

them. All Indians here unhesitatingly call No. 7 an 'otter pipe,' and say they have seen such pipes, but did not themselves make them. It is remarkable that while the otter was the most mystically 'sacred' of all animals to the western Sioux, they did not, so far as I can learn, put his image on pipe stems. Otter skins brought fabulous prices at times. For good luck otter strings were tied into the hair. The alligator (and the lizard his brother) is used here among some of the old Sioux with 'superstitious motives,' by women; but the men speak of it as having formerly a charm in connection with 'sacred community living.' Since first writing you I have found many cases where the lizard (alligator) is secretly used as a superstitious charm in such a way as to prove that it has been for a long time a superstitious emblem. The Hunk-pa-ti also have an old legend about a woman being turned into an alligator and swimming off towards the ocean down the Missouri River."

The writer has noted amongst the Sioux of Fort Qu'Appelle, N. W. T., about year 1882, small lizard effigies made of buckskin and beaded over, said to contain the umbilical cord of a child. These were used as charms by the squaws to prevent them becoming pregnant to a lizard while they slept. I could not ascertain whether this lizard was a real lizard or a spirit (or ghost) lizard that they were afraid of.

That the lizard was held in superstitious regard by the Algonquins is noted by Miss Amelia Paget in the "People of the Plains," p. 100 (1909). "During the summer no stories founded on fiction were ever told; the Indians, with their intensely superstitious natures, believing that if any 'fairy' tales were told during that season when they were supposed to use all their time to the very best advantage, the narrator would have his or her life destroyed by the lizard, which would suck all his blood. The Indians were very naturally in terror of this little reptile, which was never actually known to have been the cause of any loss of life among them; but they assert as a reason for this that no Indian ever gave it an opportunity to put to the test its evil powers." The above has reference to the Crees around Fort Qu'Appelle, N. W. T.

In regard to the Blackfeet, Walter McClintock, in "The Old North Trail," p. 97 (1910), mentions the "Lizard Song" as one of the women songs, and on p. 111, in description of the Beaver Medicine Legend, mentions: "The turtle could not dance and had no song, but is represented in the 'Bundle' because he was wise and borrowed one from the lizard, who owned two songs."