He hesitated, but his father still advising him, he finally stopped, built a fire, washed night and morning in the brook, rubbing himself down with spruce twigs and kept watch all night jumping backwards and forwards over the fire and shouting, but he saw nothing. Probably faith was not strong enough or his constitution was too strong.

The parentage of Ty-outh-mah is mentioned in the legend of Sis-ailu-chaw. It would seem that he was one of the Klip Lilikum or primeval race. His house is full of slaves and property of all kinds.

The Sound Indians state that once a Chemakum woman very pretty and young went to Point Wilson to bathe. She washed her hair with urine (cavash soap) and was dressing it over the water when one of Te-Youth-mah's slaves saw her, rose and carried her down with him. When a canoe upsets the Indians see her come up bearing a child in her arms, with seaweed growing from her nostrils.

The tamahnoüs of medicine is among the Nisqualies called Sho-nahm or Sho-nabt, a name given also to the professors themselves. The mode of gaining this power is generally similar to the other. The seeker fasts and washes himself in some sequestered brook, rubbing his body with herbs. He lies down in the brook and the water overflows him, when he falls into a swoon, on his recovery he can see diseases in the body. Dr Tolmie informed one that