

s to years. It lasts for several days, a great part of the performance  
Hed consisting in a pretended attack upon the lodges by wolves, which  
in carry off the chief's children. Among the younger children, who  
the are not initiated, there is often a good deal of alarm, as the whole  
enty tribe turns out painted, and armed as if to resist an attack; and  
on there is much shouting and firing, with advances and retreats.  
ter. The celebration culminates in a human sacrifice, in which some poor  
ent old slave, whose day of usefulness is gone by, is generally the victim.  
th. Stabbed to death by an excited and furious crowd—for the worst  
com passions are aroused on such an occasion—the body is exposed for  
self several days upon the rocks, in a state of nudity, and various rites,  
give consisting of howling, dancing, and shouting, in which the elder  
the children are made to take part, are performed over it. The sacrifice,  
ave although considered an integral part of the celebration, is not  
, as always carried out, although it was so in the case of which I was an  
s of eye-witness, an old female slave being put to death in a most brutal  
manner. Such a dreadful addition to the proceedings was not  
hole expected by the small civilised population of the neighbourhood,  
ible or it might probably have been prevented. The Indians themselves  
ors describe this custom as an institution having the effect of making  
being fierce and bad hearts. They tell us not to come amongst them  
tely while it is going on, as life would not be safe. I am of opinion—  
ely in which I am supported by another person well acquainted with  
cha these tribes—that the whole aim of the performance is to accustom  
vell the young rising generation to alertness in war, and indifference to  
ity the sight of blood and death. It is probably kept up by the mass  
ritt merely for superstitious reasons, though the chiefs and more cunning  
sity heads may see this use in it.

was I here give Jewitt's account of what is evidently the same  
ame custom. It will be remembered that Jewitt and Thompson lived in  
the the condition of slaves, with a tribe of the Tahkaht Indians, for  
ate nearly three years. Jewitt writes: 'On the morning of the 13th  
the of September commenced what appeared to us a most singular farce.  
are Apparently without any previous notice the chief discharged a