

When these have been received they sit down to a feast to which all the friends and relatives of both parties have been invited. After the feast is over the bridegroom takes his bride and departs with her to his own house. When two or three weeks have intervened, the wife's relations send word that they are coming to pay the young couple a visit of ceremony. The young wife forthwith prepares a feast for them, and all the young man's friends and relatives turn up again, together with those of the wife. Presents of value equal to those given by the bridegroom and his friends are now presented to him by the wife's father and friends, after which all sit down to the feast prepared for the occasion. When this is over, the marriage is regarded as consummated, and the two are man and wife in the eyes of the whole community.

But, on the other hand, should the suitor not be agreeable to the girl's parents, the eldest male member of the girl's family is appointed to acquaint the youth on his third visit that his advances are not acceptable to the family, and that he had better discontinue his visits. On the third morning, therefore, when the young man presents himself and squats down in the customary place, the old man chosen for the office of messenger goes over and informs him that the decision of the family is against him, and that he had better seek a wife elsewhere. If the young man's affections have not been very deeply engaged, he will accept his dismissal and trouble them no more; but if, on the contrary, he has set his heart on getting this particular girl for his wife, he will now go to the forest and cut down a quantity of firewood. He chooses for this the best alder-wood he can find, as this is more highly esteemed than other kinds among the Indians on account of its emitting no sparks when burning. This he will take to the house of the girl's father next morning at daybreak, and start a fire for the inmates. If the girl's parents are serious in their rejection of him as their daughter's husband, they will take both fire and wood and throw them out of the house. The youth is in no wise daunted by this, and repeats his action on the following morning, when they again reject his services, and cast out the wood and fire as before. But during that day, seeing his determination to get the girl for his wife, her people call another family council, at which the father points out to those assembled the young man's perseverance and earnestness, and asks for their advice under the circumstances. They all answer that he must do what he thinks right and fitting. If the objection to the young man's suit has come perchance from the mother of the girl—as it frequently does if she thinks the youth will not make a good food supplier for her daughter—the father asks her what she now thinks about the matter. She will probably reply that if they refuse any longer to accede to the young man's wishes they will give him pain, so she withdraws her opposition. The girl is then for the first time in the ceremony consulted in the matter, but as her desires are mostly what her parents wish, she rarely dissents from the arrangement. The matter thus being satisfactorily settled, the next morning, when the persevering youth presents himself with his wood and builds a fire, some of the elder members of the family come and sit round and warm their hands over it. By this action the youth knows that his suit is at last accepted, and that his perseverance is not to go unrewarded. He presently joins them at the morning meal, and the conclusion of the affair from that moment follows the course already described where the suitor was at the outset accepted.