

for the person who means to give the entertainment to announce his design, on a certain day, of opening his medicine bag, and smoking out of his sacred stem. This declaration is considered as a sacred vow that cannot be broken. In the spring and autumn they engage in very long and solemn ceremonies, when dogs are offered as sacrifices, those which are fat and milk-white are preferred. The scene of these ceremonies is in the most conspicuous situation, in order that travellers may be induced to make their offerings at the same time. If, on any of these occasions, a person pass by, and be in real want of any thing that is displayed as an offering, he has a right to take it, provided he replaces it with some article he can spare, though it be of far inferior value; but to take any thing wantonly is considered as a sacrilegious act, and "highly insulting to the great Master of Life," to use their own expression, who is the sacred object of their devotion.

The scene of private sacrifice is the lodge of the person who performs it, which is prepared for that purpose by removing every thing away, and spreading green branches on the floor. A new hearth is made, and a fire lighted. The owner of the dwelling remains alone in it; and he begins the ceremony by spreading a new piece of cloth, on which he opens his medicine bag, and exposes its contents, consisting of various articles. The principal of them is a kind of household god, which is a carved image about eight inches long, the object of the most pious regard. Besides this there is his war-cap, decorated with feathers, and a quill for every enemy whom the owner of it has slain in battle. The remaining contents of the bag are piece of Brazil tobacco, several roots and simples, which are in great estimation for their medicinal qualities, and a pipe. These articles being all exposed, and the stem resting upon two forks, the master of the lodge sends for the