Stories.
Myth.

Ute.
Nomadic.
Western Colorado & Eastern Utah.

Once the Wolf brothers met to discuss the destiny of the U-in-ka-rets. The younger argued that the people should have plenty of food and obtain it easily. The elder said they should not have food abundantly because that would make them lazy and quarrelsome. The younger brother did not answer, and went away sorrowing. Next day they met again. The younger said let the people get honey dew easily and plentifully. The elder said no, that if the people worked to get honey dew, and there was little of it, it would taste sweeter, and they would prize it more. The younger brother left sorrowing, but returned next day and said to the elder brother, when a man dies where shall he go? I have though of this, let me tell you what to do. When a man dies, send him back when the morning returns, that his friends may rejoice. No, said the elder, when a man dies he returns no more. The little brother answered not, but bowed his head in sorrow and turned away. One day the younger brother was walking in the forest, and saw the elder brothers son at play, and taking an arrow from his quiver slew the boy. The father found his dead child and mourned his loss. One day the younger met the elder brother and said, you made the law that the dead should not return, I am glad you were the first to suffer. Then the elder knew that the younger had killed his child and sought to destroy him, and as his wrath increased the earth rocked, subterraneous groanings were heard, thunder reverbrated through the heavens, darkness came on, fierce storms raged, lightning flashed, and the younger brother fled in great terror to his father, Tavwots, for protection.

I B.A.E., p.44 Powell.
good.

Stories.
Myth.

Tribe not given.
Probably Ute.

The dove was gathering seeds in the valley, and her baby slept. Tired of the burden, she gave the baby in care of its sister the yellow bird, and laid it under the sage brush. A witch came along and asked the girl is that your brother. The girl replied it is my sister, knowing that witches preferred boys. The witch was angry and told the girl she should not lie, and put on a horrible appearance so that the girl was frightened. The witch then stole the baby and took him home. She there stretched the babys legs, until he was as long as a man, and married him, for she wanted a husband; but, though he had the body of a man he was still a baby, and knew no better than to marry a witch. The dove returned and punished her daughter for letting a witch steal her son. The dove called on the eagle to help find her son. The eagle traveled far, until he came over the place where the witch and her husband, the sage cock, were. He did not know this large man was the little boy who had been stolen, but he returned and reported what he had seen to the dove. The dove said that if it were her child he would know her voice. So the mother came near to where

the witch and her husband were. The eagle placed himself on a nearby tree. The sage cock heard his mothers voice and told the witch, who laughed at him and permuaded him to hide. Now the witch had taught the sage cock to hunt and some time before he had killed a mountain sheep. The witch emptied the contents of the sheeps stomach, and took refuge in the stomach with her husband. The eagle and the dove searched for them a long time, but in vain. At last the eagle said, there are hid somewhere in the ground, maybe, but after while they will be hungry, and I will put food in a tree to tempt them. He then put a rabbit in the top of a tall tree. The witch and her husband became very hungry and smelled the rabbit. The witch climbed after the rabbit, and while she was gone the eagle took her husband away to the sage brush from which he had been stolen, where he changed back into a baby. The eagle then brought a storm to hide his tracks, but the witch saw eagle feathers on the ground and knew who had taken away her husband, so she went to the rattlesnake, her grandfather to protect her, and to kill her enemies. The rattlesnake did not care to protect her, and as they were talking they heard the eagle coming. The rattlesnake told the witch to hide, and as she did not know where to hide, he hid her in his stomach. This made the rattlesnake very sick, but the witch would not come out, when he asked her to. He tried to throw her up, but could not. At last, in his terrible retchings, he crawled out of his skin, and left the witch in it, and she, inprisined in his skin, rolled about, and hid in the rocks. When the eagle came near he shouted where are you witch, and she repeated his words in mockery. Ever since witches have lived in snake skins, hide among the rocks, and delight in repeating the words of the passers by.

I B.A.E.,p.45 Powell.
good.

Stories.
Mythic tale.

Tribe not given.
Probably Ute.

Stone shirt killed the crane and stole his wife, commanding her to kill her son, whom he thought would be an incumberance. The mother hid the son, and took him to his grandmothers, who raised him. The boy grew up under the care of the grandmother. One day they were digging flag roots.The boy perceived that on this day the roots came up with greater ease than was customary. The grandmother said surely something strange is about to transpire. Then the boy noticed that the roots they had gathered had been taken away. The grandmother thought a ghost had taken them, and said let us dig no more; come away. The boy, not satisfied, searched, and found a man under a tree, whom he taunted with being a thief.He threw mud and stones at the man and broke his leg. The man remained silent, but did not resent having his legs broken, but bound them up with sticks, and bathed them in the river. He then told the boy that the bones lying about were those of his father, and that stone shirt had killed his father and stolen his mother. The boy went home and taxed the grandmother with having deceived him, and she did not answer, knowing a ghost had told the boy. The boy fell to the ground weeping, and a deep slepp came upon him. He slept three days and nights, and strange things were told him. He awoke and told his grandmother that he was going to enlist all nations in my fight. He departed.(His journey is not given) He returned in advance of the people he had enlisted, bringing with him the wolf and the rattlesnake. When the three had eaten, the boy asked his grand-

mother to cut him in two, and gave her a stone axe, brought from a distant country. So she cut him in two, and ran away, but each part of him took the form of an entire man, and both men were so much alike that no one could tell them apart. The people then came pouring in, and they set out on the expedition to the land of stone shirt. Now the boy had been told, during his three days sleep, of a magicalul cup, and he had brought the cup home with him from his journey. The boy, the One-two, carried it between them, filled with water. The wolf walkked on their right and the rattlesnake on their left. The came to a desert when they had journeyed two days, and the people were thirsty. One-two told them of the dream, and they all drank from the cup, which was always full. But the wolf was dead. They sprinkled him with water from the cup, and he came to life, saying why do you disturb me? I had a vision of mountain brooks and meadows, of cane where honey dew was plenty. They gave him they cup, and hen he drank the cup was empty. Then they continued their journey. Next day they had no food, and the people were hungry. They cursed One-two. One-two saw an antelope in the distance, and the wolf knew it was the wonderful antelope with many eyes which stone shirt kept for a watchman, and proposed to kill it. But rattlesnake demurred saying, I will go, for if he sees you he will run away. But One-two told the wolf to go. The wolf started away to the left of where the antelope was standing, so as to make a wide detour. Rattlesnake left the camp and called to the people can you see me, but they could not, But I can see you, said rattlesnake. Rattlesnake then came forth declaring that he could kill the antelope, but that wolf could not. One-two saw their mistake, and told him to go ahead. Rattlesnake then killed the antelope. Wolf was angry, but when he saw how fat the antelope was, said that it did not matter who killed the game as long as we could all eat it. Next day the people suffered for water, but the cup was empty. One-two changed themselves into two birds and flew to stone shirts lake. Two girls were bathing in the lake. The two doves were caught in a snare laid by the two girls. The girls took them home to stone shirt, who said the doves were spies from the enemy, and wanted to burn them. The girls prevailed upon him not to. The girls set the doves free on the shore of the lake. The doves filled the magical cup and returned to the people. The people drank from the cup, which remained filled, but was emptied when the last person was satisfied. Next day the brothers reconnoitered. The found their mother gathering seeds. They had to convince her that they were her son. She dissuaded them from attacking stone shirt. No arrow could penetrate his armor, and his daughters had arrows that were directed by their thoughts. The boys told their dream, and told their mother to go to the lake at dawn, so as to be out of danger. At night One-two transformed themselves to mice, and cut the strings of the magical bows of stone shirts ' daughters, while rattlesnake hid under a rock. At dawn stone shirt came from his tent, and the rattlesnake bit him so that he died. His daughters seized their weapons but found the bow strings cut. The people rushed in to battle. The girls waved them back, sang the death song, and danced the death dance over their father, until the sank down and expired. The people buried the daughters, but left stone shirt unburied, as he had left the crane.

I B.A.E., 47. Powell.
good.

Stories. Tribe not given.
Myth. Probably Ute.

Little rabbit was asleep in camp with his back to the sun. His children saw that his back was smoking. They said what is the matter with your back. Rabbit awoke angry, and wanted to know the cause of the uproar. His children told him his back was covered with sores. Rabbit was angry, for he kew the sun had burned him. He thought a long time about the injury, and finally arose and said, my children I must go and make war on the sun. Rabbit came to a corn field and ate some corn. Wolf the owner sought to kill him for stealing corn, but rabbit hid in a hole which had two openings. While wolfs' people were trying to dig him out of one opening, he went out the toher and standing above them, killed them all with his magical ball. Then he came to two men making arrow heads from hot rocks. He told them he could not be burned by hot rocks, and made a wager with them whereby if he escaped burning, they would have to try it themselves. He saved himself from being burned by his magic breath, but held the men on the rocks until they died. Fighting is my eating tool said rabbit, I am on my way to kill the sun. Next he met two young women picking berries. He saw leaves and thorns among the berries and persuaded them to blow some in his eyes. His magic breath saved him from being blind, but according to his wager with the girls they had to submit to a like test, and both became blind. He then killed them with his magical ball. Next he saw some women standing on Hurricane cliff. They said they would roll rocks down on him and kill him. Rabbit pretended to be eating something he enjoyed very much. They asked what he was eating, and he said something very sweet. They begged for a taste, and were told to come to the brink and catch it. He threw it up to them so that they could not reach it, until finally they got too close to the brink and fell off and were killed. Next day he saw two women making water jugs. He heard them say, here comes the bad rabbit, how shall we destroy him. Rabbit offered to get into one of their jugs, and let them make the neck small. Then he burst the jug with his magical breath. The women then got into jugs to try their luck, but could not get out. He killed them. Rabbit then met the bear who was digging a den to get away from him. He helped him dig it, but made two entrances. When they got into the den rabbit left by the other door, but the bear thought he was still outside and went out to look for him. Then rabbit struck him with his magic ball and killed him. Rabbit met the tarantula. The tarantula had heard of rabbit and determined to outwit him. Tarantula had a club, deadly against others, but harmless to himself. Tarantula complained of headache and asked rabbit to hit him with his club. Rabbit saw through the scheme, and raised the club, but struck tarantula with his magical ball. Rabbit then came to the end of the world. There are three gaps there. He asked all the trees there what they were good for, beginning with those at the left gap, then the center gap, and finally the right gap. All the trees praised themselves. Finally a little one in the last gap said it was good for nothing, not even fuel, aand under that rabbit went to sleep. When the sun rose rabbit struct iit with his magical ball, and it shattered into fragments, setting fire to everything. The fire grew hotter, and rabbit ran, but as he ran his toes were burned off, then his legs, and then his body. Finally he had nothing left but his head, which was rolling along, trying to get away. His eyes became hot and swollen, and burst, by striking against a rock,

and the tears gushed out in a great flood, which spread all over the land and put out the conflagration.

I B.A.E.p.52. Powell.
good.

Customs.
Political.
Social.

Wyandot.-Huron.
Sedentary?
L.Simcoe and S.E. Georgian Bay.

Tribe organized into four groups:Family;Gens;Phratry;Tribe. All persons in one lodge,or section of communal dwelling are a family. The communal dwelling holds two families.Head of family is a woman. Gens an organized body of consanguineal kindred, in female line.Each Gens has some animal as its tutelary god,the name of such god being carried by the Gens. Eleven Gentes:Deer,Bear,Highland Turtle,Black Highland Turtle,Mud Turtle,Smooth Large Turtle,Hawk,Beaver,Wolf,Sea Snake,Porcupine. The individual is said to be a Wolf,Deer,etc.The Gens is spoken of as relatives of the Wolf,Deer,etc. Names indicate Gens to which owner belongs, by naming attributes of totem animal of Gens. A Phratry is a group of Gentes. There are four such groups in the tribe:First,Bear,Deer,Striped Turtle;Second,Highland Turtle,SmoothLa rge Turtle,Black Turtle;Third,Hawk,Beaver,Wolf;Four,Sea Snake,Porcupine. The Unit of Phratry orginization has a mythologic basis. The family group always includes two Gentes, as the father belongs to one Gens, and the mother and children belong to the mothers Gens. Tribal Government: Each Gens has a council of four women and this council select a chief from a male member of the Gens,who is chief of the Gentile Council.Tribal Council is composed of all the Gentile Councils.Tribal Chief is chosen by the chiefsof the Gentes. Grand Council of the Gens: Composed of all councillors of the Gens proper and all heads of households and leading men-brothers and sons. Grand Council of the tribe(held occasionally)is composed of council of the tribe,proper,the heads of the households of the tribe,and leading men of the tribe.There are no formal elections,but general sentiment as to fitness governs.Installation of a councilman or councilwoman was marked by crowning that officer with a chaplet of feathers, and giving a feast. Sachemship formerly inhered in the Bear Gens,but now in the Deer Gens.Head of the Wolf Gens is hereditar y heral of tribal council.Gentile Councils held from day to day.Tribal Councils held regularly on night of full moon of each lunation and at other times determined by Sachem(Chief of tribe).Gentile council meetings informal.Tribal council meetings formal.

Ceremonies.
Council,tribal.

Wyandot.-Huron.
Sedentary.

Chief of Wolf Gens call Council to order when all are assembled. He lights a pipe and blows smoke to heaven and earth.He hands pipe to Sachem who blows mouthful of smoke from left to right, turning with the sun ~~from left to right~~, over the heads of the council.He hands pipe to man on his left,and it is smiked by each in turn until it passes around the circle.Business then discussed.Sachem speaks in case of tie only. Considered dishonorable for anyone to reverse his decision after having spoken.

I B.A.E.59-63.Powell.
good.

Customs. Wyandot.-Huron.
Social. Sedentary.
Ethical. L.Simcoe and S.E.of Georgian B.

Marriage between members of same Gens forbidden.Consanguineal marriage between members of different Gentes permitted.Husband retains privileges of his own Gens,but lives with wifes Gens.Children belong to mothers Gens.Marriage of member of tribe to person not member of tribe permitted,but outsider must first be adopted by a tribal Gens which is different from the Gens of the tribal member.Polyandry forbidden. Polygamy permitted,but each wife must belong to different Gens,and none can belong to husbands Gens.First wife remains head of household. Man seeking wife consults her mother, direct or through his mother. The mother and girl then consult the women councilors and submit to their decision.Sometimes the women councilors consult with the men.On bethrothal man makes such presnets to girls mother as he can.Marriage is consummated before endof moon in which bethrothal is made.Promises to remain faithful made by parties to their parents,and women councilors of their respective Gens.Marriage feast given in which Gentes of both parties take part.Bride and groom live for short time in household of bride,then set up housekeeping for themselves.Children belong to mother,so on death of either or both parents,care of children devolves on members of mothers Gens.Once a year,at the green corn festival,the councilwomen of the Gens select the names for the children born in the Gens that year.Chief of the Gens proclaims the names at the festival.No one can change their name,but may acquire a new name by remarkable conduct.Each Gens has distinctive method of painting face,and distinctive head dress for chief of Gens. In camp the Gentes are placed in a given order.Within the Gens the house holds are arranged by Gentile council,the oldest to the left,and the youngest to the right of the group.On march the order of travel follows the order of encampment.Land cultivation is communal.Each Gens has the right to the services of its women in the cultivation of its soil.Each phratry has the right to certain religious ceremonies and preparation of certain medicines..Each Gens has exclusive right to worship its tutelary god.The mans clothing and hunting implements belonged to him.The lodge and all household implements belonged to the woman.Crimes:Adultery, Theft,Maiming,Murder,Treason,Witchcraft.Adultery,second offense woman has left ear cut off.Gets hair cropped for first offense.Theft, towfold restitution.Trial held before Gens of offender,or accused,by council of his Gens.Maiming,compounded,same procedure as theft.Murder,compunded by Gens of offender;otherwise,retaliation by Gens of murdered.Treason, death; trial by tribal council.Witchcraft tried by grand council; defense by ordeal.Punishment,deathby burning,stabbing,or tomahawking.A man can be outlawed by his Gens aspunishment;the Gens making announcement to the tribe that it withdraws its protection from him.Military governement is conducted by the military council,composed of able bodied men, and the tribal chief.Porcupine Gens,through its council, choose military chief. Prisoners may be adopted or put to death.Family of captor has first option to adopt.If no one offers to adopt prisoner,I.E.no family,he is tortured.If he weakens under torture he is killed.

I B.A.E.,p.59-69.Powell.
good.

above is a fair example of tribal government among N.A.Indians.

Ceremonies.
Burial.

Sacs and Foxes.
Nomadic.
Nebraska.

Ancient Burial.Body was layed in a grave about 2 1/2 feet deep, and was always layed with the head to the east.Burial took place as soon after death as possible.Bottom of grave is lined with bark,and the corpse protected from the earth above by a plank,Corpse wrapped in a blankek as for a long journey.Modern burial.In a coffin.Head faces east.Every relative of deceased had to throw some article in the grave food,clothing,or other material.No rule as to nature of gift, except that something,no matter what, must be given.After burial a warrior addresses the corpse, instructing him to walk directly westward, when he would come to moccasin tracks, and to follow these until he came to a great river,which is the river of death;there he would find a pole accross the river upon which he could readily cross to the other side; if his life had been bad the pole would be crooked, and he would fall into the stream and be lost forever; if he crossed the river the Great Father would receive him, take out his old brains and put in new ones, and then he would have reached the happy hunting grounds and have eternal life. A feast followed the burial, and each relattive burned a portion of his share of the food to provide the spirit with subsistence on its journey. Modern funerals omit the food sacrafice to the spirit, and the address to the spirit above given.Mourning: Female relatives let their hair hang loose,blacked their cheeks and wore dirty clothes;male relatives wore dirty clothes and blackened their faces;face blackenin one for ten days;children had faces blackened for three months and were obliged to fast during that period, the fast consisting of one meal of hominy per day, partaken of at sunset. This was thought to give children power to dream of coming events, and correctness of such visions depended upon how well they kept tthe fast.

I B.A.E.,p.94-95.Kent.
unknown.

Ceremonies.
Burial.

Otoes.
Nomadic.
Nebraska.

The body is robed and prepared for death before life is extinct, and while the dying person may give such directions for his dress and f funeral as he wishes.When the person is dead,he is surrounded with the most expensive robes and articles.The women cut their hair.Much wailing The elders of the tribe sing a dirge,keeping time upon a cooking utensil.The aged relatives dance from time to time,impecating and driving the evil spirit to the land of the sunset as they dance. A funeral feast is served,during which the aged Indians present sit in the center of the circle and chant the story of the acts of valor of the departed,and enjoin bravery and fortitude on all present as essential qualifications to admission to the land of the Great Spirit.The surviving relatives then present the bereaved family with gifts of useful articles.The grave is dug by a relative.It is shaped like an inverted funnel.The body is carried to the grave strapped to a horse, or propped on a wagon,Relatives accompany the body.Grave is line with mats,shawls and furs.A pony and a dog are strangled.The body is lowered. Saddle,bridle,blankets and dishes are placed with the body.The opening

of the grave is covered with logs, closely fitted, so that the dirt which is heaped over them will not touch the body. Property of deceased then distributed among near relatives, stripping the family of deceased. Vigil is kept for four days and nights at grave. At sunset on each of four nights a small fire is lighted, and by it the nearest relatives convene and lament until dawn. At the expiration of this time, according to ancient tradition, the spirit mounts his horse and goes to the world beyond.

(I B.A.E., 96-98; Boeteler. not known.)

Ceremonies.
Burial.

Pimas.
Semi-nomadic.
Formerly sedentary.
Arizona.

Grave prepared before death. Grave a round hole four feet deep, with a pocket at one side of bottom to hold body. Body drawn to squatting position with ropes, soon after death. Curled like foetus. Is placed in pit without ceremony, Mourning but not much grief. If person recovers from illness, grave is saved for him until his death. Buried some distance from village, and in mesquite grove if possible. Personal effects of deceased are burned, and his horses and cattle killed. Meat is cooked for funeral feast. Male relatives of dead cut off six inches of their long hair, and women relatives cut hair quite short. Destruction of property impoverishes widow and children. Therefore infaticide common among women of this tribe. Such infanticide practiced both before and after birth. Old women of tribe skilled in it. Widow may marry a year after husbands death, and chances of remarriage are better without children. Infanticide not considered a crime.

(I B.A.E., 99; Grossman. not known)
(Note: Yuki of California bury dead in similiar grave. Powers, 99 ib.)

Ceremonies.
Burial.

Comanches.
Nomadic.
Indian Territory.

Body is prepared before life is extinct. Knees drwan up to chest, arms flexed to sides, head bent on knees. Tied in position with ropes, and forms a round, compact body. Placed on horse and held by a woman riding behind. Body taken west of village and tumbled into the excavation prepared for it. A deep gully or head of canyon is usually selected for burial. Bows and arrows of deceased are broked and placed in grave. Saddle and personal valuables placed with body. His best pony is killed at grave. Body covered with sticks, earth, and sometimes stones. In case of a chief his entire horse herd would be killed. Comanches say they buried a poor old man once, and killed a poor horse at his grave, and a few weeks after burial the old fellow came riding back to camp, almost starved, and asked for something to eat. He complained that the keepers of the other world would not let him in on such a poor mount. This appearance frightened the Comanches, who fled as far east as Fort Sill, and the Wachitas with them. Since then good horses are provided, at funerals, to prevent another such anticlimax as this. Body is buried west of camp to accompany the sun when it departe on its journey to the other world. If burial is at night, the spirit sets out on its journey the following sunset. Mourning: All effects of deceased are burned, leaving his family in poverty. This sends them to the other world after the

spirit.At death,members of family set up a peculiar wail,put on rags in place of usual clothing,and scarify themselves.Knives,formerly flints are used in scarification,which on the part of the women is very severe.Hired mourners cry for the dead.These are women.Relatives cut their hair.Near relatives cut off all the hair,more distant relatives and friends cut off hair from one side of head.On death of chief,young warriors cut hair from one side of head,usually the left side.After first few days of continued grief,mourning is conducted more at sunrise and sunset,as these Indians venerate the sun.If death occur in winter,mounning continues to summer,if in summer,mourning continues until winter.

(I B.A.E.,99-100;Grinnell,not known.)

Ceremonies.
Burial.

Tigua.
Pueblo of Taos.
Sedentary.
New Mexico.

Body buried in horizontal position with the flat bottom of grave.Grave about 6 feet deep,by 7 long and 2 feet wide.Grave is leveled flush with survace,and not marked.Ornaments and food buried with body.Cremation never practiced by these people.No untesils or implements buried. Body painted with vermilion and chalk.Body is layed on robe after death, and dressed in its best.Twenty four hour wake follows,andmuch food and alcoholic drink consumed.Songs,prayers,laments,praises of the dead, are in order.Feasting kept up until funeral.Catholic funeral.Candles about body during wake.Everybody laments while body is being covered at grave.Mourning for one year.Relatives do not participate in tribal feasts or ceremonies.(Note.Considerable missionary influence here,so ceremonies not of much value.)Body is baled in buffalo robe.
(I B.A.E.101-102;Joseph;not nknown)

Ceremonies.
Burial.

Wichitas.
Semi-nomadic.
Indian Territory.

Upon death the village crier announces the fact.Burial preparations begin at once.Body wrapped in blanket,and layed accross a horse,is supported by persons on either side.It is thus carried to the grave. There the bodyis unwrapped,dressed in its best clothes,and layed full length in the grave.Grave is first lined with robes and blankets.Head of corpse is to the west.Body lies on a couch of robes.Weapons,utensils and valuables placed with body.Sticks are layed over body,then grass, and finally earth.This to prevent contact of body with earth.Grave is protected from wild animals by a pen of stakes,built around or accross it;The ground around the grave is shaved clean for several feet.Horses are killed at the grave.Relatives do not accompany the remains,but hire others to do so.Those who bury the body are usually women.Mourning: Relatives cut their hair and fast.

(I B.A.E.,102-103;Grinnell,not known)

Custom.
Social.
Ethical.

Caddoes.
Nomadic.
Formerly lower Louisiana.
Present, Oklahoma.

If a Caddo was killed in battle his body was never buried, but was left where it had fallen to be devoured by birds and beasts of prey. The condition of such a person in the other world was deemed superior to that of persons dying a natural death. Their burial customs, in all other respects, follow closely those of the Wichitas, q.v.

I B.A.E., 103. ? probably Grinnell.
Persians and Parsees given as parallel.

Ceremonies.
Burial.

Wapeton & Sisseton Sioux.
Nomadic.
Formerly Semi-Nomadic.
South Dakota.

Warrior: Painting of corpse. Painted red across the mouth, or a black hand is painted on the face, the fingers spread, the thumb resting at the corner of the mouth, the rest of the face being painted red. This latter is only done in the case of a very brave man. Weapons of dead buried with him. His medicine bag is buried with him, being placed on the bare skin in the region of the heart. No special preparation of the grave. Body is wrapped in a blanket or piece of cloth. Is sometimes placed, stretched out, in a box. Buried in a grave, with head toward the south, in most cases. In many graves head is placed to east. This may be the case of Christian Indians. Some say the head is placed to the west, by a number of these Indians. This is done at the direction of the Indian when alive, as the direction from which his guiding medicine came. Body is placed in grave face up in all cases, except, - when a person has been murdered by a member of their own tribe, when the body is placed face down in the grave, with the head to the south, and a piece of fat bacon or pork in the mouth. The piece of bacon or pork is placed in the mouth of the murdered Indian to prevent his spirit from driving or scaring away the game from the section of the country in which he is buried. Those Indians who bury the dead with the head to the south, say that they do so in order that the spirit may go south, which is the land from which these Indians say they originally came. Women and Children: Face of dying person is often painted red. When not done before death, it is done afterwards. A womans cooking utensils are buried with her. A kettle of cooked food is placed on the grave of a child, sometimes. If the child is a boy, all the boys eat the food placed on the grave. If a girl, all the girls in the village eat the food on the grave. This is also done, sometimes, in the case of warriors. The placing and consumption of food at the grave has never obtained to such an extent to be considered a custom. A lock of hair of the dead is preserved by relatives. This is wrapped in muslin, a cup attached to the bundle, and food offerings to the spirit are placed in the cup from time to time. A pipe is also offered to the spirit before smoking, and sometimes a special smoke offering is made to insure luck in hunting or war. A feast (known as the Ghost Keeper) takes place over these bundles. (This feast is more fully described by Curtis, and will be given fully later on). Ponies killed at the grave. No food placed in the grave. Cremation never resorted to.

I B.A.E. 107-8. McCheseney. not known.