

meat near the bone, and the marrow. They were also strictly prohibited from eating blood until after they were married, when they were no longer subject to restraint. Girls were considered marriageable at fifteen, but it was customary for a young man to remain single until he was twenty-five years of age, after which he might take a wife if he liked, or rather if his parents chose.

Young girls when fasting rubbed clay on their temples, whilst the young men partially blackened their faces, or occasionally painted them with one or two other colors. This custom can scarcely fail to recall a similar one recognized among the Jews, as the disfiguring of faces on fasting days is distinctly noticed in the New Testament. Like the Jews, also, the Indians regarded several animals as unfit to be eaten; in fact, they had strong prejudices against their flesh. Among the feathered tribes, I may mention the raven, the crow, the blue jay, the owl, and many others, and amongst quadrupeds the fox, the mink, the wolf, &c.

With regard to matrimonial affairs it may be remarked that the Indians do not seem to have much appreciated what is called "keeping company" nowadays, as the choice of a wife was entirely left to the parents. The young bridegroom may never have seen, spoken to, or been acquainted with the girl until she was introduced to him as his bride. Generally speaking, when the eldest brother died, his younger brother was required to marry his widow; in all other cases it was not thought lucky for a young man to marry a widow; and in case the woman should die first her younger sister had to supply her place, provided the parties were not already married. The degrees of relationship extended a great way among the Indians; and it was prohibited by custom to contract marriage within the forbidden bounds. To give an idea of the operation of this usage, suppose that an Indian A. had a cousin B., the son of A. and the grand-daughter of B. would be placed within the forbidden degrees of kindred, and should marriage take place between the parties, the son of A. would be considered as marrying his niece. In the English language, it has often appeared to me, there is a great want of words to express the various degrees of relationship. Instead of using different words, the Englishman says my first, second, third cousin, and so on. In Indian there are appropriate terms to express the different degrees of consanguinity; even in speaking to, or of, female relatives, the same terms are not used as when speaking of the men.

Another discipline to which the young people were subjected, in