assert that cannibalism was occasionally practised ceremonially by the Chippewa of Leech lake, and that since 1902 the eating of human flesh occurred on Rainy r. during stress of hunger. It was the custom of the Pillager band to allow a warrior who scalped an enemy to wear on his head two eagle feathers, and the act of capturing a wounded prisoner on the battlefield earned the distinction of wearing five. Like the Ottawa, they were expert in the use of the canoe, and in their early history depended largely on fish for food. There is abundant evidence that polygamy was common, and indeed it still occurs among the more wandering bands (Jones). Their wigwams were made of birch bark or of grass mats; poles were first planted in the ground in a circle, the tops bent together and tied, and the bark or mats thrown over them, leaving a smoke hole at the top. They imagined that the shade, after the death of the body, followed a wide beaten path, leading toward the w., finally arriving in a country abounding in everything the Indian desires. It is a general belief among the northern Chippewa that the spirit often returns to visit the grave, so long as the body is not reduced to dust. Their creation myth is that common among the northern Algonquians. Like most other tribes they believe that a mysterious power dwells in all objects, animate and inanimate. Such objects are *manitus*, which are ever wakeful and quick to hear everything in the summer, but in winter, after snow falls, are in a torpid state. The Chippewa regard dreams as revelations, and some object which appears therein is often chosen as a tutelary deity. The Medewiwin, or grand medicine society (see Hoffman, 7th Rep. B. A. E., 1891), was formerly a powerful organization of the Chippewa, which controlled the movements of the tribe and was a formidable obstacle to the introduction of Christianity. When a Chippewa died it was customary to place the body in a grave, sometimes in a sitting posture, or to scoop a shallow cavity in the earth and deposit the body therein on its back or side, covering it with earth so as to form a small mound, over which boards, poles, or birch bark were placed. According to McKenney (Tour to the Lakes, 1827), the Chippewa of Fond du Lac, Wis., practised scaffold burial in winter, the corpse being wrapped in birchbark. Mourning for a lost relative continued for a year, unless shortened by the *meda* or by certain exploits in war.

Authors differ as to the names and number of the Chippewa gentes, which range all the way from 11 to 23. Warren gives 21 gentes, of which the following are not included among those named by Morgan: Manamaig (Catfish), Nebaunaubay (Merman), Besheu (Lynx), Mous (Moose), Nekah (Goose), Udekumaig (Whitefish), Gyaushk (Gull). Some of them, Warren says, have but few members and are not known to the tribe at large. The Maskegon sprang from the Reindeer, Lynx, and Pike (Pickerel) gentes, which went to the N. of L. Superior when the tribe moved W. from Sault Ste Marie. Among some of the Chippewa these gentes are associated in 5 phratries: the Awausee, Businausee, Ahahweh, Noka, and Mousonee. The Awausee phratry includes the Catfish, Merman, Sturgeon, Pike (Pickerel), Whitefish, and Sucker gentes—all the Fish gentes. The Businausee phratry includes the Crane and Eagle gentes, businausee, 'echo-maker,' being a name for the crane. The Ahahweh phratry includes the Loon, Goose, and Cormorant gentes, ahahweh being a name for the loon, though the Loon gens is called Mong. Morgan makes Ahahweh distinct and called them the 'Duck' gens. The Noka (No-ʿke, Bear) phratry included the Bear gentes, of which there were formerly several named from different parts of the bear's body; but these are now consolidated and no differences are recognized excepting between the common and the grizzly bears. The Mousonee phratry includes the Marten, Moose, and Reindeer gentes. Mousonee seems to be the proper name of the phratry, though it is also called Waubishashe, from the important Marten gens which is said to have sprung from the incorporated remnant of the Mundua. Morgan (Anc. Soc., 166, 1877) names the following 23 gentes: Myeengun (Wolf), Makwa (Bear), Ahmik (Beaver), Mesheka (Mud turtle), Mikonoh (Snapping turtle), Meskwadare, (Little turtle), Ahdik (Reindeer), Chueskweskewa (Snipe), Ojeejok (Crane), Kakake (Pigeon hawk) [=Kagagi, Raven], Omegeeze (Bald eagle), Mong (Loon), Ahahweh (Duck), [=Wäᵉwäᵉ, Swan], Sheshebe (Duck), Kenabig (Snake), Wazhush (Muskrat), Wabezhaze (Marten), Mooshkaooze (Heron), Ahwahsissa (Bullhead), Namabin (Carp [Catfish]), Nama (Sturgeon), Kenozhe (Pike) [=Kinozhaⁿ, Pickerel]. Tanner gives also the Pepegewizzains (Sparrow-hawk), Mussundummo (Water snake), and the forked tree as totems among the Ottawa and Chippewa.

It is impossible to determine the past or present numbers of the Chippewa, as in former times only a small part of the tribe came in contact with the whites at any period, and they are now so mixed with other tribes in many quarters that no separate returns are given. The prin-