

They constitute no regular communities, they possess no villages, no permanent or quasi-permanent dwellings, and, in that respect, they are not distinguished from the brutes in quest of which they constantly roam over mount and vale.

Besides, the very "cry" of the Digger, the offerings and ceremonies concomitant with the festivities in honor of long departed fellow men testify, not only to his belief in a future life, but to his lasting respect for the dead and to his craving for their ultimate welfare. A community which honors the dead has already taken long strides in the road that leads away from the brute.

Among the Sékanais, as death approaches, the few boughs that constitute the shelter used by the family as a temporary residence are thrown down on the moribund, the band moves away, and the care of his last moments and of his sepulture is left to the tender mercies of the grizzly and the coyote. Such, at least, was the original custom of the tribe. Thereafter there was no "cry", no offerings or commemorative ceremonies of any kind.

"The Digger takes a lesson from the squirrel and stores many nuts, hazel, pine and acorns for his winter's food. He also dries bushels of grasshoppers and madrone and manzanita berries".

So says Ellen C. Weber herself. The Sékanais is much less provident. Berries there are in his mountains which are dried and preserved by the neighboring tribes; but the Sékanais will have nothing but venison. As long as it lasts, he is happy and contented. He then eats and stuffs himself to sleep, though he knows full well that he and his family will afterwards have to pass long and weary days without food. With him the animal appetite is stronger than the restrictions suggested by the mind. In that respect, again, he is far behind the much abused Digger.

Nay, even in the way the latter begs which is so graphically described by the writer of the article under review, I would fain see a point of superiority over my Sékanais. Begging, among the Dénés, is rendered by two words, *tasso* and *tadazni*, which express widely different actions. The first is the begging of