

succeed. Whether it be usual for the Dacotas to do so, we very much question; though it would appear from Purchas' Pilgrim, that these have been used by some nations, and we are told by Olaus Magnus, that in the north of Europe, a somewhat similar practice existed as regards horses' feet,* and probably at the time that he visited the country, which was in 1518. The dogs are a great assistance to the squaws, who would otherwise be compelled to carry all their baggage and provisions themselves, but who frequently beat and abuse them. After death, the dog forms one of the best articles of food for the Indian, and is reserved for great occasions, as it is, in their opinion, invested with a sacred character, which makes it a fit offering in sacrifices, and in feasts to strangers. The respect paid to the bones of the dog contrasts strongly with the ill usage which the animal met with during life.

The feast, which Wanotan had prepared, seemed to be destined rather for one hundred than for ten persons; as soon as we had finished eating, the Indians requested that our soldiers might be allowed to come and partake of it, a request which was of course granted. When the soldiers appeared, the dishes were placed before them, and the Indians, who had probably been fasting all day, made a violent inroad upon the meal, evidently preferring the dog to the buffalo meat; according to the Indian usage, it would have been proper for us to have waited until they had finished their repast, when probably some speeches would have been made; but the feast appeared likely to be prolonged to a late hour; and the heat was so oppressive in the

* "*Transeunt homines et equi quasi super clypeos militares. . . . Crates seu arcus levi ac lato subere, seu cortice tiliano contextos, pedibus propriis ac equorum alligant.*"—*Olai Magni Gentium Septentrionalium Historix Breviarium*. Amstelodami, 1669. L. 4. C. 13.