

ness. Outside the tent stood Bogus-Charley, Huka Jim, Shacknasty Jim, Steamboat Frank, Curly-headed Doctor, and others who had been the dying man's companions from childhood, all affected to tears. When he was lowered into the grave, before the soldiers began to cover the body, Huka Jim was seen running eagerly about the camp trying to exchange a two-dollar bill of currency for silver. He owed the dead warrior that amount of money, and he had grave doubts whether the currency would be of any use to him in the other world—sad commentary on our national currency!—and desired to have the coin instead. Procuring it from one of the soldiers he cast it in and seemed greatly relieved. All the dead man's other effects, consisting of clothing, trinkets, and a half dollar, were interred with him, together with some root-flour as victual for the journey to the spirit land.

The superstitious fear Indians have of the dead or spirit of the dead may be observed from the following narrative by Swan.\* It regards the natives of Washington Territory:

My opinion about the cause of these deserted villages is this: It is the universal custom with these Indians never to live in a lodge where a person has died. If a person of importance dies, the lodge is usually burned down, or taken down and removed to some other part of the bay; and it can be readily seen that in the case of the Palux Indians, who had been attacked by the Chehalis people, as before stated, their relatives chose at once to leave for some other place. This objection to living in a lodge where a person has died is the reason why their sick slaves are invariably carried out into the woods, where they remain either to recover or die. There is, however, no disputing the fact that an immense mortality has occurred among these people, and they are now reduced to a mere handful.

The great superstitious dread these Indians have for a dead person, and their horror of touching a corpse, oftentimes give rise to a difficulty as to who shall perform the funeral ceremonies; for any person who handles a dead body must not eat of salmon or sturgeon for thirty days. Sometimes, in cases of small-pox, I have known them leave the corpse in the lodge, and all remove elsewhere; and in two instances that came to my knowledge, the whites had to burn the lodges, with the bodies in them, to prevent infection.

So, in the instances I have before mentioned, where we had buried Indians, not one of their friends or relatives could be seen. All kept in their lodges, singing and drumming to keep away the spirits of the dead.

According to Bancroft†—

The Tlascaltecs supposed that the common people were after death transformed into beetles and disgusting objects, while the nobler became stars and beautiful birds.

The Mosquito Indians of Central America studiously and superstitiously avoid mentioning the name of the dead, in this regard resembling those of our own country.

Enough of illustrative examples have now been given, it is thought, to enable observers to thoroughly comprehend the scope of the proposed final volume on the mortuary customs of North American Indians, and while much more might have been added from the stored-up material on hand, it has not been deemed advisable at this time to yield to a desire for amplification. The reader will notice, as in the previous paper, that discussion has been avoided as foreign to the present purpose of the volume, which is intended, as has been already stated, simply to induce further investigation and contribution from careful and conscientious

\* Northwest Coast, 1857, p. 212.

† Nat. Races Pacif. States, 1875, vol. iii, p. 512.