

ness on their arrival, and during all their stay there; but they did not bring back many peltries, because it is a custom among them to roast the beavers in preparing them as food. Honors were heaped upon Chief Sinagos, and they sang the calumet to him—which is one of the notable marks of distinction conferred by them,¹ for he who has had that honor becomes thus a son of the tribe, and is naturalized as such. When the calumet is presented and sung to him, obedience is due to him from the people of the tribe. The calumet constrains and pledges those who have sung it to follow to war the man in whose honor it has been sung; but that obligation does not rest upon him. The calumet halts the warriors belonging to the tribe of those who have sung it, and arrests the reprisals which they could lawfully inflict on those who have slain their tribesmen. The calumet also compels the suspension of hostilities and secures the reception of deputies from hostile tribes who are sent among nations whose people have been recently slain. It is, in one word, the calumet which has authority to confirm everything, and which renders solemn oaths binding. The savages believe that the sun gave it to the Panys,² and that since then it has been communicated from village to village as far as the Outaouas. They have so much respect and veneration for it that he who has violated the law of the calumet is regarded by them as disloyal and traitorous; they assert that he has committed a crime which cannot be pardoned. Those of the prairies have the utmost attachment for it, and regard it as a sacred thing. Never did they betray the pledge that they had given to those who sang it, when that nation dealt a blow against their own—unless he who had sung

¹ See Allouez's description of the calumet dance, *post*, under date of 1667; also Marquette's more detailed account of it, and of the importance attached to the calumet, in *Jes. Relations*, lix, pp. 129-137 (the musical notation of the song is given at p. 311). A document which we shall give in the present series, under date of 1744, written by the Jesuit Le Sueur, states that the dance was introduced by the Foxes (1720) among his Abenaki converts on the St. Lawrence, with the view of seducing the latter from their French alliance.—Ed.

² Panys: the Pawnee tribes, originally located between the Niobrara and Arkansas rivers; see Coues's account of this group, in his *Lewis and Clark*, pp. 55-57, note 7.—Ed.