

If a man, his gun, blanket, kettle, fire steel, flint and moccasins; if a woman, her moccasins, axe, portage collar, blanket and kettle. The soul is supposed to stand immediately after the death of the body, on a deep beaten path, which leads westward; the first object he comes to in following this path, is the great Oda-e-min (Heart berry), or strawberry, which stands on the roadside like a huge rock, and from which he takes a handful and eats on his way. He travels on till he reaches a deep, rapid stream of water, over which lies the much dreaded Ko-go-gaup-ogun or rolling and sinking bridge; once safely over this as the traveller looks back it assumes the shape of a huge serpent swimming, twisting and untwisting its folds across the stream. After camping out four nights, and travelling each day through a prairie country, the soul arrives in the land of spirits, where he finds his relatives accumulated since mankind was first created; all is rejoicing, singing and dancing; they live in a beautiful country interspersed with clear lakes and streams, forests and prairies, and abounding in fruit and game to repletion—in a word, abounding in all that the red man most covets in this life, and which conduces most to his happiness. It is that kind of a paradise which he only by his manner of life on this earth, is fitted to enjoy. Without dwelling further on this belief, which if carried out in all its details would occupy under the head of this chapter much unnecessary space, I will now state the conclusions which may possibly be deduced from it.

The Ojibway believes his home after death to lie westward. In their religious phraseology, the road of souls is sometimes called Ke-wa-kun-ah, "Homeward road." It is, however, oftener named Che-ba-kun-ah (road of souls). In the ceremony of addressing their dead before depositing them in the grave, I have often heard the old men use the word Ke-go-way-se-kah (you are going homeward). This