

because the girl is too young, or the husband has not paid for her. A mother sells her daughter, for which cause they prefer to bear girls rather than boys. The husband can say to his wife, "You are mine; I paid your mother for you." The mother-in-law is mistress of his game, until he has paid her for his wife. At the festival, he makes presents to his bride, which are recognized afterwards *en donnant le printemps leur chasse*.

They have no religion. They recognize, however, a superior being, who knows all things and governs all the world. He is called the Good and the Great Spirit. There is also a wicked God, whom they call a Bad Spirit. They sacrifice to the Good Spirit to obtain his favor, and to the bad one in order to turn away his evil designs from their heads, such as sickness. They regard bears, beavers, and wolves, as animated with rational souls. When they kill a wolf, they invoke the Great Spirit, and sacrifice to him. They offer to the Spirit of bears all the bones of the head, attaching them to a stake, after having eaten the flesh. This, they say, is done to please the God of the bears, without which they could not kill him. Beavers they believe to have reason like men, and regard it as a great misfortune that the Great Spirit did not give them the power of speech.

In their sacrifices, they fasten a dog, which they kill expressly for the occasion, to a large post, or if it is at night, to a wild beast. They also fasten to it, skins of moose and elk, and also blankets, "sarrieties," and other things that are made by women. They hold nothing too dear when they are about to sacrifice, although it is a gift that cannot be touched afterwards, being to them a total loss. Their sacrifices are made for all manner of causes,—in war, for success against their enemies; to avert sickness; for a prosperous voyage; and for good luck in killing wild beasts.

They have jugglers, who go into furious trances in order to obtain news, if they are uneasy about a party of warriors