

wound, very adroitly, the juice of a red root. The arrow has its stem so made, that when it strikes the body, instead of entering it, it slides within itself. The pretended wound is rubbed with a salve composed of roots, and by this means, the injured man is cured upon the spot. This is done to prove the virtue of their medicines. They cure gun-shot wounds in the same way, before the whole tribe. But, in truth, the ball is made of earth, rubbed over with lead, which they break in pieces in the barrel of the piece as it is driven down.

When they go to war, they depart in the night; or if they become weary of the expedition by the way, or fail, they kill the first object they meet, even a woman, and return as though marvellous things had been done. If they are defeated, or do not meet the enemy, they enter their village at night. On the contrary, if they succeed, they come in broad day, with exclamations of joy, showing how many of the foe are slain. A stake firmly fixed in the ground is left on the spot where they fought, showing by proper signs to all nations, who know the symbol of their chief, when the blow was struck, the number killed and made prisoners, and the day of departure from the battle-ground. They know by certain leaves, or by pieces of bark, also by a kind of wood which is left as they pass along rivers or on a trail, how many passed that way, and where they were going.

Young men go to war whenever they choose, without orders, or consideration as to results. It is enough that they have the inclination, and they cannot be prevented except by presents, such as arrows, hatchets, blankets and ammunition, things which are procured by their trade in skins. As to other goods, they have none, and do very well without them.

When they travel, all their property is easily stowed away in a small canoe.

In war, the chiefs are listened to and obeyed; they give orders and no one disputes them. But in the village, they