

Their adoption of names is arbitrary, and a fortuitous circumstance is frequently seized upon to gratify the passion for a change. The first name they bear is generally taken from some circumstance at the child's birth, and in after life others are added to the first, and there are few individuals but are well supplied with them.

The missionaries have succeeded in inducing many of the Spokane tribe of Indians to reside near them, which affords an opportunity of attending to their temporal wants, as well as of giving them instruction.

On their way, they met a party of Pend' Oreilles Indians, digging the cammass-root. Some of these were purchased that had been cooked with the Oregon sunflower, which imparted to them the taste of molasses.

Shortly after their arrival, they were joined by two Canadian free trappers, whom our party was desirous of procuring as guides; but it was soon found that they were ignorant of the country, and not trustworthy.

The customs of the Indians, in relation to the treatment of females, are singular. On the first appearance of the menses, they are furnished with provisions, and sent into the woods, to remain concealed for two days; for they have a superstition, that if a man should be seen or met with during that time, death will be the consequence. At the end of the second day, the woman is permitted to return to the lodge, when she is placed in a hut just large enough for her to lie in at full length, in which she is compelled to remain for twenty days, cut off from all communication with her friends, and is obliged to hide her face at the appearance of a man. Provisions are supplied her daily. After this, she is required to perform repeated ablutions, before she can resume her place in the family. At every return, the women go into seclusion for two or more days.

When in childbirth, they are still more hardly treated, being required to keep strictly to the hut, whence they are not suffered to be moved, however ill they may be. Death often ensues in consequence.

In case of illness, very few comforts are allowed the sick, in consequence of the custom that all the garments about a death-bed must be buried with the body. They have no medicines, except for sores or wounds.

The conjurors, or medicine-men, are employed to cure diseases, and they have practices similar to those mentioned in speaking of the Nez Percés.

After death, burial takes place within a few hours. The corpse is washed, wrapped in skins, with the legs doubled up, and then put into