

if he refuses to go, he turns the teeth to another; and thus from one to another till they have enlisted their company.*

The Indians imagine that dog's flesh makes them bold and courageous. I have seen an Indian split a dog's head with a hatchet, take out the brains hot, and eat them raw with the blood running down his jaws.

When a relation dies. In a still evening, a squaw will walk on the highest land near her abode, and with a loud and mournful voice will exclaim, "O *hawe, hawe, hawe,*" with a long, mournful tone to each *hawe*, for a long time together.† After the mourning season is over, the relations of the deceased make a feast to wipe off tears, and the bereaved may marry freely. If the deceased was a squaw, the relations consult together, and choose a squaw, (doubtless a widow,) and send her to the widower, and if he likes her he takes her to be his wife, if not, he sends her back, and the relations choose and send till they find one that he approves of.

If a young fellow determines to marry, his relations and the Jesuit advise him to a girl. He goes into the wigwam where she is, and looks on her. If he likes her appearance, he tosses a chip or stick into her lap, which she takes, and with a reserved, side look, views the person who sent it; yet handles the chip with admiration, as though she wondered from whence it came. If she

The sacrifice of a Dog was considered the most valuable offering they could make to appease an angry Manitou. As an illustration of this, as well as of some other Indian superstitions, I quote from the narrative of Alexander Henry's Captivity among the Indians in 1763 the following account of what followed his discovery of a rattlesnake on one of their landings while sailing down Lake Huron. Henry was made a prisoner at the capture of Fort Michilimackinac, and his narrative is one of the best written and most interesting tales of suffering ever published;—"I no sooner saw the snake than I hastened to the canoe, in order to procure my gun: but the Indians, observing what I was doing, inquired the occasion, and being informed, begged me to desist. At the same time they followed me to the spot, with their pipes and tobacco-pouches in their hands. On returning, I found the snake still coiled. The Indians, on their part, surrounded it, all addressing it by turns and calling it their *grandfather*; but yet keeping at some distance. During this part of the ceremony they filled their pipes; and each blew it towards the snake, who, as it appeared to me, readily received it with pleasure. In a word, after remaining coiled, and receiving incense, for the space of half an hour, it stretched itself along the ground in visible good humor. Its length was between four and five feet. Having remained outstretched for some time, at last it moved slowly away, the Indians following it, and still addressing it by the title of grandfather, beseeching it to take care of their families during their absence, and to be pleased to open the heart of Sir William Johnson, so that he might *show them charity*, and fill their canoe with rum. One of the chiefs added a petition that the snake would take no notice of the insult which had been offered him by the Englishman, who would have put him to death but for the interference of the Indians, to whom it was hoped he would impute no part of the offence. They further requested that he would remain and inhabit their country, and not return among the English, that is, go eastward. After the rattlesnake had gone, I learned that this was the first time that an individual of the species had been seen so far to the northward and westward of the river Des Français: a circumstance moreover, from which my companions were disposed to infer that this *manitou* had come or been sent on purpose to meet them: that his errand had been no other than to stop them on their way; and that consequently it would be most advisable to return to the point of departure. I was so fortunate, however, as to prevail with them to embark; and at six o'clock in the evening we again encamped. Very little was spoken of through the evening, the rattlesnake excepted. Early the next morning we proceeded. We had a serene sky and very little wind, and the Indians therefore determined on steering across the lake to an island which just appeared in the horizon; saving, by this course, a distance of thirty miles, which would be lost in keeping the shore. At nine o'clock, A. M. we had a light breeze astern, to enjoy the benefit of which we hoisted sail. Soon after the wind increased, and the Indians, beginning to be alarmed, frequently called on the rattlesnake to come to their assistance. By degrees the waves grew high; and at eleven o'clock it blew a hurricane, and we expected every moment to be swallowed up. From prayers the Indians now proceeded to sacrifices, both alike offered to the god rattlesnake, or *manitou kubic*. One of the chiefs took a dog, and after tying its fore legs together threw it overboard, at the same time calling on the snake to preserve us from being drowned, and desiring him to satisfy his hunger with the carcass of the dog. The snake was unpropitious, and the wind increased. Another chief sacrificed another dog, with the addition of some tobacco. In the prayer which accompanied these gifts, he besought the snake, as before, not to avenge upon the Indians the insult which he had received from myself, in the conception of a design to put him to death. He assured the snake that I was absolutely an Englishman, and of kin neither to him nor to them. At the conclusion of this speech, an Indian who sat near me observed, that if we were drowned it would be for my fault alone, and that I ought myself to be sacrificed, to appease the angry manito; nor was I without apprehensions that in case of extremity this would be my fate; but, happily for me, the storm at length abated, and we reached the island safely."

† Lescarbott gives an account of the funeral obsequies of Pannoniac, a Micmac chief, who was killed by the Amouchequois in 1697. He was first brought back to St. Croix, where the savages wept and embalmed him. They then took him to Port Royal, where, for eight days, they howled lustily over his remains. Then they went to his hut and burnt it up with its contents, dogs included, so as to save quarreling among his relations as to the property. The body was left in the custody of the parents until spring, when he was bewailed again, and laid in a new grave near Cape Sable, along with pipes, knives, axes, otter-skins and pots.