

*Manner of treating the dead.*

When a person dies, his face is painted red, his best clothes are put on, and all is prepared the same as for a journey. With the corpse is buried the implements of hunting &c., as they suppose that all of these things are needed in that world from "whose bourne no traveller returns."

About two years ago Ke-o-kuck the head chief lost his nephew. A paling of stakes was made around the place where the remains were to be deposited. The corpse was then placed in a sitting posture after having been dressed in the usual style, (but was not buried) with his rifle, knife &c. &c., all by his side. Ke-o-kuck then led up one of his best horses, put the reins into the hands of the dead, and shot the horse. A white man being present asked him why he did that? "Because," says he, "I do not want to have him go on foot;" meaning to the west.

They have no idea of the judgment after death or of a future resurrection. Their dead are buried with the head towards the west.

*Sacred Feasts or Invocations.*

These are numerous whilst they remain at their villages and have anything with which to make them.

When a man makes a feast for the Great Spirit, he partakes of no part of it himself, although he may have fasted for two days previous, but leaves his place or portion for the Great Spirit and is engaged whilst it lasts in chanting the sacred songs. If a dog gets so much as a bone of the meat which has been eaten it pollutes the feast, everything therefore which is left is either burnt or buried.

These feasts they call invocations (Mah-neh-tah-moan) or worship of the Great Spirit.

When a man wishes to make a feast or have an invocation he sends for the Mam-e-she-mau-kah (Cooks) belonging to the Me-shaum of which he is a member and they are told to make the necessary preparations. If it is a dog-feast (which is the most sacred) they kill the dog &c. or if he has not sufficient with which to make a feast they go