

not like you, your corn and pumpkins and tobacco will not grow, if you try to dance or to run, or to sit still, you will have no sense, everything will go wrong"

It might be difficult to find a better illustration of purely aboriginal and illogical reasoning than this is. Incapacity to hunt, fish, manage a dog or a horse, or to cultivate plants is attributed to the intelligence of these things: they *know* that the man has been drinking too much, and for this reason fear him, or despise him: and it is only when the man tries to sit still, or to run, or to dance when drunk, that he himself will discover his lack of sense.

The inhibitions respecting cards and the use of the riddle were no doubt intended by the "four persons"—i.e., by Ska-ne-o-dy-o—to prevent too much social intercourse with white people, the former on account of the Indians' well-known gambling propensities, and the latter owing to their equally notorious desire for the strong drinks which usually accompanied such festivities a century ago. It was no doubt also intended to prevent any assimilation of the native feasts or dances with the white peoples' social gatherings—perhaps indeed this was the main consideration.

Gambling in general, however, was not forbidden, only gambling with cards. The Indian prophet was too well aware how utterly impossible it would be, even were he wishful, to abolish this practice among his people. Twice a year at the great public feasts it was allowable to play for stakes: and at home or elsewhere, they could always do as they pleased in this respect.

The feasts or dances so often referred to were, and are, a stern necessity. Without these, life to the pagan Indian would not be worth living, and one of them is held on every possible occasion in addition to the regular, seasonable, ceremonial affairs to which reference has already been made. But in accordance with present custom some of the latter are set apart for thanksgiving. Now the giving of thanks (in our sense) for anything is wholly foreign to Indian nature, as indeed it is perhaps to aboriginal nature everywhere. It is an acquired method of expression, and whether the *sentiment* of gratitude has yet been acquired is another question.

Agreeably to the totemic idea thankfulness is out of place, or rather has no existence in any of life's conditions. For primitive man in his tribal relations, individualism has but a hazy meaning, if any at all. He gives as freely as he takes, neither expecting nor giving thanks, but his associations with us have taught him to comply with form at least, and thus in some measure to remove from himself the reproach of the white man respecting Indian "ingratitude." We find, therefore, that Ska-ne-o-dy-o has introduced expressions of thankfulness in connection with some of the ceremonial feasts, but it is also observable in the older and slightly adulterated dance-speeches that not a word of this kind occurs. Take, for example, the address of the head man at the Burning of the White Dog, notwithstanding its ostensible appeal to Niyoh. Following what may be called the invocation, he asks that the sun, moon, clouds, and winds may continue to perform their duties: that the warriors, young men, and women