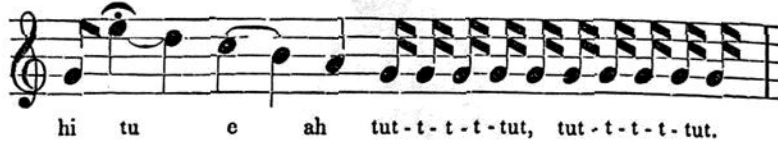


The evening of the same day, Mr. Drayton paid another visit to the same lodge, when he found the medicine-squaw much exhausted. She was blowing with her mouth on his neck downwards, making a quick sputtering noise, thus—



While she was uttering this, a man was holding her up by a rope tied round her waist, while she, bending over the body, began to suck his neck and chest in different parts, in order more effectually to extract the bad spirit. She would every now and then seem to obtain some of the disease, and then faint away. On the next morning she was still found sucking the boy's chest, and would frequently spit into her hand a mouthful of saliva and blood, which she had extracted from her own gums, and spread it with her finger over the palm of her hand, taking great care that all should see it. She would then pronounce the boy better, with apparent satisfaction. So powerful was the influence operated on the boy, that he indeed seemed better, and made endeavours to speak. The last time Mr. Drayton visited the doctress, her patient was found sitting up. She exhibited a stone, about the size of a goose's egg, saying she had taken the disease of the boy out of him as large as it, and that he would now get well. The parents were greatly delighted to hear that their son would recover. The reward she was to receive was a large basket of dried salmon, weighing eighty pounds, a blanket, and some other presents.

One singular custom prevailing here is, that all the convalescent sick are directed to sing for several hours during the day.

It would be a profitable occupation to be a medicine-man or woman, were it not for the forfeiture in case of a want of success; but this applies only where the patient is a person of distinction.

It is seldom that medicine-squaws are met with, as they are by no means numerous.

It was observed that many of the females were living under a little hut at some distance from the lodges; and it was ascertained that women, during the menstrual period, are not allowed to remain in the lodges, and are obliged to stay in huts at a distance, managing the best way they can during its continuance. This custom also prevailed very strictly after childbirth, and in that case continues for forty days. This latter custom, however, is not so rigidly adhered to by this tribe,