

by putting together certain names which she mentioned and the character of the country as she described it, we found that the tribe to which she alluded lived in New Mexico or Arizona, and were in close contiguity to the domains of the curious Moqui Indians, who build their houses on the cliff tops. The name of the tribe she said was 'Nitsipoie,' and they were near to a people called Moqui-itapi (the Moqui people). It may possibly be from this quarter that the Blackfeet derive their worship of the sun. While travelling among them I saw very few people, whether men or women, who had not suffered the loss of one or more fingers (some as many as four) cut off at the first joint, the severed member having been offered to the sun. The second chief under Crowfoot is named Natúsi-apiw (old sun), and these people during my short visit (six days) did me the honour of adopting me into their nation and giving me the name Natúsi-ásamiu, which means 'the sun looks upon him.'

I thought it might further help to decide whence these Blackfeet originally came if I asked what other hostile tribes they had fought with. These are the names of the tribes:—The Kòstenai, or River Indians; the Flatheads; the Kouminétapi, or Blue Indians; the Matuyókawai, or grasshouse Indians; the Aksémini Awáksetcikin, or gum getters (said to rub gum on the bottom of their feet instead of wearing moccasins); the Apáksinamai, or flat bows; the Pitséksinàitapi, or Snake Indians; the Piétapi, or strangers; the Atokipiskaw, or long earring Indians; the Istsitokitapi, or people in the centre; the Awáksaawiyo, or gum eaters. All these they say either live or used to live in and about the Rocky Mountains. Their enemies have also been the Sioux, Crows, Crees, and Nez Perces.

The fact that these people neither build boats nor canoes, nor eat fish, seems to me another proof that they have not come from the Lake region to the east.

SOME OF THEIR TRADITIONS.

Chief 'Big Plume,' another minor chief in the Blackfoot camp, gave me the following information. I have put it down word for word as it was interpreted to me:—

How Horses originated.—A long time ago there were no horses. There were only dogs. They used only stone for their arrows. They were fighting with people in the Rocky Mountains. Those people were Snake Indians. They took a Blackfoot woman away south. There were a great number of people down there, and they tied the woman's feet, and tied her hands behind her, and a cord round her waist, and picketed her to a stake near the big salt water. And they cried across the lake, 'See, here is your wife!' Then they all retreated and left her. These big lake people did not see her at all; but the waters rose and covered her; and when the waters abated, there was no woman there, but there were lots of horses. The Snake Indians caught these horses, and that is how horses began.

The Creation.—It had been long time night. Napi the Ancient said, 'Let it be day,' and it became day. Napi made the sun, and told it to travel from east to west. Every night it sinks into the earth, and it comes out of the earth again the next morning. Napi is very old every winter, but he becomes young every spring. He has travelled all along the Rocky Mountains, and there are various marks on the mountains which remain as relics of his presence. Napi said, 'We will be two