

THE GHOST GAMBLE.—This curious custom among the Sioux Indians, is thus described by Dr. McChesney ; it is played with wild plum stones, and its object is to decide on the possession of the deceased's property : After the death of a wealthy Indian, the near relatives take charge of the effects, and at a stated time they are divided into many small piles, so as to give all the Indians invited to play, an opportunity to win something. One Indian is selected to represent the ghost, and he plays against all the others, who are not required to stake anything on the result, but simply invited to take part in the ceremony, which is usually held in the lodge of the dead person, in which is contained a bundle inclosing a lock of his hair. In cases where the ghost himself is not wealthy, the stakes are furnished by his rich friends, should he have any. The players are called in one at a time, and play singly against the ghost's representative. If the invited player succeeds in beating the ghost, he takes one of the piles of goods and passes out, when another is invited to play, etc., until all the piles of goods are won. In cases of men, only the men play ; and in cases of women, the women only take part in the ceremony.

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

NOTE—This journey through Indian Territory, New Mexico, Colorado, and other parts, was undertaken by Mr. and M^{rs}. Wilson in the autumn of 1888. The story began with the June number of "Our Forest Children," 1889. Back copies of that publication (to which the "Canadian Indian" succeeds) can be had by applying to the Rev. E. F. Wilson.

CHAPTER XIX.—ZUNI—continued.

PEOPLE have said that the Pueblo Indians and Zunis are not Indians at all, that they are a distinct and superior race ; but, after witnessing this scene and hearing their wild music, so wonderfully similar in its notes and rhythm to that which I have heard repeatedly among the wild tribes of the North-west, I could have no doubt at all but that the Zuni people are North American Indians, just as much as the Ojibways or the Blackfeet.

We stayed only a short time in this house, and then climbed the ladder and went to another. Seven new houses have been built in Zuni during the year, and these dances are held for the purpose of consecrating them. There is no fun or nonsense about these performances, and no laughing ; they are religious dances, performed for a religious purpose. I had arrived just too late for the great dance of all when the *Shalako* is present. The *Shalako* is a gigantic figure, with a head and long beak like a bird. No one knows where he comes from, or where he goes to after the per-