

shed. It stands east and west, and neither of the extremities are closed. On entering the western end we observed a number of bodies, wrapped carefully in leather robes, and arranged in rows on boards, which were then covered with mats. This was the part destined for those who had recently died: a little further on, bones half decayed were scattered about, and in the centre of the building was a large pile of them heaped promiscuously on each other. At the western extremity was a mat on which twenty-one skulls were placed in a circular form, the mode of interment being first to wrap the body in robes, and as it decays the bones are thrown into the heap, and the skulls placed together. From the different boards and pieces of canoes which form the vault were suspended on the inside fishing-nets, baskets, wooden bowls, robes, skins, trenchers, and trinkets of various kinds, obviously intended as offerings of affection to deceased relatives. On the outside of the vault were the skeletons of several horses, and great quantities of bones were in the neighbourhood, which induced us to believe that these animals were most probably sacrificed at the funeral rites of their masters."—*Lewis and Clarke*, ii, 24.

It was not worth while for these travellers to imply a doubt that those animals were sacrificed. The custom obtains among all the tribes of the Western continent, from Labrador to Cape Horn, of sacrificing the most valuable animals, on the death of their master. In this they are actuated by a common belief that the deceased will need their assistance in the land of spirits. See the various traditions.

The Choctaws, a tribe living near the gulf of Mexico, till very late years had a practice similar to that of the Pishquitpaws, of exposing their dead upon scaffolds, till such time