

sion of sickness, danger, or enterprise, in which spiritual aid was invoked, and a vow made if successful. A medicine-man belonging in the camp prepares the pipe, and lights it, often burying a pinch of tobacco, taken from the bowl of the pipe, in the ground, as an offering to their mother, the earth, and after lighting the pipe, blows a whiff or two of the smoke upwards, to the Great Spirit, and another towards the earth, and passes it to the one at his left hand, who performs some peculiar ceremony in accordance with his "medicine," and passes it on; each in turn takes the pipe, until it reaches the one nearest the entrance of the lodge, when it returns, passes the medicine-man to the extreme right, whence it commences another round. Plans for the next day are agreed upon, and other matters relating to the tribe are talked over, while the pipe is circulating. Social conversation, tales, &c., are in order between the times of smoking, or after each pipeful has been exhausted. Thus the evening is spent with the old men. In the morning, an old man walks out in front of his lodge, and, in deep, stentorian tones, announces the plans for the day, as agreed upon the evening before.

In the matter of dress, though apparently cumbrous and disgusting to civilized eyes, it is pretty well adapted to their mode of life. Their out-of-door life is chiefly spent on horseback, and while the mornings and evenings are cool, the middle of the day may be hot; the blanket is easily dropped from the shoulders when too warm, and brought up again when cooler. It is also better adapted to camping out at night than any garment cut to fit the body, allowing of greater ease and freedom of motion, besides making a softer and warmer bed, without an extra outfit. Their ornaments are heavy,

cumbrous, costly, and, many times, inconvenient, especially those of the warriors.

They wear a profusion of rings on their fingers and in their ears, from the latter of which hang small brass chains, terminated by small pieces of tin, or German silver, cut in fanciful forms. They also wear a heavy ornament upon the breast, made of sea-shells, turned into the form of pencils, and drilled or bored through from end to end, and known to traders as hair-pipe. Many of these are strung on leather, and suspended from the neck, so as to spread over the breast. These pipes being costly, such an ornament often costs from sixty to one hundred and twenty dollars. Their moccasins and leggings are usually ornamented with beads and fringes, which are differently made by the different tribes, so as to indicate the tribe of the wearer. Hence a moccasin, a war-bonnet, or an arrow lost by a raiding-party, and found, leads to the discovery of the tribe of the depredators. Small bells are often worn on the fringes of the leggings, making a tinkling as they move about. The women wear brass wire upon their arms as bracelets. These are cut of the right length to reach around the wrists, one a little larger than another, and reach one third of the way to the elbows.

The scalp-lock of the men is worn in a long, heavy braid, hanging down upon the back, while the side-locks are carefully wrapped in fur, or strips of cloth of different colors, and hang down in front of the shoulders. One or both of these side-locks are severed in mourning, and burned or buried with the dead—the only occasion of cutting the hair. They scarify their faces, breasts, and arms, and smear themselves with their own blood, on the loss of near friends, and sometimes cut off