast as he could. And the people cried like everything. And they took the pitchwood and tried to burn it, because the land was too dark like everything to see the man. And the people tried to take the ball away from that man, and the land is raining like everything, and the light is gone out. And the people go back again. They did not take the ball from that man. He run like everything. And that man that wanted to marry gave that ball to the Soccali Tyee Bird. And the Soccali Tyee Bird was glad, and that man married the daughter of the Soccali Tyee Bird.

A story of men and animals.—A lady was married to a man a few days, and she went into the woods to pick some berries; and she was there in the woods as long as she can to pick some berries, and then she came back in the house. Next morning, then again, she will go to the woods and pick some berries; and the lady was stay in the woods as long as she can; and her husband tried to sell her dress and clothes and everything away from her. And the lady came back to the house and tried to find her dress and everything to change her things. And she get mad, because she never find her things in the house; and she didn't want her husband any more. And the man was mad, and told his wife to go to the woods to pick some berries as fast as she could. And the man tried to put his wife on his back, and tried to put her in a high tree, and the man told his wife to sit down in the tree; and he leave his wife in the tree and go home again.

And the woman cried as loud as she could, because her three brothers was fishing in the river. The woman she get three brothers. One of

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the woman's brother's back was broken, and he heard the crying, and he said that it just looked like his sister crying; that he hear it. And the three boys went back again. And those three boys told his father and mother that it just looked like his sister was crying in the woods; and this man and woman came down the river to see the woman; and that father tried to ask that man where his wife go to. And that man said that woman had gone to the woods to pick some berries; that she was on the tree. And the man and woman tried to go back up the river again; and those three boys tried to go fishing up the river again, and they saw his sister in the high tree, and they heard that woman say: "Oh, that is my brother that was fishing in the river!" And those three boys went back and tried to tell his father and mother that it was his sister in the high tree.

And the man and woman went in the woods and tell all the animals—bear, wolf, fox, whale, blue-jay—every animal. And those animals go with that man and woman to take that woman that was in that tree away from that tree.

And the whale tried to stand up and to take that woman that was in that tree, and he stand just a few minutes and fall down.

And the sea-lion tried to go and fetch that woman that was in the tree. He stand up and he fall down.

And the blue jay scolded the whale because he couldn't fetch the woman. And the whale tried to scold the blue-jay, and the whale told the blue-jay to go on the high tree and take the woman away from the tree himself. And the blue-jay tried to go and take the woman away from the tree. And the jay tried, and then he will fall down. And the blue-jay fall down. Hurts him—dead! And the bear tried to doctor him, and he get well now. And as soon as he get well, he tried to scold again at the whale. And the whale scolded the bear, because he doctored the blue-jay. He didn't want him to get well, because he scold too much to everybody. And the whale told the bear, "Why didn't he let him to dead?" because nobody like him.

And this woman—one of her brothers had his back broken—everybody scold him, because he never think he was going to fetch his sister. And that boy tried to go up in the high tree and fetch his sister, and the boy was singing, and the people was singing, and the animals was singing, and everybody was singing. The blue-jay scolded the whale, because he never helped the animals to sing!

And the boy brought his sister away from the tree and put her on his back and all the animals felt joyful now. And the blue-jay scolded, scolded. He never get joyful with the other animals. And the blue-jay was getting mad to the whale. And all of them were going home now. And that husband want his wife again. And the animals didn't want him to take his wife again. And the blue-jay scolded that husband man, because he don't want that woman to have that man now. And the woman went home with her father and mother.

Capture of wives.—The Indians living at the mouth of the Quinaiel River were formerly hostile to those tribes living further up the stream towards its source, a lake. Two S'Kokomish Indians came over the mountains to the lake hunting elk. Two Quinaiel Indians were hunting near by and found the fire of the S'Kokomish Indians; also a squaw left in camp, whom the Quinaiels captured and carried home with them. As they journeyed, the woman tore her blanket and scattered pieces along the way. These were found by her two friends, who returned to their tribe and brought a large number of S'Kokomish Indians back with them to the lake. The S'Kokomish were on one side of the lake, the Quinaiels on the other. S'Kokomish Indians sent one of their number for canoes. A lake Indian, who was fishing, discovered the S'Kokomish crossing in a canoe and informed others of the Quinaiels, who captured the S'Kokomish. Two of the lake Indians then crossed to see where the rest of their enemies were concealed. They were found in the woods, gambling by a fire, while awaiting the return of their messenger. Consequently, the S'Kokomish Indians were surprised at night when asleep, and were killed by the Quinaiels with flint knives and hammers.

The Quinaiels took with them to their village the S'Kokomish who was captured while crossing the lake. He was bound to a stake in the middle of the village. A council was held to decide his fate, and he was pierced by a great number of arrows and left to die. The woman first captured became one of the numerous wives of the Quinaiel chief.

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