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Hudson's Bay Company.

INCORPORATED 2ND MAY 1670.

SECTION B

CLASS 45

SUB-DIVISION e

PIECE 2

DESCRIPTION COLVILE, FORT

REPORT on DISTRICT

1829

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COLVILLE FORT (Columbia R.)

REPORT . 1829

2
1829

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Fort Colville
Wash. Terr.



No. 75

Arrived to Lewis on
October 26th

Wm.

2
1829

Box
544
Nov 5/29

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Answers to Queries on Natural History

1

The number of the Map, referred to, is
West of the Rocky mountains at the Kettle Lake on
the Columbia, the highest establishment on the river
it is named Fort Colville. I have been five years
in the district. One at Spokane, one at the Flat Head
and three at this place. Fort Colville is in 48° 07' 58"
North Latitude and 118° 44' 30" West Longitude.

2 By the English, the servants of the late A. M. Company
and shortly after by the Americans but they soon
withdrew and have since had no establishment
though for some years back they have had parties
of hunters wandering through the plain.

3 As nearly as I can judge Spokane or Colville
district may be about 230 miles in length and
about 290 miles in breadth.

4 I passed a winter on the shores of the Pacific
I have also been nine years at Hudson's Bay
at York and Seven Forts and the contiguous
interior parts.

5 The Columbia, the Puget & winter the Hocking
and the Spokane with their branches. The accom-
panying maps will give the best information
on the remaining parts of this genus and some
surrounding ones.

6 Except the lower part of the Puget district, they
are all navigable and at all seasons except when
frozen over in the winter, which is not always the
case, and also except, perhaps some times when
the



The water is at its greatest height in the summer when whirlpools under the navigation, at places, impracticable or exceedingly dangerous. In the Columbia Voyages experienced no want of water at any season, the other named rivers only admit of craft of small draft of water, for though they are in some places deep portions of them are very shallow. The swelling of these rivers is announced by the melting of the snow in the mountains. The Columbia generally begins to rise in the latter end of April, and is at its height towards the end of June. The other rivers rise a little earlier. Three years ago the Columbia rose about 30 feet, the two last years it was not so high but to judge from the situation in which drift wood is found, its terminus attains a much greater height.

7 There are numerous obstructions to the navigation occasioned by falls and rapids.

8 For this and three following years see the map.

12 Different portions of the river bear different names. At this place the Columbia is called Intawshitic, the Spokane bears its Indian name, The Pendant is called Spallum Smith, and the Hooley called Smith, in the Spokane language.

14 Generally mountainous, both in continued chains and broken ridges. But there are also tracts of level country of considerable extent.

22 There are plains and also tracts of hilly ground with entirely destitute of roads or that have but

but thinly scattered over them. About the head waters of the Pendant, Smith and Hooley rivers, and ~~the~~ ^{the} channel of the Columbia above the Rocky mountain Portage very little wood is to be found. The other portions of the district are generally wooded, some places thick forests difficult to pass, other clear open woods. Fire is very prevalent in the dry summer season, it often consumes extensive tracts and is very destructive when it gets into the thick forest, but in the clear open woods, from the want of dry vegetation, and perhaps too, from the want of the timber, it seldom does the trees much injury.

23

In such an extent of country said of different descriptions is to be found, sand is most common. Though generally not adapted for agriculture there are many places highly susceptible of tillage and that would well repay the labor of the husband man. The drought of the summer yields in many places from a greater obstacle to his industry than the softness of the soil. The best cultivated here is annuals, composed of black manure and sand. Last year it produced per English acre, potatoes 170 Kg, wheat 30 do, Indian corn, 32 do, pease 124 do, the Kg is 9 gallons. Such garden stuffs as have been tried generally succeeded pretty well.

24

Spring begins in the latter end of July or beginning of March, Summer commences towards the close of May or beginning of June. Intermission about the latter end of August, and commences sets in about the end of November. In the Spokane language

language spoken is demonstrated. *Skepahto, Sa-
La-sh-nitke, - Antenna Maich, and winter
Sea is tick.*

25

As follows viz.

Names of the tribes as distinguished by the trader	Name in the spoken language	No. of Men		No. of Women		Children	
		Boys	Girls	Boys	Girls	Boys	Girls
Lake Indians	Senatchit	34	38	25	141		
Kettle-fall Indian	Wyeelpie	46	110	61	74		
Sinapaitish	Sinapaitish	91	77	24	26		
Spokans	Spokans	222	241	111	130		
Coww d Alaw	Schechues	157	112	60	75		
Pendant d. Crull	Callapellum	203	248	207	155		
Kootanias	Callapaitik	182	215	115	115		
Flat-heads	Asellik	150	150	104	109		
		1135	1221	770	815		

The Lake, Kettle-fall, Sinapaitish, Spokans, Pendant
d. Crull, and Flat-head Indians speak all the same
language, at least any dissimilarity in it can only
be considered as a provincial difference, their names
and customs are also nearly the same, any dif-
ference that may exist arising principally from
situation and causes connected with it. The
manners and customs of the Coww d Alaw and
Kootanias are nearly similar to the others, but their
language differs both from the other tribes and
from each other.

The *Aspepus* Indians, *Scheploimid*, in the spoken
language, more properly belong to Spokans district
than this but as they frequently visit both *Callak*
and the Flat-head part it might be satisfactory
to

to know their numbers which has been ascertained
to be 4400 men, 4980 women, 258 Boys, and 260 girls,
Iland called the *Pelaashus* towards the front
of Lewis & Clark's River with the *Columbias*, are
not included in this number. - This census
has been obtained at different periods within
these three years.

27

No except in any for instances where some of
the traveling tribes in the plains leave their aged
parents or relatives, more from necessity than
want of filial affection.



28

Described generally from an idea of fear, of
they know not what. - Illegitimate children
are also frequently deserted by their unnatural
mothers.

29

On this subject they can give no satisfactory
information either from tradition or otherwise
being ignorant whence they originally came, they
tell a superstitious ridiculous story of their
forefathers being placed in such or such a
situation by the *Sinchelepe*, *Sittewoff*.

30

From their own accounts, decreasing, and very
considerably too, for which they ascribe no other
cause but that they grew sick and died, immense
numbers of them were despoiled by a dreadful
invasion of the small-pox, that, from the
appearance of some individuals that bear
marks of the disease, may have happened fifty
or sixty years ago. The same disease committed a
second ravage but less destructive than the first
about ten years afterwards. - They also suffer some-
times from famine.

34

These in the plains, for self defence generally keep in large parties seldom remaining long in one situation but continually moving from place to place after the animals they are in pursuit of. These in in the other parts of the district, during the summer season assemble in large bands at good situations for fishing or gathering roots. In the winter they disperse themselves into smaller parties they now to be found one or two lodges together containing as many families each. Sometimes in villages of several lodges.

35

The dwellings of these in the plains are merely a few poles set up in a circle form and covered with the dried skins of buffaloes and deer bound together, they can be set up or taken down in a few minutes; they are the same both in summer and winter. They are situated according to the nature of the ground they may encamp upon, when afraid of an enemy generally in a circle and the house burned in the center. Through other parts of the district numerous pass the summer without having any covering, while the habitations of most of them scarcely exceed the means of shelter being nothing more than posts set up in the form of an oblong with a flat roof covered with coarse grass or mats generally open at the sides and ends, or if closed so many apertures are left that the wind passes without much interruption. Thus being little care in the summer these habitations made as they are, but the Indians will, they are cool and seem to dry their fish in shell of exposed to the sun and spoil. In the winter however they disperse themselves into small parties, there being seldom more than half

47

halls or dens lodges together, often only one or two. Their winter dwellings are constructed with poles covered with mats of lichen, bound together lengthwise, and left open at the top. They much resemble the roof of a lean to upon the ground and are generally situated on the bank of a river. So little regard is paid to climate that they are surrounded with fitches of every description to such a degree that a way is scarcely left clear to the door which is usually situated in the end, generally two or more families reside in the same lodge each of which has its own fire the smoke of which is emitted at the opening in the top which is also the only place to admit the light. The size of the lodge is always proportioned to the number of inhabitants.



36

On the produce of the chase the animals found in these parts and plains and the fish of their rivers & lakes; land on roots and berries the spontaneous produce of the earth. The only instance of agriculture I have heard of in the district is among the Wachans where, with great industry, a small quantity of a kind of tobacco is raised.

38

To wounds, the bark of some trees and plants burned or boiled are applied. Closing their eyes up as a kind of ointment, which hot stones are placed and water thrown upon them till they are in a profuse sweat and immediately plunging into cold water is very common both with the sick and those that are in good health. Both cold and warm bathing

are much used, to effect the latter a hollow of a sufficient size is made close to the rim and filled with water into which hot steam is thrown till it be heated to a sufficient degree. They ^{use} some plants as an emetic, but in cases of extremity, that ridiculous mode of cure, so much practised by most Indians, of blowing, sucking and leeching round the patient by some impostor, is almost the only thing had recourse to.

39 They are so different in their minds that scarcely one of them can say what his age is. To judge from appearance they generally seem to be old, and many of them to an advanced age.

41 A small portion of their time is taken up making their hunting and fishing implements, canoes &c. & the far greater part is employed gambling, in which both sexes and both the old and young join, or loitered away in idleness. The young of both sexes, but particularly the men, when not employed in spirit pursuit of food or other cares, employ no inconsiderable portion of the morning decorating themselves in point of time, and the degree of pains takes to ornament their hair, paint their faces &c. they may compare with the most accomplished fops in the civilized world. The remainder of the day and often the night is spent in frequently, gallantry, gambling &c. &c. Some occasionally employ themselves in trading excursions among the neighboring. They are also very fond of visiting & of making singing & dancing parties which are mostly of a religious nature.

Some marry early, others not till a more advanced age. As the young women have to be all purchased from their parents, or what amounts to the same they present given for them, the inability to pay the same prevents for the objects of their choice. Some many young men from marrying so early as they otherwise would do. On the other hand young women are deterred from marrying either from the inability or unwillingness of their fathers to pay the price demanded by the parents. Polygamy is practised and the number of a Indian's family will be according to the amount of game he is able to keep.

43 The uncertainty of their age renders it difficult to ascertain at what periods of it they leave off child bearing. A young woman that has two or three children appears old. The pains of labor are generally easy though with many the reverse, death on the occasion is not infrequent. Abortions are also common from heat and other causes.

44 Some of them but very indifferently partake of on the brow of neglect, while others, the favorites wives, have a complete ascendancy over their husbands who gratify them with considerable indulgence. Beside their ordinary and household duties of drying the animal, felling, and making roads to the drying the skins of animals, making them into clothing for themselves and family and ornamenting the clothing, cutting up and drying meat and fish, and the laborious business of drying up roots, fells to their list. Among these are the plains and who have been starting

the lodge in the morning tying up the baggage, and
 and loading the boxes of beads and conducting them
 through the days marks, and in the evening un-
 loading them, pitching the lodge and arranging
 all the stuff also devotes upon the women. These
 who have no hands in addition to the above
 duties as relate to the lodge & when travelling
 overland carry their effect on their backs. In
 some instances the men assist in these labours but
 not generally. The female seldom join in the
 chase or in fishing.

115

The dress of the men consists of a shirt, leggings
 and shoes of dressed deer skin, one which is
 worn a robe of dressed buffalo or deer skin
 with the hair on or of red deer skin with
 the hair taken off. The shirt for it is somewhat
 resembles one of made to the knee, the sleeves are
 fastened at the shoulder but remain open along the
 lower side of the arm to near the wrist hand which
 is fastened round the wrist, the shirt is fastened down
 the side and on the shoulder. The leggings are also fast
 of the outside of the leg. The women wear a robe
 that reaches to the feet and leggings, one which is not
 the same as the men is worn. The sleeves of the robe
 loose are the arms entirely open on the lower side.
 The clothing of both sexes are generally white
 but sometimes painted different colours, the
 shirt of the men, in the circumstances are bestfully
 ornamented with pompous quilts of different col-
 ours of the new paper articles of European dress
 when they can procure them. A clothing may last
 a year, those that can afford it generally
 renew it in the spring and often in the fall also.

116

of good clothing among the Indians may be about the
 value of two Mad beavers. The traders can obtain them
 for the value of a few shillings in European articles.

117

Some of the nations in the vicinity of the plain
 and towards the Rocky mountains use a kind of
 of coarse blanket which they manufacture of
 the wool of the white mountain goat. The
 wool is twisted into threads with a kind of distaff
 and woven on rather flat looms with the hand into
 the size required, when finished it has something the
 appearance of a coarse covering.



118

Carfts of different colours are used for the
 purpose. The most common colours from a
 yellow soap that grows on the pine trees, it is
 mostly found on the dead branches.

119

In the Apitka language that a coat is
 named, *Suatchelkine*, *Leggins*, *Schallossens*,
Shoes, *Hairers*, *Maklaw* or generally any thing
 worn round the neck, *Skaleps*, & *Rak*, *Sackin*.
 The women dress like the same name as the
 men. The summer and winter dresses are
 the same except that the robes for winter are
 mostly draped with the hair on, while those for
 the summer have it taken off. The latter
 sort have sleeves for particular occasions;
 but even of the bulk of the poorer people
 a change of raiment is a very rare thing.

120

The little powder from the Europeans. Some of them
 who are too poor to obtain this use a vessel
 of baked wood of roots in the form of a large
 bowl enough to close that it is water tight
 into

into which the article to be cooked is put with water and hot stones repeatedly thrown in till it boils and is sufficiently dressed. - They also bake both fish and roots in a kind of oven, made by heating stones on which the articles to be dressed are laid and covered up with leaves or grass and earth and left until it is done.

51 Arrows and lances constitute almost the whole of their implements. They have also a kind of axe with a short handle for hollowing the trunk of trees for canoes. These tools are of iron and steel from the Europeans.

52 When fire arms cannot be obtained, bows & arrows are the only weapons used in hunting. These are of their own manufacture. The bows are of yew wood mounted on the back with the sinews of animals which are generally covered with the skin of a snake. The arrows are made of light wood winged with feathers and pointed with flint when iron cannot be had.

The most of their fish are taken in weirs but they also use spears and hooks. The former are nine or ten feet long forked at the end with two long and one short prong, pointed and bed with bone or horn if iron is not to be had. Their hooks, if not obtained from the whites, are also of bone or horn and made by the skin. Saws and pounds for the bone are also often had near us to.

53 The same are the case with the addition of lances and darts, and above all a sharp knife to scalp their fellow enemies. The darts are a stick

stick about a foot & a half long covered with barbs into which a round stone is sunk about two inches from the farther end of the stick. with this death is inflicted on their foes when they come to close quarters. The lance is ten or twelve feet long pointed with a dog obtained from the whites.

54 The bow in Spokan is Itzquenth's Anans Jopomons. Same Sim mealemens, Skappa, Inchechakins, Hing's Skittencass, - Eodliff's Vaitatl.

56 Those who have horse travel or horse back and transport their property in the same manner. But those who are without these resort to animal travel or canoes when there is a great communication, but when they have to pass over land the packing is performed on foot and their baggage carried on the shoulders.

57 The Spokan language is that spoken by all the tribes in the district except the basin of Selaw and Kootenai whose language is not only entirely different from all that from such other and from every other language in the neighborhood. The Spokan seems to be a few steps above some of the Indian beside the tribes of the district who were it to the Okanogan who are a bit of the same nation.

58 The following is a short specimen of the Spokan language

Man	Skitt meugh
Woman	Samas in
Child	Ischavenshet

Boys	Shooktain	Father	Es co in
Girl	Shethatem	Mother	Es co in
Youth	Sitawant	Son	Es co in
Maids	Shuch chow mesh	Daughter	Shumbid
Old man	Pugh-pohat	Husband	Sababug
Old woman	Sugafskant	Wife	Soughrop
The head	Sopul kine		
Face	Ss co thas		
Eyes	Ss chi coattactin		
Ear	Tain-waik		
Mouth	Spuker met shun		
Tongue	Sought cha		
Nose	Speser		
Teeth	Thalangh		
Arm	Chawabau		
Hand	Chadish		
Leg	Ss chi chumakochin		
Foot	Sto s shun		
Throat of the head	Com s can		
The earth	Stoloch		
Fire	Sunserkton		
Water	Saweth		
Wind or air	Sowan it		
Wood	Loakwa		
Stone	Shenit		
Iron	Stoalcom		
Lake	Chil callee		
River	Sasher ateco		
Mountain hill	Stim oak co		
Valley	Stin cheak		
Plain	Chil chow um		
Road	Shou shen wit		
Heart	Loguants		
Ball	Cha itt		

In woman with boy Com mestin
in tone

Swan	Sin air coat
Ice	Ss hair in to col
The heaven or sky	Ss chi chi mas col
Sea	Spuchka see
Stone	Sto gualit Spuchawee
Star	Coocasson
Day	Thalla hatt
Night	Sto gualit
Morning	Thalup
Mid day	Satugh kine
Evening	Chiloch
Midnight	Yawasin St sto gualit
House or lodge	Chetok
The door	Cullin chin mop
White	Epeack
Black	Ca guai
Blue	Ca guai
Green	Ca guine
Yellow	E guale
Red	Sto gualit
Grey	Ca pal
Partly colored	Ca coi
Good or handsome	Shoat
Bad	Su ak
Indians or people	Shy look
White	Sai mah
Little or nothing	Sto k'a menten
Provision	Sto gualit
Meal	Shal tick

fat

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Salt	Scaatoot
Sick	Sau au iltk
Noats	Is ba hatcht
Remains of put	Sprai a caulk
Majesty catiff	Sywil a pi a can
Thumps	Sha maatten
Thrust	Sugh him pe chen
Fatigue	Se aght
Anger	Se empt
Not pleased	Im a ha selis
Thank you	Leun tin
Handle	Tel cap
Plates on dish	Il chichin i a
Spoon	Helamen
Vessel made of wood to contain water & oil	Is cha let
See	Shuamene
Seal	Shank's men
Spindle	Chil whafulla
Comet	Sau thomene
Gun	Saal cool amene
Gunpowder	Is puik's muntin
Flint	Sin chil elstin
Bale	Shimel's mil tank gun
Shut	It chil cheum el
Fish	Shack omene
Looking glass	Shuch chugh sen chotin
Fish hook	Shuk am i a tin
Balls	Sool tai wul ish
Buttons	See le yal
Prize for the page	Shen puik ke mist
Brant	Scaat le al coat di mecht

Finis dit

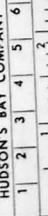
Thin shell	Shuch e tin		
Tobacco pipe	Sin a men coght		
Stone to do	Pep a tin		
Tobacco	Sin men coght		
Blanket	Se chin		
Boat	Suatchi gan		
Handkerchief	Sea lai pe		
Beads blue	Papas		
green	Il chepump pome		
clear	Coat a coat a nose		
Vermilion	Ent chamene		
Thread	Stap or		
Beaver soap	Shulha mentin		
Tag	Shul he ten		
House	Sin chil chas ha		
Dog	Syl hellel chim		
Saddle	Amam tack		
Bridle	Ats cak halen		
Whip	Shayp amene		
One	Once	Twenty	Atal spin
Two	Seel	Thirty	Kaittip spin
Three	Kaittip	Forty	Moose spin
Four	Moose	Fifty	Chil spin
Five	Chool	One hundred	One coguen
Six	Sau can	Two hundred	Atala can
Seven	Suspil	Three hundred	Kaittal can
Eight	Ha ainem	Four hundred	Mose's can
Nine	Syl hannat	Five hundred	Chuchil chata can
Ten	Spin	One thousand	Spin chistican
Eleven	Etal Once		
Twelve	Etal Asal		
Thirteen	Etal Kaittip		
Fourteen	Etal Moose		

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59

By superior skill or cunning making an open attack
unless the enemy be far inferior in number - the
warriors of each tribe generally have their own leader
these commonly place themselves under a chief that
commands the whole.

60

The chief may be said to be elected, or rather
admitted to be such by degree, from the general
bravery, courage, wisdom, prudence in giving
directions in company differences, or perhaps as much
as any thing else their generosity in relieving the want
of the indigenous. The authority of the chief is very
limited.

61

Each man receives his own wages, sometimes up
to the amount of his funds. If the offender be too
powerful or too brave for the injured party, the offence
must be paid.

62

None, there is no guard, a murder is committed
the chief and some of influence attempt to make
peace and the murderer make some atonement by
ways of present to the relatives of the deceased, and
thus the matter rest until another dispute takes place
one year afterwards, when the offender will be abandoned
with the murder and if in this time he kills a third
person. A third though detached is seldom possible
and no other means taken to prevent his abridgement
but keeping a good watch on this party.

63

The bridegroom delivers to the father of the bride
the stipulated present concerning the bride and
no further ceremony is observed. But for some
times after the marriage, should the two families
together of the marriage man and woman kill any animal
his

64

None

65

On the death of an individual, his utmost
grief is expressed by his relations, if a collateral
warrior or chief by the whole tribe. The corpse is
wrapped in the deceased best apparel & ornament
and committed to the fire, excepting one piece for
a short time a white chief officer or a shield prop
to burn, after which their bones are laid out
with tender lamentations than before. The
deceased arms, ornaments & one locke and dagger
and according to the circumstances of the individual
after many fire-bowls are slain and their skins
hung up, some are contrived to the pains, articles
of clothing, wipets are also hung up; but what
benefit the dead may be supposed to derive
from these they are always prepared and
cut in such a manner as to render them use-
ful to the living. During all this time the great
quality of the deceased and his great actions
live as he bows to his friends, his songs in the
chose, and his exploits are ever continued
to be repeatedly recounted. The spot where
his body stood in the encampment remains
unoccupied and every thing the tribe possess
the grief and woe are removed and burnt
with the utmost care. - The wife and relatives
cut the hair short, remain the longest time
from their garments and remain in the state of
mourning a long or short time according to the
relation in which their departed friend was
held.



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hills sometimes from years seldomly than one side
 of the horses of the deceased as a mat skin has
 the hair cut from their tails and manes.
 The Indians in the plains always select the most
 selected and richest spot that can be found
 near to bury their dead so that it may not
 be discovered by their enemies, who would
 savage plunder of the corpse and despoil it
 of its ornaments.

67 Very little ingenuity is to be found among
 them, yet they seem not difficult to instruct.

69 At a very early age the parents cease to
 have any control over their, or rather take
 no trouble to restrain the youth from following
 the bent of their own inclinations.

70 There seems to be no regulation to this effect
 namely, the softness are generally adopted as
 tokens come of by the marital relations. In some
 instances when the mother dies in childbirth -
 shortly after the birth the infant is fastened to
 her breast and buried a live with its dead mother.

71 They have no system of the law, that I know of.

75 Since their intercourse with the Whites they
 have a confused idea of justice, rewards and
 punishments according to the lips of the Whites,
 but perceive no that punish they
 have no idea of any thing of the kind.

77 By carriers who deliver it usually, if to a
 distant tribe it is generally conveyed from one
 tribe

tribe to another and so on until it reaches its
 destination. When the message is an invitation to
 go to war or relates to any other important matter
 it is generally accompanied with presents of skins.

78 By tradition which is so imperfect that no
 assurance can be procured for any length of time.

79 They have no emblems, but on the death
 of a person of distinction the chief sometimes gets
 some property, but this tribute is a voluntary
 contribution.



80 There are many impostors of this description
 who inspire the ignorant with a dread of
 their power to kill at a distance. When these
 cheats predict the death of any one and it
 happens to be realized, it is frequently the
 cause of his own death by the hands of the
 enraged relatives of the deceased. Some that
 profess a knowledge of medicine are respected
 but should the patient die it is often fatal
 to the doctor as the surviving relatives lay the
 death to his charge.

81 None

82 They cannot be said to have any. The plan they
 employ by the fire during the day seems them
 to live in at night, a skin a mat, or some dry
 grass is their only bed and their daily cloth
 their night covering. The children while young
 sleep with and in the same manner as their parents
 when older they are allowed to live when and
 how they please.

83

Generally until another child below, even shorter than he at the distance of four or five years. When men young they are wrapped up naked in soft mats, the hair of some animal, or some such substance, and swathed in a kind of bag during the night with only the head left out. During the day the swathing is the same except that instead of this bag they are fastened to a band which is slung on the mother's back or set to the one side while she is employed at her usual avocations. The games of a little child differ in the same as their parents, but perhaps more ornamented if circumstances will admit of it.

84

They are left almost entirely to follow the bent of their own inclinations, and little or no pains taken with their instruction.

86

Those in the Southern parts of the district are accustomed to war and taught to leave death and consider cowardice as the greatest disgrace.

87

They are very fond of dancing, horse and foot racing, and different games, indeed a considerable portion of their time is taken up gambling, after partly to the injury of themselves and families.

88

They are of a swarthy complexion, long black, though many of the hair is brown; in general rather like the middle size, well proportioned and more robust in appearance than the Indian East of the mountains.

90

Many of the men than sons and more. They are very fond of painting themselves and some of them are tattooed.

94

Some of them very hospitable while others will not hesitate to set the uninvited stranger that comes among them. They learn the utmost antipathy to neighbouring tribes, detest them and their ancient enmity constant.

95

They exchange few provisions and other articles for some ornaments, such as little knives, beads, yokes, tinkets & with the Europeans. And with the neighbouring tribes a boat is carried on with articles as an article by the one and can be spanned by the other.

97

Their joy is expressed by singing dancing and making presents. They show their grief by weeping and lamentation. Cutting the hair and dividing themselves of ornaments are signs of mourning.

98

By the number of days required to perform the journey, this land as plain is so many nights sleeping distant.

99

To show the size of a kettle or other vessel they make circles with their hands about the size they mean to express.

100

By winters, moons, days, and parts of days.

101. A full grown beaver skin is the standard by which every thing is valued in their intercourse with the Europeans. In transactions among themselves they value by the fathom of Sutchalichin, a kind of small white shells about an inch long used as beads, thus such an article will be valued at so many fathoms.

102. By the rising and setting of the sun and moon they make the way through the woods and plain by observing the sun or other heavy bodies.

103. The quadrupids found in the district are

Beaver	Selaw	
Otter	Sulaco	Not numerous
Beaver Umbelium	In Hamica	
Goats	Sinoharichin	
Fishes	Chieppo	
Foxes	Whaicha look	
Marten	Olal quitt	
Skunk	Chahalaichin	
Skungual	Chit chul loogh	
Wolverine large	In chiet chin	
do small	Sincholepe	
Wolverine	Sinohien	Scarc
Lynx	Sin a cat cho	very scarce

There are four bearing animals and hunted for the sake of their skins in trade as well as for the flesh for food.

The skin of the following animal of little value is common with the Europeans they are much hunted by the Indians with and try to find the same they take up to a great quantity of food and their skins are in much demand among the natives for clothing and for

Beaver

3) Buffalo	Stamall	
Red Deer	Sin et chelcha	
Moose do	Seha se las	
Chicoma do	Chel alook	
do	Wablen / p / d / y	Stoal it cha
Rein Deer	Stis il cha	
Antelope (prophand)	Stah a in	
White mountain goat	Se hughill	
Gray Mountain Sheep	Stle ho man it chin	
Tiger or panther	Sent se sin a yow	carminum
Badger	Se why a hah chin	
Rabbits	Squack a chin	

There are also different kinds of Squirrels, Mice, Mole and ground hogs.

Not only the fox being but the other also have diminished in number immensely since the white have been established in the district. The natives being invited to pursue these skins is a valuable in trade in order to procure the newly introduced article brought among them. The large animals such as the buffalo and those of the deer kind have been successively hunted to supply the want of the Europeans since they have been established. The introduction of firearms has contributed in no small degree to their destruction.

106. A large beaver skin is the standard other skins are valued thus for 1 beaver, 1 Otter, 2 Foxes, 3 Marten 3 Mole, 10 Skungual, or 2 Wolves, 1 Bear skin is estimated at 1/2 beaver. In European articles a gun is valued at 15 beaver, 15 balls & 15 loads of powder, 1 P. loban 2, a knife 1, an saw 2, and pounds of brass or copper kills 2 beaver.

108

They cross their hind with a small portion of the feet all the rest and the offals are used as food; the skins are twisted into thread to use the cloth, for bow strings and several other uses, and to glue on the backs of their bows, to strengthen them and increase their elasticity. The hair, horns and hoofs are sometimes thrown away, usually, but no other part of the animal is suffered to be lost as the horns are preserved to extract every particle of fat from them.

111

In the winter season the rabbit travels to the most of the deer kind change from a reddish to a purple colour.

124

During the six last years the number of skins exported from the district are as follows

	1824	1825	1826	1827	1828	1829
Beavers	14220	3449	3304	3088	3740	2798
Others	186	167	177	107	142	199
Fishes	134	189	147	76	108	147
Foxes	60	87	83	74	48	48
Martins	12	42	135	141	170	336
Minks	248	450	385	190	230	299
Musquash	2963	7809	6635	5378	5697	7157
Beans				14	53	38
Wolans				2	5	6
Wolverines				3	2	4

Skins removed from freshkins, that is, when they are engaged in trapping in the plains, are not included except a few in 1828.

146

Salmon

146

They are taken in weirs, baskets and by spearing from May until October, and in fact when they can be caught by the Indians who pay no regard to whether they are in season or not. Weirs are made by throwing a net over and under the whole or part of a river, openings are left for the salmon to pass into ponds or enclosures constructed above, the openings are so formed that the fish may easily enter but cannot return. The baskets are of an oblong form of different sizes according to the stream, when they are to descend down the stream for a few feet and as deep, they are suspended in a favourable situation in a fall, when the salmon in an attempt to leap the cascade jump into the basket. In spearing the Indian places himself in a quiet part of rocks or some such situation where the current is strong, and watches attentively until he observes the fish attempting to ascend the stream and instantly strikes it with his spear. They also spear in the night when they go out in their canoes with torches to attract the fish. Salmon are a principal article of trade among the natives.

147

Great numbers of salmon are cured annually by splitting and drying them in the shade or over a small fire without salt.

148

The Indians use the whole as food.

149

In the Effek language the salmon is termed Sim a look.

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20

227

Thruout the whole district there are spots and
pragmated with salt to which the animals,
particularly the deer kind, resort to lick
them the slope. When the Indians lie in wait
and shoot them with the arrow in the
Flat Head Country there are some salt springs
and brackes, but the Indians dont appear to
make any use of them.

239

Generally dry and sometimes very warm in the
summer seasons. In the winter cold particularly
in the northern parts of the district. Towards
the close of spring and in the commencement
of the winter there is frequently a good deal
of rain.

240

See 244

246

Thunder storms frequently occur in the summer
seasons, sending large stones to ground.

The quins and parts of quins omitted relate to tubs
just as the wheels I am unacquainted, as a whole
I have not been able to acquire sufficient informa-
tion to admit of my saying any thing. I am un-
less unacquainted the greater part is likely to be
known of any information one so slight to do for
it I should be glad of it.

I could not make a laborious winter, narrowly de-
stroyed with that pursuit among the Redskins of some-
thing found children to the Moon. They are the worst of
in cloths and exposed to a hard shirt as left to
perish and cry to death.

John Mark

Fort Colville 1st April 1829

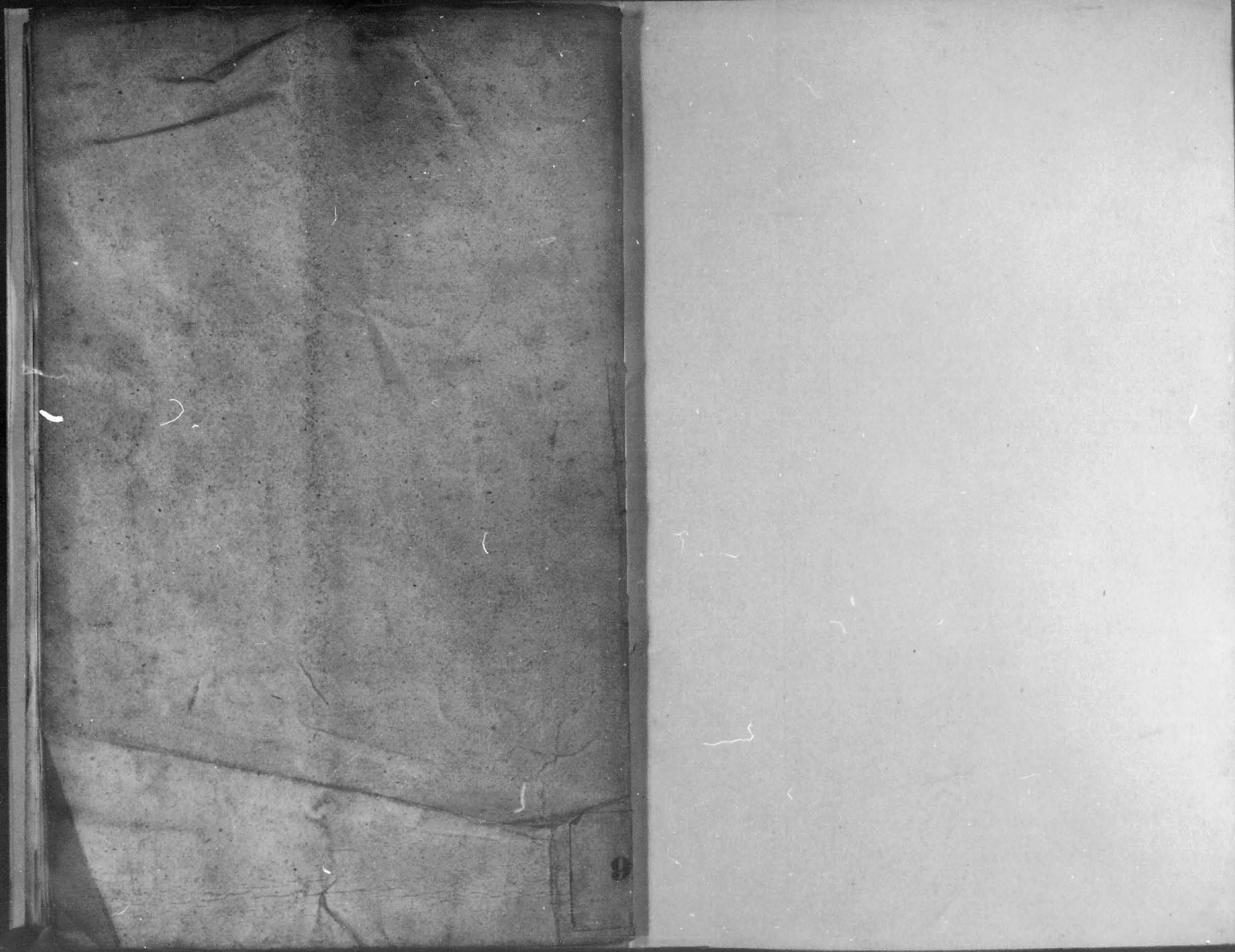


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THE END.