

have been known of a cow felling, and of a bull remaining at her side, not through accident, but evidently from feeling. He would stay by her, lick her, try to lift her up with his horns, and fiercely charge anyone who ventured to approach, long after the chase was over. It is difficult to explain such a scene upon any other grounds than that of personal affection—a sexual altruism which would not be surprising if it were not in opposition to natural habit. On the broad plains, when feeding and desiring to drink, the whole band, as if seized by a common impulse, would gallop off in loose order, and seek water at the same time. When not grazing the favourite occupation of the animals was wallowing, a curious summer custom (for the bison did not wallow in winter) and which, from its frequency, seemed to have something of the nature of a sport, as well as a sanitary purpose. There are many great prairies on the Saskatchewan where these wallows literally touch each other in all directions. Thousands of animals engaged in the exercise at the same time, and seen at a distance, the dust raised by their writhing looked like pillars of smoke arising from innumerable fires. These wallows are sometimes confounded by new-comers with the *têtes des femmes*, as they are called, or rough depressions and hummocks caused by fire penetrating and interlacing in the sod. Another kind of depression has been a still greater puzzle, not only to the chance traveller, but to the geologist. I refer to those circular hollows wrought deeply in the prairies, each of which has a solitary boulder generally in its centre. These excavations were undoubtedly the work of the bison, and in fact might be called its “tool-chests.” Up to its fourth year the animal did not frequent them, but after that age it began to polish and sharpen its horns, and used the big boulders literally as whetstones. The soil constantly scraped by the shuffling of countless hoofs around these stones, was caught up and swept off by the wind, and thus in time these great depressions were formed in the prairie which without a knowledge of one of the most curious habits of the bison would be a standing mystery.

As summer advanced the Saskatchewan herds moved north, and as winter came on left the prairie. The cows seemed to be the hardiest, and often fed in the open until intense cold set in, when they, too, sought the shelter of the woods. It is generally supposed that in winter they scraped away the snow with their hoofs to get at the grass, like the Indian pony: but this was not the case. If the snow was crusted, or hard packed, they used their fore feet to break it down, and then with their noses cleared away the snow. When loose it was invariably shoved aside in this manner; and hence the animal's head, up to the eyes, was often quite shorn of hair before spring. Domestic cattle have the same habit, and strayed animals have been known to winter in the deep snow region of the North Saskatchewan, and turn up in excellent order in the spring. Hardened by a strain of buffalo blood I believe they would easily carry themselves over the winter in that luxuriant grass country. It is quite unlikely that the plain Indians ever tried to reclaim the buffalo as they did the Spanish horse, when it became a wild animal. The latter exactly suited their needs, and enabled them to run down their prey, instead of capturing it by cunning, with the added and glorious excitement of the chase. The taming of the buffalo was unnecessary to them as a source of food in regions which abounded with it naturally, and before the introduction of the horse their simple effects were easily transported by dogs. If milk was required, a cow was sometimes killed, and the fluid taken from the udder. It was very nutritious, but not so rich as the milk of the