

division of every thing that is provided. While the company are enjoying their meal, the chief sings, and accompanies his song with the tambourin, or shishiquoi, or rattle. The guest who has first eaten his portion is considered as the most distinguished person. If there should be any who cannot finish the whole of their mess, they endeavour to prevail on some of their friends to eat it for them, who are rewarded for their assistance with ammunition and tobacco. At these feasts a small quantity of meat or drink is sacrificed, before they begin to eat, by throwing it into the fire, or on the earth.

These festivals differ according to circumstances; sometimes each man's portion is no more than he can dispatch in a couple of hours, at other times the quantity is sufficient to supply each of them with food for a week, though it must be devoured in a day. It is then very difficult to procure substitutes, and the whole must be eaten, whatever time it may require. Great care is always taken that the bones may be burned, as it would be considered a profanation were the dogs permitted to touch them.

*Of the Chepewyan Indians.*

The notion which these people entertain of the creation, is of a very singular nature. They believe, that at first the globe was one vast and entire ocean inhabited by no living creature, except a mighty bird whose eyes were fire, whose glances were lightning, and the clapping of whose wings were thunder. On his descent to the ocean, touching it, the earth instantly rose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog, which is the occasion of their aver-