

The first thing the squaws do, at the end of their journey, is to release themselves from their burdens, by placing them up against trees, rocks, or anything that will serve as a support, where the passive prisoners stand looking, not unlike mummies, in their cases.

One more feature of the reserves which never fails to excite the visitor's curiosity is the variety of handiwork which everywhere meets the eye. The squaws are very ingenious in many of their hand made articles, and even at the present day, such productions of their skill, as birch-bark baskets, and other similar objects, though of humble material, are very useful and answer admirably the purpose for which they are made. The work is so well done that they will hold broth, and even water. These baskets are sewn or rather stitched together with the tough roots of the tamarack, or else with stripes of cedar bark, and when ornamented and wrought in patterns with dyed quills, are by no means inelegant, the Indians, as is well known, being acquainted with a variety of dyes, with which such articles are very tastefully stained. If our visitor attempts to make a bargain with any of the reds, he will detect a very marked characteristic. As a rule, the Indians seem to value the useful more highly than the merely ornamental articles that you may exhibit to them. They are very shrewd and close in all their dealing, and show a surprising degree of caution in making bargains. The men are much less difficult to trade with than the women, who display a singular pertinacity in some instances. For if they have fixed their minds on any one article, they will come to you day after day, refusing to take any other that you may offer to their notice. Another peculiar trait is that they will seldom make any article on purpose for you. If you wish to have baskets of a particular pattern that they do not happen to have already made, the rather vague answer of "By and By" is the only satisfaction you can obtain. If the goods you offer them in exchange do not answer their expectations, you receive a sullen and dogged reply "Car, Car," (no, no,) or "Carwinni" which is a still more forcible negative. But, when the bargain pleases them, they signify their approbation by several affirm-

ative nods of the head, and a note, not much unlike a grunt. With these peculiarities one will discover some very strong and strange prejudices. Amongst those, they with most reluctance put aside, is their old manner of dressing. For instance, a young "Brave" takes as much delight in displaying a nice new blanket, as one of our modern dandies in showing off a stylish suit of clothes. Nor is it so long ago, that an Indian, who suffered his hair to be cut off, would find himself in about the same predicament as a Chinaman in returning to "The land of the Celestials" without his pig-tail. But perhaps the strongest and most deeply planted prejudices are those pertaining to feasts, and superstitious notions about the good and evil spirits.

The most common and frequent festival among the red men of to-day is called the "Pow-wow," and persons who have an opportunity of visiting the reserves of the Northwest usually make it a point to witness this and other festivals, and they are always well repaid in amusement for the time spent. This celebration takes place very often, and sometimes lasts for five or six days without intermission. In fact the length of time is regulated by the quantity of provisions and liquors the Indians have been able to gather together. For weeks, and even months before, the several tribes would store away provisions and fire-water, in anticipation of a grand series of orgies, in which the worshippers of Bacchus himself, would find themselves hopelessly distanced. When the appointed time arrives, the Indians from all directions assemble, and after paying their respects to the different chiefs, gather around the "Big Drum." Then the feast begins in earnest. About half a dozen sturdy Indian youths are charged with the important function of pounding the drum; the squaws all join hands and form a circle around the drummers, while some of the men make a second outer circle around the women. In this manner they sing and dance until completely exhausted, when they are replaced by others who, in turn, retire to make room for new arrivals. After keeping this up for a couple of days all then turn their attention to feasting. The provisions and fire-water are brought forth, and the feast ends only with