

and made perfectly dark, when a small hole is made in the top, and the spirits descend through it in the shape of small bits of bone: these are received on a mat, a fire is made, and the spirits belonging to a number of their friends already dead, are picked out. The medicine-man then selects the particular spirit of each individual present, makes all sit down, takes the bone representing his spirit, and lays it on the head of the individual, among his hair, with many invocations and grimaces, till it is supposed to descend into the heart of the individual, and resume its former place. When all the spirits are thus restored, the whole party make a contribution of food, and a feast ensues, of which the remainder belongs to the medicine-man. If, perchance, in selecting the spirits of the dead, a living one should be taken up, it is thought that the living person would immediately die.

Tohua is the name of another ceremony, only performed early in the spring, for the purpose of insuring abundance of deer, fish, berries, and roots. This consists in taking up heated stones, and plunging them in water, out of which they draw them with their hands. It is only performed when they have eaten nothing for a day, or are, according to their acceptation of the term, "clean." If they have violated this rule, they believe that the hot stones will burn their fingers. This ceremony is said to last several days, and includes singing and dancing, walking barefoot and nearly naked about the village, and many other such like pranks. The medicine-men also enact the same kind of mummeries over the sick as have been heretofore described.

They have, in common with the other tribes, many traditions connected with the rivers and remarkable features of their country. In these the prairie-wolf bears always a conspicuous part. This wolf was not an object of worship, but was supposed to be endowed with supernatural powers, and to exert them in many ways. On one occasion, it is related that the wolf was desirous of having a wife, and visited the tribe on the Spokane for that purpose, demanding a young woman in marriage. This request being granted, he promised that the salmon should be abundant, and for this purpose he raised the rapids, that they might be caught with facility. After he had been gratified in this first instance, he made the same request of the others, among them, of the Sketsui (Cœur d'Alene) tribe, who were the only ones to refuse; he thereupon formed the great falls of the Spokane, which have ever since prevented the fish from ascending to their territory.

Among the Flatheads they have names for the months, corresponding