No. 6

DIVISION I

PART 4—A

DESCRIPTIVE SOCIOLOGY;

OR, GROUPS OF

SOCIOLOGICAL FACTS,

CLASSIFIED AND ARRANGED

BY

HERBERT SPENCER.

COMPILED AND ABSTRACTED

BY

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RICHARD SCHEPPIG, Ph.D.; and JAMES COLLIER.

American Races.

COMPILED AND ABSTRACTED

BY

PROF. DAVID DUNCAN.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON; AND
20, SOUTH FREDERICK STREET, EDINBURGH.

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PROVISIONAL PREFACE.

SOMETHING to introduce the Work of which an instalment is annexed, seems needful, in anticipation of the time when completion of a volume will give occasion for a Permanent Preface.

In preparation for *The Principles of Sociology*, requiring as bases of induction large accumulations of data, fitly arranged for comparison, I, in October, 1867, commenced by proxy, the collection and organization of facts presented by societies of different types, past and present: being fortunate enough to secure the services of gentlemen competent to carry on the process in the way I wished. Though this classified compilation of materials was entered upon solely to facilitate my own work; yet, after having brought the mode of classification to a satisfactory form, and after having had some of the Tables filled up, I decided to have the undertaking executed with a view to publication: the facts collected and arranged for easy reference and convenient study of their relations, being so presented, apart from hypotheses, as to aid all students of Social Science in testing such conclusions as they have drawn and in drawing others.

The work consists of three large Divisions. Each comprises a set of Tables exhibiting the facts as abstracted and classified, and a mass of quotations and abridged extracts, otherwise classified, on which the statements contained in the Tables are based. The condensed statements, arranged after a uniform manner, give, in each Table or succession of Tables, the phenomena of all orders which each society presents—constitute an account of its morphology, its physiology, and (if a society having a known history) its development. On the other hand, the collected Extracts, serving as authorities for the statements in the Tables, are (or, rather, will be, when the Work is complete) classified primarily according to the kinds of phenomena to which they refer, and secondarily according to the societies exhibiting these phenomena; so that each kind of phenomenon, as it is displayed in all societies, may be separately studied with convenience.

In further explanation I may say that the classified compilations and digests of materials to be thus brought together under the title of *Descriptive Sociology*, are intended to supply the student of Social Science with data standing towards his conclusions in a relation like that in which accounts of the structures and functions of different types of animals stand to the conclusions of the Biologist. Until there had been such systematic descriptions of different kinds of organisms, as made it possible to compare the connexions, and forms, and actions, and modes of origin, of their parts, the Science of Life could make no progress. And in like manner, before there can be reached in Sociology, generalizations having a certainty making them worthy to be called scientific, there must be definite accounts of the institutions and actions of societies of various types, and in various stages of evolution, so arranged as to furnish the means of readily ascertaining what social phenomena are habitually associated.

Respecting the tabulation, devised for the purpose of exhibiting social phenomena in a convenient way, let me add that the primary aim has been so to present them that their relations of simultaneity and succession may be seen at one view. As used for delineating uncivilized societies, concerning which we have no records, the tabular form serves only to display the various social traits as they are found to co-exist. But as used for delineating societies having known histories, the tabular form is so employed as to exhibit not only the connexions of phenomena existing at the same time, but also the connexions of phenomena that succeed one another. By reading horizontally across a Table at any period, there may be gained a knowledge of the traits of all orders displayed by the society at that period; while by reading down each column, there may be gained a knowledge of the modifications which each trait, structural or functional, underwent during successive periods.

Of course, the tabular form fulfils these purposes but approximately. To preserve complete simultaneity in the statements of facts, as read from side to side of the Tables, has proved impracticable: here much had to be inserted, and there little; so that complete correspondence in time could not be maintained. Moreover, it has not been possible to carry out the mode of classification in a theoretically-complete manner, by increasing the number of columns as the classes of facts multiply in the course of Civilization. To represent truly the progress of things, each column should divide and sub-divide in successive ages; so as to indicate the successive differentiations of the phenomena. But typographical difficulties have negatived this: a great deal has had to be left in a form which must be accepted simply as the least unsatisfactory.

The three Divisions constituting the entire work comprehend three groups of societies:—(1) *Uncivilized Societies;* (2) *Civilized Societies—Extinct or Decayed;* (3) *Civilized Societies—Recent or Still Flourishing.* These Divisions have at present reached the following stages:—

DIVISION I.—*Uncivilized Societies.* Commenced in 1867 by the gentleman I first engaged, Mr. DAVID DUNCAN, M.A. (now Professor of Logic, &c., in the Presidency College, Madras), and continued by him since he left England, this portion of the work is now complete. The first instalment of this Division, including Types of Lowest Races, the Negrito Races, and the Malayo-Polynesian Races, was issued in May, 1874. The second instalment, including the African Races, was issued in April, 1875; the third, including the Asiatic Races, in October, 1876; and the fourth, including the American Races, is issued herewith.

DIVISION II.—*Civilized Societies—Extinct or Decayed.* On this part of the work Dr. RICHARD SCHEPPIG has been engaged since January, 1872. The first instalment, including the four Ancient American Civilizations, was issued in March, 1874. A second instalment, which exhibits the civilizations of the Hebrews and Phœnicians, is now in the press, and will, it is hoped, appear before the end of the year.

DIVISION III.—*Civilized Societies—Recent or Still Flourishing.* Of this Division the first instalment, prepared by Mr. JAMES COLLIER, of St. Andrew's and Edinburgh Universities, was issued in July, 1873. This presents the English Civilization. It covers seven consecutive Tables; and the Extracts occupy seventy pages folio. Mr. COLLIER has now nearly completed and arranged his collection of materials for presenting, in a similar manner, the French Civilization; and the printer will forthwith have his manuscript in hand.

The successive parts belonging to these several Divisions, thus published at intervals, consist of different numbers of Tables and different numbers of Pages. The Uncivilized Societies occupy four parts; each containing a dozen or more Tables, with their accompanying Extracts. Of the Division comprising Extinct Civilized Societies, some parts contain several, and some will contain only one; according as little or much is known about their histories. While of Existing Civilized Societies, the records of which are so much more extensive, each occupies a single part.

To this sixth part of the work, now issued, as well as to the third, fourth, and fifth, the explanations given on the preceding page apply but partially; since, dealing with societies having unknown histories, the Tables are limited to presentations of the phenomena as co-existing when these societies were discovered by Europeans. No delineations of the facts in order of succession having been possible, some of the typographical and other difficulties above indicated have not been encountered.

Some words concerning the execution of this number must be added. The task of compiling and abstracting the facts concerning these American Races, has been executed by Professor DUNCAN since he left me to accept the post he holds at Madras. Though proofs of the greater part of the Extracts and Tables have been sent out to him for revision, it has been needful, for avoidance of undue delay, to revise here the proofs of the last four Tables and the last dozen pages of Extracts; and Professor DUNCAN has not, therefore, had the opportunity of rectifying such small errors and deficiencies as he would probably have observed if the proofs had been sent out to him. I have no reason to believe, however, that the occasional defects which probably exist, are of other than technical kinds, which detract in no appreciable degree from the value of the compilation.

H. S.

LONDON, *June*, 1878.

SOUTH AMERICAN RACES.

PATAGONIANS.

TABLE LXI.

INORGANIC ENVIRONMENT.

Climate.—Very hot in summer; severe frosts at night during winter. Strong winds prevail throughout the year. Very dry.

Surface.—Area 380,000 square miles. Extensive, but not continuous, seaboard. Generally low and level; with extensive ranges of bleak sterile steppes. Water scarce.

ORGANIC ENVIRONMENT.

Vegetal.—Flora very limited, and completely uniform throughout. Very few plants yielding food, or useful for building, clothing, &c.

Animal.—Zoology as limited and as uniform as Flora. Wild: Horses, guanacoes, hares and many other rodents, ostriches, and a very few water-fowl. Scarcity of food causes continual and long migrations—sometimes 300 or 400 leagues.

SOCIOLOGICAL ENVIRONMENT.

Adjacent foreign race—Fuegians; separated by partial barrier—Straits of Magellan; uncivilized and peaceful.

Adjacent foreign race—Spaniards; in contact; civilized and aggressive.

Adjacent tribes of same race; in contact; comprising a probable population of 1,600; divided into parties containing about 400 persons each; having a separate, though ill-defined territory; and in a state of frequent mutual hostility.

PHYSICAL CHARACTERS.

Tall (fully 6 ft.). Extremely stout, healthy, and hardy. Body bulky; limbs comparatively small and un-muscular. Hands and feet comparatively small. Head and features (excepting the eyes) large. Little hair on face or body. Colour a rich reddish brown.

EMOTIONAL CHARACTERS.

Good-natured; harmless; warlike, and fearless of death; restless, confiding amongst strangers; sympathetic; sometimes jealous.

INTELLECTUAL CHARACTERS.

Little apparent curiosity; imitative.

STRUCTURAL.

OPERATIVE.

OPERATIVE

No division of labour except that between the sexes.

Men: Fight, hunt, take care of the horses, make harness and weapons.

Women: Gather shell-fish when near the sea; fetch wood and water; dress food; make, mend, and clean the tents; dress and sew the hides for clothing, &c. During journeys, pack and unpack the baggage; erect and pull down the tents; tighten the saddle-girths; carry the lance before their husbands; in short, do almost all the work, except providing the larger kinds of food, fighting (though they are generally in attendance on the army, armed as a plundering party), and making weapons. Slaves, where they exist, do the work of the women.

REGULATIVE.

Industrial not separated from Political—the Cacique superintending hunting, and commercial transactions, though not owning labour of followers. Generally in large organized bodies. Produce of chase divided among the different families according to number. A slave class. Payment for labour; chief not otherwise able to obtain it.

REGULATIVE.

POLITICAL.

Hereditary chieftainship; implying few privileges, and possessing a real but inconstant authority—followers deserting their chief if dissatisfied.

CIVIL.

Incipient law shown in limitation of a Cacique's power over the labour of his followers, and in his obligations to them.

DOMESTIC.

MARITAL.

Wife sold to husband. Widows and orphans free to choose whom they please.

Polygyny allowed, but not often practised, on account of scarcity and dearness of women.

Divorce seldom practised, but husbands may sell their wives.

FILIAL.

Parents may sell their children.

PUBLIC.

Ranks: Chiefs, common people. Slaves, obtained in war.

Questions of importance sometimes decided in a council composed of Cacique, principal natives, and wizards; but generally the will of the Cacique is law.

Internal government slight. Justice (reckoned on the principle of compensation) administered sometimes by Cacique, sometimes by injured party.

The conquered reduced to slavery.

Any one not claiming the protection of some Cacique is liable to be killed or enslaved.

Apparently an intermediate stage between holding property in common and private property.

MILITARY.

Not separated from Civil.

Co-extensive with adult male population.

Women armed, and attached to the army as a plundering party.

Partially organized — the oldest or most celebrated Cacique being commander-in-chief: scouts are also employed.

ECCLESIASTICAL.

Partially separated from Political—though chiefs are not priests, priests have a voice in national councils.

Priests, who are also wizards and doctors; of both sexes; but males are obliged to assume the dress and habits of females.

Are well-paid for their services, and have great influence; yet are liable to be killed if they fail in effecting cures.

Males generally chosen to the office when children; a preference being shown to those of effeminate disposition, and those subject to epileptic fits; the latter being regarded as thus chosen by the demons themselves.

PROFESSIONAL.

Persons of both sexes, combining the offices of priest, wizard, and doctor.

CEREMONIAL.

MUTILATIONS.

Eradicate the hair from the face.

FUNERAL RITES.

Remove the flesh from the bones; during which a party sing and strike the ground to frighten away the evil spirits, while another party, acting the part of paid mourners, lacerate their bodies and utter lamentations.

Burial-place (generally not far distant from ordinary habitations) consists of a large square pit, about a fathom deep, and covered over with beams, branches, and earth.

Skeleton (the bones being kept in proper place by fastenings) is placed in sitting posture, clothed in best dress and ornaments, and has by its side all the property of the deceased. Horses of deceased placed all round the grave, raised on their feet, and supported by sticks.

Some Southern tribes deposit the skeleton in a tent *above* ground.

Evidence of summits of mountains being sometimes used as burial-places.

An old woman appointed to open the graves yearly, and clean and clothe the skeletons.

Widow or widows must mourn for a whole year.

LAWS OF INTERCOURSE.

Salute by patting their own breast and that of the stranger.

Chief furnished with several spare horses.

HABITS AND CUSTOMS.

Little or no marriage ceremony.

Amusements: Horse-racing and cards. They bet upon the horses; staking sometimes wives and children.

FUNCTIONAL.

REGULATIVE.

SENTIMENTS.

ÆSTHETIC.

Hardly exist apart from the primary feelings to which objects and acts appeal.

Uncleanly.

Shown chiefly in crude and violent contrasts; appealing to the eye in rude painting of the body, manifesting little design, and in painting of mantles; as well as in showy ornaments.

MORAL.

Courteous; obliging; not destitute of gratitude. High feelings of honour,—suffering death rather than betray their countrymen. Loyalty somewhat inconstant. Respectful to the aged. Considered disgraceful for a husband to help his wife with her work. Yet women are not otherwise ill-treated. Wives generally faithful to their husbands. Paternal affection very strong; yet children (as well as wives) sometimes sold.

A lie held in detestation; but thieving regarded as an accomplishment.

Almost always friendly to, and honourable in dealings with, white people; whom they rather pity.

IDEAS.

SUPERSTITIONS.

Acknowledge a great number of bad spirits, and attribute to them all the evil done in the world, whether to man or beast—even the fatigue attending hard labour.

Each wizard has one of these demons in constant attendance; by whose power he performs his ceremonies (consisting chiefly in fits and violent struggling); and among the number of these demons he himself is enrolled after death.

After death, each native returns to the caverns where he was created, and where his special deity resides, there to enjoy the happiness of being eternally drunk.

Stars also regarded as Indians; and the Milky Way as their hunting-ground.

Believe in a number of good deities, who reside in caverns, and who made the world. Each caste or family of natives supposed to have been originally created, furnished with weapons, and to be guarded, by a particular good deity.

Worship almost entirely directed to the bad spirits.

Great dread of wizards and witches; who are deemed capable of inflicting the worst injuries if they can obtain part of the victim's body.

A particular kind of tree considered sacred.

KNOWLEDGE.

Reckon as far as thousands, making use of fingers and toes.

Time counted by years, moons, days, and nights. The seasons of the year, various phases of the moon, and times of day and night, are denoted by distinct names.

Acquainted with healing and purgative properties of some herbs, and with the effect of bleeding in cases of sickness.

LANGUAGE.

SPOKEN AND WRITTEN.

Considerably integrated.

OPERATIVE.

PROCESSES.

DISTRIBUTION.

EXCHANGE.

Barter.

PRODUCTION.

ARTS.

Food generally roasted or broiled.

A sort of broth or prepared drink made from a root.

No intoxicating beverage.

Paint mantles by dipping in water, and rubbing on them antle, earthy substances, which have previously been made into shape of crayons, and dried in the sun.

REARING, ETC.

No cultivated plants.

Domestic animals: Dogs and horses.

PRODUCTS.

LAND-WORKS.

HABITATIONS, ETC.

Portable huts or tents, made of poles and skins; three sides and top covered, front (turned towards the east) open. Internal dimensions about 7 ft. high, and 10 or 12 ft. square.

Also, at places reckoned head-quarters, permanent tents, of same materials, shaped like a small cottage; 4 or 5 yards wide, and from 8 to 12 yards long.

Two or three families generally occupy one hut.

FOOD.

Vegetal: One or two roots. Animal: Horses, ostriches, guanacoes, hares, wild-boars, armadilloes, antas, &c. Shell-fish.

Drink: Juice of barberries mixed with water.

CLOTHING.

Mantles, made of partially dressed skins sewed together; sometimes with a hole in the middle through which the head is put; at times as large as 6 ft. square.

A sort of petticoat, or apron, of skins.

Hessian-like boots, made of the untanned skin of the thighs and legs of horses, and put on without either shaping or sewing.

Skins for sleeping in.

Generally a fillet round the head.

IMPLEMENTS.

Riding-harness—wooden saddle; bridle of hide; wooden (or iron) spurs. Bolas; lasso (used occasionally). Shell or flint knives. Wooden vessels and bladders, for holding water. Comb—the jaw-bone of the porpoise. Small brushes of coarse grass, for the toilet. Primitive cradles for carrying children at the mother's saddle-bows.

WEAPONS.

Offensive: Bow, and arrows pointed with bone, and sometimes poisoned. Lances, or five yards long, pointed with iron. Bowls (bolas) of different sorts. Clubs.

Defensive: Helmet, and coat of mail, made of several folds of hide. Shield of hide, for use on foot.

ÆSTHETIC PRODUCTS.

1. Personal Adornment: Face and body grotesquely painted with red, black, or white; laid on with very little design. Earrings, necklaces, bracelets, anklets, made of any showy article they can find.

2. Decoration of Products: Mantles, curiously painted on one or both sides.

No evidence of dances, music, or songs.

SOUTH AMERICAN RACES.

ARAUCANIANS.

TABLE LXII.

INORGANIC ENVIRONMENT.

Climate.—Hot, dry, and healthy. For many months the sky is clear; during the rains, though less regular, they are heavier than further north. Snow falls on the Cordillera, and frost is occasional on the coast.

Surface.—The portion of Southern Chili between the Biobio and Valdivia, and from the Andes to the sea. Seaboard extends over some 3° of latitude. Comparatively level or undulating, well-watered, and more fertile than in the north.

ORGANIC ENVIRONMENT.

Vegetal.—Comparatively limited. A variety of timber trees and pasture comprise the greater part of the products. The native country of the potato.

Animal.—Comparatively limited in species. The puma, the principal beast of prey. Guanaco and llama abound. Whale, cod, and pilchard abound in the sea along the coast.

SOCIOLOGICAL ENVIRONMENT.

Surrounded by nations in a similar or lower stage of civilization: other Chili tribes, Patagonians, Chonos, &c. Frequent intercourse and wars with the Incas prior to arrival of Spaniards. Against the latter, who treated them with much cruelty, they maintained constant war for 200 years.

PHYSICAL CHARACTERS.

About middle stature. Muscular, robust, and well-proportioned, with a martial bearing. Calves and ankles large and fleshy; feet short, broad, and high. Neck short and massive. Women delicately formed. Hair thick, black, rather coarse, and deficient on face. Complexion clear reddish brown. Cranial capacity of a chief's skull 84·5; average of other three skulls 70. Head narrow and low in front, broad and high behind. Face round. Eyes small, horizontally set, and animated. Nose short and flat. Cheek-bones prominent. Lips small; teeth white and even. Apparently long-lived. Child-birth easy. Few diseases: addicted to itch.

EMOTIONAL CHARACTERS.

Lively, impulsive, and easily roused to enthusiasm. Brave, and fearless of death. Wanting in respect to superiors, and forward to strangers. Jealous of their liberty, any infringement of which, or ill-treatment, rouses them to seek revenge. Yet they are good-natured, and easily managed by kindness and courtesy. Grateful for favours, hospitable to strangers, and generous and humane towards conquered enemies.

INTELLECTUAL CHARACTERS.

Inquisitive and talkative. Their eloquence has been greatly exaggerated. The missionaries have made no permanent impression on them.

STRUCTURAL.

OPERATIVE.

OPERATIVE

Hardly any division of labour except that between the sexes.

Carvers in wood and silversmiths are partly differentiated occupations.

Men: Fight.

Women: Do all the labour out of doors and in-doors; from ploughing, weaving, and cooking, to saddling and unsaddling a horse.

REGULATIVE.

Industrial not separated from Political. The Cacique superintending labour of followers. Generally in large organized bodies. Produce of chase divided among the different families according to number. A slave class. Payment for labour; chief not otherwise able to obtain it.

REGULATIVE.

POLITICAL.

A confederation of states on feudal principle; with subinfeudation of vassals, but little centralization of power.

CIVIL.

Law not separate from Custom.

DOMESTIC.

MARITAL.

The form, and occasionally the reality, of capture. But in every case presents or price afterwards given to bride's parents, at close of wedding feast. Scrupulously avoid marrying near relatives.

Polygyny, according to man's means. First wife is mistress.

Marriage not indissoluble. If wife wishes it, husband may allow her to go away, and she may marry again, on condition that the second husband pays to first her original price. Widow becomes common concubine of her husband's sons by his other wives.

FILIAL.

Chief-ship hereditary in male line, by primogeniture. But if eldest son is deficient in oratory, one of his younger brothers or nearest relatives succeeds.

PUBLIC.

Territory divided into four great sections, each subdivided into five provinces, and each of these again into nine counties. Each tetrarchy governed by a *toqui*, each province by an *apoghelmene*, each county by a *ghelmene*. All the ghelmenes are subordinated to the archghelmene of their province, all the archghelmenes to the toqui of their tetrarchy. Toquis, who possess only the shadow of authority, are mutually independent. Subordination of ghelmenes to arch-ghelmenes, confined almost solely to military affairs.

Public questions decided in a general council of the nation. When male branch of chief's family becomes extinct, the common people elect a successor. People not liable to service but during war.

Land the common property of the clan. The ghelmenes are the judges. Treachery, murder, adultery of wife, robbery of valuable property, punished by death. The injured party often take on themselves the task of revenge; and murder is often compounded for. Ghelmenes often war on each other.

MILITARY.

Partly separate from Civil. Every tetrarchy war-chief; but if unqualified, a subordinate noble is elected, who assumes title of toqui *pro tem.*, becomes dictator, and appoints his chief officers.

Army co-extensive with adult male population.

On war breaking out, the toquis, apo-ghelmenes, and ghelmenes make a levy from the tetrarchies, provinces, and counties respectively. Army formerly composed entirely of infantry: divided into regiments of 1,000 men and companies of 100, and also into arms—pikemen, clubmen, &c. A reserve corps kept up during war.

Orderly evolutions performed. National and regimental standards.

ECCLESIASTICAL.

Separate from Political.

Persons performing combined functions of diviner, sorcerer, and doctor; but do not seem to possess a sacerdotal character. In curing sickness, the doctor sings and contorts himself, till he falls into a fit; after which he makes known the cause of the disease, exhibiting a spider, toad, &c., which he pretends to have extracted. Also examines the liver to find out cause of death, and makes known the agent, who is frequently put to death. Women sometimes, but rarely, aspire to the office.

No idols, temples, or religious ceremonial, except sacrificing animals and praying to the gods on important occasions. A prisoner of war sacrificed to appease the manes of the dead. Throw on the ground a little of what they are about to eat.

PROFESSIONAL.

Molina divides doctors into three classes, but later writers make no distinction.

CEREMONIAL.

MUTILATIONS.

Eradicate the hair from face and all other parts of the body, except the head.

FUNERAL RITES.

Corpse buried (sometimes in a canoe) generally the day after death, in a wood or on a hill. Two men on horseback run before; while the bier is surrounded by mourning women; and one, walking behind, strews ashes on the path to prevent the spirit returning. In some districts no grave is dug; but body is laid on surface in a sitting posture, with face towards the west, surrounded by arms, implements, food, and at times a slaughtered horse; the whole being covered with a pyramidal heap of stones and earth. In other districts a grave is dug, and no mound raised; fenced in or not. Over chief's grave is hung his favourite horse's skin; while a flag on a long pole, or an ornamented post, denotes his rank. Sometimes there are carved wooden figures of the chief and his wives.

Mourning consists mainly in weeping, eating, and drinking. The flesh of the horse is eaten, and the utensils buried are sometimes wooden imitations.

LAWS OF INTERCOURSE.

Very scrupulous on points of etiquette.

A stone hatchet the badge of the toqui. Silver-headed staff, with silver ring round it, and the same without the ring, are the badges of the apo-ghelmenes and ghelmenes respectively. Anklets worn by chiefs. Arrows tied with a red string, the credentials of an envoy summoning to take up arms. A branch of cinnamon the token of peace. Black the sign of mourning.

Definite salutations at meeting and parting. A set formal complimentary speech gone through between host and guest, lasting from ten to fifteen minutes. Prune and caress one another in their compliments. Right hand the place of honour. Never interrupt a speaker. "How many fires do you keep?" the polite way of asking how many wives a man has. Mother-in-law does not converse with son-in-law, except with her back turned towards him.

Raise the circlet on the head as a mark of respect. Show few marks of deference to chiefs.

HABITS AND CUSTOMS.

Sometimes keep the skull of principal sonner sacrificed at the close of a war as a drinking cup, and make his bones into flutes.

Marriage, funeral, &c., feasts, in which they are very extravagant.

Games of skill and strength, into which gambling enters: chess, a sort of back-gammon, ball, wrestling, running.

Form brotherhoods by giving a stranger one's own name. The brothers are henceforth bound to render each other certain services.

Four regular meals a day. All the family eat together.

Hair permitted to grow to great length. Sexes dance apart.

FUNCTIONAL.

REGULATIVE.

SENTIMENTS.

ÆSTHETIC.

Hardly exist apart from the primary feelings to which objects and acts appeal.

Very filthy in their habits, though addicted to bathing. Care more for the quantity than the quality of their food.

The rich display some taste in the colouring of their ponchos, and in personal decorations, which are mostly confined to the women. Vermilion much admired. Extravagant in the decoration of wives and horses.

Compose in stanzas of 8 or 11 feet, generally without rhyme. Sing monotonous extempore songs, with chorus, while working in the fields or grinding corn.

Songs in praise of chief highly figurative and full of allusions.

MORAL.

Addicted to drunkenness and debauchery. Fond of gambling.

Very faithful in their conjugal and paternal land. Considered disgraceful for a husband to help his wife with her work. Yet women are not otherwise ill-treated. Wives generally faithful to their husbands. Paternal affection very strong; yet children (as well as wives) sometimes sold.

A lie held in detestation; but thieving regarded as an accomplishment.

Almost always friendly to, and honourable in dealings with, white people; whom they rather pity.

IDEAS.

SUPERSTITIONS.

Death and all misfortune traced to supernatural causes; chiefly to Guecubu (their Devil). If a horse get tired, it is because the devil has rode him. Dislike having portrait taken or mentioning own name. Suspicious of the art of writing. Sorcerers believed capable of becoming birds, and of shooting invisible arrows at men.

Believe in a future life. Strew ashes on the path of funeral *cortége*, to prevent the spirit returning; and bury arms, utensils, provisions with dead. Avoid the neighbourhood of graves.

Storms and thunder ascribed to aerial contests between the spirits of their countrymen and those of enemies.

Other world somewhere in the West. On way to it a narrow strait has to be crossed. Life lot is similar to that on earth.

Celestial polity the exact counterpart of terrestrial. Same subordination of ranks; the Supreme Being is the great toqui. Minor gods, good and bad. But ideas on this subject are very vague. Worship only on the most urgent occasions. Every one has a guardian spirit.

Believe in divination and omens. Stories of ghosts, &c., which some laugh at.

KNOWLEDGE.

Decimal notation. Apparently used the quipos.

Have names for some of the principal constellations. Do not seem to have any superstitious dread of comets or eclipses.

Time divided into years, months (or moons), and days. Time of day determined by position of sun, of night by position of stars.

Measures of length and capacity resemble those used by Europeans, and have probably been introduced by Spaniards. Long distances counted by mornings.

Acquainted with the medicinal properties of several plants. Apply bleeding, blistering, sweating, and emetics in cases of sickness. Comparatively extensive knowledge of anatomy.

Historical recollections do not extend far back. Apparently no idea of their origin.

LANGUAGE.

SPOKEN AND WRITTEN.

Speak in a monotonous tone, without gesture.

Consonantal endings of words about 20 per cent.

Monosyllables about 20 per cent.; disyllables, 50 per cent.

Agglutinative.

Names of months derived from characteristic vegetation.

Family names derived from material objects; *e.g.*, River, Stone, Lion, Sun. Are preceded by the distinctive name of the individual, which is generally an adjective or a numeral. Sometimes the family name is not transmitted.

Speeches are highly figurative, and full of peculiar expressions and parables.

OPERATIVE.

PROCESSES.

DISTRIBUTION.

No native distributing agency or markets.

EXCHANGE.

Barter, both for internal and external commerce. Horse, bridle, ox, &c., used in estimating value of goods.

PRODUCTION.

Not confined to human labour: llama used for burdens, and horses (introduced) for riding.

ARTS.

Procure fire by means of the drill-stick worked between the hands. Few made dishes. Women chew grain to make an intoxicating drink. Prepare salt from sea-water. Weave, and dye cloth. Dig, smelt, and work various metals. Make soap from bark.

REARING, ETC.

The llama domesticated, and horses introduced by Europeans.

Cultivate maize, beans, and many varieties of potatoes. Dung used, and practise artificial irrigation. Fields dug with a mattock or hoe. Plough introduced.

PRODUCTS.

LAND-WORKS.

Apparently no other roads than beaten paths.

HABITATIONS, ETC.

Quadrangular dwellings. Walls of wattle and daub, sometimes of brick. Roof thatched with rushes. In the south resemble an upturned boat, and are built entirely of reeds and cane. Length 140 ft., width 30 ft., and 15 ft. high in centre. Partitioned off like a ship's between decks. A number of fires ranged down the centre, the smoke escaping through holes in the roof. Provision lofts above the ceiling. An open shed, or sort of verandah, runs along one side of the house.

Houses scattered so as to form straggling villages or hamlets, along the river banks, or in places easily irrigated.

FOOD.

Principally maize and potatoes. Apples and other fruits. Eat but little flesh, and that boiled or roasted. Use salt. Drink beer and cider.

CLOTHING.

Partly cut and fitted to the body. Made of wool.

Men: A shirt, a vest, short close fitting breeches; and the poncho, a cloak with a hole for the head. Woollen boots or leather sandals, worn by the rich.

Women: A sleeveless tunic, fastened with a girdle, and descending to the knees; and a short cloak.

IMPLEMENTS.

Bow and arrows, slings, swords, &c. Canoes, rafts, and skins, for crossing rivers, &c. A clam shell formerly used as tweezers.

Wooden saddle, leather saddle-cloth, silver or cane stirrups, bit, raw hide reins, iron spurs. Ropes and fishing-nets. Glazed earthenware, horn or wooden cups and spoons. Baskets, umbrellas, rude loom, hand-mill for grinding corn, swinging cradles.

WEAPONS.

Bow and arrows, slings, swords, lances, pikes, and clubs, headed with iron. Cuirasses, helmets, and shields of hardened leather.

ÆSTHETIC PRODUCTS.

Red and black paint mixed with grease used in painting face. Women paint a broad belt of red from ear to ear, fringed with black; eyelids, &c., tipped with black. Hair plaited in tresses, and adorned with false emeralds. Leather collars. Necklaces, bracelets, and anklets of glass worn by women. Ear and finger rings of silver.

Dress always greenish blue. Ponchos striped with several colours, white, red, or blue; ornamented with figures of plants and animals, and bordered with a handsome fringe. A bead head-dress, with zigzag or diamond pattern. Rudely carved human figures on graves.

A variety of dances, accompanied by music. Vocal music harsh. Instrumental, flutes and drums.

Songs in praise of heroes, full of figures and allusions.

without any apparent fatigue; they are inured to exercise and heedless of exposure of all kinds; they make good hunters and skilful fishers. They are generally tall and thin, and are easily distinguished from the Missouri Indians by the absence of the aquiline nose, which may be considered characteristic of the latter; their bodies and shoulders are well set and well proportioned; their legs are not very good, generally destitute of calf, with thick knees and ankles; their feet are large; their arms and hands small and well shaped; they possess great strength in the wrist; their voice is strong and harmonious, many of them sing, and their ear appears good."—*Keating*, ii. 162.

Chippewa warriors have "a quiet, cat-like walk."—*Oliphant*, p. 139.

"They are a well-formed, active race of men, and have the reputation of being good hunters and warriors. They possess the ordinary black shining eyes, black straight hair, and general physiological traits of the Indian race; and do not differ, essentially, from the northern tribes in their manners and customs."—*Schoolcraft's Mississippi*, p. 121.

"These two groups [Algonquins and Appalachians] give the same average internal capacity, viz, 83¾ inches, exactly the mean, while the range of measurements does not vary very much in the two groups, extending from about 70 to 100 cubic inches. The average internal capacity of the cranium of these two races, approaching so nearly the common average, agrees well with their character, they both presenting a fair medium specimen of the barbarous tribes of North America."—*Schoolcraft*, ii. p. 322.

"Their sight is keen, but it becomes weak at an early age."—*Keating*, ii. 163.

"The number of children which a man has varies much; the average is four; they seldom have as many as seven, unless they have many wives. The pride and honour of parents depend upon the extent of their family. This causes them to attach a high price to them."—*Ibid.* ii. 152.

"The Chippewas seldom attain to an old age; the average length of men's lives varies from thirty to forty, that of women from twenty to thirty years."—*Ibid.* ii. 167.

"The principal disease to which the Chippewas are liable is a consumption of the lungs, induced by the great fatigues and exposures which they undergo."—*Ibid.* ii. 157.

DAKOTAS.

"The Sioux are tall men, straight, and well-made: they are never deformed, and are rarely crippled, simply because none but the able-bodied can live. The shoulders are high and somewhat straight; the figure is the reverse of the sailor's, that is to say, whilst the arms are smooth, feeble, and etiolated, the legs are tolerably muscular; the bones are often crooked or bowed in the equestrian tribes; they walk as if they wanted the ligamentum teres; there is a general looseness of limb, which promises, however, lightness, endurance, and agility, and which, contrasted with the Caucasian race, suggests the gait of a wild, compared with that of a tame animal. Like all savages, they are deficient in corporeal strength: a civilized man finds no difficulty in handling them: on this road there is only one Indian (a Shoshone) who can whip a white in a 'rough and tumble.' The temperament is usually bilious-nervous; the sanguine is rare, the lymphatic rarer, and I never knew or heard of an albino. The hands, especially in the higher tribes, are decidedly delicate, but this is more observable in the male than in the female; the type is rather that of the Hindu than of the African or the European. The feet, being more used than the other extremities, and unconfined by boot or shoe, are somewhat splay, spreading out immediately behind the toes, whilst the heel is remarkably narrow. In consequence of being carried straight to the fore—the only easy position for walking through grass—they tread, like the anteater, more heavily on the outer than on the inner edge. The sign of the Indian is readily recognized by the least-experienced tracker."—*Burton*, p. 127.

"In their persons they [the Teton Sioux] are rather ugly and ill-made, their legs and arms being too small, their cheek-bones high, and their eyes projecting. The females, with the same character of form, are more handsome; and both sexes appear cheerful and sprightly; but in our intercourse with them we discovered that they were cunning and vicious."—*Lewis and Clarke*, p. 64.

"In person they [the Yankton Sioux] are stout, well proportioned, and have a certain air of dignity and boldness."—*Ibid.* p. 44.

"The tribes grouped together under this name average 1¼ cubic inches higher than the" Algonquins and Appalachians, "viz., 85 inches; and these appear to possess more force of character, and more of the untameable violence which forms the most characteristic feature in our barbarous tribes."—*Schoolcraft*, ii. 332.

Among the Prairie-Indians "the facial angle of Camper varies, according to phrenologists, between 70° and 80°. The projecting lower brow is strong, broad, and massive, showing that development of the perceptions which is produced by the constant and minute observation of a limited number of objects. The well-known Indian art of following the trail is one result of this property. The nose is at once salient and dilated, in fact, partaking of the Caucasian and African types. The nostrils are broad and deeply whorled; the nasal orifice is wide, and, according to osteologists, the bones that protect it are arched and expanded; the eyebrows are removed, like the beard and moustache, by vellication, giving a dull and bald look to the face; the lashes, however, grow so thickly that they often show a sooty black line, suggesting the presence of the Oriental Kohl or Surma. The orbits are large and square: largeness and squareness are, in fact, the general character of the features; it doubtless produces that peculiar besotted look which belongs to the Indian as to the Mongolian family. The conjunctival membrane has the whiteness and clearness of the European and the Asiatic; it is not, as in the African, brown, yellow, or red. The pupil [iris?] like the hair, is of different shades, between black and brown: when the organ is blue—an accident which leads to a suspicion of mixed blood—the owner generally receives a name from the peculiarity. Travellers, for the most part, describe the organ as 'black and piercing, snaky and venomous;' others as 'dull and sleepy;' whilst some detect in its colour a mingling of black and grey. The only peculiarity which I observed in the pupil was its similarity to that of the gipsy. The Indian first fixes upon you a piercing glance, which seems to look below the surface. After a few seconds, however, the eye glazes as though a film passed over it, and gazes, as it were, on vacancy. The look would at once convict him of Jattatura and Malocchio in Italy, and of El Ayn, or the Evil Eye, in the East. The mouth is at once full and compressed; it opens widely; the lips are generally *bordés* or everted,—decidedly the most unpleasant fault which that feature can have,—the corners are drawn down as if by ill-temper, and the two seams which spring from the alæ of the nostrils are deeply traced. This formation of the oral, combined with the fulness of the circumoral regions and the length and fleshiness of the naked upper lip, communicates a peculiar animality to the countenance. The cheek-bones are high and bony; they are not, however, expanded or spread backwards, nor do they, as in the Chinese, alter the appearance of the eyes by making them oblique. The cheeks are rather lank and falling in than full or oval. The whole maxillary organ is projecting and ponderous. The wide condyles of the lower jaw give a remarkable massiveness to the jowl, whilst the chin—perhaps the most characteristic feature—is long, bony, large, and often parted in the centre. The teeth are faultless, full-sized and white, even and regular, strong and lasting; and they are vertical, not sloping forward like the African's. To sum up, the evanishing of the forehead, the compression of the lips, the breadth and squareness of the jaw, and the massiveness of the chin, combine to produce a normal expression of harshness and cruelty, which, heightened by red and black war-paint, locks like horsehair, plumes, and other savage decorations, form a 'rouge dragon,' whose *tout-ensemble* is truly revolting."—*Burton*, p. 128.

"The maidens of the tribe, or those under six, were charming little creatures, with the wildest and most piquant expression, and the prettiest doll-like features imaginable; the young coquettes already conferred their smiles as if they had been of any earthly value. The boys once more reminded me of the East; they had black, beady eyes, like snakes, and the wide mouths of young caymans."—*Ibid.* p. 74.

"The women, when in their teens, have often that *beauté du diable* which may be found even amongst the African negresses; nothing, however, can be more evanescent. When full grown, the figure becomes dumpy and *trapu;* and the face, though sometimes not without a certain comeliness, has a Turanian breadth and flatness."—*Ibid.* p. 129.

"The grandmothers were fearful to look upon, horrid excrescences of nature, teaching proud man a lesson of humility, and a memento of his neighbour in creation, the 'humble ape;'—it is only civilization that can save the aged woman from resembling the gorilla. The middle-aged matrons were homely bodies, broad and squat like the African dame after she has become *mère de famille;* their hands and feet were notably larger from work than those of the men, and the burdens upon their backs caused them to stoop painfully."—*Ibid.* p. 73.

"It is perceived that the Sioux, in the forest state, only reproduce in the ratio of a small fraction under two children to every woman."—*Schoolcraft*, iii. p. 614.

"Fifteen or sixteen is the largest families amongst the Dacotahs. Three to eight is a common family amongst the Indians. Twins are not common. Barrenness is not common."—*Ibid.* iii. 238.

"It is the opinion of many that, notwithstanding the ravages of cholera and small-pox, the Dakota nation, except when mingled with the frontier settlements, rather increases than diminishes. It has been observed by missionaries that, whenever an account of births and deaths has been kept in a village, the former usually exceed the latter."—*Burton*, p. 120.

MANDANS.

"The stature of the Mandans is rather below the ordinary size of man, with beautiful symmetry of form and proportion, and wonderful suppleness and elasticity; they are pleasingly erect and graceful, both in their walk and their attitudes."—*Catlin*, i. 95.

"A stranger in the Mandan village is first struck with the different shades of complexion and various colours of hair which he sees in a crowd about him; and is at once almost disposed to exclaim that 'these are not Indians.' There are a great many of these people whose complexions appear as light as half-breeds; and amongst the women particularly, there are many whose skins are almost white, with the most pleasing symmetry and proportion of features; with hazel, with grey, and with blue eyes,—with mildness and sweetness of expression, and excessive modesty of demeanour, which render them exceedingly pleasing and beautiful."—*Ibid.* i. 93.

Mandan women's "beauty, from this fact [early marriage], as well as from the slavish life they lead, soon after marriage vanishes. Their occupations are almost continual, and they seem to go industriously at them, as if from choice or inclination, without a murmur."—*Ibid.* i. 121.

"The greater part of their diseases are inflammatory rheumatisms, and other chronic diseases; and for these, this mode of treatment [vapour baths], with their modes of life, does admirably well."—*Ibid.* i. 99.

CREEKS.

"The men in general are of a good size, stout, athletic, and handsome; the women are also of a good height, but coarse, thick-necked, and ugly. Being condemned, by the custom of the country, to carry burdens, pound corn, and perform all the hard labour, they are universally masculine in appearance, without one soft blandishment to render them desirable or lovely."—*Schoolcraft*, v. 274.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"The Guiana Indian seldom exceeds five feet five inches in height, and the greater number are much shorter. They are rather stout in proportion, and it is rare to see an instance of deformity among them. Their skin is of a copper tint, a little darker than that of the natives of Southern Europe. Their hair is straight and coarse, and continues jet black till an advanced period of life. Their eyes are also black and keen, and their sight and hearing very acute."—*Brett*, p. 25.

"This custom of being awake, and even on foot, four or five hours before sunrise, is general among the Indians of Guiana."—*Humboldt's Travels*, ii. 330.

"The Indian's sight is very keen, his hearing most acute, and his sense of smelling equally so."—*Bernau*, p. 172.

"Girls of twelve or thirteen, and boys of fifteen or sixteen years, are married among the Indians. At the age of twenty-five the women have lost all the appearance of youth; but men of forty years do not look older than Europeans of the same age. The average duration of life of both sexes is from forty to fifty years."—*Ibid.* p. 59.

"Their women are prolific, but, owing to their uncivilized way of life, only a comparatively small proportion of their children arrive at maturity."—*Brett*, p. 413, note 2.

The diminished numbers of the aborigines of Guiana "contrast painfully with the swarming population which the land supported when the white man first appeared among them."—*Bernau*, p. 29.

ARAWAKS.

"The Arrawaks are seldom more than five feet four inches in height, plump, and well proportioned, but not muscular. Their forehead is lower than that of Europeans. . . . Those nearest the coast are of a dark brown, but some of their casts are as fair as Spaniards. Their features are small, their expression, in general, melancholy and depressed, their hair strong, black, and straight."—*Bernau*, p. 29.

"Their necks are short, and their ankles, hands, and feet, particularly those of the women, remarkably small."—*Dalton*, i. 64.

"The Arawaak is fairer than either the Carib or Warau, and the females, taken as a tribe, are the handsomest of all the Guianians we have met with."—*Schomburgh's Raleigh's Guiana*, p. 52.

"Their animal perceptions are astonishingly acute; and their speed in their native woods, and over the most difficult ground, far outstrips that of Europeans, few of whom can keep pace with them, even for a short distance."—*Hillhouse in J. R. G. S.*, ii. 232.

"With ten pounds of cassava bread, an Indian can keep the field for three weeks or a month."—*Hillhouse in J. R. G. S.*, ii. 232.

Arawak mothers "suckle one child until the birth of another, and even for a short time after."—*Brett*, p. 102.

WARAUS.

"Such are the Waraus; strong and hardy in person, but slovenly and dirty; merry and cheerful in disposition, but careless and improvident."—*Brett*, p. 167.

They "are ill-adapted for land service."—*Hillhouse, J. R. G. S.*, ii. 238.

"The Waraus are of somewhat darker complexion than the Caribs or Caribisi and Arawaaks. They are industrious, but most negligent in their persons and villages: indeed, the dirtiness of a Warau is proverbial amongst the other Indians. It appears almost as if their feet were peculiarly formed, or rather their toes spread out in such a manner as to enable them to walk on the muddy shores where another person would sink."—*Schomburgh's Raleigh's Guiana*, p. 50.

CARIBS.

The continental Caribs "are a very tall race of men, their height being from five feet six inches to five feet ten inches." They "differ from the other Indians not only in the tallness of their stature, but also in the regularity of their features. Their noses are smaller, and less flattened; the cheek-bones are not so high; and their physiognomy has less of the Mongol character. . . . The Carib women are less robust and good-looking than the men."—*Humboldt's Travels*, iii. 73-5.

"There is no race of men more robust, and swifter in running, than the Caribs."—*Ibid.* iii. 84.

"Their hair was uniformly of a shiny black, straight, and coarse."—*Edwards*, i. 53.

CHAYMAS.

"All the Chaymas have a sort of family look. . . . On entering a hut, it is often difficult among adult persons to distinguish the father from the son, and not to confound one generation with another." [The author attributes this to endogamous marriages, and absence of intellectual culture.]—*Humboldt's Travels*, i. 303.

"The forehead is small, and but little prominent, and in several languages of these countries, to express the beauty of a woman, they say that 'she is fat, and has a narrow forehead.'"—*Ibid.* i. 301.

"I have seen Indian children, of the tribes of the Chaymas, draw out from the earth and eat millepedes or scolopendras eighteen inches long, and seven lines broad."—*Humboldt's Travels*, i. 157.

BRAZILIANS.

"The Indians of Brazil have very broad breast, wide pelvis and short hands and feet; the latter, in particular, being broad before and furnished with short broad nails."—*Waitz*, iii. 413.

"In general the make of the Indians [of South Brazil] is robust, broad, and short."—*Spix and Martius*, ii. 241.

"The Indians, properly speaking, cannot blush. . . . It was only after long intercourse with the whites, and after receiving some education, that we perceived in the Indians a change of colour, expressive of the emotions of the mind."—*Ibid.* ii. 239.

"The Indians have very keen senses, and see and hear things that are inaudible and invisible to us."—*Herndon*, p. 143.

The marriages of the Indians of South Brazil "are not very fruitful. . . . We seldom saw more than four children in a family."—*Spix and Martius*, ii. 246.

The Indians of the Amazon regions have a strange inflexibility of organization, both bodily and mental. "Their fecundity is of a low degree, for it is very rare to find an Indian family having so many as four children, and we have seen how great is their liability to sickness and death on removal from place to place."—*Bates*, p. 317.

"The Indians [of South Brazil] are seldom sick, and generally live to an advanced age. . . . Their most common complaints are inflammations of the eyes and of the bowels; diseases of the liver, diarrhœa, dysentery, and ague, which are chiefly caused by their mode of life in the damp foggy woods."—*Spix and Martius*, ii. 249.

"I have already remarked on the different way in which the climate of this equatorial region affects Indians and Negroes. No one could live long amongst the Indians of the Upper Amazons without being struck with their constitutional dislike to the heat. Europeans certainly withstand the high temperature better than the original inhabitants of the country." The Indians "are very subject to disorders of the liver, dysentery, and other diseases of hot climates, and when any epidemic is about, they fall ill quicker, and suffer more than negroes or even whites. How different all this is with the negro, the true child of tropical climes! The impression gradually forced itself on my mind that the red Indian

lives as a stranger or immigrant in these hot regions, and that his constitution was not originally adapted, and has not since become perfectly adapted, to the climate."—*Bates*, pp. 317-8.

TUPIS.

"'They are a stronger race than we,' says De Lery, 'robuster, healthier, and less liable to diseases. There are few lame persons among them, few that are one-eyed, scarcely any who are deformed; and though there are many who live to six-score years of age (for they keep account by moons), yet few become grey.'"—*Southey*, i. 249.

"Living almost like animals in a state of nature, their senses had that acuteness which the habits of civilized life destroy. If a Tupinamba were lost in the woods, he laid down and snuffed for fire, which it is said they could scent half a mile off, then climbed the highest tree to look for smoke, which they could perceive at a distance where it was invisible to the keenest European eye. But where they had once been before, they knew their path again by a sort of dog-like faculty."—*Southey*, i. 249.

GUARANIS.

"The Guaranis, according to D'Orbigny, are of a very light yellowish brown colour mixed with red; yet there is considerable diversity in this respect, and the yellow tint is often wanting. . . . According to Rengger, they cannot blush, but become pale when in a passion. They reach only rarely a height of 5 ft. . . . The women are smaller, but in general build are very like the men. They are a broad-shouldered, plump race, with muscular limbs, but small hands and feet. . . . The neck, arms, and legs are relatively short and thick. . . . The countenance is almost round; the eyes small, somewhat oblique, and drawn up at the outer angle. The nose is not broad, but short, with small nostrils. The eyebrows are well bent, but not strong. The mouth of middle size, rather projecting, but the lips are not thick. Cheek-bones not very prominent. . . . Hair of head is long, black, and coarse; beard and moustache consist of only a few short hairs. . . . The women are, according to Dobrizhoffer, very fruitful."—*Waitz*, iii. 413-5.

COROADOS.

The hands of the Puris, Coroados, and Coropos "are almost always cold."—*Spix and Martius*, ii. 239.

MUNDRUCUS.

"They are a broad-chested and very muscular people; with broad, strongly developed, good-natured, but rough features. Their glossy black hair is cut close across the forehead, and the whole body is tattooed in small lines."—*Markham's Valley of Amazons*, p. 172.

UAUPÉS.

"The Uaupés are generally rather tall, five feet nine or ten inches being not an uncommon height, and they are very stout and well formed. Their hair is jet black and straight, only turning grey with extreme old age. . . . The men have very little beard. . . . The colour of the skin is a light, uniform, glossy reddish-brown."—*Ibid.* p. 482.

"General characteristics of the Amazon Indians, from which the particular tribes vary but very slightly": "They are [have?] a skin of a coppery or brown colour of various shades, . . .—jet-black straight hair, thick, and never curled,—black eyes, and very little or no beard. With regard to their features, it is impossible to give any general characteristics. In some the whole face is wide and rather flattened, but I never could discern an unusual obliquity of the eyes, or projection of the cheek-bones; in many of both sexes, the most perfect regularity of features exists, and there are numbers who in colour alone differ from a good-looking European. Their figures are generally superb. . . . The development of the chest is such as I believe never exists in the best-formed European."—*Ibid.* p. 478.

ABIPONES.

"The bodies of the Abipones are muscular, robust, agile, and extremely tolerant of the inclemencies of the sky. You scarcely ever see a fat or pot-bellied person amongst them. Daily exercise in riding, hunting, and in sportive and serious contests prevents them almost always from growing fat, for, like apes, they are always in motion."—*Dobrizhoffer*, ii. 32.

"All the Abipones have thick, raven-black locks."—*Ibid.* ii. 15.

"The Abipones had black but rather small eyes; yet they see more acutely with them than we do with our larger ones; being able clearly to distinguish such minute, or distant objects as would escape the eye of the most quick-sighted European."—*Ibid.* ii. 13.

"You never see an Abipon with a hump on his back, a wen, a harelip, a monstrous belly, bandy legs, club feet, or an impediment in his speech."—*Ibid.* ii. 13.

PATAGONIANS.

Their stature "rarely exceeds seven feet, and oftentimes not six feet."—*Falkner's Patagonia*, p. 111.

"The aboriginal natives of Eastern Patagonia are a tall and extremely stout race of men. Their bodies are bulky, their heads and features large, yet their hands and feet are comparatively small. Their limbs are neither so muscular nor so large-boned as their height and apparent bulk would induce one to suppose; they are also rounder and smoother than those of white men. Their colour is a rich reddish-brown."—*Fitzroy's Voy. Adv. and Beagle*, ii. 134.

"By nature they have but little hair on either face or body, and that little they try to eradicate."—*Ibid.* ii. 144.

"All the features" "are large, excepting the eyes."—*Ibid.* p. 145.

They "do not appear very sensible of heat or cold."—*Ibid.* p. 173.

"Generally speaking, the Patagonians are extremely healthy."—*Ibid.* p. 155.

ARAUCANIANS.

"The Araucanians, although they do not exceed the ordinary height of the human species, are in general muscular, robust, well proportioned, and of a martial appearance. It is very unusual to find among them any person who is crooked or deformed, not from their pursuing, as some have supposed, the cruel custom of the ancient Spartans, of suffocating such unfortunate children, but because they leave to nature the care of forming them, without obstructing her operations by the improper application of bandages and stays. Their complexion, with the exception of the Boroanes, who are fair and ruddy, is of a reddish brown, but yet clearer than that of the other Americans; they have round faces, small animated eyes, full of expression, a nose rather flat, a handsome mouth, even and white teeth, muscular and well-shaped legs, and small flat feet; like the Tartars, they have scarcely any beard."—*Thompson's Alcedo*, i. 403.

"The calves of their legs and their ankles are large and fleshy, and the foot, though very short, is broad and high, rising abruptly from the big toe to the ankle with very little curve. The head, too, of the Mapuché is of a peculiar shape; it is narrow and low in front, broad and high behind, and forms almost a straight line with the back of the neck, which is massive and short."—*Smith*, p. 245.

"Their women are delicately formed, and many of them, especially among the Boroanes, are very handsome. Possessed of great strength of constitution, and unencumbered with the cares that disturb civilized society, they are not subject, except at a very advanced period of life, to the infirmities attendant upon old age; they rarely begin to be grey before they are 60 or 70, and are not bald or wrinkled until 80; they are generally longer-lived than the Spaniards, and many are to be met with whose age exceeds 100, and to the latest period of their lives they retain their sight, teeth, and memory unimpaired."—*Thompson's Alcedo*, i. 403.

The hair "of their heads is thick and black, but rather coarse."—*Ibid.* i. 403.

"Child-birth is with them attended with little pain."—*Ibid.* i. 417.

"The maladies which prevail among the Araucanians are but few, and are for the most part reducible to inflammatory fevers, originating either from intemperance in drinking, or to the excessive exercise which they sometimes use."—*Ibid.* i. 417.

"The itch is national with these people, and must have existed among them from time immemorial."—*Smith*, p. 198.

EMOTIONAL CHARACTERS.

NORTH AMERICAN RACES.

Captain Lewis speaks of "the suspicious temper of the Indians, accustomed from their infancy to regard every stranger as an enemy."—*Lewis and Clarke*, p. 271.

"As an instance of this [affection for their children], I may mention the universal custom of Indian mothers eagerly seeking another child, although it may be of an enemy, to replace one of her own, whom she may have lost, no matter how many other children she may have. This child is always treated with as great, if not greater, kindness than the rest."—*Kane*, p. 128.

ESQUIMAUX.

"Unless there be some motive to engage them in conversation with strangers, the Esquimaux are seldom communicative. It is as if the knowledge which they possess ought not to be given away unless for some especial reasons. The Innuits, as a race, are naturally reticent. They are often distant and reserved, and only by kindness, tact, and gradually leading up to a subject can any information be obtained from them."—*Hall*, i. 319.

"A cool dignity quite characteristic" of the Esquimaux.—*Hayes*, p. 104.

"An Esquimaux seems to have a repugnance to killing even an enemy, unless he can do it by stealth."—*Ibid.* p. 244.

"Decidedly the Esquimaux are a happy people."—*Hall*, i. 130.

Ebierbing, an Innuit, "had been two and a-half days and two nights at that seal-hole, patiently sitting over it without food or drink."—*Ibid.* ii. 229.

CHINOOKS.

"The country which the Chinooks inhabit being almost destitute of furs, they have little to trade in with the whites. This, coupled with their laziness, probably induced by the ease with which they procure fish, which is their chief subsistence, prevents their obtaining ornaments of European manufacture; consequently anything of the kind is seldom seen amongst them."—*Kane*, p. 185.

SNAKES.

"The Indian is in some respects a mere child, irritated by and pleased with a trifle."—*Ross' Fur Hunters*, i. 125.

"They were plump, oily, and sleek; with countenances rather dull than expressive; and appeared sociable and friendly among themselves."—*Ibid.* ii. 103.

"When interrogated, Indians almost always answer 'Yes' to a leading question, which deceives those who are unused to them, and the proper method of examination."—*Schoolcraft*, i. 215.

"He could get no satisfactory answer to direct questions; and that is the case with almost all savages. Ask an Indian his name, and he will hesitate to tell you; ask him his age, and you will receive an evasive answer! When M'Kenzie put the direct question to the great chief Pee-eye-em, 'How many Indians are there in the Snake nation?' he said, 'What makes you ask that question?' 'I should like to know,' said he, 'in order to tell our father, the great white chief.' 'Oh! Oh! tell him, then,' said Pee-eye-em, 'that we are as numerous as the stars!'"—*Ross' Fur Hunters*, i. 252.

"Although thus oppressed by the Minnetarees, the Shoshones are still a very military people. Their cold and rugged country inures them to fatigue; their long abstinence makes them support the dangers of mountain warfare, and worn down as we saw them, by want of sustenance, have a look of fierce and adventurous courage."—*Lewis and Clarke*, p. 309.

COMANCHES.

"They are of a light character, with a gay cast of mind, and rather fervid temperament. From observation I am induced to believe that their minds are susceptible of a considerable degree of cultivation."—*Schoolcraft*, ii. 133.

"The Comanches are not deficient in natural courage, and no people excel them in the art of horsemanship, and few, if any, in the use of the bow and the javelin, both of which they handle with great dexterity, on horseback. As foot-soldiers, they are comparatively of little account; but they are seldom caught on foot by an enemy, and never, except by surprise."—*Ibid.* i. 236.

IROQUOIS.

"Hunting was a passion with the red man. He pursued it for the excitement and employment it afforded, as well as for subsistence, frequently making long and toilsome expeditions."—*Morgan*, p. 346.

CHIPPEWAYANS.

"They do not affect that cold reserve at meeting, either among themselves or strangers, which is common with the Knisteneaux, but communicate mutually and at once all the information of which they are possessed. Nor are they roused like them from an apparent torpor to a state of great activity. They are consequently more uniform in this respect, though they are of a very persevering disposition when their interest is concerned."—*Schoolcraft*, v. 176.

"They are also of a querulous disposition; and are continually making complaints, which they express by a constant repetition of the word eduiy, 'it is hard,' in a whining and plaintive tone of voice."—*Ibid.* v. 178.

"The Chippewayans are sober, timorous, and vagrant, with a selfish disposition, which has sometimes created suspicions of their integrity."—*Ibid.* v. 174.

"As these people are not addicted to spirituous liquors, they have a regular and uninterrupted use of their understanding, which is always directed to the advancement of their own interest, and this disposition, as may be readily imagined, sometimes occasions them to be charged with fraudulent habits. They will submit with patience to the severest treatment, when they are conscious that they deserve it; but will never forget or forgive any wanton or unnecessary rigour. A moderate conduct I never found to fail; nor do I hesitate to represent them, altogether, as the most peaceful tribe of Indians known in North America."—*Ibid.* v. 176.

"In their quarrels with each other they very rarely proceed to a greater degree of violence than is occasioned by blows, wrestling, and pulling of the hair; while their abusive language consists in applying the name of the most offensive animal to the object of their displeasure, and adding the terms ugly and chiay, or still-born."—*Ibid.* v. 177.

CHIPPEWAS.

"Hospitality is one of their chief virtues. Their disposition, though cheerful, is taciturn; the women are more loquacious; in conversation the Chippewas use but little action; their features seldom indicate the emotions which agitate their breasts, but their eyes are very expressive."—*Keating*, ii. 163.

"The chiefs of the bands of St. Mary's, Lake Superior, and the Upper Mississippi, are a manly, intelligent body of men, with a bold and independent air and gait, and possessing good powers of oratory. Of stately and easy manners, they enter and leave a room without the least awkwardness or embarrassment."—*Schoolcraft*, v. 152.

"Generally speaking, the Chippewas become attached to their wives and seldom repudiate them. But in their manners they are rough, even when they do not wish to produce serious injury. Thus, in punishing their children, they frequently strike them so rudely as to stun them. Frequently, likewise, their brutal conduct to their wives produces abortions."—*Keating*, ii. 153.

"Ten years' residence among the tribes, in an official capacity, had convinced me that fear is the controlling principle of the Indian mind, and that the persuasions to a life of peace are most effectively made under the symbols of war. To beg, to solicit, to creep and cringe to this race, whether in public or private, is a delusive, if not a fatal course."—*Schoolcraft's Mississippi*, p. 254.

"Like most heathen and barbarous races, Indians suffer much from their superstitious fears. When the weather is fine, and their tents are well supplied with provisions, they are an independent and joyous people. Full of frolic and fond of relating anecdotes; they laugh immoderately at any trifling joke or absurdity, and seem thoroughly to enjoy existence."—*Hind*, ii. 135.

"In order to understand the character and nature of wild prairie Indians, they must be seen in their tents when well supplied with provisions, and disposed to be cheerful and merry. In the prairies, when on horseback, they are often quiet and watchful, always on the look-out; and when even twenty or thirty are in a band, they generally manage to see a suspicious object in the distance at the same moment, so that a simultaneous note of exclamation is uttered by most or all of the party. In hunting the buffalo they are wild with excitement, but no scene or incident seems to have such a maddening effect upon them as when the buffalo are successfully driven into a pound. Until the herd is

brought in by the skilled hunters, the utmost silence is preserved around the fence of the pound: men, women, and children, with pent-up feelings, hold their robes so as to close every orifice through which the terrified animals might endeavour to escape. The herd once in the pound, a scene of diabolical butchery and excitement begins; men, women, and children climb on the fence, and shoot arrows or thrust spears at the bewildered buffalo, with shouts, screams, and yells horrible to hear. But when the young men, and even women, jump into the arena amidst the dying and the dead, smear themselves with blood, thrust their arms up to the shoulders into the reeking bodies of their victims, the savage barbarity of the wild prairie Indian shows itself in its true colours. Not even a scalp dance over many fallen foes affords such a terrible picture of degraded humanity as a large band of prairie Indians, some hundreds in number, during and after the slaughter of buffalo in the pound."—*Ibid.* ii. 142.

DAKOTAS.

"In the day of Major Pike (1805-1807), they were the dread of all the neighbouring tribes, from the confluence of the Mississippi and the Missouri to the Raven River on the latter."—*Burton*, p. 116.

"The Sioux differ greatly in their habits from the Atlantic tribes of times gone by. The latter lived in wigwams, or villages, of more stable construction than the lodge; they cultivated the soil, never wandered far from home, made their expeditions on foot, having no horses, and rarely came into action unless they could 'tree' themselves. They inflicted horrid tortures on their prisoners, as every English child has read; but, Arab-like, they respected the honour of their female captives. The prairie tribes are untamed and untamable savages."—*Ibid.* p. 124.

"The patience of the Indian in enduring long speeches, sermons, and harangues, has ever been exemplary and peculiar as his fortitude in suffering lingering physical tortures."—*Ibid.* p. 134.

"The savages win and lose with the stoicism habitual to them."—*Ibid.* p. 144.

"They can conceal desires for a long time, and revenge the longest of all."—*Schoolcraft*, iii. 246.

"If the Indian works well, he does not work quickly; he will expend upon half-a-dozen arrows as many months."—*Burton*, p. 147.

MANDANS.

"No one can look into the wigwams of these people, or into any little momentary group of them, without being at once struck with the conviction that small-talk, gossip, garrulity, and story-telling are the leading passions with them."—*Catlin*, i. 84.

They are "easy and polite in their manners."—*Ibid.* i. 96.

"The Mandans are a pleasing and friendly race of people, of whom it is proverbial amongst the traders and all who ever have known them, that their treatment of white men in their country has been friendly and kind ever since their first acquaintance with them—they have ever met and received them, on the prairie or in their villages, with hospitality and honour."—*Ibid.* i. 95.

"They are not a warlike people; for they seldom, if ever, carry war into their enemies' country; but when invaded, show their valour and courage to be equal to that of any people on earth."—*Ibid.* i. 93.

CREEKS.

"They are naturally fickle, inconstant, and excessively jealous of the encroachments of the white people."—*Schoolcraft*, v. 275.

"Both sexes have a phlegmatic coldness and indifference uncommon and unknown to most white people. When a man meets his wife and children, after an absence of some months, in which time she has not heard a word from him, it is with a perfect seeming indifference. Perhaps the first word spoken will be, 'So you have got back again, I see.' He answers, 'Yes.' She may then reply, 'Momuscha'—*i.e.*, very well: and there ends the conversation. The man reserves the tale of his adventures to be told to his other friends over a cup of *black drink* the next morning, at the square, and there it is retailed, in a tedious, circumlocutory conversation of many hours."—*Ibid.* v. 274.

"The refined passion of love is unknown to any of them, although they apply the word *love* to rum, and everything else they wish to be possessed of. The very frequent suicides committed in consequence of the most trifling disappointment or quarrel between men and women are not the result of grief, but of savage and unbounded revenge."—*Ibid.* v. 272.

"The Creeks are poor, proud, and self-conceited; they would ridicule and laugh at the man who should advise them to build better houses than they have at present, or alter their long-established customs and habits of living."—*Ibid.* v. 691.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"Although strong in his affections, an Indian in his native state is never seen to weep, but will bear the most excruciating pains and the loss of his dearest relations with apparent stoical insensibility."—*Bernau*, p. 46.

"That presence of mind and resignation which characterize the Indians."—*Humboldt's Travels*, iii. 5.

The Guiana Indian "is shy and retiring, and will leave his quarters if too much disturbed."—*Brett*, p. 27.

"Travellers cannot be enough on their guard against this officious assent, when they seek to confirm their own opinions by the testimony of the natives."—*Humboldt's Travels*, i. 311.

"The Indians are proverbially famed for the facility with which they attract animals towards them."—*Brett*, p. 291.

ARAWAKS.

"Possessed of pleasing, affectionate, and not very warlike qualities, they mingled freely with their invaders. . . . In their manners the Arrawaks are perhaps less barbarous than the other tribes, and on that account have been much esteemed both by the Dutch and English."—*Dalton*, i. 63.

"The Arawâks have always been noted for their mild and peaceable disposition, and their attachment to the European colonists."—*Brett*, p. 98.

CARIBS.

"There is not a nation on earth (says Labat) more jealous of their independency than the Charaibes. They are impatient under the least infringement of it."—*Edwards*, i. 42.

"The Caribs have a gravity of manner and a certain look of sadness which is observable among most of the primitive inhabitants of the New World."—*Humboldt's Travels*, iii. 74.

"They dwell in preference in the open lands; and though warlike, they are fond of cultivating land, and disposed to traffic."—*Dalton*, i. 71.

BRAZILIANS.

"The goodness of these Indians, like that of most others amongst whom I lived, consisted perhaps more in the absence of active bad qualities, than in the possession of good ones; in other words, it was negative rather than positive. Their phlegmatic, apathetic temperament; coldness of desire and deadness of feeling; want of curiosity and slowness of intellect, make the Amazonian Indians very uninteresting companions anywhere. Their imagination is of a dull, gloomy quality, and they seemed never to be stirred by the emotions—love, pity, admiration, fear, wonder, joy, enthusiasm. These are characteristics of the whole race. The good-fellowship of our Cucámas seemed to arise, not from warm sympathy, but simply from the absence of eager selfishness in small matters."—*Bates*, p. 293.

"The Indians, as a general rule, are very manageable when they are young, but it is a general complaint that when they reach the age of puberty they become restless and discontented. The rooted impatience of all restraint then shows itself, and the kindest treatment will not prevent them running away from their masters."—*Bates*, p. 169.

On the Amazon "Coaitás [spider monkeys] are more frequently kept in a tame state than any other kind of monkey. The Indians are very fond of them as pets, and the women often suckle them when young at their breasts."—*Bates*, p. 152.

TUPIS.

"The native Brazilians had made revenge their predominant passion, exercising it upon every trifling occasion, to feed and strengthen a propensity which is of itself too strong. They ate the vermin which molested them, not like monkeys, for sport, but professedly for the sake of vengeance. If a savage struck his foot against a stone, he raged over it and bit it like a dog; if he were wounded with an arrow, he plucked it out and gnawed the shaft. When they took a beast of prey in a pitfall, they killed it by little wounds, that it might be long in dying, and suffer as much as possible in death."—*Southey*, i. 223.

"Hans [Stade] was delivered over to the women, who were, if possible, more cruel than the men on these occasions."—*Southey*, i. 186.

COROADOS.

The Coroados were timid and shy before strangers. When Spix and Martius approached a village, "most of the Indians threw themselves into their hammocks, or hid themselves in their huts, and some others fled into the neighbouring wood."—*Spix and Martius*, ii. 225.

UAUPÉS.

"The main feature in the personal characters of the Indians of this part of South America [Amazon region], is a degree of diffidence, bashfulness, or coldness, which affects all their actions. It is this that produces their quiet deliberation, their circuitous way of introducing a subject they have come to speak about, talking half an hour on different topics before mentioning it: owing to this feeling they will run away if displeased, rather than complain, and will never refuse to undertake what is asked them, even when they are unable or do not intend to perform it. It is the same peculiarity which causes the men never to exhibit any feeling on meeting after a separation; though they have, and show, a great affection for their children, whom they never part with; nor can they be induced to do so even for a short time. They scarcely ever quarrel among themselves, work hard, and submit willingly to authority."—*Wallace*, p. 518.

[The Indian women are not always of a taciturn disposition, like their husbands.]—*Bates*, p. 120.

"The apathy of the Indian, who scarcely ever exhibits any feelings of regret on parting, or of pleasure on his return."—*Wallace*, p. 92.

"In my communications and inquiries among the Indians on various matters, I have always found the greatest caution necessary to prevent one's arriving at wrong conclusions. They are always apt to affirm that which they see you wish to believe, and, when they do not at all comprehend your question, will unhesitatingly answer, 'Yes.'"—*Ibid.* p. 494.

PATAGONIANS.

"Of all nations upon earth, there is no account of any so restless, and who have such a disposition to roving as these people, for neither extreme old-age, blindness, nor any other distemper, prevents them from indulging this inclination to wander."—*Falkner*, p. 109.

The Patagonians living on the Straits of Magellan "are an innocent, harmless people."—*Ibid.* p. 111.

There is an "open honesty" in the countenances of the Patagonians.—*Fitzroy: Voy. Adv. and Beagle*, ii. 398.

They are "warlike, and fearless of death."—*Falkner*, p. 109.

"The unhesitating manner in which, unarmed, they (the Patagonians) trust themselves among strangers whom they never before saw . . . is very remarkable."—*Fitzroy*, ii. 145.

ARAUCANIANS.

"The valiant warriors of Arauco, the descendants of the Caupolicans and the Lautaros of history, in the bosom of their families are as tender-hearted as women."—*Smith*, p. 233.

"The Mapuché is impatient of contradiction, and brooks no command. It is impossible to accomplish anything by combating his prejudices; but by appearing to coincide with his views, and gradually turning his thoughts in another direction, he is easily convinced, and may, for the time at least, be influenced to adopt any desired course."—*Ibid.* p. 231.

"By attention and courtesy anything may be obtained from them, and the favours which they receive make an indelible impression upon their minds; while, on the contrary, ill-treatment exasperates them to such a degree, that they proceed to the greatest excesses to revenge themselves."—*Thompson*, i. 416.

INTELLECTUAL CHARACTERS.

NORTH AMERICAN RACES.

ESQUIMAUX.

[The Esquimaux are extremely imitative.]—*Jour. Eth. Soc.* (1848), i. 136.

"That the Greenlanders are not deficient in natural understanding and active imitative powers is evident from this, that the children of the baptized readily learn to read and to write a neat hand. One of our Greenlanders is the common gunsmith, and another fills the place of barber to the Europeans."—*Crantz*, i. 126, note.

"The Innuits show a remarkable degree of ingenuity in all the operations of life, and an astonishing readiness in emergencies. They thoroughly know their waters and coasts."—*Hall*, ii. 331.

"It appears that their invention and dexterity in all manual works, is at least equal to that of any other nation."—*Captain Cook, quoted in Jour. Eth. Soc.*, i. 290.

"They were greatly puzzled over my woollen clothing, and could not comprehend of what kind of skins it was made. . . . That it was not skin I could not make them understand."—*Hayes*, pp. 125-6.

"Glass" they "took for ice, biscuit for the dried flesh of the musk-ox; watches, and musical instruments for living creatures; a musical snuff-box being, in their opinion, the child of a hand-organ."—*Jour. Eth. Soc.* (1848), 141.

They are quick at learning "to play chess, checkers, and dominoes."—*Hall*, ii. 316.

"The Innuits show a remarkable sagacity in studying the habits of their animals, and gaining therefrom lessons of value for their own guidance."—*Ibid.* ii. 325.

"In company they are loquacious and fond of ironical remarks. A satirical manner is more effectual in debating with them, than the most solid arguments or remonstrances, delivered in a grave tone."—*Crantz*, i. 157.

"About this time I enjoyed a rare sight. One of the Esquimaux turned somersets *in the water, seated in his kyack!* Over and over he and his kyack went, till we cried, 'Enough!' and yet *he wet only his hands and face!* This is a feat performed only by a few."—*Hall*, i. 73.

CHINOOKS.

"We find them [Columbia Tribes] inquisitive and loquacious, with understandings by no means deficient in acuteness, and with very retentive memories; and though fond of feasts and generally cheerful, they are never gay. Everything they see excites their attention and inquiries, but having been accustomed to see the whites, nothing appeared to give them more astonishment than the air-gun. To all our inquiries they answer with great intelligence, and the conversation rarely slackens, since there is a constant discussion of the events, and trade, and politics in the little but active circle of Killamucks, Clatsops, Cathlamahs, Wahkiacums, and Chinnooks. Among themselves, the conversation generally turns on the subjects of trade, or smoking, or eating, or connection with females, before whom this last is spoken of with a familiarity which would be in the highest degree indecent if custom had not rendered it inoffensive."—*Lewis and Clarke*, p. 441.

"Nor are they less ingenious than inquisitive; the art they display in the making of canoes, of pagods, and of fishing-tackle, and other useful instruments, deserves commendation. They show much skill in carved work, which they finish with the most delicate polish."—*Ross' Oregon*, p. 88.

"In traffic they are keen, acute, and intelligent, and they employ in all their bargains a dexterity and finesse which, if it be not learnt from their foreign visitors, may show how nearly the cunning of savages is allied to the little arts of more civilized trade. They begin by asking double or treble the value of their merchandize, and lower the demand in proportion to the ardour or experience in trade of the purchaser; and if he expresses any anxiety, the smallest article, perhaps a handful of roots, will furnish a whole morning's negotiations. . . . In this respect, they differ from almost all Indians, who will generally exchange

in a thoughtless moment the most valuable article they possess for any bauble which happens to please their fancy."—*Lewis and Clarke*, p. 444.

SNAKES.

"Although I have divided the great Snake nation into three separate sections, the distinction cannot be considered very definite, since they invariably mix and intermarry with each other. Besides, they all seem to be governed by the same laws: their manners, their feelings, and their principal habits are likewise the same. Taking them altogether then, as a family of the human race, they have been considered and represented as rather a dull and degraded people, diminutive in size, weak in intellect, and wanting in courage. And this opinion is very probable to a casual observer at first sight, or when seen in small numbers; for their apparent timidity, grave and reserved habits, give them an air of stupidity. An intimate knowledge of the Snake character will, however, place them on an equal footing with those of other kindred nations, either east or west of the mountains, both in respect to their mental faculties and moral attributes."—*Ross' Fur Hunters*, ii. 151.

"Indians are acute observers of men and things; and generally possess retentive memories."—*Ibid.* i. 169.

"They [Mountain Snakes] are complete masters of what is called the cabalistical language of birds and beasts; and can imitate, to the utmost perfection, the singing of birds, the howling of wolves, and the neighing of horses; by which means, they can approach, by day or by night, all travellers, rifle them, and then fly to their hiding-places among the rocks. They are not numerous, and are on the decline."—*Ibid.* i. 250.

COMANCHES.

"Like other Indians, they submit with imperturbable stoicism and apathy to misfortunes of the most serious character, and, in the presence of strangers, manifest no surprise or curiosity at the exhibition of novelties; yet this apparent indifference is assumed, and they are, in reality, very inquisitive people."—*Marcy's Army Life*, p. 60.

"They are sufficiently astute in dealing, although quite ignorant of the real value of many articles they purchase, and are liable to be egregiously imposed upon."—*Schoolcraft*, i. 232.

IROQUOIS.

"The Indian has a keen appreciation of wit, and is fond of both jest and repartee, as well as of ridicule."—*Morgan*, p. 274.

"Oratory from the constitutional organization of the council, was necessarily brought into high repute."—*Ibid.* p. 106.

"Too much cannot be said of the teachableness of the Indian, and of his aptitude to learn, when subjected to systematic discipline."—*Ibid.* p. 454.

"There was, however, a fatal deficiency in Indian society, in the non-existence of a progressive spirit. The same rounds of amusement, of business, of warfare, of the chase, and of domestic intercourse continued from generation to generation. There was neither progress nor invention, nor increase of political wisdom; old forms were preserved, old customs adhered to. Whatever they gained upon one point they lost upon another, leaving the second generation but little wiser than the first. The Iroquois, in some respects, were in advance of their red neighbours."—*Ibid.* p. 142.

CHIPPEWAYANS.

"These northern Indians are an exact compound between the Usquemows and western Indians; are robust and wild; not so delicate as the western Indians; negligent of their persons to the last degree; very fond of iron and iron tolls of all sorts; and so indifferent about rain and sunshine or tempestious weather, as if they had lost all degrees of sense. For my own part, I saw a gang of them once at Churchill River, whom I thought so savage and brutal, that I little expected anything rational from them. And yet the leader of those Indians asked us many pertinant questions; very inquisitive into our manner of life; from whence we brought those goods? where we got our iron? went all over the ship; examined our anchors, cables, and in short everything he saw; the compass he took for a toy, and all we could do or say about it made him laugh."—*Coats: Barrow's Geo. of Hudson's Bay*, p. 32.

"The Chippewayans in this quarter are a shrewd, sensible people, and evince an eager readiness to imitate the whites. Some years ago a Methodist Missionary visited Athabasca; and, although he remained but a short time, his instructions seemed to have made a deep impression. They observe the Sabbath with great strictness, never stirring from their lodges to hunt, nor even to fetch home the game when killed, on that day; and they carefully abstain from all the grosser vices to which they formerly were addicted. What might not be expected of a people so docile, if they possessed the advantages of regular instruction!"—*M'Lean*, ii. 256.

"He sketched on the floor a representation of the river, and a line of coast according to his idea of it. Just as he had finished, an old Chippewyan Indian, named Black Meat, unexpectedly came in, and instantly recognized the plan. He then took the charcoal from Beaulieu, and inserted a track along the sea-coast, which he had followed in returning from a war excursion, made by his tribe against the Esquimaux."—*Franklin's Journey*, p. 142.

CHIPPEWAS.

"They appear to be deficient in mechanical ingenuity, and do not cultivate the few natural talents with which they are gifted."—*Keating*, ii. 163.

"'We know every tribe at first sight,' said Little Turtle, 'the shape, colour, legs, knees, and feet, are all to us certain marks of distinction.'"—*Ibid.* i. 98.

"A fine race of men—tall in person, active hunters, brave and expert warriors, good orators and shrewd counsellors, and speaking a language at once soft and sonorous, the Chippewas have exercised a prominent part in Indian history."—*Schoolcraft*, iv. 188.

DAKOTAS.

"Every animal has its precise sign, and the choice of gesture is sometimes very ingenious. If the symbol be not known, the form may be drawn on the ground, and the strong perceptive faculties of the savage enable him easily to recognize even rough draughts. A cow or a sheep denotes white men, as if they were their totems. The Indian's high development of locality also enables him to map the features of a country readily and correctly upon the sand."—*Burton*, p. 154.

CREEKS.

"Although the Indians are well convinced of the utility of a blacksmith among them, it does not appear that one of them ever attempted to learn the art, notwithstanding the necessity and example were constantly before their eyes."—*Schoolcraft*, v. 692.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

They "are energetic only by fits and starts."—*Brett*, p. 343.

"The Indian children, who learn to read and write with facility, and comprehend with no great difficulty the elementary instruction given them in geography, &c., are most backward in acquiring the simplest rudiments of arithmetic."—*Brett*, p. 417.

"The *senses* of the Indians are very acute . . . the turn of a leaf, or a broken twig, is examined with minute attention. They will tell how many men, women, and children have passed, where a stranger could only see faint and confused marks on the path before him; and from the appearance of the track and the state of the weather, will tell within a little the time that has elapsed since the foot-marks were made."—*Brett*, p, 344.

"'This is the foot-step of an Indian man, this of an Indian woman; here passes one who does not belong to our village,' said a native of Guiana, searching for tracks in the forest. The sagacity of the Indian in the discovery of tracks borders on the magical."—*Rh. Schomburgh*, ii. 75.

[Mimicry and humour are attributes of every Indian.]—*Ibid.* ii. 323.

ARAWAKS.

"Their powers of imitation are strong, their memory retentive, and by no means inferior to that of Europeans."—*Bernau*, p. 30.

"The Indians manufacture bows, arrows, hammocks, baskets, canoes, coorials, and apparatus for fishing, with considerable ingenuity; but, at a certain pitch, their art is stationary, and there does not appear to have been any improvement or new idea struck out in any of these branches from time immemorial."—(*Hillhouse*) *J. R. G. S.*, ii. 232.

"Their most valuable qualities are agility, dexterity, and the intuitive tact of tracking, or discovering footsteps in the bush. Where an European can discover no indication whatever, an Indian will point out the footsteps of any number of negroes, and will state the precise day on which they have passed, and if on the same day, he will state the hour."—(*Hillhouse*) *J. R. G. S.*, ii. 231.

CARIBS.

[A Carib woman requires about a year to make a hammock.]
[The Caribs are fluent speakers.]—*Humboldt's Travels*, iii. 87.

BRAZILIANS.

"It is difficult to get at their notions on subjects that require a little abstract thought; but the mind of the Indian is in a very primitive condition. I believe he thinks of nothing except the matters that immediately concern his daily material wants. There is an almost total absence of curiosity in his mental disposition, consequently he troubles himself very little concerning the causes of the natural phenomena around him."—*Bates*, p. 277.

"I have frequently been astonished at the power of the Indians to mock animals," with their voices.—*Herndon*, p. 236.

"It would be in vain to seek among them [aboriginal languages of Brazil] words for the abstract ideas of plant, animal, and the still more abstract notions, colour, tone, sex, species, etc., such a generalization of ideas is found among them only in the frequently used infinitive of the verbs to walk, to eat, to drink, to dance, to see, to hear, etc."—*Spix and Martius*, ii. 253.

"Scarcely has one begun to question him [the Aborigine of South Brazil] about his language, when he grows impatient, complains of headache, and shows that he is unable to bear the exertion."—*Ibid.* ii. 251.

After speaking of the extraordinary sense of locality possessed by the Brazilian sand-wasp, Mr. Bates says—"I have noticed in Indian boys a sense of locality almost as keen as that possessed by the sand-wasp."—*Bates*, p. 222.

"They are ingenious and skilful workmen, and readily adopt any customs of civilized life that may be introduced among them; and they seem capable of being formed, by education and good government, into a peaceable and civilized community."—*Wallace*, p. 519.

"The inflexibility of character of the Indian, and his total inability to accommodate himself to new arrangements, will infallibly lead to his extinction, as immigrants, endowed with more supple organizations, increase, and civilization advances in the Amazon region."—*Bates*, p. 47.

Since the expulsion of the Jesuits from Brazil the "villaged Indians have allowed their chapels to fall, and are fast relapsing into savagery."—*Burton*, ii. 395.

GUARANIS.

"If you desire a Guarany to paint or engrave anything, place a copy before his eyes, and he will imitate it and execute his task with accuracy and elegance. If a pattern be wanting, and the Indian be left to his own devices he will produce nothing but stupid bungling work, though you may have endeavoured to explain your wishes to him as fully as possible."—*Dobrizhoffer*, ii. 63.

"It is observable among the Guarany Indians, that if many are asked at once, no one answers."—*Ibid.* i. 77.

MUNDRUCUS.

"In a short time others left their work, and I then had a crowd of women and children around me [looking at pictures], who all displayed unusual curiosity for Indians."—*Bates*, p. 272.

When Mr. Bates showed Knight's "Pictorial Museum of Animated Nature" to the Mundurucús, on the Tapajos, "they recognized the portraits of the most striking birds and mammals which are found in their own country."—*Ibid.* p. 272.

UAUPÉS.

Upper Amazon Indians.—"Their want of curiosity is extreme."—*Bates*, p. 294.

The boring the hole in the stone ornaments of the Uaupés "is said to be a labour of years." The boring of that worn by the chiefs is lengthwise, and "I was informed sometimes occupies two lives."—*Wallace*, 279.

ABIPONES.

"Generally speaking, we found the art of music, painting, and sculpture easier learnt than numbers."—*Dobrizhoffer*, ii. 172.

"I have observed the Abipones, when they are unable to comprehend anything at first sight, soon grow weary of examining it, and cry, . . . 'What is it after all?'"—*Ibid.* ii. 59.

PATAGONIANS.

When Captain Wallis took some of the Patagonians on board, "they looked about them with an unaccountable indifference, till one of them happened to cast his eyes upon a looking-glass: this however excited no more astonishment than the prodigies which offer themselves to our imagination in a dream."—*Hawkesworth*, i. 156.

Commodore Byron on distributing presents to Patagonians says, they showed "neither impatience to share the new finery, nor curiosity to gain a nearer view of me."—*Ibid.* i. 29.

The Patagonians seen by Captain Wilkes "were admirable mimics." "They had little apparent curiosity, and nothing seemed to attract or cause them surprise; their principal characteristic seemed to be jealousy."—*U. S. Ex. Ex.*, i. pp. 114-5.

The Patagonians showed aptitude for imitation. "When they were spoken to in English, they repeated the words after us as plainly as we could do."—*Hawkesworth*, i. 155.

ARAUCANIANS.

"They exhibited none of that moroseness and stoical indifference which we are apt to attribute to all Indians; but, on the contrary, they were lively, talkative, and inquisitive in the extreme."—*Smith*, p. 184.

The missionaries "may be said to have accomplished nothing with the Mapuchés."—*Ibid.* p. 189.

DIVISION OF LABOUR.

NORTH AMERICAN RACES.

"That pottery was a fixed art, and the business of a particular class of society, amongst the ancient Floridian and other American tribes, is thought to be evident from the preceding facts. No mere hunter or warrior could drop his bow and arrow, or war-club, at any time, and set to work to fabricate such vessels. The art of adjusting the mixture of alumine and silex, so as to counteract excessive shrinkage, and enable the ware to sustain the application of sudden heating and cooling, is one that requires skill and practice. Still more is the manipulation or handicraft of the potter one that demands continued practice. A hunter and a warrior, it is true, expected to make his arms and implements; yet there was ONE BRANCH of the requirement which demanded too much skill and mechanical dexterity for the generality of our tribes to succeed in. It was the chipping of flint and hornstone for darts, and spear and arrow-heads. There was, according to Chippewa tradition, a particular class of men among our northern tribes, before the introduction of fire-arms, who were called MAKERS OF ARROW-HEADS. They selected proper stones, and devoted themselves to this art, and took in exchange from the warriors for their flint-heads the skins and flesh of animals. This is related by the Algonquins. The Iroquois affirm that pottery was the art of the women."—*Schoolcraft*, iii. 81.

ESQUIMAUX.

"Division of labour is not, nor ever likely to be, established among this isolated family."—*Jour. Eth. Soc. London*, i. 287.

"The man makes his hunting and fishing implements, and the

framework of the boats, and his wife covers them with leather. He hunts and fishes, but having brought his booty to land, troubles himself no further about it; for it would be a stigma on his character, if he so much as drew a seal out of the water. The women perform the offices of butchers, cooks, tanners, sempstresses, masons, and shoemakers, furnished only with a crooked knife in the shape of a crescent, several large and small needles, a thimble, and their own teeth, with which they stretch the leather in tanning or currying. With the exception of the woodwork, they build the houses and tents, and though they have to carry stones, almost heavy enough to break their backs, the men look on with the greatest insensibility, not stirring a finger to assist them."—*Crantz*, i. 154.

"Children, when old enough, find their amusement in playing with toys, made of bone and ivory, in the forms of various animals. When older, the boys are educated in rowing, hunting, and sealing; the girls are taught to trim the fire-light and keep it burning, to cook, dress leather, sew, help row the *oomiens*, and to do various other kinds of work."—*Hall*, ii. 314.

CHINOOKS.

"Among the Clatsops and Chinnooks, who live upon fish and roots, which the women are equally expert with the men in procuring, the former have a rank and influence very rarely found among Indians. The females are permitted to speak freely before the men, to whom, indeed, they sometimes address themselves in a tone of authority. On many subjects their judgments and opinions are respected, and in matters of trade their advice is generally asked and pursued. The labours of the family, too, are shared almost equally. The men collect wood and make fires, assist in cleansing the fish, make the houses, canoes, and wooden utensils; and whenever strangers are to be entertained, or a great feast prepared, the meats are cooked and served up by the men. The peculiar province of the female is to collect roots, and to manufacture the various articles which are formed of rushes, flags, cedar-bark, and bear-grass; but the management of the canoes, and many of the occupations which elsewhere devolve wholly on the female, are here common to both sexes."—*Lewis and Clarke*, p. 441.

"When not employed either in war or hunting, the men generally spend their time in gambling."—*Ross' Oregon*, p. 90.

"Slaves do all the laborious work."—*Ibid.* p. 92.

SNAKES.

"The mass of females are condemned, as among all savage nations, to the lowest and most laborious drudgery. When the tribe is stationary, they collect the roots, and cook; they build the huts, dress the skins and make clothing; collect the wood, and assist in taking care of the horses on the route; they load the horses and have the charge of all the baggage. The only business of the man is to fight; he therefore takes on himself the care of his horse, the companion of his warfare; but he will descend to no other labour than to hunt and to fish."—*Lewis and Clarke*, p. 307.

"From fifty to one hundred persons may be seen, within a short distance of each other, all busily employed in their own particular way. At the same time, the youngsters are not idle, but employed in carrying home the fish to the camp; while the women, old and young, are each at their post, cleaning and preparing them for future use, and particularly to meet the urgent demands of a long winter."—*Ross' Fur Hunters*, i. 269.

COMANCHES.

"The women do all the menial work. They often accompany their husbands in hunting. He kills the game, they butcher and transport the meat, dress the skins, etc. One or more women will sometimes accompany a war-party, when they act as hostlers and serviteurs generally."—*Schoolcraft*, i. 236.

CHIPPEWAYANS.

"When the men kill any large beast, the women are always sent to bring it to the tent: when it is brought there, every operation it undergoes, such as splitting, drying, pounding, etc., is performed by the women. When anything is to be prepared for eating, it is the women who cook it; and when it is done the wives and daughters of the greatest captains in the country are never served till all the males, even those who are in the capacity of servants, have eaten what they think proper."—*Hearne*, p. 90.

"They have now to drag everything themselves on sledges. This laborious task falls most heavily on the women; nothing can more shock the feelings of a person, accustomed to civilized life, than to witness the state of their degradation. When a party is on a march the women have to drag the tent, the meat, and whatever the hunter possesses, whilst he only carries his gun and medicine case. In the evening they form the encampment, cut wood, fetch water, and prepare the supper; and then perhaps are not permitted to partake of the fare until the men have finished."—*Franklin's Journey*, p. 160.

"They are not remarkable for their activity as hunters; which is owing to the ease with which they snare deer and spear fish; and these occupations are not beyond the strength of their old men, women, and boys, so that they participate in those laborious occupations which among their neighbours are confined to the women."—*Schoolcraft*, v. 176.

CHIPPEWAS.

"In their hunting and trapping excursions it is the squaw's duty to steer the canoe, build the wigwam, and assist in skinning the various animals taken in the chase: they are very industrious—indeed it is difficult to find them unemployed."—*Strickland*, ii. 45.

DAKOTAS.

"The men make all the arms and implements of war; and the women are not allowed to touch them, nor go near them, particularly when menstruation is with them. Men and women make canoes, paddles, cradles, bowls, and spoons. The women plant and hoe the corn, and gather it. The men sometimes help to husk the corn. The women make mats, pull rushes, gather wild rice, cut the wood, carry the lodge, cut the grass, cook, prepare the skins and furs for market, dress the skins, make moccasins, and mend them; mend clothing, and make them; dig roots, dress meat, pound and make pemican. In the summer a man does not work more than an hour in the day. Through the summer the women labour about six hours per day. In winter the men will average about six hours in a day, and the women about ten hours per day."—*Schoolcraft*, iii. 235.

"The women are chiefly employed in dressing buffalo skins."—*Lewis and Clarke*, p. 66.

MANDANS.

"The principal occupations of the women in this village, consist in procuring wood and water, in cooking, dressing robes and other skins, in drying meat and wild fruit, and raising corn (maize)."—*Catlin*, i. 121.

CREEKS.

"The summer-season, with the men, is devoted to war, or their domestic amusements of riding, horse-hunting, ball-plays, and dancing, and by the women, to their customary hard labour."—*Schoolcraft*, v. 277.

"The women perform all the labour, both in the house and field, and are, in fact, but slaves to the men, being subject to their commands without any will of their own, except in the management of the children."—*Ibid.* v. 272.

"A stranger going into the country must feel distressed when he sees naked women bringing in huge burdens of wood on their backs, or bent under the scorching sun, at hard labour in the field; while the indolent, robust young men are riding about, or stretched at ease on some scaffold, amusing themselves with a pipe, or a whistle."—*Ibid.* v. 275.

"Black marble pipes are made with great patience and labour, by one person only, throughout the whole nation. He lives at the Natchez, and being the only man that knows where the stone can be found, monopolizes the business entirely, and sells his common pipes at half the price of a blanket."—*Ibid.* v. 692.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[In Guiana, when a couple are married, the husband clears a sufficient space of ground for raising provisions; and then makes it over to the care of the wife, who from that time has the sole management of it.]—*Jour. Eth. Soc.* (1848) i. 270.

"The task of cultivation, after the field is cleared and burnt off, falls chiefly on the females. They are expected also to provide firewood, bear burdens on the march, and perform the general drudgery of the settlement." "While they attend to this and their household work, he [the man] occupies himself in hunting and fishing, spending much time in making baskets, etc., and lying indolently in his hammock until necessitated to fish, or use the more violent exercise of the chase, to provide for the wants of his family."—*Brett*, pp. 31, 27.

Women "work continuously in agricultural and domestic duties."—*Brett*, p. 344.

ARAWAKS.

"The Indian, having been occupied in preparing and planting his fields for the space of three months, spends the rest of his time in hunting, fishing, visiting, drinking, and dancing."—*Bernau*, p. 31.

"The Indian, having no inducement to carry on trade or commerce, cultivates, during three or four months, as much provision as is necessary for the consumption of his family during the year."—(*Hillhouse*) *J. R. G. S.*, ii. 230.

"The boys are early trained to fish and paddle, and as they get older they accompany the men in their hunting expeditions. The girls are obliged to labour at an early age, and assist the women, whose time is much more fully occupied than that of the men."—*Brett*, p. 102.

CARIBS.

[Hunting, fishing, and the preparation of the requisite implements and weapons are the principal labours of the Carib men. All the other work falls on the women.]—*Rh. Schomburgh*, ii. 428.

"On them [Carib women] devolves almost the whole burden of domestic work, as well as much of the out-door labour.—*Humboldt's Travels*, iii. 75.

[Besides household duties the principal work of Carib women consists in spinning cotton, and making hammocks with the hand].—*Rh. Schomburgh*, ii. 429.

The women "sustained every species of drudgery: they ground the maze, prepared the cassavi, gathered in the cotton and wove the hamack."—*Edwards*, i. 50.

BRAZILIANS.

Aborigines of South Brazil.—"While the man is solely occupied with the chase, war, and making his arms, all the cares of the domestic concerns fall on the women. They plant and collect the harvest, if this species of cultivation has been introduced among them; look in the woods for Spanish potatoes and fruit for the family, and provide the requisite earthen-ware and basket work." They are also the beasts of burden.—*Spix and Martius*, ii. 246.

The aborigines, "to warm their naked bodies even in the wigwam, and to defend themselves against wild beasts, used to make their women keep wood burning all night."—*Burton*, ii. 49.

"An Indian spends a week in cutting down a tree in the forest, and fashioning an article which, by the division of labour, can be made for sixpence."—*Wallace*, p. 172.

TUPIS.

"When they removed, the women were the beasts of burthen, and carried the hammocks, pots, wooden pestles and mortars, and all their other household stock. The husband only took his weapons, and the wife, says Marcgraff, is loaded like a mule. She swings a great basket behind her by a band which passes over the forehead, carries another on her head, and has several empty gourds, which are for drinking vessels, hanging at her side; one of these serves as a saddle for the child, who sits astride it, and holds on. Being thus equipped, she carries the parrot in one hand, and leads the dog with the other."—*Southey*, i. 250.

"The Tupinambas were in many respects an improved race; their wives had something more than their due share of labour, but they were not treated with brutality, and their condition was on the whole happy. They set and dug the mandioc; they sowed and gathered the maize."—*Southey*, i. 242.

GUARANIS.

"The condition of the weaker sex was easy among the Guaranies; they indeed carried everything when the horde moved its quarters, but they had the privilege in consequence of regulating the length of the day's journey; and as soon as any one was tired and laid down her load, all the rest stopt."—*Southey*, ii. 368.

COROADOS.

"The first employment of the women, on leaving their hammocks, is to paint themselves and their children, on which each goes to her particular occupation, stripping the threads from the palm leaves, manufacturing nets, making earthern vessels, rubbing mandiocca, and pounding the maize, from which they make by fermentation a cooling beverage. Others go to their little plantations to fetch maize," etc. The man prepares bows, arrows, slings, lances, etc.; and goes to the chase, "generally accompanied by his wife," whose task it is to carry home the game. "The cooking of the dinner, as well as keeping in the fire, is the business of the men."—*Spix and Martius*, ii. 257, *et seq.*

UAUPÉS.

Uaupés men clear the forest for cultivation, hunt a little, and fish almost daily. The women plant the crops, "also dig up the mandiocca, and prepare from it the bread which is their main subsistence."—*Wallace*, 483.

ABIPONES.

"They are in continual motion. Riding, hunting, and swimming are their daily employments. War, either against men or beasts, occasions them to take very long excursions. Their business is to swim across rivers, climb trees to gather honey, make spears, bows, and arrows, weave ropes of leather, dress saddles, practise everything, in short, fatiguing to the hands or feet."—*Dobrizhoffer*, ii. 45.

"The luggage being all committed to the women, the Abipones travel armed with a spear alone, that they may be disengaged to fight or hunt, if occasion require."—*Ibid.* ii. 118.

"As soon as they wake in the morning, the Abiponian women, sitting on the ground, dress, twist, and tie their husbands' hair. A bundle of boar's bristles, or of hairs out of a tamandaus' tail, serves them for a comb."—*Ibid.* ii. 17.

"It is their [the women's] task to make clothes for their husbands and children; to fetch eatable roots, and various fruits from the woods; to gather the alfaroba, grind it, and convert it into drink, and to get water and wood for the daily consumption of the family."—*Ibid.* ii. 152.

PATAGONIANS.

The men "fight, hunt, take care of the horses, and make the riding gear. One of their chief indoor occupations is to knock two stones together till they become round" for the purpose of making the bolas.—*Darwin, Voy. Adv. and Beagle*; iii. 84.

The lives of the Patagonian women are "one continued scene of labour. . . . They do everything except hunting and fighting; and sometimes they even engage in the latter. . . . They fetch wood and water, dress victuals, make, mend, and clean the tents, dress and sew together the hides, . . . and spin and make ponchas or macuns. When they travel, the women pack up everything, even the tent-poles; which they must erect and pull down themselves; . . . they load, unload, and settle the baggage, straiten the girths of the saddles, and carry the lance before their husbands. No excuse of sickness . . . will relieve them of the appointed labour." Even the wives of the Caciques must do the same, unless they have slaves. "It is the province of the husband to provide food. . . . He also supplies his wife with skins for the tent, and for clothing."—*Falkner*, p. 125.

ARAUCANIANS.

"Among the Mapuchés the females do all the labour, from ploughing and cooking to the saddling and unsaddling of a horse; for the 'lord and master' does little but eat, sleep, and ride about."—*Smith*, p. 214.

"These women seemed to be constantly busied in various domestic duties. Some were cooking for their ever hungry lords. Some were hulling out the imperfectly-threshed wheat by placing it in shallow wooden dishes, standing in which they kept up a kind of shuffling motion, throwing up the grain on to one foot, and rubbing it with the other, alternating the feet in a manner that gave them the appearance of dancing in a butter-bowl. Others were winnowing the wheat thus hulled, by tossing it up into the air from small baskets."—*Ibid.* p. 298.

"Each of them is obliged to present to her husband daily a dish prepared by herself in her separate kitchen or fire-place. . . . Each wife is also obliged to furnish her husband yearly, besides his necessary clothing, with one of those cloaks already described, called *ponchos*."—*Thompson*, i. 417.

REGULATION OF LABOUR.

NORTH AMERICAN RACES.

COMANCHES.

"Their details for herdsmen are made with as much regularity as the guard details at a military post; and even in times of the most profound peace, they guard their animals both night and day, while scouts are often patrolling upon the adjoining heights to give notice of the approach of strangers, when their animals are hurried to a place of security, and everything made ready for defence."—*Marcy's Army Life*, p. 29.

CHIPPEWAYANS.

"Akaitcho [a copper mine chief] caused himself to be paddled by his slave, a young man of the Dog-rib nation, whom he had taken by force from his friends; when he thought himself, however, out of reach of our observation, he laid aside a good deal of his state, and assisted in the labour; and after a few days' further acquaintance with us, he did not hesitate to paddle in our presence, or even carry his canoe on the portages."—*Franklin's Journey*, p. 211.

DAKOTAS.

"The rules of the hunters are, to divide the meat of the animal they kill."—*Schoolcraft*, ii. 185.

In dividing the spoil of the hunt "the chief never interferes. The strongest is the best fellow, and keeps what he gets."—*Ibid.* iv. 60.

MANDANS.

"Nearly one-half of the Mandan nation passed down the river to hunt for several days; in these excursions men, women, and children, with their dogs, all leave the village together, and after discovering a spot convenient for the game, fix their tents; all the family bear their part in the labour, and the game is equally divided among the families of the tribe."—*Lewis and Clarke*, p. 113.

SOUTH AMERICAN RACES.

MUNDRUCUS.

Those who trade with them "have first to distribute their wares . . . . amongst the minor chiefs, and then wait three or four months for repayment in produce."—*Bates*, p, 274.

PATAGONIANS.

[The Cacique, or leading man, superintends hunting parties. When the game is collected "he rides at an animal and throws it down with his balls. All then set to work."—*Fitzroy*, ii. 150.

[The Caciques among the Patagonians cannot oblige their followers to serve in the least employment without paying them.]—*Falkner*, p. 122.

"It was with great difficulty that they could be prevailed upon to part with their bows and arrows in trade, which they however did, after asking permission from their chief: this was always necessary for them to obtain before closing a bargain."—*U.S Ex. Ex.*, i. 115.

[The Patagonians sometimes make slaves of the conquered.]—*Falkner*, p. 111.

ARAUCANIANS.

Feasts at funerals, marriages, &c., "are made gratuitously, and any person whatever is permitted to partake of them without the least expense. But this is not the case with the *mingacos*, or those dinners which they are accustomed to make on occasion of cultivating their land, threshing their grain, building a house, or any other work which requires the combined aid of several. At such times all those who wish to partake in the feast, must labour until the work is completed. But as these people have abundant leisure, the labourers collect in such numbers, that in a very few hours the work is finished, and the rest of the day is devoted to feasting and drinking."—*Thompson*, i. 418.

DOMESTIC LAWS—MARITAL.

NORTH AMERICAN RACES.

ESQUIMAUX.

In Greenland, there are instances of men having taken to wife two sisters at the same time, and even mother and daughter. A father and son are sometimes married to sisters. "If a boy and a girl, although in no way related, have been brought up in the same family, they are looked upon as brother and sister, and are not allowed to marry."—*Jour. Eth. Soc.* (1848), i. 148.

"First cousins or strangers adopted into one family and educated together, seldom intermarry." "Polygamy is not common among them, as scarce one out of twenty has two wives."—*Crantz*, i. 147.

"Children are sometimes betrothed by their parents in infancy. . . . When the betrothal is made, the couple can live together at any time, usually decided by the ability of the man to support the woman. In other cases, when a young man thinks well of a young woman, he proposes to take her for his wife. If both are agreed, and the parents of the girl consent, they become one. There is no wedding ceremony at all, nor are there any rejoicings or festivities. . . . It sometimes happens that two who are intended for each other live together as companions for a term of probation, always without consummating their marriage."—*Hall*, ii. 312.

When a damsel is asked in marriage, she "directly falls into the greatest apparent consternation, and runs out of doors tearing her bunch of hair; for single women always affect the utmost bashfulness and aversion to any proposal of marriage, lest they should lose their reputation for modesty, though their destined husbands be previously well assured of their acquaintance." When the matter has been settled by the parents, "the women then go in search of the refractory maid, and drag her forcibly into her suitor's house, where she sits for several days quite disconsolate, with dishevelled hair, and refuses nourishment. When friendly exhortations are unavailing she is compelled by force and even blows to receive her husband."—*Crantz*, i. 146.

The Esquimaux are polygamists and polyandrists. "Sir John Ross found two brothers at Regent's Inlet, having one wife between them."—*Jour. Eth. Soc.* (1848), i. 147.

NUTKA PEOPLE.

"'The relationship,'" says Commander Mayne, "between persons of the same *crest* is considered to be nearer than that of the same *tribe;* members of the same *tribe* may and do marry, but those of the same *crest* are not, I believe, under any circumstances allowed to do so. A *whale*, therefore, may not marry a *whale;* nor a *frog* a *frog*. The child, again, always takes the crest of the mother. So that if the mother be a *wolf* all her children will be *wolves*. As a rule, also, descent is traced from the mother—not from the father."—*Macfie's Vancouver Island*, p. 444.

CHINOOKS.

"All classes marry very young; and every woman, whether free born or a slave, is purchased by her husband."—*Ross' Oregon*, p. 93.

"The first wife has the precedence. Polygamy does not produce discord in the family."—*Waitz*, iii. 338.

"Their large houses usually contain several families, consisting of the parents, their sons and daughters-in-law, and grandchildren, among whom the provisions are common, and whose harmony is scarcely ever interrupted by disputes. Although polygamy is permitted by their customs, very few have more than a single wife, and she is brought immediately after the marriage into the husband's family, where she resides until increasing numbers oblige them to seek another house."—*Lewis and Clarke*, p. 443.

SNAKES.

"The man is the sole proprietor of his wives and daughters, and can barter them away, or dispose of them in any manner he may think proper. The children are seldom corrected; the boys, particularly, soon become their own masters; they are never whipped, for they say that it breaks their spirit, and that after being flogged they never recover their independence of mind, even when they grow to manhood. A plurality of wives is very common; but these are not generally sisters, as among the Minnetarees and Mandans, but are purchased of different fathers. The infant daughters are often betrothed by their father to men who are grown, either for themselves or for their sons, for whom they are desirous of providing wives. The compensation to the father is usually made in horses or mules; and the girl remains with her parents till the age of puberty, which is thirteen or fourteen, when she is surrendered to her husband. At the same time the father often makes a present to the husband equal to what he had formerly received as the price of his daughter, though this return is optional with her parent. Sacajawea had been contracted in this way before she was taken prisoner, and when we brought her back her betrothed was still living. Although he was double the age of Sacajawea, and had two other wives, he claimed her, but on finding that she had a child by her new husband, Chaboneau, he relinquished his pretensions, and said he did not want her."—*Ibid.* p. 307.

COMANCHES.

[The Commanches often make war upon the Lipans to obtain possession of the Lipan women, who are noted for beauty.]—*Jour. Eth. Soc.* (1850), ii. 277.

"The parents exercise full control in giving their daughters in marriage, they being generally purchased at a stipulated price by their suitors. There is no marriage ceremony of any description—they enter the marriage state at a very early age, frequently before the age of puberty."—*Schoolcraft*, ii. 132.

"The old men get possession of all the young girls they can, and make profit out of them in this way, viz.:—A young man will pay a *bonus* to be admitted to a family and allowed to marry one of the female members; after which, part of all he obtains in war or hunting becomes the property of the old head of the family. Slaves are also often liberated on the same terms."—*Ibid.* v. 683.

"Polygamy, to an indefinite extent, is permitted."—*Ibid.* i. 235.

"Wives are divorced unceremoniously by the husbands, and sometimes marry again. Infidelity, on the part of the wife, is punished by cutting off the nose; the excision is made from the lower extremity of the cartilage, diagonally to the lip."—*Ibid.* i. 236.

IROQUOIS.

"At no time in the history of the Iroquois could a man marry a woman of his own tribe, even in another nation. All the members of a tribe were within the prohibited degrees of consanguinity; and to this day, among the descendants of the Iroquois, this law is religiously observed. Husband and wife, therefore, were in every case of different tribes. The children were of the tribe of the mother. Here, then, we discover, one of the central ideas of their laws of descent: to place the father and mother in different tribes, and to assign the children to the tribe of the mother. Several important results followed; of which the most remarkable was the perpetual disinheritance of the male line. As all titles, as well as property, descended in the female line, and were hereditary in the tribe, the son could never succeed to his father's title of sachem, nor inherit even his tomahawk. A tribe of the Iroquois, it thus appears, was not, like the Grecian and Roman tribes, a circle or group of families, for two tribes were necessarily represented in every family; neither, like the Jewish, was it constituted of the lineal descendants of a common father; on the contrary, it involved the idea of descent from a common mother; nor has it any resemblance to the Scottish clan, or to the canton of the Switzer. It approaches, however, nearer to the Jewish. Denying geographical boundaries, a tribe of the Iroquois was composed of a part of a multitude of families, as widespread as the territories of the race, but yet united together by a common tribal bond. The mother, her children, and the descendants of her daughters, in the female line, would, in perpetuity, be linked with the fortunes of her own tribe; while the father, his brothers and sisters, and the descendants in the female line of his sisters would be united to another tribe, and held by its affinities. No circumstances could work a translation from one tribe to another, or even suspend the nationality of the individual. If a Cayuga woman of the Hawk tribe married a Seneca, her children were of the Hawk tribe and Cayugas, and her descendants in the female line, to the latest posterity, continued to be Cayugas and of the Hawk tribe, although they resided with the Senecas, and by successive intermarriage with them had lost nearly every particle of Cayuga blood. Neither could inter-marriage with one of a foreign nation confer the Iroquois nationality upon the wife or children of the marriage, and the same *vice versâ*. If a Mohawk married a Delaware woman, she and her children were not only Delaware still, but ever continued aliens, unless naturalized as Mohawks, with the forms and ceremonies prescribed in case of adoption."—*Morgan, quoted in Hind*, ii. 148.

"In ancient times, the young warrior was always united to a woman several years his senior, on the supposition that he needed a companion experienced in the affairs of life. The period was also deferred on his part until twenty-five, that he might first become inured to the hardships of the war-path and of the chase, before his freedom was curtailed and his responsibilities were increased by the cares of a family, light as these cares seem to have been under their social system. Thus, it often happened that the young warrior at twenty-five was married to a woman of forty, and oftentimes a widow; while the widower at sixty was joined to the maiden at twenty."—*Morgan*, p. 320.

"In their temperaments, they were below this passion [of love] in its simplest forms. Attachments between individuals, or the cultivation of each other's affections before marriage, was entirely unknown; so also were promises of marriage."—*Ibid.* p. 322.

"It was not even a contract between the parties to be married, but substantially between their mothers, acting oftentimes under the suggestions of the matrons and wise-men of the tribes to which the parties respectively belonged."—*Ibid.* p. 320.

"The Indian father never troubled himself concerning the marriage of his children. To interfere would have been an invasion of female immunities; and these, whatever they were, were as sacredly regarded by him, as he was inflexible in enforcing respect for his own."—*Ibid.* p. 321.

"It is common among the Iroquois, for a man who intends to marry, to leave to the principal matron, or to some of his own relations, the selection of his future spouse. The choice having been fixt, and the consent of the female procured, a proposal is made to her relations, who hold a consultation upon the occasion, and should it be agreeable, delay to return a positive answer. The marriage being resolved on, the friends of the bridegroom send to the cabin of the young woman a present consisting of porcelain, peltry, some blankets of skins, and other useful articles of furniture, which are intended for the parents or near relations of the bride, with whom no dowry is demanded. When the presents are accepted, the marriage ceremony is considered to be concluded, and the contract to be passed. Men advanced in years frequently espouse young girls, as being more easily moulded to their own disposition."—*Heriot*, p. 331.

"When the fact of marriage had been communicated to the parties, a simple ceremonial completed the transaction. On the day following the announcement, the maiden was conducted by her mother, accompanied by a few female friends, to the home of her intended husband. She carried in her hand a few cakes of unleavened corn bread, which she presented on entering the house, to her mother-in-law, as an earnest of her usefulness and of her skill in the domestic arts. After receiving it, the mother of the young warrior returned a present of venison, or other fruit of the chase, to the mother of the bride, as an earnest of his ability to provide for his household. This exchange of presents

ratified and concluded the contract, which bound the new pair together in the marriage relation. Thus simple was the formation of the nuptial bond among our primitive inhabitants."—*Morgan*, p. 321.

"In intimate connection with the subject of marriage, is that of divorce. Polygamy was forbidden among the Iroquois, and never became a practice; but the right to put away the wife, or of voluntary separation, was allowed to all. The mothers of the married pair were responsible for their concord and harmony. If differences arose between them, it became their duty to effect a reconciliation, and by advice and counsel to guard against a repetition of the difficulty. But if disturbances continued to follow reconciliations, and their dispositions were found to be too incongruous for domestic peace, a separation followed, either by mutual consent or the absolute refusal of one of the parties longer to recognize the marriage relation. As such a rupture in ancient times was regarded as discreditable to the parties, and brought them under the pressure of public censure, they were then unfrequent."—*Ibid.* p. 324.

"The Iroquois, the Hurons, and other nations among whom polygamy is not in use, espouse, after the death of their first wife, one of her sisters; they of the family of the deceased failing not to propose to the husband this fresh alliance, especially if they have been satisfied with his conduct during the first marriage. The same custom is followed with respect to a widow, and the brothers of her deceased husband."—*Heriot*, p. 330.

CHIPPEWAYANS.

"The girls are always betrothed when children, but never to those of equal age."—*Hearne*, p. 311.

"It has ever been the custom among those people for the men to wrestle for any woman to whom they were attached."—*Ibid.* p. 104.

"Plurality of wives is common among them; and the ceremony of marriage is of a simple nature. The girls are betrothed at a very early period to those whom the parents think the best able to support them; nor is the inclination of the woman considered. Whenever a separation takes place, which sometimes happens, it depends entirely on the will and pleasure of the husband."—*Schoolcraft*, v. 176.

"Many of them [Athapuscow and Neheaway] cohabit occasionally with their own mothers, and frequently espouse their sisters and daughters. I have known several of them who, after having lived in that state for some time with their daughters, have given them to their sons, and all parties been perfectly reconciled to it."—*Hearne*, p. 130, note.

Divorce "consists of neither more nor less than a good drubbing, and turning the women out of doors."—*Hearne*, p. 313.

"Though the women are as much in the power of the men as other articles of their property, they are always consulted, and possess a very considerable influence in the traffic with Europeans, and other important concerns."—*Schoolcraft*, v. 176.

CHIPPEWAS.

"Although the members of a band bearing the same token often number some hundreds, they are not allowed to intermarry."—*Oliphant*, p. 75.

"A man is held to be bound to marry the widow of his deceased brother, yet he ought not to do it until after a year of widowhood. He is likewise considered as obliged to provide for his brother's offspring, but this care not unfrequently devolves upon the grandfather. Cousins german are considered in the same light as brothers, and held to be bound by the same rules; relationship is not felt beyond this degree."—*Keating*, ii. 166.

"The Chippewas have no marriage ceremony. The business of promoting unions rests principally with the female relations, and originates with those either of the man or woman. In such cases the preliminaries are settled between the mothers without consulting their children. When the terms are agreed upon, and the customary presents exchanged, the property of the girl is removed to the lodge of the man, whom the mother has selected. The disappearance of her property is the first intimation which she receives of the contemplated change in her condition. She is then accompanied to the man's cabin; this is generally done during his absence. On his return he finds a female at his usual resting-place, and her baggage placed near his; the purport of this change he cannot misunderstand. If the parties give consent, they are from that moment considered as man and wife. If, as is often the case, one or both of them be unwilling, they remain as strangers to each other, avoiding all conversation; but the parents, who have a great influence, and considerable perseverance, generally succeed in bringing them to second their views. Sometimes, however, when the antipathy is great, one or the other elopes from the lodge. An union is sometimes brought on by an inclination between the parties themselves, in which case they apply to their parents to induce them to promote the match; if these object, and the inclination be a strong one, the parental opposition is overlooked, and the union takes place. We are not disposed to believe that there is frequently among the Chippewas an inclination entirely destitute of sensual considerations, and partaking of the nature of a sentiment: such may exist in a few instances, but in their state of society it appears almost impossible that it should be a common occurrence."—*Ibid.* ii. 153.

"Polygamy is held to be agreeable in the eyes of the Great Spirit, as he that has most children is held in highest estimation; one of their chiefs had nine wives."—*Ibid.* ii. 151.

DAKOTAS.

"They marry at the age of from ten to twenty. I do not know of a bachelor among them."—*Schoolcraft*, iii. 238.

"Marriage is a simple affair with them. In some tribes the bride, as amongst the Australians, is carried off by force. In others the man who wants a wife courts her with a little present, and pickets near the father's lodge the number of horses which he supposes to be her equivalent. As amongst all savage tribes the daughter is a chattel, an item of her father's goods, and he will not part with her except for a consideration. The men are, of course, polygamists; they prefer to marry sisters, because the tent is more quiet."—*Burton*, p. 142.

"They have a marriage ceremony or form of marriage, which is considered lawful and binding. The parents or relations are the only persons consulted. The priests have nothing to say in the marriage affairs."—*Schoolcraft*, iii. 237.

"In the case of plurality of wives, the most vicious and strongest one is mistress of the lodge."—*Ibid.* iii. 236.

"Widowers and widows re-marry, the most of them. They go almost always one year before they marry; some two or three years. A woman having many children is a detriment to her getting married."—*Ibid.* iii. 238.

"Both parties take the children sometimes. Other times the man, and sometimes the woman." (On occasion of divorce.)—*Ibid.* iii. 240.

"In cases of divorce, the children, being property, are divided, and in most tribes the wife claims the odd one."—*Burton*, 143.

MANDANS.

"The girls of this tribe, like those of most of these north-western tribes, marry at the age of twelve or fourteen, and some at the age of eleven years."—*Catlin*, i. 121.

"The chiefs of the Mandans frequently have a plurality of wives. Such is the custom amongst all of these North-Western tribes. . . . It is no uncommon thing to find a chief with six, eight, or ten, and some with twelve or fourteen wives in his lodge."—*Ibid.* i. 118.

"The manual labour amongst savages is all done by the women and as there are no daily labourers or persons who will '*hire out*' to labour for another, it becomes necessary for him who requires more than the labour or services of one, to add to the number by legalizing and compromising by the ceremony of marriage, his stock of labourers; who can thus, and thus alone, be easily enslaved, and the results of their labour turned to good account."—*Ibid.* i. 119.

"The instances of which I have above spoken, are generally confined to the chiefs and medicine-men; though there is no regulation prohibiting a poor or obscure individual from marrying several wives, other than the personal difficulties which lie between him and the hand which he wishes in vain to get, for want of sufficient celebrity in society, or from a still more frequent objection, that of his inability (from want of worldly goods) to deal in the customary way with the fathers of the girls whom he would appropriate to his own household. There are very few instances indeed, to be seen in these regions, where a poor or ordinary citizen has more than one wife; but amongst chiefs and braves of great reputation, and doctors, it is common to see some six or eight living under one roof, and all apparently quiet and contented; seemingly harmonizing and enjoying the modes of life and treatment that fall to their lot. Wives in this country are mostly treated for with the father, as in all instances they are regularly bought and sold. In many cases the bargain is made with the father alone, without ever consulting the inclinations of the girl, and seems to be conducted on his part as a mercenary contract entirely, where he stands out for the highest price he can possibly command for her. There are other instances, to be sure, where the parties approach each other and, from the expression of a mutual fondness, make their own arrangements, and pass their own mutual vows, which are quite as sacred and inviolable as similar assurances when made in the civilized world. Yet even in such cases, the marriage is never consummated without the necessary form of making presents to the father of the girl."—*Ibid.* i. 119.

"Among the Minnetarees and Mandans" the wives of one man are "generally sisters."—*Lewis and Clarke*, p. 307.

CREEKS.

"Courtship is always begun by proxy. The man, if not intimately acquainted with the lady of his choice, sends her his *talk* (as it is termed), accompanied with small presents of clothing, by some woman of her acquaintance. If the young woman *takes his talk*, his proxy then asks the consent of her uncles, aunts, and brothers (the father having no voice or authority in the business), which being obtained, the young woman goes to him, and they live together during pleasure or convenience. This is the most common mode of taking a wife, and at present the most fashionable. But if a man takes a wife conformably to the more ancient and serious custom of the country, it requires a longer courtship, and some established formalities. The man, to signify his wishes, kills a bear with his own hands and sends a panful of the oil to his mistress. If she receives the oil, he next attends and helps her hoe the corn in her field; afterwards plants her beans; and when they come up, he sets poles for them to run upon. In the meantime he attends her corn, until the beans have run up and entwined their vines about the poles. This is thought emblematical of their approaching union and bondage; and they then take each other for better or for worse, and are bound to all intents and purposes. A widow having been bound in the above manner, is considered an adulteress if she speaks or makes free with any man within four summers after the death of her husband. With a couple united in the above manner, the tie is considered more strongly binding than in the other case; being under this obligation to each other, the least freedom with any other person, either in the man or woman, is considered as adultery, and invariably punished by the relations of the offended party, by whipping and cutting off the hair and ears close to the head."—*Schoolcraft*, v. 268.

"A plurality of wives is allowed of—a mother and her two daughters are often kept by one man at the same time; but this is most frequently by white traders, who are better able to support them. A large portion of the old and middle-aged men, by frequently changing, have had many different wives, and their children, scattered around the country, are unknown to them."—*Ibid.* v. 273.

"Marriage is considered only as a temporary convenience, not binding on the parties more than one year. If a separation is desired by either the man or his wife, it is commonly consented to, and takes place without ceremony; but he or she is not at liberty to take any other person as wife or husband, until after the celebration of the ensuing busk, at which, if they attend and partake of the physic and bathing, they are at once exonerated from the marriage contract and at liberty to choose again; but to be only intimate with any other person, between the time of separation and the ceremony of the next busk, is deemed as adultery, and would incur the penalty of whipping and cropping, as the custom of the country requires. This punishment, however, depends, sometimes on the superior strength of the clan to which the injured party belongs.—*Ibid.* v. 272.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

The natives of Guiana practise polygamy when they have the means.—*Jour. Eth. Soc.* (1848), i. 270.

"The first wife generally conducts the domestic affairs, and though she possesses no longer the love of her husband, she retains nevertheless the management of domestic matters."—*Schomburgh's, Ralegh's Guiana*, p. 110.

ARAWAKS.

"Children are allowed to marry into their father's family, but not into that of their mother."—*Bernau*, p. 29,

"Parents frequently contract marriages for their children during infancy or childhood, and this engagement is considered binding on the part of the young couple; the females especially, are allowed little choice in the matter."—*Brett*, p. 99.

"There are no particular marriage ceremonies observed in their heathen state. The wife's father expects the bridegroom to work for him in clearing the forest, and in other things, and the young couple often remain with him until an increasing family renders a separate establishment necessary."—*Ibid.* p. 101.

[If the maiden is yet too young, so that the Arawaak bridegroom must wait a few years, his father-in-law generally presents him with a widow or an aged unmarried woman belonging to the family, who, after the real marriage with the young girl has been concluded, falls back into the relation of a servant. Polygamy very general.]—*Rh. Schomburgh*, ii. 460.

"Polygamy is allowed and practised by all the Indian tribes [reference mainly to Arawaks], but it is by no means common, and only found prevalent among the chiefs."—*Bernau*, p. 30.

WARAUS.

"On being asked why a man should have two wives, and a woman not be allowed two husbands, he directly said that his tribe did not consider either practice to be bad; and that he knew a Warau woman who had *three*."—*Brett*, p. 178.

[It is a custom peculiar to the Warraus, that the widow and children of a deceased man become the property of his brother or nearest relatives. If the widow objects to this, the relatives enter her hut and give her a sound whipping; upon which she becomes free to live with whomsoever she pleases.]—*Rh. Schomburgh*, ii. 447.

CARIBS.

"They marry in any degree of consanguinity, except that of sister or daughter; and pretend, that the nearer the ties of blood are before marriage, the more permanent the felicity of that state will prove."—*Heriot*, p. 308.

"The Caraibs, among whom a plurality of wives is permitted to an unlimited degree, have a right to espouse their cousins by the mother's side, who are considered as betrothed the moment they are born. The marriage does not, however, take place without the consent of the parents, and is considered as an obligation of so trivial a nature, that it may at any time be dispensed with on the part of the women."—*Ibid.* p. 328.

Insular Caribs, when there were several sisters, "sometimes married them all at once."—*Waitz*, iii. 383.

Polygamy practised on the Orinoco. "It is most considerable among the Caribs, and all the nations that have preserved the custom of carrying off young girls from the neighbouring tribes." Where women are scarce "a kind of polyandry is formed. . . . Among the Avanos and Maypures, brothers have often but one wife."—*Humboldt's Travels*, ii. 455-6.

"The Caribanians indulge the practice of polygamy to its utmost extent, and a Cacique distributed his wives into different parts of the country. Feasting and dancing was introduced at the marriage ceremony, and the hair of the parties was cut off. The bride was obliged to pass the first night with the priest, as a form essentially necessary to constitute the legality of the marriage. If that part was omitted she was considered only as a concubine."—*Heriot*, p. 334.

Among the insular Caribs, "divorce was permitted only to the husband, and all the children usually went with the mother."—*Waitz*, iii, 383.

"A high-spirited Caribi girl, indignant at being given in marriage to an elderly man, who had already other wives . . . ran away from him and bestowed her hand on one of the Essequibo Caribs . . . After a while the old man visited that quarter,—not however to exercise his unquestioned right to bring her back and beat her,—but to claim compensation for the loss of her services. It was willingly allowed. . . . But the next year the old man, who well knew what he was doing, paid them another visit, still as he said, in quest of compensation. On being reminded by the husband that he had already been paid for the woman, he replied, "Yes,—for the woman; but she has since borne you a *child*,—you must now pay me for *that*.' The unwritten law of Caribi usage was decidedly in the old man's favour, and he received compensation for that child. For each succeeding birth he could, if he choose, reappear, . . . make a similar demand, and be supported therein by the custom of his nation."—*Brett*, p. 354.

BRAZILIANS.

"Wives obtained by rape are not uncommon; and some tribes habitually steal their neighbours' daughters."—(*Von Martius*) *J. R. G. S.*, ii. 197.

"It is the custom among some tribes for the bridegroom to abstain from meeting the bride for a greater or smaller length of time after marriage; and in three at least, the Pajé, like the feudal lord of former times in some parts of England, enjoys the *jus primæ noctis*."—*J. R. G. S.*, ii. 198.

"The Indians live in irregular monogamy or polygamy. Each takes as many wives as he has a mind, . . . and dismisses them when he pleases, and then they look for another husband. . . . Their marriages are entered upon early." "The males marry at the age of fifteen to eighteen; the girls from ten to twelve." "There is no solemnity in the celebration of their marriages."—*Spix and Martius*, ii. 246-8

"In almost all the Brazilian tribes, the next brother, or nearest relation, must, on the death of a married man, take his widow to wife, and her brother his daughter."—(*Von Martius*) *J. R. G. S.*, ii. 198.

TUPIS.

"The Tupis regarded only the first degrees of relationship as a barrier to marriage—with the mother, sister, or daughter marriage was not possible; nor with the daughter or sister of the Aturassap, *i.e.*, the friend with whom one has everything in common."—*Waitz*, iii. 422.

"If a man was tired of a wife he gave her away, and he took

as many as he pleased. The first had some privileges; she had a separate berth in the dormitory, and a field which she cultivated for her own use."—*Southey*, i. 241.

"There prevailed among them the Jewish custom that the brother, or nearest kinsman of the deceased, took his widow to wife."—*Ibid.* i. 241.

GUARANIS.

"Marriage with the most distant relations they shun as highly criminal."—*Dobrizhoffer*, i. 63.

"The chiefs are said to have claimed the handsomest women for themselves, but easily to have given them away among their followers; this, perhaps, may only mean that they had the choice of wives for themselves, and the disposal of them for others."—*Southey*, ii. 367.

"The chiefs were the only men who were allowed to have many wives at once; and the brother of a deceased Royalet might take his widow, a connection which in other cases was not permitted."—*Ibid.* ii. 368.

MUNDRUCUS.

"The men have each one wife."—*Wallace*, p. 516.

UAUPÉS.

"The men generally have but one wife, but there is no special limit, and many have two or three, and some of the chiefs more; the elder one is never turned away, but remains the mistress of the house. They have no particular ceremony at their marriages except that of always carrying away the girl by force, or making a show of doing so, even when she and her parents are quite willing. They do not often marry with relations, or even neighbours—preferring those from a distance, or even from other tribes." "Some tribes . . . have a trial of skill at shooting with the bow and arrow, and if the young man does not show himself a good marksman, the girl refuses him, on the ground that he will not be able to shoot fish and game enough for the family."—*Ibid.* 497-8.

ABIPONES.

"The Abiponés, instructed by nature and the example of their ancestors, abhor the very thought of marrying any one related to them by the most distant tie of relationship."—*Dobrizhoffer*, ii. 212.

The Abiponés, "never think of entering the matrimonial state till they are near thirty years old, and never marry a woman under twenty."—*Ibid.* ii. 42.

"Whenever an Abipon thinks fit to choose a wife, he must bargain with the parents of the girl about the price to be paid for her."—*Ibid.* ii. 207.

"The men think polygamy and divorce allowable, from the example of their ancestors and of other American nations. But very few of the Abiponés indulge in this liberty. Repudiation is much more common than a plurality of wives."—*Ibid.* ii. 138.

"But if any Abipon marries several women, he settles them in separate hordes, many leagues distant from one another, and visits first one, then the other, at intervals of a year. If he keeps many in the same house, which is very seldom the case, endless quarrels, blows, and battles, are sure to ensue."—*Ibid.* ii. 210.

PATAGONIANS.

"Marriages are made by sale; the husband buying his wife of her nearest relations, and oftentimes at a dear price, of beads, cascabels, garments, horses. . . . Each Indian may have as many wives as he can buy or keep. . . . It seldom happens that any Indian has more than one wife," on account of their scarcity and dearness. "Widows and orphans are at their own disposal, and may accept of whom they please."—*Falkner*, p. 124.

Although the Patagonian marriages "are at will, yet when once the parties are agreed, and have children, they seldom forsake each other, even in extreme old age. The husband protects his wife from all injuries, and always takes her part, even if she is in the wrong; . . . but this partiality does not prevent him from reprimanding her in private for engaging him in these disputes."—*Ibid.* p. 126.

ARAUCANIANS.

"Their marriage ceremonies have little formality, or, to speak more accurately, consist in nothing more than in carrying off the bride by pretended violence, which is considered by them, as by the Negroes of Africa, an essential prerequisite to the nuptials. The husband, in concert with the father, conceals himself with some friends near the place where they know the bride is to pass. As soon as she arrives, she is seized and put on horseback behind the bridegroom, notwithstanding her pretended resistance and her shrieks, which are far from being serious. In this manner she is conducted with much noise to the house of her husband, where her relations are assembled, and where they receive the presents agreed upon, after having partaken of the nuptial entertainment."—*Thompson*, i. 416.

"Generally, when a young man makes up his mind to marry, he first goes to his various friends for assistance in carrying out his project. . . . At the appointed time the lover and his friends, all well mounted, congregate as agreed. Cautiously and in silence they approach and surround the residence of the bride. Half-a-dozen of the most smooth-spoken in the company enter and seek out the girl's father, to whom they explain the object of their coming. . . . Meanwhile the bridegroom has sought out the resting-place of his fair one; and she, as in duty bound, screams for protection. Immediately a tremendous row commences. The women spring up *en masse*, and arming themselves with clubs, stones, and missiles of all kinds, rush to the defence of the distressed maiden. . . . It is a point of honour with the bride to resist and struggle, however willing she may be, until the impatient bridegroom, brooking no delay, seizes her by the hair, or the heel, as may be most convenient, and drags her along the ground toward the open door. Once fairly outside, he springs to the saddle, still firmly grasping his screaming captive, whom he pulls up over the horse's back, and yelling forth a whoop of triumph, he starts off at full gallop. . . . Gaining the woods, the lover dashes into the tangled thickets, while the friends considerately pause upon the outskirts until the screams of the bride have died away, and they are satisfied that no one is in pursuit, when they quietly disperse. It is to be supposed that the lady finally yields to the strong arm and ardent entreaties of her gentle wooer; for, without further marriage ceremonies, the happy couple emerge, a day or two after, from the depths of the forest as man and wife. Sometimes the parents of the girl are really opposed to the match. In which case the neighbours are immediately summoned by blowing the horn, and chase is given; but if the fugitive once succeed in gaining the thicket in safety, the marriage can not afterward be annulled. A few days are allowed to pass, and then the friends call upon the happy bridegroom. Each one brings his promised contribution; and driving the cattle before them, the whole bridal party set off to the former residence of the bride. The presents are formally handed over to the father, who, if he considers that he has received the full value of his daughter, manifests extreme pleasure at the marriage, and mutual congratulations are exchanged."—*Smith*, p. 215.

"Such is the usual process of getting a wife; but sometimes a man meets a girl in the fields, alone, and far away from her home . . . and, without further ado, he rides up, lays violent hands upon the damsel, and carries her off. . . . In all such cases the usual equivalent is afterwards paid to the girl's father."—*Ibid.* pp. 217-8.

"The expenses of an Araucanian wedding are by no means inconsiderable; from whence it happens that the rich alone can maintain any considerable number of wives. The poor content themselves with one, or two at most."—*Ibid.* i. 416.

"By the *admapu*, polygamy is allowed among the Araucanians, whence they marry as many wives as they can furnish with a dower, or more properly purchase, as to obtain them they must give to their fathers a certain amount of property. . . . But in their marriages they scrupulously avoid the more immediate degrees of relationship."—*Ibid.* i. 416.

"The first wife, who is called *unendomo*, is always respected as the real and legitimate one by all the others, who are called *inandomo* or secondary wives. She has the management of the domestic concerns, and regulates the interior of the house."—*Ibid.* i. 416.

"It was only when repeatedly summoned by the shrill voice of the *Unendom*, or first wife, who has authority over the rest, that they [the rest of the wives] returned to their labours."—*Smith*, p. 298.

"Marriage is not considered indissoluble, but the husband may, even after a term of years, allow his wife to return to her father's house, if she be so disposed, with the freedom of marrying whomsoever she may please, though in such a case the first husband may claim from the second the full price which she originally cost."—*Ibid.* p. 218.

"A widow by the death of her husband becomes her own mistress, unless he may have left grown-up sons by another wife, in which case she becomes their common concubine, being regarded as a chattel naturally belonging to the heirs of the estate."—*Ibid.* p. 218.

DOMESTIC LAWS—FILIAL.

NORTH AMERICAN RACES.

"At first, I supposed that this peculiar system [the Iroquois mode of reckoning kinship] was confined to the Iroquois, and was a scheme of their own invention; but subsequent investigation disclosed the striking fact, that the system in all its complexity and precision is common to all the multitudinous Indian nations of North America, and most likely of both continents. At least, I have found, from schedules filled up and in my hands, with the exception of the Pawnee and Omaha, in which cases the schedules are but partially filled out, the system complete in the following Indian nations: the Iroquois and Wyandotte, who belong to the Hodenosaunian family; the Ojibwa, Otawa, Potowottomie, Peoria, Shawnee, Delaware, and Mohekuneuk, who belong to the Algonquin family; the Choctaw, which belongs to the Appalachian family; the Winnebagoe, Mississippi Dakota, Missouri Dakota, Iowa, Otoe, Kaw, and Omaha, who belong to the Dakotan family; and the Pawnee, who perhaps with the Arickaree, constitutes an independent family, making in all, sixteen different Indian nations, among all of whom the system is now in daily use. Besides these . . . I have been able to verify the present existence of the same system of relationship in the following additional nations: the Quappas, Osage, Sawk and Fox, Assinaboines, Mandan, and Sheyenne, who are Dakotans; the Kaskaskias, Piankashaws, Weaws, Miamis, Kikapoos, Menomines, and Blackfeet, who are Algonquins; the Arickarees, who are Pawnians; the Upsarokas or Crows, and the Gros-Ventres, whom I am not, at present, able to place; and lastly the Shoshonees or Snake Indians, west of the Rocky Mountains, who are of the same family as the Comanches of Texas. In further addition to these, there are the Creeks, Chickaswas, and Seminoles, who may be presumed to have the system, as they are Appalachians. That it prevails among the Creeks I have satisfactory evidence from other sources. The system is thus traced into thirty-six different Indian nations, comprising the principal historical races, who have, at times, occupied the whole area from the Rocky Mountains to the Atlantic, and from a point far up in the British Possessions, on the North, to the Gulf of Mexico and New Mexico, on the South."—(*Morgan*) *Smithsonian Collections*, ii. Art. x. p. 3.

ESQUIMAUX.

"When a husband dies, his eldest son inherits his house, tent, and woman's boat, and, besides, must maintain the mother and children, who share the furniture and clothes amongst themselves."—*Crantz*, i. 176.

"Children remain with their parents as long as they live, even after marriage, and relations in general are solicitous to keep together, that they may have the benefit of mutual assistance in time of necessity."—*Ibid.* i. 166.

[Greenlanders frequently adopt orphan children.]—*Ibid.* i. 155.

COMANCHES.

On the death of a father, "the son who has most distinguished himself in war or hunting, even though he be a younger son," is head of the family.—*Schoolcraft*, v. 683.

IROQUOIS.

"The institutions of the Iroquois were founded upon the family relationships; in fact, their celebrated league was but an elaboration of these relationships into a complex system of civil polity. At the base of this were their laws of descent. They were unlike both the civil and the canon laws, but yet were original and well defined. The chief differences were two: First, descent among the Iroquois followed the female line, or passed through the mother; while in each of the former systems it follows the male, or passes through the father. In the second place the collateral lines, with the Iroquois, were finally brought into or merged in the lineal; while, in the other cases, every remove from the common ancestor separated the collateral lines from the lineal, until after a few generations actual relationship ceased among collaterals. To bring out distinctly this code of descent, it will be necessary to give a brief explanation of the division of the Iroquois into tribes, the union of the several tribes into one nation, and of the several nations into one league. Without a reference to their civil organization, it would be impossible to present it in an understandable form."—*Morgan, quoted in Hind*, ii. 147. [Iroquois system supposed to have prevailed throughout America.]

"The degrees of relationship are never allowed to pass beyond that of first cousin, after which the collateral lines revert into, or are merged in the lineal, in such a manner that the son of a man's cousin becomes his nephew, and the son of this nephew becomes his grandson. This principle works upwards as well as downwards, in such a manner, that the brother of a man's father becomes his father, and the brother of his grandfather becomes also his grandfather, in this, to us, novel system of consanguinity."—(*Morgan*) *Smithsonian Collections*, ii. Art. x. p. 3.

"If the wife, either before or after marriage, inherited orchards, or planting-lots, or reduced land to cultivation, she could dispose of them at her pleasure, and in case of her death, they were inherited, together with her other effects, by her children. The rule of descent, on the death of the father, was different. His children, not being of his tribe, were out of the line of inheritance; for, by their laws, property could not, by descent, pass out of the tribe. If he gave his planting-lots, or any articles of property to his wife or children, in the presence of a witness, they were allowed to hold them. But if he made no disposition of his effects, they were handed over upon his decease, to the near relatives in his own tribe, who usually assigned to the family the house, and such other articles as they deemed advisable, and distributed the residue among themselves, as personal mementos of the deceased."—*Morgan*, p. 326.

"Many of the obstacles which beset the inquiry are removed by the single fact that the title of sachem was absolutely hereditary in the tribe to which it was originally assigned, and could never pass out of it, but with its extinction. How far these titles were hereditary in that part of the family of the sachem who were of the same tribe with himself, becomes the true question to consider. The sachem's brothers, and the sons of his sisters were of his tribe, and, consequently, in the line of succession. Between a brother and a nephew of the deceased, there was no law which established a preference; neither between several brothers, on the one hand, and sons of several sisters, on the other, was there any law of primogeniture; nor, finally, was there any positive law, that the choice should be confined to the brothers of the deceased ruler, and the descendants of his sisters in the female line, until all these should fail, before a selection could be made from the tribe at large. Hence, it appears, so far as positive enactments were concerned, that the office of sachem was hereditary in the particular tribe in which it ran; while it was elective, as between the male members of the tribe itself."—*Ibid.* p. 87.

"Upon the decease of a sachem, a tribal council assembled to determine upon his successor. The choice usually fell upon a son of one of the deceased ruler's sisters, or upon one of his brothers, in the absence of physical and moral objections; and this preference of one of his near relatives would be suggested by feelings of respect for his memory. Infancy was no obstacle, it involving only the necessity of setting over the infant a guardian, to discharge the duties of a sachem until he attained a suitable age. It sometimes occurred that all the relatives of the deceased were set aside, and a selection was made from the tribe generally; but it seldom thus happened, unless from the great unfitness of the near relatives of the deceased.

"When the individual was finally determined, the nation summoned a council, in the name of the deceased, of all the sachems of the league; and the new sachem was raised up by such council, and invested with this office.

"In connection with the power of the tribes to designate the sachems, should be noticed the equal power of deposition. If by misconduct, a sachem lost the confidence and respect of his tribe, and became unworthy of authority, a tribal council at once deposed him; and, having selected a successor, summoned a

council of the League to perform the ceremony of his investiture."—*Ibid.* p. 88.

CHIPPEWAYANS.

"Their eldest sons succeed in the pre-eminence of his family."—*Coats: Barrow's Geo. of Hudson's Bay*, p. 33.

DAKOTAS.

"As to property among the Dacotas, there is rarely anything of any consequence left at the death of a parent. All the property is most generally used up in employing jugglers to sing, or charm, or drive away the disease by magic. . . . The general usage, when a parent dies, is that the other Indians step in and take what little property is left without any sort of ceremony, and the children consequently are thrown upon their relations, to get a living the best way they can. As to heirship in property they seem to know nothing at all about it, or if they do, they have no chance to leave it to their children."—*Schoolcraft*, ii. 194.

CREEKS.

"Few women have more than two children by the same father; hence they have found the necessity of conferring the honours of chiefs and micos on the issue of the female line, for it would be impossible to trace the right by the male issue."—*Ibid.* v. 273.

"In former times, all relics were taken possession of by the deceased sister's eldest son. But now they are the subject of legacy as other property."—*Ibid.* i. 283.

"By a confused intermixture of blood, a whole tribe become uncles, aunts, brothers, sisters, and cousins to each other; and as some members of each clan commonly wander abroad, and intermarry in distant towns, and others from those towns come in and supply their places, the whole body of the people have become connected by the ties of blood and hospitality, and are really but one great family of relations—whose ceremonies, manners, and habits are nearly alike, though their language differs considerably."—*Ibid.* v. 273.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[Among the Macusis, as among the other races of Guiana, kinship is reckoned by the mother.]—*Rh. Schomburgk*, ii. 314.

ARAWAKS.

"They are divided into families, each of which has a distinct name, as the *Siwidi*, *Karuafudi*, *Onisidi*, etc. Unlike our families, these all descend in the *female* line, and no individual of either sex is allowed to marry another of the same family name. . . . These customs are strictly observed, and any breach of them would be considered as wicked."—*Brett*, p. 98.

CARIBS.

"Among the Caribs kinship was reckoned in the female line; yet chiefship descended in the male line, and in some cases to the youngest son."—*Waitz*, iii. 383.

"The authority of the chiefs of the independent Caribs is hereditary in the male line only, the children of sisters being excluded from the succession."—*Humboldt's Travels*, iii. 89.

ABIPONES.

"Amongst the Abiponés, too, the eldest son succeeds, but only provided that he be of a good character, of a noble and warlike disposition, in short, fit for the office."—*Dobrizhoffer*, ii. 102.

ARAUCANIANS.

"All these dignities [*nobility*] are hereditary in the male line, and proceed in the order of primogeniture."—*Thompson*, i. 405.

"The eldest son of an ulmen who is deficient in this talent [oratory] is for that sole reason excluded from the right of succession, and one of his younger brothers, or the nearest relation that he has, who is an able speaker, substituted in his place."—*Ibid.* i. 413.

POLITICAL AND PUBLIC.

NORTH AMERICAN RACES.

"This custom of taking life for life is universal amongst all Indians; and the first death often leads to many, until the feud is stayed either by the intervention of powerful friends, or by one party paying the other a satisfaction in horses or other Indian valuables. An Indian, however, in taking revenge for the death of a relative does not in all cases seek the actual offender; as should the party be one of his own tribe any relative will do, however distant. Should he be a white man, the Indian would most probably kill the first white man he could find."—*Kane*, p. 115.

ESQUIMAUX.

"They live in a state of perfect freedom; no one apparently claiming the superiority over, or acknowledging the least subordination to another except what is due from children to their parents."—*Hearne*, p. 161, note.

"Though in old times there were chiefs among the Innuits, there are none now. There is absolutely no political organisation among them. In every community . . . there is some one who, in consideration of his age, shrewdness, or personal prowess, is looked up to, and whose opinions are received with more than usual deference; but he has no authority whatever, and an Innuit is subject to no man's control."—*Hall*, ii. 316.

[An Esquimaux chief was an "old grey-haired" man. Another was a strong and powerful man.]—*Hayes*, p. 131.

Greenlanders "generally defer to the superior wisdom of some senior father of a family, who is best skilled in the appearances of the weather, and in seal-catching. He occupies the north end of the house, and watches over its good order and cleanliness."—*Crantz*, i. 165.

[Community of land among the Greenlanders.]—*Ibid.*

Greenlanders have "some useful traditional customs by which they regulate their conduct instead of laws; but these are very partially observed, since there is no punishment to enforce the execution, with the single exception of the satirical dance."—*Ibid.* i. 166.

Greenlanders "decide their quarrels by a match of singing and dancing, which they call the *Singing Combat*. If a Greenlander thinks himself aggrieved by another, he discovers no symptom of revengeful designs, anger or vexation, but he composes a satirical poem, which he recites with singing and dancing, in the presence of his domestics, and particularly the female part of his family, till they know it by rote. He then in the face of the whole country, challenges his antagonist to a satirical duel. . . . 'He who has the last word wins the trial.' . . . It serves a higher purpose than mere diversion. . . . Nothing so effectually restrains a Greenlander from vice, as the dread of public disgrace."—*Ibid.* i. 164-5.

"If a murder is committed, it appears, from what the Innuits say, that the nearest relative or most intimate friend of the slain has a right to kill the murderer."—*Hall*, ii. 317.

"The lying in wait for an adversary is a long established practice, upon which the settlement of private quarrels must often depend."—*Hayes*, p. 243.

CLALLUMS.

"On his father becoming too old to fulfil the duties of head chief, the son was called upon by the tribe to take his place; on which occasion he left the mountains for the ostensible purpose of fasting and dreaming for thirty days and nights; these Indians, like all other tribes, placing great confidence in dreams, and believing that it is necessary to undergo a long fast whenever they are desirous of inducing one of any importance. At the end of the period assigned, the tribe prepared a great feast. After covering himself with a thick covering of grease and goose-down, he rushed into the midst of the village, seized a small dog, and began devouring it alive, this being a customary preliminary on such occasions. The tribe collected about him, singing and dancing in the wildest manner, on which he approached those whom he most regarded and bit their bare shoulders or arms, which was considered by them as a high mark of distinction, more especially those from whom he took the piece clean out and swallowed it. Of the women he took no notice."—*Kane*, p. 211.

CHINOOKS.

"From all that we have seen and learnt of the Chinnooks, we have been induced to estimate the nation at about twenty-eight houses, and four hundred souls. They reside chiefly along the banks of a river, to which we gave the same name."—*Lewis and Clarke*, p. 425.

"As these families gradually expand into bands, or tribes, or nations, the paternal authority is represented by the chief of each association. This chieftain, however, is not hereditary; his ability to render service to his neighbours, and the popularity which follows it, is at once the foundation and the measure of his authority, the exercise of which does not extend beyond a reprimand for some improper action."—*Ibid.* p. 443.

"The chiefs of the separate villages are independent of each other, and their authority is for the most part small. It rests on riches, which consists in wives, children, slaves, boats, and shells. . . . In some places the chieftainship is hereditary, in others elective; in the latter case it is determined by wealth. Parker alone speaks of a common head-chief acknowledged by all."—*Waitz*, iii. 338.

"All property is sacred in the eye of the law, nor can any one touch it excepting the principal chief, or head Tye-yea, who is above the law, or rather he possesses an arbitrary power without any positive check, so that if he conceive a liking to anything belonging to his subjects, be it a wife or a daughter, he can take it without infringing the law; but he must, nevertheless, pay for what he takes—and their laws assign a nominal value to property of every kind."—*Ross' Oregon*, p. 88.

"Unfaithfulness of Chinook wives used to be punished by death."—*Waitz*, iii. 337.

"Slavery in its most cruel form exists among the Indians of the whole coast from California to Behring's Straits, the stronger tribes making slaves of all the others they can conquer. In the interior, where there is but little warfare, slavery does not exist. On the coast a custom prevails which authorises the seizure and enslavement, unless ransomed by his friends, of every Indian met with at a distance from his tribe, although they may not be at war with each other. The master exercises the power of life and death over his slaves, whom he sacrifices at pleasure in gratification of any superstitious or other whim of the moment."—*Kane*, p. 214.

"Slavery is carried on to a great extent among them, and considering how much they have themselves been reduced, they still retain a large number of slaves. These are usually procured from the Chastay tribe, who live near the Umqua, a river south of the Columbia, emptying near the Pacific. They are sometimes seized by war parties, but children are often bought from their own people. They do not flatten the head, nor is the child of one of them (although by a Chinook father) allowed this privilege. Their slavery is of the most abject description. The Chinook men and women treat them with great severity, and exercise the power of life and death at pleasure."—*Ibid.* p. 181.

SNAKES.

"There are 36,000 souls in the Snake country, and allowing six to a family, that would give 6,000 families."—*Ross' Fur Hunters*, ii. 150.

"The great Snake nation may be divided into three divisions, namely, the Shirry-dikas, or dog-eaters; the War-are-ree-kas, or fish-eaters; and the Ban-at-tees, or robbers. But, as a nation, they all go by the general appellation of Sho-sho-nes, or Snakes. The word Sho-sho-ne means, in the Snake language, 'inland.' The Snakes on the west side of the Rocky Mountains, are what the Sioux are on the east side—the most numerous and the most powerful in the country. The Shirry-dikas are the real Sho-sho-nes, and live in the plains, hunting the buffalo. They are generally slender, but tall, well-made, rich in horses, good warriors, well-dressed, clean in their camps, and in their personal appearance bold and independent. The War-are-ree-kas are very numerous; but neither united nor formidable. They live chiefly by fishing, and are to be found along all the rivers, lakes, and water-pools throughout the country. They are more corpulent, slovenly, and indolent than the Shirry-dikas. Badly armed and badly clothed, they seldom go to war. Dirty in their camps, in their dress, and in their persons, they differed so far, in their general habits, from the Shirry-dikas, that they appeared as if they had been people belonging to another country. These are the defenceless wretches whom the Black Feet and Piegans, from beyond the mountains, generally make war upon."—*Ibid.* i. p. 249.

"The Ban-at-tees, or mountain Snakes, live a predatory and wandering life in the recesses of the mountains, and are to be found in small bands, or single wigwams, among the caverns and rocks. They are looked upon by the real Sho-sho-nes themselves as outlaws: their hand against every man, and every man's hand against them. They live chiefly by plunder. Friends and foes are alike to them! They generally frequent the northern frontiers, and other mountainous parts of the country. In summer, they go almost naked; but during winter they clothe themselves with the skins of rabbits, wolves, and other animals."—*Ibid.* i. 250.

"We then entered at some length with our captive on the subject of their living, and how the Bannatees generally pass the winter; when he observed,—'We never want for plenty to eat, at all seasons. We often suffer from cold, but never from hunger. Our winter houses are always built among the rocks, and in the woods; and when the snows are deep, we kill as many deer as we please with our knives and spears, without our bows and arrows.' To a question I put, he answered, 'The Snakes never build their winter houses under ground.' To other questions he answered, 'We can never venture in the open plains, for fear of the Blackfeet and Piegans, and for that reason never keep horses. Six of our people were killed by them this summer. Were we to live in large bands, we should easily be discovered.'"—*Ibid.* ii. 117.

"Each individual is his own master, and the only control to which his conduct is subjected, is the advice of a chief supported by his influence over the opinions of the rest of the tribe. The chief himself is in fact no more than the most confidential person among the warriors, a rank neither distinguished by any external honour, nor invested by any ceremony, but gradually acquired from the good wishes of his companions and by superior merit. Such an officer has therefore strictly no power; he may recommend or advise, or influence, but his commands have no effect on those who incline to disobey, and who may at any time withdraw from their voluntary allegiance. His shadowy authority, which cannot survive the confidence which supports it, often decays with the personal vigour of the chief, or is transferred to some more fortunate or favourite hero."—*Lewis and Clarke*, p. 306.

"The paucity of game in this region is, I have little doubt, the cause of the almost entire absence of social organization among its inhabitants; no trace of it is ordinarily seen among them, except during salmon-time, when a large number of the Snakes resort to the rivers, chiefly to the Fishing Falls, and at such places there seems some little organization; some person called a chief usually opens a trade or talk, and occasionally gives directions as to times and modes of fishing; and the same is the case with the bands, who go into the buffalo region. Other than this, I have perceived no vestiges of government among them; I have never known other punishment inflicted than personal satisfaction by murder or theft."—*Schoolcraft*, i. 207.

"These reasons show a want of motive and power of combination, except in the single interest of the Salmon fishery, and convince me that prior to the introduction of the horse no other tribal arrangement existed than such as is now seen in the management of the Salmon fishery."—*Ibid.* i. 207.

"Since the introduction of horses, the Snakes have probably been in the progress of separating into two tribes, those who had most intelligence would obtain them first, by the mode of all Indian acquisition, stealing, gambling, and trading. It is a well-established fact that men on foot cannot live, even in the best game countries, in the same camp with those who have horses. The latter reach the game, secure what they want, and drive it beyond the reach of the former. Thus the Snakes, while they had no horses, would form but one people, because they would be collected once a year, in Salmon time; but the organi-

zation would be very imperfect, because the remainder of the year would be spent by them in families widely spread apart, to eke out the year's subsistence on the roots and limited game of their country. After a portion of them, who are now called Bonacks, had obtained horses, they would naturally form bands and resort to the Buffalo region to gain their subsistence, retiring to the most fertile places in their own, to avoid the snows of the mountains and feed their horses. Having food from the proceeds of the Buffalo hunt, to enable them to live together, they would annually do so, for the protection of their horses, lodges, &c., &c. These interests have caused an organization among the Bonacks, which continues the year through, because the interests which produce it continue; and it is more advanced than that of the other Snakes."—*Ibid.* i. 208.

"We had no sooner got our camp in order than Amaketsa invited me to accompany him round the Indian camp; and in doing so, we had a train of at least five hundred followers! From the spot where we set out to the other end was a distance of nearly five miles, and their tents were closely pitched on both sides of the river. I estimated the number of tents at about nine hundred of every description; and allowing only five persons to each, which was below the real number, we should have four thousand five hundred souls; and there might have been about half that number of horses about the place. There appeared to be but few armed with guns, in proportion to the number armed with bows and arrows."—*Ross' Fur Hunters*, ii. 102.

"The regularity and order of these Indians convinced the whites that they were under a very different government to any other they had yet seen in the country—even preferable to the arrangements of the whites; the influence of the two great chiefs being, at all times, sufficient to restrain and keep the whole in subordination, and our friends free from annoyance."—*Ibid.* i. 248.

The "novelty of the presence of the whites, and the news of peace, soon collected an immense crowd together—Shirry-dikas, War-are-ree-kas, and Ban-at-tees;—so that before the end of a month, there were, according to their statements, more than ten thousand souls in the camp! This immense body covered a space of ground of more than seven miles in length, on both sides of the river; and it was somewhat curious, as well as interesting, to see such an assemblage of rude savages observe such order. The Shirry-dikas were the centre of this city, the War-are-ree-kas at one end, the Ban-at-tees at the other, forming, as it were, the suburbs. But in this immense camp, our people were a little surprised to see, on each side of the Shirry-dikas, or main camp, nearly a mile of vacant ground between them and their neighbours, the War-are-ree-kas and Ban-at-tees. This mysterious point was soon cleared up; for, as the other Indians came in, they encamped by the side of the Shirry-dikas, till at last the whole vacant space was filled up; the same took place among the War-are-ree-kas and Ban-at-tees. Each clan swelled its own camp, so that every great division was, in a manner, separate. The whole of this assemblage of camps was governed by the voice of two great chiefs, Pee-eye-em and Ama-qui-em, who were brothers, and both fine-looking, middle-aged men."—*Ibid.* i. 252.

COMANCHES.

"They are divided into three different and distinct bands; but who always, and when necessary, unite and co-operate in concert."—*Schoolcraft*, i. 260.

The names of the different bands of Comanches are Snake words, "and being translated into English, mean, Root-eaters, Buffalo-eaters, Sugar or Honey-eaters."—*Ibid.* i. 260.

"In 1819 the three bands consisted of 10,000 to 12,000 souls, and could muster from 2,000 to 2,500 warriors. They have been generally estimated at much higher numbers, but I am persuaded the above would comprise their entire population and their utmost military force."—*Ibid.* i. 230.

"The warlike and far-spreading nation of the Comanches is divided into three great tribes—the northern, southern, and middle; which are again subdivided into various bands, led by distinguished warriors, medicine-men, or by pettier chiefs, with whom they traverse the prairie in all directions."—*Möllhausen*, i. 182.

"They are at present divided into eight distinct bands, each ruled by their own chiefs, and appear to have a strong connecting-link in the similarity of habits and language, and frequently they unite in war or council; occasionally one band is at war with a nation, and the others at peace."—*Schoolcraft*, ii. 127.

"The position of a chief is not hereditary, but the result of his own superior cunning, knowledge, or success in war, or some act or acts that rank him according to his merits. The subjects under discussion in council are at all times open to popular opinion, and the chiefs are the main exponents of it. The democratic principle is strongly implanted in them. They consult, principally, the warrior class, and the weaker minds are wholly influenced by popular opinion."—*Ibid.* ii. 130.

"The several divisions of the Comanches acknowledge one head or great chief, his appointment being rather indefinite as to duration and extent of authority; the latter depending more on the force of his personal character than on the investments of office."—*Jour. Eth. Soc.* (1850), ii. 267.

"In 1819 their principal chief, who was generally recognized as the head of the three bands, was called *Parrow-a-Kifty;* by interpretation, Little Bear."—*Schoolcraft*, i. 231.

"Any principal chief has a right to call a general council of his own tribe, and a council of all the tribes is called by the separate chiefs of each tribe."—*Ibid.* ii. 131.

"The authority of their chiefs is rather nominal than positive; more advisory than compulsive; and relies more upon personal influence than investment of office. They have a number, altogether indefinite, of minor chiefs or captains, who lead their small predatory bands, and are selected for their known or pretended prowess in war. Any one who finds and avails himself of an opportunity for distinction in robbing horses or scalps, may aspire to the honours of chieftaincy, and is gradually inducted by a tacit popular consent, no such thing as a formal election being known among them. They usually roam in small subdivisions, varying according to caprice, or the scarcity or abundance of game, from twenty to one hundred families, more or less; and to each of these parties there will be one or more captains or head men. If any internal social difficulty occurs, it is adjusted, if adjusted at all, by a council of the chiefs present, aided by the seniors of the lodges, whose arbitrement is usually, though not always, conclusive between the parties at variance: but there are not many private wrongs perpetrated among them, and family or personal feuds seldom arise—they live together in a degree of social harmony which contrasts strikingly with the domestic incidents of some pseudo-civilized communities, that vaunt of their enlightenment. They have no idea of jurisprudence as a practical science, and no organized and authoritative system of national polity."—*Ibid.* i. 231.

"When boys or girls are captured, they are not subject to any systematic punishment, but are immediately domiciliated in the family of the captor. If docile and tractable, they are seldom treated with excessive cruelty. They are employed in menial services, and, occasionally, in process of time, are emancipated and marry into the tribe, when they become *de facto* Comanches."—*Ibid.* i. 235.

"They recognize no distinct rights of *meum* and *tuum*, except to personal property; holding the territory they occupy, and the game that depastures upon it, as common to all the tribe: the latter is appropriated only by capture. They are usually very liberal in the distribution of their provisions, especially in a time of scarcity."—*Ibid.* i. 232.

"He who kills the game retains the skin, and the meat is divided according to the necessity of the party, always without contention, as each individual shares his food with every member of the tribe, or with strangers who visit them. No dispute ever arises between tribes with regard to their hunting grounds, the whole being held in common."—*Ibid.* ii. 131.

"No individual action is considered a crime, but every man acts for himself according to his own judgment, unless some superior power, for instance that of a popular chief, should exercise authority over him."—*Ibid.* ii. 131.

"The ties of consanguinity are very strong, not only with regard to their blood relations, but extends itself to relations by marriage, &c., who are considered as, and generally called 'brothers'—all offences committed against any member are avenged by all, or any member connected with the family."—*Ibid.* ii. 131.

"Capital punishments are rare; each party acting generally for himself, and avenging his own injuries. Each chief is ranked according to his popularity, and his rank is maintained on the same principle. He is deprived of his office by any misfortune, such as loss of many men in battle, or even a signal defeat, or being taken prisoner, but never for any private act unconnected with the welfare of the whole tribe. . . . Each tribe has no definite number of chiefs, every one being ranked according to his followers."—*Ibid.* ii. 130.

IROQUOIS.

"When the Iroquois, who formerly occupied permanent villages on the south shore of Lake Ontario and the south bank of the St. Lawrence, were first known to Europeans, they alone were estimated by La Hontan at 70,000 souls."—*Hind*, ii. 163.

"About a hundred cabins, with seven families in each, form the general size of an Iroquois village."—*Heriot*, p. 280.

"It is not improbable that the largest villages of the Iroquois contained 3,000 inhabitants."—*Morgan*, p. 316.

"The Iroquois had passed out of the earliest form of government, that of chief and follower, which is incident both to the hunter and nomadic states, into the oligarchical form."—*Ibid.* p. 137.

"In 1712 the Tuscaroras of North Carolina, subsequently to their defeat by the English, united with the Iroquois and formed with them the confederacy of the Six Nations."—*Hind*, ii. 184.

"If we may trust their testimony, the system under which they confederated was not of gradual construction, under the suggestions of necessity; but was the result of one protracted effort of legislation. The nations were, at the time, separate and hostile bands, although of generic origin, and were drawn together in council to deliberate upon the plan of a League, which a wise man of the Onondaga nation had projected, and under which, he undertook to assure them, the united nations could elevate themselves to a general supremacy. Tradition has preserved the name of Da-ga-no-we-da as the founder of the League, and the first lawgiver of the Ho-de-no-sau-nee. It likewise points to the northern shore of the Ga-nun-ta-ah, or Onondaga lake, as the place where the first council fire was kindled, around which the chiefs and wise men of the several nations were gathered, and where, after a debate of many days, its establishment was effected. Their traditions further inform us, that the confederacy, as framed by this council, with its laws, rules, inter-relationships of the people and mode of administration, has come down through many generations to the present age, with scarcely a change; except the addition of an inferior class of rulers called chiefs, in contradistinction to the sachems, and a modification of the law in relation to marriage."—*Morgan*, p. 60.

"It is, perhaps, the only league of nations ever instituted among men, which can point to three centuries of uninterrupted domestic unity and peace."—*Ibid.* p. 141.

"In each of the five nations who composed the original League there were eight tribes, named: Wolf, Bear, Beaver, and Turtle; Deer, Snipe, Heron, and Hawk. The Onondaga nation, therefore, was a counterpart of the Cayuga, each having the same number of tribes, and of the same name; so also, interchangeably, of the Oneida, the Mohawk, and the Seneca nations. In effect, the Wolf tribe was divided into five parts, and one-fifth part of it placed in each of the five nations. The remaining tribes were subjected to the same division and distribution. Between the individual members of the Wolf or other tribe thus divided, or, in other words, between the separated parts of each tribe, there existed the tie of consanguinity. The Mohawk of the Turtle tribe recognized the Seneca of the Turtle tribe as a relative, and between them existed the bond of kindred blood. In like manner the Oneida of the Hawk tribe received the Onondaga or the Cayuga of the same tribe as a relative, not in an ideal or conventional sense, but as actually connected with him by the ties of consanguinity. Herein we discover an element of union between the five nations, of remarkable vitality and power. A cross-relationship existed between the several tribes of each nation and the tribes of corresponding name in each of the other nations, which bound them together in the league with indissoluble bonds. If either of the nations had wished to cast off the alliance, it would have broken this eight-fold bond of consanguinity. Had the nations fallen into collision with each other, it would have brought Hawk tribe against Hawk tribe—in a word, brother against brother. The history of the Iroquois exhibits the wisdom of these organic provisions; for, during the long period through which the League subsisted, they never fell into anarchy, nor even approximated to a dissolution from internal disorders."—*Morgan, quoted in Hind*, ii. 147.

"As two tribes were necessarily joined in each family, there was a perfect diffusion of tribes throughout the nation, and throughout the League. In this manner the race of the Iroquois, although consisting of different nations, was blended into one people. The League was in effect established, and rested for its stability, upon the natural faith of kindred."—*Morgan*, p. 90.

"The Iroquois, or Five Nations, to which a sixth was afterwards joined, had formed among themselves a league resembling a republic, and every transaction of moment to any individual tribe of their association became a subject of general interest. That people, as well as the Hurons, subdivided every village into three families, those of the Wolf, the Bear, and the Tortoise. Each family had its ancients, its chiefs, and its warriors. The whole of these united composed one of the estates of the republic, which consisted of several villages regulated after the same manner, and which, in times of war or of danger, arranged themselves under one chief. The dignity of chief was perpetual and hereditary in his cabin or family. When the line became extinct, or, to use the native expression, the tree was fallen, another was immediately resorted to. The successor was chosen by the matron who held the greatest rank amongst the tribes or villages, and who usually selected a person, not only distinguished by figure and bodily strength, but who was capable also, by his good qualities, of supporting the state of elevation in which he was to be placed. When the choice was fixed, and the person elected was introduced, he was acknowledged and proclaimed throughout all the villages. The fasts, solemnities, and probationary ceremonies were nearly the same as those already described."—*Heriot*, p. 550.

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"At the institution of the League, fifty permanent sachemships were created, with appropriate names; and in the sachems who held these titles were vested the supreme powers of the confederacy. To secure order in the succession, and to determine the individuals entitled, the sachemships were made hereditary under limited and peculiar laws of descent. The sachems themselves were equal in rank and authority, and instead of holding separate territorial jurisdictions, their powers were joint, and co-extensive with the League. As a safeguard against contention and fraud, each sachem was 'raised up,' and invested with his title by a council of all the sachems, with suitable forms and ceremonies. Until this ceremony of confirmation or investiture, no one could become a ruler. He received, when raised up, the name of the sachemship itself, as in the case of titles of nobility, and so also did his successors from generation to generation. The sachemships were distributed unequally between the five nations, but without thereby giving to either a preponderance of political power. Nine of them were assigned to the Mohawk nation, nine to the Oneida, fourteen to the Onondaga, ten to the Cayuga, and eight to the Seneca. The sachems, united, formed the Council of the League, the ruling body, in which resided the executive, legislative, and judicial authority. It thus appears that the government of the Iroquois was an oligarchy, taking the term, at least, in the literal sense, 'the rule of the few.'"—*Morgan*, p. 62.

"Next to the sachems, in position, stood the chiefs, an inferior class of rulers, the very existence of whose office was an anomaly in the oligarchy of the Iroquois. Many years after the establishment of the League, even subsequent to the commencement of their intercourse with the whites, there arose a necessity for raising up this class. It was an innovation upon the original framework of the confederacy, but it was demanded by circumstances which could not be resisted. The office of chief Ha-sen-no-wah-neh, which is rendered 'an elevated name,' was made selective, and the reward of merit; but without any power of descent, the title terminating with the individual. No limit to the number was established. The Senecas, still residing in New York, number about 2,500, and, exclusive of the eight sachems, they have about seventy chiefs. At first their powers were extremely limited, and confined to a participation in the local affairs of their own nation, in the management of which they acted as the counsellors and assistants of the sachems, rather than in the capacity of rulers. But they continued to increase in influence with their multiplication in numbers, and to encroach upon the powers of the sachems, until at the present time, when the League is mostly dismembered, and their internal organization has undergone some essential changes, they have raised themselves to an equality, in many respects, with the sachems themselves. After their election, they were raised up by a council of the nation; but a ratification, by the general council of the sachems, was necessary to complete the investiture. The tenure of this office still continues the same."—*Ibid.* p. 70.

"When the power of the *Ho-de-no-sau-nee* began to develop, under the new system of oligarchies within an oligarchy, there sprang up around the sachems a class of warriors, distinguished for enterprise upon the war-path, and eloquence in council, who demanded some participation in the administration of public affairs. The serious objections to the enlargement of the number of rulers, involving, as it did, changes in the frame-work of the government, for a long period enabled the sachems to resist the encroachment. In the progress of events, this class became too powerful to be withstood, and the sachems were compelled to raise them up in the subordinate station of chiefs. The title was purely elective, and the reward of merit. Unlike the sachemships, the name was not hereditary in the tribe or family of the individual, but terminated with the chief himself; unless subsequently bestowed by the tribe upon some other person to preserve it as one of their illustrious names. These chiefs were originally invested with very limited powers; their principal office being that of advisers and counsellors of the sachems. Having thus obtained a foothold in the government, this class, to the number of which there was no limit, gradually enlarged their influence, and from generation to generation drew nearer to an equality with the sachems themselves. By this innovation the government was liberalized, to the sensible diminution of the power of the sachems, which, at the institution of the League, was extremely arbitrary."—*Ibid.* p. 99.

"It is apparent from the examination of such evidences as can be discovered, that the several Iroquois nations occupied positions of entire equality in the League, in rights, privileges, and obligations. Such special immunities as were granted to either, must be put down to the chances of location, and to the numerical differences at the institution of the confederacy."—*Ibid.* p. 93.

"In their hunting excursions they were accustomed to confine themselves to their own domains; which, to a people who subsisted in part by the chase, was a matter of some moment. Upon their foreign hunting-grounds, which were numerous and boundless, either nation was at liberty to encamp. By establishing these territorial limits between the nations of the League,

the political individuality of each was continued in view."—*Ibid.* p. 46.

"There were provisions apparently vesting in certain nations superior authority, which it is desirable to introduce and explain. The most prominent was the unequal distribution of sachemships, indicating an unequal distribution of power: the Onondagas, for example, having fourteen sachems, while the Senecas, by far the most powerful nation in the confederacy, were entitled to but eight. It is true, *cæteris paribus*, that a larger body of sachems would exercise a greater influence in general council; but it will appear, when the mode of deciding questions is considered, that it gave no increase of power, for each nation had an equal voice, and a negative upon the others."—*Ibid.* p. 94.

"The Onondaga nation, being situated in a central position, were made the keepers both of the Council Brand, and of the Wampum, in which the structure and principles of their government, and their laws and treaties were recorded. At stated periods, usually in the autumn of each year, the sachems of the League assembled in council at Onondaga, which was in effect the seat of government, to legislate for the common welfare. Exigencies of a public or domestic character often led to the summoning of this council at extraordinary seasons, but the place was not confined to Onondaga."—*Ibid.* p. 66.

"By another organic provision, the custody of the 'Council Brand,' and also of the 'Wampum,' into which the laws of the League 'had been talked,' was given by hereditary grant to the Onondagas. This is sufficiently explained by their central position, which made the council-fire in the Onondaga valley, in effect, the seat of government of the League. It was equally a convenience to all, and does not necessarily involve a preference enforced by superior power."—*Ibid.* p. 94.

"The central government was organized and administered upon the same principles which regulated that of each nation, in its separate capacity; the nations sustaining nearly the same relation to the League, that the American States bear to the Union. In the former, several oligarchies were contained within one, in the same manner as in the latter, several republics are embraced within one republic."—*Ibid.* p. 62.

"The congress of sachems took the charge of all those matters which pertained to the public welfare. With them resided the executive, legislative and judicial authority, so far as they were not possessed by the people; although their powers in many things appear to have been rather advisory than executive. The chiefs, from counsellors and intermediaries between the sachems and the people, increased in influence, until they became rulers with the sachems themselves, thus widening and liberalizing the oligarchy. In all matters of war, the power appears to have resided chiefly with the people, and its prosecution to have been left to private adventure."—*Ibid.* p. 75.

"All the sachems of the League, in whom originally was vested the entire civil power, were required to be of 'one mind,' to give efficacy to their legislation. Unanimity was a fundamental law. The idea of majorities and minorities were entirely unknown to our Indian predecessors."—*Ibid.* p. 111.

"As the sachems of each nation stood upon a perfect equality, in authority and privileges, the measure of influence was determined entirely by the talents and address of the individual."—*Ibid.* p. 70.

"The councils of the League were of three distinct kinds; and they may be distinguished under the heads of civil, mourning, and religious. Their civil councils were such as were convened to transact business with foreign nations, and to regulate the internal administration of the Confederacy. The mourning councils were those summoned to 'raise up' sachems to fill such vacancies as had been occasioned by death or deposition, and also to ratify the investiture of such chiefs as the nations had raised up in reward of public services. Their religious councils were . . . devoted to religious observances."—*Ibid.* p. 108.

"It is a singular fact, resulting from the structure of Indian institutions, that nearly every transaction, whether social or political, originated or terminated in a council."—*Ibid.* p. 107.

"In council, public transactions of every name and character were planned, scrutinized, and adopted. The succession of their rulers, their athletic games, dances, and religious festivals, and their social intercourse, were all alike identified with councils. It may be said that the life of the Iroquois was either spent in the chase, on the war-path, or at the council-fire."—*Ibid.* p. 108.

"The several sachems, in whom, when united in general council, resided the supreme powers of the League, formed, when apart in their own territories, the ruling bodies of their respective nations. When assembled as the council of the League, the power of each sachem became co-extensive with the government, and direct relations were created between all the people and each individual ruler; but when the sachems of a nation were convened in council, all its internal affairs fell under their immediate cognizance. For all purposes of a local and domestic, and many of a political character, the nations were entirely independent of each other."—*Ibid.* p. 69.

"It is obvious that the sachems were not set over the people as arbitrary rulers, to legislate as their own will might dictate, irrespective of the popular voice; on the contrary, there is reason to believe that a public sentiment sprang up on questions of general interest, which no council felt at liberty to disregard."—*Ibid.* p. 105.

The authority of the sachems "was not limited to their own nation, but was co-extensive with the Confederacy. The Cayuga sachem, while in the midst of the Oneidas, could enforce from them the same obedience that was due to him from his own people; and when in general council with his compeers, he had an equal voice in the disposal of all business which came before it."—*Ibid.* p. 95.

"Property, both in amount and variety, was exceedingly limited; as would naturally be expected among a people living a hunter and semi-agricultural life, and making a mere subsistence the limit of their wants, and of their ambition. But inconsiderable as it was in the aggregate, it was held, and subject to distribution, under fixed laws. Having neither currency nor trade, nor the love of gain, their property consisted merely of planting lots, orchards, houses, implements of the chase, weapons, articles of apparel, domestic utensils, personal ornaments, stores of grain, skins of animals, and those miscellaneous fabrics which the necessities of life led them to invent. The rights of property, of both husband and wife, were continued distinct during the existence of the marriage relation; the wife holding, and controlling her own, the same as her husband, and, in case of separation, taking it with her. No individual could obtain the absolute title to land, as that was vested by the laws of the Iroquois in all the people; but he could reduce unoccupied lands to cultivation, to any extent he pleased; and so long as he continued to use them, his right to their enjoyment was protected and secured."—*Ibid.* p. 326.

"The greatest of all human crimes, murder, was punished with death; but the act was open to condonation. Unless the family was appeased, the murderer, as with the ancient Greeks, was given up to their private vengeance. They could take his life whenever they found him, even after the lapse of years, without being held accountable. A present of white wampum, sent on the part of the murderer to the family of his victim, when accepted, for ever obliterated and wiped out the memory of the transaction. Immediately on the commission of a murder, the affair was taken up by the tribes to which the parties belonged, and strenuous efforts were made to effect a reconciliation, lest private retaliation should lead to disastrous consequences."—*Ibid.* p. 331.

"Crimes and offences were so unfrequent under their social system, that the Iroquois can scarcely be said to have had a criminal code. Yet there were certain misdemeanors which fell under the judicial cognizance of the sachems, and were punished by them in proportion to their magnitude. Witchcraft was punishable with death."—*Ibid.* p. 330.

"Adultery was punished by whipping; but the punishment was inflicted upon the woman alone, who was supposed to be the only offender. A council was held upon the question, and if the charge was sustained, they ordered her to be publicly whipped by persons appointed for the purpose."—*Ibid.* p. 331.

"At certain seasons of the year the female of all animals was spared, by the provisions of their game laws, lest there should be a diminution of the supply."—*Ibid.* p. 345.

CHIPPEWAYANS.

"The name [Athapascas] is derived, arbitrarily, from Lake Athabasca, which is now more generally called the Lake of the Hills. Surrounding this lake, extends the tribe of the Chippewayans, a people so called by the Kenistenos and Chippewas, because they were found to be clothed, in some primary encounter, in the scanty garb of the fisher's skin. According to Franklin, they call themselves *Saw-cessaw-dinnah*, Rising sun-men; or, as the phrase seems, People who face the Rising Sun. They number about four thousand souls, and speak a language of a peculiar character. This language forms the type of the group. The tribes who use it appear to have migrated from the west, since it is perceived, from observations of Mr. Harmon, that the Tucullies and some other kindred tribes among whom he sojourned in New Caledonia, west of the Rocky Mountains for several years, speak the Athapasca."—*Schoolcraft*, v. 172.

[The Chippewayans estimated to number 4,000 souls, 800 being men.] —*Ibid.* ii. 27.

"To the southward of Seel River, our western Indians are dispersed in tribes and familys, not under any monarchical government, but truely patriarchial, as far as I can observe."—*Barrow's Geo. of Hudson's Bay*, p. 33.

"None of the Indians who frequent the posts on McKenzie's River have hereditary chiefs; the dignity is conferred by the gentlemen in charge of posts on the best hunters. On these occasions a suit of clothes is bestowed, the most valued article of which is a coat of coarse red cloth, decorated with lace; and, as the reward of extraordinary merit, a felt hat is added, ornamented in the same manner, with a feather stuck in the side of it. Thus equipped, the new-made chief sallies forth to receive the gratulations of his admiring friends and relatives, among whom the coat is ultimately divided, and probably finishes its course in the shape of a tobacco-pouch. In course of time, the individuals thus distinguished obtain some weight in the councils of their people, but their influence is very limited; the whole of the Chippewayan tribes seem averse to superior rule."—*M'Lean*, ii. 246.

"The chiefs among the Chipewyans are now totally without power. The presents of a flag, and a gaudy dress, still bestowed upon them by the traders, do not procure for them any respect or obedience, except from the youths of their own families. . . . In war excursions, boldness and intrepidity would still command respect, and procure authority; but the influence thus acquired would, probably, cease with the occasion that called it forth."—*Franklin's Journey*, p. 159.

The Northern Indians, when on a warlike expedition, showed the utmost uniformity of sentiment, and sacrificed private interests to public. "Property of every kind that could be of general use now ceased to be private, and every one who had anything which came under that description, seemed proud of an opportunity of giving it, or lending it to those who had none, or were most in want of it."—*Hearne, quoted by Nilsson, Scandinavia*, p. 180.

"In the former instance [when game is taken in inclosures by a hunting party], the game is divided among those who have been engaged in the pursuit of it. In the latter [when taken in private traps] it is considered as private property; nevertheless, any unsuccessful hunter passing by, may take a deer so caught, leaving the head, skin, and saddle, for the owner. Thus, though they have no regular government, as every man is lord in his own family, they are influenced more or less by certain principles which conduce to their general benefit."—*Schoolcraft*, v. 177.

CREES.

"Muck-e-too is a great warrior and horse thief, the two most important qualifications for a chief, skill in stealing horses being regarded with as much respect as taking scalps."—*Kane*, p. 126.

CHIPPEWAS.

"For a long time prior to this event [arrival of Europeans], the Ojibwa branch of the Algonquin stock, of the aboriginal race of America, had been living on Lake Superior; their principal town was on the island of Mo-ning-wun-a-Kán-ing [Chegoimiegon, or Lapointe], and covered a space of ground more than three miles in length, and two miles wide, judging from the vestiges still plainly visible."—*Schoolcraft*, ii. 137.

"It will be seen, in a view of the several devices, that the greatest stress appears to be laid throughout upon the *totem* of the individuals, while there is no device or sign to denote their *personal names*. The totem is employed as the evidence of the identity of the family and of the clan. This disclosure is in accordance with all that has been observed of the history, organization, and polity of the Chippewa, and of the Algonquin tribes generally. The totem is in fact a device, corresponding to the heraldic bearings of civilized nations, which each person is authorized to bear, as the evidence of his family identity. The very etymology of the word, which is a derivative from Do daim, a town or village, or original family residence, denotes this. It is remarkable, also, that while the Indians of this large group of North America withhold their true personal names, on inquiry, preferring to be called by various sobriquets, which are often the familiar lodge-terms of infancy, and never introduce them into their drawings and picture-writing, they are prompt to give their totems to all inquirers, and never seem to be at a moment's loss in remembering them. It is equally noticeable, that they trace blood-kindred and consanguinites to the remotest ties; often using the nearer for the remoter affinities, as brother and sister for brother-in-law and sister-in-law, &c.; and that where there is a lapse of memory or tradition, the totem is confidently appealed to, as a test of blood affinity, however remote. It is a consequence of the importance attached to this ancient family tie, that no person is permitted to change or alter his totem, and that such change is absolutely unknown among them."—*Ibid.* i. 420.

"The Chippewas are divided into small bands, designated by local appellations, which indicate the spots near which they rove. These bands consist of but few families each."—*Keating*, ii. 149.

"They represent themselves as having been under the government of a Mudjeekewis—a magistrate ruling by descent of blood."—*Schoolcraft*, v. 147.

"The totem of the Ah-áw-wa ruled over them, and Muk-wah, or Bear Totem, led them to war." Ah-áw-wa, or the Loon, "is the totem of the royal Ojibwa family."—*Ibid.* ii. 138.

"Pezhickee, the venerable and respected chief of the place, was their speaker in reply. He lamented the war, and admitted the folly of keeping it up; but it was carried on by the Chippewas in self-defence, and by volunteer parties of young men, acting without the sanction of the old chiefs. He thought the same remark due to the elder Sioux chiefs, who probably did not sanction the crossing of the lines but could not restrain their young men."—*Schoolcraft's Mississippi*, p. 546.

"Along the borders of Lake Superior, comparatively little alarm was felt from the hostile relation with the Sioux. But I found them well informed of the state of the difficulties, and the result of the several war-parties that had been sent out the last year. A system of information and advice is constantly kept up by runners; and there is no movement meditated on the Sioux borders, which is not known and canvassed by the lake bands."—*Ibid.* p. 545.

"Poisoning, in those days, was a common mode of revenging an injury."—*Schoolcraft*, ii. 145.

DAKOTAS.

"The grand total of the number of the Sioux nations, including the Isánti, would amount to 30,200 souls. Half a century ago it was estimated by Major Pike at 21,675, and in 1850, the Dakota Mission set them down at 25,000."—*Burton*, p. 120.

"There are three grand divisions of the Dacotas":—the Isanyati, the Ihanktonwan, and the Titonwan.—*Schoolcraft*, i. 248.

They are "divided into seven principal bands," which are again subdivided into minor bands.—*Burton*, p. 116.

"The great family of Sioux who occupy so vast a tract of country, extending from the banks of the Mississippi river to the base of the Rocky Mountains, are everywhere a migratory or roaming tribe, divided into forty-two bands or families, each having a chief who all acknowledge a superior or head chief, to whom they all are held subordinate. This subordination, however, I should rather record as their *former* and *native* regulation, of which there exists no doubt, than an *existing* one, since the numerous innovations made amongst these people by the Fur Traders, as well as by the proximity of civilization along a great deal of their frontier, which soon upset and change many native regulations, and particularly those relating to their government and religion."—*Catlin*, i. 209.

"As for clans, there are many, and there are secret badges. All that can be noticed, as to clans, is, that all those that use the same roots for medicines constitute a clan. These clans are secretly formed. It is through the great medicine-dance that a man or a women gets initiated into these clans. Although they all join in one general dance, still the use, properties, &c., of the medicine that each clan uses is kept entirely secret from each other. They use many roots of which they know not the properties themselves; and many of them have little if any medicinal properties in them. These clans keep up constant feuds with each other; for each clan supposes that the other possesses supernatural powers, and can cause the death of any person, although he may be living at a remote distance from it. These clans have been kept up from time immemorial, and are the cause of most of the bloodshed among the Sioux. If a person dies, it is laid on some one of a different clan; and from that time, revenge is sought by the relations of the deceased, and all the supernatural powers are set to work to destroy the supposed offender. If this fails, then medicine is tried; and if that does not succeed, then the more destructive weapons, such as the knife, axe, or gun, are made use of, and often prove effectual. When the Indians are drinking strong or spirituous liquors, and are intoxicated, revenge is sought after with avidity. After an Indian has succeeded in killing a supposed murderer, the relatives of the deceased seek to retaliate; and so their troubles are kept up from one generation to another. It is as much an impossibility to get one of the members of these clans to divulge any of their secrets, as it is to get a freemason to disclose those of his lodge. They pretend to have the power to heal as well as to kill; and if a conjurer cannot heal a sick person, he says at once, some one of another clan is opposing him."—*Schoolcraft*, ii. 171.

"The dignity of chief denotes in the Indian language a royal title. It is hereditary as a rule, but men of low birth sometimes attain it by winning a name as warriors or medicine-men. When there are many sons, it often happens that each takes command of a small clan. Personal prowess is a necessity in Sagamore and Sachem: an old man therefore often abdicates in favour of his more vigorous son, to whom he acts as guide and counsellor. There is one chief to every band, with several sub-chiefs. The power possessed by the ruler depends upon his individual character, and the greater or lesser capacity for discipline in his subjects. Some are obeyed grudgingly, as the Shaykh of a Bedouin tribe. Others are absolute monarchs, who dispose of the lives and properties of their followers without exciting a

murmur. The counteracting element to despotism resides in the sub-chief and in the council of warriors, who obstinately insist upon having a voice in making laws, raising subsidies, declaring wars and ratifying peace."—*Burton*, p. 143.

"This extraordinary man, before he was raised to the dignity of chief, was the renowned of his tribe for his athletic achievements. In the chase he was foremost; he could run down a buffalo, which he often had done, on his own legs, and drive his arrow to the heart. He was the fleetest in the tribe; and in the races he had run, he had always taken the prize. It was proverbial in his tribe, that Ha-wan-je-tah's bow never was drawn in vain, and his wigwam was abundantly furnished with scalps that he had taken from his enemies' heads in battle."—*Catlin*, i. 211.

"The chieftainship is of modern date; that is, since the Indians first became acquainted with the whites. Tradition says, they knew of no chiefs until the white people began to make distinctions. The first Sioux that was ever made a chief among the Dacotas, was Wah-ba-shaw, and this was done by the British. Since that time chieftainship has been hereditary. There are small bands existing that have no recognized chiefs. The females have nothing to do with, nor any rights in the chieftainship."—*Schoolcraft*, ii. 182.

"The chiefs have but little power. If an Indian wishes to do mischief, the only way a chief can influence him is to give him something, or pay him to desist from his evil intentions. The chief has no authority to act for the tribe, and dare not do it. If he does, he will be severely beaten, or killed at some future time. Their office is not of much consequence as chief, for they have no salary, and are obliged to seek a livelihood in the same way that a common Indian does; that is, by hunting. A chief is not better dressed than the rest of the Indians, and often not so well. The chief is sustained by relationship. The band of which an Indian is chief is almost always of a kin totem, which helps to sustain him."—*Ibid.* ii. 182.

"The democratic principle is implanted a little too deep in the Indians in general. They all wish to govern, and not to be governed. Every Indian thinks he has a right to do as he pleases, and that no one is better than himself; and he will fight before he will give up what he thinks right. . . . The voice of the chief is not considered decisive until a majority of the band have had a voice, and then the chief has to be governed according to that voice or opinion of the tribe."—*Ibid.* ii. 183.

"What struck us most was an institution, peculiar to them, and to the Kite Indians, further to the westward, from whom it is said to have been copied. It is an association of the most active and brave young men, who are bound to each other by attachment, secured by a vow, never to retreat before any danger, or give way to their enemies. In war they go forward without sheltering themselves behind trees, or aiding their natural valour by any artifice. . . . These young men sit, and encamp, and dance together, distinct from the rest of the nation: they are generally about thirty or thirty-five years old; and such is the deference paid to courage, that their seats in council are superior to those of the chiefs, and their persons more respected."—*Lewis and Clarke*, p. 44.

"While on shore to-day we witnessed a quarrel between two squaws, which appeared to be growing every moment more boisterous, when a man came forward, at whose approach every one seemed terrified and ran. He took the squaws, and without any ceremony whipped them severely; on inquiring into the nature of such summary justice, we learnt that this man was an officer well known to this and many other tribes. His duty is to keep the peace, and the whole interior police of the village is confided to two or three of these officers, who are named by the chief and remain in power some days, at least till the chief appoints a successor; they seem to be a sort of constable or sentinel, since they are always on the watch to keep tranquillity during the day, and guarding the camp in the night. The short duration of their office is compensated by its authority: his power is supreme, and in the suppression of any riot or disturbance no resistance to him is suffered: his power is sacred, and if in the execution of his duty he strikes even a chief of the second class, he cannot be punished for this salutary insolence. In general they accompany the person of the chief, and when ordered to any duty, however dangerous, it is a point of honour rather to die than to refuse obedience."—*Ibid.* p. 66.

"There is no such thing as slavery or involuntary servitude among the Indians, the condition of equality being universally recognized among them."—*Schoolcraft*, iv. 63.

"Each village has a certain district of country they hunt in, but do not object to families of other villages hunting with them. Among the Dacotas, I never knew an instance of blood being shed in any disputes or difficulties on the hunting grounds."—*Ibid.* ii. 185.

"Injury to property is sometimes privately revenged by destroying other property in place thereof."—*Ibid.* ii. 185.

"In cases of murder, the parties aggrieved generally seek revenge themselves, although there are some instances where a murderer is put to death by the authority of the council."—*Ibid.* ii. 183.

MANDANS.

"These people formerly (and within the recollection of many of their oldest men) lived fifteen or twenty miles farther down the river, in ten contiguous villages, the marks or ruins of which are yet plainly to be seen. At that period, it is evident, as well from the number of lodges which their villages contained, as from their traditions, that their numbers were much greater than at the present day."—*Catlin*, i. 81.

"Besides chiefs, and braves, and doctors," there are dandies in every American tribe.—*Ibid.* i. 112.

CREEKS.

"From their roving and unsteady manner of living, it is impossible to determine, with much precision, the number of Indians that compose the Creek nation. General McGillivary estimates the number of gun-men to be between 5,000 and 6,000, exclusive of the Seminoles, who are of little or no account in war, except as small parties of marauders, acting independent of the general interest of the others. The useless old men, the women and children may be reckoned as three times the number of gun-men, making in the whole about 25,000 or 26,000 souls."—*Schoolcraft*, v. 263.

[In 1833, the Creek population was—

Upper Creeks	14,142
Lower Creeks	8,522
	20,664

In 1837, the Seminoles (originally Creeks) were 1,500.]—*Ibid.* v. 498.

"The clans are made up of families; each clan adopting its own peculiar badge, such as Crocodile, Bear, Bird, &c."—*Ibid.* i. 268.

"The tribe is divided into several clans, viz., *The Tiger, Wind, Bear, Wolf, Bird, Fox, Root, Alligator, Deer*;—all denoting strength."—*Ibid.* i. 275.

[Major Swan enumerates about 70 principal towns and villages of the Creeks.]—*Ibid.* v. 262.

"The smallest of their towns have from 20 to 30 houses in them, and some of the largest contain from 150 to 200, that are tolerably compact. These houses stand in clusters of four, five, six, seven, and eight together, irregularly distributed up and down the banks of rivers or small streams; each cluster of houses contains a clan or family of relations, who eat and live in common. Each town has a public square, hot-house, and yard near the centre of it, appropriated to various public uses."—*Ibid.* v. 262.

"The government, if it may be termed one, is a kind of military democracy. At present, the nation has a chief whose title is *Steutsacco-Choota*, or the *great beloved man*. He is eminent with the people only for his superior talents and political abilities. Every individual has so high an opinion of his own importance and independency, that it would be difficult, if not impossible, to impress on the community at large the necessity of any social compact that should be binding upon it longer than common danger threatened them with the loss of their lands and hunting ranges. Each town has its chief or *mico*, and some experienced war-leaders; it has also what they style *beloved second men*, whose business is to regulate the police of the town and public buildings. They are generally men of the best memories, that can tell long stories, and give minute details of ancient customs. The micos are counsellors and orators, and until very lately had a control over the warriors and leaders, whose business was to conduct the scouts and war-parties."—*Ibid.* v. 279.

"The chiefs were not originally hereditary. The descent was in the female line. This custom has become extinct. The chiefs are now chosen by the council."—*Ibid.* i. 275.

"The micos were formerly styled the kings, or beloved men of the *white towns*, which were (as they say) once considered as places of refuge and safety to prisoners who could escape death or torture by flight, and find an asylum in these sacred places. Other towns were called war, or red towns, and differed from the white towns of the micos. by being governed entirely by warriors. This is said to have been their former government, but is now done away."—*Ibid.* v. 279.

"The principal chiefs are chosen by the general council; and now, are not chosen so much for their renowned deeds as their civil and popular qualifications. Their term of office continues during good behaviour. The disapproval of the body of the people is an effective bar to the exercise of their powers and functions."—*Ibid.* i. 275.

"In conformity to the modern government [introduced in 1782], the chiefs and principal warriors have annual meetings to deliberate on public affairs. The time and place is fixed by a chief; and the space between the time of warning and that of assembling is called the broken days. They assemble in the public square of some central town, drink black-drink, exchange tobacco, and the chiefs and orators afterwards proceed to give or receive advice with profound gravity and moderation. The influence of the great beloved man on all occasions consists in the privilege of advising and not in the power of commanding. Every individual is at liberty to choose whether or not he shall engage in any warlike enterprise. But the rage of young men to acquire war-names, and the thirst of plunder in the elder ones and leaders, are motives sufficient to raise gangs of volunteers to go in quest of *hair* and horses at any time when they are disengaged from hunting."—*Ibid.* v. 279.

"They believe *private rights* accrued to them from the Great Spirit. From the earliest times the Indians have professed very correct ideas of *private rights*. In war, all spoils taken from the enemy became the property of the individual captor; and the property, thus acquired, as well as all other, descended in the female line. They have also very correct views of the *legal* ideas of property. Some believe that rights formerly came from war and hunting. Might, it is believed, has sometimes constituted right with the Indian. In the incursions of one tribe against another, the weaker retired from before the stronger: restitution was never given. They have always recognized the right to take every advantage of the enemy in battle. Right was originally obtained by the first occupancy of the territory: and this right was considered valid unless forfeited in war."—*Ibid.* i. 282.

"Formerly the brother of the deceased avenged the murder; if there was no brother, then the nearest relative."—*Ibid.* i. 277.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[The hereditary dignity of the chiefs of Guiana is derived from the mother; but when there is a vacancy, any one with talent and courage may assume the command; and his authority is more frequently retained by his undisputed power than by any formal election.]—*Jour. Eth. Soc.* (1848), i. 268.

"Every tribe has its own hunting-ground; each family its own plantation, consisting of a spot of land, cleared of tall trees, and cultivated with provisions, such as cassada, tanias, and corn."—*Dalton*, i. 81.

[In every village of the Indians of Guiana, there is a house exclusively dedicated to the reception of strangers, which is furnished and provisioned by the chieftain and his family.]—*Jour. Eth. Soc.* (1848), i. 267.

"The rapidity with which news spreads over an Indian district has struck others as well as myself. Mr. McClintock says in reference to it, 'Let a woman, for instance, of the Caribi tribe, be injured, and a report to that effect will reach the ear of every Carib throughout the district in almost as short a time as a pigeon would convey it.'"—*Brett*, p. 197, note.

ARAWAKS.

The number of the Arrawaks [in 1847] "is estimated at about fifteen hundred souls, and the whole tribe is divided into twenty-seven families or castes."—*Bernau*, p. 29.

The Arrawaks "are the most civilized" aborigines of British Guiana.—*Ibid.* 29.

"At present there is scarcely the shadow of authority possessed by any of them, except over his own family. The power of the ancient cacique has perished with the title." "When any offence is taken, they seldom manifest it otherwise than by speaking to the offended party." "When any crime, such as murder, was committed, they followed strictly the law of retaliation." An instance occurred in which a young man who had killed his wife in a fit of jealousy, was put to death by his own brother.—*Brett*, p. 103-4.

[An Arawaak chief can claim the service of his wives' families. But in return for this he is bound to defend them from their enemies, revenge their injuries, support them in time of famine, &c. In the performance of these claims he is sometimes reduced to destitution.]—*Rh. Schomburgk*, ii. 460.

"They have not a community of goods—individual property being distinctly marked amongst them; but this property is so simple, and so easily acquired, that they are perpetually borrowing and lending, without the least care about payment."—(*Hillhouse*) *J. R. G. S.*, ii. 231.

[Among the Arawaaks the blood-revenge is carried out to its last consequences.]—*Rh. Schomburgk*, ii. 460.

CARIBS.

"The Caribs now occupy only a small part of the country which they inhabited at the time of the discovery of America."—*Humboldt's Travels*, iii. 77.

At the end of the 15th century the Caribs were "the pirate rovers of these seas, and the terror of the bordering lands."—*Irving's Comp. of Columbus*, p. 21.

"The difficulty of fixing the Caribs to the soil is the greater, as they have been for ages in the habit of trading on the rivers." They were a people "at once commercial and warlike, occupied in the traffic of slaves, and carrying merchandize from the coasts of Dutch Guiana to the basin of the Amazon. The travelling Caribs were the Bokharians of equinoctial America."—*Humboldt's Travels*, iii. 88.

"The independent Caribs, who inhabit the little-known country situated between the sources of the Orinoco and those of the rivers Essiquibo, Carony, and Parima, are divided into tribes; and, like the nations of the Missouri, of Chili, and of ancient Germany, form a political confederation. This system is most in accordance with the spirit of liberty prevailing amongst those warlike hordes who see no advantage in the ties of society but for common defence."—*Ibid.* iii. 89.

"Stripes. burning and suffocation, constituted a test for him who aspired to the honour of leading forth his countrymen to war; for in times of peace the Charaibes admitted of no supremacy but that of nature. Having no laws, they needed no magistrates. To their old men indeed they allowed some kind of authority, but it was at best ill-defined, and must at all times have been insufficient to protect the weak against the strong.—In war, experience had taught them that subordination was as requisite as courage; they therefore elected their captains in their general assemblies with great solemnity; but, as hath been observed, they put their pretensions to the proof with circumstances of outrageous barbarity."—*Edwards*, i. 48.

"As the blood is thought to descend pure through the female line alone, the circumstance of a female standing at the head of a tribe is by no means uncommon. I found even the proud Caribisi, in one of the settlements on the Corentyne, under a female ruler."—*Schomburgk's Ralegh's Guiana*, p. 108.

"In the centre of each village was a building of superior magnitude to the rest. It was formed with great labour, and served as a public hall or state house."—*Edwards*, i. 55.

"We are told on good authority, that among the Charaibes of the continent there was a division of land, every one cultivating in proportion to his exigiencies. . . . In these islands, where land is scarce, it seems probable that, as among some of the tribes of South America, cultivation was carried on by the joint labour of each separate community, and their harvest deposited in public granaries, whence each family received its proportion of the public stock. Rochefort indeed observes, that all their interests were in common."—*Ibid.* i. 57.

"If the person against whom an individual entertained resentment is thus slain, and if none of his relations survive to revenge his death, the affair is concluded. But if he have relations, or if he have only been wounded, the aggressor must change his place of abode, or expect retaliation on the first opportunity. Strangers to reconciliation or forgiveness, no person among them ever undertakes the office of mediator between individuals hostile to each other."—*Heriot*, p. 465.

BRAZILIANS.

Among the Aborigines of South Brazil, "it is very common for several families to quit their abodes, and settle where new fruits are ripening, or where the chase is more productive."—*Spix and Martius*, ii. 248.

"No tribes but the wandering houseless Muras, the gypsies of Brazil, are entirely ignorant of agriculture. Each has its proper hunting-grounds marked by well-known boundaries; and, wherever settled for a time, each tribe or family has its own plantation, which is cultivated by the women for the use of the community. Huts and utensils are considered as private property; but even with regard to them certain ideas of common possession prevail. The same hut is often occupied by more families than one; and many utensils are the joint property of all the occupants. Scarcely anything is considered strictly as the property of an individual except his arms, accoutrements, pipe, and hammock."—(*Von Martius*) *J. R. G. S.*, ii. 195.

TUPIS.

"They changed sites of their villages every five or six months."—*Waitz*, iii. 424.

"One cause which retarded their improvement was the practice of frequently removing their habitations. They never remained longer in one place than the palm-thatch of their houses lasted; as soon as that rotted and let in the rain, instead of repairing it, they migrated. This was not because the adjoining soil had been exhausted, but from a persuasion that change of abode was essential to health; and a superstition, that if they departed from the custom of their forefathers they should be destroyed."—*Southey*, i. 250.

GUARANIS.

"The Cayaguas, or Wood-Indians, who inhabited the forests between the Parana and the Urugnay, were the rudest. These

people were not in a social state; one family lived at a distance from another, in a wretched hut composed of boughs: they subsisted wholly by prey, and when larger game failed, were contented with snakes, mice, pismires, worms, and any kind of reptile or vermin. One branch of them are accused of laying in wait for men, and killing them for food. Yet these lowest of the Guaranies retained some traces of a better state from which they had fallen."—*Ibid.* ii. 373.

"Each Guarani village had its independent chief. His power was unlimited. His subjects cultivated for him his plantation, and he enjoyed certain privileges on division of the spoils of the chase. Otherwise he possessed no marks of distinction. Any one was at liberty to forsake him."—*Waitz*, iii. 422.

"The distinction between the chief and the people was more strongly marked than among other tribes, and a Spaniard thought it no debasement to marry the daughter of a Guarani Royalet. This rank was hereditary, but men also rose to it by their eloquence and their valour; for a good orator, if he had the reputation of courage, obtained influence enough to form an independent community, and place himself at its head, and this seems not to have been resented by the chief from whom he and his adherents withdrew: they had enemies enough to contend with without engaging in civil war, and such divisions might be convenient as the horde increased in population."—*Southey*, ii. 366.

COROADOS.

"The pajé, however, has as little influence over the will of the multitude as any other, for they live without any bond of social union, neither under a republican nor a patriarchal form of government. Even family ties are very loose among them . . . . There is no regular precedency between the old and the young; for age appears to enjoy no respect among them. . . . The influence of the Portuguese has distinguished the most sensible among them, who are flattered by being called capitão, and with exercising a kind of supremacy over the rest."—*Spix and Martius*, ii. 244.

The chief is one "who, by his strength, cunning, and courage, had obtained some command over them."—*Ibid.* ii. 234.

"In the hut of the chief hangs an ox horn, the tip of which is cut off, which he uses to announce to the neighbours the arrival of a white man, or any other event, or to summon them to festivals and wars."—*Ibid.* ii. 226.

MUNDRUCUS.

"On the Tapajos alone they can muster, I was told, 2,000 fighting men; the total population of the tribe may be about 20,000."—*Bates*, p. 273.

"They are the most warlike of the Brazilian tribes, and are considered also the most settled and industrious; they are not, however, superior in this latter respect to the Juris and Passés on the Upper Amazons, or the Uapés Indians near the head waters of the Rio Negro."—*Ibid.* p. 273.

UAUPÉS.

"Every tribe and every 'malocca' (as their houses are called) has its chief, or 'Tushaúa,' who has a limited authority over them, principally in war, in making festivals, and in repairing the malocca and keeping the village clean, and in planting the mandiocca-fields; he also treats with the traders, and supplies them with men to pursue their journeys. The succession of these chiefs is strictly hereditary in the male line, or through the female to her husband, who may be a stranger: their regular hereditary chief is never superseded, however stupid, dull, or cowardly he may be. They have very little law of any kind; but what they have is of strict retaliation,—an eye for an eye and a tooth for a tooth; and a murder is punished or revenged in the same manner and by the same weapon with which it was committed."—*Wallace*, p. 499.

ABIPONES.

"The whole nation consisting of no more than five thousand people."—*Dobrizhoffer*, ii. 96.

"The whole nation of the Abipones is divided into three classes: the Riikahès, who inhabit extensive plains; the Nakaigetergehes, who love the lurking-holes of the woods; and lastly, the Yaaucanigas, who were formerly a distinct nation, and used a separate language."—*Ibid.* ii. 95.

"They are distributed into various hordes. Impatient of agriculture and a fixed home, they are continually moving from place to place. The opportunity of water and provisions at one time, and the necessity of avoiding the approach of the enemy at another, obliges them to be constantly on the move."—*Ibid.* ii. 5.

"The Abipones do not acknowledge any prince who reigns with supreme power over the whole nation. They are divided into hordes, each of which is headed by a man, whom the Spaniards call captain, or cacique."—*Ibid.* ii. 100.

"Moreover, being lovers of liberty and roving, they choose to own no law, and bind themselves to their cacique by no oaths of fidelity. Without leave asked on their part, or displeasure evinced on his, they remove with their families whithersoever it suits them, and join some other cacique; and when tired of the second, return with impunity to the horde of the first."—*Ibid.* ii. 105.

"They neither revere their cacique as a master, nor pay him tribute or attendance as is usual with other nations. They invest him neither with the authority of a judge, an arbitrator, or an avenger."—*Ibid.* ii. 102.

"It is remarkable that many of the women arrive at this degree of honour and nobility, enjoy the privileges of the Höcheri, and use their dialect."—*Ibid.* ii. 444.

"The Abipones do not scorn to be governed by women of noble birth."—*Ibid.* ii. 108.

"Whenever an Abipon dies by the hand of an enemy, the nearest relation of the deceased takes upon him to avenge his death. It is his business to invite his countrymen and hordesmen, or even the inhabitants of another horde, to join their arms with his."—*Ibid.* ii. 368.

PATAGONIANS.

[Probable population of Patagonia about 1,600.]—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 133.

"The Patagonians are now divided into four parties, each of which has a separate though ill-defined territory. Each of these parties has a leader, or cacique; but they speak one language, and are evidently sub-divisions of one tribe. When mutually convenient they all assemble in one place, but if food becomes scarce, or quarrels happen, each party withdraws to its own territory. At such times one body will encroach upon the hunting grounds of another, and a battle is the consequence. About four hundred adults, and a rather large proportion of children, are in each of these parties: the number of women being to that of the men as three to one."—*Ibid.* ii. 131.

Though the several nations "are at continual variance among themselves, yet they often join together against the Spaniards."—*Falkner*, p. 123.

"Excepting that of the caciques, I believe there is no superiority of one person over another among the Patagonians."—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 167.

"The Cacique has the power of protecting as many as apply to him, of composing or silencing any difference, or delivering over the offending party to be punished with death, without being accountable for it; for in these respects his will is the law. . . . According to his orders, the Indians encamp, march, or travel from one place to another, to settle, hunt, or make war. He frequently summons them to his tent, and harangues them upon their behaviour, &c. . . . In these harangues, he always extols his own prowess and personal merit. When he is eloquent, he is greatly esteemed; and when a Cacique is not endowed with that accomplishment, he generally has an orator, who supplies his place. In cases of importance, especially those of war, he calls a council of the principal Indians and wizards."

"The Caciques have nevertheless not the power to raise taxes, nor to take away anything from their vassals; nor can they oblige them to serve in the least employment, without paying them. On the contrary, they are obliged to treat their vassals with great humanity and mildness, and oftentimes to relieve their wants, or they will seek the protection of some other Cacique. For this reason, many . . . born Caciques refuse to have any vassals; as they cost them dear, and yield but little profit. No Indian, or body of Indians, can live without the protection of some Cacique, according to their law of nations; and if any of them attempted to do it, they would undoubtedly be killed, or carried away as slaves, as soon as they were discovered."—*Falkner*, pp. 121-2.

"What little" government or civil constitution the Patagonians "have, seems to consist in a small degree of subjection to their Caciques. The office of a Cacique is hereditary, not elective; and all the sons of a Cacique have a right to assume the dignity, if they can get any Indians to follow them; but, on account of the little use it is of to its possessors, it is oftentimes resigned."—*Ibid.* p. 120.

"The moral restraints of these people seem to be very slight. Each man is at liberty to do very much as he feels inclined; and, if he does not injure or offend his neighbour, is not interfered with by others."—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 167.

"In case of an injury, notwithstanding the authority of the Cacique, the party aggrieved often endeavours to do himself justice to the best of his power. They know of no punishment or satisfaction, but that of paying, or redeeming the injury, or damage done, with something of value in their estimation . . . nor do they chastise, but by death. Yet when the offence is not very great, and the offender is poor, the party injured generally beats him with his stone bowls, on the back and ribs."—*Falkner*, p. 123.

They divide the produce of the chase, in which they generally engage in large organized parties, "among the different families, in proportion to their respective numbers. If one family has eaten its share sooner than others, some one of that hungry house goes to any party which has meat left, and cuts off what is wanted, without a question."—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 151.

In war they "carry away the women and children for slaves."—*Ibid.* ii. 166.

ARAUCANIANS.

"They have divided it [the state] from north to south into four *uthal-mapus*, or parallel tetrarchates, that are nearly equal," the names of which signify "the maritime country; the plain country; the country at the foot of the Andes; that of the Andes. Each uthalmapu is divided into five *aillaregues* or provinces; and each aillaregue, into nine *regues* or counties."—*Thompson*, i. 404.

"This division of Araucania, which discovers a certain degree of refinement in its political administration, is of a date anterior to the arrival of the Spaniards, and serves as a basis for the civil government of the Araucanians, which is aristocratic, as that of many other barbarous nations has been. This species of republic consists of three orders of nobility, each subordinate to the other; the *toquis*, the *apo ulmenes*, and the *ulmenes*, all of whom have their respective vassals. The toquis, who may be styled tetrarchs, are four in number, and preside over the uthal-mapus. The appellation of *toqui* is derived from the verb *toquin*, which signifies to judge or command; they are independent of each other, but confederated for the public welfare. The *apo-ulmenes* or *arch-ulmenes* govern the provinces under their respective toquis. The ulmenes, who are the prefects of the counties, are dependent upon the apo-ulmenes; this dependence, however, is confined almost entirely to military affairs. Although the ulmenes are the lowest in the scale of the Araucanian aristocracy, the superior ranks, generally speaking, are comprehended under the same title, which is equivalent to that of *cacique*."—*Ibid.* i. 404.

"The clearest and most explicit of their political and fundamental laws are those that regulate the limits of each authority, the order of succession in toquiates and in the ulmenates, the confederation of the four tetrarchates, the choice of the power of the commanders-in-chief in time of war, and the right of convoking the general diets, which is the privilege of the toquis; all these laws have for their object the preservation of liberty and the established form of government. According to them, two or more states cannot be held under the rule of the same chief. Whenever the male branch of the reigning family becomes extinct, the vassals recover their natural right of electing their own chief from that family which is most pleasing to them. But before he is installed, he must be presented to the toqui of their uthal-mapu, who gives notice of his election, in order that the new chief may be acknowledged and respected by all in that quality. The subjects are not, as under the feudal government, liable to a *levy*, or to any kind of personal service, except in time of war. Neither are they obliged to pay any contributions to their chiefs, who must subsist themselves by means of their own property. They respect them, however, as their superiors, or rather as the first among their equals; they also attend to their decisions, and escort them whenever they go out of the state."—*Ibid.* i. 405.

"With its resemblance to the feudal system, this government contains also almost all its defects. The toqui possesses but the shadow of sovereign authority. The triple power that constitutes it is vested in the great body of the nobility, who decide every important question in the manner of the ancient Germans or modern Poles, in a general diet, which is called . . . the great council, or council of the Araucanians. This assembly is usually held in some large plain, where they combine the pleasures of the table with their public deliberations. Their code of laws, which is traditionary, is denominated *admapu*, that is to say, the customs of the country. In reality, these laws are nothing more than primordial usages or tacit conventions, that have been established among them."—*Ibid.* i. 405.

"The ulmenes are the lawful judges of their vassals, and for this reason their authority is less precarious, than that of the higher officers."—*Ibid.* i. 405.

"Laws the Araucanians can scarcely be said to have, though there are many ancient usages which they hold sacred and strictly observe."—*Smith*, p. 243.

"Though the land, wherever unoccupied, is considered the common property of those who belong to the clan, the chief alone can dispose of it by sale or otherwise to persons who do not. But even he is unable to sell it to any but Indians."—*Ibid.* p. 241.

"The injured family often assumes the right of pursuing the aggressor or his relations, and of punishing them. . . . When those who are at enmity have a considerable number of adherents, they mutually make incursions upon each other's possessions, where they destroy or burn all that they cannot carry off. These private quarrels resemble much the feuds of the ancient Germans, and are very dreadful when the ulmenes are concerned, in which case they become real civil wars. But it must be acknowledged that they are generally unaccompanied with the effusion of blood, and are confined to pillage alone."—*Thompson*, i. 405.

"Their system of criminal jurisprudence, in a particular manner, is very imperfect. The offences that are deemed deserving of capital punishment are treachery, intentional homicide, adultery, the robbery of any valuable article, and witchcraft. Nevertheless, those found guilty of homicide can screen themselves from punishment by a composition with the relations of the murdered. Husbands and fathers are not subject to any punishment for killing their wives or children, as they are declared by their laws to be the natural masters of their lives. Those accused of sorcery . . . are first tortured by fire, in order to make them discover their accomplices, and then stabbed with daggers. Other crimes, of less importance, are punished by retaliation, which is much in use among them. Justice is administered in a tumultuous and irregular manner, and without any of those preliminary formalities that are observed among civilized nations. The criminal who is convicted of a capital offence is immediately put to death, according to the military custom, without being suffered to rot in prison; a mode of confinement unknown to the Araucanians."—*Ibid.* i. 405.

MILITARY.

NORTH AMERICAN RACES.

"The usual Indian mode of fighting, of dodging up and down, and behind trees."—*Schoolcraft*, ii. 154.

NUTKA PEOPLE.

[They strip off their clothes when they are to engage in battle.]—*Cook's Last Voyage*, p. 238.

CHINOOKS.

"In war, every man belonging to the tribe is bound to follow his chief; and a coward is often punished with death."—*Ross' Oregon*, p. 88.

"War is declared beforehand, efforts are also made to avoid it and procure peace. They fight either on land or water; but for the most part little blood is shed in their contests. Has the one party a larger number of dead than the other, indemnification must be made by the latter, or the war is continued."—*Waitz*, iii. 338.

SNAKES.

"Each warrior has one or two [horses] tied to a stake near his hut both day and night, so as to be always prepared for action."—*Lewis and Clarke*, p. 308.

COMANCHES.

"These three cognate tribes cannot be said to have any common tribal government. The Tenawa and Yamparacks trade with the Mexicans of Santa Fé, while the lower party war upon the Mexicans of Chihuahua, and all the lower provinces, including Tamaulipas. Still, hostilities by the United States with the one would involve a conflict with all; for the Comanches, the lower party, if pressed, would retire to, and coalesce with, their kindred, who would adopt the quarrel without an inquiry into its justice or expediency. But ordinarily there is no political intercommunion between them, although they sometimes cohabit and pursue the buffalo in the same range."—*Schoolcraft*, i. 232.

"The Comanches, as well as the Kioways, greatly resemble in their manners and customs the nomadic nations of the Old World. They are governed by a chief, whose authority lasts no longer than the general consent. He is the leader in war and the chief in the council; but, should he be guilty of any act of cowardice or of bad administration, he is immediately deposed from his supremacy, and another more capable chief chosen in his stead."—*Möllhausen*, i. 218.

"When a Comanche chief wishes to go to war, he mounts on horseback, holding erect a long pole, with a red flag, tipped with eagles' feathers attached, and rides through the camp, singing his war song. Those who wish to go fall in, in rear; and, after going around for awhile, they dismount, and the war dance commences. This routine is gone through with several days, until sufficient volunteers are collected. Each warrior provides his own horse and equipments; and they manage to mount themselves upon white or cream-coloured horses, if possible, which they paint all over, in the most fantastic figures imaginable; and every morning their war exercises are gone through with. The whole thing is voluntary; but one who behaves cowardly is disgraced; nor do they return until the wish to do so is unanimous."—*Schoolcraft*, v. 684.

"When a chieftain wishes to go to war, he declares his intentions, and the preliminaries are discussed at a war-dance. When the affair is agreed upon, a certain place is designated near the point of action, where to congregate at a specified time, to which place the chiefs repair, the warriors proceeding separately in small bands by various routes, in order, if discovered, to deceive the enemy as to the point of attack, and to procure subsistence, each party living on the produce of the chase; no provisions being carried for public use."—*Ibid.* ii. 132.

"War-chiefs commit hostilities without consulting the other tribes."—*Ibid.* ii. 130.

[Polygamy is allowed among the Comanches; and one or more squaws attend their lord on his warlike and hunting expeditions, doing all the work of an attendant.].—*Jour. Eth. Soc.* (1850), ii. 269.

"Men are never taken prisoners by them in battle, but killed and scalped in all cases. The women are sometimes made prisoners, in which case their chastity is uniformly not respected."—*Schoolcraft*, ii. 132.

"Prisoners of war belong to the captors, and may be sold or released at their will."—*Ibid.* i. 232.

IROQUOIS.

"The powers and duties of the sachems and chiefs were entirely of a civil character, and confined, by their organic laws, to the affairs of peace. No sachem could go out to war in his official capacity, as a civil ruler. If disposed to take the war-path, he laid aside his civil office, for the time being, and became a common warrior. It becomes an important inquiry, therefore, to ascertain in whom the military power was vested. The Iroquois had no distinct class of war-chiefs, raised up and set apart to command in time of war; neither do the sachems or chiefs appear to have possessed the power of appointing such persons as they considered suitable to the post of command. All military operations were left entirely to private enterprise and to the system of voluntary service, the sachems seeking rather to repress and restrain than to encourage the martial ardour of the people. Their principal war-captains were to be found among the class called chiefs, many of whom were elected to this office in reward for their military achievements. The singular method of warfare among the Iroquois renders it extremely difficult to obtain a complete and satisfactory explanation of the manner in which their warlike operations were conducted. Their whole civil policy was averse to the concentration of power in the hands of any single individual, but inclined to the opposite principle of division among a number of equals; and this policy they carried into their military as well as through their civil organization. Small bands were, in the first instance, organized by individual leaders, each of which, if they were afterwards united upon the same enterprise, continued under its own captain, and the whole force, as well as the conduct of the expedition, was under their joint management. They appointed no one of their number to absolute command, but the general direction was left open to the strongest will, or the most persuasive voice."—*Morgan*, p. 71.

"The celebrated orators, wise men, and military leaders of the Ho-de-no-sau-nee, are all to be found in the class of chiefs."—*Ibid.* p. 101.

"To obviate the dangerous consequences of disagreement, when the several nations were prosecuting a common war, and their forces were united into one body, an expedient was resorted to for securing unanimity in their plans, in the establishment of two supreme military chieftaincies. The two chieftains who held these offices were designed rather to take the general supervision of the affairs of war, than the actual command in the field, although they were not debarred from assuming it, if they were disposed to do so. These war-chiefships were made hereditary, like the sachemships, and vacancies were filled in the same manner."—*Ibid.* p. 73.

"An apparent inequality between the nations of the League is also observable in the award of the two highest military chieftains to the Senecas. It will be sufficient, on this difficult feature in the system of the Iroquois, to note, that when they constructed their political edifice, the Long House, with its door opening upon the west, they admitted the supposition that all hostile onsets were to be expected from that direction; and on placing the Senecas as a perpetual shield before its western portal, these war-captains were granted, as among the means needful for its protection. The Mohawks were receivers of tribute from subjugated nations. This hereditary privilege must be placed upon the same footing with the preceding. It may, perhaps, indicate that the nations upon their borders were in subjection."—*Ibid.* p. 95.

Champlain "having embarked with his party, in canoes, on the lake now distinguished by his name, and having continued his voyage in silence, he discovered at night, near the extremity of a cape, a party of Iroquois, who were also proceeding on a war expedition. On perceiving each other, the Indians mutually raised a loud cry, and made preparation for combat. The Iroquois disembarked with speed, and arranged their canoes on the beach, to be in readiness for escape, in case of necessity, and barricadoed themselves with wood which they cut down with their hatchets. Champlain's party also placed themselves out of the reach of the arrows of the enemy, fastened their canoes together in the water, and put themselves in a condition to engage. When they were sufficiently prepared, they despatched two canoes with heralds, to offer battle to the enemy, who readily accepted the challenge, saying, that they would commence the action with the dawn of day. In the meantime the night was passed by both parties, in singing songs of death, in boasting of the heroic deeds of individuals of their respective nations, and in uttering, according to the custom of savage tribes, many expressions of contempt for the enemy, over whom each individual promised himself an easy victory. When morning began to appear, the Iroquois, to the number of two hundred warriors, came out of their entrenchments, marching in order of battle, with three chiefs at their head, distinguishable by plumage which they wore on their temples. The opposite party being drawn up to receive them, and Champlain advancing, the Iroquois halted to recover from their surprise; and, after having contemplated him for a moment, they made a signal to let fly their arrows, on which the action immediately commenced."—*Heriot*, p. 448.

"They place advanced guards, and scouts in their front; these are always in motion, and convey timely intelligence of the approach of an enemy. They are, therefore, almost never surprised or interrupted, during the period of their hunting expeditions."—*Ibid.* p. 467.

"After war had been declared against any nation, either by the congress of sachems at Onondaga, or by an individual nation against a neighbouring enemy, the existence of the war was indicated by a tomahawk painted red, ornamented with red feathers, and with black wampum, struck in the war post in each village of the League. Any person was then at liberty to organize a band and make an invasion. This was effected in a summary manner. Dressed in full costume, the war-chief who proposed to solicit volunteers and conduct the expedition went through the village sounding the war-whoop to announce his intentions; after which he went to the war-post Gä-on-doté, and having struck into it his red tomahawk, he commenced the war-dance. A group gathered round him, and as their martial ardour was aroused by the dance, they enlisted, one after the other, by joining in its performance. In this manner a company was soon formed."—*Morgan*, p. 339.

"At the commencement of the seventeenth century, which may be called the middle period of the history of the Iroquois, when their power had become consolidated, and most of the adjacent nations had been brought under subjection, the necessity of stockading their villages in a measure ceased, and with it the practice."—*Ibid.* p. 314.

"About a hundred cabins, with seven families in each, form the general size of an Iroquois village. These people seldom reside in their forts, unless when threatened with danger, or in a state of actual warfare."—*Heriot*, p. 280.

"The Iroquois never exchanged prisoners with Indian nations, nor ever sought to reclaim their own people from captivity among them. Adoption or the torture were the alternative chances of captive. A distinguished war-chief would sometimes be released by them from admiration of his military achievements, and be restored to his people, with presents and other marks of favour."—*Morgan*, p. 341.

CHIPPEWAYANS.

Before engaging in battle "each man painted his shield with the image of that being on which he relied most for success in the intended engagement"—[sun, or moon, or beasts, or imaginary beings].—*Hearne, quoted by Nilsson, Scandinavia*, p. 179.

CHIPPEWAS.

"His [Waub Ojeeg, the Chippewa chief] parties were all made up of volunteers. The first consisted of forty men, the latter of three hundred. The latter was made up from the whole southern coasts of Lake Superior, extending to St. Mary's. It was the result of an elaborate effort, preached up at war-dances and assemblies."—*Schoolcraft*, v. 526.

"When warriors return from a successful excursion, they are met and welcomed by such as stayed at home. . . . The women dance the scalp-dance; those, whose husbands have brought home scalps, use them exultingly, and relate the adventures which led to their capture. Warriors are never made slaves; if any be taken prisoners they are soon killed, so are the old women; the marriageable women are reduced to servitude, and are treated with great cruelty by the squaws; the children are generally spared and incorporated into families, where they frequently meet with tolerably good treatment."—*Keating*, ii. 169.

DAKOTAS.

"The power of a civil and the power of a war chief is distinct; the civil chiefs scarcely ever make a war party. The war chiefs often get some of the priests or jugglers to make war for them. In fact, any of the jugglers can make a war party when they choose. The war chiefs are generally distinguished from the other officers of the band."—*Schoolcraft*, ii. 184.

"Amongst the Prairie Indians, when a war chief has matured the plans for an expedition, he habits himself in the garb of battle. Then, mounting his steed, and carrying a lance adorned with a flag and eagle's feathers, he rides about the camp chaunting his war-song. Those disposed to volunteer join the parade also on horseback, and, after sufficiently exhibiting themselves to the admiration of the village, return home. This ceremony continues till the requisite number is collected. The war-dance, and the rites of the medicine-man, together with perhaps private penances and propitiations, are the next step. There are also copious pow-wows, in which, as in the African parlance, the chiefs, elders, and warriors sit for hours in grim debate, solemn as if the fate of empires hung upon their words, to decide the momentous question whether Jack shall have half-a-pound more meat than Jim. Neither the chief nor the warriors are finally committed by the procession to the expedition; they are all volunteers, at liberty to retire; and jealousy, disappointment, and superstition often interpose between themselves and glory."—*Burton*, p. 177.

"The chiefs have very little command or control of a village, or in the war; and chiefs do not often go to war. In battle there is no order. After the battle commences, there is no concert nor calmness. Everything is irregular. If they retreat, each one makes the best of his way home he can."—*Schoolcraft*, iv. 62.

"On these excursions the war-chief makes laws after they get started, which, if any one breaks, he gets his gun broke, and blanket cut, by five or six warriors who are appointed for that purpose by the war-chief. They dance when they come in the neighbourhood of the enemy's country. Every man furnishes his own provisions. There is no public arrangement for these war-parties. Every man acts for himself. The order of the march is made by the war-chief. . . . Great precaution is used on the march. Three or four are always sent ahead of the party as spies, who stop two or three times in a day, and let the party come up, and tell what they have seen and heard; and then there is a little council on the subject."—*Ibid.* iv. 62.

"A common dress is used in war, with frontlets of honour on the head. When they are about to make the attack, they then put on all their finery. Red and black paint are the most used. Sometimes one side of the face is painted red, the other black; some are streaked, some spotted, &c. Eagle feathers are worn. The tail of the bird is the part used."—*Ibid.* iv. 63.

"The Dakota nation is one of the most warlike and numerous in the United States territory. In single combat on horseback they are described as having no superiors; a skill acquired by constant practice, enables them to spear their game at full speed, and the rapidity with which they discharge their arrows, and the accuracy of their aim, rival the shooting which may be made with a revolver. They are not, however, formidable warriors; want of discipline and of confidence in one another render them below their mark."—*Burton*, p. 121.

MANDANS.

"Of these [customs peculiar to the Mandans] one of the most pleasing is the *sham-fight* and sham scalp-dance of the Mandan boys, which is a part of their regular exercise, and constitutes a material branch of their education."—*Catlin*, i. 131.

[Mandan warriors blacken their faces before a battle.]—*Ibid.* i. 159.

"Game is killed from their horses' backs while at the swiftest rate—and their enemies fought in the same way."—*Ibid.* i. 142.

CREEKS.

"The powers of a civil and a war chief are often united in the same person. The distinction between war chiefs and civil chiefs is scarcely known. There is a limit when a young man may express his opinion; this is at the age of twenty-one."—*Schoolcraft*, i. 277.

"The ceremony of the Black-Drink is a military institution, blended with religious opinions."—*Ibid.* v. 266.

"Their mode of disgorging, or spouting out the black-drink is singular and has not the most agreeable appearance. After drinking copiously, the warrior, by hugging his arms across his stomach, and leaning forward, disgorges the liquor in a large stream from his mouth, to the distance of six or eight feet. Thus, immediately after drinking, they begin spouting on all sides of the square, and in every direction; and in that country, as well as in others more civilized, it is thought a handsome accomplishment in a young fellow to be able to spout well."—*Ibid.* v. 267.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[In Guiana the chief is the military commander.]—*Rh. Schomburgk*, i. 321.

[The authority of the chiefs among the natives of Guiana is acknowledged to its full extent only during war.]—*Jour. Eth. Soc.* (1848), i. 268.

[During the military expeditions of the natives of Guiana, the women form the baggage-train.]—*Rh. Schomburgk*, i. 322.

[It was a custom among the Macusis, and probably also among the other races of Guiana, when opposing parties met on the field of battle, to perform a war-dance, mingled with gesticulations, distortions, jeering songs, &c.]—*Ibid.* ii. 322.

"The Indian is always found armed, at least with a knife."—*Bernau*, p. 58.

CARIBS.

"The insular Caribs deliberated on a war-expedition at a banquet, at which the old women, whose task it was to intone the lament for the dead, took the initiative. At a second banquet the oracle was consulted by the priest."—*Waitz*, iii. 375.

"If success attended his [the war-chief] measures, the feast and the triumph awaited his return. He exchanged his name a second time; assuming in future that of the most formidable Arrowauk that had fallen by his hand. He was permitted to appropriate to himself as many of the captives as he thought fit, and his countrymen presented to his choice the most beautiful of their daughters in reward for his valour."—*Edwards*, i. 49.

"When the Caraibs embark on the sea for some warlike expedition, they only take one or two women in each vessel, to paint their persons, and to prepare their repast. But when they make voyages of pleasure, or of traffic, they travel with their wives and children, and carry with them, besides their arms and hammocks, the whole of their utensils."—*Heriot*, p. 438.

"The Caribisce differ materially from the Accaways, in that they never go to war for the purposes of traffic, or procuring slaves. Their disputes are either on account of personal affronts or infringement of territory, and their wars are always wars of extermination."—(*Hillhouse*) *J. R. G. S.*, ii. 237.

"The houses of the Carib chiefs of Cumana and Maracapana were surrounded by a strong palisade, of four sides, with a door in each. Within this enclosure was a large magazine for food and materials of war, and the whole was guarded day and night by a garrison of 600 men."—*Waitz*, iii. 378.

When on a marauding expedition, the Caribs at the end of the 15th century were in the habit of "shutting themselves up at

night in a stockade which they carried with them, and issuing forth by day to plunder the villages and to make captives."—*Irving's Comp. of Columbus*, p. 22.

GUARANIS.

"Among the Guaranis the chieftainship generally goes from father to first-born son. The leader in war is, however, elected."—*Waitz*, iii. 422.

COROADOS.

"When they carry on war, their leader is the best hunter, he who has killed the greatest number of enemies, ounces, &c., and has the greatest share of cunning. At home his commands are not attended to, or individuals follow him at pleasure."—*Spix and Martius*, ii. 245.

MUNDRUCUS.

"During war, the Mundrucu chief has power of life and death. He does not himself mingle in the fight, but remains behind the ranks, and from there issues his orders."—*Waitz*, iii. 442.

In one district where the Mundurucús have been for years at war with a neighbouring tribe, "all the settlements there have a military organization. A separate shed is built outside each village, where the fighting men sleep at night, sentinels being stationed to give the alarm with blasts of the Turé on the approach of the Aráras."—*Bates*, p. 275. (Compare also *Herndon*, p. 314.)

"These campaigns begin in July, and last throughout the dry months, the women generally accompanying the warriors to carry their arrows and javelins."—*Ibid.* p. 274.

ABIPONES.

"By a kind of natural propensity they respect the sons and grandsons of their Caciques and Captains; yet if they be stupid, cowardly, of unpleasant manners, or a foolish understanding, they make them of no account, and never prefer them to the government of the horde, or of military expeditions."—*Dobrizhoffer*, ii. 440.

"But although the Abipones neither fear their cacique as a judge, nor honour him as a master, yet his fellow-soldiers follow him as a leader and governour of the war, whenever the enemy is to be attacked or repelled."—*Ibid.* ii. 103.

"Every one is his own leader; every one follows his own impulse. They can turn their horses round in various circles with the utmost swiftness, having them wonderfully under their command. They can suspend their bodies from the horse's back, and twist them about like a tumbler, or, to prevent themselves from being wounded, conceal them entirely under the horse's belly."—*Ibid.* ii. 379.

"At first they stand in close ranks, but afterwards, when the enemy is to be attacked or repelled, in such loose ones that each soldier has a space of four or six cubits on every side. In fighting they never stand erect or quietly on their feet."—*Ibid.* ii. 419.

PATAGONIANS.

"In a general war, when many nations enter into an alliance against a common enemy," the Patagonians "chose an Apo, or Commander-in-chief, from among the oldest or most celebrated of the Caciques." They fight generally in the night. "The Indian women follow their husbands, armed with clubs, bowls, and swords; and ravage and plunder the houses of everything they can find."—*Falkner*, p. 121.

"The attacking party halts at a great distance from the enemy, and sends out scouts to reconnoitre." They generally attack during the night, choosing the time of full moon.—(*Fitzroy*) *Voy. Adv. and Beagle*, ii., 166.

ARAUCANIANS.

"Whenever the grand council determines to go to war, they proceed immediately to the election of a commander-in-chief, to which the toquis have the first claim, as being the hereditary generals or stadt-holders of the republic. If neither of them is deemed qualified for the command, dismissing all regard for rank, they entrust it to the most deserving of the ulmenes, or even the officers of the common class, as the talents necessary for this important station are what alone are required. . . . On accepting his appointment, the new general assumes the title of toqui, and the stone-hatchet, in token of supreme command; at which time the native toquis lay aside theirs, it not being lawful for them to carry them during the government of this dictator. They likewise, sacrificing private ambition to the public good, take the oaths of obedience and fealty to him together with the other ulmenes. Even the people, who in peace show themselves repugnant to all subordination, are then prompt to obey, and submissive to the will of their military sovereign. He cannot, however, put any one to death without the consent of the principal officers of his army; but as these are of his own appointment, his orders may be considered as absolute."—*Thompson*, i. 406.

"The toqui directs what number of soldiers are to be furnished by each uthal-mapu; the tetrarchs, in their turn, regulate the contingencies of the apo-ulmenes, and these last apportion them among their respective ulmenes. Every Araucanian is born a soldier. All are ready to proffer their services for war, so that there is no difficulty in raising an army, which usually consists of five or six thousand men, besides the *corps de reserve*, which are kept in readiness for particular occasions, or to replace those killed in battle. The commander-in-chief appoints his vice-toqui, or lieutenant-general, and the other officers of his staff, who in their turn nominate their subaltern officers: by this method harmony and subordination are maintained between the respective commanders. The vice-toqui is almost always selected from among the Puelches, in order to satisfy that valiant tribe, who amount to the fourth part of the population of the state."—*Ibid.* i. 406.

"The army is at present composed of infantry and of horse. It originally consisted entirely of the former."—*Ibid.* i. 407.

"The infantry . . . is divided into regiments and companies: each regiment consists of one thousand men, and contains ten companies of one hundred. The cavalry is divided in like manner, but the number of horse is not always the same. They have all their particular standards, but each bears a star, which is the national device."—*Ibid.* i. 407.

"Before setting out on his expedition, the general assigns three days for consultation, in order to consider anew the plans of the campaign, and to adopt the best expedients. Upon this occasion every one has the liberty of offering his opinion, if he deems it conducive to the public welfare. In the meantime the general consults in secret with the officers of his staff upon the plans which he has formed, and the means of remedying sinister events. After this the army commences its march to the sound of drums, being always preceded by several advanced parties, in order to prevent a surprise. The infantry as well as cavalry, proceed on horseback; but on coming to action, they immediately dismount, and form themselves into their respective companies. Each soldier is obliged to bring from home not only his arms, but his supply of provisions, according to the custom of the Romans. As all are liable to military service, so no one in particular is obliged to contribute to the support of the army."—*Ibid.* i. 407.

"The Araucanian troops are extremely vigilant; they adopt at night the most prudent measures, by encamping in secure and advantageous positions. On these occasions sentinels are placed upon all sides; and in presence of the enemy they redouble their precautions, and strengthen the posts they occupy with strong entrenchments. Every soldier during night is obliged to prove his vigilance, to keep up a fire before his tent: the great number of these fires serve to deceive the enemy, and have at a distance a very singular appearance. They are, besides, well acquainted with the art of constructing military works, and of protecting themselves with deep ditches, which they guard with branches of thorn, and strew caltrops in the environs to repress the incursions of the enemy's horse."—*Ibid.* i. 407.

"When an action becomes necessary, they separate the cavalry into two wings, and place the infantry in the centre, divided into several battalions, the files being composed alternately of pikemen and soldiers armed with clubs, in such a manner, that between every two pikes a club is always to be found. The vice-toqui has the command of the right wing, and that of the left is committed to an experienced officer. The toqui is present everywhere, as occasion may require, and exhorts his men with much eloquence to fight valiantly for their liberties."—*Ibid.* i. 408.

"In the midst of their fury, they nevertheless preserve the strictest order, and perform all the evolutions directed by their officers."—*Ibid.* i. 408.

"The spoils of war are divided among those who have had the good fortune to take them. But when the capture has been general, they are distributed among the whole in equal parts . . . so that no preference is shown to any of the officers, nor even to the toqui. The prisoners, according to the custom of all barbarous nations, are made slaves, until they are exchanged or ransomed. According to the *admapu*, one of these unfortunate men must be sacrificed to the manes of the soldiers killed in the war."—*Ibid.* i. 408.

ECCLESIASTICAL.

NORTH AMERICAN RACES.

ESQUIMAUX.

"The angeko's business is twofold: he ministers in behalf of the sick, and in behalf of the community in general." The latter consists in performing ceremonies for success in hunting. He must be prepaid, and states his own price. "As to medicine, none is ever prescribed, nor do the Innuits ever take any." The angeko may be of either sex.—*Hall*, ii. 318, *et seq.*

[Innuits have a religious feast about Christmas, and a sun-feast about New Year's day.]—*Hall*, ii. 322-3.

"This penance [abstinence from certain kinds of food] was of a kind which every Esquimaux undergoes upon the death of a near relation. The Angekok announces to the mourners into what animal the soul of the departed has passed; and henceforth, until the spirit has shifted its quarters, they are not to partake of the flesh of that animal."—*Hayes*, p. 199.

NUTKA PEOPLE.

[In some of the houses of the natives of King George's Sound are carved pieces of wood, resembling a monstrous face.]—*Cook's Sec. Voyage*, i. 218.

CLALLUMS.

Clallum Medicine-man.—"Throwing off his blanket, he commenced singing and gesticulating in the most violent manner, whilst the others kept time by beating with little sticks on hollow wooden bowls and drums, singing continually. After exercising himself in this manner for about half an hour, until the perspiration ran down his body, he darted suddenly upon the young woman, catching hold of her side with his teeth, and shaking her for a few minutes, while the patient seemed to suffer great agony. He then relinquished his hold, and cried out he had got it, at the same time holding his hands to his mouth; after which he plunged them in the water, and pretended to hold down with great difficulty the disease which he had extracted, lest it might spring out and return to its victim."—*Kane*, p. 225.

"These Indians have a great dance, which is called 'the Medicine Mask Dance.' This is performed both before and after any important action of the tribe, such as fishing, gathering camas, or going on a war party, either for the purpose of gaining the goodwill of the Great Spirit in their undertaking, or else in honour of him for the success which has attended them. Six or eight of the principal men of the tribe, generally medicine-men, adorn themselves with masks, cut out of some soft light wood, with feathers, highly painted and ornamented, with the eyes and mouth ingeniously made to open and shut. In their hands they hold carved rattles, which are shaken in time to a monotonous song or humming noise (for there are no words to it) which is sung by the whole company, as they slowly dance round and round in a circle."—*Ibid.* p. 217.

CHINOOKS.

"Every great chief has one or more pagods or wooden deities in his house, to which, in all great councils of peace or war he presents the solemn pipe, and this is the only religious temple known among them."—*Ross' Oregon*, p. 96.

"The priests have carved images of bears, beavers, birds, and fishes."—*Waitz*, iii. 339.

"As doctors are prone to disagree, so these medicine-men have now and then a violent altercation as to the malady of the patient, or the treatment of it. To settle this they beat their idols soundly against each other; whichever first loses a tooth or a claw is considered as confuted, and his votary retires from the field."—*Washington Irving's Astoria; Works*, viii. 222.

COMANCHES.

"I perceived no order of priesthood, or anything analogous to it, among them; if they recognise any ecclesiastical authority whatever, it resides in their chiefs; but I think their religious sentiments are entirely too loose, vague, and inoperative, to have produced any such institution."—*Schoolcraft*, i. 237.

"The priesthood appear to exercise no influence in their general government, but, on war being declared, they exert their influence with the Deity. The females have no voice or even influence in their councils."—*Ibid.* ii. 131.

[It is doubtful if their medicine-men have much influence over the Comanches]—*Jour. Eth. Soc.* (1850), ii. 208.

"They use fire in all their religious observances and dances or medicine-making, but I am unacquainted with the estimation in which it is held."—*Schoolcraft*, ii. 131.

"When they make a sacred pledge or promise, they call upon the Great Spirit as their father, and the earth as their mother, to testify to the truth of their asseverations."—*Ibid.* ii. 132.

IROQUOIS.

"No religious dignitaries were ever raised up by the council of sachems to fill any priestly station. In each nation, however, there was a select class appointed by the several tribes to take the charge of their religious festivals, and the general supervision of their worship. They were styled 'Keepers of the Faith.' . . . In the election of this class, their powers and duties, and the tenure of their office, there are many circumstances to distinguish them as a sacerdotal order. To their number there was no limit, and they were usually about as numerous as the chiefs. The chiefs themselves were *ex officio* keepers of the faith. The office was elective, and continued as long as the individual was faithful to his trust. Suitable persons were selected by the wise men and matrons out of their respective tribes, and advanced to the office. Their original names were then taken away, and new ones assigned, out of a collection of names which belonged to this class. At the first subsequent council of the nation, their appointment and names were publicly announced, which in itself completed the investiture. The number furnished by each tribe was an evidence of its fidelity to the ancient faith. They were, to some extent, censors of the people; and their admonitions were received with kindness, as coming from those commissioned to remonstrate. In some cases they reported the evil deeds of individuals to the council, to make of them an example by exposure. Sometimes they held consultations to deliberate upon the moral condition of the people. It was the duty of every individual to accept the office when bestowed; but he could relinquish it at any moment by laying aside his new name and resuming his old. It was their duty to designate the times for holding the periodical festivals, to make the necessary arrangements for their celebration, and to conduct the ceremonies."—*Morgan*, p. 184.

"It was necessary that women as well as men should be appointed keepers of the faith, and about in equal numbers. To the matrons more particularly was intrusted the charge of the feast. The Iroquois never held a mourning or religious council, without preparing an entertainment for all the people in attendance on the evening of each day. None but those matrons who were keepers of the faith could take any part in its preparation. But their duties were not confined to the supervision of the feast. They had an equal voice in the general management of the festivals, and of all their religious concernments. During a discourse or address, all the keepers of the faith acted, if necessary, as prompters to the speaker, and through him communicated to the people any injunction or precept which they deemed advisable. For this reason, one of their names as a class was that of 'prompters.' Notwithstanding the systematic organization of the keepers of the faith, and the precise limitation of their duties, there do not seem to be sufficient reasons for calling this class a religious order, or a priesthood, as these terms are usually understood. They were distinguished by no special

privileges, except while in the act of discharging their prescribed duties; they wore no costume, or emblem of office, to separate them from the people. In fact they were common warriors, and common women, and, in every sense, of and among the people. The office was one of necessity, and was without reward, like all Indian offices of every name, and also without particular honour to the individual."—*Ibid.* p. 186.

"The Iroquois had a systematic worship. It consisted in the celebration of periodical festivals, which were held at stated seasons of the year. These observances were suggested by the changes in the seasons, the ripening of the fruits, and the gathering of the harvest."—*Ibid.* p. 182.

"Six regular festivals, or thanksgivings, were observed by the Iroquois. The first, in the order of time, was the Maple festival. This was a return of thanks to the maple itself, for yielding its sweet waters. Next was the Planting festival, designed, chiefly, as an invocation of the Great Spirit to bless the seed. Third came the Strawberry festival, instituted as a thanksgiving for the first fruits of the earth. The fourth was the Green Corn festival, designed as a thanksgiving acknowledgment for the ripening of the corn, beans, and squashes. Next was celebrated the Harvest festival, instituted as a general thanksgiving to 'Our Supporters,' after the gathering of the harvest. Last in the enumeration is placed the New Year's festival, the great jubilee of the Iroquois, at which the White Dog was sacrificed."—*Ibid.* p. 183.

"Dancing was regarded by the Iroquois as an appropriate mode of worship."—*Ibid.* p. 191.

"When the Iroquois returned thanks to the various objects in nature which ministered to their wants, or when they acknowledged to each other their thankfulness to the Great Spirit, or to the lesser Spirits, they never burned tobacco. . . . But when they offered a prayer, or called upon the Great Spirit, or his Invisible Aids, they were obliged to use the ascending smoke to put themselves in communication with the spiritual world."—*Ibid.* p. 195.

"When the Huron or the Iroquois goes to battle or to the chase, the image of his *okki* is as carefully carried with him as his arms. At night, each one places his guardian idol on the palisades surrounding the camp, with the face turned from the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning before he continues his course."—*Buchanan*, p. 229.

"Such was the universal terror of witches, that their lives were forfeited by the laws of the Iroquois."—*Morgan*, p. 165.

CHIPPEWAYANS.

"There are conjurors and high priests, but I was not present at any of their ceremonies, though they certainly operate in an extraordinary manner on the imaginations of the people in the cure of disorders."—*Schoolcraft*, v. 177.

"Particular persons only are trained in the mysteries of the art of conjuring, to procure the recovery of the sick, or to disclose future events."—*Franklin's Journey*, p. 158.

"These artful fellows [Chippewayan priests] usually gain complete ascendency over the minds of their companions. They are supported by voluntary contributions of provision, that their minds may not be diverted by the labour of hunting, from the peculiar duties of their profession."—*Ibid.* p. 159.

CREES.

"At the time of my arrival at this Post, a conjuror of some celebrity was endeavouring to cure a sickly woman by the exercise of his cunning. The unfortunate invalid was lying in a buffalo skin tent, while the conjuror, painted and decorated, and wearing his medicine bag, employed himself in beating a drum within a few feet of her, and singing at intervals the following words, first uttered slowly, with a pause between each word, then as in ordinary conversation, lastly, with energy and rapidity:—

'Great—is—the—man—who—walks—
In—the—middle—of—the—earth,—
He—is—the—only—true—Lord.'

The word 'Lord' is not employed in the sense of supreme master, but is rather intended to convey an idea of independence and individual power, and is better expressed in English, as the half-breeds informed me, by the word 'gentleman.' The conjuror occasionally came out of the tent, and whenever the supposed Manitou or Fairy who was the alleged cause of the woman's illness approached, a little bell suspended from the poles supporting the tent tinkled, and gave the alarm; the conjuror immediately seized his drum, commenced his song, and by his incantations, succeeded in pacifying the Manitou. These proceedings continued for two nights; at the close of the second night, after a prolonged ringing of the little bell, violent shaking of the tent-poles, loud beating of the drum, and chanting of the words before quoted, the conjuror announced that he had discovered the reasons of the Manitou's anger, and the means to appease it. 'You had a dream,' said the conjuror, 'and when you rose in the morning you promised to make an offering to the Manitou; you have forgotten your pledge, and you are suffering in consequence of your neglect.'"—*Hind*, ii. 127.

CHIPPEWAS.

"Soothsayers exist among them, both male and female, but the great medicines or charms are only practised by men."—*Keating*, ii. 159.

"A conjuror celebrated for the potency of his charms will often exercise a very injurious influence over an entire band, consisting of ten or twelve families, in deterring them from frequenting particular hunting or fishing grounds if they offend him."—*Hind.* ii. 132.

"All the Chippewas attend more or less to medicine, and are acquainted with some plants which afford salutary remedies; but there are some men who make a particular study of the subject, and who are supposed to excel in it; they are consulted in all dangerous cases, and are paid for their attendance: the fees are very high. . . . Their mode of treatment depends more upon the adoption of proper spells than the prescription of suitable remedies. Every dose which is administered is accompanied by certain songs, in which the efficacy of the remedy is supposed to reside."—*Keating*, ii. 158.

"They say that a large wigwam was erected on the Island [Lapointe] which they called Me-da-wig-wam, and in which all the holier rites of their religion were practised. Though probably rude in its structure and build, and not lasting in its materials, yet it was the temple of these primitive sons of the forest."—*Schoolcraft*, ii. 138.

"At this era, there was maintained at Mo-ning-wun-a-Kan-ing, the central town and power of the Ojibwas, a continual fire as a symbol of their nationality. They maintained also a civil polity, which, however, was much mixed up with their religious and medicinal beliefs."—*Ibid.* ii. 138.

"In the valley of the Qu'appelle River, we frequently found offerings to Manitou or Fairies suspended on branches of trees; they consisted of fragments of cloth, strings of beads, shreds of painted buffalo hide, bears' teeth and claws, and other trifles. Our half-breeds always regarded them with respect, and never molested or liked to see us molest these offerings to Manitou. This custom prevails everywhere in the valley of Lake Winnipeg, and on the banks of the settled parts of Red River, where the medicine drum and rattle may be heard more frequently in some parishes than the sound of church bells."—*Hind*, ii. 131.

"Their form of sacrifices differs from that of the Sioux in this, that he who offers the sacrifice frequently partakes of it. It is usual that he who makes the sacrifice should appoint one of the magicians or speakers of the nation, to manage the feast. This man disposes of all; invites the guests, among whom he may include, if he pleases, the person who provides the feast, in which case alone the latter is allowed to eat of the meats prepared; their sacrifices are unaccompanied by dances."—*Keating*, ii. 150.

"Neither man nor woman ever passed the age of puberty without severe and protracted fasts."—*Schoolcraft*, ii. 138.

DAKOTAS.

"The power of the priesthood is very great. The priests or jugglers sit in council, and have a voice in all national affairs. They are the persons that make war, and they also have a voice in the sale or cession of lands."—*Ibid.* ii. 184.

[Pond, in Schoolcraft, says that women as well as men are wakan, or medicine, or medicine-women.]—*Ibid.* iv. 646.

"The Indian Priesthood is made up of the very worst class. They have no badge of the office. There is but one kind or class. The priest is both prophet and doctor. Any person belonging to the great medicine-dance has a right to perform its rites and ceremonies. The office of the priests is not hereditary. Women take part in the ceremonies."—*Ibid.* ii. 198.

"These men are the greatest rascals in the tribe, and possess immense influence over the minds of the young, who are brought up in the belief of their supernatural powers. In the hour of danger, on the war-path or on the hunt, this influence is especially brought to bear. The war-chief, who leads the party to war, is always one of these medicine-men, and is believed to have the power to guide the party to success, or save it from defeat, through the all-powerful influence of his medicine."—*Ibid.* iv. 495.

"As might be expected of the Indian's creed, it has few rites and ceremonies; circumcision is unknown, and it ignores the complicated observances which, in the case of the Hindu Pantheist, and in many African tribes, wait upon gestation, parturition, and allactation."—*Burton*, p. 141.

"The word totem also signifies a subclan or subtribe; and some nations, like the African Somal, will not allow marriage in the same totem. The medicine-men give away young children as an atonement, when calamities impend: they go clothed, not in sackcloth and ashes, but in coats of mire, and their macerations and self-inflicted tortures rival those of the Hindus: a fanatic has been known to drag about a buffalo skull with a string cut from his own skin till it is torn away. In spring-time the braves and even the boys repairing to lonely places and hill-tops, their faces and bodies being masked, as if in mourning, with mud, fast and pray, and sing rude chants to propitiate the ghosts for days consecutively. The Fetissist is ever grossly superstitious; and the Indians, as might be expected, abound in local rites. Some tribes, as the Cheyennes, will not go to war without a medicine-man, others without sacred war-gourds containing the tooth of the drum-head fish. Children born with teeth are looked upon as portents, and when grey at birth the phenomenon is attributed to evil ghosts."—*Ibid.* p. 132.

"The *calumet*, or pipe of peace, ornamented with the war-eagle's quills, is a sacred pipe, and never allowed to be used on any other occasion than that of *peace-making*. . . . The mode of solemnizing is by passing the sacred stem to each chief, who draws one breath of smoke only through it, thereby passing the most inviolable pledge that they can possibly give, for the keeping of the peace."—*Catlin*, i. 235.

"The Indian smokes incessantly, and the 'calumet' is an important part of his household goods. He has many superstitions about the practice. It is a sacred instrument, and its red colour typifies the smoker's flesh. The Western travellers mention offerings of tobacco to, and smoking of pipes in honour of, the Great Spirit. Some men will vow never to use the pipe in public, others to abstain on particular days. Some will not smoke with their mocassins on, others with steel about their persons; some are pledged to abstain inside, others outside, the wigwam, and many scatter buffalo chip over their tobacco. When beginning to smoke there are certain observances; some, *exempli gratiâ*, direct, after the fashion of Gitche Manitou, the first puff upwards or heavenwards, the second earthwards, and the third and fourth over the right and left shoulders, probably in propitiation of the ghosts, who are being smoked for in proxy; others, before the process of inhaling, touch the ground with the heel of the pipe-bowl, and turn the stem upwards and averted."—*Burton*, p. 136.

"The Dacotahs have no images of wood that they worship, nor have they any edifices for public worship. These Indians worship in their natural state. An Indian will pick up a round stone, of any kind, and paint it, and go a few rods from his lodge, and clean away the grass, say from one to two feet in diameter, and there place his stone, or god, as he would term it, and make an offering of some tobacco and some feathers, and pray to the stone to deliver him from some danger that he has probably dreamed of, or from imagination."—*Schoolcraft*, iii. 229.

"In the common meals they seldom offer up thanks. Sometimes an Indian will say, 'Spirits of the dead, have mercy on me.'"—*Ibid.* iii. 237.

The Dacota priest sucks "the parts supposed to be diseased. After he sucks and draws for half a minute, shaking the shell all the time, he rises half-way up from his seat, apparently almost suffocated, hawking and gagging, and thrusts his face into a little bowl of water, gurgling and making all sorts of gestures and noises. This water is used to wash his mouth with, and cleanse it from the disease that he has drawn from the sick person."—*Ibid.* ii. 199.

"These animals are held in great veneration by some of the Indians, owing to the clan system spoken of in No. 12. The men, when initiated into the great medicine-dance and clan, have some animate object of veneration, which they hold to, as sacred through life. Whatever it may be, they cannot or dare not kill it, or eat any part of the flesh thereof. Some fix on a wolf, some a bear, some a deer, a buffalo, an otter; others different kinds of birds, or different parts of animals; some will not eat the tail or rump-piece, others the head, the liver, and so on. Some will not eat the right wing, some the left, of a bird; the women also are prohibited from eating many of the parts of the animal that are forbidden. When they enter into the clan, any person that breaks any of these rules, by eating anything forbidden, brings upon himself trouble of some kind. The offence is the same, even if accidentally committed. If an Indian has bad luck in hunting, he at once says some one has been breaking their laws, either by eating some parts of the animal forbidden, or they have stepped over it, or on it, particularly a woman; if she steps over any of the things held sacred, a great trouble is soon expected in the family; therefore precaution is taken, as soon as possible, to appease the animal held in veneration, for they think that diseases arise from some animal entering in spirit into their system, which kills them."—*Ibid.* ii. 175.

MANDANS.

"I was waited upon in due form and ceremony by the *medicine-men*, who received me upon the old adage, '*Similis simili gaudet.*' I was invited to a feast, and they presented me a *she-shee-quoi*, or a doctor's rattle, and also a magical wand, or a doctor's staff, strung with claws of the grizzly bear, with hoofs of the antelope—with ermine—with wild sage and bat's wings—and perfumed withal with the *choice* and *savoury* odour of the pole-cat—a dog was sacrificed and hung by the legs over my wigwam, and I was therefore and thereby initiated into (and countenanced in the practice of) the arcana of medicine or mystery."—*Catlin*, i. 109.

"*Feasting* and *fasting* are important customs observed by the Mandans, as well as by most other tribes, at stated times and for particular purposes. These observances are strictly religious and rigidly observed."—*Ibid.* i. 133.

"The 'Mandan religious ceremony' then, as I believe it is very justly denominated, is an annual transaction, held in their *medicine-lodge* once a year, as a great religious anniversary, and for several distinct objects."—*Ibid.* i. 156.

"*Sacrificing* is also a religious custom with these people, and is performed in many different modes, and on numerous occasions. Of this custom I shall also speak more fully hereafter, merely noticing at present, some few of the hundred modes in which these offerings are made to the Good and Evil Spirits. Human sacrifices have never been made by the Mandans, nor by any of the north-western tribes (so far as I can learn), excepting the Pawnees of the Platte; who have, undoubtedly, observed such an inhuman practice in former times, though they have relinquished it of late. The Mandans sacrifice their fingers to the Great Spirit, and of their worldly goods, the best and the most costly; if a horse or a dog, it must be the favourite one; if it is an arrow from their quiver, they will select the most perfect one as the most effective gift; if it is meat, it is the choicest piece cut from the buffalo or other animal; if it is anything from the stores of the traders, it is the most costly—it is blue or scarlet cloth, which costs them in this country an enormous price, and is chiefly used for the purpose of hanging over their wigwams to decay, or to cover the scaffolds where rest the bones of their departed relations."—*Ibid.* i. 133.

"When the Mandans undertake to make it rain, *they never fail to succeed*, for their ceremonies never stop until rain begins to fall." And "he who has once 'made it rain,' never attempts it again."—*Ibid.* i. 139.

"In any emergency of this kind [scarcity of meat], every man musters and brings out of his lodge his mask (the skin of a buffalo's head with the horns on) which he is obliged to keep in readiness for this occasion; and then commences the buffalo dance, of which I have above spoken, which is held for the purpose of making 'buffalo come' (as they term it), of inducing the buffalo herds to change the direction of their wanderings, and bend their course towards the Mandan village, and graze about on the beautiful hills and bluffs in its vicinity, where the Mandans can shoot them down and cook them as they want them for food."—*Ibid.* i. 127.

CREEKS.

"The priesthood or physic-makers do not constitute a distinct power in the government. They do not sit in the council as a priesthood; and their advice in political matters is not resorted to. Sometimes, however, in local matters, their *conjurations* have influence. The weather, about the time of the distribution of the annuity, in some parts of the nation, falls under the scrutiny of the physic-makers. Among the Creeks there is no such thing as selling or ceding of lands. '*It is for me, for thee, and for all.*' Sometimes, however, improvements are disposed of."—*Schoolcraft*, i. 277.

"In their complaints and disorders, they sometimes employ male, but more frequently female practitioners, whom they call very cunning men or women, to attend them; and as all their disorders are to be cured by the herbs and styptics of the woods, assisted by magic, their mode of proceeding is not less singular than superstitious. All physic and decoctions must undergo a process of boiling, stirring, or filtration, attended with blowing, singing, hissing, muttering, and a variety of mysterious and sublime operations, before it is fitted for use. If the physician fails in the cure, he will ascribe it to cats or dogs that may be about the house; and they are either killed instantly, or sent out of the neighbourhood. If after all the patient dies, the chance is two to one that the doctor is considered as a witch or a sorceror, influenced by the devil, and is pursued, beaten, and sometimes killed by the surviving relations; but if successful in restoring the patient to health, he is paid almost his own price for his services, in skins or cattle."—*Ibid.* v. 270.

"The ceremony of the busk is the most important and serious of any observed by the Creek Indians. It is the offering up of their first fruits, or an annual sacrifice, always celebrated about harvest time." It lasts four days. The first is devoted to kind-

ling the fire, which is done by the priest by rubbing two sticks, drinking black drink, and the performance of other ceremonies. On the second, the men take their war-physic (a decoction of senneca). The third is spent by young men in hunting and fishing. The fourth is devoted to conviviality by men, women, and children promiscuously.—*Ibid.* v. 267.

"There are coincidences among them similar to the Oriental system of computing time. They have an annual 'busk' which formerly embraced a period of eight days, but now a period of four days; this time is devoted to thanksgiving and fasting. It resembles very much the year of Jubilee among the Hebrews. At the return of this festival, all offences are cancelled. This festival commences at the ripening of the new crops, at which time a general purgation and cleansing takes place. At intervals, singing and dancing are introduced. On the first day of the 'busketau,' there is a general feast prepared from the old crop, to which feast all contribute. Attendance is obligatory. Sacred fires are built, upon which four pieces of green oak wood are arranged, in positions according to the four cardinal points of the compass."—*Ibid.* i. 272.

"There are preserved in the Tuckabatche's town, on the Tallapoosee river, some thin pieces of wrought brass, found in the earth when the Indians first dug for clay to build in this place. Nobody can tell how long since they were dug up; but the Indians preserve them as proofs of their right to the ground, having descended to them by their departed ancestors from time immemorial."—*Ibid.* v. 283.

"Having understood that the Tukkabachee town or clan of Creek Indians were holding their annual festival (the green corn dance), and that they would exhibit the much talked of 'brass plates,' I determined to examine them, and therefore proceeded to their town, and camped for the night on the 7th of August, 1850. Before daylight next morning I was aroused by the singing, dancing and whooping of the Indians, and was informed that the dance with the plates had commenced. On reaching the place, I found 200 or 300 men assembled in the square, with fires burning to give them light. About 80 or 100 of them were formed into a procession, marching with a dancing step, double file, around their 'stamping ground,' which is about 240 feet in circumference. The procession was led by seven men, each of whom carried one of the plates with much solemnity of manner. After the dance was over (which lasted about an hour), I sent in my request for permission to inspect the plates. The old chief, Tukkabachee Mikko, came out and said that I could see them on condition that *I would not touch them*. They profess to believe that if any person who has not been consecrated for the purpose, by fasting or other exercises, six or eight days, should touch them, he would certainly die, and sickness or some great calamity would befall the town. For similar reasons, he said it was unlawful for a woman to look at them. The old chief then conducted me into the square or public ground, where the plates had been laid out for my inspection. There were seven in all, three brass and four copper plates. The brass plates are circular, very thin, and are, respectively, about twelve, fourteen, and eighteen inches in diameter. The middle-sized one has two letters (or rather a double letter near its centre, about one-fourth of an inch in length, thus, Æ, very well executed, as if done by a stamp. This was the only appearance of writing which I could discern on any of them. The four copper plates (or strips) are from four to six inches in width, and from one and a half to two feet in length. There is nothing remarkable about them. Like the brass plates, they are very thin, and appear as if they had been cut out of some copper kettle or other vessel."—*Ibid.* v. 660.

"The Indian women always throw a small piece of the fattest of the meat into the fire when they are eating, and frequently before they begin to eat. They pretend to draw omens from it, and firmly believe that it is the means of obtaining temporal blessings, and averting temporal evils. The men, both in their summer and winter hunt, sacrifice in the woods a large fat piece of the first buck they kill, and frequently the whole carcass. This they offer up, either as a thanksgiving for the recovery of health, and for their former success in hunting, or that the Divine care and goodness may still be continued to them."—*Buchanan*, p. 246.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[There are sorcerers among the Indians of Guiana regarded with awe and respect, who pretend by incantations and ceremonies to cure the sick.]—*Jour. Eth. Soc.* (1848), i. 276.

The Pe-i-men of Guiana "act as conjurors, soothsayers, physicians, judges, and priests."—*Dalton*, i. 87.

Guiana sorcerers pretend to cure diseases by sucking the part affected. "After many ceremonies he will produce from his mouth some strange substance, such as a thorn or gravel-stone, a fish-bone or bird's claw, a snake's tooth, or a piece of wire, which some malicious yauhahu is supposed to have inserted in the affected part."—*Brett*, p. 365.

The medicine-men "are generally called upon to confer Indian names on the children of their tribe. . . . A present is given to the sorcerer who names the child."—*Ibid.* p. 367.

"No traces of idols, no system of worship have been met with by the missionaries who have laboured among them [the aborigines] in Guiana."—*Bernau*, p. 26.

ARAWAKS.

"Among the Arawaks and Waraus the priesthood descends from father to son."—*Waitz*, iii. 390.

"The implements used in their incantations are handed down from the father to the son. . . . The son of a conjuror, as soon as he enters his twentieth year, or even sooner, is made acquainted by his father with the art of conjuration, and enjoined the greatest secrecy concerning it. His right ear is pierced and he is required to wear a ring all his lifetime."—*Bernau*, p. 30.

"A person dies,—and it is supposed that an enemy has secured the agency of an evil spirit to compass his death. Some sorcerer . . . pretends by his incantations to discover the guilty individual or family. . . . A near relative of the deceased is then charged with the work of vengeance. He becomes a 'Kanaima,' or is supposed to be possessed by the destroying spirit so called, and has to live apart, according to strict rule, and submit to many privations, until the deed of blood be accomplished. If the supposed offender cannot be slain, some innocent member of his family—man, woman, or little child—must suffer instead."—*Brett*, p. 357; see *Rh. Schomburgk*, ii. 496.

WARAUS.

Among the Corentyn Waraus "a young girl is sometimes given as payment for the professional services of the piai-man during sickness."—*Brett*, p. 320.

CARIBS.

[Like the chiefs, the Carib medicine-men were inducted to office after passing through tests of fasting and blood-letting.]—*Waitz*, iii. 385.

During his noviciate stage a Guiana [Carib, &c.] medicine-man must drink a decoction of tobacco juice (the evil spirits are supposed to have a peculiar fondness for tobacco). "And, in the death-like state of sickness to which it reduces him, his spirit is supposed to leave the body, and to visit and receive power from the yauhahu, or *hebo*, as the Waraus call the dreaded beings under whose influence he is believed to remain ever after."—*Brett*, p. 362.

"The Carribbee *marirris* are at once priests, jugglers, and physicians; they transmit to their successors their doctrine, their artifices, and the remedies they employ. The latter are accompanied by imposition of hands, and certain gestures and mysterious practices. . . . I could not learn whether the *marirris* belong to a particular caste."—*Humboldt's Travels*, iii. 89, 90.

"According to P. Martyr, the wooden figures found among the insular Caribs were not idols, but merely ornaments. Du Tertre, on the other hand, speaks of their possessing idols; and Rochefort, amulets of cotton."—*Waitz*, iii. 385.

"Mr. Hughes, in his History of Barbadoes, makes mention of many fragments of Indian idols dug up in that island, which were composed of the same materials as their earthern vessels above-mentioned."—*Edwards*, i. 63, note.

"It was their custom to erect in every cottage a rustic altar, composed of banana leaves and rushes, whereon they occasionally placed the earliest of their fruits and the choicest of their viands."—*Ibid.* i. 63.

"The inhabitants of Caribana receive in a solemn manner the *spirit of valour*, which is nothing else than the smoke of tobacco, blown upon them from the end of a long tube by a priest, as they pass him severally in the dance. They who are desirous of participating in this ceremony join in a circular dance, which they perform with an inclination of the head and shoulders, and violent contortions of the body. Three or four priests rush into the centre of the circle, and separately whiff the dancers with the smoke of tobacco from their tubes, saying at the same time to each, 'Receive the spirit of force, that thou mayest be enabled to overcome thine enemies.'"—*Heriot*, p. 365.

BRAZILIANS.

The Indian tribes of the Lower Amazon are said "to have practised a refined cruelty similar to that of the Aztecs of ancient Mexico, in cherishing and fattening their victim, giving him wives, &c., until an appointed day, when, after many tedious and revolting ceremonies, in which old women were chief actors, he was put to death,—not, however, with the prolonged tortures inflicted by the North American tribes, but by a single blow of a sacred club. The offspring of such captives, without regard to the mother's feelings, are said to have been inexorably reared for a similar fate."—*Brett*, p. 340, note.

TUPIS.

"The Payes, as they were called, were at once quacks, jugglers, and priests: the ceremonial part of their priesthood was confined to making the *Maraca* and the mummery connected with it; but there is reason to believe that the secrets of the craft were of a bolder character. It is expressly asserted, by those who were most conversant with the savages of Brazil, that they were in this life grievously tormented by the Devil."—*Southey*, i. 227.

"Each Paye lived alone in a dark hut, the door of which was very small, and into which no one dared enter. Whatever they wanted was given them. They taught that it was an abominable sin for any one to refuse them his daughter, or anything else which they chose to ask; and few ventured to incur the sin, for if they predicted the death of one who had offended them, the wretch took to his hammock instantly in such full expectation of dying, that he would neither eat nor drink, and the prediction was a sentence which faith effectually executed. Their mode of quackery was that which is common to all savage conjurors; they sucked the part affected, and then produced a piece of wood, bone, or other extraneous substance, as what they had extracted by the operation."—*Ibid.* i. 228.

"They consulted certain of their women who had been gifted with the power of predicting future events."—*Ibid.* i. 204.

"In the middle of each circle were three or four Payes, each holding a Maraca in one hand, and a pipe, or rather hollow cane, with *petun* in the other; they rattled the oracles, and blew the smoke upon the men, saying, Receive the spirit of courage, that ye may conquer your enemies."—*Ibid.* i. 204.

"All the Maraca was now brought out. This familiar oracle of the Brazilian Savages is made of a fruit so called, which resembles a gourd, and is capable of containing about three pints in its cavity. This is fixed upon a handle; human hair is sometimes fastened on the top, and a slit is cut in it to represent a mouth, through which their jugglers, whom they call *Payes*, make it utter its responses. A few pebbles are inserted to make it rattle, and it is crowned with the red feathers of the Goaraz."—*Ibid.* i. 187.

"The master of a dormitory used sometimes to go round early in the morning and scratch the children's legs with the sharp tooth of a fish, passing on unseen from hammock to hammock. This was done that they might the more easily be terrified when their parents sought to quiet them by saying the bugbear was coming. Something like what they did to the children there is every reason to believe the Payes did to them; it is scarcely to be doubted that they appeared to them in hideous shapes, and beat and tormented them when a favourable opportunity occurred."—*Ibid.* i. 228.

GUARANIS.

"Their Payes underwent a severe initiation, living in dark and remote places alone, naked, unwashed, uncombed, and feeding only upon pepper and roasted maize, till having almost lost their senses, they came into that state in which the Jesuits believed that they invoked the Devil, and that the Devil came at their call. These jugglers pretended to possess the power of killing or curing by their magic, and of divining future events from the language of birds. When they expected a visitor, they fumigated their huts with the resin of the *Ybira payé*. Their bones were preserved as relics, or objects of worship. Among certain tribes the female Payes were bound to chastity, or they no longer obtained credit."—*Ibid.* ii. 371.

COROADOS.

"A Portuguese of the presidio of S. Joâo Baptista told us, that he was once an unobserved witness in a forest, of an assembly of the Coroados, who wished to learn, through the pajé, where they should hunt. The old man went alone into the thicket, speaking in a loud and pathetic tone, falling down several times. Whenever the wind rustled through the trees a piercing whistle was heard, by which the pajé affirmed he was made acquainted with the spot appointed by the demon."—*Spix and Martius*, ii. 244, note.

"A strict regimen is observed before the birth; the man and the woman refrain for a time from the flesh of certain animals and live chiefly on fish and fruits."—*Ibid.* ii. 247.

MUNDRUCUS.

"Each horde of Mundurucús has its pajé or medicine-man, who is the priest and doctor; fixes upon the time most propitious for attacking the enemy; exorcises evil spirits, and professes to cure the sick. All illness whose origin is not very apparent is supposed to be caused by a worm in the part affected. This the pajé pretends to extract; he blows on the seat of pain the smoke from a large cigar, . . . and then sucks the place, drawing from his mouth, when he has finished, what he pretends to be the worm."—*Bates*, p. 275.

Mundurucú festivals "are celebrated not at stated times, but whenever the Tushaúa [or chief] thinks fit."—*Ibid.* p. 276.

UAUPÉS.

"They have numerous 'Pagés', a kind of priests, answering to the 'medicine-men' of the North American Indians. These are believed to have great power: they cure all diseases by charms, applied by strong blowing and breathing upon the party to be cured, and by the singing of certain songs and incantations. They are also believed to have power to kill enemies, to bring or send away rain, to destroy dogs or game, to make the fish leave a river, and to afflict with various diseases. They are much consulted and believed in, and are well paid for their services."—*Wallace*, p. 499.

ABIPONES.

The Abipones call their jugglers "by the name of the devil, Keebét, or devilish workers, because they believe them to have received from their grandfather, the evil spirit, the power of performing wonderful work far surpassing human art. These rogues, who are of both sexes, profess to know and have the ability to do all things."—*Dobrizhoffer*, ii. 67.

The Abiponian medicine-man "teaches them the place, time and manner proper for attacking wild beasts or the enemy. On an approaching combat, he rides round the ranks, striking the air with a palm bough, and with a fierce countenance, threatening eyes, and affected gesticulations, imprecates evil on their enemies."—*Ibid.* ii. 76.

PATAGONIANS.

The priests, "in their three-fold capacity of priests, magicians and doctors, have great influence over the superstitious minds of their countrymen."—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 152.

"The wizards are of both sexes. The male wizards are obliged (as it were) to leave their sex, and to dress themselves in female apparel, and are not permitted to marry, though the female ones or witches may. They are generally chosen for this office when they are children, and a preference is always shown to those who at that early time of life discover an effeminate disposition. They are clothed very early in female attire, and presented with the drum and rattles belonging to the profession they are to follow."

"They who are seized with fits of the falling sickness, or the chosen Sancti Viti, are immediately selected for this employment, as chosen by the demons themselves."—*Falkner*, p. 117.

"The profession of the wizards is very dangerous, notwithstanding the respect which is sometimes paid to them: for it often happens, when an Indian chief dies, that some of the wizards are killed; especially if they had any dispute with the deceased just before his death; the Indians, in this case, laying the loss of their chief upon the wizards and their demons." The same occurs in times of pestilence.—*Ibid.* p. 117.

[The wizards of Patagonia are well paid for their services.]—*Ibid.* p. 117.

ARAUCANIANS.

"The Mapuchés have no priests. . . . As they have no priests, so they have no temples, nor any fixed ceremonials of religion. The nearest approach they make to any formal public worship, is in the sacrifices sometimes offered at their national councils, and other great gatherings."—*Smith*, p. 273.

"Though invested with no sacerdotal character, they pretend to be diviners and magicians, and possess much skill in the performance of sleight-of-hand tricks, which enter largely into the working of their cures"—*Ibid.* p. 235.

"They consult upon all occasions their diviners, or pretenders to a knowledge of futurity," among whom are some whose names signify "masters of the heavens, of epidemic diseases, and of worms or insects; and, like the *llamas* of Tibet, boast of being able to produce rain, of having the power to cure all disorders, and to prevent the ravages of the worms which destroy the corn. They are in great dread of the *calcus*, or pretended sorcerers, who they imagine, keep concealed by day in caverns with their disciples, called *ivunches*, man-animals, who at night transform themselves into nocturnal birds, make incursions in the air, and shoot invisible arrows at their enemies."—*Thompson*, i. 410.

"Having examined the symptoms of the disease, the machi begins a long incantation, which consists of a monotonous song,

accompanied by the beating of a small drum, formed by straining a sheep-skin tightly over a wooden bowl. With contortions and violent gestures the singer becomes more and more excited, until, working himself up to the proper pitch, he falls backward upon the ground, with rolling eyes, foaming mouth, and spasmodic convulsions, and remains for some time in an apparent trance. At this signal the young men, naked and hideously painted, mounting their horses, bare-backed, rush frantically around the house, screaming, shouting, waving torches over their heads, and brandishing their long lances to frighten away the evil spirits that are supposed to hover round, seeking to injure the sick man. Recovering from his trance, the medicine man declares the nature and seat of the malady, and proceeds to dose the patient, whom he also manipulates about the part afflicted until he succeeds in extracting the cause of the sickness, which he exhibits in triumph. This is generally a spider, a toad, or some other reptile which he has had carefully concealed about his person."—*Smith*, p. 235.

"After death the services of the machi are again required, especially if the deceased be a person of distinction. The body is dissected and examined. If the liver be found in a healthy state, the death is attributed to natural causes; but if the liver prove to be inflamed, it is supposed to indicate the machinations of some evil-intentioned persons, and it rests with the medicine-man to discover the conspirator."—*Ibid.* p. 236.

Sacrifice after the war:—"The officers, surrounded by the soldiers, form a circle, in the centre of which, in the midst of four poniards, representing the four uthal-mapus, is placed the official axe of the toqui. The unfortunate prisoner, as a mark of ignominy, is then led in upon a horse deprived of his ears and tail, and placed near the axe, with his face turned towards his country. They afterwards give him a handful of small sticks and a sharp stake, with which they oblige him to dig a hole in the ground; and in this they order him to cast the sticks one by one, repeating the names of the principal warriors of his country, while at the same time the surrounding soldiers load these abhorred names with the bitterest execrations. He is then ordered to cover the hole, as if to bury therein the reputation and valour of their enemies, whom he has named. After this ceremony the toqui, or one of his bravest companions, to whom he relinquishes the honour of the execution, dashes out the brains of the prisoner with a club. The heart is immediately taken out by two attendants, and presented palpitating to the general, who sucks a little of the blood, and passes it to his officers, who repeat in succession the same ceremony; in the mean time he fumigates with tobacco smoke from his pipe the four cardinal points of the circle. The soldiers strip the flesh from the bones, and make of them flutes; then, cutting off the head, carry it round upon a pike, amidst the acclamations of the multitude, while, stamping in measured pace, they thunder out their dreadful war-song, accompanied by the mournful sound of these horrid instruments. This barbarous festival is terminated by applying to the mangled body the head of a sheep, which is succeeded by a scene of riot and intoxication. If the skull should not be broken by the blows of the club, they make of it a cup, which they use in their banquets in the manner of the ancient Scythians and Goths."—*Thompson*, i. 408.

"The Mapuchés, like the ancients, argue much from the flight of birds, whether upon the right or the left hand. The kind of bird, too, is of great importance. The Namcu [the Eaglet] is, of all others, the bird they most venerate."—*Smith*, p. 271.

PROFESSIONAL.

NORTH AMERICAN RACES.

ESQUIMAUX.

"The Angekok of the Esquimaux corresponds very nearly to the medicine-man of the North American Indians."—*Hayes*, p. 118, note.

"The Angekos are "the physicians, philosophers, and moralists of Greenland."—*Crantz*, i. 197.

Witches in Greenland.—"They are particularly skilful in sucking out of a swelled leg, lumps of hair, and scraps of leather, with which they have previously filled their mouths."—*Ibid.* i. 198.

COMANCHES.

"The council is opened by passing the council-pipe from one to the other, and invoking the Deity to preside. It is conducted with great propriety, and closed in the same manner. There is one appointed as crier or messenger, whose duty it is to fill the pipe, &c."—*Schoolcraft*, ii. 130.

IROQUOIS.

"To convey intelligence from nation to nation, and to spread information throughout the Confederacy, as in summoning councils upon public exigencies, trained runners were employed. . . . A trained runner would traverse a hundred miles per day. With relays, which were sometimes resorted to, the length of the day's journey could be considerably increased."—*Morgan*, p. 441.

CHIPPEWAS.

Aide-de-camp among the Chippewas: "An attendant on a war-chief, who performs certain ceremonies and services deemed honourable."—*Schoolcraft*, v. 567.

CREEKS.

The Creeks have a man who holds the office of "speaker of the councils." He brings forward and discusses public questions.—*Smithsonian Collections*, ii. Art. iii. p. 9.

"Each square has a *black-drink cook*, and two or three young warriors that attend every morning when black-drink is to be taken, and warn the people to assemble by beating a drum."—*Schoolcraft*, v. 265.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[The children of the natives of Guiana are named by the conjuror, who pronounces incantations in a dark hut, and is paid for his services.]—*Jour. Eth. Soc.* (1848), i. 269.

[Among almost all the known races of Guiana, the old women take the place of the ancient bards, and hand down the traditions, mythological and others, from one generation to another.]—*Rh. Schomburgk*, ii. 320.

WARAUS.

[Each Warrau settlement has its own music-teacher or music-director. Their musical instrument is a piece of bamboo, which possesses only one note. By means of a number of instruments, a sort of harmony is produced.]—*Ibid.* i. 152.

ABIPONES.

"The office of crier, which the noble Abipones despise, is generally performed by some juggler of advanced age and low birth."—*Dobrizhoffer*, ii. 429.

"Even this [the few hairs on their faces] they pull up by the roots whenever it grows. The office of barber is performed by an old woman, who sits on the ground by the fire, takes the head of the Abipon into her lap, sprinkles and rubs his face plentifully with hot ashes, which serve instead of soap, and then, with a pair of elastic horn tweezers, carefully plucks up all the hairs."—*Ibid.* ii. 14.

ARAUCANIANS.

"The Araucanians have three kinds of physicians, the *ampives*, the *vileus*, and the *machis*. The *ampives*, a word equivalent to empirics, are the best. They employ in their cures only simples, are skilful herbalists, and have some very good ideas of the pulse, and the other diagnostics. The *vileus* correspond to the regular physicians. Their principal theory is, that all contagious disorders proceed from insects. . . . The *machis* are a superstitious class, that are to be met with among all the savage nations of both continents. They maintain that all serious disorders proceed from witchcraft, and pretend to cure them by supernatural means, for which reason they are employed in desperate cases, when the exertions of the *ampives* or *vileus* are ineffectual."—*Thompson*, i. 414.

"They have besides these other kinds of professors of medicine. The first, who may be styled surgeons, are skilful in replacing dislocations, in repairing fractures, and in curing wounds and ulcers: they are called *gutarve*."—*Ibid.* i. 414.

"The Abbé Molina enumerates besides the machis, two other kinds of doctors—the *ampives* and the *vileus*. . . . But the Jesuit Febres, whose opportunities for studying the peculiarities of the Mapuchés were unequalled, makes no distinction in his dictionary between the three terms, which he seems to consider synonymous."—*Smith*, p. 235.

BODILY MUTILATIONS.

NORTH AMERICAN RACES.

ESQUIMAUX.

"Women generally are tattooed on the forehead, cheeks, and chin. This is usually a mark of the married women, though unmarried ones are sometimes seen thus ornamented."—*Hall*, ii. 315.

"The parts of the body" tatooed, "are the face, arms, hands, thighs, occasionally the breasts, and, in Greenland, the feet. Tatooing is rarely practised by the men."—*Jour. Eth. Soc.* i.

"Although the Esquimaux men do not practise tatooing, many of them pierce the lower part of the face for the purpose of introducing various kinds of ornaments." The custom seems confined to from Prince William's Sound to the Mackenzie River. "The lower lip, each corner of the mouth, and the septum of the nose, are the parts selected for the purpose; but it is more generally the fashion to pierce only the corners of the mouth, in which are placed labrets, formed with a double head like a stud, either made of ivory and blue beads, of ivory alone, or of different kinds of stone, as steatite, porphyry, or greenstone." In the septum of the nose are placed quill feathers, bone, shells, sinews. The incision in the lower lip is sometimes so large as to resemble another mouth; or it is perforated in several places, in each of which a shell stud is placed.—(*King*) *Jour. Eth. Soc.*, i. 57.

CLALLUMS.

"I have myself seen a young girl bleeding most profusely from gashes inflicted by her own hand over her arms and bosom with a sharp flint, on the occasion of losing a near relative."—*Kane*, p. 212.

CHINOOKS.

"The Chinooks and Cowlitz Indians carry the custom of flattening the head to a greater extent than any other of the Flathead tribes. The process is as follows:—The Indian mothers all carry their infants strapped to a piece of board, covered with moss or loose fibres of cedar bark; and in order to flatten the head, they place a pad on the infant's forehead, on the top of which is laid a piece of smooth bark, bound on by a leathern band, passing through holes in the board on either side, and kept tightly pressed across the front of the head,—a sort of pillow of grass or cedar fibres being placed under the back of the neck to support it. This process commences with the birth of the infant, and is continued for a period of from eight to twelve months, by which time the head has lost its natural shape and acquired that of a wedge: the front of the skull flat and higher at the crown, giving it a most unnatural appearance."—*Kane*, p. 180.

"The Chinooks, like all other Indians, pluck out the beard at its first appearance."—*Ibid.* p. 181.

COMANCHES.

"They mourn for the dead systematically and periodically with great noise and vehemence; at which times the female relatives of the deceased scarify their arms and legs with sharp flints until the blood trickles from a thousand pores. The duration of these lamentations depends on the quality and estimation of the deceased; varying from three to five or seven days."—*Schoolcraft*, i. 237.

CHIPPEWAYANS.

"Every tribe of Northern Indians, as well as the Copper and Dog-ribbed Indians, have three or four parallel black strokes marked on each cheek; which is performed by entering an awl or needle under the skin, and, on drawing it out again, immediately rubbing powdered charcoal into the wound."—*Hearne*, p. 307.

"The men in general extract their beards, though some of them are seen to prefer a bushy black beard to a smooth chin. They cut their hair in various forms, or leave it in a long, natural flow, according as their caprice or fancy suggests. The women always wear it in great length, and some of them are very attentive to its arrangement. If they at any time appear despoiled of their tresses, it is to be esteemed a proof of the husband's jealousy, and is considered as a severer punishment than manual correction. Both sexes have blue or black bars, or from one to four straight lines on their cheeks or foreheads, to distinguish the tribe to which they belong. These marks are either tattooed or made by drawing a thread, dipped in the necessary colour, beneath the skin."—*Schoolcraft*, v. 174.

DAKOTAS.

"Some had their heads shaved, which we found was a species of mourning for relations. Another usage, on these occasions, is to run arrows through the flesh, both above and below the elbow."—*Lewis and Clarke*, p. 66.

"The men shave the hair off their heads, except a small tuft on the top, which they suffer to grow and wear in plaits over the shoulders; to this they seem much attached, as the loss of it is the usual sacrifice at the death of near relations."—*Ibid.* p. 64.

"They sometimes puncture the skin for ornament, as well as their arms and breast, forehead or lips, but not often."—*Schoolcraft*, iv. 69.

MANDANS.

"One at a time of the young fellows, already emaciated with fasting, and thirsting, and waking, for nearly four days and nights, advanced from the side of the lodge and placed himself on his hands and feet, or otherwise, as best suited for the performance of the operation, where he submitted to the cruelties in the following manner:—An inch or more of the flesh on each shoulder, or each breast was taken up between the thumb and finger by the man who held the knife in his right hand; and the knife, which had been ground sharp on both edges, and then hacked and notched with the blade of another, to make it produce as much pain as

possible, was forced through the flesh below the fingers, and being withdrawn, was followed with a splint or skewer, from the other, who held a bunch of such in his left hand, and was ready to force them through the wound. There were then two cords lowered down from the top of the lodge (by men who were placed on the lodge outside, for the purpose), which were fastened to these splints or skewers, and they instantly began to haul him up; he was thus raised until his body was suspended from the ground where he rested, until the knife and a splint were passed through the flesh or integuments in a similar manner on each arm below the shoulder, below the elbow, on the thighs, and below the knees. . . . Each one was then instantly raised with the cords, until the weight of his body was suspended by them, and then, while the blood was streaming down their limbs, the bystanders hung upon the splints each man's appropriate shield, bow and quiver, &c.; and in many instances the skull of a buffalo with the horns on it, was attached to each lower arm and each lower leg, for the purpose, probably, of preventing by their great weight, the struggling, which might otherwise have taken place to their disadvantage whilst they were hung up. When these things were all adjusted, each one was raised higher by the cords, until these weights all swung clear from the ground, leaving his feet, in most cases, some six or eight feet above the ground. In this plight they at once became appalling and frightful to look at—the flesh, to support the weight of their bodies, with the additional weights which were attached to them, was raised six or eight inches by the skewers; and their heads sunk forward on the breasts, or thrown backwards, in a much more frightful condition, according to the way in which they were hung up." "Surrounded by imps and demons as they appear, a dozen or more, who seem to be concerting and devising means for his exquisite agony, gather around him, when one of the number advances towards him in a sneering manner, and commences turning him around with a pole which he brings in his hand for the purpose. This is done in a gentle manner at first; but gradually increased, when the brave fellow, whose proud spirit can controul its agony no longer, burst out in the most lamentable and heart-rending cries that the human voice is capable of producing, crying forth a prayer to the Great Spirit to support and protect him in this dreadful trial; and continually repeating his confidence in his protection. In this condition he is continued to be turned, faster and faster—and there is no hope of escape from it, nor chance for the slightest relief, until by fainting his voice falters, and his struggling ceases, and he hangs, apparently, a still and lifeless corpse!" He is then let down to the ground, where he is left to lie till he revives. "As soon as he is seen to get strength enough to rise on his hands and feet, and drag his body around the lodge, he crawls with the weights still hanging to his body, to another part of the lodge, where there is another Indian sitting with a hatchet in his hand, and a dried buffalo skull before him; and here, in the most earnest and humble manner, by holding up the little finger of his left hand to the Great Spirit, he expresses to Him, in a speech of a few words, his willingness to give it as a sacrifice; when he lays it on the dried buffalo skull, where the other chops it off near the hand, with a blow of the hatchet! Nearly all the young men whom I saw passing this horrid ordeal, gave in the above manner, the little finger of the left hand; and I saw also several, who immediately afterwards (and apparently with very little concern or emotion), with a similar speech, extended in the same way, the *fore*-finger of the same hand, and that too was struck off; leaving on the left hand only the two middle fingers and the thumb; all of which they deem absolutely essential for holding the bow, the only weapon for the left hand."—*Schoolcraft*, i. 170-2.

Mr. Mitchell says—"The scenes described by Catlin [with respect to the Mandans] existed almost entirely in the fertile imagination of that gentleman."—*Ibid.* iii. 254.

"Among others who visited us was the son of the grand chief of the Mandans, who had his two little fingers cut off at the second joints. On inquiring into this accident, we found that it was customary to express grief for the death of relations by some corporeal suffering, and that the usual mode was to lose two joints of the little fingers, or sometimes the other fingers."—*Lewis and Clarke*, p. 86.

CREEKS.

"Some of the Creek tribes on the Gulf of Mexico are known to have flattened the heads of their children, although I can find no notice of the fact in any history of these tribes."—*Schoolcraft*, ii. 325.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[The boys are, like the Spartans of old, subjected to tortures, &c., evidently meant to try their courage. The girls also are subjected to ceremonies more or less severe.]—*Jour. Eth. Soc.* (1848), i. 269.

An Indian had "both arms and thighs scarified in parallel downward lines, which were cross-barred with streaks of blue paint; the former being considered by his tribe a remedy against rheumatic pains, and the latter very ornamental."—*Brett*, p. 289.

ARAWAKS.

[On the death of her husband, an Arawaak wife must cut her hair; and until this has again grown to a certain length she cannot re-marry.]—*Rh. Schomburgk*, ii. 460.

[After a *Mariquarri* dance among the Arawaaks, the blood will be running down their swollen calves, and stripes of skin and muscle hang down the mangled limbs: wounds which often compel them to keep to their hammocks for weeks before they are healed.]—*Ibid.* ii. 458.

"They are able to recognize each other, as members of the same family, by certain marks and figures tatooed on their faces when young, and coloured with the lana."—*Bernau*, p. 29.

CARIBS.

In some religious ceremonies the Caribs wounded themselves "with an instrument made of the teeth of the agouti, which inflicted horrible gashes."—*Edwards*, i. 66.

[A candidate for the chieftainship must subject himself to the cruelest and severest tests, in order to show his courage, endurance, and steadfastness. He must undergo a long strict fast, at the end of which he must drink off a large calabashful of a strong decoction of *capsicum*, without making a wry face. He is next put into a hammock filled with large ants; this is bound fast over him, so that his tormentors cannot get away, and without a groan or a movement he must bear the attacks of the insects for hours.]—*Rh. Schomburgk*, ii. 430.

[In order that the courage of a Carib father may be imparted to his children, he subjects himself to painful ordeals on the birth of a son or daughter.]—*Ibid.* ii. 431.

"We observed with pain the torments which the Carib mothers inflict on their infants, for the purpose not only of enlarging the calf of the leg, but also of raising the flesh in alternate stripes from the ankle to the top of the thigh. Narrow ligatures . . . are fixed two or three inches apart from each other, and being tightened more and more, the muscles between the bands become swollen." The head is not now flattened, though this seems formerly to have been a custom among some tribes.—*Humboldt's Travels*, iii. 84.

[Carib girls are subjected to most cruel tests on arriving at puberty. The process lasts for three months, and consists in lacerations, fasting, &c.]—*Ibid.* ii. 431.

"As their hair thus constituted their chief pride, it was an unequivocal proof of the sincerity of their sorrow, when, on the death of a relation or friend, they cut it short like their slaves and captives."—*Edwards*, i. 53.

"Like most other nations of the New Hemisphere, they eradicated, with great nicety, the incipient beard, and all superfluous hairs on their bodies."—*Ibid.* i. 54.

"The Caribs have their foreheads flattened, and sunk behind their eyebrows."—*Heriot*, p. 348.

"They disfigured their cheeks with deep incisions and hideous scars, which they stained with black, and they painted white and black circles round their eyes. Some of them perforated the cartilage that divides the nostrils, and inserted the bone of some fish, a parrot's feather, or a fragment of tortoise-shell."—*Edwards*, i. 45.

The women of French Guiana enlarge "the calf of the leg in the manner of our Caribs, by tight bands above the ankle and below the knee."—*Brett*, p. 324.

TUPIS.

"The first operation upon the child is to flatten the nose by crushing it with the thumb; the lip is then bored if it is a boy; the father paints him black and red, and lays by him in the hammock a little *macana*, and a little bow and arrow, saying, My son, when thou growest up be strong and take vengeance upon thine enemies."—*Southey*, i. 238.

"No man married till he had taken an enemy, nor was suffered to partake of the drinking-feast while he remained single. As soon as a girl became marriageable, her hair was cut off and her back scarified, and she wore a necklace of the teeth of beasts till the hair had grown again. The scars thus made were considered honourable ornaments. Cotton cords were tied round her waist and round the fleshy part of both arms; they denoted a state of maidenhood, and if any but a maiden wore them they were persuaded that the *Anhanga* would fetch her away."—*Ibid.* i. 240.

GUARANIS.

[The northern Guaranis, according to Gosse, artificially compress the skull.]—*Waitz*, iii. 414.

"When a girl arrived at the age of puberty, she was delivered to one of her own sex to undergo a severe sort of training for eight days, which consisted in working her hard, feeding her ill, and allowing her no rest; among some tribes she was confined in a hammock for two or three days, fasting rigorously: according to the strength and spirit with which she sustained this trial they augured of her qualities as a wife. At the expiration of the eight days her hair was cut off, and she abstained from meat till it grew long enough to cover her ears. During this interval she was made to carry water, pound maize, and labour assiduously in all domestic business; it was a crime if she even looked at a man; and if she happened to cast eyes upon a parrot, they thought she would prove talkative for ever after. When her hair had grown to the appointed length, she was tricked out with all the ornaments in use among them, and declared marriageable."—*Southey*, ii. 368.

MUNDRUCUS.

"These are, I believe, the only perfectly tattooed nation in South America: the markings are extended all over the body; they are produced by pricking with the spines of the pupunha palm, and rubbing in the soot from burning pitch to produce the indelible bluish tinge."—*Wallace*, p. 516.

UAUPÉS.

"On the first signs of puberty in the girls, they have to undergo an ordeal. For a month previously, they are kept secluded in the house, and allowed only a small quantity of bread and water. All relatives and friends of the parents are then assembled, bringing, each of them pieces of 'sipó' (an elastic climber); the girl is then brought out, perfectly naked, into the midst of them, when each person present gives her five or six severe blows with the sipó across the back and breast, till she falls senseless, and it sometimes happens, dead. If she recovers, it is repeated four times, at intervals of six hours, and it is considered an offence to the parents not to strike hard. During this time numerous pots of all kinds of meat and fish have been prepared, when the sipos are dipped in them and given to her to lick, and she is then considered a woman, and allowed to eat anything, and is marriageable." "The boys undergo a somewhat similar ordeal, but not so severe."—*Ibid.* 496-7.

"Tatooing is very little practised by these Indians; they all however have a row of circular punctures along the arm, and one tribe, the Tucános, are distinguished from the rest by three vertical blue lines on the chin; and they also pierce the lower lip, through which they hang three little threads of white beads. All the tribes bore their ears, and wear in them little pieces of grass, ornamented with feathers."—*Ibid.* p. 497.

"The men have very little beard, and that little they eradicate by pulling it out; men and women also eradicate the hair of the eyebrows, the arm-pits, and the private parts."—*Ibid.* 482.

ABIPONES.

"Neither sex will suffer the hairs, with which our eyes are naturally fortified, but have their eye-brows and eye-lashes continually plucked up. This nakedness of the eyes, though it disfigures the handsomest face in a high degree, they deem indispensable to beauty. They ridicule and despise the Europeans for the thick brows which overshadow their eyes, and call them brothers to the ostriches, who have very thick eye-brows."—*Dobrizhoffer*, ii. 15.

"It is worth while to mention a ridiculous custom of the Abipones, Mocobios, Tobas, &c., all of whom, without distinction of age or sex, pluck up the hair from the forehead to the crown of the head, so that the forepart of the head is bald almost for the space of two inches: this baldness they call *nalemra*, and account a religious mark of their nation. New-born infants have the hair of the fore part of their head cut off by a male or female juggler, these knaves performing the offices both of physicians and priests amongst them."—*Ibid.* ii. 17.

"They prick their skin with a sharp thorn, and scatter fresh ashes on the wound, which infuse an ineffaceable black dye. They all wear the form of a cross impressed on their foreheads, and two small lines at the corner of each eye extending towards the ears, besides four transverse lines at the root of the nose between the eye-brows, as national marks. These figures the old women prick with thorns."—*Ibid.* ii. 19.

"Boys of seven years old pierce their little arms in imitation their parents, and display plenty of wounds."—*Ibid.* ii. 35.

"The Abipones deprive their eyes of brows and lashes, pierce their lips and ears, prick their faces with thorns and mark them with figures, pluck the down from their chins, and pull up a quantity of hair from the fore part of their heads."—*Ibid.* ii. 29.

PATAGONIANS.

The hair on their faces "is studiously removed by two shells, or some kind of pincers."—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 135.

ARAUCANIANS.

"The smallest hair is never to be discerned on their faces, from the care they take to pluck out the little that appears; they esteem it very impolite to have a beard, calling the Europeans, by way of reproach, *the long beards*. The same attention is paid to removing the hair from their bodies, where its growth is more abundant."—*Thompson*, i. 403.

FUNERAL RITES.

NORTH AMERICAN RACES.

[American Indian grave-posts contain a brief account of the chief events of the person's life; as is the case on the Etruscan frescoes and tombs, and on the sides of the sarcophagus.]—*See Tylor's Early Hist. Mankind*, p. 86.

ESQUIMAUX.

"The corpse is carried out, not through the usual entrance, but through the window. If they are living in tents at the time, an opening is made for it by loosening one of the skins in the back part." . . . "He then lays him in the grave, covering him with a skin or sods, and places over these large heavy stones, as a protection against foxes and birds of prey. The kajah and weapons of the departed are deposited near the grave, as are also the knives and sewing implements of women."—*Crantz*, i. 217.

[Esquimaux used to roof graves with the sledges of the departed.]—*Jour. Eth. Soc.*, i. 293.

Some graves "merely consisted of a recess made in the snow, with the same material piled over the dead body."—*Hall*, i. 204.

[The Esquimaux occasionally use their winter huts as sepulchres. The same seems to have been done by the primitive inhabitants of Scandinavia.]—*Nilsson's Scandinavia*, pp. 137-41.

They regulate the position of the body of the dead by age. "Infants have their feet placed towards the rising sun, or east; half-grown children south-east; men and women in their prime with their feet to the meridian sun; middle-aged persons to the south-west; and very old people the reverse of children, or west."—*Jour. Eth. Soc.* (1848), i. 153.

"Dishevelled hair and abstinence from the duties of the

toilette, and from all gaiety, for a time, is adopted as a mourning rite."—*Jour. Eth. Soc.* (1848), i. 153.

"The widow puts on old tattered greasy clothes, never washes, cuts off her locks, or suffers them to hang in dishevelled trails, and wears a peculiar mourning hood whenever she goes into the open air. The men omit these outward marks of grief, though they sometimes gash their bodies, to indicate a deeply cutting pain."—*Crantz*, i. 219.

"They never visit the grave of a departed friend until some months after death, and even then only when all the surviving members of the family have removed to another place. Whenever they return to the vicinity of their kindred's grave, a visit is made to it with the *best* of food as presents to the departed one. Neither seal, Ninoo, nor walrus, however, is taken."—*Hall*, ii. 197.

CHINOOKS.

"The property of a deceased person is generally destroyed, and the near relations cut their hair, disfigure and lacerate their bodies; nor is this all, at the funeral ceremony strangers are here, as among some Oriental nations, paid to join in the lamentation. All, excepting slaves, are laid in canoes or wooden sepulchres, and conveyed to some consecrated rock or thicket assigned for the dead; but slaves are otherwise disposed of; that is, if he or she dies in summer, the body is carelessly buried; but if in winter, a stone is tied about the neck, and the body thrown into the river, and none but slaves ever touch a slave after death."—*Ross' Oregon*, p. 97.

"I have just returned from a visit to the Chinook Indian country, where I witnessed a most revolting ceremony, that of burying the living with the dead. One of the chiefs lost a daughter, a fine-looking woman, about twenty years of age. She was wrapped up in a rush mat, together with all her trinkets, and placed in a canoe. The father had an Indian slave bound hand and foot, and fastened to the body of the deceased, and enclosed the two in another mat, leaving out the head of the living one. The Indians then took the canoe (which was employed in lieu of a coffin), and carried it to a high rock and left it there. Their custom is to let the slave live for three days; then another slave is compelled to strangle the victim by a cord drawn round the neck. They also kill the horse that may have been a favourite of the deceased, and bury it at the head of the canoe."—*Schoolcraft*, ii. 71.

"On arriving at the place I found it lavishly decorated with numerous articles, of supposed utility and ornament, for the convenience of the defunct in the journey to the world of spirits. These articles consisted of blankets, tin cups, pots, pans, kettles, plates, baskets, horn bowls, and spoons, with shreds of cloth of various colours. One canoe, which was decorated more highly than the rest, I examined particularly. All the articles appended to it were rendered useless for this world by either tearing, breaking, or boring holes in them, the Indians believing that they would be made whole again by the Great Spirit. On examining the interior of a canoe, I found a great number of ioquas and other shells, together with beads and rings: even the mouth of the deceased was filled with these articles. The body itself was carefully enveloped in numerous folds of matting made of rushes. At the bottom of the canoe lay a bow and arrow, a paddle, a spear, and a kind of pick, made of horn, for digging the camas roots; the top of the canoe, immediately over the body, had a covering of bark, and holes were bored in the bottom to allow the water to run out. These canoes are always placed on wooden supports, suspended in the branches of trees, or placed upon isolated rocks in the river, to keep them beyond the reach of ravenous animals."—*Kane*, p. 202.

COMANCHES.

"Their burials are strictly private. When a man dies, his horses are generally killed and buried, and all his principal effects burnt. The first to carry him to his paradise, and the latter for his use on his arrival. They formerly also killed their favourite wife, but this custom has been done away with, from intercourse with the more civilized Indians."—*Schoolcraft*, ii. 133.

"In 1816, the small-pox committed great havoc among the Comanches; and eye-witnesses estimate that no less than 5,000 valuable animals were immolated by them during the funeral ceremonies."—*Jour. Eth. Soc.* (1850), ii. 271.

"The death of a chief causes great tribulation to the tribe—on such occasions they assemble without distinction, and bewail his death with extreme lamentation, until they receive from the relatives of the deceased, sufficient presents to cause them to stop; for instance, if a man wants a favourite horse belonging to the brother of the deceased, he continues crying till he obtains it. When they are killed in battle, it is a cause of much greater lamentation than from a natural death, and a much greater number of mourners bewail the loss. The presents given by relatives, are also much more valuable. The deceased is packed upon a horse as soon as he expires, and taken to the highest hill in the neighbourhood, and buried privately, without any monument to note the place, as far as has been discovered. The wives of the deceased, after he is buried, assemble around the dead horses, with a knife in one hand, and whet-stone in the other, and with great lamentations, cut their arms, legs, and body in gashes, until they are exhausted by the loss of blood, and frequently commit suicide from extreme grief on the occasion."—*Schoolcraft*, ii. 133.

"When a warrior dies, he is buried (upon the top of the highest hill near camp), in a sitting posture, with his face to the east, his war horse is killed, and his weapons burnt up, the rest of his horses and mules having their manes and tails shaved; and the women have to cut their hair close, as a symbol of mourning. A grave which I examined, was merely a shallow trench, long enough to contain the body, wrapped in the scanty garb worn at time of death, and a few brooches, beads, &c., were deposited with it; the whole covered with a large heap of stones. For a long time after the decease, the friends and relatives assemble morning and evening, to howl and cry, and cut themselves with knives. This ceremony takes place outside of camp, and sometimes lasts a month. They bury immediately after death, not permitting the body to remain above ground any longer than necessary to prepare the grave."—*Ibid.* v. 685.

IROQUOIS.

"With the Iroquois different customs have prevailed, in relation to the mode of burial. At one period they buried in a sitting posture, with the face to the east. Skeletons are still found in this position in various parts of the State, with a gun barrel resting against the shoulder; thus fixing the period of their sepulture subsequent to the first intercourse of this people with the whites. It is supposed that this custom was abandoned at the persuation of the missionaries, although there is a tradition ascribing it to a different cause. Another and more extraordinary mode of burial anciently prevailed among them. The body of the deceased was exposed upon a bark scaffolding, erected upon poles, or secured upon the limbs of trees, where it was left to waste to a skeleton. After this had been effected by the process of decomposition in the open air, the bones were removed either to the former house of the deceased or to a small bark house by its side, prepared for their reception. In this manner the skeletons of the whole family were preserved from generation to generation, by the filial or parental affection of the living. After the lapse of a number of years, or in a season of public insecurity, or on the eve of abandoning a settlement, it was customary to collect these skeletons from the whole community around, and consign them to a common resting-place."—*Morgan*, p. 172.

"A prominent part of the ceremonial [mourning for sachems] consisted in the repetition of their ancient laws and usages, and an exposition of the structure and principles of the League, for the instruction of the newly-inducted rulers."—*Ibid.* p. 119.

"That solemn ceremony which the Hurons and the Iroquois observe every ten years, and other nations every eight, of depositing all who have died during that period in a common place of sepulture."—*Buchanan*, p. 238.

CHIPPEWAYANS.

"All the Chippewayan tribes dispose of their dead by placing them in tombs made of wood, and sufficiently strong to resist the attacks of wild beasts. The body is laid in the tomb at full length, without any particular direction being observed as to the head or feet. Neither they, nor any other Indians I am acquainted with, place their dead in a sitting posture."—*M'Lean*, ii. 249.

"That they should not bury their dead in their own country, cannot be imputed to them as a custom arising from a savage insensibility, as they inhabit such high latitudes that the ground never thaws; but it is well-known that when they are in the woods, they cover their dead with trees. Besides, they manifest no common respect to the memory of their departed friends, by a long period of mourning, cutting off their hair, and never making use of the property of the deceased. Nay, they frequently destroy or sacrifice their own as a token of regret and sorrow."—*Schoolcraft*, v. 179.

"They received this civility with much less grace than the Crees, and seemed to consider it a matter of course. There was an utter neglect of cleanliness, and a total want of comfort in their tents; and the poor creatures were miserably clothed. Mr. Frazer, who accompanied us from the Methye Lake, accounted for their being in this forlorn condition by explaining that this band of Indians had recently destroyed everything they possessed, as a token of their great grief for the loss of their relatives in the prevailing sickness. It appears that no article is spared by these unhappy men when a near relative dies; their clothes and tents are cut to pieces, their guns broken, and every other weapon rendered useless, if some person do not remove these articles from their sight."—*Franklin's Journey*, p. 132.

CARRIERS.

"The bodies were formerly burned; the relatives of the deceased, as well as those of the widow, being present, all armed; a funeral pile was erected, and the body placed upon it. The widow then set fire to the pile, and was compelled to stand by it, anointing her breast with the fat that oozed from the body until the heat became insupportable: when the wretched creature, however, attempted to draw back, she was thrust forward by her husband's relatives at the point of their spears, and forced to endure the dreadful torture until either the body was reduced to ashes, or she herself almost scorched to death. Her relatives were present merely to preserve her life; when no longer able to stand they dragged her away; and this intervention often led to bloody quarrels!"—*M'Lean*, i. 255.

CREES.

"I made a sketch of one of their chiefs, Otisskun, or 'The Horn,' or rather I made a sketch of his back. I did this for the purpose of showing his war-cap, and also to delineate the bag which he carries at his back. These bags are constantly worn, and contain some of the bones or hair of their deceased relatives. These relics they regard with the greatest veneration, and make them their constant companions, whether riding, walking, or sleeping. They are generally worn for a period of three years."—*Kane*, p. 127.

CHIPPEWAS.

"We observed the custom of these Indians of placing their dead upon scaffolds. The corpse is carefully wrapped in bark, and then elevated on a platform made by placing transverse pieces in forks of trees, or on posts, firmly set in the ground. This custom is said to have been borrowed by the Chippewas, of this quarter, from the Dacotahs or Sioux. When they bury in the ground, which is the general custom, a roof of bark is put over the deceased. This inclosure has an aperture cut in it at the head, through which a dish of food is set for the dead. Oblations of liquor are also sometimes made. This ancient custom of offering food and oblations to the dead, reminds the reader of similar customs among some of the barbarous tribes of the oriental world. We noticed also symbolic devices similar to those seen at Huron River or Lake Superior, inscribed on posts set at the head of Indian graves. It seems to be the prime object of these inscriptions to reveal the family name, or *totem*, as it is called, of the deceased, together with devices denoting the number of times he has been in battle, and the number of scalps he has taken. As this test of bravery is the prime object of an Indian's life, the greatest efforts are made to attain it."—*Schoolcraft's Mississippi*, p. 122.

"The custom of burying the remains of many individuals in one spot and heaping over them a mound of earth was common in remote times among the wandering tribes who hunted over the rocky and barren plateau north of Lakes Huron and Superior. The dead were laid upon the bare rock and covered with stones to protect the body from wild animals. After a certain number of years the tribe made a gathering of their dead, and bore the bones to a suitable resting-place where earth existed in sufficient abundance to admit of a mound being made without difficulty."—*Hind*, i. 90.

"The usual mode of disposing of their dead consists in interring them. It has been observed that the Chippewa graves are always dug very deep, at least six or eight feet; whereas the Dacotas make but shallow graves. Great respect is paid by the Chippewas to the corpses of their distinguished men; they are wrapped up in cloths, blankets, or bark, and raised on scaffolds."—*Keating*, ii. 155.

"The Sioux do not carry images of the departed, but the Chippewas do."—*Schoolcraft*, iv. 66.

DAKOTAS.

"The Sioux expose their dead, wrapped in blankets or buffalo robes upon tall poles—a custom that reminds us of the Parsee's 'Tower of Silence.' . . . After deaths the 'Keening' is long, loud, and lasting: the women and often the men, cut their hair close, not allowing it to fall below the shoulders, and not unfrequently gash themselves and amputate one or more fingers. The dead man, especially a chief, is in almost all tribes provided with a viaticum, dead or alive, of squaws and boys—generally those taken from another tribe—horses and dogs; his lodge is burned, his arms, cooking utensils, saddles, and other accoutrements are buried with him, and a goodly store of buffalo meat or other provision is placed by his side, that his ghost may want nothing which it enjoyed in the flesh. Like all savages, the Indian is unable to separate the idea of man's immaterial spirit from man's material wants: an impalpable and invisible form of matter, —called 'spirit' because it is not cognisable to the senses, which are the only avenues of all knowledge,—is as unintelligible to them as to a Latter Day Saint, or, indeed, as to the mind of man generally. Hence the Indian's smoking and offerings over the graves of friends."—*Burton*, p. 149.

[The Dakotas placed the scaffolds on which the dead lay, on hills, where available, or on the level prairie.]—*Schoolcraft*, ii. 99.

"The custom of the Sioux or Dacotahs is, to gather the bones of the dead about one year after they have been up in a scaffold, and mourn over them for the last time as the final honours for the remains of the body. The ceremony is public wailing, and much grief is displayed."—*Ibid.* iv. 66.

"They make no mounds. Sometimes they put up grave-posts, and paint characters on them, denoting the number of enemies killed, prisoners taken, &c."—*Ibid.* iv. 66.

"The practice of burying implements with the dead is not practised by the Indians, except it is by particular request. . . . Graves are generally made on the highest land they can find. Sometimes these are situated on lowlands. The corpse is put in, sometimes with all the limbs drawn up, sometimes extended. The wood and earth are put over the grave, the pickets lying slanting both ways until they meet at the top. These pickets are put all around, about two rods square. This is about all that is done, except that a flag is sometimes put up at a grave, and remains there until worn out. . . . The Sioux do not bury in a sitting posture, except when they have been to war, and one of them has been killed; in which case they set him up and dress him in all the finery they can obtain. . . . Some are put in barks, some in boxes, and others are only wrapped in skins or blankets."—*Ibid.* iv. 65–6.

"For one year they visit the place of the dead and carry food, and make a feast for the dead, to feed the spirit of the departed. The Sioux do not carry images of the departed, but the Chippewas do."—*Ibid.* iv. 66.

MANDANS.

"These people never bury the dead, but place the bodies on slight scaffolds just above the reach of human hands, and out of the way of wolves and dogs; and they are there left to moulder and decay. This cemetery, or place of deposit for the dead, is just back of the village, on a level prairie; and with all its appearances, history, forms, ceremonies, &c., is one of the strangest and most interesting objects to be described in the vicinity of this peculiar race. Whenever a person dies in the Mandan village, and the customary honours and condolence are paid to his remains, and the body dressed in its best attire, painted, oiled, feasted, and supplied with bow and quiver, shield, pipe and tobacco—knife, flint and steel, and provisions enough to last him a few days on the journey which he is to perform; a fresh buffaloe's skin, just taken from the animal's back, is wrapped around the body, and tightly bound and wound with thongs of raw hide from head to foot. Then other robes are soaked in water, till they are quite soft and elastic, which are also bandaged around the body in the same manner, and tied fast with thongs, which are wound with great care and exactness, so as to exclude the action of the air from all parts of the body. There is then a separate scaffold erected for it, constructed of four upright posts, a little higher than human hands can reach; and on the tops of these are small poles passing around from one post to the others; across which a number of willow-rods just strong enough to support the body, which is laid upon them on its back, with its feet carefully presented towards the rising sun. There are a great number of these bodies resting exactly in a similar way; excepting in some instances, where a chief or medicine-man, may be seen with a few yards of scarlet or blue cloth spread over his remains, as a mark of public respect and esteem. Some hundreds of these bodies may be seen reposing in this manner in this curious place, which the Indians call, 'the village of the dead.'"—*Catlin*, i. 89.

"When the scaffolds on which the bodies rest, decay and fall to the ground, the nearest relations, having buried the rest of the bones, take the skulls, which are perfectly bleached and purified, and place them in circles of a hundred or more on the prairie—placed at equal distances apart (some eight or nine inches from each other), with the faces all looking to the centre; where they are religiously protected and preserved in their precise positions from year to year, as objects of religious and affectionate veneration. . . . Every one of these skulls is placed upon a bunch of wild sage, which has been pulled and placed under it. The wife know (by some mark or resemblance) the skull of her husband or her child, which lies in this group; and there seldom passes a day that she does not visit it, with a dish of the best cooked food that

her wigwam affords, which she sets before the skull at night, and returns for the dish in the morning. As soon as it is discovered that the sage on which the skull rests is beginning to decay, the woman cuts a fresh bunch and places the skull carefully upon it, removing that which was under it. Independent of the above-named duties, which draw the women to this spot, they visit it from inclination, and linger upon it to hold converse and company with the dead. There is scarcely an hour in a pleasant day, but more or less of these women may be seen sitting or laying by the skull of their child or husband—talking to it in the most pleasant and endearing language that they can use (as they were wont to do in former days), and seemingly getting an answer back. It is not unfrequently the case, that the woman brings her needle-work with her, spending the greater part of the day, sitting by the side of the skull of her child, chatting incessantly with it, while she is embroidering or garnishing a pair of moccasins."—*Catlin*, i. 90.

"In mourning, like the Crows and most other tribes, the women are obliged to crop their hair all off; and the usual term of that condolence is until the hair has grown again to its former length. When a man mourns for the death of a near relation the case is quite different; his long-valued tresses, are of much greater importance, and only a lock or two can be spared."—*Ibid.* i. 95.

CREEKS.

"When one of a family dies, the relations bury the corpse about four feet deep, in a round hole dug directly under the cabin or rock whereon he died. The corpse is placed in the hole in a sitting posture, with a blanket wrapped about it, and the legs bent under it and tied together. If a warrior, he is painted, and his pipe, ornaments, and warlike appendages are deposited with him. The grave is then covered with canes tied to a hoop round the top of the hole, and then a firm layer of clay, sufficient to support the weight of a man. The relations howl loudly and mourn publicly for four days. If the deceased has been a man of eminent character, the family immediately remove from the house in which he is buried, and erect a new one, with a belief that where the bones of their dead are deposited, the place is always attended by 'goblins and chimeras dire.'"—*Schoolcraft*, v. 270.

"If a man dies in the town, the square is hung full of green boughs as tokens of mourning; and no black-drink is taken inside of it for four days."—*Ibid.* v. 265.

"If a warrior or other Indian is killed from any town having a square, black-drink must be taken on the outside of the square; and every ceremony in its usual form is laid aside until satisfaction is had for the outrage."—*Ibid.* v. 265.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"Wherever the granitic rocks do not present any of those large cavities caused by their decomposition, or by an accumulation of their blocks, the Indians deposit their dead in the earth. The hammock . . . serves for a coffin. . . . A hole is dug in the hut, and there the body is laid. . . . I do not believe that there exists one tumulus in Guiana."—*Humboldt's Travels*, ii. 488.

"The Macusie, and all the rest of the tribes in the interior of British Guiana, bury their dead in almost a sitting posture."—*Bernau*, p. 54.

ARAWAKS.

[Arawaaks put the corpse into a hollowed trunk or into a small corial (boat), and bury it in the hut.]—*Rh. Schomburgk*, ii. 458.

"They formerly used to make a rude coffin, by hollowing a piece of wood, or by cutting a small canoe in halves to receive the body. . . . There were certain dances connected with their ancient funeral customs."—*Brett*, p. 103.

"If a man of some note dies among the Arrawaks, the relations plant a field of cassava upon his death, and bewail the departed during the time with sudden outbursts of doleful lamentations." When the cassava is ripe, a feast is made, during which the whip-dance is celebrated. The whips are ultimately buried in the grave.—*Bernau*, p. 52.

[When the *mariquarri* dancing and other funeral ceremonies are ended the Arawaaks dig a grave outside the hut in which the deceased is buried, and throw into it their whips, along with the utensils and weapons of the departed.]—*Rh. Schomburgk*, ii. 458.

A mariquarri or whip-dance was given as an entertainment among the Arawâks "by one of the men in honour of his sister, who had been dead many months."—*Brett*, p. 158.

"One evening they [Mr. Hillhouse, &c.] heard a man howling in the woods; they landed, and found an Arrawak Indian, swinging in a hammock, between two dead bodies on each side of him, also in hammocks. He swung his hammock from side to side, and thus caused the dead body also to swing, all the time uttering the most distressing cries. On inquiring what was the matter, he said that the corpses were those of his brothers, who had just died from injuries they had received from an unfriendly tribe, who had passed up the creek in the night; but no wounds were apparent on the bodies, and they were taken down and laid on the ground. The surviving brother then cut thorny twigs, and beat the bodies all over, uttering at the same time 'Heia! heia!' as if *he* felt the pain of the flagellation. He next took the grease of a hog just killed, and anointed the mouths and faces of the dead, grunting all the while; then seeing that it was impossible to re-animate the lifeless clay, he opened their eyes, and beat the thorns into the eyeballs and all over the face—it was a dreadful sight; at last he was persuaded to bury them."—*J. R. G. S.*, ii. 70.

The Arawaks "used to hold it as the highest mark of honour they could pay the dead, to drink their powdered bones mixed in water."—*Waitz*, iii. 388.

"All the Indian tribes whom we have visited during our eight years' wanderings, bury with the dead the chief treasures which they possessed in life. The Arawaaks of the present day, although they no longer dry the bones of their chieftains and drink them in powder, celebrate at stated periods the death of their great men, by drinking-feasts and dances, during which they flagellate themselves most unmercifully with whips."—*Schomburgk's Ralegh's Guiana*, p. 109.

WARAUS

[The funeral ceremonies of the American Indians differ in some respects in the different tribes. One tribe burns the body. Others generally bury the dog of the deceased with him; both to assist him in hunting in the other world, and to watch over the body. Among the Warraus, if the deceased is a man of consequence, he is put into a canoe, instead of a coffin, along with all his possessions, and buried in the house he inhabited. Over his heart a looking-glass is placed.]—*Jour. Eth. Soc.* (1848), i. 275.

"Among the Warraws the following customs prevail. If a captain, or any other individual of influence, dies, the corpse is put into a canoe, and all that he possessed when alive. On his heart is placed a looking-glass, and into his hands his bow and arrows. His favourite dog is killed, and its carcase put with him into the grave, but not in the canoe, to assist him in procuring his food in the untried world. The corpse is always buried on the same spot where the person expired, and a fire kept burning there for many weeks. . . . The relations and friends bewail the deceased with howling and doleful lamentations for several months together."—*Bernau*, p. 53.

"When the death of any member of that tribe [the Acawoio] is supposed to have been brought about by unfair means, the knife of the deceased is buried with him, with the horrid idea that he may have the means of avenging himself in the world of spirits. The Waraus, in similar circumstances, place a bow and arrows by the side of the dead man, that he may by means of those weapons keep off malignant spirits in his passage to the other world."—*Brett*, p. 356.

"The custom of bewailing the dead with great lamentations is more followed among the Waraus than other tribes. The dead are usually buried in the ground under the hut which they inhabited; and if the deceased be a great man, the hut is burnt down over the grave; otherwise the nearest relations kindle a fire over the spot, which they keep burning day and night: the chief mourner slings his or her hammock over the grave, and does not leave it for days."—*Schomburgk's Ralegh's Guiana*, p. 52.

CARIBS.

According to Vespucci, "Having deposited the corpse in a cavern or sepulchre, they [Caribs of Trinidad] placed a jar of water and a few eatables at its head, and then abandoned it without moan or lamentation."—*Irving's Comp. of Columbus*, p. 9.

"When the master of the family died, the surviving relations, after burying the corpse in the centre of his own dwelling, with many demonstrations of unaffected grief, quitted the house altogether, and erected another in a distant situation."—*Edwards*, i. 60.

"They placed the dead body in the grave in a sitting posture, with the knees to the chin."—*Ibid.* i. 60, note.

"The funeral rites of the Caraibs were performed by placing the corpse in a pit dug for the purpose; a fire, around which every person present placed himself, was kindled on a spot adjoining; the whole assembly burst forth into repeated howlings and lamentations, and demanded of the deceased to declare the cause of his departure from this world."—*Heriot*, p. 545.

"All the inhabitants of the West Indies offered sacrifices; and of these, the Charaibes were accustomed, at the funerals of their friends, to offer some of the captives who had been taken in battle."—*Buchanan*, p. 249.

"In Uraba, in addition to treasures and food, one of his wives was buried alive with a chief."—*Waitz*, iii. 387.

[When a Carib dies he is either buried outside the hut, and after some time the grave is opened, the bones taken out, and distributed among the relatives; or he is placed in a hammock, where it is washed by the women and nearest relatives, and watched so that beasts of prey and insects may not distrub it. When decomposition has sufficiently progressed, the women clean the bones, paint them, and put them in baskets, where they are carefully preserved. When the natives leave the place, the bones are taken along with them.]—*Rh. Schomburgk*, ii. 432.

On the death of an ordinary person among the Caribs, "the body is interred in the hammock in which the person died; and the attendants at his funeral walk round his grave once or twice, and concern themselves no further about it."—*Bernau*, p. 53.

"If the person deceased were of some distinction, his bones, after burial for some months, were cleaned by the women, and carefully preserved in their houses. This custom was practised by several of the tribes of Guiana."—*Brett*, p. 129.

[The burial-place of the ancient Caribi chiefs of Pomeroon was on a hill.]—*Ibid.* p. 125.

BRAZILIANS.

"When an Indian dies he is buried in the hut, which, if he was an adult, is abandoned, and another built in its stead. The body, in a squatting attitude, is put in a large pot, or wrapped in bass or old cotton stuff, and placed in the ground, which they then tread hard with their feet, amidst cries and lamentations. They lay the arms of deceased for a time on his grave, likewise food and game, and repeat the lamentation for the dead twice a day; and either cut their hair very short or let it grow very long, and the women are said to paint their whole bodies black. Long after death, if they accidentally come near the place where one of their people is buried, they celebrate his memory by lamentation. Among the Puris a kind of funeral discourse is said to be held."—*Spix and Martius*, ii. 250.

"The Brasilians sing in honour of their dead as often as they pass near their graves."—*Heriot*, p. 539.

TUPIS.

"The corpse had all its limbs tied fast, that the dead man might not be able to get up, and infest his friends with his visits; and whoever happened to have anything which had belonged to the dead produced it, that it might be buried with him, lest he should come and claim it. The nearest relation dug the grave: when the wife died it was the husband's office, and he assisted to lay her there; it was in the dwelling and in the very berth of the deceased, . . . a round pit, wherein the body was placed in a clean hammock, and in a sitting posture, with food before it: for there were some who believed that the spirit went to sport among the mountains, and returned there to eat and to take rest. A Chief was interred with greater ceremony. His corpse was anointed with honey, and then coated with feathers. The sides of the grave were staked, so as to form a vault, and it was capacious enough for the hammock to be slung there: his *maraca* and his weapons were placed by his side, food also and water, and his pipe; a fire was made below, as if he were living; the vault was then roofed and covered up, and the family lived upon the grave as before."—*Southey*, i. 248.

"The women cut off their hair in mourning, and stained the whole body black; when the hair had grown till it reached the eyes they cut it again, to show the mourning was at an end: a widower, on the contrary, suffered his hair to grow. All the relations blackened themselves, and every one, when his term of mourning expired, made a feast, at which songs were sung in praise of the dead."—*Ibid.* i. 249.

GUARANIS.

"They enclose their dead in large vessels of clay, according to an old Guarany rite."—(Guaranies of Mbaevera) *Dobrizhoffer*, i. 63.

"In earlier times it was customary among the Guaranis for some of his faithful followers to sacrifice themselves at the grave of a chief; and they were wont to erect a pyramidal heap of stones over the grave, and surround it with a palisade."—*Waitz*, iii. 419.

"The death of their own people, whether occurring in war or in the course of nature, was lamented by the women with howling and with shrieks; they tore their hair, and bruised their foreheads; widows threw themselves from high places to express their grief, and sometimes lamed themselves for life in the fall."—*Southey*, ii. 370.

COROADOS.

"These natives inter their dead in a sitting posture. Formerly the cemeteries of their caciques or captains consisted of cylindrical earthen vases."—*Henderson*, p. 109.

MUNDRUCUS.

The Mundrucus "have a whip-dance in honour of the dead."—*Waitz*, iii. 392.

UAUPÉS.

"The dead are almost always buried in the houses, with their bracelets, tobacco-bag, and other trinkets upon them: they are buried the same day they die, the parents and relations keeping up a continual mourning and lamentation over the body, from the death to the time of interment; a few days afterwards, a great quantity of caxirí [fermented drink] is made, and all friends and relatives invited to attend, to mourn for the dead, and to dance, sing, and cry to his memory. Some of the large houses have more than a hundred graves in them, but when the houses are small and very full, the graves are made outside."—*Wallace*, p. 498.

"The Tariánas and Tucános, and some other tribes [such as the Cobeus], about a month after the funeral, disinter the corpse, which is then much decomposed, and put it in a great pan, or oven, over the fire, till all the volatile parts are driven off with a most horrible odour, leaving only a black carbonaceous mass, which is pounded into a fine powder, and mixed in several large couchés (vats made of hollowed trees), of caxirí: this is drunk by the assembled company till all is finished; they believe that thus the virtues of the deceased will be transmitted to the drinkers."—*Ibid.* p. 498.

ABIPONES.

"After his death, the first business of the bystanders is to pull out the heart and tongue of the deceased, boil them, and give them to a dog to devour, that the author of his death may soon die also. The corpse, while yet warm, is clothed according to the fashion of his country, wrapped in a hide and bound with leathern thongs, the head being covered with a cloth or any garment at hand. The savage Abipones will not endure the body of a dead man to remain long in the house: while yet warm, it is conveyed on ready horses to the grave. Women are appointed to go forward on swift steeds to dig the grave, and honour the funeral with lamentations."—*Dobrizhoffer*, ii. 267.

"They dig a very shallow pit to place the body in, that it may not be pressed by too great a weight of earth heaped over it. They fill the surface of the grave with thorny boughs, to keep off tigers, which delight in carcasses. On the top of the sepulchre they place an inverted pan, that if the dead man should stand in need of water, he may not want a vessel to hold it in. They hang a garment from a tree near the place of interment, for him to put on if he chooses to come out of the grave. They also fix a spear near the graves of men, that an instrument of war and the chase may be in readiness for them. For the same purpose, beside the graves of their Caciques, and men distinguished for military fame, they place horses, slain with many ceremonies; a custom common to most of the equestrian savages at Paraquay. The best horses, those which the deceased used and delighted in most, are generally slain at the grave."—*Ibid.* ii. 268.

"They place a pot, a garment, arms, and horses, fastened on stakes upon graves, that the dead may not be in want of the daily necessaries of life."—*Ibid.* ii. 74.

"All the utensils belonging to the lately deceased are burnt on a pile. Besides the horses killed at the tomb, they slay his small cattle if he have any. The house which he inhabited they pull entirely to pieces. His widow, children, and the rest of his family remove elsewhere."—*Ibid.* ii. 273.

"On the death of a Cacique, all the men under his authority shave their long hair as a sign of grief."—*Ibid.* ii. 274.

"It is also a custom, amongst the Abipones, to shave the heads of widows, not without much lamentation on the part of the women, and drinking on that of the men; and to cover them with a gray and black hood, made of the threads of the caraquatà, which it is reckoned a crime for her to take off till she marries again. A widower has his hair cropped with many ceremonies, and his head covered with a little net-shaped hat, which is not taken off till the hair grows again."—*Ibid.* ii. 18.

"All the friends and relations of the deceased change the names they formerly bore."—*Ibid.* ii. 274.

PATAGONIANS.

When a Patagonian dies "one of the most distinguished women among them is immediately chosen, to make a skeleton of the body": removing the flesh from the bones as clean as possible.

The bones are then either buried underground, or placed "on high, upon canes or twigs woven together," until the remaining flesh is entirely rotted off.

During the ceremony of making a skeleton of the body, "the Indians, covered with long mantles of skins, and their faces blackened with soot, walk round the tent, with long poles or lances in their hands; singing in a mournful tone of voice, and striking the ground, to frighten away the Valichus or Evil Beings." Some visit the relations of the dead. "During this visit of condolence, they cry, howl, and sing, in the most dismal manner; straining out tears, and pricking their arms and thighs with sharp thorns, to make them bleed. For this show of grief they are paid with glass beads, brass cas-cabels and such like bawbles. . . . The horses of the dead are immediately killed, that he may have wherewithal to ride upon in the . . . Country of the Dead; reserving only a few, to grace the last funeral pomp, and to carry the relicks to their proper sepulchres." "When they remove the bones of the dead, they pack them up together in a hide, and place them upon one of the deceased's favourite horses . . . which they adorn after their best fashion, with mantles, feathers, &c."—*Falkner*, p. 119.

Some nations "bury their dead in large square pits about a fathom deep. The bones are put together, and secured by tying each in their proper place, then cloathed with the best robes they can get, adorned with beads, plumes, &c., all of which they cleanse or change once a year. They are placed in a row, sitting, with the sword, lance, bow and arrows, bowls, and whatever else the deceased had while alive. These pits are covered over with beams, or trees, canes, or twigs woven together, upon which they put earth. . . . They every year pour upon these graves some bowls of their first made chica, and drink some of it themselves to the good health of the dead."

"The more southern Patagonians differ in some respects from the other Indians." They carry the bones "to a great distance from their habitations, into the desert by the sea-coast, and after placing them in their proper form, and adorning them in the manner before described, they set them in order above ground, under a hut or tent, erected for that purpose, with the skeletons of their dead horses placed round them."—*Ibid.* p. 119.

Their burial places "are, in general, not far distant from their ordinary habitations; and they place all around the bodies of their dead horses, raised upon their feet, and supported with sticks."—*Ibid.* p. 120.

[Burial places in the form of piles of stones, upon the summits of the highest hills, have been found on the eastern sea-coast of Patagonia.]—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 158.

An old matron is chosen out of each tribe to take care of the graves, "and on account of her employment is held in great veneration. Her office is to open every year these dreary habitations, and to cloath and clean the skeletons."—*Falkner*, p. 120.

"The widow, or widows, of the dead, are obliged to mourn and fast for a whole year after the death of their husbands. This consists, in keeping themselves close shut up in their tents . . .; in not washing their faces or hands, but being blackened with soot, and having their garments of a mournful appearance; in abstaining from horse's and cow's flesh, &c. . . . During the year of mourning they are forbidden to marry."—*Ibid.* p. 119.

ARAUCANIANS.

"As soon as one of their nation dies, his friends and relations seat themselves upon the ground around the body, and weep for a long time; they afterwards expose it, clothed in the best dress of the deceased, upon a high bier, where it remains during the night, which they pass near it in weeping, or in eating and drinking with those who come to console them."—*Thompson*, i. 411.

"The following day, though sometimes not until the second or third after the decease of the person, they carry the corpse in procession to the *eltun*, or burying place of the family, which is usually situated in a wood or on a hill; two young men on horseback, riding full speed, precede the procession. The bier is carried by the principal relations, and is surrounded by women, who bewail the deceased in the manner of the hired mourners among the Romans; while another woman who walks behind, strews ashes in the road, to prevent the soul from returning to its late abode. On arriving at the place of burial, the corpse is laid upon the surface of the ground, and surrounded, if a man, with his arms, if a woman, with female implements, and with a great quantity of provisions, and with vessels filled with *chica*, and with wine, which according to their opinions are necessary to subsist them during their passage to another world; they sometimes even kill a horse, and inter it in the same ground. After these ceremonies, they take leave with many tears of the deceased, wishing him a prosperous journey, and cover the corpse with earth and stones placed in a pyramidal form, upon which they pour a great quantity of *chica*."—*Ibid.* i. 411.

"The body is placed in the grave in a sitting posture, with the face turned toward the West, the direction of the spirit land."—*Smith*, p. 173.

Some writers say that the corpse of a chief was put "before burial in a boat and hung up in the house, and sometimes buried in it." (Compare the Araucanian legends about Charon.)—*Waitz*, iii. 520.

"At both the head and the foot of this grave was an upright, forked stick, supporting a transverse pole, over which was hung the skin of the chieftain's favourite horse, while a long bamboo lance, planted in the ground, with a little white pennant fluttering in the wind, denoted the rank of the deceased. The steel head of the lance, we noticed, had been replaced by a nicely whittled wooden barb, quiet as useful, no doubt, as any other in the spirit-land. On the same principle, though the ordinary arms and horse trappings are buried with the dead, in case of articles of value, such as silver spurs, bits, and head-stalls, wooden proxies are substituted. . . . It is, however, only on the demise of important chiefs, or men of wealth, that the friends are treated to a feast, for the ghosts of the commoner sort are not supposed to ride; on ordinary occasions, therefore, the funeral rites are few and simple."—*Smith*, p. 172.

In the south "nearly all the graves were surrounded by rough-hewn boards, forming a rude fence, from the midst of which rose the long, quivering lance."—*Ibid.* p. 227.

"Over each grave was planted an upright log, ten or twelve feet high, rudely carved to represent the human frame. . . . These figures, however rude, require more than ordinary skill, and the few Indians who devote themselves to this branch of the fine arts, reap an abundant harvest; for a carved tombstone, which is considered indispensable for a grandee, will bring a fat ox or two, according to the size of the figure and the elaborateness of the finish."—*Ibid.* p. 309.

Black is, among the Araucanians, "the symbol of mourning."—*Thompson*, i. 411.

LAWS OF INTERCOURSE.

NORTH AMERICAN RACES.

A "side-look at the chief, instead of staring him full in the face . . . is a most unpardonable offence in all Indian tribes."—*Catlin*, i. 109.

"*Wampum* is the Indian name of ornaments manufactured by the Indians from vari-coloured shells, which they get on the shores of the fresh water streams, and file or cut into bits of half an inch, or an inch in length, and perforate (giving to them the shape of pieces of broken pipe stems), which they string on deer's sinews, and wear on their necks in profusion; or weave them ingeniously into war-belts for the waist. Amongst the numerous tribes who have formerly inhabited the Atlantic Coast, and that part of the country which now constitutes the principal part of the United States, wampum has been invariably manufactured, and highly valued as a circulating medium (instead of coins, of which the Indians have no knowledge); so many strings, or so many hand's-breadth, being the fixed value of a horse, a gun, a robe, &c. In treaties, the wampum belt has been passed as the pledge of friendship, and from time immemorial sent to hostile tribes, as the messenger of peace; or paid by so many fathoms' length, as tribute to conquering enemies, and Indian kings."—*Ibid.* i. 222, note.

ESQUIMAUX.

The Esquimaux of N. West America salute "by a contact of noses, and by smoothing our faces with the palms of their hands, but without any disgusting practice."—*Beechey's Voy. to Beering's Straits*, i. 345.

Guests "sit up out of politeness, till the master of the house has retired to rest."—*Crantz*, i. 160.

A guest "was entitled, by Esquimaux rule, to the choice of pieces when the animal was caught."—*Hayes*, p. 248.

When they wish to treat a guest "genteelly, they first lick the piece of meat he is to eat clean from the blood and scum it had contracted in the kettle, with their tongue; and should any one not kindly accept it, he would be looked upon as an unmannerly man for despising their civility."—*Crantz, quoted in Lubbock's Prehistoric Times*, p. 397.

"Among the Innuits generally, the following practice prevails: before the igloo wife hands any one a piece of meat, she 'soups' it all over, that is, *sucks* out all the fluid from the meat that would probably otherwise drip out. Furthermore, if there be any foreign matter upon it, such as seal, dog, or reindeer hairs, she *licks* them all off with her pliant tongue."—*Hall*, i. 227.

NUTKA PEOPLE.

[The chief distinction in the dress of the chiefs consisted in a head-dress of feathers.]—*Cook's Last Voyage*, 244.

CHINOOKS.

N. W. American Tribes:—"The chiefs and freemen are alone permitted to disfigure the heads of their children: the mischimis, or slaves, are not permitted to confer this badge of freedom on their children."—*J. R. G. S.*, xi. 222.

"Their common salutation is Clak-hoh-ah-yah, originating, as I believe, in their having heard in the early days of the fur trade, a gentleman named Clark frequently addressed by his friends, 'Clark, how are you?' This salutation is now applied to every white man, their own language affording no appropriate expression. Their language is also peculiar in containing no oaths, or any words conveying gratitude or thanks."—*Kane*, p. 183.

SNAKES.

"When they were within a mile of each other the Indian suddenly stopt, Captain Lewis immediately followed his example took his blanket from his knap-sack, and holding it with both hands at the two corners, threw it above his head and unfolded it as he brought it to the ground as if in the act of spreading it. This signal, which originates in the practice of spreading a robe or a skin, as a seat for guests to whom they wish to show a distinguished kindness, is the universal sign of friendship among the Indians on the Missouri and the Rocky Mountains."—*Lewis and Clarke*, p. 260.

"The three men immediately leaped from their horses, came up to Captain Lewis and embraced him with great cordiality, putting their left arm over his right shoulder and clasping his back, applying at the same time their left cheek to his, and frequently vociferating, ah hie! ah hie! 'I am much pleased, I am much rejoiced.'"—*Ibid.* p. 266.

"The chief then produced his pipe and tobacco, the warriors all pulled off their moccasins, and our party was requested to take off their own. This being done, the chief lighted his pipe at the fire within the magic circle, and then retreating from it began a speech several minutes long, at the end of which he pointed the stem towards the four cardinal points of the heavens, beginning with the east and concluding with the north. After this ceremony, he presented the stem in the same way to Captain Lewis, who, supposing it an invitation to smoke, put out his hand to receive the pipe, but the chief drew it back, and continued to repeat the same offer three times, after which he pointed the stem first to the heavens, then to the centre of the little circle, took three whiffs himself, and presented it again to Captain Lewis. Finding that this last offer was in good earnest, he smoked a little, the pipe was then held to each of the white men, and after they had taken a few whiffs, was given to the warriors."—*Ibid.* p. 267.

Captain Lewis "painted the tawny cheeks of all three of them [Snake women] with vermilion, a ceremony which, among the Shoshones, is emblematic of peace."—*Ibid.* p. 266.

"They had not gone along it [the path] more than a mile, when on a sudden they saw three female Indians, from whom they had been concealed by the deep ravines which intersected the road, till they were now within thirty paces of each other; one of them, a young woman, immediately took to flight; the other two, an elderly woman and a little girl, seeing we were too near for them to escape, sat on the ground, and holding down their heads seemed as if reconciled to the death which they supposed awaited them. The same habit of holding down the head and inviting the enemy to strike, when all chance of escape is gone, is preserved in Egypt to this day."—*Ibid.* p. 265.

COMANCHES.

"The greatest compliment a Comanche can pay his guest is, to assign him one of his wives, for his use during his stay in camp."—*Schoolcraft*, v. 684.

"Their lodges are generally neat, and on the entrance of a stranger, the owner of a lodge designates the route he shall pass, and the seat he shall occupy. Any infringement of this rule is liable to give offence."—*Ibid.* ii. 132.

"On approaching strangers the prairie Indians put their horses at full speed, and persons not familiar with their peculiarities and habits might interpret this as an act of hostility; but it is their custom with friends as well as enemies, and should not occasion groundless alarm."—*Marcy's Army Life*, p. 33.

"The manner in which they salute a stranger is somewhat peculiar, as my own reception at one of their encampments will show. The chief at this encampment was a very corpulent old man, with exceedingly scanty attire, who, immediately on our approach, declared himself a great friend of the Americans, and persisted in giving me evidence of his sincerity by an embrace, which, to please him, I forced myself to submit to, although it was far from agreeable to my own feelings. Seizing me in his brawny arms while we were yet in the saddle, and laying his greasy head upon my shoulder, he inflicted upon me a most bruin-like squeeze, which I endured with a degree of patient fortitude worthy of the occasion; and I was consoling myself upon the completion of the salution, when the savage again seized me in his arms, and I was doomed to another similar torture, with his head on my other shoulder, while at the same time he rubbed his greasy face against mine in the most affectionate manner."—*Ibid.* p. 29.

IROQUOIS.

"All of these special marks of distinction [*e.g.*, being granted a sub-sachem or assistant] were consistent with perfect equality among the sachems, as members of one ruling body, in the administration of the affairs of the League."—*Morgan*, p. 69.

"These titles or names were hereditary in the several tribes of which each nation was composed. When an individual was made a sachem, upon the death or deposition of one of the fifty, his name was 'taken away,' and the name of the sachemship held by his predecessor was conferred upon him."—*Ibid.* p. 65.

"The nations were divided into two classes, or divisions, and when assembled in general council were arranged upon opposite sides of the 'council-fire.' On the one side stood the Mohawks, Onondagas and Senecas, who, as nations, were regarded as brothers to each other, but as fathers to the other nations. Upon the other side were the Oneidas and Cayugas, and at a subsequent day, the Tuscaroras, who in like manner, were brother nations, to each other, but children to the first three."—*Ibid.* p. 96.

"This council [mourning council for deceased sachem] although entirely of a domestic character, was conducted with many ceremonies. Before the arrival of the day announced by the belt, the several nations entered the country of the Oneidas in separate bands, and encamped at a distance from the council-house. To advance at once, would have been a violation of Iroquois usages. Runners were sent on by the approaching nation to announce its arrival, and it remained encamped until the Oneidas had signified their readiness for its reception. On the day appointed, if the necessary arrangements had been perfected, a rude reception ceremony opened the proceedings. The several nations in separate trains, each one preceded by its civil and military dignitaries, drew simultaneously towards the council-fire, and were received and welcomed by the Oneidas in a ceremonious manner. The latter advanced to meet them at a distance from the village, where a temporary council-fire was kindled; after which the chief personages of the advancing bands walked around the fire, singing the songs of mourning designed for the occasion. When the songs were finished, the pipe of peace was circulated. Speeches were exchanged between the parties, and the belts of wampum, with which the council had been called, were returned. The several bands, upon the completion of these ceremonies, advanced in file, a funeral procession, and singing the mourning songs, to

the general council-fire at the Indian village, where the people arrayed themselves in two divisions."—*Morgan*, p. 117.

"If a neighbor or a stranger entered her dwelling, a dish of hommony, or whatever else she had prepared, was immediately placed before him, with an invitation to partake. It made no difference at what hour of the day, or how numerous the calls, this courtesy was extended to every comer, and was the first act of attention bestowed. This custom was universal, in fact one of the laws of their social system; and a neglect on the part of the wife to observe it, was regarded both as a breach of hospitality, and as a personal affront. A neighbor, or a stranger calling from house to house, through an Indian village, would be thus entertained at every dwelling he entered. If the appetite of the guest had thus been fully satisfied, he was yet bound in courtesy to taste of the dish presented, and to return the customary acknowledgment, 'I thank you'; an omission to do either being esteemed a violation of the usages of life."—*Ibid.* p. 328.

"It is worthy of note, that but little importance was attached to a promise or assurance of a foreign power, unless belts or strings were given to preserve it in recollection. Verbal propositions, or those not confirmed by wampum, were not considered worthy of special preservation. As the laws and usages of the Confederacy were intrusted to the guardianship of such strings, one of the Onondaga sachems was constituted 'Keeper of the Wampum,' and was required to be versed in its interpretation."—*Ibid.* p. 121.

"Indian nations, after treating, always exchanged belts, which were not only the ratification, but the memorandum of the compact."—*Ibid.* p. 337.

CHIPPEWAYANS.

"When two parties of those Indians meet" and "when they advance within twenty or thirty yards of each other, they make a full halt, and in general sit or lie down on the ground, and do not speak for some minutes. At length one of them, generally an elderly man, if any be in the company, breaks silence, by acquainting the other party with every misfortune that has befallen him and his companies from the last time they had seen or heard of each other." A person belonging to the other party does the same.—*Hearne*, p. 332.

CREES.

"Amongst our visitors was the son-in-law of the chief; and, according to the Indian custom, he took his seat with his back towards his father and mother-in-law, never addressing them but through the medium of a third party, and they preserving the same etiquette towards him. This rule is not broken through until the son-in-law proves himself worthy of personally speaking to him, by having killed an enemy with white hairs."—*Kane*, p. 393.

CHIPPEWAS.

"By far the greatest number of the totems or clans here named, are represented by well-known species of quadrupeds, birds, or fishes, of the latitudes in which the Chippewas now live."—*Schoolcraft*, i. 416.

"Of these remaining forms, none is more interesting than that which enables the speaker, by a simple inflection, to denote that the individual named has ceased to exist. This delicate mode of conveying melancholy intelligence, or alluding to the dead, is effected by placing the object in the past tense."—*Schoolcraft's Mississippi*, p. 478.

"It is not common to address persons by their familiar names, as with us—as John, or James. The very contrary is the usage of Indian society, the object being to conceal all personal names, unless they be forced out."—*Ibid.* p. 447.

"After having appeared to the founders of the language a distinction not necessary to be engrafted in the syntax, there are yet a limited number of words to which the idea of sex so strongly attaches, that it would be deemed the height of impropriety in a female to use the masculine, and in a male to use the feminine expressions. Of this nature are the words *Neeji* and *Nindongwai*, both signifying my friend, but the former is appropriated to males and the latter to females. A Chippewa cannot, therefore, say to a female, my friend; nor a Chippewa woman to a male, my friend. Such an interchange of the terms would imply arrogance or indelicacy. Nearly the whole of their interjections—and they are numerous—are also thus exclusively appropriated; and no greater breach of propriety in speech could be committed, than a woman's uttering the masculine exclamation of surprise, *Tyá!* or a man's descending to the corresponding female interjection, *N'yá!* The word *Neenimoshai*, my cousin, on the contrary, can only be applied, like husband and wife, by a male to a female, or a female to a male. If a male wishes to express this relation of a male, the term is *Neetowis;* and the corresponding female term *Neendongwooshai*."—*Ibid.* p. 479.

"The Indians are a hand-shaking people as well as the Europeans."—*Ibid.* p. 470.

"Smoking is their favourite pursuit, and the pipe is the first object offered to a stranger."—*Keating*, ii. 164.

"The calumet was then smoked in the usual style of Indian ceremony, the pipe-bearer beginning with persons of first rank, and handing it in the supposed order of grade, to the lowest member of the official family. The ceremony was ended by shaking of hands."—*Schoolcraft's Mississippi*, p. 55.

DAKOTAS.

"The civil-chiefs and war-chiefs are distinguished from the rest by their poverty. They generally are poorer clad than any of the rest."—*Schoolcraft*, iv. 69.

"The Sioux (Les Coup-gorges) [make their tribe sign] by drawing the lower edge of the hand across the throat: it is a gesture not unknown to us, but forms a truly ominous salutation, considering those by whom it is practised."—*Burton*, p. 152.

"The Indians, like the Bedouin and N. African Moslem, do honour to strangers and guests by putting their horses to speed, couching their lances, and other peculiarities which would readily be dispensed with by gentlemen of peaceful pursuits and shaky nerves. If friendly, the band will halt when the hint is given, and return the salute: if surly, they will disregard the command to stop, and probably will make the sign of anger."—*Ibid.* p. 152.

"It [the pipe] is the Indian symbol of hatred or amity; there is a calumet of war, as well as a calumet of peace. To accept the calumet is to come to terms; to refuse it is to reject them. The same is expressed by burying and digging up the tomahawk or hatchet."—*Ibid.* p. 136. note.

"Their language ignores the violent and offensive abuse of parents and female relatives, which distinguishes the Asiatic and the African from the European Billingsgate: the worst epithets that can be applied to a man are miser, coward, dog, woman. With them good temper is good breeding—a mark of gentle blood A brave will stand up and harangue his enemies, exulting how he scalped their sires and squaws and sons, without calling forth a grunt of irritation. Ceremony and manners, in our sense of the word, they have none, and they lack the profusion of salutations which usually distinguishes barbarians. An Indian appearing at your door rarely has the civility to wait till beckoned in: he enters the house, with his quiet, cat-like gait and his imperturbable countenance, singing, if a Sioux: 'How!' or 'How! How!' meaning Well? shakes hands, to which he expects the same reply, if he has learned 'paddling with the palms' from the whites,—this, however, is only expected by the chiefs and braves,—and squats upon his hams in the Eastern way."—*Ibid.* p. 144.

MANDANS.

"There is occasionally, a chief or a warrior of so extraordinary renown, that he is allowed to wear horns on his head-dress, which give to his aspect a strange and majestic effect."—*Catlin*, i. 101.

Mandan chief.—"He was dressed in a tunic and leggings of the skins of the mountain sheep, splendidly garnished with quills of the porcupine, and fringed with locks of hair taken by his own hand from the heads of his enemies."—*Ibid.* i. 136.

"Both of these pressed their hand over their mouths awhile in dead silence (a custom amongst most tribes when anything surprises them very much); looking attentively upon the portraits and myself, and upon the palette and colours with which these unaccountable effects had been produced."—*Ibid.* i. 105.

"The pot is always boiling over the fire, and any one who is hungry (either of the household or from any other part of the village) has a right to order it taken off, and to fall to eating as he pleases. Such is an unvarying custom amongst the North American Indians, and I very much doubt, whether the civilized world have in their institutions any system which can properly be called more humane and charitable. Every man, woman, or child in Indian communities is allowed to enter any one's lodge, and even that of the chief of the nation, and eat when they are hungry, provided misfortune or necessity has driven them to it. Even so can the poorest and most worthless drone of the nation; if he is too lazy to hunt or to supply himself, he can walk into any lodge, and any one will share with him as long as there is anything to eat. He, however, who thus begs when he is able to hunt, pays dear for his meat, for he is stigmatized with the disgraceful epithet of a poltroon and a beggar."—*Ibid.* i. 122.

"Little red flags, tokens of blood and defiance."—*Ibid.* i. 153.

CREEKS.

"Some of the squares in the red or war-towns, which have always been governed by warriors, are called painted squares, having all the posts and smooth timber about them painted red, with white or black edges. This is considered a peculiar and very honorary mark of distinction. Some towns also have the privilege of a covered square, which is nothing more than a loose scaffolding of canes laid on poles over the whole of the area between the houses. Whence these privileges arose, I could never learn; and it is a doubt with me if they know themselves."—*Schoolcraft*, v. 265.

"The monumental proofs of their intercourse with other tribes, such as alliances, leagues, and treaties of friendship, are testified to by *wampums*, *pipes*, and *belts*."—*Ibid.* i. 268.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

An Indian said "I should give offence if I did not accept *all* the food offered to me. 'It is our fashion,' said he; 'if you are not able to eat it, you must carry it away with you.'"—*Brett*, p. 89.

CARIBS.

"The privilege of wearing long hair was rigorously denied" to Carib slaves and captives.—*Edwards*, i. 53.

"The tight bands above and below the calves, by which the free woman is distinguished from the slave, are a wide-spread custom among the Caribs."—*Waitz*, iii. 379.

"The custom of exchanging name with a friend prevailed among the ancient Caribs of the Antilles, as among the modern Caribs of Guiana."—*Ibid.* iii. 388.

The Carib "had to avoid his wife's relatives."—*Ibid.* iii. 383.

MACUSIS.

[During war a Macusi chief was distinguished from his followers by feather and other ornaments, more beautiful weapons, and a special mode of painting.]—*Rh. Schomburgk*, ii. 322.

[When Macusi strangers meet they turn away their faces while speaking to each other. If asked the reason of this they say—"dogs look to one another when they meet, but not the Macusi."]—*Ibid.* i. 361.

BRAZILIANS.

"The master of the hut always receives a stranger lying in his hammock; a sign is made to him to partake of the common meal; and when the father of the family offers the cigar out of his mouth, the guest may rest assured that the rights of hospitality will be neither withheld nor violated. A spear stuck into the ground at the boundaries, and a notched tally, are emblems of war; a present of finely carved bows and arrows are indications of peace. Many and rare are the ceremonies by which the youths are publicly received as men by the rest of the tribe."—(*Von Martius*) *J. R. G. S.*, ii. 197.

TUPIS.

"The founder of the [cannibal] feast took an additional name as an honourable remembrance of what had been done, and his female relations ran through the house, shouting the new title. The chief of the clan scarified the arms of the *Matador* above the elbow, so as to leave a permanent mark there; and this was the star and garter of their ambition, the highest badge of honour. There were some who cut gashes in their breast, arms, and thighs on these occasions, and rubbed a black powder in, which left an indelible stain. After this he got into his hammock and remained there the whole day, practising with a little bow at a mark, from a superstitious fear lest the act of slaughtering should have deprived him of his skill in archery. Among some tribes they rubbed his pulse with one of the eyes of the dead, and hung the mouth upon his arm like a bracelet."—*Southey*, i. 222.

"As soon as a guest arrived at one of their villages, he went, if he was a stranger, to the dwelling of the chief, at the entrance of whose birth a hammock was swung for him. The chief then came and questioned him, while the others sat round and listened in silence. The Elders afterwards consulted apart concerning him, whether he were an enemy who was come to spy out their weakness: an enemy had little chance of escaping their penetration, and if he were detected he was put to death. But if the new comer had formerly been a guest, he went to the same family which he had before visited, and whose privilege it was to exercise the rights of hospitality towards him for ever after: if he betook himself to another host, it was an affront to them. The master of the family resigned to him his own hammock, and the wife brought him food before they asked any questions. Then the women came round, and seated themselves on the floor, hid their faces with their hands, and began to lament, he also joining in the lamentation, and not unfrequently shedding real tears. . . . When this condolence was ended, they began to praise their guest. 'You have taken the pains to come and see us! You are a good man! You are a brave man!' If he was a European, 'You have brought many good things for us of which we were in want.'"—*Ibid.* i. 246.

"There was a word in their language to express a friend who was loved like a brother; it is written *Atourassap*. They who called each other by this name had all things in common; the tie was held to be as sacred as that of consanguinity, and one could not marry the daughter or sister of the other."—*Ibid.* i. 240.

GUARANIS.

"On receiving a present, as well as on taking leave and on meeting, they were wont to greet each other with definite formulæ; and when they received a gift, they returned thanks with the words: 'This will be particularly useful to me.'"—*Waitz*, iii. 421.

ABIPONES.

"The cacique has nothing, either in his arms or his clothes, to distinguish him from a common man, except the peculiar oldness and shabbiness of them; for if he appear in the streets with new and handsome apparel, just taken out of his wife's loom, the first person he meets will boldly cry, Give me that dress . . . and unless he immediately parts with it, he becomes the scoff and the scorn of all, and hears himself called covetous and niggardly."—*Dobrizhoffer*, ii. 106.

"Every Abiponian woman you see has a different pattern on her face. Those that are most painted and pricked you may know to be of high rank and noble birth, and if you meet a woman with but three or four black lines on her face, you may be quite certain she is either a captive, or of low birth."—*Ibid.* ii. 23.

"They would think it quite contrary to the laws of good breeding, were they to meet any one, and not ask him where he was going."—*Ibid.* ii. 138.

PATAGONIANS.

"The chief Indians always have one or two picked horses, which they keep ready for any urgent occasion."—(*Darwin's Journal*) *Voyage Adv. & Beagle*, iii. 122.

A Patagonian salutes strangers, "first by patting his own breast several times, and then that of each individual of the party, repeating the word 'cu-char-lie.'"—*U. S. Ex. Ex.* i. 114.

ARAUCANIANS.

"The discriminative badge of the toqui is a species of battle-axe, made of porphyry or marble. The apo-ulmenes and the ulmenes carry staves with silver heads, but the first by way of distinction, have a ring of the same metal around the middle of their staves."—*Thompson*, i. 404.

"Anklets are not worn by the women alone, for woolen ones of various colors are worn by the 'ghelmenes' as a distinction of rank."—*Smith*, p. 208.

"They have their peculiar etiquette, in the observance of which they are unusually scrupulous. They always salute on meeting, though perfect strangers; in conversation they never interrupt each other; they never pass directly before a person, or between two that are conversing, without apologizing for so doing; and in many other respects they display a degree of good-breeding worthy of more civilized nations."—*Ibid.* p. 201.

The usual Mapuché male greeting is "'Mari, mari, peñi!' literally 'a hundred, brother!'—probably a contraction of 'a hundred welcomes!'" The usual female greeting is 'Emy é?' 'Is that you?'—*Ibid.* p. 195.

"Their usual expression whenever they meet is *marimari*; and when they quit each other, *ventempi* or *venteni*. They are rather tiresome in their compliments, which are generally too long, as they take a pride upon such occasions, as well as every other, in making a display of their eloquence. The right hand is among them, as with the Europeans, the most honourable station."—*Thompson*, i. 416.

"Our Indian traveling companion began the formal discourse which forms one of the most striking features of the Mapuché etiquette. It is but the interchange of set compliments; but the omission of it, except between near neighbours or intimate friends, would be deemed unpardonable. If the guest is a stranger, the host begins by addressing him with 'I don't know you, brother!' or, 'I have never seen you before!' Thereupon the stranger mentions his own name and residence, and goes on to ask the host about himself, his health, and that of his father, mother, wives, and children; about his lands, crops, cattle, and flocks;

the chief of the district, the neighbours, their wives, children, crops, &c., are next inquired about: have there been any disturbances, diseases, deaths, or accidents? If the responses given are favorable, the questioner goes on to express his happiness, and moralizes to the effect that health, wealth, and friendship are great blessings, for which God should be thanked. If, on the contrary, the answers should convey bad news, he condoles with the afflicted, and philosophizes that misfortunes should be borne with equanimity, since man cannot always avoid evil. The guest having finished, the host commences, in turn, to ask all the same questions, making such comments as the answers received may demand. This formality occupies ten or fifteen minutes. The questions and answers are recited (by rote) in a low, monotonous voice, with a sing-song tone not unlike the saying of the rosary, or the chanting of friars. At the end of each sentence, if the last word ends in a vowel, the voice is raised to a shout; but should the final letter be a consonant, it is rounded off with a nasal grunt. The listener expresses his satisfaction, occasionally, by a sound between a grunt and a groan, or indicates surprise by a long-drawn '*Hué!*' With these exceptions, he never interrupts until the speaker gives notice by a peculiar cadence of the voice that the speaker has said his say. During this palaver the speakers often do not look at each other, and frequently even sit with their backs turned to one another. These compliments once gone through with, all formality is dropped, and conversation commences in an easy and natural manner."—*Smith*, p. 195.

"The girl's mother alone does not enter into the general joy [at ceremony after marriage]; for she is supposed to feel highly outraged by the robbery of her child, and expresses her indignation by refusing to speak to, or even look at her son-in-law. But at the same time, good breeding requires that she should show some civilities to her guests; and, accordingly, seating herself beside the bride (with her back turned upon the bridegroom), she says, 'My daughter, ask your husband if he is not hungry.'" . . . The point of honor is, in some instances, carried so far, that for years after the marriage the mother never addresses her son-in-law face to face; though with her back turned, or with the interposition of a fence or a partition, she will converse with him freely."—*Ibid.* p. 217.

"The giving of a name establishes between the namesakes a species of relationship which is considered almost as sacred as that of blood, and obliges them to render to each other certain services, and that consideration which naturally belongs to relatives."—*Ibid.* p. 262.

"One of the first measures of the national council, after having decided upon war, is to despatch certain messengers or expresses, to the confederate tribes, and even to those Indians who live among the Spaniards, to inform the first of the steps that have been taken, and to request the others to make a common cause with their countrymen. The credentials of these envoys are some small arrows tied together with a red string, the symbol of blood. But if hostilities are actually commenced, the finger, or (as Alçedo will have it) the hand of a slain enemy is joined to the arrows."—*Thompson*, i. 406.

A branch of cinnamon "is with them the token of peace."—*Ibid.* i. 409.

HABITS AND CUSTOMS.

NORTH AMERICAN RACES.

ESQUIMAUX.

"There exists a great diversity of manners and habits among the people of different regions not very far separated from each other."—*Hall*, ii. 316.

"The Innuit social life is simple and cheerful. They have a variety of games of their own. In one of these they use a number of bits of ivory, made in the form of ducks, &c. . . . In another, a simple string is used in a variety of intricate ways, now representing a tuktoo, now a whale, now a walrus, now a seal."—*Ibid.* ii. 316.

"The Esquimaux of Greenland practise athletic sports."—*Jour. Eth. Soc.*, i. 52.

"When they kill a reindeer, and have skinned it, they cut off bits of different parts of the animal, and bury them under a sod, or some moss, or a stone, at the exact spot where the animal was killed."—*Hall*, ii. 321.

"There is a regular order for cutting up a walrus. The first man who arrives at the captured animal cuts off the right arm or flipper; the second, the left arm; the third, the right leg or flipper; the fourth, the left leg; the fifth, a portion of the body, beginning at the neck, and so on till the whole is disposed of."—*Ibid.* ii. 322.

When a Greenland woman is in child-bed, "the husband must abstain for several weeks from all pursuits except the necessary fishing."—*Crantz*, ii. 199.

"When a child is born, the mother is attended by one or more of her own sex; even the husband is not allowed to be present. If it is a first child, the birth takes place in the usual tupic or igloo; if it is a second, or any other than the first, a separate tupic igloo is built for the mother's use, and to that she must remove. Male children are desired in preference to females, but no difference is made in their treatment."—*Hall*, ii. 313.

"Immediately after the birth, the infant's head must be firmly squeezed side to side with the hands, and a little skin cap placed tightly over the compressed head, which is to be kept there for one year."—*Ibid.* ii. 313.

"Their eating hours are regulated by the calls of hunger; but their chief meal is in the evening, when the men return with their booty from the sea."—*Crantz*, i. 134.

Esquimaux eat strips of flesh in the same manner as the Abyssinians. "The feeder takes one end of it in his mouth, and seizing between his teeth a convenient portion, he cuts it off close to his lips."—*Hayes*, 251.

"Women are not allowed to eat of the first seal of the season."—*Hall*, ii. 322.

"The Esquimaux have various modes of arranging their hair according to the locality." Some men wear it long, others short, others have a tonsure, &c.—(*King*) *Jour. Eth. Soc.*, i. 53.

"The men wear their hair short. . . . The women consider it as disgraceful to cut off their hair; it is done only in deep mourning, or on a resolution never to marry."—*Crantz*, i. 128.

CHINOOKS.

"The principal amusement of the Chinooks is gambling, which is carried to great excess amongst them. You never visit the camp but you hear the eternal gambling song of '*he hah ha*,' accompanied by the beating of small sticks on some hollow substance. Their games are few. The one most generally played amongst them consists in holding in each hand a small stick, the thickness of a goose quill, and about an inch and a-half in length, one plain, and the other distinguished by a little thread wound round it, the opposite party being required to guess in which hand the marked stick is to be found. A Chinook will play at this simple game for days and nights together, until he has gambled away everything he possesses, even to his wife. They play, however, with much equanimity, and I never knew any ill-feeling evinced by the loser against his successful opponent. They will cheat if they can, and pride themselves on its success; if detected, no unpleasant consequence follows, the offending party being merely laughed at, and allowed to amend his game. They also take great delight in a game with a ball, which is played by them in the same manner as the Cree, Chippewa, and Sioux Indians. Two poles are erected about a mile apart, and the company is divided into two bands, armed with sticks, having a small rug or hoop at the end, with which the ball is picked up and thrown to a great distance; each party then strives to get the ball past their own goal. There are sometimes a hundred on a side, and the play is kept up with great noise and excitement. At this game they bet heavily, as it is generally played between tribes or villages. The Chinooks have tolerably good horses, and are fond of racing, at which they also bet considerably."—*Kane*, p. 189.

"They, however, sometimes almost intoxicate themselves by smoking tobacco, of which they are excessively fond, and the pleasures of which they prolong as much as possible, by retaining vast quantities at a time, till after circulating through the lungs and stomach, it issues in volumes from the mouth and nostrils. But the natural vice of all these people is an attachment for games of hazard, which they pursue with a strange and ruinous avidity. The games are of two kinds. In the first, one of the company assumes the office of banker, and plays against the rest. He takes a small stone, about the size of a bean, which he shifts from one hand to the other with great dexterity, repeating at the same time a song adapted to the game, and which serves to divert the attention of the company, till having agreed on the stake, he holds out his hands, and the antagonist wins or loses as he succeeds or fails at guessing in which hand the stone is. After the banker has lost his money, or whenever he is tired, the stone is transferred to another, who in turn challenges the rest of the company. The other game is something like the game of ninepins; two pins are placed on the floor, about the distance of a foot from each other, and a small hole made behind them. The players then go about ten feet from the hole, into which they try to roll a small piece resembling the men used at draughts; if they succeed in putting it into the hole, they win the stake; if the piece rolls between the pins, but does not go into the hole, nothing is won or lost; but the wager is wholly lost if the chequer rolls outside of the pins. Entire days are wasted at these games, which are often continued through the night round the blaze of their fires, till the last article of clothing, or even the last blue bead is won from the desperate adventurer."—*Lewis and Clarke*, p. 443.

SNAKES.

"To kill an adversary is of no importance unless the scalp is brought from the field of battle, and were a warrior to slay any number of his enemies in action, and others were to obtain the scalps or first touch the dead, they would have all the honours, since they have borne off the trophy."—*Ibid.* p. 309.

"Ama-Ketsa's camp was ill-constructed for defence, and much exposed, had an enemy assailed it; but the division of labour was such, that every person seemed to be well occupied. Horse-racing, foot-racing, gambling, fishing, camp-making, wood-gathering, water-carrying, swimming, smoking, eating, sporting, and playing, went on in different parts of the Indian camp."—*Ross' Fur Hunters*, ii. 103.

"The hair of both sexes is suffered to fall loosely over the face and down the shoulders: some men, however, divide it by means of thongs of dressed leather or otter skin into two equal queues, which hang over the ears and are drawn in front of the body; but at the present moment, when the nation is afflicted by the loss of so many relations killed in war, most of them have the hair cut quite short in the neck, and Cameahwait has the hair cut short all over his head, this being the customary mourning for a deceased kindred."—*Lewis and Clarke*, p. 312.

COMANCHES.

"Adult prisoners are sometimes deliberately put to death with protracted tortures, when the party taking them have suffered much loss of life in the foray. At such times these savages will eat a portion of the flesh of their victims; and so far are liable to the charge of being cannibals. But they eat to gratify a spirit of revenge, and not to satiate a morbid and loathsome appetite."—*Schoolcraft*, i. 235.

"They have contests in racing, and several games of chance. Their principal game is the same as all the northern bands, called 'bullet,' 'button,' &c., which consists in changing a stone rapidly from one hand to the other, accompanied by a song to which they keep time with the motion of their arms, and the opposite party guessing which hand it is in. They sometimes stake all they possess on a single game."—*Ibid.* ii. 133.

"Their diet and all their habits are simple."—*Ibid.* i. 233.

"They have no regular meals, but eat when they feel hungry, each party helping himself, and joining in the meal without invitation or ceremony."—*Ibid.* ii. 132.

IROQUOIS.

"From the foundation of the Confederacy, the custom of adoption has prevailed among the Iroquois, who carried this principle further than other Indian nations. It was not confined to captives alone, but was extended to fragments of dismembered tribes, and even to the admission of independent nations into the League."—*Morgan*, p. 341.

"A regular ceremony of adoption was performed in each case, to complete the naturalization. With captives, this ceremony was the gantlet, after which new names were assigned to them; and at the next religious festival their names, together with the tribe and family into which they were respectively adopted, were publicly announced."—*Ibid.* p. 342.

"There were but six principal games among the Iroquois, and these are divisible into athletic games and games of chance. Challenges were often sent from one village to another, and were even exchanged between nations, to a contest of some of these games."—*Ibid.* p. 291.

"Betting upon the result [of games] was common among the Iroquois. As this practice was never reprobated by their religious teachers, but, on the contrary, rather encouraged, it frequently led to the most reckless indulgence. It often happened that the Indian gambled away every valuable article which he possessed; his tomahawk, his medal, his ornaments, and even his blanket."—*Ibid.* p. 293.

"With the Iroquois, the ball game was the favourite among their amusements of this description."—*Ibid.* p. 294.

"The game of javelins was very simple, depending upon the dexterity with which the javelin was thrown at a ring, as it rolled upon the ground."—*Ibid.* p. 298.

"Among the amusements of the winter season, in Indian life, was the game with snow-snakes."—*Ibid.* p. 303.

"Trials of skill were common in ancient times; successful archery raising the individual into high repute."—*Ibid.* p. 305.

"Foot-races furnished another pastime for the Iroquois. They were often made a part of the entertainment with which civil and mourning councils were concluded. In this athletic game the Indian excelled."—*Ibid.* p. 307.

"They do not sit down together to a common repast, except at religious councils of unusual interest."—*Ibid.* p. 205.

"The Indian had no regular meal after the morning repast, but he allayed his appetite whenever the occasion offered."—*Ibid.* p. 327.

CHIPPEWAYANS.

"Cannibalism is more frequently known among the Slaves and Rabbitskins than any other of the kindred tribes; and it is said that women are generally the perpetrators of the crime. It is also said, that when once they have tasted of this unhallowed food they prefer it to every other."—*M'Lean*, ii. 248.

"If there be any people who, from the barren state of their country, might be supposed to be cannibals by nature, these people, from the difficulty they at times experience in procuring food, might be liable to that imputation. But, in all my knowledge of them, I never was acquainted with one instance of that disposition; nor among all the natives which I met with in a route of five thousand miles, did I see or hear of an example of cannibalism but such as arose from that irresistible necessity which has been known to impel even the most civilized people to eat each other."—*Schoolcraft*, v. 179.

"The women never mix in any of their diversions, not even in dancing."—*Hearne*, 336.

"In common with the other Indians of this country, they have a custom respecting the periodical state of a woman, which is rigorously observed: at that time she must seclude herself from society. They are not even allowed in that situation to keep the same path as the men when travelling; and it is considered a great breach of decency for a woman so circumstanced to touch any utensils of manly occupation. Such a circumstance is supposed to defile them, so that their subsequent use would be followed by certain mischief or misfortune. There are particular skins which the women never touch, as of the bear and the wolf; and those animals the men are seldom known to kill."—*Schoolcraft*, v. 176.

"When a Northern Indian woman is taken in labour, a small tent is erected for her at such a distance from the other tents that her cries cannot easily be heard: . . . no male, except children in arms, ever offers to approach her."—*Hearne*, p. 92.

CHIPPEWAS.

"Frequently after a battle, a warrior will fall upon the body of an enemy, cut off his head, which is accounted the choicest piece, and invite his friends to follow his example, which they are always prone to do; thus, prompted by no necessity or scarcity, they feast upon human flesh. In such cases they are actuated by no superstition; it is not the hope of becoming braver or stouter, but it is merely the desire to satiate their rage upon their enemy which leads them to perpetrate this unnatural deed. But instances are even known, when neither the heat of a battle, nor the desire of venting their revenge on the spot, can be adduced in extenuation; when this meat has been jerked, laid aside, and kept for years, and afterwards taken out and cooked up with other meat in order to make a festival to which guests were invited, and in which none could have refrained from sharing, without being liable to the charge of fainthearted-ness. It is from these circumstances that we are led to ascribe

to the Chippewas the revolting practice of cannibalism."—*Keating*, ii. 157.

"Early in the spring of 1858, the warlike bands of Ojibways, called the Lac la Pluie Indians, were thrown into a state of savage excitement by the arrival of messengers from their friends on Red River, with tidings that two Sioux had been killed and scalped in the plains. In testimony of this triumph, they brought with them two fingers severed from the hands of the unfortunate Sioux. The announcement of the intelligence that the scalps would be sent, after their Red River brethren had celebrated war dances over them, was received with wild clamour and shouting. After the scalps had been carried from hand to hand, and the victory that won them triumphed over with dancing, singing, and feasting, they would be returned to the warriors who took them, and finally suspended over the graves of relatives or friends mourning the loss of any of their kindred by the hands of the Sioux."—*Hind*, ii. 123.

"A feast to which still greater importance is attached [than to the naming feast] is that which is given by a parent on the occasion of the first animal killed by his child."—*Keating*, ii. 152.

"The only game I ever observed them play in their camp is very similar to our well-known game of cup and ball."—*Strickland*, ii. 63.

"Persons are often adopted as relations; thus, when a man has conceived a strong friendship for another, he informs him of the fact, stating, at the same time, that he considers him as resembling a brother, father, or other relation whom he may have lost, and requesting him to assume that character. If the proposition be agreeable to the other, it is accepted, and they ever after stand bound to each other in the same manner as if their relationship was one of blood instead of adoption. They are then required to aid, assist, defend, and avenge each other."—*Keating*, ii. 167.

"The bridal canoe which, according to the Indian custom, had been prepared with all the necessary stores to convey the betrothed pair on a month's excursion together, which is, in fact, the only marriage ceremony, was already lying upon the beach."—*Kane*, p. 20.

[Among the Chippewas each member of the lodge seems to have his appointed place for sitting in while in the lodge.]—*Schoolcraft*, v. 565.

DAKOTAS.

"Amongst the Indians we have had numerous sights and amusements to entertain, and some to shock us. Shows of dances, ball plays, horse racing, foot racing, and wrestling in abundance. Feasting, fasting, and prayers we have also had; and penance and tortures, and almost everything short of self-immolation."—*Catlin*, i. 228.

"Ball plays are played by both men and women, and heavy bets depend on the issue. I believe there is but one kind of ball playing. One village plays against another."—*Schoolcraft*, iv. 64.

"Gambling is a passion with them: they play at cards—an art probably learnt from the Canadians—and the game is that called in the States 'matching,' on the principle of dominoes, or beggar-my-neighbour."—*Burton*, p. 144.

"They are fond of adoption and of making brotherhoods, like the Africans, and so strong is the tie, that marriage with the sister of an adopted brother is within the prohibited degrees."—*Ibid.* p. 144.

"On the other hand the Indian had no stimulants. He never invented the beer of Osiris, though maize grew abundantly around him; the Koumiss of the Tartar was beyond his mental reach, and though 'Jimsen weed' overruns the land, he neglected its valuable intoxicating properties. His is almost the only race that has ever existed wholly without a stimulant; the fact is a strong proof of its autochthonic origin. It is indeed incredible that man having once learned should ever forget the means of getting drunk. Instead of the social cup, the Indian smoked. As tobacco does not grow throughout the continent he invented kinnikinik."—*Ibid.* p. 135.

"There is a fixed seat for the man and for the wife. The woman sits next the door and the man sits next to her, or in the back part of the lodge. As the woman has all the drudging to do, she sits next the door, so as to be handy to get out. The woman has one particular way of sitting. She always draws her feet up under her to the right side."—*Schoolcraft*, iii. 236.

"The women rarely sit at meals with the men. In savage and semi-barbarous societies the separation of the sexes is the general rule, because, as they have no ideas in common, each prefers the society of its own."—*Burton*, p. 144.

"In the winter they have no particular hours for eating. It is according to the quantity of food they have that determines how many times they eat in a day. If they have plenty, they eat often; if not, from one to two meals per day."—*Schoolcraft*, iii. 237.

"Their life is, of course, simple; they have no regular hours for meals or sleep."—*Burton*, p. 143.

"The hair of the women is suffered to grow long, and is parted from the forehead across the head, at the back of which it is either collected into a kind of bag, or hangs down over the shoulders."—*Lewis and Clarke*, p. 65.

MANDANS.

"The games and amusements of these people are in most respects like those of other tribes, consisting of ball plays, game of the moccasin, of the platter, feats of archery, horse racing, &c."—*Catlin*, i. 132.

"The Mandans, I find, have no regular or stated times for their meals, but generally eat about twice in the twenty-four hours."—*Ibid.* i. 122.

"The Mandans, like all other tribes, sit at their meals cross-legged, or rather with their ancles crossed in front of them, and both feet drawn close under their bodies; or, which is very often the case also, take their meals in a reclining posture, with the legs thrown out, and the body resting on one elbow and fore-arm, which are under them. The dishes from which they eat are invariably on the ground or floor of the lodge, and the group resting on buffalo robes or mats of various structure and manufacture."—*Ibid.* i. 122.

"These women, however, although graceful and civil, and ever so beautiful or ever so hungry, are not allowed to sit in the same group with the men while at their meals. So far as I have yet travelled in the Indian country, I never have seen an Indian woman eating with her husband. Men form the first group at the banquet, and women, and children, and dogs all come together at the next, and these gormandise and glut themselves to an enormous extent, though the men very seldom do."—*Ibid.* ii. 123.

CREEKS.

"When the young warrior, after a successful expedition, approaches the town he belongs to, he announces his arrival by the war-whoop, which can be heard a mile or more, and his friends go out to meet him. The scalp he has taken is then suspended on the end of a red-painted wand, and, amidst the yelling multitude, accompanied with the war-song, is brought in triumph by him into the square or centre of the town, where it is either deposited, or cut up and divided among his friends, who then dub him *a man and a warrior*, worthy of a *war name*, and a seat at the ceremony of the black-drink, which he receives accordingly."—*Schoolcraft*, v. 280.

"Scratching is also practised among young warriors, as a ceremony or token of friendship. When they have exchanged promises of inviolable attachment, they proceed to scratch each other before they part."—*Ibid.* v. 274.

"Their ball-plays are manly, and require astonishing exertion, but white men have been found to excel the best of them at that exercise; they therefore seldom or ever admit a white man into the ball-ground. Legs and arms have often been broken in their ball-plays, but no resentments follow an accident of this kind. The women and men both attend them in large numbers, as a kind of gala; and bets often run as high as a good horse, or an equivalent of skins."—*Ibid.* v. 277.

"It is an established rule, that pregnant women be entirely alone at the time of delivery; and this rule is rigidly adhered to."—*Ibid.* v. 271.

"In their periodical habits, the women are equally tenacious of being seen or touched, and never leave their hiding-places during the continuance of them."—*Ibid.* v. 271.

"They have an opinion that, to sleep with women, enervates and renders them unfit for warriors; men therefore but seldom have their wives in the apartments where they lodge. Every family has two huts or cabins; one is the man's and the other belongs to his wife, where she stays and does her work, seldom or ever coming into the man's house, unless to bring him victuals, or on other errands."—*Ibid.* v. 272.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[The native females of Guiana do not eat with the men, but wait till they have finished.]—*Jour. Eth. Soc.* (1848), i. 270.

ARAWAKS.

[The principal marriage ceremony among the Arawaks consists in the bride setting food before the bridegroom. If the latter eats the food, the marriage is concluded.]—*Rh. Schomburgk*, ii. 459.

[According to Oviedo the priest claimed the *jus primæ noctis* on occasion of a marriage.]—*Waitz*, iii. 389.

"On the birth of a child, the ancient Indian etiquette requires the father to take to his hammock, where he remains for some days as if *he* were sick, and receives the congratulations and condolence of his friends. An instance of this custom came soon under my own observation; where the man, in robust health and excellent condition, without a single bodily ailment, was lying in his hammock in the most provoking manner; and carefully and respectfully attended by the women, while the mother of the new-born infant was cooking, none apparently regarding her!"—*Brett*, p. 101.

"The visiting is a complete system, and is always made to occupy three months of the twelve. The Arawak, therefore, in preparing his cassava fields, calculates upon provisions for his family and guests for nine months; and he is never disappointed in the hospitality of his friends for the supply of the other three."—(*Hillhouse*), *J. R. G. S.*, ii. 229.

WARAUS.

[The Waraus have contests or trials of strength with shields.]—*Brett*, p. 349.

[The Warrau eats little at a time, but frequently. The customary meal-times are—at 6 o'clock and 10 o'clock in the morning, 12 o'clock noon, 3 o'clock afternoon, and at sunset. The first and the last are the principal meals.]—*Rh. Schomburgk*, i. 161.

"The first living being which we met, was a young female Warrau, who nourished at one breast her sucking child and at the other a young opossum (Didelphis)."—*Ibid.* i. 193.

CARIBS.

[The Caribs when first visited by Europeans were in the habit of eating their prisoners.]—*Irving's Comp. of Columbus*, p. 22.

"They strung together the teeth of such of their enemies as they had slain in battle, and wore them on their legs and arms, as trophies of successful cruelty."—*Edwards*, i. 45.

"Of some animals they held the flesh in abhorrence; these were the pecary, or Mexican hog, the manati, or sea cow, and the turtle. Labat observes, that they scrupled likewise to eat the eel, which the rivers in several of the islands supply in great plenty."—*Ibid.* i. 58.

"The young chiefs, and other youths who are desirous of marrying, are subject to the most extraordinary fasts and penances, and are required to take medicines prepared by the *marirris*, or *piaches*, called in the transalleghanian countries, *war-physic*."—*Humboldt's Travels*, iii. 89.

"On the birth of his first son the father retired to his bed, and fasted with a strictness that often endangered life."—*Edwards*, i. 58.

[The Carib wife must not eat in the presence of her husband. If the latter is taking his meal in the house, the former must carry her's outside.]—*Rh. Schomburgk*, ii. 428.

"The peculiar custom which forbids women to eat with the men still prevails. Some of the Caribs form an exception, and we have occasionally observed, when among that tribe, that the females take their meals with their husbands."—*Schomburgk's Ralegh's Guiana*, p. 110.

BRAZILIANS.

"Marriage is not a remarkable period in their life; and these Indians, who do not, like those on the river of the Amazons, celebrate by particular festivals the time when the youths as well as the maidens become marriageable, have but few diversions in their life. Only the birth and death give occasion to particular ceremonies; their festivals are kept without regard to the season of the year."—*Spix and Martius*, ii. 248.

"When the moment of birth approaches, the women goes into the forest, where she is delivered alone, concealed from the light of the moon. . . . Infants at the breast are carefully protected against the moon, which is said to produce sicknesses."—*Ibid.* ii. 247.

"It is the habit of all Indians, male and female, to bathe early in the morning; they do it sometimes for warmth's sake, the temperature of the water being often considerably higher than that of the air."—*Bates*, p. 163.

[Many Indian tribes of South America tighten the band round their waists in order to keep off sensations of hunger.]—*Spix and Martius*, ii. 75.

TUPIS.

"The native Brazilians were not all cannibals. The Tupi race seem to have brought this custom from the interior, and it is found in all the branches of that stock."—*Southey*, i. 223.

"The first acts of this tragedy [cannibal feast] have been represented in the history of Hans Stade; his beard and eyebrows had been shaved, and he had gone through the ceremony of the dance; the concluding scenes followed in this order: While preparations were making for the feast, a woman was appointed to watch the prisoner and to cohabit with him, the captor not scrupling thus to bestow his sister or his daughter. If she became pregnant, this was what they wished. It was their opinion that the child proceeded wholly from the father, receiving nutrition indeed, and birth from the mother, but nothing more. This opinion produced a horrible consequence; the offspring of a captive was suffered to grow up; the circumstances of his birth-place and up-growing occasioned no human feelings towards him; it was always remembered that he was of the blood and flesh of their enemies, and when they thought him in the best condition they killed and devoured him; the nearest kinsman to the mother officiated as slaughterer, and the first mouthful was given to the mother herself."—*Ibid.* i. 218.

"Every part of the body was devoured; the arm and thigh bones were reserved to be made into flutes; the teeth strung in necklaces; the skull set up at the entrance of the town; or it was sometimes used for a drinking-cup, after the manner of our Scandinavian ancestors."—*Ibid.* i. 222.

"The fleshy parts [of the human body] were placed upon the *Boucan*, and having been buccaneered, were frequently laid aside for other feasts."—*Ibid.* i. 222.

"A Jesuit one day found a Brazilian woman in extreme old age, and almost at the point of death. . . . He began to inquire whether there was any kind of food which she could take. . . . 'Ah, my grandson,' said the old convert, 'my stomach goes against everything. There is but one thing which I think I could touch. If I had the little hand of a little tender Tapuya boy, I think I could pick the little bones; but woe is me, there is nobody to go out and shoot one for me.'"—*Ibid.* i. 223, note.

"Immediately upon a woman's delivery the father takes to his hammock, covers himself up, and is nurst there till the navel-string of the infant has dried away; the union between him and his progeny is regarded as so intimate that the utmost care must be taken of him lest the child should suffer."—*Ibid.* i. 238.

"Among the Tupis, the women wore the hair long. The men were in the habit of cutting it into various figures, and wore it long like the women only when meditating deep vengeance. Some allowed only a tuft to grow on the back of the head, while others had a complete tonsure."—*Waitz*, iii. 416.

GUARANIS.

"It was their inviolable practice in war to bring off their own dead, as usual among savages, for the double purpose of concealing their loss from the enemy, and honouring the remains of those who had fallen. Prisoners were killed and eaten with some particular ceremonies. The devoted victim was treated well; the time appointed for his death was kept secret from him, and women were given him, whose exclusive business was to attend to his accommodation and comfort." Ceremonies accompanying feast similar to those of Tupis.—*Southey*, ii. 369.

"The flesh [at a cannibal feast] not being enough for so large an assembly as was usually collected, the bones were boiled, and all who were present partook of the broth; even sucklings were made to taste it; and these entertainments were remembered through life, and spoken of with pride and exultation."—*Ibid.* ii. 370.

"Some women were fond of suckling puppies."—*Ibid.* ii. 368.

MUNDRUCUS.

"They had the diabolical custom, in former days, of cutting off the heads of their slain enemies, and preserving them as trophies around their houses."—*Bates*, p. 274.

"They ornament their rude and miserable cabanas with these horrible trophies:" [heads of enemies].—*Henderson*, p. 475.

UAUPÉS.

"The women are generally delivered in the house, though sometimes in the forest. When a birth takes place in the house, everything is taken out of it, even the pans and pots, till the next day; the mother takes the child to the river, and washes herself and it, and she generally remains in the house, not doing any work, for four or five days."—*Wallace*, p. 496.

"The children, more particularly the females, are restricted to a particular food: they are not allowed to eat the meat of any kind of game, nor of fish, except the very small bony kinds."—*Ibid.* p. 496.

"The men do not cut their hair, but gather it behind into a long tail, bound round with cord, and hanging down to the middle

of the back, and often to the thighs; the hair of the women hangs loose down their backs, and is cut to a moderate length."—*Ibid.* p. 482.

ABIPONES.

"As soon as the Abipones see any one fall in battle under their hands, their first care is to cut off the head of the dying man. . . . For they cut off the heads of all the enemies they kill, and bring them home tied to their saddles or girths by the hair. When apprehension of approaching hostilities obliges them to remove to places of greater security, they strip the heads of the skin, cutting it from ear to ear beneath the nose, and dexterously pulling it off along with the hair. The skin thus drawn from the skull, and stuffed with grass, after being dried a little in the air, looks like a wig, and is preserved as a trophy. That Abipon who has most of these skins at home, excels the rest in military renown. The skull, too, is sometimes kept to be used as a cup at their festive drinking parties."—*Dobrizhoffer*, ii. 408.

"The Abipones, not satisfied with celebrating their victory, as soon as they return, and whilst their hands are yet bloody, renew the memory of it by public festivities every year. The whole of these festivities consists in singing, dancing, and extravagancies. . . . The last three days before that appointed for the drinking party, one of the public criers, covered with an elegant cloak, goes up and down all the tents; at the entrance of each he is saluted by the women with a festive percussion of the lips."—*Ibid.* ii. 428.

"They always have many causes for celebrating a public drinking party; the most frequent are, the gaining of a victory, an impending fight, funeral rites, festivities on the birth of a Cacique's son, the shaving of widowers or widows, the changing of a name, the proclamation of a lately appointed captain, the arrival of a guest of consideration, a wedding, and what is most common, a council of war."—*Ibid.* ii. 435.

"They ride horse-races for a sword which is given to him who reaches the goal first."—*Ibid.* ii. 46.

"When a mother is brought to bed with a child, the father also takes to his bed for some days."—*Lozano, in Markham's Amazons*, p. 148.

PATAGONIANS.

"The Patagonians are very fond of racing. At almost every leisure hour either horses or play engage their attention, for they are also great gamblers. Race-courses are regularly marked out . . . They bet upon the horses, and sometimes stake even their wives and their children. Payment is faithfully made even to the uttermost. The cards with which they play are pieces of skin, with figures painted upon them; perhaps rough imitations of the cards used by the Spaniards."—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 169.

They "use little or no ceremony in their marriages." The woman is merely delivered over to the man as his property.—*Falkner*, p. 124.

ARAUCANIANS.

"The Araucanians when not engaged in war, pass the greater part of their lives in revelry and amusement."—*Thompson*, i. 418.

The Araucanians give entertainments to "each other on occasion of funerals, marriages, or any other important event. At such times no expense is spared, and they are profuse of everything that can promote festivity. In one of these banquets, at which it is common for 300 persons to be present, more meat, grain, and liquor is consumed than would be sufficient to support a whole family for two years. It is usual for one of these feasts to continue two or three days."—*Ibid.* i. 418.

"Their games are very numerous, and for the most part very ingenious; they are divided into the sedentary and gymnastic." Among the former are chess, and a kind of backgammon.—*Ibid.* i. 419.

"The youth exercise themselves frequently in wrestling and running. They are fond of playing at ball."—*Ibid.* i. 419.

"Like all uncivilized people, they are excessively fond of gambling, in which they indulge habitually."—*Smith*, p. 323.

"Besides dinner, supper, and breakfast, they have every day without fail their luncheon."—*Thompson*, i. 418.

"The master of the house eats at the same table with the rest of his family."—*Ibid.* i. 418.

"They permit it [the hair] to grow to a great length, and wind it in tresses around their heads; of this they are as proud and careful as they are averse to beards, nor could a greater affront be offered them than to cut it off."—*Ibid.* i. 403.

ÆSTHETIC.

NORTH AMERICAN RACES.

ESQUIMAUX.

"Their habitual dirtiness extends to the preparation of their victuals. A kettle is seldom washed, except the dogs chance to lick it clean."—*Crantz*, i. 134.

"I have even seen them eat whole handfuls of maggots that were produced in meat by fly-blows, and it is their constant custom, when their noses bleed by any accident, to lick their blood into their mouths and swallow it."—*Hearne*, p. 161, note.

"It is almost sickening to view their hands and faces smeared with grease, their food cooked and eaten so disgustingly, and their filthy clothes swarming with vermin."—*Crantz*, i. 155.

Mothers wash their child's face "by licking it all over, much as a dog would do the hand that had just contained a fresh beef-steak."—*Hall*, i. 187.

"When the women of Winter Island were informed that the Kabloona ladies (English) were not tatooed, they were astonished at their being so devoid of taste."—*Jour. Eth. Soc.* (1848), i. 142.

"At the first sight of the indecency committed among the lower class of Europeans, they stood quite amazed, but accounted for it by saying, 'The mad waters,' that is, spirituous liquors, 'have made them insane.'"—*Crantz*, i. 171.

CHINOOKS.

"Their habits are extremely filthy, their persons abounding with vermin, and one of their chief amusements consists in picking these disgusting insects from each other's heads and eating them. On my asking an Indian one day why he ate them, he replied that they bit him, and he gratified his revenge by biting them in return. It might naturally be supposed that they are thus beset from want of combs, or other means of displacing the intruders; but this is not the case, as they pride themselves on carrying such companions about them, and giving their friends the opportunity of amusing themselves by hunting and eating them."—*Kane*, p. 183.

"There is another article of food made use of amongst them, which, from its disgusting nature, I should have been tempted to omit, were it not a peculiarly characteristic trait of the Chinook Indian, both from its extraordinary character and its use, being confined solely to this tribe. The whites have given it the name of Chinook olives, and it is prepared as follows:—About a bushel of acorns are placed in a hole dug for the purpose close to the entrance of the lodge or hut, covered over with a thin layer of grass, on the top of which is laid about half a foot of earth. Every member of the family henceforth regards this hole as the special place of deposit for his urine, which is on no occasion to be diverted from its legitimate receptacle. In this hole the acorns are allowed to remain four or five months before they are considered fit for use. However disgusting such an odoriferous preparation would be to people in civilized life, the product is regarded by them as the greatest of all delicacies."—*Ibid.* p. 187.

"Yet all these decorations are unavailing to conceal the deformities of nature and the extravagance of fashion; nor have we seen any more disgusting object than a Chinnook or Clatsop beauty in full attire. Their broad, flat foreheads, their falling breasts, their ill-shaped limbs, the awkwardness of their positions, and the filth which intrudes through their finery; all these render a Chinnook or Clatsop beauty in full attire one of the most disgusting objects in nature."—*Lewis and Clarke*, p. 439.

"The Chinooks evince very little taste, in comparison with some of the tribes on the eastern side of the Rocky Mountains, in ornamenting either their persons, or their warlike or domestic implements."—*Kane*, p. 185.

"The females are excessively fond of singing and adorning their persons with the fantastic trinkets peculiar to savages; and on these occasions the slaves are generally rigged out the best, in order to attract attention and procure admirers."—*Ross's Oregon*, p. 93.

SNAKES.

"When they reached the place where Drewyer had thrown out the intestines, they all dismounted in confusion, and ran tumbling over each other like famished dogs: each tore away whatever part he could and instantly began to eat it; some had the liver, some the kidneys—in short, no part on which we are accustomed to look with disgust escaped them: one of them who had seized about nine feet of the entrails was chewing it at one end, while with his hand he was diligently clearing his way by discharging the contents of the other. It was indeed impossible to see these wretches ravenously feeding on the filth of animals, and the blood streaming from their mouths, without deploring how nearly the condition of savages approaches that of the brute creation."—*Lewis and Clarke*, p. 274.

"Yet with all this quantity of salmon and buffalo in equal profusion, and of vegetables before them, so depraved is the appetite of the savage, that he has often recourse, by way of change or variety, to the most nauseous and disgusting articles of food. . . . The Snakes feast on the most loathsome reptiles, such as serpents, mice, and lice. The curiosity of our people was often attracted by their singular mode of diet. Beneath the shade of the bushes is found an enormous kind of cricket; skipping in the sun are good-sized grasshoppers; and gigantic mounds of pismires of enormous growth are likewise very frequent. All these insects are made subservient to the palate of the Snake Indian."—*Ross's Fur Hunters*, i. 270.

COMANCHES.

"The women, married and single, pay much less attention to personal adornment than the men, and appear, in the degradation of their social condition, to have retained but little self-respect. They are disgustingly filthy in their persons, and seemingly as debased in their moral as in their physical constitution. They are decidedly more ferocious and cruel to prisoners than the men, among whom I have sometimes witnessed a gleaming of a kind and benevolent nature."—*Schoolcraft*, i. 235.

IROQUOIS.

"The Indian female delights in a profusion of silver ornaments."—*Morgan*, p. 386.

"The Iroquois have numerous dances, and to the practice itself they have always been extravagantly addicted."—*Ibid.* p. 207.

"With the Iroquois, as with the red race at large, dancing was not only regarded as a thanksgiving ceremonial, in itself acceptable to the Great Spirit, but they were taught to consider it a divine art, designed by Ha-wen-ne-yu for their pleasure, as well as for his worship."—*Ibid.* p. 260.

CHIPPEWAYANS.

"If in his passage he should be in want of provisions, he cuts a hole in the ice, when he seldom fails of taking some trout or pike, whose eyes he instantly scoops out and eats as a great delicacy; but if they should not be sufficient to satisfy his appetite, he will, in this necessity, make his meal of the fish in its raw state; but those whom I saw preferred to dress their victuals when circumstances admitted the necessary preparation. When they are in that part of their country which does not produce a sufficient quantity of wood for fuel, they are reduced to the same exigency, though they generally dry their meat in the sun."—*Schoolcraft*, v. 175.

"The young calves, fawns, beaver, &c., taken out of the bellies of their mothers, are reckoned most delicate food" by the Northern Indians.—*Hearne*, p. 318.

"The fœtus of an animal, when killed," "is considered as one of the greatest delicacies."—*Schoolcraft*, v. 177, note.

"The best among them amuse themselves with catching and eating these vermin [lice], of which they are so fond, that the produce of a lousy head or garment affords them not only pleasing amusement, but a delicious repast. My old guide, Matonabbee, was so remarkably fond of those little vermin, that he frequently set five or six of his strapping wives to work to louse their hairy deer-skin shifts, the produce of which being always very considerable, he eagerly received with both hands, and licked them in as fast and with as good a grace as any European epicure would the mites in a cheese."—*Hearne*, p. 325.

"The females of all the tribes of Indians that we saw in our route through the northern parts of the fur countries, suffer their hair to hang loose about their ears, and, in general, adorn their persons less than the men of the same tribes."—*Franklin's Sec. Exp.*, p. 197.

"Ask a Northern Indian, what is beauty? He will answer, a broad flat face, small eyes, high cheek-bones, three or four broad black lines across each cheek, a low forehead, a large broad chin, a clumsy hook-nose, a tawny hide, and breasts hanging down to the belt. Those beauties are greatly heightened, or at least rendered more valuable, when the possessor is capable of dressing all kinds of skins, converting them into the different parts of their clothing, and able to carry eight or ten stone in summer, or haul a much greater weight in winter."—*Hearne*, p. 89.

"We learned that they prize pictures very highly, and esteem any they can get, however badly executed, as efficient charms."—*Franklin's Journey*, p. 132.

CARRIERS.

"There is much more variety and melody in the airs they sing than I have heard in any other part of the Indian country. They have professed composers, who turn their talent to good account on the occasion of a feast, when new airs are in great request, and are purchased at a high rate."—*M'Lean*, i. p. 303.

"The enjoyments of the festival were ushered in with a song, in which all joined:—

'I approach the village,
Ya ha he ha, ya ha ha ha;
And here the voice of many people,
Ya ha, &c.;
The barking of dogs,
Ya ha, &c.;
Salmon is plentiful,
Ya ha, &c.;
The berry season is good,
Ya ha, &c.'"

—*Ibid.* i. 260.

"Afterwards ensued a rude attempt at dramatic representation. Old Quaw, the chief of Nekaslay, first appeared on the stage, in the character of a bear—an animal he was well qualified to personate. Rushing from his den, and growling fiercely, he pursued the huntsman, the chief of Babine portage, who defended himself with a long pole; both parties maintained a running fight, until they reached the far end of the building, where they made their exit. Enter afterwards a jealous husband and his wife, wearing masks (both being men). The part these acted appeared rather dull; the husband merely sat down by the side of his 'frail rib,' watching her motions closely, and neither allowing her to speak to nor look at any of the young men. As to the other characters, one personated a deer, another a wolf, a third a strange Tsekany. The bear seemed to give the spectators most delight."—*Ibid.* i. p. 262.

CHIPPEWAS.

"Of their musical talent we cannot, however, form a high estimation. We heard one of their songs, which accompanies the scalp-dance. The words of it, as furnished by one of our half-bred canoe-men, were, 'What does he, the Sauk, mean, that he runs off thus?' The song is said to have been composed on the occasion of a Sauk having joined the Dacotas, and guided a party of their warriors against the Chippewas; on being discovered, the Sauk made his escape."—*Keating*, ii. 163.

"The war-song which Waub Ojeeg composed for this expedition, and which he chanted in its formation, so impressed his countrymen, that the words have been preserved and repeated in modern times."—*Schoolcraft*, v. 526.

"They enjoy a joke amazingly, even though it should raise a laugh against themselves."—*Strickland*, ii. 64.

DAKOTAS.

"On the prairies is found the *holcus fragrans*, which is braided by the Indian females, and employed in some instances to decorate their deer skin clothing."—*Schoolcraft's Narrative*, p. 157.

"All their drawings or figures are very inaccurate. They

have no knowledge of the rules of proportion."—*Schoolcraft*, ii. 176.

"Choruses are about all the Indians sing. They have probably four or five words, then the chorus. 'They have brought us a fat dog,' then the chorus goes on for half a minute; then a repetition again of the above words, 'They have brought us a fat dog.' Thus the song in a scalp-dance, 'Many a large fat enemy has been brought in,' (wahkin) is used in the choruses; meaning some foreign power, but not the Great Spirit. Tukensha, a rock or grandfather, is often appealed to in choruses for aid."—*Ibid.* iv. 71.

"The air which the women sang was pleasing, but the general effect was not equal to that of the preceding evening: the men first gave out the words, which formed a consummate glorification of themselves and their superlative bravery. In the scalp-dance, however, the day of my arrival, the men, after praising themselves, broke out into a most exaggerated eulogium of the unfortunate devils whose scalps were the subject of their triumph: they were the bravest men that ever lived; the prodigies of valour they were famed for were unutterable, and, of course, the heroes who could subdue these Hectors were equal to Achilles. In this particular case, however, Milor informed me that two of the scalps had belonged to a couple of Indians that had been shot from an ambush, and that the third had been taken from a woman who was with them, and whom they had tomahawked."—*Featherstonhaugh*, i. 365.

"We believe they are diffident, and have some respect for strangers, and are more modest before them than at other times, and are very secret in sleeping together. I have lived with them for many days and months at a time, and never saw an improper secret exposure."—*Schoolcraft*, iii. 237.

MANDANS.

[The Mandans bathe in the Missouri every morning during the summer months.]—*Catlin*. i. 96.

CREEKS.

"Beauty is of no estimation in either sex. It is strength, or agility, that recommends the young man to his mistress; and to be a skilful or swift hunter is the highest merit with the woman he may choose for a wife. He proves his merit and abilities to her as often as he can, by presenting her, or her guardian uncles and aunts, with bear's oil, and venison of his own killing."—*Schoolcraft*, v. 272.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"In several languages of these countries, to express the beauty of a woman, they say that 'she is fat, and has a narrow forehead.'"—*Humboldt's Travels*, i. 361.

"As we say, in temperate climates, of a poor man, 'he has not enough to clothe himself,' you hear the Indians of the Orinoco say, 'that man is so poor, that he has not enough to paint half his body.'"—*Ibid.* ii. 205.

"They paint themselves with the roucon, sweetly perfumed with harjawa or accaiari."—*Waterton's Wanderings*, p. 176.

"The Indians of the Orinoco, like the natives of North America, prefer the substances that yield a red colour to every other. . . . It appears to me probable, . . . that the preference given by the Americans to the red colour is generally founded on the tendency which nations feel to attribute the idea of beauty to whatever characterizes their national physiognomy. . . . They think themselves embellished in proportion as they heighten the characteristic marks of their race, or of their national conformation."—*Humboldt's Travels*, ii. 206-7.

"They sometimes imitate, in the most whimsical manner, in painting their skin, the form of European garments."—*Ibid.* ii. 208.

"The women of most tribes are as scantily attired as the men, but wear more ornaments."—*Brett*, p. 26.

The Orinoco women, according to the missionaries, "have in general a less lively feeling of modesty" than the men.—*Humboldt's Travels*, ii. 207.

WARAUS.

"They are exceedingly dirty and disgusting in their habits, and their children are so much neglected that their fingers and toes are frequently destroyed by vermin, their eyes blinded, and their bodies crippled by having lost one member or other."—*Bernau*, p. 35.

"The Warau is despised by the other Indian tribes in consequence of his negligent habits."—*Schomburgk's Ralegh's Guiana*, p. 51.

"Warau dancing is in general more grotesque than elegant; as it chiefly consists in staggering backwards and forwards with the body slightly bent, and stamping violently on the ground."—*Brett*, p. 250.

CARIBS.

"The insular Caribs regarded a flat forehead and a broad nose as noble and beautiful. The mothers were careful therefore to give their children these marks of distinction."—*Waitz*, iii. 370.

"Among the different nations of the old and the new worlds, the idea of nudity is altogether relative. A woman in some parts of Asia is not permitted to show the tips of her fingers; while an Indian of the Carib race is far from considering herself unclothed if she wear round her waist a guajuco two inches broad. Even this band is regarded as less essential than the pigment which covers the skin. To go out of the hut without being painted, would be to transgress all the rules of Carib decency."—*Humboldt's Travels*, iii. 75.

"The Caribi women seemed at first to think that they could never wear enough. The face, hands, and bare feet alone were visible, the rest appearing a confused heap of printed cotton handkerchiefs, &c., of the most glaring colours."—*Brett*, p. 407.

BRAZILIANS.

"It is singular that the graceful curved patterns used by the South Sea Islanders are quite unknown among the Brazilian red men; they being all tatooed either in simple lines or patches. The nearest approach to elegance of design which I saw, was amongst the Tucúnas of the Upper Amazons, some of whom have a scroll-like mark on each cheek, proceeding from the corner of the mouth. The taste, as far as form is concerned, of the American Indian, would seem to be far less refined than that of the Tahitian and New Zealander."—*Bates*, p. 272.

TUPIS.

"A flat nose was considered beautiful by the Tupis."—*Waitz*, iii. 414.

"Their custom of herding together in large and undivided dormitories produced an obvious and pernicious effect; all decency was destroyed by it; universal lewdness was the consequence, and this in its turn led to the most loathsome of all outrages against human nature."—*Southey*, i. 241.

MUNDRUCUS.

"They are very dirty."—*Markham's Valley of Amazons*, p. 172.

"The Mundurucús are considered to be the most expert workers in feathers of all the South American tribes. It is very difficult, however, to get them to part with the articles, as they seem to have a sort of superstitious regard for them. They manufacture head-dresses, sashes and tunics, besides sceptres; the feathers being assorted with a good eye to the proper contrast of colours."—*Bates*, p. 275.

"The houses of the Mundurucús, to the number of about thirty, are scattered along the banks for a distance of six or seven miles. The owners appear to have chosen all the most picturesque sites—tracts of level ground at the foot of wooded heights, or little havens with bits of white sandy beach—as if they had an appreciation of natural beauty."—*Ibid.* p. 269.

"The women were employed in an adjoining shed making farinha, many of them being quite naked, and rushing off to the huts to slip on their petticoats when they caught sight of us."—*Ibid.* p. 270.

UAUPÉS.

"The men and boys appropriated all the ornaments, thus reversing the custom of civilized countries and imitating nature, who invariably decorates the male sex with the most brilliant colours and most remarkable ornaments."—*Wallace*, p. 281.

Women "have a garter below the knee, worn tight from infancy, for the purpose of swelling out the calf, which they consider a great beauty."—*Ibid.* p. 493.

"I frequently met parties of women and boys. . . . Sometimes they would run into the thicket till I had passed; at other times they would merely stand on one side of the path, with a kind of bashful fear at encountering a white man while in that state of complete nudity, which they know is strange to us. When about the houses in the village, however, or coming to fill their water-pots or bathe in the river close to our habitation, they were quite unembarrassed, being, like Eve, 'naked and not ashamed.'"—*Ibid.* p. 290.

"The wives of the father and two sons were perfectly naked, and were, moreover, apparently quite unconscious of the fact. The old woman possessed a 'saia,' or petticoat, which she sometimes put on, and seemed then almost as much ashamed of herself as civilized people would be if they took theirs off."—*Ibid.* p. 357.

ABIPONES.

"Add to this that the Abipones bathe almost every day in some lake or river."—*Dobrizhoffer*, ii. 53.

PATAGONIANS.

"Both men and women wash themselves occasionally, neither regularly nor often; but the women are rather less uncleanly than the men."—(*Fitzroy*) *Voy. Adv. and Beagle*, ii. 173.

[They are very fond of beads, &c.]—*Falkner*, p. 126.

ARAUCANIANS.

"The greatest attention is paid by the women to the cleanliness of their houses, which they sweep, as well as their courts, several times in the course of a day; and whenever they make use of any utensil they immediately wash it; their houses being so situated as to be always readily supplied with an abundance of running water. The same attention to cleanliness is paid with regard to their persons: they comb their heads twice a day, and once a week wash them with a soap made from the bark of the *quillai*. . . . There is never to be seen a spot of dirt on the clothes of an Araucanian woman. The men are likewise equally fond of cleanliness; they never fail to comb their heads every day, and are also accustomed frequently to wash them. Bathing, as among the ancients, is in common use with these people, who think it necessary for the sake of preserving their health and of strengthening their bodies; and in order to have it convenient, they are careful to place their houses on the banks of rivers. In warm weather they bathe themselves several times a day."—*Thompson*, i. 417.

"The Indians (especially the women) residing near rivers are much addicted to bathing—a redeeming feature in their otherwise filthy habits."—*Smith*, p. 184.

"The Mapuchés are very extravagant in ornamenting their horses and wives, but in no other respect do they display much barbaric magnificence, and they care more about the quantity of their food than about the style in which it is served up."—*Ibid.* p. 253.

"Though the love of paint and finery is generally considered destinctive of the milder sex, it is not exclusively so, for the young bucks sometimes endeavour to make themselves more killing by the same means."—*Ibid.* p. 211.

When working in the field picking wheat "they keep step to a monotonous cadence, to which also they sing, alternately, verses composed upon the spur of the moment—no very difficult task, as their strophes are without rhyme, or much pretension to measure."—*Ibid.* p. 281.

"Their poetry generally contains strong and lively images, bold figures, frequent allusions and similitudes, novel and forcible expressions, and possesses the art of moving and interesting the heart by exciting its sensibility. Everything in it is metaphorical and animated, and allegory is, if we may use the expression, its very soul or essence. The principal subject of the songs of the Araucanians is the exploits of their heroes. Their verses are composed mostly in stanzas of eight or eleven syllables, a measure which appears most agreeable to the human ear. They are blank, but occasionally a rhyme is introduced, according to the taste or caprice of the poet."—*Thompson*, i. 414.

"The low, incessant rumbling of the mills [for grinding corn] was accompanied by a soft musical whistle, with which each one lightened her toil. All moved to the one monotonous cadence, which seems to embody their only conceptions of music, serving for every occasion, whether the burden of the song be joy or sorrow. Occasionally some one would sing for a few minutes, and then drop the theme, to be taken up by another, improvising as they sang. Sanchez, who was lying near, translated for me a few of the stanzas. The song was simple, referring mostly to their labour. The following may serve as a sample:—

'We are grinding wheat for the stranger
Who has come from a long way off.
May the flour be white to his eye
And pleasant to his taste,
For he has brought us beads;
He has given us bells to deck our hair.'"

—*Smith*, p. 306.

MORAL SENTIMENTS.

NORTH AMERICAN RACES.

ESQUIMAUX.

"They are uniformly described as scrupulously honest, careful of the aged, affectionate to their children, devotedly attached to each other, and fond of their domestic animals. So little are they inclined to quarrel, that, after two years' acquaintance with the natives of Melbourne Peninsula, Sir Edward Parry has only related one case where it extended to blows, and Captain Lyon remarks . . . . that their evenness of temper is not surpassed, if equalled, by any other nation."—*Jour. Eth. Soc.* (1848) i. 131.

"The improvidence and thoughtlessness of the Innuit people are remarkable."—*Hall*, i. 230.

"I do not think, on the whole, they eat more than white men. But the quantity taken in one day—enough to last for several days—is what astonishes me."—*Ibid.* i. 134.

"In respect to Innuit customs in general, it may be observed that they are often adhered to from fear of ill report among the people. The only reason that can be given for some of the present customs is that 'the old Innuits did so, and therefore they must.'"—*Ibid.* ii. 315.

"They are far superior in their own estimation to the Europeans, who supply an inexhaustible subject of raillery for their social parties."—*Crantz*, i. 125.

"When told of the fecundity of the Europeans, they compare them contemptuously to their dogs."—*Ibid.* i. 149.

[After the birth of a child an Innuit woman is apparently reckoned unclean.]—*Hall*, ii. 197.

"Their deportment towards each other must be friendly and courteous, or they incur general disgrace, and are drummed out of society at the next singing combat."—*Crantz*, i. 172.

"There generally exists between husband and wife a steady, but not very demonstrative affection." "The affection of the parents for their children is very great, and disobedience on the part of the latter is rare. The parents never inflict physical chastisement upon the children."—*Hall*, ii. 313, 314.

"Innuits always summarily punish their wives for any real or imaginary offence. They seize the first thing at hand—a stone, knife, hatchet, or spear—and throw it at the offending woman, just as they would at their dogs."—*Ibid.* ii. 126.

"The Innuits take as much care of their young dogs as they do of their children, and sometimes even more."—*Ibid.* ii. 238.

It is "the usual custom among the Innuits, when one of their number is dying, for all to retire from the igloo or tupic, whichever it might be, and not return to it."—*Ibid.* i. 198.

"One of the first things attracting my attention, close to the tents, was the skeleton of an Innuit, or Esquimaux woman, just as she had died some three years before! She had been sick, and was left to take care of herself. The remains of her tent—her skin bedding, her stone lamp, and other domestic articles, were still by her side. This inattention to the sick and dead is a custom of the Esquimaux."—*Ibid.* i. 103.

"Ingratitude in up-grown children towards their old decrepid parents is scarcely ever exemplified among them."—*Crantz*, i. 150.

"My opinion as to their honesty, good-nature, good-will, and genuine hospitality is strong and unmixed. They possess these virtues to an eminent degree."—*Hall*, i. 75.

"The Innuits, among themselves, are strictly honest. The

same may be said as between them and strangers—that is, whites, though with some modification." "While with the Innuits, I saw enough to convince me that they are a kind, generous people. As between themselves, there can be no people exceeding them in this virtue—kindness of heart."—*Ibid.* ii. 312.

[Hayes accuses the Esquimaux of a propensity to thieving.]—p. 105—131.

CHINOOKS.

"Chastity is not considered a virtue by the Chinook women, and their amorous propensities know no bounds. All classes, from the highest to the lowest, indulge in coarse sensuality and shameless profligacy. Even the chief would boast of obtaining a paltry toy or trifle in return for the prostitution of his virgin daughter."—*Ross's Oregon*, p. 92.

"Among these people, as indeed among all Indians, the prostitution of unmarried women is so far from being considered criminal or improper, that the females themselves solicit the favours of the other sex, with the entire approbation of their friends and connections. The person is in fact often the only property of a young female, and is therefore the medium of trade, the return for presents, and the reward for services. In most cases, however, the female is so much at the disposal of her husband or parent, that she is farmed out for hire. The Chinnook woman, who brought her six female relations to our camp, had regular prices, proportioned to the beauty of each female; and among all the tribes, a man will lend his wife or daughter for a fish-hook or a strand of beads. To decline an offer of this sort is indeed to disparage the charms of the lady, and therefore gives such offence, that although we had occasionally to treat the Indians with rigour, nothing seemed to irritate both sexes more than our refusal to accept the favours of the females. On one occasion we were amused by a Clatsop, who having been cured of some disorder by our medical skill, brought his sister as a reward for our kindness. The young lady was quite anxious to join in this expression of her brother's gratitude, and mortified that we did not avail ourselves of it."—*Lewis and Clarke*, p. 439.

"He was followed by several Chinnooks, among whom were the principal chief and his family. They made us a present of a boiled root, very much like the common liquorice in taste and size, and called culwhamo: in return we gave double the value of their present, and now learnt the danger of accepting anything from them, since no return, even if ten times the value of their gift, can satisfy them."—*Ibid.* p. 398.

"The dispositions of these people [Columbia Tribes] seem mild and inoffensive, and they have uniformly behaved to us with great friendship. They are addicted to begging and pilfering small articles, when it can be done without danger of detection, but do not rob wantonly, nor to any large amount; and some of them having purloined some of our meat, which the hunters had been obliged to leave in the woods, they voluntarily brought some dogs a few days after, by way of compensation."—*Ibid.* p. 442.

"They, however, seem to be inferior to their neighbours in honesty as well as spirit. No ill-treatment or indignity, on our part, seems to excite any feeling except fear; nor, although better provided than their neighbours with arms, have they enterprise enough to use them advantageously against the animals of the forest, nor offensively against their neighbours; who owe their safety more to the timidity than the forbearance of the Chinnooks. We had heard instances of pilfering whilst we were amongst them, and therefore had a general order, excluding them from our encampment."—*Ibid.* p. 426.

"The Chinooks are crafty and intriguing, and have probably learned the arts of cheating, flattery, and dissimulation in the course of their traffic with the coasting traders."—*Ross*, p. 88.

"Cunning theft is regarded as honourable; but they despise and often punish the inexpert thief. In war they are cowardly, and daring without being brave. Passionate gamblers, they sometimes gamble away their personal freedom. To one another they are full of dissimulation and deceit; hard-hearted and cruel."—*Waitz*, iii. 337.

SNAKES.

"The Snakes are not a lazy people; their camp was, however, very dirty, as all fish camps are. All classes we saw, with the exception of a few persons, were meanly clad, even for Indians; and very few of the men, and scarcely any women, were painted—a practice so prevalent among other tribes."—*Ross's Fur Hunters*, ii. 103.

"The chastity of the women does not appear to be held in much estimation. The husband will for a trifling present lend his wife for a night to a stranger, and the loan may be protracted by increasing the value of the present. Yet strange as it may seem, notwithstanding this facility any connection of this kind not authorized by the husband, is considered highly offensive and quite as disgraceful to his character as the same licentiousness in civilized societies. The Shoshonees are not so importunate in volunteering the services of their wives as we found the Sioux were: and indeed we observed among them some women who appeared to be held in more respect than those of any nation we had seen."—*Lewis and Clarke*, p. 307.

"He [a Snake] would consider himself degraded by being compelled to walk any distance; and were he so poor as to possess only two horses, he would ride the best of them, and leave the other for his wives and children and their baggage; and if he has too many wives or too much baggage for the horse, the wives have no alternative but to follow him on foot."—*Ibid.* p. 308.

"We mixed with the people, stood and talked with them, and amused ourselves in examining their manner of doing their work; but not one of them ever said to us, 'Will you eat?' We likewise saw them make their cricket and grasshopper broth; which appeared to me abominable and disgusting. We returned home in the evening very hungry, and with no favourable opinion of Snake hospitality."—*Ross's Fur Hunters*, ii. 103.

"I expected that the chief would have invited me and the Cayouses to supper and to pass the night in his tent; but supperless and houseless we had to pass the night in the open air, in a camp stinking with rotten fish, and pestered with snarling dogs: the night being warm the stench was horrible. Next morning, seeing no signs of anything to eat, I purchased two fine fresh salmon, which my men cooked, and on which we made a hearty breakfast. We then prepared to return to our camp, and I invited the Cayouse chiefs to accompany us; but just as we were mounting our horses, Pee-eye-em, with his flag in his hand, and a retinue of forty followers, joined and accompanied us back to our camp. Comparing things, I thought that there was more honour than comfort in the Snake camp."—*Ibid.* ii. 96.

"So insensible are they, however, to these calamities, that the Shoshonees are not only cheerful but even gay; and their character, which is more interesting than that of any Indians we have seen, has in it much of the dignity of misfortune. In their intercourse with strangers they are frank and communicative, in their dealings perfectly fair; nor have we had during our stay with them, any reason to suspect that the display of all our new and valuable wealth, has tempted them into a single act of dishonesty. While they have generally shared with us the little they possess, they have always abstained from begging anything from us. With their liveliness of temper, they are fond of gaudy dresses, and of all sorts of amusements, particularly of games of hazard; and, like most Indians, fond of boasting of their own warlike exploits, whether real or fictitious."—*Lewis and Clarke*, p. 306.

A tomahawk "was, however, the only article which had been lost in our intercourse with the nation, and as even that was returned, the inference is highly honourable to the integrity of the Shoshonees."—*Ibid.* p. 289.

"I had forbid them [Ross's men] to do so [to set traps], in order to avoid difficulties with the natives; but the chief assuring us that there would not be the least danger of the Indians either stealing or touching them, a few more traps were put in the water, and their success encouraged others to try their fortune. The first and second nights not one of the traps was touched; but on a subsequent trial no fewer than twelve were stolen. This sudden check to our proceedings opened our eyes to the character of the natives, and left us to judge how far their character was in accordance with the account the honest chief had given us. I spoke to Ama-Ketsa on the subject, with the view of having our traps restored. The chief smiled, and made light of the matter; the other Indians taunted and jeered our people for making inquiries after their traps. Soon after this discovery, I had to chastise one of them for attempting to steal a piece of rope out of our camp. These little grievances we winked at for some time, trying to check them gently, in order to keep on good terms with Ama-ketsa and his people; but this conciliatory plan only encouraged them to assume a still greater degree of boldness. Thus matters went on, until one evening a fellow picked up a bundle, and, refusing to deliver it up, it was taken from him by force; he strung his bow, and threatened the man who had taken it from him, but was wise enough not to shoot."—*Ross's Fur Hunters*, ii. 104.

"The old men are few in number, and do not appear to be treated with much tenderness or respect."—*Lewis and Clarke*, p. 315.

"As war is the chief occupation, bravery is the first virtue among the Shoshonees. None can hope to be distinguished without having given proofs of it, nor can there be any preferment or influence among the nation, without some warlike achievement. Those important events which give reputation to a warrior, and which entitle him to a new name, are killing a white bear, stealing individually the horses of the enemy, leading out a party who happen to be successful either in plundering horses or destroying the enemy, and lastly, scalping a warrior. These acts seem of nearly equal dignity, but the last, that of taking an enemy's scalp, is an honour quite independent of the act of vanquishing him."—*Ibid.* p. 308.

COMANCHES.

"They are all fond of ardent spirits—an acquired taste, as I am informed by an intelligent Delaware, as he says he can recollect when they would not drink it, saying that it made fools of them, and they did not like it."—*Schoolcraft*, v. 684.

"The men are grossly licentious, treating female captives in a most cruel and barbarous manner; but they enforce rigid chastity upon their women."—*Ibid.* v. 683.

[The Indian squaws among the Comanches are crueller than the men, and delight in torturing the male prisoners.]—*Jour. Eth. Soc.* (1850), ii. 269.

[They create or depose a chief at pleasure; grown-up children may rebel against their parents.]—*Ibid.* ii. 272.

"There is considerable respect shown by the younger branches of the community to the patriarchal chiefs of the tribe."—*Schoolcraft*, ii. 132.

"They are formal and suspicious to strangers, but hospitable and social to those they consider their friends."—*Ibid.* ii. 132.

"It is somewhat difficult to impress this sentiment [fear] upon them; for they have a cherished conceit, the joint product of ignorance and vanity, that they are the most powerful of nations."—*Ibid.* i. 232.

Goodness has "reference to the taking of scalps, expert and successful hunting, and in dexterously plundering those whom they consider as their enemies."—*Jour. Eth. Soc.* (1850) ii. 268.

"The appropriation of other people's goods is considered creditable, and a young man is not thought worthy to be counted in the list of warriors, till he has returned from some successful plundering expedition into the Mexican provinces, so that the greatest thieves are not only the most opulent, but the most respectable members of society. A grey old warrior, who was heard praising his two sons, and declaring them the joy and support of his age, did not fail to add that they understood horse-stealing better than any young fellows in the whole nation."—*Möllhausen*, i. 185.

"They war for spoils, and their favourite spoils are horses and mules."—*Schoolcraft*, i. 236.

IROQUOIS.

"The warrior despised the toil of husbandry, and held all labour beneath him."—*Morgan*, p. 329.

"Between the sexes there was but little sociality, as this term is understood in polished society. Such a thing as formal visiting was entirely unknown. When the unmarried of opposite sexes were casually brought together, there was little or no conversation between them. No attempts by the unmarried to please or gratify each other by acts of personal attention, were ever made."—*Ibid.* p. 323.

"No right in the father to the custody of their persons, or to their nurture, was recognized. As, after separation, he gave himself no farther trouble concerning them, nor interested himself in their future welfare, they became estranged as well as separated. Parental affection was much weaker, as is usually the fact, on the part of the father than on that of the mother. The Indian father seldom caressed his children, or by any outward acts manifested the least solicitude for their welfare; but when his sons grew up to maturity, he became more attached to them, making them his companions in the hunt, and upon the war-path."—*Ibid.* p. 325.

"The obedience of children, their instruction in virtuous principles, kindness to the orphan, hospitality to all, and a common brotherhood, were among the doctrines held up for acceptance by their religious instructors."—*Ibid.* p. 171.

"Reverence for the aged was also one of the precepts of the ancient faith."—*Ibid.* p. 171.

"In the councils of the Iroquois, the dignity and order ever preserved have become proverbial."—*Ibid.* p. 114.

"It was the boast of the Iroquois that the great object of their confederacy was peace—to break up the spirit of perpetual warfare, which had wasted the red race from age to age."—*Ibid.* p. 92.

"An Indian nation regards itself as at war with all others not in actual alliance."—*Ibid.* p. 76.

"His simple integrity, his generosity, his unbounded hospitality, his love of truth, and, above all, his unshaken fidelity," are noticeable traits in the Iroquois character.—*Ibid.* p. 142.

"To the faith of treaties the Iroquois adhered with unwavering fidelity."—*Ibid.* p. 336.

"One of the most attractive features of Indian society, was the spirit of hospitality by which it was pervaded. Perhaps no people ever carried this principle to the same degree of universality as did the Iroquois."—*Ibid.* p. 327.

"The love of truth was another marked trait of the Indian character."—*Ibid.* p. 335.

"Theft, the most despicable of human crimes, was scarcely known among them. . . . No locks, or bolts, or private repositories were ever necessary for the protection of property among themselves."—*Ibid.* p. 333.

CHIPPEWAYANS.

"I had thought that suicide was extremely rare among the Northern Indians, but I subsequently learned that it is not so uncommon as I had imagined, and I was informed of two instances that occurred in the year 1826."—*Franklin's Sec. Exp.*, p. 301.

"The natives wantonly destroy the game in years of deep snow."—*McLean*, ii. 266.

The women are, on the whole, chaste. Yet "it is a very common custom among the men of this country to exchange a night's lodging with each other's wives. But this is so far from being considered as an act which is criminal, that it is esteemed by them as one of the strongest ties of friendship between two families." "Though the Northern Indian men make no scruple of having two or three sisters for wives at one time, yet they are very particular in observing a proper distance in the consanguinity of those they admit to the above-mentioned intercourse with their wives." Among the Southern Indians "it is not at all uncommon for one brother to make free with another brother's wife or daughter; but this is held in abhorrence by the Northern Indians."—*Hearne*, p. 129.

Copper Indians.—"They hold women in the same low estimation as the Chipewyans do, looking upon them as a kind of property, which the stronger may take from the weaker, whenever there is just reason for quarrelling, if the parties are of their own nation, or whenever they meet, if the weaker party are Dog-ribs or other strangers."—*Franklin's Journey*, p. 287.

"The office of nurse, so degrading in the eyes of a Chipewyan as partaking of the duties of a woman."—*Ibid.* p. 157.

"The Northern Indians evince no little vanity, by assuming to themselves the comprehensive title of 'The People,' whilst they designate all other nations by the name of their particular country. If men were seen at a distance, and a Chipewyan was asked who those persons were, he would answer, The People, if he recognised them to belong to his tribe, and never Chipewyans."—*Ibid.* p. 159.

They "have ever been the friends of the white man."—*M'Lean*, ii. 268.

"Their manner is reserved, and their habits are selfish; they beg with unceasing importunity for every thing they see. I never saw men who either received or bestowed a gift with such bad grace; they almost snatch the thing from you in the one instance, and throw it at you in the other. It could not be expected that such men should display in their tents, the amiable hospitality which prevails generally amongst the Indians of this country. A stranger may go away hungry from their lodges, unless he possesses sufficient impudence to thrust, uninvited, his knife into the kettle, and help himself. The owner, indeed, never deigns to take any notice of such an act of rudeness, except by a frown, it being beneath the dignity of a hunter to make disturbance about a piece of meat."—*Franklin's Journey*, p. 156.

"They appear destitute of the amiable qualities which characterise the Crees. Whenever we met any of them on our route, and asked for fish or meat, 'Budt hoola' [there is none], was the invariable answer; yet no Indians were ever more importunate than they in begging for tobacco."—*M'Lean*, i. 224.

"In one point however these tribes [Rabbitskins and Slaves] differ, not only from the parent tribe, but from all the other tribes of America; they treat their women with the utmost kindness, the men performing all the drudgery that usually falls to the women. Here the men are the hewers of wood and drawers of water; they even clear away the snow for the encampment, and, in short, perform every laborious service. This is indeed passing strange; the Chippewayans, and all other Indians, treat their women with harshness and cruelty; while the women on the banks of the McKenzie—Scottié—'wear the breeks'!"—*Ibid.* ii. 244.

"They [Chippewayan women] are very submissive to their husbands, who have, however, their fits of jealousy; and for very trifling causes treat them with such cruelty as sometimes to occasion their death. They are frequently objects of traffic; and the father possesses the right of disposing of his daughter."—*Schoolcraft*, v. 174.

"It was indeed highly gratifying to observe that these Indians no longer beat their wives in the cruel manner to which they had been formerly accustomed; and that, in the comparative tenderness with which they now treat the sex, they have made the first and greatest step to all moral and general improvement."—*Franklin's Sec. Exp.*, p. 303.

"The Athapascas have been accused of abandoning their aged and infirm people to perish, and of not burying their dead; but these are melancholy necessities, which proceed from their wandering way of life. They are by no means universal, for it

is within my knowledge that a man, rendered helpless by the palsy, was carried about for many years, with the greatest tenderness and attention, till he died a natural death."—*Schoolcraft*, v. 179.

"Old age is the greatest calamity that can befal a Northern Indian; for when he is past labour, he is neglected, and treated with great disrespect even by his own children."—*Hearne*, 345.

"The difficulty of procuring nourishment frequently induces the women of this tribe to destroy their female children. Two pregnant women of the party then at the fort, made known their intention of acting on this inhuman custom, though Mr. Dease threatened them with our heaviest displeasure if they put it into execution; we learned that, after they left us, one actually did destroy her child: the infant of the other woman proved to be a boy. Infanticide is mentioned by Hearne as a common crime amongst the Northern Indians, but this was the first instance that came under our notice, and I understand it is now very rare amongst the Chipewyan tribes;—an improvement in their moral character which may be fairly attributed to the influence of the traders resident among them."—*Franklin's Sec. Exp.*, p. 64.

"In warfare they give no quarter, and with indiscriminating vengeance they put all their enemies to death. They spare none of the enemy, either for the purposes of adoption, or for the exercise of deliberate cruelty and torture. The Eskimaux, on whom they make war, are less active and less powerful than themselves, and generally encounter them with much disadvantage. Although more numerous in point of warriors than the Knisteneaux, the Chipeweyans appear to be less courageous, and submit to that people whenever a cause of mutual hostility arises."—*Heriot*, p. 303.

"As some relief to the darker shades of their character it should be stated that instances of theft are extremely rare amongst them. They profess strong affection for their children, and some regard for their relations, who are often numerous, as they trace very far the ties of consanguinity."—*Franklin's Journey*, p. 156.

CHIPPEWAS.

"Among women suicide is far more frequent, and is the result of jealousy, or of disappointments in love; sometimes extreme grief at the loss of a child will lead to it. The Chippewas hold it to be a foolish, not a reprehensible action."—*Keating*, ii. 168.

"The character of a good woman rests merely in the observance of chastity, of obedience to her husband, and of affection to her children. In case she becomes a widow she ought to exhibit her grief by remaining unmarried for the space of a year, abstaining from all intercourse with men during that time, partaking in no pleasures, wearing no ornaments or bright colours, but clothing herself in a ragged dress. It is considered an essential duty of a good man to supply his wife with the best dresses that he can afford. The respect for father and mother is greater than that entertained for grandfathers, &c."—*Ibid.* ii. 166.

"Chastity is a virtue in high repute among the Chippewas, and without which no woman could expect to be taken as a wife by a warrior. Many of the young females are, however, seduced into intrigues which they are obliged to keep secret if they have any respect for their character; to conceal their crime they do not hesitate to have recourse to abortions. It is not true of the Chippewas that men visit the cabins of those whom they wish to marry, and commence their intercourse by nocturnal assignations; the young men will frequently resort to this; but never when they wish to take a woman as a wife; they know that such a step would injure her reputation. . . . Barrenness is held disreputable in women, as it is considered as being brought on by incontinence or wilful abortions."—*Ibid.* ii. 165.

"Viewed as a distinct and leading branch of the Algonquins, the Chippewas are, pre-eminently, expert and brave warriors, and woodsmen, and foresters—delighting in seclusion, forests, and mysticisms, but placing their main stake in life on the chase. As such they may be described during the period we have known them, and as contemners of arts, fixed industry and letters. They have regarded the use of the bow and arrow, the war-club and spear, as the noblest employments of man. War is pursued by the northern Algonquins as the only avenue open to them which is capable of satisfying the thirst for glory. Their appetite for praise is strong, and is gratified, ordinarily, in surmounting the dangers of the forest, or the vicissitudes of climate. Wild adventures of the chase occupy a large space in their lodge reminiscences, mingled, as the recitals usually are, with tales of the supernatural, and the developments of mysterious agencies. But it is success in war, alone, that fills the highest aspirations of the Chippewa mind. To hunt well and to fight well, are the first and the last themes of their hopes and praises of the living and the dead. Assuming these pursuits as the best guarantees of their happiness and independence, they have ever looked upon agricultural and mechanical labours as degrading. In all their history, they have ever, till within a few years, steadily and uniformly opposed the introduction of schools, as well as plans of husbandry. The little corn that their women plant, the wild rice that they gather, and the esculent roots which they dig, sufficed, in all time past, to fill their views."—*Schoolcraft*, v. 150.

"The Chippewas are considered to be very ambitious of the situation of chiefs; the intrigues in which they will engage to obtain this post are sometimes very unjustifiable. Their envy of each other's acquisitions is very great, and would probably rise into party spirit if they were not so much dispersed. A few of them are addicted to lying and thieving; these are, however, held in disrepute. The Chippewas cannot be considered as of a very irascible temperament; but when once injured they never forget or neglect to avenge the insult offered them. They are great boasters, and have a high opinion of themselves. Some Indians are represented as supposing themselves to hold a rank in creation inferior to that of the white man, but this is certainly not the case with the Chippewas, who have a common expression which they use when anything awkward or foolish is done . . . which signifies 'as stupid as a white man.'"—*Keating*, ii. 164.

"The syllable *ish*, when added to a noun, indicates a bad or dreaded quality, or conveys the idea of imperfection or decay. . . . In a language in which the expressions *bad-dog* and *faint-heart* are the superlative terms of reproach, and in which there are few words to indicate the modifications between positively good and positively bad, it must appear evident that adjective inflections of this kind must be convenient, and sometimes necessary modes of expression. They furnish a means of conveying censure and dislike, which, though often mild, is sometimes severe."—*Schoolcraft's Narrative*, p. 476.

"If an Indian makes a present, it is always expected that one equally valuable should be given in return; no matter what you give them, or how valuable or rich the present, they seldom betray the least emotion or appearance of gratitude, it being considered beneath the dignity of a red man to betray his feelings. For all this seeming indifference, they are in reality as grateful, and, I believe, even more so than our own peasantry. Indeed, I could cite many instances of their kindness to prove this assertion."—*Strickland*, ii. 58.

"The old men all agree in saying that before the white man found and resided among them, there were fewer murders, thefts, and lying; more fear and devotion to the Great Spirit; more obedience to their parents, respect for old age, and chastity in man and woman, than exists among them now. . . . In those days the ties of blood were stronger among them. There was more good-will, hospitality, and charity, practised towards one another; and the widow and orphan were never allowed to live in poverty and want."—*Schoolcraft*, ii. 139.

"Poisons are frequently administered by Chippewas to those whom they consider as enemies; these are all of a vegetable nature, and are introduced into their meat or drink."—*Keating*, ii. 160.

DAKOTAS.

"The qualities of the Sioux, and of the Prairie Tribes generally, are little prized by those who have seen much of them. They ignore the very existence of gratitude; the benefits of years cannot win their affections. After boarding and lodging with a white for any length of time, they will steal his clothes; and, after receiving any number of gifts, they will haggle for the value of the merest trifle. They are inveterate thieves and beggars. . . . They are cruel to one another as children. The obstinate revengefulness of their vendetta is proverbial; they hate with the 'hate of hell'; and, like the Highlanders of old, if the author of an injury escape them, they vent their rage upon the innocent, because he is of the same clan or colour. If struck by a white man, they must either kill him or receive damages in the shape of a horse; and after the most trivial injury they can never be trusted. Their punishments are Draconic; for all things death, either by shooting or burning. Their religion is a low form of Fetissism. They place their women in the most degraded position. The squaw is a mere slave, living a life of utter drudgery; and when the poor creature wishes, according to the fashion of her sex, to relieve her feelings by a domestic 'scene,' followed by a 'good cry,' or to use her knife upon a sister squaw, as the Trasteverina mother uses her bodkin, the husband, after squatting muffled up, in hope that the breeze will blow over, enforces silence with a cudgel. The warrior, considering the chase an ample share of the labour-curse, is so lazy that he will not rise to saddle or unsaddle his pony: he will sit down and ask a white man to fetch him water, and only laugh if reproved. Like a wild beast, he cannot be broken to work: he would rather die than employ himself in honest industry—a mighty contrast to the negro, whose only happiness is in serving. He invariably attributes an act of kindness, charity, or forbearance, to fear. Ungenerous, he extols, like the Bedouin, generosity to the skies. He never makes a present, except for the purpose of receiving more than its equivalent; and an 'Indian gift' has come to be a proverb, meaning anything reclaimed after being given away. Impulsive as the African, his mind is blown about by storms of unaccountable contradictions. Many a white has suddenly seen the scalping-knife restored to its sheath instead of being buried in his flesh; whilst others have been as unexpectedly assaulted and slain by those from whom they expected kindness and hospitality. The women are mostly cold and chaste. The men have vices which cannot be named: their redeeming points are fortitude and endurance of hardship; moreover, though they care little for their wives, they are inordinately fond of their children. Of their bravery, Indian fighters do not speak highly: they are notoriously deficient in the civilized quality called moral courage, and though a brave will fight single-handed stoutly enough, they rarely stand up long in action. They are great at surprises, ambuscades, and night attacks: as with the Arabs and Africans, their favourite hour for onslaught is that before dawn, when the enemy is most easily terrified,—they know that there is nothing which tries man's nerve so much as an unexpected night attack,—and when the cattle can be driven off to advantage. In some points their characters have been, it is now granted, greatly misunderstood. Their forced gravity and calmness—purely 'company manners'—were not suspected to cloak merriment, sociability, and a general fondness of feasts and fun. Their apathy and sternness, which were meant for reserve and dignity among strangers, gave them an air of ungeniality which does not belong to their mental constitutions. Their fortitude and endurance of pain is the result, as in the prize-fighter, of undeveloped brain."—*Burton*, p. 125.

"When a man has lost his last rag [at gambling], he rises in nude dignity, and goes home."—*Ibid.* p. 144.

"The women, like the Africans, are not a little addicted to suicide. Before espousal the conduct of the weaker sex in many tribes is far from irreproachable. The 'bundling' of Wales and of New England in a former day is not unknown to them, and many think little of that *prægustatio matrimonii* which, in the eastern parts of the New World, goes by the name of Fanny Wrightism and Free-loveism. Several tribes make trial, like the Highlanders before the reign of James the Fifth, of their wives for a certain time—a kind of 'hand-fasting,' which is to Morality what Fetissism is to Faith. There are few nations in the world amongst whom this practice, originating in a natural desire not to 'make a leap in the dark,' cannot be traced. Yet after marriage they will live like the Spartan matrons a life of austerity in relation to the other sex."—*Ibid.* p. 142.

"The Sioux had offered us squaws, but while we remained there having declined, they followed us with offers of females for two days."—*Lewis and Clarke*, p. 77.

"The drudgery of the tent and field renders the squaw cold and unimpassioned; and, like the coarsest-minded woman in civilized races, her eye and her heart mean one and the same thing. She will administer 'squaw medicine,' a love philter, to her husband, but rather for the purpose of retaining his protection than his love. She has all the modesty of a savage, and is not deficient in sense of honour. She has no objection to a white man, but, Afghan-like, she usually changes her name to 'John,' or some other alias. Her demerits are a habit of dunning for presents, and the dislike to the virtue that ranks next to godliness, which nothing but the fear of the rod will subdue. She has literally no belief, not even in the rude Fetissism of her husband, and consequently she has no religious exercises. As she advances in years, she rapidly descends in *physique* and *morale*: there is nothing on earth more fiend-like than the vengeance of a cretin-like old squaw."—*Burton*, p. 130.

"As to the Indian women, they are far from complaining of their lot. On the contrary, they would despise their husbands could they stoop to any menial office, and would think conveyed an imputation upon their own conduct. It is the worst insult one virago can cast upon another in a moment of altercation. 'Infamous woman!' will she cry, 'I have seen your husband carrying wood into his lodge to make the fire. Where was his squaw, that he should be obliged to make a woman of himself?"—*Washington Irving's Astoria; Works*, viii. p. 134.

"'Wolves of women born,' the Prairie Indians despise agriculture as the Bedouin does. Merciless free-booters, they delight in roaming; like all equestrian and uncivilised people, they are perfect horsemen, but poor fighters when dismounted, and they are nothing without their weapons. As a rule they rarely torture their prisoners, except when an old man or woman is handed over to the squaws and papooses '*pour les amuser*,' as a Canadian expressed it. Near and west of the Rocky Mountains, however, the Shoshones and Yutas (Utahs) are as cruel as their limited intellects allow them to be. Moreover, all the prairie tribes never fail to subject women to an ordeal worse than death. The best character given of late years to the Sioux was by a traveller in 1845, who writes that 'their freedom and power have imparted to their warriors some gentlemanly qualities; they are cleanly, dignified and graceful in manners, brave, proud, and independent in bearing and deed.'"—*Burton*, p. 124.

"The first reply that I received from those whom I had painted, was, that if I was to paint women and children, the sooner I destroyed *their* pictures the better; for I had represented to them that I wanted their pictures to exhibit to white chiefs, to show who were the most distinguished and worthy of the Sioux; and their women had never taken scalps, nor did anything better than make fires and dress skins."—*Catlin*, i. 226.

"The children 'born like the wild ass's colts' are systematically spoiled with the view of fostering their audacity. . . . The fond mother, when chastening her child, never goes beyond dashing a little cold water in its face—for which reason to besprinkle a man is a mortal insult—a system which, perhaps, might be naturalised with advantage in some parts of Europe. The son is taught to make his mother toil for him, and openly to disobey his sire; at seven years of age he has thrown off all parental restraint; nothing keeps him in order but the fear of the young warriors. At ten or twelve, he openly rebels against all domestic rule, and does not hesitate to strike his father: the parent then goes off rubbing his hurt, and boasting to his neighbours of the brave boy whom he has begotten."—*Burton*, p. 130.

"The management of children is left mostly to women. A male child is not whipped as much as a female. Some women think it wrong to strike a boy anyhow."—*Schoolcraft*, iii. 240.

"Infanticide is committed occasionally among the Dacotahs. The lives of female children are held in less estimation than the male children."—*Ibid.* iii. 243.

"Children and youth are better nursed than the old and decrepid."—*Ibid.* ii. 179.

"They repeat traditions to the family, with maxims, and tell their children they must live up to them."—*Ibid.* iv. 70.

"The children are taught by their parents all their customs; and then again, they see them acted out every day almost, so they cannot help but learn them. Grandmothers have much to say on the manners and customs, and traditions. There are many that tell stories, and a number of them will gather round and listen, and be much amused at the singular fictions they tell."—*Ibid.* iii. 241.

"They have words that they use for endearment."—*Ibid.* iii. 240.

"It is needless to say that many of the Sioux look forward to the destruction of their race with all the feelings of despair with which the civilised man would contemplate the extinction of his nationality."—*Burton*, p. 123.

"To doubt the courage of an Indian is to touch the tenderest string of his mind, and the surest way to rouse him to any dangerous achievement."—*Lewis and Clarke*, p. 272.

"Their proper name, Dacota, signifies *allied*, or *leagued together*, and is equivalent to our name United, as applied to the States; and all who are not Dacotas or allies, are considered enemies, and it is deemed glorious to kill one of them, though descended from the Dacota family."—*Schoolcraft*, i. 248.

On killing an enemy they "dress as mourners, yet rejoice."—*Ibid.* iv. 63.

"The most of the pilfering among themselves is done by women and children. The men say it is too low a practice for them to live by. Stealing horses, however, from an enemy, the men regard as an act of bravery and right. The women have severe and bloody fights on account of stealing from each other. The men scarcely ever interfere in these quarrels."—*Ibid.* ii. 184.

A Sioux entering a stranger's house "accepts a pipe, if offered to him, devours what you set before him—those best acquainted with the savage, however, avoid all unnecessary civility or generosity. Milesianlike he considers a benefit his due, and if withheld, he looks upon his benefactor as a 'mean man'—talks or smokes as long as he pleases, and then rising stalks off without a word."—*Burton*, p. 145.

"Hospitality is a general characteristic among the Sioux. There have been instances of baseness and perfidy."—*Schooleraft*, iii. 239.

"They seem perfectly well disposed, but are addicted to stealing anything which they can take without being observed. This nation, although it makes so many ravages among its neighbours, is badly supplied with guns."—*Lewis and Clarke*, p. 66.

"The ancient Persians taught their progeny archery, riding, and truth-telling; the Prairie Indian's curriculum is much the same, only the last of the trio is carefully omitted. The Indian, like other savages, never tells the truth."—*Burton*, p. 130.

MANDANS.

"Their women are beautiful and modest,—and amongst the respectable families, virtue is as highly cherished and as inapproachable, as in any society whatever."—*Catlin*, i. 121.

"It would be untrue, and doing injustice to the Indians, to say

that they were in the least behind us in conjugal, in filial, and in paternal affection."—*Ibid.* i. 121.

"They take great pride in relating their traditions, with regard to their origin; contending that they were the *first* people created on earth."—*Ibid.* i. 80.

Mandans are "most jealous of rank and standing."—*Ibid.* i. 148.

CREEKS.

"They are without system or rule in anything. They have no regular meals. Thoughtless, negligent, and wasteful, they sometimes have abundance, and at other times nothing at all to eat. But in all their vicissitudes, they betray no appearance of feeling distress. They are so extremely indolent, that from the time they have consumed the meats killed in the winter, until the ripening of the new corn, they are all straitened, and many of them much distressed for food, and suffer under an annual famine of about two months every summer."—*Schoolcraft*, v. 274.

"Forty years ago the Creeks were *moral, sober*, and *virtuous*." *Ibid.* i. 280.

"Simple fornication is no crime or reproach among the Creeks; the sexes indulge their propensities with each other promiscuously, unrestrained by law or custom, and without secrecy or shame. If a young woman becomes pregnant before she is married, which most of them do, the child is maintained in her clan without the least murmuring. If a young woman becomes pregnant by a fellow whom she had expected to marry, and is disappointed, she, in revenge, is authorized by a custom of the country, to destroy the infant at the birth if she pleases, which is often done, by leaving it to perish in the swamp where it was born, or throwing it into the water. And, indeed, to destroy a new-born infant is not uncommon in families that are grown so numerous as to be supported with difficulty. It is done by mutual consent of the clan and parents, and without remorse."—*Ibid.* v. 272.

"When a man would have you understand that he is speaking of his wife, he designates her as his son's mother, &c."—*Ibid.* v. 272.

"Those who have seldom been abroad, and are not distinguished by war-names, are styled *old women*, which is the greatest term of reproach that can be used to them. They have also one other common term of reproach—viz., Este dogo, *i.e., you are nobody;* this is a very offensive expression, and cautiously to be used. To say *you are a liar*, is a common and harmless reply; but to use either of the other two expressions would bring on a quarrel at once."—*Ibid.* v. 280.

"Young men remain in a kind of disgrace, and are obliged to light pipes, bring wood, and help cook black-drink for the warriors, and perform all the menial services of the public square, until they shall have performed some warlike exploit that may procure them a war-name, and a seat in the square at the black drink. This stimulates them to push abroad, and at all hazards obtain a scalp, or, as they term it, *bring in hair*."—*Ibid.* v. 280.

"The father has no care of his own child. The invariable custom is, for the women to keep and rear all the children, having the entire control over them until they are able to provide for themselves. They appear to have sufficient natural affection for them; they never strike or whip a child for its faults. Their mode of correction is singular; if a child requires punishment, the mother scratches its legs and thighs with the point of a pin or needle until it bleeds; some keep the jaw-bone of a gar-fish, having two teeth, entirely for the purpose."—*Ibid.* v. 273.

"They make a point of taking boys and girls prisoners, whom they carefully preserve to supply the places of such of their people as have been or may be killed from among them. But they save grown men and women as prisoners only when avarice takes precedence of barbarity; and they set the price of ransom upon them according to the rank and estimation in which they may be held among their countrymen. When prisoners of the latter description are brought into any of their towns, the Indian women, by paying a small premium of tobacco to the victorious warriors, are permitted to have the honour of whipping them as they pass along."—*Ibid.* v. 280.

"They are much given to lying and exaggeration on these occasions" (return from warlike expeditions).—*Ibid.* v. 280.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

The drunkenness of the natives of Guiana takes the form of "fearful excess at intervals."—*Brett*, p. 349.

"Chastity is not considered an indispensable virtue amongst the unmarried women; but when once affianced, they are singularly faithful and constant. Indeed, the fearful vengeance inflicted in the rare cases of infidelity that occur amongst them, tends greatly to preserve untarnished the honour of the Indian dames." —*Dalton*, i. 80.

"The affection of the Indians for their children is extreme."—*Brett*, p. 432, note.

They are "passionately fond of their children; hospitable to every one; and, among themselves, generous to a fault."—*Ibid.* p. 276.

"I am not aware of infanticide being practised by the Indians in Guiana. . . . The Indians in general are very fond and indulgent parents."—*Bernau*, p. 234.

"The Indians very seldom, if at all, can overcome their feelings so as to correct their children, nor do they like to see it done by anyone else."—*Ibid.* p. 147.

"The Indian women take great care of various young animals [*e.g.*, monkeys], even suckling them as if they were their children. This disgusting practice is not confined to any one tribe, nor indeed to the Indian females alone."—*Brett*, p. 153.

They "are very polite to each other."—*Ibid.* p. 89.

"Each American tribe seems, with national vanity, to consider itself as pre-eminently 'the people.' The word 'Carinya,' by which the Caribs of Guiana designate themselves, has precisely the same meaning, '*the people.*' So also with the neighbouring nations."—*Ibid.* p. 97, note.

"When twins are born, false notions of propriety and family honour require that one of them should be destroyed. 'To bring twins into the world,' say the Indians, 'is to be exposed to public scorn; it is to resemble rats, opossums, and the vilest animals, which bring forth a great number of young at a time.' Nay more, they affirm that 'two children born at the same time cannot belong to the same father.' This is an axiom of physiology among the Salives. . . . If a new-born infant, though not a twin, have any physical deformity, the father instantly puts it to death. . . . Deformities indicate some influence of the evil spirit Ioloquiamo, or the bird Tikitiki, the enemy of the human race."—*Humboldt's Travels*, ii. 248, *et seq.*

"When an Indian has once devoted himself to accomplish the death of another, he will follow him any distance, and undergo any privation, to fulfil his deadly purpose."—*Brett*, p. 289.

"'My revenge is not yet satisfied, there still lives a number of the hated family,' said a Guiana native, whose relative he suspected to have been poisoned."—*Rh. Schomburgk*, i. 158.

The natives of the Orinoco "are not addicted to stealing."—*Humboldt's Travels*, ii. 266.

"Theft is unusual among the Indians. . . . When any such depredation does occur, the Indian thinks that the missing article has been carried off by people of some other race than his own."—*Brett*, p. 348.

ARAWAKS.

"They are exceedingly affectionate to their children—so much so, that an Indian will bear any insult or inconvenience from his child tamely, rather than administer personal correction."—(*Hillhouse*) *J. R. G. S.*, ii. 229.

"In general they are faithful and attached to their wives, with whom they live very happily, except where polygamy is practised. They are also fond of their children, and so indulgent that they very rarely indeed chastise them. Little reverence is consequently paid by the child to its parents; the boys in particular, are so little controlled by the mother, as to be remarkable for their disregard of her. . . . This is during childhood. But when they grow up, and become themselves the heads of families, there is no want either of respect or attachment towards their aged parents."—*Brett*, p. 99.

"It is reckoned indecent in the men to caress or notice the women in public; and our practice in this respect appears to them highly contemptible. But the Arawaak, when secluded from public observation, exhibits as sincere and unreserved an affection for his domestic connections as the more civilized of any nation; and though apt to fly into the extremes of passion, when influenced by jealousy and intemperance, he is, on the whole, a good husband and relative, and a most kind and indulgent parent."—(*Hillhouse*) *J. R. G. S.*, ii. 231.

"The Carabeese, the Arrawak, and the Accaway . . . in their natural state, are inflated with a supercilious contempt towards each other."—*Bernau*, p. 181.

"Each Arawâk calls himself a 'Loko'; and speaks of his tribe and language as those of the 'Lokono,' which word is the plural of the former, and literally means '*the people.*'"—*Brett*, p. 97.

An Arawâk "expressed the sentiment of his tribe (and, I may add, of the Indians generally) in words to the following effect:—'My father knew not your book [the Bible], and my grandfather knew not your book;—they were wiser than we;—we do not wish to learn anything which they did not know.'"—*Ibid.* p. 80.

"If one tells another that he is *bad*, it is almost looked upon as a curse. As to profane swearing, it is unknown in their language, which even wants the word to express it. After a long inquiry, one of their chiefs told me: 'We, *in our language*, do not swear; it is only your people who do that.'" "A *drunken* Indian will, however, sometimes swear fearfully in *English*."—*Ibid.* p. 103.

"The Indians, therefore, though they bow to our acknowledged mental superiority, despise us for our stinginess and inhospitality; and though they give us all due credit for the virtues of the head, they say we have 'no heart for anything but money.'"—(*Hillhouse*) *J. R. G. S.*, ii. p. 231.

"Most of the blood feuds originate in jealousy, and the revenge of connubial injuries, of which they are highly resentful."—*Ibid.* ii. 230.

"In wars amongst themselves, where they are more equally matched, they display a fierce determination that despises all dangers; and their combats are always *à l'outrance*."—*Ibid.* ii. 231.

WARAUS.

"They are drunken, quarrelsome, and insubordinate,—have little honour in their dealings, and little taste for agriculture, their food being principally fish, of which they will devour, at a meal, sufficient for three moderate Europeans. They have no national or personal pride, and will ally themselves indiscriminately to whites, negroes, or mulattos."—*Ibid.* ii. 238.

[The pride of Warau women consists principally in the possession of a great number of domestic animals.]—*Rh. Schomburgk*, i. 167.

"Their want of faith is so proverbial, that if they solicit a loan it is better either to give it as a present or refuse it altogether. . . . This observation applies more or less to all the tribes."—(*Hillhouse*) *J. R. G. S.*, ii. 239.

CARIBS.

"Men and women were addicted to intoxicating drink."—*Waitz*, iii. 377.

"Caribs put no value on the chastity of unmarried women."—*Ibid.* iii. 382.

"Schomburgk speaks of great brutality exercised by the men towards the women in later times. The position of women on the continent is sufficiently characterised by the fact that almost everywhere not the young women, but only married women were clothed."—*Ibid.* iii. 382.

"The haughty and indolent Caribs."—*Brett*. p. 252.

[The Caribs are the most powerful, the most warlike, and also the most industrious race, in Guiana.]—*Rh. Schomburgk*, ii. 427.

[Only the extremest need can induce the Carib so far to lower his dignity as to work for wages to Europeans.]—*Ibid.* ii. 428.

"The dominion so long exercised by the Caribs over a great part of the continent, joined to the remembrance of their ancient greatness, has inspired them with a sentiment of dignity and national superiority, which is manifest in their manners and their discourse. 'We alone are a nation,' say they proverbially, 'the rest of mankind are made to serve us.'"—*Humboldt's Travels*, iii. 83.

[When a Carib enters the hut of a native of another tribe, he does not wait till he is asked to help himself; but looking about with a proud and haughty bearing, takes without opposition on the part of the owners whatever pleases him.]—*Rh. Schomburgk*, ii. 427.

"Among themselves they are peaceable, and towards each other faithful, friendly, and affectionate. They considered all strangers, indeed, as enemies: and of the people of Europe they formed a right estimation. The antipathy which they manifested towards the unoffending natives of the larger islands appears extraordinary; but it is said to have descended to them from their ancestors of Guiana: they considered those islanders as a colony of Arowauks, a nation of South America, with whom the Charaibes of that continent are continually at war."—*Edwards*, i. 41.

"The Charaibes instructed their youth at the same time, in lessons of patience and fortitude; they endeavoured to inspire them with courage in war, and a contempt of danger and death; above all things to instil into their minds an hereditary hatred, and implacable thirst of revenge towards the Arrowauks."—*Ibid.* i. 46.

[Caribs are tyrannical towards their women, who generally bear marks of the treatment they receive.]—*Rh. Schomburgk*, ii. 428.

"Should the recovery of a sick person be despaired of, he is carried to a distance from the dwellings, and suspended in a hammock between two trees. Provisions for three or four days are left with him, and he is abandoned to his destiny. If he return to his village, his restoration to health is celebrated with rejoicing, and if he die, his loss is lamented."—*Heriot*, p. 529.

"The cannibalism of the nations of Guiana is never caused by the want of subsistence, or by the superstitions of their religion, as in the islands of the South Sea; but is generally the effect of the vengeance of a conqueror, and (as the missionaries say) 'of a vitiated appetite.'"—*Humboldt's Travels*, ii. 411.

"The Caribs of the continent . . , hold in horror the practice of devouring their enemies. This barbarous custom, at the first discovery of America, existed only among the Caribs of the West Indies."—*Ibid.* ii. 413.

"We discern, says Rochefort, a wonderful change in the dispositions and habits of the Charaibes. In some respects we have enlightened; in others (to our shame be it spoken) we have corrupted them. An old Charaibe thus addressed one of our planters, on this subject: 'Our people,' he complained, 'are become almost as bad as yours. We are so much altered since you came among us that we hardly know ourselves, and we think it is owing to so melancholy a change that hurricanes are more frequent than they were formerly. It is the evil spirit who has done all this,—who has taken our best lands from us, and given us up to the dominion of the Christians."—*Edwards*, i. 37.

MACUSIS.

[When a Macusi boy has reached the age of puberty, his mother ceases to trouble herself about him; he becomes a stranger to her.]—*Rh. Schomburgk*, ii. 315.

BRAZILIANS.

"The Indian is in general abstemious;" though addicted to drunkenness.—*Spix and Martius*, ii. 242.]

"I do not think that the introduction of liquors has been the cause of much harm to the Brazilian Indian. He has his drinking bout now and then, like the common working people of other countries. It was his habit in his original state, before Europeans visited his country; but he is always ashamed of it afterwards, and remains sober during the pretty long intervals."—*Bates*, p. 276.

"The Indian idea of a holiday is bonfires, processions, masquerading, especially the mimicry of different kinds of animals, plenty of confused drumming and fifing, monotonous dancing, kept up hour after hour without intermission, and, the most important point of all, getting gradually and completely drunk."—*Ibid.* p. 318.

"Adultery is considered as a crime only on the woman's side." —(*Von Martius*) *J. R. G. S.*, ii. 198.

"The Indian women, we were told, showed more attachment to the negroes than to their own Indian husbands. Runaway negroes, therefore, frequently appear in the woods as the *cicisbei* of the Indian women, and are passionately sought by them. The contrary is the case with the Indian men, who consider the negresses as below their dignity, and despise them."—*Spix and Martius*, ii. 229.

"An Indian when he performs a service of this kind [cleaning a wound in the foot which Mr. Bates had received] never thinks of a reward."—*Bates*, p. 382.

TUPIS.

"Bands [of chastity] were broken without fear, and incontinence was not regarded as an offence."—*Southey*, i. 241.

"The wives who found themselves neglected, consoled themselves by initiating the boys in debauchery. The husbands seem to have known nothing of jealousy."—*Ibid.* i. 241.

"It is worthy of notice, that although no other principles were inculcated than those of revenge and hatred, the boys rarely or ever quarrelled among themselves."—*Ibid.* i. 240.

"It is among the worst parts of their character, that they were unfeeling to the sick, and when they thought the case hopeless, neglected to give them food, so that many died rather of want than of disease. It is even said that they carried them sometimes to be buried before they were actually dead; and that persons have recovered after they had been taken down in their hammocks for interment."—*Ibid.* i. 247.

"It is remarkable, that they had no propensity to thieving. On De Lery's first visit to them, one took his hat and put it on; another girded on his sword to his naked side; a third drest himself in his doublet. He was a little alarmed at being thus undressed, but it was their custom, and every thing was soon restored. They were a grateful race, and remembered that they had received gifts, after the giver had forgotten it. They were liberal, as ready to bestow as to ask; whatever the house contained was at the guest's service, and any one might partake their food. They were willing, and even watchful to oblige; if a European whom they liked was weary when

travelling in their company, they would chearfully carry him."—*Ibid.* i. 247.

GUARANIS.

"Any intrigue before these customs [ceremonies on the arrival at a marriageable age] had been observed was held criminal."—*Ibid.* ii. 368.

"All however, were mindful of their affinity; and though it did not serve for a bond of union among themselves, they were at war with all whom they did not acknowledge to be of their own stock, and designated them by the opprobrious appellation of slaves. Yet the Guaranies, notwithstanding this high pretension, were far from maintaining the same character in the interior as their kindred the Tupis had acquired upon the coast. Either they had degenerated, or some of the nations whom they thus affected to despise had greatly improved; and in latter times they are described as the least warlike and the least courageous people in Paraguay. This must be accounted for by local circumstances, not by any generic inferiority: the different branches of this widely-extended race were in very different states of advancement, weak in some places, and therefore shrinking from war; in others numerous, confident, and warlike."—*Ibid.* ii. 372.

"The Guaranis were not very honest and were great beggars, but their hospitality and gratitude were worthy of praise."—*Waitz*, iii. 421.

COROADOS.

Spix and Martius gave presents to Coroados Indians, "which were received without any expression of gratitude."—*Spix and Martius*, ii. 228.

MUNDRUCUS.

"It would be a misnomer to call the Mundurucús of the Cupari and many parts of the Tabajos, savages; their regular mode of life, agricultural habits, loyalty to their chiefs, fidelity to treaties, and gentleness of demeanour, give them a right to a better title. Yet they show no aptitude for the civilized life of towns, and, like the rest of the Brazilian tribes, seem incapable of any further advance in culture."—*Bates*, p. 274.

"I think no Indians could be in a happier position than these simple, peaceful, and friendly people on the banks of the Cupari. The members of each family live together, and seem to be much attached to each other; and the authority of the chief is exercised in the mildest manner."—*Ibid.* p. 276.

"When a *Mundrucu* is hopelessly ill, his friends kill him, and children consider it a kindness to kill their parents, when they can no longer enjoy hunting, dancing, and feasting."—*Markham's Valley of Amazons*, p. 172.

"The Mundurucús never destroy their prisoners; on the contrary, they treat them with humanity, tattoo them, and afterwards regard them as their children."—*Herndon*, p. 315.

UAUPES.

Among the Uaupés "it is good manners always to empty" a bowl of liquor when it is presented.—*Wallace*, p. 500.

ABIPONES.

"The men are much addicted to drunkenness, and then the women are accustomed to conceal their husband's weapons, for fear of being killed."—*Thompson*, i. 3.

"Incontinence among Abipones before marriage does not occur . . .; nor do they either in joke or conversation violate decency."—*Waitz*, iii. 476.

"Nothing licentious, indecent, or uncourteous, is discoverable in their actions."—*Dobrizhoffer*, ii. 136.

"The mothers suckle their children for three years, during which time they have no conjugal intercourse with their husbands, who, tired of this long delay, often marry another wife. The women, therefore, kill their unborn babes, through fear of repudiation, sometimes getting rid of them by violent arts, without waiting for their birth."—*Ibid.* ii. 97.

"They do not bring up more than two children in a family, the others being killed to save trouble."—*Lozano in Markham's Amazons*, p. 148.

"Mothers spare their female offspring more frequently than the males, because the sons, when grown up, are obliged to purchase a wife, whereas daughters, at an age to be married, may be sold to the bridegroom at almost any price."—*Dobrizhoffer*, ii. 97.

"They account it extremely ill-mannered to contradict any one, however much he may be mistaken."—*Ibid.* ii. 137.

"Neither the Abipones nor the Guaranies have any word in their language to express thanks."—*Southey*, iii. 399.

They "esteem it the greatest misfortune to be left to rot in the open air. Hence amongst them, persons inflamed with the desire of revenge contemptuously cast away the carcasses of their enemies, making fifes and trumpets of their bones, and using their skulls for cups. On the other hand, they honourably inter the smallest bone of one of their friends, paying it every possible mark of respect."—*Dobrizhoffer*, ii. 284.

"Though they used to rob and murder the Spaniards, whilst they thought them their enemies, yet they never take anything from their own countrymen. . . . They are often and long absent from their homes, during which time they leave their little property without a guard or even a door, exposed to the eyes and hands of all, with no apprehension of the loss of it, and on their return from a long journey find everything untouched."—*Ibid.* ii. 148.

PATAGONIANS.

[The women are generally faithful to their husbands.]—*Falkner*, p. 125.

"The conduct of the women does not correspond to their character drawn by Falkner; but their ideas of propriety may have been altered by the visits of licentious strangers. Both at Gregory Bay (on the north shore of Magalhaens Strait), and at the River Negro, the Patagonian women are now thought to be unfaithful to their husbands, and to care little about chastity. The men appear to give themselves no anxiety on the subject. Spirits, provisions, and (to them) valuable articles of hardware, or clothing which they receive, occupy much more of their attention."—(*Fitzroy*) *Voy. Adv. & Beagle*, ii. 173.

[Except in the matter of labour, the husband seldom treats his wife ill.]—*Falkner*, p. 125.

"So rigidly are" the women "obliged to perform their duty, that their husbands cannot help them on any occasion, or in the greatest distress, without incurring the highest ignominy."—*Ibid.* p. 125.

[Paternal affection very strong.]—*Ibid.* p. 127.

They "often pawn and sell their wives and children to the Spaniards for brandy."—*Ibid.*

"The Patagonians pay respect to old people, taking great care of them."—(*Fitzroy*) *Voy. Adv. & Beagle*, ii. 172.

"The canoe Indians [Fuegians] are in reality despised by the Patagonians; but, for the sake of trade, are generally kept upon half-friendly terms."—*Ibid.* ii. 172.

"Patagonians have a great antipathy to negroes. As soon as they see a black man, they shout, hoot, hiss, and make faces at him."—*Ibid.* ii. 172.

"Contented with their fine climate—plenty of wholesome food, and an extensive range of country—they rather pity white people, who seem to them always in want of provisions, and tossed about at sea."—*Ibid.* ii. 167.

"Every white man who has passed any time among the Patagonian Indians, agrees in giving a favourable account of the treatment experienced."—*Ibid.* ii. 174.

"When the Patagonians meet white men, their inclinations are almost always friendly; but if they find themselves able to dictate to the strangers, a tribute of tobacco, bread, muskets powder, ball, or such articles as they see and fancy, is often imposed."—*Ibid.* ii. 168.

"Of all savage nations, perhaps the Patagonians are least inclined to attack or deceive strangers."—*Ibid.* ii. 144.

They "are courteous, obliging, and good-natured; but very inconstant, and not to be relied on in their promises and engagements."—*Falkner*, 109.

The Patagonians are not destitute of gratitude. "Every white man who has passed any time among the Patagonian Indians agrees in giving a favourable account of the treatment experienced."—(*Fitzroy*) *Voy. Adv. & Beagle*, ii. 73.

Among the Patagonians thieving is "held in such estimation as to form a consideration in the necessary qualifications of the intended husband, who is looked upon as indifferently capable of supporting a wife unless he is an adept in the art of stealing from a stranger. . . A lie with them is held in detestation."—*Snow's Tierra del Fuego*, &c. ii. 233.

ARAUCANIANS.

"Their moral qualities are proportionate to their personal endowments; they are intrepid, animated, ardent, patient in enduring fatigue, ever ready to sacrifice their lives in the service of their country, enthusiastic lovers of liberty, which they consider as an essential constituent of their existence, jealous of their honour, courteous, hospitable, faithful to their engagements, grateful for services rendered them, and generous and humane towards the vanquished. But these noble qualities are obscured by the vices inseparable from the half-savage state of life which they lead, unrefined by literature or cultivation; these are drunkenness, debauchery, presumption, and a haughty contempt for all other nations."—*Thompson*, i. 403.

"Celibacy is considered as ignominious."—*Ibid.* i. 416.

"Among the Mapuchés, as, in fact, with all primitive people, it [sterility] is a reproach."—*Smith*, p. 212.

"Far from being dissatisfied, or entertaining any jealousy towards the new-comer, she [one of two wives] said that she wished her husband would marry again; for she considered it a great relief to have some one to assist her in her household duties, and in the maintenance of her husband."—*Ibid.* p. 214.

"Their fathers are satisfied in instructing them in the use of arms, and the management of horses, and in teaching them to speak their native language with elegance. In other respects they leave them to do whatever they please, and praise them whenever they see them insolent, saying, that in this manner they learn to become men. It is very unusual for them to chastise or correct them, as they hold it as an established truth, that chastisement only renders men base and cowardly."—*Thompson*, i. 417.

"The amount of deference shown him [the chief] did not seem to be great; and I was rather surprised by the apparent want of respect for superiors observable, especially among the boys, who were under no restraint."—*Smith*, p. 185.

"I was again struck by the forwardness and impertinence of the boys. . . . This sauciness, which among other nations would entitle a youngster to a sound cuffing, is rather encouraged among the Mapuchés, who think that such license fosters a spirit of independence; and never punish their male children, considering chastisement degrading, and calculated to render the future man pusillanimous and unfit for the duties of a warrior. Yet, despite their impertinence, the Indian boys are really good-natured; and, though rough jokers, there is no malice in their tricks, nor any deliberate intention to injure their victim."—*Ibid.* p. 200.

"The Araucanians, proud of their valour and unbounded liberty, believe themselves the only people in the world deserving the name of men. From hence it is, that, besides the appellation of *auca*, or free, which they value so highly, they give themselves metaphorically the names of *che*, or the nation; of *reche*, pure or undegenerated nation; and of *huentu*, men."—*Thompson*, i. 415.

"The Mapuchés have all an aversion to living in towns; but it is probable that this feeling arises, not as has been supposed, from fear of the enervating influences of such a life, but from their necessities as an agricultural and pastoral people."—*Smith*, p. 285.

"Oratory is particularly held in high estimation, and, as among the ancient Romans, is the high road to honour, and the management of public affairs."—*Thompson*, i. 413.

"From the mutual affection which subsists between them, proceeds their solicitude reciprocally to assist each other in their necessities. Not a beggar or an indigent person is to be found throughout the whole Araucanian territory; even the most infirm and most incapable of subsisting themselves are decently clothed, This benevolence is not, however, confined only to their countrymen; they conduct themselves with the greatest hospitably towards all strangers of whatever nation, and a traveller may live in any part of their country without the least expense."—*Ibid.* i 416.

"Their local attachments are strong, each family preferring to live upon the land inherited from its ancestors, which they cultivate sufficiently for their subsistence. The genius of this haughty people, in which the savage still predominates, will not permit them to live in walled cities, which they consider as a mark of servitude."—*Ibid.* i. 404.

"Though given to stealing, the Mapuchés are, in all fair business transactions, far more trustworthy than the 'Christianos.'"—*Smith*, p. 202.

"Their good faith in contracts of this kind [commerce] has always been highly applauded."—*Thompson*, i. 415.

"The Mapuchés are essentially a bartering people. Whatever present is made, or favour conferred, is considered as something to be returned; and the Indian never fails, though months and years may intervene, to repay what he conscientiously thinks an exact equivalent for the thing received."—*Smith*, p. 258.

SUPERSTITIONS.

NORTH AMERICAN RACES.

"The Indians attach a mysterious meaning to the word 'medicine,' applying it to almost everything they cannot clearly understand."—*Kane*, p. 62, note.

"The manner in which this curious and important article is instituted is this: A boy, at the age of fourteen or fifteen years, is said to be making or 'forming his medicine,' when he wanders away from his father's lodge, and absents himself for the space of two or three, and sometimes even four or five, days; lying on the ground in some remote or secluded spot, crying to the Great Spirit, and fasting the whole time. During this period of peril and abstinence, when he falls asleep, the first animal, bird, or reptile of which he dreams (or pretends to have dreamed, perhaps), he considers the Great Spirit has designated for his mysterious protector through life. He then returns home to his father's lodge, and relates his success; and after allaying his thirst and satiating his appetite, he sallies forth with weapons or traps, until he can procure the animal or bird, the skin of which he preserves entire, and ornaments it according to his own fancy, and carries it with him through life."—*Catlin*, i. 36.

"Many of the Indian nations believe that the soul, after its separation from the body, enters into a wide path, crowded by spirits, which are journeying towards a region of eternal repose. That in the way thither an impetuous river must be passed, by means of a bridge made of wicker, which continually trembles under the feet, and from whence the passengers incur much hazard of falling into the current."—*Heriot*, p. 361.

ESQUIMAUX.

They "consider that it is wrong to work when one of their number is sick, and especially to work on skins that are intended to keep out water."—*Hall*, ii. 60.

"When highly enraged, they will cut the body to pieces, and devour part of the heart and liver" of a slain enemy, "thinking thereby to disarm his relatives of all courage to attack them."—*Crantz*, i. 178.

Some Greenlanders believe that the soul can "go astray out of the body for a considerable time. Some even pretend, that when going on a long journey they can leave their souls at home, an yet remain sound and healthy." "Some of these materialists believe in two souls—namely, the *shadow* and the *breath* of man, and suppose that in the night the shadow forsakes the body, and goes a hunting, dancing, or visiting. In all probability, their dreams, which are numerous, lively, and often remarkably curious, have given rise to this notion." "The notion that the soul can forsake the body during the interval of sleep, and be exchanged for that of some animal, is chiefly credited by those who believe in the migration of souls, a doctrine which has lately been discovered among the Greenlanders."—*Ibid.* i. 184-5.

Priests "profess to have paid frequent visits to the land of souls."—*Ibid.* i. 185.

Innuits have a custom of visiting the graves of the dead, and placing on, or by them food, furs, &c. During the ceremony they keep up a "constant talk with the dead." "Here, Nukerton, is something to eat and something to keep you warm."—*Hall*, ii. 197.

"The Esquimaux observed by Captain Parry had a super-

stitious idea that any weight pressing upon the corpse would give pain to the deceased."—*Lubbock's Pre-historic Times*, p. 410.

"When an Innuit passes the place where a relative has died, he pauses and deposits a piece of meat near by."—*Hall*, ii. 321.

[The Esquimaux believe in future rewards and punishments, and have traditions concerning the creation and the deluge. They have their priests, in whose sayings and doings they put implicit belief, and their superstitions. No kind of religious worship seems to exist among them.]—*Jour. Eth. Soc.* (1848), i. 152.

"Tattooing is done from principle, the theory being that the lines thus made will be regarded in the next world as a sign of goodness."—*Hall*, ii. 315.

[Greenlanders believe in occasional reappearances of the dead —a belief resting upon alleged facts.]—*Crantz*, i. 193.

"For three days from the death his family had thus to mourn, according to Innuit custom. At the end of that time they expected their lost brother would be in 'Kood-le-par-mi-ung,' there for ever to enjoy its pleasures, feasting on reindeer meat, and wandering from star to star."—*Hall*, i. 204.

"Crantz tells us that they 'lay a dog's head by the grave of a child, for the soul of a dog can find its way everywhere, and will show to the ignorant babe the way to the land of souls.'" (Illustrates that the land of souls is regarded as simply a remoter part of the earth.)—*Lubbock's Pre-historic Times*, p. 409.

"The Innuits believe in a heaven and a hell"—the former is upward, the latter downward.—*Hall*, ii. 317.

They place the abode of departed spirits "in the depths of the ocean or under the earth, and suppose the deep chasms in the rocks to be its avenues." "Departed spirits do not however make a joyful and immediate entrance into these Elysian fields, but must first slide for the space of five days, or, according to others, for a still longer period, down a rough rock."—*Crantz*, i. 186.

"According to Crantz, the Greenland Esquimaux 'have neither a religion nor idolatrous worship, nor so much as any ceremonies to be perceived tending towards it.'"—*Lubbock's Pre-historic Times*, p. 409.

"Innuit opinions upon theological questions are not easily obtained in an intelligible form. . . . There is one Supreme Being, . . . who created the earth, sea, and heavenly bodies. There is also a secondary divinity, a woman," the daughter of the former. "She is supposed to have created all things having life, animal and vegetable. She is regarded also as the protecting divinity of the Innuit people. To her their supplications are addressed; to her their offerings are made; while most of their religious rites and superstitious observances have reference to her."—*Hall*, ii. 317; see also *Crantz*, i. 190.

[Greenlanders believe in many classes of inferior spirits—air, marine, fire, mountain spirits—resembling the Greek and Roman mythology.]—*Crantz*, i. 192, *et seq.*

"It appears that these heavenly bodies"—the sun, moon, and stars—"are spirits of departed Esquimaux, or of some of the lower animals."—*Hayes*, p. 253.

[Greenlanders believe that the moon was once a Greenlander.] —*Crantz*, ii. 187.

"According to Innuit mythology, the *first* man was a failure—that is, was imperfect, though made by the Great Being; therefore he was cast aside and called *Kob-lu-na*, or *Kod-lu-na*, as pronounced by modern Innuits, which means white man. A second attempt of the Great Being resulted in the formation of a perfect man, and *he* was called *In-nu*."—*Hall*, ii. 312.

CLALLUMS.

"These Indians also flatten their heads, and are far more superstitious than any I have met with. They believe, for instance, that if they can procure the hair of an enemy and confine it with a frog in a hole, the head from which it came will suffer all the torments that the frog endures in its living grave. They are never seen to spit without carefully obliterating all traces of their saliva. This they do lest an enemy should find it, in which case they believe he would have the power of doing them some injury. They always spit on their blankets, if they happen to wear one at the time."—*Kane*, p. 216.

CHINOOKS.

"My power of pourtraying the features of individuals was attributed entirely to supernatural agency, and I found that, in looking at my pictures, they always covered their eyes with their hands and looked through the fingers; this being also the invariable custom when looking at a dead person."—*Ibid.* p. 202.

"It is the prevailing opinion of the chiefs that they and their sons are too important to die in a natural way, and whenever the event takes place, they attribute it to the malevolent influence of some other person, whom they fix upon, often in the most unaccountable manner, frequently selecting those the most dear to themselves and the deceased. The person so selected is sacrificed without hesitation."—*Ibid.* p. 177.

"The Indians here have a superstitious dread of mentioning the name of any person after death, nor will they tell you their own names, which can only be found out from a third party. One of the men asked me if my desire to know his name proceeded from a wish to steal it. It is not an uncommon thing for a chief, when he wishes to pay you a very high compliment, to give and call you by his own name, and adopt some other for himself."—*Ibid.* p. 205.

"The Chinook and Kilamuke tribes entertain, as I was informed, the idea of a future state, in their hunting grounds. . . . The road to them is supposed to be difficult, and none but those who are of good character can go there, by the road which is called O-tu-i-huti, a term by which they designate the Via Lactea. They have a strong belief that all their departed relatives and friends have a guard over them, and prevent evil from approaching them. Each Indian has his tamanuus, or spirit, which is selected by him at a very early age, and is generally the first object they see in going out to the woods, that has animal life. . . . They at times, and particularly when in the water, pretend to hold converse with it, and talk to themselves in a low, monotonous tone of voice." They "will not eat in sight of the dead, nor laugh, for fear their mouths will be turned askew. . . . They speak of the dead walking at night, when they are supposed to awake, and get up to search for food."—*U.S. Ex. Ex.*, v. 118.

"Casanov [a chief] assigned to me an additional motive for his wish to kill his wife—namely, that as he knew she had been so useful to her son and so necessary to his happiness and comfort in this world, he wished to send her with him as his companion on his long journey."—*Kane*, p. 178.

Good men "spend a happy life in a paradise, which lies in the south."—*Waitz*, iii. 339.

"They acknowledge a good and a bad spirit, the former named Econé, the latter Ecutoch. The Etaminuas, or priests, are supposed to possess a secret power of conversing with the Econé, and of destroying the influence of the Ecutoch; they are employed in all cases of sickness to intercede for the dying, that these may have a safe passage to the land of departed spirits. Besides, the Etaminua, there is another class called Keelalles, or doctors, and it is usual for women, as well as men, to assume the character of a Keelalle, whose office it is to administer medicine and cure disease."—*Ross' Oregon*, p. 96.

"I was also told by an eye-witness, of a chief, who, having erected a colossal idol of wood, sacrificed five slaves to it, barbarously murdering them at its base, and asking, in a boasting manner, who amongst them could afford to kill so many slaves." —*Kane*, p. 216.

"When the salmon make their first appearance in the river, they are never allowed to be cut crosswise, nor boiled, but roasted; nor are they allowed to be sold without the heart being first taken out, nor to be kept over night; but must be all consumed or eaten the day they are taken out of the water; all these rules are observed for about ten days."—*Ross' Oregon*, p. 97.

"Amongst the Chinooks I have never heard any traditions as to their former origin, although such traditions are common amongst those on the east side of the Rocky Mountains. They do not believe in any future state of punishment, although in this world they suppose themselves exposed to the malicious designs of the scoocoom or evil genius, to whom they attribute all their misfortunes and ill luck. The Good Spirit is called the *Hias Socha-li-Ti-yah*, that is the Great High Chief from whom they obtain all that is good in this life, and to whose happy and peaceful hunting grounds they will all eventually go, to reside for ever in comfort and abundance."—*Kane*, p. 179.

The Tribes at the mouth of the Columbia "pretend to be derived from the musk-rat."—*Ross' Oregon*, p. 88.

The Chinooks believe that one of their gods "taught them to make canoes and nets."—*Waitz*, iii. 338.

SNAKES.

"The buffallo hide [shield] is perfectly proof against any arrow, but in the minds of the Shoshonees, its power to protect them is chiefly derived from the virtues which are communicated to it by the old men and jugglers."—*Lewis and Clarke*, p. 309.

"There is a fabulous story current among these people, and universally believed, that they were the first smokers of tobacco on the earth, and that they have been in the habit of using it from one generation to another, since the world began; that all other Indians learned to smoke, and had their tobacco first from them; that the white people's tobacco is only good for the whites, and that if they should give the preference to the white people's tobacco and give up smoking their own, it would then cease to grow on their lands, and a deleterious weed would grow up in its place and poison them all."—*Ross' Fur Hunters*, i. 273.

COMANCHES.

[The Comanches attribute internal diseases to the *blasting breath* of some secret enemy.]—*Jour. Eth. Soc.* (1850), ii. 268.

The Comanches believe that the dead "are permitted to visit the earth at night, but must return at daylight."—*Schoolcraft*, v. 685.

[They believe in a future state. In a Supreme Being, also in good and evil spirits of both sexes. The Supreme Being is like unto themselves, of gigantic stature, immortal, and the original parent of the Comanches. He lives in the sun, to which they attribute a sort of divinity, and suppose that febrile diseases result from its displeasure.]—*Jour. Eth. Soc.* (1850), ii. 268.

"They believe the Indian Paradise to be beyond the sun, where the Great Spirit sits and rules."—*Schoolcraft*, ii. 129.

"The Comanche notions of religion are as crude, imperfect, and limited, as of geography or astronomy. They believe in, or have some indefinite traditional idea of the Great Spirit; but I never discovered any distinct mode or semblance of worship among them. I frequently observed, early in the morning, a shield, such as they use in war, elevated at the point of a javelin (the hilt in the ground), and invariably facing the east. Whether done in reverence to the great rising luminary and of Ghebir origin, I did not ascertain. They believe in witchcraft, and sometimes attribute their ailments to the magical influence of some subtle and malignant enemy of their own species. They held the *Kitchies*, a small and distinct tribe then residing on the waters of the River Trinity, in peculiar detestation, on account of their supposed powers of sorcery. They imagine that good men (and adroitness and daring in taking scalps or stealing horses are capital evidences of goodness) are translated at death to elysian hunting-grounds, where buffalo are always abundant and fat."—*Ibid.* i. 237.

"The reverse of this maximum of Comanche felicity is assigned to the wicked. In order to facilitate the posthumous enjoyments of a deceased warrior, they sacrifice some of his best horses, and bury in his grave his favourite implements of the chase for his future use. They have no determinate idea of the locality of these imaginary hunting-grounds."—*Ibid.* i. 237.

"They use many charms, and are very superstitious. All charms are supposed to be derived from the Great Spirit, which they buy from their 'medicine-men.' They offer him many sacrifices. The first puff of smoke is offered to the supreme, the second to the Sun, the third to the Earth, and after these, to whatever they venerate. The first morsel of what they intend to eat is presented to the Great Spirit, and then buried in the ground. All their implements of war are made by, or undergo charms from, their priests or magicians, who practise charms for the purpose. Their shields are made in imitation of the sun, and before going to war, they are stuck upon their lances, facing the rising sun; and no person is permitted to handle or touch them except their owners."—*Ibid.* ii. 127.

"They have nothing like a system of mythology, and neither do they entertain any religious myths of a traditionary or settled character."—*Ibid.* i. 237.

IROQUOIS.

"In relation to dreams, the Iroquois had ever been prone to extravagant and supernatural beliefs. They often regarded a dream as a divine monition, and followed its injunctions to the utmost extremity. Their notions upon this subject recall to remembrance the conceit of Homer, that 'dreams descend from Jove.'"—*Morgan*, p. 214.

"'The idea that he who is the happiest in this world will also enjoy the most felicity in the next pervades their prayers, in which they never refer to another world.' Their songs were, Charlevoix believes, 'originally prayers.' They rely much upon their dreams, and the missionary relates the extraordinary effect these visions sometimes have upon individuals, who appear for the time to have gone out of their senses. A festival, called the 'Feast of Dreams,' lasts fifteen days, and is held towards the end of winter, the 22nd of February. This solemnity the Iroquois call 'The Turning of the Head,' which in its bacchanalian character it seems to deserve. It was a sort of masquerade in which the inhabitants of the villages assumed all kinds of disguises, running from cabin to cabin, demanding the interpretation of dreams, which they do not choose to communicate, and destroying the property of those who cannot guess the dream, and who can only save their goods by giving the dreamer what he dreamt of,—an expensive mode of escape. Sometimes one of these Indians dreams of murder, and immediately slays the person whose throat he pretended he cut in his sleep."—*Strickland*, ii. 97.

"The immortality of the soul was another of the fixed beliefs of the Iroquois."—*Morgan*, p. 168.

"Unless the rites of burial were performed, it was believed that the spirits of the dead wandered for a time upon the earth, in a state of great unhappiness. Hence their extreme solicitude to procure the bodies of their slain in battle."—*Ibid.* p. 175.

"As before observed, the spirit was supposed to linger for a time about the body, and perhaps to revisit it. In consequence of this belief, a superstitious custom prevailed of leaving a slight opening in the grave, through which it might re-enter its former tenement. To this day, among a portion of the Iroquois, after the body has been deposited in a coffin, holes are bored through it for the same purpose."—*Ibid.* p. 176.

"The Iroquois appear to have had no idea either of the atonement or of the forgiveness of sins. Meritorious acts neutralized evil deeds, but neither the one nor the other, when done, could be re-called, or changed, or obliterated."—*Ibid.* p. 188.

"The religious system of the Iroquois taught that it was a journey from earth to heaven of many days' duration. Originally, it was supposed to be a year, and the period of mourning for the departed was fixed at that term. At its expiration, it was customary for the relatives of the deceased to hold a feast; the soul of the departed having reached heaven, and a state of felicity, there was no longer any cause for mourning. The spirit of grief was exchanged for that of rejoicing. In modern times the mourning period has been reduced to ten days, and the journey of the spirit is now believed to be performed in three. The spirit of the deceased was supposed to hover around the body for a season, before it took its final departure; and not until after the expiration of a year according to the ancient belief, and ten days according to the present, did it become permanently at rest in heaven. A beautiful custom prevailed in ancient times, of capturing a bird, and freeing it over the grave on the evening of the burial, to bear away the spirit to its heavenly rest. Their notions of the state of the soul when disembodied, are vague and diversified; but they all agree that, during the journey, it required the same nourishment as while it dwelt in the body. They therefore deposited beside the deceased his bow and arrows, tobacco and pipe, and necessary food for the journey. They also painted the face, and dressed the body in its best apparel. A fire was built upon the grave at night, to enable the spirit to prepare its food. With these tokens of affliction, and these superstitious concernments for the welfare of the deceased, the children of the forest performed the burial rites of their departed kindred. The wail and the lamentation evidenced the passionate character of their grief. After the mourning period had expired, the name of the deceased was never mentioned, from a sense of delicacy to the tender feelings of his friends."—*Ibid.* p. 174.

"All the powers of the Indian imagination were taxed to picture the glowing beauties of their celestial home. It was fashioned to please the natural senses."—*Ibid.* p. 177.

"With the Iroquois, heaven was not regarded as a 'hunting ground,' as it appears to have been by some Indian nations."—*Ibid.* p. 177.

"To the Great Spirit, however, the Iroquois ascribed creative power. He created not only the animal and vegetable world, but also adapted the elements, and the whole visible universe to the wants of man."—*Ibid.* p. 154.

"The Iroquois believed in the constant superintending care of the Great Spirit. He ruled and administered the world, and the affairs of the red race."—*Ibid.* p. 154.

"While the religious system of the Iroquois taught the existence of the Great Spirit Hä-wen-né-yu, it also recognized the personal existence of an Evil Spirit, Hä-ne-go-até-geh, the Evil-minded. According to the legend of their finite origin, they were brothers, born at the same birth, and destined to an endless existence. To the Evil Spirit, in a limited degree, was ascribed creative power. As the Great Spirit created man, and all useful animals, and products of the earth, so the Evil Spirit created all monsters, poisonous reptiles, and noxious plants. . . . Inferior spiritual beings were also recognized in the theology of the Iroquois. Though not as accurately described and classified as those of the ancient mythology, they yet exhibit with them some singular coincidences; although these coincidences, real or imaginary, show nothing but the similarity of human ideas in similar conditions of society. They were classified into good and evil, the former being the *assistants* and *subordinates* of the Great Spirit, while the latter were the *emissaries* and *dependents* of the Evil-minded. To some of them was assigned a bodily form, a 'local habitation, and a name.'"—*Ibid.* pp. 156-7.

"To all the inferior deities, whether good or malevolent, the Hurons, the Iroquois, and the Algonkins, make various kinds of offerings. 'To propitiate the God of the Waters,' says Charlevoix, 'they cast into the streams and lakes, tobacco, and birds which they have put to death. In honour of the sun, and also of inferior spirits, they consume in the fire a part of everything they use, as an acknowledgment of the power from which they have derived these possessions. On some occasions, they have been observed to make libations, invoking at the same time, in a mysterious manner, the object of their worship. These invocations they have never explained; whether it be, that they have,

in fact, no meaning, or that the words have been transmitted by tradition, unaccompanied by their signification, or that the Indians themselves are unwilling to reveal the secret. Strings of wampum, tobacco, ears of corn, the skins, and often the whole carcasses of animals, are seen along difficult or dangerous roads, on rocks, and on the shores of rapids, as so many offerings made to the presiding spirit of the place. In these cases, dogs are the most common victims, and are often suspended alive upon trees by the hinder feet, where they are left to die in a state of madness.'"—*Buchanan*, p. 244.

"There is a popular belief among the Iroquois that the early part of the day is dedicated to the Great Spirit, and the after part to the spirits of the dead; consequently their religious services should properly be concluded at Meridian."—*Morgan*, p. 192.

"Among the inhabitants of the spiritual world, with which the Iroquois surrounded themselves, may be enumerated the spirits of medicine, of fire, and of water, the Spirit of each of the different species of trees, of each of the species of shrubs bearing fruit, and of the different herbs and plants. Thus there was the Spirit of the oak, of the hemlock, and of the maple, of the whortleberry, and of the raspberry, and also of the spearmint, and of tobacco. Most of the objects in nature were thus placed under the watchful care of some protecting Spirit."—*Ibid.* p. 162.

"Perhaps the most beautiful conception in the mythology of the Iroquois, is that in relation to the Three Sisters, the Spirit of Corn, the Spirit of Beans, and the Spirit of Squashes. These plants were regarded as the special gift of Ha-wen-ne-yu; and they believed that the care of each was intrusted, for the welfare of the Indian, to a separate Spirit. They are supposed to have the forms of beautiful females, to be very fond of each other, and to delight to dwell together."—*Ibid.* p. 161.

"A belief in witches is to this day, and always has been, one of the most deeply-seated notions in the minds of the Iroquois."—*Ibid.* p. 164.

"There were fables of a race of pigmies who dwelt within the earth, but who were endued with such herculean strength as to tear up by its roots the forest oak, and shoot it from their bows; fables of a buffalo of such huge dimensions as to thresh down the forest in his march; fables of ferocious flying-heads, winging themselves through the air; of serpents paralyzing by a look; of a monster musquito, who thrust his bill through the bodies of his victims, and drew their blood in the twinkling of an eye. There were fables of a race of stone giants who dwelt in the north; of a monster bear, more terrific than the buffalo; of a monster lizard, more destructive than the serpent. There were tales of witches, and supernatural visitations, together with marvellous stories of personal adventure. Superadded to the fables of this description, were legends upon a thousand subjects, in which fact was embellished with fiction."—*Ibid.* p. 166.

"The Iroquois believed that tobacco was given to them as the means of communication with the spiritual world."—*Ibid.* p. 164.

"The Iroquois trace themselves to Atahentsic, the queen of heaven."—*Schoolcraft*, v. 147.

"About the year eighteen hundred, a new religious teacher arose among the Iroquois, who professed to have received a revelation from the Great Spirit, with a commission to preach to them the doctrines with which he had been intrusted. This revelation was received under circumstances so remarkable, and the precepts which he sought to inculcate contained within themselves such evidences of wisdom and beneficence, that he was universally received among them, not only as a wise and good man, but as one commissioned from Hä-wen-né-yu to become their religious instructor." "The singular personage who was destined to obtain such a spiritual sway over the descendants of the ancient Iroquois, was Gä-ne-o-dí-yo, or 'Handsome Lake,' a Seneca sachem of the highest class."—*Morgan*, pp. 226-7.

CHIPPEWAYANS.

"They are superstitious in the extreme, and almost every action of their lives, however trivial, is more or less influenced by some whimsical notion. I never observed that they had any particular form of religious worship: but as they believe in a good and evil spirit, and a peculiar state of future rewards and punishments, they cannot be devoid of religious impressions. At the same time, they manifest a decided unwillingness to make any communications on the subject. On this subject all Indians are taciturn."—*Schoolcraft*, v. 178.

"The only bait used by those people is, in their opinion, a composition of charms, inclosed within a bit of fish skin; so as in some measure to resemble a small fish."—*Hearne*, p. 330.

Before attacking the Esquimaux, "each painted the front of his target or shield; some with the figure of the sun, others with that of the moon, several with different kinds of birds and beasts of prey, and many with the images of imaginary beings, which, according to their silly notions, are the inhabitants of the different elements, Earth, Sea, Air, &c. On inquiring the reason of their doing so, I learned that each man painted his shield with the image of that being on which he relied most for success in the intended engagement."—*Ibid.* p. 149.

"Immediately after my companions had killed the Esquimaux at the Copper River, they considered themselves in a state of uncleanness."—*Ibid.* p. 204.

"When any of the principal Northern Indians die, it is generally believed that they are conjured to death, either by some of their own countrymen, by some of the Southern Indians, or by some of the Esquimaux; too frequently the suspicion falls on the latter tribe, which is the grand reason of their never being at peace with those poor and distressed people."—*Ibid.* p. 338.

"They have some faint notions of the transmigration of the soul; so that if a child be born with teeth, they instantly imagine from its premature appearance, that it bears a resemblance to some person who had lived to an advanced period, and that he has assumed a renovated life, with these extraordinary tokens of maturity."—*Schoolcraft*, v. 174.

"The Chippewyans live between the parallels of lat. 60 and 65 north, a region of almost perpetual snows; where the ground never thaws, and is so barren as to produce nothing but moss. To them, therefore, perpetual verdure and fertility, and waters unincumbered with ice, are voluptuous images. Hence they imagine that, after death, they shall inhabit a most beautiful island in the centre of an extensive lake. On the surface of this lake they will embark in a stone canoe, and if their actions have been generally good, will be borne by a gentle current to their delightful and eternal abode. But if, on the contrary, their bad actions predominate, the stone canoe sinks, and leaves them up to their chins in the water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever."—*Buchanan*, p. 239.

"A Northern Indian woman after child-birth is reckoned unclean for a month or five weeks; during which time she always remains in a small tent placed at a little distance from the others, with only a female acquaintance or two; and during the whole time the father never sees the child."—*Hearne*, p. 93.

"The women have a singular custom of cutting off a small piece of the navel-string of the new-born children, and hanging it about their necks."—*Schoolcraft*, v. 176.

"The notion which these people entertain of the creation, is of a very singular nature. They believe that, at the first, the globe was one vast and entire ocean, inhabited by no living creature except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings were thunder. On his descent to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chippewayans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate that the great bird, having finished his work, made an arrow which was to be preserved with great care, and to remain untouched; but that the Chippewayans were so devoid of understanding as to carry it away, and the sacrilege so enraged the great bird, that he has never since appeared."—*Ibid.* v. 173.

CREES.

"Whatever faith the Indian Medicine-men possess in the efficacy of their charms, it is certain that they entertain great respect for the white man's medicine. . . . The Indian and a companion seated themselves upon one of my boxes which contained a small medicine-chest. . . . On motioning the Indians to move, they rose, and I opened the chest. The moment they saw the bottles, they hurried out of the room, hastened to the summit of a neighbouring hill, and, divesting themselves of every article of clothing, shook their garments repeatedly, and after hanging them on bushes in the sun, squatted on their haunches to await the deodorizing influence of the breeze."—*Hind*, ii. 131.

CHIPPEWAS.

"If they do not understand anything, they immediately say, *it is a spirit*. If any man performs a remarkable exploit, or exhibits extraordinary talents, he is said *to be a spirit*."—*Buchanan*, p. 228.

"In fasts they place their principal reliance, considering them as instrumental in producing dreams, which they value above all things; these are supposed to lose their efficacy if they be divulged."—*Keating*, ii. 151.

"It is an opinion of the Indians—I know not how universal—that there are duplicate souls, one of which remains with the body, while the other is free to depart on excursions during sleep. After the death of the body, the soul departs for the Indian elysium, or the Land of the Dead; at which time a fire is lighted, by the Chippewas, on the newly-made grave, and re-kindled nightly, for four days—the period allowed for the person to reach the Indian elysium. This practice, which is common, it is believed, to all the Algonquins, is of a very impressive character." "Having requested a Chippewa Indian to explain the duality of the soul: 'It is known,' he replied, 'that, during sleep, while the body is stationary, the soul roams over wide tracts of country, visiting scenes, persons, and places at will. Should there not be a soul, at the same time, to abide with the body, it would be as dead as earth, and could never reappear in future life.'"—*Schoolcraft*, vi. 664.

"In sickness prairie Indians are much depressed, and often seek consolation in the monotonous drum of the medicine-man and his heathenish incantations; an infliction which the grossest and most debased superstition alone would tolerate; it is submitted to with confidence and hope, however, by men who are anxious and timid during the roll of thunder, invoking the Great Bird by whose flapping wings they suppose it to be produced, or crouching from the blink of his all-penetrating eye, which they allege is the lightning's flash."—*Hind*, ii. 144.

"Diseases are generally considered as having been cast by some person who was ill-disposed towards the patient, either on account of an offence offered, or a civility withheld. When the sorcerer or physician comes, the patient begs that he will transfer the disease to some other person, to whom he may chance to bear a grudge. To effect this, the sorcerer frames to himself a small wooden image of his patient's enemy; he pierces this image in the heart and introduces into it small powders, red, black, &c., which, being accompanied by the proper incantation, are supposed to achieve the desired object. Great reliance is placed in the virtue of these compositions, and there are but few young men or women among the Chippewas who have not compositions of this kind, to promote love in those in whom they feel an interest. These are generally powders of different colours; sometimes they insert them into punctures made in the heart of the little images which they procure for this purpose. They address the images by the names of those whom they suppose them to represent, bidding them to requite their affection. Married women are likewise provided with powders, which they rub over the heart of their husbands while asleep, in order to secure themselves against any infidelity."—*Keating*, ii. 159.

"The Chippewas believe that there is in man an essence entirely distinct from the body; they call it Ochechag, and appear to apply to it the qualities which we refer to the soul. They believe that it quits the body at the time of death, and repairs to what they term Cheke Chekche-Kame. This region is supposed to be situated to the south, and on the shores of the Great Ocean. Previous to arriving there they meet with a stream, which they are obliged to cross upon a large snake that answers the purpose of a bridge. Those who die from drowning never succeed in crossing the stream; they are thrown into it; and remain there for ever. Some souls come to the edge of the stream, but are prevented from passing by the snake that threatens to devour them; these are the souls of persons in a lethargy or trance. Being refused a passage, these souls return to their bodies and reanimate them. They believe that animals have souls, and even that inorganic substances, such as kettles, &c., have in them a similar essence. In this land of souls all are treated according to their merits. Those who have been good men are free from pain; they have no duties to perform; their time is spent in dancing and singing, and they feed upon mushrooms, which are very abundant. The souls of bad men are haunted by the phantoms of the persons or things that they have injured; thus, if a man has destroyed much property, the phantoms of the wrecks of this property obstruct his passage wherever he goes; if he has been cruel to his dogs or horses, they also torment him after death; the ghosts of those, whom during his life-time he wronged, are there permitted to avenge their injuries. They think that when a soul has crossed the stream it cannot return to its body, yet they believe in apparitions, and entertain the opinion that the spirits of the departed will frequently revisit the abodes of their friends, in order to invite them to the other world, and to forewarn them of their approaching dissolution."—*Ibid.* ii. 154.

"The Ojibura believes that his soul or shadow, after the death of the body, follows a wide beaten path which leads towards the west, and that it goes to a country abounding in every thing that the Indian covets on earth—game in abundance, dancing, rejoicing. The soul enters a long lodge, in which all his relatives, for generations past, are congregated, and they welcome him with gladness. To reach this land of joy and bliss, he crosses a deep and rapid water, &c."—*Schoolcraft*, ii. 135.

"'The happy hunting-grounds,' the heaven of Indians, so often spoken of by writers of fiction, are an actual reality in the imagination of Crees and Ojibways, as well of other north-western tribes. A plain Cree on the Qu'appelle gravely informed one of my men, that he had once been dead and visited the spirit world." This was in a dream.—*Hind*. ii. 129.

"In the traditionary reminiscences of the Chippewas, they embrace quite a body of mythology. It is not only the Great Good and Great Bad Spirit that plays the chief part in their cosmogony, with the whole endless catalogue of minor deities and spirits, good and evil; but they profess to have been visited by beings, of a power superior to mere men, from the land of spirits and dreams, and from the sacred precincts of the dead. . . . Many of their winter's tales—for winter is the season of stories—are of fairies, having supernatural powers; many of them are of giants, who are generally represented as cannibals: and still a greater number of these oral narrations are connected with sorcerers, wizards, and the wide agency of evil spirits of the land and water."—*Schoolcraft*, v. 149.

"Very prominent among the mythological legends and lodge-stories of the Chippewas, are the acts of Manabosho. He appears in a thousand forms, assuming as great a contrariety of character as Mercury himself. For, while the theory always regards him as a god, he is often put to the lowest shifts of a man. Though he can transform birds and quadrupeds into men, he is often necessitated for a meal; and resorts to tricks of the lowest kind. But he has always his magic drum and rattles with him, to raise up supernatural powers to help him out of his straits. He has the power to send the birds and beasts on all sorts of errands, yet will sometimes, as when they danced before him, snatch a fat duck or two to make a meal. He survived a general deluge of the earth, and afterwards re-created it, by telling the beaver and muskrat to dive down after a little mud. If the Indians are often pinched by want, during the season of tales, they are excessively amused by these grotesque stories. Besides his wisdom, they ascribed to him great necromantic power; and the tradition affirms, that he drew out for them, on strips of betula bark, for the use of all good hunters, and zealous followers of the original arts and manners of their forefathers, the subjoined pictographs. They have been collected from Chippewa hunters on the banks of Lake Superior. What adds prodigiously, beyond all doubt, to the interest and value of this occult species of knowledge, is the assurance, given by one of my Indian informants on the path of the hunter, who says of these devices, 'that he had tried them, and found them to succeed.'"—*Ibid*, v. 149.

"The Chippewas trace the mother of Manabosho, their great mythological creation, to the moon."—*Ibid.* v. 147.

"I have also seen the Chippeways, on the lakes of Canada, pray to the manitto of the waters, that he might prevent the swells from rising too high, while they were passing over them."—*Buchanan*, p. 232.

"Mr. Cowley writes: One day I saw something hanging on a tree and went to look at it. It consisted of twenty small rods, peeled, and painted red and black, and fastened together on a plane, with cords of bark. A piece of tobacco was placed between the tenth and eleventh rods, and the whole was suspended perpendicularly from a branch of the tree. It belonged to the old chief, who told me that when he was a young man he lay down to dream, and that in his dream the moon spoke to him, and told him to make this charm, and to renew it every new moon, that he might have a long life. He had regularly done so ever since, till the preceding summer, when he almost forgot it, and was taken so ill as to be near dying; but he remembered it, his friends did it for him, and he recovered."—*Hind*, ii. 134.

"With Crees, Ojibways, Swampys, and Sioux, the dog is supposed to be the most acceptable sacrifice to offended deities, five dogs being the common number for a propitiatory offering."—*Ibid.* ii. 119.

"Sacrifices and offerings are of very frequent occurrence among the Indians of the Saskatchewan Valley. The customary offering consists of two, three, and sometimes five dogs. At the mouth of the Qu'appelle River, an Indian, in June 1858, set his net and caught a large fish of a kind different to any with which he was familiar; he immediately pronounced it to be a Manitou, and, carefully restoring it to the water again, at once sacrificed five valuable dogs to appease the anger of the supposed fairy. On approaching Long Lake, an arm of the Qu'appelle River Valley, the Crees warned us not to visit the lake by night, as it was full of devils."—*Ibid.* ii. 134.

"There are many places on Lake Winnipeg and Manitobah which the Indians who hunt and live on the shores of those inland seas dare not visit. There is scarcely a cave or headland which has not some legend attached to it, familiar to all the wanderers on these coasts."—*Ibid.* ii. 133.

"It is a fact worthy of record, that copper, though abounding in their country on the lake shore, they never used or formed into implements for use. They considered it, and still do at the present day, in the light of a sacred article, and never used it but as ornaments to their medicine bags."—*Schoolcraft*, ii. 138.

"He [the bear] was no sooner dead than one of the Indians, stepping up, addressed him by the name *Muk-wah*, shook him by the paw, with a smiling countenance, saying, in the Indian language, that he was sorry they had been under the neces-

sity of killing him, and hoped the offence would be forgiven, as one of the shots fired had been from an American. This act of the Indian addressing the bear, will be better understood, when it is stated that their mythology tells them that the spirit of the animal must be encountered in a future state, when the enchantment to which it is condemned in this life will be taken off."—*Schoolcraft's Mississippi*, p. 98.

"In the assigning of a name to a child, much interest is taken. The father applies to one whom he considers as well gifted or favoured by the spirits above, and entreats him to bestow a name upon his offspring."—*Keating*, ii. 151.

DAKOTAS.

"The Indians believe that many animals have the power to injure them, by a migrating movement. In many cases, where an Indian is taken sick, he lays his sickness to some biped, quadruped, or amphibious animal; but they charge some of their own people with the cause of some animals torturing them with sickness, and the only way they have of driving the animal from the sick is to make something similar to it of bark, and shoot it to pieces. The following is a list of the Indians' laws of prohibition, and if not obeyed, some one of the family has to suffer; so they are most always in trouble. For instance, a turtle a woman must not step over. None of the family must stick an awl or a needle into the turtle: if they do, they are sure the turtle will punish them for it, at some future time. The same with a coon, a fisher, a bear, a wolf, a fish; in fact, as to almost all kinds of animals, they must not stick an awl or needle into them. Also with a stick of wood on the fire. No person must chop on it with an axe or knife, or stick an awl into it. If he does, some one will either cut himself, or run a stab in his feet for so doing. Neither are they allowed to take a coal from the fire with a knife, or any other sharp instrument. A woman must not ride or bridle a horse. A woman must not handle the sack used for war purposes. A woman must remain out of doors during the time of her menstruation, and the war implements must hang out of doors during that time. The Indian, praying to the bear, was fearful that some other bear might take the wounded bear's part, and probably tear him to pieces. If a bear attacks an Indian, and tears him, the Indian will say at once the bear was angry with him. The fear that they have of them is in this life. As for animals having reasoning powers, I have heard Indians talk and reason with a horse, the same as with a person. I have known many instances of horses running away from their owners. The owner would say the horse was mad, or displeased, because they had not given him a belt, or a piece of scarlet cloth to wear about his neck."—*Schoolcraft*, iii. 229.

"The most prominent characteristic of the Dakota deities, is that which they express by the word *Wakan*. This word signifies, generally, anything which a Dakota cannot comprehend. Whatever is wonderful, mysterious, superhuman, or supernatural, is wakan."—*Ibid.* iv. 642.

"The conjurors believe that their dreams are revelations from the Spirit World, and they aver that their prophetic visions are the mental revival of occurrences in a former state of existence."—*Hind*, ii. 154.

"They are not cannibals, except when a warrior after slaying a foe, eats, porcupine-like, the heart or liver, with the idea of increasing his own courage."—*Burton*, p. 144.

"Paralysis they always attribute to the agency of some spirit; generally that of some deceased person."—*Schoolcraft*, i. 255.

"Another essential part of education is to close the mouth during sleep; the Indian has a superstition that all disease is produced by inhalation."—*Burton*, p. 130.

[Dakota medicine-men believed to pass through metamorphoses and transmigrations.]—*Schoolcraft*, iv. 646.

"All the fear they have is of the spirit of the departed. They stand in great awe of the spirits of the dead, because they think it is in the power of the departed spirits to injure them in any way they please; this superstition has, in some measure, a salutary effect. It operates on them just as strong as our laws of hanging for murder."—*Ibid.* ii. 195.

"A few words are addressed to the spirit of the departed, and all present burst into a flood of tears and wailing. The character of the address is for the spirit to remain in his own place, and not disturb his friends and relatives; and promises are made on the part of the mourners to be faithful in keeping their laws and customs in making feasts for the departed spirits."—*Ibid.* iv. 65.

"If the infant dies during the time that is allotted to it to be carried in this cradle, it is buried, and the disconsolate mother fills the cradle with black quills and feathers, in the parts which the child's body had occupied, and in this way carries it around with her wherever she goes for a year or more, with as much care as if her infant were alive and in it; and she often lays or stands it leaning against the side of the wigwam, where she is all day engaged in her needlework, and chatting and talking to it as familiarly and affectionately as if it were her loved infant, instead of its shell, that she was talking to."—*Catlin*, ii. 133.

"Future rewards and punishments they have no conception of. All that they can say respecting the soul is, when it leaves the body it goes southward, but of its abode they have no fixed idea."—*Schoolcraft*, iii. 229.

"The Dacotas have no particular place in the heavens for their departed souls. They say there are large cities somewhere in the heavens, where they will go to, but still be in a state of war with their former enemies, and have a plenty of game."—*Ibid.* ii. 178.

"They have a country for their spirits to go to. Some of their people have died, and returned back from the spirit land, and say they saw a large city, full of spirits of all classes of people."—*Ibid.* iii. 233.

"The religion of the North American Indians has long been a subject of debate. Some see in it traces of Judaism, others of Sabæanism; M. Schoolcraft detects a degradation of Guebrism. His faith has, it is true, a suspicion of duality; Hormuzd and Ahriman are recognisable in Gitche Manitou and Mujhe Manitou, and the latter, the Bad-god, is naturally more worshipped, because more feared, than the Good-god. Moreover, some tribes show respect for and swear by the sun, and others for fire: there is a north-god and a south-god, a wood-god, a prairie-god, an air-god, and a water-god, but—they have not risen to monotheism—there is not one God. None, however, appear to have that reverence for the elements which is the first article of the Zoroastrian creed."—*Burton*, p. 131.

"To judge from books and the conversation of those who best know the Indians, he is distinctly a Fetissist like the African negro, and indeed like all the child-like races of mankind. The medicine-man is his Mganga, Angekok, sorcerer, prophet, physician, exorciser, priest and rain-doctor; only, as he is rarely a cultivator of the soil, instead of heavy showers and copious crops, he is promised scalps, salmon-trout, and buffalo-beef in plenty. He has the true Fetissist's belief—invariably found in tribes who live dependent upon the powers of Nature—in the younger brothers of the human family, the bestial creation: he holds to a metamorphosis like that of Abyssinia, and to speaking animals. Every warrior chooses a totem, some quadruped, bird or fish, to which he prays, and which he will on no account kill or eat."—*Ibid.* p. 131.

"I cannot but think that the two main articles of belief which have been set down to the credit of the Indian—namely, the Great Spirit or Creator, and the Happy Hunting-Grounds in a future world—are the results of missionary teaching. . . . The North American aborigine believed, it is true, in an unseen power, the Manitou, or, as we are obliged to translate it, 'Spirit,' residing in every heavenly body, animal, plant, or other natural object. This is the very essence of that form of Fetissism which leads to Pantheism and Polytheism. There was a Manitou, as he conceived, which gave the spark from the flint, lived in every blade of grass, flowed in the streams, shone in the stars, and thundered in the waterfall; but in each example—a notable instance of the want of abstractive and generalising power—the idea of the Deity was particular and concrete. When the Jesuit Fathers suggested the unity of the Great Spirit pervading all beings, it was very readily recognised; but the generalisation was not worked out by the Indian mind. He was, therefore, like all savages, atheistic in the literal sense of the word. He had not arrived at the first step, Pantheism, which is so far an improvement that it opens out a grand idea, the omnipresence, and consequently the omnipotence, of the Deity. In most North American languages the Theos is known, not as the 'Great Spirit,' but as the 'Great Father,' a title also applied to the President of the United States, who is, I believe, though sometimes a step-father, rather the more reverenced of the twain. With respect to the happy hunting-grounds, it is a mere corollary of the monotheistic theorem above proved. It is doubtful whether these savages ever grasped the idea of a human soul. The Chicury of New England, indeed, and other native words so anglicised, appear distinctly to mean the African Pepo—ghost or larva."—*Ibid.* p. 132.

"I cannot believe that the Dakotas ever distinguished the *Great* Spirit, or *Great* Wakan, as they term it, from others of their divinities, till they learned to do so from their intercourse with white men."—*Schoolcraft*, iv. 643.

"They believe the Great Spirit gave them their land, and that no other nation has a right to hunt within the circle or territory that they occupy from time to time."—*Ibid.* ii. 194.

"They pray, but their prayers are very short. The following is a sample. 'Spirits or ghosts, have mercy on me, and show me where I can find a deer or bear' (as the case may be), and so with all things. Their prayers are to the creature and not to the Creator. I once was travelling with some Indians by water. We came to a lake. The Indians took their pipes and smoked, and invoked the winds to be calm, and let them cross the lake in safety."—*Ibid.* iii. 226.

"Besides their superstitious belief in ghosts, spirits or familiars, and the practice of spells and charms, love-philters, dreams and visions, war-medicine, hunting-medicine, self-torture, and incantations, the Indians had, it appears to me, but three religious observances, viz.: dancing, smoking, and scalping."—*Burton*, p. 134.

"Amongst the North American Indians even the spirits smoke; the 'Indian Summer' is supposed to arise from the puffs that proceed from the pipe of Nanabozhoo the Ojibwe Noah."—*Ibid.* p. 135.

"The Indians are very remarkable for their fear of uttering certain names. The father-in-law must not call the son-in-law by name; neither must the mother-in-law; and the son-in-law must not call his father-in-law or mother-in-law by name. There are also many others, in the line of relationship, who cannot call each other by name."—*Schoolcraft*, ii. 196.

"The white stranger is ever offending Indian etiquette by asking the savage 'What's your name'?—the person asked looks aside for a friend to assist him; he has learned in boyhood that some misfortune will happen to him if he discloses his name. Even husbands and wives never mention each other's names."—*Burton*, p. 141.

"The Indians are much afraid of vampyres and the bat, and say they are a bad omen when they fly about them—also the *Ignis Fatuus*, vulgarly called the Jack-o'-lantern—the Indians are very much afraid of them. Whoever sees one of these at night, it is a sure sign of death to some one of the family. Dreams are much believed in by them, and they talk over their dreams, but what causes them they cannot tell. . . . Therefore they are very much troubled in their superstitious beliefs."—*Schoolcraft*, iii. p. 226.

"All kinds of snakes are looked upon with horror; still, they will not kill one of them. . . . Indians sometimes smoke to serpents, and ask them to be friendly to them, and go away and leave them. Sometimes they will leave a piece of tobacco as a peace-offering."—*Ibid.* iii. 231.

"Thunder is a large bird, they say; hence its velocity."—*Ibid.* iii. 233.

"There came up a terrible thunder-storm, the lightning was flashing and falling in every direction about the Indian's lodge, and the Indian thought the lightning or thunder was angry with him, and was about to kill him; so the Indian took his gun and shot his own son, and offered him as a sacrifice to the thunder, to save his own life."—*Ibid.* iv. 51.

"The fossil remains of the Mastodon, which are sometimes found by the Dacotas, they confidently believe to be the bones of the Onkteri" [a class of gods or spirits].—*Ibid.* iv. 645.

MANDANS.

"Every operation of the laws of nature, which is not palpable to the senses, is deemed mysterious and supernatural."—*Ibid.* iii. 248.

"The art of portrait-painting was a subject entirely new to them, and of course, unthought of; and my appearance here has commenced a new era in the arcana of *medicine* or mystery."—*Catlin*, i. 105.

"They pronounced me the greatest *medicine-man* in the world; for they said I had made *living beings*,—they said they could see their chiefs alive, in two places—those that I had made were a *little* alive—they could see their eyes move—could see them smile and laugh, and that if they could laugh, they could certainly speak, if they should try, and they must therefore have *some* life in them. The squaws generally agreed, that they had discovered life enough in them to render my *medicine* too great for the Mandans; saying that such an operation could not be performed without taking away from the original something of his existence, which I put in the picture, and they could see it move, could see it stir. This curtailing of the natural existence, for the purpose of instilling life into the secondary one, they decided to be an useless and destructive operation, and one which was calculated to do great mischief in their happy community, and they commenced a mournful and doleful chaunt against me, crying and weeping bitterly through the village, proclaiming me a most 'dangerous man; one who could make living persons by looking at them; and at the same time, could, as a matter of course, destroy life in the same way, if I chose. That my medicine was dangerous to their lives, and that I must leave the village immediately. That bad luck would happen to those whom I painted—that I was to take a part of the existence of those whom I painted, and carry it home with me amongst the white people, and that when they died they would never sleep quiet in their graves.'"—*Ibid.* i. 107.

"Contiguous to the piquet which encloses the village, a hundred scaffolds, on which their 'dead live,' as they term it."—*Ibid.* i. 89.

"These people living in a climate where they suffer from cold in the severity of their winters, have very naturally reversed our ideas of Heaven and Hell. The latter they describe to be a country very far to the north, of barren and hideous aspect, and covered with eternal snows and ice. The torments of this freezing place they describe as most excruciating; whilst Heaven they suppose to be in a warmer and delightful latitude, where nothing is felt but the keenest enjoyment, and where the country abounds in buffaloes and other luxuries of life. The Great or Good Spirit they believe dwells in the former place for the purpose of there meeting those who have offended him; increasing the agony of their sufferings, by being himself present, administering the penalties. The Bad or Evil Spirit they at the same time suppose to reside in Paradise, still tempting the happy, and those who have gone to the regions of punishment they believe to be tortured for a time proportioned to the amount of their transgressions, and that they are then to be transferred to the land of the happy, where they are again liable to the temptations of the Evil Spirit, and answerable again at a future period for their new offences. Such is the religious creed of the Mandans, and for the purpose of appeasing the Good and Evil Spirits, and to secure their entrance into those 'fields Elysian,' or beautiful hunting grounds, do the young men subject themselves to the horrid and sickening cruelties."—*Ibid.* i. 157.

"The Mandans believe in the existence of a Great (or Good) Spirit, and also of an evil Spirit, who they say existed long before the Good Spirit, and is far superior in power. They all believe also in a future state of existence, and a future administration of rewards and punishments, and (as do all other tribes that I have yet visited) they believe those punishments are not eternal, but commensurate with their sins."—*Ibid.* i. 156.

Religious ceremonies of the Mandans.—"*First*, they are held annually as a celebration of the event of the subsiding of the Flood, which they call *Mee-nee-ro-ka-ha-sha* (sinking down or settling of the waters), *Secondly*, for the purpose of dancing what they call, Bel-lohck-na-pic (the bull-dance); to the strict observance of which they attribute the coming of buffaloes to supply them with food during the season; and *Thirdly* and lastly, for the purpose of conducting all the young men of the tribe, as they annually arrive to the age of manhood, through an ordeal of privation and torture, which, while it is supposed to harden their muscles and prepare them for extreme endurance, enables the chiefs who are spectators to the scene, to decide upon their comparative bodily strength and ability to endure the extreme privations and sufferings that often fall to the lots of Indian warriors; and that they may decide who is the most hardy and best able to lead a war-party in case of extreme exigency."—*Ibid.* i. 157.

"These dances [buffalo dances] have sometimes been continued in this village two and three weeks without stopping an instant, until the joyful moment when buffaloes made their appearance. So they *never fail*; and they think they have been the means of bringing them in."—*Ibid.* i. 128.

"The Mandan chiefs and doctors, in all their feasts, where the pipe is lit and about to be passed around, deliberately propitiate the good-will and favour of the Great Spirit, by extending the stem of the pipe *upwards* before they smoke it themselves; and also as deliberately and as strictly offering the stem to the four *cardinal points* in succession, and then drawing a whiff through it, passing it around amongst the group."—*Ibid.* i. 181.

"'That quill (said he) is great *medicine!* it belongs to the Great Spirit, and not to me—when I was running out of the lodge of Won-ga-tap, I looked back and saw that quill hanging to the wound in his side; I ran back, and pulling it out, brought it home in my left hand, and I have kept it for the Great Spirit to this day!' 'Why do you not then tie it on to the lance again, where it came off?' 'Hush-sh (said he), if the Great Spirit had wished it to be tied on in that place, it never would have come off; he has been kind to me, and I will not offend him.'"—*Ibid.* i. 151.

"The Mandans (people of the pheasants) were the first people created in the world, and they originally lived inside of the earth; they raised many vines, and one of them had grown up through a hole in the earth, over head, and one of their young men clumb up it until he came out on the top of the ground, on the bank of the river, where the Mandan village stands. He looked around, and admired the beautiful country and prairies about him—saw many buffaloes—killed one with his bow and arrows, and found that its meat was good to eat. He returned, and related what he had seen; when a number of others went up the vine with him, and witnessed the same things. Amongst those who went up, were two very pretty young women, who were favourites of the chiefs, because they were virgins; and amongst those who were trying to get up, was a very large and fat woman, who was ordered by the chiefs not to go up, but whose curiosity led her to try it as soon as she got a secret opportunity, when there was no one present. When she got part of the way up, the vine broke under the weight of her body, and let her down. She was very much hurt by the fall, but did not die. The Mandans were very sorry

about this; and she was disgraced for being the cause of a very great calamity, which she had brought upon them, and which could never be averted; for no more could ever ascend, nor could those descend who had got up; but they built the Mandan village, where it formerly stood, a great ways below on the river; and the remainder of the people live under ground to this day."—*Ibid.* i. 178.

"Those who were left on earth [according to legend of origin] made a village below where we saw the nine villages; and when the Mandans die they expect to return to the original seats of their forefathers [underground]; the good reaching the ancient village by means of the lake, which the burdens of the sins of the wicked will not enable them to cross."—*Lewis and Clarke*, p. 102.

"One of the Mandan doctors told me very gravely a few days since, that the earth was a large tortoise, that it carried the dirt on its back—that a tribe of people, who are now dead, and whose faces were white, used to dig down very deep in this ground to catch *badgers;* and that one day they stuck a knife through the tortoise-shell, and it sunk down so that the water ran over its back, and drowned all but one man."—*Catlin*, i. 181.

"That these people should have a tradition of the Flood is by no means surprising; as I have learned from every tribe I have visited, that they all have some high mountain in their vicinity, where they insist upon it the big canoe landed; but that these people should hold an annual celebration of the event, and the season of that decided by such circumstances as the full leaf of the willow, and the medicine-lodge opened by such a man as Nu-mohk-muck-a-nah (who appears to be a white man), and making his appearance 'from the high mountains in the West;' and some other circumstances, is surely a very remarkable thing, and requires some extraordinary attention. This Nu-mohk-muck-a-nah (first or only man) is undoubtedly some mystery or medicine-man of the tribe, who has gone out on the prairie on the evening previous, and having dressed and painted himself for the occasion, comes into the village in the morning, endeavouring to keep up the semblance of reality; for their tradition says, that at a very ancient period such a man did actually come from the West—that his body was of the white colour, as this man's body is represented—that he wore a robe of four white wolf skins—his head-dress was made of two raven's skins—and in his left hand was a huge pipe. He said, 'he was at one time the only man—he told them of the destruction of every thing on the earth's surface by water—that he stopped in his *big canoe* on a high mountain in the West, where he landed and was saved.'"—*Ibid.* i. 177.

CREEKS.

"Except rum, there is no liquor of which the Creek Indians are so excessively fond [as black drink]. In addition to their habitual fondness of it, they have a religious belief that it infallibly possesses the following qualities, viz: That it purifies them from all sin, and leaves them in a state of perfect innocence; that it inspires them with an invincible prowess in war; and that it is the only solid cement of friendship, benevolence, and hospitality. Most of them really seem to believe that the Great Spirit or Master of breath has communicated the virtues of the black-drink to them, and them only (no other Indians being known to use it as they do), and that it is a peculiar blessing bestowed on them, his chosen people. Therefore, a stranger going among them cannot recommend himself to their protection in any manner so well as by offering to partake of it with them as often as possible."—*Schoolcraft*, v. 266.

"Stitches in the side, or small rheumatic pains, which are frequent with them, are often considered as the effect of some magic wound. They firmly believe that their Indian enemies have the power of shooting them as they lay asleep, at the distance of 500 miles. They often complain of having been shot by a Choctaw or Chickasaw from the midst of these nations, and send or go directly to the most cunning and eminent doctress for relief. The cunning woman tells them that what they have apprehended is verily true, and proceeds to examine and make the cure. In these cases, scratching or cupping is the remedy; or as is often the case, sucking the affected part with her mouth produces to their view some fragment of a bullet, or piece of a wad, which she had purposely concealed in her mouth to confirm the truth of what she had asserted."—*Ibid.* v. 271.

"They believe there is a state of future existence, and that according to the tenor of their lives, they shall hereafter be rewarded with the privilege of hunting in the realms of the Master of Breath, or of becoming Seminolies in the regions of the old sorcerer."—*Ibid.* v. 270.

"They say their paradise, or happy hunting grounds, is above, but where, they have no definite idea."—*Ibid.* i. 273.

"The Creeks believe in a good and bad spirit, and in a future state of rewards and punishments. The good spirit they style Hesakadum Esee, which signifies God, or Master of Breath. The bad spirit is styled Stefuts Asego, which signifies the devil, or rather sorcerer. They believe that the good spirit inhabits some distant, unknown region, where game is plenty, and goods very cheap! where corn grows all the year round, and the springs of pure water are never dried up. They believe, also, that the bad spirit dwells a great way off in some dismal swamp, which is full of galling briars, and that he is commonly half starved, having no game, or bears' oil, in all his territories. They have an opinion that droughts, floods, and famines, and their miscarriages in war, are produced by the agency of the bad spirit. But of these things, they all appear to have confused and irregular ideas, and some sceptical opinions."—*Ibid.* v. 269.

"There is a general reluctance, on the part of the Creeks to enter at all upon subjects of this character [national history] owing in a measure to their superstitious notions, and more perhaps to their innate disposition to secrecy, and the general spirit of concealment."—*Ibid.* i. 265.

"The Indians have a belief that this animal [a species of land tortoise] has the power of causing droughts or floods; they therefore, whenever they met one, dash him to pieces with religious violence."—*Ibid.* v. 259.

"The Indians in all the surrounding villages are yelling with fear, and firing guns in all directions. They have an opinion, on those occasions [eclipses], that a frog is swallowing the moon; and make all their most hideous noises to frighten it away."—*Ibid.* v. 254, note.

"The Seminolies are the original stock of the Creek nation, but their language has undergone so great a change, that it is hardly understood by the upper Creeks, or even by themselves in general. It is preserved by many old people, and taught by women to the children as a kind of religious duty; but as they grow to manhood, they forget and lose it by the more frequent use of the modern tongue."—*Ibid.* v. 260.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"So deeply rooted in the Indian's bosom is this belief concerning the origin of diseases, that they have little idea of sickness arising from other causes. Death may arise from a wound or a contusion, or be brought on by want of food, but in other cases it is the work of the Yauhahu."—*Brett*, p. 365.

It is a prevalent superstition among the aborigines of British Guiana, that "every place is haunted where any have died."—*Bernau*, p. 100.

[The Indians of Guiana believe in the immortality of the soul. Acknowledge a Supreme Being; but think that he has too much to do keeping the world in order, and thus evil spirits are permitted to bring sickness and death.]—*Jour. Eth. Soc.* (1848), i. 276.

[The paradise of the Ottomacks is in the West.]—*Rh. Schomburgk*, ii. 319.

Among the principal tribes of Guiana, the name of the Supreme Being signifies—"One who works in the night (or in the dark)."—*Ibid.* i. 319.

"*Amalivaca*, the father of the Tamanacs, that is, the creator of the human race (for every nation regards itself as the root of all other nations), arrived in a bark, at the time of the great inundation, which is called 'the age of water.' . . . After having regulated everything in America, on that side of the 'great water,' Amalivaca again embarked, and 'returned to the other shore,' to the same place from whence he came. Since the natives have seen the missionaries arrive, they imagine that Europe is this 'other shore'; and one of them inquired with great simplicity, of Father Gili, whether he had there seen the Great Amalivaca." *Humboldt's Travels*, ii. 473.

"*Amalivaca* is not originally the *Great Spirit*, the *Aged of Heaven*, the invisible being, whose worship springs from that of the powers of nature . . .; he is rather a personage of the heroic times, a man, who, coming from afar, lived in the land of the Tamanacs and the Caribs, sculptured symbolic figures upon the rocks, and disappeared by going back to the country he had previously inhabited beyond the ocean. . . *Amalivaca* was a stranger, like Manco-Capac, Bochica, and Quetz-alcohuatl; these extraordinary men, who, in the Alpine or civilized part of America, on the table-lands of Peru, New Grenada, and Anahuac, organized civil society, regulated the order of sacrifices, and founded religious congregations. The Mexican Quetz-alcohuatl, whose descendants Montezuma thought he recognized in the companions of Cortez, displays an additional resemblance to Amalivaca. . . . When advanced in age, the high priest of Tula left the country of Anahuac, which he had filled with his miracles, to return to an unknown region, called Tlalp-allan. When the monk Bernard de Sahagun arrived in Mexico, the same questions were put to him, as those which were addressed to Father Gili, two hundred years later in the forests of the Orinoco; he was asked, whether he came from 'the other shore,' from the countries to which Quetz-alcohuatl had retired."—*Ibid.* ii. 474-5.

"Many of the Indians believe that those 'Kanaima' animals [*i.e.*, jaguar] are possessed by the spirits of *men* who have devoted themselves to deeds of blood and cannibalism."—*Brett*, p. 374, note.

"They consider the owl and the goatsucker as familiars of the evil spirit, and never destroy them."—*Waterton's Wanderings*, p. 177.

[The Tamanacs have legends of a deluge.]—*Humboldt's Travels*, ii. 473.

[The Indians of Guiana have legends of the Creation and of a deluge; of the supernatural origin of the art of cultivation of plants; of the habits of animals.]—*Brett*, p. 374, *et seq.*

Belief in Amazons "still exists, and may long survive among the Indian tribes" of Guiana.—*Ibid.* p. 281, note.

"It is enough to say, should any be sceptical [about their legends], that the Indians can point to their effects, which are manifest and visible to all at the present day. For 'the marudis [bush-fowl] all bear on their throats the red mark of their ancestor's unlucky haste; the wara-cabbas [trumpeter birds] perpetuate, in their slender apologies for legs, the effects of the misfortune which befel the first trumpeter; and all the alligators' (so the Indians say), 'are, to this day, destitute of tongues.'"—*Ibid.* p. 383.

ARAWAKS.

"'It is alive,' said an Arawâk, on seeing a pocket compass."—*Brett*, p. 108.

"Children receive their names from the pe-i-man, or conjuror, and according to the fee that is paid, will be the virtue of the incantations pronounced. Children without names are, therefore, found only among the poorer class, and are supposed liable to every misfortune."—*Bernau*, p. 30.

"An unnamed Indian is thought to be the certain victim of the first sickness or misfortune that he may encounter; accordingly, only the very poorest of them are without names."—(*Hillhouse*) *J. R. G. S.* ii. 229.

"Pain is called, in the poetical idiom of the Arawâks, 'yauhahu simaira,' the *evil spirit's arrow*."—*Brett*, p. 361.

[According to the Arawaaks, the souls of cowardly men [after death] wander about for ever in an uninhabited, barren region, while the souls of brave men inhabit the air above their former dwelling.]—*Rh. Schomburgk*, ii. 497.

"Amongst the Arawaaks, Aluberi is the supreme being, and Kururumanny, the god or patron of the Arawaak nation. Woorecaddo and Emehsewaddo are the wives of Kururumanny, one signifying a worker in darkness, and the other the couchy, or large red ant, that burrows in the earth; together, they are typical of the creation of all things out of the earth in the dark."—(*Hillhouse*), *J. R. G. S.* ii. 244.

"The *yauhahū* and *ōrehū* of the Arawaks are objects of faith to the other tribes, though under different names. The *yauhahu* are the beings applied to by their sorcerers. They delight in inflicting miseries on mankind." "The *Orehu* is a mysterious female inhabiting the waters. Though not decidedly so malignant as the *yauhahu*, she is very capricious. . . . Her supposed form agrees with that of the mermaid of European fancy."—*Brett*, pp. 361-7.

They show "great reluctance to use the milk of any animal."—*Ibid.* p. 102.

MACUSIS.

[To transgress any of the conditions imposed upon the parents of a new-born child would, in the opinion of the Macusis, cause the death or life long sickness of the infant.]—*Rh. Schomburgk*, ii. 314.

"An Indian agreed one evening to make some [poison] for me, but the next morning he declined having anything to do with it, alleging that his wife was with child."—*Waterton's Wanderings*, p. 52.

[Sun, Moon, and stars are living creatures to the Macusis: and the name of dew is "the urine or spittle of the stars."]—*Rh. Schomburgk*, ii. 328.

CARIBS.

"Some of the *men* of the Acawoio and Caribi nations, when they have reason to expect an increase of their families, consider themselves bound to abstain from certain kinds of meat, lest the expected child should, in some mysterious way, be injured by their partaking of it. The *Acouri* (or Agouti) is thus tabooed, lest, like that animal, the child should be meagre;—the *Haimara*, also, lest it should be blind—the outer coating of the eye of that fish suggesting film or cataract;—the *Labba*, lest the infant's mouth should protrude like the *labba's*, or lest it be spotted like the labba, which spots would ultimately become ulcers. The *Marsedi* is also forbidden, lest the infant be still-born, the screeching of that bird being ominous of death." "'Both the above tribes and the Waraus consider it their duty to abstain from venison *after* their wives are confined, lest the child on arriving at manhood be found wanting in speed, exemplified by the slow pace which the female deer, when she has a young fawn at her feet, is obliged to observe.'" "The forbidden animals form a large portion of the Indian's bill of fare as found in the forests, and a Carib or other polygamist with three or four wives might be debarred from tasting them during the whole, or the best period, of his manhood."—*Brett*, pp. 355-6.

"As soon as a male child was brought into the world, he was sprinkled with some drops of his father's blood;" the father "fondly believing, that the same degree of courage which he had himself displayed, was by these means transmitted to his son."—*Edwards*, i. 47.

[In order to increase their courage and contempt of death, the Caribs were wont to cut out the heart of a slain enemy, dry it on the fire, powder it, and mix the powder in their drink.]—*Rh. Schomburgk*, ii. 430.

"While these voluptuous people [the Arawaks] made the happiness of the Future State to consist in these tranquil enjoyments, their fierce enemies, the Charaibes, looked forward to a paradise, in which the brave would be attended by their wives and captives."—*Buchanan*, p. 240.

[The Carib women who clean the bones of the dead are held unclean for several months.]—*Rh. Schomburgk*, ii. 432.

[In order to ascertain what is to be the result of a war or expedition the Caribs take two boys and whip them all over the body. If the boys endure this without tears or groans, victory is certain. To ascertain how many of the enemy will be slain, one of the boys is placed in a hammock and made to fire at a mark fixed in the roof. The number of arrows that hit the mark indicates the number of the enemy that will be killed.]—*Ibid.* ii. 431.

"The Caribisee and Accaways call their god Maconaima, also signifying one that works in the dark. Their idea of the creation is that, coeval with Maconaima was a large tree, and that having mounted this tree, with a stone axe he cut pieces of wood, which, by throwing into the river, became animated beings. The details of this tradition are nearly as absurd and obscene as the mythology of the Hindus."—(*Hillhouse*) *J. R. G. S.*, ii. 244.

BRAZILIANS.

Brazilian aborigines had a fancy "that a man when bitten [by a snake] must not look at a woman."—*Burton*, ii. 182.

"They ascribe a direct intercourse with the demons to their *Pajé;*" who "generally chooses a dark tempestuous night," for consulting the spirits.—*Spix and Martius*, ii. 243.

"Some South Americans, believing that death comes from the calling of a person by name, will often try to cheat the devil by changing names with the sick person, who may thus escape the clutches of his spiritual foe."—*Bonwick's Daily Life Tas.*, p. 183.

"The misfortunes, sickness, and death of the neighbours are often ascribed to his [the South Brazil pajé's] sorceries, and he then atones for his practices with his life."—*Spix and Martius*, ii. 244.

"No trace of a belief in a future state exists amongst Indians who have not had much intercourse with the civilized settlers, and even amongst those who have it is only a few of the more gifted individuals who show any curiosity on the subject."—*Bates*, p. 344.

"Like Africans, they used to light fires by the side of newly made graves, not to frighten away evil spirits or the devil (according to travellers), but for the personal comfort of the defunct."—*Burton*, ii. 50, note *.

"Certain animals, for instance, a kind of goat-sucker, and the screaming kinds of vulture . . . are messengers from the dead to the pajé, and therefore highly respected by everybody. The Indian also wears round his neck strings of the eye-teeth of ounces and of monkeys, of certain roots, fruits, shells, and stones, which he thinks will protect him against the attacks of wild beasts and against diseases."—*Spix and Martius*, ii. 244.

The Indians of South Brazil "are wholly destitute of all religious notions."—*Ibid.* ii. 254.

"The Brazilians ascribe the origin of agriculture to their teacher Tupan [who seems to be identical with the founder (or one of the founders, for the Guarani trace themselves to a brother of his) of the race, and with the Supreme Being, so far as they have any idea of such]. The name Tupan is also given to thunder and lightning, and the heavenly powers on which the success of agriculture depends. Through this concatenation of ideas they seem to have merged in one the worship of the hero of their race with that of the Supreme." But hardly any two writers are

agreed as to whether they had any idea of a Supreme God or not.—*Waitz*, iii. 417.

[Men with tails said to live on the Jurná, a branch of the Amazon. They are produced by union of Indians and *Coata* monkeys. The fact is affirmed by eye-witnesses.]—*Herndon*, p. 250.

In the Highlands of Brazil "the people universally believe that the humming-bird is transmutable into the humming-bird hawk moth (Macroglossa Titan)."—*Burton*, ii. 366, note †.

"The natives of the Amazons' country universally believe in the existence of a monster water-serpent, said to be many score fathoms in length, which appears successively in different parts of the river. They call it the Mai d'agoa—the mother or spirit of the water. This fable, which was doubtless suggested by the occasional appearance of Sucurujús [water-serpents] of unusually large size, takes a great variety of forms, and the wild legends form the subject of conversation amongst old and young, over the wood fires in lonely settlements."—*Bates*, p. 264.

"It is not so easy to account for the general belief that wood cut during the moon's wane is not liable to the worm; even the Indians will not fell trees for their canoes when the satellite is full."—*Burton*, i. 248.

TUPIS.

"They kept fire burning all through the night in their houses, for which their chief reason was that Evil Spirits could not come near it; nor would they, if it could be avoided, ever venture out in darkness without a firebrand, for the same reason."—*Southey*, i. 228.

"They had an odd superstition, that if it [mandioc drink] was made by men it would be good for nothing."—*Ibid.* i. 234.

"A singular superstition was, that no savage would kill any female animal while his wife was pregnant, for if it happened to be with young, he believed his own offspring would be cut off, as a punishment for the sin which he had committed against the mystery of life. Akin to this feeling was the abhorrence with which they regarded the eating of eggs; it was not to be borne, they said, that the bird should be eaten before it was hatched; the women, in particular, would never suffer it to be done in their presence. A more ridiculous notion was, that man is entitled to a tail, and would be born with one if the father of the bride-groom did not perform the ceremony of chopping sticks at his marriage, in order thereby to cut off this appendage from his future grand-children."—*Ibid.* i. 239.

"The song commemorated their ancestors; they mourned for them, but expressed a hope, that when they also were gone beyond the mountains, they should then rejoice and dance with them."—*Ibid.* i. 204.

"It was their belief that the *Anhanga* would come and devour the dead, unless provisions were laid upon the grave for him."—*Ibid.* i. 248.

"There is a night-bird, about the size of a pigeon, of dusky plumage and mournful voice, which the Tupinambas never hurt, nor will suffer any one else to injure, for they believe that it is sent by their dead kinsmen and friends, to condole with them, and give them comfort."—*Ibid.* i. 248.

"*Tupa* is their word for Father, for the Supreme Being, and for Thunder; it past by an easy process from the first of these meanings to the last, and the barbarous vanity of some tribes compounded from it a name for themselves. In these words their whole Theology is at once comprised and explained. They addressed no prayers to this Universal Parent; he was neither the object of hope nor of fear. Their diabolism was rooted deeper; dreams, shadows, the night-mare, and delirium had generated superstitions which a set of knaves systematized and increased and strengthened."—*Ibid.* i. 227.

"Thevet speaks of the Great Caraiba, whom they held in as much veneration as the Turks did Mahommed, and who taught them the use of fire as well as of their edible roots. He gave the mandioc to a girl, and instructed her how to cut it into slips and set them."—*Ibid.* i. 229.

GUARANIS.

"The whole race, like savages in general, were strongly addicted to superstitious observances; they noted their dreams with apprehensive credulity; the touch of an owl they thought would render them inactive; and it was a received belief that the woman who should eat a double grain of millet would bring forth twins. Eclipses were held to be occasioned by a jaguar and a great dog, who pursued the sun and moon to devour them; and the Guaranies regarded these phenomena with the utmost terror, lest the beasts should effect their purpose."—*Ibid.* ii. 371.

"Pregnant women abstained from eating the flesh of the Anta, lest the child should have a large nose; and from small birds lest it should prove diminutive. The husband, during his wife's pregnancy, was not to kill any wild beast, nor to make any weapon, nor the handle of any other utensil. For fifteen days after the birth, he ate no meat, unbent his bow, and laid no snares for birds; and when the child was ill, all the kindred abstained from whatever food would, in their judgment, have been injurious for the infant itself to eat."—*Ibid.* ii. 368.

"They believed that the soul continued with the body in the grave, for which reason they were careful to leave room for it; the first converts could hardly be induced to abandon this notion, and the women would go secretly to the graves of their husbands and children, and carry away part of the earth, lest it should lie heavy upon them. For the same reason they who buried in large earthen jars, covered the face of the corpse with a concave dish, that the soul might not be stifled."—*Ibid.* ii. 371.

It is doubtful if the Guaranis believed in a supreme God. "They did not possess idols, but they were wont to bring offerings to certain posts, in order to appease the evil spirits, which they designated with different names, according to their different functions, and were so afraid of that fear of them sometimes brought on death. For protection . . . they were accustomed to carry a torch with them at night. That they had prayers and invocations, Lery expressly denies. But Coreal relates that they raised the hands towards the sun and moon. . . . Traditions of a deluge occur."—*Waitz*, iii. 418.

COROADOS.

"A Coroado told us that one of his wives, who had died a short time before, had often appeared to him in the night, but constantly avoided his embrace."—*Spix and Martius*, ii. 251, note.

MUNDRUCUS.

"The Mundrucus do not believe that diseases afflict them. When a prey to them, they say it is a spell some unknown enemy has cast over them."—*Herndon*, p. 315.

"All illness, whose origin is not very apparent, is supposed to be caused by a worm in the part affected."—*Bates*, p. 275.

"He has no idea of a Supreme Being; but, at the same time, he is free from revolting superstitions—his religious notions going no farther than the belief in an evil spirit, regarded merely as a kind of hobgoblin, who is at the bottom of all his little failures, troubles in fishing, hunting, and so forth."—*Ibid.* p. 277.

UAUPÉS.

"They believe that if a woman, during her preguancy, eats of any meat, any other animal partaking of it will suffer; if a domestic animal or tame bird, it will die; if a dog, it will be for the future incapable of hunting; and even a man will be unable to shoot that particular kind of game for the future."—*Wallace*, p. 501.

"They scarcely seem to think that death can occur naturally, always imputing it either to direct poisoning or the charms of some enemy, and, on this supposition, will proceed to revenge it. This they generally do by poisons."—*Ibid.* p. 500.

"None of the Indian tribes on the Upper Amazons have an idea of a Supreme Being, and consequently have no word to express it in their own languages."—*Bates*, p. 294.

"I cannot make out that they have any belief that can be called a religion. They appear to have no definite idea of a God; if asked who they think made the rivers, and the forests, and the sky, they will reply that they do not know, or sometimes that they suppose it was 'Tupánau,' a word that appears to answer to God, but of which they understand nothing. They have much more definite ideas of a bad spirit, 'Jurupari,' or devil, whom they fear, and endeavour, through their pagés, to propitiate. When it thunders, they say the 'Jurupari' is angry, and their idea of natural death is that the 'Jurupari' kills them. At an eclipse, they believe that this bad spirit is killing the moon, and they make all the noise they can to frighten him away."—*Wallace*, p. 500.

"One of their most singular superstitions is about the musical instruments they use at their festivals, which they call the Jurupari music. . . . No woman must ever see them, on pain of death. They are always kept in some igaripé, at a distance from the malocca, whence they are brought on particular occasions. When the sound of them is heard approaching, every woman retires into the woods, or into some adjoining shed, which they generally have near, and remains invisible till after the ceremony is over, when the instruments are taken away to their hiding-place, and the women come out of their concealment. Should any female be supposed to have seen them, either by accident or design, she is invariably executed, generally by poison, and a father will not hesitate to sacrifice his daughter, or a husband his wife, on such an occasion."—*Ibid.* p. 501.

ABIPONES.

The Abipones are fond of tiger's flesh, "asserting that it has the properties of infusing strength and valour."—*Thompson*, i. 3.

"The Abipones think it a sin to utter their own name. When either of them knocked by night at my door, though I asked him a hundred times, 'Who are you?' he would answer nothing but 'It is I.' Unknown persons, when I inquired their name, would jog their neighbour with their elbow that he might answer for them. It is also reckoned a crime to utter the name of a person lately dead. If anyone in his cups forgets the law, and utters the name of the deceased, he will give occasion to a bloody quarrel. Many women have no name at all."—*Dobrizhoffer*, ii. 444.

"The Abipones honour their physicians with the title of *Keebét*, which same word has the several significations of the devil, a physician, a prophet, and a malevolent sorcerer."—*Ibid.* ii. 248.

"The Abipones never attribute victories, and the fortunate events of battles, to their own skill, but to the arts of their jugglers."—*Ibid.* ii. 422.

"There is not one of the savages who does not believe that it is in the power of these conjurors to inflict disease and death, to cure all disorders, to make known distant and future events; to cause rain, hail, and tempests; to call up the shades of the dead, and consult them concerning hidden matters; to put on the form of a tiger; to handle every kind of serpent without danger, &c., which powers, they imagine, are not obtained by art, but imparted to certain persons by their grandfather, the devil."—*Ibid.* ii. 67.

"The jugglers are commonly thought to be the authors of diseases, as well as of death, and the sick Abipones imagine that they shall recover as soon as ever those persons are removed."—*Ibid.* ii. 226.

The Abipones think "that they never should die at all were the Spaniards and the jugglers banished from America; for, to the arms of the former, and to the arts of the latter, they attribute the deaths of all their countrymen. A wound inflicted with a spear often gapes so wide that it affords ample room for life to go out and death to come in; yet if the man dies of the wound, they madly believe him killed, not by a weapon, but by the deadly arts of the jugglers."—*Ibid.* ii. 223.

"The Abipones, who do not credit such idle tales, believe that some part of them survives the death of the body, and that it exists somewhere, but they openly confess themselves ignorant of the place and other circumstances."—*Ibid.* ii. 270.

"An Abipone of noble family and good understanding used many arguments to convince me that he had with his own eyes beheld the spirit of an Indian woman, whose husband was then living in our town."—*Ibid.* ii. 73.

"What became of the Loakal [spirit of dead] they knew not, but they feared it, and believed that the echo was its voice." *Southey*, iii. 404.

"They have an idea, that those little ducks, which the Abipones called *ruililié*, and which fly about in flocks at night, uttering a mournful hiss, are the souls of the departed."—*Dobrizhoffer*, ii. 74.

"To utter the name of a lately deceased person is reckoned a nefarious offence amongst the Abipones, if however occasion requires that mention should be made of that person, they say, 'The man that does not now exist.'"—*Ibid.* ii. 273.

"Him [the evil spirit] they declare to be their grandfather, and that of the Spaniards. . . . Should you ask them what their grandfather formerly was, and of what condition, they will confess themselves utterly ignorant on the subject. If you persist in your interrogations, they will declare this grandfather of theirs to have been an Indian. . . . The Abipones think the Pleiades to be the representation of their grandfather; and as that constellation disappears at certain periods from the sky of South America, upon such occasions they suppose that their grandfather is sick, and are under a yearly apprehension that he is going to die; but as soon as those seven stars are again visible in the month of May, they welcome their grandfather, as if returned and restored from sickness, with joyful shouts, and the festive sound of pipes and trumpets, congratulating him on the recovery of his health."—*Ibid.* ii. 64.

"During the time it [an eclipse] lasts, the Abipones fill the air with horrid lamentations."—*Ibid.* ii. 84.

"Whenever the Abipones see a fiery meteor, or hear it thunder three or four times, these simpletons believe that one of their jugglers is dead, and that this thunder and lightning are his funeral obsequies."—*Ibid.* ii. 75.

"When a whirlwind drives the dust round in a circle the women throw ashes in its way, that it may be satisfied with that food, and may turn in some other direction. But if the wind rushes into any house with that impetuous whirling, they are certain that one of the inhabitants will die soon."—*Ibid.* ii. 86.

PATAGONIANS.

The wizards, "beating their drums, and rattling their calabashes full of sea-shells, pretend to see, underground, men, cattle, &c., with shops of rum, brandy, cascabels, and a variety of other things."—*Falkner*, p. 115.

The Patagonians "believe that the wizards or witches can injure whom they choose, even to deprivation of life, if they can possess themselves of some part of their intended victim's body, or that which has proceeded thence—such as hair, pieces of nails, &c."—(*Fitzroy*), *Voy. Adv. and Beagle*, ii. 163.

"The horses of the dead are killed, that he may have wherewithal to ride upon in the Alhue Mapu, or Country of the Dead."—(*Falkner*), *Lubbock's Prehistoric Times*, p. 431.

They "have formed a belief that some of them after death are to return to these divine caverns [where they were created, and where their particular deity resides]; and they say also that the stars are old Indians, that the Milky-way is the field where the old Indians hunt ostriches, and that the two southern clouds are the feathers of the ostriches which they kill."—*Falkner*, p. 115.

They "believe in two superior beings, the one good, the other evil." Various names are given to the good power in the different tribes. For example, "the governor of the people," "the lord of the dead," "the being who presides in the land of strong drink." "They have formed a multiplicity of these deities; each of whom they believe to preside over one particular cast or family of Indians, of which he is supposed to have been the creator. Some make themselves of the cast of the tiger, some of the lion, some of the guanaco, and others of the ostrich, &c. They imagine that these deities have each their separate habitations, in vast caverns under the earth, beneath some lake, hill, &c., and that when an Indian dies, his soul goes to live with the deity who presides over his particular family, there to enjoy the happiness of being eternally drunk." "They believe that their good deities made the world, and that they first created the Indians in their caves, gave them the lance, the bows and arrows, and the stone-bowls, to fight and hunt with, and then turned them out to shift for themselves." Beasts, birds, and all animals were also created in these caves.—*Ibid.* p. 114.

The evil Principle is called by some Patagonian nations by a name signifying "the wanderer without." The Patagonians "acknowledge a great number of this kind of demons, wandering about the world, and attribute to them all the evil that is done in it, whether to man or beast; and they carry this opinion so far, as to believe that these unpropitious powers occasion the weariness and fatigue which attends long journeys or hard labour. Each of their wizards is supposed to have two of these demons in constant attendance, who enable them to foretell future events; to discover what is passing, at the time present, at a great distance; and to cure the sick by fighting, driving away, or appeasing the other demons who torment them. They believe that the souls of their wizards, after death, are of the number of these demons."—*Ibid.* p. 116.

The worship of the Patagonians "is entirely directed to the evil being, except in some particular ceremonies made use of in reverence to the dead. To perform their worship, they assemble together in the tent of the wizard, who is shut up from the sight of the rest, in a corner of the tent." Here by making strange noises with a drum, &c., he pretends to struggle with the devil, falling into a fit; "keeps his eyes lifted up, distorts the features of his face, foams at the mouth, screws up his joints, and, after many violent and distorting motions, remains stiff and motionless. . . . After some time he comes to himself, as having got the better of the demon; next feigns within his tabernacle, a faint, shrill, mournful voice, as of the evil spirit, who, by this dismal cry, is supposed to acknowledge himself subdued; and then, from a kind of tripod, answers all questions that are put to him. Whether his answers be true or false is of no great signification; because if his intelligence should prove false, it is the fault of the devil."—*Ibid.* p. 116.

The Patagonians "have an opinion that the creation is not yet exhausted, nor all of it come out to the daylight of this upper world."—*Ibid.* p. 115.

"There is a particular kind of tree, which is esteemed sacred, and never burned."—(*Fitzroy*), *Voy. Adv. and Beagle*, ii. 164.

"We came in sight of a famous tree, which the Indians reverence as the altar of Walleechu. It is situated on a high part of the plain, and hence is a landmark visible at a great distance. As soon as a tribe of Indians come in sight of it, they offer their adorations by loud shouts. The tree itself is low, much branched, and thorny. Just above the root it has a diameter of about three feet. It stands by itself without any neighbour, and was indeed the first tree we saw; afterwards we met with a few others of the same kind, but they were far from common. Being winter the tree had no leaves, but in their place numberless threads, by which the various offerings, such as cigars, bread, meat, pieces of cloth, &c., had been suspended. Poor people not having anything better, only pulled a thread out of their ponchos, and fastened it

to the tree. The Indians, moreover, were accustomed to pour spirits and maté into a certain hole, and likewise to smoke upwards, thinking thus to afford all possible gratification to Walleechu. To complete the scene, the tree was surrounded by the bleached bones of the horses which had been slaughtered as sacrifices. All Indians of every age and sex, made their offerings; they then thought that their horses would not tire, and that they themselves should be prosperous."—(*Darwin*), *Voy. Adv. and Beagle*, iii. p. 79.

ARAUCANIANS.

"If the Araucanians discover little regard for their deites, they are, however, very superstitious in many points of less importance. They firmly believe in divination, and pay the greatest attention to such favourable or unfavourable omens as the capriciousness of their imagination may suggest. These idle observations are particularly directed to dreams, to the singing and flight of birds, which are esteemed by the whole of them the truest interpreters of the will of the gods. The fearless Araucanian, who with incredible valour confronts death in battle, trembles at the sight of an owl."—*Thompson*, i. 410.

"There is not an Araucanian but imagines he has one of these [nymphs or fairies] in his service. 'I keep my nymph still,' is a common expression when they succeed in an undertaking."—*Ibid.* i. 410.

"This unwillingness to have one's portrait taken is universal among these people; for, being superstitious and great believers in magic, they fear lest the one having the painting in his possession may, by machinations, injure or destroy the one represented. The same superstitious dread applies in the case of names also, and few Indians will ever tell you their names, being in possession of which they fear that you may acquire some supernatural power over themselves."—*Smith*, p. 222.

"The Mapuchés, unlike the North American tribes, avoid the resting-places of their dead, always passing them in silence, and with averted faces, and dislike to see strangers, especially whites, approach them."—*Ibid.* p. 171.

"When the spirits of their countrymen return, as they frequently do, they fight furiously with those of their enemies whenever they meet with them in the air; and these combats are the origin of tempests, thunder, and lightning."—*Thompson*, i. 411.

"Immediately after the relations have quitted the deceased, an old woman comes, as the Araucanians believe, in the shape of a whale, to transport him to the Elysian fields; but before his arrival there, he is obliged to pay a toll, for passing a very narrow strait, to another malicious old woman who guards it, and who, on failure, deprives the passenger of an eye. . . . The soul, when separated from the body, exercises in another life the same functions it performed in this, with no other difference except that they are unaccompanied with fatigue or satiety."—*Ibid.* i. 411.

"The Indians cannot tell the exact whereabouts of their Styx, though they generally suppose it is the ocean. Nor can they give the location of their Elysium, which they call, 'Alhué-Mapu' (the Land of Spirits). 'How can we tell,' they say, 'when we have never been there?' Much less do they know of the occupations of the soul after death."—*Smith*, p. 174.

"As respects the state of the soul after its separation from the body, they are not, however, agreed. All concur in saying, with the other American tribes, that after death they go towards the *west* beyond the sea, to a certain place called Gulcheman; that is, the dwelling of the men beyond the mountains. But some believe that this country is divided into two parts, one pleasant, and filled with every thing delightful, the abode of the good; and the other desolate, and in want of everything, the habitation of the wicked. Others are of opinion that all indiscriminately enjoy there eternal pleasures, pretending that the deeds of this life have no influence upon a future state."—*Thompson*, i. 410.

"The religious system of the Araucanians is simple, and well adapted to their free manner of thinking and of living. They acknowledge a Supreme Being, the Author of all things, whom they call *Pillan*, a word derived from *pulli* or *pilli*, the soul, and signfies the Supreme Essence; they also call him the Spirit of Heaven; the Great Being; the Thunderer; the Creator of all; the Omnipotent; the Eternal; the Infinite, &c. The universal government of the *Pillan* is a prototype of the Araucanian polity. He is the great toqui of the invisible world, and as such, has his apo-ulmenes, and his ulmenes, to whom he entrusts the administration of affairs of less importance. In the first class of these subaltern divinities is the Epunamun, or god of war; the Meulen, a benevolent deity; the friend of the human race; and the Guecubu, a malignant being, the author of all evil, who appears to be the same as the Algue. From hence it appears, that the doctrine of two adverse principles, called Manicheism, is very extensive. The Guecubu is the Mavari of the Oronoques, and the Aherman of the Persians. He is, according to the general opinion of the Araucanians, the efficient cause of all the misfortunes that occur. If a horse tires, it is because the Guecubu has rode him. If an earthquake happens, the Guecubu has given it a shock: nor does any one die that is not suffocated by the Guecubu."—*Ibid.* i. 409.

"The Araucanians carry still farther their ideas of the analogy between the celestial government and their own; for as their ulmenes have not the right of imposing any species of service or contributions upon their subjects, still less, in their opinion should those of celestial race require it of man, since they have no occasion for it. Governed by these singular opinions, they pay to them no exterior worship. They have neither temples nor idols, nor are they accustomed to offer any sacrifices, except in cases of some severe calamity, or on concluding a peace; at such times they sacrifice animals, and burn tobacco, which they think is the incense the most agreeable to their deities. Nevertheless, they invoke them, and implore their aid upon urgent occasions."—*Ibid.* i. 410.

"Their superstitious credulity is particularly obvious in the serious stories which they relate of apparitions, phantoms, and hobgoblins, respecting which they have innumerable tales. . . . They have, nevertheless, some among them who are philosophers enough to despise such credulity as an absurdity, and to laugh at the folly of their countrymen. They are all, however, agreed in the belief of the immortality of the soul."—*Ibid.* i. 410.

"On receiving a plate of broth, an Indian, before eating, spills a little upon the ground; he scatters broadcast a few pinches of the meal that is given him, and pours out a libation before raising the wine-cup to his lips."—*Smith*, p. 275.

"They have among them the tradition of a great deluge, in which only a few persons were saved, who took refuge upon a high mountain."—*Thompson*, i. 411.

KNOWLEDGE.

NORTH AMERICAN RACES.

ESQUIMAUX.

They "do not count further [than ten], and Petersen tells me that any number beyond ten, whether much or little, is called by a general name."—*Hayes*, p. 253.

"The Innuits with whom I was acquainted could count only ten." "By signs—that is, by throwing open the fingers, Innuits everywhere can and do count much larger numbers."—*Hall*, ii. 324.

"Their chronology does not extend far. They reckon by winters and nights. They can compute the age of a person up to twenty winters, but that is the limit of their numeration. They have of late, however, established certain epochs. . . Thus they say, I was born about the arrival or departure of such a missionary, in the season of gathering eggs, or catching seals; for in this manner they divide the year. They begin the new year with the feast of the sun on the winter solstice, which they fix with tolerable accuracy by the shadow of the sun on the rocks." "They divide the day according to the ebb and flow of the tide, though they must perpetually vary their reckoning according to the changes of the moon. They distinguish the time of the night by the rising and setting of certain stars."—*Crantz*, i. 211.

"The Esquimaux are close observers of the movements of the stars. We went out toward midnight to look after the dogs, and Petersen asked Kalutunah when his party intended to go. He pointed to a star which stood almost directly over Saunders Island, in the south; and, carrying his finger around to the west, he pointed to another star, saying, 'When that star gets where that one is we will start.'"—*Hayes*, 255.

"They imagine that the globe of the earth rests upon pillars, which are now mouldering away by age, so that they frequently crack." "The celestial bodies, according to their astronomy, are ancient Greenlanders, or animals."—*Crantz*, i. 211-2.

"The knowledge that the Esquimaux possess of the geography of their country is truly wonderful. There is not a part of the coast but what they can well delineate, when once it has been visited by them, or information concerning it obtained from others. Their memory is remarkably good, and their intellectual powers, in all relating to their native land, its inhabitants, its coasts, and interior parts, is of a surprisingly high order."—*Hall*, i. 128.

[By means of sticks, sand, &c., the Esquimaux can make a good model map of their coasts.]—*Jour. Eth. Soc.* (1848), i. 135.

The seal's igloo is "a model of those which the Innuits make for themselves, and" is "completely dome-shaped."—*Hall*, ii. 242.

"From the polar bear, too, the Innuits learn much. The manner of approaching the seal which is on the ice, by its hole, basking in the sunshine is from him."—*Ibid.* ii. 328.

[The Esquimaux conceived European clothing to be made out of the skins of animals, and they asked what sort of animals they were.]—*Jour. Eth. Soc.* (1848), i. 141.

They "look upon our walking to and fro as foolishness—a great amount of hard work, with much expenditure of tanned skins (shoe-leather) and muscle all for naught!"—*Hall*, i. 33.

"Their remedies for external injuries are simple and expeditious. Against inward sicknesses they are totally unprovided."—*Crantz*, i. 215.

[Hall found among the Innuits a tradition, in the main pretty accurate, of Frobisher's voyage nearly 300 years after the event.]—*Hall*, i. 303.

"'When our baby boy,' said he, 'gets old enough, we tell him all about you, and about all those Kodlunas who brought brick, iron, and coal to where you have been, and of the Kodlunas who built a ship on Kodlunarn Island. When boy gets to be an old Innuit, he tell it to other Innuits, and so all Innuits will know what we now know.'"—*Ibid.* ii. 171.

[The Esquimaux have a story relating to the origin of the sun and moon, which are sister and brother—the sun being the sister.]—*Hayes*, p. 253.

"They have a tradition of a deluge which they attribute to an *unusually high tide*." Being asked the reason of the belief, the reply is "Did you never see little stones, like clams and such things as live in the sea, away up on the mountains?"—*Hall*, ii. 318.

CHINOOKS.

[Chinook notation is decimal. For vocabulary of numerals see *Ross' Oregon*, p. 342.]

"The Cheenook *moas* is 'four,' and in the same dialect *tza-moas*, or 'twice four,' is 'eight.'"—(*Scouler*) *J. R. G. S.*, xi. 227.

"Their [doctors] knowledge of roots and herbs enables them to meet the most difficult cases, and to perform cures, particularly in all external complaints."—*Ross' Oregon*, p. 97.

COMANCHES.

"The Comanches compute numbers by the fingers—the digits, by single fingers extended—decimals by both hands spread out—and the duplication of decimals, by slapping both hands together to the number required. I do not know the names of their digits, except the unit, *semus*; nor to what extent they carry these generic denominations, but doubt if they have any term for a higher number than twenty—[they have names for higher numbers—see *Schoolcraft*, ii. 129]—after that they resort to the names of the several digits for the multiplication of the decimal number. They keep no accounts in hieroglyphics, or devices of any kind, but rely entirely upon memory; their commercial transactions being few and simple."—*Schoolcraft*, i. 233.

"They are ignorant of the elements of figures; even of a perpendicular stroke for I., II., &c. They make no grave-posts or monuments indicating the rank of a deceased person."—*Ibid.* ii. 130.

"They believe the earth is stationary, and that the stars are inhabited, but have no idea of their movements. When an eclipse occurs, they suppose that some planet has intervened between the earth and the sun. They have no computation of time beyond the seasons. They count them by the rising height of the grass, the falling of leaves, and the cold and hot season. They very seldom count by new moons. One sun is one day, and they denote the time of day by pointing to the position the sun has attained in the heavens."—*Ibid.* ii. 129.

"They believe that the earth is a plain or flat surface."—*Ibid.* ii. 128.

"The geographical knowledge of the Comanches is confined within the small limits of their own actual observation. All beyond is, to their benighted minds, obscure and doubtful, and an Indian's doubt is positive, unqualified disbelief. They are excessively incredulous of any facts, in relation to other countries, that conflict with their own experience. They have no settled, intelligible notion of the form or constitution of our planet, and none of the great planetary system. They know and can discriminate the north star, and are guided by it in their nocturnal journeys. They call it Karmeadtasheno; literally, not-moving star. . . . They refer to time long past, by colds and heats: that is, by winters and summers; and although they pay much attention to the phases of the moon, the revolutions of that planet are too frequent, and would soon involve too high numbers to constitute a mean of computing the chronology of events, that have transpired more than a year. For short periods, past or future, they count by moons, from full to full. The time of day they note by the apparent position of the sun in the heavens."—*Ibid.* i. 236.

"They have made but small advances in the science of medicine, and have no determinate knowledge of the pathology of diseases."—*Ibid.* i. 233.

"There is little known of their medicines. So far as has been discovered, they are confined to simple roots and herbs. They trust more to incantations made by the medicine-men, who also bleed in fevers by scarification on the part affected, and not in the veins."—*Ibid.* ii. 130.

"They are expert in curing gun-shot wounds, and in the treatment of fractured limbs, which they bandage with neatness and good effect. They have no knowledge of the art of amputation, and if gangrene supervenes in any case it is remediless. They believe in divers amulets and other mystic influences; and have a custom of 'singing for the sick,' when a crowd assembles at the lodge of the sick person and makes all sorts of hideous noises, vocal and instrumental, the object of which is to *scare away* the disease."—*Ibid.* i. 233.

"I do not believe the Comanches,—by which term I intend the entire tribe—have any traditions of the slightest verisimilitude, running farther into bygone time than the third generation. Their means of knowledge of the past are altogether oral: unaided by monuments of any description. I could never discover that they had any songs, legends, or other mementoes, to perpetuate the fêtes of arms, or other illustrious deeds of their progenitors; and I question if the names of any of their chiefs of the fourth generation ascending are retained among them."—*Ibid.* i. 231.

"The Comanches have no definite idea of their own origin. Their loose tradition is, that their ancestors came from the *North*; but they have no precise conception of the time when, or from what particular region."—*Ibid.* i. 230.

Comanche classification of animal kingdom: "The red man, first; white man, second; horse, third; squaw, next; and the black man last."—*Jour. Eth. Soc.* (1850), ii. 268.

IROQUOIS.

"In the night their runners were guided by the stars, from which they learned to keep their direction, and regain it, if perchance they lost their way. During the fall and winter they determined their course by the Pleiades, or Seven Stars. This group in the neck of Taurus they called Got-gwär'-där. In the spring and summer they ran by another group, which they named Gwe-o-gä'-ah, or the Loon, four stars at the angles of a rhombus. In preparing to carry messages they denuded themselves entirely, with the exception of the Gä-kä'-ah, or breech cloth, and a belt. They were usually sent out in pairs, and took their way through the forest, one behind the other, in perfect silence."—*Morgan*, p. 441.

"The laws explained at different stages of the ceremonial, were repeated from strings of wampum, into which they 'had been talked' at the time of their enactment. In the Indian method of expressing the idea, the string, or the belt can tell, by means of an interpreter, the exact law or transaction of which it was made, at the time, the sole evidence."—*Ibid.* p. 120.

CHIPPEWAYANS.

"They have recourse to superstition for curing diseases, and

charms are their only remedies, except the bark of the willow, which, being burned and reduced to powder, is strewed upon green wounds and ulcers. They also use vapour baths, or places contrived for promoting perspiration. Of the use of simples and plants they have no knowledge; nor can it be expected, as their country does not produce them."—*Schoolcraft*, v. 177.

"I have seen several maps, traced by these Indian warriors, on which the distances were indicated by the number of nights they slept on their journeys between the rivers."—(*Back*), *J. R. G. S.*, iii. 71.

"In the voyages of Sir Alexander Mackenzie among the Arctic tribes, he relates of the Chepeweyans, that 'they have a tradition that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, which was narrow and shallow, and full of islands where they had suffered great misery, it being always winter, with ice and deep snow.' In a subsequent passage, p. 387, he remarks: 'Their progress (the great Athapasca family) is easterly, and according to their own tradition, they came from Siberia; agreeing in dress and manners with the people now found upon the coasts of Asia.'" —*Schoolcraft*, i. 19.

"They have also a tradition amongst them that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-Mine river, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected to the depth of a man's height. They believe, also, that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the water spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves."—*Ibid.* v. 173.

CHIPPEWAS.

"They count decimally. After reaching ten, they repeat, ten and one, ten and two, &c., to twenty. Twenty is a compound, signifying two tens; thirty, three tens, &c.: a mode which is carried up to one hundred—*n'goodwak*. *Wak* then becomes the word of denomination, combining with the names of the digits until they reach a thousand, *meetauswauk*, literally *ten hundred*. Here a new compound term is introduced, made by prefixing twenty to the last denominator, *neeshtonnah duswak*, which doubles the last term, thirty triples it, forty quadruples it, &c., till the computation reaches to ten thousand, *n'goodwak dushing n'goodwak*, one hundred times one hundred. This is the probable extent of all certain computation. The term *gitshee* (great) prefixed to the last denomination, leaves the number indefinite. There is no form of the numerals corresponding to second, third, fourth, &c. They can only further say, *nittum*, first, and *ishkwaudj*, last.—*Schoolcraft's Mississippi*, p. 501.

"A subordinate here handed to him [a Chippewa chief] at his request, a bundle of small sticks. 'This,' handing them to me, 'is the number of Leech Lake Chippewas killed by the Sioux since the treaty of Prairie-du-Chien.' There were forty-three sticks."—*Ibid.* p. 257.

"Years with them [Dakotas] are enumerated by winters, a distance is estimated by the number of nights a man will sleep on the way. The Ojibways have the same method of expressing time and distance. They divide the year into moons, but weeks are unknown to them."—*Hind*, ii. 154.

"The Crees, Objiways, and Swampys, belonging to the great body of Wood Indians, assemble in the spring of the year to celebrate their medicine feasts and other ceremonies, which are generally determined by the arrival of migratory birds, or the time when the sturgeon begin to ascend the rivers."—*Ibid.* ii. 123.

"The Chippewa bark [a bark containing terms of peace with Dacotas, and which was hung on a tree because the deadly hostility of the two tribes prevented a personal meeting] was drawn in the same general manner, and Sandy Lake, the principal place of their residence, was represented with much accuracy. To remove any doubt respecting it, a view was given of the old North-west establishment, situated upon its shore, and now in the possession of the American Fur Company. No proportion was preserved in their attempt at delineation. One mile of the Mississippi, including the mouth of the St. Peter's, occupied as much space as the whole distance to Sandy Lake [600 miles]; nor was there anything to show that one part was nearer to the spectator than another, yet the object of each party was completely obtained."—*Schoolcraft*, vi. 390.

The Chippewas have an "oral tradition of the creation of this continent, and of the Indian tribes. They call the continent a little island."—*Ibid.* v. 148.

"Ottawa and Chippewa tradition represents these tribes at first as coming into hostile collision, as a nation, with a people who appear to have been their predecessors in the lakes. . . . They fought and defeated them at three several places, and drove them west."—*Ibid.* i. 307.

The Chippewas "are Algonquins, having migrated, at ante-Cartierian periods, from the vicinity of Lake Nippesing, on the Outawis summit. Anterior to this, their own traditions place them further eastward, and their language bears evidence that the stock from which they are sprung, occupied the Atlantic from the Chesapeake, extending through New England."—*Schoolcraft's Mississippi*, p. 121.

"The Chippewa traditions, such as may be relied on, reach back about 250 years. They aver that their first knowledge of white men was of the French in Lower Canada, whose rule they regard with admiration. In 1824, they asserted that but seven generations had passed since the event."—*Ibid.* v. 148.

DAKOTAS.

"Among the Dakotas, when they have gone over the fingers and thumbs of both hands, one is temporarily turned down for one ten; at the end of another ten a second finger is turned down, and so on, as amongst children who are learning to count. 'Opawinge,' one hundred, is derived from 'pawinga,' to go round in circles, as the fingers have all been gone over again for their respective tens; 'Kektopawinge' is from 'ake', and 'opawinge,'—'hundred again,'—being about to recommence the circle of their fingers already completed in hundreds. For numerals above a thousand there is no method of computing. There is a sign and word for one half of a thing, but none to denote any smaller aliquot part."—*Burton*, p. 157.

"The hour is denoted by pointing out the position of the sun; the days, or rather the nights, are reckoned by sleeps; there are no weeks, the moons, which are literally new, the old being nibbled away by mice, form the months, and suns do duty for years. He has, like the Bedouin and the Esquimaux, sufficient knowledge of the heavenly bodies, to steer his course over the pathless Sage-sea. Night-work, however, is no favourite with him except in cases of absolute necessity. Counting is done upon man's first abacus, the fingers, and it rarely extends beyond ten."—*Ibid.* p. 145.

[The Dacotas have no name for year, as contra-distinguished from winter.]—*Schoolcraft*, ii. 177.

"The only arts of the Indians are medicine and the use of arms. They are great in the knowledge of simples and tisanes. The leaves of the white willow are the favourite emetic; wounds are dressed with astringent herbs, and inflammations are reduced by scarifications and the actual cautery. Amongst some tribes, the Hammam or Turkish bath is invariably the appendage to a village. It is an oven sunk in the earth, with room for about a score of persons, and a domed roof of tamped and timber-propped earth—often mistaken for a bulge in the ground—pierced with a little square window for ventilation when not in use. A fire is kindled in the centre, and the patient, after excluding the air, sits quietly in this rude calidarium till half roasted and stifled by the heat and smoke. Finally, like the Russian peasant, he plunges into the burn that runs hard by, and feels his ailments dropping off him with the dead cuticle. The Indians associating with the horse have learned a rude farriery which often succeeds where politer practice would fail. I heard of one who cured the bites of rattlesnakes and copperheads by scarifying the wounded beast's face, plastering the place with damped gunpowder paste, and setting it on fire."—*Burton*, p. 145.

CREEKS.

"The tribe *does* count by decimals. None of the clans among the Creeks are in the habit of counting by fives. They can compute numbers as high as millions. Beyond ten, the digits are used in connection with the decimals; and this same method is used to any extent. They are carried on with certainty to a million."—*Schoolcraft*, i. 273.

"Each perpendicular stroke always *did* stand for one, and each additional stroke marked an additional number. The ages of deceased persons, or number of scalps taken by them, or war parties which they have headed, are recorded on their grave-posts by this system of strokes. The sign of the cross represents ten. The dot and comma never stood as a sign for a day, or a moon, or a month, or a year. The chronological marks that were and are in present use, are a small number of sticks, made, generally, of cane. Another plan, sometimes in use, was to make small holes in a board, in which a peg was inserted, to keep the days of the week."—*Ibid.* i. 273.

"They compute the year from the budding of the trees. The year they suppose consists of some indefinite number of moons. They have no astronomical knowledge of the length of the year. The Creeks generally have no definite knowledge on this subject."—*Ibid.* i. 271.

"They have no name for the year but the two general divisions, *winter* and *summer*. They have no week. They consider all days alike. The month and week are divisions unknown to them generally. The day is not divided into hours, or any other sub-portion of time."—*Ibid.* i. 272.

"The new year commences with the Creeks immediately after the celebration of the busk, at the ripening of the new corn in August. They divide the year into two seasons only, to wit: winter and summer; and sub-divide it by the successive moons, beginning the winter with the moon of

August—The big ripening moon.
September—Little chesnut moon.
October—Big chesnut moon.
November—Falling-leaf moon.
December—Big winter moon.
January—Little winter moon, alias, big winter moon's young brother.
February—The windy moon.
March—Little spring moon.
April—Big spring moon.
May—Mulberry moon.
June—Blackberry moon.
July—Little ripening moon.

They count the number of days or years, either past or to come, by tens. Having no exact method of keeping or reckoning their time, they can seldom tell nearer than within one month of the time any remarkable occurrence took place in the preceding year; but circumstances, or any speeches that might have attended such occurrence, they remember accurately. There is not one in the whole nation knows how old he is. They know when the winter or hunting-season approaches, by a change of the face of nature; and they also know when the summer or planting-season advances, by the increasing heat and vegetation, and take little pains to inform themselves further on the subject."—*Ibid.* v. 276.

"They believe the earth to be a plane, and that it is stationary, and also that it is some animate substance. They believe that below us are a succession of planes, and that inhabitants are dwelling upon them. The sun, moon, and some of the stars, they believe revolve around the earth; but some of the stars are stationary, and stuck upon the sky. They believe the sun is a hot substance; that the moon is inhabited by a man and a dog. As to the stars, they know nothing of their nature. They do not believe the planets to be other worlds. They say the white people came from the water, where they dwelt in ships."—*Ibid.* i. 271.

"They have nothing corresponding to the signs of the zodiac. They do not attach any importance or influence to the stars. The shooting stars, however, are exceptions; which they suppose to be excrements cast upon the earth, and this they mix with their medicine; and which, when thus prepared, they consider very efficacious. They do not believe that the moon has any influence upon men, plants, or animals. Corn is planted by the particular periods of the moon. There is nothing known of the moon influencing the growth of corn."—*Ibid.* i. 272.

"They have but the one general name for all the stars. They are not able to particularize."—*Ibid.* i. 272.

"The Aurora Borealis, they suppose, indicates changes in the weather, and always for the worse. The milkyway, they believe, to be the paths of the spirits; but the spirits of whom, or what, they do not know. They have no theory in regard to rain, hail, clouds, &c. They know nothing of meteors. Comets, they believe, indicate war, but of their nature they know nothing. The phenomena of falling stars they explain by the consideration that the falling body is efficacious in medicinal purposes. They cannot account for the rainbow; they believe it indicates fair weather."—*Ibid.* i. 272.

"They account for eclipses by the big dog swallowing the sun; but they have no idea where the big dog comes from. They do not believe that intervening objects are the causes of the eclipses." —*Ibid.* i. 271.

"They believe the sky to be a material mass of some kind; to which the stars are appended. They believe that it is of a half-circular form, but that its truncations do not touch the earth. They do not believe the sky to be circumscribed."—*Ibid.* i. 271.

"Of the shape of the globe and its natural divisions, they have no definite idea. They generally entertain the belief, however, that the earth is a square figure, and entirely surrounded by water, and by going to the verge of the plain, they could step off."—*Ibid.* i. 269.

"The Muscogees, under several cognate names, trace their origin to the Mexican empire; and these plateaux [raised platforms found in some towns] appear to have had their prototype in the more imposing Mexican teocalli."—*Ibid.* ii. p. 84.

"Tradition, handed down from one generation to another, has established a general belief among them (which may be true) that a long time ago some strange, wandering clans of Indians from the *north-west* found their way down to the present country of the Seminolies; there meeting with plenty of game, they settled themselves in the vicinity of the then powerful tribes of the Florida and Appalachian Indians; that for some time they remained on a friendly footing with each other. The new comers were styled *seminolies* (signifying wanderers, or lost men). These wanderers from the north increased, and at length became so powerful a body as to excite the jealousy of their Appalachian neighbours. Wars ensued, and finally the Seminolies became masters of the country. The remnants of the Appalachians were totally destroyed by the Creeks in 1719. In process of time the game of the country was found insufficient to support their increasing numbers. Some clans and families emigrated northward, and took possession of the present district of the Cowetas; having established themselves there, other emigrations followed, and in time spread themselves eastward as far as the Oakmulgee river, and other waters of Georgia and South Carolina, and westward as far as the Tallapoosee and Coosa rivers, which are the main branches of the Alabama. Here they were encountered by the Alabama nation, whom they afterwards conquered; and by restoring to them their lands and river gained their attachment, and they were incorporated with the Creek nation. The Creeks became famous for their abilities and war-like powers; and being possessed of a well-watered country, were distinguished from their ancestors (the Seminolies of the low barren country) by the name of Creeks or Muscogies."—*Ibid.* v. 259.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"Their system of computation is so defective, that they can neither calculate their own age nor those of their offspring."—(*Hillhouse*) *J. R. G. S.*, ii. 242.

The historians Montiero and Robiero say that the Arecunas in Guiana "use quippos or knotted strings, like the Peruvians, by which they communicate not only numbers but likewise sentences to each other."—*Brett*, p. 277.

"When a son leaves his aged dependent parents to go on a journey, he will give them a string with a number of knots in it, one of which is to be untied every morning, and he will arrive, if well, on the day on which the last is untied."—*Ibid.* p. 348.

Sceptics among the natives of the Upper Orinoco, regarding the alleged attributes of the sacred trumpet; "but they express their disbelief of the mysteries of the *botutò* only in whispers."—*Humboldt's Travels*, ii. 363.

ARAWAKS.

"Another point in which the different nations agree is their method of numeration. The first four numbers are represented by simple words. . . . Five is 'my one hand,' *abar-dakabo* in Arawâk. Then comes a repetition, *abar-timen*, *biam-timen*, &c., up to nine. *Biam-dakabo*, 'my two hands,' is ten. From ten to twenty they use the toes (*kuti* or *okuti*), as *abar-kuti-bana*, 'eleven,' *biam-kuti-bana*, 'twelve,' &c. They call twenty *abar-loko*, one *loko* or man. They then proceed by *men* or scores; thus forty-five is laboriously expressed by *biam-loko-abar-dakabotajeago*, 'two men and one hand upon it.' For higher numbers they have now recourse to our words *hundred* and *thousand*."—*Brett*, p. 417.

[Arawaaks sent round *guipos* to invite their friends to a mariquarri dance.]—*Rh. Schomburgk*, ii. 458.

"They had some rude knowledge of the stars. . . . They distinguished some of them as constellations; one of which is called the *Camudi*, from its fancied resemblance to that snake. They call the Milky Way by two names, one of which signifies the path of the maipuri or tapir; and the other is . . . *the path of the bearers of waie*,—a species of whitish clay, of which their vessels are made. The nebulous spots are supposed to be the track of spirits whose feet were smeared with that material."—*Brett*, p. 107.

[Schomburgk found the story of the Amazons most generally spread among the Macusis and Arawaaks. Each tribe places the dwelling of these women in a different region; usually in a region it has never visited, and which is therefore unknown to it. None of the Indians, however, from whom he received his information, had ever themselves seen the women; this had always been the good-fortune of a grandfather, a father, or some relative, who, however, was not now living or present.]—*Rh. Schomburgk*, ii. 330.

CARIBS.

"When the Caraibs wish to remind themselves of some future transaction, in which they are to be engaged at a stated period they take a certain number of peas, according to that of the days which are to elapse, and regularly every morning put one into a calibash, until the whole have been thus disposed of. They use also cords, similar to the *quipos* of the Peruvians, with which they aid the memory by tying a number of knots. They regulate their

months by moons, and their years by harvests. They likewise compute them by the course of the pleiades."—*Heriot*, p. 488.

"The necessity of counting the objects of their little trade, and transmitting intelligence, led them to extend and improve the use of the *quipos*."—*Humboldt's Travels*, iii. 88.

"In their sea-voyages the Caribs traversed the whole of the West Indies, and into the Gulf of Mexico, guided solely by sun, wind, and stars."—*Waitz*, iii. 382.

"The Caraibs immerse the sick in cold water, and afterwards compel them by flagellation, to run around a large fire, until out of breath and ready to fall down, when they are conveyed to their hammocks. The patients are restricted to abstinence in diet, and bleeding is sometimes employed."—*Heriot*, p. 528.

"I incline therefore to the opinion of Martyr, and conclude that the islanders were rather a colony from the Charaibes of South America than from any nation of the North. Rochefort admits that their own traditions referred constantly to Guiana. It does not appear that they entertained the most remote idea of a Northern ancestry."—*Edwards*, i. 35.

"The Caribs preserve traditions that seem to indicate ancient communications between North and South America."—*Humboldt's Travels*, iii. 77.

"The insular Caribs ascribed the origin of agriculture to a white man."—*Waitz*, iii. 376.

MACUSIS.

[Macusis divide the day by the position of the sun. Thus six o'clock A.M. is "sun-rise;" nine o'clock, "when the sun stands high;" mid-day, "when the sun is right over us;" &c. For intervening points of time, they point to the heavens and say—"When the sun is there." Distance is measured by time—by nights. Thus, if the place is five days' journey, they say—"I will sleep four times during my journey and then reach the place." For distances less than a day's journey they point to where the sun will be on arrival at the place.]—*Rh. Schomburgk*, ii. 328.

BRAZILIANS.

"They generally count only by the joints of the fingers, consequently only to three. Every greater number they express by the word '*many*.' Their calculation of time is equally simple, merely according to the returning season of the ripening of the fruits, or according to the phases of the moon."—*Spix and Martius*, ii. 255.

"Amongst the aborigines it [the Cashew, or *Cassuvium* of Jussieu] was a growth of great importance, they numbered their years by it, they kept the nuts to remind them of their age, and they made of it their most valued Cauim or wine."—*Burton*, ii. 26.

The chief attention of the Indian of South Brazil "is not directed to the sun, but to the moon; according to which he calculates time, and from which he is used to deduce good and evil."—*Spix and Martius*, ii. 243.

"The aborigines began their years with the heliacal rising of the Pleiades. Their months were called, like the moon, 'Jacy,' from 'ya,' we, or our, and 'cy,' mother. Like most savages, they had not learned to convert the quarters into weeks."—*Burton*, ii. 26, note.

"The Brazilians were acquainted with the medicinal properties of a great many substances, which belonged exclusively to the vegetable world."—*Waitz*, iii. 419.

The best remedies of the Indians of South Brazil "are repose and strict regimen. . . . If the danger increases, the pajé is called in. He tries fumigations, rubbing with certain herbs, or with saliva; kneading, breathing, and spitting on the part affected." Venesection and scarification also performed.—*Spix and Martius*, ii. 249, 250.

The forest people of Brazil "could cure hernia, knew how to cup and bleed, dressed the most dangerous wounds, and practised the vapour bath, which like the Wood and Stone Ages, is almost universal; the latter was effected in the usual savage way by heating a large stone and by pouring water upon it."—*Burton*, i. 78, note.

When bitten by a snake Brazilian aborigines "applied above the wound a ligature, which prevents the blood reaching the heart," until scarification, &c., have been performed and sudorifics administered.—*Ibid.* ii. 182.

TUPIS.

"Their names for the numerals are very barbarous, and extended only as far as five; all beyond was expressed by help of the fingers."—*Southey*, i. 226.

"Some tribes numbered their years by the fruitage of the Acayaba, laying by a nut yearly."—*Ibid.* i. 236.

"The operation of preparing it [mandioc] was thought unwholesome, and the slaves, whose business it was, took the flowers of the *nhambi*, and the root of the *urucu* in their food to strengthen the heart and stomach."—*Ibid.* i. 231.

GUARANIS.

"The Guaranies, like the Abipones, when questioned respecting a thing exceeding four, immediately reply, . . . innumerable."—*Dobrizhoffer*, ii. 171.

The Guarani Indians divide the year into two halves—"sun-season" and "rain-season."—*Burton*, i. 21, note †

UAUPÉS.

The Uaupés have many poisons "which are most deadly in their effects."—*Wallace*, p. 500.

ABIPONES.

"The Abipones can only express three numbers in proper words. *Iñitára*, one. *Iñoaka*, two, *Iñoaka yekaini*, three. They make up for the other numbers by various arts: thus, *Geyenk ñatè*, the fingers of an emu, which, as it has three in front and one turned back, are four, serves to express that number. *Neenhalek*, a beautiful skin spotted with five different colours, is used to signify the number five. If you interrogate an Abipon respecting the number of anything, he will stick up his fingers, and say, *leyer iri*, so many. If it be of importance to convey an accurate idea of the number of the thing, he will display the fingers of both hands or feet, and if all these are not sufficient, show them over and over again till they equal the number required. Hence *Hánambegem*, the fingers of one hand, means five; *Lanámrihegem*, the fingers of both hands, ten. . . . the fingers of both hands and both feet, twenty. They have also another method of making up for want of numbers. When they return from an excursion to hunt wild horses, or shoot tame ones, none of the Abipones will ask them how many horses have you brought home? but, how much space will the troop of horse which you have brought home occupy? to which they will reply, the horses placed in a row would fill the whole market-place, or they extend from this grove to the river's bank. With this reply, which gives them an idea of the quantity of horses, they remain satisfied, though uninformed of the exact number. Sometimes they take up a handful of sand or grass, and showing it to the interrogator, endeavour in this way to express an immense quantity."—*Dobrizhoffer*, ii. 168.

"They even have no names for the days and months. They know, however, without the danger of mistake, on what day the moon will begin, when it will be at full, and when it will be on the wane. They use these changes of the moon as a measure of time to determine expeditions, so that, though distant many days' journey, the parties assemble at the appointed day, and even meet at the very precise hour that had been agreed upon. For though they have no names for the hours, and no machine to point them out, they supply these deficiencies by their fingers, with which they point to that part of the sky which the sun or moon or some nightly star will occupy at the period of meeting."—*Ibid.* ii. 369.

"It is remarkable in the Abiponian physicians that they cure every kind of disease with one and the same medicine. . . They apply their lips to the part affected, and suck it, spitting after each suction. At intervals they draw up their breath from the very bottom of their breast, and blow upon that part of the body which is in pain. That blowing and sucking are alternately repeated."—*Ibid.* ii. 249.

PATAGONIANS.

"They can reckon as far as thousands. Time is counted by years and moons, days and nights. There are particular words denoting the various phases of the moon, the seasons of the year, and the times of day and night. In counting, the fingers and toes are used, as well as words expressing numbers, especially when trying to make their meaning clear to strangers."—(*Fitzroy*), *Voy. Adv. and Beagle*, ii. 172.

They "are not ignorant of the healing properties of some herbs, nor of the purgative qualities of others. They know the effect of bleeding, and can adroitly open a vein with a sharp piece of shell or flinty stone."—*Ibid.* ii. 155.

ARAUCANIANS.

[The Araucanians seem to have used the quipos.]—*Waitz*, iii. 515.

The hours "of the day they determine by the height of the sun, and those of the night by the position of the stars."—*Thompson*, i. 412.

"Time is divided by the Araucanians, as with us, into years, seasons, months, days, and hours, but in a very different method. Their year is solar, and begins on the 22nd of December, or immediately after the southern solstice. . . . It is divided into 12 months of 30 days each, as was that of the Egyptians and Persians. In order to complete the tropical year, they add five intercalary days, but in what manner they are introduced we are not able to determine; it is, however, probable they are placed in the last month, which, in that case, will have 35 days. These months are called generally *cujen*, or moons, and must have originally been regulated wholly by the phases of the moon."—*Ibid.* i. 412.

"With regard to the speculative sciences, they have very little information. Their geometrical notions are, as might be expected from an uncultivated people, very rude and confined. They have not even proper words to denote the principal figures, as the point, the line, the angle, the triangle, the square, the circle, the sphere, the cube, the cone, &c. Their language, however, is so flexible and copious, that it would be easy to form from it a vocabulary of technical words to facilitate the acquisition of the sciences to the Araucanians."—*Ibid.* i. 413.

"These constellations usually receive their particular appellations from the number of remarkable stars which compose them. Thus the pleiades are called *cajupal*, the constellation of six; and the antartic cross *meleritho*, the constellation of four; as the first has six stars which are very apparent, and the last four. The milky way is called *rupuepeu*, the fabulous road."—*Ibid.* i. 412.

Comets "are not considered as the precursors of evil and disaster." An eclipse is called by a name signifying "the death of the sun or of the moon. . . . Their opinions as to the causes of these phenomena are not known, but it has been observed that they evince no greater alarm upon these occasions than at the most common operations of nature."—*Ibid.* i. 413.

"Their long measures are the palm, the span, the foot, the pace, the ell, and the league, which answers to the marine league, or the *parasang* of the Persians. Their greater distances are computed by mornings, corresponding to the day's journeys of Europe. Their liquid and dry measures are less numerous; the *quampar*, a quart; the *can*, a pint; and the *mencu*, a measure of a less quantity, serve for the first. The dry measures are the *chiaigue*, which contains about six pints; and the *gliepu*, which is double that quantity."—*Ibid.* i. 413.

"By frequent amputations the Mapuché doctors have acquired a knowledge of anatomy extraordinary in a barbarous people."—*Smith*, p. 234.

"Before the arrival of the Spaniards, the Araucanians made use of bleeding, blistering, clysters, emetics, cathartics, and sudorifics, all which remedies have their peculiar names in their language. They let blood with the sharp point of a flint fixed in a small stick. This instrument they prefer to a lancet, as they think it less liable to fail. Instead of a syringe, they make use, like the inhabitants of Kamschatka, of a bladder, to which they apply a pipe. Their emetics, cathartics, and sudorifics, are almost all obtained from the vegetable kingdom."—*Thompson*, i. 415.

"As far as I could learn, the Mapuchés have no idea whatsoever of their origin, but assert that they always lived in the same place and manner as at present; nor have they any traditions respecting the deluge. . . . Molina also informs us that these Indians have a tradition about a deluge; but from the details given he thinks it must refer to some volcanic eruption, accompanied by a flood and earthquakes."—*Smith*, p. 255, and note.

LANGUAGE.

NORTH AMERICAN RACES.

ESQUIMAUX.

Some of the Greenland Esquimaux words consist of "no less than fifty letters. The following is one of their long words, but not the longest:—

Piniagagssakardluarungnaerângat."

"The Greenland Esquimaux alphabet consists of twenty-four letters." "Consonantal endings of syllables quite common."—*Hall*, i. 62.

"The pronunciation of the same words by Esquimaux living a considerable distance apart, and having little intercourse, is so different that they can hardly understand each other on coming together."—*Ibid.* ii. 323.

They commonly call guns *boom*, "in imitation of the sound made by their discharge."—*Hayes*, p. 244.

"Their style, or manner of speaking, is free and simple, totally devoid of that inclination to hyperbole and bombast which prevails among the American Indians. They are, however, fond of similes." "Several figurative and proverbial expressions are in vogue. A metaphorical style, frequently quite contrary to the common idiom, is used by the Angekos to give them an appearance of superior learning and penetration. Thus they call a stone, the great hardness; water, the softness; the womb, a bag."—*Crantz*, i. 209.

"They are tolerable genealogists, and can trace their descent up to the tenth degree, with all its branches." "A Greenland pedigree boasts a richness of terms unknown to any European language. Every varying shade of relationship, which we labour to express by two or three awkward compounds, has its appropriate appellation."—*Ibid.* i. 210.

When a child is born, "the parents or midwife give it a name, taken from some animal, utensil, part of the body, or deceased relations."—*Ibid.* i. 149.

CHINOOKS.

[Chinook Vocabulary, see *J. R. G. S.*, xi. 243.]

"The language spoken by these people is guttural, very difficult for a foreigner to learn, and equally hard to pronounce. To speak the Chinook dialect, you must be a Chinook."—*Ross' Oregon*, p. 101.

"I would willingly give a specimen of the barbarous language of this people, were it possible to represent by any combination of our alphabet the horrible, harsh, spluttering sounds which proceed from their throats, apparently unguided either by the tongue or lip. It is so difficult to acquire a mastery of their language that none have been able to attain it, except those who have been born among them."—*Kane*, p. 182.

SNAKES.

"The names of the Indians varies in the course of their life; originally given in childhood from the mere necessity of distinguishing objects, or from some accidental resemblance to external objects, the young warrior is impatient to change it by some achievement of his own. Any important event—the stealing of horses, the scalping an enemy, or killing a brown bear—entitles him at once to a new name, which he then selects for himself, and it is confirmed by the nation. Sometimes the two names subsist together—thus: the chief Cameahwait, which means, 'one who never walks,' has the war name of Tooettecone, or 'black gun,' which he acquired when he first signalized himself. As each new action gives a warrior a right to change his name, many of them have had several in the course of their lives. To give to a friend his own name is an act of high courtesy, and a pledge, like that of pulling off the moccasin, of sincerity and hospitality. The chief in this way gave his name to Captain Clarke when he first arrived, and he was afterwards known among the Shoshonees by the name of Cameahwait."—*Lewis and Clarke*, p. 316.

A Snake woman, who had been brought back from captivity,

on first seeing some of her own people approaching, began "sucking her fingers . . . to indicate that they were of her native tribe."—*Ibid.* p. 278.

COMANCHES.

Comanche bands "have different names, but speak the same language, which is that of the Shoshonee or Snake on the west side of the Rocky Mountains."—*Schoolcraft*, i. 260.

[Most syllables end in vowels. Consonantal endings of words about 31 per cent.; monosyllables, 5 per cent.; dissyllables, 45 per cent.]—*Ibid.* ii. 494.

"They call themselves 'Na-üni,' which signifies—first alive, or live people."—*Ibid.* ii. 126.

"The children are named from some circumstance in tender years, which is frequently changed in after life by some act of greater importance."—*Ibid.* ii. 132.

[They make pictographs on the shoulder-blade of the buffalo.]—*Ibid.* iv. 252.

IROQUOIS.

"The nations spoke different dialects of a common language; and although they could understand each other with readiness, the distinctions between them were very decisive."—*Morgan*, p. 49.

"The number of their elementary sounds, as at present ascertained, is below that of the English language, but twenty-three having been determined in the Seneca tongue, while in the former it is well known that there are thirty-eight."—*Ibid.* p. 397.

"The alphabet common to the six dialects consists of nineteen letters: A, C, D, E, G, H, I, J, K, N, O, Q, R, S, T, U, W, X, and Y."—*Ibid.* p. 396.

"The language has no labials, consequently the Iroquois, in speaking, never touch their lips together."—*Ibid.* p. 408.

"In the estimation of the Iroquois, the Onondaga dialect is the most finished and majestic, and the Oneida the least vigorous in its expressions; but to the American ear, the former is harsh and pointed, and the latter is liquid, harmonious, and musical."—*Ibid.* p. 395.

"Nouns of one syllable are rarely, if ever, found in either of the dialects; those of two syllables are not very numerous; those of three and four syllables embrace the great mass of words which belong to this part of speech."—*Ibid.* p. 397.

"Its primitive words are few, and their language has been formed out of them by a complex and elaborate system of combinations."—*Ibid.* p. 407.

"The indefinite article, *a* or *an*, is entirely unknown in the language of the Iroquois. . . . But the definite article *na*, *the*, is found in the language."—*Ibid.* p. 401.

The Iroquois language "has the dual number both in its verbs and nouns."—*Ibid.* p. 399.

"The Iroquois nouns have three genders."—*Ibid.* p. 399.

"Their language possesses the numerals firstly, secondly, thirdly, &c., also the numbers one, two, three, ascending, by various contrivances, to about one hundred. For sums above this, their mode of enumeration was defective, as mathematical computation ceased, and some descriptive term was substituted in its place."—*Ibid.* p. 408.

"Comparison, of which they have the three degrees, is effected by adding another word, and not by inflection of the word itself."—*Ibid.* p. 400.

"The Iroquois verbs are conjugated with great regularity and precision, making the active and passive voices, all the moods, except the infinitive, and all the tenses, numbers, and persons, common to the English verb. Some part of the optative mood can also be made. But the participles are wanting."—*Ibid.* p. 405.

"Soon after the birth of an infant, the near relatives of the same tribe selected a name. At the first subsequent council of the nation, the birth and name were publicly announced, together with the name and tribe of the father, and the name and tribe of the mother. In each nation the proper names were so strongly marked by a tribal peculiarity, that the tribe of the individual could usually be determined from the name alone. Making, as they did, a part of their language, they were all significant. When an individual was raised up as a sachem, his original name was laid aside, and that of the sachemship itself assumed. In like manner at the raising up of a chief, the council of the nation which performed the ceremony, took away the former name of the incipient chief and assigned him a new one, perhaps, like Napoleon's titles, commemorative of the event which led to its bestowment."—*Ibid.* p. 89.

"At their night encampments, they cut upon the trees certain devices to indicate their numbers and destination. On their return they did the same, showing also the number of captives and the number slain."—*Ibid.* p. 340.

CHIPPEWAYANS.

"The various dialects spoken by the other tribes are intelligible to all; in manners, customs, and personal appearance, there is also the closest similarity."—*M'Lean*, ii. 243.

"With reference to the language of the Chipewyans, Mons. Pharoux observed that their grammatical rules are distinctly defined, though eccentric, and of almost infinite variety, certain terminations or prefixes being applied to words, in classes, or according to the sense in which they were to be used; as, for instance, things animate or inanimate, natural or artificial, were distinguished by certain terms expressing the quality; and here again another division, if it may so be called, of class, occurred, for in speaking of a house abstractedly, one term would be used, but when speaking of it in connection with anything in or about it, a new expression became necessary."—*Hooper*, p. 403.

"They style themselves generally *Dinneh* men, or Indians, but each tribe, or horde, adds some distinctive epithet taken from the name of the river, or lake, on which they hunt, or the district from which they last migrated. Those who come to Fort Chipewyan term themselves Saweessaw-dinneh (Indians from the rising sun, or Eastern Indians), their original hunting grounds being between the Athabasca, and Great Slave Lakes, and Churchill River."—*Franklin's Journey*, p. 155.

"The names of the children are always given to them by the parents, or some person near of kin. Those of the boys are various, and generally derived from some place, season, or animal; the names of the girls are chiefly taken from some part or property of a Martin, such as the White Martin, the Black Martin, the Summer Martin, the Martin's Head, the Martin's Foot, the Martin's Heart, the Martin's Tail, &c."—*Hearne*, p. 93.

CREES.

The Kristinaux "had names for the moons which make up the year, calling them 'whirlwind moon,' 'moon when the fowls go to the south,' 'moon when the leaves fall off from the trees,' and so on."—*Tylor*, p. 91.

CHIPPEWAS.

"The language is one of easy enunciation. It has sixteen simple consonantal and five vowel sounds."—*Schoolcraft's Mississippi*, p. 443.

"It is a general rule of the orthography of the language, that a consonant cannot succeed a consonant in compounds."—*Schoolcraft*, v. 566.

"In the construction of words, it is required that a consonant should *precede* or *follow* a vowel. In dissyllables wherein two consonants are sounded in juxtaposition, it happens from the joining of two syllables, the first of which ends and the last begins with a consonant, as *muk-kuk*, a box, and *os-sin*, a stone; the utterance in these cases being confluent. But in longer compounds this juxtaposition is generally avoided by throwing in a vowel for the sake of euphony."—*Schoolcraft's Mississippi*, p. 444.

"To the ear it [Chippewa language] appears flowing and agreeable, and not of difficult utterance."—*Ibid.* p. 122.

"Its changes to produce compounds are, however, its most interesting, its most characteristic trait. Syllable is heaped upon syllable, word upon word, and derivative upon derivative, until its vocabulary is crowded with long and pompous phrases, most formidable to the eye. So completely transpositive do the words appear, that like chess-men on a board, their elementary syllables can be changed at the will of the player, to form new combinations to meet new contingencies, so long as they are changed in accordance with certain general principles and conventional rules; in the application of which, however, much depends upon the will or the skill of the player."—*Ibid.* p. 488.

"The introduction of new objects and new ideas would require the invention of new words, or what is much more probable, existing terms would be modified or compounded to suit the occasion. No one who has paid much attention to the subject, can have escaped noticing a confirmation of this opinion, in the extreme readiness of our Western Indians to bestow, on the instant, names, and appropriate names, to any new object presented to them."—*Ibid.* p. 483.

"The want of a distinction between the pronouns *he* and *she*, is a defect which the language shares, I believe, with other very ancient and rude tongues. Conjugations are effected for persons, tenses, and number, very much as they are in other rude languages."—*Ibid.* p. 445.

"There is, in fact, no gender required by the conjugations, it being sufficient to denote the *vitality* or *non-vitality* of the class. . . . It does not, however, result that because there is no gender required in the conjugations, the idea of sexuality is unknown to the nomenclature. Quite the contrary. The tenses for male and female, in the chief orders of creation, are *iaba* and *nozha*. These words prefixed to the proper names of animals, produce expressions of precisely the same meaning, and also the same inelegance; as if we should say, male goose, female goose, male horse, and female horse, male man and female man."—*Ibid.* p. 446.

"In a general survey of the language as it is spoken, and as it must be written, there is perhaps no feature which obtrudes itself so constantly to view, as the principle which separates all words, of whatever denomination, into animates and inanimates, as they applied to objects in the animal, vegetable, or mineral kingdom. This principle has been grafted upon most words, and carries its distinctions throughout the syntax. It is the gender of the language; but a gender of so unbounded a scope, as to merge in it the common distinctions of a masculine and feminine, and to give a two-fold character to the parts of speech. . . . It will be sufficient here to observe, that animate nouns require animate verbs for their nominatives, animate adjectives to express their qualities, and animate demonstrative pronouns to mark the distinctions of person."—*Ibid.* p. 455.

"A stone, which is the altar of sacrifice to their Manitoes; a bow, formerly so necessary in the chase; a feather, the honoured sign of martial prowess; a kettle, so valuable in the household; a pipe, by which friendships are sealed and treaties ratified; a drum, used in their sacred and festive dances; a medal, the mark of authority; vermilion, the appropriate paint of the warrior; wampum, by which messages are conveyed, and covenants remembered. These are among the objects, in themselves inanimates, which require the application of animate verbs, pronouns, and adjectives, and are thereby transferred to the animate class. It is to be remarked, however, that the names for animals, are only employed as animates, while the objects are referred to as whole and complete species. But the gender must be changed, when it becomes necessary to speak of separate numbers [? members]. Man, woman, father, mother, are separate nouns, so long as the individuals are meant; but hand, foot, head, eye, ear, tongue, are inanimates. Buck, is an animate noun, while his entire carcass is referred to, whether living or dead; but neck, back, heart, windpipe, take the inanimate form. In like manner, eagle, swan, dove, are distinguished as animates; but beak, wing, tail, are arranged with inanimates. So oak, pine, ash, are animate; branch, leaf, root, inanimates. Reciprocal exceptions, however, exist to this rule—the reasons for which, as in the former instance, may generally be sought, either in peculiar opinions of the Indians, or in the peculiar qualities or uses of the objects. Thus the talons of the eagle, and the claws of the bear, and of other animals, which furnish ornaments for the neck, are invariably spoken of, under the animate form. The hoofs and horns of all quadrupeds, which are applied to various economical and mystic purposes; the castorum of the beaver, and the nails of man, are similarly situated. The vegetable creation also furnishes some exceptions of this nature; such are the names for the outer bark of all trees (except the birch), and the branches, the roots, and the resin of the spruce, and its congeners."—*Ibid.* p. 456.

"There is no dual number in any of the languages of the Algonquin family. . . . There is an inclusive and exclusive plural —as *nino Agiiwamin*, we love, excluding the party addressed."—*Schoolcraft*, iv. 389.

"Varied as the adjective is in its changes, it has no comparative inflection. A Chippewa cannot say that one substance is hotter or colder than another, or of two or more substances unequally heated, that this or that is the hottest or coldest, without employing adverbs or accessory adjectives; and it is accordingly by adverbs and accessory adjectives that the degrees of comparison are expressed."—*Schoolcraft's Mississippi*, p. 497.

"My impression is, that the Indians are in the habit of using participles, often to the exclusion of other proper forms of the verb. The vocabulary contains abundantly the indicative forms of the verb. To run, to rise, to see, to eat, to tie, to burn, to strike, to sing, to cry, to dance, are the common terms of parlance; but as soon as these terms come to be connected with the action of particular persons, this action appears to be spoken of as if existing—both the past and future tenses being thrown away; and the senses appear to be, I, you, he, or they; running, rising, seeing, eating, tying, burning, striking, singing, crying, dancing. At least, I have not been able to convince myself that the action is not referred to as existing. When the participles should be used, they, on the contrary, employ the indicative forms, by which such sentences are made, as, he run, he walk, for running, walking."—*Ibid.* p. 446.

"The Ojibways abbreviate their sentences and employ many elliptical forms of expression, so much so that half-breeds, quite familiar with the colloquial language, fail to comprehend a medicine-man when in the full flow of excited oratory."—*Hind*, ii. 155.

"The Saulteaux are a band of the great Ojibbeway nation, both words signifying 'the Jumpers,' and derive the name from their expertness in leaping their canoes over the numerous rapids which occur in the rivers of their vicinity."—*Kane*, p. 82.

"They call themselves Ojibwas. *Bwa*, in this language, denotes voice. Ojibwamong signifies Chippewa language, or voice. It is not manifest what the prefixed syllable denotes."—*Schoolcraft's Mississippi*, p. 82.

"In naming the horse *paibâizhikgazhi*—*i.e.*, the animal with solid hoofs, they have seized upon the feature which most strikingly distinguished the horse from the cleft-footed animals, which were the only species known to them at the period of the discovery."—*Ibid.* p. 484.

"The next morning, as we were about to depart, we observed near the camp-fire of our guides a pole leaning in the direction we were to go, with a birch-bark inscription inserted in a slit in the top of the pole. This was too curious an object not to excite marked attention, and we took it down to examine the hieroglyphics, or symbols, which had been inscribed with charcoal on the birch scroll. We found the party minutely depicted by symbols. The figures of eight muskets denoted that there were eight soldiers in the party. The usual figure of a man, namely, a closed cross with a head, and one hand holding a sword, told the tale that they were commanded by an officer. Mr. Doty was drawn with a book, they having understood that he was a lawyer. I was depicted with a hammer, to denote a mineralogist. Mr. Trowbridge and Mr. Chase, and the interpreter, were also depicted. Chamees and his companions were drawn by a camp-fire apart, and the figure of the tortoise and the prairie-hen denoted the day's hunt."—*Ibid.* p. 113.

In Chippeway pictography "unity is shown by eye-lines, and by heart-lines. Friendship by an open hand. Civilization by a dwelling-house."—*Schoolcraft*, i. 420.

DAKOTAS.

"The American missionaries, in their admirably written Dakotah language, employ five vowels, and twenty-four consonants, among which are two *c*'s, two *g*'s, two *h*'s, two *k*'s, two *n*'s, two *s*'s, two *t*'s, and two *z*'s."—*Hind*, ii. 155.

"In Dakota, for instance, as in Kisawahili, almost every word ends in a pure or a nasalised vowel. But the striking novelty of the African tongues, the inflection of words by an initial, not, as with us, by a terminal change and the complex system of euphony, does not appear in the American, which in its turn possesses a dual unknown to the African. The Dakota, like the Kafir, has no gender; it uses the personal and impersonal, which is an older distinction in language. It follows the primitive and natural arrangement of speech: it says, for instance, 'aguyapi maku ye,' bread to me give; as in Hindostani, to quote no other, 'roti hamko do.' So in logical argument it begins with the conclusion and proceeds to the premises, which renders it difficult for a European to think in Dakota. Like other American tongues, it is polysynthetic, which appears to be the effect of arrested development."—*Burton*, p. 148.

"All syllables are enunciated plainly and fully, but accentuation often determines the meaning of a word."—*Hind*, ii. 156.

"Nothing can be found any where more full and flexible than the Dakotah verb. The affixes and reduplications, and pronouns and prepositions, all come in to make of it such a stately pile of thought as is, to my knowledge, found nowhere else. A single paradigm presents more than a thousand variations."—*Schoolcraft*, v. 696.

"Dakotah verbs have only two forms of tense, the indefinite and the future; the other tenses are expressed by the help of adverbs, and the context. Words in a sentence are thus placed, first the noun, second the adjective, third the verb."—*Hind*, ii. 156.

"The complexity of Dakota grammar is another illustration of the phenomenon that man in most things, in language especially, begins with the most difficult and works on towards the facile."—*Burton*, p. 149.

"Their speech is sometimes metaphorical to an extent which conveys an opposite meaning. 'Friend, thou art a fool: thou hast let the Ojibwe strike thee,' is the highest form of eulogy to a brave who has killed and scalped a foe."—*Ibid.* p. 149.

"Colours are expressed by a comparison with some object in sight. Many things, as the blowing of wind, the cries of beasts and birds, and the roaring of the sea are imitated by sound."—*Ibid.* p. 153.

"There are many abstract ideas, such as colour, space, and time, which the Dakotahs have no words to express. Roving in their habits, their affections are not permitted to grow up around any fixed abode, and, of course, they have no word answering exactly to our English word 'home.' It is defective, too, in its power of expressing many such ideas, as holiness, chastity, &c., because they are not such as the Dakotah mind has been conversant with."—*Schoolcraft*, v. 696.

"The men have different expressions from the women, and new

beginners are laughed at frequently by both men and women. To a man, they say you talk like a woman; and to a woman, they say you talk like a man."—*Ibid.* iii. 234.

"The Dakotas have a sacred language, used by medicine-men, and rendered unintelligible to the vulgar, by words borrowed from other Indian dialects, and by synonyms—*e.g.*, biped for man, quadruped for wolf. A chief, asking for an ox or cow, calls it a dog, and a horse, mocassins: possibly, like Orientals, he superstitiously avoids direct mention, and speaks of the object wanted by a humbler name. Poetry is hardly required in a language so highly figurative: a hi-hi-hi-hi-hi, occasionally interrupted by a few words, composes their songs."—*Burton*, p. 149.

"The proper names of the Dakotahs are words, simple and compounded, which are in common use in the language."—*Hind*, ii. 156.

"The Indians on the west side of the Rocky Mountains" differ "from those on the east in having hereditary names, to which no particular meaning appears to be attached, and the origin of which is in many instances forgotten."—*Kane*, p. 173.

"The Dakotahs have no surnames, the children of a family have particular names which belong to them in the order of their birth up to the fifth child."—*Hind*, ii. 156.

"The child is seldom named. There are but five words given in regular order to distinguish one from another. There are no family names. The men, after notable exploits, are entitled by their tribes to assume the titles of the distinguished dead, and each fresh deed brings a new distinction. Some of the names are poetical enough, the 'Black Night,' for instance, the 'Breaker of Arrows,' or the 'War Eagle's Wing;' others are coarse and ridiculous, such as 'Squash-head,' 'Bull's-tail,' 'Dirty-saddle,' and 'Steam from a Cow's Belly;' not a few bear a whimsical likeness to those of the African negros, as 'His Great Fire,' 'The Water Goes in the Path,' and 'Buffalo Chips'—the 'Mavi yá Gnombe,' of Unyamwezi. The son of a chief succeeding his father usually assumes his name, so that the little dynasty, like that of the Pharaohs, the Romuli, or the Numas, is perpetuated. The women are not unfrequently called after the parts and properties of some admired or valued animal, as the White Martin, the Young Mink, or the Muskrat's Paw. In the north there have been men with as many as seven wives, all 'Martins.' The Prairie Indians form the names of the women like those of men, adding the feminine suffix, as Cloud-woman, Red-earth-woman, Black-day-woman."—*Burton*, p. 141.

"They are not named after either of the parents: an Indian may be called a White Spider, and his son a White Whale, or Red Buffalo, and so with a woman. The mother may be called the Checkered Cloud, and the daughter may be called Gray Hand, or Red Blanket. The same names are not used for elder brother and younger. The first male child may be named Chiska; the second, Hapan; third, Hape; fourth, Chahlun; fifth, Hah-ka; the first female Wenyonah; the second, Hahpan; third, Hahpistinah; fourth, Wauska; fifth, Wehahka. If there are any more born, they have to give them some other name, for they have no more regular names for children; and after a short time, these names are changed to some outlandish things."—*Schoolcraft*, iii. 234.

"They have, however, distinct terms for the month, all of which are pretty and descriptive, appropriate and poetical—*e.g.*, the moon of light nights, the moon of leaves, the moon of strawberries, for April, May, and June. The Ojibwe have a queer quaternal division, called Of sap, Of abundance, Of fading, and Of freezing. The Dakota reckon five moons to winter and five to summer, leaving one to spring and one to autumn; the year is lunar, and as the change of season is denoted by the appearance of sore eyes and of raccoons, any irregularity throws the people out."—*Burton*, p. 157.

"The Dakotahs of the valley of the Minnesota have the following months in the year:—

January; the hard moon.
February; the racoon moon.
March; the sore (eye) moon.
April; the moon in which the geese lay eggs.
May; the planting moon.
June; the moon when the strawberries are red.
July; the moon when the choke cherries are ripe.
August; the harvest moon.
September; the moon when rice is laid up to dry.
October; the drying rice moon.
November; the deer rutting moon.
December; the moon when the deer shed their horns."
—*Hind*, ii. 155.

"A remarkable characteristic of the Prairie Indian is his habit of speaking, like the deaf and dumb, with his fingers. The pantomime is a system of signs, some conventional, others instinctive or imitative, which enables tribes who have no acquaintance with each others' customs and tongues to hold limited but sufficient communication. An interpreter who knows all the signs, which, however, are so numerous and complicated, that to acquire them is the labour of years, is preferred by the whites, even to a good speaker. Some writers, as Captain H. Stansbury, consider the system purely arbitrary; others, Captain Marcy, for instance, hold it to be a natural language, similar to the gestures which surd-mutes use spontaneously. Both views are true, but not wholly true, as the following pages will, I believe, prove, the pantomimic vocabulary is neither quite conventional nor the reverse." [Then follows detailed accounts of signs and gestures.]—*Burton*, p. 150.

"The pantomime [of the Prairie Indians] is capable of expressing detailed narratives."—*Ibid.* p. 159.

"For the dog . . . the Indians have a remarkable sign, which consists in trailing the two first fingers of the right hand, as if they were poles dragged along the ground. Before the Indians had horses, the dogs were trained to drag the lodge poles on the march in this way, and in Catlin's time the work was in several tribes divided between the dogs and the horses; but it appears that in tribes where the trailing is now done by horses only, the sign for 'dog' derived from the old custom is still kept up."—*Tylor*, p. 37.

"Picture-writing is very limited among the Sioux. The most they use is by the warriors denoting facts of bravery. Wounds, prisoners, and killed are about all the picture-writing they have." *Schoolcraft*, iv. 70.

"Whenever a sheet of Indian figures, or a piece of their symbolic writings, is presented for examination, it is important to decide, as a primary point, upon its theological or mythological characteristics; for these are generally the key to its interpretation."—*Ibid.* i. 413.

"Each Indian family" has "a sort of heraldic device, which they use as a signature on important occasions. Sometimes a family passing through the woods will cut a chip out of a tree, and mark their to-tem on the fresh surface, so that the next may know who passed; or should a chief wish to send to a post for any articles, he draws the articles on a piece of birch-bark, and puts his to-tem, a fox, a dog, a bear, or whatever it may be, at the bottom; these are perfectly well understood, and answer every purpose of a written order."—*Kane*, p. 24.

"The red hand spoken of by Mr. Stevens as seen on the walls of the ruins in Central America, is a very common thing amongst the Dacotahs. You will see sometimes a whole row of the stamp of the whole hand, with red paint, on their blankets. The paint that they use is oxide of iron. They pick it up in many places in this country, and burn it, then pulverise it, and it makes paint equal to Spanish brown. This represents that the wearer has been wounded in action by an enemy. If the stamp is with black paint, it denotes he has killed an enemy in action."—*Schoolcraft*, iii. 230.

"Their count is by one single stroke. For a hundred, they make one hundred marks. Their ages are not accurately known. Some of their grave-posts are marked by characters of the number of persons killed."—*Ibid.* ii. 178.

MANDANS.

[Mandan chiefs trace upon their buffalo-skin robes, a representation of the battles they have fought. For a full account of one of these, see *Catlin*, i. 148.]

CREEKS.

"The Muskogees speak six different dialects."—*Schoolcraft*, i. 268.

[Dissyllables about 30 per cent.]—*Ibid.* iv. 416.

Near an old Creek encampment, "on the bark of the trees were rude delineations of hunters and squaws, scrawled with charcoal; together with various signs and hieroglyphics, which our half-breeds interpreted as indicating that from this encampment the hunters had returned home."—*W. Irving's Jour. on Prairies*, p. 129.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"The Indians of one tribe rarely understand the dialect of another, and although sometimes separated by only a few leagues, they are unable when they meet to communicate with each other by conversation."—*Dalton*, i. 78.

[The words and syllables of the languages of Guiana—*e.g.*, Arawâk, Warau, Caribi, Acawoio—mostly end in vowels.]—*Brett*, p. 415.

ARAWAKS.

"Thus, when the Lord's Prayer was translated into the Arrawak by three or four different gentlemen, no one who compared the translations given by the Rev. Mr. Bernau and Brett, and Mr. Hillhouse, could believe that they were intended to give expression to the same subject."—*Dalton*, i. 78.

[Words uniformly end in vowels; except verbs which end in "n." Most syllable shave also vowel-endings. For vocabulary, see *Rh. Schomburgk*, ii. 515, *et. seq.*]

["Kakuburugkuakoahiddabai," may be taken as a specimen of the length of many Arawaak words.]—*Bernau*, p. 241.

"The language of the Arawâks is the softest of all the Indian tongues. . . . In some respects it is copious, as in words expressing family relationship, which are more strictly definite than ours. For example, in the words "brother" and "sister," each has *three* forms, according to the age and sex of the speaker."—*Brett*, p. 117, note.

Arawâks "express the continuance or intensity of the action," by reduplication.—*Ibid.* p. 418.

Arawâk personal names: "Having hair," "Head without hair," "Curly head," "Soft head," "The red and blue macaw," "Tobacco," "Tobacco-leaf," "Tobacco-flower," "The great," "The governor."—*Ibid.* p. 367.

WARAUS.

[Words uniformly end in vowels. Same is the case with syllables. For vocabulary, see *Rh. Schomburgk*, ii. 517, *et. seq.*]

"Their idiom is more simple, perhaps, than that of any other human beings; they have a peculiar rattle and clatter in their speech, and their words abound in the letters *n* and *e*, as in *nane-mane, naho*, etc."—(*Hancock*) *J. R. G. S.*, iv. 332.

CARIBS.

[For vocabulary, see *Rh. Schomburgk*, ii. 515, *et. seq.*]

[The speech of the Caribs has something uncommonly powerful and manly; they speak with a certain sharpness and animation, even in a stiff domineering tone. This character of their speech is only the expression of their inner conviction, not merely that they are the lords and masters of the other tribes, but are feared as such by these.]—*Ibid.* ii. 427.

"The difference in the language of the two sexes is more striking among the people of the Carib race, than among other American nations (the Omaguas, the Guaranis, and the Chiquitos), where it applies only to a limited number of ideas; for instance, the words mother and child."—*Humboldt's Travels*, iii. 78.

"This difference is found among the Caribs between the language of men and women; a phenomenon that probably arises from the circumstance that, among prisoners, men were oftener put to death than women. Females introduced by degrees words of a foreign language into the Caribbee; and, as the girls followed the occupations of the women much more than the boys, a language was formed peculiar to the women."—*Ibid.* ii. 326, note.

MACUSIS.

[Words uniformly end in vowels, or the nasal "ng." Most syllables end in vowels. Monosyllables, extremely rare; dissyllables, about 30 per cent. Words of four or more syllables, very common.]—*Rh. Schomburgk*, ii. 515, *et. seq.*

[The names of numerals among the Macusi are derived from those of the fingers, hands, and feet. Thus, fifteen is "both feet and one hand."]—*Ibid.* ii. 327.

[The Macusis are much given to applying nicknames, derived generally from some bodily peculiarity.]—*Ibid.* ii. 324.

BRAZILIANS.

"Hordes of the same tribe living on the same branch rivers [of the Amazon], speak mutually unintelligible languages."—*Bates*, p. 317.

In the languages of the aborigines of South Brazil, "there is no such thing as declensions and conjugations, and still less a regular construction of the sentences. They always speak in the infinitive, with, or mostly without pronouns or substantives. The accent which is chiefly on the second syllable, the slowness or quickness of pronunciation, certain signs with the hand, the mouth, or other gestures, are necessary to complete the sense of the sentence. If the Indian, for instance, means to say, 'I will go into the wood,' he says, '*Wood-go*,' pushing out his mouth, to indicate the quarter which he intends to visit. In respect to numbers, too, their language is very imperfect."—*Spix and Martius*, ii. 255.

They "expressed the superlative by intonation."—*Burton*, i. 317, note.*

[Onomatopœia frequent in the languages of the aborigines of South Brazil.]—*Spix und Martius*, ii. 252.

"The gipsies of the Brazil, who are still numerous in Minas, take their names from food, birds and beasts, trees and flowers."—*Burton*, i. 63, note.

[One of the Indian tribes on the river Isánna is called "Jurupari" (devils); another is called "Ducks;" a third, "Stars;" a fourth "Mandiocca."]—*Wallace*, pp. 506, 507.

Three half-castes accompanied Mr. Bates on a hunting trip. "Two of them were brothers, namely, Joao (John) and Zephyrino Jabuti: Jabuti, or tortoise, being a nickname which their father had earned for his slow gait, and which, as is usual in this country, had descended as the surname of the family."—*Bates*, p. 376.

TUPIS.

"The Tupi is spoken along the whole coast of Brazil, and far into the interior, probably extending over a wider surface than any other of the native American languages. It is a remarkable peculiarity in this language, that *b* never occurs at the beginning of a word without *m* before it, and that *mb*, *nb*, *nd*, and *ng*, are the only consonants which are ever used in sequence. They have neither the *f*, *l*, nor *rr*."—*Southey*, i. 225.

"The child was named as soon as born. Hans Stade was present on one of these occasions; the father convoked his next neighbours in the dormitory, and asked them to tell him a name for his son, which would be at once manly and terrible; none of those which were proposed happened to please his humour, he then said he would call him after one of his four immediate ancestors, for that would be lucky for the boy; and repeating the four names aloud, he chose one of them. Another name was given when a youth was of age to go to war, and he added one to his titles for every enemy whom he brought home to the slaughter. The wife also took an additional name when her husband gave a man-feast. They selected their appellations from visible objects, pride or ferocity influencing their choice. The epithet great was frequently compounded with the word."—*Ibid.* i. 239.

GUARANIS.

"The Guarani and Tupi are cognate dialects so nearly allied and so widely diffused as to be spoken through the whole country between the Orellana and the Plata, and between the Atlantic and the mountains of Peru; and many languages which are radically different, are interspersed, but a traveller who speaks either the Tupi or Guarani will be understood throughout the whole of these extensive countries."—*Ibid.* ii. 366.

"The Tupis of Brazil, the Guaranis of Paraguay, and the Omaguas of Peru (between whom and the nearest Guaranis there intervenes, as Hervas says, a chaos of nations), speak dialects of the same tongue, traces of which are found through an extent of seventy degrees. The Guarani is the parent language, being the most artificial. . . . It bears the marks of a primitive tongue, for it abounds with monosyllables; one word, as in the Chinese, serves for various meanings, as it is variously accented; and every word is said to explain itself, which probably means that many are imitative sounds, and that all composites and derivatives are regularly formed."—*Ibid.* i. 223.

"*Yoalé* means only a husband; it is, however, used to signify a man. In the same way the Guaranies use the word *Aba*, which denotes a husband and the Guarany nation, as they have no word for man. *Abache* has three meanings: I am a *Guarany;* I am a *man*, or I am a *husband;* which of these is meant, must be gathered from the tenor of the conversation."—*Dobrizhoffer*, ii. 184.

COROADOS.

"If the object of his journey is distant, he [a Coroados hunter] breaks branches of the shrubs as he goes along, which he leaves hanging, or scatters in the path, in order the more easily to find his way back."—*Spix and Martius*, ii. 258.

MUNDRUCUS.

"Their way of expressing surprise was a clicking sound made with the teeth, similar to the one we ourselves use, or a subdued exclamation, Hm! hm!"—*Bates*, p. 273.

UAUPES.

[Remarks on Uaupés language are based on the Tucano and Tariana vocabularies in Wallace's Travels, p. 521.]

"The Tucano and Tariana are spoken by adjoining tribes on the Uaupés, who often intermarry, yet they have not a word in common, and differ remarkably in the character of the pronunciation."—*Wallace*, p. 522.

"The Indians generally keep accounts of the time very

accurately on a voyage, by cutting notches on a stick."—*Ibid.* p. 367.

ABIPONES.

"This language abounds in very long words, consisting of ten, twenty, or more letters. The accents repeated on the same word show where the voice should be raised and where lowered; for the speech of this nation is very much modulated and resembles singing."—*Dobrizhoffer*, ii. 161.

"The language is at once singularly rude and complicated."—*Southey*, iii. 397.

"The Abipones are destitute of some words, which seem to be the elements of daily speech. They, as well as the Guaranies, want the verb substantive to be. They want the verb to have. They have no words whereby to express man, body, God, place, time, never, ever, everywhere, &c."—*Dobrizhoffer*, ii. 183.

"They cannot express *everywhere* in one word, but explain it in this way: God is in heaven, in earth, and there is not a place in which He is not."—*Ibid.* ii. 185.

"An Abipon would express this sentence: *The tiger is worse than the dog*, thus: *the dog is not bad though the tiger be bad. . . . The dog is not bad as the tiger.* . . . Sometimes they express a superlative or any other eminence, merely by raising the voice. Ariaik, according to the pronunciation, signifies either a thing simply good, or the very best. If it be uttered with the whole force of the breast, and with an elevated voice, ending in an acute sound, it denotes the superlative degree: if with a calm, low voice, the positive. . . . *Nohaòl* means night. If they exclaim in a sharp tone *Là nehaòl*, they mean that it is *midnight*, or the dead of the night: if they pronounce it slowly and hesitatingly, they mean that it is the beginning of the night."—*Ibid.* ii. 166.

"The Abiponian language is involved in new difficulties by a ridiculous custom which the savages have of continually abolishing words common to the whole nation, and substituting new ones in their stead. Funeral rites are the origin of this custom. The Abipones do not like that anything should remain to remind them of the dead. Hence appellative words bearing any affinity with the names of the deceased are presently abolished."—*Ibid.* ii. 203.

"Moreover, the Abipones change their names as Europeans do their clothes. The reasons of this alteration are either some famous action, or the death of a father, son, wife, &c., when all the relations, to signify their grief, change their old name for a new one. I have known persons, who, in process of time, changed their names, six or more times. Others are named from some quality of mind or body."—*Ibid.* ii. 445.

"Add to this another thing which increases the difficulty of learning the language of the Abipones. Persons promoted to the rank of nobles are called *Hëcheri*, and *Nelereycatè*, and are distinguished from the common people even by their language. . . . The names of men belonging to this class, end in *In*; those of the women, who also partake of these honours, in *En*. These syllables you must add even to substantives, and verbs in talking with them."—*Ibid.* ii. 204.

"The names of the Abipones who are not distinguished by military rank, end in various letters; but when, on account of their services in war, they are admitted into the rank of the nobles, they drop the name which they bore in youth, and receive another, which always terminates in the syllable *In*. They who are solemnly inaugurated, according to the custom of their ancestors, are called *Höcheri*, and have a dialect of their own."—*Ibid.* ii. 441.

"Often one companion signifies to another that he has arrived beforehand by broken boughs of trees, or high grass knotted in various ways."—*Ibid.* ii. 365.

PATAGONIANS.

"No signs of hieroglyphics or writing have been noticed among the Patagonians."—(*Fitzroy*), *Voy. Adv. and Beagle*, ii. 172.

ARAUCANIANS.

They speak in "a monotonous sing-song tone," "without any gesticulations or inflections of the voice—very much as schoolboys repeat lessons which they have learned by rote." In respect of eloquence the Araucanians "do not deserve the exaggerated praise they have received."—*Smith*, pp. 185-6.

"The speeches of their orators resemble those of the Asiatics, or more properly those of all barbarous nations. The style is highly figurative, allegorical, elevated, and replete with peculiar phrases and expressions, that are employed only in similar compositions. . . . They abound with parables and apologues, which sometimes furnish the whole substance of the discourse. Their orations, notwithstanding, contain all the essential parts required by the rules of rhetoric."—*Thompson*, i. 413.

"The names of the Araucanians are composed of the proper name, which is generally either an adjective or a numeral, and the family appellation or surname, which is always placed after the proper name, according to the European custom, as Carilemu, green bush; Meliantu, four suns. Nor is there scarcely a material object which does not furnish them with a discriminative name. From hence, we meet among them with the families of Rivers, Mountains, Stones, Lions, &c."—*Ibid.* i. 416.

"National usage makes it optional with parents to trasmit their own names to their children or not; and frequently, in a large family, no two will be found whose names bear any relation to each other."—*Smith*, p. 263.

"The proper names of them [months], as near as they can be rendered by ours, are the following, which are derived from the qualities, or the most remarkable things which are produced in each month:—

January: the month of fruit.
February: the month of harvest.
March: the month of maize.
April: the first month of the *rimu*.
May: the second month of the *rimu*.
June: the first month of foam.
July: the second month of foam.
August; the unpleasant month.
September; the treacherous month.
October: the first month of new winds.
November: the second month of new winds.
December: the month of new fruit."—*Thompson*, i. 412.

DISTRIBUTION.

NORTH AMERICAN RACES.

CHINOOKS.

"These habits of cunning, or prudence, have been formed or increased by their being engaged in a large part of the commerce of the Columbia; of that trade, however, the great emporium is the Falls, where all the neighbouring nations assemble. The inhabitants of the Columbian plains, after having passed the winter near the mountains, come down as soon as the snow has left the valleys, and are occupied in collecting and drying roots, till the month of May. They then crowd to the river, and fixing themselves on its north side, to avoid the incursions of the Snake Indians, continue fishing till about the 1st of September, when the salmon are no longer fit for use. They then bury their fish and return to the plains, where they remain gathering quamash, till the snow obliges them to desist. They come back to the Columbia, and taking their store of fish, retire to the foot of the mountains and along the creeks, which supply timber for houses, and pass the winter in hunting deer or elk, which, with the aid of their fish, enables them to subsist till, in the spring, they resume the circle of their employments. During their residence on the river, from May to September, or rather before they begin the regular fishery, they go down to the Falls, carrying with them skins, mats, silk-grass, rushes and chappelell bread. They are here overtaken by the Chopunnish, and other tribes of the rocky mountains, who descend the Kooskooskee and Lewis's river, for the purpose of selling bear-grass, horses, quamash, and a few skins which they have obtained by hunting, or in exchange for horses with the Tushepaws. At the Falls they find the Chilluckittequaws, Eneeshurs, Echeloots, and Skilloots, which last serve as intermediate traders or carriers between the inhabitants above and below the Falls. These tribes prepare pounded fish for the market, and the nations below bring wappatoo roots, the fish of the sea-coast, berries, and a variety of trinkets and small articles, which they have procured from the whites."—*Lewis and Clarke*, p. 444.

SOUTH AMERICAN RACES.

CARIBS.

"The Caribs and Waccawais, who among the Indian tribes replace our Jew pedlars."—*Schomburgk's Ralegh's Guiana*, p. 29.

"At Curiana, on the coast of Cumana, the Caribs used to hold markets, where food, vessels, utensils, gold ornaments in form of beasts, and domestic animals were exchanged."—*Waitz*, iii. 380.

EXCHANGE.

NORTH AMERICAN RACES.

ESQUIMAUX.

[The Esquimaux and American Indians carry on a considerable commerce: "furs on the one side, and European manufactures on the other, are annually exchanged at regularly established fairs, and thus pass on from tribe to tribe." Some of the Esquimaux have also a kind of fair among themselves, where they expose their wares to view.]—*Jour. Eth. Soc.* (1848), i. 144

CHINOOKS.

"Ioquas, a small shell found at Cape Flattery, and only there, in great abundance. These shells are used as money, and a great traffic is carried on among all the tribes by means of them. . . . They are valuable in proportion to their length, and their value increases according to a fixed ratio, forty shells being the standard number to extend a fathom's length."—*Kane*, p. 238.

"The blanket is the standard by which the value of all articles on the north-west coast is calculated."—*Ibid.* p. 239.

Tribes at mouth of Columbia:—"Traffic in slaves and furs is their occupation."—*Ross*, p. 87.

COMANCHES.

"They have no idea of the value of money as a medium of exchange."—*Schoolcraft*, i. 233.

"They have no accounts; all their business transactions are simple trade and barter."—*Ibid.* ii. 130.

"Industrious and enterprising individuals will sometimes own from one to three hundred head of mules and horses, the spoils of war. These constitute their principal articles of traffic, which they exchange for the goods their convenience or fancy may require. They sell some buffalo robes, which are dressed, and sometimes painted, by the women with considerable taste."—*Ibid.* i. 232.

IROQUOIS.

"Wampum is the current money among the Indians. . . . Every bead is of a known value, and a belt of a less number is made to equal one of a greater, by so many as is wanting fastened to the belt by a string."—*Ibid.* iii. 185, note.

CHIPPEWAS.

"During the greater part of the year the Prairie Indians follow the buffalo, and not only subsist upon its flesh, but from its skin and sinews they make their tents, clothing, saddles, bowstrings, and dog-harness. The hide cut into strips serves them for cordage, the sinews split into threads for twine. The dried dung is often their only fuel for weeks together on the treeless plains between the Assinniboine and the Grand Coteau, and on the South Branch of the Saskatchewan. Dried meat, pemmican, marrow, soft fat, sinews, dressed skins and robes, all from the buffalo, form their articles of commerce, in exchange for which they demand tea, which is now becoming a most coveted luxury, tobacco, powder and shot, and if possible, rum."—*Hind*, ii. 104.

DAKOTAS.

"The Indian mode of trading among themselves is merely an exchange of articles; for instance, an Indian wants a horse, a lodge, or a canoe; he will take what he thinks is the value of the articles wanted, and carry it to some person that he believes most likely to strike a bargain with him. He then tells him what he wants, and although what he brings may not be sufficient in the estimation of the other, to purchase what he wants, still the offer or price is not refused, because it is understood that such refusal might cause his horse to be killed, or his lodge to be cut, or his canoe broken, or some kind of mischief might happen to him."—*Schoolcraft*, ii. 178.

"The value of an article was formerly determined by beads and buffaloes: dollars, however, are now beginning to be generally known."—*Burton*, p. 145.

CREEKS.

"Neither the wampum nor any form of sea-shells is used to represent numbers, or constitute a standard of exchange. The Creeks never had a currency."—*Schoolcraft*, i. 273.

"Nor is there any commercial intercourse, worth speaking of, among them; and, indeed, there is but little intercourse of any kind, if we except the traffic in stolen horses."—*Ibid.* i. 268.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"The only use which the Indians of the interior, who have no intercourse with the coast, make of money is to wear it as an ornament round their neck."—*Schomburgk's Ralegh's Guiana*, p. 96.

CARIBS.

[The Caribs were wont to make excursions against other tribes for procuring slaves, which they exchanged with the whites for European articles.]—*Rh. Schomburgk*, ii. 429.

BRAZILIANS.

In Brazil "beans of various kinds often serve, like kauries in

India and Africa, as a medium of exchange."—(*Von Martius*), *J. R. G. S.*, ii. 196.

"When about to trade they mutually lay down their arms; and on concluding the bargain, each party seizes them again, in measured time, with a wild but serious expression of countenance."—(*Von Martius*), *J. R. G. S.*, ii. 196.

MUNDRUCUS.

"Cravo, or wild nutmegs, and farinha, are the principal articles of their trade; and they receive in exchange cotton cloth, iron goods, salt, beads, &c."—*Wallace*, p, 517.

UAUPÉS.

"About a thousand pounds' worth of goods enter the Uaupés yearly, mostly in axes, cutlasses, knives, fish-hooks, arrow-heads, salt, mirrors, beads, and a few cottons. The articles given in exchange are salsaparilha, pitch, farinha, string, hammocks, and Indian stools, baskets, feather ornaments, and curiosities. . . . Great quantities of articles of European manufacture are exchanged by the Indians with those of remote districts, for the salsa, which they give to the traders; and thus numerous tribes, among whom no civilized man has ever yet penetrated, are well supplied with iron goods, and send the product of their labour to European markets."—*Ibid.* p. 502.

ABIPONES.

The Abipones are "Unacquainted with money of every kind."—*Dobrizhoffer*, ii. 112.

PATAGONIANS.

Captain Wallis says that when he visited the Patagonians in 1766, they did not understand barter.—*Hawkesworth's Voyages*, i. 373.

[The Patagonians use no money.]—*Falkner*, p. 123.

ARAUCANIANS.

"Their internal and external commerce is very limited: not having yet introduced among them the use of money, every thing is conducted by means of barter. This is regulated by a kind of conventional tariff, according to which all commercial articles are appraised, under the name of *cullen*. Thus a horse or a bridle forms one payment, an ox two, &c. Their external commerce is carried on with Spaniards, with whom they exchange *ponchos* and animals for wine, or the merchandize of Europe."—*Thompson*, i. 415.

PRODUCTION.

NORTH AMERICAN RACES.

CHIPPEWAYANS.

"The Northern Indians suppose that they originally spring from a dog; and about five years ago [about 1815], a superstitious fanatic so strongly pressed upon their minds the impropriety of employing these animals, to which they were related, for purposes of labour, that they universally resolved against using them any more, and, strange as it may seem, destroyed them."—*Franklin's Journey*, p. 160.

"I was glad to find that the Chipewyans and Copper Indians were at length [1827] employing dogs to drag their sledges."—*Franklin's Sec. Exp.*, p. 303.

CHIPPEWAS.

"The dogs drag on poles the camp furniture, the provisions, the little children, and all the valuables of the family."—*Hind*, ii. 117.

ARTS.

NORTH AMERICAN RACES.

ESQUIMAUX.

[Esquimaux make fire by friction.]—*Hearne*, 278, note.

"For obtaining fire the Esquimaux generally use lumps of iron pyrites and quartz, from which they strike sparks on to moss which has been well dried and rubbed between the hands."—*Lubbock's Pre-historic Times*, p. 400.

"Parboiled and raw," "the only styles known to the Esquimaux *cuisine*."—*Hayes*, p. 302.

Innuits express oil from blubber by chewing the blubber, sucking the oil out, and then spirting it into a vessel."—*Hall*, ii. 87.

Tatooing "is very expeditiously managed by passing a needle and thread, the latter covered with lamp-black and oil, under the skin according to a pattern previously marked out."—(*King*) *Jour. Eth. Soc.*, i. 57.

[The Esquimaux of Prince Regent's Bay dig for iron. The more eastern people possess hammered copper implements and weapons.]—*Waitz*, iii. 307.

NUTKA PEOPLE.

[They boil their fish in wooden troughs, by putting in a succession of red-hot stones.]—*Cook's Sec. Voyage*, i. 218.

CHINOOKS.

"The fire is obtained by means of a small flat piece of dry cedar, in which a small hollow is cut, with a channel for the ignited charcoal to run over; this piece the Indian sits on to hold it steady, while he rapidly twirls a round stick of the same wood between the palms of his hands, with the point pressed into the hollow of the flat piece. In a very short time sparks begin to fall through the channel upon finely frayed cedar bark placed underneath, which they soon ignite."—*Kane*, p. 188.

Chinooks cook a bulbous root "by digging a hole in the ground, then putting down a layer of hot stones, covering them with dry grass, on which the roots are placed, they are then covered with a layer of grass, and on the top of this they place earth, with a small hole perforated through the earth, and grass down to the vegetables. Into this water is poured, which reaching the hot stones, forms sufficient steam to completely cook the roots in a short time, the hole being immediately stopped up on the introduction of the water. They often adopt the same ingenious process for cooking their fish and game."—*Ibid.* p. 186.

"By whatever process it is effected, this art [embalming] appears to exist among the Chinooks and Flatheads of the Pacific coast. Bodies thus prepared are frequently found deposited in secret places."—*Schoolcraft*, v. 693.

SNAKES.

"The fire is always kindled by means of a blunt arrow, and a piece of well-seasoned wood of a soft spongy kind, such as the willow or cotton-wood."—*Lewis and Clarke*, p. 312.

Boiling "is performed by heating stones and immersing them in the water contained in it [the bee-hive pot made of roots], until the required heat is attained, and the contents, chiefly fish, cooked, producing a mess mixed with soot, ashes, and dirt."—*Schoolcraft*, i. 211.

The Snakes have cakes "made of serviceberry and chokeberries, which had been dried in the sun."—*Lewis and Clarke*, p. 268.

"From the skill of the natives in curing salmon, the fish continue at all seasons of the year sweet and in good condition. They are dried slowly in sheds covered above, to exclude the rays of the sun."—*Ross's Fur Hunters*, i. 270.

"The head of the arrow is formed by breaking pieces of obsidian in small parts, and selecting those nearest the desired form. In this selection, those of the right thickness are taken. In finishing them every edge of such a piece is laid upon a hard stone, and the other struck with another hard stone, varying the direction and force of the blow, to produce the desired result. It is an operation which requires skill, and many are broken when nearly finished, and thrown away."—*Schoolcraft*, i. 212.

"They are, perhaps, the only Indian nation on the continent who manufacture and smoke their own tobacco."—*Ross's Fur Hunters*, i. 257.

IROQUOIS.

[Tanning] "is done with the brain of the deer, the tanning properties of which, according to a tradition, were discovered by accident. The brain is mingled with moss, to make it adhere sufficiently to be formed into a cake, which is afterwards hung by the fire to dry. It is thus preserved for years. When the deer-skin is fresh, the hair, and also the grain of the skin are taken off, over a cylindrical beam, with a wooden blade or stove-scraper. A solution is then made by boiling a cake of the brain in water, and the moss, which is of no use, being removed, the skin is soaked in it for a few hours. It is then wrung out and stretched, until it becomes dry and pliable."—*Morgan*, p. 361.

"Rope making, from filaments of bark, is also an Indian art."—*Ibid.* p. 364.

"One of the most ancient of Indian arts was that of pottery. It was carried to considerable perfection by the Iroquois at an early day, as is shown by the specimens which are still occasionally disentombed from the burial-places, where they were deposited beside the dead; but the art itself has been so long disused, that it is now entirely lost. Pipes and earthen pots of various designs and sizes are the principal articles thus found."—*Ibid.* p. 354.

CHIPPEWAYANS.

They "boil their victuals in large upright vessels made of birch-rind. As those vessels will not admit of being exposed to the fire, the Indians, to supply the defect, heat stones red-hot and put them into the water."—*Hearne*, p. 316.

"The provision called pemican, on which the Chippewyans, as well as the other savages of this country, chiefly subsist in their journeys, is prepared in the following manner. The lean parts of the flesh of the larger animals are cut in thin slices, and are placed on a wooden grate over a slow fire, or exposed to the sun, and sometimes to the frost. These operations dry it, and in that state it is pounded between two stones; it will then keep, with care, for several years. If, however, it is kept in large quantities, it is disposed to ferment in the spring of the year, when it must be exposed to the air, or it will soon decay. The inside fat, and that of the rump, which is much thicker in these wild than our domestic animals, is melted down and mixed, in a boiling state, with the pounded meat in equal proportions; it is then put in baskets or bags, for the convenience of carrying it. Thus it becomes a nutritious food, and is eaten without any further preparation, or the addition of spice, salt, or any vegetable or farinaceous substance. A little time reconciles it to the palate. There is another sort made, with the addition of marrow and dried berries, which is of a superior quality."—*Schoolcraft*, v. 175, note.

CHIPPEWAS.

"Fire was made from the friction of two sticks."—*Ibid.* ii. 138.

"The Chippewas obtain the wild rice, upon which they chiefly subsist, by going in canoes (two men in each canoe) into the rivers or lakes in which it grows. Both men are provided with long poles. When they have reached a field of rice, one of the men with his pole turns down into the canoe the plant from one side, and the other thrashes it until all the grain is separated from the stem. The same operation is performed with that on the other side; after which they move their canoe to another place, and continue until they have obtained a sufficient supply. They can, in this manner, often collect with ease from twenty to thirty bushels per day. The grain is subsequently dried over a small fire by placing it on a fine sieve made of reeds, secured in a square frame. It is then collected into a small hole, and trampled under foot, in order to separate the hull without crushing the grain, which is afterwards separated from the chaff by stirring it in wooden platters, exposed to a gentle wind."—*Keating*, ii. 156.

DAKOTAS.

"Fire formerly was obtained by friction. A piece of wood was squared or flattened, so as to make it lie steadily. A small hole was commenced with the point of a stone. Then another small stick was made, round, and tapering at one end. The small end is placed in the small hole of the piece of wood first described. The Indian puts one hand each side of the small round stick, say six inches long, and commences turning it as fast as possible back and forth. Another person holds the under piece with one hand, and a piece of spunk in the other, so that where there is the least signs of fire, he is ready to touch the spunk, and kindle the fire by putting the lighted spunk into a bunch of dry grass that had been rubbed fine in the hands."—*Schoolcraft*, iii. 228.

"The meat, in curing it, is cut into thin slices, some a foot, some two feet square, and laid on a frame over a gentle fire, until it is dry. They use no salt. Everything is dried. The meat of all kinds of animals is dried."—*Ibid.* iv. 68.

"Dyes are made from flowers mostly, and roots and barks of trees. They dye red, purple, blue, black, green, yellow. The red dye is made from the top of the sumach and a small root found in the ground by boiling. Yellow is from flowers by boiling. Black is from maple bark, butternut and black mud taken from the bottom of the rivers."—*Ibid.* iv. 69.

"The skins are dressed in a very simple manner, the green skin is stretched on the ground by means of stakes driven through its edges; then with a piece of bone, sharpened to a cutting edge, about an inch wide, and similar to a chisel, the softer portions on the flesh side are scraped off, and with an instrument of iron similar to the bit of a carpenter's plane, the hair is removed from the outside. If the operation be interrupted here, the product is a sort of parchment; but if the skin be intended for mocassins or clothing, it is then worked with the hands in the brain of animals, which gives it the requisite degree of softness. In order to qualify it for exposure to moisture, the skin is sometimes smoked, but this deprives it of its natural white appearance."—*Keating*, ii. 7.

"The Indians shape out the bowls of these pipes from the solid stone, which is not quite as hard as marble, with nothing but a knife. The stone, which is of a cherry red, admits of a beautiful polish, and the Indian makes the hole in the bowl of the pipe, by drilling into it a hard stick, shaped to the desired size, with a quantity of sharp sand and water kept constantly

in the hole, subjecting him therefore to a very great labour and the necessity of much patience."—*Catlin*, i. 234.

MANDANS.

"During the summer and fall months they use the meat fresh, and cook it in a great variety of ways, by roasting, broiling, boiling, stewing, smoking, &c.; and by boiling the ribs and joints with the marrow in them, make a delicious soup, which is universally used, and in vast quantities."—*Ibid.* i. 122.

"Their mode of curing and preserving buffalo meat is somewhat curious, and in fact, it is almost incredible also; for it is all cured or dried in the sun, without the aid of salt or smoke."—*Ibid.* i. 124.

CREEKS.

"Oil, of which all the natives are excessively fond, is extracted by them in small quantities from acorns, hickory-nuts and chestnuts, by a dirty process of pounding and baking in their pans."—*Schoolcraft*, v. 692.

"Forty years ago, the Creeks were an industrious people; they spun considerable cloth, and also manufactured blankets. But now, they are departing from these good old habits of days gone-by, and are depending upon the importations of the merchants."—*Ibid.* i. 279.

"The method of fabrication [of clay vessels] is by rolling the clay between the hands, and placing one upon the other, circularly, cementing them at the same time, until the vessels nearly resemble a neat coil of small rope, it is then pressed inside and out, until it has its proper shape, the surfaces are next smoothed, it is then dried in the shade, burned over a blazing fire, scraped, and becomes fit for use."—*Ibid.* v. 692.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"The skill of the Indians in kindling fire by means of two sticks is very surprising. None of us Europeans were able to imitate them in this art. The sticks are two different kinds of woods, one of which is softer than the other; the tree from which the softer is taken is called the Hirihiri. A small notch having been made in the Hirihiri wood, it is kept by means of the great toe and its adjunct (by-the-bye the Indian uses his toes as skillfully as we do our fingers) firmly on the ground. He now takes the stick of harder wood, and applying the end of it to the notch, turns it rapidly round with a twirling motion; the friction enlarges the notch of the horizontal stick, and at its side appears a small heap of wood-dust, the result of the revolving motion, which ultimately, when the friction produces smoke, ignites like tinder. Meanwhile some dry grass and fine shavings of wood or the *bekersda* (a peculiar stuff which is found in ants' nests and serves as touch-wood) have been kept ready, which are put upon the burning embers, and the flame soon appears."—*Schomburgk's Raleigh's Guiana*, p. 99.

"The Indians throughout the Upper Orinoco fry fish, dry them in the sun, and reduce them to powder without separating the bones. I have seen masses of fifty or sixty pounds of this flour, which resembles that of cassava. When it is wanted for eating, it is mixed with water, and reduced to a paste."—*Humboldt's Travels*, ii. 454.

[The Guiana Indians have several intoxicating beverages. That made from cassava is prepared by being chewed by the women.]—*Brett*, p. 102.

ARAWAKS.

[The Arawaks prepare salt from a water plant (*Podostemeæ*) by boiling it in water.]—*Rh. Schomburgk*, ii. 497.

WARAUS.

"They barbacot and salt great quantites of quarryman (*genus mugil*), with which they traffic on the coast, and sometimes as far as Demerara. Among all the tribes of Indians the virtues of pyroligneous acid have been known from time immemorial There being many kinds of meat that will not imbibe salt with sufficient rapidity in this climate to prevent speedy putrefaction, they prepare a stage, under which they make a clear wood fire, and laying fish, flesh, or fowl upon the stage, twelve hours' smoking will preserve it for several weeks. This is called 'barbacoting.'"—(*Hillhouse*), *J. R. G. S.*, ii. 239.

CARIBS.

"Cassava intended for drink, was chewed by the old Carib women."—*Waitz*, iii. 377.

"Columbus observed an abundance of substantial cotton cloth in all the islands which he visited; and the natives possessed the art of staining it with various colours, though the Charaibes delighted chiefly in red. Of this cloth they made hammocks."—*Edwards*, i. 56.

"They possessed likewise the art of making vessels of clay for domestic uses, which they baked in kilns like the potters of Europe."—*Edwards*, i. 56.

BRAZILIANS.

[The Brazil Indians procured fire by friction.]—*Burton*, i. 284.

TUPIS.

"The [Mandioc] roots were sliced, boiled till they became soft, and set aside to cool. The young women then chewed them, after which they were returned into the vessel, which was filled with water, and once more boiled, being stirred the whole time. When this had been continued sufficiently long, the unstrained contents were poured into earthen jars of great size, which were buried up to the middle in the floor of the house; these were closely stopt, and in the course of two days fermentation took place."—*Southey*, i. 233.

"Their mode of preparation [of the Mandioc] was by scraping it to a fine pulp with oyster-shells, or with an instrument made of small sharp stones set in a piece of bark, so as to form a rude rasp: the pulp was then rubbed or ground with a stone, the juice carefully expressed, and the last remaining moisture evaporated by fire."—*Ibid.* i. 231.

"Sometimes they dammed a stream and poisoned the water."—*Ibid.* i. 245.

"They preserved fish by drying it on the *boucan*, and then reducing it to powder."—*Ibid.* i. 245.

"Spinning and weaving, for they had a sort of loom, were properly the women's work. Having taken the cotton from the pod, they pulled it abroad; no distaff was used; the spindle was about a foot long and a finger thick; it was passed through a little ball, and the thread fastened to the top; this they twirled between the hands and sent spinning into the air: they could do it as they walked. In this manner they made cords strong enough for their hammocks, and likewise so fine a thread, that a waistcoat woven of it, which De Lery took to France, was mistaken there for silk. When their hammock was dirty, as it must soon have been soiled by the smoke of their everlasting fires, they bleached it by means of a sort of gourd, which, when cut in pieces, boiled, and stirred, raised a lather, and being used as soap, made the cotton white as snow. The women were skilful potters. They dried their vessels in the sun, then inverted them, and covered them with dry bark, to which they set fire, and thus baked them sufficiently."—*Ibid.* i. 243.

"The Tupinambas, by means of some white liquid, glazed the inside of their utensils so well, that it is said the potters in France could not do it better."—*Ibid.* i. 243.

COROADOS.

The Coroados procure fire "by means of two dry sticks, one of which he sets upon the other, twirling it like a mill till it kindles, and then he adds dry grass or straw."—*Spix and Martius*, ii. 256.

Cookery of the Coroados, &c.—"Pigs are singed; other hairy animals are spitted with the skin and hair on and put to the fire; birds are slightly plucked, and then drawn. The body is spitted on sticks, either whole or in pieces, roasted at the fire or put into the pot with water. If the Indian intends to preserve a part of the flesh, it is smoke-dried."—*Ibid.* ii. 259.

[Old women chew the maize from which is to be prepared their fermented liquor.]—*Ibid.* ii. 232.

UAUPÉS.

[The Uaupés convert their mandiocca, &c., into bread. Soups or gruel frequently made; also sauces. Make numerous fermented and other liquors. Fishes are smoked and dried for future use.]—*Wallace*, pp. 484-9.

Preparation of mandiocca bread.—The roots are first washed and peeled; "after which they are grated on large wooden graters, about three feet long and a foot wide, rather concave, and covered all over with small sharp pieces of quartz set in in a regular diagonal pattern." "The pulp is placed to drain on a large sieve made of the bark of a water-plant." It is then pressed in a rude Indian press, which consists of "a long elastic cylinder, made of the outer rind or bark of a climbing plant . . . this is filled with the half-dry pulp, and being hung on a cross-beam between two posts, is stretched by a lever, on the further end of which the woman sits, and thus presses out the remaining liquid." It is then roasted on large ovens made of clay and ashes.—*Ibid.* p. 483, *et seq.*

"The mandioca-cake of which it [Uaupés caxiri] is made is chewed by a parcel of old women."—*Ibid.* p. 299.

In boring the hole in their stone ornaments, the Uaupés "are said to use . . . the flexible leaf-shoot of the large wild plantain, triturating with fine sand and a little water."—*Ibid.* p. 270.

ABIPONES.

"To strike fire, they have no occasion for either flint or steel, the place of which is supplied by pieces of wood, about a span long, one of which is soft, the other hard. The first, which is a little pierced in the middle, is placed underneath; the harder wood, which has a point like an acorn, is applied to the hole of the softer, and whirled quickly round with both hands."—*Dobrizhoffer*, ii. 118.

"For my part, I never could prevail upon myself to taste that nectar of the Abipones, having often observed them chew the alfaroba, or honeycomb with their teeth, put it out of their mouths, and keep it to mix with the future beverage."—*Ibid.* ii. 434.

"They [Abipone women] were the potters also: the vessels were turned by hand, and baked in the open air, by a fire which was heaped round them: they were first stained red, then varnished with a kind of gum."—*Southey*, iii. 411.

PATAGONIANS.

The "usual mode of cookery is roasting; a piece of meat being put upon a wooden skewer, which is stuck into the ground near their fire."—*Fitzroy*, ii. 173.

The Patagonians broil their meat, and eat it with a lump of fat and salt. They also make a sort of broth.—*Ibid.* ii. 150.

"The only prepared drink which they (the Patagonians) use, besides the decoction of chálás [a sort of broth, made from that root], is the juice of barberries, mixed with water, and drank in its natural state. They have no fermented liquor."—*Ibid.* ii. 150.

The Patagonians paint their mouths by means of an earthy substance, of various colours, found on the hills. "Moistened with water, and made into the shape of crayons, pieces of this substance are dried in the sun; and when used, one end of the crayon is dipped in water and rubbed on the part to be coloured."—*Ibid.* ii. 146.

ARAUCANIANS.

"They do not use the flint for the purpose of obtaining fire, but employ, like the Kamschatdales, two pieces of dry wood, one of which they place upon another, and turn it in their hands until it takes fire, which is very soon."—*Thompson*, i. 418.

The Araucanians are said, before arrival of Europeans, "to have dug for gold, silver, tin, lead, and copper, and to have smelted and worked these metals."—*Waitz*, iii. 510.

REARING.

NORTH AMERICAN RACES.

CHINOOKS.

[The dog is the only domestic quadruped among the Chinooks.]—*Lewis and Clarke*, p. 461.

SNAKES.

"The Indians, so far as has been ascertained, have never planted a seed."—*Schoolcraft*, i. 211.

COMANCHES.

"They are nomadic in their manner of life; their cattle consisting of horses and mules, which they rob, for the most part, from the imbecile Mexicans, who hold them in great dread. They have no knowledge of agriculture, but depend entirely on game for subsistence, and chiefly on the buffalo, which descend in large herds to their region on the approach of winter."—*Ibid.* i. 230.

"Every Comanche Indian keeps a special war-horse, in the choice of which more regard is had to swiftness than to any other quality."—*Möllhausen*, i. 184.

IROQUOIS.

"Around it was the village field, consisting, oftentimes, of several hundred acres of cultivated land, which was subdivided into planting lots; those belonging to different families being bounded by uncultivated ridges."—*Morgan*, p. 314.

"Corn has ever been the staple article of consumption among the Iroquois. They cultivated this plant, and also the bean and the squash, before the formation of the League. From the most remote period to which tradition reaches, the knowledge of the cultivation and use of these plants has been handed down among them."—*Ibid.* p. 198.

"Of all the nations of Canada, the Iroquois are not only the most civilized, but the most ingenious and prudent. They reap every summer a much greater quantity of grain than is sufficient for the consumption of one year, and sometimes of double that period. After a certain preparation to guard it from putrefaction, they deposit the grain in pits of considerable depths, dug in situations where the soil is perfectly free from moisture. They are, therefore, seldom reduced to extremity, neither are they entirely dependent on the success of the chase."—*Heriot*, p. 315.

CHIPPEWAYANS.

"I have been informed that the Yellow Knives, and some of the other tribes inhabiting these desert tracts, have the art of taming the fawns, which they take in great numbers while swimming after their dams, so that they follow them like dogs, till they see fit to kill them."—*M'Lean*, ii. 274.

CHIPPEWAS.

"Next to the horse, the dog is the Prairie Indian's most valuable friend. The dog is the great stand-by of the squaws, who have to attend to all the duties of the camp, the men employing themselves solely in hunting and fighting."—*Hind*, ii. 117.

"We descended the Namakagon to the Pukwaewa, a rice lake, and a Chippewa village of eight permanent lodges, containing a population of fifty-three persons, under a local chief, called Odabossa. We found here gardens of corn, potatoes, and pumpkins, in a very neat state of cultivation."—*Schoolcraft's Narrative*, p. 541.

DAKOTAS.

"The Dakotas are mostly a purely hunting tribe in the lowest

condition of human society; they have yet to take the first step, and to become a pastoral people. The most civilized are the Mdewakantonwans, who, even at the beginning of the present century, built log huts and 'stocked' land with corn, beans, and pumpkins. The majority of the bands hunt the buffalo within their own limits throughout the summer; and in the winter pitch their lodges in the clumps or fringes of tree and underwood along the banks of the lakes and streams. The bark of the cottonwood furnishes fodder for their horses during the snowy season, and to obtain it, the creeks and branches have been thinned or entirely denuded of their beautiful groves. They buy many animals from the Southern Indians, who have stolen them from New Mexico, or trapped them on the plains below the Rocky Mountains. Considerable numbers are also bred by themselves."—*Burton*, p. 120.

MANDANS.

"The Mandans are somewhat of agriculturists, as they raise a great deal of corn and some pumpkins and squashes. This is all done by the women, who make their hoes of the shoulder-blade of the buffalo or the elk, and dig the ground over instead of ploughing it, which is consequently done with a vast deal of labour."—*Catlin*, i. 121.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"The dog, the parrot, the fowls, the monkey, together with the Indian's wife and children, form part of his retinue."—*Bernau*, p. 46.

"The Indian rears poultry as a curiosity; he neither uses their eggs, nor does he eat their meat. Our domestic fowls have been introduced by Europeans."—*Schomburgk's Raleigh's Guiana*, p. 55.

[The aborigines of British Guiana cultivate cassava, maize, yams, potatoes, melons, pumpkins, bananas.]—*Bernau*, chap. iv.

[Agriculture of Guiana Indians very simple. A part of the forest is cut down and burnt. Cassava, sweet potatoes, and other esculents are cultivated.]—*Brett*.

"The grass on the savannahs sometimes reaches a height of five to six feet. It is a common custom among the Indians to set it on fire during the dry season."—*Schomburgk's Raleigh's Guiana*, p. 92.

TUPIS.

"They were fond of taming birds and teaching parrots to talk. Some of these birds were at perfect liberty, and flew whither they would, yet were so familiar with those who fed and fondled them, that they would come from the woods at a call. Lizards were suffered to live in their houses; so, also, was a large species of harmless snake."—*Southey*, i. 245.

"The native mode of cultivating it was rude and summary; they cut down the trees, let them lie till they were dry enough to burn, and then planted the mandioc between the stumps."—*Ibid.* i. 233.

GUARANIS.

"Some of the settled tribes reared poultry; among these the country was progressive, and they were always found more docile and less ferocious than the hordes who lived a wandering life, and depended upon chance for their whole subsistence."—*Ibid.* ii. 372.

"Among the Guaranis the Spaniards found to their surprise, extensive maise, cassava, and vegetable cultivation; fowls, parrots, and other house birds in abundance."—*Waitz*, iii. 425.

COROADOS.

"Many beautiful, and hitherto unknown parrots; several species of wood-hens . . .; tortoises and monkeys running about at liberty, seemed to be reckoned part of the family."—*Spix and Martius*, ii. 227.

MUNDRUCUS.

"They make very large plantations of mandioca, and sell the surplus produce."—*Bates*, p. 273.

UAUPÉS.

[The Uaupés Indians take much delight, and are very successful, in breeding birds and animals of all kinds.]—*Wallace*, p. 290.

[The Uaupés Indians keep eagles "in great open houses or cages, feeding them with fowls, solely for the sake of these [tail] feathers."]—*Ibid.* p. 291.

"They are an agricultural people, having a permanent abode, and cultivating mandiocca, sugar-cane, sweet potatoes, carrá, or yam, pupunha palms, cocura (a fruit like grapes), pine-apples, maize, urucú, or arnotto, plantains and banánas, abios, cashews, ingás, peppers, tobacco, and plants for dyes and cordage."—*Ibid.* p. 483.

The men clear the forest for crops by cutting "down the brush-wood, which, after they have lain some months to dry, are burnt; and the mandiocca is then planted by the women, together with little patches of cane, sweet potatoes, and various fruits."—*Ibid.* p. 483.

ABIPONES.

"In every Abiponian colony, some hundred dogs keep continual watch, and by the terrible howling and barking which they nightly utter in chorus, at the slightest motion, perpetually disturbed our sleep, but never secured us from being surprised by the enemy; a troop of whom would often steal into the colony, whilst the whole of the dogs maintained a profound silence. Yet none of the Abipones ever blamed them, foolishly imagining them bewitched by the magic arts of the enemy's jugglers."—*Dobrizhoffer*, ii. 117.

"The Abipones became an equestrian people in the early part of the seventeenth century."—*Southey*, iii. 414.

"They neither sow nor reap, nor take any heed of agriculture."—*Dobrizhoffer*, ii. 110.

PATAGONIANS.

"The wealth of these Indians consists chiefly in horses and dogs."—*Ibid.* ii. 151.

ARAUCANIANS.

"Before the arrival of the Spaniards the Araucanians artificially irrigated their fields and used dung to manure them. Their only agricultural implement was a mattock or hoe. . . . The lama was used as a beast of burden."—*Waitz*, iii. 508.

LAND WORKS.

NORTH AMERICAN RACES.

CHINOOKS.

"The neighbouring people [at the mouth of the Columbia] catch large quantities of salmon and dry them, but they do not understand or practise the art of drying and pounding it in the manner used at the falls, and being very fond of it, they are forced to purchase it at high prices. This article, indeed, and the wappatoo, form the principal subjects of trade with the people of our immediate vicinity. The traffic is wholly carried on by water; there are even no roads or paths through the country, except across the portages which connect the creeks."—*Lewis and Clarke*, p. 445.

SNAKES.

"In passing many considerable rivers, the Indian path or footway, instead of leading to a ford, would lead to a natural bridge. Instances of this kind were very frequently met with. One of those bridges was arched over in a most extraordinary manner from one precipice to another, as if executed by the hand of man."—*Ross' Fur Hunters*, i. 268.

IROQUOIS.

"The principal villages of the Iroquois, in the days of aboriginal dominion, were connected by well-beaten trails."—*Morgan*, p. 414.

"In intimate connection with our Indian geography are the Trails, or forest highways of the Iroquois. A central trail passed through the State from east to west, intersected at numerous points by cross trails, which passed along the banks of the lakes and rivers. It commenced at the site of Albany on the Hudson, and having touched the Mohawk at Schenectady, it followed up this river to the carrying-place at Rome. From thence, proceeding westward, it crossed the Onondaga valley, the foot of the Cayuga and of the Seneca lakes, the Genesee valley at Avon, and finally came out upon the Buffalo creek, at the site of Buffalo. This route of travel was so judiciously selected, that after the country was surveyed, the turnpikes were laid out upon the Indian highway, with slight variations, through the whole length of the State. This trail not only connected the principal villages of the Iroquois, but established the route of travel into Canada on the west, and over the Hudson on the east."—*Ibid.* p. 47.

The great Indian trail "was usually from twelve to eighteen inches wide, and deeply worn in the ground; varying in this respect from three to six, and even twelve inches, depending upon the firmness of the soil. The large trees on each side were frequently marked with the hatchet."—*Ibid.* p. 429.

"While it is scarcely possible to ascertain a more direct route than the one pursued by this trail, the accuracy with which it was traced from point to point, to save distance, is extremely surprising."—*Ibid.* p. 430.

"The Iroquois were accustomed to bury their surplus corn, and also their charred green corn, in caches, in which the former would preserve uninjured through the year, and the latter for a much longer period. They excavated a pit, made a bark bottom and sides, and having deposited their corn within it, a bark roof, water tight, was constructed over it, and the whole covered up with earth."—*Ibid.* p. 319.

"The Iroquois rejected all natural boundaries, and substituted longitudinal lines. This appears to have resulted from the custom of establishing themselves upon both banks of the streams upon which they resided. Having no knowledge of the use of wells, they were accustomed to fix their habitations upon the banks of creeks, and easily forded rivers, or in the vicinity of copious springs. Inland lakes were never divided by a boundary line; but the line itself was deflected, that the entire circuit of each lake might be possessed by a single nation."—*Ibid.* p. 41.

"The Iroquois resided in permanent villages. Not knowing the use of wells, they fixed their residences upon the banks of rivers and lakes, or in the vicinity of copious springs. About the period of the formation of the League, when they were exposed to the inroads of hostile nations, and the warfare of migratory bands, their villages were compact and stockaded. Having run a trench several feet deep, around five or ten acres of land, and thrown up the ground from the inside, they set a continuous row of stakes or palisades in this bank of earth, fixing them at such an angle that they inclined over the trench. Sometimes a village was surrounded by a double, or even triple row of palisades. Within this enclosure they constructed their bark-houses, and secured their stores."—*Ibid.* p. 313.

MANDANS.

"The ground on which the Mandan village is at present built, was admirably selected for defence; being on a bank forty or fifty feet above the bed of the river. The greater part of this bank is nearly perpendicular, and of solid rock. The river, suddenly changing its course to a right-angle, protects two sides of the village, which is built upon this promontory or angle; they have therefore but one side to protect, which is effectually done by a strong piquet, and a ditch inside of it, of three or four feet in depth. The piquet is composed of timbers of a foot or more in diameter, and eighteen feet high, set firmly in the ground at sufficient distances from each other to admit of guns and other missiles to be fired between them. The ditch (unlike that of civilized modes of fortifications) is inside of the piquet, in which their warriors screen their bodies from the view and weapons of their enemies, whilst they are reloading and discharging their weapons through the piquets."—*Catlin*, i. 81.

"The greater part of their crop is eaten during these festivals and the remainder is gathered and dried on the cob, before it has ripened, and packed away in '*caches*' (as the French call them), holes dug in the ground, some six or seven feet deep, the insides of which are somewhat in the form of a jug, and tightly closed at the top. The corn, and even dried meat and pemican, are placed in these *caches*, being packed tight around the sides, with prairie grass, and effectually preserved through the severest winters."—*Ibid.* i. 121.

CREEKS.

"Garcillasso de la Vega informs us, that the dwelling-houses of the caciques or chiefs of Florida, in 1540, during De Loto's march through the present area of Florida, Georgia, Alabama and Mississippi, were generally erected on large artificial mounds, or a species of teocalli. These artificial platforms were sometimes eighteen hundred feet in circumference at the base, and from twenty to fifty feet high. They were capable of furnishing space for the houses of the chief and his family and their attendants. The sides were steep, and ascended by steps cut in the earth, and cased with wood. This structure for the micco or chief is stated to have constituted the centre of every newly laid out village or town. Around it was drawn a large square, where the principal, and subordinate persons and commonality, had their residences. It was the first object erected on the selection of a town-site—the earth was brought to the spot. The chief and his priests, who were often one in their functions, were thus not only placed in a position of greater security, but one from which they could overlook the whole town."—*Schoolcraft*, ii. 83.

"These remarks appear to be deserving of attention. At an age of our Indian population, when every few hundred men constituted a separate nation, who lived in constant hostility, such platforms of elevated earth afforded vantage ground, not only for residence, but for a battle; and it was quite natural that afterwards, when they combined into confederacies, as the large Muscogee stock is known to have done, the use of these select places for the rulers should have been forgotten in the lapse of centuries, or concealed from the curiosity of inquirers."—*Ibid.* ii. 84.

"They erected breast-works, of a circular shape, for the protection of their families."—*Ibid.* i. 267.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[Roads among aborigines of Guiana mere forest paths.]—*Bernau*.

[Guiana Indians make a bridge by felling a tree and making it fall across the stream.]—*Brett*, p. 218.

BRAZILIANS.

"The Indians of the Brazil, like those of the Orinoco, made suspension bridges of llianas, woven together in the simplest fashion, and allowed to oscillate above the water. A 'hand-rail' of vine or creeper enabled the passenger to steady himself."—*Burton*, i. 111, note *.

"On my way, I crossed many bridges made with cords, bark of trees, or lianas. These lianas, netted together, form an aërial gallery, which is suspended from two large cables of similar materials, the extremities of which are fastened to branches of trees on opposite banks. Collectively, the whole of these singular bridges resembles a fisher's net, or rather an Indian hammock, extending from one to the other side of the river. As the meshes of this net are very wide, and would suffer the foot to go between them, a sort of flooring is superimposed, consisting of branches and shrubs."—*(Condamine) Pinkerton*, xiv. 215.

HABITATIONS.

NORTH AMERICAN RACES.

ESQUIMAUX.

"Their hunting grounds extend about sixty miles inland, but their dwellings are almost invariably raised near the sea-shore, and are either permanent or temporary, the character of them depending upon the locality, and the material at the workman's disposal."—*Jour. Eth. Soc.*, i. 277.

"During the last few years Esquimaux live almost entirely in *igloos*—snow-houses—through the winter season. Formerly they built up an earth embankment, or a wall of stone about five feet high, and over this laid skeleton bones of the whale on spars of drift-wood, then on the top of that placed skins of the seal or walrus. . . . The entrances were serpentine tunnels under ground, with side walls, and roofed with slabs of stone. To pass through them one is obliged to go on 'all-fours.'"—*Hall*, i. 131.

"It is a custom quite prevalent with the Innuits to line their snow-houses with seal skins, or such sail-cloth as they occasionally obtain from the whalers."—*Ibid.* ii. 223.

"The beds are arranged by covering the snow with layers of small stones, of paddles, tent-poles, and pieces of net-work, made of thin slips of whalebone, or twigs of birch and deer-skins."—(*King*) *Jour. Eth. Soc. London*, i. 281.

The winter huts of the Esquimaux in the most northerly parts of North America are built of snow, and constructed very rapidly; "in about half an hour's time the edifice is completed."—*Nillson's Stone Age*, p. 138.

"I saw the ruins of an old Innuit village, which showed a custom of the people in former times of building their winter houses underground. Circles of earth and stones, and skeleton bones of huge whales were to be seen, as also subterranean passages."—*Hall*, ii. 289.

"The tent of the Esquimaux is merely a temporary summer habitation, formed generally of the skin of the walrus."—*Jour. Eth. Soc. London*, i. 286.

"In Greenland, the permanent house is built with stones, and turf as a substitute for mortar. It is a low hut, not more than two or three yards high, with a flat roof of wood and turf. It has neither door nor chimney, the use of both being supplied by a vaulted passage, made of stone and earth, sixteen or eighteen feet long, communicating with the middle of the house. The floor is divided into apartments, resembling horse-stalls, by skins reaching from the posts that support the roof to the wall. Each family has its separate room, and each room, in front, a window of seal-skin parchment, which is white and transparent, and the ceiling and walls are lined with the same material."—*Ibid.* i. 277.

"The most extraordinary houses are those constructed of the bones of whales, walruses, and other animals. . . . They are built circular, and of a dome-like form, the lower part or foundation being of stones, and the rest of bones, gradually inclining inwards and meeting at the top; the crevices as well as the whole of the outside, are covered with turf, which, with the additional coating of snow in the winter, serves most effectually to exclude the cold air; they are about seventeen or eighteen feet at the base, and about nine feet in height; the entrance is towards the south, and consists of a passage ten feet long, and not more than two in height and breadth, built of flat slabs of stone, and externally covered like the huts; the beds, which are raised by stones two feet from the ground, occupy, at the inner end, about one-third of the apartment."—*Ibid.* i. 278.

NUTKA PEOPLE.

[The houses are cold and filthy. They are built of wood.]—*Cook's Sec. Voyage*, i. 217.

CHINOOKS.

"During the season the Chinooks are engaged in gathering carnas and fishing. They live in lodges, constructed by means of a few poles covered with mats made of rushes, which can be easily moved from place to place, but in the villages they build permanent huts of split cedar boards. Having selected a dry place for the hut, a hole is dug about three feet deep, and about twenty feet square. Round the sides square cedar boards are sunk, and fastened together with cords and twisted roots, rising about four feet above the outer level; two posts are sunk at the middle of each end with a crotch at the top, on which the ridge-pole is laid, and boards are laid from thence to the top of the upright boards, fastened in the same manner. Round the interior are erected sleeping places, one above another, something like the berths in a vessel, but larger. In the centre of this lodge the fire is made, and the smoke escapes through a hole left in the roof for that purpose."—*Kane*, p. 187.

"The very largest houses only are divided by partitions, for though three or four families reside in the same room, there is quite space enough for all of them. In the centre of each room is a space of six or eight feet square, sunk to the depth of twelve inches below the rest of the flour [*sic*], and enclosed by four pieces of square timber."—*Lewis and Clarke*, p. 432.

[The Chinooks, &c., have sweating-kilns, or baths.]—*Ibid.* p. 455.

COMANCHES.

"The [summer] dwellings consisted of green boughs stuck into the ground opposite one another, and twined together at the top, so as to form long arbours, not high enough however to admit a man, except in a recumbent or crouching position. Before every arbour was its kitchen, traceable by a heap of ashes in a hole, and this completed the simple habitation. The medicine huts, however, were not wanting; they were placed on the banks of the brook, and formed in the same manner as the other huts, only on a smaller scale; within them were two heaps of stones, surrounded by little trenches, and before the entrance was a fire-place for heating stones. In almost all diseases, the Indians make use of these medicine-tents for a somewhat rough kind of vapour-bath."—*Möllhausen*, i. 225.

IROQUOIS.

"The bark-house was a simple structure. When single, it was about twenty feet by fifteen upon the ground, and from fifteen to twenty feet high. The frame consisted of upright poles firmly set in the ground, usually five upon the sides and four at the ends, including those at the corners. Upon the forks of these poles, about ten feet from the ground, cross-poles were secured horizontally, to which the rafters, also poles, but more numerous and slender, were adjusted. The rafters were strengthened with transverse poles, and the whole were usually so arranged as to form an arching roof. After the frame was thus completed, it was sided up, and shingled with red elm or ash bark, the rough side out. The bark was flattened and dried, and then cut in the form of boards. To hold these bark boards firmly in their places, another set of poles, corresponding with those in the frame, were placed on the outside; and by means of splints and bark-rope fastenings, the boards were secured horizontally between them. It usually required four lengths of boards, and four courses from the ground to the rafters to cover a side, as they were lapped at the ends, as well as clapboarded; and also in the same proportion for the ends. In like manner the roof was covered with bark boards, smaller in size, with the rough side out, and the grain running up and down; the boards being stitched through and through with fastenings, and thus held between the frames of poles, as on the sides. In the centre of the roof was an opening for the smoke, the fire being upon the ground in the centre of the house, and the smoke ascending without the guidance of a chimney. At the two ends of the house were doors, either of bark hung upon hinges of wood, or of deer or bear-skins suspended before the opening; and however long the house, or whatever the number of fires, these were the only entrances. Over one of these doors was cut the tribal device of the head of the family. Within, upon the two sides, were arranged wide seats, also of bark boards, about two feet from the ground, well supported underneath, and reaching the entire length of the house. Upon these they spread their mats of skins, and also their blankets, using them as seats by day and couches at night. Similar berths were constructed on each side, about five feet above these, and secured to the frame of the house, thus furnishing accommodations for the family. Upon cross-poles near the roof, was hung, in bunches braided together by the husks, their winter supply of corn. Charred and dried corn and beans were generally stored in bark barrels, and laid away in corners. Their implements for the chase, domestic utensils, weapons, articles of apparel, and miscellaneous notions were stowed away and hung up whenever an unoccupied place was discovered. A house of this description would accommodate a family of eight, with the limited wants of the Indian, and afford shelter for their necessary stores, making a not uncomfortable residence."—*Morgan*, p. 317.

"When the village was scattered over a large area, the houses were single, and usually designed for one family; but when compact, as in ancient times, they were very long, and sub-divided so as to accommodate a number of families. The long house was generally from fifty to a hundred and thirty feet in length, by about sixteen in width, with partitions at intervals of about ten or twelve feet, or two lengths of the body. Each apartment was, in fact, a separate house, having a fire in the centre and accommodating two families, one upon each side of the fire. Thus a house one hundred and twenty feet long, would contain ten fires and twenty families."—*Ibid.* p. 315.

"There was another species of house occasionally constructed, either for temporary use or for a small family. It was triangular at the base, the frame consisting of three poles on a side, gathered at the top, but with space sufficient between them for a chimney opening. They were sided up in the same manner as the rectangular Gä-nó-sote (Bark-house.) During the hunt, bark-houses of this description were often erected as a shelter."—*Ibid.* p. 319.

"The modern village was a cluster of houses, planted like the trees of the forest, at irregular intervals, and over a large area. No attempt was made at a street, or at an arrangement of their houses in a row; two houses seldom fronting the same line. They were merely grouped together sufficiently near for a neighbourhood."—*Ibid.* p. 315.

CHIPPEWAS.

"In hot weather, they are not very particular how they construct their tents. A couple of slight poles crossing one another about six feet from the ground, fastened with bass-wood bark, are fixed in the ground at either end. A pole is then laid on where the end-sticks cross one another, and are securely tied, this forms the ridge-pole against which a few more poles are leant in a sloping direction covered with cedar bark. . . . In winter, however, they take pains to make a warm camp, which is either circular or oblong. In either case the poles are planted from a foot to eighteen inches apart at the bottom, and closing together at the top. Birch-bark is generally used for the winter covering. The common size of a circular wigwam is about twelve feet in diameter. This will accommodate two large families. The fire is made in the centre, and a doorway is left opposite each end of the fire for the better convenience of bringing in wood, a blanket being fastened across these apertures in lieu of a door, which is merely put on one side by the person who wishes to enter."—*Strickland*, ii. 33.

"Their cabins are constructed of birch bark, secured to a slight frame by means of heavy poles placed upon it to prevent the wind from blowing it away."—*Keating*, ii. 163.

DAKOTAS.

"The camps of the Sioux are of a conical form, covered with buffalo robes, painted with various figures and colours, with an aperture in the top for the smoke to pass through. The lodges contain from ten to fifteen persons, and the interior arrangement is compact and handsome, each lodge having a place for cooking detached from it."—*Lewis and Clarke*, p. 42.

"The lodges are often from eight to fifteen feet in diameter, about ten to fifteen feet high, and made of buffalo skins tanned. . . . The lodge of skin lasts three or four years; the lodge of wood seven or eight years. The skin lodge they carry about on their backs, and on horses through all their winter hunts. It is made in the shape of a funnel. This accommodates from five to ten persons always."—*Schoolcraft*, iv. 67.

"They seem fond of dress. Their lodges are very neatly constructed, in the same form as those of the Yanktons; they consist of about one hundred cabins, made of white buffaloe hide dressed, with a larger one in the centre for holding councils and dances. They are built round with poles about fifteen or twenty feet high, covered with white skins. These lodges may be taken to pieces, packed up, and carried with the nation wherever they go, by dogs which bear great burdens."—*Lewis and Clarke*, p. 66.

"The other kind of hut is made of bark, usually that of the elm. A frame-work for the walls and roof is first made of saplings, fastened together by withes, or sinews of the buffalo. On this frame the bark is laid, which is kept in its place by saplings laid over it, and fastened to the under frame. There are openings for entrance left at each end. The fire is made on the ground, apertures being left in the roof for the smoke to escape. These huts are used in the summer season, when they are raising corn, and form their permanent villages."—*Schoolcraft*, ii. 191.

"The summer-house is from twenty to thirty feet long, and fifteen to twenty wide, with a platform on each side about two feet high and six wide. On this platform they all sleep in summer; generally four families in a lodge, sometimes more. If there are four families, each one will have a corner, and if there are more (young married people for instance), they take the middle."—*Ibid.* iii. 236.

MANDANS.

"Their village has a most novel appearance to the eye of a stranger; their lodges are closely grouped together, leaving but just room enough for walking and riding between them; and appear from without to be built entirely of dirt; but one is surprised when he enters them, to see the neatness, comfort, and spacious dimensions of these earth-covered dwellings. They all have a circular form, and are from forty to sixty feet in diameter. Their foundations are prepared by digging some two feet in the ground, and forming the floor of earth, by levelling the requisite size for the lodge. These floors or foundations are all perfectly circular, and varying in size in proportion to the number of inmates, or of the quality or standing of the families which are to occupy them. The superstructure is then produced, by arranging, inside of this circular excavation, firmly fixed in the ground and resting against the bank, a barrier or wall of timbers, some eight or nine inches in diameter, of equal height (about six feet) placed on end, and resting against each other, supported by a formidable embankment of earth raised against them outside; then, resting upon the tops of these timbers or piles, are others of equal size and in equal numbers, of twenty or twenty-five feet in length, resting firmly against each other, and sending their upper or smaller ends towards the centre and top of the lodge; rising at an angle of forty-five degrees to the apex or skylight, which is about three or four feet in diameter, answering as a chimney and a skylight at the same time. The roof of the lodge being thus formed, is supported by beams passing around the inner part of the lodge about the middle of these poles or timbers, and themselves upheld by four or five large posts passing down to the floor of the lodge. On the top of, and over the poles forming the roof, is placed a complete mat of willow-boughs, of half a foot or more in thickness, which protects the timbers from the dampness of the earth, with which the lodge is covered from bottom to top, to the depth of two or three feet; and then with a hard or tough clay, which is impervious to water, and which with long use becomes quite hard, and a lounging place for the whole family in pleasant weather."—*Ibid.* i. 81.

"The floors of these dwellings are of earth, but so hardened by use, and swept so clean, and tracked by bare and moccassined feet, that they have almost a polish, and would scarcely soil the whitest linen. In the centre, and immediately under the skylight is the fire-place—a hole of four or five feet in diameter, of a circular form, sunk a foot or more below the surface, and curbed around with stone."—*Ibid.* i. 82.

"In the centre of the village is an open space, or public area, of 150 feet in diameter, and circular in form, which is used for all public games and festivals, shows and exhibitions; and also for their 'annual religious ceremonies.' . . . The lodges around this open space front in, with their doors towards the centre; and in the middle of this circle stands an object of great religious veneration, as I am told, on account of the importance it has in the conduction of those annual religious rites. This object is in form of a large hogshead, some eight or ten feet high, made of planks and hoops, containing within it some of their choicest medicines or mysteries, and religiously preserved unhacked or scratched, as a symbol of the 'Big Canoe,' as they call it. One of the lodges fronting on this circular area, and facing this strange object of their superstition, is called the 'Medicine Lodge,' or council house. It is in this sacred building that these wonderful ceremonies, in commemoration of the flood, take place."—*Ibid.* i. 88.

"These sudatories are always near the village, above or below it, on the bank of the river. They are generally built of skins (in form of a Crow or Sioux lodge which I have before described), covered with buffalo skins sewed tight together, with a kind of furnace in the centre; or in other words, in the centre of the lodge are two walls of stone about six feet long and two and a half apart, and about three feet high; across and over this space, between the two walls, are laid a number of round sticks, on

which the bathing crib is placed. Contiguous to the lodge, and outside of it, is a little furnace something similar, in the side of the bank, where the woman kindles a hot fire, and heats to a red heat a number of large stones, which are kept at these places for this particular purpose."—*Ibid.* i. 97.

"Being a small tribe, and unable to contend on the wide prairies with the Sioux and other roaming tribes, who are ten times more numerous; they have very judiciously located themselves in a permanent village, which is strongly fortified, and ensures their preservation."—*Ibid.* i. 93.

CREEKS.

"The houses they occupy are but pitiful small huts, commonly from twelve to eighteen or twenty feet long, and from ten to fifteen feet wide; the floors are of earth; the walls, six, seven and eight feet high, supported by poles driven into the ground, and lathed across with canes tied slightly on, and filled in with clay, which they always dig for and find near the spot whereon they build. The roofs are pitched from a ridge pole over the centre, which is covered with large tufts of the bark of trees. The roofs are covered with four or five layers of rough shingles, laid upon rafters of round poles, the whole secured on the outside from being blown away, by long heavy poles laid across them, and tied with bark or withes at each end of the house. In putting on these curious roofs, they seem to observe an uniformity in all their different towns, which upon the approach of a stranger, exhibit a grotesque appearance of rudeness, not so easily to be described with the pen, as it might be with the pencil. The chimneys are made of poles and clay, and are built up at one end and on the outside of the houses. On each side of the fire-place they have small cane-racks or platforms, with skins whereon they sleep; but many of them, too lazy to make these platforms, sleep on the floor, in the midst of much dirt. They have but one door at the side and near the centre of the house; this although nothing remains inside to be stolen, is barricaded by large heavy pieces of wood, whenever they quit the house to go out a hunting. Their houses being but slightly made, seldom resist the weather more than one or two years, before they fall to pieces. They then erect new ones, on new plots of ground; thus, by continually shifting from one place to another, the bulk of some of their largest towns are removed three or four miles from where they stood three or four years before, and no vestiges remain of their former habitations."—*Schoolcraft*, v. 692.

"The public squares, placed near the centre of each town, are formed by four buildings of equal size, facing inwards, and enclosing an area of about thirty feet on each side. These houses are made of the same materials as their dwelling-houses, but differ by having the front which faces the square left entirely open, and the walls of the back sides have an open space of two feet or more next to the eaves, to admit a circulation of air. Each of these houses is partitioned into three apartments, making twelve in all, which are called the cabins; the partitions which separate these cabins are made of clay, and only as high as a man's shoulder, when sitting. Each cabin has three seats, or rather platforms, being broad enough to sleep upon. The first is raised about two feet from the ground, the second is eight inches higher, and the third, or back seat as much above the second. The whole of the seats are joined together by a covering of cane-mats, as large as carpets. The squares are generally made to face the east, west, north and south. The centre cabin, on the east side, is always allotted to the beloved, or first men of the town, and is called the beloved seat. Three cabins on the south side, belong to the most distinguished warriors; and those on the north side, to the second men, &c. The west side is appropriated to hold the lumber and apparatus used in cooking black-drink, war-physic, &c. On the post or on a plank over each of the cabins, are painted the emblems of the family to whom it is allotted; to wit: the buffalo family have the buffalo painted on their cabins; the bear have the bear, and so on."—*Ibid.* v. 264.

"Each square, as necessary appendages, has a hot-house at the north-west corner of it, and a May-pole, with a large circular beaten yard around it, at the south-west corner, which is called the chunkey-yard. These two places are chiefly appropriated to dancing. The yard is used in warm, and the hot-house in cold weather. The hot-house is a perfect pyramid of about twenty-five feet high, on a circular base of the same diameter. The walls of it are of clay, about six feet high, and from thence drawn regularly to a point at the top, and covered round with tufts of bark. Inside of the hot-house is one broad circular seat, made of canes, and attached to the walls all around. The fire is kindled in the centre; and the house, having no ventilator soon becomes intolerably hot; yet the savages, amidst all the smoke and dust raised from the earthen floor by their violent manner of dancing, bear it for hours together without the least apparent inconvenience."—*Ibid.* v. 265.

"The square is the place for all public meetings, and the performance of all their principal warlike and religious ceremonies."—*Ibid.* v. 265.

"Travelling Indians, having no relations in the town, often sleep in the public square as they are passing on their journey. This is one of their ancient rites of hospitality. And poor old men and women, suffering for want of clothes, are entitled to sleep in the hot-houses of the town they live in, if they please."—*Ibid.* v. 265.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

The habitations of the Guiana Tribes are very rude: "a roof of trooly or some other thatch, supported on a few posts and beams, being generally all. There is some variety in the shape of these habitations; sometimes one or two sides are enclosed, and sometimes the roof itself slopes to the ground. Some of the inland tribes have steeple or bell-shaped huts, supported by a tall central post. The women usually cook in a smaller out-building or kitchen, and, with their children, eat and live there."—*Brett*, p. 27.

ARAWAKS.

"The Arrawaks undoubtedly make the best houses, of a square form; they surround them with the trunk of the manicole palm, split up, and thatch them with its leaves."—*Bernau*, p. 45.

WARAUS.

In the delta of the Orinoco, "the lands being completely inundated by the overflowing river for some months in the year, the Warau is forced to construct his dwelling above the flood, and among the trees from which a large portion of his food is derived. He uses, where possible, their upright trunks as posts—thatches the roof beneath their leafy crowns—fixes the lower beams a few feet above the highest level of the water, and lays thereon the split ita trunks for flooring. On the latter, the hearth and fire are placed, and culinary operations performed; while from the upper beams the hammocks of his family are suspended. The ever-ready *woibaka*, or canoe, gives them the means of locomotion for fishing and other purposes, until the flood has subsided and *terra firma* again appears."—*Brett*, p. 175, note.

"If the Warau Indian has singled out a tree from which he promises himself a good canoe, he constructs in the neighbourhood his temporary dwelling. For this purpose a spot where the Ita palm grows in thick clusters is selected, and the palm trees are felled about four or five feet above the ground. In the neighbourhood of the Ita, grows usually another graceful palm, the Manicole or Manica (*Euterpe*, species ?), the slender trunk of which is split into laths, which serve to construct his floor. The Trouli (*Manicaria, saccharifera, Gaertn.*), another tree of that family, which grows in groups, furnishes excellent thatch; and thus his hut is finished in a comparatively short time, and lasts the Indian for a longer period than he requires to form his canoe or gather the Ita starch."—*Schomburgk's Raleigh's Guiana*, p. 49.

"During the period that the expedition, under the command of the author of these remarks, sojourned on the delta of the Orinoco, and which comprised some months of the rainy season, we have frequently seen houses constructed in the mode thus described, but not a single instance wherein, as described by Ralegh, they dwelt on trees."—*Ibid* p. 50.

"Fires are indispensable to the [Waraus] Indian by day and night; every one has under his hammock a fire burning during night, which he keeps up with great attention. To prevent, therefore, the floor being burnt through, it is covered with lumps of clay, on which the fire is made."—*Ibid.* p. 50.

CARIBS.

According to Vespucci, the habitations of the Caribs of Trinidad "were built in the shape of bells; of the trunks of trees, thatched with palm leaves, and were proof against wind and weather. They appeared to be in common, and some of them were of such magnitude as to contain six hundred persons. . . . Every seven or eight years the natives were obliged to change their residence, from the maladies engendered by the heat of the climate in their crowded habitations."—*Irving's Comp. of Columbus*, p. 8.

"The huts of the Carabeese are much inferior to the Arrawaks, and open all round. They are constructed of two rows of elastic rods about twenty feet long, stuck firmly into the ground, and bent over the top in the shape of a pointed arch. The base is about twenty feet by fourteen, and the whole is thatched from top to bottom with palm leaves. The only outlet for smoke is through the door."—*Bernau*, p. 45.

TUPIS.

"On the third evening they [Hans Stade and Tupis] came to their town, which was called Uwattibi. It consisted of seven houses, a town seldom had more, but each house contained twenty or thirty families, who as they were generally related to each other, may not improperly be called a clan. They are about fourteen feet wide, and one hundred and fifty long, more or less, according to the number of the clan. Each family has its own berth and its own fire, but there are no partitions whatever between them. The usual height of the roof is about twelve feet; it is convex, and well thatched with palms. These houses are built to inclose an area, in which they slaughter their prisoners: to each house there are three low doors, all towards the area. The town is surrounded first with a close palisado, in which loop-holes are left for their arrows; this palisado is so constructed as to form alternately two sides of a triangle and three of a square; and without this is a circular one of high, strong stakes, not so closely set as the inner, neither far enough apart to leave room for passing through. At the entrance they set up a few heads of those whom they had devoured, stuck upon spikes upon these pales."—*Southey*, i. 185.

GUARANIS.

"As the Guaranies were more numerous than any other race, their hordes also were more populous; yet they were so fond of herding together that one habitation frequently contained a whole clan."—*Ibid.* ii. 366.

COROADOS.

"Their huts were built upon the bare ground, supported by four corner posts, twelve or fifteen feet high, and were from thirty to forty feet long. The walls made of thin laths connected by wicker-work, and sometimes plastered with clay, had on both sides openings the height of a man, with moveable doors of palm leaves; the roof was made of palm leaves and maize straw, the hut was closed on the windward side; or where the sides were entirely open, the roof extended much further and lower down. In every hut there were in different parts of the floor, hearths for the several families residing in it. Some families had huts resembling tents, entirely made of palm leaves. There was no other issue left for the smoke than through the roof and the doors."—*Spix and Martius*, ii. 225.

"One of these rudely-constructed edifices will contain fifty, sometimes eighty, and even one hundred families. Generally each house constitutes an aldeia; very rarely two are met with together."—*Henderson*, p. 108.

MUNDRUCUS.

"Most of the dwellings are conical huts, with walls of framework filled in with mud and thatched with palm leaves, the broad eaves reaching half way to the ground. Some are quadrangular, and do not differ in structure from those of the semi-civilised settlers in other parts; others are open sheds or ranchos. They seem generally to contain not more than one or two families each."—*Bates*, p. 270.

UAUPÉS.

"All the tribes of the Uaupés construct their dwellings after one plan which is peculiar to them. Their houses are the abode of numerous families, sometimes of a whole tribe. The plan is a parallelogram, with a semi-circle at one end. The dimensions of one at Jauarité were one hundred and fifteen feet in length, by seventy-five broad, and about thirty high. This house would hold about a dozen families, consisting of near a hundred individuals. . . . The roof is supported on five cylindrical columns, formed of the trunks of trees. . . . In the centre a clear opening is left, twenty feet wide, and on the sides are little partitions of palm-leaf thatch, dividing off rooms for the separate families: here are kept the private household utensils, weapons and ornaments; while the rest of the space contains, on each side, the large ovens and gigantic pans for making caxirí, and, in the centre, a place for the children to play, and for their dances to take place. The houses are built with much labour and skill; the main supporters, beams, rafters, and other parts, are . . . bound together with split creepers." The thatch is of palm-leaf. "The walls, which are very low, are formed also of palm thatch, but so thick and so well bound together, that neither arrow nor bullet will penetrate it. At the gable-end is a large doorway, about six feet wide and eight or ten high: the door is a large palm-mat. . . . At the semicircular end is a smaller door, which is the private entrance of the Tushaúa, or chief, to whom this part of the house exclusively belongs." Smoke escapes through fissures at the gable-end.—*Ibid.* p. 490-1.

"A broad aisle, formed by the two rows of the principal columns supporting the roof," runs down the middle of the houses of the Uaupés. The apartments of the separate families are "exactly similar in arrangement to the boxes in a London eating-house, or those of a theatre."—*Ibid.* p. 276.

ABIPONES.

"Two poles are fixed into the ground, and to them is tied a mat, twice or thrice folded, to exclude the wind and rain. That the ground upon which they lie may not be wetted by a heavy shower, they providently dig a little channel at the side of their tent, that the waters may flow off and be carried elsewhere."—*Dobrizhoffer*, ii. 119.

"For five months in the year, when the floods are out, they live on islands, or even in trees."—(*Lozano*), *Markham's Amazons*, p. 148.

PATAGONIANS.

[The toldos (huts) of the Patagonians "are in shape not unlike gipsy tents. Poles are stuck in the ground, to which others are fastened, and skins of animals, sewed together, form the covering. . . . Three sides and the top are covered; but the front, towards the east, is open. These toldos are about seven feet high, and ten or twelve feet square; they are lower at the back, or western side, than in front, by several feet." Inside space about twelve feet by nine.]—*Voy. Adv. and Beagle*, ii. 136.

"Two or three families sleep in one hut, unless it is the dwelling of a cacique, or person who has many wives,"—*Fitzroy*, ii. 152.

[In addition to their tents which they carry about with them, the Patagonians have, at places which may be considered as head-quarters, "larger huts, almost deserving the name of houses. . . . These larger dwellings are made with poles and skins, put together so as to form an oblong shed, with a sloping roof, shaped like a small cottage. . . . Some of these houses are four or five yards in width, and eight, ten, or twelve in length."]—*Ibid.* ii. 152.

ARAUCANIANS.

"They built their houses of a quadrangular form, and covered the roof with rushes; the walls were made of wood, plastered with clay, and sometimes of brick."—*Thompson*, i. 397.

"The houses of the Araucanians have as many fires as there are women inhabiting them; whence, in inquiring of any one how many wives he has, they make use of the following phrase as being the most polite, 'how many fires do you keep?'"—*Ibid.* i. 417.

"The house, like all others in this region, was differently constructed from those farther to the north, having much the form of a boat turned upside down, and being built entirely of reeds and cane, presented, at a short distance, the appearance of a haystack. Its length was about a hundred and forty feet, and the width some thirty odd. The peak stood near fifteen feet from the ground, and the sides sloped down without any eaves. The customary shed of cane and twigs was ranged on one side, and in front ran the heavy cross-bar, within which no stranger presumes to enter without an invitation. The interior reminded me of a ship's between-decks. On either hand stood a row of cane partitions, forming, as it were, state-rooms for the various members of the family—which was a large one, as several of the sons were married. Overhead were the usual provision-lofts, and down the middle of the cabin blazed half-a-dozen fires, each having an aperture above it in the ceiling, through which the smoke rose and found its way out through the chimney-holes left open in the centre and at each end of the roof. Large stones were ranged around the fires to support the pots used for cooking, and the ashes were allowed to accumulate as they fell."—*Smith*, p. 295.

"They never form towns, but live in scattered villages or hamlets on the banks of rivers, or in plains that are easily irrigated."—*Thompson*, i. 404.

FOOD.

NORTH AMERICAN RACES.

ESQUIMAUX.

"Kelp (sea-weed) used for food" by the Esquimaux.—*Hall*, i. 192.

[Innuits eat the frozen contents of the reindeer's paunch. It is considered a delicacy.] —*Ibid.* ii. 209.

"The assertion that they drink train oil is unfounded."—*Crantz*, i. 134.

NUTKA PEOPLE.

[Their food consists of blubber, fresh and dried fish, muscles, dried whales' flesh, the roes of fish dried, roots of various kinds. Their drink is water and train-oil.]—*Cook's Sec. Voyage*, i. 218.

CHINOOKS.

"The only vegetables in use among them are the camas and wappatoo. The camas is a bulbous root, much resembling the onion in outward appearance, but is more like the potato when cooked, and is very good eating. The wappatoo is somewhat similar, but larger, and not so dry or delicate in its flavour."—*Kane*, p. 186.

"The wild fowl of these ponds, and the elk and deer of the neighbourhood, furnish them with occasional luxuries; but their chief subsistence is derived from the salmon and other fish, which are caught in the small streams, by means of nets and gigs, or thrown on shore by the violence of the tide. To these are added some roots, such as the wild liquorice, which is the most common, the shanataque, and the wappatoo, brought down the river by the traders."—*Lewis and Clarke*, p. 425.

SNAKES.

The Digger Snakes "differ from the other Snakes somewhat in language; their condition is much poorer, having no horses, and living chiefly on roots and fish from the brooks, with what small game that region affords."—*Schoolcraft*, i. 206.

"In the portion of this country which is not destitute of game, they pound the bones of the animals they kill fine, and after they are boiled, eat a large portion of them."—*Ibid.* i. 217.

"These delicacies [insects] are easily collected in quantity, and when brought to the camp they are thrown into a spacious dish along with a heap of burning cinders, then tossed to and fro for some time until they are roasted to death; under which operation they make a crackling noise, like grains of gunpowder dropped into a hot frying-pan. They are then either eaten dry, or kept for future use, as circumstances may require. In the latter case, a few handfulls are frequently thrown into a boiling kettle to thicken the soup; one of our men had the curiosity to taste this mixture, and said that he found it most delicious. Every reptile or insect that the country produces is, after the same manner, turned economically to account to meet the palate of the Snake Indian."—*Ross's Fur Hunters*, i. 271.

COMANCHES.

"From infancy to old age, their only food, with the exception of a few wild plants which they find on the prairies, is fresh meat."—*Marcy's Army Life*, p. 32.

"The northern and middle Comanches constantly follow the wandering buffalo, whose juicy meat forms almost their sole support, and who are thence appropriately named by their neighbours the 'Buffalo-eaters.'"—*Möllhausen*, i. 182.

IROQUOIS.

"In their subsistence there was but a limited variety from the necessity of the case. Their principal articles of food were cracked corn, and skinned corn hommony, two or three varieties of corn bread, venison and other game, soups, succotash, charred and dried green corn prepared in different ways, wild fruit, ground nuts, resembling wild potatoes, beans and squashes. These were the staples of their consumption, furnishing a considerable diversity of dishes, but a limited range to the appetite. They had also several kinds of tea. A favourite beverage was made from the tips of hemlock boughs boiled in water, and seasoned with maple sugar. Maple tea was prepared by boiling sap, and seasoning it with sassafras root; and spice tea, by steeping a species of wild spice."—*Morgan*, p. 329.

"The deer, the elk, the moose, the bear, and several species of wild fowl, furnish their principal game."—*Ibid.* p. 345.

DAKOTAS.

"Very little reliance is put on the spontaneous products of the forests of the country. Roots are much used and serve them for food, and are of great benefit to them in many instances. Plums, whortleberries, cranberries, hazlenuts, tipsinah, and psinchah, are found in abundance in the ponds, and are used for food. Tipsinah is found in the prairies, and used for food also. Wild honey is found of late years in this country."—Tipsinah, Dakota turnip; Psinchah, Dakota potato.—*Schoolcraft*, iv. 68.

"None of these tribes use salt in any way, although their country abounds in salt springs."—*Catlin*, i. 124.

MANDANS.

"Corn and dried meat are generally laid in in the fall, in sufficient quantities to support them through the winter. These are the principal articles of food during that long and inclement season; and in addition to them, they oftentimes have in store great quantities of dried squashes and dried '*pommes blanches*,' a kind of turnip which grows in great abundance in these regions, and of which I have before spoken. These are dried in great quantities, and pounded into a sort of meal, and cooked with the dried meat and corn. Great quantities also of wild fruit of different kinds are dried and laid away in store for the winter season, such as buffalo berries, service berries, strawberries, and wild plums. The buffalo meat, however, is the great staple and 'staff of life' in this country, and seldom (if ever) fails to afford them an abundant and wholesome means of subsistence."—*Ibid.* i. 122.

CREEKS.

"The common food of the Creek is Indian corn, pounded and boiled, with which they mix a small quantity of strong lees of the ashes of hickory wood. It is boiled until the corn is tender, and the liquor becomes as thick as rich soup. The lees give it a tart taste, and preserve it from souring by the heat of the climate. From day to day they have it constantly standing in large pots or pans, with a spoon in it, ready for use. It is called by the Indians *Oafka*, and by the whites *Thin-drink*. Those who have been long used to it are excessively fond of it. The Indians, who eat not much of any other food, go to it, and eat of it, about once an hour all day."—*Schoolcraft*, v. 274.

"The Indians eat every green wild fruit they can lay their hands upon, which is said to engender the fevers that sometimes attack them in the latter part of summer; and their children are often afflicted with worms from the same cause."—*Ibid.* v. 270.

"The black-drink is a strong decoction of the shrub well known in the Carolinas by the name of Cassina, or the Uupon Tea."—*Ibid.* v. 266.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"We are nevertheless of opinion that it [cassava] is unwholesome, and as it constitutes the principal article of food of the Indians, we may account it among those causes which undermine health and contribute to an early death. It exercises a very injurious effect upon the teeth, as we know by experience."—*Schomburgk's Raleigh's Guiana*, p. 62.

WARAUS.

"Their principal food is fish, and a Warraw will eat as much at one meal as would satisfy the appetites of three Europeans."—*Bernau*, p. 35.

CARIBS.

"They are . . . very indiscriminate in the use of animal food; tigers, dogs, rats, frogs, and insects of various kinds, are greedily devoured by them, which I have never observed to be done by others."—*Ibid.* p. 34.

BRAZILIANS.

The mandiocca root "was the staff of life to the Brazilian 'Indians.'"—*Burton*, ii. 351, note †.

"Very many children on the upper parts of the Amazons have this strange habit [of eating earth, baked clay, pitch, wax, and other similar substances]; not only Indians, but negroes and whites." It "seems to originate in a morbid craving, the result of a meagre diet of fish, wild-fruits, and mandioca-meal."—*Bates*, p. 314.

TUPIS.

"Fond as the native Brazilians were of fermented liquors, they were as nice in the choice of water as we are respecting wine, and wondered at the imprudence or ignorance of the Europeans in seeming to be indifferent concerning the quality of what they drank. They preferred the sweetest, lightest, and such as deposited no sediment, and they keep it in vessels of porous pottery, so that it was kept cool by constant transudation."—*Southey*, i. 236.

COROADOS.

"As a particular delicacy, they also roast the entrails after having drawn them over sticks. Salt is not used in their simple cookery. The Indian prefers roast meat, especially when very fresh, to boiled. The tapir, monkeys, pigs, armadilloes, pacas, and agoutis, are his favourite dishes; but he readily eats coati, deer, birds, turtles, and fish, and in case of need, contents himself with serpents, toads, and larvæ of large insects roasted." The seasoning is generally a berry. Wild fruits and roots eaten: also cultivated plants, as maize, mandiocca beans.—*Spix and Martius*, ii. 259.

UAUPÉS.

The food of the Uaupés consists of meat and game occasionally; they prefer "land tortoises, monkeys, inambus, toucans, and the smaller species of wild pig." Several wild animals they will not eat. Fish eaten daily for the greater part of the year. Vegetables of many kinds, chiefly cultivated. "They consume great quantities of peppers, preferring the small red ones, which are of excessive pungency." They use several drinks, some of them intoxicating.—*Wallace*, p. 485.

The Uaupés eat ants occasionally as a luxury, "and when nothing else is to be had in the wet season they eat arge earth worms. . . . Nor is it only hunger that makes them eat these worms, for they sometimes boil them with their fish to give it an extra relish."—*Ibid.* p. 292.

ABIPONES.

"They feed, as chance directs, upon beef, or the flesh of wild animals, mostly roasted, but seldom boiled."—*Dobrizhoffer*, ii. 47.

"The Abipones are in the habit of drinking honey [in the form of mead] in which the woods abound, very frequently."—*Ibid.* ii. 52.

"The Abipones constantly chew tobacco leaves mixed with salt, and the saliva of old women, calling it medicine."—*Ibid.* ii. 192.

PATAGONIANS.

Food of the Patagonians:—"the flesh of horses, ostriches, guanacoes, hares, wild-boars, armadilloes, antas, &c., or whatever the country produces."—*Falkner*, p. 126.

The Patagonians who live nearest the Straits of Magellan are called by a name signifying foot-people; because they always travel on foot, not having horses. "They live chiefly on fish; which they catch either by diving, or striking them with their darts. They are very nimble of foot, and catch guanacoes and ostriches with their bowls."—*Ibid.* p. 111.

ARAUCANIANS.

The usual diet of the Araucanians is very simple; their principal subsistence is several kinds of grain and pulse, which they prepare in a variety of different modes. They are particularly fond of maize, or Indian corn, and potatoes; of the last they have cultivated more than thirty different kinds from time immemorial, esteeming them a very healthy nutriment. Although they have large and small animals and birds in plenty, yet they eat but little flesh, and that is simply boiled or roasted. . . . Their seas and rivers abound with excellent fish, but they do not much esteem this kind of aliment. Instead of bread, which they are not accustomed to eat, except at their entertainments, they make use of small cakes of maize or roasted potatoes with a little salt. Their usual drinks consist of various kinds of beer, and of cider made from Indian corn, from apples, and other fruits of the country."—*Thompson*, i. 418.

CLOTHING.

NORTH AMERICAN RACES.

ESQUIMAUX.

"The dress of the Innuits is made of the skins of reindeer and of seals; the former for winter, the latter for summer. The jacket is round, with no opening in front or behind, but is slipped on and off over the head. It is close fitting, but not tight. It comes as low as the hips, and has sleeves reaching to the wrists. The women have a long tail to their coat reaching nearly to the ground."

"All the jackets have a hood made at the back for carrying their children, or covering their heads in cold weather. In winter they wear two jackets; the exterior one with the hair outside, the inner one with the hair next to the body."

"Their breeches reach below the knee, and are fastened with a string drawn tightly around the lower part of the waist. The full winter dress for the feet consists of" four different coverings made of the skins of quadrupeds and birds. "All wear mittens."—*Hall*. ii. 324-5.

"In regard to dress the Esquimaux, in design and execution, may vie with the world."—(*King*) *Jour. Eth. Soc. London*, i. 282.

NUTKA PEOPLE.

[A *bonnet* of compact texture, and sometimes painted or stained with rude figures of men and beasts.]

[A *cloak* made of the inner bark of the fir tree, and generally fringed with fur.]

[A short *petticoat* of the same materials, and sometimes ornamented like the cloak with an embroidered border. *Tanned skins.*]—*Cook's Sec. Voyage*, i. 214.

CHINOOKS.

"The costume of the men consists of a musk-rat skin robe, the size of an ordinary blanket, thrown over the shoulder, without any breech-cloth, moccasins, or leggings."—*Kane*, p. 184.

"The female dress consists of a girdle of cedar-bark round the waist, with a dense mass of strings of the same material hanging from it all round, and reaching almost to the knees. This is their sole summer habiliment. They, however, in very severe weather, add the musk-rat blanket. They also make another sort of blanket from the skin of the wild goose, which is here taken in great abundance. The skin is stripped from the bird with the feathers on and cut in strips, which they twist so as to have the feathers outwards. This makes a feathered cord, and is then netted together so as to form a blanket, the feathers filling up the meshes, rendering it a light and very warm covering. In the summer these are entirely thrown aside, not being in any case worn from feelings of delicacy. The men go quite naked, though the women always wear the cedar petticoat."—*Ibid.* p. 184.

"They also employ in their dress, robes of the skin of a cat peculiar to this country, and of another animal of the same size, which is light and durable, and sold at a high price by the Indians, who bring it from above. In addition to these are worn blankets, wrappers of red, blue, or spotted cloth, and some sailors' old clothes, which were very highly prized."—*Lewis and Clarke*, p. 425.

"The only covering for the head is a hat made of bear-grass, and the bark of cedar, interwoven in a conic form, with a knob of the same shape at the top. It has no brim, but is held on the head by a string passing under the chin, and tied to a small rim inside of the hat. The colours are generally black and white only, and these are made into squares, triangles, and sometimes rude figures of canoes and seamen harpooning whales."—*Ibid.* p. 438.

"All classes wear the cheapool, or hat, which is made of a tough strong kind of grass, and is of so close a texture as to be waterproof."—*Ross*, p. 89.

SNAKES.

"These strangers were the very picture of wretchedness, and had a singularly-odd appearance; they were wrapped up in buffalo-hides with the hair next to their skin, and caps of wolf-skin with the ears of that animal erect as if alive; and they resembled rather walking ghosts than living men. Their condition, however, excited compassion. They belonged, if we could judge from the jargon they spoke, to the mountain Snakes."—*Ross's Fur Hunters*, ii. 23.

"The dress of the men consists of a robe, a tippet, a shirt, long leggings and moccasins. The robe is formed most commonly of the skins of antelope, bighorn, or deer, though when it can be procured, the buffaloe hide is preferred. Sometimes, too, they are made of beaver, moonax, and small wolves, and frequently during the summer, of elk skin. These are dressed with the hair on, and reach about as low as the middle of the leg. They are worn loosely over the shoulders, the sides being at pleasure either left open or drawn together by the hand, and in cold weather kept close by a girdle round the waist. This robe answers the purpose of a cloak during the day, and at night is their only covering. The tippet is the most elegant article of Indian dress we have ever seen. The neck or collar of it is a strip about four or five inches wide, cut from the back of the otter skin, the nose and eyes forming one extremity, and the tail another. This being dressed with the fur on, they attach to one edge of it, from one hundred to two hundred and fifty little rolls of ermine skin, beginning at the ear, and proceeding towards the tail. . . . The shirt is a covering of dressed skin without the hair, and formed of the hide of the antelope, deer, bighorn, or elk, though the last is more rarely used than any other for this purpose. It fits the body loosely, and reaches half way down the thigh. . . . The leggings are generally made of antelope skins dressed without the hair, and with the legs, tail and neck hanging to them. . . . It fits closely to the leg, the tail being worn upwards, and the neck, highly ornamented with fringe and porcupine quills, drags on the ground behind the heels."—*Lewis and Clarke*, pp. 313-14.

"The dress of the women consists of the same articles as that of their husbands. The robe though smaller is worn in the same way: the moccasins are precisely similar. The shirt or chemise reaches half way down the leg, is in the same form except that there is no shoulder-strap, the seam coming quite up to the shoulder; though for women who give suck both sides are open, almost down to the waist. It is also ornamented in the same way with the addition of little patches of red cloth, edged round, with beads at the skirts. The chief ornament is over the breast, where there are curious figures made with the usual luxury of porcupine quills. Like the men they have a girdle round the waist, and when either sex wishes to disengage the arm, it is drawn up through the hole near the shoulder, and the lower part of the sleeve thrown behind the body."—*Ibid.* p. 314.

"The Squaws, when moving camp, generally put these pots [the plaited root pots] on their heads, probably more for the convenience of carrying, than with the idea of a hat, which was an article otherwise unknown to them."—*Schoolcraft*, i. 211.

COMANCHES.

"The Comanche costume is simple, though often variegated: it consists generally of a buffalo robe, worn loosely around the person, and covering the whole to the ancles. This is sometimes painted, or ornamented with beads on the skin side, or both. They prefer a large mantle of scarlet or blue cloth, or one half of each colour, except in very cold weather, when the robe, the hair turned in, is more comfortable. The breech-cloth is usually of blue stroud, and descends to the knees. The leggings, made long, of dressed deer-skin, or blue or scarlet cloth, garnished with a profusion of beads and other gewgaws. The head-dress is as various as their fancies can suggest, and their means supply."—*Schoolcraft*, i. 234.

IROQUOIS.

"The habiliments of the Iroquois consist of several pieces, being a kind of tunic, an apron, a robe calculated to cover the whole, and shoes for the feet. The apron is made of skin well dressed, or of European cloth; it passes under the body, and is fixed on either side by a girdle which surrounds the waist. It is usually of sufficient length to fold over at each end, and to hang downwards. The stockings, or leggings, are of skins sewed on the outside, having beyond the seam a double selvage of three inches in breadth, which guards the limbs from being injured by brushing against the underwood and boughs, in passing through the forests. The women wear the same articles of dress, and fix them by garters under the knee; the men attach them by strings to the belt around the waist. These leggings have no feet, but enter into the shoes made of soft leather, generally of deer-skin, and frequently neatly embroidered with the quills of porcupines, stained of different hues. A species of buskin ascending to the calf of the leg is sometimes worn."—*Heriot*, p. 291.

"One of the most prominent articles of apparel was the Kilt, which was secured around the waist by a belt, and descended to the knee. In ancient times this was made of deer skin. It was fringed and embroidered with porcupine quill-work."—*Morgan*, p. 263.

"Upon the head-dress, the most conspicuous part of the costume, much attention was bestowed. The frame consisted of a band of splint, adjusted around the head, with a crossband arching over the top, from side to side. A cap of net-work, or other construction, was then made to enclose the frame. Around the splint, in later times, a silver band was fastened, which completed the lower part. From the top, a cluster of white feathers depended. Besides this, a single feather of the largest size, was set in the crown of the head-dress, inclining backwards from the head. It was secured in a small tube, which was fastened to the cross-splint, and in such a manner as to allow the feather to revolve in the tube. This feather, which was usually the plume of the eagle, is the characteristic of the Iroquois head-dress."—*Ibid.* p. 264.

"Not the least important article was the belt, which was prized as highly as any part of the costume. . . . These belts were braided by hand, the beads being interwoven in the process of braiding. Belts of deer-skin were also worn. These belts were worn over the left shoulder, and around the waist."—*Ibid.* p. 265.

The Leggin "was fastened above the knee, and descended upon the moccason. It was also made originally of deer-skin, and ornamented with quill-work upon the bottom and side, the embroidered edge being worn in front."—*Ibid.* p. 264.

"The Moccason was also made of deer-skin. In the modern moccason . . . the front part is worked with porcupine quills after the ancient fashion, while the part which falls down upon the sides is embroidered with bead-work according to the present taste."—*Ibid.* p. 265.

"The tobacco pouch is made of the skin of some small animal, which is taken off entire. It was anciently an indispensable article, and was worn in the girdle. They were usually made of white weasel, mink, squirrel, and fisher skin."—*Ibid.* p. 380.

CHIPPEWAYANS.

"There are no people more attentive to the comforts of their dress, or less anxious respecting its exterior appearance. In the winter it is composed of the skins of deer and their fawns, and dressed as fine as any chamois leather, in the hair. In the summer their apparel is the same, except that it is prepared without the hair. Their shoes and leggins are sewed together, the latter reaching upwards to the middle, and being supported by a belt, under which a small piece of leather is drawn to cover the private parts, the ends of which fall down both before and behind. In the shoes they put the hair of the moose or reindeer, with additional pieces of leather as socks. The shirt or coat, when girted round the waist, reaches to the middle of the thighs; and the mittens are sewed to the sleeves, or are suspended by strings from the shoulders. A ruff or tippet surrounds the neck; and the skin of the head of the deer forms a curious kind of cap. A robe, made of several deer or fawn skins sewed together, covers the whole. This dress is worn single or double; but always in the winter with the hair within and without. Thus arrayed, a Chippewyan will lay himself down on the ice in the middle of a lake and repose in comfort; though he will sometimes find a difficulty in the morning to disencumber himself from the snow drifted on him during the night."—*Schoolcraft*, v. 174.

"The dress of the women differs from that of the men. Their leggins are tied below the knee; and their coat or shift is wide, hanging down to the ancle, and is tucked up at pleasure by means of a belt, which is fastened round the waist. Those who have children have these garments made very full about the shoulders, as when they are travelling they carry their infants upon their backs, next their skin, in which situation they are perfectly comfortable and in a position convenient to be suckled."—*Ibid.* v. 175.

CHIPPEWAS.

"Their shirts and leggins were made of finely dressed skins. Blankets of beaver-skins, eight of which sewed together formed the robe of a man."—*Ibid.* ii. 138.

DAKOTAS.

"In full dress, the men of consideration wear a hawk's feather, or calumet feather worked with porcupine quills, and fastened to the top of the head, from which it falls back. The face and body are generally painted with a mixture of grease and coal. Over the shoulders is a loose robe or mantle of buffaloe skin, dressed white, adorned with porcupine quills loosely fixed so as to make a jingling noise when in motion, and painted with various uncouth figures unintelligible to us, but to them emblematic of military exploits or any other incident; the hair of the robe is worn next the skin in fair weather, but when it rains the hair is put outside, and the robe is either thrown over the arm, or wrapped round the body, all of which it may cover. Under this in the winter season they wear a kind of shirt resembling ours, and made either of skin or cloth, and covering the arms and body. Round the middle is fixed a girdle of cloth or procured dressed elk-skin, about an inch in width and closely tied to the body, to this is attached a piece of cloth or blanket or skin about a foot wide, which passes between the legs and is tucked under the girdle both before and behind; from the hip to the ancle he is covered by leggings of dressed antelope skins, with seams at the sides, two inches in width, and ornamented by little tufts of hair, the produce of the scalps they have made in war, which are scattered down the leg. The winter moccasins are of dressed buffaloe-skin, the hair being worn inwards, and soaled with thick elk-skin parchment, those for the summer are of deer or elk-skin, dressed without the hair, and with soals of elk-skin. On great occasions, or whenever they are in full dress, the young men drag after them the entire skin of a polecat fixed to the heel of the moccasin."—*Lewis and Clarke*, p. 64.

MANDANS.

"The tunic or shirt of the Mandan men is very similar in shape to that of the Blackfeet—made of two skins of deer or mountain-sheep, strung with scalp-locks, beads, and ermine. The leggings, like those of the other tribes, of whom I have spoken, are made of deer skins, and shaped to fit the leg, embroidered with porcupine quills, and fringed with scalps from their enemies' heads. Their moccasins are made of buckskin, and neatly ornamented with porcupine quills—over their shoulders (or, in other words, over one shoulder and passing under the other) they very gracefully wear a robe from the young buffalo's back, oftentimes cut down to about half its original size, to make it handy and easy for use. Many of these are also fringed on one side with scalp-locks; and the flesh side of the skin curiously ornamented with pictured representations of the creditable events and battles of their lives. Their head-dresses are of various sorts, and many of them exceedingly picturesque and handsome, generally made of war-eagles' or ravens' quills and ermine."—*Catlin*, i. 100.

CREEKS.

"All the children in the country, up to the age of twelve or fourteen years (to judge from appearance), go stark naked in summer and winter; and the women, in general, wear no clothes in summer, except one single, simple, short petticoat of blue stroud, tied around the waist, and reaching only to the upper part of the knees, and in winter they have only the addition of a blanket (if they can get it) thrown over their shoulders."—*Schoolcraft*, v. 275.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"The only dress which the Indian thinks necessary for every day life is a strip of cotton, bound tightly round the loins, or secured by a cord tied round the waist."—*Brett*, p. 25.

ARAWAKS.

"The women of this tribe are seldom seen in a state of perfect nudity, and their hair is neatly tied up on the crown of their head."—*Bernau*, p. 31.

WARAUS.

"They care so little for clothing, that even their females frequently content themselves with a small piece of the bark of a tree, or the net-like covering of the young leaf of the cocoa-nut or cabbage palm."—*Brett*, p. 165.

CARIBS.

Caribs on the Corentyn "live in a state of nudity."—*Bernau*, p. 73.

"According to a practice common in America, the women are more sparingly clothed than the men."—*Humboldt's Travels*, iii. 73.

"Among the continental Caribs women wore clothing only after marriage."—*Waitz*, iii. 382.

Carib women "on arriving at the age of puberty, were distinguished also by a sort of buskin or half-boot, made of cotton, which surrounded the small part of the leg. . . . In other respects both male and female appeared as naked as our first parents before the fall. Like them, as they knew no guilt, they knew no shame; nor was clothing thought necessary for personal comfort, where the chill blast of winter is never felt."—*Edwards*, i. 52.

TUPIS.

"The Tupis go completely unclothed."—*Waitz*, iii. 424.

GUARANIS.

"The women were always decorously clothed; some of the men wore skins from the shoulders to below the knees; others a kind of net-work, which served little either for warmth or for decency; others a short philibeg of feathers."—*Southey*, ii. 367.

COROADOS.

"They were almost entirely naked; some of the women, as soon as they saw us, put on short cotton aprons, which they carried with them wrapped up in palm leaves."—*Spix and Martius*, ii. 230.

"The younger women looked inquisitively from behind the stems of the neighbouring palms; they were either quite naked, or had a piece of white cotton stuff round their waists; some of them wore round their necks glass beads; others, strings of red and black seeds, or of monkeys' or ounces' teeth."—*Ibid.* ii. 227.

UAUPÉS.

"The men wear only a small piece of tururi [the inner bark of a tree] passed between the legs, and twisted on to a string round the loins. Even such a costume as this is dispensed with by the women: they have no dress or covering whatever, but are entirely naked. This is the universal custom among the Uaupés

Indians, from which, in a state of nature, they never depart."—*Wallace*, p. 492.

ABIPONES.

"They use a square piece of linen, without any alteration, or addition of sleeves, thrown over their shoulders, tying one end of it to the left arm, and leaving the right disengaged. They confine this woollen [?] garment, which displays various colours, and flows from the shoulders to the heels, with a woollen girth. . . . They know of no such things as shoes, stockings, or drawers. . . . Besides this vest which I have described, they throw another square piece of linen over their shoulders, by way of a cloak."—*Dobrizhoffer*, ii. 129.

"The women wear the same dress as the men, adjusted in rather a different manner."—*Ibid.* ii. 130.

"The women, when they ride out into the country, shield their faces from the sun's rays with an umbrella," of long emu feathers. —*Ibid.* ii. pp. 12, and 9.

"The Abipones shield themselves from the cold with a cloak made of otters' skins."—*Ibid.* ii. 131.

"On coldish nights they [otters' skins cloaks] are used for counterpanes."—*Ibid.* ii. 133.

PATAGONIANS.

In their tents, men and women wear a mantle made of skins sewed together. On horseback they wear a mantle adorned with a great variety of figures, having a slit in the middle through which they put their heads. Those more immediately in contact with the Spaniards make dyed woollen garments. A small three-cornered leathern apron, for the men. Men and women wear "a kind of boots or stockings, made of the skin of the thighs and legs of mares and colts, which they first flay from the fat and inward membranes, and, after drying, soften with grease; then make them pliant by wringing, and put them on without either shaping or sewing."—*Falkner*, p. 127.

The Patagonians wear "the skins of young llamas stitched into robes of six feet square." The also wear Hessian-looking boots of untanned leather.—(*Caddy*) *Trans. Eth. Soc., New Ser.*, v. 55.

The Northern Patagonians "generally have a fillet round their heads."—(*Darwin*) *Voy. Adv. and Beagle*, iii. 129.

The Patagonians tie the hair "above the temples with a fillet of platted or twisted sinews."—*Ibid.* ii. p. 134.

They spread skins on the ground to form a bed; "two or three rolled up, along the length of the back part of the tent or hut, form a pillow for the whole party."—*Fitzroy*, ii. 152.

ARAUCANIANS.

"The Araucanians, from their great attachment to war, which they consider as the only true source of glory, have adopted the short garment, as best suited to martial conflicts; this dress is made of wool, as was that of the Greeks and Romans, and consists of a shirt, a vest, a pair of short close breeches, and a cloak in form of a scapulary, with an opening in the middle for the head, made full and long so as to cover the hands and descend to the knees; this cloak is called *poncho*, and is much more commodious than our mantles, as it leaves the arms at liberty, and may be thrown over the shoulder at pleasure."—*Thompson*, i. 403.

"The women are clad with much modesty and simplicity; their dress is entirely of wool, and, agreeable to the natural taste, of a greenish blue colour; it consists of a tunic, a girdle, and a short cloak, . . . which is fastened before with a silver buckle. The tunic . . . is long, and descends to the feet; it is without sleeves, and is fastened upon the shoulder by silver brooches or buckles."—*Ibid* i. 403.

"The Araucanians make use of neither turbans nor hats, but wear upon their heads a bandage of embroidered wool, in the form of the ancient diadem; this, whenever they salute, they raise a little as a mark of courtesy, and on going to war, ornament it with a number of beautiful plumes; they also wear around the body a long woollen girdle or sash handsomely wrought. Persons of rank wear woollen boots of various colours, and leather sandals, . . . but the common people always go barefooted."—*Ibid.* i. 403.

IMPLEMENTS.

NORTH AMERICAN RACES.

ESQUIMAUX.

The Sckoselar Innuits "still use bone needles, bows, and arrows."—*Hall*, i. 314.

Esquimaux implements of the chase.—Bows of wood or bone, various in form and construction. "The arrows are short, light, and formed without regard to length or thickness;" headed with stone, bone, or iron. "Their spears are of various kinds, the difference chiefly consisting in material, rather than form." They have moveable heads, and for performing the office of a barb they have a device, "in its principle, acknowledged to be superior even to our barb." The sling is used by many tribes.—*Jour. Eth. Soc.*, i. 293, *et seq.*

"Amongst the minor implements of the chase are their fish-hooks, consisting only of a nail, crooked and pointed at one end, the other being let into a piece of ivory to which the line is attached; a piece of deer's horn or curved bone, only a foot long, used as a rod; a long bone feeler for plumbing any cracks in the ice through which seals are suspected of breathing, and also for trying the safety of the road; a most delicate little rod, used as a float, of bone or ivory, of the thickness of a fine knitting needle, and about a foot long, having at the lower end a small knob, and at the upper a fine piece of sinew tied to it, so as to fasten it loosely to the side of the hole; small ivory pegs or pins to stop the holes made by the spears in the animal's body, in order that the blood, a great luxury to the natives, may be saved, and an instrument, shaped something like a shoe-horn, with four holes at the small end, communicating with a trough that extends along the middle, and widens as it nears the broad part. This is used to procure blood from the dying animal."—*Ibid.* i. 297.

[Implements.—A hand chisel made of stone, copper, or ivory; sometimes fastened to a handle and used like an adze. Knives of walrus tusk, or of iron, and triangular in shape; women's knives, exactly resembling those used by our cheesemongers. A sort of saw—consists "of a lance-formed piece of fir, along the edges of which were inserted rows of sharks' teeth." Sledges, of wood, bone, or even frozen salmon, "packed together in the form of a cylinder."]—*Jour. Eth. Soc.* i.

[The Esquimaux use a *throwing-board* similar to that of the Australians.]—*Nilsson's Stone Age*, p. 173.

"No knives and forks are found among the Innuits; fingers and teeth are more than their equivalent."—*Hall*, i. 189.

"There are two kinds of boats in use" among the Esquimaux, "the caiak or man's boat, and the oomiak or woman's boat." "The length [of the caiak] is from sixteen to twenty feet, and the breadth at the centre from a foot and a-half to two feet, and the depth about one foot, the head and stern gradually inclining to a point from the centre." It consists of a frame covered with seal or walrus parchment, "and, when complete, it weighs about sixty pounds." "The oomiak . . . is from twenty to twenty-five feet long, by eight broad, and is capable of accommodating twenty persons. . . . These family boats all agree in the general frame-work, and in being covered with seal or walrus skin, but they vary in form." They are propelled by paddles, oars, or sails.—(*King*) *Jour. Eth. Soc. London*, i. 287, *et seq.*

"The Esquimaux lamp is the 'all in all' to these people. By it their igloo is lighted and kept warm; by it they melt ice or snow for their drink; and by it they dry their clothing, mittens, boots, stockings, &c."—*Hall*, i. 183.

NUTKA PEOPLE.

[Tools, implements, and utensils: *Wooden troughs*, for boiling fish. *Canoes*, holding from three to fifty persons, apparently made of one tree, except the head and stern, which are separate pieces, ornamented with human teeth, and figures of beasts and fish, painted white. *Knives*, of a semicircular form. *Spear*, or *harpoon*, for killing whales, and furnished with a line and bladder. *Fish-hooks* of bone.]—*Cook's Sec. Voyage*, i. 219.

[The furniture consists of a few baskets and boxes, ornamented with human teeth and carved work.]—*Ibid.* i. 206 and 219.

CHINOOKS.

"The implements used in hunting, by the Clatsops, Chinnooks, and other neighbouring nations, are the gun, bow and arrow, deadfall, pits, snares, and spears or gigs."—*Lewis and Clarke*, p. 429.

"Their canoes are hollowed out of the cedar by fire, and smoothed off with stone axes. Some of them are very large, as the cedar grows to an enormous size in this neighbourhood. They are made very light, and from their formation are capable of withstanding very heavy seas."—*Kane*, p. 189.

"Below the grand cataract there are four forms of canoes: the first and smallest is about fifteen feet long, and calculated for one or two persons. . . . The second is from twenty to thirty-five feet long, about two and a-half or three feet in the beam, and two feet in the hold. . . . But the canoes most used by the Columbia Indians, from the Chilluckittequaws inclusive, to the ocean, are about thirty or thirty-five feet long. . . . This canoe is very light and convenient; for though it will contain ten or twelve persons, it may be carried with great ease by four. The fourth and largest species of canoe" is "upwards of fifty feet long, and will carry from eight to ten thousand pounds' weight, or from twenty to thirty persons. Like all the canoes we have mentioned, they are cut out of a single trunk of a tree, which is generally white cedar, though the fir is sometimes used."—*Lewis and Clarke*, p. 434.

"In fishing, the Clatsops, Chinnooks, and other nations near this place employ the common straight net, the scooping or dipping net with a long handle, the gig, and the hook and line."—*Ibid.* p. 431.

"The only utensils I saw at all creditable to their decorative skill were carved bowls and spoons of horn, and baskets made of roots and grass, woven so closely as to serve all the purposes of a pail, in holding and carrying water. In these they even boil their fish. This is done by immersing the fish in one of the baskets filled with water, into which they throw red-hot stones until the fish is cooked; and I have seen fish dressed as expeditiously by them in this way, as if done in a kettle over the fire by our own people."—*Kane*, p. 185.

"The bowl or trough is of different shapes, sometimes round, semicircular, in the form of a canoe, or cubic, and generally dug out of a single piece of wood, the larger vessels having holes in the sides by way of handle, and all executed with great neatness. In these vessels they boil their food, by throwing hot stones into the water, and extract oil from different animals in the same way." —*Lewis and Clarke*, p. 432.

"Spoons are not very abundant, nor is there anything remarkable in their shape, except that they are large, and the bowl broad. Meat is roasted on one end of a sharp skewer, placed erect before the fire, with the other fixed in the ground. The spit for fish is split at the top into two parts, between which the fish is placed, cut open, with its sides extended by means of small splinters. The usual plate is a small mat of rushes or flags, on which every one is served. The instrument with which they dig up roots is a strong stick, about three feet and a-half long, sharpened and a little curved at the lower end, while the upper is inserted into a handle, standing transversely, and made of part of an elk or buck's horn. But the most curious workmanship is that of the basket. It is formed of cedar-bark and bear-grass, so closely interwoven that it is watertight, without the aid of either gum or resin. The form is generally conic, or rather the segment of a cone, of which the smaller end is the bottom of the basket; and being made of all sizes, from that of the smallest cup to the capacity of five or six gallons, answers the double purpose of a covering for the head or to contain water. Some of them are highly ornamented with strands of bear-grass, woven into figures of various colours, which require great labour."—*Ibid.* p. 432.

SNAKES.

"The knives I have seen are rude instruments produced by breaking pieces of obsidian, which has a tendency to form sharp edges, like glass, and is common in the country; and selecting those pieces which approach the desired form, and, having a sharp edge, this implement is often used without any other preparation, but sometimes a wooden or horn handle is attached, in the same manner as the shafts of the arrows."—*Schoolcraft*, i. 213.

"The only articles of metal which the Shoshonees possess are a few bad knives, some brass kettles, some bracelets or armbands of iron and brass, a few buttons worn as ornaments in their hair, one or two spears about a foot in length, and some heads for arrows, made of iron and brass. All these they had obtained in trading with the Crow or Rocky Mountain Indians, who live on the Yellowstone. The few bridle-bits and stirrups they procured from the Spanish colonies. The instrument which supplies the place of a knife among them, is a piece of flint with no regular form, and the sharp part of it not more than one or two inches long: the edge of this is renewed, and the flint itself is formed into heads for arrows, by means of the point of a deer or elk horn, an instrument which they use with great art and ingenuity. There are no axes or hatchets; all the wood being cut with flint or elk-horn, the latter of which is always used as a wedge in splitting wood. Their utensils consist, besides the brass kettles, of pots in the form of a jar, made either of earth, or of a stone found in the hills between Madison and Jefferson rivers, which, though soft and white in its natural state, becomes very hard and black after exposure to the fire. The horns of the buffaloe and the bighorn supply them with spoons."—*Lewis and Clarke*, p. 311.

"In making all these dresses, their only thread is the sinew taken from the backs and loins of deer, elk, buffaloe, or any other animal."—*Ibid.* p. 314.

"While travelling in the Snake country our friends were often at a loss how to get across the different rivers, that barred their way even about the Indian camps, from the singular fact that the Snakes never make use of canoes: they are the only Indians we know of who derive their living chiefly from the waters, and are without them. Nor could our people assign any reason or learn the cause. Among all other fishing tribes, the canoe is considered indispensable. When the Snakes had occasion to cross any river, a machine constructed of willows and bulrushes, was hastily put together in the form of a raft. This clumsy practice is always resorted to, although it is a dangerous mode of conveyance."—*Ross's Fur Hunters*, i. 274.

"The War-are-ree-kas are expert and successful fishermen, and use many ingenious contrivances in catching the salmon; but the principal one is that of spearing. For this purpose, the fisherman generally wades into the water, often up to his waist, and then cautiously watches the ascending fish; the water being clear. He poises and balances his fourteen-feet spear so well, and throws it so adroitly, that he seldom misses his aim. Others, again, erect scaffolds, while many stand on projecting rocks with scoop-nets, and in narrow channels they make weirs and form barriers." —*Ibid.* i. 269.

"The utensils originally used by the Indians of the valley of the Säaptin or Snake River, were wholly of stone, clay, bone, or wood. So far as I observed, they possessed no metals. Their implements were the pot, bow and arrow, knives, graining tools, awls, root-diggers, fish-spears, nets, a kind of boat or raft, the pipe, mats for shelter, and implements to produce fire. The pot most commonly used was formed of some kind of long tough roots, wound in plies around a centre, shortening the circumference of the outer plies so as to form a vessel in the shape of an inverted bee-hive. . . . This pot is used for a drinking-vessel as well as a boiling implement."—*Schoolcraft*, i. 211.

"Although these people display an absurd degree of ignorance in trade, they are, nevertheless, very ingenious. Their ingenuity, in many instances, shows them to be in advance of their Columbia neighbours; as for example, their skill in pottery. The clays to be found all over their native soil are of excellent quality, and have not been overlooked by them. They, of all the tribes west of the mountains, exhibit the best, if not the only, specimens of skill, as potters, in making various kinds of vessels for their use and convenience. Our people saw kettles of cylindrical form, a kind of jug, and our old-fashioned jars of good size, and not altogether badly turned about the neck, having stoppers. These jars serve to carry water when on long journeys over parched plains. They are likewise used for holding fish, oil and grease, and constitute a very great accommodation for domestic purposes. These vessels, although rude and without gloss, are nevertheless strong, and reflect much credit on Indian ingenuity."—*Ross's Fur Hunters*, i. 273.

COMANCHES.

"Flints neatly formed into arrow-heads, are frequently found throughout Texas; some under ground, and some above—they are wrought into good shape and various size."—*Schoolcraft*, i. 239.

"When about to attack an enemy, which they always do on horseback, they disrobe themselves of every thing but the breech-cloth and moccasins. Their saddles are light, with high pommels

and cantlins; and they never encumber their horses with useless trappings."—*Ibid.* i. 235.

IROQUOIS.

"Metallic implements were unknown among them, as they had not the use of metals. Rude knives of chert were used for skinning deer, and similar purposes. For cutting trees and excavating canoes, and corn mortars, in a word, for those necessary purposes for which the axe would seem to be indispensable, the Iroquois used the stone chisel, Uh-ga-o-gwät-hä. In cutting trees, fire was applied at the foot, and the chisel used to clear away the coal. By a repetition of this process, trees were felled and cut to pieces. Wooden vessels were hollowed out by the same means. Fire and chisel were the substitutes for the axe, stone gouges in the form of a convex chisel, were also used when a more regular concavity of the vessel was desired. Stone mortars for pounding corn, grinding mineral paint, and for pulverizing roots and barks for medicines were also among their utensils."—*Morgan*, p. 358.

"Arrow-heads of chert, or flint, were so common that it is scarcely necessary to refer to them. Occasionally they were found with a twist to make the arrow revolve in its flight. It is well known that the Indian always feathered his arrow for the same purpose. It is not uncommon to find the places where these arrow-heads were manufactured, which is indicated by the fragments of chert which had been made by cleavage. In the western mounds rows of similar chert-heads have been found lying side by side, like teeth, the row being about two feet long. This has suggested the idea that they were set in a frame and fastened with thongs, thus making a species of sword. Their discovery in those mounds also establishes the great antiquity of the art. In ancient times the Iroquois used the stone tomahawk. It was fashioned something like an axe, but in place of an eye for the helve, a deep groove was cut around the outside, by means of which the handle was firmly attached with a withe or thong. Oval stones with grooves around their greatest circumference were also secured in the head of war-clubs, and thus made dangerous weapons. Other implements and utensils of stone, some of which were very ingeniously worked, were in use among the Iroquois; and also personal ornaments of the same material."—*Ibid.* p. 358.

"In the construction of the bark canoe, the Iroquois exercised considerable taste and skill. The art appears to have been common to all the Indian races within the limits of the republic, and the mode of construction much the same. . . . In size these canoes varied from twelve feet, with sufficient capacity to carry two men, to forty feet, with sufficient capacity for thirty."—*Ibid.* p. 367.

CHIPPEWAYANS.

"All of her tribe, she observed, made their hatchets and ice chisels of deer's horns, and their knives of stones and bones; that their arrows were shod with a kind of slate, bones, and deer's horns; and the instruments which they employed to make their woodwork were nothing but beaver's teeth."—*Hearne*, p. 267.

"Though they have enjoyed so long an intercourse with Europeans, their country is so barren as not to be capable of producing the ordinary necessaries naturally introduced by such a communication; and they continue in a great measure their own inconvenient and awkward modes of taking their game, and of preparing it when taken. Sometimes they drive the deer into the small lakes, where they spear them, or force them into inclosures, where the bow and arrow are employed against them. These animals are also taken in snares made of skin."—*Schoolcraft*, v. 177.

"The snow-shoes are of a very superior workmanship. The inner part of their frame is straight, the outer one is curved, and it is pointed at both ends, with that in front turned up. They are also laced with great neatness with thongs made of deer-skin. The sledges are formed of thin slips of board, turned up also in front, and are highly polished with crooked knives, in order to slide along with facility. Close-grained wood is, on that account, the best; but theirs are made of the red or swamp spruce-fir tree."—*Ibid.* v. 177.

"These people bring pieces of beautiful variegated serpentine or stealite, which are found on the surface of the earth. It is easily worked, bears a fine polish, and hardens with time; it endures heat, and is manufactured into pipes or calumets, as they are very fond of smoking tobacco, a luxury which the Europeans communicated to them."—*Ibid.* v. 178.

CHIPPEWAS.

"They live in a land of lakes, and are celebrated for the use and artistic structure of both the canoe and paddle."—*Ibid.* v. 142.

"The dug-out, or log-canoe, in general use by the settlers, is derived from the Indians, who still continue to construct them. These canoes are of various sizes and make, and some of them exhibit rude attempts at carving on the bow and stern. The largest I ever saw of this kind was made out of a pine-tree, and was twenty-six feet long, and three feet nine inches beam. . . . Besides the birch-bark canoe, they construct for temporary purposes a ruder-built one made out of an entire roll of the bark of the swamp-elm, which is merely sewn up at both ends, and the seams gummed. Two thwarts are then fastened across the upper edges of the canoe, to keep the bark expanded to the proper width, which should be about three feet and a-half at least in the centre. These canoes are only used to descend from the head-waters of rapid streams which would be apt to injure the more elegant one formed of the fragile birch bark."—*Strickland*, ii. 48.

"They made nets of cedar and basswood bark, and from the sinews of animals. The ribs of the moose and buffalo made materials for their knives; a stone tied to the end of a stick, with which they broke sticks and branches, answered the purpose of an axe; the thigh-bone of a muskrat made their awls, clay their kettles, and bows of wood, stone-headed arrows, and spear heads made of bone, formed their implements of hunting and war."—*Schoolcraft*, ii. 137.

DAKOTAS.

"Canoes are made of wood dug out of large trees by the men and women. The Sioux build but few bark canoes, and even these are poor and ill-constructed. The wood canoes run light, and carry from one to fifteen persons. They are from eight to twenty feet long."—*Ibid.* iv. 67.

"Tradition informs us that the Dacotas once used the skin of the animals they killed to cook in. This was done by putting four stakes in the ground, and fastening the four corners of the skin to the stakes, so as to leave a hollow in the centre, into which was poured water—from one to two gallons. Then a quantity of meat was cut very fine, and put in with the water. Then stones were heated and thrown in. They say three or four stones, the size of a six-pound shot, cooked the meat and made a good dish of soup."—*Ibid.* ii. 176.

"The water which they carry with them is contained chiefly in the paunches of deer and other animals, and they make use of wooden bowls."—*Lewis and Clarke*, p. 66.

"As smoking is a luxury so highly valued by the Indians, they have bestowed much pains, and not a little ingenuity, to the construction of their pipes. . . . The bowls of these are generally made of the red stealite, or 'pipe-stone' (as it is more familiarly called in this country), and many of them designed and carved with much taste and skill, with figures and groups in *alto relievo*, standing or reclining upon them."—*Catlin*, i. 234.

MANDANS.

"In ranging the eye over the village from where I am writing, there is presented to the view the strangest mixture and medley of unintelligible trash (independent of the living beings that are in motion), that can possibly be imagined. On the roofs of the lodges, besides the groups of living, are buffaloe's skulls, skin canoes, pots and pottery; sleds and sledges—and suspended on poles, erected some twenty feet above the doors of their wigwams, are displayed on a pleasant day, the scalps of warriors, preserved as trophies; and thus proudly exposed as evidence of their warlike deeds. In other parts are raised on poles the warriors' pure and whitened shields and quivers, with medicine-bags attached; and here and there a sacrifice of red cloth, or other costly stuff, offered up to the Great Spirit, over the door of some benignant chief, in humble gratitude for the blessings which he is enjoying."—*Ibid.* i. 88.

"Over the fire-place, and suspended from the apex of diverging props or poles, is generally seen the pot or kettle, filled with buffalo meat; and around it are the family, reclining in all the most picturesque attitudes and groups, resting on their buffalo-robes and beautiful mats of rushes. These cabins are so spacious, that they hold from twenty to forty persons—a family and all their connections. They all sleep on bedsteads similar in form to ours, but generally not quite so high; made of round poles rudely lashed together with thongs. A buffalo skin, fresh stripped from the animal, is stretched across the bottom poles, and about two feet from the floor, which, when it dries, becomes much contracted, and forms a perfect sacking-bottom. The fur side of this skin is placed uppermost, on which they lie with great comfort, with a buffalo-robe folded up for a pillow, and others drawn over them instead of blankets. These beds, as far as I have seen them (and I have visited almost every lodge in the village) are uniformly screened with a covering of buffalo or elk skins, oftentimes beautifully dressed and placed over the upright poles or frame, like a suit of curtains; leaving a hole in front, sufficiently spacious for the occupant to pass in and out, to and from his or her bed. Some of these coverings or curtains are exceedingly beautiful, being cut tastefully into fringe, and handsomely ornamented with porcupines' quills, and picture writings or hieroglyphics."—*Ibid.* i. 82.

The Mandans have "fragile bark canoes."—*Ibid.* i. 96.

CREEKS.

"The following are the only articles of their own manufacturing, now used in the nation, which (except the smoking-pipes) are made altogether by the women, and executed with tolerable neatness—viz.:—Earthen pots and pans of various sizes, from one pint up to six gallons. But in these, they betray a great want of taste and invention, they have no variety of fashion; these vessels are all without handles, and are drawn so nearly to a point at the bottom that they will not stand alone. Therefore, whenever they are set for use, they have to be propped up on three sides with sticks or stones. . . . Baskets for gathering, and fanners for cleaning corn, and other uses, are made of cane splinters of various sizes, but all of one shape. The workmanship of these is neat and well executed, except that they have neither covers nor handles. Horse ropes or halters are commonly made of twisted bark, but they have a superior kind made of silk grass, a species peculiar to the country, which, after being dried, resembles coarse flax. Smoked leather is universally used among them for moccasins, stockings, boots, and often for shirts. It is dressed with the brains of the deer, with which the skin is first impregnated, and afterwards confined from the air, is softened and finished by the smoke of rotten wood. . . . Wooden spoons are made—very large and simple in their form. One serves a whole family, who use it round by turns."—*Schoolcraft*, v. 692.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

"The Indians have shown ingenuity in making a quiver to hold the arrows. It will contain from five to six hundred."—*Waterton's Wanderings*, p. 56.

The Aborigines of British Guiana decoy animals within bow-shot by imitating the voices of the animals. "Fish are caught by various methods, namely, the angle, the line, the arrow, poison, or stratagem." They enclose parts of the river by means of stones, sticks, &c.—*Bernau*, p. 39.

"Low seats, sometimes carved out of blocks of wood into the rude form of quadrupeds." Hammocks: the Indian basket, called pegall; baked and blackened clay vessels; cassava grater, made of a piece of wood into which have been driven bits of broken quartz; cassava strainer; various contrivances for extracting the juice of the sugar-cane. Stones with sharpened edges used as knives, &c., before the arrival of Europeans. Clubs, bows and arrows, sometimes poisoned, and pointed with monkey-bones or tough wood. Blow-pipe among interior tribes. Fishing rods. Canoes either made of a single piece of bark or of a hollowed trunk. Many implements of iron now introduced."—*Brett*, pp. 28-32.

"We have already observed that these hammocks are fabricated by the women either of cotton-thread, the fibres of the Mauritia Palm, or of those of the Caraguata, a species of *Bromelia*. The hammocks manufactured by the Caribisi are much more durable than the Glasgow hammocks, and are sometimes as fine as these, though made only by the hand, and without machinery. The cotton-thread is spun by means of a primitive spindle."—*Schomburgk's Raleigh's Guiana*, p. 65.

"When it is remembered that the Indian women fabricate these huge pots without the potter's wheel, merely by the hand, their skill is to be admired. The form of most of their earthen vessels is almost classic, and approaches nearest to the Etruscan shape."—*Ibid.* p. 64.

WARAUS.

"They are very clever in the manufacture of canoes and corioles, which are wonderful specimens of untaught, natural skill. The other tribes buy and barter canoes from them, as the preference is given to their workmanship over every other. These are made of the trunks of trees, and have neither seam nor joint, plug or nail, and are admirable for speed, elegance, safety, and durability. Some of these canoes have been known to carry one hundred men."—*Bernau*, p. 35.

The Waraus are "noted for making canoes, with which they supply the whole colony, the Arawâks sometimes undertaking long voyages to their remote settlements, and bringing the canoes to be again sold to the settlers, or disposed of among themselves."—*Brett*, p. 166.

CARIBS.

"The Caraibs have two kinds of boats or canoes for travelling by water, both excavated from the solid trunk, one of which, pointed at each end, is nearly the same in shape as the birch canoe; the other is pointed at the head, with a square stern. These they ornament with paints of different colours. Neither of them has any rudder, and they are governed by a person using a paddle, who bends forwards, plunging it in the water, and drawing it backwards as he regains an erect position. He thus pushes the water behind him, and impels the vessel forward with considerable velocity. The Caraibs have usually in their canoes two masts, and two sails for each. The *bacassas* or sterned canoes, have three masts."—*Heriot*, p. 437.

"The baskets which they composed of the fibres of the palmeto leaves were singularly elegant."—*Edwards*, i. 57.

BRAZILIANS.

"The Brazil has a well-defined age of wood, and the indigenes still use wooden clubs and swords."—*Burton*, i. 178.*

[Knives of bamboo formerly used on the Amazon.]—*Bates*, p. 274.

"Birds, which they desire to possess as domestic animals, are caught by means of a noose fixed to the end of a very long pole. The Indian steals cautiously up or silently climbs the trees, and holds the noose before the animal so long and so dexterously, that it at length is taken in it. They were not acquainted with the art of angling before the settlement of the Portuguese, till which time they killed fish with arrows or long harpoons."—*Spix and Martius*, ii. 258.

Canoes of the Brazil Indians were "dug-outs twenty to thirty feet long."—*Burton*, ii. 287 note.*

TUPIS.

"The men were not deficient in ingenuity. They cut the trunk of the Goayambira, a tree which is about the girth of a man's leg, in lengths of ten or twelve palms, and slipt the bark off whole; this served them as a case for their bows and arrows. Bark canoes were made whole. The tree which was used for this purpose is called by Stade *Yga-ywera;* they took off the bark in one piece, then keeping the middle straight and stretched by means of thwarts, they curved and contracted the two ends by fire, and the boat was made. The bark was about an inch in thickness; the canoe commonly four feet wide, and some forty in length; some would carry thirty persons."—*Southey*, i. 244.

"Their modes of fishing evinced much dexterity; yet it is remarkable that they had not applied the net to this purpose, as their hammocks were of net-work. They pierced the fish with arrows. . . . For angling they used a thorn."—*Ibid.* i. 244.

"They make baskets both of wicker-work and of straw."—*Ibid.* i. 244.

COROADOS.

[Stone axes used among the Coroados.]—*Spix and Martius.*

"Hammocks made of cotton cords, which at once supplied the place of tables, beds, and chairs, were suspended to the posts round the huts, about a foot from the ground; they are the chief article of furniture, and often serve the man, the woman, and the child as their common bed. Some earthen pots; baskets made of palm leaves. . . . drinking-vessels, dishes with orlean and genipapo colours; a hollowed trunk of a tree for pounding maize."—*Ibid.* ii. 226.

UAUPÉS.

"All, even in the most remote districts, have now iron axes and knives, though the stone axes which they formerly used are still to be found among them."—*Wallace*, p. 483.

Mandiocca graters, made of wood and pieces of quartz set in; cylindrical mandiocca presses, made of bark; large flat ovens, from 4 to 6 feet in diameter, made of clay mixed with ashes, supported on a mud wall 2 feet high. Hand-nets for catching fish of two kinds; also rod and line, with foreign hooks, or native ones, "ingeniously made of palm-spines." Fish-weirs also constructed. "The furniture consists principally of maqueiras, or hammocks, made of string, twisted from the fibres of the leaves of the *Mauritia flexuosa:* they are merely an open network of parallel threads, crossed by others at intervals of a foot; the loops at each end have a cord passed through them by which they are hung up." "They have always in their houses a large supply of earthen pots, pans, pitchers, and cooking utensils of

various sizes, which they make of clay from the river and brooks, mixed with the ashes of the caripé bark and baked in a temporary furnace. They have also great quantities of small saucer-shaped baskets." Two tribes make curious little stools. "Their canoes are all made out of a single tree, hollowed and forced open by the cross-benches . . . ; they are often forty feet long, but smaller ones are generally preferred. The paddles are about three feet long."—*Ibid.* pp. 483—92.

The Uaupés use "plaited fans for blowing the fire and turning the cakes."—*Ibid.* p. 504.

"The Uaupés have cloths of prepared bark. Palmwood combs."—*Ibid.* p. 504.

They have "cigar-holders, about two feet long, in which a gigantic cigar is placed and handed round" on festive occasions.—*Ibid.* p. 283.

ABIPONES.

"They consider an iron knife, and a pebble to sharpen it, necessary instruments on a journey; as also two sticks, by the mutual attrition of which they can elicit fire even while sitting on horseback. Of these trifles consists the whole furniture of the Abipones."—*Ibid.* ii. 371.

"As the savages have neither razors nor scissors, they use a shell sharpened against a stone, or the jaws of the fish palometa, for the purpose of shaving."—*Ibid.* ii. 16.

"For needles they use very small thorns."—*Ibid.* ii. 132.

"A heavy, raw, and entirely undressed hide is made almost square, by having the extremities of the feet and neck cut off. The four sides are raised like a hat, to the height of about two spans, and each is tied with a thong, that they may remain erect and preserve their squareness of form."—*Ibid.* ii. 120.

PATAGONIANS.

[The Patagonians travel on horseback. . . . They have no boats or canoes of any kind.]—*Voy. Adv. and Beagle*, ii. 131.

They use "wooden spurs, if they cannot get iron." Wooden saddle, bridle of hide.—*Fitzroy*, ii. 135.

[The Patagonians use primitive spurs for urging on their horses, but not a whip. The women ride as the men do.]—(*Caddy*) *Trans. Eth. Soc., New Ser.*, p. 55.

[The Patagonian children are carried in cradles or wooden frames, between pieces of skin, at their mother's saddle-bows.]—*Fitzroy*, ii. 154.

ARAUCANIANS.

"The plates are earthen, of their own manufactory, and the spoons and cups are made of horn or wood."—*Thompson*, i. 418.

WEAPONS.

NORTH AMERICAN RACES.

ESQUIMAUX.

[Some Esquimaux have a sort of coat-of-mail made of thin wooden laths, or skin, fastened together by sinews.]—*Jour. Eth. Soc.* i. 298.

NUTKA PEOPLE.

[Spears, patoo-patoos, bows and arrows.]—*Cook's Sec. Voyage*, i. 222.

[They have spears from 20 to 30 feet long.]—*Cook's Last Voyage*, p. 235.

[The Indians about Vancouver's Island had a weapon, the shape of a human head, with a piece of bone or flint, six inches long, cemented and morticed to the mouth. It was fastened to the right arm by a cord.]—*Cook's Last Voyage*, p. 244.

CHINOOKS.

"The only native warlike instruments I have seen amongst them were bows and arrows; these they use with great precision."—*Kane*, p. 189.

"Their war garments are of two kinds, one is termed clemal, of elk-skin, dressed and worked to the thickness of nearly half-an-inch, and arrow-proof. The clemal nearly covers the whole body, with an opening left on the right side to allow the arm free action in combat. The other is a kind of vest, made of small round sticks of the size and shape of arrows, twelve inches long; they are laid side by side, and then sewed together, and fixed on the body like a waistcoat. This is arrow-proof also. They carry a circular shield, about eighteen inches in diameter, which is likewise made of the elk-skin; but in addition to its thickness, it is hardened by fire and painted, and is not only arrow-proof, but proof against the knife and the tomahawk also."—*Ross*, p. 89.

SNAKES.

"Bows and arrows are their only weapons of defence."—*Ross's Fur Hunters*, i. 251.

"The Shoshonee warrior always fights on horseback; he possesses a few bad guns, which are reserved exclusively for war, but his common arms are the bow and arrow, a shield, a lance, and a weapon, called by the Chippeways, by whom it was formerly used, the poggamoggan."—*Lewis and Clarke*, p. 309.

"The poggamoggan is an instrument, consisting of a handle twenty-two inches long, made of wood, covered with dressed leather, about the size of a whip-handle. At one end is a thong of two inches in length, which is tied to a round stone, weighing two pounds, and held in a cover of leather. At the other end is a loop of the same material, which is passed round the wrist so as to secure the hold of the instrument, with which they strike a very severe blow."—*Ibid.* p. 310.

COMANCHES.

"The children are practised at a very early age to the use of the bow and arrow, but the chiefs and principal braves are now accustomed to the use of the shot-gun and rifle, without dispensing with the bow and arrow, which are always carried and used in war."—*Schoolcraft*, ii. 132.

"They use a shield made of raw buffalo-hide, contracted and hardened by an ingenious application to fire. It is oval or circular, about two feet in diameter, and is worn on the left arm. It will effectually arrest an arrow, but is not proof against a rifle-ball in full force."—*Ibid.* i. 236.

CHIPPEWAYANS.

"Their arms and domestic apparatus, in addition to the articles procured from Europeans, are spears, bows and arrows. Their fishing-nets and lines are made of green deer-skin thongs. They have also nets for taking the beaver as he endeavours to escape from his lodge, when it is broken open."—*Ibid.* v. 177.

DAKOTAS.

"The darts, in former times, were worn down on a coarse sand-stone. This stone is very hard in its natural state, but they burn it, which softens it, and makes a very sharp grit, which will wear away iron very fast by constant rubbing. In this way, the arrow points were made, and some few are still manufactured in the same way of iron. The arrow used for hunting is differently shaped from that they use for war. The arrow-heads are from two to four inches in length, formerly made of bone, and deer and elk-horn, and sinews from the neck of buffalo."—*Ibid.* ii. 177.

"The modern [scalping-knife of the North Americans] is of iron, formerly it was of flint, obsidian, or other hard stone."—*Burton*, p. 138.

MANDANS.

"The space between them [the beds] is occupied by a large post, fixed quite firm in the ground, and six or seven feet high, with large wooden pegs or bolts in it, on which are hung and grouped, with a wild and startling taste, the arms and armour of the respective proprietor; consisting of his whitened shield, embossed and emblazoned with the figure of his protecting *medicine* (or mystery), his bow or quiver, his war-club or battle-axe, his dart or javelin—his tobacco pouch and pipe—his medicine-bag—and his eagle—ermine or raven head-dress."—*Catlin*, i. 83.

CREEKS.

"The complete equipment of a war-party is simply to each a gun and ammunition, a knife, a small bag of gritz, or pounded corn, and two or three horse-ropes, or halters. These parties are commonly small; never more than forty, fifty, and sixty, go out together."—*Schoolcraft*, v. 280.

SOUTH AMERICAN RACES.

CARIBS.

[The weapons of the Caribs (as of the other Indians) are bows and arrows, clubs. The blow-pipe is not found among them. They neither prepare nor use the Urari poison.]—*Rh. Schomburgk*, ii. 429.

"When these barbarians fight against each other, they make with a knife two notches at the end of each arrow, that when it enters the body the point may break off and remain, and the arrow may fall to the ground."—*Heriot*, p. 465.

Carib clubs are sometimes weighted with a stone. "They used to fix the stone in the future club by sticking it in the tree while growing."—*Brett*, p. 134.

TUPIS.

"They were armed with a wooden weapon, called the *Macana*; it was from five to six feet long; its head shaped like the bowl of a spoon, except that it was flat; this blade was about a foot wide in widest part, about the thickness of the thumb in the middle, and brought to an edge all round; such an implement, made of the iron-wood of Brazil, was not less tremendous than a battle-axe."—*Southey*, i. 204.

"Their shields were pieces of the Anta's hide, about the size and shape of a drum-head. Their canoes were made of bark; they worked them standing, holding the paddle in the middle, and pressing its broad blade back through the water."—*Tupis*, i. 206.

GUARANIS.

"Some of the Guaranies used in war the thong and stone ball which the first Spaniards upon the Plata found so fatal; three of these balls, weighing about a pound each, was fastened to as many thongs, three or four yards in length, which were tied together: as the use of this weapon was derived from the Puelchas, it was probably confined to the southern hordes. The Guarani bow is sharp at both ends, so as to serve for a lance when unstrung, very stiff, and strengthened along its whole length by being bound round with strips of *guemba* bark."—*Ibid.* ii. 369.

UAUPÉS.

"The weapons of these Indians are bows and arrows, gravatanas [blow-pipes], lances, clubs, and also small hand-nets, and rods and lines for catching fish." Arrows poisoned. Shields.—*Wallace*, p. 486.

ABIPONES.

"The spear and the bow, though the chief arms of the Abipones, are not the only ones. They have a weapon composed of three stone balls, covered with leather, and fastened together by as many thongs meeting in one; this they whirl round, and then cast, with a sure aim, at men and beasts; by which means they are either killed or so noosed, as to prevent them from moving."—*Dobrizhoffer*, ii. 359.

"The Abipones never poison their arrows, as is usual amongst many other people of America."—*Ibid.* ii. 355.

The Abipones "were wont to set the enemies' villages on fire by shooting into them burning cotton."—*Waitz*, iii. 476.

"The Abipones are unacquainted with shields and targets, but they cover greatest part of their bodies with a sort of defence, made of an undressed anta's hide, a tiger's skin being sewed either in the in or outside; it is open in the middle, that the head may come through, and extended on each side as far as the elbows and middle; it is impenetrable to common arrows, but not to spears and bullets."—*Ibid.* ii. 361.

PATAGONIANS.

[*Offensive.*—Bow, and arrows pointed with bone, and sometimes poisoned. Lances, four or five yards long, pointed with iron. Bowls (bolas), of different sorts, according as they are for war or hunting. Clubs. *Defensive.*—Helmet, with coat of mail, made of several folds of hide. Shield of bull's hide, for use on foot.]—*Falkner*, p. 129.

ARAUCANIANS.

"The cavalry is armed with swords and lances; the infantry with pikes or clubs pointed with iron. They formerly employed bows and slings, in the use of which they were very dexterous."—*Thompson*, i. 407.

"The soldiers are not clothed in uniform, according to the European custom; but all wear beneath their usual dress cuirasses of leather, hardened by a peculiar mode of dressing; their shields and helmets are also made of the same material."—*Ibid.* i. 407.

ÆSTHETIC PRODUCTS.

NORTH AMERICAN RACES.

ESQUIMAUX.

[The patterns o Esquimaux tatooing consist of horizontal and perpendicular lines, between which are meaningless ornamental devices, or small dots.]—*Jour. Eth. Soc.*, i. 56.

[Buttons, shells, hair, teeth (generally of the deer), amber, beads, pieces of iron-ore or lead, pieces of ermine skin, bone, pieces of birds' claws, used for ornament. At Kotzebue Inlet some women were observed to wear "suspended to their hips, under their clothes, three or four bells, and one even lower down, which was of the size of a dustman's bell." "Necklaces, bracelets, and ear ornaments are seldom worn."]—(*King*) *Jour. Eth. Soc.*, i.

Innuit women's jackets are often very elaborately ornamented with red, blue, black, and white beads, broken spoons,

coins, bells. "Finger-rings and head-bands of polished brass also form part of the female costume."—*Hall*, ii. 324-5.

"The art of carving is universally practised—its state of perfection keeping pace with our progress along their migration from east to west. Carvings in imitation of the human form were found by Captain Graab on the eastern coast of Greenland of a very rude character. We no sooner, however, reach the eastern coast of America, than we find models of men, women, and children, of birds, beasts, and fishes, and of every kind of implement and culinary utensil, executed in a masterly style. An Esquimaux woman, without her dress, obtained from the Esquimaux, shows a proficiency in anatomy as complete as the learned professor of the Royal Academy could possibly wish his most accomplished pupils to attain; and one with the dress on, that they can chisel the drapery with equal truth."—(*King*) *Jour. Eth. Soc.*, i., 299.

[Esquimaux parents make toys for their children.]—*Jour. Eth. Soc.* (1848), i. 151.

The Innuits make "miniature ducks and other sea-birds, carved in walrus ivory."—*Hall*, ii. 315.

Esquimaux have a great aptitude for drawing. "Captain Beechy has described a picture drawn on one of their implements of the chase . . . which represented in one part a hunter in pursuit of a herd of deer, in a stooping posture, on snow-shoes; in another, his nearer approach to his game, and in the act of drawing his bow; in a third, the act of throwing his spear at a seal, with an inflated skin as a decoy: the animal was placed on the ice, the man lying on his belly, with a harpoon ready to strike it; in a fourth, the dragging a seal home upon a small sledge, and several oomiaks busy in harpooning whales which had been previously shot with arrows; and thus, by comparing one with another, a complete insight into their habits was elicited."—(*King*) *Jour. Eth. Soc.*, i. 298.

Speaking of the drawings of an Esquimaux, Dr. King says: "In the animals there was one striking peculiarity, which consisted in having both eyes on the same side of the head."—*Ibid.* i. 299.

"Their poetry has neither rhyme nor measure. It consists merely of short periods, sung with a certain rythmus and cadence, with the intervening chorus of Amna ajah, ajah hey!"—*Crantz*, i. 209.

"The Greenlanders celebrate the sun-feast at the winter solstice on the 22nd of December, as a rejoicing for the return of the sun and good weather for hunting." The performer plays on the tambourine, "accompanied with many wonderful motions of the head and whole body." "He sings of the seal-hunt and their exploits in the chase, chants the deeds of their ancestors, and testifies his joy for the retrogression of the sun. The spectators do not sit in silence, but accompany each verse of his song with a reiterated chorus of Amna Ajah, Ajah-ah-ah! so that the first bar falls a fourth, and the next is begun a note higher, and so on."—*Ibid.* i. 162.

[The Esquimaux have funeral laments not devoid of merit.]—*Ibid.* ii. 218.

"They have not any oral traditions of their ancient history couched in heroic songs."—*Ibid.* i. 209.

NUTKA PEOPLE.

[The natives of King George's Sound powder their hair with the down of birds.]—*Cook's Sec. Voyage*, i. 194.

[They paint their faces several colours, and in a great variety of patterns.]—*Ibid.* i. 212.

[Ornaments.—Bracelets of copper or horn. Bracelets and anklets of platted hair and leather. Necklaces of fish-bones. Tatooing, generally in the form of a large fish upon the arm.]—*Ibid.* i. 215.

[The Indians about Vancouver Island paint and carve their canoes with figures of the sun, moon, and stars.]—*Cook's Last Voyage*, p. 245.

[In some of their dances, the Indians wear masks, which they vary several times during the performance.]—*Cook's Sec. Voyage*, i. 208.

CHINOOKS.

"Painting the face is not much practised amongst them, except on extraordinary occasions, such as the death of a relative, some solemn feast, or going on a war party."—*Kane*, p. 184.

Chinook women: "Their hair hangs loosely down the shoulders and back; and their ears, neck, and wrists are ornamented with blue beads. Another decoration which is very highly prized, consists of figures made by puncturing the arms or legs."—*Lewis and Clarke*, p. 425.

"Sometimes, though not often, they mark their skins by puncturing and introducing some coloured matter; this ornament is chiefly confined to the women, who imprint on their legs and arms circular or parallel dots. On the arm of one of the squaws we read the name of J. Bowman, apparently a trader who visits the mouth of the Columbia. The favourite decoration however of both sexes are [is?] the common coarse blue or white beads, which are folded very tightly round their wrists and ankles, to the width of three or four inches, and worn in large loose rolls round the neck, or in the shape of ear-rings, or hanging from the nose, which last mode is peculiar to the men."—*Ibid.* p. 438.

"The Chinook and other war canoes are made like the Birman barge, out of a solid tree, and are from forty to fifty feet long, with a human face or a white-headed eagle, as large as life, carved on the prow, and raised high in front."—*Ross*, p. 98.

"During the game [a game resembling dice] the players keep chanting a loud and sonorous tune, accompanying the different gestures of the body just as the voyageurs keep time to the paddle."—*Ibid.* p. 90.

SNAKES.

"Children alone wear beads round their necks; grown persons of both sexes prefer them suspended in little bunches from the ear, and sometimes intermixed with triangular pieces of the shell of the pearl oyster. Sometimes the men tie them in the same way to the hair of the forepart of the head, and increase the beauty of it by adding the wings and tails of birds, and particularly the feathers of the great eagle or calumet bird, of which they are extremely fond. The collars are formed either of sea-shells procured from their relations to the south-west, or of the sweet-scented grass which grows in the neighbourhood, and which they twist or plait together, to the thickness of a man's finger, and then cover with porcupine quills of various colours. The first of these is worn indiscriminately by both sexes, the second principally confined to the men, while a string of elk's tusks is a collar almost peculiar to the women and children. Another collar worn by the men is a string of round bones like the joints of a fish's back; but the collar most preferred, because most honourable, is one of the claws of the brown bear. To kill one of these animals is as distinguished an achievement as to have put to death an enemy, and in fact with their weapons is a more dangerous trial of courage. These claws are suspended on a thong of dressed leather, and being ornamented with beads, are worn round the neck by the warriors with great pride. The men also frequently wear the skin of a fox, or a strip of otter skin round the head in the form of a bandeau."—*Lewis and Clarke*, p. 315.

The music and dancing of the Snakes "was in no respect different from those of the Missouri Indians."—*Ibid.* p. 269.

COMANCHES.

"The young men, the exquisites of the tribe—and no people, savage or civilized, are more addicted to the fanciful in dress—bedaub their faces with paints of divers kinds and colours—red, black, and white predominant; these they obtain, for the most part, from the different fossils of their country, without chemical elaboration. Vermilion is much admired, but is generally too costly for habitual use. They sometimes load their heads with feathers, arranged in lofty plumes, or dangling in the air in pensile confusion, or wove into an immense hood. The hair is often besmeared with a dusky reddish clay; and horse-hair, cow-tails, or any other analogous material, is attached to the conglomerate mass, until the huge compound cue will descend to the heals of the wearer. They wear arm-bands, from one to ten or more on each arm, made of brass wire, about the size of a goose-quill; nose-pieces of shell, or bone, or silver, attached to the division cartilage; and ear-pendants, of strung-beads or anything they fancy or can procure."—*Schoolcraft*, i. 234.

"They have dances of various descriptions, always characteristic of the subject. Females are frequently admitted to the dance, but these dances are entirely distinct from those of the men."—*Ibid.* ii. 133.

IROQUOIS.

"Arm-bands, knee-bands, and wrist-bands, made of various articles and ornamented in divers ways, were likewise a part of the costume. Sometimes they were made of deer-skin, sometimes of white dog-skin, and in later times of red and blue velvet, embroidered with bead-work."—*Morgan*, p. 264.

"In addition to the knee-bands, knee rattles of deers' hoofs, . . . and in modern times, of strips of metal, or of bells, made a necessary part of the costume. Personal ornaments of various kinds, together with the war-club, the tomahawk, and the scalping-knife, completed the attire."—*Ibid.* p. 265.

"Their wooden implements were often elaborately carved. Those upon which the most labor was expended were the ladles of various sizes used for eating hommony and soup. They were their substitute for the spoon, and hence every Indian family was supplied with a number. The end of the handle was usually surmounted with the figure of an animal, as a squirrel, a hawk, or a beaver, some of them with a human figure in a sitting posture, others with a group of such figures in various attitudes, as those of wrestling or embracing. These figures are carved with considerable skill and correctness of proportion."—*Ibid.* p. 883.

"The Iroquois had thirty-two distinct dances, out of which number twenty-six were claimed to be wholly of their own invention. Twenty-one of these are still in use among the present Iroquois. To each a separate history and object attached, as well as a different degree of popular favour. Some were costume dances, and were performed by a small and select band; some were designed exclusively for females, others for warriors alone; but the greater part of them were open to all of both sexes who desired to participate."—*Ibid.* p. 261.

The war-dance "was the mode of enlistment for a perilous expedition, the dance which preceded the departure of the band, and with which they celebrated their return. It was the dance at the ceremony of raising up sachems, at the adoption of a captive, at the entertainment of a guest, the first dance taught to the young."—*Ibid.* p. 268.

"It would be difficult, if not impossible, to describe the step [of the Iroquois dance] except generally. With the whites, the dancing is entirely upon the toe of the foot, with rapid changes of position, and but slight changes of attitude. But with the Iroquois, it was chiefly upon the heel, with slow changes of position, and rapid changes of attitude. The heel is raised and brought down with great quickness and force, by muscular strength, to keep time with the beat of the drum, to make a resounding noise by the concussion, and at the same time to shake the knee-rattles, which contributed materially to the pomp and circumstance of the dance. In the War-dance, the attitudes were those of the violent passions, and consequently were not graceful. At the same instant of time, in a group of dancers, one might be seen in the attitude of attack, another of defence; one in the act of drawing the bow, another of striking with the war-club; some in the act of throwing the tomahawk, some of listening, or of watching an opportunity, and others of striking the foe. These violent motions of the body, while they, perhaps, increased the spirit and animation of the dance, led to disagreeable distortions of the countenance, as well as to uncouth attitudes. But, at the same time, the striking costumes of the dancers, their erect forms at certain stages of the figure, their suppleness and activity, the wild music, the rattle of the dance, together with the excitable and excited throng around them, made up a scene of no common interest."—*Ibid.* p. 271.

"The Feather-dance and the War-dance were the two great performances of the Iroquois. One had a religious, and the other a patriotic character. Both were costume dances. They were performed by a select band, ranging from fifteen to twenty-five, who were distinguished for their powers of endurance, activity and spirit. Besides these, there were four other costume dances. In the residue the performers, who were the people at large, appeared in their ordinary apparel, and sometimes participated to the number of two or three hundred at one time. The Iroquois costume may be called strictly an apparel for the dance."—*Ibid.* p. 263.

"None of the attitudes in this dance [the Feather-dance] were those of the violent passions, but rather of the mild and gentle feelings; consequently, there were no distortions either of the countenance or the body; but all their movements and positions were extremely graceful, dignified and imposing. The step has the same general peculiarities as that in the dance last described, but yet is quite distinct from it. Each foot in succession is raised from two to eight inches from the floor, and the heel is then brought down with great force as frequently as the beat of the rattles. Frequently one heel is brought down twice or three times before it alternates with the other. This will convey an impression of the surprising activity of this dance, in which every muscle of the body appears to be strung to its highest degree of tension. The concussion of the foot upon the floor served the double purpose of shaking the rattles and bells, which form a part of the costume, and of adding to the noise and animation of the dance."—*Ibid.* p. 281.

"An occasional and very singular figure was called the dance for the Dead. . . . It was danced by the women alone. The music was entirely vocal, a select band of singers being stationed in the centre of the room. To the songs for the dead which they sang, the dancers joined in chorus. It was plaintive and mournful music. This dance was usually separate from all councils, and the only dance of the occasion. It commenced at dusk, or soon after, and continued until towards morning, when the shades of the dead, who were believed to be present and participate in the dances, were supposed to disappear."—*Ibid.* p. 287.

The Indian flute "makes six consecutive notes, from the lowest, on a rising scale. The seventh note is wanting, but the three or four next above are regularly made. This is the whole compass of the instrument. As played by the Indians, it affords a species of wild and plaintive music."—*Ibid.* p. 380.

"These war-songs are in a dead language, or, at all events, the Iroquois are unable to interpret them. They are in regular verses, or measured sentences, and were learned by them with the dance originally."—*Ibid.* p. 270.

CHIPPEWAYANS.

"They are also curious in the covering they make for it [Chippewayan child], which they decorate with porcupine's quills and beads."—*Schoolcraft*, v. 176.

CHIPPEWAS.

"Smearing the skin with different coloured pigments is a universal custom among the wood and prairie Indians. Sometimes the operation is very tastefully performed. Warriors on the 'war-path' often paint the figure of the hand over the mouth, as used in sounding the war-whoop; this is a distinctive sign that the Indian so decorated has been recently, or is still, engaged in the pursuit of his enemies. Vermilion is the most coveted colour; the Ojibways particularly are very fond of decorating their faces with brilliant pigment."—*Hind*, ii. 137.

"Their ornaments consist of beads, paints, and other trifles, which they obtain from traders at very high prices."—*Keating*, ii. 163.

"Different tribes of Indians affect peculiar shapes and ornaments in the manufacture of their pipes."—*Hind*, ii. 139.

"Every one was furnished with either sword, tomahawk, or club. Thus equipped, they began to dance round in a circle, following one another, brandishing from time to time their weapons, and uttering every now and then a guttural exclamation, resembling the word 'how-ey,' prolonging the sound on the last syllable. The tewegan, or drummer, stood in the centre of the circle, and beat time manfully upon that odd-looking kind of instrument with only one head, yclept an Indian drum. The motion of the dancers was at first slow, but gradually grew more animated, until at length the dancers became greatly excited, whooping and yelling at a furious rate."—*Strickland*, ii. 70.

[The Chippewas have tales of Monedos, or spirits, who lived on earth and performed adventures, in the form of dwarf-men, or who were sometimes in the human, sometimes in brute form. The tales resemble the fairy-tales of modern Europe.]—*Schoolcraft.*

[For specimens of Chippewa songs, see *Ibid.* v. 559.]

DAKOTAS.

"They are fond of decorations, and use paint, and porcupine quills, and feathers. Some of them wore a kind of necklace of white bear's claws, three inches long, and closely strung together round their necks."—*Lewis and Clarke*, p. 44.

"There are modes of stitching or embroidering, in every tribe, which may at once enable the traveller, who is familiar with their modes, to detect or distinguish the dress of any tribe. These differences consist generally in the fashions of constructing the head-dress, or of garnishing their dresses with the porcupine quills, which they use in great profusion."—*Catlin*, i. 100.

"The shafts or stems of these pipes . . . are from two to four feet long, sometimes round, but most generally flat; of an inch or two in breadth, and wound half their length or more with braids of porcupine's quills; and often ornamented with the beaks and tufts from the wood-pecker's head, with ermine skins and long red hair, dyed from white horse hair or the white buffalo's tail."—*Ibid.* i. 235.

"The mode of dancing is a kind of hitch of first one leg and then the other; but they keep time to the singing and beating upon raw hides or parchment. In their singing there are no words used, nothing but the chorus appropriate to such occasions."—*Schoolcraft*, iii. 227.

"The orchestra was composed of about ten men, who played on a sort of tambourin, formed of skin stretched across a hoop; and made a jingling noise with a long stick to which the hoofs of deer and goats were hung; the third instrument was a small skin bag with pebbles in it; these, with five or six young men for the vocal part, made up the band. The women then came forward highly decorated; some with poles in their hands, on which were hung the scalps of their enemies; others with guns, spears or different trophies, taken in war by their husbands, brothers, or connections. Having arranged themselves in two columns, one on each side of the fire, as soon as the music began they danced towards each other till they met in the centre, when the rattles were shaken, and they all shouted and returned back to their places. They have no step, but shuffle along the ground; nor does the music appear to be anything more than a confusion of noises, distinguished only by hard or gentle blows upon the

buffalo skin: the song is perfectly extemporaneous. In the pauses of the dance, any man of the company comes forward and recites, in a sort of low guttural tone, some little story or incident, which is either martial or ludicrous; or, as was the case this evening, voluptuous and indecent; this is taken up by the orchestra and the dancers, who repeat it in a higher strain and dance to it. Sometimes they alternate; the orchestra first performing, and when it ceases, the women raise their voices and make a music more agreeable, that is, less intolerable than that of the musicians. The dances of the men, which are always separate from the women, are conducted very nearly in the same way, except that the men jump up and down instead of shuffling; and in the war dances the recitations are all of a military cast."—*Lewis and Clarke*, p. 63.

"The Indian music is very simple. It consists of about four notes. The choruses are many and very regular, and are sung in the highest strains of the voice."—*Schoolcraft*, iv. 71.

"The musical instruments were the drum, and a sort of little bag made of buffalo hide, dressed white, with small shot or pebbles in it, and a bunch of hair tied to it. This produces a sort of rattling music, with which the party was annoyed by four musicians during the council this morning."—*Lewis and Clarke*, p. 43.

"A buffaloe robe held in one hand and beaten with the other," sometimes answers the purpose of a drum among the Sioux.—*Ibid.* p. 64.

"The *musical instruments* used among these people are few, and exceedingly rude and imperfect, consisting chiefly of rattles, drums, whistles, and lutes, all of which are used in the different tribes."—*Catlin*, i. 242.

"The Indians have many oral tales that they tell in the lodge at night to their relations, in relation to all kinds of people and animals."—*Schoolcraft*, iii. 233.

"As for songs they have no lengthy ones; three or four words is about the length of them. They have a number of tunes, or choruses, which they sing on many occasions at feasts, dances, &c."—*Ibid.* iii. 231.

Song in Dakota wakan or medicine dance:—

"'I lie mysteriously across the lake,
I lie mysteriously across the lake,
Decoying some souls, let me eat him alive.
I lie mysteriously across the lake,
Let me eat him alive.'"—*Ibid.* iv. 644.

Dakota medicine-man's song:—

"'Flying god-like, I encircle the heavens;
I enlighten the earth to its centre.
The little ox lies struggling on the earth,
I lay my arrow to the string.'"—*Ibid.* iv. 649.

MANDANS.

"The hair of the men, which generally spreads over their backs, falling down to the hams, and sometimes to the ground, is divided into plaits or slabs of two inches in width, and filled with a profusion of glue and red earth or vermilion, at intervals of an inch or two, which becoming very hard, remains in and unchanged from year to year."—*Catlin*, i. 95.

"The hair of the women is also worn as long as they can possibly cultivate it, oiled very often, which preserves on it a beautiful gloss and shows its natural colour. They often braid it in two large plaits, one falling down just back of the ear, on each side of the head; and on any occasion which requires them to 'put on their best looks,' they pass their fingers through it, drawing it out of braid, and spreading it over their shoulders. The Mandan women observe strictly the same custom which I observed amongst the Crows and Blackfeet (and, in fact, all other tribes I have seen, without a single exception), of parting the hair on the forehead, and always keeping the crease or separation filled with vermilion or other red paint."—*Ibid.* i. 95.

"The Mandans, like all other tribes, lead lives of idleness and leisure; and, of course, devote a great deal of time to their sports and amusements, of which they have a great variety. Of these, dancing is one of the principal, and may be seen in a variety of forms, such as the buffalo dance, the boasting dance, the begging dance, the scalp dance, and a dozen other kinds of dances, all of which have their peculiar characters and meanings or objects. These exercises are exceedingly grotesque in their appearance, and to the eye of a traveller who knows not their meaning or importance, they are an uncouth and frightful display of starts, and jumps, and yelps, and jarring gutturals, which are sometimes truly terrifying. . . . Every dance has its peculiar step, and every step has its meaning; every dance has its own peculiar song, and that is so intricate and mysterious oftentimes, that not one in ten of the young men who are dancing and singing it, know the meaning of the song which they are chanting over. None but the medicine-men are allowed to understand them; and even they are generally only initiated into these secret arcana, on the payment of a liberal stipend for their tuition, which requires much application and study."—*Ibid.* i. 126.

"Every man in the Mandan village (as I have before said) is obliged, by a village regulation, to keep the mask of the buffalo hanging on a post at the head of his bed, which he can use on his head whenever he is called upon by the chiefs, to dance for the coming of buffalos. The mask is put over the head, and generally has a strip of the skin hanging to it, of the whole length of the animal, with the tail attached to it, which, passing down over the back of the dancer, is dragging on the ground. When one becomes fatigued of the exercise, he signifies it by bending quite forward, and sinking his body towards the ground; when another draws a bow upon him, and hits him with a blunt arrow, and he falls like a buffalo—is seized by the bye-standers, who drag him out of the ring by the heels, brandishing their knives about him; and having gone through the motions of skinning and cutting him up, they let him off, and his place is at once supplied by another, who dances into the ring with his mask on; and by this taking of places, the scene is easily kept up night and day, until the desired effect has been produced, that of 'making buffalo come.'"—*Ibid.* i. 128.

CREEKS.

"Up under the roofs of the houses are suspended a heterogeneous collection of emblems and trophies of peace and war—viz.: eagles' feathers, swans' wings, wooden scalping-knives, war-clubs, red painted wands, bunches of hoops on which to dry their scalps, remnants of scalps, bundles of snake-root war-physic, baskets, &c. Such posts and other timbers about the square as are smooth enough to admit of it, have a variety of rude paintings of warriors' heads with horns, horned rattlesnakes, horned alligators, &c., &c."—*Schoolcraft*, v. 265.

Specimens of ancient Floridan pottery "have one characteristic which may be particularly mentioned. It is the style of the ornaments upon their exterior, in the shape of fillets, circles, half-circles, dots, parallels, slashed, upright, and waving lines, and other geometrical figures. . . . But there are also a few traits derived from the natural history of the country. Such are, in most cases, in the fragments of pottery examined, the ears of the cooking vessels, or those appendages on opposite sides of the rim, which are provided with orifices to insert a thong or bale by which the vessels might be suspended over a fire. In some of the fragments of separate vessels examined the heads and beaks of a duck, a gull, and an owl, are respectively represented."—*Ibid.* iii. 79.

"Their various dances are indescribable. They are always designated by the name of the animal which they exhibit in them—viz.: the fish-dance is led down by the most expert woman or man, having a wooden fish in his hand; the snake-dance is performed in the same manner; the buffalo-dance is distinguished by the most violent exertion of the feet, legs, and shoulders. But the most favourite dance in the country is the eagle-feather dance, which is conducted with a degree of moderation. In general, their dances are performed with the most violent contortions of the limbs, and excessive exertions of the muscular powers. They have sometimes most farcical dramatic representations, which terminate in the grossest obscenity."—*Ibid.* v. 277.

"This dance is enacted every year during the season of their buck or green-corn dances; and the men, women, and children all take an active part in the ceremony. They invest themselves with the scalp [? skin] of the buffalo, with the horns and tail attached, and dance about in a circle, uttering sounds in imitation of the animal they represent, with their bodies in a half-bent position, supporting their weight upon their ball-sticks, which represent the forelegs of the buffalo."—*Smithsonian Collections*, ii. Art. iii. 10.

SOUTH AMERICAN RACES.

GUIANA TRIBES.

[Ornaments of natives of Guiana consist of feathers, animals' teeth, beads, cords, coins.]—*Brett*, p. 26.

[Rude carvings on the rocks on the river Corentyn, Guiana.]—*Ibid.* p. 314.

On the rocks of the Orinoco were found, "misshapen figures, representing the heavenly bodies, together with tigers, crocodiles, boas, and instruments used for making the flour of cassava."—*Humboldt's Travels*, ii. 472.

"Figures of stars, of the sun, of tigers, and of crocodiles," found traced upon the rocks in the Orinoco region. "These hieroglyphic figures are often seen at great heights, on rocky cliffs which could be accessible only by constructing very lofty scaffolds." The natives say that "at the period of the great waters, their fathers went to that height in boats."—*Ibid.* ii. 183.

"The stroke [in rowing] is regular, but they often vary the measure, the signal for which is usually given by the water being thrown high in the air from the blade of a paddle. This is done by the bowman, who gives the stroke to the others. All the paddlers sit facing the head of the canoe."—*Brett*, p. 32.

"We saw the Indians dance. The monotony of their dancing is increased by the women not daring to take part in it. The men, young and old, form a circle, holding each others' hands; and turn sometimes to the right, sometimes to the left, for whole hours, with silent gravity. Most frequently the dancers themselves are the musicians. Feeble sounds, drawn from a series of reeds of different lengths, form a slow and plaintive accompaniment. The first dancer, to mark the time, bends both knees in a kind of cadence. . . . The reeds ranged in a line, and fastened together, resemble the Pan's pipes. . . . We were surprised to see with what promptitude the young Indians constructed and tuned these pipes, when they found reeds on the bank of the river."—*Humboldt's Travels*, ii. 448.

[During the drinking parties among the natives of Guiana, they dance, and sing a monotonous extemporaneous song.]—*Jour. Ethn Soc.* (1848), i. 272.

[The natives of Guiana have various kinds of flutes; they have also a band-master, at a sign from whom they fall in with their instruments, producing an effect similar to the Russian horn-bands.]—*Ibid*, i. 274.

ARAWAKS.

The Arawâks have a dance called the Maquarri dance. The Maquarri is a whip, more than three feet long, and capable of giving a severe cut. . . . They waved these whips in their hands as they danced. . . . At some little distance from the dancers were couples of men lashing each other on the leg. . . . Every man, unless aged or infirm, is expected to engage in the contest."—*Brett*, p. 154.

In the Maquarri and Owiarri dances of the Arawâks "there is order, and a certain degree of gracefulness; but the general dance of the Indians, if it can be called such, consists chiefly in stamping on the ground, balancing on one foot, and staggering in different attitudes as if intoxicated. And 'well the music with the dancing suits!' being painfully monotonous and dismal."—*Ibid.* p. 349.

[When sailing in their canoes the Arawaaks sung a wild and monotonous song.]—*Rich. Schomburgk*, i. 149.

WARAUS.

Waraus dance:—"It was little more than a measured series of steps, accompanied with stamping, while the persons advanced or receded, sometimes in single rank, sometimes in two ranks facing each other, having their right arms over their right-hand neighbour's shoulders, and their left arms round their left-hand neighbour's waist, swaying their bodies to and fro. Occasionally the women would run, and inserting themselves between the men, join in the dance. The effect was somewhat heightened by a monotonous chant sung in unison, and by the clatter of bracelets and anklets made of hard seeds and the wings of beetles. The dance was intended to represent the antics of a herd of *kairounies*, or bush-hogs, and the chant was a succession of mocking or jeering expressions."—*Mr. Veness, quoted in Brett*, p. 320.

"Among the musical instruments of the other tribes [than Warraws], we find the 'tom-tom,' which is made of the bark of a tree rolled together, and covered over with the skin of the tiger. . . . The largest I ever saw was two feet in diameter." Bamboo flutes producing three notes.—*Bernau*, p. 45.

Warrau lamentation for the dead:—"Why hast thou forsaken thy wife, thy children, thy friends, who all loved thee so heartily? Why hast thou gone away from thy house, and from thy field, upon which the yams and cassava grow so luxuriantly? Who shall now hunt for me *Aguti* and monkeys, who will catch fish for me, and turtles?

"O *Jawahu*, thou has taken him away from us by force, otherwise he would never have departed from his field and his people!

"Bring him to his friends, to us whom thou has robbed of him, so that he may hunt *Aguti* and monkeys, so that he may find yams and cassava.

"Who shall hunt *Aguti* and monkeys for me, who shall catch fish and turtle for me?"—*Rh. Schomburgk*, ii. 446.

CARIBS.

Carib women dressed their hair "with daily care, and adorned it with great art; the men, in particular, decorating their heads with feathers of various colours."—*Edwards*, i. 53.

[Caribs paint their bodies, or parts of them, red, adding sometimes a few blue spots. They also lubricate their skins with oil.] *Brett.*

According to Vespucci the riches of the Caribs of Trinidad "consisted in beads and ornaments made from the bones of fishes; in small white and green stones strung like rosaries, with which they adorned their persons, and in the beautiful plumes of various colours for which the tropical birds are noted."—*Irving's Comp. of Columbus*, p. 8.

Carib women "asked us eagerly for pins, which they stuck under their lower lip, making the head of the pin penetrate deeply into the skin. The young girls are painted red and are almost naked."—*Humboldt's Travels*, iii. 75.

The cotton straps worn by Carib women just below the knee and also above the ankle, "are fastened on while the girl is young, . . . while the calf, which is unconfined, appears, in consequence, unnaturally large. All the Caribi women wear these, which they call *sapuru*, and consider as a great addition to their beauty." They perforate the lower lip, "and wear one, two, or three pins sticking through the hole, with the points outward. Before they procured pins, thorns or other similar substances were thus worn."—*Brett*, pp. 121-2.

[The figures which the Caribs make upon some of their weapons, on their stools, flutes, vessels, &c., are essentially distinguished from those of the other tribes in this, that they are never composed of straight and broken lines, but always of waving lines."—*Rh. Schomburgh*, ii. 429.

"The musical instruments of the Caribs were bone pipes and wooden flutes, wooden or calabash drums, and conches. They had songs, mostly in praise of chiefs, and dramatic dances. But they used their few wretched instruments of music for the most part only for signalling, and seem not to have employed them in religious ceremonies."—*Waitz*, iii. 386.

[Flutes made of human bones are frequently found among the Caribs.]—*Rh. Schomburgk*, ii. 430.

BRAZILIANS.

"Masked dances and acting are indigenous" with the Brazil Indians.—*Bates*, p. 212.

They had "the habit of making impromptu chaunts."—*Burton*, ii. 270, note.

TUPIS.

"Sometimes they [the women] let it [their hair] flow loose, more frequently tied it close to the root in one or two huge tails, like a French postilion's. They painted their cheeks in red, blue, and yellow, beginning with a spot in the middle, and drawing a spiral line till the whole side of the face was covered: this however was less splendid than the skin and bright orange-coloured plumage of the Toucan's breast, which the men fastened on their cheeks in two broad patches. They painted also the places of the eye-brows and eye-lashes, which had been so absurdly eradicated. The necklace was an ornament which they were not permitted to wear, that, as well as the cheek and lip-stones, being among the privileges of the men."—*Ibid.* i. 242.

"Tupi men wear lip-ornaments, women ear-ornaments."—*Waitz*, iii. 416.

"The outside [of clay vessels] was generally finished with less care; those however in which they kept their food, were frequently painted in scrolls and flourishes, intricately intertwisted and nicely executed, but after no pattern; nor could they copy what they had once produced."—*Southey*, i. 243.

"They made feather tassels with which they decorated the *ywara-pemme*, the slaughter-club, adorned it with bracelets of shells, and smeared its blade with gum, over which a fine powder was laid, composed of egg-shells, the colour of ashes; on this one of the women traced some rude figures with a style, while the rest danced round her; and the head and face of the victim were then in the same manner ornamented to the pattern of the club."—*Ibid.* i. 220.

GUARANIS.

"Although the Guaranis," (on the River Plate, when first visited by the Spaniards), like many others, "were almost naked, their bodies were adorned with feathers of the most brilliant colours; and they, as well as the Agaces, wore massive silver ornaments."—*Hutchinson*, p. 4.

"They more frequently disguised their nakedness than covered it, by staining the whole body with juice of plants, or laying on coloured clay, on which they engraved rude patterns, a fashion less durable than tattooing, and perhaps for that reason preferred, because it might be varied as often as the wearer pleased. They

spent hours in thus decorating the skin, the husband ornamenting the wife, the wife the husband."—*Southey*, ii. 367.

COROADOS.

The Coroados, "like most of the tribes in the south of Brazil, generally use only colours that may be taken off again, and the custom of tatooing is of more frequent occurrence among the people on the river of the Amazons."—*Spix and Martius*, ii. 228.

Painting of a Coroados woman.—"On the cheek she had a circle and over that two strokes; under the nose several marks resembling an M; from the corners of the mouth to the middle of the cheek were two parallel lines, and below them on both sides many straight stripes; below and between her breasts there were some connected segments of circles, and down her arms the figure of a snake was depicted. This beauty wore no ornaments, except a necklace of monkey's teeth."—*Ibid.* ii. 224.

[The Coroados adorn themselves with coloured feathers on festive occasions. Gourd shells filled with seeds used as rattles.]—*Ibid.* ii. 227.

The chief is the leader of the dance on festive occasions, when the intoxicating liquor is to be drunk. "Rather walking than dancing, he advanced slowly, with his body bent forwards, round the pot. . . . The dance, the measure of which was in triple time, was accompanied by him with a low monotonous singing, which was more strongly marked when he stamped with his foot. . . . All the rest stood motionless round the pot, stared at him without speaking, and only now and then, when the words of the dancer, which seemed to be extempore, moved them, they broke out into immoderate cries." When the chief, and finally the others, had helped themselves to liquor, "the dance and the monotonous music became general, and more and more noisy the longer the cups went round."—*Ibid.* ii. 234-5.

MUNDRUCUS.

The Mundrucu's feather dresses "are worn only during their festivals."—*Bates*, p. 276.

UAUPÉS.

"Paint with these people, seems to be looked upon as a sufficient clothing; they are never without it on some part of their bodies, but it is at their festivals that they exhibit all their art in thus decorating their persons: the colours they use are red, yellow, and black, and they dispose them generally in regular patterns, similar to those with which they ornament their tools, their canoes, and other articles of furniture. They pour the juice of a tree, which stains a deep blue-black, on their heads, and let it run in streams all down their backs; and the red and yellow are often disposed in large round spots upon the cheeks a d forehead. The use of ornaments and trinkets of various kinds is almost confined to the men. The women wear a bracelet;" also a bead-apron, six inches square, worn only during the dance. Besides necklaces and bracelets among the men, "a circlet of parrots' tail feathers is generally worn round the head." At festivals and dances they decorate themselves with a complicated costume of feather head-dresses, cinctures, armlets, and leg ornaments.—*Wallace*, pp. 492-5.

The Uaupés paint their whole bodies on festive occasions, "in regular patterns of a diamond or diagonal character, with black, red, and yellow colours."—*Ibid.* p. 281.

The most peculiar and valued ornament of the Uaupés is a piece of quartz, "from four to eight inches long, and about an inch in diameter. They are ground round, . . . and are each pierced with a hole at one end, through which a string is inserted, to suspend it round the neck."—*Ibid.* p. 278.

Uaupés' dance.—"In their hands each held a lance, or bundle of arrows, or the painted calabash-rattle. The dance consisted simply of a regular sideway step, carrying the whole body round in a circle; the simultaneous stamping of the feet, the rattle and clash of the leg ornaments and calabashes, and a chant of a few words repeated in a deep tone, producing a very martial and animated effect. At certain intervals the young women join in. . . . In the open space outside the house, a party of young men and boys, who did not possess the full costume, were dancing in the same manner. They soon however began what may be called the snake dance. They had made two huge artificial snakes of twigs and bushes bound together with sipós, from thirty to forty feet long, and about a foot in diameter, with a head of a bundle of leaves, . . . painted with a bright red colour. . . . hey divided themselves into two parties of twelve or fifteen each, and lifting the snakes on their shoulders, began dancing. In the dance they imitated the undulations of the serpent, raising the head and twisting the tail." The parties kept advancing and retreating for a considerable time, till at length "they met face to face. Here the two snakes seemed inclined to fight, and it was only after many retreatings and brandishings of the head and tail, that they could muster resolution to rush past each other."—*Ibid.* pp. 295-7.

The Uaupés have a sort of war-dance. "Two Indians advance with bows and arrows and lances in their hands," and after drinking a cup of bitter liquor proffered to them, stand "motionless, perhaps half a minute. They then with a start twang their bows, shake their lances, stamp their feet, and return to their seats. The little bowls are again filled, and two others succeed them with a similar result."—*Ibid.* p. 298.

The musical instruments of the Uaupés, used in the Jurupari music, "consist of eight or sometimes twelve pipes, or trumpets, made of bamboos or palm-stems hollowed out, some with trumpet-shaped mouths of bark and with mouth-holes of clay and leaf. Each pair of instruments gives a distinct note, and they produce a rather agreeable concert, something resembling clarionets and bassoons." Other instruments are—a small drum; numerous fifes and flutes of reeds; fifes made of deer-bones; whistle of deer's skull; vibrating instruments of tortoise and turtle shells. —*Ibid.* p. 504.

The bassoon-like instruments used by the Uaupés in their devil-music "are made of bark spirally twisted, and with a mouthpiece of leaves."—*Ibid.* p. 345.

They have "rattles used in dancing, formed of calabashes, carved, and ornamented with small stones inside." Also rattles for the legs.—*Ibid.* p. 505.

ABIPONES.

"The Abipones, like all other American savages, used formerly to pierce their lower lip with a hot iron, or a sharped reed. Into the hole some insert a reed and others a small tube of bone, glass, gum, or yellow brass, an ornament allowed only to the men when they are seven years old; never to the women."—*Dobrizhoffer*, ii. 24.

"The Abiponian women, not content with the marks common to both sexes, have their face, breast, and arms covered with black figures of various shapes, so that they present the appearance of a Turkish carpet. . . . As soon as a young woman is of age to be married, she is ordered to be marked according to custom."—*Ibid.* ii. 20.

"The ears of very young children of both sexes are always perforated. Few of the men wear ear-rings, but some of the older ones insert a piece of cow's horn, wood, or bone, a woollen thread of various colours, or a little knot of horn into their ears. Almost all the married women have ear-rings, made in the following manner: They twist a very long palm leaf two inches wide into a spire, like a bundle of silk thread, and wider in circumference than the larger wafer which we use in sacrifice. This roll is gradually pushed further and further into the hole of the ear, by which means in the course of years the skin of the ear is so much stretched, and the hole so much enlarged, that it folds very tightly round the whole of the palm leaf spire, and flows almost down to the shoulders."—*Ibid.* ii. 27.

"Some darken the forehead only, some one cheek, and some both. Some streak the whole face with spiral lines; others only make two circles round the eyes; and others again blacken the whole of the face. This custom is common to many other nations of Paraguay, especially the equestrian ones."—*Ibid.* ii. 385.

"They adorn their heads with feathers of various birds, either erected like a crest, or bearing the appearance of a crown. They paint their faces sometimes white or red, but more commonly black."—*Ibid.* ii. 385.

"The clothing of the Abipones is the chief employment of the women, who are commendable for their assiduity, and almost avidity in labour; for not to mention the daily business of the house, they shear sheep, spin the wool very neatly, dye it beautifully, by the aid of alum, with any colours they may have at hand, and afterwards weave it into cloth, adorned with a great number of lines and figures, and with a variety of colours."—*Ibid.* ii. 130.

"After being dried, they [otter's skin garment] are painted red, in square lines like a dice box."—*Ibid.* ii. 131.

"They prelude every battle with trumpet, flutes, horns, and clarions, differing in sound, material, and form."—*Ibid.* ii. 386.

"The mistress of the band, an old woman remarkable for wrinkles and gray hairs, strikes every now and then two large discordant drums, at intervals of four sounds, and whilst these instruments return a horrible bellowing, she, with a harsh voice, mutters kinds of songs, like a person mourning. The surrounding women, with their hair dishevelled and their breasts bare rattle gourds, and loudly chaunt funeral verses, which are accompanied by a continual motion of the feet, and tossing about of the arms."—*Ibid.* ii. 72.

"One of the singers rattles a gourd filled with maize seeds, to the time of the music. They do not sing extemporaneously, but what has been long studied beforehand. The songs are restricted by no metrical laws, but sometimes have a rhythmical sound. The number of verses is regulated, not according to the pleasure of the singer, but according to the variety of the subject." —*Ibid.* ii. 430.

"Sometimes, intermitting this chaunt, they recite a few verses in a declamatory tone, in which they extol the good qualities and deeds of the deceased."—*Ibid.* ii. 277.

PATAGONIANS.

[The Patagonians paint their faces red and black. The women wear ear-rings.]—*Falkner*, p. 129.

They "disfigure themselves not a little by red, black, or white paint, with which they make grotesque ornaments, such as circles around their eyes, or great daubs across their faces. Upon particular occasions, all the upper part of their body . . . is strangely decorated by paint, awkwardly laid on with very little design."—*Voy. of Adv. and Beagle*, ii. 135.

"Ornaments of beads, bits of brass, or silver, or any similar trifles, are much prized" by the Patagonian women, and worn as ear-rings, bracelets, anklets, necklaces.—*Ibid.* ii. 136.

[The Patagonians wear their hair in two plaits hanging down to the waist.]—*Falkner* (*Darwin*) *Voy. Adv. and Beagle*, iii. 84.

The mantles of the Patagonians "are curiously painted, usually on one side only, but some have had the hair rubbed off and are painted on both sides."—*Fitzroy*, ii. 146.

ARAUCANIANS.

"The colors used for painting are red and black: two species of earth, which are mixed with grease to prevent their being easily washed off when once applied. The red is put on in a broad belt from ear to ear, over the cheek, eyelids, and nose. The black is used to give effect to the eyebrows, which are pulled out so as to leave only a fine line; with it, too, the eyelids and eyelashes are tipped in the same manner, and for the same purpose, that the 'henna' is used by the women of the East. The lower edge of the red belt upon the cheek and across the tip of the nose is also frequently lined or scallopped with black."—*Smith*, p. 207.

"They divide their hair into several tresses, which float in graceful negligence over their shoulders, and decorate their heads with a species of false emerald, . . . held by them in high estimation; their necklaces and bracelets are of glass, and their ear-rings, which are square, of silver; they have rings upon each finger."—*Thompson*, i. 404.

"The female head-dress, composed entirely of beads of various colors, so arranged as to form figures, struck me as being very pretty. It fell quite low upon the forehead, and descended behind over the shoulders and back, fringed at the bottom by a row of brass thimbles, strung together so as to jingle like bells."—*Smith*, p. 208.

"The neck is incased with a leathern collar, studded with silver. A great profusion of beads, in strings of various colors, are worn hanging upon the breast, with the addition of silver dollars, thimbles, etc., according to the wearer's means. Upon the wrist and ankle, bracelets and anklets, also of beads, are worn."—*Ibid.* p. 208.

"The shirt, vest, and breeches are always of a greenish blue, or *turquois*, which is the favourite colour of the nation, as red is that of the Tartars. The *poncho* is also, among persons of inferior condition, of a greenish blue; but those of the higher classes wear it of different colours, either white, red, or blue, with stripes a span broad, on which are wrought, with much skill, figures of flowers and animals in various colours, and the border is ornamented with a handsome fringe."—*Thompson*, i. 403.

"Music, dancing, and play, form their customary diversions. As to the first, it scarcely deserves the name; not so much from the imperfection of the instruments, which are the same they make use of in war, but from their manner of singing, which has something in it harsh and disagreeable to the ear, until one has been accustomed to it for a long time. They have several kinds of dances, which are lively and pleasing, and possess considerable variety. The women are rarely permitted to dance with the men, but form their companies apart, and dance to the sound of the same instrument."—*Ibid.* i. 418.

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