

conception of the savage mind ; and some of these songs evince strange theories. Repetition is one of their song peculiarities. They have their "husking-bee song," their "song of friendship," and numerous children's ditties full of pathos and child-language. The "death song" is strictly national belonging to every tribe, and is sung by any member of it resolved or condemned to die, generally during the night previous, and repeated to the last moment of existence. It has a most doleful effect ; is always addressed to the Great Spirit, and in it there is an offer back to the Manitou of the soul which "entered in at the breast and is now going out at the toe."

WAMPUM.—This was a term applied by the Indians when this country was first discovered by white men, to beads made from shells strung together, and ranked of different values according to the colours composing the strings. But besides the use of these strings for currency purposes, wampum was used for other purposes, as will be here explained. Sometimes it was used for personal adornment, in the form of scarfs or girdles made from deer skin embroidered with wampum ; and these ornaments were not only evidence of wealth, but were symbols of authority and power. An early account of the Indians, published in 1765 by Major Rogers, says that when a treaty is desired they (the Indians) send an embassy with a large belt of wampum, composed of shell beads, interwoven in thousands of forms and figures, expressive of all their important transactions. The belts that pass from one nation to another in all treaties and important transactions are very carefully preserved in the cabins of their chiefs, and serve not only as a kind of record or history, but as a public treasure. According to the Indian conception, these belts could tell by means of an interpreter,