

had given the advice; and this occurrence, wholly natural as it was, greatly served to uphold them in their foolish and superstitious belief.<sup>28</sup>

The second family of the *Outaouacks* maintain that they have sprung from *Namepich*,—that is to say, from the Carp. They say that the carp having deposited its eggs upon the bank of a river, and the sun having shed its rays upon them, there was formed a woman from whom they are descended; thus they are called “the family of the Carp.”

The third family of the *Outaouacks* attributes its origin to the paw of a *Machoua*,—that is to say, of a Bear; and they are called “the family of the Bear,” but without explaining in what way they issued from it. When they kill one of these animals, they make it a feast of its own flesh; they talk to it, they harangue it, they say: “Do not have an evil thought against us, because we have killed thee. Thou hast intelligence, thou seest that our children are suffering from hunger. They love thee, and wish thee to enter into their bodies; is it not a glorious thing for thee to be eaten by the children of Captains?”<sup>29</sup>

It is only the family of the Great Hare that burns dead bodies; the two other families bury them. When a great Captain has died, an immense coffin is prepared; after having laid therein the body, clothed in the man's handsomest garments, they put in it with him his blanket, his gun, his store of powder and lead, his bow, his arrows, his kettle, his dish, his provisions, his war-club, his calumet, his box of vermilion, his looking-glass, his porcelain collars, and all the presents which were made at his death, according to custom. They fancy that with this