

thing to satisfy his appetite, and full of deceit.

They had a firm belief in a future existence. The Indian word for "death" does not convey the same idea as it does in English. It is the equivalent of "separated," or parted into two, as a rope that has been broken by being subjected to too much strain. They said of an Indian who had just died that he "had parted," "had separated." They had a tradition, also, that earth and heaven were once in close proximity to each other, so that everything that was said in heaven could be heard upon the earth, and all the noises of the earth were distinctly heard in heaven. Finally the children of men on earth became so turbulent and caused such a racket that the chief in heaven could not sleep, and so he just took the earth and pitched it as far as it now is from heaven.

The Indians had some very remarkable traditions about the creation. The (Yale) crow, they said, was the only living thing in the country, which was a smokeless, chaotic waste, covered with water. That he might have rest for the sole of his foot, he bade the waters recede and summoned the sun from his hiding-place. Out on the mist that arose from the contact of the sun's rays with the moist earth, the crow created salmon, and placed them in the lakes and rivers. Beasts and birds were also made, and each placed in its proper habitat. But the racoon was dissatisfied with the arrangement of the world; he was lazy, had food enough for a long winter, and demanded that that season should be five months long. The crow, out of consideration for the deer and mountain sheep, refused to lengthen the winter beyond four months. Seizing one of the racoon's claws, he twisted it off, and said, "the four that remain shall be a sign to you forever, that from the period when the sun leaves a certain point in the heavens till he returns, there shall be four months of snow, four of rain, and four of summer weather."

When the winter came the crow himself was in trouble, for he had no shelter, and no store-house for his salmon. So he created two men out of a shower of rain, and taught them how to build a

house, to make rope from the bark of trees, and to dry salmon.

Perhaps the most curious of their legends was that which accounted for the raven coat of the crow. One night, while making a tour through his dominions, he stopped at the house of Can-nook, a chief, and begged for lodging and a drink of water. Can-nook offered him a bed, but, on account of the scarcity of water, refused to give him anything to drink. When all the rest were asleep the crow got up to hunt for the water-butt, but was heard by Can-nook's wife, who aroused her husband. He, thinking that the crow was about to escape, piled logs of gum wood upon the fire. The crow made desperate efforts to fly through the hole in the roof where the smoke escaped, but Can-nook caused the smoke to be denser and denser, and when the crow finally regained the outer air he had black plumage. It was previously white.

These Indians were very proud and treacherous. Death alone could wipe out an insult, and they lived in constant fear lest their character or reputation should be in the slightest degree tainted. Mr. Duncan relates a story illustrative of this, which he heard from some of his Indian friends. A woman was insulted by some two or three passing Indians, who used her name in an indecent way. She told her brother, who was a chief. He kept the matter secret for awhile, brooded over it, and then called his young men, and without stating what he intended to do, ordered them to get him a quantity of fire-wood. They obeyed, and a large fire was made in the house. He had the door watched, so that no one should come near the place. The insulted sister of the chief then seated herself upon a board, and was dressed in her best robes and trinkets. When the fire was burning very fiercely she was lifted with the board upon its top, and there, in the presence of all her people, was consumed. This was done with her own consent.

Then the brother plotted to destroy the principal men of the tribe to which those belonged who had insulted his sister. Inside the house, near the door, he caused a pit to be dug. The doorway was low, and there was a high step