

rush at him so as to get an advantageous hold before he is prepared and while still panting from his previous exertion. Still if he be the stronger or more expert, he may knock down his second adversary, also the third or perhaps a fourth before he is thrown, when he retires and leaves the field to his conqueror, who in his turn will continue to throw as many as he can, one after the other, until he, too, perhaps from exhaustion, is obliged to give way to a fresher or more vigorous opponent. The combatants rise in gradation until all the men have had their turn, and one, the last, remains alone on the ground with the honor of being the best wrestler of the tribe. Afterwards two little girls begin in their turn and so on until all the women also have been thrown, except one who remains to claim the approbation of her male friends. In winter-time they have a most amusing, though rather unsafe, game to those who are unacquainted with it. Four trees are selected, forming as nearly as possible a square of about thirty feet, to which strong leather cords are tied diagonally as tight as possible, about twenty feet from the ground. Where the cords cross a piece of leather about eight inches square is tied securely, on which each in his turn is required to stand. The least pressure sends the person up in the air perhaps a couple of feet, when he comes down the second time on the piece of leather. The cords being suddenly distended with his weight, the "contre coup" will shoot him up perpendicularly in the air, perhaps a dozen feet. Now is the time of danger, for if he is not expert, or has not been able to keep himself straight, he may come down a height of perhaps twenty or thirty feet on his head to the ground. The object is to see who will fall oftenest perpendicularly on his feet on the little leather table without breaking his neck, I might say, or tumbling on one side to the ground to the amusement and uproarious laughter of the others.

They are hospitable, but more, I think, because it was a custom of their fathers than from real generosity. After the first day, during which a guest is served with the best they have, and welcome, he may remain for months with them without rising above the salt, as it were, unless indeed he be a chief, or a man of consequence—that is, one with plenty of beads, or more especially a medicine man, but even then only for a time. Avarice is certain to get the better of their fears in the end. Each head of a family is expected to, and does, act the host for the whole band in his turn, day about. Whether they do so in rotation or how it is managed I was never able to find out. Whether invitations are sent, or the fact of any particular person putting all the kettles in camp in request apprizes the others which is to be the general eating-room of the day, I cannot say. At all events, all the males, from the oldest to the youngest, are drawn as if by magic to the point of general attraction. They continue falling in until the lodge is crammed; the more the merrier; the greater the pressure, the better the host is pleased. The favored or principal guest sits on the host's right hand, the next on his left, and so on downwards to the fourth or fifth on each side of him. The sixth downward are considered to be below the salt. The next rule observed is to divide or carve the meat properly according to rule. The best and fattest pieces, the titbits, are piled in a heap before the principal guest, who, after he has satisfied his hunger, sends the rest to his own lodge for his wife and children. The person on his left hand gets the next best pieces and sends what he leaves to his family, and so on downwards to the salt, below which the meat is distributed as it comes, without selection. Every fowl, every animal and part of an animal, must be divided or carved in a particular way, and if any person evince ignorance or inexpertness it excites the laughter and ridicule of the rest. One may be a principal guest with one host, and yet sit fourth or fifth or even below the salt with another. All goes by relationship or the estimation in which the person is held by the particular host for the time being. The host himself does not eat on that day beyond taking one mouthful, tasting the meat before helping the head guest. Should he eat