accustomed to their management.

Mr Curtis encountered an instance of their superstition in their refusal to ascend Mt Baker, saying that there were demons there. The same plain extended to a small lake, Koot-laa-mel said to lie between Signal Peak and the Nooksahk. They stated that it was forbidden to Indians to visit it. Only one man had ever seen it, an elip Chiloweyuck, and the other Indians would not believe him till he brought a handful of earth from its banks. Whether the lake really exists except in their imagination, is not known.

The termination "Kehn" occurs in some of the names of places in the Saamena country.

On the Chiloweyuck prairie I frequently noticed small bunches of the tops of grass, fastened to the tops of sticks stuck in the ground by the trail. On enquiry they told me it was merely done for amusement. They often did so.

No Indians permanently inhabit the country between the bend of the Chiloweyuck and the lower part of the Similkameen valley, nor between Fraser River and the foot of the Skagit Canyon. It is now ever frequented by the Saamenas as a [illegible] if such it can be called, for the name which means "hunters", is applied generally to all those who frequent the mountains, are not only allied to the Chiloweyucks as before mentioned, but to the Similkameens. Tatlehaskut an old man half Contrau & half Similkameen who lives in the Saamena country comes to Yakl-to-le-min at the mouth of the Pasayten to fish & hunts round that river. One of my Indians, Kwoobl-pas-kut, is his son in law. He says that the Pasayten belongs to the mixed tribe.

The Similkameens call the Contrauy or Saamenas, "Jucutemehw", and the Soushwaps, "She-whap-much".

Among the Similkameens the mode of obtaining the tamahnous is similar to that on the Sound. Fathers send their sons into the mountains "to see birds". There seems to be no difference in their legends except in the details.