testify to the intense satisfaction of the bathers, who, when they have had enough, throw aside the coverings and emerge with the sweat streaming from every pore. They scoop off what they can of the water and dry themselves with a cotton rag or a handful of grass; then they pull on their leggings, wrap the blankets around their shoulders and wait, quite clean, for the next time. In winter the sweat-tents are erected inside their houses, which is easy, since the floor is of earth.

The Indians all testify to the wonderful refreshment they receive from the sweat-tent, and I find no reason to doubt them. I made the experiment once but was speedily and prematurely driven out by the suffocating steam, so that I cannot give personal confirmation of the claim; but, since the underlying idea is the same as that on which the Turkish bath is founded, the thorough cleansing the skin gets must have a refreshing effect.

In other respects, the Indians pay no attention whatever to cleanliness. They have no word for it. They wash in the Russian fashion. A mouthful of water is taken out of a cup and squirted on the hands, which are rubbed together a few times; another mouthful on the washed palms wets the face which is rubbed a little, and the process is complete.

CLOTHES—

Their clothes were never washed,—indeed, they had none to wash. A breech-clout, fringed leggings reaching the thigh, a blanket or robe—perhaps a cotton shirt—with moccasins for the feet—such is the men's costume; women wear leggings up to the knee, a short broadcloth or print skirt, with loose blouse and moccasins; they have no change of clothes. The young, unmarried people take great pains with their hair and apparel, using much brass and copper ornamentation. These also braid their raven locks and decorate their clothes and footwear with varicolored beads. Their garments of state, that is, those they dance in, are often nearly covered with beadwork in simple, geometrical designs. The leggings of the women are kept in place by a garter tied round the top. Generally speaking, their ideas are tawdry in the line of embellishment but, in many instances both in men and women, the effect is striking and becoming, in fact, much as we see every day among our own people.

TENTS—

I have mentioned the shacks put up to spend the winter in, but there was always a respectable minority that braved it out in the tents. Some spot sheltered from the wind by sur-

rounding bush would be chosen; the lower inside of the tent lined with robes, and the inhabitants would be ready for any kind of weather that came along.

In the palmy days, the tents were made of buffalo leather from eight to fourteen skins in size, all sewn together and cut into correct pattern, then stretched on the same number of poles adjusted to form a cone. The poles, which are preferably of pine, as being the straightest, are about three inches thick at the butt and taper off at sixteen feet, to one and a half inches. Three of these poles are first tied together, a foot or so from the small end, and erected in tripod shape slightly smaller than the finished tent is to be, the others being laid in place all round with their butts slightly thrust into the ground. The covering is now thrown on, drawn into place, and fastened all up the front with wooden pins six inches long. An oval opening, nearly at the bottom of the seam is cut out to form an entrance, and to fit this, a stretched leather door is hung by strings. Some slight adjustment of the poles is necessary to make the covering tight; this is done from the inside, and the tent is ready for occupation. The right hand side as you go in, is set apart for the owner; the left is for dependents; opposite to the door is the visitor's place, while the part near the entrance, on both sides, is devoted to the few domestic necessaries. In the centre is the fire. Robes and blankets are spread all round to sit on. The owner has an arrangement of small sticks some eighteen inches long, strung together in slatted fashion, which is fastened up in a slanting position for the man to lean against. His rifle will be conspicuously handy and any other weapons he may possess are in some readily accessible place. The women keep near the door. Dangling outside the tent, on a separate erection to suit, will hang the warrior's "war bonnet", and, likely, the family bundle, or "burden".

DOGS—

Comprised in the family of every Indian, will be, at least one dog—there are generally several. It is no sinecure to be an Indian dog. To those who have never seen what work a dog can do the canine of this country is an eye opener. In summer, hitched to a "travois", and in winter to a flat sled, the dog can haul nearly as much as a pony; and, unlike the horse, which requires unremitting attention—hunting it when it is grazing loose, and driving it when in harness—the dog is always on hand when required and follows on after the rest of the family when hauling his load on the road. When the place of sojourn-

ing is reached and the head of the family sallies forth to find the next meal, the dog goes along; he trails the scent, or brings the duck in to shore.

In short, he does his recognised share of the necessary work. There is not, as with us, a different kind of dog for each varied duty; there is only one species and it does what it has to do just as efficiently as our specialised animal. The Indian dog is trained up to all this. It may be that he knows the fate that would follow any inaptitude or slackness on his part, because, in that case, his master would speedily sacrifice him on the altar of necessity—in other words, kill and eat him. In addition to his other duties, the dog has to "rustle" his own living and in combining two responsibilities, acts as family scavenger. He is an accomplished thief and omnivorous, so that everything that by any stretch of imagination, could be deemed eatable, must be very, very securely stowed away. He quite enters into the clannish spirit of his master, hating everything alien, except food, and is distrustful of all attempts at a more amicable understanding. Woe betide the civilised dog that intrudes into an Indian camp; he is sure to be gobbled up.

CHILDREN—

Great rejoicing follows the birth of a male child. The father will announce the fact by firing off his gun. This is understood rightly and is replied to by a salvo from the whole camp. No such notice is given when the newcomer is a girl. Generally—but not always—the child, male or female, is given an official name and, when this ceremony is decided on, some old man is invited over to the tent. When he has been filled up with what things there are in store, he is asked to name the baby. The cognomen may be a fancy one, or it may be one borne by some departed relative, but all are distinguished by an ungrammatical construction that stamps them as proper names, though the root will sufficiently indicate the meaning. Besides the official name, a person will often have to answer to other appellations—a pet term, for instance, or the result of some deed, or even an incidental occurrence.

Indians are ostentatiously affectionate to their children; on no account will they chastise them, or even speak harshly to them; yet, strange to say, the result is good. While the children are small they are unbearably self-willed, but, after a few years have developed their perceptive and reflective faculties, they become as dutiful as they were heretofore disobedient and repay in deference and submission all the love their parents have lavished on them.

When a boy reaches an age to appreciate advice, the father will never lose an opportunity of impressing upon him maxims for the foundation of that traditional character which the Indian regards as perfect. Of course flesh—even Indian flesh—is weak and the boy is not always able to reach perfection but it is not for want of admonishing. The ideal is ever before him, and is passed from one generation to another.

As soon as the youth is big enough, he has a bow and arrows given him, so that he may become expert in archery; so expert that, at a short distance, the arrow was counted more dangerous than the Winchester rifle, owing to the speed with which successive arrows could be despatched from the bow. The arrows were of saskatoon wood straightened to a mathematical nicety with the teeth and hands. Three feathers, fastened securely on with wet sinew, guided its flight, while any piece of flat iron shaped on a stone, was let into a notch at the point just so that the iron would stick in a wound when the arrow should be withdrawn. Saskatoon wood, moreover, is so hard that when the arrow is well dried and well pointed, it will penetrate as effectively as if implemented with iron at the end; the all-wood arrow will not cause so dangerous a wound as the other. It was no uncommon thing for an arrow to be driven clean through a buffalo, when on the chase. The bow would be about four feet long let in the whole length, on the outside, to strengthen it. The string was of sinew.

To ride, the young Indian learned without knowing it. As soon as he was able, he took over the care of the family horses, which had to be kept under constant surveillance, husbanding them, as it were, and endeavoring to get a little flesh on their usually prominent bones. Indians are not adventurous riders and will not tackle the wild broncos that white men are constantly breaking in, but they will accomplish the same end by means of their own. They are merciless, but are able to get out of a horse everything that is in it. The Indian pony, be it ever so tame, regards the white man with inimical eye and sees only that he is of a strange and unfriendly species. Similarly does the white man's horse regard the red man. But, outside of his unsympathetic use of the horse, the Indian gives it unceasing attention. He finds the best feeding spots, drives it to water, and prevents it straying, and so gets the best use of the animal when need occurs.

The first thing the parents know, their son would skip off after a war party and be initiated into the expedients and dangers of that predatory warfare which was the chief business

of an Indian's life. If the youth be ambitious a period of fasting in the wilderness will either confirm or negative his hope of assistance from occult powers, and so to a great extent, shape his future action.

By this time, if not before, he would have a wife given him, or procured for him, when he would go to reside with his father-in-law. Here, he is a servant; looks after the horses, and, as far as he is able, takes the old man's place as provider for the household. He, and his wife's parents never address each other, indeed try to avoid looking at each other and pretend not to know each other's names. The young wife is their medium of intercourse. The couple, after a while, may find they do not suit each other, and separate, since the strength of the tie in Indian marriages depends essentially on compatability. True, a wife can be bought but if the woman be not a consenting party, the husband finds his hands full, till he lets her go. In any case, the man has to wait the girl's pleasure for consummation of the union. If the couple are in agreement, they remain with the old people—that is the wife's parents—till the husband becomes of sufficient importance, either in social or temporal affairs, to have his own tent, and, if necessary, to take the old people under his wing. In marriage, again, the young people often arrange matters themselves, beforehand, on the quiet; stolen interviews, clandestine arrangements, romance generally being no whit less common amongst Indians than amongst other peoples.

On the first sign of a girl attaining puberty a small tent is rigged up for her near-by and here she stays till all signs of her new status in life have disappeared. Besides the reason of uncleanness, I never could hear of any explanation of this practice, which is not continued afterwards. As soon as possible after reaching womanhood, the girl is bestowed in marriage. The idea in this, is to keep her out of mischief. Taking it altogether, the Indian regards the marriage tie very lightly. Men and women will marry over and over again, have offspring by several partners, and no perceptibly serious consequences ever follow.

It is considered the proper thing by Indian women to bear children no closer together than about three years; to have the one able to fend for itself, in some part, before being superceded by the next. This custom enforces continence on both male and female for long continuous periods; it also makes it easier to understand why both sexes find fewer objections to and more advantages in polygamy than we do.

The manner of "lying in" of Indian women is singular and interesting. On the approach of labor pains the old woman who is in attendance fastens two upright poles about three feet apart, in the tent vacated for the purpose, and a cross-bar is tied on these, two feet from the ground. A quantity of dried grass is thickly spread around and covered with an old blanket or something similar. On this carpet the sick woman kneels down, with legs apart, her breast against the cross-bar, supporting herself with her arms. In this position, she is rubbed and kneaded and, when necessary, held by the old attendant. Medicines designed to facilitate the birth are administered at intervals. The child drops on the soft bed prepared for it, is taken away to receive the usual attention and is forthwith swathed in the best that the family can afford. The mother continues to lean over the stick till freed from the afterbirth, for the ejection of which, when difficulty ensues, medicines are again given. Then she will lie down and suckle her new-born babe. She does not take long to recuperate and, though not strong for a day or two, often walks round the same day. I never heard of a case in which a woman was obliged to lie up for more than a few days after childbirth.

VORACITY—

A very important characteristic of the Indian is voracity. Previous experience had impressed me with a great opinion of the Englishman's appetite, especially when he is a newcomer, but, repeated observation has convinced me that as an eater he is not in the same class as an Indian. Living entirely in the open air would account for much of this faculty; also, the haphazard way in which an Indian takes his meals, together with his long abstinences, would tend to stretch his casual capacity for food, but, when everything is said, there still remains something to the good. At many of their ceremonies and at social functions generally, those who attend are supposed to finish up the dish of food set before them. To accomplish this, one may have to go outside and relieve one's stomach by vomiting. This they do and then return to complete the duty that custom imposes upon them. For animal food in particular they have an apparently insatiable craving. Naturally, after gorging themselves, they are able to do without food for a long time and, just as naturally, when the next chance offers, they are ready to gorge again. Animal food, "straight", has never the satisfying effect that results from a mixed diet; nor, again, is "wild meat" as rich as that of the domesticated animal. Tea, also is such a luxury to them that they take every chance to drink all they can inconveniently hold. Salt, they did not use and

sugar was only an occasional luxury. Yet, after all is said of the gastronomical peculiarities of the Indian, if one is taken and fed regularly on a mixed diet, his appetite fines down till it is no greater than that of any other person in the same circumstances.

LAZINESS—

I have never been able to make up my mind as to whether Indians are, or are not, lazier than other people. Labor, as strenuous as any the white man performs, has no terrors for the Indian, even under conditions that the white man would not put up with, but there are limits to the time he can remain under restraint, and not distant limits either. I believe, however, it is the restraint rather than the labor that is irksome. When these limits are reached he will throw off responsibility and go home; nothing will stop him. Conditions now are so essentially different from those which the inheritance of countless generations has formed him for; also the change from one to the other, took place, as one may say, over night, that it seems foolish to expect him to take up the "white man's burden" before years, not to say generations have passed.

It was the custom of the Plain Indians to herd together in little communities under some head-man. This might be one renowned for his valor or it might be a person of affluence, but it was always the man who, for the time being, exercised the greatest influence amongst and over the few families who, connected by kinship, travelled in company for mutual protection and for those social reasons which determine the customs of Indians no less than whites. There was no office attached to the position, and it was not hereditary. The place of the father might be stepped into by the son when the father died but it would be by reason of possessing the requisite qualifications in his own person.

In winter time, when the Indians were in small bands, spread over regions where their tribe was dominant, necessity for leadership and protection was not so pressing, while the advantages of cleaving to the company of a good hunter, or the man who owned plenty of horses, whose larder was sure to be well-filled, was evident. In such cases the head-man's word was law, while the warrior was nobody, and assumed nothing; but, when summer came, and the scattered bands converged for the buffalo hunt, the Crees and Stonies roamed the same plains as well as their enemies; then, the man of valor rose to the surface and took his natural position in the front. Thus,

in a large camp there might be many chiefs, from the bravest or richest, down to the patriarch of a few families.

The warrior, in all cases where he willed, was supreme. Had Indian etiquette permitted, the bravest might have robbed the richest and been immune. As it was, the protection of the warrior was good against anything and everybody. Let a stranger claim sanctuary, let even an enemy gain admittance to the war-chief's lodge and throw himself under the aegis of his name and he was safe as long as he stayed there. Custom afforded a qualified freedom from molestation within the confines of the camp, and such custom could not be defied without daring the protector's vengeance. So, in times of security the rich man was looked up to and obeyed, while, when danger threatened, the boldest came to the front.

THE SUMMER HUNT

When summer arrived, the Indians gathered together, and, in large companies, sought the game. Word would be carried round as to the whereabouts of the buffalo and instinct or experience told where the meeting place was likely to be. After a sufficient number had assembled, the first thing done was forming a band of "soldiers" or police. These practically chose each other, gathering into their company all the likely young men with those others who, it was known, could be relied on in emergency. The duration of their association was the length of the hunt, as determined in council; they automatically dissolved when the expedition returned to safety and their services were no longer needed. During their sojourn in the debatable land, where the enemy—like themselves—pursued the buffalo, discipline of some sort was indispensable—the safety of the camp demanded it—and this discipline it was the "soldiers'" duty to enforce. Once the camp was formed and the danger line crossed in the journey, no one was permitted to leave; once joined, all must stay till the hunt ended. If any turned aside, no matter for what reason, they were met or followed by the "soldiers" and brought back. If argument failed to bring the waverers to reason, command would be tried and, if all other means proved ineffectual, the tents and horses of the recalcitrants were destroyed. The "soldiers" also kept order in the camp and represented authority. Four of them were chosen to regulate the chase. When this was about to take place, all those who had horses fit to "run" the buffalo were kept together in line, so that the best mounted should not get any better start than those whose horses would never have got into the chase, had the swiftest been allowed to reap the full benefit

of their superiority. The "soldiers" kept the hunters from starting till the game had been approached near enough to give all classes of mounts an equal chance, and the camp as a whole, better results. This was a duty very necessary in a large camp and one difficult to fulfill; but the penalty of disobedience was severe and, what was more to the point, it was uncomfortably likely to be enforced.

These soldiers, when enrolling had a large tent made for them inside the circle of the camp, and there they appointed their meetings and danced. So far as I could either see or learn, there was nothing distinctive about their dress or equipment. Even in a very large camp each would know everyone else, both by name and by sight, and no token of office was needed to proclaim or emphasise what all knew. It was the force they could exert that secured obedience where sentimental respect for their office would have proved powerless. Theirs it was, also to watch over the camp; to say when it should be moved and whither; theirs also to scout on ahead before the removal, and on the journey: in short, to govern generally the little federation during its existence. The technical name of these "soldiers" was "Blades of Grass"—why, I could never find out.

Once the camp was formed, it would proceed in search of the buffalo and, when they were found, would follow the herds around till fall warned the hunters to turn homewards and seek winter quarters.

The Plain Indians were meat eaters from long habit and so fixed had that habit become that all other eatables had, to them, lost their character of food. The natives of the farther north, though they often joined the summer hunts after the buffalo, made fish—with which the lakes and rivers teemed—their chief article of diet, with the smaller wild life to supplement their bill-of-fare. These Indians were expert with the shot-gun and waged successful war against the fur bearing inhabitants of the woods. To these people, therefore, the invasion of the white man meant nothing more than a slow retreat northward if they were disinclined to settle on Reserves and conform to the requirements of the strangers. They were, moreover, peaceable and mild-spirited.

In an Indian camp, the tents were always pitched in a circle, each little clan herding together. This made a fence inside of which the horses, in case of necessity, might be kept. In the centre of this circle were planted the lodges of the chiefs.

Anyone whom the people delighted to honor, would be moved there, to concert with those who had aforetime won distinction. The horses would be allowed to graze outside in the daytime but were brought into the fence at dusk. An especially prized animal might, for additional safety, be tethered to his owner's tent-peg, or even to part of his person, at night. In the case of encampment, stones were often gathered and placed round the outside of the lodge, to form a buttress in the event of attack; but, generally speaking, numbers gave ample security.

When the soldiers proclaimed the chase—by means of a caller going the rounds—everyone who possessed a horse that stood a chance of nearing the buffalo got ready and joined the assemblage of hunters. They were formed in line by the soldiers, and started out toward the herd at a pace regulated by the slowest. As soon as they were near enough to give the poorest horse a look in a helter-skelter rush was made to get within gunshot. As each animal fell, its slayer dropped some article by which to recognise his property and again took up the chase. Bows and arrows, muzzle-loading guns—even flint-locks—and a few rifles were the weapons. With these first-named, the Indians were quite dexterous, often, it is said, sending an arrow completely through the body of a buffalo. The arrows were carried in a quiver on the back, in such a position that the bearer, by throwing his right hand just over the left shoulder, could grasp an arrow. The drawing of the arrow, the fitting on the bowstring and the discharging are three movements merged into one, so perfect is their continuity. The guns, as discharged, are loaded again while racing:—a measure of powder poured into the muzzle haphazard, next a bullet rolled down the barrel from a store kept in the mouth, with a cap from a little circular leather arrangement on which they are stuck—and the hunter is ready for the next shot; no wads or paper or anything to keep each part of the load in its place. Of course the gun barrel must be kept in a semi-upright position till it can be aimed and discharged at the same moment. Many were the hands maimed, fingers blown off and other mischances by guns bursting owing to the bullet sticking in a dirty barrel.

Not only in summer-time was the buffalo hunted. In winter, when a camp got out of food, a hunting party would be organised, with flatsleds and horses to bring in the meat and runners to chase the game with. If the snow lay deep, snow-shoes were substituted for horses. Only experience can give an idea of the hardships of such an expedition; only imagina-

tion can picture the strain on endurance and the narrow margin of escape when the unexpected happened, with the extreme cold, the piercing winds and the shelterless prairie. The Indian, however, had learned to deal with the elements so that casualties from natural dangers were rare.

The user of a Winchester rifle had the advantage of being able to choose his quarry; those with inferior equipment must take what they could get. The fattest were, as far as possible, picked out for slaughter. Running the buffalo was the work of the young men, while the old accumulated the equipment. With two or three buffalo-runners and a couple of rifles, one could be sure of plenty to eat, and numerous adherents. Hence, a Chief.

When a sufficient number had been slaughtered the hunters returned home. Carts and "travois"—a travois is a conveyance made of two poles fastened in the shape of "A"; the small angle is fixed on the back of a horse or dog, while the other ends trail on the ground, and the burden rests on the cross-stick—all sorts of contrivances are brought into use for carrying the meat home. The whole camp joins in the fun of bringing it in.

The Indian has his own way of butchering—as in many other things—and he is not unskillful. First, the head of the dead animal is twisted round under its shoulder so as to support the carcass nearly fair on its back. The feet are dislocated and skinning proceeds on the side most exposed. The head is then turned the other way and the head tilted slightly to that side, so that the hide may be easily cut from the backbone. The loose skin is then spread out, that the flesh may not touch the ground. The meat along each side of the backbone is cut away clean, to secure the long sinew intact. Next the short sinews under the shoulderblade. Then the legs are taken off and the ribs chopped from the backbone. Over goes the carcass again, and all this is repeated. All the severed parts are thrown into the conveyance, leaving the insides and head on the hide to be picked over. The tongue, liver and the "book" part of the stomach are then taken. The tongue is a tit-bit, while the liver and "book" are eaten raw, in which condition they are accounted great delicacies.

In times of great plenty, the flesh would all be skinned from the bones and the latter left, with the insides, to be taken by those not fortunate enough to have meat of their own. In skinning an animal, no care was taken to cut the hide clean of

meat; rather the contrary course obtained, so as to avoid all possibility of injuring the skin.

Once the products of the chase came to the tents, they became the property of the women, who now took charge of everything. Their first care—the principal one—was to dry the meat, after cutting the sinews away clean. These last were scraped clear of flesh, carefully smoothed and hung up to dry, in which state they could be pulled into fibres, moistened and rolled into threads of any required thickness, exactly as our shoe-makers do. Then to the meat:—with a chunk of flesh in one hand and a knife in the other, the outside was cut away spirally, till the meat was one long strip, as thin as it could be got; these strips would then be strung on sticks or hung on a line, like clothes, to dry. If the flies were bothersome, a smoke lit underneath drove them away. This process was followed till all the flesh was cut up. The marrow-bones were set aside for the time being, to be eventually broken up between stones, and boiled for the fat they contained, a fat much prized.

Next the hides claimed attention. While still moist and pliable, they were stretched tight on a frame of the proper size by lines through holes cut all along the edges; this arrangement was placed in a slanting position, well supported, while a woman or two of them, squatted on the hide and punched the film of flesh from the skin, till all was clean. The instrument used, was home-made. A piece of metal—about eight inches of an old gun barrel* served—flattened and about two inches wide at the tool end, where it was sharpened, and notched into teeth with a file. The handle part was round and covered with leather to make it easier on the hand, and furnished with a wrist-loop. With this implement they dug away between the flesh and the skin till the former was completely wrenched from the latter. The hide was then dried, and put away, to be tanned at some future leisure time. This further operation is performed by scraping the stiff hide bare of hair and of uniform thickness in all parts; moistening it with grease, liver, and brains, well rubbed in; then pulling and working it till soft and pliable. This last is the most important part of the treatment and entails a tremendous amount of hard labor.

The woman's work was to look after the tent; to fetch wood and water; to cook, mend, and take care of her children. In her spare moments she was to do bead-work, or anything else that took her fancy in the line of decoration, either for her husband or herself and family.

* Or a bone.

The man looks after the horses, unless he has a son, son-in-law or other dependent young man to do it for him; he also finds provisions and visits round. His principal avocation seems to be scouring the country on horseback; of this they never appear to tire. They ride from one hill to another gazing round—always on the look-out. Their sight is very keen and little escapes their observation or confounds their power of deduction.

In the tent, the kettle is kept on the fire the whole time in case somebody should drop in for it is a rule absolute that every visitor be offered food—the best available—which it is incumbent on the visitor to consume. This sounds much more formidable than it really is. When meat—wild meat—is the sole food and is eaten without salt, to eat frequently and at short intervals does not inconvenience one as greatly as would be thought; it is variety that satiates. For drink, if the hostess has no tea, the liquid in which the meat was boiled is given. A decoction of raspberry twigs, if such are handy, or Labrador tea are occasional alternatives. Speaking of tea, the Indian's thirst is positively unquenchable. There is no limit to the quantity he will consume.

But, although the Indian is naturally carnivorous, he can eat vegetables on a pinch and for variety. There grows on the bare hillsides a small bulbous root which is dug in quantity when opportunity offers; it is nearly tasteless but useful for thickening soups. The root of the tiger lily; another root that bears a deceptive resemblance to the carrot; the soft, subaqueous parts of water plants, like the rush; all these occasionally are eaten; in fact I don't think I am competent to draw the line as to what cannot—by virtue of necessity—be eaten by Indians. But by choice they like the best; all else is a question of expediency.

The sap of the common poplar occupies a place as a delicacy. In the early summer—June, or even July—this is available. Small trees are selected and a cut made right round the the bark, which at that period is loose, can be peeled off, almost in one piece. With a knife, the clean wood is then scraped upwards, collecting the sap, which is slightly saccharine and not unpleasant to the taste. All experience goes to show that it is very hard to starve the Indian to death.

In good times the Indian spends all his leisure in feasting and dancing, and of these latter diversions and observances notice will be taken later on.

DOMESTIC RELATIONS—

The woman, in her own sphere, is absolute; the man would never think of interfering with her disposition of anything round the tent, except his own peculiar possessions. Nor does the woman seem to work any harder than her white sister; indeed, the relative positions of the woman and the man are not nearly so widely different as is generally supposed. Nominally, the wife is subject to her husband; practically she stands no more in awe of him than do the wives of the white race and, not infrequently, "bosses him around".

But, where the man has more than one wife, it would often be necessary that he exercise his authority to keep the peace. This difficulty, however, in no way deterred any whose horses were numerous and good buffalo runners, from taking a plurality of wives. The more horses, the more robes; the more robes, the more help required to tan them, and so on. If the women quarrelled, each was given a tent of her own; then the husband gave his attention and most of his time to each in turn, while the other had a small child to occupy her. And this equal treatment appeared to satisfy them. Numbers of men had two wives; some, even three or four. Not infrequently, too, the man would be a great deal older than his wives.

There was practically only one way of obtaining a wife—a present must be made to her father—generally one or more horses—and the hand of the girl requested formally. But this, in many cases, was only the last stage of the courtship. They might be young people and mutual attraction have progressed through various incidents to the intimacy which culminates in marriage. Here, the youth or his parents make the gift that their means and the expectations of the girl's parents deem suitable. But, the man may not be in a position to reinforce his amatory ambition with suitable support. Innumerable impediments might delay or preclude marriage and the young people take the matter into their own hands and attain their end by eloping.

Again, the father of marriageable daughters might take the initiative and give a bride to a promising young man, but he would be much disappointed if he did not receive a horse or service in recognition of his complaisance. In such case the courtship would begin with the marriage. With an elderly man, it is neither more or less than buying but he must conciliate his bride or she will go back to her father. There is no ceremony attached to marriage and still less to the dissolution of

the connection. If everything went well and the bridegroom was young, he became a member of his father-in-law's household.

FIRE—

In those early days, matches were yet too much of a luxury to be indulged in recklessly by natives. True, they no longer used the original method of making fire by twirling a piece of wood with a bowstring, and still practised the newer, but still primitive method of striking a spark with fint and steel. For this purpose the Hudson's Bay Company sold a specially devised steel—a piece of metal one half inch wide by one eighth thick, five inches long, bent till the two ends met; flints were to be had for the picking up and tinder was procured from the mushroom-like excrescences growing on the birch tree. These last, when dry, were very inflammable and well filled the place of cotton which cost money. I was very anxious to see one of the old-time implements for starting a fire but, though I came across many old men who had used them in their younger days and could describe them with the exactitude of familiarity, yet it was so long ago since they had given place to the newer method, that I was never able to see a practical illustration of the original method. But while there can be no doubt that fire might be produced by these tools, yet their possession and familiarity with their use would inspire small confidence in one about to undertake a journey in winter, where the hands got so benumbed with cold that even matches often prove slow enough to start the welcome blaze.

LANGUAGE—

Nor, though I was intensely interested in tracing the inhabitants of this vast country to their origin, could I ever get information that went any way towards solving that problem. The Crees state that they came from the East; this theory—if it be no more than a theory—is confirmed by the fact from the Atlantic to the Rocky Mountains, in Canada, the languages spoken all show an affinity so decided, as to be classed fundamentally as one. This applies too, to some across the border. Algonquin, Ojibway, Saulteaux, Fox, Swampy and Cree—all speak the same tongue, varied dialectually by circumstances and isolation. I have heard of some tribes of Indians in the Middle Western States who must come from the same stock since they are sufficiently intelligible to the Crees for the latter to claim kindred with them.

The Indians of the far North-West would, from their language, appear to have come from the other side of the moun-

tains. The Sioux and Stoneys are practically the same people separated at some recent date. These last, with the tribes that form the Blackfoot confederacy, differ so greatly from the Crees and each other, as to place their separation far back in the ages. Yet the building of all is the same.

Without making any pretence as to the depth of my researches or the correctness of my conclusions, I was much taken with the Indian languages and with the kind assistance of officials of the Smithsonian Institute, have given the subject some study. The structure of all that I have examined is fundamentally the same; they will dissect into numbers of roots which with prefixes and affixes, are assembled at the call of the speaker's mind, and, as far as they go, give infinite variety and fine shades of meaning to an eloquent person. Again, they are languages of verbs. Nearly everything that is expressed in English by a noun is given a verbal form and subjected to declension as such. This peculiarity, more than anything else, it is that renders the perfect acquisition of an Indian language so difficult and rare. In the case of European languages one may think in English and get quite passable French out of the thoughts by a nearly literal translation. With Indian languages this would be impossible; an interpreter must make the change in his mind, and give forth the impression made by the one language, in the form of the other.

There is a very narrow limit to the expression possible by means of Indian speech. Generalities are difficult. Exactly the same thing can hardly be said in more than one way, whereas in English one may use either Anglo-Saxon or Latin and get the same meaning in both cases. On the other hand, the system of root-building and verbal formation add much to the flexibility of Indian tongues. Very fine shades of meaning and meticulous detail are not merely possible but obligatory. When an Indian tells of a thing being done, he has to say how it was done, giving by incorporation and adjustment, almost the when, the where and the how.

On relationship, the Indian shines brilliantly. He is a pretty poor genealogist indeed, who is unable to find in every other, some connection. Examination of the alleged tie of kinship may reveal an exiguity that seems absurd to a stranger, but they place such value on consanguinity, that names are given to even the most remote. Also, the relationship rather than the name is always used in addressing each other. The pretence is also commonly made of not knowing each other's names. This peculiarity I could never fathom.

DANCES—

Besides gambling, the only, or at any rate, the principal diversion of these people, is the "Tea Dance". This name is not the native original one but is that given by white men, to distinguish it from other Indian ceremonies into which dancing enters. To me, it always appeared most dull and monotonous, but to many white men it appeared an unfailing attraction. Those who participate must find some inspiration, either in the exercise or the stuff they drink, for it is indulged in to an extent that proves its exceeding popularity.

The biggest kettle obtainable is boiled full of water; whatever tea is devoted to the debauch, with a plug or two of chewing tobacco, or pain-killer if they have any, is then poured into the kettle and infused till the liquid is of a rich, black color, when it is ready for drinking. The Indians sit round in a circle—either inside or out, according to circumstances, the men on one side and women on the other, each bearing a cup of some sort into which the "tea" is dished out periodically by a master of the ceremonies. Songs are started to the accompaniment of a drum, in which all join. Soon, the "tea" begins to work and they one after another get up and dance. The drum beats time to the singing, while men and women dance till the song ends, which is the signal for all to drop down into their places. Another song is begun, and the performance is repeated. The songs are monotonous but the rhythm is good and some of the tunes are not unpleasing. While this is called a dance it would hardly conform to our ideas of dancing either ancient or modern. It consists of sudden bendings of the knees, to give the body an up-and-down motion taking, at the same time, short steps of a few inches to the side. This sideward movement will carry each person round the circle to the original position all to the two thirds measure of the drum.

MAGIC RITES—

Mention must not be omitted of the "magic" of the Indians. This may be divided into second sight, dream knowledge, and incantation. Second sight appears to be a natural gift; the others are acquired. Not a few of the Indians possess second sight in various degrees and in different ways. Their surroundings seem to be particularly favorable for its reception and cultivation and also for unquestioning faith in its oracles. Occultism, in one or other degree, is common all over the world. Those of grosser fibre divine by the laws of coincidence; the adept receives an inspiration and prophesies. That his or her prophecy

is not seen to be fulfilled may not be the fault of the prophet. Those lower in the occult scale know that when they are taken with sneezing, someone is telling tales about them and that when an eyelid twitches, something out of the common is about to be seen. In fact, the idea and belief in it, are universal, and there appears to be enough truth in such divinings to warrant the faith.

Certain Indians—among other people—have this sense of coming happenings quite pronounced and definite; instinct, sometimes indescribable, yet at others distinct, tells that a certain event is approaching and very often tells the truth. As an example—one with the gift will tell the camp that a stranger is about to arrive. The cause of the statement is a feeling powerful enough to be described. Perhaps the statement goes further and classifies the person who is coming. It has been explained to me as an unusual sensation, followed like a flash by the conviction as stated. The sensation may be in any part of the body. This is not an explanation that explains very clearly, but it is all I could get.

I came across an Indian, living on Lake Winnipeg who seemed able to foretell the advent of strangers and, to the best of my recollection, unfailingly. Perhaps an approach to understanding all this may be made by remembering that these people are in a state of nature; that the functions of the body and of the mind are neither clogged nor weakened by excesses; and that their existence is spent altogether in the solitudes.

Those who prophesy from dreams do not, in any way that I could distinguish, differ from white prophets of the same grade, but magicians are in a different class; they make most extravagant pretensions and their failures are not always easily pinned down. They can send "messengers" to a person, at any distance, that will penetrate the body and, unless removed by an agency similar to that which despatched it, will cause death. Therefore, when sickness attacks a person and ordinary remedies fail to cure, it is supposed to be the work of an enemy and another "magician" is employed to counteract the spell.

This man is given a tent—erected for the purpose—to conjure in. He takes in with him what, to the eyes of the uninitiated, looks and makes a noise like a rattle, but which is really, the most important implement of the conjuror, for the "see-see-gwun-is" is neither more nor less than the connecting link between those who know how to use it and the Spirit World. Often, he has sufficiently powerful connection to allow himself

to be bound hand and foot (just as our own mediums are)—and bundled into the tent, when his rattle is thrown after him. In this case, his Familiar unbinds him—exactly as they do with us—and the next item in the performance is to see the cords with which he has been tied thrown through the opening of the tent.

The rattle is now heard to have gone wild within the tent, beating against the sides as though possessed. Voices are also heard; these, the hearers are to consider as belonging to the Familiar Spirits. The tent rocks to its foundations—so to speak. When his incantations are completed, he confirms the diagnosis of the friends of the afflicted and proceeds to suck the missile out of the sick person's body. Descriptions of this thing are always remarkably alike; dark in color, the size of a ten-cent piece, and flat-ovoid in shape. It may be taken from any part of the body. Its nature however, appears to be so deadly that extraction seldom avails and death too often ensues, despite all the magician's efforts. This might easily be because help was called in too late. They are very expensive, these specialists, and must be paid a retainer in advance. They are held in great awe and do, and say everything possible to keep up or increase their reputation. When a person dies, they omit not to hint at the probability of a different result had they not been given offence or had they been called in, or had they been propitiated. To the Indians themselves, who may not care to brave the displeasure of the Unknown Powers, or even to the sceptical who are not hunting for trouble, these "magicians" pass at their face value; indeed, I have known Halfbreeds, whom I credited with more sense, employ them; but to the unprejudiced observer, they glare as arrant humbugs.

On more than one occasion I have gone out of my way openly to cast ridicule on these performers, and court the dire vengeance sure to follow but, when nothing serious happened to me, the Indians explained the result by alleging the immunity of white people and the faith remained undisturbed.

Another branch of the black art relates to the obtaining of information about the past, present, or future. Here, several methods give choice. One is appropriately spectacular and an incident occurs in illustration.

A party, consisting of a man, a woman, and a girl about ten years old, went on an expedition hunting duck eggs, to a long, grassy lake about ten miles from the encampment. The

three of them rode in a cart drawn by one pony and, at the near end of the lake, the man got out to search the grass along the left side; the girl took the right side, while the woman drove on with the rig, taking a short cut to a point where all would again meet. When the man and woman came together at the far end of the lake, the girl was missing. They waited for a while for her to come up and when she failed to appear, walked back over her supposed track, searching. She had disappeared. They hunted backwards and forwards, in the water and in the long grass, again and again—no girl. Not a trace of her could they find and, having exhausted their efforts, hitched up and returned to the encampment. "And then there was hurrying to-and-fro"—a hundred or more people looked for the girl for three days; first in a haphazard and then in a systematic and exhaustive manner, and found her not.

So they had recourse to a magician. A lodge was prepared for him, inside of which a stockade was made by sticking poplar sticks into the ground close together in a circle a few feet in diameter. These sticks were secured together at the top by lines and the walls covered in by means of robes and blankets. Into this cylinder the magician, tangled and tied up with as much cunning as possible, was inserted through the top as gently as might be and his rattle thrown after him. Almost at once the rattle got into action and began to shake and the voice of the magician was heard to sing in a most satisfactory manner. Squeaky noises joined in, marring the harmony. After this had continued for some time the lines that had bound the man's limbs came hurtling out of the top of the cylinder which then started rocking to and fro till it burst altogether and the magician emerged from his little closet. He proceeded to impart the information given him by the Familiar he had invoked. The girl was dead—we were told. Her body lay near a certain described lake where search should be made. The girl's spirit, it appeared, had talked with him, but was so overcome by the presence of her parents, that no details of her wanderings were forthcoming.

In conformity with the inspired directions, the lake indicated, and all the country round was hunted: in fact the search was conducted over again but no trace of the lost girl could be found. She was accordingly mourned as dead.

About three weeks afterwards, some Indians caught a glimpse of suspicious movements in the bushes near the camp, and, following up, pulled forth the lost girl. Except that she was thin and frightened, she seemed little the worse for her

experiences but never could give any sensible account of her wanderings. She had probably kept life in her by eating roots, berries and such water bulbs as she knew and could find. This happened in the early days and the girl grew up, married and had children but her mind ever remained a blank as to those three weeks and it is concluded that the shock of being lost had, for the time being, shaken her reason.

In the Lake Winnipeg region, while the Hudson's Bay Company and the Free Fur-traders used the water routes of the North-West in going to-and-fro between the settlements and their winter quarters, it was common practice to fee a conjuror for the production of a fair wind. Very often, they seem to have got it. It was not necessary that the offering be valuable; the Governing Spirits considering the fact rather than the intrinsic value of the oblation. This branch of occultism was taken advantage of by many who professed unbelief in the practice, as well as by those who had full faith in it.

The leader of a war party was generally a proficient in the art of learning beforehand by his incantations the outcome of the venture he was starting. It is admitted that prognostications of this kind did not always prove correct and also that the detail given of itinerary and adventure did not coincide with the result; but, the fact that some inspired leaders did in the main foreshadow the general event on every occasion, and that specially gifted men could forecast each move and countermove as well as tell the ending, was regarded as sufficient demonstration of the truth and worth of the practice.

Many are the tales told of forays into the southern country for horses. The country of the Crees, the debatable ground between the bush and the prairie, was not, and still is not favorable for horse raising. The grass grows luxuriantly but is killed by frost in the fall and is devoid of nutriment; the prairie grass is of sparse growth, has a short season and is dried before frost by the hot sun. Horses turned out on the prairie will hold their own, if not fatten up, in winter; in the bushy lands of the further north, animals are quite likely to starve to death. The Crees and Stoneys, who roamed the northern country often had to replenish their supply by foray. The following is one of the tales told of marauding expeditions.

THE FORAY OF OLD BONE—

In the old days before war and rapine were discountenanced, there were Indians who were either specially lucky or specially gifted in all their expeditions into the enemy's country;

such a man was "Old Bone". Any adventure that he led was invariably attended with more or less success. Consequently, when it was whispered round the camp that Old Bone projected a foray there were not wanting young men whose aspirations to fame and desire for loot would induce them to brave any danger they might incur by joining his band of marauders. Indeed, they were so eager as frequently to cause him embarrassment. Such expeditions were never discussed beforehand and such knowledge of them as people had was supposed to be the result of intuition. On one memorable occasion it became understood that Old Bone contemplated going on the war-path and that he wished to limit the number of his companions to five. It was the custom on these occasions that any adventurer joined solely on his own initiative, so Old Bone was watched very carefully that he might not slip off unawares, while all those who intended to follow him hastened their preparations. This meant an extra pair of moccasins and leather, sinew and needle; also dried meat. Arms were always ready. When the time was deemed propitious, at dead of night, Old Bone sneaked off. His camp-fire was made no great distance off and here it was the proper thing for him to await those who should join him. When he counted heads, there were thirty-three; he was not pleased at this testimony to his popularity since, for some occult reason he wished to limit the number of his company, but etiquette prevented his complaining. They ate a little dry meat, washed it down with water, and got what rest they could on the bare ground. They were in their own country so, all next day, they journeyed south-west. That night when they camped, it was thought advisable to get Old Bone to consult his Familiar as to the outcome of the expedition. Round a small fire all were nested when the pipe was lighted and handed to the leader. To north, to south, to east and to west, up, down, he pointed the long pipe-stem, then in silence he sat and smoked. In a little while he handed the pipe back again and pulled from the folds of his blanket coat a doll about six inches long fashioned to resemble somewhat a human being. A small bell was hung to its clothes and it was mounted on a short stick, which he proceeded to shove into the ground on the far side of the fire. Then he sang. Sang till the bell on the doll began to jingle. He suddenly stopped his song while the tinkle of the bell went round the circle and eventually settled over Old Bone's head and died down. After a few moments he spoke. "Likely you don't understand him, so I will tell you what he says. We shall not come to any harm, but we must watch the sun tomorrow, for at noon we shall see seven men. If we wish we can kill them

but, if we do, we must turn right back and go home. If we allow them to go untouched we may proceed and we shall be given horses." The relief and satisfaction of the listeners was vented in exclamation. "Let them live. Who wants them? It is horses we are after." And thus it was settled. Before day-break the next morning they resumed their way, with two men ahead to give them warning of the expected enemy. Anxious glances were cast at the sun as he approached the zenith, and to the spies ahead for the signal that the foe was in sight. This was given about noon when all lay down in a deep buffalo wallow, whence, in hiding they could watch the motions of the spies. One was lying on his belly on the side of a little hill, while the other crept slowly towards the strangers. He motioned. Seven they were; on foot; resting in a little hollow. They, also, were on a raid of some kind. Great excitement now prevailed. All seemed to have forgotten their former decision to let the men free and go after horses. Many of the younger and more easily moved could with difficulty be restrained from rushing out of cover and annihilating the enemy at once: they appeared so easy a prey. Old Bone, when approached for a decision, would say no more than "Just as you like. Do as you please." The older heads gained the day. The party could eat while waiting for the way to clear, but would have to go on for water. Meanwhile the spies would watch the enemy. Each spy was provided with a complete wolf costume, dressed in which, if seen from a distance, prowling about, they would not cause alarm. With this arrangement, the band lay quietly in their hiding place while the spies kept in touch with the enemy. So they waited. And waited, till the waiting got to be too much for their excited spirits. The spies had long since disappeared in the rolling landscape and the impatient Indians, each tying a string of sage-brush over his forehead—so that he could pop his head over the edge of a hill and if descried be mistaken for a bunch of weeds—set off cautiously in single file in what they took to be the right direction. Taking advantage of the inequalities of the land, they kept on to where they divined the watering place to be, but no sign of the spies. They counselled together, and men were despatched to crawl up every rise in the vicinity to find out what had become of the missing spies. While those left were pondering the mystery, a figure was seen on the top of a hill, to wave his blanket to-and-fro. This was a signal to advance, and thither they all flocked. Even the spies turned up. And, far away to the west could be dimly seen some specks disappearing over the horizon. They spent the rest of that day near the watering place. From now on they intended

to travel by night and before they started, it was considered the proper thing to give Old Bone the pipe again, and so get in touch with future happenings. So they lighted a small fire and prepared the pipe. The seer, after repeating his performance with the pipe and doll, announced that the horses provided for them were waiting at the Red Deer River at a described place. That the enemy's camp was not a large one, that they would reach it the third night, that there were many horses waiting to be appropriated and that they would get home safely without harm. And all turned out as predicted. They got in touch with some hundred or so lodges of Blackfeet camped in the valley of the river and stayed two days in hiding, picking out their prospective prizes. The third night they made their raid. Each man got for himself what he could. They got off with forty horses. For twenty-four hours they rode, then, considering that they had outrun pursuit, made their way leisurely home. But raids did not always end so satisfactorily.

The "adept", who can "send" things, I have heard a good deal of, but have never been so fortunate as to meet. Those, also, who are able to turn themselves into wolves, and other wild creatures—for the purpose of waylaying their enemies, and seriously injuring them—I know only by the awe-inspiring tales I have heard. When I have met these miraculous narratives with unmistakeable unbelief and have expressed the curiosity I felt by the offer that some of these wonder-workers should practice on me, I have been told that the white man has not been found a plastic subject by the professors of the black art. They, in fact. have proved immune. However, the Indians appear to believe unreservedly all these things, and their actions and lives are colored accordingly.

The war-bonnets are all supposed to be fashioned under inspired direction and auspicious circumstances, wherefore, belief in their efficacy is universal and unlimited. Perhaps I should say "appears to be" instead of "is", for surely there must be doubting Thomases among Indians as amongst other people—those whose faith has been rudely shaken, or those who never had any faith at all, but who encourage the blind belief of others for purposes of their own. These war-bonnets are the subjects of constant, reverential care, and in camp are generally hung on a tripod outside the tent, along with the little bundle of relics of lost relatives. They are gaudy and cumbrous, and approximate the stereotyped Indian head-dress that we find in pictures.

Dressed for the Dance

I—from a height, of course—have tried every way to combat these foolish beliefs, especially the blind acceptance of impudent bluffers at their self valuation. I have tried argument, I have tried ridicule; I have tried pity and I have tried disgust: and the result has been to undermine rather the Indian's estimate of my perspicacity than the faiths that have been accepted without question by generations of his forefathers. Time probably, and rubbing up against the white man are the only things that will effect change.

After all, these things are interwoven with what might be called the religion of the Indian, a religion which we are trying to supersede by another. We are, therefore interested parties, and to say the least, not without prejudice. The Indian's beliefs suited him and suited his circumstances, which was all sufficient. He carefully abstains from making rude remarks concerning the beliefs that are being pressed upon him—not because he is awe-struck by their sublimity, and not because he does not see that they require as great a stretch of faith as his own, but because he perceives there can be no certain conclusions reached and that disputation must be futile. He considers the white man as thoughtless and aggressive and naturally weighs the Gospel he is asked to accept along with the white man as he sees him; and into these cold scales of probability, the thousand years of acceptance by habit are not thrown. The only make-weight that he puts in the balance is the prosperity of the white man as compared with his own poverty. Even to that, he gives only a nominal consent. He will permit himself to be baptised—that can do no harm. He will even be baptised many times, as there are often immediate temporal advantages. His private opinions, however, remain unchanged; he will watch the white man. Such is the Indian's attitude. After a few generations, baptism will become a habit and the routine of professedly Christian behaviour gradually supervene till the Indian's "religion" is the same as the white man's.

RELIGIOUS BELIEFS—

What we would call the religious beliefs of the Indian are hard for even him to define. He believes in the Great Spirits of Good and Evil, both of which influences manifest themselves in mundane affairs, and which appear to be in continual conflict, with varying success on each side. He has a hazy idea of a future existence in a Heaven after his own mind, where all men, good and bad, will live again under better conditions. But, what we call Heaven and the future life, are not uppermost in the Indian's mind. The present is too close at hand—

too pressing, to be relegated to any second place; also, advantages that are definite, even if only temporal, and that can be appreciated by experience, far outweigh and completely overshadow, the dubious delights of a future existence. So, when the Indian prays, he prays for something in this world, not in the next; that will take care of itself. He reverences the Supreme Being as the Source of Life. He prays to the Thunder Bird as the Arbiter of Life and Death; and he prays to his Familiar—if he has one. He asks for health, and long life and for achievement of his ambitions. During sickness or stress he offers his tribute, according to his necessities and his means—a gun, a garment, an implement of any kind, a yard or two of calico or broadcloth—carefully stowed away in some solitude or hung from the branches of a tree in such infrequented place as to be unmistakeable for anything but what it really is. To meddle in any way with these offerings is supposed to incur the dire displeasure of the Power to whom it is dedicated.

Vows of various kinds are made to these Dieties and are mostly kept. In honor of, and to propitiate the Thunder Bird, is celebrated the Thirst or Sun Dance, which is the greatest public religious ceremony of the Indians; but, since this is now, for some years has been, and, in all likelihood, is destined to remain under the ban of the authorities, its glory has departed, for it is now held only surreptitiously and in such out-of-the-way places as to avoid coming under the official eye. Why this ceremony remains in such disfavor at Ottawa, is puzzling. In olden times, while the Indian was still an object of possible dread, all such aggregations suggested situations that might be difficult to deal with. They were obstructed as much as was safe; they could not be forbidden. Yet the country came safely through. To associate danger with them in these days would be ridiculous. The Indian, in large bands or small, is now absolutely under the control of those whose duty it is to look after him and keep him out of mischief. Nor, as it would not be dangerous, neither would it be undesirable; it would incommode, it would interfere with nobody and nothing. In olden days, the objection of cruelty might well have been raised as a reason for abolishing the Dance, but now all such elements have been dropped by the votaries, out of deference to the white man's more delicate susceptibilities. Also, from the Indian's point of view, this celebration is the only chance the natives have, once a year, of meeting together. The Indian is gregarious; all are related or semi-related to each other and, like other people, crave periodical reunions. The point might also be raised—though it would stand small chance of being

listened to—that such deterrent action meant interference with the Indians' religious worship.

Whenever a few Indians met together, either for council or celebration, some form of invocation was always gone through. The big pipe would be filled, lighted and handed to the oldest man in the circle. He would say a few words, take a puff or two, and point the stem of the pipe up, and down, then to the four points of the compass, before it was passed round for each to smoke in turn. If they met together to feast, some selected person first threw a portion of the meat into the fire in the middle of the gathering. But, though on such occasions—and on others—some short religious rite is observed, yet religion is not the object of the gathering.

The strictly religious ceremonies of the Crees are three. Of these, the Thirst Dance comes first, as being on a larger scale, and of more general observance. The other two are the Smoking Tent and the Open-end Tent. This latter is the Indian Feast of All Souls. Remark has been made of the custom of every family keeping what is called "The Burden"—relics of the lost ones, wrapped in a bundle and enclosed in red or other colored stroud, the best they can afford. When a household loses one of its members by death, everything belonging to the deceased is given away. Sometimes the family's whole belongings are got rid of. This is to get out of sight all the articles in everyday use which remind the bereaved of the lost ones. But some small memento is preserved and treasured and the accumulation of these form the Burden. It falls to the lot of the woman to take care of this, and it is faithfully carried round whenever she has a journey or camp is moved.

THE OPEN-END TENT—

The ceremony of the Open-end Tent, is, at the same time, a sacrifice, a feast, and a dance—a mournful dance. Here, again, it seems to fall naturally within the province of female activity to take the lead in performing this annual memorial ceremony, but she must be one in communion with the Spirits, and she must be old. The tent is made each fall in every Indian village. It is a long, narrow structure of small poles shaped like the roof of a house and covered with tents lent for the occasion. It is open at the south end—hence its name. Anyone who wishes, that is, all those interested in the tribute to the memory of the dead—lends a hand in the making.

The women all go provided with a kettle-full of food and also take along the "Burden". She who initiates the ceremony sits at the far end of the tent with a small fire before her. The