

BURIAL.

Originally the Timagami people buried their dead largely in trees. The bodies were wrapped in blankets and clothing, sometimes encased in bark, and then placed in the branch of a spruce tree some distance from the ground. Some picturesque point in the river or lake was chosen, where it was thought they enjoyed seeing their living kin-folk passing by on their journeys. In later times tree burial seems to have been used more for the poorer class of people or for those who died in winter when the ground cannot be dug.

The people of the better class were frequently buried in the ground beneath the fireplace in the centre of the wigwam in which they had died. Then the wigwam would be moved.¹ Another method of burial was to dig a hole, line it with rocks, deposit the body therein, dressed and ornamented, provide it with bow and other available property, and cover the whole with a pile of cobble-stones brought there by the members of the family. The body was always laid upon its back. The Indians say this cairn burial was practiced to protect the body from being eaten by wild animals.

HUNTER'S TABOOS.

Individually the men had many special taboos concerning the game which they killed. One man, for instance, when he brought home game, would always make a practice of eating certain portions, such as the head of the beaver, the knee of the caribou, or the tongue of the caribou. Sometimes he would share the privilege with his son or male relatives. Another hunter would always make a practice of eating the heart when he killed a bear. On the other hand, some hunters would never eat beaver; others would not eat the beaver's head.

These taboos are explained as having developed from individual experiences. One man, for instance, would not eat a fisher because once, when he had killed one and eaten it, although he was very fond of it, he became very sick. Another man had a dream in which he was warned not to eat beaver

¹ This reminds one of the custom found among the Muskogean tribes.