

warm that the perspiration rolled down their painted cheeks; this, with the crimson flush, all tended to add brilliancy to their dark eyes, as they were now and then cast around upon the multitude of Indians, who seemed all admiration. I did not ascertain whether the fair one succeeded in winning a second husband, but I am satisfied that her exertions were such as ought to have obtained her one.

The Chinook and Kilamuke tribes entertain, as I was informed, the idea of a future state, in their hunting-grounds, which, in their language, they call Tamath. The road to them is supposed to be difficult, and none but those who are of good character can go there, by the road which is called O-tu-i-huti, a term by which they designate the Via Lactea. They have a strong belief that all their departed relatives and friends have a guard over them, and prevent evil from approaching them. Each Indian has his tamanuus, or spirit, which is selected by him at a very early age, and is generally the first object they see in going out to the woods, that has animal life. Others create from their imagination one that has never met mortal eyes. The choice of a spirit, however insignificant it may appear, has a great influence on their after-life; for, by its supposed commands, they are directed to good or evil, as they conceive that a nonconformity to its wishes would involve them in a multitude of evils, for they suppose it is able to destroy health, or preserve it, or inflict miseries without end.

They at times, and particularly when in the water, pretend to hold converse with it, and talk to themselves in a low, monotonous tone of voice.

Ikau is the name of their most powerful god: to him they ascribe the creation of all things. A mountain is called after him, from its being supposed that he was there turned into stone, and they point out the principal rock, which rises in a pyramidal shape, as his statue.

They believe that their departed friends and relatives have a knowledge of what is going on among the living; and they, in consequence, will not eat in sight of the dead, nor laugh, for fear their mouths will be turned askew. With the dead, they bury, as in other parts of Oregon, their guns, knives, pots, and kettles; and I was informed that these articles would not be stolen when thus deposited. I presume, however, that such is not the fact, for I observed that these things had always been previously rendered useless, by either being burnt, or having holes punched through them, in order to take away the temptation to theft. Formerly, slaves were not unfrequently killed at a chief's funeral, in order to bury them with their masters. They speak of the dead walking at night, when they are supposed to awake, and