

In this dance all present take part ; it always occurs at the end of the Passamaquoddy dances, though it may be followed by a dance of the Micmacs, or other foreign Indians. There was, when last presented, no special dress adopted for the snake-dance, and the horn rattle is used also in other dances. It seems probable that everything used in the old times has disappeared, with the exception perhaps of the last-named implement, yet the song resembles closely that of the olden time. The invitations to dance are possibly introduced, and the boisterous finale may be of modern date. There is recorded also on the phonograph, with the song, the invitation to the dance in the Passamaquoddy language. An invitation is extended to all to come to the dance. It is a proclamation that there will be a good time, much to eat, "Indian dances," snake dance, and Micmac dances. The shell of the turtle was used in old times for a rattle, in place of the horn, and in a story of the origin of the rattlesnake the conqueror is said to use a rattle of this kind. In the Zuni dances, and in the Moqui snake-dance, a turtle rattle is tied to the inside of the left leg. The rattle, carried in the hand by the Moqui snake dancer, is a gourd, but the Passamaquoddies seem to find the horn better adapted for their purpose. The almost universal use of the rattle among the Indians in their sacred dances is very significant. The meaning of the snake song is unknown to the Indians who sing it. The words are probably either archaic or remnants of a sacred language or mystic words of an esoteric priesthood.

The Indian dances held in honor of the chief (governor) and other officers continued for several days. On the first night the newly elected chief sang a song complimentary to the food, thanking the tribe, greeting the past governor, etc. Noel Josephs, at the last celebration, sang this song by proxy, as the newly elected chief could not sing. When sung by proxy, the song is called by another name than when sung by the person elected. This song is preserved on one of the cylinders.

TRADE DANCE.

I have been told that there is an old custom among the Micmacs, still remembered by many now alive, which is probably a remnant of a ceremony with which was connected an old dance. To this custom is given the name of the "Trade Dance," for reasons which will appear. The account of the custom was given by Peter Selmore, who witnessed it not many years ago. It is said to be more common among the Micmacs than among the Passamaquoddies.

The participants, one or more in number, go to the wigwam of another person, and when near the entrance sing a song. The leader then enters, and, dancing about, sings at the same time a con-