

fence, followed it, and, trying to escape at the various angles, were there shot by the men in hiding, or sometimes were merely clubbed to death. Drives of this sort were held only in the spring and fall.

The whole affair was accompanied by much ceremony. Before the drive occurred, all who were to take part in it assembled on the ridge where the drive was to be held. A fire was built, and offerings made to the *kū'kini* or spirits of the mountain, and prayers for a successful hunt were repeated by the old men. The deer were besought not to jump over the fence, or to try to break through it or crawl under it. As the hunt went on, the deer, as they were killed, were brought to the spot where the ceremony was held. The legs of all were cut off, and placed on a small platform built in the branches of a tree near by, and left there till the drive was all over, the affair often lasting several days. During this whole period of the drive, the women and children, who were all left at the village, must observe a variety of regulations. Children had to be very careful: they must not play violently, shout, jump over things, kick, run, fall down, or throw stones. The women also must keep quiet, and stay much of the time indoors. Should these regulations be broken, the deer would become unmanageable, would jump the fence, and the whole drive be unsuccessful. During the whole period of the hunt, no deer-bones must be thrown away, or burned, or eaten by a dog. During the period of the hunt, the hunters ate only the liver of the deer killed. They must also abstain from their wives for some time previous to the hunt, and during it. When the hunt was over, a second ceremony was held at the same place as the first. Similar offerings of food and beads were made again to the spirits and the deer. Then the meat was collected, and equally divided among all who had taken part. The leg-bones were taken down from the platform and divided, to be taken home and cracked for the marrow. The antlers and jaw-bones of all deer killed were hung up on some bush or small tree, at the spot where the animal was killed. This custom applies as well to deer killed by single hunters at any time.

[*May, 1905.*]

13