

commonly called "a runner," was sent to carry the news, or a chief would be delegated as messenger, but generally one of the servants of the head chief. If it were a grave matter, the head chief of the tribe would undertake the mission, and upon his arrival would be treated in an honourable manner, as became such an august personage. The head chief and the minor chiefs of the tribe would then assemble and the matter would be brought before them by their illustrious visitor and discussed.

The state life in each of the tribes is the same. There is not a definite number of gentes in each tribe. There is not a common taboo for the gentes. Some of the gentes have a taboo, but not all. There is not one common to all, each gens which has a taboo has a distinctive one. There is one, however, which partakes of the nature of a common taboo, which relates to the Naáye gens. This gens will partake of fish, but none other of the gentes will partake of them. Sometimes a single individual will eat a piece of flesh of some bird or animal, and upon learning what it is will spit it out, exclaiming, "That is against my medicine."

There is one common ancestor for all the Indian tribes. He is not an ancestor in the proper sense, but a secondary creator. He is called *Napioa, the Old Man*. He is not the creator of the gens, or tribe, but of the whole Indian race.

Individuals belonging to one gens can marry into any other gens. The wife goes with her husband to his gens and lives there with him. If he dies, the widow can remain in her husband's gens or return to her own.

The Blackfoot Confederacy have not any adoption ceremony. I have seen women belonging to the Cree and Kootenay tribes, and men who in their youth were Ojibways and Crees, and these were treated as members of the Blackfoot Confederacy, no distinction being made between them. None of these had ever gone through any adoption ceremony. In the matter of caring for orphans, they are looked after by the nearest relatives, and when these fail they are provided for by the tribe. They are never allowed to be in want, for the people say as they are of the same flesh and blood they must be cared for by the people.

There are several state classes, the most important being the chiefs. They are called *Ninaks, fathers, chiefs*. Of these there are three kinds, namely, two principal chiefs, the peace or civil chief, and the war chief, and the minor chiefs. The two principal chiefs have each one gens, and are also the supreme heads of the tribe. Each minor chief has a