

the ossuaries or tribal burial places, where the dead were collected and deposited in one common grave, every eight or ten years. Among more recent writers, Major Sibley mentions the burial of a chief under a small mound, while the men of the tribe were off on a hunt; but when they returned each man brought materials to enlarge it, the mound finally attaining a considerable conical size. Lewis and Clarke mention similar cases, and Bierce, in a work on Ohio, states that "the burial place of a chief is considered by other Indians as entitled to the tribute of a portion of earth from each passer by, which the traveller sedulously carried with him. Hence the grave formed a nucleus around which, in the accumulation of the accumulated tributes thus paid, a mound was soon formed." Mr. Boyle, in the report of the Canadian Institute, 1886-7, attributes Canadian mounds and burial pits to the Huron Indians. Dr. Bryce, president of the Historical Society of Manitoba, has given long and careful attention to the study of the "mounds," and says, "the Indian guide points out these mounds with a feeling of awe; he says he knows nothing of them; his fathers have told him that their builders were of a different race—that the mounds are memorials of a vanished people, the Ketean-ishinabe, or 'very ancient men,' and," he further remarks, "they are as perplexing as the pyramids, or the story of King Arthur." A very interesting description of Dr. Bryce's explorations in this direction is, by his kind permission, commenced in this number of *THE INDIAN*, and will be continued in successive issues. Any explorations of this nature are most valuable and should be recorded; and we earnestly ask any of our readers who have any records of a like nature to make them known.