

line of women, and as he reaches the door he turns around and bows to the high priest. Each man in turn thus files around and passes out, after which the women—first the one nearest the high priest and then the others in regular order—pass out in the same manner. While the worshipers are thus going out, the high priest, standing up, rings continuously the small bell in his right hand, while with the larger bell in his left he gives a single stroke as each one passes through the door.

Tribes of the Columbia region

The following synopsis will give a good general idea of the location and numbers of the tribes of the Columbia region from the British line down to the Cascades, including all those under the influence of the Smohalla religion. Except when derived from such well-known authorities as Lewis and Clark, Stevens, Gibbs, etc, the information given is the result of personal investigation and work with Yakima and Pälus Indians. The general boundaries of the tribes west of the Cascade range, including the adherents of the Shaker religion, are also indicated on the accompanying map (plate LXXXVIII), but our information in regard to this region is too meager to be definite.

→ **KUTENAI** (Kitunahan stock).—*Synonyms*: Arcs Plats, Cotonné, Cottonoi, Coutanie, Flatbow, Kitunaha, Kootenai, Koutaine, Kutneha, Skalzi, Tushepaw (Lewis and Clark, 1805), White-tailed Deer People (Clark, Indian Sign Language). The Kutenai, properly Kituna'qa, form a distinct linguistic stock, and live chiefly on the Canadian side, around Kutenai river and lake, but extend across the line into northern Idaho and northwestern Montana. Their extension southward dates from their treaty of peace with the Flatheads about ninety years ago. In company with the Flatheads they were accustomed formerly to come down from the mountains in the fall to hunt the buffalo on the headwaters of the Missouri. They are mentioned by Lewis and Clark in 1805 under the name of Tushepaw, with bands distinguished as Ootlashoot, Micksucksealton (?), and Hohilpo living in the mountains and on Clark's fork within United States territory. According to Gatschet, Tu'shipa is a collective term applied by the Shoshoni to the tribes living north of them, including the Nez Percés and others, as well as the Kutenai. A part of the Kutenai joined with the Flatheads and Upper Pend d'Oreilles in a treaty with the government in 1855 and are now on Flathead (Jocko) reservation in Montana. They are probably all Catholics. Others, living in northern Idaho, have never entered into treaty relations, and may be followers of Smohalla. The best estimates for the last fifty years give those within the United States a population of from 400 to 450.

→ **PEND D'OREILLE** (Salishan stock).—*Synonyms*: Calispel, Coospellar (Lewis and Clark), Kahlispelm, Kalispelines, Kalispelusses, Kellespem, Kullas-Palus, Ku'shpëlu (a Yakima or Pälus form), Papshpün-ïéma or "people of the great fir trees" (Yakima name), Pend d'Oreilles or