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SOCIAL HISTORY
OF THE
RACES OF MANKIND.

THIRD DIVISION :

CHIAPO- AND GUARANO-
MARANONIANS.

BY

A. FEATHERMAN.

"Tempus, edax rerum ; tuque invidiosa vedustas
Omnia destruitis ; vitiaque dentibus aevi
Paulatim nigra consumitis omnia morte."

—OVID.

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P R E F A C E.

THAT the reader may understand the spirit, drift and object of this Preface the author deems it proper to premise that his work is far more comprehensive than it may appear from the volumes hitherto published. This is the last volume that treats of the so-called savage races of mankind, who have no literature, no science, no fine arts, no political history; nor do they claim to act according to a prescribed standard of morality, and much less do they profess a system of dogmatic religion which is considered as being of divine origin. The volumes that will now be periodically published are, in a social point of view, of far higher importance. The civilisation of the races that will come within the range of historical appreciation is, with some few exceptions, of a much more progressive type, and will gradually advance, until it reaches the best developed barbarian model, and will receive its highest expression, and its most developed form, not only in Greece and Rome, but among the modern nations of Europe, comprising in their aggregate all countries generally known under the designation of Christendom. It will then become apparent that this is not an ethnological or anthropological work in the technical sense of these terms, though it contains all the fundamental elements upon which social philosophy is founded. It is, in fact, a real Universal History of Human Society, or a Universal History of Civilisation, arranged on a linguistic or philological basis; and it is written, not in a scientific, but in a clear, fluent, historic style, in which all technical or scientific terms have been carefully avoided; and to find it defective as a work of science, is about as rational as to find it defective as a dramatic or poetical work. The subjects will now grow in variety as well as in interest; and as the political history of the European nations will form a prominent part of the succeeding volumes, the author considers all historical facts, the public acts of the governing powers, as well as the current, political events of the day, as coming within the purview of social history and social philosophy.

The author does not write political history on philosophical prin-

ciples ; nor does he look upon emperors, kings, popes and ministers as creatures of fatality, who have ceased to be free agents, and are therefore irresponsible ; nor does he judge events upon the Jesuitic maxim that the means, however wicked and bloody they may be, are justified by the end ; or in other words are sanctified by success ; but he exclusively judges men by the religion and the standard of morality which they pretend to profess ; and out of their own mouth they will either be justified or condemned. It is the principal object of this preface to prove without possibility of contradiction, that those who so often and so loudly proclaim themselves Christians, and assert that they recognise the New Testament as their guide in all their actions, show by their godless, soulless practices that they are contemptible hypocrites ; and only proclaim with their mouth what they do not profess with their heart, in order to deceive their weak-minded subjects, and induce them passively to submit to their despotic authority. We are told by Aristophanes that the birds, having built a large city in the air, created their gods after their own image. The god of the military despots of Continental Europe is a god fashioned after their own likeness ; but it is not the God of the love of mankind of Christianity, it is not the God of that Christ, whom they pretend to adore as their divine Saviour, who commanded his followers to love their enemies ; to bless those that curse them, to do good unto those that hate them, and to pray for those that despitefully use and persecute them.

When at the close of the fifteenth century a New World had been added to the then known continents and islands, the Chiapo- and Guarano-Maranonians of Hispaniola, Cuba, Jamaica, Mexico and Peru were a mild, gentle, unsuspecting and confiding race, far superior in morals to the heartless, soulless, ruffian Spaniards who subdued them, enslaved them and partly exterminated them. They knew nothing of the ferocious propensities of the strangers that visited their shores in huge, white-winged canoes armed with the thunderbolt. They looked upon these grotesquely disguised, white-faced creatures as a curiosity, and considering their small number, they thought they had no reason to fear the cruel, bloody and audacious adventurers who pretended to profess the religion of love and Christian charity. To the same category belong the ragamuffin freebooters who terrified and slaughtered the natives of Mexico and Peru with their destructive firearms, which those armed with bows and arrows and lances could not match, and much less resist. Cortes, who conquered the Aztecs by murder, robbery, deceit and cunning, was a poor adventurer of Estremadura in Spain. He told the secretary of the governor of Hispaniola, that he came to find gold, and not to till the soil like a peasant. In Cuba he nevertheless accepted a concession of land,

where he enriched himself by sacrificing the lives of the Indians whom he employed as slaves. He had fifteen chiefs of the Aztecs burnt alive in the city of Mexico. Alvarado, his lieutenant, ordered six hundred Aztec chiefs to be massacred during the festival of Huizilopochtli. But all these horrors, and many others too numerous to be mentioned, did not prevent Bernal Diaz, the companion of Cortes, audaciously to assert that they were *guided by the Providence of God* in the atrocious work. Charles V., the persecutor of the Protestants, commanded Cortes to be solicitous about the *conversion of the natives*; to impress them with the grandeur and *goodness* of the royal master, inviting them to recognise his sovereignty, and persuading them to make him extensive presents of gold, pearls and precious stones; for gold was the god this military tyrant adored. When Cortes set out from Cuba for his piratical expedition to Mexico, his fleet was placed under the patronage of St. Peter, and his flag was embroidered with these words: "*Friends, let us follow the Cross; if we have faith we will conquer with this sign.*" Irreverent blasphemy which the Catholics call piety. This is called religion, but this religion resembles that of the Italian brigand who confesses to a priest and obtains absolution, and then starts out on an excursion of assassination and robbery.

Pizarro and Almagro, the unscrupulous marauders, after having enriched themselves with the gold of the palaces and temples of the Peruvians, massacred the leading men of the country, supposing that even their bones were made of gold. Francesco Vicento de Valverde, a Spanish Catholic priest, advancing with a crucifix in one hand and a breviary in the other, addressed the Inca Atahualpa, who bravely defended his kingdom and his people against the criminal audacity of the invaders, by making in his presence a learned exposition of the Mosaic creation, the fall of mankind, the mystery of the incarnation, the passion, the crucifixion and the resurrection; and then summoned him to embrace the Catholic religion, and declare himself the submissive slave of the pope and the emperor; but as the Inca refused to bow down and worship the Catholic idol, for he adored the Sun, which was at least a real beneficent power, Pizarro made an advance with his army; and it is said that he killed two thousand of the natives without losing a single man. This mode of conversion does not differ from that of the Turks, who in the fifteenth century conquered Constantinople in the name of Allah and Mohamed his Prophet; they were, however, more merciful than the Catholic Spaniards, they did not kill the Greek Catholics, whom they considered as infidels, although they had refused to be converted. Pizarro, having taken the Inca prisoner, obtained as ransom an

amount of gold which filled the room in which Atahualpa was kept confined, but the Inca was nevertheless cruelly murdered, because he could supply no more gold. These piratical invaders received the reward they deserved. A dispute having arisen between the two pirates, Almagro was vanquished, and was strangled in prison by Pizarro; and the son of the victim, avenging the death of his father, assassinated Pizarro.

Las Casas, though a Spaniard by birth and a Catholic priest by profession, was truly religious, benevolent, kind and humane; he had a loving, feeling heart in his breast; he did not flatter emperors and kings by sending them stolen treasures of gold; he did not sacrifice the lives of hundreds of thousands of Indians by enslaving them, making them work in the mines, and slaying them like beasts of prey, because they defended their freedom and independence; this truly Christian apostle gives a heart-rending account of the atrocities committed by these criminal adventurers. Some historians, having written sensational histories, have made an attempt to throw discredit upon the writings of the truth-loving Las Casas, because they had gathered their wonder-exciting facts from the falsified, mendacious accounts of priests, monks and other bigotted Spanish writers, and the fabulous chronicles of the middle ages, whose works were only allowed to be published in Spain, because they disguised the truth, and contained nothing that could bring into disrepute either the Spanish government or the Catholic religion which the writers professed. The history of Las Casas, on the other hand, was never published, because it contained the unvarnished truth; it remained in manuscript up to a very recent time, when it was published by the library committee of the city of Mexico. The following statement of facts, relating to the cruelties and crimes committed by the Spanish invaders, may be relied on as being true, and needs no comment.

The Spaniards, like affamished wolves, tigers and lions, have for forty years done nothing more to the Indians than to tear them to pieces, kill them, afflict them, torment them and destroy them by committing the most horrible cruelties. Of more than three millions that were on the Island of Hispaniola, which we have seen there, are now only two hundred on the island. The Island of Cuba is deserted, the islands of St. John and of Jamaica are desolate;¹ in the island of Lucaios, north of Hispaniola and Cuba, with the Grand Island, which were inhabited by over five hundred thousand persons,

¹ It must be observed that the Indians of the West India islands have all been exterminated, and not a single individual of the pure race is left on any of the large islands.

not a single creature is left, all have been killed; for they were removed from here to work in the mines of Hispaniola. As regards *terra firma*, we are certain that our Spaniards, by their cruel and execrable acts, have depopulated and desolated more than ten kingdoms larger than all Spain. The Spaniards have killed so many people for the sole purpose of enriching themselves in a short time, by obtaining the gold from the mines.

In Hispaniola, the Spaniards, armed with deadly weapons, entered the towns and killed all the inhabitants, sparing neither old men, pregnant women nor children. They made wagers for the execution of a great feat, which consisted in cutting up a man in the middle at one stroke. They tore children from the breast of their mother, and crushed their heads on rocks. They roasted the nobles by slow fires. "One time I saw five lords roasted that way. They sent to the Indians garments worn by those who died of small-pox, which produced the greatest ravages among the natives."¹

The political histories of nations and states are in great part the record of the crimes and atrocities committed by emperors, kings, ministers and even popes and their aiders and abettors, with the authority or connivance of the governing classes and the ignorant populace. They treat of invasions and conquests, characterised by murder, rapine, rape, arson, burglary and wanton destruction of property, which in polite and diplomatic language is called war. They register numerous capital punishments inflicted by hiring political judges upon innocent victims, because they exercised the inalienable right of freedom of speech or freedom of the press, or because they professed a dissenting creed, which is called justice. They expatiate on the deceit, cunning and falsehood of statecraft, which is called diplomacy. They give an account of the debaucheries and profligacy of pleasure-loving monarchs and courtiers, which is called chivalry and gallantry. They trace to their supposed origin the ceremonial formalities and superstitious practices which they pretend to be founded upon stupid supernaturalism, of which they absolutely know nothing, which they call religion. They furnish a minute description of battles, exulting in the feat of arms of commanding generals who sent out their armed executioners, forcibly trained upon a scientific method in the practice of killing men, in order to overpower a weaker adversary, less skilled in the art of butchering human victims, which is called glory and heroism.

Alexander, who destroyed the liberties of Greece, who conquered half the civilised world, died in a drunken fit without reaping the

¹ Tyrannies et Cruantez des Espagnoles commises es Indes Occidentales. Par Dom Frère Bartolomé de Las Casas. Traduite Par Jacques Migrode, 1630.

fruit of his conquests. Cæsar, who could only subdue the barbarous Gauls after a long conflict that lasted ten years; who violated the laws of his country by crossing the Rubicon, to make himself master of Italy, was assassinated before he was crowned *imperator*. Constantine, whom they call the Great, who in his unjust wars not only sacrificed to his ambition hundreds of thousands of human beings, but who assassinated his wife, his eldest son, his brother-in-law, and his father-in-law, who from policy, not from conviction, had paganised and corrupted primitive Christianity, of which he absolutely knew nothing, is recognised as the patron and protector of the Catholic church, because he consented to exchange the Roman for Catholic superstitions. A so-called bishop who hails from Palestine, a courtier and a sycophant, a historian of the church, who palms off on a credulous world astounding miracles and childish fables as true history, has surrounded with a divine halo his imperial master, falsely asserting that when starting out on his murderous expedition to wage a bloody contest against Licinius, his brother-in-law, in order to rob him of the Asiatic part of the empire which had been legally assigned to him, a fiery cross had appeared in the heavens to this bloodthirsty conqueror and assassin, inscribed with these words, "With this sign thou shalt conquer;" thus making the cross the symbol of murder and bloodshed. But this great empire has all been shattered into fragments, and the people of a great part of his imperial dominions bow to the Crescent instead of the Cross.

Charlemagne, who waged war against the pagan Saxons of the Netherlands, in order to baptize them with blood instead of water, slaughtered with malice prepense all his prisoners, notwithstanding that they had surrendered; and this vile murderer the pope of Rome anointed and crowned emperor and king of Italy; for which in return he received the mess of pottage, by having the papal temporalities guaranteed to him. But the wide-spread and unassimilated conquest of this barbarian, piratical invader resembled a house built upon the sand; the fabric rudely constructed had no solid foundation, and fell to pieces within a few years after the death of the conqueror; while the papal temporalities which had their origin in violence and the conquest of the barbarian Pepin, who did not own a foot of land in the Peninsula, have been re-united to Italy, to which they originally belonged, and neither the saints nor the Virgin will ever be able to sever them again from the mother country.

Napoleon, who founded an empire upon the ruins of the Republic which he had sworn to defend, committed the most enormous crimes; slaughtered human victims by hundreds of thousands to gratify his inordinate ambition, and after he had tasted all the sweets and bitters

of power, died a prisoner and an exile on the barren rock of St. Helena. The great empires these conquerors had attempted to build up, and the conquests they had made, all has vanished like the fairy vision of a dream. Time and destiny have dissevered and confounded all they or their successors had founded. Alien nations had taken possession of the countries they had subdued, who, in due time, will, in their turn, share the fate of all oppressors and conquerors. Such are the men historians hold up for imitation to the young as models of great heroes, while they are in fact only models of great criminals, who bid defiance to every sentiment of humanity, morality and religion.

To the minor lights of the same category, both of ancient and more modern origin, belong the Anglo-Saxon barbarian pirates, and the more civilised Normans, the descendants of pirates, of whom English historians constantly boast as their illustrious ancestors; and the Franks and Visigoths who took possession of a part of France and of Spain, but who are not so highly appreciated by the French and the Spaniards; the barbarian German emperors from Otho I. to Frederick Barbarossa, who subdued, murdered and robbed the Italians; the three allied sovereigns of Russia, Austria and Prussia who had dismembered Poland, annihilated the Polish nationality, and appropriated by violence a vast extent of territory, to which they had no legal claim or right of ownership—all belong to the same class of audacious criminals who have retarded the progress of civilisation, assumed absolute despotic power by having recourse to physical force to support their measures of injustice and oppression.

Even in the second half of the nineteenth century, when science has made such immense progress, and the material well-being of the poor and the middle classes has been much improved; when it is claimed that law, morality and religion have been developed upon humanitarian principles, the practice of war is still considered highly honourable and even glorious, provided it be successful. Among the most recent heroes of this class the most noted is the perjured Napoleon the Little, who marched to a throne over the bodies of slaughtered, unarmed men, women and children; who, after his generals had massacred thousands of Mexicans, who defended the independence of their country, imposed upon the people the shadow of an emperor. Being provoked by the Mephistopheles of Prussian politics, the vice-emperor of Germany, to declare war against the German empire, he exposed the French nation to the massacre of their enemy without being prepared for attack or defence, and doomed by inexorable destiny he was made prisoner at Sedan, and was unintentionally killed in exile by the hand of a surgeon. Notwithstanding all this, after the eighteenth Brumaire, the assassination

of the Duke of Enghien, Moscow, Leipzig, Waterloo, the occupation of Paris by the armies of the Holy Alliance; the street massacre, the invasion of Mexico, Sedan, Metz, and the loss of two provinces, there exist in France an unpatriotic, foul-mouthed faction, Jesuitic clericals and political hucksters who attempt to destroy parliamentary government, the only safeguard of free institutions, and are ready to bow the knee to a Cæsar, and such a Cæsar—the most worthless, the most unprincipled and the most morally corrupt, whom no man of honour, and not even pretenders to a throne can touch without being defiled.

Another modern hero of a somewhat higher order, in an intellectual point of view, is the man who was guilty of the ignominious, cowardly act of invading in 1864 with an overpowering force a small country not containing quite two millions of inhabitants, where his army committed the most abominable acts of Vandalism, not respecting even the tombs of the dead in the cemeteries, not for the purpose of making Schlesvig-Holstein an independent State, but of annexing it to the Prussian dominions, though the Hohenzollerns had no more than the Habsburgs the least claim to the exercise of sovereign powers in the duchies. On the 2nd of April 1864 the Prussian incendiaries burnt down the small, open town of Sœnderburg on the isle of Als, which was pronounced to be by Lord Shaftesbury “the most cruel and most shameful act of military history not only of civilised nations but of barbarians;” thus the Prussian army officers are declared to be more barbarous than barbarians.¹ This man, with the complicity of the Austrian government, took possession of Schlesvig against the will of the inhabitants, who are Danes and not Germans, and in violation of express treaty stipulations. Acting upon the principle that “might is right,” he took forcible possession of Hanover, Frankfurt, and of Alsace-Lorraine, equally against the will of the inhabitants to whom the country belongs; and this man stands in a moral and religious point of view on no higher level than the Algerian pirates who were members of an independent sovereign nationality, and acted under a commission of their sovereign.

“The King of Prussia solemnly declared to the North German

¹ As late as 1834 a great number of Schleswigians, perfectly peaceable citizens, made a pleasure excursion to their friends in North and West Jutland; and the Prussian Mephistopheles, not willing that his conquered subjects should enjoy themselves in a country he has not yet conquered, had them all expelled from their native land; and those that were related to them, though they were not excursionists, were equally expelled. Young ladies for singing a Danish song were fined by a German court. These Prussian officials, who simply obey their masters, are not directly responsible, for they live by the service they render; but their masters call themselves civilised. Caligula and Domitian were as civilised as they are.

Parliament that he made war only on the Ruler of France and his soldiers; not on the French population, whom he described as a great and peace-loving nation, dragged into the conflict by Napoleon. These were his precise words. He reiterated that declaration when he entered France as a conqueror. After Sedan he renewed—as is now admitted by his semi-official organ—the expression of his belief that the war was the act of Napoleon, not of France. How this king, who endeavoured to hide, under a miserable subterfuge, his knowledge of the Hohenzollern intrigue (in Spain), how has he kept his royal word? After he had shut in an army and forced the capitulation of another; after the ruler, who began the war, was ruined and dethroned, the King of Prussia has persevered in a way that deprives Germany of all title to moral sympathy, and exhibits her to Europe in the light of a vindictive, rapacious aggressor. Since Sedan the character of the war has been changed. Thus continued, it means for Germany no longer defence; but revenge, insolent triumph, a military orgie abroad; to be followed at home by her subjection to a retrograde autocrat and his *unscrupulous and brutal Minister*. . . .

“Since the day when imperial Rome on the plains of Chalons hurled back the barbarian invader, there has been no worse invasion than that of King William and his ‘peaceable Germans.’ *Nor has war ever been waged more ruthless and more revolting.* It is not I but the *Times*, assuredly no hostile critic, that condemns the conduct of Germany: ‘*A third of France has been swept bare as if by locusts—as if by a wave of water or of fire, as if by Attila and his Huns.*’ Not content with levying enormous requisitions, the German armies of the nineteenth century have burnt villages, bombarded fortified and open towns, committed rapine and murder, outraged women, and threatened with death ministers of religion, who dared to inspire Frenchmen with a noble and patriotic courage. Evidence of all this is to be found in the narratives of English correspondents.”¹

This Prussian Mephistopheles, who had extorted exorbitant treaty stipulations upon the alternative of “your money or your life,” who

¹ This is an extract from Mr. Henry Dix Hutton's excellent little work entitled “*The Religion of Humanity*,” published in 1870. It affords the author the greatest pleasure to thank the writer of this little book for his admirable and eloquent defence of justice and humanity. England may be proud that she can claim at least one of her sons as a gentleman who has the moral courage to stand forth boldly as the advocate of human rights, who brands with infamy “*the despot and titled scoundrel*,” as he significantly styles them, who have falsified their word, and had for years prepared themselves for this conflict of arms, awaiting only the favourable opportunity which they had themselves purposely created, for provoking it. Every Englishman ought to read this little work.

had been the instigator and cause of the most horrible slaughter of human beings in Denmark, in the Austrian dominions and in France, was in 1873, in a public speech delivered in Exeter Hall, called "noble" by a *Dean of Canterbury*,¹ because he had caused the "Laws of May" to be passed by the Prussian *landtag*, to stem the papal encroachments upon the civil power, which, through the intervention of this *noble* specimen of humanity, had been effaced from the statute-book, in order to reward the pope of Rome, who commanded the German Catholics to vote in favour of an act of despotic militarism. This man, who is profoundly versed in all the despotic doctrines of Machiavel's Prince, is in fact, though nominally Protestant he may be, the twin brother of the pope of Rome; for both attempt to govern men by ultra-despotic authority; the one being founded upon theocratic superstitions, and the other upon the exercise of physical force; the one enslaves men by mental degradation, and the other by forcing them to wear the strait-jacket of militarism. When on the one side he flatters the pope by appointing him arbitrator that he might thus abandon with honour the piratical seizure of an island that was claimed by a friendly nation; this man, whom the pope considers as a heretic outcast who can never enter the Catholic heaven, conciliates the favour of the so-called antichrist by embassies, visits and presents, as a menace to Italian unity, and to secure the support of his Catholic subjects; on the other side, he invites the allied sovereigns, who are to join in his future wars which he is even now concocting, to visit his capital, where he makes a display of his immense military forces, inspiring them with awe and submissive obedience, at the same time assuring them of his support and protection, while in fact he only uses them as tools to accomplish his wicked purposes. Poor Italy! she will be abandoned and betrayed whenever the interest of the Prussian dynasty requires it.

"But let eternal infamy pursue
 The wretch to naught but his ambition true,
 Who for the sake of filling with one blast
 The post-horns of all Europe, lays her waste.
 Think yourself stationed on a towering rock,
 To see a people scattered like a flock;
 Some royal mastiff panting at her heels,
 With all the savage thirst a tiger feels,
 Then view himself proclaimed in a Gazette
 Chief monster that has plagued the nations yet."

—COWPER.

¹ Mr. Engel, a German statistician, has calculated that for the last thirty-four years the wars have cost Europe 1,453,000 men and 46,708,000,000 marcs, or £2,235,400,000. This man, who was called noble by a Dean of Canterbury, was the direct or indirect cause of 243,000 murders, and the loss of 13,460,000,000 marcs or £673,000,000.

At the same time, in another capital were exhibited, not to emperors and kings, but to millions of people coming from every part of the globe, the most marvellous products of art, of science and of human industry, the results of artistic labour and scientific genius, the emblems of peace and goodwill among men, a pageant far more moralising and beneficent than the glittering array of ferocious *riders* and drilled grenadiers armed with murderous weapons, which call up from the tombs the staring, grinning skulls; the lank, bony skeletons; the ghastly wounds; the cry of anguish of the hundred thousand victims they had slain in cold blood, accusing them of their horrible crimes and their misdeeds.

Happily for mankind the majority of the German people are far better, more moral and more religious than their governments; they are peaceable, kind and industrious; they are, with the exception of the Prussian bureaucratic and military class, the *Fürsten*, *Grafen*, *Freiherrn*, and the beggar crew of German nobles, and a few arrogant, self-conceited, pedantic professors of the universities, a high-minded, liberal, and a generous nation; but they are bound hand and foot with the iron fetters of Prussian militarism, they are enslaved by the wily tricks and the cunning statecraft of the Mephistopheles who directs the public affairs of the German empire; and nothing can deliver them from the overpowering pressure of this fatal nightmare but some providential occurrence that will change their destiny and make them a free people, real *Freiherrn*, who can accomplish something better, something more honourable and more useful to themselves and to mankind than murdering hundreds of thousands of human beings on fields of battle, which instead of being glorious is simply atrociously criminal.

Modern Europe has produced numerous really heroic characters, many of whom historians do not glorify, because they are afraid to give offence to the governing powers. Among these stand foremost the William Tells, the Kosciuscos, the Lafayettes, the Wallaces, the Gustavus Vasas, the Gustavus Adolphus,¹ the Princes of Orange, the Carnots, the Paolis, the Van Speyks, the Marcos Bozzaris, the Mannings, the Potöfis, the Robert Blums, the Baudins, the Garibaldiis, and many others. These made no conquests; they fought for principles, for justice and right, for liberty and independence against tyrants and piratical butchers. These are the only heroes that are immortal, and they alone deserve to be remembered.

¹ Gustavus Adolphus, the great Swedish hero, who, with the sword in his hand, defended freedom of conscience against the enemies of intellectual and moral expansion, who attempted to suppress truth with fire and sword, declared that conquerors are the scourge of any country.

There are undoubtedly men in England and elsewhere who are worshippers of power, who believe that clever diplomates, astute and cunning statesmen, and bold, audacious, crowned conquerors are irresponsible and godlike beings, and must not be touched by the profane; because the result which they produced justifies the means employed; or in other words the most atrocious criminal acts legalised by the public authorities are highly commendable, provided they are crowned with success. There is no difference whatever between public and private morality, except that a crime committed in violation of personal safety becomes of a blacker dye if committed against a large aggregate of individuals or against a nation, because the instrumentality employed is not human but fiendish; it is a Hydra with its hundred thousand heads that immolates its victims by hundreds of thousands, and marches through the land like a pestilence, destroying the young and the old indiscriminately without possibility of resistance.

The author writes in strong language, because he feels what he writes; he is not actuated by passion, mental bias, national prejudices, or personal interest, not even by the desire of fame and much less of notoriety; for he knows that all this is mere vanity and vexation of spirit; he knows that the immortality of authors is only a shadow, it does not profit the dead; and it is highly probable that in twenty thousand years, and even in a much shorter time, the name of the Homers, the Thucydides, the Sophocles, the Demosthenes, the Platos, the Phydias, the Praxiteles and the Apelles will be effaced from the record of ages by the ruthless finger of time, and they and their works will be forgotten. Nor does the author court popularity; he flatters neither individuals nor nations; he knows no distinction of person; from the highest to the lowest all are judged by the religion and the moral standard which they pretend to profess. The author calls things by their right name without regard to conventional fictions and hypocritical falsehoods; he tells the truth, the whole truth and nothing but the truth. He abhors injustice and oppression, and more especially offensive warfare—that crime of crimes; though it may hypocritically be undertaken for defensive purposes, and protests against legalised murder, robbery, and other innumerable deeds of horror, which no nation really civilised that professes the true religion of the love of mankind should for one moment tolerate and much less practise. It is only strange that those who call themselves ministers of the altar or priests, and who even pretend that they are Christians, should connive at these criminal practices of the public authorities without denouncing them from the pulpit. They assume an air of religious sanctity, deliver studied sermons and homilies about original sin, justification and redemption,

which foster neither truly moral nor religious sentiments, while they pass in silence the atrocities of war; and they even salute the triumphant conqueror, and permit his ashes to repose in their churches. If there are any real Christians and philanthropists in Europe, who have a just idea of the spirituality and the high moral standard of Christianity, who do not consider as religion materialistic ceremonials, routine lip service, and the irrational passive belief in the truth of mystic dogmas invented between the second and fourth century of the Christian era by superstitious, metaphysical Greeks, and still more superstitious, dogmatising, Rabbinic Jews, they can stem the tide of the bloody havoc, and the wanton destruction of life and property on the part of barbarous invaders, and unscrupulous, heartless conquerors, by rising as one man, no matter what the form of government under which they live might be, energetically protesting against the wicked folly of legalised murder called war, forcing the government to form, not a hypocritical confederacy of peace, but an armed anti-war confederacy with other nations, who prefer to cultivate the arts of peace; to promote the welfare and to improve the intellectual and moral condition and the material interests of their people to the piratical practice of legalised murder and robbery, crimes the more atrocious because they are perpetrated with great skill and accuracy upon scientific principles. All contests about unjust territorial annexations in Europe should be decided by the vote of the original inhabitants to whom the country belongs, who are no longer slaves, submissive menials of kings and princes; but are real freemen, capable of taking a resolution as commanded by their interest. The anti-war confederacy must necessarily be armed, not to make conquests, but to compel the offending nation, first by pacific means, next by force, to comply with the laws of justice and humanity; or submit to the decision of regularly appointed arbitrators or international judges, in the same manner as in private wrongs and in private rights the condemned are bound by the public force to submit to the judgment or the sentence of the courts; and if the confederacy is strong enough it will render all resistance impossible without striking a blow.

Any nation that would take the initiatory measure for forming an anti-war confederacy would be more worthy of honour and historical immortality than Greece and Rome, the founders of modern civilisation; it would at once be proclaimed as the greatest benefactor of mankind; it would at once inaugurate a new and a far more advanced civilisation, founded upon the highest moral integrity, true religious sentiment, intellectual expansion, and unparalleled industrial and commercial prosperity.

In a recent work that appeared under the title of "Our Army,"

written by an anonymous author who is well known as a former member of Parliament and Under Secretary of foreign affairs, the writer feigns à la Bismarck to be affected with a Francophobic *furor* for the wicked object of exciting the animosity and the belligerent spirit of the English people against France, basing his arguments upon the most shadowy foundation. On almost every page of his lengthy introduction, which is neither written with statesmanlike perspicacity nor with logical acuteness, he gratuitously asserts that an invasion of England on the part of France is possible, and on a few pages he reaches the climax of absurdity by stating that it is even probable; and that France might even form an alliance with Germany for the invasion of England. In support of his barefaced assertions he alleges that the difference of policy and interest that exists between France and England in Egypt, in Newfoundland and in other more or less remote contingencies, may give rise to a quarrel which would inevitably bring a French army to London, which he must certainly know could never cross the Channel with a fleet freighted with fifty thousand or a hundred thousand soldiers without sharing the fate of the Spanish armada. The French people are too humane and too civilised to provoke a war against England, and the French Parliament of the present day would not appropriate a single franc to send a corporal's guard to England for the purpose of settling comparatively trifling questions relating to Egypt, Newfoundland or other imaginary differences, which can, with much less expense of money and without loss of human life, be permanently arranged by friendly negotiation. France has, in fact, never invaded England; while the English kings made France for several centuries the theatre for the exhibition of their bloodthirsty propensities, their cruelties and their insatiable ambition. William the Conqueror was not in the real sense of the word a Frenchman, and he only invaded England because he claimed the crown as the legitimate successor to the throne, and his right to the succession was not much inferior to that of Harold. Louis, the son of Philip Augustus, came over to England with a French army on the express invitation of the barons, to protect them against the ravages of John; and though he occupied London, yet as soon as the nobles withdrew their support, on the death of John (1216), he recrossed the Channel, and was glad to get off with an indemnity of ten thousand marks for his well-meant services. In the Napoleonic wars, Pitt, instead of persevering in his policy of neutrality, threw England headlong into the fray; when there existed no provocation nor any real cause for a war between the two nations. It is true after England had formed an alliance with the continental powers against France, Napoleon I. projected an

invasion of England ; but he gave it up in despair after the battle of Trafalgar. Republican France, which has powerful internal enemies to contend against, can only go to war if forced to do so by inevitable necessity, such as a cunningly concocted provocation of the Prussian Mephistopheles ; for a war might make an end of the Republic, especially if it proved unsuccessful. But while there is not the least danger of an invasion of England on the part of France, the English people should nevertheless effectually protect their coast against any possible surprise on the part of any of the continental pirates.

It is incumbent upon England and the United States, who were the first to make a treaty for joint armed co-operation, having for its object the suppression of the external slave-trade, and who are by their territorial position and their naval superiority protected against foreign invasion, to inaugurate the anti-war movement upon strictly defined principles of justice and right, which are the same in their application for the prevention and punishment of public wrongs and the protection of public rights as they are for the prevention and punishment of private wrongs and the protection of private rights ; for they only differ from each other in form, but in spirit and in principle they are precisely the same. Other nations, actuated by humane principles, will undoubtedly join this confederation ; each of the confederates being required to furnish a contingent of naval or land forces or both, whenever the circumstances demand an armed intervention, which would undoubtedly be as rare as the employment of the public force to carry into execution the sentence of the courts of justice. Standing armies could be much reduced in number, which would reduce the expenditure of the annual budget in proportion, and would thus lighten the burdens of the people ; and if a repressive onset had to be made against an offending power, which would probably be very rare, the expenses incurred would be less than the savings of the annual expenditures for war purposes, distributed as it would be among the confederates ; and the offending power would be compelled in the end to reimburse all the legitimate expenses incurred.

If England and the United States determine to form the first nucleus of this anti-war confederation, it can at the outset only exercise a moral influence on other belligerent powers. But the two nations may form a treaty, binding themselves to submit all the differences that may arise between them to arbitration conducted by learned arbitrators appointed by each of the parties who jointly select an umpire whose decision should be final to be accepted by both parties without resistance.

England has never reaped any material advantages on the Continent as a war-making power ; its victories were dear-bought, and most of

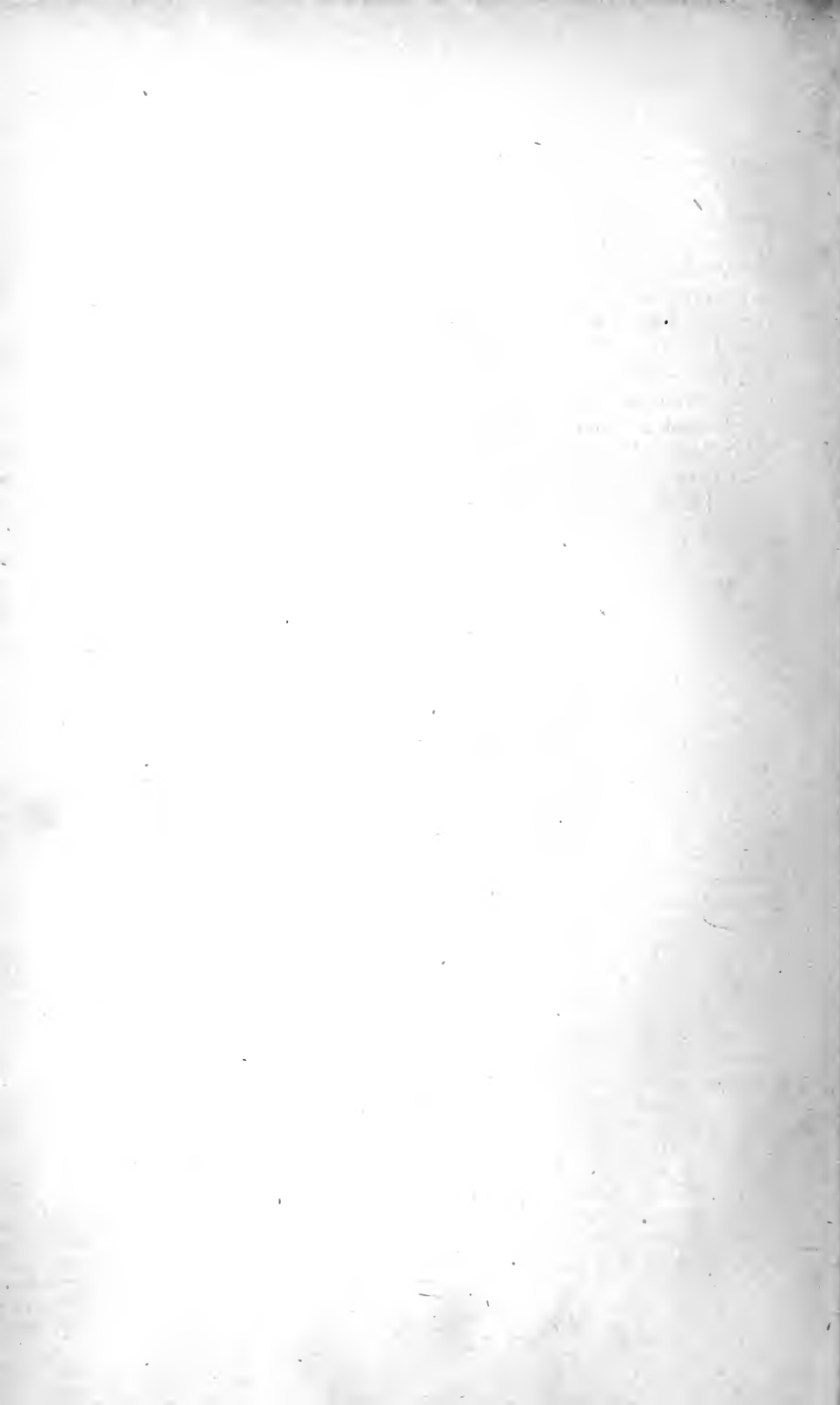
its continental wars were entirely useless, and prejudicial to the prosperity and well-being of the English people. The repeated wars of the Norman and Plantagenet and even the Tudor kings in France left England without an inch of ground on the Continent. All the wars in which England was engaged for the last two hundred years from 1688 to 1881 could have been avoided, with the exception perhaps of that against Louis XIV. England had no direct interest to defend in the war of the Spanish succession; in the war with Spain in 1718; in the war of the Austrian succession in Spain; and in the Seven Years' War. It became uselessly involved by the blundering policy of its statesmen in the American war, in the French Napoleonic wars, in the Crimean war, &c., which cost the nation the immense aggregate sum of £1,258,681,000, "a capital if invested at three per cent. would have provided an annuity of five guineas for every family of five persons in the kingdom."¹

England can only be involved in a defensive war in Europe if Russia were to attempt to take possession of Constantinople, for if that power were allowed permanently to occupy the Turkish capital, she would in course of time make herself master not only of the Mediterranean but of the whole of Western Europe. But in this contingency England would have for allies Austria and Italy, and probably also Germany. England should equally prevent Germany from violating the neutrality of Belgium, or taking possession of Holland, for if Antwerp would be permanently held by that military power, and if it would become master of the Dutch colonial possessions, it would endanger the naval supremacy of England; but in this contingency she would have France, Holland, and probably also Russia for allies. England has no other interest on the Continent; and she is therefore in an excellent position to take the lead in forming the anti-war confederacy upon the principle that where the right of possession of territory is disputed, it should be decided by the vote of the majority of the original inhabitants, thus declaring in the clearest possible manner what national sovereignty they prefer. Of course, the confederacy could only command obedience and prevent war after its united military strength exceeds that of the resisting powers; and it would always have the moral force and right, justice and humanity on its side, for it could never employ its force for purposes of conquest.

It is true England has an important interest at stake in India. She has undertaken the difficult task of introducing among the Hindoos a higher order of civilisation, and her great work is threatened by Russia, the most ambitious of the European, barbarian pirates.

¹ See Wilson's National Budget, p. 176.

That power must not be permitted to take possession of Herat ; the key of India ; and at the same time the Hindoos ought to be prepared as soon as possible for self-government, based upon an organisation similar to that which now exists in Canada and Australia. The higher-class Hindoos, in conjunction with the Anglo-Hindoos, may be safely entrusted with the management of the local affairs of the government upon a plan judiciously elaborated. The different provincial states should be united into a Confederacy for defensive as well as legislative purposes. If the two hundred millions of Hindoos can be made to feel that they are a great, and in some measure an independent nation under the Protectorate of England, they will be able to defend themselves with the aid of the British forces against the aggressions of Russia or that of any other power. This is the true solution of the Indian question.



CHIAPO-MARANONIANS.

GENERAL CHARACTER.

THE Chiapans were an aboriginal race of Maranonians, who traced their descent from the parent stock, that had been born and propagated at an immense distance of time in the valley of the Amazon. They had early emigrated through the Isthmus of Panama to that portion of Central America and Mexico, which was watered by the Pacific, the Gulf of Mexico and the Caribbean Sea; and they were in course of time followed by kindred races who had established themselves within the limits of their territorial domain, but whom their warlike spirit and their indomitable bravery had conquered and reduced to tributary allies. They had laid the foundation of all the culture and civilisation which, at a much later period, produced results that prompted neighbouring tribes to form alliances and entertain friendly relations with each other. Confederations for offensive and defensive purposes, and for the promotion of the common interests, became, by gradual accession of territories, powerful empires, where the arts of peace were cultivated, where public institutions and governments founded upon law, were established; and where vague superstitions were transformed into a system of religion, which was made the chief support for the exercise of despotic power, by giving to the governors a supernatural sanction, and by making the submissive spirit of the governed, the highest civic virtue.

The earliest pioneers of Chiapan civilisation, which were sent forth on a mission of peace to settle unoccupied lands, and to give an example of a regularly organised society governed by humane principles, were the Maya and the Toltec races, possessed of considerable intellectual powers, who have left imperishable traces of their ingenuity and their industry in the solid though little artistic architecture of their palaces, and the characteristic, yet rude and roughly finished sculpture of their temples. The Toltecs, who directed their course of migration towards the valley and lakes of the Mexican plateau, planted within the territorial boundaries of Anahuac the seed of progress and future prosperity which, under Tezcucan and Aztec influences, reached a high degree of development. They introduced agriculture and cultivated maize and cotton in the fertile and productive lands of the valley. They built extensive cities teeming with a crowded population. They constructed roads, thus affording

facilities to social and commercial intercourse. Their architectural art was original, and their monuments were of vast and lofty proportions. Their intellectual capacities were, comparatively speaking, of a high order. They were skilful in the practice of the industrial arts. They were acquainted with the casting of metals; they understood the process of cutting and polishing the hardest stones; they fashioned clay into pottery; they spun cotton and other fibres into thread, and wove textile fabrics of various kinds in their primitive loom. They perpetuated the important events of their history, and made a record of their laws by the use of ideographic paintings—an art that was gradually developed into a species of writing. They were thus devoted, as it were, to literary composition; and their knowledge of practical astronomy was sufficiently advanced to enable them to determine the precise period of the solar year.

Their religious ideas were already reduced to a regular system; they were mild and perfectly innocent, and had not yet degenerated into that wild and gloomy asceticism, into that severe austerity, whose ferocious instincts have everywhere transformed men into tigers, the gods into demoniac ogres, the priests into bloody executioners, and the temples into fetid and hideous slaughter-houses stained with human gore.¹

The Tezucans were the lineal successors of the Toltecs as the representatives of the Chiapan civilisation, to which they imparted greater refinement and a more systematic development. They were principally an agricultural people; they transformed the wilderness into a garden, built extensive towns and large cities, and were devoted to the most useful industrial pursuits. They highly appreciated education, and established institutions for the instruction of the young in all the learning of their time, and in all the arts that were then cultivated. A supervisory board or council was appointed, which had the general control over the schools. They examined into the qualification of the professors and the attainments of the pupils; they rendered their decision on the merits of the productions of art, and on the workmanship of the best textile fabrics. They distributed prizes to the successful competitors who recited before them historical compositions and poems on moral and traditional topics. Their language was refined and polished, and they had acquired considerable reputation as orators. Their government was monarchical, it was founded upon a code of law which was both concise and comprehensive. The power of the king was restricted by three distinct councils, who were entrusted with the internal administration. The council of war regulated all military affairs; the council of finance supervised the collection of revenues; and the council of justice was the supreme tribunal for the trial of civil as well as criminal cases. In addition to these there existed a council of state which advised the monarch in all matters of importance, and aided him in the despatch of busi-

¹ The *auto da fes* of the Spanish inquisition, and the burning of philosophers and atheists during the middle ages were really nothing less than bloody, human sacrifices offered up to an angry sectarian god, because his authority was not recognised. This god was not the real Christian God, but a fetish idol.

ness. The Tezcucan capital contained extensive and stately edifices which served as residence to the nobles, for the population was already divided into distinct classes. The royal palace and state offices constituted a pile of buildings surrounded by a brick wall. The enclosure was divided into two courts, of which the outer space served as public market-place, while the inner area contained the public offices, and the palace buildings including the royal harem. The walls of the king's apartments were encrusted with alabaster and richly tinted stucco; or they were hung with gorgeous tapestry of gaily coloured featherwork. Connected with the royal residence, by means of arcades and paths lined with shrubberies, were the most beautiful gardens, where groves of cedars and cypress overshadowed marble baths and bubbling fountains. Fish of many varieties were bred in basins filled with pure and clear water, and birds of the most brilliant and gaudy plumage were fed in large and extensive aviaries. At Tezcotzinco was the king's favourite pleasure retreat. Here were hanging-gardens in the form of terraces, which were ascended by a flight of steps, five hundred and twenty in number, and many of these were hewn in the porphyry ledge. The garden was watered from a reservoir which received its supply through an aqueduct that extended over hill and valley supported on huge buttresses of solid masonry. Other basins were constructed on a lower level, and were ornamented with sculptured marble statues representing female forms emblematic of the three states of the empire, and a winged lion holding in his mouth the portrait of the king. There were miniature cascades falling over rocks; and marble porticoes and pavilions added beauty to the wildness of the natural scenery. Both were excavated in the porphyry slopes, and the royal villa, with its arcades and spacious halls, rose in the midst of cedar groves.

The Aztecs were a contemporary and kindred race of the Tezcucans, and were equally of Chiapan origin. They were originally wild, wandering tribes of huntsmen who lived by plunder and rapine, and had not yet formed a permanent settlement. They had no knowledge of the casting and working of metals, and all their implements and weapons were of wood, obsidian or flint. It is only after they had come in contact with the Toltecs and Tezcucans that they made rapid progress in the arts of a higher civilisation. They made hatchets, chisels and wedges of copper. They still used knife-blades of chalcodony; but they were attached to wooden handles carved in the form of a crouching human figure, with an eagle-head mask, encrusted with mosaic of malachite, turquoise, bone and enamelled shell. They wore diadems and hand-bands of gold. They had learned to drill and polish beads of green jade and other hard stones. Beads of a globular form were also made of gold, and lip ornaments were cut of amber or blue crystal set in gold. Iron pyrites, to which a metallic lustre was given by polishing, were used as mirrors with which masks were decorated.

After many offensive and defensive wars which had taxed the courage and perseverance of the Aztecs to the utmost, they finally succeeded in gaining a permanent foothold in the territorial domain

of the ancient Toltec tribes, still armed to defend themselves against their enemies by whom they were surrounded ; and they remained for centuries dwarfed and almost impotent in close contiguity with those, whose social and political development was superior to their own ; until, by a favourable turn of events, they succeeded in forming a defensive and offensive alliance with the more powerful sovereigns of Tezcucan and Tlacoopan. This was the turning-point of their destiny ; they became a great and powerful nation, and occupied the first rank, and exercised paramount political influence in the confederated empire. Their government was strong and well organised, its affairs were conducted with great efficiency by the despotic will of one man, whose power and dignity were hereditary. Their religion, founded upon the simple conception of nature-worship, was developed into a theological system supported by a mysterious mythology, surrounded by the pomp of a showy symbolism and the solemnity of ceremonial forms, kept in force and practically applied by a zealous and influential priesthood, who preached morality in theory, and inculcated passive submission and unconditional obedience to the higher powers as the first duty of subjects and slaves. The compliance with dogmas was substituted to the performance of good works, and the priestly authority became so exacting and even extravagant, that the piety of the worshipper, which in earlier times was estimated by innocent offerings of the products of the soil or other articles of value, received finally its highest expression by sacrificing to the most cruel, blood-stained, monstrous gods holocausts of human victims that were doomed to die by the hands of men, who pretended to be the moral teachers and the educated class of the nation. Thus religion was here, as it is elsewhere, the strongest pillar of support of a despotic government which regarded the common people as mere slaves, and which assigned to the higher classes a noble pedigree enjoying exclusive privileges.

The intellectual and artistic development of the Aztecs was by no means original ; it was merely a copy of Tezcucan art and science adapted to a different order of society. Their architecture, their ideographic writing, and their calendar were all borrowed from their neighbours, and were imitated with more or less success.

There were, however, numerous tribes of Chiapo-Maranonians, some of whom still survive in a somewhat changed condition, who were comparatively wild and untamed, who remained unaffected by the model of a higher order of life that developed itself all around them. They valued their personal freedom and their tribal independence far higher than the unsubstantial glitter of a bastard civilisation, confined to a small minority-class, while the masses of the people—the labouring poor—were degraded menials and submissive, obedient slaves.

GUAICURUS.

THE Peninsula of California is an elongated strip of land lying between $32^{\circ} 30'$ and 23° N. latitude. It is about seven hundred miles long, and varies in width from thirty-five to eighty miles. The general conformation of the country is mountainous of a rugged and barren appearance, and where the surface does not present sandy plains and waterless lowlands, it is covered by granite masses and debris of volcanic upheavals, here and there interrupted by frightful ravines or cañons and broken hills. Where mountain streams pour down their clear waters they fertilise isolated spots and render the soil highly productive. The climate is mild and delightful during a great part of the year. It is said that here heavy rainfalls take place, while the sky is perfectly clear and unclouded, which, if true, would be the strangest freak of nature, and might be even considered a miracle.

The Guaicurus¹ occupied with the Cochimis, at the time of the first discovery, the greater part of the Peninsula. They are now established in a region of country situated between $23^{\circ} 30'$ and 26° N. latitude, while the Cochimis extend their settlements over a tract of land lying between 26° and 33° N. latitude, and they also hold possession of some islands in the Pacific. The Pericuis, who are only of secondary importance, inhabit the southern part of the Peninsula from Cape San Lucas to 24° N. latitude, and the adjacent islands of Ceralvo, Espiritu Santo and San José are also occupied by them.

Very little is known about the physical characteristics of the Guaicurus. The Cochimis are not inferior in physical development to the average class of Chiapo-Maranonians. They are of medium stature, are well-formed, and have a robust constitution. They have a dark brown complexion which graduates into lighter shades, especially among those who live near the sea-coast. Their features are coarse and heavy, their forehead is low and narrow, and their nose is plump and fleshy. Their hair is black, glossy, coarse and straight; their eyes are not pointed but rounded at the corners; their teeth are white and regular; their scanty beard is plucked out, and the rest of their body is equally hairless.

Before the Guaicurus had been brought in close connection with Europeans they were kind-hearted, docile, deficient in intellectual activity, brutal in their passions, rude in their manners, narrow-minded and inconstant. The Pericuis were a fierce and a barbarous race, and they are said to have been cowardly, treacherous, false, cruel and heartless, much addicted to bloodshed, and they were relentlessly vindictive. But with all their faults they were of a cheerful dis-

¹ The name Guaicurus is used as a general tribal name, and applies to all the tribes of Lower California, unless the Guaicurus Proper are specially referred to.

position, and were happy and contented in their lowly condition of life. The Guaicurus Proper are far more mild and less ferocious. They are courteous and well disposed, are faithful friends, appreciate the favours received or the benefits conferred upon them, and they never fail on all proper occasions to show their gratitude to their superiors, who have treated them kindly. They are indolent by nature, are gluttonous in the extreme, and filthy in their habits. They are fond of frivolous amusements, consider cunning a legitimate means of counteracting the superior sagacity of the white man; nor are they very strict in keeping inviolate the rights of property. They live in harmony among themselves; but are always ready to disturb the peace of neighbouring tribes to revenge some real or imaginary wrong.

The habitations of the Guaicurus are, like the dens of wild beasts, the most wretched that can be conceived, affording neither security nor shelter. They love the open air; and during the summer season they seek a cool, shady spot in the vicinity of a spring, and indulge in quiet repose in the sheltered nook of a ravine or under the roof-like projection of an overhanging rock; while they pass their nights in the mountain caverns or in holes dug in the ground, frequently changing their quarters according to necessity or caprice. They pass the cold winter days in an open space enclosed by a rough stone wall or a hedge of brushwood about two feet high, without any roof-covering to protect them from the inclemency of the weather. Here the cold, damp ground is their bed and the clear sky their shelter.¹ For their sick they provide a low miserable hut composed of a few poles stuck into the ground tied together at the upper ends and covered with grass and reeds.

The Cochimis did not deem it necessary, in former times, to burden themselves with superfluous habiliments, and their sense of modesty was not in the least shocked in seeing themselves naked in the form in which nature had made them. They had not even reached the degree of savage refinement of wearing a breech-cloth, but to satisfy their vanity for external ornamentation was nevertheless a necessity which they could not resist. They ornament their head with a kind of a tiara woven of rushes or strips of skin intertwined with mother-of-pearl shells, berries and pieces of reed. Both sexes wear necklaces and bracelets of pearl shells, fruits, stones and seeds strung on a cord. The Cochimi women are much more modest in their dress than the men. They wear a double apron about six inches wide, open at the sides, which is simply composed of a number of reeds closely strung together by means of aloe-leaf fibre, and is fastened round the waist by a girdle. Hide sandals, kept in place by strings passed between the toes, protect their feet when starting out on a journey. They cut

¹ In the whole Peninsula, says Clavigero, there is not found a house, nor a vestige of one, not even a hut, nor an earthenware vessel or a metal implement, or any wooden fabric whatever. The inhabitants subsisted on the wild fruits that grew spontaneously in the forest, and the game they secured in hunting, and the fish they caught in the rivers, without taking the trouble of cultivating the ground, of sowing, or rearing any domestic animals.

their hair short, while the men leave a long tuft on the crown of the head. The Pericui women are still more decently clad. They wrap a petticoat round their waist, which reaches down to the ankles. This garment is made of palm-leaf fibre, which is rendered flexible and soft by being beaten between two stones. When they go abroad they throw over their shoulders a mantle of skins, of plaited rushes or of woven stuff. The men wind round their loins a girdle set with pearls and shells, and they wear a fantastic head-dress partially made of featherwork. They paint their skin on festive occasions or when starting out on a warlike expedition. Tattooing is also frequently practised as a means of ornamentation. They insert shells, bones or cylinders of wood into the perforation of their ears, nose and lips. Both sexes allow their hair to grow long, which falls loosely down their shoulders.

The Guaicurus, being entirely dependent upon what nature supplies them, are not always abundantly provided with food. Their ordinary meat dishes are fish and the flesh of deer, hare and various kinds of birds. Oysters are eaten roasted, and certain insects and caterpillars are previously parched before they are served up at their meals. Fish are generally devoured raw without any previous dressing. As sea-shells are their only cooking vessels they generally broil their meat on the burning embers. They are excessively gluttonous and improvident,¹ and they are by no means squeamish as regards the choice of their food. In time of scarcity when pressed by hunger they do not disdain to feed on dogs, cats, owls, mice and rats. Their vegetable food consists of the roots of the agave, which are eaten roasted, of the root of a certain reed, of various wild fruits, pine-nuts and the tops of the cabbage palm. The *pitahaya*, which is the fruit of the gigantic *cereum*, affords them substantial nourishment for eight months in the year. They only resort to hunting and fishing when the spontaneous products of nature are exhausted, and necessity compels them to exert themselves to the best of their abilities, to secure adequate supplies to save themselves and their families from starvation. Many filthy and loathsome practices are laid to their charge, but it is very probable that these stupid incongruities are greatly exaggerated, if they are not pure inventions.

The Guaicurus procure their means of subsistence almost exclusively by hunting and fishing. They pursue deer, armed with bows and arrows, and to enable them to approach the game within bow-shot they mask themselves in a deer's head, and easily secure their prey, as they hardly ever miss their aim. They catch hares in a trap, or by hurling a flat curved stick at the animal's legs, which they never fail to break, for they manipulate this weapon with great precision. They make use of canoes for fishing, and nets are generally employed for securing a large mess of fish; but the large species of sea-fish are killed with the fishing-spear; and on San Roche Island they have trained water-birds which pick up fish with great regularity, and

¹ Twenty-four pounds of meat in twenty-four hours is not deemed an extravagant ration for a single person (??). Beegart in Smithsonian Report, 1863, p. 364-67.

deliver them to their master. Oysters are picked off from the rocks during ebb-time.

The implements of the Guaicurus are still of the primitive kind. Sharp flint chips are used in place of knives; pointed bone cylinders serve as awls and needles; pointed sticks are employed as root-diggers; fire is obtained by friction; bladders constitute their water vessels; turtle shells are transformed into dishes, and those of the largest size are converted into cradles. They manufacture baskets of wickerwork, and nets of *maguey* fibre. Their bows are strung with animals' guts; their triangular arrow-heads of serrated flint are attached to a reed shaft with a kind of resin. Their javelins, which are of wood, have their sharp-pointed, barbed upper end hardened in the fire. Their clubs, which are equally of wood, are in the form of a mallet or an axe. In localities where timber is abundant they make bark canoes; or they join together with withes or pita-fibre cord three or more logs in the form of a raft. With these they venture out to sea to a distance of several miles. In place of canoes some make use of light floats made of bundles of reed tightly lashed together which are propelled by paddles, but they seldom bear the weight of more than one man. They weave large waterproof baskets of wickerwork, which serve as boats to transport their goods and chattels across deep and broad rivers, and they are propelled by a stout swimmer who pushes them in the desired direction from behind.

The language of the Guaicurus is divided into three principal dialects representing that of the Guaicurus Proper, the Cochimis and the Pericuis. The language is harsh in its pronunciation, and poor in its vocabulary. The dialect of the Guaicurus Proper is polysyllabic in its word-formation, and has much affinity with the Opata language. The plural of substantives is formed by the suffix particle *ma*, or by the initial letter *k*; as *anai*, "woman;" *kanai*, "women." The cases are not indicated by any particular signs. Contrasting qualities of adjectives are expressed by the privative particle *ra*; as, *ataka*, "good;" *atakara*, "bad." The personal pronouns are: *be*, "I;" *ei*, "thou;" *tutan*, "he;" *cate*, "we;" *peti*, "you;" *tucava*, "they." The personal pronouns are placed before the verb to distinguish the person; as, *be amukirere*, "I play;" *ei amukirere*, "thou playest." The verb has a present, a past and a future indicative formed from the infinitive which is the radical. The suffix for the present is *re* or *reke*; for the preterit *rujere*, *raupe* and *raufferi*; for the future *me*, *meje* and *enemé*. The second person singular of the imperative is indicated by the terminal syllable *tei*. The sign of the optative is *rujerera* or *rekirikara*. The participle generally terminates in *urre* or *kurre*. When a verb refers to a plurality of objects or persons it takes the suffix *k* or *ke*.

The intellectual knowledge of the Guaicurus has not advanced beyond its rudimentary stage. They have so little conception of the abstract that they cannot count beyond five; and this only with the aid of their fingers. Every number beyond five is expressed by a term which signifies the indefinite and the unknown; and they throw sand into the air, to show that the number is beyond their power of

computation. They do not divide the year by moons but by seasons, and the names given to them are derived from the condition of the climatic changes, or from the state of maturity of certain fruits and seeds which are used as food materials.

The Guaicurus are fond of pleasure and amusement. They are much addicted to feasting and dancing, and at their bacchanalian orgies they indulge in the most beastly debaucheries that can be conceived.¹ Their dances, which are not regulated by the measure of the music, are nothing more than wild jumps and frantic gesticulations, while their music resembles inarticulate humming, now and then interrupted by hideous yells. During the *pitahaya* season, when their store of provisions is abundantly supplied, they pass their days and nights not only in eating and dancing, but they amuse themselves by engaging in the athletic sports of wrestling and foot-racing. They are not given to drinking to excess, for they have no intoxicating beverage; but they inhale the narcotic fumes of wild tobacco, which produces a highly exhilarating effect.

In former times the festival most universally celebrated was that of the annual distribution of skins. On the day appointed, when the whole tribe assembled at a designated place, the most skilful hunters were peculiarly honoured by having a leafy bower constructed of tree branches assigned to them for their accommodation. Skins of the wild animals killed during the year were spread on the ground; a banquet was prepared to regale the hunting gentry, and pipes filled with wild tobacco were held in readiness for their use. At the close of the feast, after the pipes had passed from mouth to mouth, the medicine-man, dressed in a long skin robe garnished with human hair, addressed the most diligent and most expert huntsmen, and recalled their deeds of daring. This harangue was followed by the distribution of the skins, of which each woman received a proportionate share. The festival was concluded with dancing and singing, which continued all night; and it sometimes happened that rivalry and jealousy about their women gave rise to quarrels terminating in fighting and bloodshed.

Marriage among the Guaicurus is but a gratification of an instinctive animal passion, and men and women unite or separate as they may be prompted by their voluptuous desires or by caprice; and it is even a practice for different tribes to meet occasionally upon neutral ground, and interchange favours by indulging in promiscuous intercourse. There are, however, cases where a temporary husband is sufficiently attached to his temporary wife as to claim her exclusive possession, and the seducer, who would cause her to commit a breach of chastity, would run some danger of losing his life. Polygamy is universally tolerated, but it is most commonly practised among the Pericuis, who marry as many women as they can procure, keep them at work like slaves, repudiate them at pleasure; and when the wife

¹ Les hommes, s'approchaient des femmes comme des animaux, et les femmes se mettaient publiquement à quatre pattes pour les recevoir.—Terneaux-Compans' Voyages, Serie I. Tom. IX. p. 153.

is thus sent away in disgrace, the privilege is denied her of marrying a second husband. Formerly some form of courtship was observed among the Guaicurus. The young man, who was in love with a young girl, offered her as present a bowl or basket woven of pita-fibre, and the acceptance of the gift indicated that she was pleased with the attentions paid to her, and from that moment they lived together as man and wife.

Childbirth among the Guaicuru women is not attended with any difficulty, and is effected without the least artificial aid. After the birth of the child it is washed in cold water, and ashes are strewn over its body. Whenever the infant is able to support itself it is placed in a frame made of sticks, and if it is a boy his breast is compressed by applying to it a bag of sand to prevent its being developed like the breast of a woman. The Cochimi women carry their infants in nets suspended from a bent or forked stick resting upon the shoulders. The child is fed by sticking the end of the pole in the ground and passing the nipple or the food through the large meshes. Older children sit astride on their mothers' shoulders. Very little care is taken of the rising generation. Young boys and girls, when they reach a certain age, are required to gain their own subsistence as best they can; and it is not rare that helpless children are abandoned or killed by their parents when the scarcity of provisions prevents them from providing for their support.

The Guaicurus dispose of their dead either by burial or cremation according to the existing local custom. Even where the practice of incineration prevails the head is severed from the body, and is buried with all the ordinary formalities. The relations manifest their grief at the sad occurrence by uttering dolesome lamentations, now and then intermingled with frightful howls and plaintive cries, and to prove their sincerity they lacerate their head with sharp stones until blood flows freely. The weapons and personal effects of the deceased are either burnt or buried with the body. In some localities the *quama* or medicine-man pretends to be in communication with the ghostly self of the deceased person, and after having eulogised his good qualities he asks the relatives and friends, in the name of the dead, to cut off their hair as a sign of mourning, which is followed by loud wailings and lacerations. The *quama* demands a supply of provisions in behalf of the dead, which he appropriates for his own use. Occasionally the death of a man of distinction is commemorated by fixing a rudely carved image of his person to the top of a pole, while the *quama* chants his praises.

The Cochimis have some indistinct idea of a future state of existence. They suppose that the wicked, but more especially those that die in a fight, are held in confinement in a cave near the sea-shore, which is guarded by whales, where the rebellious demon Tuparan or Wac lies enchained deprived of all the good things of this life.

The Guaicurus are without the least trace of a constituted public authority, and in this respect they are altogether in a state of nature. The only law they recognise is the right of the stronger, and their principle of justice rests upon the instinctive force of retaliation,

carried into effect by the exercise of self-revenge. Every man is master of his own actions, and is the supreme ruler of his household. In their private conduct they acknowledge no superior, and they are not influenced in their acts by any sense of responsibility. As there exists no political organisation among them, they form no permanent communities, but they are scattered in every direction, and congregate only in large masses to gratify their voluptuous passions. Or under the leadership of a temporary chief distinguished for superior strength and cunning, common interest may bring them together for mutual co-operation in a hunting excursion; or they may be prompted to unite their forces with the object of attacking or resisting a fierce and bloody enemy.

The Guaicurus are frequently engaged in warlike enterprises in defence of their rights, when their boundary-lines become a subject of intertribal disputes. They do not form a preconcerted plan before engaging in a hostile conflict; nor do they practise stratagem, nor do they take their enemies by surprise; but like brave men they advance boldly, and give notice of their coming by yells and shouts and the brandishing of their weapons. They first shoot off their arrows from a distance, and they next meet their foe face to face, frequently charging him at close quarters with clubs and spears. They generally divide into two bodies, so that when the attacking party have spent their missiles, the reserve forces, who are in the meantime using their bows and arrows with good effect, may advance and take their places.

The aboriginal religious notions of the Guaicurus have been disguised and are presented under false colours by a pretended legendary tradition dressed up by the Spanish missionaries to suit their own fancy. The Guaicurus, whose language is entirely deficient in terms to give expression to abstract ideas which they could neither originate nor even comprehend, are said to have a legend which recognises Niparaya as an *almighty invisible being* who has his dwelling-place in *heaven*. This omnipotent creator had a wife, whose name was Anayicoyondi, who, though in essence an impalpable divine shadow, had "*in a divinely mysterious manner,*" three children. One of these called Quaayaip was an earth-born mortal; but he is nevertheless pronounced to be "*a young god;*" and as such he became the progenitor of the Pericuis whom he produced by drawing them out of the earth. This god-man and benefactor of his race was killed by his people, and "*a crown of thorns was put upon his head.*" It is asserted that though dead, he still remains most beautiful, and is not subject to corruption; and *blood constantly drips from his wounds*; and as he can no longer speak an owl serves him as mouthpiece. Their demon god is called Tuparan or Wac, *who waged war against the god of heaven, and having been defeated he was cast down from the bright abode of the upper regions*, and is now confined in a cave under the earth, where he is guarded by whales to prevent his escape.

The medical practice of the Guaicurus is sufficiently rational to show that their intellectual faculties are not entirely brutalised, and that observation and experience have suggested to them efficient means

of self-preservation, which is the most powerful impulsive force to develop the human intellect. Their external remedies employed in the treatment of diseases are ointments, plasters and cataplasms of medicinal herbs, of which wild tobacco is the most important. Fumigation of the affected part is almost considered a universal panacea. Counter stimulants are also resorted to in serious ailments. For this purpose stinging nettles, or ants are applied to the diseased organ. Bleeding with a sharp stone is frequently practised. Tumours are opened and are sucked until blood is drawn. Fevers and other internal diseases are treated with the cold water bath. It is only when the ordinary means fail to produce the desired effect that the medicine-man has recourse to jugglery. He pretends to be able to draw the disease out of the mouth of the patient by the simple motion of his fingers. The part affected is smeared with the blood dripping from the wound produced by cutting off the first phalange of the little finger of the right hand of the sick person's child or sister. The mode of treatment prescribed, however severe or cruel it may be, is rigorously followed. If the patient has fallen into a comatose state, they still hope to save him by striking him with great violence on the head and other parts of the body with the intention of arousing him. When the malady is of long standing, and the impossibility of recovery is universally admitted, the patient is frequently neglected, especially if advanced in years; and in rare instances an end has been put to his life by suffocation.

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MUTSUNS.

THE territory occupied by the Mutsuns lies south of the thirty-sixth parallel of north latitude, and extends to the boundary-line of Lower California. The climate is warm and dry, and with the exception of the Colorado, which divides California from Arizona, no important river flows through that part of the country. The principal Mutsun tribes are the Mutsuns Proper who occupy the lands situated on the Saliva River, the Tatshe, the Kasuas, the Alabulapos, the Kighs, the Netelos, the Kechi, the Cahiallas, and several extinguished tribes whose names are unknown.

The physical characteristics of the Mutsuns are but imperfectly described; they are said to be well-formed, of average height, with a complexion comparatively fair and features quite agreeable. Their women are stated to be of fair exterior, having beautiful eyes, and being very modest in their behaviour. The few traits of their moral character mentioned are somewhat indefinite. They are good-natured, grave and composed, and yet they are reported to be treacherous and untrustworthy; and like great diplomatists they possess the art of never betraying their inmost thoughts either by speech or action.

The dwellings of the Mutsuns are insignificant hovels constructed of a frame of poles sunk into the ground surmounted by a hemispherical or conical roof covered with rushes and coated with mud.

The men among the Mutsuns do not consider it a breach of social propriety to walk about entirely naked. Ordinarily, however, they wear a robe of deer or rabbit skin, of which a number are sewn together. The costume of the women is confined to a front and back apron woven of rushes, or to a skin petticoat heavily fringed, and reaching down to the knees. In some localities short mantles of *tule* rush (*Scirpus validus*) are worn, which cover the upper part of the body. Seal-skin is much used as dress material by the coast tribes as well as those who once occupied the adjacent islands. Among the richer classes every article of dress is more or less trimmed with shells. They wear their hair long, and they either twine their braided tresses round their head in turban fashion, or they twist their hair into a top knot, or let it hang down in the form of a queue. Their ornaments are bracelets and necklaces of strings of ivory beads, perforated pebbles or small shells. Formerly some tribes suspended a bone ring from the perforated cartilage of their nose. They paint their breasts and their arms, and draw even a coloured circle around their eyes and around their mouth. Girls were formerly tattooed from infancy on the face, breast and arms; the operation having been performed with a sharp-pointed thorn; and to render the marks ineffaceable charcoal was rubbed into the wound.

The Mutsuns are not very fastidious in the choice of their food. The means of subsistence at their command are not very plentiful, and they must content themselves with such articles of food as the surrounding country can supply them. They are fond of venison, but game is rather scarce, and they are not very skilful hunters; besides a great number of them abstain from eating bear's meat from some superstitious motives. On the other hand, they have not the least aversion to eating the flesh of wolves, skunks, wild cats, rats, mice, hawks, owls, crows, wild fowls, frogs, lizards and snakes that are not venomous. Grasshoppers are eaten roasted, and some other insects are occasionally prepared into palatable dishes. Acorns are pounded, and the farinaceous material thus produced, after being repeatedly washed to extract its bitter ingredients, is made into gruel and baked into bread. Grass seeds are gathered by the women in due season, and are either roasted or are pounded and reduced to flour which is made into porridge, or is fashioned into balls of the size of an orange. Excellent nuts are found in abundance in the forest, and their straw

and raspberries are of exquisite flavour. In the mountain regions eatable roots of the size of an onion called *amolé*, are cooked in the subterranean oven, which gives them a sweetish and agreeable taste. The coast tribes subsist chiefly on fish, shell-fish and seals' flesh whenever procurable. When a whale founders on the coast the event is celebrated with great rejoicings, for they are very fond of its flesh as well as its blubber. The first is roasted in their ovens, and as soon as their voracious appetite is satiated they suspend all that is left on the branches of trees, and cut off, from time to time, such pieces as their necessities may call for. In former times they practised cannibalism, and feasted on human flesh whenever an occasion presented itself. They prepare their food either by roasting, or boiling in watertight baskets or vessels of soapstone by means of hot stones.

The chief occupations of the Mutsuns are hunting and fishing. For hunting deer they mask themselves by using the decoy of a deer's head, which allows them to approach the animal within bow-shot. To catch water-fowl a wide-meshed net of *tule* rushes is suspended over a channel cut in a patch of water-plants, into which the fowls are gently driven or decoyed by the hunters, who, at the proper moment, raise such a terrifying noise that the birds attempt to fly, and in their confusion to make their escape, they become entangled in the meshes and are easily secured. Or a net is sunk midway in a channel of clear water not more than two feet deep; as the birds swim over it they dive for berries that are strewed as bait at the bottom, and at that moment the net is drawn to the shore doubled up so as to prevent their escape. Fish are either taken with a net of bark-fibre, or they are speared with a fish-gig provided with a detachable head which remains connected with the shaft by means of a cord. They use both canoes and *balsas* or rafts for fishing purposes. Their canoes are either hollowed out tree trunks pointed at both ends, or they are constructed of planks neatly joined together with the sharp prow and stern elevated above the centre of the boat. These boats, which are propelled by long two-bladed paddles, are sufficiently capacious to hold twenty persons. Their *balsas* are made of bundles of rushes about ten feet long, broad in the middle and tapering at both extremities. They are propelled by means of oars, can be moved backwards and forwards, but are only capable of supporting at most two persons. Their implements and tools are very primitive. Their fish-hooks, needles and piercers are made of bone or shell. Their double-edged knife of flint is attached to a handle inlaid with mother-of-pearl. Their mortars and pestles are made of granite; and soapstone is cut into cooking pots. Watertight baskets are woven of willow twigs or bark, and are frequently ornamented with the red feathers of the oriole or the black crest of the California partridge. Wampum was formerly their circulating medium of exchange. Perforated circular pieces of white mussel-shell were strung on a cord, and the value was estimated by the length of the string.

The language of the Mutsuns is divided into an immense number of dialects, though all the tribes have the same customs and present the same physical appearance. The words are principally polysyllabic.

The parts of speech are nouns, pronouns, verbs, adverbs, prepositions, conjunctions and interjections. The plural is formed by the suffix particle *ma* with a euphonic letter sometimes intervening; as, *appa*, "father;" *appagma*, "fathers;" *mukurma*, "woman;" *mukurmaka*, "women." The language has no grammatical gender, and the cases are indicated by means of prepositions. The genitive is marked only by position, the possessor always preceding the thing possessed; as, *Petro rukka*, "Peter's house." The personal pronouns are: *kan*, "I;" *makse*, "we;" *men*, "thou;" *makam*, "you;" *nunissia*, "this one" or "the same," *i.e.* "he;" *huak*, "this one" or "he;" *nuphan* and *aisa*, "these" or "they." The possessive pronouns are designated by the personal pronouns, from which they are only distinguished by the context. They can count as high as ten. The numerals are: *hemetsha*, "one;" *utsgin*, "two;" *kapjan*, "three;" *utsit*, "four;" *parue*, "five;" *kichi*, "six;" *tsa kitchi*, "seven;" *taittimin*, "eight;" *pakki*, "nine;" *tanksagte*, "ten;" *tanksagte hemltsha hal' ichos*, "ten and one over or eleven;" *tanksagte tanato*, "ten times ten or a hundred." The conjugation of the verb is effected by the addition of a final letter or syllable without a change of the radical. The present indicative is thus conjugated: 1st p., *kanara* or *arakan*, "I give;" 2d p., *menara*; 3d p., *numissia ara*; plural, 1st p., *makse ara*; 2d p., *makam ara*; 3d p., *nuphan ara*. The first preterit is, *kan aran*, "I gave;" the second preterit, *kan aras*, "I give" (indefinitely); the third preterit, *kan ararikan*, "I have given" (some time); and the fourth preterit, *kan aragte*, "I have given now or already." There are three forms of the imperative; one is reflexive, the other applies to the second person, and the third to the third person. The infinitive is the radical, as *ara*, "to give;" past infinitive, *arapis*, "to have given." There is no future tense, which is supplied by the adverbs *ieto*, "afterwards," or *iti*, "after many days," or *muna*, "past many days or many years." The language is very rich in derivative verbs, but it has no substantive verb, which is supplied by other words.

The Mutsuns count time by lunar months, each of which has a symbolic name. Their year commences at the winter solstice, and they add supplementary days to equalise the lunar with the solar year.

The ancient Mutsuns were passionately fond of dancing, which was their principal recreation on all festive occasions as well as religious solemnities. Although the women never joined the men, yet they were no less devoted to saltatory exercises. The measure of the dance was indicated by singing, accompanied by the beat of the drum and the shaking of the tortoise-shell rattle. Their character dances were well executed by the men, who were in a state of nudity, with their bodies painted and their head ornamented with feathers. Some of their dances were somewhat of a religious import, and often terminated in obscene practices. These public amusements often continued day and night; and even weeks were passed in merriment and frivolous pleasures. They were also much addicted to gambling, by guessing in which hand a chip of wood was held, or by throwing a reed painted black and white, with the white side upwards. The gambling crowd were called together by the sound of the drum, and

a disinterested person was appointed to watch that no undue advantages were taken by those who took part in the game.

The Mutsuns observe certain rules of etiquette. On meeting their friends they mutually inquire after each other's health; and when a visitor leaves the house he says: "I am going;" to which the host replies: "Go."

Marriage among the ancient Mutsuns was arranged between the nearest male relations of the young man, and the nearest female relations of the girl, who mutually visited each other and distributed presents. On the day agreed upon for the celebration of the marriage the bride, fitted up in her wedding suit, and escorted by her relations, was carried in the arms of one of her kinsmen to her future home, and a great quantity of food, seeds and berries were scattered over the road, which were scrambled for by the bride's party. Midway they were met by the male relatives of the bridegroom, and a groomsmen taking possession of the bride, conveyed her to the house and placed her by the side of her husband. The solemnities were concluded by feasting and dancing; and while the young men represented hunting scenes the old women acted their part in removing the game killed, or in despatching the wounded animal. Near relationship was no obstacle to marriage; the wife frequently pressed her husband to marry her sister or even her mother. Divorce or separation was easily effected, and the husband was not required to assign any particular cause for his action. If the wife was ill-treated by her husband her parents, on returning the value of the marriage presents, possessed the right of dissolving the marriage, and marry their daughter to another man more suitable to her disposition. If the wife was surprised in the act of adultery her husband was authorised to kill her, unless he preferred to abandon her to the seducer, taking the wife of the latter in exchange. Polygamy was only practised by the chiefs, but the common people were compelled to content themselves with one wife.

Childbirth among the Mutsuns was not attended with any difficulty. As soon as the first symptoms of labour pain were felt, the mother retired to a shady tree, and embracing the trunk she stood there immovable until delivery took place. She then tied the navel-string with a skin cord, cut it and cauterised the cut surface with a burning coal. The child was washed in cold water, and it is said that the infant was medicated with a draught of urine. The father remained in the house for some time, and abstained from fish and meat. The mother was subjected for three days to the penance of purification; she was not allowed to indulge in meat diet for a period of two months, lukewarm water was her only drink, and during this time both the mother and child were repeatedly exposed to the sweating operation. At the lapse of the probationary time the wife was made to swallow small pills composed of meat mixed with wild tobacco, which restored her to her original purity.

As soon as a boy had reached the age of puberty he was treated with the utmost severity, in order to inure him to the hardships and privations of manhood and render him fit to become a renowned

warrior. He was stripped naked, and his body was beaten with stinging nettles; he was next placed over a nest of virulent ants whose subterranean construction had been demolished with a stick, so that the infuriated insects crawled over him, and made him the biting horror of their malignant wrath. A tutelary guardian was selected for him from early youth, and for this purpose he was stupefied with intoxicating beverages, and the animal he saw in his dreams or that appeared to him in his involuntary lucubrations was accepted as his patron protector that was to guide him through life. A paste figure was immediately made of it, which was attached to his arm or breast, where fire was applied to it, and being allowed to burn down to the flesh it left a mark that could never be effaced.

After girls had reached the age of womanhood they were seated over a hole covered with branches that had been previously heated, and to this spot they were confined for three days but scantily supplied with food, while the old women were singing, and the young girls were dancing around them. In some localities their probationary test was still more severe. They were buried in the ground up to the neck, and whenever, during the period of twenty-four hours, they got into a profuse perspiration they were temporarily released from their confinement to be washed. Feasting and dancing, which followed, gave a more joyous aspect to this ceremonial act of purification.

The Mutsuns ordinarily disposed of their dead by cremation; among some tribes, however, burial was not uncommon. The body was kept in the house for several days without being touched, until it could no longer be doubted that life was actually extinct. At the expiration of that time the corpse was borne outside of the village, where it was laid upon a funeral pile erected for this purpose, with all the personal effects of the deceased, and the wood having been set on fire the whole was consumed, while the relations and friends were uttering heartfelt lamentations and dolesome wailings, singing characteristic songs which referred to the nature of the malady, its progress and its varying symptoms. As a sign of mourning the relations cut their hair short, and the measure of length of the unshorn portion varied in inverse proportion to the nearness of the kinship. Some tribes buried their dead with all their movable property in a grave that was lined with slabs of argillaceous stone. Others retained the body in the house until signs of decomposition showed themselves, when it was rolled up and bound together with cords, and in this posture it was buried in the usual way. Seeds were offered to the ghostly dead amidst groans and cries, and the ceremony was concluded with a funeral dance, while the mourning friends were singing accompanied by the whistling sounds of the flute.

The Mutsuns had some idea of a future state of existence, but their elysian abode, called *tolmec*, was simply a countertype of their terrestrial home, where they passed their time in eating, drinking, dancing, and all the other sensual pleasures amidst a numerous retinue of wives. Others held that the god *Taca* feasted on the flesh of chiefs and *pouvows*, and they were thus changed into celestial beings; while the common people were compelled to pass a proba-

tionary term on the borders of the sea or on the summit of mountains before they were admitted to the abode of the blessed. On the other hand captives and those that died by drowning, whom Taca would not touch, were consigned to a lower sphere of the subter-ranean paradise.

The government of the Mutsuns was nominally vested in chiefs, whose dignity was hereditary in the male as well as the female line. When the chief grew old he frequently abdicated in favour of his son, and if on his death the male line was extinct his daughter succeeded to the chieftainship, and her dignity and power, which were not shared by her husband, were transferred to her eldest son as soon as he attained the age of majority. Though the chief was invested with the power of declaring war and making peace, of settling disputes, and giving judicious advice, yet in all public acts of importance he was bound to consult the council of elders who assisted him in the conduct of public affairs. The Mutsuns were not governed by regular laws. Murder was avenged by the relatives of the victim, and the retaliatory maxim of blood for blood was literally applied, unless the murderer succeeded in taking refuge in the temple, when it was supposed that the god would take vengeance on the criminal. Deadly enmity between the families was, however, perpetuated from generation to generation until the bloody stain had been washed away by the death of one of the members of the murderer's relations.¹

Some of the Mutsun tribes formerly worshipped a mythological hero-divinity called Chinigchinich, which the missionaries have converted into an almighty creator, and they affirm that the word itself has that meaning. It is, however, very probable that the name of this god was a pure invention, for the original name of the god was Ouiamot or Oiot, who was the reputed son of Taca "the eater of human flesh," and he was also called Auzar as coming from some unknown land. The genealogy of this divinity does not speak much for his omnipotence. One day he appeared in the presence of the assembled people crowned with a tiara of tall feathers, with a petticoat of featherwork girded round his loins, while his body was painted black and red. While thus rigged up he danced to the inexpressible delight of numerous spectators. He then called into his presence the *publems* or medicine-men, and confirming their power, he announced to them that he came from the stars with the object of teaching them the sacred dances and other arts; assuring them that if they invoked his name their petitions should always be granted, provided they arrayed themselves in the sacred garment called *tobet* which he wore, and closely imitated the steps of the dance he had executed before their eyes. He also gave them instructions about the manner in which he should be worshipped, how *vanquechs* or temples should be built, and he left directions with them how they should regulate their conduct in the affairs of practical life. Having thus communicated his revelations he prepared to die, and gave the

¹ The manner of carrying on war and the weapons used by the Mutsuns do not differ in any respect from the ordinary mode of warfare and the usual arms employed by the other wild Chiapan tribes.

special order not to bury him, that no one could commit the sacrilege of treading upon his grave. He announced to them that he would ascend on high where the stars are, that his eyes would see all the ways of men; and he denounced vengeance upon those who would disobey his commandments, or disregard his teachings. He declared that disease and plague shall destroy their bodies, "that no food shall come near their lips; that the bear shall rend their flesh, and the crooked tooth of the serpent shall sting them." The *van-quech* was simply an open enclosure made of stakes; the image of the god was the skin of a wolf or a mountain cat stuffed with the feathers of certain birds. It was armed with a bow and arrow; and arrows were thrust down its throat. It was placed on a hurdle within the sacred enclosure, which could only be approached with marks of the most profound reverence. Each sanctuary served as a place of refuge to criminals, who were absolved from all their misdoings the moment their foot touched the consecrated ground. No sacrifices were offered to this rustic divinity, but invocations were addressed to it, and pantomimic representations were performed in its honour. Touch was a nature god who was represented under the terrifying aspect of various carnivorous animals. He was supposed to have chosen the mountains and the bowels of the earth as his dwelling-place. The guardian protectors, which were assigned to boys from early youth, were sent by this divinity.

Other tribes had invented a mythology of their own, which is somewhat poetical in its diction. They say that the world was made by two undefined beings, that covered the earth with grass, adorned trees with verdant foliage and peopled land and sea with various animals. Having accomplished this great act of ingenious mechanism, the more ancient of the two artificers returned on high to the unknown regions, while the younger remained on earth. This terrestrial divinity feeling lonesome in his isolation called into existence, by some artistic manipulation, a few male children that they might love him and cheer up his heart. The moon, who was then a lovely maiden of exceeding beauty, made a chance visit to these regions, and was accepted as the foster-mother of the helpless infants, on whom she bestowed much care, watching over them with anxious solicitude. By degrees the children grew up, and they perceived that they were no longer the objects of affection of their divine father and their foster-mother, who became so much attached to each other that their love degenerated into an irresistible passion, and mere desire soon resulted in fruition. One morning at early dawn a new-born infant was found lying at the threshold of the lodge. The god had eloped with the fair maiden, and as he retired to the ethereal-regions he built a lodge for the moon in the blue azure sky, where she is clad in her celestial robe, and her shining silvery hair is still diffusing its mellow light all around. The child born of the celestial pair was a girl, and she grew up into a bright beautiful woman, but like her mother she was fickle and frail, and to her all womankind owe their origin, and she has imparted to them their frailties and their changeable character.

Publems or sorcerers exercise a predominant influence among the Mutsuns, and they inspire them with such terror that they readily deliver their boys over to them. They are believed to possess real and effective powers either for good or evil. They are the astrologers as well as the soothsayers; from the appearance of the moon they pretend to determine what time may be most propitious to celebrate a feast or to attack an enemy. They are supposed to be able to change their external form at pleasure, to predict the future and even command the elements to do their behests. They claim to possess the supernatural power not only of curing diseases, but of killing their enemies whenever they deem it expedient to do so. To break the spell of sorcery they make use as a counter-charm of a mixture of *mescal* and wild honey consolidated into a ball and preserved in a leather bag which is attached to the leg or arm.

The Mutsuns give full credit to the premonitory predictions of dreams and omens. An eclipse is an augury of evil; falling stars portend some great calamity, and both these natural phenomena inspire them with the utmost fright and terror. Many believe that if a hunter were to eat of the flesh of the game he has killed, his luck would inevitably forsake him; and for this reason they always pursue the chase in large parties, that each one may receive his share of the game which has not been killed by himself.

The Mutsuns employ numerous medicinal plants for the cure of diseases, and some of their remedial processes are quite rational. The cold bath is principally employed in fevers and other internal complaints. Lotions and poultices of mashed herbs and a liquid vegetable oil are applied to wounds and sores. The vapour bath is much used by them to preserve their agility and increase their physical strength. Paralysis is treated by beating the affected part with nettles. As a counter-irritant a paste is made of nettle stalks which is applied to the bare flesh, and being set on fire it is allowed to burn until a blister is produced. To cure snake bites a dose of ashes or the fine dust scraped off from the bottom of an ant's nest is administered internally, and certain plants are externally applied. When all hopes of recovery have been abandoned the patient is laid upon a bed of dry sand, a fire is kindled at his feet and a bowl of water is placed near his head, while his relations sit around him filling the air with their boisterous din, leaving it to nature to take its course, either to cure or kill. As death is attributed to the anger of the gods, regular propitiatory or deprecatory dances are performed to avert the wrath of the divine powers, and to counteract the malignant influence of sorcerers.

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 CHICHIMECS.

THE Chichimecs¹ occupy a portion of Central Mexico, which lies between 23° N. latitude and the northern boundary of the State of Oaxaca extending from the Pacific Ocean to the Gulf of Mexico. They are scattered over Queretaro, a part of San Luis, Guanajuata, Michoacan, Mexico, Pueblo, Vera Cruz and Tlascalá. The country consists partly of table-land elevated from five thousand to eight thousand feet above the level of the sea; and partly of mountain ranges, and isolated lofty peaks, of which Popocatepetl is the most celebrated. The geological formation is exclusively azoic; granite, basalt and lava rocks rise in rugged outlines high above the region of perpetual snow, and impart to the natural scenery around an air of sublime grandeur. Here all climates are almost blended, or touch each other within comparatively short distances. The lowlands along the coast are subject to the periodical rains, and here palms and the luxuriant vegetation of the torrid zone give an enchanting aspect to the face of nature. The temperate regions, which comprise the plateaux, are rendered delightful by the alternate breezes coming from the mountains and the sea, and the seasons are so uniform that the country almost enjoys a perpetual spring. The level surface is variegated by numerous lakes; the soil is most fertile; evergreen forests of the most magnificent timber trees shut out the parching rays of the burning sun, and thus impart freshness and moisture to the more tender vegetation.

The Chichimecs, who constituted the most important nation of the Totonaca race, are divided into numerous nations or tribes who differ in dialect, if not in language, and in many respects also in manners and customs; but they have substantially the same race characteristics, and may therefore be described as one and the same people. The most important tribal divisions are the Tammes, the Teuchichimecos, and the Othomes who are considered as the most ancient offshoot of the Anahuac nation. All the tribes have a swarthy complexion, shading off from a dark colour inclining to black, among the coast tribes, to olive brown or red copper among the inhabitants of the table-lands; while those who occupy the Sierras have a bluish tint.

¹ Chichimecs is here used as a generic name and comprises all the tribes of Central Mexico. They are the descendants of the ancient conquerors of Anahuac known by the generic name of Tatonacas.

Their face is generally oval, their forehead is narrow, their cheek-bones are prominent, their nose is small and flat; their mouth is large, their lips are thick and their teeth are white and regular. They have black eyes which are sometimes oval in outline, but frequently they are elongated with the corners turned towards the temples. Their sight is most acute, and their sense of hearing is equally delicate. Their hair is black, long, straight and thick; their beard is generally scanty, except on the upper lip; but they are nearly hairless on every other part of their body. Their stature varies according to locality. The Vera Cruz tribes are said to be of low stature, not exceeding five feet in height, and the women, who are much smaller, must be somewhat dwarfish, especially as they are of a clumsy form, with their toes turned inwards. On the other hand the tribes of the table-land are tall, muscular, robust, and well-proportioned, but it is asserted that they are out-kneed. Their general appearance is gloomy and morose; but notwithstanding their severe expression of countenance they are distinguished for gentleness of manners. Their physical strength is well developed, and they are remarkable for their great power of endurance. The women of the Jalisco tribes are not only of good stature, but they are rather handsome, and their form is symmetric; but the common classes grow prematurely old, their faces become wrinkled, and the features are harsh and worn.

As regards their moral character the Chichimecs are distinguished by coincidences and differences with reference both to time and place. They are reserved and taciturn and do not easily betray their thoughts; their aspect is generally grave and melancholy, but they are nevertheless eager to play their part in scenes of revelry, and to engage in boisterous merriment and noisy diversions. They are gentle in their manners, peaceful in disposition, hospitable to guests, grateful to benefactors, and are trustworthy and diligent servants. They are industrious in their various pursuits, although they do not love labour for its own sake, and avoid its hardships whenever a favourable opportunity presents itself, which gives them the appearance as if they were naturally lazy. Like all uncultivated races they are highly improvident, for reflection has not yet taught them that it is possible to improve their social condition by an economical management of their resources, which renders them equally indifferent to the ordinary comforts of life. They are superstitious from ignorance; but are at the same time humane and kindly disposed in time of need and necessity. They have not entirely lost all their former bravery, but are nevertheless greatly demoralised; and they shrink with fear and trembling from measuring themselves with the white man in an armed encounter. Though ordinarily calm and quiet, they become irascible in temper and cruel in action when their passions are immeasurably aroused, or when in a beastly state of intoxication. Their honesty does not stand the test of temptation, nor can it resist the promptings of necessity. The cravings of hunger frequently urge them to have recourse to stealing to supply their empty larder. Their intellectual faculties are not of a high order, and yet they are gifted with quick perception, and they display some ability in the

acquisition of the imitative arts; but they have no inclination to enlarge their stock of knowledge.

The Chichimecs of old, especially the wild tribes of the North, were savage and barbarous, they were dull of apprehension, indolent in their habits, highly revengeful; and while they were distinguished for bravery and their love of independence, they pursued the profession of robbery and murder with reckless audacity.

The habitations of the Chichimecs are everywhere of the most primitive kind. In the lowlands the huts are constructed of bamboo poles driven into the ground, interwoven with rushes and thatched with palm-leaves. On the plateaux the dwellings are much more substantial and compact; the side walls are composed of logs kept in position by being tied together with the pliant stems of climbing and creeping plants; and to fill up the chinks they are coated with a layer of mud or clay. The flat roof-frame is covered with split boards which are weighted down with heavy stones. Where timber cannot be procured adobes or sun-dried bricks or stones are used in the construction of the family dwellings, and mats are hung round the interior walls to render them more comfortable. These different constructions never exceed one storey in height, and some of them are so low that a grown man cannot stand erect, while the interior space is so contracted that they contain but a single apartment, which is used both as kitchen and sleeping-room. The Vera Cruz tribes prepare their food in a hut which is separated from the dwelling. The wild nomadic Chichimecs dwell in caverns and the fissures of rocks, while the Pames are even more cynic in the selection of their place of abode, for they seek shade and shelter under the thick foliage of forest trees.

Their household furniture is as simple as their dwelling. Gourds, often gaudily painted, are used as water-jars, bowls, and drinking-cups, and are suspended by strings from the walls. Their cooking vessels are of unglazed earthenware, a block of wood serves as stool as well as table, and a palm-leaf mat (*petate*) spread on the ground answers the purpose of a bed. Their maize-crusher (*metate*) forms an indispensable part of the household ware; it is an obliquely inclined oblong stone eighteen inches long and twelve inches wide, standing on three legs. The corn is reduced to powder by means of a stone roller called *metapilli*, and the flour is received in an earthenware dish (*comalli*) in which the *tortillas* or maize cakes are baked.

The costume of the Chichimecs differs in different localities. The *ichapilli* or sleeveless shirt of cotton stuff striped white and blue, falling down to the knees, and girded round the waist by a belt, is most commonly worn by both sexes. Their head is covered with a broad-brimmed straw or felt hat; or it is tied up with a coloured handkerchief which has superseded the ancient head-dress of feather-work. Both men and women are generally barefooted; but their feet are occasionally protected by sandals of tanned deer-skin fastened with thongs to the ankles. The *ichapilli* of the women is of cotton or woollen cloth of a white colour, embroidered round the breast; or it is of striped or figured stuff; it is much longer than that of the men, and is gathered above the hips by a belt. The women of the

Pueblo tribes are dressed in narrow petticoats, and in *quickemels* or vests elegantly embroidered with silk and worsted. In the lowlands, along the coast, the costume of the natives has been somewhat modernised. The men wear short, white or blue breeches with an open slit near the knee, while the upper part of the body is covered with a white cotton jacket, or a dark-coloured woollen tunic with wide-open sleeves encircled round the waist by a sash. Over this is thrown the aboriginal *tilma* or mantle, fastened to the shoulder or across the breast. Goat and deer skin breeches and a jacket of the same material are sometimes worn over the cotton under-dress. The women are dressed in a large open-sleeved chemisette often embroidered round the neck in gaily coloured worsted; a blue woollen petticoat is tied round their waist, and a blue or brown wrapper (*rebozo*) covers their shoulders. Their head and face are sometimes covered with a muffler. In the cold mountain regions a thick, dark-coloured woollen blanket, having a hole in the centre, through which the head is passed, serves as garment in the day-time, and as bed-covering at night. They arrange their hair by interlacing it with gaily coloured worsted, into two long braids which either fall down loosely behind their back with the ends joined or tied to the waistband, or they are tightly bound round the head and are occasionally ornamented with some wild flowers. The costumes of other tribes, though they vary in detail, are similar to those already described.

In olden times the Chichimecs and kindred tribes were entirely naked. Some perforated their nose and ears; bored holes into their teeth, which they filed to a sharp point and tinged black. They dyed their hair in various colours, and the women intertwined their tresses with feathers. In some localities the women painted their face with varnish or some colouring material, and wore feathers about their arms and legs. In other places the men threw a cotton mantle over their shoulders gaudily painted in various colours; while the still more savage tribes rubbed their dark-skinned bodies with coloured clay, on which painted figures of reptiles and other animals were traced.

The Chichimecs subsist principally on vegetable food, though almost everywhere a plentiful supply of fish, found in the rivers and the sea, are placed at their disposal, by making some slight efforts to catch them. Bananas constitute the most important food material in districts where they thrive without much labour and produce an abundant supply of fruit. Maize, which is an important article of consumption, is ground into meal after separating the hull either by soaking or boiling; it is next reduced to a paste, and is converted into *tortilla* cakes which are baked in an earthenware dish over a low fire. A gruel is made of an infusion of maize meal, which is strained through a sieve, and a small quantity of cacao or sugar is added as seasoning. A peculiar dish called *tamales* is prepared from the coarsest part of the pounded maize which remains as residue after the gruel has been drawn off, and being mixed with chopped meat, and seasoned with red pepper and onions, it is covered with paste, and is boiled or baked enveloped in maize or plantain-leaves. Where the

pitahaya grows in great profusion, the saccharine fruit of this tree-like cactus furnishes a valuable article of subsistence. A ragout is made from its blossoms and buds; the seeds of the fruit are ground, and the meal is made into cakes. The other vegetables most highly esteemed are tomatoes and the pods of some leguminous plants. Some tribes have acquired a depraved appetite for an unctuous kind of clay which allays the painful gnawings of hunger, whenever their means of subsistence fall short of the usual allowance.

The Othomes and Jalisco tribes formerly ate the maize they cultivated in its milky state, and they lived mostly on the natural productions of the field and the forest, in addition to such animals as they could secure, including not only deer, rabbits, moles, foxes, rats, and birds, but snakes and other reptiles. They crushed the corncob into powder, which on being mixed with powdered cacao beans, served them as palatable food. The eggs of a fly called *axayacatl*,¹ gathered in the valley lakes, were pounded and formed into cakes, which, after they had been fried, were esteemed a great delicacy. It is asserted that these as well as other Chichimec tribes were in former times cannibals, and that they feasted on human flesh whenever they could procure it.

The Chichimecs are fond of intoxicating beverages. They prepare a liquor from the fruit of the nopal or prickly pear by subjecting the juice to fermentation. The *chica* is made from the sap of the sugar-cane, which is extracted by pressure; but *pulque*, which is the fermented sap of the agave plant, constitutes the national drink. At the time the plant is in bloom the inner pulp of the stalk is cut out, and the hole is closed with the outer leaves. As the saccharine juice is necessary to the plant to mature its seed a new quantity of sap is secreted, at short intervals, as often as the old supply is taken away, until its vital energy is exhausted and the plant dies. This accumulation of sap, being successively removed, after being subjected to fermentation, forms a thick liquor of a white colour, which has strong intoxicating properties.

The Chichimecs of the Mexican valley and the adjoining states are neither expert hunters nor skilful fishermen. They follow the tillage of the soil as their principal occupation. The most valuable cereal cultivated is maize, which grows here to great perfection. Bananas produce an abundance of fruit in many districts. The vegetables cultivated are tomatoes, red pepper and onions. Sugar-cane is only grown in limited quantities. As agricultural implements they use wooden spades and hoes for digging and weeding; sharp-pointed stakes are employed for planting maize, and a wickerwork frame of split palm-leaves serves as hurdle to carry the gathered crop from the field to the house, or to convey the surplus products to market. Apiculture, for the production of honey, is followed with much success. Wild bees are domesticated by stopping up the opening in the tree, where they are at work, with clay, and the hive portion being cut off it is attached to the front of the hut. The clay luting

¹ *Corixa femorata* and *Notonecta unifasciata*.

is then removed, and as the bees feel at once at home they continue to gather honey as usual.

The Jalisco Chichimecs have acquired considerable skill in the manufacture of blankets and *mantas*. In other parts of the country cotton stuffs of a blue colour, or striped red and white, or figured, are woven on the ancient primitive loom used before the conquest. Their vermilion dye is obtained from the murex shell. Some of the tribes produce excellent pottery, not only in the form of household vessels, but as articles of ornamentation, and as toys, masks and figure-work. Others make ropes, nets and bags from aloe-leaf fibre, rendered flexible by the rolling operation of the *metate*. Palm-leaf mats and dressed skins also form a part of the industrial products of the Chichimecs.

Near the Gulf of Mexico they make use of canoes hollowed out of the trunk of a mahogany or a cedar tree, which are sufficiently capacious to carry several persons, and are propelled by means of paddles. They have acquired some skill in carving fanciful and grotesque figures of stone, bone, wood, charcoal, hardened clay, the pith of trees and wax. They have a fine ear for music and imitate with much exactness any melody they may hear. Their passion for flowers is of ancient date, and at all seasons of the year they delight to decorate their dwellings with these fairy children of the forest. The Jalisco Chichimecs have acquired some skill in the working of metals, and they make neat cups and vases of silver and gold of good workmanship.

The internal trade of the Chichimecs is principally carried on by barter; a few only are able to appreciate the value of money, which they hoard by burying it in the ground; and they do not even communicate to their relations the spot where their treasure lies hid, supposing that in case of death it would be of use to them in a future state of life. They pack jalap, vanilla and other medicinal drugs in wickerwork baskets, which they carry on their back to the nearest market. They receive in exchange for pottery, mats, dressed skins, stuffs woven of agave fibre, fish, fruits and feathers, all kinds of dress goods, cutlery, beads, but more especially salt; and frequently their sales are effected for money.

The best known and most widely spread of the Chichimec languages is that of the Othomes, which is itself divided into numerous dialects. Its pronunciation is artificial, and is consequently very difficult. The language is quasi-monosyllabic, and the sounds of many words are characteristic of the ideas which they express. It is not wanting in abstract expressions, and it contains many homonyms, of which the true meaning can only be ascertained from the context. The parts of speech are not very specifically differentiated; the same word may be a substantive, an adjective, a verb or an adverb, and their true function can only be distinguished by their connection and their position in the sentence. Nouns have neither gender nor declension, and the sexual distinction is simply marked by specific words; as, *ta* or *tza*, "male;" *usu* or *nxu*, "female;" as, *tayo*, "dog;" *nxuyo*, "bitch." As a general rule all nouns are considered

masculine. There are words of relationship, which differ according to the sex of the person speaking. Thus a man calls his brother *khuada*, while a woman calls her brother *ida*. The singular number is indicated by the addition of the third personal pronoun singular *na*, which also means "one," while the plural sign is the prefix *ya* or *e*. As the prefix *na* is never placed before adjectives they can easily be distinguished from nouns, especially as they have the particle *ma* prefixed, which is equivalent to "thing;" as *na-nho*, "it or one—goodness;" *ma-nho*, "thing—good;" *xa-nho*, "the good." The adjective always precedes the noun it qualifies. The comparative degree of adjectives is expressed by placing the adverb *nra*, "more," or *chu*, "less," before the positive; as *nho*, "good;" *nra nho*, "better." The superlative is denoted by *tza* or *tze*, signifying "much" or "very;" as *tza nho*, "best;" *tze nzo*, "very bad" or "worst." The diminutive sign is *ztzi* or *ztzu*; as *ztzi heusi*, "a little paper." The personal pronouns have distinct words for the accusative, and some of them are frequently used in an abbreviated form. But in place of pronouns the Othomes mostly use nouns expressive of authority, benevolence or friendship. Thus they say: "thy servant will obey thee," instead of "I will obey thee;" "thy friend loves thee," in place of "I love thee." The plural of the possessive pronouns is wanting, but it is supplied by affixing the corresponding plural of the personal pronouns; as *ma te he*, "my father, we," *i.e.*, "our father." The language has both demonstrative and relative pronouns. There are no intransitive verbs, and the active are also used as neuter verbs. When a noun is used as verb it changes its accent, as, *hiá*, "to appear;" *hià*, "word." The conjugation of the verbs is effected by the aid of separate particles which indicate the tense relation as well as the person. But as the same particles are used in the singular and the plural the last is distinguished by the pronouns *hé*, "we;" *gūi* or *hū*, "you;" and *yu*, "they." The present indicative is thus conjugated: *di nee*, "I desire;" *gūi nee*, "thou desirest;" *y nee*, "he desires;" plural: *di nee hé*, "we desire;" *gūi nee gūi*, "ye desire;" *y nee yu*, "they desire." In the imperfect the suffix *hma* is added to the present; as, *di nee hma*, "I desired." All the other tenses are equally formed by specific particles.¹ The verb has neither participles nor gerunds, but they are changed into verbal nouns by the addition of certain initial letters, as *opto*, "to write;" *na thoptó*, "the writing;" *nee*, "to desire;" *na knee*, "the will." There exists no substantive verb, but it is supplied by nouns used as verbs, and sometimes it is simply understood, as *ngui mēti*, "I rich," *i.e.*, "I am rich."

The favourite amusements of the Chichimecs are dancing and singing accompanied by musical instruments. On these occasions drinking to excess is the order of the day. Among some tribes women are not allowed to take part in the dance.

The Chichimecs have a peculiar mode of salutation when meeting while they are travelling; and they seem to distinguish friends from

¹ Indefinite perfect: *xa nee*, "he has desired;" pluperfect: *xta nee hma, he*, "we had desired;" future: *gūi nee gūi* or *hū*, "you will desire." The imperative is the radical, as *nee*, "desire thou."

foes by certain signals and secret signs. Strangers are hospitably received, and are provided with all the necessaries among most of the inland tribes; but they are placed under a guard; and on their departure they are escorted beyond the limits of the settlement. Among some of the natives the custom prevails of forming inter-tribal alliances of friendship, which are cemented with the blood of a victim selected from the tribe that solicits the favour. The man who is to be tortured is required to fast for twenty-four hours, after which he is drenched with intoxicating liquors until he becomes entirely unconscious, so that his sensibility becomes deadened to torture and pain. He is then stretched out in an open space before the fire until he is thoroughly warmed, and to bring the blood into his ears they are rubbed with great violence. His ears are then repeatedly pierced with a sharp-pointed bone, and each operator anoints himself with the blood spurting out of the wound.

Women occupy an inferior position in Chichimec society, they perform not only all the household drudgeries, and take care of the children, but they gather the firewood, fetch water for family use, and attend to the cooking. They spin cotton and wool, weave mats, and carry heavy burdens on their back when going to market.

Polygamy was formerly universal, either accumulative or successive; but the wife first married was the mistress of the establishment, and concubines only held the third rank in the family. Prostitution was the cancer-spot of the social life of the Chichimecs. In some parts of the country public brothels existed, where pederasty was openly practised, and men acted in the capacity of women; while incestuous intercourse was of common occurrence. Marriage among the Chichimecs can only be legally contracted with the consent of the parents, and seduction or elopement is punished with death. On the other hand if a young man finds that the girl he has chosen as wife is no longer a virgin, he has the privilege of declaring the marriage null, and sending the woman back to her parents. When a suitor wishes to make known his intention, his parents or nearest relations pay a formal visit to the parents of the young girl, and make their business known by presenting them a bouquet of flowers tied with red wool. The friends and relations are then invited to assemble at the house in the evening to deliberate whether or not the proposed nuptial alliance should be accepted. The invited guests bring each a bunch of a narcotic plant called *marijuana*, which they both smoke and chew, while the subject-matter in question is discussed, and all the conditions of the marriage are arranged to the satisfaction of both parties. Next day the young man and the maiden are informed of the conclusion reached by the family council, and if favourable, the bride sends to the bridegroom a few complimentary presents, thus giving legal sanction to the contract, and feasting and dancing form the concluding act of the marriage celebration. Among some tribes, after a young girl has reached the age of puberty, she is yielded up on trial to the lover that sues for her favour, and if the young man is not pleased with his acquisition he is at liberty to send the young woman back to her parents; but as no slur is cast upon her character her chances of

marriage are not in the least diminished. Girls generally marry young, and they are rarely found single at the age of fourteen or fifteen. Among the Othomes, if a girl has found no suitor when arrived at the age of puberty, her parents or nearest relations select a husband for her, whom she is bound to accept.

A pregnant woman, when approaching the time of her delivery, occupies a retired corner of the dwelling, where she awaits the final issue in the presence of an aged matron, whose sole function consists in calling the child, as if soliciting it to come out of its dark prison-house to enjoy the light of day. As soon as the child is born the old woman leaves the room, and holding her hands before her eyes, so as to prevent her from seeing, she walks once round the house, and the first object she sees on uncovering her eyes, furnishes the name which is to be given to the new-born infant. Many superstitious practices were formerly observed among the Othomes, when a woman was about to become a mother. She wore numerous amulets and charms; she avoided meeting certain animals, especially black dogs, for it was supposed that their presence would be fraught with evil. She was made to drink water brought from the mountains, which had been consecrated by the gods. She was, from time to time, examined by an officious attendant who burnt aromatic herbs mixed with saltpetre, and while suffering from labour-pains she was often made to jump about or swallow deleterious drugs which frequently produced premature delivery. The singing of the mocking-bird near the house was considered a happy omen. The infant boy was taken by an old man in his arms, who painted a hatchet on his breast, a feather on his forehead, and a bow and quiver on his shoulders. The infant girl was appropriately marked by one of the matrons present; the figure of a flower was traced in the region of the heart, a spinning-wheel (?) was painted on the palm of her right hand, and a flake of cotton or wool on her left. The ancient Totonacs subjected their children about a month after their birth to a surgical operation performed by the priest with ceremonial formalities. The boys had a bit of the virile organ chipped off with an obsidian knife, and the hymen of the girls was forcibly lacerated with the aid of the finger, and this laceration was repeated at the age of six. Twelve months after the birth of a child all relations are invited to a feast, and the festivities are repeated at the time the infant has cut its teeth, when it is first fed with some solid food. Children are suckled until a new-comer claims all the nourishment the mother is capable of yielding. Infants, being wrapped in swaddling-bands with the head and feet left free, are carried on the mother's back, or they are placed in a wicker-basket which is frequently suspended from the branch of a tree.

The Chichimecs dispose of their dead by burial. A quantity of provisions is deposited in the grave to serve the departed as a means of support in his long and toilsome journey to the shadow-land. In autumn of every year the natives of the Mexican valley commemorate the death of their relatives and friends by laying their free-will offerings on or about the grave consisting of various kinds of food, animals and flowers. In ancient times the Cora tribes wrapped the corpse in

a mantle which was deposited in a cave previously designated by the deceased, with a bow and arrow or a distaff laid by the side of the body. As it was supposed that the ghost of the dead might return to claim the property he has left behind, all his goods and chattels were placed in front of the house, to obviate the visit of the unwelcome apparition. If he was the owner of live-stock pieces of meat were fixed to sticks, which were set up in the field, and as he could thus freely feed on the flesh, he would not think of returning for the purpose of claiming his cattle. Five days after the burial a *pouvow*, who was paid for his services, was engaged, that by his magic art he might compel the ghostly spectre to take its final departure. To accomplish this object he fumigated the mortuary dwelling with tobacco smoke, swept all the corners with *zapote* branches, and as soon as he met the transmudane shade he drove him away to seek refuge in the home of the dead, never more to return.

The Chichimecs have no regular government. Their chiefs, whose superior dignity they recognise, exercise no real authority. The chiefs of some tribes are appointed for their office, and they are entitled to a share of the produce of the labour of the villagers, and of the game they kill in the forest. War-chiefs are generally elected, and their power and influence are always proportionate to their abilities. Nothing is known about their laws, but they are necessarily more or less controlled by customary laws which form the rules of conduct even of the most primitive societies. Among the Coras blood-revenge is carried to its utmost consequences. When a man is killed in a hostile encounter his relations keep his death in remembrance by dipping a piece of cloth in his blood, which is preserved until his death is avenged.

War was formerly a regular pursuit among the Chichimec nations, and pretexts were never wanting to induce them to undertake some belligerent enterprise. The slightest encroachment upon their territorial domain was at once resisted and punished by kindling the torch of war and devastation. After war had been declared they sent messengers to the neighbouring nations who carried in their hand an arrow marked with the chief's escutcheon, by which they were recognised as the accredited agents of the tribe. On laying this badge of authority at the feet of a friendly chief they solicited his aid in the projected campaign. If the proposed alliance was accepted the place of meeting was agreed upon, and the allied warriors were received with acclamations of welcome, a feast was prepared, and at the conclusion of the festivities a council was held, which marked out the plan of the campaign, and determined upon the mode of attacking the enemy. When they reached the enemy's country they placed slingers in ambuscade to surprise straggling warriors unawares; while the forces were arranged with a view of outflanking or surrounding the adversary. Archers and slingers formed the front line, while the lancers and clubmen occupied the rear. The file of men in the van advanced with terrific shouts and hideous yells. When fighting against the Spaniards they frequently posted themselves on heights which they fortified with heavy logs, so arranged that they could at will be hurled down upon the assailants. Among some tribes the chiefs, armed with a rod,

maintained strict discipline during the action, by chastising those that showed signs of cowardice, or became disorderly in the ranks. Scalping or cutting off the heads of the slain was the inevitable consequence of victory; and if prisoners were taken they were treated with such great cruelty, that death was eventually their final doom. Captives were often scalped alive, and the victorious warrior placed the bloody skull-cap upon his head as a proud trophy of his exploits. The heads of the enemies killed in battle were stuck to the top of poles, and being carried in procession through the villages, they were greeted with the most exultant acclamations by the wildly excited multitude who, in joyous phrensy, danced around them. Young children were sometimes saved that they might be reared as warriors to fight in the ranks of the enemies of their own people, and to deaden their affection towards their own kindred, they were compelled to drink the blood and eat the brain of their murdered relatives.

Most of the Chichimec tribes nominally profess Catholicism, but they know nothing of the real religious principles of Christianity, and follow many of their ancient superstitions. The ancient religious rites of the Totonacas were cruel and bloody. Every three years they killed three children whose hearts' blood they mixed with *ulli* or the sap of the *Cassidea elastica*, to which certain herbs of the Temple garden were added. This mixture was kneaded into a dough which they called *toyoliaytl la quatl* or "food of our life," and of this life-giving nostrum the men above twenty-five, and the women above sixteen had to partake every six months as a kind of eucharistic sacrament. They thus partook of human blood without previous miraculous transformation.

The Chichimecs attempted to cure the diseases, to which they were subject, both by natural and supernatural means. They made pills of a composition of caoutchouk mixed with other medicinal drugs, which they applied externally to the skin by simple friction, with the object of increasing their agility and suppleness. Fevers they treated by the cold water bath; and the sweating bath is even now much resorted to in all ailments of a serious nature. In all cases of dangerous illness the relations are called together, and they are consulted about the nature of the disease, and the best means to be employed to restore the patient to health. Each one suggests his own remedies, and frequently the oil of scorpions or of worms is recommended as an unfailing panacea. When all natural means fail to produce the desired effect, the *powvow* has recourse to fumigation, or to the magic process of melting saltpetre, which often produces, by a leger-de-main practice, a monstrous ant or a horrible worm that is at once pronounced to be the proximate cause of the disease.

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ZAPOTECOS.

THE country of the Zapotecos, which includes the Mexican States of Ojaca, Chiapas, Southern Vera Cruz, Tabasco, and Yucatan, is, in great part, situated in the torrid zone, and is known by the general name of *tierras calientes*. The heat, especially in the coast regions, is most oppressive. The Cordilleras are the principal mountain ranges, which branch off in cross ridges, traversing the country in an east and west direction. North of the isthmus of Tehuantepec several rivers descending from the mountains wash the plains with their fertilising waters, and spread a rich alluvial soil over the flat lowlands. On the southern borders nature is less beautiful; the country has a more stern and wild appearance, and the belt of alluvial lands is much narrower. Yucatan presents, in its broken and rugged coast-line, a barren and bleak aspect. It is traversed in the centre by a low mountain ridge almost devoid of vegetation; but level tracts of the inland districts are nevertheless interspersed with extensive forest lands, and with wide stretches of country which are quite productive and abound in useful vegetation.

The Zapotecos, who in former times ruled over races that inhabited the western slope of the Cordilleras, and extended their power over the Tehuantepec tribes, comprise not only the nation proper of that name, but numerous other tribal communities scattered over Southern Mexico. The most important of these tribes are the Chocos, the Popolocos, the Cuicatecos, the Huaxsecos, the Totomacs, and the Mixtecos. The Zapotecos and Mayas of Yucatan are closely connected by race relations as well as affinity of language.

The physical characteristics of the Zapotecos are by no means uniform. On an average they are mostly of medium height, though men of taller as well as lower stature are found among all the tribes. They are generally well formed, have a stout and robust constitution, and have, with few exceptions, pleasing features. Some of them have a melancholy expression of countenance, and a few have an unprepos-

sessing if not a repulsive appearance. Their complexion varies from a copper to a tawny colour graduating into light yellow, and many individuals are met with of a much fairer tint. Their hair is mostly jet black, coarse and glossy, shading off into brown among some tribes. Their face is either oval or round, and in many cases it is flat and uncommonly large. Their forehead is almost always low and frequently narrow, and their eyes are generally dark, small, often lustrous; but at times dull and sleepy. Their nose is flat, their mouth is large, their lips are full and their teeth are brilliantly white. The women of all the tribes, with a single exception, are described as delicately formed, with regular features; some are even considered as beautiful, and others as graceful and seductive.¹

The moral character of the Zapotecos differs in many particulars in different localities, according to the nature of the circumstances by which they are surrounded. With some notable exceptions they are gentle in disposition, are of a cheerful, confiding nature, kind and well disposed in their social intercourse, polite and reverential to superiors, and they are generally distinguished for industrious habits. Their parental affection is most exemplary, and the aged are treated with the greatest respect. They are all more or less superstitious, which is the natural consequence of their ignorance, and most of them, although frugal in eating, are addicted to intemperate drinking. Several tribes are still remarkable for their spirit of independence; the love of freedom is still their predominant passion, and they are bold, brave and warlike. The intellectual qualities of the Zapotecos, though not of the highest order, exhibit much energy in action, and they are not entirely wanting in ingenuity. There are, however, tribes of a far lower order of civilisation. They are barbarous and fierce in the ordinary relations of life, and are much inclined to be quarrelsome. Others are of a malicious temper, are eager to accumulate property even by dishonest means, and do not disdain to have recourse to stealing. Some tribes are brutal in their manners, degraded in their social relations, and stubborn and ferocious or arrogant and perverse in their disposition.

The dwellings of the Zapotecos are usually constructed of light materials, to be able to resist the shock of earthquakes which occasionally occur within the limits of their territory. Their huts are either constructed of tree-branches planted in the ground in close contiguity in a double row, the intervening space being filled up with earth; or they are made of wattled canework coated with clay. The roof is thatched with palmetto-leaves or with bundles of coarse straw. A narrow opening at one of the sides answers the purpose of a door and a window. The interior is divided into a number of rooms according to the size of the house. Some of the wild tribes had no permanent habitations, but found shelter under the intertwining branches of the shady forest, or in the ravines, caverns and clefts of the mountains. The richer classes build substantial houses of adobes or unburnt bricks. The Chiapan tribes lived anciently in regularly

¹ These are undoubtedly exaggerations.

built towns, and their houses were neatly painted. The household furniture of the Zapotecos is rude and simple. Rough boards serve as benches and tables, a mat spread on the floor or a cane frame is used as bed, with a blanket for a covering. In Tabasco and Yucatan the natives sleep in hammocks stretched between two posts, or tied by their ends to two trees. A few earthenware pots are their cooking vessels; gourds are used as water-holders and as drinking-cups, and the *metate* serves for pounding corn. A large cutting-instrument called *machette*, which is carried by old and young, answers their purpose of a hatchet for cutting firewood; it is also used as a hunting weapon, as an eating-knife, and even as a tool in building houses.

The ancient Zapotecos either dispensed with every article of dress, or they tied round their waist a breech-cloth of deerskin, which was sometimes dressed with the gore of human hearts; but the women wore an apron which was woven of maguey fibre. When starting out on a hostile expedition some tribes threw over their shoulders a jaguar, panther or deer skin; others entwined their head with coloured bands of cloth or with garlands of flowers. The modern dress of the Zapotecos is altogether European in style and fashion. A pair of wide trousers, a short cotton jacket, and a broad-brimmed felt or straw hat constitute their every-day costume. Some of the poorer classes, however, and the Huaves still adhere to the aboriginal breech-cloth. The women have also adopted a modern costume. They wear a cotton or woollen shirt, elaborately embroidered in various colours, which reaches nearly down to the ankles; or they wrap a simple petticoat round their waist that falls down below the knee. A kind of short-sleeved chemisette (*huipil*) of fine stuff, trimmed with lace or gold and silk thread, covers the upper part of the body; or in place of this a gown provided with sleeves is worn, leaving, however, the bosom and neck exposed. Their head-dress is of white cotton, which resembles a long elongated sack hanging loosely down the back. The Yucatan natives are dressed in a sleeveless cotton shirt, which is gathered round the waist by a white or coloured sash. A straw hat or a piece of calico covers their head, and their feet are protected by sandals of deerskin. In place of drawers they formerly tied a broad cotton band round their loins, to which an elongated flap was attached in front and another one behind. A *zugen* or cotton mantle was thrown over their shoulders. In some parts of the peninsula the aboriginal tribes were entirely naked, with the exception of the breech-cloth; but their body was bedaubed with clay of various colours. The petticoat of the women, which falls down to the ankles, is garnished with a neat border at the lower margin, and is slit at the sides. Their short-sleeved body dress is open at the bosom, and is embroidered round the edges with silk. The skirt is open at the sides, and leaves the figured border of the petticoat uncovered. The *huipil* is also worn by the better classes; and when going abroad they partially cover their head and face with a piece of fine cotton-cloth in the form of a veil. The Zapotecos either let their hair hang down in loose tresses, or they confine it with gaily coloured ribbons, and being looped up it is fastened with a comb to the back of the head; for festive occasions it is entwined with flowers

and is adorned with a kind of phosphorescent beetle. In ancient times they used as ornaments tufts of feathers of the perroquet, necklaces composed of small nuggets of gold, and amber beads strung on a cord. They inserted into the perforations of their ears and nose precious stones, amber, gold rings, or carved wooden trinkets. The Yucatan tribes wind their plaited tresses round their head, with the loose end hanging down behind. The women let their hair hang loosely down their shoulders, or it is neatly tied, and is decorated with flowers and feathers. Formerly they wore not only ear and nose ornaments, but they painted and partially tattooed their body.

The Zapotecos subsist principally on vegetable diet, though they are fond of fish; nor do they refuse to eat the flesh of animals whenever it can be procured, and they always indulge in this luxury on festive occasions. The flesh and eggs of iguanas are considered among some tribes as excellent food, and even perroquets are very highly esteemed. But maize forms the staff of life; and it is principally eaten in the form of *tortilla* cakes. The *totoposte* is also a maize cake, which is baked only on one side, so as to render it more fit to be preserved for long journeys, when it must be moistened before it can be eaten. But the *tamales* form the most savoury as well as the most nourishing dish. The finely chopped meat being enveloped in maize paste is seasoned with cinnamon, saffron, cloves, red pepper, tomatoes, coarse pepper, salt and red colouring matter, to which some lard is added. They prepared an intoxicating drink called *posole*, by adding a quantity of water to sour paste and mixing it with honey. But their favourite drinks on festival occasions are the fermented *mescal* or agave sap, and a spirit obtained from sugar-cane.

The Zapotecos have always been and are still tillers of the soil. They grow not only an abundance of maize, but they produce in limited quantities wheat, potatoes, pease, pumpkins, and red pepper. Rice and sugar-cane, having been introduced among them in recent times, are also cultivated. Some tribes grow tobacco, and oranges form also an important article of production. The breeding of domestic animals is principally confined to some of the Yucatan tribes. Swine and poultry are reared for domestic use, and bees are kept for their honey, which becomes a valuable article of barter. The Isthmian tribes rear a sufficient number of live-stock to make cheese; they also prepare jerked meat, which is exported in considerable quantities; and cochineal forms an important article of commercial exchange.

Fishing is practised by those who live near the sea-coast or on the borders of lagoons. In shallow water the sweep-net is mostly used, and a large quantity of shrimps are caught in traps.

The Zapotecos are very skilful in the manufacture of cotton stuffs of excellent quality, and their textile fabrics interwoven with silk and gold thread are highly valued. Their figured patterns represent animals and birds, and their dye-stuffs produce light and lasting tints of various shades. The art of spinning and weaving is exclusively practised by the women. They spin thread from agave fibre, which they dye in various colours and knit into hammocks. Most of the tribes dress or tan skins and make their own pottery. The sea-coast

Zapotecos make canoes by hollowing out the trunk of the mahogany tree; this simple craft is propelled by paddles, and it is only when a fair wind is blowing that a single lateen sail is unfurled. Many tribes, though frequently engaged in fishing, are entirely ignorant of the use of canoes.

The Zapotecos have but few surplus products of exchange, and consequently their trade is not extensive. The principal articles they can spare are hammocks, oranges and some other fruits, a few vegetables, honey and some seeds. Some tribes cut planks and beams in the forest, and transport them to market for sale; others trade in logwood, cotton cloth, maize and poultry.

The Zapoteco language has only seven parts of speech, which are: nouns, pronouns, verbs, adverbs, prepositions, conjunctions and interjections. The only primitive adjectives are the numerals; all the others are derived from nouns, verbs and adverbs. The numerals differ according as they apply to things present, past or future. Thus *kaayo* signifies five when referring to things that are being counted now; but for things that have been counted in the past the word *kooya* is used. The language has no grammatical gender; the sexual distinction is indicated by distinct specific words, or by placing before the noun *niguüo*, "male;" and *gonna*, "female." Thus *peni* means man in the general sense, *peniniguüo*, "man;" *penigoüina*, "woman;" *maniniguüo*, "male animal;" *manigunno*, "female animal." The plural is expressed by numerals or adjectives of plurality; as, *pichina*, "a deer;" *ziani pichina*, "many deer." Nouns have no declension; the dative and accusative are only known by position, for they always follow the verb; and the accusative is placed before the dative when they concur in the same sentence; as, *peea keta pichina*, "give bread deer," i.e., "give bread to the deer." When the accusative is a place or implies direction, the preposition *las*, "to," is used; as, *chaono las Mexico*, "we go to Mexico." The vocative is indicated by the interjections *ah! eh! or he!* The ablative is either marked by a preposition or it is simply indicated by position and the context. Adjectives are formed by placing *hua* before the substantive; as, *penne*, "mud;" *huapenne*, "muddy." Diminutives are formed by placing a diminutive adverb before the noun, as, *nahin nitete*, "a little child." The comparative is denoted by suffixing *zi ti* or *ea* to the positive; as, *huazaka*, "good;" *huazakati* or *huazakazi*, "better;" *zitao*, "much;" *zitaola*, "more." The superlative is expressed by the particle *tete*; as, *zitao*, "much;" *zitaotete*, "most." The suffix *tao* also forms the superlative, and when joined to a substantive it signifies abundance; as, *niza*, "water;" *nizatao*, "much water." *Wotubi*, "very much," is equally a superlative sign, and the repetition of the word has also superlative value; as, *tizoochi tizoochi*, "to be most drunk." The first personal pronoun is *naa*, which is contracted into *ya* or *a*; *lohui*, "thou," is contracted into *loy*, *looy* and *lo*; *yobina*, "you," is a reverential pronoun applied to superiors; *nikane*, *nike*, *ni* and *ke*, "he;" *yobini*, "he," reverential; *taono*, *tono*, *noo*, *no*, "we;" *lato* and *to*, "ye." There are properly speaking no possessive pronouns,

but their place is supplied by the word *xitenti*, "belonging to," as, *xitenia*, "mine;" *xitenilo*, "thine;" *xitenini*, "his;" *xitenitono*, "ours;" *xitenito*, "yours." There are demonstrative, relative and interrogative pronouns. The verb has four conjugations, which are distinguished from each other by prefix particles. The verb has only the first and second person plural; the third person plural is wanting, as it is also in the pronouns. The tenses are the present, the imperfect, three perfects, the pluperfect and the past future. There is an indicative, an imperative and a subjunctive mood. The infinitive mood is supplied by the future. In place of a participle two verbs are placed in juxtaposition in the required tense; as, *tagoa*, "I eat;" *tatia*, "I die;" *tagoa tatia*, "I eat, I die;" *i.e.*, "eating I die." The want of the participle is also supplied by the demonstrative pronoun; as, *ni tagoni*, "this one he eats," *i.e.*, "he is eating." Some verbal substantives express time—present, past and future—by placing the particle *kela* before the verb; as, *kelatago*, "(present) eating;" *kelakotago*, "(past) eating;" *kelacago*, "(future) eating." There are numerous other verbal nouns formed by the use of certain prefix particles. The language has properly speaking no passive voice; but there are many verbs that have a distinct form with a passive signification; as, *totia*, "to make;" *taka*, "to be made." The passive verbs commence generally with an initial *t*. In the same manner there are also distinct reflexive verbs; as, *tozetea*, "to teach oneself." There are reiterative, compulsive, repetitive and reverential forms of verbs, which are formed by prefix, suffix and intercalated particles. There exists a form that expresses delight, esteem, &c.; there are specific forms signifying actuality, resistance, possibility acting at a certain time, acting quickly, continually, additionally or properly.

The chief amusements of the Zapotecos are dancing and musical entertainments. Their dances are distinguished by slow and graceful movements, but they are deficient in agility and variety of figures. Their music is monotonous, and has an air of melancholy about it. The *marimba*,¹ which is their favourite instrument, is composed of a number of wooden strips of different length, which are fastened across a hollow canoe-shaped case, and are struck with two wooden sticks. This percussion instrument produces a soft and pleasing but rather dull sound. The *tunkull* or drum, which is formed of a section of a hollow tree-trunk and over which a sheepskin is stretched, is played with the fingers.

The Zapotecos are polite in their social intercourse; when meeting, after having exchanged the ordinary salutations, they address each other by the endearing name of brother; and they still entertain the greatest reverence for the descendants of their ancient caciques, whom they hold in grateful remembrance.

The Zapoteco women are treated with respectful consideration. The marriage relations are characterised by mutual affection and

¹ *Marimba* is not a native name, it must be either Spanish or Portuguese, for an instrument of the same character is also known in West Africa, and has received the same name from the authors that describe it. It is probable that the instrument was introduced.

conjugal fidelity. Polygamy is not practised, notwithstanding that the number of women exceeds that of the men. Marriage takes place at a very early age, and it is not rare for a youth of fourteen to marry a girl of eleven or twelve. Among the Yucatan tribes early marriages were even encouraged by the Catholic priests, and previous to the celebration of the marriage the parents submitted to a penance of a three days' fast. Presents, mostly consisting of dresses, were made to the bride by her relatives. A feast was given, and the parents, in the presence of the invited guests, addressed admonitory counsel to the married couple, and instructed them in the duties and responsibilities of married life. The priest in concluding the ceremony perfumed the house with incense, and gave his benediction to the assembled guests. The young man was required to labour and make himself useful for the period of four or five years, for the benefit of his wife's parents, as a compensation for their sacrifice in yielding up their daughter to a stranger. If the young husband had failed to discharge the obligation incurred he would instantly be discarded, and his wife would be surrendered to a more compliant suitor. A widower, however, enjoyed the privilege of selecting any woman that consented to become his wife without performing any compulsory service. Persons in any degree related to each other were not permitted to intermarry; and a man was not even allowed to choose his wife from a family that bore the same name as his father. Monogamy was strictly observed, but the chiefs of the tribes were at liberty to regard their female slaves in the light of concubines. Even at the present day, the people belonging to certain villages are prohibited from marrying out of the *rancho*, and in case of contravention of this custom they are expelled from the village community. Among the Quelene tribes, after the marriage stipulations had been agreed upon by the respective parties, the relatives and friends assembled at the public town hall, where the young married couple confessed all their shortcomings in the presence of the cacique and the village priest, and they were particularly required to state whether they had been guilty of any carnal indulgence. The wedding outfit, principally composed of wearing apparel and ornamental jewellery, mostly made up of presents, was then displayed by the parents. The bridegroom, mounted on the shoulders of two old men, and the bride seated on the shoulders of two old matrons, were then carried to their future home, and here they were laid on the nuptial couch, were locked up, and were left to taste the pleasures of married life in the privacy of retirement.

Certain ceremonies took place among some of the Zapoteco tribes at the moment a child was born. When the mother felt unmistakable symptoms of labour-pain the relations proceeded to the hut, and traced on the floor figures of various animals, which were effaced as soon as their outline had been fully drawn. The form of the animal drawn at the moment the infant was born was alone allowed to remain uneffaced, and the animal it represented was called the child's *tona nagual*, or its protecting second self. It was supposed that this imaginary tutelary genius stood in such close sympathetic

connection with its *protégé*, that the life and health of the one was believed to be closely bound up with that of the other, and that they were mutually dependent on each other for existence. As soon as the child had attained the proper age the animal was procured ; from that moment it was treated with all possible consideration, the greatest care was bestowed upon it, and it became an object of unceasing attention. Immediately after the birth of the child, it was washed in the neighbouring river, and all the land and aquatic animals were invoked to conciliate their favour and deprecate their wrath.

The Zapotecos dispose of their dead by burial. When a friend or relation dies the body is wrapped in a winding-sheet of cotton-cloth, leaving the head and face uncovered. It is then conveyed to the cemetery, where it is consigned to its last resting-place, and a quantity of food is either placed by the side of the corpse, or it is deposited near the grave. Sometimes a funeral procession is formed by the friends and relations, marching along in measured step to the boisterous notes of rude, musical instruments. A regular memorial-day in honour of the dead is annually celebrated, on which occasion fruits, bread and cakes are placed upon the grave.

Before the conquest the government of the Zapotecos differed in different territorial jurisdictions. It was already based upon a regular organisation, and subordination to superior authority was one of its fundamental principles. Among the majority of the tribes a supreme chief was recognised, who exercised controlling power over hereditary caciques or chieftains that were his dependents, who were placed over certain districts and paid tribute to the lord paramount, under whom they held their authority and their possessions. These sub-chiefs were highly honoured, and their power and influence among their people were considerable. In later times the caciques were elected by the people, and the police of the village community was confided to sub-officers, who received instructions from their chief once a week to act with judgment and discretion in the execution of the law and of the district regulations. Among some tribes the town officers had exclusive control over all the community interests, for the inhabitants laboured in common, and the products of their industry were distributed among the different families. Town-criers announced at sunrise from the tops of the highest houses the kind of work that was to be done by the people on that day ; and they were empowered to inflict the usual punishment upon individuals in case of neglect of duty. Women were excluded from the right of inheriting property among the Zapotecos, and in default of direct male heirs the inheritance devolved upon collaterals or distant male relatives. Minors had guardians appointed, who administered the succession until they came of age. Land could not be sold in perpetuity, and if the necessity of the circumstances compelled a proprietor to dispose of his real estate, it reverted, after a certain number of years, to the relatives of the original owner on payment of the amount for which the transfer was made. The title was vested in the family, whose right was indefeasible.

Before the conquest the Zapotecos were bold warriors, brave in attack and persevering in defence. They had considerable know-

ledge of military tactics; they selected strong positions, which they strengthened by towers and forts, so as to render them almost impregnable, while their towns and villages were surrounded by intrenchments and pallasades, so as to be able to resist the attack of an enemy. When attacked by a superior force they retired to their fortified places, and hurled rocks and missiles from the eminences upon the heads of their assailants. They stood in line in regular battle-array, divided into a right and left wing and a centre, commanded by the chief, with the priest by his side, to aid and encourage him. The warriors rushed forward to the attack with impetuous onset, shouting and cheering as they marched along accompanied by the roaring sounds of horns and the rolling clatter of drums. All prisoners taken in battle were offered up as a sacrifice of thanksgiving in honour of the god of war. Their weapons were arrows and lances armed with points of flint, or with strong thorns or fish-bones. They also carried *macanas* or wooden swords, and some tribes were provided with shields of tortoise-shell.

The modern Zapotecos are nominally Christians, being the descendants of pagan ancestors who had been converted by the Spanish missionaries with the aid of fire and sword. These so-called Christians still cleave to some of their ancient superstitions, and they even offer sacrifices to their ancestral gods upon the altar of the church. Those that live in the vicinity of Mitla hold sacred a small stone broken loose from the mosaic work of the ancient temple, which they believe will, on preserving it, be changed into gold. The Mexican Quetzalcoatl was recognised as a Zapoteco divinity, who was worshipped under the form of a transparent stone entwined by a snake, whose head pointed towards a little bird perched upon the apex, and which bore the name of "the heart of the people." They made offerings to their gods not only of human sacrifices, but animals were also immolated upon their altars, and incense of aromatic gums was burnt in their honour. On more solemn occasions they drew blood from the lower part of their tongue and from the back part of their ears, and sprinkled with this life-giving liquid the coarse straw which was consecrated to the use of the sacrificial service.

Their ancient priestly dignitaries of the highest rank were called *wiyatao*, who exercised supreme power both in civil and religious matters. A cave dug out in the side of the mountains was their temple, and in the gloomy recesses of this subterranean sanctuary the priests performed their solemn rites, and offered their mysterious sacrifices, which were concealed from the gaze of the vulgar. A certain order of priests devoted their time to the study of the various branches of divination. Some were real astrologers, and predicted the future by consulting the stars, or they prognosticated good or evil by the aid of the four elements, earth, wind, fire and water. Others drew their auguries from the flight of birds or from the entrails of sacrificial victims, or they pried into the secrets of the future by the combination of magic lines and circles. One of their chief divinities was represented by a species of parrot with gaudy plumage, called *ara*, who, in some districts, was honoured with divine

adoration, as the incarnate deity that had descended from the sky with meteor swiftness. Ascetics of a religious order called *copapitas* passed their lives in secluded caves, or in solitary huts, in devout meditation with an *ara* as companion, whom they fed upon a kind of altar, and worshipped morning and evening by kneeling down in his presence and kissing him; at the same time they offered prayers and sacrifices of flowers and copal, and lacerated and drew blood from their bodies in his honour. Priests of the lower order were called *wiyama* and *wizaechi*; they were distinguished for their exemplary conduct, they took the vow of chastity, and they strictly followed the rules of their order. They were mostly recruited from the nobility, and parents were proud to devote one of their sons to the service of the temple. Their mediatorial office was supposed to give them great influence with the gods, and on this account their authority among the people was almost supreme.

The Zapotecos are still very superstitious. Some consider it sacrilege to appropriate a buried treasure, for they are firmly persuaded that the vengeance of the ghostly owner will bring misfortune and death upon the audacious miscreant. Formerly when they undertook a journey to look out for a new settlement they subjected the land to the fire-proof, by placing a firebrand in a hole, and if they found it extinguished in the morning, they supposed that it was an intimation, on the part of the sun, that they should continue their journey. They imagine that when the moon is eclipsed, it is held within the clutches of the sun, who attempts to destroy it, and to scare off the dangerous adversary and prevent the consummation of this untoward event they raise the most hideous uproar and noisy din, which continue until the luminary again shines forth with its light undimmed.

The Zapotecos employ medicinal plants and other natural means for the cure of diseases. Formerly they practised bleeding with a sharp flint or fish-bone; and bathing was often resorted to in fevers and other internal ailments. Tobacco was much used, on account of its narcotic properties, to allay pain and calm nervous excitement. They did not confine themselves, however, to the rational method, for in dangerous maladies they invoked the sorcerer's aid to restore the patient to health, especially as they believed that the malignant influence of witchcraft was the original cause of all virulent diseases. Their sorcerers pretended that they could discover the mysterious origin of all human ailments by inspecting the appearance of a transparent crystal called *zalzun*, and they asserted that cures could be effected by the use of the blow-pipe aided by the invocation of the gods.

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OPATAS.

THE Opata tribes are scattered in North Mexico over a vast extent of territory, comprising a superficial area of two hundred and fifty thousand square miles lying between 31° and 23° N. latitude. This region of country is traversed nearly parallel with the coast of the Pacific by the great Central Cordilleras which divide Sonora and Sinaloa from Chihuahua and Durango, while the Sierra Madre continues in a southern direction, follows the shore-line of the Gulf of Mexico, and passes through Coahuila, Nuevo Leon and San Luis Potosi. Between these two mountain ranges lies the table-land, which is intersected by three ridges, of which the Sierra Mimbres is the most important. The table-lands are dotted by numerous lakes, which are principally fed by mountain streams. With the exception of some rare localities on the river banks or in the vicinity of the lakes, the soil is not well adapted for cultivation, but the land is admirably suited to the rearing of herds and flocks, for the pasture grounds are rich and extensive. The climate is most delightful; the blue azure sky is hardly ever overcast by clouds, as rains and fogs occur very rarely, and the heat of the brilliant, uninterrupted sunshine is moderated by the refreshing breezes from the mountains. The nights, lighted up by the soft, silvery rays of the moon and the golden glimmer of myriads of stars, diffuse their magic charm over the face of nature, while all living things are cradled into mystic silence and repose.

This favoured land is inhabited by numerous Chiapan tribes which are comprised under the generic name of Opatas, and though they differ much in dialect, yet they have at least a remote community of origin, and much similarity of manners and customs. The best known of these tribes are the Opatas, the Sobaipuris, the Cauenches, the Papagos, the Tarahumaras, the Tepehuanas, the Cahitas, the Ceris, the Pimas, the Coras and the Eudeves.

The Opatas are as a general rule of tall stature, erect in bearing, with a robust, well-formed body. Their features are more or less regular, their head is round and well-shaped; their eyes are black and piercing; their cheek-bones are high and their mouth is well-formed. They have straight, black hair, a scanty beard, and a light brown complexion which graduates into a copper colour. Their sight is

acute, and their ear is sensitive to the most delicate sounds. The Opatas Proper are inclined to corpulency, while other tribes are rather chunky, and differ in many particulars from the general characteristics of the Opatas.

The moral character of the Opatas, as applied to the majority of tribes, presents them in a favourable light. With a few notable exceptions they are reported to be moderately intelligent, good-natured and docile in disposition; quiet and sedate in their manners; honest in their relations of life; industrious in their habits; sober in their indulgences, and brave when their belligerent qualities are called into requisition. Their women are distinguished for exemplary modesty, sweetness of temper, and proud bearing.

On the other hand some of the Chihuahua tribes are warlike, fierce, cruel and treacherous. The Ceris are said to be most degenerated and corrupt; and though they had once some reputation for bravery, yet they are now as cruel as they are cowardly. They are stupid, lazy, of a fickle disposition, highly revengeful, they love to enrich themselves at the expense of their neighbours, and are much addicted to intemperance.

The climate being very mild and agreeable, the dwellings of the Opatas are generally built in an airy and light style. Their huts are frequently composed of interlaced wickerwork, or of sticks and reeds plastered with mud surmounted by a flat roof which is covered with coarse reed matting. Some of the more civilised tribes build the frame of their houses of timber, the intervening spaces being filled up with adobes or sun-dried bricks. On the other hand the Tarahumaras select the mountain caverns as their home, and some tribes, who are much annoyed by their enemies, construct their houses on the top of almost inaccessible rocks; or they arrange their villages in closed squares, leaving but a narrow opening for the convenience of intercourse with the outside world.

The Opatas are not much encumbered with clothing; they usually tie a breech-cloth round their waist by means of a cord, consisting, among some interior tribes, of a square piece of dressed deerskin, which is sometimes neatly painted. In cool weather nearly all the tribes throw a mantle of cotton stuff over their shoulders. The women wear a petticoat of soft chamois-skin or of stuff woven of cotton or agave fibre, which falls down to the ankles. A sleeveless chemisette, which reaches from the shoulders to the feet, sometimes takes the place of the petticoat. The *tilma* or cotton mantle forms the chief article of their winter costume. The Ceri women wear petticoats of albatross or pelican skins with the feathers turned inside. The men let their hair grow long, and they tie it together on the top of the head in one or more bunches; while on starting out on a hunt they wear a skin cap to prevent their hair from becoming entangled. The women arrange their hair in tresses which fall down loosely over their shoulders. Painting is universally practised, red and black being the most common colours used. The Ceris streak their face with perpendicular stripes of blue, red and white. Many tribes tattoo their breast, face, arms and other parts of the body. Their

common ornaments are small green stones attached to a blue cord, which are suspended from the perforated cartilage of their nose and the pierced lobes of their ears; their bracelets, necklaces, and tiaras are of mother-of-pearl, white snail-shells, fruit-stones, pearls, red beans, or strings of small birds. Copper and silver rings encircle their wrists, head and neck, and anklets of deer-hoofs are also occasionally worn.

The food of the Opatas is mixed, being both of the animal and vegetable kind. Game and fish whenever procurable are favourite articles of diet, but in time of necessity they do not refuse to eat rats, mice, snakes, frogs and worms. The *pitahaya* fruit, when in season, is an important article of daily consumption, and seeds and eatable roots form also a part of their daily fare. Some of the Ceris tribes eat fish and meat raw, or but slightly cooked; and the salt-gathering tribes devour hares' and rabbits' flesh without previous preparation. Cakes are baked from the flour obtained by pounding the pulp of the maguey and the roots of some aquatic plants, after they have been repeatedly boiled and washed. Parched maize and various seeds coarsely crushed are converted into gruel. Among the agricultural tribes boiled beans and pumpkins are served up at every meal. In ancient time many of the Opatas are said to have hunted their fellow-men as the most valuable game, that they might have the pleasure of feasting on their flesh; and they supposed that in devouring their captured prisoners of war their valorous spirit would be transferred to their own bodies. Their intoxicating beverages are the fermented juice of the *pitahaya* fruit, an infusion of the *mesquite* bean, fermented agave sap and honey converted into hydromel.

The more civilised and settled Opatas follow agriculture to a considerable extent. The land they cultivate is generally held in common; and among some tribes it is repartitioned from time to time. Their agricultural implements are wooden hoes, and ploughs provided with shares of wood or stone. They cultivate maize, beans, pumpkins and other vegetables. Some of the tribes rear large herds of cattle and horses, and flocks of sheep; and they even engage in mining operations and dive for pearls.

The Sinaloa tribes are the most skilful hunters. They frequently start out in large hunting parties, and surround an extensive tract of forest land; and setting the underwood on fire they gradually force the game to collect in the centre, where the animals are killed in great numbers as they attempt to make their escape. Deer are hunted by using the decoy of a deer's head, or by driving them into a narrow lane where they are shot down without difficulty. Iguanas are secured without the use of weapons, and they are kept for future use by breaking their legs. Fish are caught between the rocks with pointed sticks, or they are stupefied by some narcotic plant thrown into the lakes or pools, when they can be easily taken with the hand; or weirs are constructed across narrow rivers and the fish are intercepted as they come up from the sea to spawn. Skilful swimmers mask their faces with a calabash pierced with eye-holes, and thus disguised they easily take hold of ducks with their hand. The Ceris catch fish with a barbed fish-spear; and they secure turtle with a

kind of harpoon which is attached to a long cord, and whenever one of these huge animals is hit, they drag him up to their raft on which they are floating. These rafts are made of a number of reed bundles joined together about eighteen feet long and tapering at both ends. Some of them are sufficiently capacious to carry four or five men; they are propelled by double-bladed paddles, of which the ends are alternately dipped in the water. The Opatas Proper and some other tribes make reed and palm-leaf matting, weave blankets, petticoats and figured cloth on a very primitive loom composed of a frame of posts driven into the ground, to which the warp is fastened. The filling is wound on an oblong stick which answers the purpose of a bobbin and a shuttle. In order to produce the desired pattern several women are employed to mark off the required number of threads with wooden pegs. They manufacture earthenware pots for cooking-vessels and make cords of horsehair, of agave fibre or of strips of undressed hides. Pearl embroidery representing animals and birds was formerly practised by the women with much taste. Though in former times trade was principally carried on by barter, yet pearls, turquoises, emeralds, corals, feathers and gold were used as medium of exchange.

Each one of the Opatas tribes has a distinct idiomatic dialect, but in their organic structure they have much affinity with the Aztec. They have five vowels, which, in some of the dialects, are variously sounded, and one or two of the consonants are wanting in almost every one of these languages. All the Opatas idioms form compound words, but particles are frequently intercalated for the sake of euphony. Like the Aztec they are rich in expressive words which cannot be rendered in any other language except by circumlocution. The Opatas, the Eudeve and the Cahita dialects have a declension indicating the cases, and the suffix particles in the three dialects, marking the nominative and genitive, resemble each other. The Tarahumara has only retained the genitive sign. All the dialects, with the exception of the Cora, have a common sign for the plural, which is expressed by doubling a syllable of the singular noun; but the plural is only used, as it is in the Aztec, for animate beings. An adverbial term of plurality, like the Aztec *miek*, "much," is often used as a plural sign. In the Cahita it is simply *m*; in the Cora *mea*, initial, and *moa*, final; in Eudeve *m*, *me*. Nouns have no gender sign; but they have distinct sexual words of relationship, which differ according to the sex by whom they are expressed. The Opatas dialects are rich in derivatives, which are generally formed by means of suffixes. *Ragua* is the suffix of abstract words in Opatas; *raua* in Cahita; *gua* in Tarahumara; *ga* in Tepehuan. The collective Aztec suffix *tla* is in Cora *ta*; in Opatas and Eudeve *su-ra* or *su-ta*. The final syllable *sori* indicates a bad or depreciated quality of a thing in Opatas and Eudeve. Adjectives expressing negative qualities are formed by prefixing the negative *ka*; as, *deni*, "good;" *kadeni*, "not good" or "bad." Most of the idioms form the comparative and superlative by the adverbs *much* and *very much*. The Tarahumara, however, takes the suffix *be* as a sign of the comparative, and in the superlative the pronunciation is simply lengthened or accentuated. The personal pronoun

of the Opatá dialects have, like the Aztec, a full and an abbreviated form, and they have not only great affinity with each other, but also with the Aztec. Thus, first person—Opatá *ne* ; Eudeve *nee, ne* ; Pima *a-ni* ; Tepehuan *a-ne* ; Tarahumara *ne* ; Cahita *ne* ; Cora *ne-a, ne*. Like the Aztec the Opatá dialects have no infinitive, which is supplied by the future tense or by some other circumlocutory phrase. In the Cora the pronoun is placed before the verb in an abbreviated form ; in the Opatá it is placed in full before the radical in the present indicative, and after in the optative ; in the Eudeve it is abbreviated and is either prefixed or suffixed ; in Pima it is prefixed either full or abbreviated ; in Tepehuan it is prefixed in the indicative and suffixed in the imperative ; in Tarahumara it is prefixed in full before the radical. With the exception of the Opatá the passive voice is formed by the addition of certain particles. The compulsive form of the verb is indicated in the Opatá by *tua* ; in Eudeve by *tudem* ; in Tepehuan by *tude* ; in Pima by *tuda* ; in Cahita by *tua*. The frequentative form is designated in Cahita by doubling the initial syllable, but in Opatá, Eudeve and Tarahumara special suffixes are used. The applicative form of verbs is marked in Cahita by *ria* or *ia* ; in Tarahumara by *ie* or *ye* ; in Opatá by *du* ; in Eudeve by *deui* ; in Pima by *da* ; in Tepehuan by *di* or *de*. The reverential form in Opatá and Eudeve is *tzi* and *tzeni*.

Though the Opatás have a delicate ear for musical sounds, and their songs are sweet and harmonious, their musical instruments are nevertheless of a primitive form. Their reed flute and their drum made of a section of a hollow tree-trunk, which is beaten with sticks or bones, are only played as an accompaniment to the song. Their ordinary amusements are dancing, feasting and bacchanal orgies. They engage, however, in the athletic exercises of archery, wrestling and racing as favourite recreations. They also find amusement in ball-plays. Two parties of players, stripped nearly naked, are tossing from one side to the other an elastic ball by striking it with any part of the body except the hands. Bets are generally made on each side, and frequently considerable property value is staked on the issue of the game. In another ball-play a wooden ball is used, which is struck with a stick.

To obtain favourable weather and abundant rains in order to bring the crops to maturity, the Opatás celebrate a festival called *torom raqui*. Small huts are constructed at the four corners of a square piece of ground which is strewn over with seeds, bones, boughs and shells. These huts serve as resting-places for the dancers who continue their pedal exercises without interruption from sunrise to sunset. On New Year's Day young girls, who are fancifully dressed, dance round a pole planted in the ground, from which a number of variously coloured ribbons are suspended, of which the ends are held in the hands of the dancers. The young girls in their movements form various graceful figures, and they approach and retire from the centre in regular measured steps.

Polygamy is practised by some of the Opatá tribes, and marriage between the members of the same family is not prohibited. Chastity

is held in high esteem by some tribes, and the women are reserved, modest and virtuous ; while others indulge in incestuous intercourse, encourage public prostitution, and it is even said that male concubinage is tolerated if not legally authorised. The parents' consent is indispensably necessary before a marriage can take place, and the suitor can only succeed if he is able to furnish the customary presents which are considered the equivalent of the price of purchase. If the bridegroom finds the virginity of the bride contaminated, he has the privilege of sending her back to her parents, and the price of purchase must be returned to him.

The birth of a child gives rise to various formalities among different tribes. The father frequently plays the invalid, and keeping the bed for six or seven days, he abstains from meat and fish ; or he drinks to excess until he falls into a state of unconsciousness ; while his friends visit him, dance around him, and lacerate his body until blood flows freely ; or neighbours and acquaintances pay a congratulatory visit to the mother, and feel the limbs of the infant, exhort it to be brave, if a boy, and virtuous, if a girl, and they finally give it a name.

The Opatas bury their dead either in caves or under the shelter of rocks. The body is made to assume a crouching position with the head bent forward so as to touch the knees. Different kinds of food and the implements of the deceased are placed by his side, and a small wooden image is added, which is supposed to serve as guide to the departed in his journey to the land of shades. Mothers drop milk from their breasts on the body of their dead infants, that they may not suffer on their way to the abode of the dead. As a sign of mourning nearly all the Opata tribes cut their hair short.

The Sonora tribes suppose that the ghosts of the dead inhabit mountain caverns, and hover about the rocks of the cliffs, and they imagine that their plaintive, melancholy voices are heard in the distant sounds of the echo. Other tribes have no conception of a future state of existence.

The Opatas are not governed by any regular laws, nor do they recognise a central government. The dignity of chief is conferred by the members of the tribe upon the warrior who possesses the necessary qualification, and is distinguished for superior sagacity in council and bravery in war. In time of peace his authority is only nominal, though he exercises a paramount influence in the council of the tribe. In time of war he is entrusted with the leadership of the band of warriors, and his commands are implicitly obeyed.

In former times the Opatas were constantly waging war against each other, for any intertribal dispute that could not be amicably adjusted or any encroachment upon their territorial domain inevitably gave rise to hostilities. A young man was only admitted as a member of the warrior class after he had performed some deed of valour, or had acted as scout in an enemy's country. On the day of his initiation he was introduced by one of the warriors to the chief, who, after he had instructed him in the duties which it was incumbent upon him to perform on all proper occasions, scarified his shoulders, arms, breasts and thighs with an eagle's talon, and as a test

of endurance he was bound to bear this torture with a placid countenance without showing the least sign of pain or suffering. The young warrior was henceforth subjected to the most rigorous discipline, the post of danger was always assigned to him until he was relieved by a new candidate that took his place. A warlike expedition was only undertaken after a council had been called, and the question at issue had been discussed in all its bearings. The courage of the warriors was roused by recalling their former exploits, and the numerous victories they had gained over their enemies. The plan of the campaign was then determined upon, and the day was fixed on which the attack was to be made. While some tribes met their adversaries face to face, and sometimes even gave notice to the enemy of their hostile intentions, the Ceris and the Opatas Proper had recourse to stratagem and surprise, and made the attack at the break of day upon a preconcerted signal. Generally no quarter was given, neither age nor sex was spared. The slain enemies were scalped; or a hand was cut off, and a dance was performed round the trophies. When prisoners were taken they were reserved for torture, and they were finally doomed to die a cruel death. The women seared their flesh with firebrands, and thus gradually burnt them alive while they were bound to a stake. Among some tribes the flesh of captives was cooked and eaten, while the bones were preserved as trophies. On their return to the village the victorious warriors were received with shouts of joy by the old men and the women. They seized the scalps, and with fiendish delight and proud satisfaction they danced round the bloody trophies. The booty was distributed among the women and the old men, for warriors never retained any property of their enemies, which would have been of evil portent. Their reed arrows were winged, and were armed with points of flint or bone; and the Ceris are said to have poisoned their arrows with the venom of the rattlesnake. Their club was made of hard wood and was knobbed at the end. Their lances were of Brazil wood; their shields were covered with bull's hide, and were sufficiently large to protect the whole body. They also carried bucklers of alligator's skin.

Nothing is known about the real religious notions of the Opatas, though they still cleave to some of their ancient superstitions, which are as puerile as they are devoid of religious sense. Some greet the new moon at its first appearance, and reverentially bow to the rising and setting sun. In one locality they domesticate certain snakes and treat them with reverence. Others have the greatest veneration for the active powers of poisonous plants, and they believe that to trample them under foot, or to destroy them, would be fraught with the most fatal consequences. A bag filled with certain poisonous herbs is considered a protecting talisman, and is hung round the neck of children to guard them against the attack of diseases or of wild beasts; and they also ascribe to them the property of rendering them invulnerable in battle. Persons struck by lightning are never touched, lest they might offend the genius of thunder, and the person is suffered to die alone, or if dead he is left unburied.

The medical practice of the Opatas, though empirical, is not alto-

gether valueless. They scarify their legs and feet with sharp flints if weary from long walking. The pounded maguey-leaf is used as an emollient; the grains of the *maguacate* are employed as a purgative, and the leaves of the *cecinilla* (*Teraina frutescens*) serve as a febrifuge in the form of a decoction mixed with hydromel. A decoction of willow-leaves is considered a valuable remedy in intermittents. The leaves and roots of the *guaco* are used as an antidote against snake bites. Arrow wounds are sucked, and are then treated by the application of two kinds of vegetable powders frequently renewed until suppuration takes place. They prepare ointments, for healing up wounds, of the leaves of the maguey, the palm and rosemary. Drawing out the disease by sucking the affected part or by the application of the blow-pipe or by the introduction of a stick into the mouth so as to make the patient vomit, is frequently the only process employed in dangerous maladies. Some tribes place much reliance on supernatural means in diseases of much gravity.

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 Decouverte de l'Amérique. Par Henri Ternaux-Compans. 1837-1841.

MAYAS.

THE Peninsula of Yucatan was discovered by Francisco Fernandez of Cordova in 1517, and was conquered by Francisco de Montejo in 1527. It is bounded on the east, north and west by the Gulf of Mexico and the Caribbean Sea, and it is connected on the mainland with Guatemala and the Mexican province of Chiapas. It is traversed by one of the collateral ranges of the Cordilleras, which extends north-eastward from the main chain of mountains, and forms, with a comparatively slight elevation, the backbone of the peninsula. Although this whole region of country belongs, by virtue of its position, to the *tierra caliente*, yet the climate is mild and salubrious. The geological

formation is fossiliferous; and though no permanent rivers water the country, yet the soil is moist, and is capable of supporting a vigorous vegetation, by having recourse to the artificial means of irrigation; the water being supplied by a judicious system of ponds and wells.

The ancient Mayas occupied not only Yucatan and the islands of Cozumel and Campeche, but the border territories of Chiapas, Tabasco, and a great part of British Honduras; and their descendants still inhabit the same regions of country. The Mayas are composed of numerous tribes scattered over various parts of Central America and Mexico, all speaking languages derived from the same original stock.

According to tradition the Mayan nationality was founded by Zamna, who was probably a successful hero-warrior who, being invested with despotic power, introduced a new order of civilisation among his people, and he adopted such rational means as were most conducive to improve their condition and advance the prosperity of the country. Class distinction prevailed, and the nobility exercised rights and privileges which rendered them almost sovereign in their own respective provinces. These multifarious divisions weakened and gradually undermined the central power, and finally brought about the decline and downfall of the Mayan nationality. At the time of the conquest numerous independent chiefs were scattered all over the country. They lived in peace among themselves, their government was conducted with justice, and their laws were applied upon the principle of equity. They all spoke one and the same language, and all understood each other throughout the whole extent of the national territory. There existed at that time numerous stone temples, where human sacrifices were offered to various gods represented by images.

The Mayas were typical Chiapo-Maranonians, though their physical characteristics are but imperfectly described. They were of tall stature, and had a strong and robust physical constitution, with a dark or tawny complexion. Their forehead was retreating, but this was the effect of artificial compression, for they considered this deformity as a mark of beauty. It is affirmed that they regarded squinting eyes as a desirable defect, for they seemed to think that it lent additional comeliness to the features. Their nose is said to have been hooked, and it was also remarkable for its size; and as bearded men were an abomination, the hair of the face was early destroyed by burning. The women were of lighter complexion than the men, and some of them were distinguished for a pretty or handsome exterior.

The moral character of the Mayas evinces a high order of intelligence and an advanced civilisation. They were brave and warlike, and yet they were peaceable; they were generous and hospitable to strangers as well as to their friends; they were polite in their social intercourse, ingenious in their daily routine of life, and honest and truthful in their dealings with their fellow-men. There were, however, some dark shadows in their character. They were addicted to excessive drinking, and their domestic life was not very exemplary. In the presence of their enemies they were cruel, sanguinary and deceitful. They were unsociable, and they entertained an unconquer-

able aversion for all that was foreign to their own country or their own civilisation. The women were modest in their behaviour, industrious in their home-life, and skilful in the management of the household establishment. Their disposition was gentle, but as they were devoted to their husbands, their jealousy was unbounded when they entertained the least suspicion as regards a breach of marital duties on the part of their lords.

The dwellings of the early Mayas were strong and substantial. They were built of stone or brick cemented with lime. The sloping roof was thatched with reeds or straw or palm-leaves. A central wall divided the house in its whole length, and the front apartment communicated by several doorways with the back of the building that served as the sleeping-room of the family. The front room, which was the reception hall, was carefully whitewashed or neatly painted; but as it was entirely open it was only protected from rain and sunshine by the projecting eaves. The back room, on the other hand, being closed on all sides by substantial walls, was entered from the surrounding yard by a capacious doorway.

As the Mayas occupied a region of country where the climate was never severe, they were not forced by the necessity of the circumstances to encumber themselves with a surplus of clothing. Their dress was principally confined to the *maxtli* or loin-cloth, which was passed between the legs, and was wound round the waist in several folds. Sometimes this strip of cotton-cloth was twisted like a cord, and it was longer or shorter according to the wealth of the owner; or it was worn in the form of a sash and answered the purpose of a belt, with the ends hanging loosely down before and behind. The wealthier classes threw a kind of square mantle of white or brilliantly coloured cotton-cloth over their shoulders, which also served as a covering at night. In later times a loose sleeveless shirt reaching down to the knees was sometimes worn.

The women wrapped a square piece of cotton-cloth in the form of a petticoat round their waist, which fell down to the ankles among the rich, but that of the poor women only reached down to the knees. The women were also provided with a cotton mantle, but it was principally worn when going on a journey, otherwise it was generally used as a bed-covering. Both sexes went generally barefooted, and it was only exceptionally that they wore sandals of coarse cloth or dry deerskin, which were fastened by cotton strings to the ankles and the toes. They plaited their hair in tresses which were either wound round the head or hung loosely down behind. The teeth of young girls were rubbed down with a gritty stone into a triangular form, which was considered a mark of beauty. Their ears and lips were pierced in early youth, and small sticks, bones, shells and rings of gold or amber were inserted in the perforation. Their other ornamental trinkets were bracelets, rings, gold beads, small medals, shell necklaces, wooden and metal wands, gilded masks, feathers and pearls.

Tattooing was universally practised; the marks, which were traced with a lancet, were rendered indelible by rubbing powdered charcoal

or black earth into the wound. The devices, which were sometimes artistically arranged, frequently represented serpents or even birds. Both sexes painted their faces red and black, and the women often mixed the colouring materials with odoriferous gums. They were in the habit of perfuming their bodies with sweet-scented herbs and flowers, and of diffusing sweet odours in their houses by burning copal and aromatic drugs. They were very cleanly in their personal habits, and they frequently indulged in bathing.

The Mayas were abundantly provided with substantial food. Though maize variously prepared and fruits of different kinds were staple articles of diet; yet fish and game were served up at their daily meals whenever obtainable, and at feasts they were never wanting. A species of dog called *tzomes* was expressly fattened for the table, and iguana meat was a favourite dish. Turkeys, ducks, geese and other fowls as well as pigs, rabbits and hares furnished the ordinary meat-supply. Honey was gathered in the woods, and was used in various ways. Many nutritive roots were collected by the poorer classes, which formed an important article of daily consumption. *Tortillas* or maize cakes and *tamales* or meat puddings were favourite dishes. The only seasonings used by them were salt and red pepper. Meat was eaten dried, salted, roasted or stewed. Maize when roasted served as substitute for bread. They took but one regular meal in the evening, and if they were plentifully supplied with provisions they glutted themselves to satiety, while they were capable of enduring hunger with perfect composure in time of scarcity. They prepared an intoxicating beverage from maize, which was subjected to fermentation, and was then mixed with cacao. Hydromel was made of honey and water; and the juice of figs and other fruits was converted into well-tasted liquors. But cacao furnished the chief ingredient for their most pleasant drinks.

Agriculture was the chief occupation of the Mayas from the earliest period of their national existence. The cultivation of yellow and white maize, which, according to an existing legend, seems to have been introduced, was considered the most important production.

The corn-field (*milpa*) was made ready for planting during the latter part of the dry season, from the beginning of March to the end of May. The weeds and other noxious plants that had invaded the ground were cut or uprooted, and the ashes produced by burning them returned to the soil fixed materials, that were useful as fertilisers. A short time before the first rain fell, the farmer, armed with a sharp stick—his only instrument of tillage—proceeded with a bag of seed-corn to the *milpa*, and making holes at regular intervals with his digging-stick, he deposited in each five or six grains, and filled it up with loose earth. They mutually assisted each other during the planting season, and twenty persons were generally engaged in each field to perform the necessary labour. The corn was repeatedly weeded while growing, and was watched by boys so as to prevent its being injured by wild beasts or birds. But to guard the field against any possible invasion it was effectively protected by a high hedge or fence or by a broad ditch. Cacao was cultivated to a considerable

extent, though several varieties of an inferior quality grew wild. Cotton was grown for home consumption, and beans, red pepper, and various kinds of fruits were produced in abundance. Among many of the Maya tribes the land of each community was cultivated in common under the inspection of a public officer, and the cereals harvested were laid up in granaries, and were afterwards distributed among the families as they were needed. Cacao and other valuable trees were private property, and were attended to individually by their owners.

The Mayas, who were expert huntsmen, used the bow and arrow as their principal hunting weapons. It is said that they employed trained dogs who followed the trail and even attacked deer, jaguars and tapirs no less than badgers, rabbits, armadillos and iguanas. Harpoons were used for catching large sea-fish.

The manufacturing industry of the Mayas was not in a very advanced state. The use of iron was entirely unknown; and though they understood the art of working copper, yet the metal was not procured from the mines, but was obtained from abroad. Copper hatchets, spear and arrow points, bells and ornaments were the principal articles produced by them. They were also acquainted with the melting and hammering of gold, which they transformed into many useful and ornamental objects; but it was frequently alloyed with copper. It was hammered into the form of animals, fishes and birds; it was made into bells, vases, beads, rings, bracelets, hatchets, small images, and bars and plates for covering armour; with it they gilt wooden masks as well as clay beads, and they also used it for setting precious stones. But they were not confined to metals for their implements and weapons; for they made knives, chisels, hatchets, *metates*, spear and arrow heads of flint, porphyry and other hard stones. They were particularly skilful in rough sculpture, and images of human as well as animal forms were cut of stone and carved of wood. They shaped vases of exquisite form of alabaster and agate. Their pottery ware was of excellent workmanship, and was glazed or painted in very good taste. The art of spinning and weaving was exclusively practised by the women, and they produced good articles of textile fibre dyed in the most brilliant colours. Cotton, maguey and bark fibre were the principal raw materials used in the manufacture of woven fabrics. Mantles of feather-work, artistically arranged with the most brilliant plumage, were valuable products of their industry.

Commerce, which was properly regulated, was not only an honourable pursuit, but it was encouraged by the establishment of market-places in all the large villages, where all articles of daily use were sold; and the dealings of the traders were watched over by officials expressly appointed for this purpose, who possessed full authority to correct abuses and punish any violation of the laws of trade. To attract foreign merchants fairs were held in all the larger towns, which were generally crowded with the various classes of buyers and sellers. Numerous merchant caravans made long journeys to neighbouring countries disposing of the surplus Mayan products, and

bringing back in exchange such commodities as were most needed. Cacao was the most common article of importation, which was brought from Tabasco and Honduras. Professional carriers traversed the country on the smoothly paved roads, to convey from place to place packets and parcels; and they thus performed all the necessary services to secure a regular system of transportation. Near the sea-coast the coasting trade was carried on in canoes. There existed no regular standard of exchange, but cacao beans were accepted by all as the circulating medium of traffic, and they passed current like money. But articles, whose superior value was universally recognised either on account of their general utility, or because they were ornamental rarities, were received as a kind of currency that readily passed from hand to hand. With the exception of maize food materials were always sold at a fixed standard price, so that no advantage could be taken of the superabundance or scarcity of supplies. Contracts were regarded sacred, and to give them legal value the parties to it drank together of a certain beverage, which was generally coloured with a particular kind of leaves.

The coast people were skilful in the management of canoes. They were hollowed out of a single tree-trunk, were sufficiently capacious to carry from two to fifty persons, and were propelled by paddles. They were sometimes provided with a mat awning as a protection from rain and sunshine.

The Maya language is still spoken in Yucatan on the island of Carmen, in the village of Mentecristo in Tabasco, and in Palenque in Chiapas. The vocabulary of the language is exceedingly rich, and it has many expressions which are delicate distinctions of ideas. Its alphabet comprises twenty-six letters, of which five are compound consonants, and *c*, *p* and *y* are pronounced in two different ways. Nouns have no plural sign, and plurality is marked by placing the third personal plural pronoun after the noun; as, *uinic ob*, "men they," *i.e.*, "men." Verbal nouns terminating in *an* have their plural indicated by the suffix *tac*; as, *chelan*, "a thing thrown;" *chelantac*, "things thrown." The masculine personal particle *ah* or *h*, "he," and the feminine personal particle *ix* or *x*, "she," are used as gender marks for words signifying human beings; but to distinguish the sex of animals the qualitative words *xibil*, "male," and *chupul*, "female," are added to the noun. There are besides sexual words of relationship. Thus the father calls his son *mehen*, and the mother *al*. As nouns have no declension the cases are only marked by prepositions, by their position in the sentence and by the context. To express the genitive possessive pronouns are placed before the noun; as, *u zuhal Pedro*, "his fear Peter," *i.e.*, "the fear of Peter." The suffix *il* is added if the possession of the thing is by virtue of an office; as, *ullave-il kuma*, "the key of the temple." It is also employed as a qualifying term of locality; as, *kaknab-il chich*, "a bird of the sea," *i.e.*, "a sea-bird." It equally indicates the material of which a thing is made; as, *mazab-il cum*, "a pot of iron," *i.e.*, "an iron pot. The vocative is denoted by the interjection *e*; as, *cuhug-e*, "O virgin!" The particle *il* is united to a substantive to impart to it an abstract

sense ; as, *uinic*, "man ;" *uinic-il*, "humanity." The comparative of adjectives is formed by prefixing the possessive *u* and adding an *l* to the terminal vowel ; as, *lob*, "bad ;" *ulobol*, "worse ;" the superlative is expressed by the adverbs *hach* and *hunac*, "much ;" *hunac ahmiatz*, "much learned." *Ah* is prefixed to nouns of countries to change them into adjectives ; as, *ah Mexico*, "Mexican." By suffixing the particle *tzil* to certain nouns an indefinite relation is established, in contradistinction to a preceding definite relation ; as, *mehen*, "son ;" *in. mehen*, "my son ;" *mehentzil*, "son" (indefinitely). Substantives are changed into adjectives by the suffix *yen* ; as, *cicin*, "demon ;" *cici yen*, "demoniac." The particles *litz*, *tul* and *not* also transform nouns into adjectives ; as, *chum*, "principle" (?); *chumlitz*, "principled" (?); *tzotz*, "hair ;" *tultzotz*, "hairy ;" *luum*, "earth ;" *not luum*, "earthy." The personal pronouns are either entire or abbreviated. Thus, *ten*, *en*, "I ;" *tech*, *ech*, "thou ;" *laylo*, *lay*, *lo*, "he ;" *toon*, *on*, "we ;" *teex*, *ex*, "ye ;" *loob*, *ob*, "they." The possessive pronouns have sometimes a personal meaning. There are reflexive, relative and demonstrative pronouns. The verb has four conjugations ; to the first conjugation belong the passive, neuter and incorporate verbs ; the last are united to nouns in an active sense. The verbs of the second conjugation are active, polysyllabic verbs, and terminate in *ah*. Those of the third conjugation are active, monosyllabic. The personal or possessive pronouns are annexed to the verbs to indicate the person, and the tenses are formed by particles and terminations. The present indicative in the four conjugations is formed from the infinitive, the possessive pronouns *in*, *a*, *u*, &c., and the particle *cah* ; as, *nacal in-cah*, "I know." The imperfect is formed in all conjugations from the present with the particle *cuchi*, *cachi* or *catuchi* ; as, *nacal a-cah cuchi*, "thou knowest." The perfect varies in each of the conjugations. In the first conjugation it is the radical *nac*, "know," with the personal affix *en*, *ech* or *i* ; as, *nac-i*, "he has known." The pluperfect in the fourth conjugation is the perfect with the particle *ili* and *cachi* of the imperfect ; as, *nac-on ili cachi*, "we had known." The future varies in every conjugation. In the first it is formed by the prefix *bin*, and the personal suffix *en*, *ech*, *i*, &c. ; as, *bin na ca-cex*, "you will know." The past future in all the conjugations is the pluperfect with the particle *cuchom* or *cochom* ; as, *nac-ob ili cuchom*, "they shall have known." The language has an imperative, a subjunctive, an optative and an infinitive mood, a gerund and a participle. The characteristic termination of the passive voice is an *l* ; as, *tzic*, "to obey ;" *tzicil*, "to be obeyed." There are numerous derivative forms denoting that one alone does the action ; that it is performed with impetuosity ; that it is just to be performed ; that it is continually performed as usual ; that it is frequently performed ; or that the action applies to a plurality of things ; and many other forms all indicated by terminal particles. Verbs are formed by suffix particles from adjectives, nouns and other parts of speech. The system of numeration was well developed. It had distinct words either simple or compound up to sixty-four millions (?), which was expressed by a single word.

The numerals up to eleven were uncompounded, and twenty, four hundred and eight hundred were designated by simple expressions. All the other numbers were simply multiples of these.¹

The Mayas divided time into days, weeks, months, years, epochs (*hatunes*) and centuries. The divisions of the day were distinguished as *katzcab* or sunrise, *chunkin* or noon, *oknahim* or sunset; *akab* or night, *chumukakab* or midnight and *potakab* or sunrise. The position of the sun in the day indicated the intervening hours; and the morning star, the pleiades and gemini marked the time of night. The year was divided into eighteen months of twenty days each, and each month contained four sections of five days. To complete the solar year five intercalary days were added at the end of each year. The year was also divided into twenty-eight weeks of thirteen days each, which had the same distinct names as those of the other periodical division, but they were always preceded by a numeral as a mark of distinction.

The Mayas were evidently acquainted with a system of writing which seems to be very complicated. The hieroglyphic marks are probably an abbreviated method of picture-writing, of which the characters stand for things, with here and there some arbitrary signs that seem to perform the function of connecting particles or missing links of construction, which may have had some partial phonetic value. The Mayas knew nothing of alphabetic characters, which were a much later development, and owed their origin to the suggestions of the Spanish missionaries. Their writings were perpetuated in sculptured stone, as well as in sheets of maguey paper or bark well varnished, folded up and enclosed between two boards. Their scribes were well instructed in all the knowledge that related to their religion, and the foundation of their cities and villages. They were acquainted with the history of their kings, the laws of succession, their public acts in peace and in war, and any memorable events that transpired during their reign.

They were mere children in the fine arts; their sculpture was rude, possessing very little artistic value; their paintings were somewhat superior in point of outline delineation. They represented mythological subjects and scenes from public and private life. The predominant colours are green, yellow, red and blue. Nor had they made much progress in music. Their musical instruments were extremely rude and inartificial. The *tunkul* was a species of drum made of a section of a hollow tree-trunk, about three feet long and a foot in diameter. It was entirely open at the lower end, while to the upper end two parallel horizontal strips were fixed, which were crossed by two parallel transverse pieces. It was beaten with two sticks, and could be heard at a great distance. Another drum was made of a hollow cylinder covered at one end with deerskin. Tortoise-shells were used as percussion instruments, and were beaten with deers'

¹ Several attempts have been made by the missionaries to write a Maya grammar, and though they have translated a part of the Bible in the vernacular, it is evident from their grammars that they knew very little about the construction or organism of the language.

horns. Their trumpet was either a conch-shell, or it was a hollow cane with a calabash fixed to the end. Their other instruments were flutes and whistles of bone, and various kinds of rattles. They were very fond of singing, and their songs were partly of a secular and partly of a religious order. They were in the form of ballads founded upon local tradition and legendary tales.

The Mayas found recreation and amusement in feasting, dancing and the celebration of religious festivals. It was one of their social customs to invite each other to private entertainments, and on these occasions they observed certain rules of etiquette. The guests were seated either in twos or in fours, and a roasted fowl, some bread, and a considerable quantity of cacao was placed before each of them. At the conclusion of the repast the host distributed as presents among his guests mantles, small stools and finely finished cups. Handsome women acted as waiters, and handed round the exhilarating beverage, but politeness required them to turn their back while the men were drinking. They hardly ever failed to drink to excess, and they had to be conducted to their home by their wives. These festivities were enlivened by music and dancing. Dramatic representations were performed under the direction of the *holpop* or master of ceremonies, who instructed the actors as well as the musicians and singers. Their exhibitions were principally confined to mimicry and caricature, which were the only means they possessed to give expression to their censure about the misconduct of their leading men. Sometimes they personated historical characters and celebrated the glorious deeds of their ancestors. Their dances were simple in figures, and monotonous in movements. In the *colomche*, which was one of their most noted dances, sometimes as many as eight hundred men formed a ring. Two of the dancers stepping out into the centre, still continued to move in perfect unison with the others; one held a bundle of wands in his hand, which he threw, one after the other, at his companion, who had assumed a cowering attitude; but being armed with a stick he skilfully parried the missiles aimed at him. As soon as the wands were exhausted both returned and joined the ring, while two other dancers advanced and repeated the same performance.

The Mayas usually married at an early age, and a young man of twenty had generally a maiden of his acquaintance of suitable rank and position selected for him by his parents. A Maya noble, who married a woman of inferior rank, was degraded to the social level of his wife; and as punishment for this breach of social propriety he was dispossessed of a portion of his property. It was contrary to immemorial usage for a man to marry a woman that bore the same name with himself, and the marriage was considered illegal if contracted with the sister of a deceased wife, with a stepmother or an aunt on the mother's side; but none of the other maternal relations were within the prohibited degrees. On the day appointed for the celebration of the marriage relations and friends were invited to a sumptuous feast at the house of the bride's father, where the betrothed couple and the officiating priest were already in waiting. When all the preparations were completed, the bride and bridegroom, accompanied by

their parents, stood up before the priest, who delivered to them a discourse on the duties and responsibilities of married life. He then offered incense to the gods, addressed an appropriate prayer to them, and invoked their blessing in behalf of the newly married pair. The marriage of widowers and widows was not solemnised by religious ceremonies, but was merely celebrated by festal rejoicings. Polygamy was not generally practised by the Mayas, but concubinage prevailed to an unlimited extent. Separation could take place upon the most frivolous grounds; and a man might marry consecutively any number of wives until he was entirely suited. Re-unions, after repudiation, were not uncommon, even if the woman had, in the meantime, married another man. If there were children at the time of the separation they generally remained with the mother, unless they were already grown, when the boys were assigned to the father and the girls were left with the mother. Adultery, on the part of a married woman, was considered such a heinous crime that the guilty wife was tied to a post and was stoned to death; while the seducer was shot dead with arrows. The seducer of a virgin equally forfeited his life.

Childbirth was effected by the sole efforts of nature without artificial means, except that the midwife who was in attendance, to minister to the wants of the woman in labour, applied a hot stone to her abdomen to facilitate delivery, and an image of Ixchel—the goddess of child-birth—was placed beneath the bed. The name given to the child was compounded of the respective names of the father and mother. In earlier times the child received a name from the priest at the time of casting the horoscope; it also bore the paternal name up to the time of marriage, after which the maternal name was added. Mothers suckled their children for several years, and they carried them sitting astride across their hips.

Between the ages of three and twelve children were subjected to certain ceremonial formalities, which have been described by the Jesuit authorities as a kind of baptism more or less assimilated to the Christian rite. It is stated that the performance of this ceremony was obligatory upon all, for in default of it no one was allowed to marry. The priest, having selected a day of good omen, it was published throughout the town, and the fathers of the children made choice of five of the most honoured men of the community called *chacs* to assist the priest in the performance of the baptismal rite. Both the fathers and the assistants subjected themselves to penance for three days; and they abstained from all carnal connection with women.

In a quadrangular space in the courtyard enclosed by ropes a banquet was prepared, and the children accompanied by the *chacs* approached the priest, who stood in the centre, and they received from him a little ground maize and incense, which they threw into a burning brazier. After some other insignificant ceremonies had been performed the priest robed himself in gaudy vestments in Catholic fashion, while the *chacs* put a white cloth upon the heads of the catechumens and asked them to *confess their sins*. The priest next blessed the boys, offered up prayers and purified them. The baptismal ceremony was performed by one of the officials specially appointed for

this purpose, who dipped a bone in some specific water, and wetted with it the forehead, the face, the fingers and the toes of the children, who had then a certain bead removed, which had been attached to their head from childhood; they were presented with odorous flowers, and a pipe was handed to them from which they drew a few puffs of smoke. A drink-offering was presented to the gods, which one of the officiating priests was bound to drink at a single draught.¹ The religious ceremony was concluded with a sumptuous feast called *emku* or "the descent of the gods," while the fathers of the baptized children fasted and abstained from carnal intercourse for a period of nine days.

The education of the young was a duty exclusively performed by the parents. They were taught from early youth to respect old age, to reverence the gods, to honour their father and mother; their mind was impressed with the necessity of obedience; and neglect or disregard of their moral obligations was severely punished. Boys were exercised in martial games and in the manipulation of the bow and arrow, and they were also instructed in the art, trade or profession practised by their father. Girls were watched over by their mother with the utmost solicitude, and they never lost sight of them for one moment. The sons of the nobility were instructed by the priests in special schools in all the branches of knowledge suitable to their station. They were made familiar with the rites and ceremonies of their religion, and were taught the art of hieroglyphic writing. Young girls were kept in strict seclusion and were instructed in all the accomplishments of their sex.

The Mayas disposed of their dead either by burial or cremation. Among the poorer classes the practice of interment was most common. Some grains of maize and a cacao bean was placed in the mouth of the corpse; and after it had been deposited in the grave, which was either dug in the house or in a neighbouring field, a few images of their gods were laid by the side of the body. The mortuary dwelling was altogether abandoned, for they feared that it might be haunted by the ghost of the deceased, who might return to visit his old home. Some tribes retained the body in the house for five days to allow the ghostly spirit to depart for the land of shades, and frequent offerings of food were presented to the manes of the dead. When a noble died his body was partly subjected to cremation and partly buried. The ashes from the burning were inurned in an image of the deceased carved of wood or formed of clay, of which the back part of the head was hollow, which was covered with the hairy scalp of the corpse. This

¹ That there existed some ceremonial form which the Spanish historians and the Jesuit priests called baptism hardly admits of doubt; but the descriptive part has been much embellished, and it even bears intrinsic evidence of a perversion of facts. Among other things we are told that the children had *god-fathers* and *god-mothers*; that the house was purified with the object of *casting out the devil*; that the priest held in his hand some *hyssop* fastened to a stick with which he *purified* the children; that the official had *sprinkled* the children with water that was brought as an offering to the gods; that those who *confessed their sins* were placed apart; and many other incongruities. It is possible, however, that this was not an original native ceremony, but was really an imitation or perversion of Catholic baptism tolerated by the Jesuits among nominally converted natives.

image was set up in the temple, incense was burnt before it, and divine reverence was paid to it.

The Mayas believed in a future state of existence, and had created for themselves a heaven and a hell to suit their own fancy. They supposed that the ghostly dead lived in a condition of repose and ineffable delight beneath the dense foliage of the *yaxché*-tree, where they were feasting on the most delicious viands, and were quaffing the most refreshing and exhilarating drinks. Those who committed suicide by hanging were especially welcomed into this elysian world by a female divinity called Ixtab, who took charge of these heroic self-destroyers, and carried them in person to the inner precinct of her delightful home. Bad men were excluded from this paradise; they were doomed to dwell in the lower regions called *mitnal*, where they suffered from the pangs of hunger, and were in a persistent state of agony amidst excruciating torments.

Slavery was tolerated among the Mayas—an institution that exists among all savage or barbarous nations that are frequently engaged in warlike enterprises. The Maya slaves were principally recruited from prisoners of war, and though their children were also slaves, yet they had the privilege of attaining a higher political *status* by cultivating unoccupied land and paying tribute to their masters. The thief, who could not pay the fine imposed upon him, became the slave of the owner of the stolen property until its estimated value was paid. Slaves were a marketable commodity, and were bought and sold like any other property. They were distinguished from freemen by having their hair cut short; they were not treated with much leniency, and even if a female slave became the concubine of her master her children could not inherit.

Very little is known about the common class of freemen, of whom the mass of the population was composed. As the nobles were bound to provide the necessary means of subsistence for such families of the lower classes who, from sickness, old age or any other cause, were unable to provide for their own support, it may be reasonably supposed that the common people and the aristocratic class stood to each other in the relation of lords and dependents. The members of the royal family occupied the highest rank among the nobility; from these all the provincial governors and the highest official functionaries were appointed. Their power and dignity were virtually hereditary, though in exceptional cases the king could dispose of official positions at his will and pleasure. They almost exercised absolute authority within the limits of their respective provinces, and they exacted the same condescending submissiveness and reverential homage as if they were themselves sovereign rulers. They were, however, amenable to the law for heinous crimes committed by them, and could not escape merited punishment. They were also required to render personal service to the king; they were members of the royal council; and were thus charged with the conduct of public affairs, and on this account it was indispensably necessary that they should reside a great portion of the year in the capital. They had a certain domain assigned to them, which supplied them the necessary revenues for the main-

tenance of their dignity and social position. The inferior class of nobles called *batab* held subordinate positions of honour and trust in the government of cities and villages. Their official position was in fact hereditary, though a new incumbent could only enter upon his charge with the express sanction of the king.

The government of the Mayas was an absolute monarchy. The king, who bore the title of *ahtepal*, "majestic," exercised unlimited power, although in affairs of great importance he hardly ever failed to consult his nobles and the chief priests. He exercised the power of life and death without restriction; all the courts were organised under his orders, and he made all official appointments, religious as well as secular. The succession was hereditary in the male line, and was confined to sons of noble wives. In default of a son or in case of minority of the male heir the eldest brother ascended the throne, which he occupied during his lifetime even after the regular heir had attained the age of majority. When the direct male line was entirely extinct, a council of nobles and priests made choice of any member of the royal family that was qualified to fill the position. When the king appeared in public he was attired in magnificent array glittering with gold and precious stones; his head was decorated with a golden tiara surmounted by a plume of *quetzal* feathers, which was the badge of royalty exclusively reserved to the king. The monarch was borne in a palanquin on the shoulders of his nobles, and was fanned by attendants of high rank who walked by his side. He could only be approached with a suitable gift proportioned to the means of the donor, who, as a mark of respect, wetted his right hand with saliva, placed it on the ground and then rubbed it over the region of the heart.

The revenues of the king were derived from various contributions, which were all made in kind. The merchant paid his taxes by yielding up a certain proportion of his wares, the agriculturist contributed maize and cacao and other produce of his land. Game and fish were received from the hunter and fisherman. The annual tribute was paid in various articles, such as cotton garments, copal, feathers, skins, fowls, salt, honey, gold-dust and even slaves. In the provinces the nobles contented themselves with the personal labour of their dependents, who were obliged to till their lands and supply them with wood and water.

At a later period most of the provinces were governed by independent chiefs (*batab*), who scarcely recognised the supremacy of the central authority, and the king was only the nominal sovereign of the country. Each village of the provinces was organised under a ruler who was styled *halach uinic*, "the true or real man." He was assisted by a lieutenant (*ahkulel*) and several subordinate officers.

No absolute right of property in land was recognised by the Mayas. The nobles as well as the common people had merely a possessory title, which was inheritable as long as it was maintained by occupancy, but the vested right was inalienable. Unoccupied land could be taken possession of by any one who wished to cultivate it, and henceforth he acquired the possessory right.

Justice was administered by certain officials expressly appointed for this purpose, according to fixed laws or immemorial usage. Serious crimes were tried by the royal council, which was presided over by the king in person; and the provincial governors took cognisance of important cases that occurred within the limits of their jurisdiction. For each village or hamlet a subordinate judge was appointed, who tried all petty misdemeanours and decided minor questions of local interest. Persons skilled in the law acted as counsels before these courts and gave due assistance both to the litigants and the judge; but when a decision was once made, no appeal could be taken to a superior tribunal. As a compensation for their services, both the judge and the advocate were allowed to accept presents from both parties to a suit. The proceedings in court were entirely verbal, no record was kept, and witnesses were not sworn, though it is said that a terrible curse was pronounced upon those who gave false evidence, and that most people were restrained from testifying falsely by superstitious fears. The punishments inflicted were death by hanging, or by beating with the club; or by hurling the condemned criminal down a precipice. Slavery and fines were the most ordinary penalties imposed for more moderate crimes. Imprisonment was not resorted to as a punishment, but only as a means of detention to secure the accused before the trial took place. For this purpose the prisoner had his hands bound behind his back, his neck was placed in a wooden collar, and having been thus rendered helpless he was shut up in a wooden cage. The death penalty involved the confiscation of the property of the culprit and the enslavement of his family. But all the minor crimes could be expiated by the payment of a fine consisting of slaves or other property which inured to the benefit of the judge, the nobles or the king. Murder was punished with death, but where extenuating circumstances existed and the absence of malice was proved, the criminal was reprieved and was merely subjected to a fine. For the killing of a slave the only punishment inflicted was the payment of its value to the master. In case of theft the thief was required to return the property stolen or its value, and to pay a fine into the public treasury; otherwise he became the slave of the injured party, or he was sold, and the amount realised was paid over to the owner of the stolen property. A noble who was guilty of stealing was disgraced by having his face scarified. Adultery was punished with death, and in fornication a fine was imposed, unless the relatives of the girl considered the act infamous, when they might have insisted upon applying the death penalty to the seducer. A woman was reprimanded for unchaste conduct, and if the offence was repeated she was enslaved. Incest, treason, rebellion, desertion and offences prejudicial to the integrity of the sovereign power were all punished with death.

At the death of a father of a family his property was equally divided among his sons, except that an accessory portion might have been given to him by whose assistance the property was acquired. As daughters possessed no heritable rights, in default of male heirs in the descending line, the property was inherited by the brothers or

other near male relatives. The property of minor children was placed under the administration of a tutor. A contract of sale was legalised by the parties drinking together before witnesses. Contracts were considered inviolable, and their stipulations were strictly observed. The debts due by an estate were paid by the heirs or relatives who assumed the responsibility, and it was made obligatory upon them to discharge the liabilities.

The Mayas were frequently engaged in warlike excursions, but they were mostly in the form of raids, and they were never of long duration. If their warriors returned home victorious, and had secured a number of prisoners of war, their object was accomplished, and the intertribal dispute was considered at an end. The profession of warrior was highly honourable; but the posts of distinction were assigned to the nobility. A picked number of warriors were kept in readiness in each town to meet any sudden emergency, and they received regular pay for their services while engaged in actual war. The army was led by a war-captain, whose office was hereditary, and he was associated with the *nacon* or priestly war-chief, who acted as the chosen leader for a term of three years. He was subjected to severe disciplinary regulations, for during his official term he was prohibited from indulging in carnal intercourse with women; nor was he allowed to eat meat, or partake of any intoxicating drinks, and he could exercise no control over public affairs. He subsisted principally on fish and iguana flesh served up on dishes set apart for his exclusive use. The insignia of the warriors were skins and feathers worn according to a fixed rule. The face was painted, the hands were tattooed; and some tribes painted their whole body black and tattooed their face in stripes. Their war as well as their hunting weapons were bows and arrows, lances and darts, of which the points were usually of flint, but sometimes of fish-bone or copper. They also carried *macanas* or heavy wooden swords which were double-edged and were armed with sharp flint chips. Slings were extensively used, and with very good effect. Most of the warriors carried round shields made of split reeds. But their chief defensive armour was a kind of cuirass of quilted cotton, which protected the body and the arms and reached down to the middle of the thighs.

The religion of the Mayas was partly nature and partly hero worship. Their highest god was called Hunab-ku¹ or Kinkhakan-haban, "the mouth or eyes of the sun." This divinity had a temple at Campeche, and human sacrifices were offered upon his altars. He represented the generative power, for he had a female associate who bore the name of Ixazaluoh, and she was the reputed inventress of weaving. Their son Itzamna or Yaxcoahmut was the god of medicine, who was also honoured as the inventor of hieroglyphic writing. Different gods were worshipped in different towns. Ixkanleox was revered as the mother of many gods, and the virgin vestal Zuhuy Kak was deified on account of her great virtue. The supreme god Kinkhakan was represented in the act of sacrifice pointing his finger towards a

¹ Ku was their general name for god as well as hero.

ray proceeding from the midday sun, as if he intended to draw a spark that he might kindle the sacred fire. He was invoked in great calamities or sickness, offerings were laid on his altars, and worshippers consulted his oracular utterances. Another hero-god was Kukulcan, who is said to have introduced civilisation, law and government among the Mayas; divine reverence was paid to him in temples erected in his honour at Mayapan and Chichen. Pilgrimages were made to his temples, and the pious devotees drank of the water in which the god was supposed to have bathed. Ahulneb was represented by a gigantic terra-cotta statue holding an arrow in his hand. A priest concealed in the interior, which was hollow, delivered divine oracles to inquiring multitudes that came in crowds from a great distance. But the real gods of war were, besides Kukulcan, Kakupacat, who was present during battle in the form of a round fiery shield, and Ha-Chuy-Kak, who always marched with the army, and was carried by four captains. The four Bacabs, who were the gods of the air, were the supporters of the blue firmament. Ekhuah was the patron divinity of merchants and travellers, who erected to him a rustic altar, and burnt incense in his honour. Ixobitun was the god of song, and Ha-Kin-Xoc, also called Pitzlintec, was the god of music and poetry. Acat was the god of life, and it was he who formed the embryo in the womb. Yucemil was the demon god of death, whose wrath was propitiated by an offering of food. The gigantic *Chac*, who introduced agriculture into the country, was revered as the god of fields and fertility. Ixkhebelyax was the patron god of figure-weaving and painting. In ancient times the Mayas paid divine reverence to the generative principle under the phallic form, and they attributed divine power to serpents.

Confession was a common religious practice among the Mayas; but it was not absolutely necessary that the confession should be made to a priest, for wives would often confess to their husbands and husbands to their wives. They might also confess to their father or to their mother, or even to the medicine-man that attended them while sick. There was no absolution nor any other formality indicating forgiveness for past wrong. They voluntarily submitted to penitential inflictions both in private and public. They opened a vein and made the blood flow in the temple, or they laid some portion of their body, such as a piece of their ear, or a joint of one of their fingers, upon the altar.

The priesthood was a privileged body. The *ahkin mai* or high priest was highly venerated, and his influence as the counsellor of the king and nobles was paramount. The priestly office was hereditary; it passed from father to son, and the emoluments connected with it were derived from royal presents and from direct contributions, which the priests collected themselves. The number of priests was very great, and they exercised much influence among the people. They were divided into several classes according to the functions they exercised. Some of them delivered religious discourses, made the sacrificial offerings, kept the records and acted as teachers to the sons of the nobles. The *chilans*, who were held in great estimation, were the diviners; they construed and delivered the oracles of the gods. The

sorcerers acted as medicine-men, they were the fortune-tellers and the doctors. The *chacs* were the four assistants who aided the priests during the celebration of festivals. In connection with sun-worship there existed an order of vestals, whose duty it was to maintain the sacred fire, and to take the vow of chastity, while engaged in the temple service. As soon as the time of their engagement had expired they were at liberty to marry.

The Mayas observed numerous religious festivals with more or less solemnity. Among many others, which offer but very little interest, one of the most important was that celebrated in the month of Zac, which had for its object to pray to the gods that they might forgive the hunters for having shed blood while pursuing the chase, for the spilling of blood was only considered lawful for sacrificial purposes. During the month of Mac the old people celebrated a festival in honour of Chac, the god of the corn-fields, in order to obtain an abundance of rain during the year. All the reptiles and beasts of the forest that could be procured were brought together in the temple-yard, where the priests occupied the corners with a jug of water placed by their side. While they were burning incense they drove away the demon spirits, and a faggot of wood standing in the centre was set on fire, into which the hearts of the still palpitating bodies of the reptiles and wild beasts were thrown. As jaguars, pumas and alligators could not have been caught alive, aromatic drugs were cast into the fire as a substitute for their hearts. As soon as the gory sacrifice had been consumed the priests extinguished the fire by pouring upon the burning pile the water contained in their jugs. After some other minor ceremonies had been performed the solemnities were concluded with eating, drinking and merry-making. The cacao planters celebrated a festival in honour of Ekhuah and Hobnil—their patron deities. They sacrificed a dog, burnt incense and presented offerings to the gods of iguanas, the feathers of certain birds and various kinds of game. The nobles and priests of the larger towns celebrated the Pacumehac festival. While they were praying for five nights in the temple of Cit-Chac-Koh, to whom they offered incense, they feasted during the day and executed the war-dance. The *nacon* or chief of the warriors was made a particular object of reverence; a dog was sacrificed, of which the heart was presented to the god, and at the close of the ceremonies each of the worshippers shattered a vase filled with water. New Year's Day was a season of rejoicing. At this time the household ware as well as their clothing was renewed and the dwelling was swept clean. People of every rank and station prepared themselves for this joyous day by fasting for a longer or shorter time and by abstaining from sexual intercourse. The day's festivities were inaugurated by the priest, who, surrounded by a large number of people assembled in the temple-yard, burnt incense in honour of the gods, and was followed by those present, who also threw their share of the aromatic ingredients into the incense-pot. A sumptuous feast was served up, of which all without distinction partook. Many other festivals were celebrated by hunters, fishermen and others, but the ceremonies are so extremely puerile and senseless, that they can con-

tribute nothing to illuminate the obscure points of social history, and are therefore omitted.

Human sacrifices were not of common occurrence among the Mayas, and ordinarily their gods were satisfied with an offering of incense, but whenever human victims were sacrificed the solemn ceremony was witnessed by the people of the highest classes, the temple was decorated for the occasion; the victim had his body painted, and he was ornamented with flowers, for he considered it a high privilege to be thus chosen as the favourite of the national deities. Before the final act was consummated he was made to drink copious draughts of an intoxicating liquor, which not only blunted his sensibility, but rendered him entirely unconscious of existence. If the sacrificial victim was a prisoner of war, he was shot through the heart with arrows before he was stretched upon the sacrificial stone. Among some tribes, whenever a calamity threatened the country, a virgin was chosen as victim, who was precipitated into a pit filled with water, and after the body had been withdrawn, it was buried in the neighbouring grove.

The Mayas were excessively superstitious. They believed in the prognosticating power of omens and dreams, while sorcery and witchcraft were considered the most potent agencies of evil. They regulated the time of action by lucky and unlucky days, and the flight of birds was consulted to determine whether an important enterprise should be undertaken at the time indicated. All the frivolous suggestions of childish credulity, which confound accidental coincidences with proximate and immediate causes, prevailed here as it did everywhere in the infancy of human society. The cry or passage of certain birds or animals were omens of evil portent to those who had the misfortune of hearing the ominous sound. It was believed that sorcerers possessed the power of assuming, at will, various animal forms, and that by a mere glance of their mischievous eye they could consign their victim to eternal death. The moon was supposed to be asleep during an eclipse, and in order to arouse it from its lethargic inactivity, they made their dogs howl at the luminary, while they were beating doors and benches with sticks that their stunning noises and frightful clatter might wake up the somnolent planet. After the cotton was planted the person that attended to the crop abstained from meat, lest it might be destroyed by blight and mildew.

The Mayas did not altogether rely on supernatural means for the cure of the sick, but they employed many vegetable remedies which experience had taught them to possess some curative properties if administered in certain ailments. They employed the decoction of a particular kind of wood in syphilis; various plants, especially tobacco-leaves, were used for the cure of rheumatism, coughs, scalds and other complaints. They treated sores with a vegetable decoction or a poultice of leaves. Local blood-letting near the part affected was a common practice, and wounds were treated by external applications. But in cases of much gravity the medicine-man was called in, who could only be induced, however, to attend to the patient by being adequately rewarded in advance. When once engaged he remained with the sick person until his final recovery or his eventual death. As maladies of

an aggravated character were supposed to have been inflicted by the gods on account of the commission of some grievous wrong, the patient was required to make a clear confession of his shortcomings, whether of recent or remote date. It was determined by lot what property should be sacrificed to appease the anger of the divinities, and the demand had to be complied with no matter what hardship it might have caused to the family.

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AZTECS.

MEXICO¹ is in the west the most southern land of North America. It is bounded on the north by the United States, on the east by the Gulf of Mexico, the Caribbean Sea and Central America, on the west by the Pacific Ocean, and on the south by the Pacific Ocean and Central America. It is situated between 27° and 14° N. latitude, and extends from 10° to 40° W. longitude. Mexico embraces a region of country which, on account of its terrace formation, presents the most diversified climate, and gives to its varied vegetation a heterogeneous character of the most opposite extremes. Within comparatively narrow boundaries the torrid, temperate and frigid zones touch each other and change the face of nature. There are no great rivers in the interior. The Rio Grande del Norte, its largest navigable stream, rises in the highlands of New Mexico, and after forming

¹ Mexico is derived from Mexitli, the god of war. *Nahuatl* (adj.) means "of good thing." The Nahuatlacos called themselves Aztlan, and from this name is derived Aztecatl and Azteca.—Pimentel's *Lenguas Indigenas*, vol. i. p. 6.

the north-eastern boundary, dividing Mexico from Texas, it empties into the Gulf. The Colorado del Occidente rises in the same region of country and empties into the Gulf of California. The greatest inland lake is the Chapala, and the Cotapaxi is the highest mountain.

The most luxuriant vegetation, painted in the most enchanting colours, and developed in perfect outline by the vivid glow of the fervent sun, imparts to the landscape those magic touches of the beautiful and sublime which must be felt but cannot be described. Palms of the loftiest proportions, with their bushy summits and their magnificent flower and fruit clusters, everywhere strike the beholder with wonder and admiration; and flower-starred mimosas and skeleton-armed cacti give to the scene a still grander aspect from the striking effect of contrast. Aromatic shrubs with glossy, leathery leaves, beautifully tinted corollas and tall waving grasses announce the productive energy of the forces at work that impart to the soil its over-active fertility. But these beautiful ranges of land, where nature is so rich, so gorgeous in external appearance, and so generous in her bounties, are intersected by parched and sandy plains, where the heat is most oppressive and vegetation is rather scanty. At a distance of fifty or sixty miles from the *tierra caliente* a rising ground is reached, where the atmosphere is cooled by refreshing breezes. At the height of four thousand feet above the level of the sea the waters of the Gulf diffuse their vapour-clouds and their tepid mists which supply constant freshness to plant life, and they thus cover the fields and the forest with a carpet of perpetual verdure. Here still grows the high-stemmed banana with its long lanceolate leaves, and the sugar-cane of much more humble proportion yields an abundant crop. The cypress with its funereal foliage acquires here its greatest development, and the liquidamber rises to an immense height. Mountains of granite, porphyry, obsidian and other lava rocks elevate their tall summits in the distant horizon, and peaks of extinguished volcanoes, with their gaping craters capped with perpetual snow, render the scenery as sublime as it is attractive. This is the *tierra templada* or temperate region, and here, as the lands become more and more elevated, maize, the aloe, the maguey, and in still higher regions wheat and other cereals are cultivated. On reaching the height of seven or eight thousand feet the oaks are of sturdy growth, and the gloomy pine forests cast their deep and melancholy shadows over the mountain slopes. The valley of Mexico, whose circumference hardly exceeds two hundred and fifty miles, belongs to this high table-land, and forms a kind of basin encompassed by a rampart of porphyritic rocks. It was once the garden spot of the Aztec empire; but it has lost much of its former productive power, as the land, in many places, is covered with a saline incrustation which renders the soil unfit for cultivation. A considerable part of its area is watered by lakes of greater or less dimension, and Tenochtitlan and Tescuco—the capitals of the most flourishing states of Anahuac—were situated on opposite borders of one of the largest of these inland seas. On ascending the still higher regions, climbing up to the summit of lofty mountains, there are spread out, as far as the eye can reach, all the resplendent glories of

an arctic landscape, with crystal jewels of ice and snow glimmering in the sunshine. Here vegetation is much stunted, and alpine plants of a hardy constitution still testify that nature is not entirely torpid, and that in spots, where the summer's sun melts away the snow-crust, vegetable life develops itself as if by magic.

The country is rich in mineral resources; gold, silver and mercury present almost inexhaustible treasures; and iron and coal are found in several localities. Its agricultural products are most valuable. Here are cultivated bananas, bread-fruit, cocoa-nuts, vanilla, cacao, coffee, sugar-cane, cotton, indigo, maize and other cereals, tobacco and potatoes. Cochineal is still produced in considerable quantities. Mahogany and Campeche wood are of spontaneous growth in the forest. The superficial area of Mexico comprises 668,000 square miles with a population of 8,288,000 souls, of whom one million are creoles of Spanish descent, four millions are of Aztec origin, and the rest are negroes, mulattoes and mestizoes.¹

The early history and traditions of the Aztecs are enveloped in a cloud of obscurity which it would be difficult to penetrate; for all that has been written on this subject by Spanish historians, although it may have some foundation in the legendary lore of the natives, may be considered as fancy sketches that deserve but a slight degree of credit. It may perhaps be admitted that some time in the sixth century—earlier or later—the foundation of the Anahuac of the Aztecs was laid by one of the conquering races of Chiapan origin, known as Toltecs. They had brought with them a civilisation that was superior to that which existed in the country they now occupied; they were devoted to agriculture; had fixed habitations; had built towns and cities; were skilled in the mechanic arts; were acquainted with the art of working metals, and had even made some advancement in intellectual knowledge by adopting a scientific division of time, which they systematically recorded in a pictured almanac; and it is more than probable that this pictured notation of time suggested the application of picture-writing for other purposes. For four hundred years these pioneers of civilisation maintained their supremacy over the neighbouring nations and tribes. But now internal religious dissensions between two rival sects, and natural decline, to which even the most consolidated political bodies are subject, undermined their stability and made an end of their prosperous career. The Chichimecs, another Chiapan nation, much less civilised and speaking a different language, became by their warlike energy a predominant power. The Toltecs were not only conquered and destroyed as a nation, but they were expelled from the country, or they were absorbed among the body of the conquerors. After the lapse of a century the new lords of power were, in their turn, overrun by a host of invaders, also of Chiapan origin. A more highly civilised

¹ In general the Indians seem to form two-fifths of the whole population of Mexico, and in the four intendencias of Guatamala, of Valadolid, of Oaxaca and Puebla the Indian population rises to three-fifths. Of a total of 1,737,000 souls, 1,073,000 are Indians, according to the census of 1793.—Humboldt et Bonpland, *Essay*, vol. i. p. 76.

nation called Tescucans or Acolhuans took possession of the lands that bordered the great lakes, and to increase their population and their fighting strength they incorporated the Chichimec settlers as a part of their own body politic, and thus the conquerors and the conquered stood side by side to defend themselves against their external enemies. They built flourishing cities, teeming with a numerous population; they practised the elegant arts, and cultivated the refinements of a higher order of civilisation. But they were not long permitted to enjoy this peaceful development of their destiny. The Tapenecs, who were a kindred race and held possession of a part of the valley, made an irruption into the Tezcucan territory, defeated by their superior prowess the Tezcucan armies, and occupied the capital as the prize of victory. The nation was humbled but was not destroyed; the young heir to the throne, whose abilities were equal to the emergency, saved the independence of his country, and restored the prosperity of his people by forming a confederacy with a barbarous, but warlike race of a kindred stock called Aztecs, who, in course of time, became the dominant nation of Anahuac, and the representatives of the most advanced Chiapan civilisation.

At their arrival in the Mexican valley in the beginning of the thirteenth century the Aztecs led a migratory life, and they had then no permanent dwelling-place. Professional freebooting was their chief occupation; hunting was the principal pursuit they followed, and the game they killed supplied them with the most important part of their subsistence. They thus preserved their native valour intact, and in course of time they became a conquering power that was irresistible. Only once they were made tributary dependents of a powerful neighbour, but their ferocious audacity soon succeeded in shaking off the foreign yoke, and they rendered themselves formidable to their very masters. During the early part of the fourteenth century they at last laid the foundation of a permanent seat of empire on the borders of one of the principal lakes of the valley. The legend says that on arriving at the south-western shores of the lake Tenochtitlan, the site of their future city was indicated by an oracular sign that pointed out their national destiny. A lofty cactus-stem was looming up from the crevice of a rock that was washed by the waters, and on one of its arms was perched an eagle of extraordinary size and beauty with his-wings expanded in the rising sun, and holding a serpent in his talons. They looked upon the omen as auspicious, sank piles into the shallows of the lake, and on this foundation they erected their frail huts of reeds and rushes. Their food consisted of fish, and of the wild fowls that frequented these waters. They ingeniously constructed floating gardens which surrounded their island dwellings, and these they planted in vegetables that furnished them a valuable portion of their food. During a period of a century they remained thus isolated, secure against every attack from without; but they increased in numbers and improved in discipline, and their bravery was as indomitable as ever. The young prince Nezahuatlcoyotl, who was the ruling sovereign of the Tezcucans, invoked the aid of his Aztec neighbours to effect the expulsion of the Tapenecs from his

dominions. In two fiercely contested battles the invaders were defeated with great slaughter, and as a reward for their services the territory once occupied by the enemy was assigned to the Aztecs. The Tezcucans, the Tlacopans and the Aztecs henceforth formed a defensive as well as offensive league for mutual support, and for the maintenance of their independence. It was stipulated in the treaty of alliance that in all wars one-fifth of the spoils taken from the enemy should be distributed to the Tlacopans, and that the remainder should be equally divided among the other treaty-making powers. Tenochtitlan became a great and flourishing city; the reed structures soon disappeared, and gave place to more substantial stone buildings of considerable strength and dimension. A succession of bold and able monarchs raised the state to the highest climax of prosperity, and as victorious conquerors they never met a rival nor an equal. At the beginning of the sixteenth century the Aztec empire of Anahuac extended from the Atlantic to the Pacific, and their victorious arms even penetrated the distant regions of Guatamala and Nicaragua. But this seemingly powerful state fell to pieces upon the slightest touch of a wonderful magician, in the person of Cortez, who cannot be considered great either as a warrior or a conqueror; but as a bold adventurer who had nothing to lose and all to gain, he brought into play all the craft and cunning he could command, and aided by the superstitious fears and the internal dissensions of the natives, he made them the instruments of their own destruction; so that in 1540 Mexico became a Spanish colony. But the Aztecs took their revenge, and aided by the creole Spaniards they declared themselves independent on the 4th of October 1824, and established a republican government which has been recognised by all foreign powers, including Spain.

The Aztecs were distinguished for their fine physical development; they were uncommonly well formed, and some of their women are reported to have been beautiful. They were rather chunky, and their stature hardly ever exceeded the medium height; they had prominent cheek-bones, and their mouth, expressive of gentleness, contrasted with their sombre and severe look. Their forehead was low and retreating, their eyes were black and elongated, with the angle inclined upwards towards the temples, their teeth were regular and their lips were thick. Their complexion was of a dark olive or a light coffee colour; their black hair was thick, but at the same time soft and glossy, and their beard was scanty. Their senses were most acute, their eyes were far-seeing and remained unimpaired in old age; they were swift of foot and were excellent in running and leaping.¹

The moral character of the Aztecs had its light side and its dark shadows. They were possessed of a joyous and merry disposition, were fond of amusement and public festivities, and though they were careless about the acquisition of wealth and entirely free from avarice, yet they were not the less generous towards their friends, were much

¹ The Indians of New Spain resemble generally those who inhabit Canada, Florida, Peru and Brazil.—Humboldt et Bonpland, *Voyage*, vol. i. p. 82.

addicted to ostentatious pageantry, loved to show off their fine dresses, and frequently squandered their disposable means in expensive feasts. Those who were engaged in commercial pursuits showed much sagacity, and like the merchant class in all countries they were eager for gain. Ordinarily they were frugal and temperate in their habits, but on public occasions drunkenness was of no rare occurrence, and the severest laws had to be enacted to stem the prevailing evil. They were affectionate to their children, and they deemed it their duty to correct their faults by a stern and sometimes cruel discipline. They were peaceable in their social relations and not inclined to be quarrelsome; they merely returned abuse for abuse, and threw dirt into each other's faces; but they never used deadly weapons to resent an insult or redress an injury. In their civil life they were easily governed, and were most submissive to superiors. They were patient and enduring, they never became irritated or excited; and if punished or rebuked they endeavoured to correct their faults. As warriors they were exceedingly brave, and when their temper was aroused they were terrible in their vengeance and most cruel to their captives. Their religious temperament was characterised by the most unreasoning credulity; their superstitious practices, of which some were most monstrous and bloody, were invested with a halo of sanctity that swayed their approving conscience by the pernicious maxim that the end, which was sacred and divine, justified the means, however inhuman and abhorrent to all sense of right. Their intellectual capacities were marked by their great power of imitation, their rapid conception of the true nature of things, and their retentive memory.

The Aztec architecture had already advanced beyond the primitive elements of art, for it had gradually acquired a monumental character. It was distinguished for geometric symmetry, decorative embellishment and solidity of form. The temples as well as the houses of the nobles were built of stone cemented with lime, and were erected upon a solid foundation. They were acquainted with the formation of the arch, and vaulted structures were not rare in their public buildings. Pillars either round or square, sculptured of stone, which were sometimes ornamented with figures in low relief, gave support to balconies and galleries; but they had not yet reached that degree of artistic ingenuity of giving stability and ornamental beauty to their supporting columns by the addition of a capital and a base. Cornices, stucco designs of flowers and animals often brilliantly painted, and other decorative accessories made a part of their best buildings, in which the figure of the coiled serpent formed a prominent feature. These serpent ornamentations were often twisted or twined, and formed the border of windows and doors. The walls and floors were coated with lime, gypsum or ochre, and were rendered exceedingly smooth by a process of polishing. Lintels and doorposts were often artistically carved. Their aqueducts of stone, tightly fitted together by an intervening layer of lime, often extended to a distance of two miles. The stone mostly employed was an amygdaloid lava of volcanic origin called *tetzoutli*, which was porous and light, and

yet hard and impervious. Granite, jasper, porphyry and alabaster were also used as building materials and for decorative sculpture. *Tecali*, which was probably crystallised, lamellar selenite, answered the purpose of window-glass. For the roof-structure and other timber-work white and yellow cedar, palm, pine and cypress were principally employed. The building materials which served for the construction of the houses of the poorer classes were reed, wood, adobes and stone cemented with mud instead of mortar. The roofs were thatched with grass, and the leaves of the palm or the maguey, so arranged as to overlap each other. A tree with its green foliage frequently formed one corner of the house, so as to cast its protecting shade over the cabin.

The palaces and mansions of the nobles and of the richer classes were built upon a terraced elevation, or if the site was low and swampy the foundation was rendered solid by sinking tiers of piles into the ground. Contiguous groups of dwellings were separated by narrow lanes and were arranged in regular parallelograms. Large establishments formed a collection of buildings mostly one storey in height enclosing an extensive courtyard frequently paved with coloured stones, tessellated marble, or indurated cement finely polished with gypsum or ochre. The open area was often refreshed by the purling streams of a sparkling fountain, and a flower-garden, ornamented with a pyramidal altar, sometimes added beauty to the interior space. Porticoes decorated with porphyry, jasper or alabaster sculpture-work, led from here to capacious halls, chambers and other family apartments. A smooth, well-entertained walk encircled the terrace eminence, which was approached by ascending broad steps that communicated with the entrance of the court by a front and back gate. The roof was in the form of a sloping terrace constructed of heavy beams, protected by a coat of cement or clay, and enclosed by a battlement-parapet which was sometimes turreted. This terraced roof was always ornamented with flower-pots, and at times it was converted into a garden; for here the members of the household met to enjoy the evening hours amidst cool and refreshing breezes. If there was a second storey to the building, an elegant stairway connected with the outside wall ascended in grand proportions, and was quite an ornamental addition to the general style of architecture. The interior was divided into great halls, chambers, reception-rooms, with a kitchen, a bath and store-rooms in the rear. The walls, after having been perfectly polished, were frequently painted or hung with tapestry of cotton or feather-work. They were sometimes wainscotted with odorous wood embellished by tasteful carvings, or they were inlaid with slabs of marble and porphyry. The entrances to the various apartments were not closed by doors, but bamboo and wicker-work screens were suspended across the openings and were fastened by bars at night. The communicating doors of the interior rooms were closed by curtains. The visitor announced his presence by rattling a string of shells, which hung near the external door-post, and upon this call the host made his appearance and received the stranger or friend.

The dwellings of the poor were generally erected on a stone founda-

tion to obviate the prevailing dampness of the ground. They were mostly of oblong form, and were provided with a slanting, thatched roof; and occasionally a gallery was attached in front. These cabins were mostly composed of a single room; but among the middle classes, there was an additional apartment, besides the *ajaucalli* or oratory and the *temazcalli* or bathing-house. A flower-garden or a vegetable-garden frequently formed an important part of the premises, if there was sufficient vacant ground left for this purpose. In all the better houses an oratory for religious exercises was an indispensable appendix to the family establishment, and the bathing-house was even of still greater utility. The last was built of adobes in hemispheric form, not exceeding eight feet in diameter and six feet in height, with its floor sunk below the level of the ground, slightly convex and smoothly paved. The interior was heated from a brick or stone furnace, standing on the outside, and communicating with the interior by means of a thin slab of porous *tetzontli*. There was a small opening on the top through which the suffocating vapours were allowed slowly to escape. The store-houses and granaries were simply square wooden structures with thatched roofs. The timbers that formed the walls were firmly connected at the corners by notch joints. Two openings, one above the other, gave access to the interior, which was airy and capacious.

The Aztec gardens were symmetrically laid out, and displayed much taste in the order and arrangement of the flower-beds and the grouping of trees. They were divided into squares, traversed by shady walks and meandering footpaths. They were planted with a great variety of fruit-trees, flowering shrubs and aromatic plants. Here were collected flowers that were most remarkable for their delicious odour and the brilliancy of their colours. Elegant and majestic trees formed shady groves, and hilly slopes were graduated by terraces, and were adorned with leafy bowers. Large reservoirs fed by canals occupied the centre, which were peopled by an innumerable host of water-fowls of every variety and form. Pavilions and corridors were often ranged round the enclosing walls.

The furniture of even the richer classes of Aztecs was by no means sumptuous. Their mats were woven of palm-leaves, and their cushions were either of the same material or of soft furs. A pile of mats and a cushion for a pillow constituted their beds; sometimes fitted out with coverlets, and canopies of cotton stuff and feather-work. Low tables and small stools, which were very simple, filled up the vacant space in the room. Vases, filled with burning incense, diffused their aromatic vapours through the chambers which were occupied by the various members of the family. A hearth, where the fire was kindled, and a fire-screen furnished additional conveniences during the winter season. Torches were used for purposes of illumination in place of lamps.

The Aztec towns were generally built on high and steep eminences, which were only accessible by ascending narrow and difficult pathways. Those situated at a great distance from the capital were surrounded with stout palisades or posts sunk into the ground and interwoven with pliant branches and palm-leaves. Some towns were stockaded

with tree-trunks, leaving only two openings, which, in case of invasion, were barricaded and were closed with wooden doors. Frequently earthen ramparts and ditches were added to these defensive works. The cities were regularly laid out, with narrow streets, and a public square in the centre, which contained the market-place, and was adorned with a spouting fountain. Its four sides were frequently bordered by temples, or they were shaded by lines of ornamental trees.

At an early period of their history the Aztecs were not much encumbered with dress, and they were either in a perfect state of nudity, or they covered the lower part of their body with a strip of skin, which in later years was much enlarged. As they advanced in knowledge and experience their dress materials were woven of palm-leaf or maguey-leaf fibre, till they had learned to cultivate cotton, which they spun into thread and wove into cloth. The chief article of their costume was the breech-cloth or *maxtli*, which was at first woven of the rootlets of a water-plant called *amoztli*, that grew in the lake. It was four feet long, nine inches wide, was ornamented with various coloured fringes and tassels, was passed between the thighs, and was wrapped round the loins with the ends loosely hanging down. Besides this scanty body-garment a mantle (*tilmatti* or *ayatl*), composed of a piece of cloth four feet square, hung down from the shoulders with its corners tied in a knot across the breast; or it was merely thrown over one shoulder, the ends being fastened under one of the arms. The mantle of the rich was coloured or painted, and was frequently ornamented with feather-work, with scalloped or fringed edges, to which tufts of feathers or even pieces of gold were often attached. Light drawers were also occasionally worn, which reached down to the knees. Their feet were protected by sandals of skin or maguey-fibre cloth highly ornamented, tied by strings to the foot and ankle.

The dress of the women was even more simple than that of the men. They wrapped a square piece of cloth round their waist in petticoat fashion, which reached down to the middle of the legs; over this was worn a loose sleeveless chemisette, which covered the upper part of the body. They frequently wore four of these, of different lengths, one above the other; they were finished with much art and were ornamented with various designs and a fringed border. In the coast districts the women wore a veil made of the spun hair of the rabbit.

The costume of the king was fixed by law, and none could presume, under penalty of death, to imitate the fashion of dress of the royal master, except by special favour. The attendants of the palace, when appearing in the presence of the king, took off their sandals and wrapped themselves up in a coarse mantle. The *tilmattis* worn by the monarch were of exceeding fineness of texture and could scarcely be distinguished from silk; they were designated by specific names, and differed in material, ornament and colour. The mantle used as everyday costume in the interior of the palace bore the name of *xiuhtilmatti*, and was coloured white and blue. There were *tilmattis* which were trimmed with a heavy fringe of a yellowish hue, and were painted with heads of monstrous form; others were of a blue tint garnished

with red shells, having a triple border of light and dark blue and white feather-work, and a fringe of red shell-work. There were seven other kinds all bearing distinct names, ornamented and trimmed with feathers, shells and flowers, and painted in a peculiar manner. When the king made his appearance in public he wore the *copilli* or royal crown, which was a kind of tiara of solid gold, that encircled his forehead, and was sometimes surmounted by a waving plume. To the hair were attached two feather-tassels garnished with gold, which hung down the temples. Golden bracelets encircled his arms, and around his wrists he wore a thick black strap of balsam, set with a large green beryl (chalchinite) and other precious stones. His chin ornament was also a rich jewel set in gold. Precious stones or gold crescents were suspended from his perforated lips.

Both sexes of the Aztecs let their hair grow long, and in many parts of the country it would have been considered a disgrace to have the head shorn. It generally hung loosely down the shoulders; sometimes, however, long locks covered the temples, while every other part of the head was smoothly shaved, and the practice of shaving the whole head was not uncommon in certain localities. Young girls let their hair hang loosely over their shoulders, and only the young women that served in the temples were required to cut their hair short. Painting was a common practice; they tinged with yellow, red or black colour mixed with a volatile aromatic, their face, arms, hands, neck, breast and feet; and after thoroughly cleaning their teeth they dyed them red with cochineal. Their ornaments were rich and costly, and were generally made of gold and silver set with precious stones. They wore bracelets, armlets, anklets and nose, ear and finger rings. Stones of green beryl or crystals were inserted into the perforation of the lower lip. The poorer classes made use of the claws and beaks of eagles as well as fish-bones for nose, ear and lip ornaments. Sumptuary laws were in force, which gave a specific description of the ornaments each class of the population were allowed to wear.

The Aztecs were abundantly supplied both with vegetable and animal food. Maize, which was one of the most important articles of consumption, was boiled in a milky state (*elotti*); or it was parched and roasted when fully ripe (*mumuehitl*); but it was generally boiled with a small proportion of lime or nitre to loosen the outer covering, after which it was thoroughly washed in cold water, was pounded into meal upon the *metatl* or grinding-stone, was made into dough, and formed into round cakes (*tlaxcalli*) which were baked in a flat earthenware pan over a slow fire. They were served up in piles so as to keep them warm. There were numerous varieties of *tlaxcalli*, which differed in size, thickness and colour. Sometimes little balls of the paste were enveloped in leaves of a certain tree, which were put in a large pot with a little water, and they were thus boiled into a kind of pudding. The *atolli* was a dish prepared from mashed maize which was converted by boiling into a gruel, was sweetened with honey and was seasoned with red pepper or saltpetre. Beans formed a common dish; they were either boiled in the pod in the

immature state, or they were cooked after they had become perfectly dry. Red pepper, which was used both green and dry, served as condiment, and was made into a sauce which was the universal seasoning at every meal. The poorer classes subsisted partly on amaranthus seed, *tule* and *yucca* roots reduced to a farinaceous powder, the roasted stalks and leaves of the maguey plant and the kernels of cherries. Many fruits were eaten in their natural state; but plantains and bananas were sometimes stewed or roasted. Honey and syrup extracted from maize stalks and maguey stems were luxuries served up at the tables of the rich. Peccaries, deer, rabbits and a kind of hairless dog (*techichi*) which was fattened for the table, furnished the principal meat-supply. Delicate dishes were prepared from turkeys, quails, geese, ducks and other birds. Fish were eaten both fresh and salted. Roasting, stewing and boiling were the ordinary mode of cooking and preparing the viands, to which the fat of the *techichi* seasoned with red pepper or tomatoes (*tomatl*) was added. Deer, rabbits and other game were often barbecued. Stewed fowl was rendered more savoury by the addition of red pepper, tomatoes and pumpkin seeds. The mixed dishes were numerous. The *cazuela* was a pot-stew composed of various meats, to which a variety of seasonings were added. The *tamales* were made of meat finely chopped and highly seasoned, which were enveloped in maize paste, and were boiled while wrapped in corn-husks. The powdered *ozayucatl* fly was pressed into cakes, which, after being boiled, were eaten as a relish, and the eggs of that insect were highly esteemed. Ants, maguey worms and even less appetising insects were not rejected by the lower classes when pressed by hunger. Turkey's, iguana's and turtle's eggs were valuable articles of food. Frogs, frog's spawn, shrimps and crabs were highly valued. Salt was universally used in the preparation of their meat dishes. They ordinarily took three meals a day seated on the floor round the dishes, and helping themselves with their fingers. The rich covered the floor with a neatly ornamented mat, and low seats were provided for the accommodation of guests.

While the Aztecs were not cannibals in the true sense of the word, it is nevertheless true that it was an immemorial custom among them to kill their prisoners of war, and taste of their flesh, in order to gratify their spirit of revenge coupled with a feeling of triumphant exultation. At a later period this practice received a religious sanction, and the flesh of sacrificial victims was eaten at solemn banquets accompanied by ceremonial rites. The Aztecs prepared several beverages of a more or less stimulant character. The *pulque* or *octli* was the natural juice of the maguey, obtained by cutting a cavity at the base of the longer leaves, in which the exuding sap accumulates. After a sufficient quantity had been collected, it was allowed to ferment, and it was then fit for use. It was often mixed with various herbs, which changed its colour, and rendered it much more intoxicating. Other drinks were made of plantain fruit and sugar-cane mixed with water, and of the decoction of maize and other grain. A mushroom species called *teonumacatl*, "flesh of the gods," was added to impart to these liquors more decided intoxicating properties.

Chocolatl was a favourite drink. It was not only considered nourishing, but it was believed to possess the property of counteracting fatigue. The powdered cacao-bean was mixed with an equal quantity of *pochotl* seed, and the mixture was stirred and beaten until the oil rose to the surface, which was skimmed off. A small quantity of maize flour was added to the remainder of the liquid, which was boiled over the fire until it had acquired the proper consistency, when the oil was stirred in, and being sweetened with honey and often flavoured with vanilla, it was drunk lukewarm as an agreeable and refreshing drink. At public festivals and at private feasts drinking to excess was a common practice, notwithstanding that it was contrary to law; for those who had attained the age of seventy were allowed to become intoxicated with perfect impunity, and though drunkenness in young persons was punished with death, yet those of a more advanced age got off with a much lighter penalty.

The Aztecs were fond of social entertainments; they loved to regale their friends in the best possible style, and make an ostentatious display of their hospitality. Feasts were given on all special occasions or joyous events in the domestic life of the family, such as birthdays, the occupation of a new dwelling or the return from a long voyage. It was the pride of the better classes to give to their friends, at least once in their life, a sumptuous feast, that they might be remembered kindly, and might become an object of respect and consideration among their neighbours. No expense was spared to make the banquet as brilliant as possible. Costly presents were provided, which were offered to the guests, and the host sometimes squandered his wealth and wasted his available resources to gratify a spirit of ostentation and extravagant prodigality. The house was duly prepared for the reception of the invited guests; the halls were scented with perfumes, the courts were decorated with garlands of evergreen foliage, arbours were erected in the yard, and the floors were strewn with flowers and odoriferous plants. The guests were bidden to the feast by special invitations. On their arrival they were greeted by the host by presenting them with a bunch of flowers as a token of welcome. Others of superior rank were received by first touching the floor with the hand and then bringing it to the lips. Sometimes the heads of the guests were entwined with garlands, flowery wreaths were hung round their neck, and before the most distinguished persons copal was burnt as a mark of honour. As soon as the banquet was ready to be served up, the guests were invited to be seated, and they all ranged themselves according to their rank, age and station, either upon mats or low stools (*ixpalli*) placed along the walls; the men of the highest social position taking the right side, while the left side was occupied by persons of inferior degree; the more aged always taking precedence. Ewers of water and cotton napkins were presented to each guest, who washed their hands and rinsed their mouths; and to stimulate their appetite, tubes of tortoise-shell or silver filled with tobacco were presented to them for smoking. Plates of gold or silver, tortoise-shell or earthenware, containing delicious viands kept warm by means of chafing-dishes, were

handed round to the guests, who, before eating, threw a small morsel of the food into the fire as an offering to Xiuh-teculli, the god of fire. The women were present at the banqueting hall, but they occupied a place apart; and instead of chocolate, which was poured out to the men, they were treated with a kind of gruel well spiced and seasoned. The old men were supplied with strong beverages, of which they partook until they were intoxicated, for this was considered the crowning glory of the feast. The younger guests merely sipped liquors of much weaker composition, but they indulged in smoking the fragrant tobacco-leaf in tubular pipes. In the meantime the young circled round in the stately dance to the melodious notes of a somewhat wild music. Dwarfs and other human monstrosities were introduced as a spectacular exhibition, and professional jesters or buffoons raised the hearty laugh among the merry guests by their jocular sayings and their witty repartees. At the close of the feast rich dresses and ornaments were distributed among the guests according to their rank. The festivities continued till midnight, when all withdrew to their respective homes.

The chief occupations of the Aztecs were agriculture, hunting and fishing. While their habitations were yet confined to small island spots on the lake, their floating gardens were the only land they cultivated. These floating islands were composed of rafts of light wood, which were covered with small sticks, reeds and rushes fastened together by means of fibrous stems, over which was spread a layer of black sediment scooped up from the bottom of the lake, two or three feet deep. These movable, self-irrigating gardens were generally in the form of parallelograms, from fifty to a hundred yards long, and they were moored to the banks or to their lacustrine dwellings with poles. Here maize, beans, and red pepper were cultivated, and even fruit-trees and some shade-trees acquired considerable size. A hut constructed of light materials was frequently erected in the centre of these floating gardens, and at a later period, when agriculture had made considerable progress, they were converted into flower-beds. As soon as the Aztecs had acquired a firm footing on the mainland, agriculture was carried to a high state of perfection, and every spot of ground, even steep hills, were made to produce food for a busy and prosperous population. They rarely, however, took advantage of the fertility of the soil to produce a greater quantity of supplies than were actually needed, and this improvident carelessness often caused them to suffer from want. Agriculture was highly respected as a profession; it was placed under the patronage of particular deities, and was greatly interwoven with the religious and civil institutions of the country. It was a common pursuit more or less followed even by the inhabitants of large cities, and soldiers and great nobles only were exempted from its drudgeries. The labour was principally performed by the men; the women assisted simply in the operation of sowing, in husking the corn and other light labours of the field. After the patch of ground was cleared and the brushwood was burnt, the seed was planted in the soil mixed with ashes. The fields were enclosed with stone walls or maguëy hedges, which were constantly kept in

good repair. Their principal farming implement was the *kindli* or a spade of oak-wood, which required the use of both hands and feet for handling it with effect. The *coatli* or hoe of copper attached to a wooden handle was an efficient instrument for breaking up the ground. Fruit-trees were pruned with a kind of sickle-shaped knife of copper provided with a wooden handle. For planting purposes a wooden stick, with the end hardened in the fire or armed with a copper point, was in common use. The grain was dropped into a hole which was covered with the foot, and the rows thus planted were perfectly straight and regular. They tilled the ground upon a judicious system; when the soil was exhausted from over-cultivation, it was allowed to lie fallow for a season, and if the rainfall was insufficient to bring the crop to maturity irrigating canals fed from reservoirs or dams were provided, which furnished a supply of the fertilising waters. When the crop was advanced to a certain stage it was carefully weeded, and as the stalks grew very high they were supported by piling earth round the foot of the stem. A watchman occupied a sheltered position in the field when the grain was about ripening, to chase away the flocks of birds, which were constantly threatening to devour in one day the produce of the labour of many months. After the harvest was gathered it was preserved in granaries admirably adapted to the use for which they were designed. The chief product of agriculture was *centli* or maize, which grew in great abundance in the valleys, on the fertile slopes of the mountains, and throughout the vast extent of the table-land. Here in this sunny climate it produced a stalk of gigantic height, which furnished not only long ears of yellow-grained corn, but its sap supplied the natives with syrup which almost equalled the cane-juice in quality. The plant next in importance was the maguey (*Agave Americana*), with its stiff fleshy and spiny leaves and pyramidal cluster of bell-shaped flowers, which was produced in great quantity on the plateau.¹ Various parts of the plant were employed for manifold uses. Its sap supplied a mild and pleasant drink; its roots, after being boiled, were converted into farinaceous food, the leaves were used for thatching, the fibres were spun into thread, and the spines performed the office of needles. Bananas grew in greatest profusion in the lowlands, and supplied a valuable food-material of easy production. The cacao-tree (*Cacao teobroma*) flourished only in certain localities; and the vanilla vine, with its elongated pods, was highly esteemed for its aromatic powder used as seasoning. Cassava formed an important article of production. Cotton was produced in limited quantities. The most

¹ The maguey is planted in long lines rather more than three yards apart. It only produces flowers after an interval of several years. The central flower-stalk is cut at the bottom so as to leave a hollow between the cluster of thick leaves where the sap is received. The fluid exuding into this cup-like reservoir is collected daily or several times a day. It is made easily to ferment by mixing it with a small proportion of the liquor already fermented. It is estimated that a good head of maguey gives daily from a gallon to a gallon and a half of juice, convertible into almost the same quantity of *pulque*; the average supply being for two or three months, or a total for each head of 670 to 1550 gallons. The plant dies after the operation, but it has always numerous shoots springing up about the mother stem. —Chevalier's Mexico, p. 18.

common kitchen vegetables were beans, sweet potatoes, tomatoes, lettuce, cresses, red pepper, radishes, leeks and onions.¹ Flowers were cultivated for the service of the temples, for ornamental purposes, and to be offered as presents to the nobles and grandees. Of the medicinal plants produced jalap was the most important. *Yell* or tobacco was also a native production, and it was not only used for smoking, but it was also taken in the form of snuff. They had no domestic animals to assist them in their agricultural labours, nor did they have any beasts of burden. They had neither cattle nor horses, and even the alpaca and llama were unknown to them. Their only domestic animals were turkeys, deer, rabbits, and *tetichis*, which were reared for the sake of their flesh.

Hunting was one of the chief occupations of the Aztecs, for game was most abundant. The usual weapons employed in the chase were the bow and arrow; but spears were also frequently used, and the blow-pipe, through which darts were projected, was considered sufficiently effective for killing small birds. Many of the smaller animals were taken in snares and nets. The game most frequently met with in the fields and the forests were jaguars, panthers, wolves, foxes, peccaries, deer, hares and rabbits. The most common birds were a great variety of aquatic birds as well as partridges, quails and pigeons. Waterfowls were principally taken by using the calabash decoy, with which the fowler covered his head while swimming in the water, and which enabled him to approach his prey and take them with the hand. To catch young monkeys corn was scattered round a circumscribed spot, and by frightening away the old ones, the young brood that were left behind were easily caught. Alligators were secured by throwing a noose round their neck. The forests reserved as the royal hunting grounds abounded in game, which no one was allowed to kill. At certain periods of the year when public hunts took place, the game killed was distributed to the temples to be offered up as sacrifices, and one day in the year was set apart for a hunting excursion in honour of Mixcoatl. These drive-hunts were very destructive. A large party of hunters surrounded a vast tract of forest land, and traps and snares were set at the central point. The game was driven out of its retreat by the frightful shouts and yells of the huntsmen, and as the circle gradually contracted the animals were either shot with the never-failing arrow, or if they reached the central point they were inevitably caught in the traps and snares. Sometimes the grass was set on fire, and the uninterrupted circle of flame rendered the escape of the game altogether impossible. Each hunter had the privilege of cutting off the head of the animal he had killed with his own hand, which he carried home as a trophy of his skill, and a prize was awarded to the most successful huntsman. On the coast fishing was a professional pursuit; those engaged in it used both nets and hooks; and they were sufficiently expert in their calling to procure for themselves an adequate supply of fish, crabs and other crustaceans for their daily consumption.

¹ With the exception of tomatoes, red pepper and perhaps sweet potatoes all the other vegetables must have been introduced after the conquest.

Salt-making was a profitable trade ; for this purpose the brine of the salt lakes was boiled, and on rapidly evaporating the water the salt formed a solid mass. Or the salt water was conducted through trenches into pools where the brine was crystallised by the action of solar evaporation. An impure salt of a reddish colour, and impregnated with saltpetre, was obtained by scraping the flats round the lakes. The labour of the saltworks was mostly performed by the women. The sale of salt, which was a royal monopoly, not only contributed to fill the royal exchequer, but it was a means of keeping up friendly relations with tributary nations who were dependent on the Aztecs for this necessary article of table use.

The Aztecs had made some advances in manufacturing industry. They spun cotton into thread, which was woven into various stuffs, marked with coloured figures of animals and flowers. Cotton thread was also spun intermixed with rabbit's hair, and after having been properly dyed it was manufactured into a silk-like tissue of great warmth as well as beauty, frequently embroidered in various colours with birds and flowers and other fanciful devices. Mantles, carpets and bed-coverings were made of feathers mixed with cotton. The maguey fibre was woven into *neque*, a kind of linen ; and palm fibres and other fibrous barks were not only made into woven tissues, but they were twisted into cords and ropes, and were used for braiding mats. Coarse matting was produced by interlacing split reeds and rushes. Spinning and weaving were exclusively the work of women. The spinning apparatus was a top-spindle which was made to whirl round in a shallow dish, the fibre being attached to the upper extremity. They had attained great proficiency in the art of dyeing. The brilliant crimson of the *mochiztli* or cochineal was originally applied by them as a colouring material, and they carefully entertained the little insects that supply this invaluable dye-stuff, which were fed on the cactus-plant. The indigo-plant, which was also known to them, furnished them their rich blue. The seeds of the *Bixio orellana* yielded, on being boiled in water, a bright red known as *arnotto*. The *xechipalti* plant and ochre furnished the yellow dye which, by the addition of nitre, was converted into orange. Alum and other calcined minerals were used as mordants to fix colours and to produce different shades. The black colour was obtained from the soot produced by burning the wood of the *ocoatl* pine. Many forest trees supplied valuable dye-woods, and the oil of certain seeds or the glutinous juice of some plants were employed to give consistency to colours when used for painting. But the manufacturing art, in which they most particularly excelled, was that of feather-work. To obtain a supply of feathers of proper colours, collections of birds were kept for this purpose, whose plumage was plucked at certain seasons, while some of the rarer kinds of plumes were artificially produced by dyeing. The colours were assorted in earthen dishes, and the artist, after having drawn the design upon cloth, attached the feathers, selected with judgment, by means of a kind of glue, and he was thus enabled to adjust them in their proper light. The figures were often fanciful, but flowers and animals and even the human face were

depicted with considerable fidelity. Masks were made representing the face of fierce animals, which were perfectly true to nature. Plainer feathers were used for making fans, and for decorating the armour of the warriors, who sometimes wore a tiara of the tail-plumes of the *quetzal* bird tipped with gold, and set with precious stones. With the feathers of the numerous species of gaily coloured parrots and other tropical birds of splendid plumage they could produce the most gorgeous intermixture of colours arranged in harmonious symmetry, rendered perfect by shading them off with the soft and brilliant down of the humming-bird, which gave to the picture the most exquisite finish. The work was tedious and required much patience as well as taste; for the feathers being pasted one by one on a fine cotton web, great attention was necessary to render this feather-mosaic complete in outline and figure. This feather-work tissue was wrought into mantles for the rich, into hangings for their apartments, and into ornamental tapestry for the temples. For festival decorations flowers and leaves were pasted on mats, and the most beautiful designs were thus produced. They also understood the art of making paper (*amatl*) of the vegetable fibres of various plants. It was produced in the form of long narrow sheets of the thickness of pasteboard, and it was used for delineating in pictorial characters the record of their national history, their laws and their institutions. They practised tanning with much success; skins were prepared in various ways; they were frequently subjected to the tanning process without stripping them of their hair or feathers, and they were thus converted into dress materials for winter use.

The Aztecs were extensively engaged in mining operations, and they collected not only crude masses of ore found on the surface, but they laid bare the mineral veins in the rocks, and opened extensive galleries in subterranean excavations. The mines of Tasco supplied them with silver, lead and tin. They procured copper from the mountains of Zacotallan; gold they found in a natural state in considerable quantities. It was principally obtained from the sands of beds of rivers by divers, and was kept in quills in the form of dust or it was melted into bars. They were unacquainted with the use of iron; with an alloy of tin and copper they produced a species of bronze of sufficient hardness that was worked up into sharp-edged tools capable of cutting, with the aid of a siliceous dust, basalt, porphyry, amethyst, beryl and turquoise. The working of metals was an art in which they excelled. Any desired form was given to them by melting, casting, carving and sometimes also by hammering. Vases of gold and silver of great size were cast in moulds, and were carved with their bronze chisels in an artistic manner, imitating the figure of animals, and sometimes the feathers of birds and the scales of fishes were alternately of gold and silver. Frequently they were enriched with precious stones, and were enamelled with great skill and exquisite taste. Animals and birds were often fitted up with heads, legs, wings and tongues, that were movable. Copper vessels were sometimes gilded or rather plated with gold. The native goldsmiths modelled goblets, pitchers and other vessels for the royal

household and the nobility in artistic patterns. Nor were their ornamental articles less tasteful; they made rings, bracelets, ear-pendants, nose and lip ornaments in a variety of forms of gold, silver, mother-of-pearl, bright-coloured shells and gems of value. Helmets and other armour as well as talismanic figures in human form and decorations for the temples were of excellent workmanship, and were studded with gems tastefully arranged. They made mirrors of rock-crystal, obsidian and other translucent stones, which were brightly polished and encased in frames sometimes richly set in gold.

They were very ingenious workmen in the ceramic art; they fashioned from clay, not only dishes, plates, pots, kettles and vases, but they also produced images, beads, various ornamental trinkets, trumpets and flageolets capable of being blown in imitation of the piping of birds. Their earthenware vessels were well glazed and were embellished with various figures and coloured designs. They also excelled in woodwork; their drinking-cups were neatly painted and lacquered, and their wooden images designed for temple use were of characteristic form. Gourds were transformed into goblets or bowls; and sea-shells were used as dishes. They made not only boxes provided with lids, but low tables as well as stools.

The implements and tools of the Aztecs were originally of stone; and it was only at a late period that copper was used as a substitute. Flint, basalt porphyry, but more especially obsidian furnished the best cutting and serrated instruments; which were at first sharp-edged, but soon became dull by use. Knives, razors, lancets, spear and arrow points were for the most part flakes of obsidian, fitted to a wooden handle or a wooden shaft. Axes were of flint, jade or basalt bound with cords to a split handle, but these were superseded by hatchets of copper, with which trees were felled and hewn into beams.

The paintings of the Aztecs, if judged by the standard of modern art, were rude and unsightly; they had no idea of perspective or the proper distribution of light and shade. Their outline figures, although distinguished by some characteristic features that gave them their value, yet they were as a whole not only faulty, but misshapen and sometimes uncouth. They had acquired some skill in the preparation and the laying on of colours. They prepared maps with the landmarks rudely delineated by using different colours where mountains, rivers and forests were traced by the touch of the pencil without claiming geometrical accuracy or strict proportions in superficial dimensions. Their ornamental paintings, which were nothing more than hieroglyphic devices, cannot be considered as artistic performances.

Their process of producing fire was most primitive, and stamps them as rude barbarians that had hardly advanced beyond the first step of a progressive civilisation. They simply used two pieces of wood of different degrees of hardness, from which they elicited a spark by friction.

Commerce and the profession of the merchant were held in high

repute among the Aztecs. The merchants travelled together in caravans properly fitted out, and visited with their wares and commodities, including rich stuffs, jewellery and even slaves, the most distant provinces of Anahuac; and sometimes they even passed beyond the boundaries of the empire. As a passport to secure a favourable reception among strangers they never failed to present to the ruling chief of the country articles of value sent by their own sovereign, in acknowledgment of which they received no less valuable gifts in return, accompanied by the permission to sell their merchandise throughout the whole extent of his territorial jurisdiction. If from a feeling of hostility or ill-will the privilege of free trading was not granted by the constituted authorities, or if the traders were insulted or treated with indignity, they were fully prepared to meet their adversaries in an armed encounter, and force them to make the demanded concession; and they were always ready to defend themselves in case of necessity against violence and spoliation. They frequently acted as spies in behalf of their government, with the object of collecting all the information attainable as regards the country which they visited, its state of defence, its material resources, and the disposition of its inhabitants; and they were required to make a succinct report of their observations. Some of their members were selected to form a financial council, who stood in such high estimation with the monarch that he frequently asked their advice, and as his privy counsellors he styled them "uncles." They formed an exclusive body, were distinguished by certain insignia, and could only be tried, both in civil and criminal cases, by their own court. They were exempt from military duty and other public service, and they made not only their own commercial laws, but they possessed the power of punishing those who violated them. Their wealth and manner of living acquired for them both consideration and respect, which in many particulars assigned to them the rank of a privileged aristocracy. Traffic was principally carried on by barter and exchange of commodities. To effect small purchases cacao-beans (*nib*) of the wild species served as circulating medium. The *palachté*, as this currency was called, was accepted everywhere as a standard of exchange, and it was packed away in sacks containing two *xiquipilli* or sixteen thousand beans, which enabled the purchaser to make payment without previous counting. The *patolquachtlis* or small pieces of cotton were used in place of money to purchase in the market the necessaries of life or some articles of little value. But gold-dust, kept in translucent quills, was the most desirable money value in large commercial transactions; its scarcity, however, was a great obstacle to its extensive use. Flat tin and copper pieces cut in linear form passed current in the retail traffic. For the convenience of consumers markets were established in all the principal towns and cities, and fairs were held every fifth day; and here sellers and purchasers congregated to attend to the business of buying and selling the various articles of manufacture peculiar to the country, as well as agricultural products and provisions which were needed for daily consumption. The market was an open place surrounded by porticoes, where the

goods offered for sale were laid out to the best advantage, and the various kinds of merchandise had each a special quarter assigned to them. Here were sold cooked and uncooked food, the different kinds of beverages, woven tissues, articles of dress, precious stones, every variety of ornament, medicinal drugs, cochineal, cotton, tanned skins and pottery-ware. Here were also found implements and tools, limestone, brick and timber for building purposes, fuel and incense. Each merchant or trader was required to pay a custom-duty on all the commodities and objects of value exposed for sale in the market. Officers were appointed who acted as inspectors, whose duty it was to prevent fraud and extortion, to regulate the prices, determine the standard of measure, and adjust disputed questions that arose between buyer and seller. Police commissioners watched over the strict execution of the market regulations, and they reported to their superiors every infringement upon the established rules of trade. The offenders were punished in conformity with the gravity of the case, and it is even said that the judges were authorised in aggravated circumstances to inflict the death penalty.

Transportation was effected on land by carriers specially trained for this purpose, but water-carriage by means of boats on rivers, inland lakes and the sea-coast was much more common. As they had no vehicles their roads were merely pathways which traversed the country in various directions, and were kept in good repair for foot-travelling. Stations were established at a distance of seven or eight miles from each other, where carriers were posted who conveyed despatches to the remotest part of the empire; and they travelled with such incredible speed that it is said the table of Montezuma was daily supplied with fresh sea-fish brought from a distance of two hundred miles. In time of war the dress of the courier indicated the nature of his tidings, and wherever he passed he was greeted with joyous acclamations or with expressions of grief and consternation. Streams were spanned by frail suspension-bridges of ropes, canes or tough climbers attached to trees on the opposite banks and connected by a netting. Sometimes narrow rivers were made passable by solid bridges of wood or stone of narrow spans. The *tlamma* or porter usually carried a load of seventy pounds, which rested on his back, and was fastened by a strap to his forehead. He travelled from twelve to fifteen miles a day, carried a kind of umbrella to protect himself from the sun's rays, was provided with a bag containing a quantity of provisions for his subsistence, and a piece of cloth for a bed-covering.

The Aztecs were by no means skilful sailors. Their canoes were simply hollowed-out tree-trunks, were flat-bottomed and without a keel; but were nevertheless sufficiently capacious to carry as many as sixty persons. They were propelled by paddles, and were not only used for the transportation of merchandise, but also for war purposes. Rafts or *balsas* were constructed of reeds or tule rushes fastened together in bundles. The most efficient *balsas* were made of bamboo, and as they filled with water unless cut at the joint, they were made more buoyant, by hollow watertight gourds attached to the sides. These rafts were about five feet square, and were propelled by

swimmers, one pulling in front and the other pushing the craft in the rear.

If compared with the wild savage races, by whom the Aztecs were surrounded, they may be considered as having made some progress in the acquisition of intellectual knowledge. Their division of time was based upon the revolutions of the moon and the sun, and though their calendar arrangement was somewhat complicated, yet it effected the object of harmonising the lunar with the solar year. Their highest chronological unity was the *xihmopilli* or cycle, called the "binding up of the years" or "the sheaves," or "bundles," which was symbolically represented by a certain number of reeds bound together with a string. The cycle was divided into four periods of thirteen years each called the *tlalpilli* or "knot." The succession of years of each period was designated by four hieroglyphics of the year, which were the rabbit, the reed, the flint and the house, representing the four elements air, water, fire and earth, which repeatedly follow each other in regular series up to thirteen. Each symbolic designation of the year was preceded by the number in which it ranked in the regular order of succession. Thus the rabbit sign had the number five prefixed at its second rotation, nine at its third rotation and thirteen at its fourth and last rotation. The civil year was divided into eighteen sections of twenty days each, to which five intercalary days were added, called "unlucky days," to complete the solar year. Each section was designated by a distinct name taken from animals, birds, reptiles, natural productions and social occurrences, and was subdivided into weeks of five days each, at the end of which a public market was held in the large cities. The five unlucky days (*memonteni*) were nameless, and children born or enterprises undertaken during this time were supposed to turn out badly. At the close of the cycle of fifty-two years the last quarter of a day of the fifty-two solar years was made up by the addition of thirteen complementary days. The ritual calendar, which was called the lunar reckoning, though unconnected with the revolutions of the moon, was devised by the priests for adjusting religious festivals, and for fixing the time for the celebration of ceremonial rites. The twenty hieroglyphics, by which the days were denoted, were preceded, in regular order, by a numerical sign from one to thirteen, and the number of sectional periods of twenty days followed each other thirteen times, making in all two hundred and sixty days. The rest of the one hundred and five days of the solar year were added by designating them in the same manner, but they were distinguished by characteristic signs called the "lords of the night" represented by nine additional hieroglyphics alternating with the two preceding series, so that it was impossible that any one should twice receive the same designation in one year. The Aztec calendar, with all its complicated hieroglyphics, was engraved in high relief upon stone around a central figure representing the sun.

The Aztecs had made but little progress in astronomical science. They understood the causes of eclipses, which were carefully observed, and their occurrence was duly recorded. They determined certain

divisions of the day by means of the sun-dial, which was their only astronomical instrument. They calculated the period of the solstices, the equinoxes and the transit of the sun across the zenith of Mexico.

The practice of medicine was a regular profession among the Aztecs, and though it had no scientific basis, yet it was in part founded upon a rational empiricism suggested and confirmed by experience. The doctors or medicine-men constituted a regular fraternity, whose remedial agents and mystic formulas were only known to the initiated, and the secret lore was transmitted by hereditary succession from father to son through an uninterrupted series of generations. Females were also admitted as members of the learned faculty, and in cases of difficult child-birth their services were always called into requisition. In the royal gardens medicinal plants and aromatic drugs were cultivated, which could be utilised by the doctors for the healing of diseases. The medical practitioners formed a numerous body, and they were entitled to a small remuneration for their services. Slight ailments were generally treated by domestic remedies, but no sacrifice was spared in cases of dangerous illness to save their friends and restore them to health. The vapour-bath was considered a universal panacea; not only as a cleansing and refreshing agent, but as an efficacious means to cure febrile affections and to soothe pain. In the large cities there existed hospital establishments, where the sick from the surrounding country, who could not be attended to at home, found accommodations, and here doctors and nurses were engaged to apply the skill of their native art to patients that needed their assistance. Many of the remedies used by them were entirely worthless, and their curative effect was principally due to the *vis medicatrix naturæ*, and the faith of the patient reacting upon his nervous system, rather than to any inherent medicinal properties they possessed. Thus for scalp diseases they prescribed a lotion of wine, a soot ointment, the application of a black clay and certain herbal preparations. Wounds and bruises were dressed with medical drugs mixed with the albumen of eggs; and to cure the catarrh of new-born infants a small portion of morning dew was administered. A honeyed drink and the external application of India-rubber were employed to relieve hoarseness. A drink composed of wine, in which lizards had been boiled, was recommended to remove pain in the breast caused by external violence. For cataract the eye was rubbed with certain roots, and to clear up clouded eyes lizard's dung was applied. Jalap was their principal purgative, and other vegetable drugs were used as emetics and diuretics. Vegetable decoctions were administered by way of injections, and a heron's leg-bone served as clyster-pipe. Oils and balsams were employed for various purposes; *pulque* was often prescribed as a stimulant to strengthen the system or as a vehicle to render other medicines more palatable. Narcotics were administered to render the patient insensible. Snake-bites were cured by sucking and scarifying, or by rubbing snuff into the wound, at the same time antidotes were taken internally if they were procurable. Fractured limbs were bound up with splints. Blood-letting was much practised; an obsidian knife, a porcupine quill or a maguey spine being used as a lancet.

But this empirical practice, inefficient as it was in its detail, was rendered still more absurd by its superstitious mysticism and its deceptive charlatanism of a pretended supernatural character. A stone was applied to the neck to stop the bleeding of the nose. A powdered meteorite was supposed to cure heartburn. Powdered giant's bones dug up at the foot of the mountains, and mixed with an infusion of cacao, was regarded as a cure for diarrhœa and dysentery. To restrain sexual desires during fever the eating of jaguar's flesh was a capital sedative, and insanity was cured by dosing the patient with the powder of burnt bones, and the excrements of the jaguar mixed with resin.

The Aztec language was widely diffused.¹ It was spoken throughout the greater part of the Aztec empire extending from the plateau of Anahuac to the Gulf of Mexico and westward to the Pacific. It was also spoken on the coast of Salvador and in the interior of Nicaragua and Guatamala. But within the limits of this extensive range of country there were numerous nations and tribes that spoke various languages and dialects which differed in many of their main features from the dominant Aztec idiom. The Aztec was the official language of the government, and the ordinary medium of intercommunication between strangers of different nationalities. It is the best developed of all the Marañonian languages, and is distinguished for its finished periods and its elegance of expression. Its vocabulary is rich and copious, and readily lends itself to give expression to abstract thought. The Aztec language was distinguished for its great capacity of agglutination, thus forming compound words of great length, and it was well adapted for metaphorical expressions. The alphabet is composed of nineteen letters, of which sixteen are simple, and *ch*, *tl* and *tz* are compound consonantal letters. Of the consonants, *b*, *d*, *f*, *g*, *j*, *q*, *r* and *s* are wanting. The capacity of the language to form compound words by dropping letters and even syllables, whenever euphony requires it, is almost unlimited. Thus from *tlazotli*, "appreciated" or "loved;" *maviztik*, "honoured" or "reverend;" *teopizki*, "priest;" *tatli*, "father;" and *no*, "my," is formed the compound word *notlazomavizteopizkatzin*, "my beloved father and reverend priest." There are, however, numerous polysyllabic words that are not compounds. The verb is always placed at the end of a sentence, and always follows the nominative. The adjective precedes the substantive and the adverb the verb. In compound words the adjective is used as adverb and the adverb as adjective. Thus *nen*, "uselessly;" *tlatolli*, "words;" *nentlatolli*, "useless words;" *yektli*, "good;" *nemir*, "to live;" *yeknemi*, "to live well." The parts of speech are substantives, adjectives, pronouns, verbs, numerals, adverbs, postpositions, conjunctions and interjections. The adjectives are mostly derivatives; the language has very few pure adjectives. The numerals have dif-

¹ The Aztec language is still spoken by the Choncho and Chuarra tribes of Chihuahua, in a great part of Sinaloa by some Durango tribes; in some localities of San Luis Potosi; in some cantons in Jalisco; in seven or eight villages in Colima; in the coast region of Michoacan; in the states of Mexico, Guerrero, Tlascala and Puebla; in various villages of Vera Cruz, Oaxaca, Chiapas and Tabasco. A dialect of the Aztec is spoken by the Pipiles of Guatamala, the Tlaxcaltecas of San Salvador and the Niguirras of Nicaragua—Pimentel Lenguas, vol. i. pp. 5 and 6.

ferent terminations according to the noun to which they refer; as, *ze*, "one," applies to animate things, beams, paper, &c.; *zemteli* is used for counting fowls, eggs, cocoa-nuts, &c.; *zempantli* is employed when things are placed in a row or file, and *zentlamantli* is used for counting walls, granaries, &c.¹ As a rule nouns denoting animate beings take the sign of the plural. No grammatical plural exists for inanimate objects. The plural endings differ according as the noun is primitive, derivative or diminutive. The terminal plural sign also changes when the word is connected with a possessive pronoun or when the noun implies an official or professional position of the person to which it relates. The language has no grammatical gender, and the distinction of sex is indicated either by specific words or by the addition of *kichtli*, "male," and *zivatl*, "female." Nouns are indeclinable; *e* is only added to the nominative as a sign of the vocative, and words ending in *tli* or *li* change the final *i* into *e*. Possessive pronouns of the third person are used to denote the genitive; and it is also formed by compounding words placing the possessor before the thing possessed; as, *teotl*, "god;" *tenavatilli*, "precept;" *teótenavatilli*, "god's precept." Applicative verbs give expression to the accident implied in the dative. The accusative is denoted by certain particles or the personal pronouns of the third person which accompany the verb, or by the fusion of the verb with the noun; as, *chiva*, "make;" *tlaxcalli*, "cloth;" *nitlaxkalchiva*, "I make cloth." Certain particles and postpositions indicate the ablative. Suffix particles are used to form diminutive, augmentative and collective nouns. The termination of nouns changes by the addition of reverential syllables according to the rank of the person spoken to or spoken of. The end syllable *otl* gives to the word an abstract meaning. Adjectives are not compared; the comparative and superlative degrees are expressed by adverbial terms, such as *achi*, *okachi*, "more;" as, *okachikualli in Pedro wan amó Juan*, "more good (better) is Peter than John." The superlative is formed by adding *zenka*, *zenkizka*, or *zen*, the equivalents of "very much;" as, *kualli*, "good;" *zenkualli*, "very good" (best). The particle *miek*, which signifies "much" or "many," may be prefixed to nouns whether of animate or inanimate things; as, *zetel*, "a stone;" *miek tetl*, "many stones." Primitive nouns of animate beings have the plural in *me tin* or *ke*; as, *ichkatl*, "sheep;" *ichkame*, "sheep (plur.);" *zolin*, "quail;" *zoltin*, "quails;" *kokokzi*, "the sick;" *kokokzke*, "the sick (plur.)." Derivative nouns form their plural in *asi*. Nouns terminating in *tzintli*, called a reverential word, have their plural in *tzitzintin*. The diminutives in *tontli* form their plural in *totontin*. Diminutives in *ton* and *pil*, augmentatives in *pol*, and reverentials in *tzin* duplicate the final syllable; as, *ichkapil*, "little sheep;" *ichkapipil*, "little sheep (plur.)." Compound nouns and possessive pronouns form their plural in *von* (*huan*). The nouns *tlakatl*, "person," and *zivatl*, "woman," form their plural by dropping the final *tl*. Adjectives qualifying animate beings take the sign of the plural; as,

¹ It is a remarkable fact that a similar linguistic peculiarity exists in the Chinese, Japanese and Siamese languages, with which the Aztec has not the least affinity.

yei, "three;" *tlakatl*, "person;" *yeintin tlaku*, "three persons." There are a few sexual words of relationship applied to the same person which differ when they are spoken by a man or a woman. Thus the father expresses "my son" by *nopiltzin*, and the mother by *nokoneuh*. The system of numeration is simple and clear. The units are expressed by distinct words. The units from one to five are added to *matlaactli*, "ten," up to *caxtulli*, "fifteen," and the numbers up to twenty are again denoted by the addition of the proper units. Twenty is expressed by a distinct word preceded by the numeral one; as, *zem pohualli*, "once twenty." Thirty is expressed by once twenty and ten; thirty-five by once twenty and fifteen; forty by twice twenty; a hundred by five times twenty. Four hundred is a distinct number preceded by once, as *zem tsoutli*, "once four hundred;" eight hundred is twice four hundred; a thousand twice four hundred and ten times twenty. Eight thousand is expressed by *xiquipilli*; and all higher numbers are formed in a similar way. Pronouns are of two kinds. The absolute pronouns are generally used unconnected with nouns or verbs, though there are some exceptions, and they principally serve the purpose of answering interrogatories.¹ The connective pronouns are either possessive, and as such are used only with nouns; or they are abbreviations of the absolute pronouns, and are united to the verb in the conjugation. Verbs are either transitive or intransitive, and they are conjugated in the indicative, the imperative, the optative and the subjunctive moods; and in the present, future, imperfect, perfect and pluperfect tense. The imperative has a proximate and a remote future. The radical remains unchanged, and the distinction of number and person is only indicated by the pronoun. The root-word is found in the preterit, from which all other tenses are formed. The infinitive rarely forms a distinct word, but is mostly expressed by the present. The participle is generally expressed by a relative and the prefix *in*; as, *intekipanoa*, "he that works," instead of "working." The passive voice of the indicative present is formed by the suffix *lo*, as *nichivalo*, "I am made;" in the preterit a *k* is added, as *onichivalok*, "I was made." The conjugation of the verb is effected by the pronominal prefixes, which are omitted in the third person singular and plural, but the radical undergoes no change. The imperfect is formed by the suffix *ya*, the preterit by the prefix *o* and the suffix *uh*, which takes the place of the final syllable *va*; as, *onichi uh*, "I made;" *oni-chi-uka*, "I have made." The future is formed by adding the final letter *z*; as, *nichivaz*, "I shall make." The imperative mood is denoted by the prefix *ma*; as, *ma-xi-chiva*, "make thou." There is a compulsive form of the verb, which is marked by the suffix *tia*; as, *choka*, "weep;" *choktia*, "to make weep;" *kua*, "eat;" *kualtia*, "to make eat." Applicative forms of the verb are indicated by the suffix *lia* or *ira*; as, *chivilia*, "making for;" *chokilia*, "weeping for." Reverential forms of the verb, which express respect and courtesy, take the terminal particle *tzinoa*. The verbs acquire a frequentative

¹ Pronouns: 1, *nevatl*, *neva ni*; 2, *tevatl*, *teva*, *te*; 3, *yevatl*, *yeva*, *ye*. Pl.: 1, *tevantin*, *teva*; 2, *amevantin*, *amevan*; 3, *yevantin*, *yevan*.

meaning by duplicating the first syllable; as, *nichoca*, "I weep;" *nichochoca*, "I weep often."¹

The art of alphabetic or even hieroglyphic writing was unknown to the Aztecs. Their method of picture-writing may be considered ideographic; the object being represented in a clumsy form, was rendered more prominent to the sight by a variety of colouring. These ideographic pictures did not aim at accuracy of language or correctness of construction and grammatical forms, but simply gave the outlines of the sentence intended to be expressed by placing in relief its most important elements or striking ideas, while the terms of connection and relation were to be supplied by the ingenious reader. They had, however, made some partial advances towards hieroglyphic writing by adopting emblematic signs to give expression to abstract ideas and things that could not be represented by a visible delineation of form, such as the division of time, or the four elements. Thus a tongue denoted speaking; a footprint travelling; a man sitting on the ground an earthquake; a serpent the origin of time. This symbolic mode of writing was but imperfectly developed, and had not yet received a definite form, but was entirely dependent on the caprice of the writer, which left the interpretation obscure and often uncertain. As the names of persons and places could not be intelligently represented by pictures or by an emblematic sign, phonetic characters were invented which were used exclusively for the designation of names. Their picture-writing was sufficiently comprehensive to enable them to keep a record of their laws, to register the regulations by which their domestic life was governed, to chronicle the outlines of their political history, to give a permanent form to their religion and mythology, to make out a well-ordered tax-roll, to establish a regular system of chronology noted down in a calendar, to fix the date of the most important events, and to perpetuate the descent of families by genealogical tables. Their writing materials were cotton-cloth, dressed skins, and maguey paper. The manuscript was in the form of a long roll, or it was folded fan-like, when it was called *amatl* and was enclosed between two flat pieces of wood to secure its preservation. The guardians of the public records were the priests, who kept them carefully shut up in the archives of the principal temples.

The numeral signs of the Aztecs up to nineteen were simply points or small circles corresponding with the number intended to be expressed. Twenty was indicated by a flag, four hundred by a feather, and eight thousand by a purse. The flag, the feather, and the purse were divided into four quarters, which expressed the fractional number of each respective sign according to the number of coloured fractional spaces.²

¹ Conjugation of indicative present: 1, *nichiva*, "I make;" 2, *xi-chiva*; 3, *chiva*. Pl.: 1, *ti-chiva*; 2, *an-chiva*; 3, *chiva*.

² A late work entitled "Ancient Nahuatl Poetry," published by Dr. Brinton, contains a number of poetical productions, partly translated from the Spanish and partly from the original Aztec language, which purport to date back to a period anterior to the conquest; but they all bear intrinsic evidence, that if they are not forgeries, they have been composed by converted Aztecs who had been educated, and had learned to read and write their native tongue, which was only reduced to

The Aztecs paid much attention to the education of their children, both in a moral and intellectual point of view. The mind of the young was impressed, at a very early period of life, with the importance of restraining all vicious propensities, of cultivating the love of truth, and of becoming habituated to modesty of behaviour. They were especially enjoined to respect their elders and faithfully observe their religious duties. At the age of five the sons of chiefs were conducted to the temple for public worship, and they were instructed in all the ceremonial forms of their religion. Those who were negligent in their studies were severely punished. They were employed in the temple-service until the age of maturity, when they received instruction in the martial exercises of the military class. The daughters of the nobles were brought up with equal care. At the age of four they were accustomed to a decorous conduct and propriety of language. Ordinarily they never went abroad before they were married, except on rare occasions, when they visited the temple; but they were always accompanied by an aged matron who directed their manner of action by the strictest disciplinary regulations. Among the lower classes boys were initiated into a life of labour at the age of five, and girls at this early period of life were taught the art of spinning with the aid of the distaff. The allowance of food of young children was strictly determined, being graduated according to their age, and those that failed to perform the task assigned to them were duly punished. They were often bound hand and foot, were pricked with maguay spines in the most sensitive parts

writing long after the Spanish invasion. D. Alfred Chavero, who is good authority, for he is a learned, educated Mexican, expressly states: "The truth is, we know no specimens of the ancient poetry; and those, whether manuscript or printed, which claim to be such, date from after the conquest." *Diario Julio Caballerio*, also an educated Mexican, equally affirms: "There has never come into our hands a single poetic composition in this language" (Aztec).

In the songs attributed to King Nezahuacoyotl the following expressions occur, all of modern and Christian or at least European origin: "Then in their hand shall no longer be the power, but with the *Creator, the All-powerful*" (Omnipotent). "Dance and give pleasure to *God the powerful*." "Standing as thou doest in the place appointed by the *Supreme Lord of All, who governs all things*." "There is the prized *diamond, &c.* All these stones with their varied and singular virtues adorn thy house and court; *O Father! O infinite God!*" "The presence of these daring eagles pleases me, of these *tigers and lions* who affright the world." "Rejoice, mighty King, in this lofty power which the *King of Heaven* has granted you." "Let us sigh for the heaven; for there all is eternal and nothing is corruptible." "No one has the power to alter these heavenly lights; for they serve to display the greatness of their *Creator*."

In the supposed songs translated from the Aztec the following passages occur: "May I be permitted to sing to Thee the *Cause of All*; there in the heaven a dweller in Thy mansion, there may my soul lift its voice and be seen with Thee and near Thee; Thou by whom we live." "Alas! my friend, I was afflicted, I cried aloud on thy account to *God (Dios)*; how much compassion hast Thou for Thy servant?" "Although He is the *Creator*, do not hope that the *Giver of Life* has sent you and has established you." "Thou *Giver of Life*, be not angry, be not severe; take us to the *Heavens*." "They cause us to see those things which *God (Dios)* has created." "Burst forth in honour of our mother, Holy Mary (Santa Maria)." "God (*Dios*) created thee, He caused thee to be born in a flowery place, and this new song to *Holy Mary (Santa Maria)* the bishop (*obispo*) wrote for thee." The word God, which occurs on almost every page, is always rendered not in the Aztec language, but in the Spanish *Dios*. Diamonds were unknown to the Aztecs, nor are tigers and lions found in Mexico or any other part of America.

of the body, and were beaten with sticks. They were held over a smoking pile of red pepper and were compelled to inhale its suffocating fumes, and in aggravated offences they were made to lie naked on the damp ground for a whole day. As they grew older their labours became gradually more arduous. Boys brought firewood from the mountains, they paddled the canoe, and they were even engaged in fishing. Girls ground the corn, attended to cooking, and were employed in spinning and weaving.¹ At the age of fifteen boys were instructed by the priests in the higher religious learning of their creed; or they were educated as soldiers by an officer expressly appointed for this purpose. As soon as the youth had reached the years of discretion he was taught all that was necessary for the successful pursuit of some trade or profession. "Apply thyself, my son," was the advice of a great chief, "to agriculture, or to feather-work, or to some other honourable calling. Thus did our ancestors before you, else how could they have provided for themselves and their families? Never was it heard that the nobility was enabled to maintain its possessor."

The practical education of the Aztecs was well suited to their peculiar social and political condition. They depended entirely on their own activity and exertion to accomplish objects that ordinarily required co-operation. They constructed their own houses, they understood the art of cutting stones, fitting and connecting together timbers, making ropes of rushes; and they knew how and where the materials could be procured to bring the unfinished work to a speedy completion. When night overtook them, their practical knowledge of matters and things enabled them to build in a short time a temporary hut, and they showed great aptitude in the practice of the mechanic arts, notwithstanding that their tools were of an inferior order. Children were already acquainted with the names and properties of numerous plants, trees and roots which were used as food or for some other economic purpose.

Much encouragement was given to schools, which were principally established for the benefit of the children of the nobles; they were placed under the direction and the superintendence of the priests, who were the learned men of the nation. In Tuscuc0 art was cultivated with much success, and to carry it to the highest state of perfection, a "council of music" was instituted, which made proper regulations for the exercise of the higher arts. They examined teachers to judge of their qualifications and acquirements, and they made a report about the progress of the pupils that visited the public establishments. All works of art, whether of sculpture, jewellery or feather-work, had to be submitted to their inspection, and if found defective

¹ It was the duty of young girls to be deaf, blind and dumb. To prevent them from becoming lazy they were bound to rise early and lie down late. They were required to observe the utmost cleanliness, to wash themselves carefully and with modesty. When they were accused of a fault, they affirmed their innocence by saying, "Has our lord the great god seen me?" This excuse sufficed, for no one was supposed to be guilty of lying, fearing that the great god might punish them by afflicting them with some malady.—Zurita in Ternaux-Compans' *Voyages*, vol. xi. p. 127. This, of course, can only refer to a period after the conversion.

as artistic models they could not be exposed for public sale. They also exercised a kind of censorship over historical painting, and ideographic compositions as represented in their picture-writing.

In the schools attached to the temples boys were admitted from the age of six to nine, and here they received instruction in the branches suitable to their calling. In the higher schools called *tepachtlatō*, "chief of youth," the boys were required to perform all the drudgeries of the temple. They swept the sanctuary, replenished the fire in the censers, kept the schoolhouses clean, proceeded in parties to the forest to gather wood for the temple-service, and from time to time they were required to submit to penitential inflictions. In the evening they were not only instructed in singing and dancing, but they were exercised in the manipulation of arms. They had their lodging assigned them in the school, but they took their meals at the parental home. At the age of fifteen or sixteen boys were generally withdrawn from school to enable them to acquire proficiency in some profession or trade.

The *calmecac* was the highest educational institution exclusively reserved to the sons of nobles and priests. The pupils lodged and boarded in the building, and they were still subjected to the performance of some manual labour. Besides the routine branches of an ordinary education they were taught to recite ancient legends, heroic songs and sacred hymns, and were instructed in the laws of their country, in history, astrology, religion, and the manner of tracing and interpreting the picture-writing. Those who showed great aptitude for the military profession were trained in gymnastic exercises, and were practised in the use of arms. Their courage was tried, their power of endurance was developed, and they were inured to the hardships of war. Their hair was shaved, with the exception of a tuft which was left at the crown of the head. After they were fully prepared they were sent to war under the guidance of a veteran. If with his assistance they had succeeded in taking a prisoner their tuft was cut off, and they were addressed by their relations, reminding them that it was now their duty to capture a prisoner of war unaided and alone. If in the next campaign they failed in their efforts to gain the coveted prize they were degraded from their rank, and lost the privilege of becoming members of the military class. If on the other hand they successfully accomplished the feat, and came up to the expectations of their friends, they were presented to the king, their faces were painted red and their temples and bodies were tinged yellow; new *maxtlis* and mantles were bestowed upon them according to the extent of their achievements. Three captives entitled them to the honour of a command; four prisoners advanced them to the rank of captains, and gave them the right of wearing long lip ornaments, leather ear-rings and gaudy tassels.

The school discipline was very strict, and the lazy and careless were punished by withholding a portion of their food allowance, and imposing upon them an additional share of work. Their moral character was developed by proper incentives, and they were only allowed to leave the school with the permission of their father,

in order to be married or to be enrolled as warriors in an impending war.

The daughters of nobles and princes had special schools provided for them in separate buildings. Their teachers were the vestal virgins that resided in the temples, assisted by matrons who kept constant watch over them, accompanied them when they walked abroad, and caused them to pay particular attention to their personal cleanliness. Any infringement upon the established regulations was rendered odious by exemplary punishment. Their feet were pricked with thorns until blood flowed; and if they committed the heinous offence of looking at, or speaking to a man, or if they were in the habit of walking in the streets, their feet were tied together and they were subjected to the pricking operation. They were instructed in all the details of household duties; they swept their own rooms, attended to the sacred fire; they were taught to weave, to spin and to make feather-work mantles. They learned by heart the mystic lore of their religion, and were shown how to draw blood from their bodies on offering sacrifices to the gods. Nor was their moral education neglected; they were enjoined to respect the aged, to show proper humility in the presence of superiors, and to be modest and reserved in their conduct through life.¹

According to an Aztec myth music came from the sun, and was brought to the earth by Tezcatlipoca on a bridge constructed of whales and turtles, which were the symbols of strength. But the instrumental music of the Mexicans could not produce any sounds equal to the music of the spheres, and their musical performances, whether instrumental or vocal, were, of the earth earthy, and must have been rude and uncultivated, notwithstanding that it is said that in their quartettes and choral songs perfect unison and good time were observed, and that the soprano voices of the boys, who sang in the temples under the direction of the priests, were admirable. Their songs at the sacred festivals differed with the different months

¹ This description of the schools of the Aztecs and all the details connected with their moral education must be taken with a considerable degree of allowance. While the facts are undoubtedly true in the main points, they have been so much exaggerated and distorted by the Spanish historians that it is difficult to distinguish truth from fiction, for it cannot be left out of view that the Aztecs, though to some degree civilised, not only sacrificed thousands of human victims annually to their gods, but that they were, at least in the limited sense, cannibals. Besides, at the time the Spanish authors had written their histories the Aztecs ceased to exist as a nation, and their institutions had all passed away.

The counsel given by a farmer to his son and the counsel given by the father of the class of nobility reported by Zurita, found in Ternaux-Compans' *Voyages*, vol. xi. pp. 146-151, are too idealistic and refined; and on reading these productions of the Spanish missionaries the critical reader must necessarily come to the conclusion that if these compositions ascribed to the Aztecs are not absolute forgeries, they have been embellished and amplified so as to render them far superior to the original, if the original ever existed. As they purport to have been written out either in the Spanish or in the Aztec language, taking the picture-writing as basis, the parties that wrote them must have been converts to Christianity, they must have been educated, so as to enable them to read and write, and as the picture-writing was open to various interpretations and was entirely wanting in grammatical construction the amplification and embellishment could be made at pleasure, to suit the ideas and correspond with the suggestions of their teachers. In fact, the ideas expressed in the advice of the farmer are Christian and are not in any sense pagan.

and the seasons. The principal subjects of their songs were love, women or hunting; or they celebrated the noble deeds of their ancestors; or they expressed in poetic numbers their lamentations for the dead; or they described the noble lineage, the riches, the grandeur and the victories of their monarchs. The boisterous rattle of the drum—the favourite instrument of savages and barbarians—was highly appreciated, and it was not only the accompaniment to the song, but it regulated the measure of the dance. The *huehuetl* was a hollow wooden cylinder about three feet high and a foot and a half in diameter elaborately carved and painted, with a tanned deerskin stretched over the upper end, which could be tightened or slackened to vary the tone. But the monster drum, which could be heard at a distance of two miles, was the *teponaztli*, which was of a solid piece of wood varying in length from a few inches to five feet; it had two parallel slits on one side, which enclosed two tongue-like projections, and on beating these with sticks tipped with India-rubber balls a deep, roaring sound was produced. The *tecomapiloa* was a solid block of wood with two projecting ridges, from one of which one or two gourds or vases were suspended, which increased and softened the sound when the upper ridge was struck with the *ulli*. Various forms of flutes and fifes made of reeds, of bone or of pottery were also highly esteemed musical instruments. The *tetzilacatl* was a kind of gong made of copper. Dancers frequently used a perforated copper rattle (*tzilimilli*) filled with pebbles to mark time. Their wind-instruments were horns, shell trumpets and bone whistles. The musical art was specially protected; it was placed under royal patronage, and professional singers and musicians were exempt from taxation, probably on account of their musical performances during public worship in the temples.

The Aztecs, stern as they were in their manners, loved amusement and pleasure. Their favourite recreation was dancing, which formed even a part of their religious exercises. The arrangements were generally capricious, but the motions of the dancers were sufficiently attractive and graceful. Public dances took place in the temple yards, under the supervision of the priests, or in the public square of the city; and the numbers that participated were counted by thousands. A musical band was in attendance to indicate the measure and avoid confusion. The dance was opened by two leaders, who sang a certain air accompanied by the drum and the whistle. Their steps were imitated by the double circle of dancers, who all joined in the song while shaking their rattles, and they moved their feet, arms, heads and bodies in perfect accord. Sometimes the dancers held each other by the hand; then they threw their arms round each other's waist; now they danced up to their left-hand partner, then to their right, changing their front in various directions. At every successive round a new air was sung in a higher pitch, and in much shriller notes, always accompanied by the loud and boisterous music of drums, horns, trumpets and whistles. Between the inner and outer circle of dancers, buffoons circulated, who served up refreshments and excited the hilarity of the merry crowd by their jokes, jests and grotesque move-

ments. One of the most remarkable dances was the "ribbon dance," which was executed by fifteen or twenty persons who held in their hands ribbons of various colours attached by one end to the summit of a high pole which was erected in the public square. They moved in regular step, crossed each other, turned and then retreated in certain directions, all in perfect order and in accordance with distinct rules, until the ribbons were wound round the pole, forming by their intermingled colours a neat and tasteful design. After the pole-covering was completed the texture was unravelled by a process of unwinding which was equally regular in step and presented a variety of figures. Certain dances could only be performed by the king and nobles; while children from four to eight years old took part in some of these exercises, and women sometimes joined the men, but generally danced apart. On festive occasions the common people as well as the nobles appeared in their finest attire, adorned with their most costly ornaments of feather-work, gold and precious stones.

Some of their amusing public entertainments, given either in the temple porch, or on a stone terrace which served as stage, were burlesque representations of individual characters, with all their peculiarities of motion and general manner of action. Thus they imitated the deaf, the lame, the blind, the deformed, and sometimes they even mimicked merchants and mechanics, the performances being spiced with jokes and witty sayings. Character-masks representing animals, such as beetles, frogs, lizards and birds, accompanied by hummings, croakings, pipings and skipplings, exhibited themselves on the stage. The priests contributed to the general fun by projecting mud balls blown from wooden tubes against the actors, or by making some jocular remarks criticising the performance. The Aztecs excelled in gymnastic exercises; their movements were graceful, their feats daring, and they were remarkable for their display of bodily strength. A man balanced a heavy pole on the soles of his raised feet while lying on his back, then threw it up, caught it again and twirled it in various directions. He twirled another pole horizontally, while a man sat at each end of it. One of these gymnastic artists danced upon the head of one of the performers who stood upon the shoulders of a third person. They executed other feats no less astonishing. One of these feats called the "bird dance" would indeed be wonderful if the description given of it did not transcend the limits of the possible.¹ Pedestrian exercises were also practised under the supervision of the priests, and the four champion racers, who were most swift of foot, were entitled to prizes. Soldiers were encouraged to engage in sham fights and in wrestling; and not only wild beasts were sometimes pitted against each other, but men of daring even ventured to throw down the gauntlet to ferocious animals.

¹ It is pretended that by attaching four wooden frames to the lower margin of a wooden bell-cap resting on the top of a pole, and by fixing four ropes to the pole which are wound thirteen times round it, and are then passed through a hole in the frames, gymnasts who fastened the ends of the ropes round their waist, could, while swinging in the air, give sufficient impetus to the frames so as to turn the cap in rapid revolution, and that they could thus fly round like birds.

The favourite social game of the Aztecs was the *tlachtli* or ball-play, which was placed under the protection of a special deity, and each town had a regular playground properly arranged, which was set apart for the amusement of the inhabitants. It was in the form of a spacious alley, and was enclosed by white-washed walls. The game was played by two parties, of two or three players each, with an India-rubber ball about three or four inches in diameter. The ball could be struck with any part of the body to give it its propulsive impetus except the hand or foot, and if it was propelled in the direction so as to hit the opposite wall, it counted a point to the player. At an equal distance from the ends two stones were set up, one on each side of the wall, which were pierced by a hole through which the most skilful player attempted to project the ball, who, if he succeeded and thus won the game, had the privilege of taking possession of the cloaks of those that were present, either as players or as spectators. A more domestic game was called *patoliztli*, which resembled the German mill-game. The player threw up a number of cacao-nut beans painted with dots, and by the number of spots thrown up it was determined what number of pebbles could be placed on lines marked crosswise and diagonally within a square drawn on a piece of matting, and whoever succeeded in placing three stones in a straight row won the game. Professional gamblers exercised their trade publicly; they even went from house to house, being provided with dice consecrated by the priests, thus taking advantage of the weakness of those who were passionately addicted to gambling, who often staked the most valuable articles, and even their person at the issue of the game.

Smoking was not only a delightful pastime, but it was a luxury. They used three different varieties of *yettl* or tobacco, which were of various qualities. The leaf was mixed with a paste of liquid amber, aromatic herbs, and pulverised charcoal, and after the mixture had been introduced into a hollow reed or bamboo tube, or had been wrapped in maize-leaves, it was lighted, and the smoke was partly inhaled by compressing the nostrils with the fingers, and was partly permitted to escape to diffuse a pleasant perfume all around the smokers. They also pulverised the tobacco-leaf, and used the powder in the form of snuff.

The Aztec women were generally treated with much respect and consideration. Among the better classes they passed their time in indolence and domestic quiet, or they whiled away their weary hours in spinning and embroidering. School-girls were closely watched, but after they had attained the age of maturity they became objects of tenderness and affection in the family; they were addressed in the most caressing manner and in the most endearing terms. They were admonished to follow the path of virtue, to be modest and reserved in their conduct, simple and unaffected in their conversation, and they were impressed with the duty of treating their parents with love and reverence. They were particularly required to be neat in their attire without ostentation, and to be strictly attentive to personal cleanliness.

Though polygamy was practised among the Aztecs, yet it was prin-

cipally confined to the higher classes; the common people hardly ever married more than one wife. Marriage was a solemn act, and was rendered valid by a religious sanction. Blood-relations, except cousins, were not allowed to intermarry, and yet it was considered the duty of a man to marry his brother's widow, so that if she had any children they might not remain fatherless. Marriage was contracted by the parents of the respective parties without obtaining their previous consent. A young man could only select a wife with the sanction of his parents or nearest relations, and a contravention of this time-honoured custom was looked upon as disgraceful, and the offence of acting in such an indecorous and unbecoming manner could only be expiated by a severe penance. Girls were given away in marriage between the age of eleven and eighteen, and young men attained the marriageable age at twenty. When parents deemed the opportunities favourable for their sons to assume the duties of married life, a maiden of the proper age and social position was selected, and a diviner was consulted to ascertain whether the projected match would be a happy one. If the answer was favourable one of the most discreet and respectable of the female relatives was charged to conduct the negotiations, and ask the consent of the parents of the young maiden to the proposed marriage alliance. If after some valuable presents had been offered, and the young man's good qualities had been set forth in the most eulogistic terms, the proposal was not peremptorily rejected, time was asked for reflection and the final decision was deferred for a few days. When the negotiations were resumed the suitability of the match was urged with great force of persuasion, and additional valuable presents were offered to bring the matter to a speedy conclusion. The parents, however, continued to show some semblance of reluctance to increase the value of their concession, and finally, after certain formalities had been complied with, a formal agreement was entered into, and the young people were considered as betrothed. On a lucky day previously determined upon for the celebration of the nuptials, the bride was carried in procession, either in a litter or on the back of one of her bridesmaids accompanied by torch-bearers and preceded by a musical band, to the house of the bridegroom's father, and having been welcomed at the gate, the young man took her by the hand and conducted her to the bridal chamber, where they sat down side by side on an ornamented mat spread on the floor near the fire. The mother of the bridegroom then presented to her daughter-in-law a *huipil* or gown and a richly embroidered *cuatl* or shirt. In return for this favour the mother of the girl offered to the bridegroom a mantle which she threw round his shoulders and laid a *maxtli* or breechcloth at his feet. The priest, who was in attendance, after he had addressed the young couple on the duties of married life, performed the marriage ceremony by tying the mantle of the bridegroom to the gown of the bride, which consecrated their union and rendered them man and wife. The married pair then rose and walked seven times round the fire, and again taking their seat they offered copal and incense to the gods, and exchanged presents with one another;

while their friends threw flowery wreaths round their neck and crowned them with evergreen garlands. Sometimes after the ceremonies had been performed in the house, the wedded pair were led by their escort to the temple, where they were received by the priest, who perfumed them with the odorous vapours of the incense-pot which he held in his hand. He then placed himself between the bride and the bridegroom, and led them to the altar, where he addressed an invocation to the gods, and threw over the married pair a shawl of the finest texture and of variegated colours with a skeleton painted in the centre symbolic of their union, which death alone could sever. After they had been once more perfumed with incense vapours, the young husband and wife were conducted back to the door of the temple where their friends were in waiting to receive them. The religious ceremonies were followed by a general feast, of which the married couple partook very sparingly, for they preferred to show their good manners and politeness by handing to each other some delicate morsels, and offering some of the choice viands, that had been served up to them, to the most distinguished of the wedding guests. The repast was concluded by quaffing deeply the exhilarating beverage, and engaging in the animated and joyous dance. Though the newly married pair retired to the nuptial chamber, where they remained for four consecutive days, yet they did not strip themselves of their new garments adorned with the insignia of the gods whom they recognised as tutelary patrons, in whose honour they not only burnt incense, but they propitiated their favour by fasting, prayer, and by drawing blood from different parts of their body as a sacrificial offering. These formalities were observed with the utmost exactitude, and it was only after the four penitential days had passed that the marriage was consummated. To sanctify this last act the priest prepared the nuptial bed on the fourth night, by spreading on the ground two mats between which a few feathers and a *chalchivite* stone were placed; a piece of jaguar-skin was laid underneath, and the top was covered with some cotton stuff; while green reeds and maguey spines were deposited in the corners. Among other formalities observed, water was poured over the wedded pair, incense was burnt in honour of the household gods, and presents were distributed to the friends who enjoyed themselves in feasting and dancing. If on the following morning the *cuatl* of the bride bore the characteristic marks of virginity it was publicly exhibited, it was carried about in procession, and the event was celebrated by a dance. If, on the other hand, the garment was unstained, it elicited tears and lamentations on the part of the husband's relatives, who addressed to her insulting and contumelious reproaches, and her husband was at liberty to repudiate her.

Among the nobles the preliminary formalities that preceded the marriage of a young man were much more complicated. His hair was cut in a peculiar fashion, he was informed that since he had reached the age of manhood he was henceforth to abstain from frivolous and vicious practices; that he had to devote himself to manly exercises, and make himself acquainted with the duties of married

life. The young man accepted the proposition with a hearty goodwill, and promised to comply with the wishes of his friends. At the close of the repast, which had been served up, the priestly teacher, who had been invited to be present, was requested, in a formal manner, to permit the youth to leave the school to enable him to enter a new sphere of life, and assume more onerous duties. The priest, with the same formal politeness, replied that the parents were at full liberty to act according to their wishes; and he then addressed some salutary counsel to his pupil, admonishing him to lead a moral life, to remain a zealous devotee of the gods, to be always anxious to provide an adequate support for his future family, and if he should have any children to rear them judiciously and to impart to them the proper instruction. He also impressed his mind with the duty of conducting himself with becoming bravery in battle, of honouring and obeying his parents, and of paying due respect to the aged.

Concubinage was practised among the Aztecs in various forms. Even young men, before they reached the marriageable age, were allowed to live in open concubinage with young girls who were selected for them by their own parents. These young women were called *tlacacavilli*, and they voluntarily gave themselves up to their lover with the consent of their relations. The arrangement was based upon a private agreement entered into by the respective parties, and no ceremonies were performed to give sanction to the contract. The young girl was not dishonoured by this irregular connection, nor were her chances of receiving offers of marriage in the least compromised. If her lover did not make her his legal wife, she abandoned him whenever he contracted a permanent engagement with another girl to whom he was legally married. Married men were equally allowed to entertain a concubine in their family establishments in addition to their legitimate wives, and sanction was given to the contract by having their garments tied together. Although a concubine bore the title of *ciuatlantli*, which was also given to the legitimate wife, and could not be repudiated except for a just cause, and by the decree of the court, yet neither she nor her children were legal heirs, and consequently they could not inherit.

The chiefs and nobles maintained mistresses, who resided with the family, and were members of the household; but they were simply tolerated, and had no legal *status* whatever. In one respect the Aztecs were as civilised as the most highly cultivated nations of modern times. They connived at prostitution, and considering it a necessary evil the law did not interfere, unless it transcended the bounds of moderation, and became a scandal and a nuisance destructive of public morals.

As marriage was considered a solemn and binding contract, it could only be dissolved for an adequate cause, and after judicial investigation by a competent tribunal. If parties could not live together in peace on account of incompatibility of temper they applied to the judge for a separation, and if, after a thorough investigation of the facts of the case, he saw no reason for granting the prayer of the petitioners, he endeavoured to reconcile them, but refused to apply the

legal remedy; and frequently he dismissed the parties with a stern disapproval of their conduct. But if the marriage was vitiated on account of some defect in the legal sanction, or if it was not celebrated with the customary ceremonial rites, so that the parties lived together in a state of concubinage, no legal redress whatever was granted, and the offenders were left to the consequences of their own wrong. It was only under extraordinary circumstances that a divorce was decreed, and re-union was never permitted.

Pregnancy was an important event in the domestic life of the family of nobles. When the fact was ascertained that the young wife was in the hopeful expectation of becoming a mother, all the relations were invited to a regular feast, on which occasion speeches were delivered, which expatiated on the future destiny of the child, and the great joy and satisfaction of the parents; while experienced matrons gave instructions to the pregnant woman about her manner of living, and other sanitary regulations to be observed during the period of gestation. They entertained numerous superstitious notions suggested by fear and ignorance. They imagined that sleeping in the day-time, on the part of the mother, would contract the child's face; that approaching too near the fire, or being exposed in the hot sun, would have a corresponding influence upon the fetus. The mother was especially enjoined to abstain from hard work, not to lift heavy weights, not to run, nor indulge in mental excitement, all of which were thought to be prejudicial to the proper development of the unborn infant.

When the time approached for the birth of the child, another feast was prepared, appropriate speeches were delivered, a *ticill* or midwife was called in, and the pregnant wife was placed under the protection of the god and goddess of the bath called Xuchicaltzin and Yoalticiti. The time during which the delivery was effected was called "the hour of death;" and as soon as the first symptoms of childbirth made themselves felt the patient was carried to the bath, where she was washed with tepid water, so as not to scald the unborn infant, while the midwife rubbed and pressed the abdomen that the child might be placed in proper position for an easy exit. Soothing remedies were often administered to relieve immoderate pains; the patient was made to drink a vegetable decoction to accelerate delivery, and when necessary a powerful emetic was prescribed to accomplish the same object. At the moment the infant saw the light of day the midwife announced the happy event by uttering a loud shout of joy. After the umbilical cord had been cut the child was immediately washed, and was placed under the protection of Chalchiuitlicue, the goddess of water. Water was the first nutriment it received after it had been breathed upon by the *ticill*, who is made to say, in priestly fashion, many absurd things, as if she had been educated in the Catholic doctrine of original sin, and had been instructed in a seminary in the religious tenets of regeneration, and the new birth through the changing power of baptism.¹

¹ The language used by the midwife, if it were not a pure invention, is quite sacramental, and she used even the Spanish word *Dios* to designate her pagan god. After she had sprinkled the lips and breast of the infant with water, it is pretended that

The child was wrapped in swaddling-bands, and the mother received the customary congratulations. On the fourth day both the child and its mother were carried to the bath for purposes of purification. The mother was regaled with a dish called *zamorra*, which consisted of maize flour, fowl, venison and other viands, of which the relations also partook. The next important step in the life of the new-born babe was the casting of its horoscope by the *tonalpouqui* or astrologer who was called to the house, and was well paid for his services. When the child had reached the age of two years friends were invited to a feast which was served in the house of a loved and a highly esteemed neighbour who became the sponsor of the child, and gave it a name. This act united the two families in a tie of relationship that could never be broken.

The Aztecs honoured their dead with ostentatious ceremonial formalities, and ordinarily they disposed of them by cremation. Burial was only adopted in a few exceptional cases, comprising those who died a violent death or of an incurable disease, and children under seventeen years of age. Royal funerals were celebrated with great pomp, for they were attended by all the nobles of the empire. The body was washed with an aromatic liquid, the bowels were removed and odoriferous drugs were introduced. The corpse was then wrapped in fifteen or twenty mantles, such as were worn on state occasions, richly embroidered and glittering with jewels; strips of coloured paper were strewn over it, to serve as talisman by which the deceased might be safely conducted over the dark and gloomy path he was about to enter; that he might be enabled to traverse the narrow pass between two confronting mountains; that he might be permitted to travel the road that was guarded by a snake and an alligator; that he might be protected while winding his way over the eight deserts, or while crossing the eight hills; and finally that he might be shielded against the fierce and destructive winds which were so violent that they detached rocks from the mountain cliffs to endanger the life of the traveller. A vase filled with water was placed by the side of the body, which was intended as a provision for the journey, and a dog that was killed had its neck encircled with a cotton string, that it may serve as guide and carry its royal master on its back across the deep stream of Chicunahuapan or of the "Nine Waters." To facilitate the passage the deceased was provided with a regular passport, and the body was covered with the peculiar habiliment of his tutelary divinity accompanied by the image of the god, which was a sure means of protection. If the king belonged to the warrior class the mantle of Huitzilopochtli was added. The face was covered with a mask which was either painted, or it was made of gold or of turquoise mosaic, and a *chalchivuite* stone, the symbol of the heart, was placed between the lips. The corpse was laid out in state on a richly decked litter, or it was seated on a throne surrounded by the princes and courtiers, who paid the last honours to the deceased by

she expressed herself in this wise: May the *dios* permit the drops of water to wash away sin, that was given to it before the foundation of the world, so that the child may be born anew.

various manifestations of grief. They wept, uttered loud lamentations, clapped their hands together in anguish, bent their body as if writhing with pain, and addressed the illustrious dead in words of praise, at the same time offering presents of robes, slaves and other valuables, while the women placed by the side of the body delicate viands such as were fit for a king. An image of the deceased monarch, painted blue and dressed in the royal robes, received the homage due to the sovereign of the country. While, as the first sacrificial victim, a slave was offered up to the household god, the courtiers sang the funeral chants, and compliments of condolence were addressed to the royal family. On the fifth day the corpse was laid on a litter, and was borne to the temple on the shoulders of the most trusted nobles accompanied by an immense escort, and preceded by a large paper banner; and when arrived at the sanctuary it was placed upon the altar, while the attendant mourners chanted the praises and recounted the great achievements of the deceased. The pile of *acotl* wood,¹ which had been previously arranged on the altar of cremation, and upon which the body was laid, with the dog as companion, was set on fire by the *coacules*, and while the flame was flaring up the mourning friends threw into the fire the royal insignia, the weapons and jewels of the deceased, and the food as well as the tributary contributions presented as voluntary offerings. While funeral chants and lugubrious songs resounded on all sides, the burning corpse as well as the mourners were sprinkled with water, and were perfumed with incense. During the progress of the cremation men appointed for this purpose began the bloody work of offering up the royal slaves as sacrificial victims that they may continue their service in another world, and they thus enjoyed the inestimable privilege of being ushered into a better state of life, and of remaining the inseparable companions of their master and friend. The wives of the deceased frequently offered themselves as voluntary victims of a superstitious belief in a future state of existence,² and those that were born during the five odd days in the year, called the unlucky days, were also reserved to grace the royal obsequies. The victims were killed by having their breast cut open and their heart torn out, which was thrown into the fire. When the body was entirely consumed the fire was extinguished with the blood of the victims, which was poured into the flames. The ashes, the charred bones, the melted jewellery and precious stones were inurned in a funeral vase or casket of elaborate workmanship brilliantly painted in azure, crimson and pink, and representing a winged head ornamented with plumes. The ceremonies were concluded with a sumptuous banquet and the distribution of presents. During four successive days the funeral shrine of the departed was visited by the mourning friends to give expression to their regret, and to make offerings of food, garments and jewels,

¹ A species of pine.

² They were very logical these barbarians; they showed their faith by their acts. How many of those of civilised countries who pretend to believe in a future state of life would imitate their example even if were they permitted to do so? No one but a madman.

which were placed upon the altar of the temple of the patron deity, where the funeral urn was deposited. The period of mourning continued for eighty days, and at regular intervals of twenty days slaves were immolated, in considerable number, to the manes of the dead.

In ordinary funerals the ceremonial formalities were much more simple. The body was simply washed with sweet-scented water, was dressed up in new garments, a cheap stone was inserted between the lips, and the deceased was provided with a passport as a safe conduct on his journey. The jug of water, the sacrificial dog, and the insignia of the trade of the deceased were deposited by his side, and the corpse was covered with the mantle of his tutelary divinity. The cremation of the common people took place in their own yard or in the forest, and their collected ashes were preserved by depositing the urn near the family dwelling or in the temple yard or in the field.

A woman dying in childbirth, who received the name of *mocioaquezque*, "valiant woman," was buried in the temple yard with solemn ceremonies. Talismanic virtues were ascribed to every part of the corpse, and warriors and sorcerers considered themselves fortunate to get possession of some appropriate part; the first to make them irresistible in battle, and the last to strike with terror the victims they wished to injure. Special funeral ceremonies were observed when a trader of the rank of a *pochteca* died on his journey. The body was laid in a square basket, which was carried to the summit of a mountain, where it was suspended from the branches of a tree or from a high pole stuck into the ground. At the return of the caravan a wooden image was made of the deceased, which was duly honoured by the mourning relatives, and being burnt at midnight, the ashes were preserved as a memorial of the dead.

During four successive years an anniversary in honour of the dead was celebrated, and on this occasion the most delicious viands, wine, flowers and perfumes were placed near the funeral urn or upon the grave; the great qualities of the deceased were recounted in a chanting tone of voice, and the ceremonies were concluded with dancing, feasting and carousing.

The Aztec nationality had for its essential basis the distinction of classes. During the early period of their national existence class division was not yet marked by exclusive privileges, for the common people were represented in the king's council, they were entrusted with high official positions, their wishes were consulted, and their interests were duly recognised and considered in all public affairs of importance. By degrees, however, the rich nobles encroached upon the rights of the commonalty, and finally deprived them of all their franchises, assuming the exclusive exercise of power, acknowledging only the king as their sovereign lord, and the executive head of the empire. The lower classes were henceforth treated as the obedient slaves of the dominant class. They were the most humble and submissive subjects; they executed the orders given by their superiors without remonstrance, and though the lords frequently abused their power and practised extortion, robbery and spoliation, yet their dependents preferred to die rather than incur their displeasure. The

Aztec nobility was divided into different classes. The *tlatoami*, who held the highest rank among the aristocratic orders, comprised the king and feudatory lords, acting as provincial governors who traced their descent from princely ancestors, including the independent lords who exercised sovereign powers. The next rank was assigned to the lords who possessed no sovereign authority, though they exercised unlimited control over their vassals and dependents. All inferior nobles, without regard to rank, were known under the name of *pillé*; they were not invested with an hereditary title, and they were only classed among the nobles as a reward for military or civil services. Rich men and proprietors of landed estates formed an intermediate class between the nobles and the common people. Some of the great nobles commanded the services of such a great number of vassals and dependents that they formed a formidable counterpoise to the central authority, and to keep them under strict subordination they were required to reside at the capital during the greater part of the year; only receiving permission to make a temporary sojourn in their dominions, on the condition that they left a son or a brother as hostage and as guarantee of their loyalty during their absence. The exclusive privileges conceded to the nobles were numerous; and they were even distinguished by their dress and ornaments, for they alone could adorn themselves with jewels of gold and precious stones. The generals of the army and the higher military officers were generally of noble birth; and distinguished soldiers were frequently rewarded with military titles for eminent services rendered on the field of battle. The dignity of knighthood, called *tecuhlli*, was conferred upon warriors of noble birth, who had shown cool courage in action, had reached a certain age, and were possessed of sufficient wealth to support their dignity. The ceremony of initiation was performed in the temple of Cammaxtli in the presence of all the members of the order. The badge of honour was a nose ornament of jet or obsidian, which was introduced into the perforation effected by the priest of the god, and was exchanged, after the lapse of twelve months, for gold beads and precious stones. The equanimity of the candidate was put to the test by heaping abuse upon him, and insulting him in the most contumelious manner. He commenced his novitiate, which lasted for two years, by fasting during four days; he was coarsely dressed and was lodged in the temple hall with no other furniture but a mat and a low stool. At midnight he did penance by drawing blood from his body, and burning incense. After he had been subjected to this probationary trial, he passed the rest of the two years in a temple, and during this time he was not allowed to return home, or to visit his relations and friends. On the day, when the honour of full fellowship was conferred upon him, he was again conducted to the temple of Cammaxtli, where his coarse garments were exchanged for an embroidered tunic of the finest tissue, and in token of his promotion he held an arrow in his right hand and a bow in his left. The officiating priest then reminded him of the importance of the new duties devolved upon him, he recalled to his mind the new names which he was entitled to assume, and described to him the heraldic devices that were henceforth to emblazon his escutcheon. The privileges enjoyed by the *tecuhlli*

were very important. They occupied the foremost place in the public council, and their united vote decided every question of public interest; they were the first men in the nation both in peace and in war, and at all public ceremonies they had precedence before all other nobles.

Slavery was in full force in the Aztec empire, and was recognised as a legal institution. The slave population was recruited from prisoners of war, from those who had forfeited their liberty as a punishment for crime, and persons who, from reasons of absolute destitution and poverty, sold themselves or their children into perpetual bondage. Prisoners of war were either sacrificed in the temple, or if they possessed extraordinary capacity in artistic or industrial pursuits they were held as slaves, and were frequently purchased by the king; but they could not be set free, for their enfranchisement was a punishable offence. The accomplices in the crime of treason and the wife and children of a convicted traitor were sold into slavery. The same fate awaited those who practised kidnapping or sold free persons into slavery against their will. Penal slaves were publicly sold, or they were delivered over to the party against whom the crime was committed. Gamesters, to gratify their master passion, and prostitutes, to provide the means for adorning themselves, pledged their person for a valuable consideration, and at the expiration of a year the creditor could, at his option, reduce them to slavery. A father, who sold his son as a slave, had a right to redeem him by furnishing a substitute in his place. If a father sold his son into "ancient servitude," coupled with the condition that "he would keep the slave alive," he was bound to replace the slave if he died or became incapacitated; but if this category of slaves died in their master's house the perpetuity of the contract became null and void, and the seller was absolved from his obligation. Masters treated their slaves with much kindness, and there existed a mutual feeling of attachment between them. Slaves were not only allowed to marry, but their children were born free; and it was not rare for a master to marry his own female slave, and a young mistress sometimes united her destiny to a comely young man in her service. They could acquire property in their own right and be themselves slaveholders. No slave, whose conduct was irreproachable, could be sold without his consent, unless the poverty and indebtedness of the master rendered the sale unavoidable. Those that lived in the house of their master were almost regarded in the light of members of the family; the greatest number, however, attended to the cultivation of their master's lands, or they cultivated their own farms as tenants, and in either case they had a right to devote a portion of their time for their own exclusive benefit. Faults and offences could only be punished after previous warning given before witnesses, but if the dereliction of duty became habitual, the refractory slave had a wooden collar placed on his neck, when he might have been sold against his will. If a collared slave proved incorrigible he was sold to be offered up as a sacrifice, and he could not escape his doom unless he succeeded in finding refuge in the inner court of the kingly palace, where no one could touch him, for he acquired all the rights of a freeman. A master might enfranchise his

slaves during his lifetime, otherwise they were transferred to his heirs like any other property.

The government of the Aztecs was an absolute monarchy, and the royal master exercised despotic power throughout the whole extent of his empire. The king, whose title was *tlatoques*,¹ was the supreme ruler, and his authority was only restricted by the influence of the nobles who aided the sovereign in the administration of public affairs. The *tutley* (sing. *tecutzein*) or sub-chiefs advised the king in all matters of public interest, they held the most important offices, and the administration of the provinces was confided to them. The royal dignity was not strictly hereditary, but on the demise of the king his successor was chosen by four electors who were appointed for this purpose during the preceding reign, and the allied sovereigns of Tezcuco and Tlacopan acted as honorary members of the electoral college. The choice was restricted to the brothers, and in default of brothers to the nephews of the deceased monarch, whose own children could lay no claim to the throne.² The candidate for royal honours must have received the proper education; it was required that he should be of legal age, and should have distinguished himself as a warrior. Previous to his coronation it was incumbent upon him to engage in a warlike enterprise, and make a triumphal entry into his capital with a sufficient number of captives following in his train, who were destined to be offered up as sacrificial victims at the time of the royal installation, which was celebrated with great pomp and parade, and was consecrated by religious ceremonies. The *copilli* or crown was placed upon the head of the king by the lord of Tezcuco, who was the most powerful of the imperial allies. The monarch resided in a palace of vast proportions surrounded by the pageants of barbaric splendour, and was served by fawning courtiers and obsequious slaves. From sunrise to sunset six hundred noblemen were waiting in the ante-chambers to be summoned into his presence, to do his bidding, and execute his orders. They enjoyed the privilege of feasting on the remnants of the king's tables, for many of the dishes served up to their royal master remained untouched;³ and chambers were assigned to them in the palace for their accommodation. The table-service of the king was of the finest earthenware in addition to goblets of gold and silver, or cups fantastically fashioned from beautifully enamelled shells; but whenever the plates, cups and dishes had been once used they were no longer fit to be served

¹ This word is derived from *tlatoa*, "to speak," because the king was invested with sovereign power and had a right to speak on all occasions.

² According to Zurita the right of succession ordinarily passed in the direct line from father to son, and the eldest son of the principal wife only was recognised as the legal heir. If the eldest son was not qualified the reigning monarch appointed any of the younger brothers that was competent to assume the reins of authority. If the king had no sons he appointed one of his grandsons, and in default of one, one of his nephews. In case no relation was found fit to be the reigning king's successor, at his demise the principal chiefs elected one of their members, whose election was bound to be confirmed by the two allied sovereigns of Tezcuco and Tlacopan.—See Ternaux-Compans, vol. xi. pp. 12-16.

³ It is reported that from 300 to 3000 dishes were served up on the table of the monarch, of which he made a selection aided by his steward, who occupied a high official position.

up again at the king's table. The most delicate viands were prepared for the royal dinner. Fresh fish; roast, stewed and boiled meat; poultry variously seasoned; frog's spawn and even human flesh were offered as dainties to gratify the king's appetite. Some of the most beautiful women of the king's household brought in ewers, basins and towels to wash the hands of the monarch; and six aged lords stood barefooted near the royal master, who, from time to time, offered to them some choice morsels as a mark of favour. Sometimes buffoons or jesters were present at the repast to amuse the king with their puns and witty sayings. The rest of the day was devoted to public business. Audience was given to foreign ambassadors, and deputations from the cities were admitted into his presence to make a succinct statement of their wishes. The answers were hardly ever returned by the king in person, but they were communicated to his secretaries, who gave their orders accordingly. When the monarch showed himself in public on solemn occasions he was seated in a litter elaborately inlaid with gold, adorned with precious stones, and surmounted by a canopy of feather-work. He was borne on the shoulders of four noblemen, and was surrounded on all sides by numerous courtiers and attendants. The royal harem was supplied with the most beautiful women of the empire,¹ but of those who were recognised as legitimate wives only a few were permitted, if pregnant, to reach the term of full gestation; for they were bound to kill their offspring in the womb by abortion. As a reward for eminent services, or as an indication of royal favour, the king sometimes presented one of his concubines to some distinguished warrior or to some powerful lord.

The lands within the territorial domain of the Aztecs were either crown land or feudatory fiefs, which were independent territorial possessions, of which the proprietary title was vested in nobles or tribes or clans. Other lands were set apart for religious purposes, and the revenues derived from them were dedicated to the use of the temple and the support of the priesthood. The boundaries of landed estates were accurately marked, and the record was perpetuated by maps and paintings which were kept on file in each district by an appropriate officer. The *tecanpoulque* or feudatory crown lands were only granted to the highest order of nobility, who, while the right of eminent domain was vested in the sovereign, had unlimited usufructuary rights; but they were bound, in return, to keep the royal palaces in good repair; cultivate and keep in good order the royal gardens; wait on the king, and form a part of his retinue whenever he appeared in public. These usufructuary privileges were hereditary, and descended to the eldest son; but if the feudatory lord died without male issue, or changed his residence to another district, he forfeited his rights, and the land reverted to the crown, while the possessory title was conferred upon another noble of the district in which the land was lying. In conquered territories private property was generally respected; but the public lands were seized by the con-

¹ It is stated that the harem of the Aztec monarch contained a population varying from 1000 to 3000 females, including attendants and slaves.

queror, for whose benefit they were cultivated by the subject race. The lands, of which the title was vested in the nobility either by right of inheritance or absolute donation for eminent services rendered to the state, were called *pillali*. Some of these landed estates could be alienated at the discretion of the proprietor, with the sole restriction, that they could not be disposed of in favour of the common people. Others could only be transferred by right of heritage based upon the principle of primogeniture. A father might, however, exclude his son from the succession for an adequate cause; but the new lord of the domain was under obligation to secure a competency to the rightful heir whom he supplanted. The landed nobles paid no taxes, nor did they make any other contributions to the lord paramount; but they were bound to assist the sovereign with their person, their fortune, and their vassals in all foreign as well as civil wars. The *tanaitl* or tenant, who cultivated the land in his possession for his own benefit, was obliged to perform a certain amount of work for his landlord, and render military service whenever summoned by the sovereign.

The *calpulli*, the town or urban lands, were the common property of the community, and every inhabitant of the town could claim a distributive share of the public domain, which he held under a possessory title that was indefeasible as long as he cultivated and improved it. Though he was invested with the right of transmitting his holding to his legal heirs, yet he could under no circumstances alienate it; but he could let it to a subtenant for a number of years. If a tenant died, leaving no heirs, his possessory right was transferred to the first applicant. He also forfeited his right if he neglected, without reasonable excuse, to cultivate his land, or if he changed his residence and became a member of another community. Cities and towns were divided into quarters and were apportioned out to the inhabitants in the same manner as ordinary land. The *calpulli* as well as the *tlaxicalli* or streets were measured, and the divisions were marked by definite boundaries, so that each occupant of a certain space of ground was strictly confined to the quarter in which he lived. A quantity of land was set apart in the suburbs of each city to supply the necessary means for the support of the army in time of war; it was cultivated by the joint labour of all the *calpulli* holders. The supervisory and controlling authorities of the *calpullis* were the elders of the tribe, who formed a council presided over by an elective chief, whose duty it was to protect the common interests of the property-holders; but his action was only considered binding after it had been approved and confirmed by the council.

The temple lands were the absolute property of the religious institutions, and the revenues derived from them were exclusively appropriated for their support. They were held by tenants for life, who were looked upon as vassals of the temples. The highest priestly functionary exercised controlling power over them, frequently inspected their condition, and administered justice within the limits of the estates over which the priestly jurisdiction extended.

The Aztecs, having a regularly organised government that protected

them from internal violence as well as external enemies, were bound to contribute a portion of their available means for the support of the functionaries who were entrusted with the management of public affairs. They were, however, immoderately taxed;¹ they were not only bound to yield up a portion of the products of their industry, but their personal services were frequently called into requisition and were generally exacted in the most arbitrary manner. The crown land yielded a considerable revenue which was collected in kind, and the *calpulli* as well as the vassals of the great lords also paid a certain amount of their annual produce into the public treasury. Artisans and mechanics were exempt from taxation, but they were obliged to render personal service to the monarch without being entitled to compensation. Articles of manufacture, when exposed for sale, were charged with a specific tax. The cities and towns in the neighbourhood of the capital were required to furnish the workmen as well as the materials for building the king's palaces, and keep them in good repair. They also provided the necessary fuel, provisions and other articles of daily use to maintain the domestic establishment of the king's household. From those, who were too poor to be taxed, a contribution was exacted which, though not valuable in itself, was quite useful to the country. They were required to furnish annually a number of snakes, scorpions, centipedes and other noxious animals.

Calpixques or tax-gatherers were supported by an armed force, and as a badge of office they carried a small rod in one hand and a feather-fan in the other. They were furnished with a map of their respective district with a minute specification of the imposts assessed upon the taxpaying community. Every delinquent taxpayer was mercilessly sold into slavery. In the large cities, especially in the capital, the government erected spacious granaries and storehouses where the tribute and taxes collected were stored away, from which supplies were drawn whenever needed. The revenue officers were responsible to the chief treasurer for the strict performance of their duty and the fidelity of their subordinates, and any malversation in office was punished with great severity. Embezzlement was punished with death and confiscation of property. As tributary provinces paid no regular taxes, they sent valuable presents to their sovereign lord; but conquered territories were subjected to the most onerous exactions.

Though the Aztecs were despotically governed, yet they were nevertheless protected against private spoliation and injustice by efficient tribunals presided over by impartial judges. In each principal city of the empire a *ciuhacoatl* or supreme judge was appointed by the king, who held his office during life, and who exercised both original and appellate jurisdiction in all civil and criminal cases. Any one who usurped the insignia of his office was punished with death, his property was confiscated and the members of his family were enslaved. In each province was established a *tlacatecatl* or subordinate court,

¹ It is affirmed that each taxpayer, in addition to one-third of his property, delivered one out of every three of his children, or in lieu thereof a slave; and if he failed to do so he forfeited his own life.—See Oviedo Hist. Gen., iii. 502.

which was presided over by five judges who had concurrent and final jurisdiction in civil cases; but their decisions in criminal cases could be appealed from to the supreme court. A magistrate was appointed in each city ward, who was elected by the people, who judged all cases of minor importance in the first instance subject to an appeal to the next higher court. A *cenkectla-pixque* or police officer was also elected in each ward, who watched over the conduct and promoted the interests of a certain number of families; and he made a regular report to the higher magistrates. In the city of Mexico the appellate court, in the last resort, was composed of an assembly of judges presided over by the king, who met every twenty-four days. Here all cases of gravity were minutely examined in all their detail. Bailiffs attended to preserve order in all the courts; and they summoned the parties to make their appearance. The mode of procedure was simple; no counsel was allowed to plead the cause of suitors; the complainant as well as defendant stated his own case, which he supported by the testimony of witnesses. The oath of the accused was admitted in his favour. The statements of the parties to the suit and the testimony were recorded in pictorial characters, and were handed over to the court. A capital sentence was indicated by an arrow-pointed line drawn across the portrait of the condemned culprit. Witnesses, who suppressed the truth, were subjected to exemplary punishment, if the judges discovered any prevarications by their sagacious interrogatories. No presents could be accepted by the judges offered by any of the parties to the suit, and they showed no favour to any one; the rich and the poor, the high and the low, had impartial justice dealt out to them. A magistrate, who suffered himself to be bribed, had his head shaven, and was dismissed from office after three legal warnings had been given him. The judges were compensated from the revenues of certain crown lands which were reserved for their personal use and benefit, and were rented out to tenants who cultivated them. The prisons were merely narrow cages, badly lighted and still worse ventilated; but they were more designed as guard-houses to prevent a person accused of a crime from escaping, than as penitentiary institutions, where criminals were subjected to condign punishment. If a prisoner of war escaped, the people of the district were bound to pay the owner of the fugitive a female slave, a quantity of cotton garments, and a shield for the loss sustained through their negligence.

The Aztec law was recorded in ideographic paintings which served as guidance to the courts. The rights of property were much better protected than the rights of persons, and the penalties were often disproportionate to the crime. To steal a certain number of ears of corn from the field was a capital crime, while he, who stole a sacred object of value preserved in the temple, was enslaved for the first offence, and hanged for the second. The market-place pilferer was beaten to death on the spot by the unrestricted exercise of lynch-law. The thief, who committed petty larceny, was not only required to return the property stolen, but he was either sold into slavery or he became the slave of the injured party. Stealing property of great value was generally capitally punished, either by hanging or stoning

to death. A person guilty of highway robbery had his head smashed with a club. State criminals, such as traitors, conspirators and leaders of seditions, or those who stirred up enmity between friendly nations, had their limbs unjointed, their houses razed to the ground, their property confiscated, while their wives and children were reduced to slavery, and their descendants remained slaves to the fourth generation. Rebels were tied to an oaken spit, and were roasted alive. A young man, who was found in a state of intoxication, was beaten to death with clubs; and a drunken young woman was stoned. A military man, who indulged too freely in the pleasures of the cup, was degraded from his rank, and had the stigma of infamy attached to his character; and a drunken noble was invariably hanged. Wizards and witches, who practised their art to the injury of others, were doomed to die by being offered up as sacrifices. The penalty of death was inflicted upon the prodigal who squandered his patrimony, and his children were precluded from taking any part of their grandfather's succession. The slanderer, who wilfully injured the reputation of an honourable man, had his lips cut off, and sometimes his ears were also clipped. False witnesses were condemned to suffer the punishment that would have been adjudged to the accused if the proof of his guilt had been clear and unequivocal. If the fact of adultery was established beyond doubt the guilty parties were stoned to death, or the adulterer had his skull smashed with a club, while a noble convicted of the crime was strangled. Though the injured husband was not allowed to avenge his own wrong, yet if he met the offender in open combat and was killed in the encounter, the adulterer was basted with salt water and was roasted over a slow fire. Incest was punished with death, but the carnal intercourse of a brother-in-law with his sister-in-law was not considered a criminal act. Pederasty was common in early times, but at a later period it was made a heinous crime, and was punished by hanging. Pimps had drops of hot resin dripped upon their naked scalp, but fornication was only punishable with death if committed by a noble with a vestal virgin.¹

The Aztecs were pre-eminently a military nation, and war was one of the most honourable professions. Huitzilopochtli, the war-god, was the founder of the nation, and to his special favour was due the large extent of their empire won by their courage and their good conduct in war. He was their leader and guide in battle, and the giver of victory. The warrior class, especially those of noble pedigree, occupied the highest social and political position in the state, and the most envied titles of honour and distinction were conferred upon them. The highest ambition of the soldier was to capture an enemy as a trophy of his warlike exploits, that he might be able to exercise the privilege of offering his captive as a sacrifice to the gods. Every warlike expedition had more or less of a religious object, which excited a well-sustained enthusiasm in the warrior, and rendered him bold and courageous in the heat of battle. Boys were taught from early

¹ It is extremely probable that the organisation of the courts, and many of the laws referred to in the text, cannot be traced back to a date anterior to the introduction of Christianity.

youth to be chivalrous and brave, that they might acquire honour and glory by their heroic exploits, and emulate the great achievements of their renowned ancestors. There were three military orders that were entitled to wear the insignia of their rank, and enjoyed peculiar privileges conceded to them by the royal favour. As the royal guard they had apartments assigned to them in the palace. The *achcauhtins* or princes, who were distinguished by extraordinary feats of arms, constituted the first order. They had their plaited hair tied up at the crown of the head with a red leather thong terminating in a tassel. The *quauhtins* or "eagles" wore as distinguishing badge a kind of casque in the form of an eagle's head. The *ocelome* or the "jaguars" were known by their armour, which was spotted like the jaguar's skin.

They declared war against some neighbouring tribe for various causes. Their hostilities were directed against those who would not recognise the national gods; or who refused to pay tribute; or offered an insult to an ambassador; or would not allow a merchant caravan to trade in their country. Before a final decision was taken the question was thoroughly discussed in the council of nobles, which was presided over by the king, who was assisted by the allied sovereigns. Before any hostile measures were initiated ambassadors were sent to the rebel state summoning the ruling authority to yield obedience to the sovereign; to receive the Aztec gods, and pay the customary tribute. Three embassies were despatched at intervals of twenty days to the rebellious province, and at each interview an interchange of presents took place, and a quantity of arms were left with the provincial authorities as an intimation that war would be the consequence of their refusal to comply with the demand made upon them; and that it would be necessary to prepare for their defence. If the mission of the ambassadors proved unsuccessful a formal declaration of war was sent, which was equally accompanied by presents of arms, clothing or food, so as to impress them with the responsibility of their position. Before starting out on a military expedition, full knowledge was obtained about the resources of the country which was about to be invaded, maps were drawn of the districts which had to be passed, pointing out the rivers and mountains that had to be crossed, and tracing the most practicable routes over which it was most safe for the army to travel. Men acquainted with the language and customs of the enemy, and disguised in their national costume, were selected, who were sent out in advance, to gather all the information that might be of advantage to the invading forces. The army was filled by quotas drawn from all the provinces; and they started out for the campaign, led by the king in person, after they had attended the public worship in the temple, had scarified their bodies, and the ordinary sacrifices had been offered to the god of war. The army was divided into *xiquipilli* or corps of eight thousand men each, and these were subdivided into companies of from three to four hundred men commanded by appropriate officers. The military discipline was strict; disobedience to orders or desertion was punished with death. The death penalty was also inflicted upon those who attacked

an enemy before the signal was given, or who stole the booty captured by a comrade. The sick and the wounded were cared for in hospitals established in large cities, and the disabled found a permanent home in asylums maintained by the government. Their military tactics were not superior to other barbarians provided with rude weapons of attack and defence. After each warrior had received his ration for the day, and the troops had been addressed by the high-priest or the commanding chief, admonishing them to do their duty, the signal of attack was given by sounding a large conch trumpet, beating the drum and striking two bones together. They marched in admirable order; their bearing was noble, and their appearance was very fine. They had men among them who risked their life with extraordinary intrepidity and courage. They advanced singing the war-song, shouting the war-cry and dancing, attacking the enemy with great vigour and celerity, and retreating with equal tact and precision. The archers, slingers and javelin-men occupied the front line, they threw their missiles from a distance, and they were supported by a reserve in the rear. As they approached closer and closer, they armed themselves with their *macanas*, clubs and spears and fought hand to hand at close quarters. But they depended more for success on stratagem and surprise, and only had recourse to open warfare when forced by necessity to do so. Ambuscades and guerilla skirmishes afforded them the most favourable opportunities for taking prisoners, which was the principal object of all their wars, and was considered the most convincing proof of valour. Those of the enemy who refused to surrender were either slain, or they were merely wounded in the leg, so as to prevent their escape; but no ransom was ever accepted. The first prisoners taken were delivered over to the priests to be offered up on the spot as sacrifices to the gods.¹

Prisoners of high rank or of noble birth had the privilege allowed them to save their life, if possible, by fighting in single combat. But as they engaged their adversary under great disadvantage, they hardly ever succeeded in coming off victorious, no matter how valiantly they might have defended themselves. If they were vanquished they were sacrificed in the usual manner; their bodies were cut into small pieces, which were sent to their relations, who preserved them as relics, and appreciated them so highly that they paid for the high favour by the return of gold, jewels and costly plumes. The inhabitants of the conquered territories, who had taken no part in the hostilities, were required to pay an annual tribute, or they were compelled to construct public roads or other public works. A governor was appointed, who exercised all the sovereign powers in the name of the king, and he was assisted in the administration of affairs by a number of subordinate officers.

The return of the army from a successful campaign was celebrated

¹ Their cruelty in war cannot be surpassed; they spare neither brother nor friend, and take no prisoners; even the most beautiful women would be killed and eaten. If they cannot carry off the booty it is burnt. The chiefs alone were spared to give them the advantage of saving their lives, if possible, in a duel to which they were subjected.—*Itinéraire du Voyage dans Ternaux-Compans*, vol. x. p. 61.

by festal rejoicings. The victorious troops entered the city marching to the beat of the drum, and the boisterous sounds of other musical instruments, where they were greeted by an enthusiastic population, who acclaimed their deeds of prowess and welcomed them to their homes. Triumphant arches were erected in the streets, burning copal diffused its odoriferous vapours, and the houses were decorated with wreaths of the gayest flowers. Sumptuous banquets were given, and costly presents were distributed to the most valiant soldiers who had added new glory to the martial renown of their heroic ancestors.

Although the Aztecs did not understand the art of constructing fortifications, yet they never failed to strengthen their position, and render their cities as much as possible inaccessible to an army. They defended the approaches by towers and ditches. The temples served the purpose of citadels and watch-towers, from the summit of which the enemy could not only be observed at a great distance, but darts, arrows and stones could be hurled down upon the heads of the assailants with much effect; and as these strong places were difficult of ascent, they could be easily defended. Sites were selected for cities near impassable rivers, or on the brink of a ravine, and they were surrounded by stone walls.

The national standard borne in battle at the head of the ranks represented an eagle in the act of pouncing upon a serpent, embroidered in gold and feather-work. The banners of the companies differed according to the colours of the armour and plumes of the chief officer who led the warriors into action.

The offensive weapons of the Aztecs were bows and arrows, slings, clubs, spears and javelins. Their bows, which were of tough elastic wood, were strung with twisted sinews, or with cords made of deer's hair. A piece of hard wood, about six inches long, was fixed to the cane arrow-shaft, which was armed with a point of *itzli* or flint fastened by maguey fibre, rubbed over with resin. Arrow-points were also made of the bones of fish and other animals. They were very expert in the use of these weapons, and if the assertion of a Spanish writer is to be believed they hit the smallest objects with the most wonderful accuracy.¹ A braided band tapering towards the ends served as sling, from which they hurled stones with great precision. The head of the club was set with points of flint or tempered copper. The javelin as well as the spear was a shaft of pine wood with its point hardened in the fire; or it was of bamboo and was tipped with a point of *itzli*, copper, or bone. But their most formidable weapon was the *macana* (*macuahuitl*), which was a wooden sword three and a half feet long, armed at both edges with sharp flint chips inserted in a serrated series.

Their defensive armour was the shield and the cuirass. The shield, which was round or oval, was made of interlaced bamboo splits, and

¹ They could shoot three or four arrows at a time; they could throw an ear of corn into the air and pierce every kernel before it reaches the ground (?); they could throw up a coin of the size of half a dollar, and keep it in the air with their arrows as long as they please. All these statements are exaggerations.—See Clavigero, tom. ii. p. 143.

was covered with hide. Some of their shields could be folded like a fan, and could be carried under the arm: Officers of high grade wore a corselet or breast-armour of quilted cotton called *ichcahuepilli* which was one or two fingers in thickness. They protected their arms and legs by wearing a thick cotton coat ornamented with feathers of a peculiar colour. They also used for the same purpose wooden guards cased in leather, or covered with gold-plating, and adorned with feathers and fanciful devices.

The Aztec religion was developed into a system by a class of men generally styled priests, who were devoted to the study of the mysterious phenomena of nature, which they represented to the ignorant masses as beneficent and malevolent agencies embodied in some palpable form, and endowed with characteristic supernatural attributes that would strike the mind of savages and barbarians, and incline them to yield unresisting submission and unquestioned obedience to the ruling authorities. These nature divinities, which revealed themselves as the active irresistible forces that govern and control the universe of matter, were acknowledged as supreme powers that sent rain and sunshine and matured the fruits and the grain. Other powers acting through the agency of volcanic fires, earthquakes, thunder and lightning spread devastation and ruin wherever they rage with blind and indiscriminate fury, and they thus remind men of their impotence, and admonish them to obey the will of the gods revealed to those who claim to be their accredited representatives upon earth. To cultivate a spirit of resignation and humility, a mode of worship was invented which taught men their absolute dependence for good or evil on the mediatorial office of the priestly class, who alone were the privileged mortals that could commune directly with the divine powers to conciliate their favour or appease their wrath. The Aztec religion had already advanced to its second stage of development; it is pretended that they had already personified the forces of nature, which were merged by the unification or generalisation of parts in a single dominant power called *Ipalnemoan*, "he through whom we live," or *Tloquenahuaque*, "he who is all things through himself;" and this being, who seems to be a fancy production of the missionaries, at least as far as his supposed attributes are concerned, has been christened by them *Teotl*, a name derived from the Greek word *Theos* rendered in the Aztec form.¹ This *Teotl* had his dwelling-place in the cloudy mist that capped the mountain tops, and as the embodiment of all the active energies of the natural world he included within himself the essence of all existing things. He was not repre-

¹ *Teotl*, which is generally accepted as an original Aztec word, is undoubtedly a coined term invented by Jesuit writers or monkish chroniclers, and is copied by Spanish historians as a genuine original. The celebrated Vienna philologist Mr. J. G. Müller affirms that the historian Acosta either never heard of, or disbelieved in the existence of the name of *Teotl*, and such is really the fact, for Acosta says: "If we shall seek into the Indian tongue for a word to answer to this name of God as in Latin *Deus*, in Greek *Theos*, in Hebrew *El*, in Arabic *Allah*, we shall find none either in the *Tescucan* or Mexican tongues." The authorities of Klemen, Prescott, and Müller affirming that there must have been such a God cannot outweigh Acosta's denial, who is far superior authority than the Jesuits and monks who have only reported what converted natives had told them.

sented by any image, he had no temple, nor did he receive any worship, for his acts were inevitable and unchangeable.¹

The next step in the Aztec theogony was a transition from nature into hero worship; the divine agency already assumed, in part at least, an anthropomorphic character. Tezcatlipoca or the "shining mirror" was a personification of the sun and the water. He was ever young, and his splendour and beauty never failed. Representing the most indispensable elements of fertility and production, he was looked upon as the providential dispenser of the good things of this world; and on this account he was also considered as the regenerator and preserver of mankind. In his capacity as the sun he dwelled in the sky; but he at times descended upon earth in the rain-cloud—the vapoury exhalation of the water. But this specialised, beneficent divinity could not logically exist without its personified counterpart who bore the name of Tlalcatcolotl or the "rational owl," the bird of dark and mysterious wisdom and of evil forebodings. He represented the malevolent agencies of nature to whom all human misfortunes and calamities were ascribed. At a later period Tezcatlipoca, assuming a visible and palpable form, was embodied in a human image cut of *itztli* or obsidian. Gold or silver pendants were suspended from the ears of the image; a crystal tube adorned with green or blue feathers was inserted in the perforation of the lower lip; the hair was arranged like a queue, and was bound with a ribbon of gold, to the end of which were appended golden trinkets painted with columns of smoke rising upward, symbolical of the ascending prayers of the worshippers. His head was ornamented with red and green plumes; a golden tablet hung down his breast; golden bracelets enclasped his arms, and a precious green stone was fixed to his navel. He held in his left hand a circular mirror of burnished gold garnished at the border with gaily-coloured feathers, upon which his eyes were constantly fixed symbolising his supreme wisdom. Twenty gold bells were attached to the upper part of his feet; and emblematic of his swiftness in action the hoof of a deer was fixed to his right foot. His body was covered with a black and white embroidered cloak, adorned with feathers and fringed with rosettes of various colours. A special chapel lined with variously-coloured cloth, constructed on the top of the temple, was dedicated to this god. As he was the tutelary divinity of many towns and cities, stone seats were provided in the corners of the streets for his exclusive accommodation when wandering through the populous thoroughfares; and for any mortal being to take the seat reserved for the god would have been considered sacrilege. Another personified nature-god was Quetzalcoatl, "the green-feathered snake," who was the representative divinity of the air. He was distinguished for his temperate habits, his unwearied industry and his profound knowledge. He exemplified the advantage of amassing wealth by the practice of economy; and was the patron of

¹ This abstract idea of an invisible Godhead does not correspond with the rest of the theology of the Aztecs. As it is admitted that he had no temple and was not worshipped, it may be legitimately concluded that no such god was known before the conquest, and that he has been invented upon the suggestions of the missionaries.

the arts of gem-cutting and metal-casting. He improved the processes of agriculture, increased the productive capacity of the soil, and his meteorologic influence was exerted to such a degree that an ear of corn grew to a gigantic size, requiring the strength of a man to carry it, and gourds and pumpkins acquired immense proportions. Cotton grew spontaneously in any desired colour; the air was perfumed with the sweetest odours, and was thrilled with the delightful carollings and the melodious warblings of birds. He was also represented as a real hero-god in human form, who established laws for the government of men, and recommended severe penance, teaching his doctrine by example; for it is said that he lacerated his body with maguey spines, thereby indicating that self-mortification should be substituted to human sacrifices; for he held war in utter abhorrence, and demanded no other offerings but flowers and fruits. As air-god he holds in his hand the magically-pointed shield, which symbolises his control over the winds. As the fertilising influence brought to bear upon vegetation by the action of the atmosphere, he carried the sickle, the emblem of the matured harvest. His mantle was adorned with crosses which assign to him the character of rain-god—the copious showers ushered in by the tempest. As hero-god he incurred the wrath of one of the principal divinities, and was forced to leave the country. In his wanderings his merits were gratefully acknowledged at Cholula, where a temple was dedicated to his worship. But even there he found no permanent abiding-place, and continuing his journey he finally reached the Gulf, where he embarked in a light skiff made of serpent's skin, and sailed on the great ocean to the fabled land of Tlapallan, and then he disappeared from the sight of men for ever.

But the most famous hero-god of the Aztecs, the tutelary divinity of the nation, was Huitzilopochtli, the god of war. His birth is mythically reported as having been effected in a supernatural way through the intermediate agency of a woman called Coatlicu, or "snake petticoat," who became pregnant by placing in her bosom a ball of feathers, which she had found in the temple. He came forth from the womb of his mother with a mighty war-shout, holding his shield in one hand and grasping his glittering spear in the other. Plumes of green feathers adorned his head and his left leg, and deep lines of blue marked his thighs, his arms and face. He slew his brothers who had threatened to kill their mother, and henceforth he was called by the name of Tezahuatl, "terror." This god personified all the great qualities and the cruel, inexorable nature of the stern warrior. He gave victory to the Aztecs in their contest with neighbouring nations; he guided them in their migrations, and led them to Mexico, where they became established as the most powerful nation of the country of Anahuac. His image, of gigantic proportions, was represented seated on a bench of azure blue, from the four corners of which issued four huge serpents. His forehead was tinted blue, and his face as well as the back of his head was covered with a golden mask. His head was adorned with a beautiful crest resembling the beak of a bird; a collar composed of ten human hearts encircled his neck; a staff in the form of a wavy snake coloured blue was in his

right hand ; in his left he held a shield ornamented with five feathers and pine burrs disposed in crucial form, while from the upper part rose a golden crest with four arrows, whose origin was fabled to be divine. A large serpent of gold was girded round his body, which was adorned with numerous ornamental devices of gold and precious stones, all having some symbolical meaning. In honour of this god the most magnificent temples were erected, and to propitiate his favour hecatombs of human victims were sacrificed. From the azure ornamentation of Huitzilopochtli it may be inferred that he represented the sky, exercising some influence upon wind and rain. On this account Tlaloc, the god of water and rain and the fertiliser of the earth, was placed by his side in the temple. To this subordinate divinity the clouds that gather round the mountain tops were assigned as dwelling-place, and the thunder-blast and the lightning-flash were his insignia of power. His typical colours were azure and green, the reflecting tints of sky and water. He held in his left hand a shield ornamented with feathers ; a wavy plate of gold, or a golden serpent symbolising the thunderbolt, was in his left hand. A kind of buskin ornamented with bells encased his feet ; his neck was adorned with a band of gold set with precious gems ; and his bracelets were strings of the most costly jewels. An azure gown, reaching to the middle of the thigh trimmed with squares of silver ribbons, covered his body. His grey-coloured face had but one eye, which was simply a blue and white circle crossed by a black line, bordered by a small semicircle at its inferior margin, with a double band of blue drawn around it. His front teeth were coloured red ; and red pendants, terminating in a gold button, were suspended from his ears. His head-dress was an open crown of variously-coloured feathers. Tonacajohua, also called Centeotl, was the goddess of maize. As the sustaining and feeding goddess she was represented as a procreative agency with an infant in her arms. But notwithstanding her mild and peaceful character human sacrifices were offered to her, who were made to suffer the most agonising tortures before they were finally despatched. Chicomecoatl, as the goddess of food and drink, appeared with a crown on her head, a vase in her right hand, and a shield, decorated with a large pointed flower, in her left. She was clad in a red garment, and wore red-dyed sandals. Cioacoatl was the goddess of adversity and poverty. She was often represented dressed in royal garb, and her dismal shouts and roaring voice resounded in the nightly echoes. Ordinarily she was arrayed in white robes, and curls crossed each other in front of her forehead. On her shoulder she carried a cradle containing a sacrificial stone knife, which it was supposed, she set down in the open market amidst of the women that were gathered there, and then disappeared. Toci, "the mother of the gods," was the goddess of medicine and medicinal plants. She was only worshipped by persons who followed the medical profession, as well as diviners, augurs, fortune-tellers, charlatans of every grade, and sweat-house keepers. Her image was always set up in the *temazcalli* or bath. Her mouth, chin and a part of her face were rubbed with *ulli* or liquid caoutchouc ; her head was entwined with a twisted strip of

cloth, into which red plumes were stuck, with the ends falling down upon her shoulders; her body-dress was a white petticoat, and her feet were protected by sandals. A shield, ornamented with a round gold plate, she held in her right hand, and with her left she grasped a broom. Chalchihuitlicue was the sister or companion of Tlaloc; she ruled over the sea and the rivers, and drowned those daring mortals who ventured to risk their lives in navigating the perfidious ocean; she raised tempests and whirlwinds, and caused their boats to sink. She was more particularly worshipped by water-dealers. She was represented with her face painted yellow, while her forehead was sometimes tinged in blue. Her body-dress was a shirt and petticoat dyed light blue, and trimmed with fringes and marine shells. A necklace of precious stones hung round her neck; her ear-rings were of turquoises worked in mosaic; her head-ornament was a crown of blue paper adorned with green plumes and tassels. She carried in her left hand a shield, and the orbicular leaf of the water-lily and a sceptre in the form of a cross were held in her right hand. Xiuhtecutli was the god of fire. He was represented as a nude human figure with his chin rubbed with *ulli* gum, and wearing a red stone as lip-jewel. His other jewelled ornaments did not materially differ from those of the other gods. In his right hand he held a golden mirror pierced in the centre, with which he covered his face; and chiming bells were attached to his ankles. This god was an object of great reverence and dread among the common people, who regarded him as their progenitor. Mictlantecutli was the god of Mictlan or the lower regions, with whom was associated a female companion called Mictlancihuatl. Those that died of natural infirmities were sent down to the Aztec hades, and they presented themselves to this god and his consort as their vassals, carrying offerings and receiving directions about the way they should take to find the places reserved for them. The Cioapipilti were the deified images of the women that died in childbirth. Their face, arms and legs were painted white; their hair was dressed in curls, and they were decorated with certain papers called *amateteuitl*;¹ they wore a shirt striped with black wavy lines and a petticoat of diverse colours. They were supposed to be wafting through the air, and it was believed that they could make their appearance anywhere at pleasure, and enter the bodies of the living with the object of possessing them. They afflicted children with various diseases. The cross-roads were their favourite haunts, and on certain days of the year their presence was much dreaded, so that no one would leave his home for fear of meeting them. They were propitiated with offerings of bread shaped in the form of butterflies and other figures, or with small *tamales*² and toasted maize.

There were numerous minor gods of a specific character who were not universally recognised, and much less worshipped. *Mixcoatl*, "cloud serpent," was the divine patron of hunting. He was represented as the thunder-god with a bundle of arrows in his hand. He was also revered as the dispenser of wealth and the patron of

¹ These were strips of paper daubed over with Indiarubber gum.

² Meat pies.

commerce. Ome-Acatl was the tutelary genius of banquets and guests. His image was set up in the banqueting-hall on all festive occasions. It was said that when he was displeased with the host he mixed hair with the food and drink served up to the guests, and thus brought disgrace upon the giver of the feast. Yxliton "the blackfaced" was the Æsculapius that cured sick children which were brought to the chapel dedicated to him, where a black liquid was administered to them, which never failed to cure them. Opuchtli "the left-handed" was the patron of fishermen, by whom he was honoured as the inventor of nets, fish-spears and fishing-tackle. Xipe or Tatec was the patron of goldsmiths. His image was represented in human form, one side being painted yellow and the other tawny. The upper part of his body was clad in human skin, and a green kilt was wrapped round his loins. A yellow shield with a red border was held in his arm, and a bell-shaped sceptre tipped with an arrow was grasped with both hands. He was very jealous of the honour due him, and those who neglected to invoke his favour he afflicted with boils, itch, headache, sore eyes and other diseases. Yiacatecutli was the tutelary protector of merchants. He was represented by the image of a man travelling with a staff in his hand, having his face painted black and white. Besides some jewelled ornaments he wore a mantle bordered with a flowered fringe and covered with a red net. The *uatl* or knotless black staff, carried by merchants on their journey, was the emblem of this god. It was kept in a reserved place, and food was set before it as an offering. Napatecutli was the patron divinity of matmakers, who was very little distinguished in his attire from the gods already described. Besides the Tepitoton or household gods, which were kept in the houses of the great in the form of small statues, the Aztecs had a goddess of love and a god of wine.

The sacerdotal order exercised great power, and was the main support of the despotic government. The king was himself invested with the dignity of the priesthood, and at times he acted as high-priest in the temple. The Aztec priests did not form an hereditary class, and they could be recruited from the lowest orders of society. There were, however, some privileged positions connected with the temple of Huitzilopochtli, which could only be filled by the members of certain families; while in all appointments and elections men of noble birth were always preferred, and it was upon these only that the highest honours were conferred. The indispensable preliminary qualification for the exercise of priestly functions was a professional education which could only be acquired in the *calmecacs* or colleges, where boys were trained from infancy for their special vocation, and were fitted out with all the learning necessary to follow their future career with honour to themselves and to the satisfaction of the public. The priests were not only the ministers of an exacting and bloody religion, but they were the learned men of the nation; they were the chroniclers of its history, the educators of the young, the musicians, the leaders of the choirs, the diviners and astrologers. Some had charge of the sacrifices, others made the preliminary arrangements for the public festivals and other public solemnities; while others again had the

general superintendence of the temple, and the sacred vessels were entrusted to their care. Those that were devoted to scientific and literary pursuits made the calculations for the annual calendar and fixed the festival days; or they composed hymns, and collected materials for the historical annals. The priestly establishment of the Aztecs, which was very numerous,¹ was placed under the control of a civil chief called Teotecuhtli, "divine lord," who attended to all secular affairs; and an ecclesiastical head who bore the title of Hueiteopixoqui had charge of all matters relating to religion. These superior officers were elected by the nobles from the most learned men of the priestly order, who were distinguished not only for their religious zeal, but for their high rank; but they could only exercise their functions after they had been confirmed by the king. Their official position was only inferior in dignity to that of the sovereign, who frequently consulted them on matters of great importance and general public interest. The Mexicatlteohuatzin, "lord of the sacred things," occupied the next highest rank, and received his appointment from the two chiefs of the priesthood. He had the general supervision of the details of public worship, and exercised a general control over the priests, the monasteries and the schools. He had two assistants who aided him in the performance of his duties. The Topiltzin held the office of sacrificer, which was hereditary in his family, and he had five assistants associated with him who exercised various functions. Every ward had its local priest who officiated in the temple; and he was always assisted by several subordinate functionaries. The priests were not bound to celibacy; they lived with their families in the spacious precincts of the temple, but they were subjected to the conventual discipline of their order, and were required to show themselves worthy of their calling by frequent fastings, prayers, the infliction of penitential stripes, lacerations, repeated ablations and regular vigils. The priestly costume was a square piece of cloth of black cotton, which was suspended from the back of the head like a mantle. The priests never cut their hair, which was braided and interlaced with cord, and it frequently reached down to the knees. They sometimes tinged their bodies black, spotted over with ochre and cinnabar. Ponds were reserved for their exclusive use, in which they bathed every night.

Females were admitted into the priestly order for the performance of special duties. They were dedicated to the service of the gods from early infancy. They were presented to the priest with a miniature broom and a censer in their hand—the symbols of their future usefulness. As soon as they reached the proper age they entered an institution resembling a convent. Some took the vow of perpetual chastity; others bound themselves only for a term of years. They were placed under the guardianship of staid matrons, who watched over their physical and moral well-being. They had their hair cut short, and they were only allowed to retire to sleep in full

¹ The sacerdotal order was very numerous, as may be inferred from the statement that five thousand priests were in some way attached to the principal temple of the capital.—Prescott's History, vol. i. p. 63.

dress, as they were called up three times during the night to fill up the censers and keep them burning. They were constantly employed; they were engaged in weaving and embroidering tapestry, and in other ornamental work of the temple. They also prepared every morning bread and confectionery for the priests, and they swept the temple floor. Besides keeping up the sacred fire, they placed meat-offerings on the altar and made the sacred vestments. They were required to fast every day till noon, when they partook of a substantial repast, which was supplemented in the evening by a scanty meal.

The theocratic system of the Aztecs comprised several religious orders of a more or less ascetic character. The order of *tlamaxcacayotl*, "government of the religious," was consecrated to the service of Quetzlacoatl. The superior lived in a state of perfect seclusion, and never left his solitary retreat except to confer with the king. The members called *tlamacaxqui* fed on coarse food, were clad in simple black robes, and they passed their time in the performance of hard labour. Their time for bathing was the midnight hour, and they kept vigils an hour or two before sunrise singing hymns in honour of their god. Sometimes they retired to solitary places, engaging in devout prayer, submitting to severe penance in the loneliness of their retreat.¹ Children were dedicated to this order, but were only admitted as novices at the age of four. Females were received as members, and virginity was not one of the preliminary conditions. The *telpochtiliztli* was a religious congregation formed by young men who were still dependent on their parents. They were the zealous and devout worshippers of Tezcatlipoca, in whose honour they executed dances and chanted hymns, at sunset, in buildings set apart for this purpose. Females were not excluded from the assembly, but the strictest decorum was observed during the services. The *totonaes* were devoted to the service of Centeotl; they were exclusively selected from widowers of an irreproachable character that had passed the age of sixty. They wore garments of skins of animals, and they abstained altogether from meat. They were highly respected, and they were the counsellors and advisers of the people, over whom they exercised much influence. They were particularly skilled in picture-writing relating to historical or religious subjects.

The temple service was performed by priests who officiated in regular rotation. At dawn, noon, sunset and midnight, hymns were chanted and incense was burnt. The night service was closed by the attending priests, who drew blood from their bodies, and then purified themselves by bathing. Quails were offered up as sacrifices to the sun four times during the day, and five times during the night. The hours of service were announced by sounding the conch trumpets and beating the drums. The Aztec high-priest swung his censor thrice

¹ These pagan, monastic orders performed so-called religious exercises which resembled much those of the Catholic monkish fraternities, which proves most conclusively that Catholic asceticism is not a Christian or a religious but a pagan and superstitious practice; which also originated in Hindostan, was introduced into Egypt, from whence the Catholics had borrowed it.

towards the sun every morning, while the elder priests, who accompanied him in a file, offered incense in honour of the divine images. During the day the high-priest delivered a homily to the priests and nobles. Prayers formed an important part of their public worship; and if in religious matters the statements of the Spanish monks are worthy of any credit, these invocations were composed in definite forms for every special occasion; they were exceedingly long, wordy and full of repetitions, and contained many expressions which are, in all respects, similar to those used in the ritual prayers of the Catholic Church.¹ Fasting was a common practice, not as an atonement for sins, as is generally pretended, but as a preparatory exercise of devotion to attune the mind to the proper key for the celebration of religious solemnities. The fasting was limited to abstinence from meat, and restricting the number of daily meals to one which was invariably taken at noon. During the intervals they abstained from every kind of food and drink. These fasts lasted during different periods of time, varying from one day to a hundred and sixty days. Drawing blood from the tongue, the ears, the sexual organs or any other sensitive part of the body was the most common mode of manifesting their reverential zeal and religious devotion. The operation was performed with obsidian knives or with maguey spines, which were afterwards burnt and offered to the gods; and those who were most piously frantic passed sticks and cords through the perforations made with the instrument. But the crowning act of the Aztec worship which gives it a cruel, bloody and ferocious character, was the sacrifice of human victims, which was more or less connected with cannibalism. This anomaly in the development of the religious system of the Aztecs can only be accounted for by their having been a conquering and warlike race who, from time immemorial, had killed and eaten their prisoners of war. When they became the dominant nation ruling over an extensive empire, it was necessary in their settled condition of life, in order to prevent effeminacy, add impulsive force to their warlike spirit and stimulate their valour, to convert this immolation of captives into a religious institution, for the purpose of giving it the highest sanction, and placing it above the vulgar practice of vindictive retaliation, and the exercise of brutal force, generally resorted to by insolent conquerors proud of their victory. At a later period when wars became less frequent, slaves, children bought for this purpose, and even condemned criminals were chosen as sacrificial offerings.

¹ The monk Sahagun in his *Historia General* pretends to give, word for word, a great number of these prayers. On reading any of these prayers, no other conclusion can be reached than that these compositions, if they were ever copied from any original Aztec text, have been perverted, amplified and embellished. Acosta in his *Historia de las Yndias* doubts the authenticity of the long-winded prayers of the Mexicans, whose imperfect writing was not well adapted to produce orations especially about matters of an abstract character. But what is still more remarkable these monkish chroniclers have ascribed to the Aztecs all the ceremonial rites of their own church—baptism, communion and confession.—If this were really true, instead of being a confirmation of the divine nature of the ceremonies, it would place them side by side with the charlatan practices of paganism, and the most absurd monstrosities of a barbarous creed; and it only proves that the supernaturalism of the Catholic Church has no higher origin than the childish and incongruous supernaturalism of the Aztecs, and such is really the fact.

Fanatic zeal, to please the gods and avert some great calamity from the people, sometimes induced men to offer themselves as a voluntary sacrifice. Generally the victim was stretched on the sacrificial stone, while the sacrificer cut open the breast, and tore out the palpitating heart. Some victims were burnt alive, children were buried alive or drowned, and criminals were often crushed between stones. Several parts of the body were selected as delicacies, and were distributed to the priests and the nobles. If the Spanish historians are to be believed the number of human beings sacrificed every year in the city of Mexico alone varied from twenty thousand to eighty thousand; and it is even stated that eighty thousand victims were immolated on the altar of Huitzilopochtli on celebrating the dedication of his temple.

The number of Aztec temples called *teocalli*¹ was immense.² It is said that in the city of Mexico there were no less than two thousand sanctuaries dedicated to the worship of the gods. They were not really habitable buildings, but simply pyramidal piles of solid earth cased with brick or stone. They were frequently a hundred feet square at their base, and their height was often much greater. As they towered upwards in four or five terraced stories their horizontal space became more and more contracted until the superficial area of the top was reached, where towers forty or fifty feet high loomed up to the sky, and here shrines were erected in which the images of the gods were set up.³ Here was also the fatal stone of sacrifice reddened with human gore, and two large altars on which the perpetual fire was kept burning that was maintained by the vestal virgins. The ascent was effected by interrupted flights of steps which were ranged from terrace to terrace round the four corners of the structure, and to arrive at the summit it was necessary to make the whole circuit of the pyramid.

Some of the ritual performances of the Aztecs were of a cheerful nature; the worshippers of the temple were encouraged to enjoy themselves in innocent amusements. Songs and dances, in which both sexes participated, cast a festive air over the temple service, and, in some measure, dispelled the melancholy gloom of religious austerity that pervaded some of the devotional exercises. Women and children, decked with evergreen wreaths and crowned with flowery garlands, marched in procession to the temple, bringing in their hands offerings of luscious fruits and golden ears of ripe maize, which they deposited upon the altar of the protecting god. Every undertaking was consecrated by special religious rites, which never failed to be performed on departing for a long journey, on the setting out of an army for a warlike expedition, and other important enterprises of a public character. The offerings brought to the temple on festival occasions were always proportioned to the means of the donor. While the

¹ *Teocalli*, "the house of god," is probably a coined word of the converted Indians, for the Aztec temples were not houses, and could not have been called gods' houses by the natives.

² Torquemado estimates their whole number at 80,000.

³ These shrines or depositaries are generally called chapels or oratories, for which no Aztec word exists; nor did they resemble chapels either in construction or use.

nobles and the rich generously contributed valuable robes, jewels, gold, slaves and captives, the poor had nothing more to give than a flower, a cake or their personal service. But human victims were the most common sacrificial offering, and even sucking infants were bought of their mothers, and they were sometimes voluntarily presented to be immolated in honour of some monster divinity, either upon the summit of certain mountains, or to be cast into a whirlpool or into a lake.

The Aztec priests had instituted numerous festivals to keep alive in the minds of the people the importance of their services, and to diffuse among the multitude a spirit of pious devotion. Every month was distinguished by some peculiar festivals which were celebrated by sacrificial offerings and solemn ceremonies in honour of certain deities. The festival of the new fire "called *toxilmolpilia* was celebrated with the greatest solemnity. The end of the cycle of fifty-two years was looked for with the greatest anxiety, for it was supposed that this might be the period when the motion of the heavenly bodies would cease, and the world would come to an end. At the close of this epoch the light of the sun was to be extinguished, the human race was to disappear and universal darkness would pervade the whole universe. On this eventful day the household gods of wood or stone, as well as the stones used for heating or crushing purposes, were cast into the water, the garments were torn into shreds, the furniture and domestic utensils were broken and destroyed. The interior of the dwellings was carefully washed, and all the fires were extinguished. A particular spot on the summit of a mountain was the consecrated ground where the "new fire" was to be kindled, and none but priests could take part in this sacred duty. Those who officiated on the occasion were clad in the insignia of their respective gods, whose representatives they were; and they walked in procession to the holy mountain in slow and measured step. One of the priests, expressly charged with this duty, carried in his hand the wooden implements, by the aid of which the fire was to be lighted. They arrived at the place of destination about midnight, and from that moment they watched the heavens, and especially the motion of the Pleiades, which, at the time this festival was celebrated, were always seen at midnight in the centre of the starry sky; and as soon as they had passed the zenith a signal was given that the momentous event of the destruction of the world was postponed for at least another cycle; and at that instant the "new fire" was lit. To accomplish this the bravest and best-formed prisoner of war was selected, to whose breast a board of dry wood was fastened, and in the central hole the officiating priest rapidly twirled with his hand a drilling-stick until the spark was produced, which was caught in specially prepared tinder. The captive was instantly immolated, his breast was laid open, his heart was torn out, and his body, which was thrown into the fire that had been kindled, was reduced to ashes. As soon as the "new fire" was seen from the house-tops shouts of joy resounded in every direction, for they perceived that the stars were still shining, and the world was not destroyed. The most pious votaries scarified their ears with flint knives, and

sprinkled the blood in the direction in which the fire was seen burning. Burning brands of candlewood were borne by swift-footed couriers to every part of the empire. The temple of Huitzilopochtli was the central spot where the blazing torch from the mountain was guarded, and from this the hearth-fires were kindled. The household gods were also renewed, new mats were spread upon the floor, and the people clothed themselves in new garments. In honour of the day quails were beheaded, incense was burnt, and the aromatic fumes were wafted towards the four cardinal points. A repast was then taken of wild amaranth seed mixed with honey, after which a fast was ordered, and total abstinence was observed till noon. The solemnities closed with feasting and the sacrifice of captives and slaves. The festive rejoicings continued for thirteen days; the people appeared in the temple court attired in their holiday costume, crowned with garlands and chaplets of flowers; the altars were loaded with oblations and offerings of thanksgiving, and games and dances were performed to celebrate the symbolic regeneration of the world.

The *panquetzaliztli* was the festival of the winter solstice, which was universally celebrated in honour of Huitzilopochtli. On this occasion a small paper flag was raised over every house, and the warriors offered the prisoners of war taken by them to be sacrificed in the temple of the war-god. The captives were nominally set free; they were provided with arms to defend themselves in single combat against champions specially pitted against them.

When rain failed to fructify the harvest and the country suffered from drought, a number of hairless dogs were carried in procession on decorated litters to be offered up as a sacrifice in honour of Tlaloc—the rain-god, by cutting open their breast and tearing out their heart, which was the offering intended for the god, while the assembled worshippers feasted on the flesh amidst great festivities. On special days human victims were sacrificed in honour of the same divinity. On the first day of the year infants were purchased from their mothers to serve as peace-offering to this god. Adorned with precious stones and gaily-coloured feathers, they were wrapped in rich garments, curiously wrought sandals were fastened to their feet, paper wings were attached to their shoulders, their faces were rubbed with liquid caoutchouc, and their cheeks were tinted with a spot of white. They were carried to the place of sacrifice on litters decorated with jewels and plumes, and they were accompanied by a musical band, exciting the sympathies of the people, who wept while they passed.

On the sixth Aztec month another festival took place in honour of the gods of rain. The Tlaloc priests gathered tule rushes which they plaited into mats and formed into stools. These mats were spread in the temple-yard, where they burnt incense, and arranged before the fire four dough balls, or four little pies or four pods of green pepper which were taken up by a class of old men, whose faces were painted black, and whose head was shaved. At midnight the priests performed their usual religious devotions; they pierced their ears with maguey spines, and then took a bath as an act of purification; while the boisterous notes of the conch trumpets and the shrill sounds of

the earthenware whistles were heard to a great distance. After four days' fasting a kind of maize-porridge called *etzalli* was served up to them; but it was only at midnight that the general feasting began, and the dancing and carousing continued till morning dawn. The following night the captives, offered for sacrifice, were dressed in the costume of the Tlaloc gods, whom they were supposed to represent. They were despatched in the usual manner; their hearts were placed in pots painted blue, and offerings were made of paper, feathers and precious stones, all of which were carried by the priests in a royal canoe to a neighbouring whirlpool in the midst of a lake, into which the sacrificial offerings were thrown.

The harvest festival was celebrated in honour of Quegolami—the god of maize. The priests marched to the corn-fields followed in procession by a numerous escort. The fairest ear of maize was selected, which was carried to the temple, where it was consecrated by being deposited upon the altar decked with flowers, and ornamented with *chalchiuit* stones. The consecrated ear was then borne back to the corn-field in solemn procession, and being wrapped in cotton-cloth and deerskin, it was buried until the coming harvest, when it was unearthed, and its rotten grains were distributed to the people as protecting talismans against all kinds of evils.

The festival celebrated in honour of Tezcatlipoca continued half a month. After some preliminary devotional exercises the image of the god was neatly dressed, and was adorned with precious jewels. The youths, devoted to the temple service, bore along strings of shrivelled maize—the symbol of drought—while the people knelt down in a penitential mood and inflicted stripes on each other with knotted cords. The altars of the god were loaded with offerings of flowers, jewels, feathers, toasted quails, maize and other articles which were distributed among the priests. The victim, destined for this festival, had been set apart for this sacred service the previous year; he was distinguished for personal beauty, amiability and superior culture; and he was besides instructed in all the accomplishments of high life. He was regaled in the most sumptuous manner; but if he showed any tendency to obesity he was required to take, from time to time, a certain quantity of salt water. He was arrayed in a curiously bordered mantle, and in an embroidered *maxtli*. When he walked abroad he was accompanied by eight pages, and the people he met in his way paid homage to him. Four damsels, who assumed the names of four goddesses, were given to him as companions, and they endeavoured to contribute to his pleasure and enjoyment, and remained attached to him until his death. During the last five days different districts honoured him by appropriate festivities. At the end of the fourth day the victim, his wives and attendants were placed in a royal canoe covered by a fur awning, and he was conveyed to another district, where he was left alone with his female companions. Here the eight pages, who had attended him all the year, conducted him to the small temple of Tlacochealco, where the officiating priest performed the sacrificial service in the prescribed manner, holding up the palpitating tremulous heart towards the sun. The head was fixed to a

spit at the place of skulls, while the legs and arms were reserved as sacred food for the nobles and the functionaries of the temple. The ceremony was concluded with dancing, which continued till sunset. Of the young men engaged in a foot-race up the terrace-steps the winning champion was entitled, as prize, to bread made with honey which was placed on the altar in an earthenware plate covered with skulls and dead men's bones. Before the assembly broke up the young men and maidens of marriageable age were invited to pair off as man and wife.

The festival of Huitzilopochtli—the god of war, was celebrated with no less solemnity. A colossal image of the god, dressed in its characteristic habiliments, was carried to the temple, by four stout warriors, on a wooden stage representing four snakes with the heads and tails protruding at the four corners. Offerings of *tamales* and other food were presented at sunset, and priests kept vigils over them all night. Next day the king clad in sacerdotal robes paid divine honours to the national deity by wrenching off the heads of four quails, while he threw the quivering bodies in front of the image of the god. The priests as well as the worshippers repeated the same sacrificial service. The officiating priest wafted the burning censers towards the statue, and he thus diffused all around it the vapours of sweet-scented perfumes. The grand dance called *texcuchocholo* was then performed by the young maidens dedicated to the temple service, who were linked hand in hand, marching round in measured step led by the priests. The young man who was selected as victim enjoyed the same privileges and honours as the victim of Tezcatlipoca, he led the dance of the warriors and the nobles, and when he gave himself up to the sacrificer he was raised on the arms of the dancers. His heart was torn out and was offered to the god, and his head, which was cut off, was spitted in the place of skulls. On this day children of both sexes were brought to the temple, and were dedicated to the war-god by scarifying their chest, stomach and arms.

The most barbarous religious service was performed in honour of Xipe, the so-called patron deity of goldsmiths. Thieves convicted the second time of having stolen gold and jewels were offered up as sacrificial victims upon his altars. The night preceding the festival-day was passed in dancing, while the victims had their hair shorn and blood was drawn from their ears. At daybreak some of the victims were despatched in the ordinary sacramental manner; others were drowned; some were shut up in caves and were starved to death; and others again were massacred in gladiatorial combats. The dead were flayed, the legs were reserved for the king's table, and the other parts of the bodies were delivered to those who supplied the victims; their flesh was cooked with maize and was served up in a banquet, to which the whole family was invited. Next day other prisoners were sacrificed; the young men dressed in the skins of the flayed victims engaged in a gladiatorial fight, and the members of the military orders, called the "eagles" and "jaguars," displayed their skill in fencing and other martial exercises. The gladiatorial fight between selected champions and the captives was not conducted with fairness; for the last were only armed for their defence with a wooden

sword edged with feathers instead of flint, and they were in addition provided with four pine sticks; while their antagonists were armed with a sword and carried a shield for their protection. The four armed warriors, who entered the combat in succession, never failed to come out victorious from the contest; and the captives, having been disarmed, were immolated, while the heart, after it had been held up to the sun, was placed in a bowl. A priest sucked the blood through a tubular reed from the breast, and discharged it into a cup held by the captor, who carried it round to the images of the gods. After the bodies of the victims had been flayed the flesh was cooked and was served up at a cannibal banquet. The skins of the victims were worn by certain priests or priestly students who, going from house to house, singing and dancing, solicited contributions which, as they were never refused, were handed over to the captors, who presented them to the official functionaries. The chief priests and the captors, holding the severed heads in their hands, wept and uttered dolesome cries, and these funereal exercises were concluded with feasting and dancing. Military reviews, games and musical entertainments took place for the amusement of the people assembled on the occasion.

The temple service of the Aztecs generally required six officiating priests, of whom the *tiplotzin* or sacrificer was the chief dignitary, and it was his duty to assume the name of the god to whom the sacrificial offering was dedicated. His priestly robe was of a red colour trimmed with a cotton fringe; while that of the assistant priests was white, ornamented with black embroidery. The victim, previous to the sacrifice, was dressed up in the habiliments of the god in whose honour he was offered up, and he received divine adoration. While stretched on the sacrificial stone four priests held his limbs and a fifth assistant retained his head in an immovable position by confining it by means of a yoke. The incision was made with an obsidian knife; and the heart, after having been held up to the sun, was thrown at the feet of the god; or it was placed in the idol's mouth with a golden spoon; or it was formally offered to the god, and was then burnt to ashes, which were preserved as a sacred relic.

The lustration of children was performed by the midwife in the name of Chalchiuhtlicue—the goddess of water. After she had cut the umbilical cord she washed the infant and addressed two prayers to the goddess, in which she is made to say “that the child may put away its filthiness which it had received from its father and mother, and that its heart may be cleansed, and may be made pure and clean.” The midwife then took some water, and breathing upon it, she gave a few drops to the infant to taste, and as she wetted with it the breast and the top of the head of the child she offered up a long sacramental prayer. The child was then dipped into the water with another short prayer; and having been dried and wrapped up it was reminded of the hardships and toils it would have to encounter in this world, concluding with the prayer, addressed to *the Lord that is everywhere*, to provide for it and support it. A second washing with lustral water was performed five days after birth, or at such a time as was declared

most propitious by the diviners. If the child was a boy he was presented with miniature bows and arrows and a shield, to which were added a little *mantli*, a mantle, a pottage of beans and toasted maize. A girl was complimented with a spindle and a distaff, and she also received a little shirt and a petticoat. A vessel of water having been brought in for the ceremony, the midwife took the infant in her arms and related in mystical language the manner of its birth. She next made the child taste a few drops of water, introduced her wetted fingers into its mouth, touched its breast, and poured water upon its head, making a little speech at every one of these operations, either addressed to the child or to the gods. In conclusion the following sacramental words were put into the mouth of the midwife: "Whosoever thou art, that dwellest in this child, oh thou hurtful thing, begone, leave it, put thyself asunder; for now does it live anew, and *anew it is born*; now again is it purified and cleansed, now again is it shaped and engendered by our mother, the goddess of water."¹ As the crowning act of the ceremony the midwife set the child on the ground four successive times, and on taking it up again she raised it each time towards heaven, asking the gods that the child may be endowed with the gift of *inspiration*, and that they may instil *virtue* into its heart. At the close of the performance the midwife gave a name to the child, which was derived from one of its ancestors, whose fame and fortune the namesake was supposed to inherit.

That the Aztec religion authorised the confession of wrong-doing once in a man's life, as a means of relieving the conscience, may be admitted, but it is a gross perversion of fact to designate this practice by the ecclesiastical term of confession of sins, which must necessarily be followed by remission and priestly absolution. The priests had really very little to do with this pretended confession; it was mostly an act performed in the presence of lay witnesses, and had no more religious value than the confession of a criminal before a court of justice. The Spanish monks have recorded long prayers which accompanied confession, and they purport to have been addressed to Tezcatlipoca, who is styled "lord emperor," "majesty," and who is said "to know all things," "to be full of pity," who is asked to grant pardon and *remission of sins*, a thing that descends from heaven, as water very clear and very pure, to *wash away sins*.²

¹ Very little credit can be given to these prayers, of which only a few striking passages have been quoted in the text. They were probably written out by converted natives who had been educated by the Catholic missionaries, and they have made a kind of *olla podrida* of the Mexican creed serving the Lord and the devil at the same time. But it is most astonishing that these numerous prayers and allocutions should have been offered up by an ignorant midwife, who was by no means invested with priestly functions. All these prayers have been reported by the monk Sahagun, and their authenticity is extremely doubtful. On all other points Sahagun is one of the best authorities.

² It has been already stated that the accounts given by the Spanish monks of the details of the Aztec religion are, in many respects, not only coloured by a fanatic zeal to establish the universality of their own idolatrous practices, but they are purposely perverted and distorted to make their writings acceptable to the superiors of their order, without whose sanction they could not be published. These marvellous historians entertained the belief that the fabulous gods of the Aztecs were really supernatural beings of the demoniac order, and were the subordinate spiritual agencies of the devil.

The Aztecs had a distinct notion of a future state of existence. The "house of the sun" was the elysian home of those beatified mortals who fell in the heat of battle or were offered up as a sacrifice in the enemy's country. The surviving ghostly self was brought to the happy land by Teoyaomique, the consort of Huitzilopochtli. Here presents were distributed to them, which had been sent by their earthly friends who still remembered them with love and affection. At sunrise the warrior ghosts seized their weapons and followed the luminary in his daily course, and in their rapid flight they were fighting mimic battles. When they reached meridian height the warriors retired to the shady groves, or they pursued the chase in the beautiful parks that abounded in celestial game. As the sun descended towards the west he was accompanied by the deified women who died in childbirth. Arrived at their western home they left the sun, which withdrew to the realms of Mictla, while they engaged in the duties of industrious housewives by taking up their spindles, shuttles and baskets. After the warrior ghosts had passed four years in the house of the sun they were changed into birds of the most beautiful plumage, and they fed on the honey stored up in the flowers that grew in the celestial gardens; but sometimes they wafted down in rapid flight to the earth to seek the more substantial terrestrial food.

Another retreat of the ghostly dead was called *Tlalocan*, which was the divine abode of Tlaloc—the rain-god. In this fairy land the rivers were meandering in every direction; here terrestrial food was stored up in greatest abundance; these happy realms were the home of joy and mirth, for here sorrow was unknown. The fields were luxuriantly decked with every variety of vegetable productions; the sky was never clouded, and here perpetual summer reigned. Here was the delightful abode of the most unhappy of earth-born mortals; here dwelled those that were drowned, or that were killed by lightning, and to this happy retreat were admitted those that were affected with itch, with gout, tumours, dropsy, leprosy and other incurable diseases. Children, but more especially those who were sacrificed in honour of Tlaloc, rambled about and played in the most beautiful gardens; and once a year they enjoyed the privilege of visiting the nether world and join in the merriment and joys of the festivals celebrated in their former terrestrial home.

But the principal home of the dead was called Mictlan, which was a vast, pathless plain, where darkness and desolation reigned supreme; an obscure land, where no ray of light ever penetrated, "a bourne whence no traveller ever returned." Here was the abiding-place of the ghosts of those mortals that died a natural death, either from disease or old age. Here they passed four years and were subjected to a probationary discipline, and at the end of that time they were plunged in eternal, unconscious repose.¹

¹ The enjoyment of unconscious repose is equivalent to cessation of self-existence, and as the blessings vouchsafed in the other two transmundane spheres were also limited to a certain period of time, it is reasonable to suppose that the survival of the ghostly dead was not only limited by certain conditions, but that the duration

The Aztecs, like all fanatically religious races, were highly credulous and superstitious. Astrology, soothsaying, divination and the interpretation of dreams were regarded as profound sciences, and their oracular dicta were accepted as truths that admitted of no contradiction or doubt. Their astrological scheme was not founded upon any branch of astronomical knowledge, or upon the imaginary influence exercised by the heavenly bodies on human destiny, but depended entirely on the more or less arbitrary interpretation of the leading signs in each lunar cycle of thirteen days, somewhat modified by the preceding and succeeding signs, as well as by those of the particular hour. In determining the net result of all these complicated forces, as they were supposed to act and react upon each other, consisted the wisdom and skill of the diviner. The astrologer never failed to be consulted at the birth of a child that its future destiny might be marked out in the all-revealing horoscope.

The Aztecs had recourse, in the last resort, to the conjurer and diviner to counteract the malevolent designs of the demoniac agencies, and to invoke the aid of the patron deity to bring about the removal of the existing evil. A confession of the wrong committed within a certain period of time was sometimes considered necessary to secure the recovery of the patient. After having performed various manipulations, such as rubbing the patient's body, pressing the affected part while muttering some mystic formulas, the conjurer employed the ordinary mode of all savages for making a favourable impression upon the patient's mind, and like the other vulgar charlatans he produced some trifling object which he pretended was the proximate cause of the disease. Sometimes he formed a dough figure of maize flour, which he laid on a piece of maguey-leaf in a frequented path, and he affirmed with confident assurance that the first passer-by would certainly carry off the malady with which the patient was affected.

If the theological tenets of the Aztec religion have been subjected to the transforming process of the Spanish monks, and there remains but a shallow groundwork of the aboriginal structure disfigured and deformed by the most absurd incongruities and contradictions, the mythical legends which are supposed to underlie this monstrous religious system have still less foundation in the aboriginal mind, and in the Aztec civilisation. They are probably productions of converted and clerically educated natives who had written them out, from memory or aided by the picture-writings, many years after the conquest, and they were afterwards copied, amplified and embellished by the monkish chroniclers and historians.

It is asserted that the Aztecs had a distinct knowledge of a supreme being and creator, who produced the world in successive epochs, first calling into existence the dry land, then the firmament, next the animals, and lastly on the seventh day man was formed of dust or ashes and was endowed with life by the creative power; but only received his most perfect form from Quetzalcoatl. This is evidently

of their self-existence was also circumscribed, and that finally the ghosts were extinguished like a flickering light in eternal forgetfulness of self-conscious existence as a natural consequence.

a modified reproduction of the history of creation of Genesis. The more credible myth which simply attempts to explain the first production of man is much less rational, but far more original. Citlaltotona, the god of the upper regions, had associated with him as consort the goddess Citlalicue, who gave birth to a flint knife, called *Tecpatl*, to the astonishment of her grown-up sons that lived with her. Being dismayed at this fraternal monstrosity, they banished the flint brother from the upper realm and threw it down upon earth. It happened to fall into the "seven caves," and as it touched the ground sixteen hundred gods sprang into existence. These mighty earthly giants sent their messenger, called Tlotli, or the "hawk," to the upper regions where their mother dwelled, praying her to bestow upon them the power of generating men, who, being inferior in their nature to themselves, would be compelled to serve them. Citlalicue first hesitated, but finally she instructed them to proceed to the land of ghosts, where Mictlanteuctli—the god of the lower world, would give them a bone or some ashes of the dead. The messenger, whose name was Xolotl, encountered many obstacles, and met with some mishaps on his journey to Mictlan, but finally he succeeded in bringing away a bone six feet long, which he broke into numerous fragments, and placing them in a basin he presented them to the gods. Having sprinkled the dry bones with the blood drawn from their bodies, on the fifth day they moved and became animated, and in the course of a few days more, both a boy and a girl were produced. Xolotl was charged with the duty of rearing these young progenitors of the human race, and maguey juice became their ordinary food. They gradually grew and increased in stature, and at maturity Iztacmixcuatl and Ilancueitl, who united as man and wife, became the ancestral prototypes of human kind. As there was no sun a man resolved to sacrifice himself for the good of his fellow-men, and consequently he plunged into a large fire and his body became transformed into the solar luminary. But the sun, which was still stationary, refused to revolve in the horizon, unless all the terrestrial gods had disappeared. After some ineffectual resistance, the earthly divinities determined upon self-sacrifice, and that they might die in a consecrated manner they heroically cut open their breasts, and left nothing but their garments behind as keepsakes to their human servants.

Tenochtitlan or Mexico was the capital of the Aztecs and their most celebrated city. It was situated in a salt lake, of which the circumference was twelve miles, and it was consequently built upon piles sunk into the bottom of the bed, rendered solid and durable by filling up the intermediate spaces with branches, stones and earth. It was approached on four sides by four entrances, as wide as two horsemen's lances, which were connected with four broad avenues paved with a smooth hard cement. These crossed each other and formed the boundary-lines of the four quarters of the city, meeting at a central space or public square, where the great temple was erected. Causeways, equally constructed of pilework, and covered with a solid and cemented pavement of stone, connected three of these streets in a straight line with the lake shore. They were broad

enough to allow ten horsemen to ride abreast; and drawbridges as well as breastworks were sufficiently effective means against an invading enemy. Some of the streets were, however, very narrow, and many were bordered by canals navigated by a multitude of canoes which kept up a lively intercourse between different parts of the city. These canals afforded great facilities of transportation and commercial exchange, for there were convenient landing-places, as well as basins and locks to convey passengers and goods in any desired direction. The numerous cross streets and lanes were connected by substantial drawbridges often thirty feet wide. In the southern part of the city there was a vacant space which formed a dyke about eleven miles long surrounded by a semicircular harbour from two to two and a half miles in breadth. Here the merchants congregated during business hours inspecting the cargoes, while the custom-house officers were on the watch seeing to it that the customs duties were regularly paid. In the evening this was the general promenade, where the city people of every class enjoyed the fresh breezes coming from the lake.

The houses were low stone-buildings, of which the roofs, protected by parapets, were converted into flower-gardens teeming with the most luxuriant productions of a tropical flora. The *tutelula*, or market-place, formed an immense square surrounded by porticoes; and it is said that from sixty thousand to a hundred thousand buyers and sellers met here to transact their daily business. A particular place was reserved for each kind of merchandise. The city was adorned with numerous fountains fed by an aqueduct of solid masonry, which was supplied with water from a spring situated at the distance of two miles on the hill of Chapultepec. The main pipes branched out in various directions and the water was thus distributed wherever it was needed, which filled the tanks and ponds, and furnished an adequate supply to the fountains and baths. The boats that carried the water for domestic use received their cargoes, on the payment of a stipulated sum, from the reservoirs, into which the pipes emptied their surplus stores. The waterworks were under the supervision of an efficient administration, and the distribution of the water-supply among the families was entrusted to their management. The canals were kept in good repair, and the streets were swept and sprinkled by a numerous force entertained for this purpose. Burning braziers were placed at regular intervals to light up the streets at night, and flaming beacons on the top of wooden torches facilitated the passage of the boats when traversing the canals. Shady groves and well-arranged gardens were interspersed among the dwelling-houses which were inhabited by nobles, merchants, artists and labourers, who formed the great mass of the population of this amphibious city.

The most famous temple of Tenochtitlan was the great temple of Huitzilopochtli. It was a monument which occupied a vast space in the centre of the city surrounded with a square wall eight feet thick, from eight to nine feet high, and about four thousand eight hundred feet in circumference, built of stone, and cemented with lime and finely polished. It was crowned with turreted battlements, and ornamented with stone figures in the form of serpents; and on this

account it was called *coatepantli* or "the wall of snakes." This enclosure was entered by four gates facing the four cardinal points, and each portal was surmounted by a structure that served as military arsenal, and was well supplied with implements of war. The internal area was beautifully paved with polished stones. In the centre of this courtyard stood the great temple dedicated to the god of war. It was a lofty truncated pyramid forming at its base a parallelogram three hundred and seventy feet long, three hundred feet broad, and three hundred and twenty-five by two hundred and fifty feet at its summit. It was constructed of the same materials as the ordinary temples, was surrounded by terraces, and was ascended by stairways. It had a tower at its eastern end fifty-six feet high, which was divided into three storeys, of which the lower was of stone and the two upper ones of wood. In front of this building the perpetual fire was kept burning day and night. The shrines were on the main floor of the inferior portion, where two highly ornamented altars were erected dedicated to Huitzilopochtli and Tetzcatlipoca; and behind curtains were set up the gigantic images of these gods dressed up in their characteristic habiliments. The sacrificial stone, which was of a green colour, was bulging upwards in the middle so as to bend the body of the victim, in order to render the extraction of the heart more easy. The walls were stuccoed and were covered with wooden carvings; but the gold and jewelled ornaments contrasted most grotesquely with the floor, which was steeped with human gore. The upper storeys served as funereal vaults, where the ashes of deceased kings and nobles were preserved. There were numerous other structures in the temple-yard, and on these six hundred stone burners were set up, which, having been lighted at night, diffused a brilliant illumination over a great distance. Among the most noted of these buildings was the "house of mirrors," whose walls were covered with a shining translucent material. The *teccicalli*, or the house adorned with shells, served as a retreat to the king when, in a penitential mood, he engaged in fasting and prayer. There were the square temples of Tetzcatlipoca and Tlaloc, and the circular shrine of Quetzalcoatl, whose entrance was the mouth of a huge stone serpent armed with fangs. Here were also the edifices that were used as colleges and inferior schools, and a house of entertainment, where strangers of renown were hospitably received when they visited the city as worshippers. The ground was ornamented with reservoirs of water, where the priests bathed at midnight; there were also bubbling fountains and beautiful garden-plots planted with the most exquisitely tinted flowers, with which the altars were decorated on great festivals; and here birds, with rich plumage, were fed, to be offered up as sacrifices to the gods. An open space within the enclosure was set apart as a dancing area for the pleasure and amusement of the public; and not far distant from it stood the gladiatorial stone, on which captives were placed to fight for their liberty. The *tzompantli* or place of skulls was outside of the temple-yard near the western gate. It was in the form of a sloping parallelogram constructed of earth and masonry, ascended by thirty steps partly made of skulls. The skulls were either filed on

horizontal poles supported by uprights, or they were arranged in tower-like columns erected in the centre of the platform.

The royal palace was, after the temples, the most famous edifice of the Aztec capital. It was composed of an irregular pile of low buildings constructed of huge blocks of *tetzantli* cemented with mortar. The space within the palatial enclosure was of great extent, and the houses were so arranged that they formed the enclosure of four great squares. Over the twenty great portals of the palace was emblazoned in sculptured stone the Mexican coat-of-arms. Lofty stone columns supported marble balconies and porticoes, and ornamental carvings and grotesquely sculptured heads formed niches, while the corners were set off with fanciful devices. Cedar and cypress elaborately carved supplied the woodwork. The interior contained many capacious halls, and the terraced roofs, which afforded a splendid view of the city, were so solid and of such immense proportions that thirty horsemen could have performed all the evolutions of the spear-exercise. The walls and floors were frequently faced with slabs of marble, porphyry, jasper, obsidian or alabaster. The floors were decked with mats of the most exquisite workmanship; the walls were draped with beautiful tapestry, and the windows were hung with curtains of brilliantly coloured stuffs of the most delicate texture. All the apartments and corridors were perfumed by the odoriferous vapours of precious spices and aromatic drugs which were burnt in golden censers. The smaller apartments exceeded a hundred in number, and the marble baths were equally numerous, while the interior of the open spaces was interspersed with ponds, basins, and flower-gardens. Splendid suites of rooms were reserved for the allied kings of Tezcuco and Tlacopan, which they occupied whenever they visited the capital; and special chambers were provided for the ministers, counsellors and great lords. Attendants were lodged in private rooms, and a vast building served as the exclusive apartments of the women. The secondary buildings of the palace establishment were the armouries, the storehouses and the granaries. Connected with the palace was a menagerie containing most of the known animals proper to the country, which were maintained and exhibited at the public expense. The edifice, in which the zoological collection was kept, was surrounded with marble galleries supported upon jasper pillars, looking out upon magnificent gardens planted with groves of rare trees, and dotted, in every direction, with beautiful shrubbery, flower-beds and ponds filled with water-fowl. Massive cages were provided for the larger beasts; subterranean chambers were assigned to birds of prey, and perches were fixed to the stone roof where the birds might retire for their nightly repose. Alligators sported in deep ponds surrounded by high walls, and snakes were enclosed in long cages. A large aviary contained all the birds of beautiful plumage, and here were obtained an infinite variety of gaily-tinted feathers, which were used in the manufacture of gorgeous feather-work. Human monstrosities and albinos also formed a part of this curious collection.

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MOSQUITOS.

THE Mosquitos occupy a part of Honduras; and the Mosquito Coast extends from north to south about two hundred and eighty-five miles. The country is situated between the eleventh and the sixteenth parallel of north latitude, and the eighty-third and eighty-sixth meridian of west longitude from Greenwich; it stretches from the mouth of the Roman river along the Caribbean Sea to Punta Gorda or to the Rama river. The tract of land lying between Punta Gorda and the Chiriqui lagoon as well as the Corn Islands are also claimed as Mosquito territory. Mosquito land is divided from Costa Rica and Nicaragua by ranges of mountains, which terminate at the mouth of the Roman river. Numerous streams descend from various elevations of the mountain ridges, and trace their meandering course through the rich prairie lands covered with luxuriant vegetation, pouring their accumulated waters into the lagoons that border on the sea-coast. The most important rivers are the Roman, the Rama, the Wava, the Rio Grande, the Towas, the Segovia, the Pearl and the Carthago. The climate is hot on the higher lands, while the heat on the coast is moderated by the sea breezes. The rains cool the atmosphere and render the air cold and uncomfortable, especially at night. The thermometer seldom rises above 82°, nor falls below 71° F.; yet the changes from wet to dry, from calm to stormy weather are very sudden.

The Mosquito Coast is not very rich in quadrupeds. Monkeys are most abundant in the interior and on the banks of the rivers; the jaguar (*Felis onca*) is only found in the depth of the forest; the tiger-cat (*Felis pardalis*) is also principally restricted to the forest wild; raccoons (*Procyon lotor*) and opossums (*Didelphys opossum*) are partially arboreal in their habits. The other animals, most numerous, are grey squirrels (*Sciurus cinereus*) and deer (*Cervus Mexicanus* and *C. rufus*). Birds are plentiful in all parts of the country. Parrots, with variously coloured feathers and yellow tails, exist in great numbers; the *Cassicus Montezuma* builds its nest near the banks of rivers; and there are besides noisy macaws and many varieties of beautiful humming-birds (*Trochilus*). Rice-birds,¹ banana-birds, wood-

¹ *Dolichonyx oryzivorus*.

peckers, toucans,¹ spoonbills,² cranes, crows, pigeons, ducks and pelicans are met with almost everywhere. Iguanas³ are very numerous, and sea-cows are found in the lagoons. As the coast region is remarkable for its humid atmosphere and the fertility of its soil, the tropical vegetation is most luxuriant. Palms grow here to perfection. Among the most valuable species are the oil palm (*Elæis oleracea*), the cabbage palm (*Euterpe Carabæa*), and the fan-palm (*Mauritia flexuosa*). The other useful trees found here are the fir (*Pinus tæda*), the bread-fruit tree (*Artocarpus incisa*), the Indiarubber tree (*Ficus elastica* and *Siphonia elastica*), mangrove trees (*Rhizophora mangle*), the cacao (*Theobroma cacao*), the silk-cotton tree (*Bombax ceiba*), the mahogany (*Swietenia mahogani*), iron-wood (*Erythroxylon*), yellow-wood (*Xanthoxylon*), dogwood (*Piscida erythrina*), pockwood (*Guaicum officinale*), roset-wood (*Amyris plumieri*), and Brazil wood (*Cæsalpina echinata*).

The Mosquito nation includes the following seven tribes. The Sambas or Mosquitos Proper, the Woolwas, the Poyas, the Toonglas, the Ramas, the Towakas and the Cookwras. The Sambas inhabit the sea-coast and the savannas that extend inward as far as the Black River. The Poyas occupy the Poyas mountains beyond the landing on the Poyas river. The Towakas hold possession of the lands on the Patook river. The Smoos inhabit the heads of all the rivers from Blewfields to the Patook. The Ramas inhabit a small island at the southern extremity of the Blewfields Lagoon and the head of the Rio Frio. The coast natives are supposed to be slightly intermixed with negroes who had escaped from a slave-ship that had been wrecked on the coast many years ago. All these tribes are related to each other by affinity of language and customs; but there exists a mongrel breed of Caraib descent which is entirely distinct from the original native races of these regions, and differs from them in language as well as customs.

The Mosquitos, being made up of widely scattered tribes, do not present a uniform type of physical characteristics. They are generally of medium stature, rarely exceeding five feet eight inches, though many are below and some are above the standard size.⁴ The pure type has a well-built, symmetric and athletic frame of body, with well-developed limbs, while other tribes are remarkable for their full muscular outline. Their complexion is dark yellow or brown, varying in graduated shades from dusky and dark copper-colour to a comparatively fair tint. Individuals of mixed blood are of a more or less dark colour approaching to black. Their hair is black, long, coarse and straight, and their beard is rather scanty. Their face, which is either flat or broad, is uniformly oval; the forehead, in the pure type, is generally low; but among some other tribes it is sometimes large and high. Their cheek-bones are moderately projecting;

¹ *Ramphastos torquatus*.

² *Platalea Ajaja*.

³ *Iguana tuberculata*.

⁴ The Ramas are a fine race of men; some indeed of Herculean stature and strength. From the specimens I saw a stature of six feet does not seem to be at all uncommon among them.—Collinson. The Poyas Indians are short, but remarkably strong.—Young.

their nose is either thin and aquiline, or small and straight, and sometimes it is broad and rather plump; their lips are generally full and their teeth are regular. They have small, black eyes, with an exceptional lighter shade, and they are generally bright and strong. The women are said to be pretty in their way, having full busts and a prominent abdomen; but they fade away prematurely after marriage. Head-flattening is practised by some tribes, especially by the Smoos; for they deem a round forehead a reproach. The operation is performed at the earliest infancy, by means of a flat piece of wood tightly strapped to the forehead, while the child is fastened by bandages to a board-cradle. The Smoos have a broad face and a stolid heavy expression.

The moral character of the Mosquitos also presents a somewhat kaleidoscopic variety. The aboriginal tribes are described in fair colours; they are hospitable, gentle and docile in disposition, obliging to friends and neighbours, faithful to their engagements, and honest in their dealings. Although they are naturally indolent, apathetic and slow in their movements, yet when an occasion requires it they are industrious and distinguished for plodding perseverance. By their spirit of independence and their personal valour they were formerly enabled successfully to resist all foreign encroachments on their territorial possessions; but they are now quiet and peaceable. They are deficient in judgment, are frequently wanting in vivacity, and are all, without distinction, addicted to drunkenness. Among ancient writers their character is portrayed in a much less favourable light. They are said to be lazy, vicious, cruel, given to lying, inconstant, devoid of natural affection; but at the same time obedient and peaceable. The tribes who have come much in contact with traders and buccaneers would seem to be the very embodiment of evil were it not that it is admitted that they are hospitable and obliging to strangers, high-spirited when roused up to action, and abhorring meanness and cowardice. But the reverse picture is not quite so flattering, and is altogether incompatible with their reported good qualities. They are described as lazy, drunken, debauched, audacious, thieving, capricious, quarrelsome, treacherous, exacting, frequently incited to action by superstitious fears, wanting in energy, and rendering themselves contemptible by their puerile conduct in affliction. The Smoos are a simple, good-natured, hard-working people, ready to oblige, and are easily imposed upon.

The Caraihs of these regions are much more intellectual than the other native races; they show much vivacity in their conversation, are versatile in their capabilities, and industrious and energetic in the ordinary affairs of life.

The habitations of the greatest number of the Mosquito tribes are simply open sheds of a round or square form constructed of poles planted in the ground, supporting the roof made of reed and thatched with the leaves of the fan-palm, with widely projecting eaves, which, to some extent, supply the place of side walls. A layer of clay covers the floor, which is raised a little above the general level, having the fireplace in the centre. The huts of the better classes, which are

divided off into various compartments, are occupied by several families, and are generally surrounded with fences of maize-stalks enclosing a patch of cultivated ground. The interior tribes live in community-houses, which are often a hundred feet long and thirty feet wide, are open in front, while the back is divided into partitions with the bark of the cabbage-palm, and the stalls or cells are used as sleeping-places for the married people and the girls; while the boys take their night's repose on a platform immediately under the roof. The furniture of the Mosquito hut is rude and simple. A few earthenware cooking vessels or iron pots, calabashes, gourds, wooden bowls, stools, hammocks and nets suspended from the bamboo rafters, sometimes a bamboo bedstead covered with a mat or skin, and mats spread on the floor, constitute their ordinary household stuff.

The Caraib dwellings are of neat cane-work plastered with clay. There are but few large towns in Mosquito land, and the houses are generally scattered in small hamlets, four or five being ordinarily grouped together.

The dress of the Mosquitos of both sexes is confined to the breech-cloth (*purproy, toonu or tas*) of cotton or of bark fibre of the caoutchouc-tree. It is either in the form of a sash wrapped round the waist, or it reaches down to the knees, and is sometimes ornamented with coloured designs, instead of being painted as it was in former times. In place of this scanty covering some tribes wear an oblong piece of cotton-cloth striped blue and yellow, which is passed between the legs, and is slipped at the waist through a leather girdle with the end falling loosely down in front. Others are dressed in a *serape* (*poncho*) or square piece of cloth having a slit in the centre, through which the head is passed, and to make it fit closely to the body it is gathered round the waist with a cord or leather thong. Some chiefs are attired in an ornamental sleeveless robe open in front; and as a badge of distinction their head is covered with a cotton cap. Men of rank wear robes of eagle's or panther's skin, and entwine their head with a kind of turban adorned with plumes and feathers. Ordinarily no head-dress is worn except on festive occasions; as the thick, long, loose hair, which is always kept glossy and shining by anointing it with palm-oil, is deemed sufficient for protection against sun and rain. Some tribes have a lock of hair hanging over their forehead; others part their hair in the middle, and keep it confined by a band. As a sign of mourning both sides of the head are shaved, a bushy tuft only being left in the middle; but some highland chieftains shave off their hair in front, and let it grow long at the back of the head. Painting is universally practised, and tattooing, though more rare, is considered an artistic adornment. The face and body are either painted of uniform black or red, or the figures are varied, often representing animals or some fanciful devices. Formerly their ornaments were numerous. They beat the Spanish dollar into thin, flat plates which were either suspended from the breast, or they were strung on a cord, and were worn as necklaces. A brass plate or a shell was attached to their chin, by means of a tortoise-shell hook fixed to an opening in the under lip. A piece of cane, or a cylindrical bone passed through

an aperture in the nose, and shells or some other pendants were suspended from their ears. The anklets of the women were drawn tight so as to increase the muscular plumpness of the calves. Beads, bones, shells and stones were strung on cords, and were worn as necklaces and bracelets. Coloured bands as well as feathers and flowers were equally used in various ways for purposes of ornamentation. Most of the Mosquito tribes are cleanly in their habits, and frequent bathing is universally practised among them.

The food of the Mosquitos is partly vegetable and partly animal. Plantains, bananas, pine-apples, sweet potatoes and yams are staple articles of diet. The boiled tops of the cabbage-palm are highly relished. Cassava or mandioca root is grated so as to form a pulpy mass which is macerated in water, to separate from it the acrid ingredient it contains, and after being pressed and dried in the sun, it is reduced to powder, is converted into cakes, and is baked over a slow fire. Mandioca flour mixed with maize meal is made into *tortillas*; or being seasoned with salt, red pepper or syrup it forms a palatable gruel. Putrid plantains are boiled, and are highly esteemed as a dainty dish. Cacao-beans are roasted and are much esteemed for their delicate flavour; and in some villages they drink chocolate mixed with red pepper. Their meat diet consists principally of the flesh of the animals they are able to secure in hunting, or of fish they catch on the sea-coast or in the rivers. The flesh of the peccary, the tapir, and the small fallow-deer furnishes a great portion of the food-supply of the interior tribes. The meat is cut up in strips, and is cured on a frame of sticks; or the whole animal is smoke-dried. Monkeys, whose flesh resembles mutton, are killed for the sake of their meat. Fowls are plentiful all over the country. Green turtle is considered an excellent dish, and its eggs are served up as a dainty. Their cooking processes are very simple; their food is principally boiled in earthenware pots, or it is broiled partly in the sun and partly over the fire.

The Mosquitos prepare several kinds of fermented drinks. The *mesclaw* is made of roasted or boiled plantains or bananas mashed in a quantity of water and subjected to fermentation. Cassava-root is also used for this purpose; after it has been boiled it is chewed by the young women in order to mix it with saliva, which imparts to it greater fermenting property. It is then stirred up with cold water and is allowed to ferment, and in a day or two it acquires a sour taste, when it is fit for use. The most intoxicating liquor is produced by mashing roasted pine-apples in a quantity of water; and after an interval of two or three days, the fermentation being completed, the liquor is ready for immediate use. A kind of cold chocolate is made with the powder of the cacao-bean mixed with water, to which some plantain juice or wild honey is added for the purpose of sweetening it. Powdered cacao and sugar-cane juice mixed with a certain quantity of water are subjected to fermentation, which produces a stimulating liquor called *ulung*. The *pesso* is prepared from the crushed rind of limes, maize and honey to which a quantity of water is added.

The chief occupations of the Mosquitos are the tillage of the soil,

hunting and fishing. Formerly they paid much greater attention to their agricultural operations than they do now. They cleared the ground of the underwood with stone axes, dug up the soil with a forked pole, or a sharp wooden spade, and they reaped a plentiful return two or three times a year. The men who have a family to support still prepare a patch of ground for cultivation. The beds are planted with yams, sweet potatoes, cassava, beans, squashes and red pepper. Pine-apples, plantains and cacao-trees are grown in considerable quantity without much labour. Maize is either planted in regular rows about two feet apart, or it is sown broadcast in fresh woodland before the beginning of the periodical rains. They also produce sugar-cane, cotton, melons, ochra, limes and oranges. The agricultural labour, which is very light, is principally performed by the women. Hogs are universally kept, and horses and cattle are reared by many of the natives, but no labour or care is bestowed upon them, for they run wild in the prairies, and when needed they can only be caught by lassoing. Wild horses are tamed by tying a rope round their head, which is firmly held in the hand of a man who drives the animal into shallow water, where another man, cautiously advancing and leaping on its back, strikes his head violently with the open hands and continues this taming process until the horse is entirely exhausted and submits to its master. Hunting is followed as a regular pursuit by some inland tribes. Large parties frequently join in a drive-hunt, and by setting the grass on fire they compel the animals to seek refuge in a blind alley expressly set up for this purpose, where the game is readily secured either by being shot or struck down, or by being entrapped in holes partially filled with water. The coast tribes are principally engaged in fishing; and they have acquired considerable experience in the handling of the spear and the harpoon. The larger kind of fish are caught by torchlight, while paddling along in the fishing-canoe. One of the fishing crew holds the pitch-pine torch near the bow, while two paddlers are propelling the boat, and the harpooner, standing at the bow with his harpoon-staff in one hand and a piece of light wood in the other, watches an opportunity to strike his prey at the proper moment. As soon as the fish is transfixed the barbed harpoon detaches itself from the staff, and as the float retards the progress of the wounded fish, it is dragged to the shore by the line which connects the harpoon with the staff. Wide-meshed nets are sometimes employed to secure a species of fish called *tarpom*. Sea-cows are also caught by harpooning, but being very tenacious of life they have to be struck several times before they can be taken. A quadrangular, pointed, barbless harpoon is used for catching turtle, and great care is taken in throwing it so as not to injure the shell. The canoe-man watches the appearance of the turtle as it comes to the surface to breathe, when it is struck with much expertness, and is dragged by the line into the boat. The hawkbill turtles are simply robbed of their shell and are then thrown back into the water. They are taken from April to August, and a party of turtle-fishers often bring home, in one season, ten thousand shells. The green turtle, which is caught near the reefs, is kept for its flesh.

The smaller fish are secured with the *sinnock* or spear-pointed pole. Across narrow rivers weirs are constructed of tree-branches, of which the interstices are filled up with clay, leaving an opening in the middle, where the fish, as they pass, are caught in nets or by spearing. Some tribes stupefy the fish above the obstruction with the juice of a poisonous plant diffused over the water, and as the fish are floating on the surface they can be taken with the hand. The fish, which are not immediately consumed, are cut up by the women into slices which are smoked over a fire, and are then exposed in the sun to be thoroughly dried. They are sometimes, though rarely, sprinkled with salt.

The Mosquitos are skilful navigators on a small scale. Their *doreas* or fishing-boats are hollowed out of a single mahogany trunk from twenty-five to fifty feet long, from four to six feet wide, and from four to five feet deep. They are generally hollowed out with the axe by the aid of fire; they are round-bottomed, and being soaked in water to expand them, they are strengthened with knees and braces, which become tightly fixed on contraction. The *pitpan* or river-boat is dug out of a cedar-tree; it is flat-bottomed, and has broad, gradually rounded ends. Broad-bladed paddles are used to propel the canoes; but keeled boats are often navigated with sails.

The Mosquitos not only understand the art of melting gold, but they separate the metal from the sand and dross by the panning process, which is effected by mixing the mass with water, and gradually shaking out the lighter materials, leaving only the pure gold at the bottom. They are not far advanced in the mechanic arts. They still use, to some extent, the stone hatchet, which is sharp at both ends, having a deep groove in the middle, round which the double handle is fitted, which is rendered tight by twisting. The fibrous bark of certain trees is used for twisting ropes, knotting nets, braiding mats, and weaving coarse fabrics. Cotton is spun with a heavy-topped spindle, and the yarn is woven into cloth on a simple frame loom. They understand the art of dyeing, and their colours are all of vegetable origin. The Poyas are very skilful in the manufacture of the *kincoora*, which is a kind of cotton cloak interwoven with bird's down and coloured in various devices. They make excellent pottery-ware; their percolating water-jars are large, are extremely light and are of tasteful form. For crossing narrow rivers they suspend a swinging network of cane between two trees standing on opposite banks. They are sagacious traders, and their commercial transactions are very brisk on the coast. Canoes, calabashes, skins, cloth, honey, cacao, sarsaparilla and over-ripe plantains are the articles of barter brought to the coast by the inland tribes, who take in exchange turtles, salt, fancy goods and other merchandise of English manufacture.

The Mosquito language is sufficiently euphonious, but little is known about its organic structure. The language has no article, and *kumi*, "one," is used in place of "a" or "an." There exists no grammatical gender, and the distinction of sex of human beings is indicated by adding to the noun *waikna*, "male," and *maireu*, "female;" as, *lupia waikna*, "son," *lupna maireu*, "daughter." Nouns have no plural sign, and plurality can only be inferred from

the context. *Waikna*, "man," however, makes an exception, to which *nana* is added in the plural. The nouns have four cases; the nominative and accusative are only distinguished by the relation they bear to the rest of the sentence; and the dative and ablative are marked by terminal syllables. The grammatical genitive is wanting, but its place is supplied by the participial adjective *dukia*, "belonging," which is regularly declined; as, *ai dukiara*, "belonging to him," i.e., "his." The comparative of adjectives is formed by adding the particle *kara*, and the superlative by the addition of *poli* to the adjective; as, *yamne*, "good;" *yamne kara*, "better;" *yamne poli*, "best." The conjugation of the verb "to be" is somewhat irregular, though the initial letter of the root-word is never dropped. The verbs preserve the initial radical syllable unchanged in all the moods and tenses.

The Mosquitos have not made much progress in intellectual knowledge. They can count twenty with the aid of their fingers and toes. They divide time by moons, of which thirteen make a year. They believe that the stars are stones heated to redness, and as regards the fixed stars they are nearly right. Formerly they divided the year into eighteen months of twenty days each, and counted time by nights or "sleeps."

The chief amusements of the Mosquitos are *sikhkrans* or drinking-bouts, which are given, from time to time, by the most influential persons of the community, to which the chiefs and the *succheas* or medicine-men are always invited. The intoxicating beverages are provided in greatest abundance, and are served out by the women to the invited guests with unstinted liberality. Here the time is passed in conversation, in boasting of their exploits, in song and hilarity until the place is transformed into a kind of pandemonium, where beastly inebriation and libidinous pleasures are considered the climax of all enjoyments. On these occasions quarrels and the revival of old standing feuds are not rare; but the disputes are generally settled by receiving and returning blows without any other serious consequences. Among some tribes they practise striking-matches (*lowta*) to show their power of endurance, and for this purpose each of the gladiatorial heroes presents his bent back to be battered at pleasure by the heavy fisticuffs of a pugilistic prize-fighter. In former times regular festivals were celebrated at the beginning of each month, at the election of officers, at harvest-time, and other public occasions, when music and dancing gave tone and character to the festivities of the day. Their modern festivities are altogether as amusing and equally as exciting. Invitations are sent out to the members of the same tribe soliciting their attendance at a stated time and place. Rigged out in all their finery they assemble, accompanied by their wives, and take a trip in a canoe to some retired spot on the coast. Here frail huts of palm-branches are erected, where the women prepare the *mesclaw*, for which plantains, manioc and pine-apples are provided in greatest profusion. The men, in the meantime, select a solitary place at some distance, where they cut reed pipes, and while playing on these instruments and singing they are whirling round in a wild dance, during which they work

themselves up into such a state of phrensy that they fall exhausted to the ground; and they affirm that in their comatose condition they are conversing with their demon spirit, who discloses to them the secrets of destiny. When measurably recovered from their lethargic state, they return to the huts of the women, where they recuperate their strength by drinking their favourite beverage in excessive draughts. The same exercises are then repeated, which continue for three or four days, when all return home to sleep off the baneful effect of their dissipation. The inland tribes are equally fond of dancing. When they execute the circle dance they walk at first at a slow pace, giving themselves a swinging motion, and striking at the same time their hollow calabashes with their knuckles. They then join in chorus the musical refrain, strike each other's cups, and walk in quickened step the perpetual round, until their motions become so accelerated at each repeated potation, that they are whirling round the mazy circle in an impetuous gallop. The women dance in a separate ring; they hold each other round the waist bending forward, swinging sideways, and singing to the measure of the calabash rattle which hangs suspended from their neck. Pantomimic or character dances are frequently performed on festival days. Representations are given in imitation of the various phases of a lover's experience, or of battle scenes, or of comical reminiscences; or various animals are personated mimicking their characteristic cries, disguised in their skins and ornamented with tufts of feathers. They love to listen to the marvellous tales and the fabulous inventions of the story-teller. They are fond of smoking, and if tobacco cannot be procured they fill their pipes with the smoke-dried leaves of the trumpet and papaw trees.

The musical instruments of the Mosquitos are the ordinary drum made of a section of a hollow tree covered with skins, and bamboo flutes, having four stops, capable of producing eight notes. A kind of harmonica called *marimba* and the jew's-harp have been introduced by traders, which are much used at private entertainments. Their songs are monotonous, but they are distinguished by a kind of plaintive softness which, if not very melodious, is at least touching. Singing always accompanies the dance.

The Mosquitos have reached some degree of refinement in the observance of certain rules of etiquette in their social intercourse. They salute their friends by throwing themselves at each other's feet, and they assist one another to rise, after which both embrace with an affectionate hug.

Polygamy is practised among the Mosquitos to an unlimited extent; but while some of the richer classes have as many as six wives, most of the poor men must content themselves with one wife. The woman that has been first married is the mistress of the household, and all the other wives are placed under her control. Betrothal often takes place from infancy, early marriages are the general rule, and it is not rare to see girls at thirteen already mothers. The marriage tie is not considered very sacred, for the wife may be repudiated or even sold at the pleasure of her husband, which he is certain to do if she bears him no children. Formerly marriage connections between near rela-

tions were not rare, and lascivious practices as well as the enjoyment of libidinous pleasures were common during the excitement of their bacchanal orgies. Among some tribes if a young man desires to marry he makes his wishes known, and previous to his being admitted to the society of the married men he is subjected to the ordeal of castigation by striking him with the elbow on his bent back, a test of endurance so severe that it sometimes endangers his life. Among the Towakas the marriage celebration is attended with considerable formality. When children are betrothed by their parents a sanction is given to the engagement by encircling the arm above the elbow, and the leg below the knee, with a cotton band of a particular colour, expressly selected for this purpose; and in addition to this necklaces are hung round their neck, to which every year a new shell or bead is added, and when the tenth link is fixed to the string the boy receives the title of *mukasal*, signifying ten, which is the half-way term to full-grown manhood. As soon as the full number of twenty is reached he bears the full title of *oll*, which means twenty, corresponding to the mature age of man. The girl has generally attained the age of fifteen at that eventful period of the boy's life, and immediate arrangements for the celebration of the marriage are then made. A circular piece of ground is cleared by the villagers enclosed by a low wall of loose stones, in the centre of which a hut is erected. A heap of copal twigs is placed in the interior opposite the curtained entrance, which faces the east, and a canoe filled with palm-wine stands at the edge of the circle of stones. At noon the villagers escort the young man to the house of the bride's father, where he takes his seat in front of the closed door on a bundle of presents intended for the bride. The father of the bridegroom raps at the door, and on being slightly opened he explains the nature of his business, and as no attention is paid to his proposal the door is slammed in his face. The old men of the village then try their persuasive art, but with no better success. Finally they have recourse to music, and at the magic strain of empyrean sounds the spell is broken, the sesame has been found, and the door opens wide, which enables the bridegroom to throw in the enticing bait of his presents, article by article, until the entrance is cleared of all obstruction, and the bride makes her appearance dressed in her finest attire. While the family are admiring the presents, the bridegroom enters the bridal chamber, takes hold of the bride, and carries her off on his shoulders to the mystic stone circle, where he deposits his precious load in perfect safety in the nuptial hut, amidst the frantic cries of the women. Here he sets the copal sticks on fire with a lighted torch, handed to him by the elders, and the aromatic vapours are diffused all around. The young people are left alone until the fire is extinguished, and this being the sign that the marriage has been consummated, the music again strikes up its most melodious notes. Drinking and dancing follow in regular order until universal intoxication closes up the festive scene. After nightfall the hut is torn down, and the young husband takes his wife once more upon his shoulders and carries her to his own home. Next day complimentary visits are made, and each one of the friends of the parties presents

to the newly married pair some appropriate gift, so as to place them on a footing of equality with the rest of the villagers.

Among the Smoos, when a young man wishes to marry the girl he fancies, he makes a demand for her of her father, and if he accepts the proposal, he simply orders his daughter to gather up her bundle of clothes and her bedding and proceed to her new home. Though her consent is never asked, yet if she is violently opposed to the match, her wishes are never disregarded. Girls are often given away in marriage from earliest childhood, and they are immediately delivered over to their future husband. A widow cannot accept another husband without the consent of her deceased husband's relations, to whom a price must be paid, which is called *piarka-mana* or widow-money.

Among the Woolwas the young man who has made a choice of the girl he desires to wed, places before the threshold of the maiden's father a deer which he has killed in the chase, to which he adds some firewood, that immediate preparations can be made for cooking it. If the offered present is accepted the suitor's proposal is favourably received and the marriage takes place without any ceremonial formalities. Among the Sambas of the Belize and the adjoining islands the suitor was formerly subjected to a preliminary examination, in order to ascertain whether he was acquainted with the responsibilities of married life, and was able to perform the duties of a conscientious husband. If satisfactory answers had been elicited, the marriage proposal was accepted, in token of which a bow and arrow were handed to the bridegroom, who immediately presented to the bride a garland of leaves and flowers, with which she entwined her head in place of the virgin's wreath she had previously worn. The friends of the bride's parents then assembled taking in consideration the future prospects of the betrothed, and acting as witnesses in the final celebration of the marriage by formally giving away the bride. The guests were liberally regaled with exhilarating beverages, and they did full justice to the generous hospitality of the host.

In former times the *caciques* only took a wife from their own class. As soon as the noble suitor had determined upon his choice, an old man was despatched to lay at the feet of the father of the damsel valuable presents, at the same time addressing him in eulogistic terms, having reference to the renowned ancestry, and the eminent personal qualities of the young man. If the proposal was favourably received the contract was confirmed by revelry and carousing. Next morning the bride, enveloped in a gorgeously painted robe, was conveyed on the shoulders of a friend to the house of the bridegroom accompanied by the relations, who did honour to the festive escort by singing and dancing all along the way, drinking out of every rivulet they passed, and feasting at every halt they made. When the bridal party arrived at the house, the young woman was welcomed by the female relatives; and during a period of three days she was subjected to frequent bathing and aromatic fumigations, while the friends of the two families feasted in anticipation of the projected marriage. The process of purification being completed the bride was introduced to her husband, who kept her secluded in his own home for three nights, and then

proceeded to the house of his father-in-law, where the newly married couple passed in cozy dalliance three other nights, and then returned to their own dwelling, where the marriage celebration was concluded with great festivities.

Among the common people the marriage celebration is much more simple. Presents of cacao are exchanged between the respective parties; and the young girl is immediately delivered over to the female matchmaker who conducts the negotiations, and feasting takes place after the final consummation of the marriage act.

In former times among some tribes the marriage contract only acquired full validity after a previous trial of a few years. The young man addressed the maiden in person, and made known to her his intention to wed her after the usual period of probation had passed. If the girl agreed to the proposal, she went home with her lover without previously asking the consent of her parents, and they lived together assuming all the marital duties and responsibilities. After the lapse of a year or two, if either party was dissatisfied, especially if there were no children born to them during their cohabitation, the marriage relations were dissolved, and either party was perfectly free to contract another engagement. On the other hand, if the provisional husband had no objections to make to his temporary wife, he offered some presents to her parents, which rendered the union permanent and indissoluble, and the joyous event was celebrated by a feast.

The husband exercises much authority over his wife. If he suspects her of infidelity he binds his better-half by her hands and feet to a tree, he beats her with a club, cuts gashes in her body with a knife, until she confesses her guilt and denounces her seducer. He then forces the accused to compensate him for the injury by driving away or taking possession of his cattle. He has even a right to shoot an ox or take a horse without regard to ownership, and the proprietor becomes the forced creditor of the adulterer, against whom he must proceed, demanding an indemnity for the loss he has sustained on his account.

When a Mosquito woman is about to become a mother she is required to live in seclusion for a week or two months, according to the custom of the tribe to which she belongs, in a hut expressly constructed for this purpose in the forest, at some distance from the village. Here she is attended by female friends, who take care of her, supply her with the necessary nourishment, and even feed her, for she is not allowed to touch food with her own hands. It is considered dangerous to the life of the mother as well as the child for any one to impede the free current of the air, by passing to the windward of the hut, and any accident that accrues, from any act of mischief, imposes the obligation upon the offender to make good the loss he may have caused to the injured party. No outside assistance is required to facilitate delivery; the mother cuts herself the navel string, washes the clothes of the infant, so as not to cause its premature death by permitting a stranger to perform this labour of love in her behalf. She takes a bath and gives suck to her child. That the child may be provided with a passport to the land of shades, in case it should unexpectedly die, the medicine-woman ties a *pew* or charm

round the infant's neck. After the period of purification has expired the mother wraps her babe in a piece of cloth which she ties to her back, and then returns to her family home in the village. The mother nurses her child for the space of two years; in some localities, however, it is partially fed with a pap made of the farina of the yucca root.

All children were formerly taken to the temple during the first year after their birth. They were wrapped up in a net and in a painted cloth, and were lulled to sleep covered with a cake made of honey and iguana flesh. While thus reposing on the temple floor, the child's muscular motions, the expressions of its face, and the manner of its waking up were carefully noticed. If it appeared cheerful and smiling it was a sure augury of riches and long life; but if sullen and apathetic it was an indication that it would be poor and unfortunate; and if no perceptible marks of mental excitement were observed, it was a certain sign of an early death. Among the Sambas of the Belize and the adjacent islands the infant was carried to the temple, where a hole was dug filled with ashes, in which the naked babe was placed, and there it remained until some wild beast passed that way, and left traces of its paws in the ashes. If the animal left the child unharmed it was henceforth regarded as its protecting patron, to whom, in after life, it offered incense, and invoked its assistance in time of need.

When a Mosquito dies the body is wrapped in a winding-sheet, and is deposited in a section of a canoc cut in two. The friends assemble in the mortuary dwelling to pay the last honour to the deceased. The men make no boisterous demonstration of grief, but they drown their silent sorrow in the intoxicating fumes of the *mesclaw*; while the women, much more vehement in their affections, dash their bodies on the ground with such violence that blood oozes out of their bruises, and they have recourse to laceration and other painful expedients; and it is even said that in the phrensy of despair they sometimes commit suicide, because they have lost a husband or a father who supplied them with the necessary means of subsistence, of which death has deprived them. Among some tribes the dead were formerly buried in the house in which they died, but at the present day they are interred in the woods. Before the body is removed from the house musicians execute their most melodious airs to lull to sleep the demon of evil in order to prevent him from taking possession of the corpse. The body, being laid in one half of the canoe-coffin covered with the other half, is dragged to the place of burial by four men entirely naked, but artistically painted. Here it is consigned to the grave with the bow and arrow, the spear, the paddle, and other implements of the deceased, to serve him in the land of ghosts. A hut is erected over the grave, in which, from time to time, a supply of food, a quantity of choice liquors, water, and other necessaries of life are deposited by the relations. The personal property of the deceased is destroyed, the trees of his plantation are cut down, so as to prevent strangers from robbing the dead, and those who attended the funeral purify themselves by a thorough ablution in the river. The grief displayed by the women is most passionate; they violently throw themselves

on the ground until they are covered with blood; they sometimes cast themselves into the river, or even the fire, and they often feel so desolate and forsaken that they commit suicide. As a sign of mourning the nearest relations cut their hair short, leaving only a central ridge which extends from the nape of the neck to the forehead. It is reported that widows supply their husband's grave with food for a whole year; that they disinter the bones and carry them on their back in the day-time, and place them by their side at night on lying down to sleep for the period of another year; and after the lapse of that time the osseous remains are preserved in a box as sacred relics and are placed near the door or on the house-top. The anniversary of the death of a friend is celebrated with much ceremony. Both men and women are dressed in mantles made of the bark-fibre of the India-rubber tree, fantastically painted black and white, while their faces are marked with black and yellow streaks. They perform a slow and composed march, prostrating themselves at intervals, and though at other times they avoid mentioning the name of the dead, yet on this occasion they address their invocations to the departed, at the same time tearing up the ground with their hands. The ceremony is concluded with feasting and drinking to excess.

The Mosquitos believe in a future state of existence, and their land of shades is capacious enough to offer an asylum to all the wandering ghosts without compliance with any preliminary conditions. This abode of the disembodied ghosts lies beyond a wide river that must be passed, and the Mosquito Charon ferries the ghostly spectres across the water and lands them on the opposite shore.

The government of the Mosquitos had always some organised form based upon regular laws or immemorial customs. It was either republican where all were equals, and neither chiefs nor chieftains exercised any real authority except in time of war; or each district or village community was ruled by an hereditary chief called *cacique* by the Spaniards, who exercised judicial and executive powers with the assistance of four nobles that acted as counsellors. Theft was recognised as a heinous crime, and was punished by the confiscation of the property of the guilty person, and in cases of much gravity the ears and hands of the culprit were cut off. The adulterer, who was surprised *flagrante delicto*, had the lobes of his ears slit by forcibly tearing out his ear-rings, he was subjected to flogging by the relatives of the injured party, and was deprived of his possessions. As the woman was considered the weaker sex she was exempt from punishment.

The coast Mosquitos are now governed by an executive chief, upon whom Europeans have bestowed the pompous title of king, whose office and dignity are hereditary in the direct line. This monarch of the forest also claims sovereign powers over the inland tribes, but his authority in this direction is for the most part only nominal.¹ Each

¹ In recent times one of the Mosquito kings had become quite civilised. His education, which he received at Jamaica, was equal to that of any ordinary English gentleman. With it he had acquired a fine taste hardly to have been expected. But this exemplary king, who was much loved by his people, and whose word was law, has long since died.—Collinson in *Memoirs of Anthropol. Society*, 1868-1869, p. 149.

village community elects one of the most intelligent and most experienced of its members as chieftain, who acts as judge in adjusting disputes and redressing minor grievances; while questions of importance are referred to the decision of the king. He also superintends the payment of contributions consisting in canoes, tortoise-shells and a share of the animal produce of the plantations, to which the king is entitled to defray the annual expenditures, and provide for his support. Among the Poyas the agricultural operations and other labours are performed by the villagers in common; and the old men assemble every evening to deliberate what has to be accomplished the following day by the united efforts of all the members of the tribe, who have an equal share in the common results.

The Mosquitos were formerly much engaged in wars of revenge or retaliation. Before they undertook a warlike expedition, for which purpose they frequently enrolled a large army,¹ they sacrificed to the gods turkeys, dogs and sometimes even human beings. They drew blood from their ears and tongue, and they considered their dreams of the greatest importance, as indicating the will of their deities. Heralds were sent to the enemy to announce their intention of deciding the contest in a pitched battle; and if the challenge was not properly responded to, they immediately proceeded to lay waste the country with fire and sword. If the life of prisoners was spared they were reduced to slavery, and to mark their servile condition their nose was cut off.

The Mosquito warriors of the present day blacken their face and select a leader from those distinguished for personal bravery and experience; and the coast tribes have the reputation for boldness in attack, and stern, unyielding resistance in defence.

The Mosquito tribes of the coast are probably provided with fire-arms, but the interior tribes still make use of their primitive weapons. They are generally armed with bows strung with bark-fibre, arrows armed with flint or bones or teeth of fish, lances with diamond-pointed heads, clubs, javelins and sharp-pointed wooden swords. Their arrows are generally poisoned with the milky sap of the manzanilla-tree. As defensive armour they wear a coat-of-mail of plaited reed covered with jaguar's skin, or they substitute for this a breast-covering of twisted cotton.

The religion of the Mosquitos, if religion it can be called, has preserved its aboriginal simplicity as it was transmitted to them by their ancestors. Their vocabulary contains no word for a supreme being or a beneficent spirit, and they pay no homage and render no worship to any divinity,² though they recognise the existence of a demoniac agency in nature to whom they have given the name of Wulasha or Oolasser, and to whom they ascribe all the misfortunes that may befall them. To appease the anger and propitiate the favour of this dread

¹ It is stated that their forces numbered sometimes 40,000 men, which is evidently an exaggeration, for they could not manage or manœuvre an army of that size.

² It is pretended that they believe in an invisible Supreme Being whom they know only by the English word God, which renders it certain that it is a missionary suggestion.

divinity the *succheas* or sorcerers are applied to to use their intercessory power to avert, by their exorcism, the malignant influence of the demon god. The *succheas* pretend that they might be bitten by poisonous snakes without endangering their life and that they could handle fire without burning their hands. When they practise divination they place a peeled stick with a string attached to the top in the bend of the elbow of the left arm, and on stretching out their right arm it must be directed in a manner so as to touch the string, which is so adjusted to meet this condition, and by some mystic charlatanism they are enabled to proclaim their oracular prognostication with infallible certainty.

The natural remedies employed in dangerous maladies are very few. Scarification forms a prominent part of their medical practice; fever patients are plunged into cold water and emetics are prescribed in certain cases. The *guaco* root is considered a sovereign antidote against snake-bites, both by chewing it and applying it to the wound in the form of a poultice. In former times they paid but little attention to their sick, but supplied them with a certain quantity of food and water, and then abandoned them to recover or to die. As they believe that all dangerous maladies are caused by the influence of the malignant agencies of nature, the *succhea* is consulted, and his aid is solicited to counteract and neutralise the fatal results of the mysterious action of the demons of evil. In order to make a favourable impression upon the mind of the patient, which always exercises a salutary influence upon the nervous system, the *succhea* with his face hideously painted places certain herbs under the pillow of the patient's couch, he fumigates him with various burning drugs, rubs his body and mutters mystic formulas which he himself does not understand. Sometimes he places the sick person across his lap with his legs drawn up, and sings unintelligible songs, or he sucks the affected part until he draws blood. If no visible improvement in the condition of the patient is perceptible, he administers a decoction, he surrounds the couch with painted sticks, which no one is permitted to approach, singing some unmelodious strains and muttering some mystic words. No pregnant women or those who have attended a funeral are allowed to come near the hut, nor is any one permitted to place himself to the windward of the dwelling, lest it might cut short the patient's breath. Similar processes are employed if a village is infested with an epidemic. The *succheas*, after having been instructed in a dream of the nature and disposition of the demon of the prevailing malady, erect each a hut at some distance from the infected place, where they keep vigils, muttering their incantations and invoking all sorts of terrible animals; they plant around the windward side of the village a number of painted sticks surmounted by a grotesque little figure of wood or wax, after which they announce the expulsion of the malignant imps. But if their conjuring processes fail to stop the evil they consult the people to have recourse to the more rational but heroic expedient of burning the village, and building their habitations in a more healthy locality. The *succheas* are much respected as medical practitioners, and their prescriptions are strictly followed. The sick

are seen lying on the beach smeared with blood, waiting, like those at the pool of Bethesda, for the angel of life to touch them with the wand of its healing powers.

The Mosquitos believe that every species of game has an owner, which the *succheas* call the Master of the Warree, whom they describe as a little man, not taller than a child, but terribly strong. He superintends and directs the various droves, drives them to their feeding-ground, and if they are much disturbed leads them to remote parts of the forest. He lives in a large mountain cavern and is attended by a guard which cannot be approached within hearing, on account of their excessive fierceness. Several mountain ridges are believed by them to be the home of a terrible monster called a *wihwin* resembling a horse, but whose "jaws are fenced round with horrid teeth." His birthplace is the sea, whence he issues from time to time to visit his summer resort in the mountains; and at night he roams about in the forest in search of human or animal prey. They imagine that the circling eddies of rivers and dark pools are occupied by a formidable tenant called *leewa* or water-demon, which sucks down the unlucky bather, and devours him unseen. This demon also inhabits the sea and occasions waterspouts and hurricanes.

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NICARAGUAS.

THE country inhabited by the Nicaraguas, also known as Pipil-Niquiras, comprises the states of Guatemala, San Salvador and Nicaragua. The two Cordilleras form here broken plateaux, and give rise to the extensive lakes of Nicaragua and Managua. The eastern side of the mountains is visited by the north-east trade-winds, which render the atmosphere moist, and cause a rank and luxuriant vegetation to spring up. The summer heat is oppressively hot, and the widespread marshes diffuse their miasmatic effluvia, which generate malignant fevers and other diseases. The low lands abound in magnificent palms, and the forests are grown up with majestic mahogany-trees. Cedars and pines flourish in the colder mountain regions. In the dark and almost impenetrable forests of the Atlantic coast the puma and the tiger-cat find a safe retreat, and the more gentle deer, the climbing opossum, and a variety of long-tailed monkeys seek the less gloomy spots of the forest wilds. Birds of the most brilliant plumage fly from tree to tree in search of food, while swarms of gaudy-coloured insects infest the lower regions of the air, and break the solemn silence with their monotonous hum. Alligators, in great numbers, are found in lakes and marshes; and snakes and lizards, robed in prismatic tints, glide unperceived through the thickly-matted grass.

The Nicaraguas, although more or less exposed to the exterminating process of the white man, have in many parts preserved their tribal distinctions, and still maintain, at least in a modified form, their aboriginal customs. Among the independent nations, who have most successfully resisted the encroaching inroads of the Spaniards, are the Lacandones in the north and the north-east, and the Quichés and other highland tribes. The Niquiras are established between Lake Nicaragua and the Pacific Ocean. The best known of the other Nicaraguan tribes are the Chorotegas or Manguas, the Maribias, the Nicaraas, the Guatusas, the Palenques and the Chontals, the Pipils, the Pupulucas. The ancient Nicaraguas or Nahuatls were the Mexican colonists who settled in Central America, and having brought with them their language and their religion, they exercised great influence among the indigenous tribes.

The Quiché nation formed with the Cackchiquels the most powerful empire in Central America, and as their political and social institutions were nearly identical, they are both designated by the name of Quichés. Votan, who was probably some successful warrior of great ability and political sagacity, is supposed to have been the founder of the Quiché nationality, of its civilisation, its laws and its government.

The physical characteristics of the Nicaraguas correspond with those of the best-developed Chiapo-Maranonians. They are squarely and stoutly built, well proportioned and well made. They are rather below medium stature, having a yellowish-brown complexion graduating into a light copper hue. Their muscular limbs, small feet and high insteps have gained for them the reputation of being excellent walkers. They have a full round face with a mild and pleasing expression;

their cheek-bones are high and protruding; their forehead is low and retreating; their nose is thick and flat, their chin is short, and their lips are full. They have small eyes turned in an oblique direction at the temples, which gives them a stern, sullen look. Their head is disproportionately large, and is slightly conical at the top. Their hair is black, long and smooth, and their beard is scanty, though moustaches are not rare. The women are well formed, and pretty faces are frequently met with.

The moral character of the Nicaraguas is particularly distinguished for its natural simplicity. They are mostly of a kind and gentle disposition, perfectly honest and trustworthy, hospitable and obliging. In the presence of strangers they are reserved and taciturn; but among their own people they are talkative, sociable and fond of merriment. They are very sensitive, and are easily excited to tears even at the most insignificant trifles. They are compelled, by the necessity of their situation, to use cunning to accomplish their ends, and their vindictive spirit makes itself felt when their malignant passions are aroused by jealousy. Children are obedient and respectful to their parents, and they never speak in the presence of their betters unless first addressed. The love of home, the pleasures of family life, and their submissive obedience to superior authority are the most prominent traits of character of these peoples. In the lowlands they are generally lazy and improvident; on the highlands, on the other hand, they are energetic and industrious; and they have no longer that timid, humble air of the brooding, inactive, spoiled pet of nature; but display much spirit of independence, and when occasion requires it they are still brave and warlike. They are all, without distinction, addicted to drunkenness, which is the natural consequence of their monstrous, unexcitable routine of life; and they are equally superstitious, which is the natural result of their supreme ignorance. Their women are as a class modest without coquettish artifices, and they display much vivacity in their social intercourse.

The moral character of the Nahuatls is imperfectly known. They are stated to have been warlike and brave, but at the same time it is said that they were distinguished for falsehood, cunning and deceit. Their enmity was irreconcilable, and their love of independence was so great that for two years they abstained from having connection with their wives rather than to beget slaves for their conquerors.

The dwellings of the Nicaraguas are airy and light. They are simply huts constructed of wooden posts which support a number of rafters; the roof being thatched with straw or palm-leaves. Cane, bamboo or rushes are interlaced with the posts to fill up the intervals, thus forming the side walls. There is but a single apartment, with the fireplace in the centre marked by a circle of stones. The houses of the richer classes are frequently of sun-dried bricks or of cane covered with a coat of clay, and they are much more spacious than the ordinary dwellings, for besides the loft they are partitioned off into two or three rooms. They are almost always surrounded by a hedge which encloses a neatly arranged garden. The villages are generally built on rising ground, and the huts are scattered in every direc-

tion, occupying an extensive space; the larger towns, however, have streets regularly laid out. The huts are usually built by the common labour of the tribe, who are summoned to the work by the chief. The needful building materials are readily provided, and the frail structure is completed in the course of a few hours. Some of the migratory tribes build temporary habitations of maize stalks or sugarcane, of which the roof is thatched with palm-leaves.

In former times the Nicaraguans were much advanced in civilisation. Their temples and other public buildings were of stone, and combined artistic taste with strength and durability. But war and conquest have converted all these early achievements of rising and flourishing nationalities into a heap of ruins, and more than Vandal barbarism has destroyed with fire and sword the monuments that bore evidence of the intellectual development of ages. Their edifices were rude but massive, and a number of monumental relics have been preserved. The pillars are of rectangular form, and have neither base, pedestals nor capitals. The interior walls were decorated with medallions of various devices; or they were covered with hieroglyphics. The palace of Palenque stood on an elevated terrace faced with stone. Its front-facing was two hundred and eight feet in length, and its depth a hundred and fifty feet, while its total height did not exceed twenty-five feet. It was constructed of stone cemented with mortar composed of lime and sand; the rough front-surface being stuccoed and painted. Piers, ornamented with figures in relief and surmounted with stuccoed hieroglyphics, were interjected between fourteen doorways, which were about nine feet wide. The floor of the building, which still remains, is of hard cement; the walls are about ten feet high, plastered and ornamented with medallions on each side of the principal entrance. Colossal statuary figures of grim aspect adorned with rich head-dresses and necklaces are placed on each side of the flight of steps of the central doorway. The building is traversed by several corridors, is divided into a number of apartments, and is connected with courtyards, where a stone tower with a base thirty feet square rises in three storeys to a considerable elevation. The colours used in the fresco paintings were red, blue, yellow, black and white. The principal figure, being clad in a skin tunic, wears a head-dress of feathers, with a mantle thrown over the shoulders decorated with studs, in addition to a breastplate and a girdle ornament. He holds a staff or sceptre in his hand, and at his feet are two naked suppliants seated cross-legged.

The furniture of the Nicaraguan hut is rude and simple. Mats of plaited fibres are spread on the floor, which serve as bed for the children; while grown people are reposing in hammocks suspended from the rafters. Water-jars, cooking-pots, and cups, all of earthenware, calabashes, *wacal* shells, with their polished stands, the *metate* or grinding-stone, and the *chomal* or the dish for *tortilla* baking, are the ordinary household utensils. Their food is served up on a banana-leaf, and in place of a lamp a resinous fir stick is lighted to dispel the darkness of the evening hours.

The Quichés built their towns on high, almost inaccessible eleva-

tions, and surrounded them with strong stone walls and ditches so as to render them nearly impregnable. Their habitations, which were generally of an inferior order, were shed-like structures consisting simply of a sloping, thatched roof supported upon strong posts and entirely open in front. They were divided into several apartments, of which one was dedicated to the household gods, where incense was burnt and sacrifices were offered upon the domestic altar. The sleeping-room was provided with bedsteads for the accommodation of the different members of the family.

The Nicaraguas have not much changed their style of dress since the conquest. The poorer classes still wear the breech-cloth of cotton or of a species of hemp called *pita*, for which a short-sleeved shirt is sometimes substituted, which being partly open at the side, the lower ends are passed between the legs and are fastened round the waist by a girdle. The head is entwined with a strip of cotton; and on going abroad it is shaded by a wide-brimmed dark-coloured straw or palm-leaf hat. Formerly the nobles only had the privilege of using cotton stuff as dress material, while the common people were restricted to *pita* fibre cloth. A blanket, with a slit in the centre, through which the head is passed, which bears the name of *serape mancha* or *poncho*, constitutes an extra piece of dress on festival days, or when setting out on a journey. It is of fine texture, is coloured, checkered or figured, and is frequently fringed. It is sometimes simply thrown over one shoulder, when it hangs loosely down on one side; it also serves as protection against rain; and at night it is used as a wrapper, and answers the purpose of a bed-covering. The higher classes have more or less adopted the Spanish costume; but in olden times they contented themselves with the indispensable breech-cloth, which was richly coloured; and they threw over their shoulders an ornamented mantle neatly embroidered with figures of animals, birds and many fanciful devices. Most of the natives go barefooted, and it is only when travelling that they protect their feet with sandals of hide fastened with thongs. In former times they wore their hair in long braids, but among some tribes the front part of the head was shaved bare. At the present day their hair is uniformly cut short; the tribes of the remote mountain regions, however, make an exception. The women are not more elegantly dressed than the men. In the retirement of their homestead their costume is restricted to the waist-cloth, generally of blue-checked cotton stuff, but among the mountain tribes it is made of bark, which is soaked and beaten so as to render it soft like leather. On going abroad they throw over their head the *huipil*, which is a square piece of white cotton, with an opening in the centre, falling down as far as the waist. The *huipil* sometimes forms a kind of chemisette with short sleeves. To this garment, which is used as gala dress, much attention is paid; the neck and shoulders are either neatly embroidered or ornamented with various coloured designs. They wear their hair in braids interwoven with gaudy ribbons, entwine their head with a turban-like wreath, to which flowers and garlands are added on festive occasions. Anciently painting and even tattooing as well as the fashion of wearing ear-rings and nose-jewels prevailed

extensively, but these modes of ornamentation are now principally confined to some remote hill tribes, who also add red or green feathers to their turban-like head-dress. Strings of glass beads, shell and metal trinkets are now the only ornaments for the neck, the arms and the ears.

The ordinary dress of the Quichés was generally confined to the *maxtli*, which was passed between the legs, and was fastened round the loins; occasionally, however, a shirt was substituted in its place. The king was allowed to indulge in the luxury of wearing nose and ear-jewels as a badge of distinction and rank. Painting was universally prevalent, not only as an ornamental decoration, but as a protection against atmospheric changes. The Nahuatls not only practised tattooing, but head-flattening was so highly favoured that it was considered of divine origin, indicating noble blood; while among the common people it was deemed of great advantage for carrying burdens.¹

The Nicaraguas subsist almost exclusively on vegetable diet, though they do not refuse to eat meat of any kind if procurable. Their chief articles of food are *tortilla* cakes, beans, plantains, bananas, various roots and fruits. The cacao bean not only furnishes a nourishing drink, but after it has been dried it is roasted, ground into powder, and is eaten as a substitute for bread. In former times cacao was exclusively reserved for the aristocratic classes, but now all are at liberty to use it. Eggs, fowl, fish, turtle and honey are served up among the better classes. Red pepper and salt are the usual seasonings. Maize is eaten boiled while still in the milky state in the form of *rosenears* with salt and pepper. When fully ripe it is ground into meal and is then converted into *tortillas*. *Tamales* are prepared from maize and chopped beef seasoned with red pepper. Beans mixed with maize, thoroughly cooked by repeated boilings, are a standing dish which is always kept prepared. Jerked meat (*tassajo*) is prepared by drying the salted strips in the sun for a week; they are then smoke-dried for another week, and are rolled up in bundles, which become quite hard. Venison is often parboiled with a certain herb, after it has been slightly tainted and begins to be infested with maggots; and in this state it is considered a delicacy.

They prepare several intoxicating beverages. The *atole*, which is produced from fermented maize, varies in quality and strength according to the different ingredients that are added. When fruits and roots, or honey or sugar-cane juice are used it is called *chica*. *Pulque*, which is the fermented agave sap, is principally used in the highlands. But the most intoxicating drink is prepared from the fruit of the wild cherry tree.

The favourite dish of the Nahuatl was the flesh of the *xulos*, a species of dog that was fattened for the table; fish were also consumed in large quantities. The men of the higher classes sat on benches while taking their meals; while the women, who waited on them,

¹ "When children are born their head is still tender, and it is then shaped, such as we have it with two bumps on each side, and a hollow in the middle, for our gods have said to our ancestors that by this means we should have a fine and noble air."
—Oviedo Valdez Histoire, vol. xiv. p. 71.

were squatted on the ground, and were eating their food from a platter of basket-work.

The Nicaraguas chiefly follow agriculture as their daily pursuit. They cultivate a small patch of ground contiguous to their huts and produce maize, beans, plantains and bananas in sufficient quantity for home consumption. The more energetic and industrious farmers, who seek to better their condition by more steady labour, grow cacao, cotton, indigo and sugar-cane; and cochineal is also produced by them. The cacao-tree is very delicate and requires much care in its cultivation. It must not only be protected from excessive heat but from sudden refrigeration. To anticipate and counteract the inconveniences arising from heavy winds and brilliant sunshine another tree is planted near it, which is most characteristically called its mother. Formerly before planting the seed, it was exposed for four nights to the dim light of the full moon; and at the moment the bean was put into the ground the men had carnal connection with their wives and indulged in other libidinous pleasures.¹ In many districts hunting is still followed with much success. Deer and other game are killed with flint-headed arrows, and the wild hog is secured by driving the animal towards a net with large meshes, where it becomes entangled and is then easily despatched.

The Nicaraguas are particularly skilful in the manufacture of pottery. Earthenware water-jars are made in a manner so as to permit the water to percolate through the porous, imperfectly burnt clay; and by this means the contents are kept quite cool. All other earthenware vessels are well glazed by means of a resinous gum; some are of fanciful form and are beautifully coloured. Their spinning apparatus is somewhat original if not ingenious. A spindle fifteen or sixteen inches long is fixed to a top-like wheel six inches in diameter, which is kept in position by being placed in a hollow piece of wood. When the wheel commences to spin the thread is fastened to the spindle, which is fed from a pile of cotton, and being held by the operator he twirls the passing fibres between the thumb and the finger. They are no less skilful in weaving, and they produce cotton stuffs as well as fabrics of agave and *pita* fibre, which are of excellent quality, and are most tastefully designed and coloured. They use indigo for their blue dye, cochineal for their red, and indigo mixed with lemon-juice for black. A purple is obtained from a bi-valved sea-shell. Ropes, nets, mats and hammocks are manufactured from reeds, and from *pita* and bark-fibre. They braid hats of the leaf-fibre of the *Carludovico palmata*, which are greatly valued; and they drill stone pipes, by means of a stick of hard wood operated in conjunction with sand and water. Their canoes are made of a single mahogany or cedar trunk. Some of them are fifty feet in length and are perfectly straight. The paddles are four feet long, having a broad blade at one

¹ The cacao-tree (*Theobroma cacao*) is of medium height; its leaf is like that of the chestnut but larger; it gives out its flowers and fruits almost every moon. The flowers start indifferently from the stem and branches, all the way from the ground up, and when these fall the fruit makes its appearance. It is as large or larger than a pine-apple, and contains from twenty-five to thirty beans like almonds, which are the cacao beans.—Squier's Collection, p. 35.

end, and a cross stick at the other. With this light craft they navigate not only lakes and rivers, but the sea-coast; and formerly these canoes were employed for war as well as trading purposes.

The commercial transactions of the Nicaraguas are principally carried on by barter. The products of the farm are interchanged, and the surplus of hammocks, mats, hats and cups produced in the home-establishment are loaded upon the back of the owner, and are peddled about for sale in the different village communities. Formerly cacao beans were exclusively used as currency, and they are still a valuable medium of exchange. In former times the Lacandones were engaged in a flourishing inland trade, for which purpose they employed several hundred canoes. The Nahuatls had market-places in each town and village called *tianquez*, which no townsman or villager was allowed to approach and much less to enter. Women or young boys were alone the sellers and buyers, and except the men that came from a distance, every male member of the community was excluded. Here were sold slaves, gold, mantles, maize, fish, rabbits, venison, birds and many other products indigenous or imported.

Many of the Nicaraguas are trained from earliest youth to act as porters or carriers, which is one of their favourite pursuits. Robed in waterproof palm-leaf mats, and armed with a long staff, they travel without the least inconvenience from twenty to thirty miles a day, carrying on their back a load weighing from a hundred to two hundred and fifty pounds, which is suspended by straps from their forehead and shoulders.

The Nicaraguas possess considerable aptitude for the imitative arts. They carve the outside of calabash cups with tracings of leaves, fantastic designs and many fanciful figures. Their earthenware images painted in natural colours, and representing the various occupations of the people, are somewhat artistic in conception and tasteful in execution. While their various modes of painting have not the stamp of real art, they are nevertheless worthy of consideration as the products of an uncultivated race. Their lyric poetry is not of a high order, and has for its subject the unequal contest with monsters which never fail to be victorious. Sometimes it treats of government or society in a sarcastic and partly philosophic strain.

The language of the Nahuatls was the same as the Aztec, of which it was a dialect. They traced hieroglyphic characters, in red and black colours, on a kind of parchment made of deerskin which was cut into leaves of the size of the hand, and sometimes they were ten or twelve feet long, but then they were folded up like a fan. They marked out the boundary-lines of private estates with much accuracy; they traced the rivers, the forests, the roads and clumps of trees; and in the trial of important cases these records were consulted by the elders. The year was divided into eighteen *cenpucilles* or months of twenty days each, which had specific names given to them corresponding with those of the Mexican calendar.

The principal occupations of the Quichés were agriculture, hunting and fishing. They cultivated with considerable success maize, sweet potatoes, beans, red pepper and gourds. When they returned from a

hunting expedition a portion of the game captured was offered up to the gods, but was probably intended for the priests. The blow-pipe, from which clay bullets were projected, was used to shoot birds and other small animals. The women made excellent pottery, and the men understood the art of working copper, silver and gold. They made star-shaped ornaments of the precious metals, which were worn by the nobles. Their idols were mostly moulded of clay, or they were carved of stone.

The Nahuatls were particularly devoted to agriculture. They not only cultivated maize, beans and plantains, but cacao received the greatest attention, and between February and April they gathered an abundant supply for domestic consumption. After the crop was planted it was constantly watched by boys who climbed up trees or were stationed on raised scaffolds to keep the birds from destroying the growing vegetation. Irrigation was practised whenever the rainfall was irregular. They were very expert fishermen; they employed rods and lines as well as nets to secure a supply of river and sea fish. They made use of a narcotic decoction which they diffused over the water to stupefy the fish, thus causing them to swim on the surface, when they could be taken with the hand. They had no canoes, but they navigated the rivers and the coast with *balsas* or rafts which consisted of five or six logs tied together at the ends, and they were overlaid with transverse sticks, so as to render them more compact. They were an efficient water-craft, and were even employed for war purposes. They were skilful workers in gold and precious stones; and gold was probably the medium of exchange in the form of stamped bars. The fibres of several plants were spun into thread, were knitted into nets, and twisted into ropes.

The Quiché language, which has much affinity with the Maya, is spoken in Chiapas and Guatemala; while the Cachiquel and the Zutuhil are exclusively confined to Guatemala. The word *quiché* means literally numerous trees, on account of the numerous families of different nations of which the people were composed. All these languages were written in hieroglyphic characters. To distinguish the feminine from the masculine the sexual adjective *ixok*, "female," is placed before the noun; as, *coh*, "lion;" *ixok coh*, "lioness." The proper names of women have an *x* prefixed to indicate inferiority or diminution. Nouns are not declined; the genitive is indicated by placing the possessive pronoun before the thing possessed which precedes the possessor; as, *u baluc ahan*, "his sister-in-law lord," *i. e.*, "the sister-in-law of the lord." The vocative is denoted by suffixing *e* to the nominative. The nouns referring to inanimate objects have no plural sign, and the plural signification can only be inferred from the context or from adverbs of plurality; as *uinak*, "people;" *quia uinak*, "many peoples." Such nouns as have a plural, form it by the terminal particles, *ab*, *eb*, *ib*, *ob*, *ub*, without precise rule to determine their application; as, *atit*, "grandmother;" *atitab*, "grandmothers." Some nouns have the plural in *om*; as, *alab*, "child;" *alabom*, "children." Adjectives form the plural with the terminal particles *ak*, *tak*, *ic*, *tic*, &c.; as *nim*, "great;" *nimak*, "great" (plural). The plural

of inanimate objects is frequently indicated by the third personal pronoun *e*, "he," "they or these." Nouns derived from verbs in the active, passive and absolute form take certain terminations; as, *logoh*, "to love" (act.); *logobal*, "love;" *logon*, "to love" (absolute); *logonic*, "the love" (absol.); *logox*, "to be loved" (pass.); *logoxic*, "to be in love" (pass.). Adjectives take certain terminations according as they apply to things or persons, or if they have a general signification; as, *nim*, a "great (thing);" *nima uinak*, "a great person." Abstract nouns are formed from adjectives by the suffix particles *al*, *el*, *il*, *ol* and *ul*; as *nim*, "great;" *nimal*, "greatness;" *utz*, "good;" *utzil*, "goodness." Substantives are changed into adjectives by the suffix *lah*; as, *quic*, "blood;" *quigelah*, "bloody." There exists no grammatical comparative or superlative; the degrees are expressed by adjectives, adverbs or by circumlocution. The numerals take different terminations according to the object to which they apply. Thus *pob* serves to count periods, speeches and words; *rabah*, "things in a file or row;" *gulah*, "walls;" *tzuh*, "drops;" as *hun*, "one;" *hutzuh*, "one drop." From numerals are derived active, absolute, passive and compulsive verbs; as, *humo*, "one;" *hunamah*, "to unify, to equalise." Substantives are sometimes used for adjectives; *abah*, "stone;" *be*, "road;" *abah be*, "stony road." The personal pronouns have distinct words in the accusative, which differ in the present, past and future tense of the verb by which they are governed. *Lal* or *la* in the singular and *alak* in the plural are pronouns expressive of respect and reverence. The possessive pronouns differ in form according as they are connected with words commencing with a consonant or a vowel. There are four classes of verbs: active, absolute, passive and neuter. Absolute verbs are those which have no reflexive action; as, "I love," without indicating whom. The persons are denoted by the possessive pronouns, and are placed between the tense sign and the verb. The sign of the present is *ca*; as, *ca nu logoh*, "I love." The perfect is indicated by the particle *xi* or *x*; as, *x-a logoh*, "thou hast loved." The language has no imperfect nor pluperfect. The particles *chi*, *ch* or *x-ch* are the sign of the future; as, *ch'u*, or *x-ch'u logoh*, "he will love." The present participle is expressed by circumlocution; as, *legonel*, "he that loves," *i.e.*, "loving." The imperative is expressed by the future. The infinitive can only be rendered by circumlocution, by saying: "I wish I were with you," in place of "to be with you." Absolute, passive and neuter verbs are formed by changing the final letter, which is not uniform, or by adding a final syllable. The Quiché language is rich in derivative forms of verbs.

The Nicaraguas do not exhibit much musical talent. The *marimba* is the only instrument which produces musical sounds that may be combined to form a melodious strain. It is composed of twenty-two vertical tubes of wood or terra-cotta of equal diameter but of various lengths, varying from four to sixteen inches, which are kept in a line between two wooden slots, to which they are tied with bark-fibre. A lateral opening at the base is covered by a membranous valve, while the aperture at the upper end is closed by a movable elastic plate which is struck by the performer with light drum-sticks. The musical sounds

are produced by percussion and the consequent vibration of the membrane. A coating of wax on the key-plate regulates the pitch. The same instrument is occasionally played in unison by several persons as an accompaniment to the song. The drums are sections of a hollow tree-trunk, with clefts on the upper side, and holes at the ends; but sometimes they are covered with wild goat's skins. Pipes, small bells and rattles make up the complement of their musical instruments. The Lacandones have a stringed instrument which resembles a mandolin, they also perform on a kind of clarionette, and drums are equally in use among them.

The musical instruments of the Quichés were large kettledrums; long cane-trumpets which terminated in long crooked gourds; flutes made of deer-bones, and reed cornets and pipes. Tortoise-shells were transformed into a percussion instrument, which gave out deep melancholy sounds.

The amusements of the Nicaraguas are in part confined to the home-circle. They love to meet in domestic gatherings where story-telling and songs afford the most delightful entertainment to those who are invited to attend. On festive occasions, when they appear in public their diversions assume a more noisy and excited character. Their dances combine activity with dramatic effect, much of which may be attributed to their rich costume. From twenty to forty persons, who are engaged in the *tocotin* dance, wear richly-embroidered white dresses garnished with gaudy ribbons. Their back is decorated with gilt frames enclosing gaily-coloured feathers; plumed helmets cover their head, and feather-wings are fastened to their legs. The dancers forming a ring round the leader, who stands in the centre, march in a circle to the measure of the drum; now they move straight forward, then they turn half-way round; or making a full turn they bend the body towards the ground, proclaiming at the same time, in triumphant shouts, the heroic renown of some famous warrior. In their character-dances they personate various animals in characteristic disguise, imitating their movements and mimicking their cries. In some of their saltatory exercises they are dressed up as women, and appear in other disguises. Other dances are still more fanciful and grotesque. Strings of shells enclose their arms and legs, their head is ornamented with feathers, and they hold a fan in their hand. The leader begins the movement, which is imitated by the dancers; the actors follow in groups of threes and fours, all turning, intermingling and uniting in measured step. The musical band beats the drum, which accompanies a monotonous song responded to by the head-dancer, while all the others take up the refrain in chorus, shaking at the same time their calabash rattles. They then circle round each other and mimic the most whimsical characters, even the lame and blind, gesticulating, shouting, crying, laughing, all in promiscuous confusion. These festivities are always enlivened by drinking-bouts, and they never fail to wind up in universal intoxication.

The Nicaragua women are not exposed to any particular hardships; but they are required to perform here, as they do everywhere else, all the drudgeries of the household. They are not only constantly busy

to attend to the cooking, and take care of the children, but they frequently employ their leisure hours in spinning and weaving. Notwithstanding that they dress very scantily and unreservedly expose their person while bathing, yet they have the reputation of being modest as well as chaste, and harmony and content prevails in the domestic life of the family.

The Nahuatl women were endowed with much energy and force of character. They constituted the ruling members of the household; and husbands often attended to the duties of the family establishment, while their wives were engaged in trading. They controlled the affairs of the household in their own way, and their insolence was sometimes carried to such a height that they drove their offending husbands from the homestead upon the slightest provocation, and the neighbours had frequently to interfere to restore the peace of the family.

Of all the Nicaragua tribes the Lacandones only practise polygamy; each wife lives in her own house, and has a small patch of ground assigned to her for her support. The chiefs of all the other tribes, however, indulge in the plurality of wives. Marriage is contracted at an early age, and parents only dispose of their daughters to an eligible suitor for an equivalent value offered in presents. Children are frequently betrothed at the age of nine; and after the preliminary arrangements are completed the girl selected as the life-partner of the boy is taken into the house of the bridegroom's father, where she is at once invested with all the rights and assumes all the duties of a daughter, until she has attained the proper age to take upon herself the responsibilities of married life. If at the termination of the probationary period she does not come up to the expectations of the bridegroom, he has the privilege of sending her back to her parents; and though the presents delivered to her father at the time of the betrothal are generally returned if demanded, yet they are not always restored, which sometimes gives rise to long-continued feuds and enmities. Parties rarely marry out of their own tribe, and an alliance with a stranger tribe can only be effected through the intermediate agency of the respective chiefs, who decide in council upon the expediency of the proposed connection. Some tribes are so much opposed to extra-tribal marriages that the children born of such an illegal union are destroyed. Whenever the young man has reached the years of sixteen or eighteen, and the maiden has attained the age of fourteen, the marriage ceremony is performed by the priest in the presence of the *cacique*, and the relations of both parties. At the close of the ceremony both the bride and the bridegroom are carried on the shoulders of their friends to their own house, which has been built for them by the young man's father, and here they are left to enjoy the pleasures of married life to the full. The husband receives from his father the necessary means to start him in life, and presents are bestowed upon the wife by the members of her family, which serve her as an outfit.

The Quichés did not recognise relationship on the side of their mother, and they never hesitated to marry their half-sister, having a different father, and they sometimes contracted a nuptial engagement with their sister-in-law and their stepmother. If a noble was betrothed

to a girl that had not yet reached the age of puberty, the father gave to his son-in-law a slave, with whom he was allowed to cohabit as concubine until his wife had grown up to the full stature of womanhood. When a young man wished to marry he could only succeed in his suit by offering adequate presents to the parents of the girl, and enter their service for a determined period of time. But if the young lady refused to accept the young man selected for her the presents had to be returned, and an equivalent compensation had to be allowed for the service rendered. After the necessary arrangements had been completed, and the day for the celebration of the marriage had been fixed, the father of the bridegroom sent a number of respectable matrons and influential men of the village to the house of the bride to take possession of the young girl and accompany her to her new home. She was borne on the shoulders of one of the friends, and while on the way she was met by a guard of honour who offered incense, and sacrificed a quail or some other bird to the gods as a thanks-offering for her safe arrival. After she had been welcomed to the house she was seated with ceremonial formality on a couch covered with mats or carpets, and for her entertainment musical performances and dances were executed in her presence. After the consent of the *cacique* to the marriage had been obtained, and the young couple had made a confession of the wrongs they might have committed, the priest performed the ceremony, and declared them man and wife. Among the higher classes the *cacique* joined the hands of the young couple, and tied the corners of their mantles together; at the same time he addressed them, enjoining upon them to be faithful and loving in their domestic relations. The ceremony was concluded with a general feast, after which the married couple retired to the nuptial chamber, where two matrons instructed them in the details of their marital duties. The marriage could be dissolved for the most frivolous causes. If the wife left her husband and refused to return the separation was considered final, and both parties were at liberty to enter a new marriage engagement. Adultery was only regarded in the light of a venial offence, and was very leniently dealt with. A married man who seduced a young girl was required to pay a fine of a hundred rare feathers, provided the relations of the young woman made complaint, which happened very rarely, as they wished to avoid scandal. In case of adultery, where both parties were married, they received a warning for the first and even the second offence, and an insignificant fine of feathers was imposed upon them. But if they persevered in their shameful conduct their hands were tied behind their back and they were made to inhale tobacco smoke (*tobacoyay*),¹ which produced a painful but no fatal effect. A single man who seduced a married woman was required to pay her value to the injured husband, by whom she was repudiated. It was considered a most meritorious act, on the part of the husband, if he forgave the guilty parties, demanding no other reparation but the confession of their wrong and the sacrifice of a bird. If the adulterous wife of a

¹ It is not certainly known whether the *tobacoyay* is tobacco or red pepper.

noble was taken in the act she was reprimanded for the first and repudiated for the second offence, but if the seducer was a noble he was strangled, and if a plebeian he was flung down a precipice. Rape was punished with death, and he who attempted to do violence to a woman was enslaved.

Among the Nahuatl the marriage contract was generally concluded between the parents of the respective parties; in some independent towns, however, the girls had the privilege of choosing the young man they wished to marry while attending a feast. On the wedding-day two fowls and fat *xulos* were killed, and all the friends were invited to a feast. The *cacique* then taking the bride and bridegroom by the ring finger of the left hand, conducted them to a hut where a copal fire was burning, and here the marriage was consummated. As soon as the fire was burnt out the wife could no longer be repudiated even if her virgin purity was found to be contaminated. If the bride proved to be virtuous and chaste the relations raised a cry of joy, offering presents to the married couple. Polygamy was not practised by the common people. The *cacique* alone was allowed to marry more than one wife, but no legal restrictions existed as regards concubinage. Divorce or repudiation was common, and the husband had the right to decide whether the children born of the marriage should remain under his guardianship or should go with their mother. Bigamy was punished with exile and confiscation of property. An adulterous woman was disgraced by flogging, and she was not only repudiated but she lost the privilege of marrying again. With the exception of relations of the first degree, relationship was no bar to marriage, but incest was unknown. The ravisher of a virgin became the slave of her parents, unless he could redeem himself by valuable presents. Prostitutes had a legal *status*; they had lovers and protectors, who did not share, however, their gains. Ten cacao beans was the uniform price for the possession of their person. Brothels were public institutions, and parents could compel their daughters to follow prostitution for their use and benefit; and this was more particularly the mode of disposing of them if the father was too poor to give to his daughter a suitable marriage outfit, and she was thus enabled, by the accumulation of her wicked gains, to secure a husband to her liking.

Among the Nicaraguas the birth of a child is effected without artificial aid; and the mother is often delivered while travelling, when she washes herself and her infant in the nearest stream, and proceeds in her journey as if nothing had happened.

When a Nahuatl woman was about to be confined, in order to facilitate the birth of the child, she confessed all her short-comings to the midwife. If the labour pains were not sufficiently strong to bring about the delivery the husband also made confession. If these expedients proved unavailing, the husband's *maxtli* was laid under the woman's loins and the midwife drew blood from her own person, which she sprinkled to the four points of the compass, while she was addressing invocations to the gods. To propitiate the favour of the gods the husband drew blood from his tongue and his ears, which was

equivalent to a sacrificial offering. If the new-born child was a boy a miniature bow and arrow were put in his hands; and a girl was made to grasp a little spindle. The mother marked the right foot of her child with a black streak, supposing that it would thus be prevented from being lost in the woods. On the twelfth day after birth the child was carried by the sponsor to the house of the priest, who gave it the name of his grandfather or grandmother, and received a quantity of cacao beans and a fowl for his services. The mother next carried the young babe to the river, where she washed it and threw cacao and copal into the stream, that the river-god might protect the infant from all harm.

The Nicaraguas dispose of their dead by burial. After the body has been washed, it is dressed in a new suit, and is laid out in state in the hut in which the deceased died. Here the nearest relations and friends assemble and give expression to their grief by burning copal gum and performing the funeral dance round the corpse. The burial takes place in the usual manner, and the body is consigned to the tomb with all the valuables belonging to the deceased, to which a stock of provisions is added to supply him with the necessary means of subsistence on his long journey to the unknown world. In former times before the last agonies of dissolution had closed the mortal career of a dying man his nearest relations placed a precious stone between his lips, which was intended as the receptacle of the departing spirit of life whenever it left the body. When life was entirely extinct the stone was removed from the mouth by one of the friends, who rubbed it gently over the face of the deceased, and preserved it as a relic, which was held in great reverence. When the chief of a province was interred he was attired in magnificent array; and precious gifts and valuable ornaments, contributed by friends, were placed by the side of the deceased. The body was borne to its last resting-place, confined in a stone coffin, to an eminence, where it was lowered into the grave, and a number of slaves were immolated to serve as attendants to their departed lord. An altar was erected over the tomb, on which incense was burnt, and sacrifices were offered up. The whole population put on mourning for a period of four days. At sunrise on the fifth day the priest communicated to the people the joyous news that the deceased had been admitted to the blissful mansions of the gods, and that there was no longer any cause of tribulation or sorrow. Upon this announcement the successor to the chieftainship was immediately proclaimed, and the occasion was celebrated by feasting, dancing and the offering up of sacrifices.

At the death of a child mothers would reserve their milk for a period of four days, lest the phantom ghost of the infant might inflict some injury upon the surviving children. When a child died among the Nahuatlts it was wrapped in cotton stuff, and was buried in front of the dwelling. If a man died childless his personal property was buried with him, but if there were children that survived, all his goods and chattels were distributed among them. At the death of a chief his body and all his personal effects were burnt; the ashes were collected and were deposited in an earthenware vase, which was buried in the

house of the deceased. His image was broken upon his tomb, that his memory might be cherished for twenty or thirty days.

The Nahuatlts believed, in part at least, in a future state of existence. They supposed that if the deceased had come up to the approved moral standard, if he had worshipped the gods and swept the temples, or if he died in war, his *julio* or ghostly self would be wafted to the land of shades, to take up its residence with the gods; but if he had borne a bad character, if he had neglected his duties, he would descend below; his *julio* would be doomed to annihilation, and would vanish with the decay of the body.

Slavery existed among the ancient Nicaraguas. A father might sell himself and sell his children if pressed by necessity. A thief could be sold into slavery if he was not able to pay to the injured party the value of the property stolen, and he could only effect his redemption with the consent of the *cacique*.

Among the Quichés the nobility was held in high honour; they were invested with all the dignities, held the most honourable positions in the government, and the offices which they filled were hereditary in their respective families. They were only allowed to marry a woman of their own class, otherwise they were degraded and forfeited their estate. Their private domain, from which they drew their revenues, was very extensive, and their retainers and vassals were very numerous.

The Nicaraguas had from time immemorial been subject to a regularly organised government. Their *caciques*, who are now subordinate to the supreme power of the state in which they live, have always exercised much authority among their people, and they were not only highly respected, but homage was paid to their superior rank and dignity; and they form even now an influential, aristocratic class. They are still the local chiefs of the tribe or the community, and govern their submissive subjects with much spirit and firmness. Among the Lacandones the chief is elected by the council of elders whenever a vacancy occurs either by death or displacement. The investiture takes place by robing the new incumbent with the skin of the jaguar, suspending from his neck a collar of human teeth, which is a badge of victory, and crowning his head with a tiara of feathers. Criminal acts are tried before the council; and as in serious offences the relatives of the accused are often involved as accomplices, they share the punishment of the convicted criminal. Kidnapping was formerly a common crime, notwithstanding that it was severely punished by law, for the kidnapper was clubbed to death, and his wife and children were sold as slaves.

The government of the Quichés was an absolute monarchy, and the succession was hereditary partly in the direct and partly in the collateral line, for the eldest son of the reigning king only followed his uncle, and he was in turn succeeded by his cousin. Each one of the presumptive heirs held a certain official rank, which he passed in regular gradation, until his turn came to assume the royal power. The king was assisted in the administration of the government by twenty-four nobles, who enjoyed many privileges, were the personal attendants of the monarch, the administration of justice was confided to

them, and they collected the royal revenues. The provinces were governed by lieutenants, who took the advice of the provincial council in all matters of local importance. The royal council, composed of the nobles of the highest rank, possessed extraordinary power; they could depose a tyrannical king and place the next heir upon the throne. The king, who had been thus convicted after due trial, was condemned to die an ignominious death, and his property was confiscated. The laws were strictly enforced, and crimes were repressed by the infliction of adequate punishments. Rebellion against the king or the state and felonious homicide were punished with death, confiscation of property and the enslavement of the family of the criminal. Sacrilege in any form, and wilful disobedience to the priestly orders, subjected the culprit to capital punishment. Theft and robbery were atoned for by paying the value of the property stolen, in addition to a fine imposed upon the offender. For the second offence the fine was doubled, and if repeated the third time death was the penalty inflicted, unless a nobleman volunteered to redeem the criminal. Incendiaries were condemned to die, and their families were banished. Rape was punished with death, and adultery was dealt with by the injured husband according to his discretion. Sometimes the adulterer was killed, at other times he escaped with a severe flogging. Criminals, who made an open confession before the judge, were immediately subjected to punishment; but if they denied the charge they were stripped naked, were hung up by the thumbs, flogged and exposed to the smoke of red pepper.

The government of the Nahuatlts seems to have been of a popular character. Some communities were governed by a council of elders called *huehues* who were elected by the people, and who had the privilege of choosing the war-chief, yielding up to him all the powers of government in time of war, even that of life and death. In some provinces the supreme power was exercised by a chieftain called *teite*, to whom a certain number of lords and vassals were subordinate, who submissively obeyed and executed his orders. Although these rulers made an ostentatious display on public occasions, yet their power was hardly more than nominal, for all the legislative authority was vested in the *monexico* or council made up of the old men of the community, who were elected every four moons. The *teite* could assemble or dissolve the council, and he had a right to be present at all meetings, but the decision of the assembly was final even if contrary to the opinion of the chieftain. The measures adopted by them were published in the market-place by criers. The members of the council acted as executive officers, they regulated all commercial transactions between buyers and sellers, and watched over the market police. The *teite* received neither tribute nor taxes from the people, and the *monexico* only could assess and collect taxes in time of war to defray the expenditure of a warlike expedition. The Nahuatlts were governed by regular laws which were considered inviolable. Blasphemy, incest, or marrying within prohibited degrees of affinity and inflicting a serious wound so as to endanger life, were all punished with death. To address a married woman in libidinous language, or treat her other-

wise with impropriety, was a high misdemeanour that could only be expiated by banishment and confiscation of property. He who had carnal connection with a slave, not his own, was reduced to slavery, unless the high priest pardoned him on account of his personal merits or his great military services in war. Deflowering a virgin was a heinous crime, for which the culprit was offered up as a sacrifice in the temple. Wilful lying in affairs of public interest was punished by whipping, and if the falsehood uttered referred to military affairs the offender was enslaved. The thief, who was taken in the act, was tied by the party injured, and was not released until he had restored the property stolen or had made reparation in some other way. If the culprit possessed no means, his head was shaven, which was a mark of infamy, and he was reduced to slavery.

The Lacandones still engage occasionally in hostile expeditions against neighbouring plantations, in retaliation of the ill-treatment they have received at the hands of the planters. Before setting out on their belligerent excursion odoriferous resins are burnt in front of the temple, where the warriors appear fully armed and equipped. A burning incense pot is placed in front of each warrior, who makes the usual prostrations, and addresses his invocations to his tutelary god. They commence their march in the night, and on approaching the plantations they set fire to dry faggots and grass which they throw into the enemy's camp. When the confusion is at its height, on account of this sudden irruption, they invade the premises and make such reprisals as the circumstances may justify. On their return from a successful campaign they celebrate their triumph by executing the war-dance in the presence of the chief and the council.

The aboriginal weapons have almost entirely disappeared, and among the modern Nicaraguas the practice of war has been nearly discontinued since the conquest. The mountain races only are still armed with the bow and arrow tipped with flint-points; and the spear and the sling are still used in hunting. In their wars they always kept themselves concealed behind rocks or trees when they saw the enemy advancing, and when within bow-shot they quickly discharged their arrows, and then met their adversaries face to face, with loud shouts and yells, while brandishing their clubs and swords. The prisoners taken and the other booty secured during the campaign were the property of the captor. The warrior, who had distinguished himself by some great exploit in the presence of the two opposing armies, took the title of *tapaliqui*, and to commemorate his triumph he cut his hair in a manner so as to leave a circle at the crown of the head with a long tuft in the centre.

The Quichés were a warlike race. Their weapons were bows and arrows, which they handled with much expertness. Lances were effective weapons of attack, and they were very skilful with the sling. When engaged in a hand-to-hand fight they made use of a wooden sword serrated at the edge with sharp-pointed flints. Their shield was either a frame covered with the hide of the tapir, or it was simply the shell of a sea-turtle. They protected their bodies with thickly-twisted corselets provided with sleeves, but they were rather stiff and unwieldy.

War was an honourable profession among the Nahuatl. When starting out on a warlike expedition they elected a chief who was distinguished for valour and military experience. He led the army in battle, and encouraged the warriors to advance boldly and kill as many enemies as possible. Before engaging in a warlike enterprise they consulted their priests, who, after communing with their divinities, determined whether a projected war should be undertaken, or whether they would be attacked by their enemies. If they pronounced themselves in favour of hostile operations, or expected an invasion on the part of a hostile force, they called the *caciques* and war-chiefs together, imparting to them the necessary instructions how the attack was to be made, or how the enemy was to be met and resisted. The *caciques* immediately enrolled the warriors, organised them into a regular armed force, and marched against the enemy either for attack or defence. If victory crowned their efforts, and with feelings of exultation they returned home in triumph, a messenger was despatched to the chief priest informing him of the important event, that he might ascertain to which of the gods the sacrifice was to be offered. If the offering was due to Quetzlacoatl, a prisoner of war was sacrificed for five successive days; but if Itzqueye was to be honoured, a sacrificial service of five days sufficed. The warriors returned from their victorious campaign elated with joy, dancing and singing as they marched along, bringing with them a number of prisoners ornamented with armlets and anklets of feathers, and with strings of cacao beans hung round their neck. The chief priest and his subordinates went out to meet the triumphal escort, and the prisoners were delivered over to him as trophies of war, who were conducted to the house of the chief priest, where festivities were kept up night and day. On the day appointed the victims were sacrificed according to the Aztec ritual, their heart was torn out, it was tossed in the air to the four winds of heaven, and was finally thrown into the court of the temple, while the god was implored to accept the offering in return for the victory vouchsafed to them. During the continuance of these solemn ceremonies the warriors were not permitted to cohabit with their wives, but were lodged in the public barracks that surrounded the temple, and they only went to their homes during the day for their meals, which were prepared for them in their own houses.

The religion of the ancient Nicaraguas, who did not profess the Aztec creed, was based upon hero-worship. They regarded Pamaozdad and Zipaltonal as ancestral gods who, though they dwelled in the regions where the sun rises, were nevertheless represented under the form of men, were reputed to be the progenitors of mankind, and the creators of all existing things. It was said that they subsisted on the hearts of men and children, besides birds and odoriferous resins that were offered in their honour. Quiateotl was their god of rain, who was born of mortal parents, Homey Atlite being his father, and Homey Ateciguat his mother. He was not only the dispenser of rain, but thunder and lightning were placed under his control. Young girls and boys were sacrificed to him in a temple dedicated to his service; his stone image was rubbed with the blood of the victims,

but their bodies were buried. If grown men were offered as sacrifices the flesh was eaten by the *caciques* and the other chiefs, for the common people were not allowed to partake of this sacred food. The other sacrificial offerings presented to the gods were fowls, fish, maize and other produce. These were always eaten by the priests and the servants of the temple. Mixcoa, represented by stone images, was invoked for success in buying and selling or striking a bargain, and in his honour the worshipper drew blood from his tongue, which he offered to the god. Vizteotl was the god of hunger, in whose honour travellers threw grass upon stones, that they might be preserved from fatigue and hunger. Hecatl was the god of air; Mazat was the god of deer, and to propitiate his favour clotted blood, wrapped in a piece of cloth, was hung up in the house when a deer was killed. Tost is said to have been the god of rabbits. No one was admitted to their stone temples except the priests and the *cacique* whose turn it was to officiate during the current year. During the time of his official service he was not permitted to leave the sanctuary, and little boys acted as messengers to supply him with the necessaries of life. At the expiration of the year, when he left the temple, his return to his family was celebrated by dancing and festivities, and his ears were pierced as a mark of honour. There were minor sanctuaries called chapels where ordinary priests officiated which could be visited both by married and unmarried men provided they abstained from sexual intercourse for a whole year. Women were never admitted into the interior of the houses of worship. Stone images were kept in the houses, which were invoked for health and prosperity, but no sacrifices were offered to them. When a person had repented of his wrong he made a confession to one of the elders who was expressly chosen for this office, though he did not belong to the priestly order. After having listened to the self-accusing penitent he merely said: "Go and do it no more."

The religion of the Quichés was partly based upon nature and partly upon hero worship. Xpiyacoc and Xmucane, who were the grandfather and the grandmother of the sun and moon, represented the generative and productive power of nature; and missionaries would have us believe, notwithstanding that they were symbolised under the form of the tapir with a projecting nose, that they were the supreme creators. Tepeu or Gucumatz, called "the feathered snake," was the personified genius of the air, and as such he was changeable in his nature, for every seven days he transformed himself into a snake, an eagle, a jaguar, or into a clot of coagulated blood, and he then visited alternately the upper and lower regions of the atmosphere, when he was "enveloped in a mist of green and azure." Hurakan was the god of thunder and lightning, and as he moved in the higher sphere he bore the title of the "heart of heaven," symbolical of the flash, the track of the lightning and the thunderbolt. With the thunder in his hand he was supposed to be able to reach the centre of the earth. The bird Voc was his messenger, which was typical of the lightning's rapid flight. Tohil was the divine embodiment of fire, who was said to have produced the kindling spark by shaking his sandals. The

flint, the instrument for producing fire, was sacred to him. Avilix and Hacavitz were the family gods, who were represented by images of stone and were set up in the residences of princes. The Chahalla were the household guardians, who occupied a corner in the interior of the dwelling. Sacrifices were offered to them when a house was in the process of construction, and incense was burnt in their honour. Genii were supposed to control the elements, and they possessed the power to benefit or injure man. They selected their abode in some silent, solitary spot in the dark recesses of a grotto, beneath the frightful chasm of a rugged precipice, under the shade-diffusing branches of some venerable tree, where a spring purled forth its crystal waters, or on the tower-like summit of some isolated mountain. These mysterious retreats of the rural divinities were the sanctuaries where oppressed and sorrow-stricken mortals poured out their heart and offered up sacrifices to those overpowering forces of nature, whose active powers could be felt but could not be explained. The god of the roads and of merchants had small *mumahs* or oratories dedicated to him at the junction of the highways. To renew his strength and chase away fatigue the weary traveller deposited here upon the altar a wisp of grass, with which he had previously rubbed his legs, and bedewed with his spittle, and to which he added an offering of his store of food and merchandise. This nature-worship, which was quite poetical in its origin, was disfigured by transforming symbolical personifications into mythical heroes and great men. But the mysticism by which they are surrounded and the mythological halo that overshadows them, conceals their true character, and gives them the appearance as if they were merely creations of very recent times, in which the aboriginal mind acted but as secondary agency.

The Quichés being a religious people invoked the favour of the gods on all proper occasions. They offered up sacrifices before commencing some great undertaking, drew blood from their bodies in time of distress, or when some calamity had befallen them. They had oratories in dusky groves, and a spring shaded by a venerable tree was considered a sacred spot. The divine oracles were consulted about the time when certain festivals should be celebrated, and men who took part in the solemnities henceforth abstained from carnal connection with their wives for sixty or eighty days or even longer, and during these probationary periods all the worshippers drew blood, at certain hours, from their arms, thighs, tongue and other parts of the body, as a penitential offering; at the same time they burnt incense in honour of the gods. The slaves destined for sacrifice were allowed certain privileges; they could enter any house and demand to be supplied with food and drink, which were never refused; they were permitted to walk about freely, but they were marked by having a ring of gold, silver or copper fastened round their neck, through which a stick was passed, and they were moreover prevented from escaping by having a special guard assigned to them. On festival days the priests were arrayed in official robes adorned with gold, silver and precious stones; while the images of the gods were placed upon frames decorated with jewels and gems, and decked with odoriferous flowers.

The victims were brought to the temple amidst singing, music and dancing; they were dragged by the hair into the presence of the gods, to whom an invocation was addressed to grant to the worshipper health, prosperity, offspring and plentiful rain. The sacrificial service was the same as that of the Aztecs. The heart of the victim was offered to the god, whose image was bedaubed with the blood. The head was stuck upon the top of a pole, and the flesh, which was cooked, was eaten as consecrated food.

The natives of Nicaragua, who were the descendants of Aztec colonists, worshipped the rising sun under the representative figure of a man known as Quetzlacoatl; and his consort, probably designed as the moon, was worshipped under the form of a woman bearing the name of Itzqueye. They had a regular ritual calendar, in which the days were marked when sacrificial offerings were to be made. The commencement of summer and the beginning of winter were celebrated with great religious solemnity in the sacred court of the temple. The festivals were announced by sounding the trumpets and beating the drum during a whole day and a night, which served as signal to the people to assemble that they might witness the awful mysteries of the temple service. At morning dawn the priests came out of the temple carrying four incense-pots smoking with burning copal and caoutchouk, and turning in the direction of the rising sun they assumed a kneeling posture, offered the incense to the deity, and addressed it in words of invocation and prayer. They then separated, and each one of them turned towards one of the cardinal points—the east, the west, the north and the south, and repeated the same ceremonial worship, which they accompanied with explanatory remarks relating to the nature of their religious rites. The sacrificial victim, who was generally a boy of illegitimate birth from six to twelve years old, was immolated with the ordinary formalities. The heart was delivered to the high-priest, who enclosed it in a little embroidered pouch, and the blood, which was received into four calabash-cups (*jicaras*), was sprinkled by the priests in the temple-yard towards the four cardinal points. The heart and the remaining blood were returned to the body of the victim, which was interred in the temple vault.

The priests that officiated in the *cues* or temples were the *tecti*, or high-priest, who was clad in a long, blue robe with a mitre-like head-dress ornamented with a bunch of quetzal feathers,¹ holding a staff in his hand; the *teupix* were the subordinate priests who assisted in the temple service, and the *tehu a matlini* was the most learned of the priestly order, who practised the art of divination. The *cue* was a large wooden structure with a thatched roof. It was divided into a number of dark, low oratories surrounded by large courts, where the people assembled to witness the ceremonial rites, for they were not permitted to enter the inner sanctuary. The *tezarites* or "high places" of pyramidal form were the altars of sacrifice, which were ascended by steps.

Among the Nahuatls every important act of life was consecrated by

¹ The quetzal bird, *Trojan resplendens*, was the imperial bird of the Quiché nation.

religious ceremonies. The planting of corn, hunting and fishing were all inaugurated by a peculiar sacrificial service. The maize grains set apart for seed, having been put in a calabash-cup, were placed in front of the altar. The corn was then planted in a trench which was covered with earth, and incense was burnt to propitiate the favour of the gods. The four assistant priests drew blood from various parts of their body, with which they filled large reed tubes, and having committed these to the flames in front of the images of the gods, they invoked their favour to grant to the people a bountiful harvest. The high-priest then anointed the hands and feet of the images with the blood which he drew from his body, which enabled him to prognosticate the state of the weather during the coming season; and to render the fruitfulness of the year more certain the people were exhorted to cohabit that very night with their wives. After the performance of this ceremony the planting of maize was universally proceeded with, and every one was confident that he would reap an abundant harvest. To secure a propitious hunting and fishing season a deer or some other game was sacrificed by strangling. The heart was consecrated to the god, and all the other parts were roasted and eaten. The Nahuatls celebrated eighteen distinct festivals corresponding to the eighteen months in the year, which were announced by the officiating priest from the steps leading to the sacrificial altar, holding the instruments of sacrifice in his hands.

The Nicaraguas were no less superstitious than they were religious, for the one is the natural consequence of the other. They firmly believed in the malignant influence of the evil eye as well as in animals of evil omen. Some tribes gave full credit to the superstitious notion of lucky and unlucky days, and acted in accordance with this belief.

Most of the tribes have been nominally converted to Christianity; but they still practise some of the ceremonial formalities of their ancient religion, and as they are all Catholics they have not only exchanged one system of complicated ceremonial formalities for another system more humane and more refined, but they are assured of a happy life in another world whether saints or sinners.

Since Christianity has been introduced among the Quichés they have invented mythological fictions which present a confused medley of pagan and Christian ideas, and yet they are credited by authors of reputation as authentic aboriginal productions. The document is called *Popol Vuh*, which had been lost and destroyed, but some of the Quichés, who had been instructed in writing by the missionaries, wrote down from memory what purports to be a faithful account of their ancient traditions. The language and expressions used are in themselves sufficient evidence to show that the pretended history of creation is a mere ingenious fabrication, for which the fundamental materials of construction have been taken from Genesis, adapted in their mode of arrangement and in their manner of expression to the habits of thought of an advanced Indian civilisation. The idea that the ancient Quichés should have ascribed the origin of the world to a "creator" and a "former," to the "mother" and "father" of life

and existence, is simply absurd; such an abstract conception could never have been originated by them, nor were their intellectual faculties sufficiently developed to have a proper comprehension of such a speculative philosophy. "There was nothing yet, but the firmament and the peaceful sea; nothing was joined, there was no rustling, no sound in the heaven; nothing existed, nothing but immobility and silence, in the darkness, in the night," all of which is but an amplified imitation of the Biblical chaos. "The creator, the former, the dominator," Gucumatz or the "Feathered Serpent," are said to be, "*upon the water.*" "The heart of heaven is the name of God." "They consulted and meditated; and earth! they said, and on the instant it was formed." "Gucumatz was filled with joy, crying out: 'Blessed be thy coming, oh! heart of heaven, Hurakan, the Thunderbolt.'" "Our work and our labour has accomplished its end," or in other words: "God saw that it was good." The gods then took counsel together; they determined to make man. So they made man of clay. The first man, it is said, in this veritable history, was not good, his defects are enumerated, and on this account he was consumed in the water of the deluge. Another attempt was made to form man of wood and the woman of pith; but the creator's handiwork again proved a failure, and they were once more destroyed by the *fire of the Sodomites*. Now the creator produced four perfect men whose flesh was composed of yellow and white maize. It is said that their coming into existence was an extraordinary miracle wrought by the special intervention of him who is pre-eminently the creator. "Verily at last did the gods look on beings who could see with their eyes and handle with their hands, and understand with their hearts." The whole production from the commencement to the end is full of contradictions, perversions and plagiarisms.

The following legend bears on its face the stamp of originality. Hunhun-ahpu and Vucab-hun-ahpu are stated to be the first offspring of the original generative power typified under the names of grandfather and grandmother. Being invited to the court of the princes of Xibalba to take part in a game of ball, they are treated with contumelious indignity and are finally condemned to die. The withered branches of a calabash-tree became the repository of the head of Hunhun-ahpu, which is immediately changed into a calabash, and the tree was laden with fruit. Notwithstanding that the calabash-tree was henceforth considered sacred, and none was allowed to touch it, Xquig, the royal princess, disregarding the injunction, stretches out her arm to pluck the fruit, and at that instant Hunhun-ahpu spit into her hand and she became pregnant. For this unpardonable offence she is condemned to die; but on her entreaties the executioner is persuaded to substitute some jelly-like resin in place of her heart, which he presents to the father as evidence that he has executed his order. Xquig placed herself under the protection of the grandmother Xmucane, and gave birth to male twins, who grew up rapidly and displayed great intellectual capacity; but they were threatened with destruction by their elder brothers, whom the twins finally transformed into monkeys. A rat revealed to them their origin, and having found

the ball-play implements of their father, they played with the Xibalba princes and came out victors of the contest, in return for which they were burnt, and their ashes being thrown into the water they were transformed into two handsome fishes and were finally metamorphosed into men-fishes. They now appeared at the court of Xibalba as conjurers, and they skilfully planned the destruction of the prince and his followers, and the subsequent apotheosis of their father and his adherents was symbolised by the sun, moon and stars.

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URABAS.

THE territory inhabited by the Urabas extends from San Juan river and the southern shore of lake Nicaragua on the north, to the Gulf of Uraba or Darien in the south. The country, which is extremely rugged and wild, is broken by deep ravines, and is obstructed by abrupt heights and rapid mountain streams. The air of the lowlands is infected by miasmatic effluvia which render these regions uninhabitable to the unacclimated stranger. The elevated table-lands are very fertile, and the luxuriant vegetation is kept fresh by the profuse moisture that pervades the atmosphere, notwithstanding that the heat is very oppressive. In the higher mountain regions the climate is mild and much more temperate; but the seasons are nevertheless divided into the dry and wet, and the periodical rains are of regular occurrence. The rainy season sets in in May, and lasts four or five months, with many intervening days of fair weather. The dry season commences in December and continues to the end of April. The sky is pure and serene, and the oppressive heat is moderated by cool breezes.

The Urabas are divided into numerous nations and tribes. The Guatusos dwell on the head-waters of the Rio Frio in Costa Rica; the fierce and barbarous Terrabas and Changuenes inhabit the western part of the state. The Talamancas occupy the south-eastern portion to the borders of Chiriqui, and the Valientes still maintain their independence in the mountains of Chiriqui. Unconquered wild tribes hold the territory between Porto Belo and the Gulf of Darien and the adjacent islands.

The physical characteristics of the Urabas differ according to the locality which they occupy. In the lowlands and on the plateaux they are of medium stature, are well formed and muscular, while their complexion is of various shades of bronze; but the mountain tribes are of inferior height and the colour of their skin is darker, and yet they are said to have more pleasing features than the coast natives. The hair of all the tribes is black, coarse and thick; their eyes are dark; their nose is short and rather flat, and their teeth are well preserved. They are very active in their movements, their tread is firm but light and soft, and they are not only excellent walkers, but expert swimmers. In former times albinos were very common, and individuals of a fair complexion with light hair and light eyes, who are probably of a mixed stock, are even now frequently met with. The women are much more delicate than the men, but as they grow older they are much inclined to obesity.

The moral character of the Urabas depends much on the external circumstances by which the various tribes are surrounded. Those who have been frequently attacked by the Spaniards with the object of rendering them submissive, and making them the slaves of the corrupting vices of the white man, but have nevertheless maintained their independence, are reported to be fierce, savage, cruel, warlike, vainglorious and revengeful. Others who are more civilised, but have

resisted all foreign influence, and have kept their social organisation intact, are endowed with considerable intelligence, are honest and fair in their dealings; and some are even kind-hearted, docile, hospitable and industrious. A few are peaceably disposed; they are frank in their intercourse, are fond of amusement, and are inclined to indolence. Others again are held to be lecherous, addicted to theft and lying; while the coast tribes are shy and reserved, but are nevertheless hospitable to strangers.

The Urabas being scattered over a vast extent of country, and divided into numerous, distinct, independent communities, it cannot be expected that there should exist any uniformity in the mode and manner of constructing their habitations. Many centuries ago the *caciques* of the Costa Rica natives dwelled in oval-shaped houses forty-five paces long and nine paces wide. The side walls were of reed neatly interlaced, and the roof was thatched with palm-leaves. In some parts the houses were built upon tree-branches; wood or willows having been used as building materials. They were elastic and yet strong, and they resisted the impetuous force of the heaviest winds. They were ascended by means of ladders, which could be drawn up as a protection against the surprise of an invading enemy. These houses also afforded absolute security against the inroads of wild beasts, as well as against the inconveniences of sudden inundations from neighbouring rivers. The dwellings of their *caciques* were distinguished for tasteful arrangement as well as strength. They were a hundred and fifty paces long and eighty paces wide, elevated upon heavy posts planted by the side of a stone wall. The timbers of the upper part of the structure were elegantly finished and interlaced in the most artistic manner. These buildings were capacious, and were divided into various apartments adapted to different domestic uses; and even the funeral vault was not wanting, where the illustrious ancestors of the chief reposed in eternal sleep.

The modern Urabas dwell together in villages, the houses, being arranged in long streets, are widely separated from each other. Some villages on the coast are even built in the water; others are constructed on the banks of rivers, are well laid out and judiciously arranged. The houses are composed of a frame of posts planted in the ground at regular intervals and at distances which correspond with the length of the house. Three rows of posts, of which the central are the highest, support the long bamboo rafters resting with the upper end on the ridge-pole. The side walls as well as the roof covering are of palm-leaves tightly interlaced. Some of the better dwellings have the internal as well as the external surface plastered with clay; and a trestle of bamboo-work, raised six or eight feet from the ground, constitutes the flooring. The interior is partitioned off into two or three rooms, and the opening at the side, which serves as entrance, is reached by means of a ladder. In some houses the side walls are entirely wanting, but the eaves descend below the level of the flooring, while the two gable ends are entirely open. In these shed-like dwellings, elevated platforms, resting on upright posts, are the ordinary sleeping-places. On the coast of Veragua and other localities the

huts are either pyramidal or circular in form, and are constructed of a number of posts sunk into the ground, which are obliquely inclining towards the top, where the ends are tied together with withes and vines. The roof portion of the hut is thatched with straw, and an ornament of baked clay surmounts the summit. Pliant twigs of various colours are tied to the outside surface, while the inner walls are neatly interlaced with reeds. The central apartment is quite spacious, and small cabinets are arranged all around the walls, which serve as lodging-places for the different families. In each village exists a town-hall or council-house, which is sometimes over a hundred feet long, and the walls being provided with loopholes for the discharge of arrows, it is frequently used as a stronghold in case of a hostile invasion. It has no partitions, and the entrances at the two ends may be closed, if the circumstances require it, with ponderous doors made of split palm-trees and bamboos firmly bound together with withes, and kept in position by posts sunk into the ground, which answer the purpose of buttresses. Among some tribes defensive works are built round the village in the form of palisades, or a deep trench is dug and trees are planted on the inner bank, the intervals between the stems being filled up with logs and stones, so as to form a substantial wall.

The furniture of the Urabas is neither elegant nor costly. Their beds are simply hammocks suspended between two trees or two posts. Earthenware jars and pots are their cooking-vessels; as water-bowls and drinking-cups they use gourds, calabashes and cocoa-nut shells. Flint-knives and stone-hatchets are their only tools. Boxes of palm-leaves ingeniously interwoven, and covered with skins, serve as wardrobes. A wooden mortar to pound yucca-root, and the *metate* or grinding-stone make up the full complement of their household utensils.

The Urabas were in former times not much encumbered with clothing. Their only article of dress was a small strip of cotton-cloth wound round the loins, or being passed between the legs it was fastened by a string tied round the waist. The women embellished this modest piece of dress with painted borders or garnished it with seeds and shells. In some localities the men wore a kind of poncho of bark rendered pliant by beating, after it had been soaked in water, which was passed over the head and effectually covered the upper part of the body. The women wrapped themselves up in this bark-sheeting in petticoat fashion. Some tribes were in an absolute state of nudity, and they did not even make use of the fig-leaf covering to show that they had passed the period of childlike innocence. The chiefs, however, by way of distinction, were dressed in cotton tunics reaching down to the heels, which were provided with wide open sleeves. The men tied up their hair in a queue, which was sometimes rolled into a knot at the top of the head. Among some tribes the women parted their hair in the middle and plaited it into braids which hung down loosely on each side of the shoulders. Ornamental trinkets were universally worn. They hung round their neck strings of beads or jaguar's teeth, tallied and notched so as to fit exactly; or they wore necklaces of

coloured seeds, shells, coral and sometimes even of gold and silver. Among some tribes the lower lip was pierced, and a cylinder of bone or the tooth of a wild beast was inserted into the hole. Pendants of gold and silver of an oval shape, reaching to the edge of the upper lip, or covering the mouth, were suspended from the nose. The Chiriqui tribes filled up the perforation with porcupine-quills, while the women introduced bunches of feathers into the holes made in their cheeks; and jaguar's claws were suspended from their ears. The Darien chiefs wore golden ear-rings, to which golden plates were attached that hung before and behind their shoulders. The richer women are said to have supported their pendulous breasts by means of golden bars which were kept in position by strings passed around the shoulders. The men of some tribes hung round their neck golden images, having the form of animals; others encircled their head with fillets or crowns of gold, or with tiaras woven of canework, or made of the claws of wild beasts, or of feathers. Others again painted their arms with charcoal rendered cohesive by being mixed with their own blood. Some women wore bandages round their legs to make the calves more protuberant. The anointing of the body with oil mixed with the red colour of arnotto-seed, and sprinkling it over with down and feathers was a general practice. When going to war painting indicated the fame of the warrior, and it was not only considered an ornament, but a mark of distinction and rank, and particular devices were adopted, which had their heraldic significance. All freemen, whether high or low, were painted in the same manner from the mouth downward, while slaves were colour-marked from the mouth upwards. Tattooing was practised in some localities; some marked their breast and arms with pricked lines; others drew a line from one cheek to the other across the bridge of the nose.

The Urabas are distinguished for their personal cleanliness; they bathe at least twice a day, at sunrise and at sunset. Order and neatness prevail in the interior of their houses, and their domestic arrangements are indications of industrious habits and social contentment.

The Urabas subsist on a mixed diet. The food of the agricultural tribes consists principally of maize, plantains, bananas, cacao, coconuts with red pepper as seasoning; but game and fish form an important part of their food-supplies. Bananas are mostly pulled in a green state, and are then buried in the ground to ripen. Bread is made from the farina of the cassava-root as well as from maize meal. Some tribes gather the wild roots, and a fruit called *pixbaex*, resembling the date, which is eaten toasted and furnishes a nourishing article of subsistence. Turtle is a staple article of food among the coast tribes. The flesh of monkeys, peccaries, iguanas, as well as young alligators and their eggs supply favourite dishes. Fish are eaten roasted wrapped in banana-leaves. Among the Valientes meat is roasted upon a frame made of cane with a fire kindled underneath, and it is only considered fully done after it has been partially smoked. The flesh of wild animals as well as fish is frequently stewed with roots or green plantains, to which a great quantity of red pepper is

added as seasoning. They prepare several kinds of intoxicating drinks from maize, pine-apples and bananas. The maize beer (*chica*) is brewed from the malted grain which is bruised and left to ferment with a quantity of water, and some chewed grain is added to accelerate the fermenting process. Or the sprouted grain is boiled in water, and on cooling a pleasant drink is produced which, as it acidifies, cannot be kept for more than four or five days. They also indulge largely in drinking palm-wine, which is obtained by tapping a species of palm near the top of the tree. Formerly when strangers were invited to a repast, the cooked food was served on a kind of table made of twigs ingeniously wrought, and covered with plantain-leaves. Two earthen pots, one filled with salt and the other with red pepper, were placed in the centre, and the dishes were brought in in earthenware vessels. Each guest had a calabash standing by his side filled with the native liquor, of which he partook whenever he felt inclined to do so. He helped himself with his fingers, which he dipped in a vessel of water, placed at his disposal, after every mouthful which he had swallowed.

The occupations of the Urabas are confined to hunting and fishing, and in a slight degree also to agriculture. The peccary, the waree and the deer are the chief game they pursue in the chase. Dogs are trained to scent out their track, and drive them from the interior of the forests; or the hunters set fire to a piece of wood, and the animals are killed with spears or arrows as they attempt to escape. The blow-pipe is used in hunting birds, and when the darts projected from it are poisoned it is a formidable weapon, and is certain to kill even the largest animals if hit. Monkeys are occasionally killed, but much more rarely than other game. Fish are caught in nets made of *mahoe* bark or silk grass; or they are shot with arrows from rocks projecting into the sea. Sometimes they are narcotised in pools with the pounded leaves of the *barbasco*, and are then easily taken with the hand. A calabash decoy is employed in hunting ducks. The Valientes are very skilful in catching turtle in the lagoons, which are a valuable article of food. The ground is prepared for the tillage of maize and cassava by a number of the villagers, who select an appropriate patch, and after having cut down the brushwood the seed is sown broadcast over the cleared space. The grain, as it springs up, is sheltered to some extent from the scorching rays of the sun by the branches of the trees that have not been cut. To manure the field for the next crop, after the maize has been gathered, the brushwood, which has been heaped up to dry, is burnt with the maize-stalks stripped of their ears. Among some tribes all the work is done in common, and certain tasks are assigned to a certain number, who either attend to the labours of the field, or they engage in hunting or fishing. The provisions thus obtained are delivered to the chief, who distributes to each member of the community his legitimate share. Among some other tribes the labour of planting and gathering the crop is performed by the women. Plantains are set out in rows and they yield abundant returns. Pine-apples are grown without much labour, and sugar-cane is produced in sufficient quantity for chewing.

Red pepper is grown to supply the home demand, and tobacco is cultivated with some success.

The Valientes are more industrious and more diligent in the pursuit of agriculture than any other of the Uraba tribes. The soil along the banks of rivers is extremely fertile, and the plantain-walks, which are several miles long, require very little labour, as a succession of new suckers is constantly springing up, and the young plants are so luxuriant in their growth that they require frequent transplanting or thinning. Maize and cassava are largely cultivated at some distance from the river-banks. Cacao-trees are planted in every plantain patch, and require but little attention. Tropical fruits flourish here in great perfection. Sapotillas, cocoa-nuts, oranges and grapes are most abundant. The *soupa* tree, which is a species of palm, bears several clusters, each containing from eighty to a hundred farinaceous fruits which are an excellent substitute for bread. They gather sarsaparilla in great quantities, which they preserve in bags made of silk grass, and dispose of it as a valuable article of barter in the white settlements. They weave neat pouches of various sizes, dyed scarlet, blue, yellow or purple.

Music and dancing are the chief amusements of the Urabas. A peculiar dance called *areitos* furnished the characteristic entertainment of all their public festivities. Marriage celebrations, the birth of a child, the starting out on a hunting expedition and the harvest festival were all honoured in former times with the distinction of a saltatory performance. The leading personage opened the chorus by singing an appropriate song, marching forth in measured step followed by the rest of the dancers. Feats of arms were performed by others who were passing their time in fighting sham battles, while the admiring spectators sang in extemporaneous stanzas the heroic deeds and warlike exploits of their ancestors. Masked actors represented, in characteristic disguises, the pursuits of hunting, fishing and agriculture, and jesters and harlequins kept up the merry humour of the crowd by their witty sayings and jocular innuendos. Their musical instruments were rude and simple. Drums made of large gourds neatly painted, and pipes of reed or bone, and some wind instrument that produced a whistling sound on being thrown up into the air, furnished but little evidence of their musical talents.

Smoking tobacco is one of the favourite pastimes of the Urabas. They make use of large cigars tied up with grass, and inhale the smoke for a short time, and then let it pass through their mouth and nostrils. The Valientes delight in social entertainments, and on these occasions they indulge liberally in drinking a kind of chocolate prepared with pounded cacao beans dissolved in a quantity of warm water, which, if taken in excessive doses, does not produce intoxication, but a sleepy sensation. In these gatherings their favourite amusement is story-telling, or delivering harangues in a chanting tone of voice, to which all politely listen without interrupting the speaker.

The Urabas practise polygamy to an unlimited extent, and cases were known where *caciques* were married to eighty wives. The first

wife, however, was the only legitimate spouse, and the marriage was celebrated by feasting and rejoicing. Her children alone were recognised as legitimate heirs, and they inherited all the property as well as the dignity of their father. The status of the other wives was not superior to that of concubines, and they were placed under the absolute control of the mistress of the establishment; their children were considered illegitimate and took no part of the parental inheritance. Marriage was contracted only between people of the same rank, and between parties belonging to tribes who spoke the same language; and it could be dissolved at the pleasure of either party, especially if there were no children, in which case the separation took place at the period of menstruation, which was a sure indication that the departing wife was not pregnant. Among the Valientes children are betrothed at the age of six, and girls are married at the age of ten or twelve.

The Uraba women are delivered without the aid of a midwife. After the birth of the child it is fastened to a board by bandages, or it is tied up between two pillows, and in this swaddling apparatus it remains confined the greatest part of the time until it is able to walk. Chastity was not highly honoured; husbands frequently exchanged wives, and women of rank looked upon conjugal fidelity as a vulgar prejudice and bestowed their favours upon all who did them the honour of wooing them, especially if their lover was a person of distinction. Nor were they willing to subject themselves too often to the hardships of childbirth, and to avoid this inconvenience they did not scruple to produce abortion. Sodomy was a common practice among some tribes, and the *caciques* kept harems of male concubines, called *camayoas*, who were dressed in the garb of women, and performed all the domestic labour and drudgeries of the household.

The Uraba boys are educated at an early period, and they acquire all the practical knowledge necessary for their future state of life. They are taught to handle bows and arrows as well as spears with expertness, and as they grow older and are sufficiently strong they accompany their father in his hunting and fishing expeditions. Girls follow their mother to the cultivated patch to carry home light burdens made up of wood, plantains and other products. Both boys and girls practise swimming from an early period of childhood. Girls learn to grind corn, prepare cotton and silk grass and are instructed in spinning and weaving. When they enter upon the critical period of womanhood they are secluded, among some tribes, for a longer or shorter time, which never exceeds two years.

The final disposal of the dead among the Urabas is effected in different ways. The Costa Rica natives deposit the body, with a quantity of food and drink and the weapons and implements of the deceased, in a sepulchral hut constructed of plaited palm-leaves. At each anniversary celebration the corpse is fitted up anew, and at the end of three years it is buried in a spot of ground intended as his final resting-place. Among some tribes the corpse is laid upon a funeral pile covered with leaves, and is thus reduced to ashes, which are collected and buried. Formerly men of distinction were buried

in regular tombs which were dug in the ground, walled round with flat stones; and they deposited with the body jars and vases filled with food and beer or palm-wine for the support of the departed ghost. The bodies of the common people were consigned to trenches with gourds filled with maize and wine laid by their side, and the grave was filled up with stones. In some provinces, when a *cacique* was dangerously ill, the priests were consulted, who, if after communing with the gods became convinced that the disease was mortal, threw one half of the chief's jewellery and ornaments into the neighbouring river as a sacrifice to the tutelary god, that he may serve as guide to the departing ghost, as it is wafting its way to its final home; the other half of his ornamental articles was buried with the body of the illustrious dead. As a sign of mourning the nearest relations shaved their head, and the weapons and other valuables of the deceased were thrown into the fire to be consumed, that nothing might be preserved that would recall his memory. In other localities the corpse of a chief was dried over a slow fire, so that nothing but the skin and bones remained. The operation was performed by twelve of the principal men, who, dressed in black mantles, formed a circle round the corpse, from time to time beating the drum and chanting in chorus a monotonous song. They kept watch night and day until the operation of desiccation was completed. When the body was fully prepared it was dressed up in its most elegant attire, and was adorned with ornaments of gold and other precious gems, as well as gaily-coloured feathers. Thus fitted up it was hung up in the funereal chamber of the residence among the mummied remains of the ancestral personages of the deceased. If a chief had fallen in battle, and his body could not be recovered, a vacant space was left in the regular line to mark the spot he would have occupied in the ancestral hall. Among some tribes, after the drying process had been completed, the body was wrapped in a winding-sheet, and was placed in a hammock which was suspended from a platform in the open air or in a room. While the mourners assembled to pronounce a eulogy on the good qualities of the deceased in a chanting tone of voice, the wives and slaves who, as a mark of attachment and love, voluntarily surrendered themselves to be sacrificed to the manes of their lord, swallowed a poisonous drink handed to them in a gourd, which produced instantaneous death. Sometimes they carried their frantic fanaticism to such an extreme as to kill their children previous to their own immolation. Another mode of paying funereal honours to a deceased chief was still more solemn and no less cruel. The chief, appropriately dressed and adorned with his ornaments and jewels, was laid on a stone bench covered with painted cloth, with his wives elegantly attired and ornamented sitting around him; while in the centre of the grave, which was from twelve to fifteen feet square, and from nine to ten feet deep, were placed jars and gourds filled with maize, fruits, wine and flowers. The mourners sang, in melancholy strains, the brave deeds and heroic conduct of the deceased, they referred in words of praise to his disinterestedness and liberality, and other great virtues that adorned his public and private life, and they expatiated

in eulogistic terms on the undying affection of his wives who were determined to follow him, so as still to deserve to be worthy of his loving kindness. This initiatory funeral service was continued for two days amidst the whirl of the dance, and the excitement produced by intoxication, in which the doomed wives of the chief participated. When the inebriation had produced a state of perfect unconsciousness the living victims were interred with the dead in the same grave, which was filled up with logs, branches and earth. The tomb was regarded as a consecrated spot, and a grove of trees was planted around it. The friends and relations assembled at the end of a year, and celebrated the anniversary of the departed chief. Provisions of every variety, wine in great profusion, and weapons of the best workmanship, were placed in a canoe with the effigy of the deceased, which was carried on the shoulders of men round the courts of the residence, and was thence conveyed to the public square, where it was consigned to the flames with all it contained. It was believed by the credulous multitude that the smoke ascended to the land of shades, where it was inhaled with a joyous heart by the ghost of the departed, who gratefully remembered his people. Among some tribes the grave of a chief was opened after the lapse of a certain time, and amidst the loud wailings and mournful cries of the people the bones were disinterred and were publicly reduced to ashes, the back part of the skull only being preserved, which was kept by one of the favourite wives.

Among the Valientes the dead are buried in the house in which they died, except when the death was caused by the bite of a serpent, or in a quarrel with a member of the tribe, in which case they are interred under a hut erected in their plantain-walk, while their implements and weapons are buried with the body, and their canoe is split and is laid upon the grave. Their plantation and the fruits already ripened are destroyed. The death of a relative is the cause of the most extraordinary demonstrations of grief. The women tear out their hair, strike their breast, and scarify their body, uttering the most dolesome lamentations and the most heart-rending shrieks. The eldest son inherits the family establishment, including the wives of the deceased. All the personal property, ornaments and trinkets are equally divided among the children.

Slavery was universally prevalent among the Urabas. Prisoners of war, who were distributed among the chief warriors and men of rank, became slaves; they were called *pacos*, and were marked on the face or arm with some sign of ownership, while one of their front teeth was knocked out as an ineffaceable badge of servitude.

The government of the Urabas was organised upon a permanent basis. The office of chief was generally hereditary in the direct male line. The eldest son was duly inaugurated at the death of his father by stretching himself out in a hammock in the inaugural hall, whither he was conducted by the nobles and elders of the nation. While thus reposing on his royal couch, he was visited by his people, who congratulated him, and paid homage to his newly-acquired dignity by laying at his feet offerings of provisions and food of every kind.

They sang triumphal pæans in honour of the glorious deeds of his ancestors and other distinguished warriors of the land. The visitors were regaled with an abundance of wine, and the festivities lasted several days. Messengers were immediately despatched to the neighbouring *caciques* to announce to them the accession of the new chief. In the province of Cueba the reigning chief was called *quebi*, and in other localities he bore the title of *tiba*. The *sacos*, who ruled over certain districts, were the next in rank. The *piraraylos* were the nobles who had acquired much renown from their warlike exploits; the *cabras*, who were subordinate to the *sacos*, were landed proprietors, and they enjoyed privileges from which the common people were excluded. It was a title of honour which was conferred upon those who were wounded in battle in the presence of the *tiba*; and the distinction was shared by their wives, who became *epaves* or principal women. The *cabras* could only be punished by the *tiba*, and when struck by their lord-paramount they forfeited their honours. The *tiba* was the fountain of honour and justice; he decided all controversies in person, and there was no appeal from his decision. Death was the penalty inflicted for murder, theft and giving false testimony. A thief caught in the act might be seized by any one, who possessed the right of cutting off the hands of the culprit and attach them to his back. Both the seducer and the seduced were subject to capital punishment in case of adultery. Nobles could only be killed by the chief with his own hands, which was done in public in the presence of witnesses, after the nature of the crime had been explained and the culprit had publicly acknowledged his guilt. Burial was refused to criminals who had been publicly executed.

The Valientes still practise self-revenge to redress a wrong or avenge an insult. The offending party seizes his *machette* or hunting-knife, and proceeding to the house of his enemy he challenges him to a single combat. If the challenge is accepted it rarely happens that the duel terminates without one or both being killed or disabled. But if a delay is asked by the challenged party matters are generally settled through the intervention of mutual friends.

Wars are of common occurrence among the Urabas, and the fighting often continues for several days. They display much courage in the presence of an enemy, showing great impetuosity in attack and unyielding resistance in defence. The leader of the warriors, who is appointed by the chief of the tribe, is always distinguished for his bravery and experience in warlike operations, and the chief command being assigned to him, he leads the troops in battle. Large shells are blown, drums are beaten, and amidst loud cheering the men advance towards the enemy's line. Military rules are strictly observed, and while the violation of disciplinary regulations is severely punished, on the other hand the exploits of heroism are suitably rewarded. A warrior who has been guilty of disobedience to orders is struck with his own arms, which are taken from him, and being thus degraded he is banished from the settlement. The brave warrior who has been wounded in battle is raised to the highest rank, and he is considered so illustrious that his dignity becomes hereditary. The booty and the

prisoners of war, who are reduced to slavery, belong to the captor. Their weapons are bows and arrows armed with a point of porcupine-quill or fish-bone or flint. Slings and javelins are universally used. Among some tribes long wooden swords and spears tipped with bone take the place of the bow and arrow. The blow-pipe, from which sharp-pointed darts are projected, which are generally poisoned, is much employed in bird-hunting. The poisons used for this purpose are prepared in various ways, and if implicit credit could be given to the statements referring to their preparation, some of these villainous compounds are far more disgustingly venomous than the delectable mess that boiled and bubbled in Shakespeare's witches' cauldron.¹ The Valientes are very expert in the manipulation of firearms, and they are the most dexterous spearsmen.

The religion of the ancient Urabas had already assumed a symbolic form. Though they were still nature-worshippers, yet they personified their conception of a higher power, and had thus made the first step towards anthropomorphic deification. Dabaiba represented the demon agencies of nature; to her was attributed the power of wielding the thunderbolt and hurling the flashing lightning. To appease her anger or conciliate her favour, sacred enclosures were dedicated to her service, to which worshippers resorted to present their offerings, and the human victims that were sacrificed in honour of this divinity were burnt, after they had been killed, that the sweet flavour of the holocaust might be gratefully accepted by the dread goddess. According to another version this goddess was originally a famous princess who had governed her people with great wisdom, and whose memory after death was cherished with divine reverence. By some this divinity is pronounced to be the mother of the "*Creative power*" that called the sun, the moon and invisible things into existence, and who acted as mediator between the people and the divine mother.² The Uraba priests took the vow of perpetual chastity and abstinence, and those who violated the ascetic regulations were burnt or stoned to death. When a great calamity or some grievous misfortune afflicted the people the worshippers touched neither meat nor drink for three days (?), and on the fourth day they were only allowed to eat a soup of maize flour. During these days of penance they lacerated their bodies, washed their faces so as to efface the paint, and addressed their prayers with uplifted hands to their divinity, in which they were joined by the priests and chiefs.

The Urabas are excessively superstitious. They give full credit to the malignant influence of witchcraft, which they suppose is the cause of numerous evils and is particularly fatal to children. They have great confidence in the ability of their *piaches* or medicine-men, who

¹ One of these compounds contains the following ingredients: A burnt grey root, a poisonous black ant, large spiders, hairy caterpillars, the wings of a bat; the head and tail of a venomous sea-fish, toads, snakes' tails and *manzanillas*. It was said that the slave who attended to the cooking of this broth invariably died. It is also pretended that the poison is obtained from the froth of a toad that has a stick passed through its mouth penetrating the whole length of the body.

² This seems to be a poor parody of Christ, as a creative power, acting as mediator between the people and the Father; and there can be no doubt but that it is simply a missionary suggestion.

pretend not only to foretell the future, but to cure diseases and counteract or dispel all evil influences. They practise their art in seclusion in solitary places, where they utter the most hideous cries and unearthly sounds when they wish to commune with their demon-gods. Boys of intelligence and peculiar aptitude for the profession are admitted into the order as novices. For the space of two years they are prohibited from partaking of meat diet, or drink anything stronger than water, and they are equally interdicted from indulging in sexual intercourse. They cannot visit their relations, and it is only at night that their masters impart to them the knowledge of their dread mysteries.

As medicine-men the *piaches* not only have recourse to the ordinary trickeries and charlatanism of their craft to make an impression upon the mind of the patient, but they also employ rational means in the cure of diseases. In syphilis they prescribe guayacum wood and medicinal herbs. Snake-bite is counteracted by antidotal applications to the wound, and impeding the circulation by attaching a ligature above the part bitten. Bleeding is practised in fevers, and the *Pulex penetrans*, a small insect that lays its eggs under the skin of the leg, is extracted with a sharp-pointed instrument.

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COYBAS.

THE Isthmus of Panama is a narrow strip of land interposed between the Caribbean Sea and the Pacific Ocean. It forms a part of the United States of Colombia and connects on the west coast with the mainland of Costa Rica. It is situated in the ninth parallel of south latitude. The ridge which divides the Caribbean Sea from the Pacific is of unequal breadth, but is in most places rarely more than fifteen or twenty miles wide.¹ It is made up of a chain of hills with intervening valleys of great variety. The Chagres river rises in the hills near the great ocean, takes a north-western direction, and falls into the Caribbean Sea. The climate of the isthmian territory is tropical; the rainy season begins in the latter part of April or the beginning of May, the rainfall becomes moderate in September, and ceases altogether in November or December. The soil on the northern coast is hilly, but sufficiently productive. Near the sea the marshes are extensive, though they rarely exceed half a mile in width. In the interior the land is principally composed of a black mould and is exceedingly fertile. The vegetation of the forests is rich and luxuriant. The *macaw* tree, which is a species of palm, is principally found in the swamps. It does not exceed ten feet in height; its trunk is encircled with protuberant rings thickly set with prickles; prickly leaves from twelve to fourteen feet long crown its bushy top; its berry-like fruit, which grows in clusters, has a slimy, harsh but not unpleasant taste. The *bibby* palm rises to the height of sixty or seventy feet, and the natives did not only eat its fruit, but they prepared a bitter oil from it which was used for anointing. Palmwine, which was extracted from the young trees by tapping, has a somewhat sour but pleasant taste. Tamarinds are abundant in the sandy soil near the river; bamboos attain here great dimensions, and mangrove-trees are plentiful in the swamps. The calabash-tree, pine-apples, and various species of cactus are of indigenous growth. Silk-grass, which furnishes a textile fibre, is found in the lowlands. Sugar-cane, red pepper, gourds, potatoes, yams, cassava and tobacco as well as cotton are grown with great success. The wild animals of the forests, whose flesh was used as food, are the peccary and the warea, deer, rabbits and a great variety of monkeys. The only domestic animal of the natives was the dog.

The Coybas,² such as the early travellers had found them, may now be considered as an extinct race. They were never very numerous; they occupied mostly the northern part of the Isthmus, where they were scattered all along the banks of the rivers. They were on an average of medium stature varying from five to six feet; they were strongly built, were straight and erect in bearing, and were well-

¹ The Isthmus of Panama will be traversed by a canal which will connect the Caribbean Sea with the Pacific. Only one-third of the work is completed up to this day.

² Coyba is the name given by Oviedo to the Isthmus of Panama, and is probably of native origin.

formed. Their limbs were rounded and muscular; they were large-boned and full-breasted. They had a round face, a short flat nose, large sparkling eyes, generally of a grey colour, a high forehead, a large mouth, thick lips and white, even teeth. Their natural complexion was a copper-colour which graduated into a shade of yellowish-brown. Their features were more or less regular, and their hair was black, long, lank and coarse. They were nimble and active, and their speed in running was very remarkable. The women were much smaller than the men, they were more corpulent and much less animated. The young girls, though fleshy, were of good figure, and their eyes were lively and expressive; but as soon as the flush of youth had faded away their appearance was rather ordinary, their face became wrinkled, and their breasts and abdomen were flabby and unsightly.

The moral character of the Coybas, as it had not yet been corrupted by the contact with the white man, was superior to that of any other tribe of Chiapo-Maronianians. It is true, they were naturally inclined to indolence, but this was more a climatic than a constitutional defect, for they never failed to perform their share of labour called for by the circumstances. They were modest, cleanly in their habits, hospitable to strangers; loving and affectionate to their wives, who, in their turn, were not only devoted to their husbands, but they were industrious housekeepers and attentive mothers. The men were cheerful and gay on public occasions, and were much addicted to drinking to excess; but if they sometimes quarrelled in their cups, they were rarely embroiled in bloody feuds with their fellow-revellers. They were courteous and polite, were extremely kind to one another, and never failed, when a favourable opportunity presented itself, to make themselves useful to others. They were moderately vindictive, they did not love their enemies, and it was considered a great honour to have killed one of those hereditary foes towards whom the instinct of self-preservation forbids all leniency.

The houses of the Coybas were generally community dwellings which afforded convenient lodgings to several families. They were from twenty-four to twenty-five feet long, and proportionately wide. Poles from six to eight feet high were stuck into the ground from two to three feet apart, and the intervening spaces were filled up with sticks to form the walls, which were coated with a light layer of loam. The roof-frame, which was formed of rafters that met at the ridge, was covered with palm-leaves. The fireplace was in the centre of the cabin, and a corresponding hole was left open in the roof for the passage of smoke. The interior was divided by partition walls into a number of rooms; and each family was provided with a hammock, which extended from one partition wall to the other. Logs of wood and block-stools were the only furniture that served as tables and seats. These cabins were always built on the banks of rivers, sometimes isolated and scattered, but generally a certain number were congregated which formed villages built up without order and regularity. Among some tribes the huts were circular in form, and were surmounted by a conical roof. Strong posts intertwined with wicker-

work formed the walls; the roof-frame was of bamboo interlaced with fine splits and covered with a layer of straw. Others dwelled on raised platforms of bamboo grating suspended between four palm-trees, which were reached by means of a rope-ladder made of tie-vines. The hammocks of the rich were made of fine cotton-cloth or they were braided of variously coloured straw. The poorer classes slept upon *barbacaos* or bedsteads, about three feet high, of bamboo lattice-work, while the poorest reposed upon a bed of leaves spread upon the floor.

Each village community was provided with a town house, which was not only used as a common hall where public assemblies were held and festivals were celebrated, but it was a kind of fortified place where they retreated when hard pressed by their enemies; and there they defended themselves to the last extremity. This building was from a hundred and twenty to a hundred and thirty feet long, twenty-five feet broad, and about ten feet high, with a sloping roof of the same height, which was thatched with palm-leaves. There were two doorways, one at each end, which, when an enemy approached, were closed by means of a barricade about a foot thick, composed of split *macaw* wood and bamboo bound together with withes, and fixed in position by wooden posts tightly driven into the ground. The interior formed but a single apartment, and the walls were regularly perforated with narrow loopholes through which the enemies' motions could be observed, and arrows could be discharged to render the attack more difficult. The house was occupied by a single family, whose duty it was to keep it in good repair and clean it whenever necessary.

The Coybas were entirely naked, covering only their sexual organs with a plantain-leaf or with a funnel-shaped case of gold or silver, shell or bamboo. The women wore a breech-cloth (*naguas*) of cotton stuff around their loins, which reached down to the knees, and sometimes it even extended to the ankles. On great occasions, however, such as public festivals, general councils and private feasts, the men wore a cotton smock-frock with fringed edges and short sleeves, which the women carried in baskets with the other ornamental finery, for their husbands only rigged themselves up after they had arrived at the common rendezvous. They painted their bodies in the most elaborate style; the artistic embellishment consisting of various figures of animals, birds or trees, which were laid on by the women with a wooden stick, of which the ends had been chewed into a brush. The colours used were red, yellow, black and blue, which were rendered more lasting by being rubbed up with oil. Tattooing was also practised, though it was far from being common, and the designs pricked into the skin were still more regular and far more tasteful. Before starting out on an expedition the warriors bedaubed their face with red; their shoulders, breast and other parts of the body were painted black, blotched here and there with yellow or some other colour. Every evening, however, before lying down to sleep the war-paint was washed off. They wore their hair long; that of the men was loosely hanging down behind, but they kept it clean

and combed it, from time to time, with a wooden comb composed of sticks tied together. The women tied up their hair in a bunch behind their back. They carefully plucked out their hair on every other part of their body, except their eyebrows and eyelashes. If one of the warriors had killed an enemy it was required by custom for the men to make a sacrifice of their hair by cutting it off.

The Coybas, like all savages, were fond of ornamental trinkets. The most curious of these was the oval-shaped mouth-plate of gold or silver, which was attached by a hooked point to the cartilage of the nose, and covered the upper margin of the under lip. The women wore a nose-ring of the precious metals instead of the mouth-plate. Both sexes wore an immense number of necklaces of shells or animal's teeth which fell down the breast extending to the pit of the stomach. It is said that they were so extravagant in this mode of ornamentation, that they sometimes hung round their neck from three hundred to four hundred strings twisted in cables, which weighed no less than thirty or forty pounds. They enclasped their arms with bracelets of shell-work, and at public councils the chiefs were ornamented with a tiara of gold deeply serrated at the upper edge, while the warriors wore a similar head-dress of basket-work neatly painted and decorated with gaudy feathers.

The Coybas used fresh meat very sparingly, though they were exceedingly fond of the flesh of the peccary and waree; but they could only indulge in this luxury when they were inclined to start out on a hunting expedition and were successful in the chase. Birds were much more common, and they formed an important article of diet. Their ordinary food materials, however, were plantains, bananas, maize, cassava-root, pine-apples, yams and sweet potatoes which were introduced by the Spaniards. Whenever they had secured an abundance of game, more than was necessary to supply their present wants, they dried the surplus meat, and thus preserved it for future use. The drying was effected by kindling a fire beneath a scaffolding of poles, not more than a foot in height; on which the carcass of the animal or the cut-up flesh was laid. Chipped, dried meat cooked with green bananas was their favourite dish. While eating they sat on wooden blocks with the dishes before them placed on a log, and they helped themselves with their fingers. They prepared a refreshing drink from mashed, roasted plantains mixed with a quantity of water. Another drink of a nutritive quality was simply made of parched maize coarsely ground into meal, which was mixed with water. To prepare a kind of beer, which acquired intoxicating properties, the women chewed the previously bruised maize grain, to which a certain quantity of water was added; the mixture was then subjected to fermentation, when it was fit for use.

The chief occupations of the Coybas were agriculture, hunting and fishing. They cleared a patch of ground round their cabin by felling the large trees and cutting down the bushes. The large tree-trunks were set on fire and reduced to ashes with the underwood, after they had become perfectly dry. Maize was, however, immediately planted in all the vacant spaces. They ridged up the soil with a kind of

hoe, and in holes made with the fingers two or three grains were dropped, which were covered with earth. The planting commenced about the month of April, and the corn was fully ripe in September or October. They also produced an abundance of plantains and bananas as well as pine-apples; yams, sweet potatoes, cassava-root and red pepper were cultivated to a considerable extent. With the exception of clearing the ground and making it ready for cultivation, all other agricultural labours were performed by the women, who cheerfully and without the least complaint attended to every kind of useful work that rendered the family more comfortable and their husbands more happy and contented. The men followed hunting as a regular pursuit; they never started from home without being armed with their bow and arrow, their lance, their hatchet and their chopping-knife. Nets as well as snares were also brought into requisition to secure the smaller animals. They formed large hunting parties, and were always accompanied by their wives and the rest of the family; and in these excursions they were frequently absent from three to eighteen days according to the quantity of game they met in their wanderings through the forest. They were assisted by trained dogs in beating up the game. The peccary and the waree, which were chiefly killed for food, were immediately cut up and were carried home by the women on poles resting on their shoulders, the two quarters of the animal balancing each other at each end. They were the most expert fishermen, especially those that lived near the rivers and on the sea-coast. Nets made of twisted cotton thread were chiefly used in fishing, and they never failed to secure a great quantity at a single haul. They were skilful boat-builders, and some of their boats were very capacious and were capable of carrying from fifty to sixty persons. They were propelled by means of cotton sails suspended from masts. They were acquainted with the process of producing salt by the evaporation of sea-water, and the article was sufficiently pure and was very soluble. The women spun the fibre of the silk-grass into thread, and cotton into yarn. They twisted the agave fibre into cords, with which they knit their hammocks, nets and a kind of coarse lace. They also understood the art of weaving. Their loom was composed of a wooden roller which was made to turn between two posts, and to this the ends of the warp threads were fastened. The filling was wound on a notched stick that served as shuttle, which was passed through every alternate thread of the warp raised by the finger of the weaver. The web was pushed close by means of a flat lathe. The articles produced were hammocks, breech-cloths, coverlets and smock-frocks.

In some provinces all the labour was performed in common. The chief distributed the daily work among the men and women of the village. Some were appointed to attend to the field labour, others were ordered to go hunting or fishing, and the chief himself sometimes accompanied them, unless he was engaged in some warlike expedition. All the articles of subsistence, whether derived from the field, the forest or the water, were brought to the chief, who divided them out to the families according to their wants.

The Coybas frequently travelled to a distance for purposes of traffic with neighbouring tribes. When a *saco* or chief wished to visit some distant part of the country he was carried in a hammock suspended from a pole which rested on the shoulders of two men, and these were, from time to time, relieved by other porters that formed a part of the escort. In their marches through the forest they were either guided by the sun, or in default of it, they determined the direction by the wind in observing the waving motion of the leaves or the branches of trees. If all other indications proved insufficient they notched off the bark of trees, and experience had taught them that it was always found the thickest on the south side. Men, women and children were expert swimmers, and they never hesitated to swim across wide and deep rivers. When travelling the women carried baskets filled with provisions, and some bruised maize to prepare their favourite beverage as well as ripe plantains for making *mesclaw*. The men were fully armed, and they were besides provided with an axe to clear the way of the bushes. They always took up their night-quarters near a river where they were protected from the wind by the side of a hill. A fire was kindled on the spot, which was kept burning all night; the hammocks were hung up between two trees, and banana-leaves, which were used as covering, also served as shelter from rain. The hour of the day was determined by the position of the sun in the horizon, and time was counted by moons. They were sufficiently advanced in intellectual knowledge as to enable them to count by units, tens and twenties up to a hundred. To express a higher number they took hold of a lock of their hair, sorted it with their fingers and shook it. When they wished to convey the idea of something that was innumerable, they grasped their hair on one side of their head and gave it a waving motion.

The Coybas loved gaiety and amusement; they were constantly singing, and performed on a bamboo or reed pipe accompanied by the beat of the drum. They were passionately devoted to dancing, and on public occasions the men and the women danced and feasted in separate groups. When the men quaffed their maize beer in such excessive doses as to induce intoxication, their wives always took care of them, sprinkled cold water over them to cool them, and washed their hands, their feet and face. The dancing parties were always composed of thirty or forty persons, who formed a circle, and were linked together by resting their arms on each other's shoulders; and in this position they made some gentle side-motions as they turned round the circle, bending the joints of their limbs in a wriggling, grotesque manner. Now and then one of the dancers would detach himself from the ring exhibiting his agility in tumbling and gymnastic feats. They frequently gathered in large parties for merriment and pleasure. During their festivities the men constantly drank to each other's health, holding out the cup towards the persons in whose honour the toast was given. The women always waited on the men while feasting and carousing; they handed round the cup, and washed it every time it was emptied.

The Coyba women were ordinarily treated with great consideration,

and they in their turn entertained the most profound respect for their husbands. Even when in a state of intoxication they were never guilty of laying violent hands on their wives, or treating them with rudeness. Polygamy prevailed among them without restriction, and the chiefs generally married a great number of wives, some of whom resided in different villages; and when they made an excursion through the country they were accommodated with a different wife at every station. The degrees of affinity, within which marriage was prohibited, were restricted to father and mother and to brother and sister. The women of some of the provinces readily disposed of their favours to strangers and to men in authority; but as soon as they pledged their troth to any one they were faithful and never betrayed the confidence reposed in them. They also tolerated in their midst public women called *viachas*, who sold themselves for money. Pederasty was a prevalent vice, and young boys called *camagoa* were specially trained for this infamous vocation; they were dressed up like women; they were the slaves of the household, and as they performed the labour peculiar to the female sex, they were entertained by the men with the tacit consent of their wives.

Marriage was celebrated with much ceremonial formality. After the father of the girl had agreed to the proposed match, he invited all his friends and acquaintances of the neighbouring villages to a great feast. The men, who accepted the invitation, carried their axes to assist in building the cabin for the young couple. The women brought a quantity of maize for preparing *chica*, the boys furnished fruits and roots for the feast, and the girls supplied fowls and eggs. Each individual guest brought a present of some kind, and all the articles contributed were laid in front of the cabin door; but it was only after the contributions had been taken possession of by the family that the guests entered the house. The men, the women, the boys and girls were each received in separate groups by the bridegroom, who offered to each one of the guests a cup of *chica*, and then assigned to them an appropriate place in the yard behind the house. The bridegroom and the bride were then introduced to the guests by their respective fathers. The father of the bridegroom addressed the assembled friends, giving expression to his gratification and pleasure at the nuptial alliance which was about to receive its final sanction, and after having performed a grotesque dance, he knelt down and presented his son to the bride, who was standing by the side of her father also in a kneeling attitude. The young couple then took each other by the hand, and from that moment they were considered as man and wife; but the bride still remained in the paternal home seven nights before she was delivered to her husband. In the meantime the men took up their axes, cleared a patch of ground, planted corn and constructed a cabin to serve as home to the married people, and a large quantity of provisions and an abundance of maize beer were supplied, which were served up at the wedding feast. The festivities continued for three or four days, and universal intoxication was the order of the day.

The Coybas frequently abandoned their wives, and some of them they even traded away or exchanged for others. It was always con-

sidered an advantageous bargain to receive, in return, an old and experienced matron, because she rendered the most valuable service in the household, and did not excite the jealousy of the younger wives. Repudiation took place at the will of the husband; and the parties might separate by mutual consent, provided the wife was not pregnant at the time, for sterility was one of the chief causes of divorce.

The Coyba women were delivered by the mere efforts of nature, without any outside assistance. As soon as the child was born some friendly matron took the infant in her arms and the mother on her back, and proceeding to the river she washed them and brought them safe and sound back to the house. The child was fastened to a board-cradle by means of bandages, and thus confined it was nursed by its mother, and it was swung in a hammock to lull it to sleep. Parents were very indulgent to their children, they loved them most tenderly, and permitted them to play and amuse themselves as prompted by their own fancy. When a young girl had reached the age of puberty she was kept in seclusion for a certain period of time, so as to prevent her from obtaining the sight of the face of a man. She was not even allowed to see her father, and to guard against every accidental surprise she covered her face with a piece of cloth. Her confinement lasted only for a short time, and as soon as she regained her liberty her intercourse with the men was unrestricted, although she always behaved with becoming modesty.

When, among some Coyba tribes, near relations were on the point of death, they were carried to the woods, where prepared food and a gourd filled with water were placed within their reach, and here they were left to die unaided and alone to be devoured by wild beasts. Others consigned their dead to excavations, where they deposited a plentiful supply of maize and palmwine, which was renewed at every recurring anniversary. When a woman died after childbirth the surviving infant was sometimes placed at the breast of its dead mother and was buried with her, supposing that she would continue to nourish it with her milk in the land of shades.

The *caciques* or *sacos* only were supposed to enjoy the pleasures and privileges of a future state of existence. In some districts the body of a deceased chief was placed upon a large stone, around which a great fire was kindled to melt out the fat and all the liquid matter contained in the corpse. As soon as the drying process was completed the mummied figure was set up in a hall by the side of his ancestors. In other provinces a grave was dug, and the body of the deceased *cacique*, ornamented with jewels of gold, was laid out on brilliantly coloured cotton tapestry, which was spread over the bottom, and calabashes filled with water, maize, fruits and flowers were deposited by its side. Those of his concubines who wished to accompany their lord took their places around the corpse dressed up in their finest attire. During two days men and women danced round the grave celebrating in song the valour, the liberality and other virtues of the deceased chief, extolling to the sky the devotion of the women who were ready to die and sacrifice themselves as faithful wives. During all this time intoxicating beverages were handed round in great profusion, of which the victims of

this fanatic superstition partook in copious draughts until their senses became entirely clouded, when the grave was filled up with tree-branches and earth. The son of the deceased *cacique* was immediately proclaimed as the legitimate successor, and being carried by the old men to his hammock, his dependents, as an act of homage, laid at his feet maize, birds, peccaries, deer, fish, fruits and all other kinds of provisions found in the country.

The Coybas recognised the dignity of *sacos* or *caciques*. They commanded the implicit obedience of their people, who were required to render personal service, by lending their assistance in the building of houses, in hunting, fishing and the cultivation of the fields. They exercised all judicial powers and adjusted all the difficulties that arose between the members of the community. In some districts, however, the authority of the chief was only nominal; every father of a family was absolute and independent within the limits of his own household; but as the chief was generally much respected, on account of his wealth and his numerous wives, he nevertheless exercised much influence in the management of public affairs. The conduct of the people was regulated by immemorial customs, and some of their laws were very severe. Adultery was considered the highest crime, and both the guilty wife and her paramour were put to death. Extenuating circumstances were, however, admitted in favour of the wife, if she confessed the fact to her husband, and took an oath that she was ravished and overpowered by force. On the other hand, if she concealed the crime, she was mercilessly burnt, if sufficient proof was furnished to establish her guilt. Theft was considered such an unnatural and heinous offence that it was capitally punished. The debauch of a virgin was rendered odious by thrusting a briar up the urethral tube of the seducer, of which he generally died. The charges preferred against a person accused of a crime had to be confirmed by an oath, and the accuser and the witnesses were required to swear by their teeth.

The Coybas were frequently engaged in internecine conflicts, which arose between the chiefs about the right of ownership of certain territories. Before an aggressive war was undertaken, the tribe was consulted, and when assembled they sang in chorus and danced to give sanction to their resolution. In their hostile encounters they were commanded by their most experienced chiefs or renowned warriors. They killed as many of their enemies as possible, and reduced to slavery all those that surrendered as prisoners. When a common warrior distinguished himself by some heroic exploit in the presence of his chief he became an object of consideration and distinction.

The Coybas did not use the bow and arrow as war weapons, but they were very expert in hurling the javelin and in handling the lance and the club. Their javelin and lance heads were either of hard palm-wood or of bone, very sharply pointed and frequently barbed.

Most of the Coyba tribes had no definite system of religion. They looked upon the sun and moon as the male and female generative powers of nature, to whom they ascribed the production of all good things of the earth; and although they at times addressed their invo-

cations to the sun, yet they had no idols, no temples and no particular form of worship. Other tribes gave the name of Turyra to a supreme divinity who was looked upon as the author of all existing things. Rain and thunderstorms were produced by him; and it was through his agency that the fields were fertilised and the grains and fruits were matured. In some localities human victims were sacrificed in his honour, and in other places odoriferous incense was offered to him.

The Coybas had their conjurers or medicine-men, whom they called *tequimas*. They professed to be endowed with the mysterious power of predicting the future. By long observation they had acquired considerable experience, and they could foretell, some days in advance, the near approach of a ship. To give to their mysterious process of solving the problem of contingent probabilities the appearance of the supernatural, they adopted a mode of proceeding entirely foreign to the art, in order to blind the vulgar herd who became the credulous dupes of their deceptions. Their horrible howls and yells resounded through the air far and wide. They imitated the warbling of birds and the characteristic cries of beasts; they produced discordant sounds by striking stones together, by beating a bamboo drum, and by strumming on strings fastened to the long bones of animals. Suddenly they uttered a loud exclamation accompanied by a clattering, rattling noise, then they stopped, and profound silence reigned all around. After these preliminary *hocus-pocus* performances they bathed in the river, and anointing the tripod of their oracular deity they gave responses to such inquirers as applied to them for information.¹

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¹ After some time they were ready with their answer, first washing themselves in the river, after which they made their announcement of the arrival of two ships in ten days, and many other particulars, which came to the very letter.—Dampier's Voyage, vol. iii. p. 364.

GUARANO-MARANONIANS.

GENERAL CHARACTER.

THE Guarano-Maranonians formed the original Maranonian Stock, who first rose in the Amazon Valley, and gradually spread from the Caribbean Sea to the Strait of Magellan, and from the Atlantic to the Pacific Ocean. They were the primitive race who represented the stock in all its characteristic features. They were above medium stature, stout, well-formed, with a round head, a short nose, open nostrils, and straight jet-black hair. Their complexion was of a reddish-brown; their eyes were black and expressive; their mouth was large, their lips were moderately full, and their chest was prominent. Though they were already sufficiently advanced in their social organisation to develop all the elements of an organised language when the Aonean and Chiapan branches had separated from the parent stock, yet the word-formation and the grammatical construction of the sentences were still incomplete, which gave rise to an infinite number of sister tongues formed by the immense number of different tribes, who were all independent of each other; and as they principally subsisted on the animals they killed in the chase, the fish they caught in the rivers, and the wild roots and fruits that grew in the forest, to which later a few agricultural products were added, they were self-sufficient; they required no co-operation of neighbouring tribes, with whom they only came in contact in warlike encounters, when their hunting-grounds were invaded, or when their rights were encroached upon, or when one of their people was killed or some of their women were kidnapped. Their language was therefore exclusively developed within the limits of the tribal territory, and here it received its colouring, its idiomatic expressions and its peculiarity of alliteration and pronunciation in accordance with the local circumstances by which they were surrounded and the social habits of the people of which the tribe was composed. Their time was occupied with their present wants, without the least thought of the future; they were gluttonous to voracity when their supply of provisions were abundant, they were abstemious, capable of enduring hunger and thirst when pinched by necessity. They were improvident, they were much addicted to idleness and sensual enjoyment.

Their intellect was still obtuse; their monotonous every-day life, and their acquired experience which had been in part transmitted to them by their ancestors, furnished them no exciting themes for reflection, and for the expansion of their mental powers. It was only at long intervals, when some terrible catastrophe, such as disturb the regular course of nature in tropical countries, presented to their ima-

gination fantastic images of agencies of evil, which they supposed pervaded the universe, that it occurred to them that all they perceived by the aid of sensual recognition was animated, that all objects in nature possessed inherent powers of action for good or evil, and these powers might be invoked by complying with certain ceremonial formalities known as magic or sorcery, and that by this means the threatening danger might be neutralised or averted.

As they started into life in a tropical climate where the wild fruits and roots of a nutritive quality were most abundant; where animals suitable for the food of man could be procured by the exercise of skill in tracking them and slaying them by the use of effective weapons, which, in course of time, became to them a healthy exercise, they thought they had reached the utmost goal of human progress, and they had no conception of the means at their command that would enable them to better their condition. The temperature during the whole year being sufficiently high, the clothing made of the skin of animals would have been an encumbrance to them; and as they had not yet learned, by practising the social vices, to feel ashamed, they went entirely naked without exciting between the sexes the voluptuous propensities; for all was natural, exposed, and uncovered; and the imagination could draw no fantastic pictures of the mysterious and the invisible. As they advanced in knowledge they discovered various colouring materials, both of the vegetable and the mineral kind; and their vanity was excited to increase the beauty of their external appearance by painting their skin, taking the beautifully feathered birds as their models. The mineral paints rubbed up with fat or oil had besides the advantage of protecting them from the bite or sting of venomous insects. A coat of paint then performed all the substantial functions of clothing without its inconveniences. It could be changed and could always be suited to the occasion. It could be made of a pleasant or striking aspect when invited to the dance; to serve as sign of mourning materials could be used of a dark and sombre hue, and when starting out on the war-path they could render themselves hideous and frightful so as to inspire their enemies with fear by painting themselves grotesquely with glaring colours. The want of metal tools made it impossible for them to build either stone or substantial wooden houses as shelter. But the climatic conditions were sufficiently favourable to protect themselves against the scorching rays of the midday's sun in the wide-stretched forests or the mountain caverns; and later when they had ground stone into axes, and flint or obsidian into knives, they built their huts of tree-branches or of young saplings, which served as posts and as roof-frame by tying the pliant ends together, intertwining the open spaces with elastic reed which they found in the swamps and the marshes, or with the leaves of the palm-trees which grew everywhere in the forests.

As they knew nothing of international law, had no tribunals to adjust conflicting interests between tribe and tribe, could not bring tribal contests to a peaceable conclusion, nor obtain satisfaction for injustice and wrong by having recourse to moral persuasion, or by convincing their adversary by unanswerable and cogent reasoning,

like the modern, more civilised freebooters, they attempted to prove to their enemy that might is right, by the exercise of physical force and the practice of self-revenge, generally called war in polite and scientific language. Having thus established their superiority, like the jaguar and the *puma* they were impelled by irresistible passion to shed human blood whenever their vindictive spirit became aroused; and as their means of support were failing them when engaged in belligerent enterprises of some duration—for they carried no commissary stores—they felt no scruples of conscience to feast on human flesh in order to satisfy their craving appetite. This practice, which originated in necessity, degenerated into habitual cannibalism, for they imagined that by eating the flesh of their most valiant prisoners of war their bodies would become infused with the courageous spirit of their enemies, and that henceforth they could not fail to be victorious in all their contests. To weaken the tribes that were hostile to them, they were forced by circumstances either to kill their prisoners or adopt them as members of their tribe, for as they were not an agricultural people, they could not reduce them to slavery without becoming a burden to them.¹

Their wives occupied a subordinate position in the family; they were regarded as the breeders of children; the household drudges who performed the domestic labour, cultivated mandioca-root and maize, gathered the roots and fruits in the forest, carried the burdens on the march; for the men were required to be constantly on the alert, lest some enemy might surprise them unarmed, and might endanger their life and that of their family. The men followed hunting and fishing, which were occupations far more perilous than those of their women.

Marriage was contracted from motives of interest or convenience, and as a means of gratifying the fleshly lusts. It was not a sacrament, it was valid without legal formalities or religious sanction; and the union could be dissolved by mutual consent or at the pleasure of the husband. But ordinarily the marriage relation was permanent; husband and wife were bound together for life; mutual dependence and the birth of children formed the indissoluble bond of union which death only could sever.

As children could be raised without much expenditure of means, and could at an early age be made useful both in the house, the field and the forest, polygamy was the natural consequence of the existing conditions among the most favoured tribes, for a multiple domestic establishment increased not only the influence and respectability of the master of the house, but every additional wife constituted a profitable productive force. But the number of wives was necessarily very restricted, for grown girls were useful to the family; and as the father exercised unlimited control over them, they were only given

¹ Even the ancient Greeks, at the early period of their political organisation, killed all their prisoners of war. The Black Prince, who is considered by English historians as a great hero, had a whole garrison of a French fortress slaughtered in cold blood, because they defended themselves and refused to surrender. Numerous atrocities of the same kind were perpetrated during the Middle Ages by those who called themselves Christians.

away in marriage if a compensatory equivalent was offered by the suitor consisting of certain objects of value, which very few possessed, in order to make good the loss sustained by yielding up to a stranger a productive instrumentality of labour.

Their domestic relations were sufficiently intimate; the husband was recognised as the master of the house; he was the sovereign ruler of the establishment, while the wife was humble and submissive, and respected if she did not love her lord. On the death of a member of a family the surviving friends lamented his loss; a vacancy was created which could not be filled, which necessarily produced changes in the ordinary habits and routine of the household. They destroyed or deposited in the grave the most precious articles of value belonging to the deceased, to which food and drink were sometimes added that the spirit of life inherent in these objects might follow their owner to the shadow-land, or to prevent his ghostly self from returning to trouble and frighten the living. Some tribes even honoured the memory of their deceased friend by feasting, singing and dancing, supposing that his ghostly individuality had taken its flight to some imaginary elysian home where he would enjoy, in the highest degree, all the pleasures and good things of his former earthly existence without care and without labour.

They had no real idea of a divinity in the abstract sense or as a personality; nor had they any conception of true spiritual religion. They were, however, religious in the modern sectarian sense, for they were ignorant and consequently were highly superstitious, and superstition is considered by many as religion out of fashion, or a religion of a heterodox character.

The Guarano-Maranonian civilisation reached its highest development in Peru; where the Quichuas had subdued a considerable number of tribes, and founded a consolidated nation and an extensive empire. They no longer subsisted on the animals killed in the chase; and though they had domesticated the llama and made it a beast of burden, yet they never followed pastoral pursuits, and consequently never led a nomadic life; but as a prosperous agricultural people they formed permanent settlements, where they cultivated the ground, built canals and aqueducts for purposes of irrigation, and fertilised their lands with various kinds of manure. They were skilled in manufacturing industry; their textile fabrics were of excellent quality, and were dyed in brilliant colours. They were well acquainted with the art of working metals, though iron was unknown to them, but it was also unknown to the Egyptians and to the Homeric Greeks. They were engaged in mining operations; they executed artistic mosaic-work, and cut and polished precious stones. They built palaces, temples and fortresses of square-hewn stone and adobes or sun-dried bricks.

Their language was well developed; its vocabulary was copious; and it was an elegant medium of conversation. The moral and intellectual education of the young was conducted with much judgment and with good results. Marriage was a public act, and it could only be contracted by following the requirements of the law. They did

not bury their dead, but they mummified the bodies of their deceased relations, and preserved them in subterranean vaults. As they believed in a future state of existence their wives and domestics considered it a favour to be permitted to follow their deceased lord, in order to enjoy the privilege of serving him in the land of shades.

Class distinction, the inevitable consequence of an advanced civilisation, had already developed itself upon the most invidious basis. The aristocracy, with the Inca as their chief, was the governing privileged class, and the common people were looked upon as the labourers and servants of the reigning prince, the nobles and the priests, to whom they owed implicit obedience; but they were protected, were treated as children, who, in return for their services, were liberally provided with all their wants. Their government was an absolute despotism; but it was paternal, and was by no means oppressive. The masses were disciplined to obedience by superstitious supernaturalism called religion even at the present day; for the ignorant vulgar are everywhere governed by arrant charlatanism and audacious falsehood disguised under a mask of truth. Their religion was based upon nature-worship, which is itself only a progressive transformation of magic—the first germ of all ceremonial, religious systems, and which, with the advancement of civilisation, inevitably develops itself into hero-worship; for the forces of nature are metamorphosed into personalities; and great warriors and illustrious public benefactors, who exercised great power while living, are after their death worshipped as gods. Such was the development of the Quichua religion. It combined nature-worship with deified, anthropomorphic realities, which is the last stage and the highest human conception of divinity even among the most civilised nations.

GUYANOS.

GUIANA is bounded on the north by the Atlantic Ocean; on the east and south by Brazil and on the west by Venezuela. The country is traversed by the Esquibo river, which rises in the mountains of the interior near the equator, directs its course from north to south, and after having watered a stretch of country six hundred miles long, and forming insignificant cataracts and rapids, it empties into the Atlantic Ocean. Its eastern tributaries are the Demarara, the Berbice and the Corentyn rivers. The principal rivers west of it are the Pomeroun, the Moruca, the Waini, the Barimi and others. The most noted mountains are the Acaray, which divide Guiana from Brazil. The climate is exceedingly hot; the medium temperature during the hottest months is from $84^{\circ}.7$ F. to $88^{\circ}.8$; while in the coldest season the thermometer shows a mean temperature varying in different places from $73^{\circ}.7$ to $80^{\circ}.2$ F.

The country is covered with immense forests interrupted by large swamps and extensive savannahs, which are densely wooded with the most magnificent timber trees, such as the *Nectandra rodicæi* and the *Mora excelsa*, and with lofty palms with bushy overtopping summits; while the woody climbers or bushropes, which are ascending to the tops of the highest trees, again intertwine their stems in a downward direction, so as to render the gloomy forest-wilds almost impenetrable. The sappy-stemmed Pothos, the dragon-tree with its leathery shining leaves several feet long; the Capsa supplying a febrifuge bark; the melon-tree with mealy fruit; the *Ficus gigantea*, with its multiple stems; the Brownias a hundred feet high with reddish-purple flowers, grow here in greatest profusion. Clusias with great nymphaeas-blossoms and aerial roots shade the naked rocks with their emerald-green foliage. The mangrove-trees flourish in swamps and marshes where the atmosphere is saturated with mephitic effluvia. The *Sapindus saponaria*, which grows here in abundance, bears fruit that has detergent properties and is used as a substitute for soap. The savannahs are dotted with dwarf-mimosas three or four feet high, with branches spreading in umbrella-form, here and there intermixed with the *Pali-courea rigida*, a dwarf-like shrub with leathery leaves. Violet-blossomed Bignonias and purple-coloured Dolichos, orange-flowered Solan-dras with fleshy tubes four inches long, Praga-palms and tree-like Arums grow on the mountain slopes. Cacao is cultivated, and the cocoa-nut thrives well on the coast.¹

But this wild, magnificent panorama of nature is no less animated by characteristic species of the animal world, which give life and motion to the landscape scenery. The spotted jaguar roams in the gloomy recesses or by the side of streams, and hides himself until the shades of night cover his deeds of voracious gluttony. The *arguti* or tapir of clumsy form with tapering snout is a peaceable tenant of

¹ In damp soil the cocoa palm produces fruit in four years; in dry land it does not produce much in ten years. The tree lasts from eighty to a hundred years and is seventy or eighty feet high.—Humboldt's Reise, vol. vi.

the forest, for it subsists on vegetable food, and its meat is quite relished as sweet and savoury. The peccary or bush-hog, being amphibious in its habits, keeps always near some water-course. The acouri is a nimble kind of guinea-pig of a reddish-brown colour. The slow-moving sloth inhabits the tree-branches. Opossums of different species are occasionally met with. Armadillos and ant-eaters are plentiful in certain districts. The quata monkey with long shaggy black hair presents a grave and melancholy aspect. Red howling monkeys render the woods hideous with their roaring cry. The diminutive sakuwinkis are the most beautiful of the monkey species, and are quite social and tame. A small deer called *wiribison* (*Cervus Americana*), which is remarkable for its elegant form and its diminutive size, is found here in great numbers. The beauties of nature are brought out in still bolder relief by the many gaily-feathered birds. Macaws with blue and yellow or purple and crimson plumage waft through the air in rapid flight, and flocks of green parrots nestle on the highest tree-branches. On the loftiest summit is perched the toucan or hornbill bird with its enormous curved beak and its gorgeous red and yellow breast. Here are seen the magnificent ara of a brilliant scarlet set off with gold and purple, and the stately crested powis with jet-black feathers and yellow beak. Humming-birds with the most exquisite shades of variegated plumage pass from flower to flower moving to and fro in speedy flight. Towards evening dawn black and yellow mocking-birds repeat their harmonious song as they leave their pendant nests. The grachoros dwell in dark gloomy caverns, they are seed-feeders and are robbed by the natives of their eggs for the sake of their oil. Serpents of enormous size, of the boa-constrictor species, abound all over the country, while the *konakosi* or the bushmaster is one of the most dreaded venomous snakes. Lizards of the most variegated tints crawl forth in the sunshine, and ravenous caimans swarm in the large rivers. Creeping and flying insects meet the eye in every direction. Wood ants and *caushi* ants are destructive to trees; and butterflies and huge spiders abound here in innumerable varieties. Centipedes and scorpions are very annoying, and mosquitoes and sand-flies swarm here in myriads. The rivers and lakes are stocked with the finest fish. The *arapaima*, which sometimes weighs over two hundred pounds, is killed by the natives with arrows. Of the smaller species the *haimara* and *pacu* are the most delicious.

Guiana, which has an area estimated at from 150,000 to 170,000 square miles, is divided into three provincial dependencies. Cayenne, the most eastern province, is French territory. Surinam is under Dutch supremacy, with Paramaribo as its capital, and the rest of the country, including the lands on the Berbice, the Demarara and the Esequibo rivers, is a British possession, having Georgetown for its capital.

The Guyanos¹ are divided into numerous tribes, some of whom are

¹ The Guyanos were formerly the most powerful of the Guiana tribes, and it is from them that the country received its name; but here the name applies to all the tribes indiscriminately that have inhabited or are now inhabiting Guiana.

partly civilised and have been nominally converted to Christianity by the Spanish missionaries; but the greatest number maintain their wild independence, and many are even entirely extinct. The Guaiqueris are the most civilised and the Caymas are the most industrious. The Acowoios and Arecunds, who are the most warlike, occupy the district situated between the rapids and the lofty mountain chain of the interior. They number about seven hundred on the Demarara and fifteen hundred on the banks of the Massarouni.² The Rucoyens, who inhabit the lands on the right bank of the Uahoni river, are the most submissive and the most superstitious. The Tacamacas were once a very powerful tribe, and they are considered as most valiant. The other tribes of whom little is known are the Pariogutos, the Palicours, the Coussanis, the Itouranes, the Tairas, the Karanest, the Quaquas, the Cumanagatos, the Tomazas, the Chacopotas, the Guarivas, the Paramani, the Attarayas, the Attamakas, the Sapayoson, the Marony, the Hyayos on the same river and the Ciparis beyond the falls of the Surinam. There are a number of tribes found in British Guiana, of whom the Wapianas with their branch tribes, the Atorais and the Amaripas, are best known.

The Guyanos are physically well developed, and their external appearance is generally pleasant and agreeable. They are rather below medium stature, not exceeding five feet five inches in height. They are well-formed and have a stout and robust frame. Their complexion is of a dark copper tint, and their hair is black, straight and coarse. Their eyes, which are dark and piercing, are slightly slanting upwards towards the temples. They have generally a low and receding forehead, though occasionally it is well-formed and is quite prominent. Their mouth is large, and yet it gives to their face an exceedingly sweet expression. The Caymas are mostly of small stature, but they are of stout and solid proportion, with broad shoulders, a flat chest and round muscular limbs. They have small hands and large feet with movable toes. Their general expression is sombre and earnest. Their forehead is low and is but little vaulted; their eyes are black, deeply set, a little oblique towards the outer angle near the temple. Their eyebrows are dark and their eyelashes are long, which gives to the women a soft languishing look. They have prominent cheekbones, a long and thick nose with the nostrils turned downwards. Their mouth is large, their lips are broad but not thick, their chin is round and short, their jaws are remarkably strong and broad and their teeth are white and well-set. They have a dark-brown complexion approaching tan colour; straight, coarse, smooth hair and a scanty beard. Their countenance is pleasant and agreeable; they carry their age so well that the father can hardly be distinguished from the son. Their women are by no means pretty, and the young girls have something of the melancholy in their look. The Rucoyens are of fine stature, and even the smallest are never less than five feet five inches high; they are well made; are stout, vigorous, and are distinguished for great agility. They are of a comparatively light complexion, and in general appearance they excel all

¹ All these are branch tribes of the Caraihs.

the men of their race. The women are finely formed, are of good size, and some are quite pretty. The Wapianas are comparatively of good stature, they have slender but well-built bodies, and their features are more or less regular. The Arcunas are dark-skinned, they have stout bodies, and the expression of their countenance is bold and warlike.

The Guyanos are generally of a mild and peaceable disposition; they are timid and are not easily aroused to determined action; but when their independence is in danger, and necessity compels them to take up arms, they fight with much spirit in defence of their rights. They are retiring in their habits, and do not love to be disturbed in their solitary musings. They are industrious and assist their wives in the labours of the field; and though when not pressed by necessity they are much inclined to be indolent, yet they never fail to engage in hunting or fishing at the call of duty, and they even occupy themselves with making baskets. They are as sensitive to insult as to reproach, and when driven to desperation they often commit suicide. They are much addicted to intoxication, and when in this state of unnatural excitement they frequently stir up strife and contention, thus interrupting the perfect harmony that generally prevails among them. The Acowois are hospitable, and are always ready to welcome a friend and even an enemy to their home. They are resolute and determined in their enterprises, are constant in their friendship, and their enmity is equally lasting. The first impression left on their mind is ineffaceable, and nothing can change their opinion when once formed. They are turbulent, quarrelsome, insubordinate and warlike. They are gay and facetious in their humour, and in their intimate relations with each other they love to call their friends by nicknames. If they are not thwarted in their caprices they are very affectionate and even devoted. They are bold and courageous, are fond of plunder for the sake of gain, and robbery and murder are considered highly honourable professions. The moral character of the Rucoyens is not very prepossessing. They are excessively grave and serious in their demeanour, and no smile ever lights up their countenance. Their tone of voice is harsh, and their gestures are very animated. Their manner of speech is so rough and unpolished that they seem to be affected by a constant fit of anger. The chiefs are in the habit of giving their orders with great vehemence and energy of expression. The women, on the other hand, are agreeable and inclined to gaiety. They are very playful among themselves, for they hardly ever mix with the men.

The huts (*carbets*) of the Guyanos are always built near some river or brook not only with the object of obtaining a supply of water without much trouble, but to enable them to bring a canoe to the spot for the removal of their household goods in their constant migrations, and to take advantage of the facilities for fishing at any given moment. They are also placed on light sandy soil, of which a portion is annually cleared for cultivation during the dry season, and they are generally surrounded by forests for the convenience of hunting. When a suitable spot is found the bushes and other forest growth are

cut down to form a plot of ground for the field, while the brushwood thus collected, after being dried in the sun, is set on fire and burnt. The dwelling (*sura*) is simply constructed of upright posts, giving support to cross-beams which form the floor. Upon the upper extremity of the uprights rest the rafters of the roof-frame, which is covered with a thatch of palm-leaves. The lower part of this frail and airy habitation is generally open, but frequently one or more sides are filled up with palm-leaves, or the eaves of the sloping roof are extended so as nearly to touch the ground. The upper apartment is ascended by means of a notched log or a rude ladder. If the family establishment contains but a single hut it is partitioned off so as to form two separate rooms; the one being occupied by the men and the other by the women and children. The furniture of this rustic dwelling is somewhat scanty. A few low stools cut out of a single block of wood sometimes cleverly carved into some animal form, a number of hammocks suspended between the posts, some mats woven of flag-leaves, pots filled with manioc or fermented maize, a few close-necked water-vessels, weapons and fishing-tackle scattered here and there constitute the only household stuff with which the interior is furnished. Perfect cleanliness prevails, and the household arrangement is sufficiently neat and orderly. A fire is kindled under the hammock to keep off mosquitoes, to scare away wild animals and to counteract excessive dampness. The Rucoyens live in villages, which are generally situated on elevated ground. The huts are arranged in rows so as to form a regular street. In the centre of the place is a public square, on which a tower is erected surmounted by a dome-like covering, having a window on each of the four sides. The floor of the *carbet* is six or seven feet above the level of the ground. The interior is divided by partitions of tree-bark very smooth and rudely painted with various figures representing jaguars, birds, monkeys and other animals. Every village community erects a public building (*taboui*) of considerable dimensions, where the villagers meet and discuss the affairs of general interest or of common utility. Here strangers are received and entertained with ceremonious formality; here solemn festivals are celebrated, and within its precincts the dead of distinction are buried. The building, which is entirely open covered by a well-thatched roof, is from fifty to sixty feet long and from ten to fifteen feet wide, but otherwise it is constructed upon the same plan as the ordinary houses. The houses of the tribes that inhabit the savannahs are generally either round or oval. They are constructed of posts stuck into the ground at regular intervals, which are interwoven with wattle-work and are thickly plastered with mud. They are surmounted by a conical roof thatched with palm-leaves. The kitchen forms a separate establishment, and is simply a frail palm-leaf construction resembling a gigantic haycock. These huts are windowless, and a narrow doorway is the only opening for the admission of light and air.

All the Guyano tribes, if not entirely naked, are but scantily clad. Most of the tribes pass between the legs a band of cotton-cloth dyed

red with rocco,¹ both ends of which are attached before and behind to a string tied round the waist. The women wear a kind of apron (*coyoo*) of triangular or square form, which is about a foot wide at the base and is made of beads; but those of the interior simply cover their nakedness with a sea-shell or a piece of tortoise-shell fastened round the loins by a string. Their ornaments are shell-girdles, bead-bracelets, necklaces of jaguar's or peccary's teeth called *kuratari*, and breast-pendants of green stone, which are most highly prized. They also introduce a cylinder of this stone into the perforation of the cartilage of their nose. Nor are the Caymas much encumbered with clothing when at home; and it is only on going abroad that both sexes wear a cotton shirt; that of the men, being provided with sleeves, hardly reaches to the knees; while that worn by the women and boys, being sleeveless, is suspended by bands from the shoulders and leaves the upper part of the breast entirely exposed. In rainy weather they take off their shirt and carry it under their arms to prevent its getting wet. A string of beads or a necklace of the teeth of the peccary or other wild animal is hung round the neck. The women, who are as scantily clad as the men, are fitted out with a great quantity of ornamental trinkets composed of beads, animals' teeth and shells. The costume of the Guyano girl is confined to a small bead-apron worked in tasteful patterns with several strings of shell, beads, bones or fruits worn round the neck. Their hair is plaited and hangs down in two long tresses. On festival occasions the men ornament their head with a tiara of parrots' or macaw feathers, set off with the brilliant breast feathers of the toucan. The Acowoios are distinguished from the rest of the Guyanos by having a wooden pin stuck in front into their hair. They never paint their skin except when they are about starting out on a warlike expedition. The women wear a square apron which is tied round the waist by a string, being deeply fringed at the lower edge; the rest of their body is absolutely exposed. Both men and women wear their hair long, which falls loosely down their shoulders. The Rucoyen women are absolutely naked, and they do not feel the least reserve or shame in the presence of the men; and yet they are about as modest and virtuous as if they were fully dressed. Most of the tribes are cleanly in their personal habits, and both sexes bathe almost daily.

The ordinary food-materials of the Guyanos are cassava bread, maize and fruits of various kinds.² The flesh of the tapir, the peccary and the deer is much relished whenever procurable, and dried fish pounded into meal forms an important article of diet. Ants of various kinds, but more especially the winged *termites*, as well as a species of grasshoppers, grubs of wasps and caterpillars are considered delicacies. To prepare the cassava and to render it sweet and wholesome as food it is necessary to free it of its acrid ingredients. The root is reduced to a pulpy mass by means of a grater. It is next introduced into an elastic tubular receptacle of basket-work with a closed bottom

¹ *Bixio orellana*.

² The eatable fruits are the fleshy covering round the seeds of the *aeta* palm (*Mauritius flexuosa*); the plum-like fruit of the bullet-tree (*Mimisops ballata*), small guayavas (*Nigritia Schomburghii*) and the nut of the *souari* tree (*Pekea tuberculosa*). See Thurns' Guiana, p. 267.

to which weights are attached so as to elongate the tube and compress its contents, which causes the acrid liquid to ooze out through the interstices. The farina thus obtained is spread upon an earthenware plate and is baked into cakes. Sweet potatoes, yams and other esculent roots form an important part of their food-supply. They take no regular meals, but eat whenever they feel hungry; for the fire is never extinguished, and the cooking-pot is always filled with meat and fish, while the bread is prepared in advance. They prepare an intoxicating beverage, called *paiwari*, from fermented cassava bread previously toasted and masticated. Another drink called *kasiri* is made from sweet potatoes and sugar-cane which are subjected to fermentation. The *paiwari* is mixed with water in a small canoe expressly reserved for this purpose, which contains from four hundred to six hundred pints. When the liquor is sufficiently acidulated, it is ready for use; and it is the cup of honour at the reception of visitors, which no one would dare to refuse. Other beverages are made by subjecting to fermentation crushed boiled maize mixed with water, and the juicy wild cashew fruit (*Anacardium rhinocarpus*).

The chief occupations of the Guyanos are hunting and fishing and in part also agriculture. Their hunting weapons are bows, which are from five to six feet long, are very elastic, finely finished and well polished; their reed arrows, which are pointed with flint, are sometimes rendered fatal by being rubbed with *curare* poison.¹ The blow-pipe with poisoned darts is also much in use. They are aided in their hunting excursions by trained dogs which seem to be of a mixed breed, partly native and partly European. The animals pursued in the chase are deer, tapirs, wild boars, peccaries monkeys, *labba*, *acourie* and *adourie*, in addition to several kinds of birds. After the Guyanos came in contact with the Spaniards an indispensable iron implement was introduced in the form of a large butcher's knife called *machettes*, which is not only used as a formidable weapon against wild animals, but it serves the useful purpose of clearing the road of obstructions, cutting down the woody climbers and lopping off tree-branches. The rod and line armed with a hook are much employed in fishing. They also secure fish with the harpoon and the trident, as well as by shooting them with arrows, by netting and fish-traps; and they stupefy them and render them helpless by poisoning the water with certain woods, fruits or roots.² Turtles and iguanas are also secured by empaling them with a strong arrow-head, which is detached from the shaft with which it is connected by a long line so as to prevent the prey from escaping. Their mode of cultivating the ground is very simple, and their implements of tillage were formerly exclusively made of wood. The principal products grown were manioc-root, maize, yams and sweet potatoes. Tobacco, which was used as a sacred weed in some of their superstitious practices, was produced in considerable quantities. They rolled up the leaves in the form of cigars

¹ See *infra*, p. 217.

² Fish are stupefied with *haiari* roots (*Lonchocarpus densiflorus*), *connami* seeds (*Clitadium asperum*), *haiari-balli* (*Mullera moniliformis*) and *yarro-conalli* (*Tephrosia toxicaria*).—See Thurns' Guiana, p. 234.

wrapped in an outer covering of tree-bark. At the present day they not only cultivate cassava, which is, so to say, their staff of life, but they also produce bananas, plantains, pumpkins, watermelons, yams, sweet potatoes, sugar-cane, papaws, cashews, tobacco, a little cotton and capsicum or red pepper. The agricultural labour is almost exclusively performed by the women; the men only clear the ground, while the women sow the seed and plant the suckers, weed the growing crop, dig up the manioc-roots and gather the other agricultural products. *Pagaras* or baskets are made of the outer rind of the Calathea, of which the split strips half dyed black are artistically interwoven in the most beautiful patterns. They are either of a square, cylindrical or round form provided with a lid, and serve as receptacles for the valuables of the Indian household. They manufacture hammocks for their own use of cotton twine or twisted bark-fibre or the fibre of the leaf of the *Mauritia flexuosa*. They shape white clay, by the simple operation of the hand, into symmetrical substantial cooking-pots which, with long-necked jars that serve as water-vessels or as *kasiri*-holders, are burnt and blackened in a slow fire, or they are polished, dried in the sun and painted. They make use of canoes which are of excellent construction not only for fishing purposes, but for travelling when making a voyage to a considerable distance. Their light barks are made of a single tree-trunk partly hollowed out by the aid of fire and partly with the axe or adze, having both the bow and stern acutely pointed. Large canoes have the upper and lower ends cut away, and the opening is closed by a square plank, which is painted with fantastic figures. Sometimes the bulwarks are raised to a higher level by having a plank of soft wood lashed to the sides with the seams tightly caulked with bark-fibre, and pitched with the resin of the *Icica heptaphylla*. The craft is propelled by means of paddles, cut of the wood of the *Aspidospermum excelsum*, and the oarsmen, facing the head of the canoe, throw the water high up into the air with the blade of their paddles. The women spin cotton into thread with the aid of the spindle, which serves at the same time as bobbin. The thread is twisted into strings and cords which are used in the knotting of hammocks, for making arm and leg bands and fishing-lines. Other fibres used for the same purpose are those of the *aeta* palm and the grass-plant (Bromelia and Annanassa), which are twisted by rolling them over the thigh.

When the Acowiois are starting out on a hunting expedition, for which purpose they join in large parties accompanied by their families, they take with them an ample supply of cassava bread; and after a march of three days they stop and make an effort to kill a considerable quantity of game. On these occasions they erect a low scaffold upon which they lay the carcasses of the animals and birds that have been killed, and kindling a fire underneath they are in this manner slightly roasted and smoked, and may thus be preserved for several weeks. To hunt birds they employ a species of blow-pipe called *sodi*, which is made of a slender stem of a young palm, into which a hollow reed is introduced. The dart is a pointed splinter of the ligneous petiole of the palm-leaf, which has been rubbed with the *curare* or *ourali*

poison.¹ During the dry season they begin to make preparations for the cultivation of a patch of ground. The chief calls together all the young men capable of performing field-labour, and after having selected a suitable piece of land he orders the trees to be felled, which remain exposed in the sun for six or eight weeks, when they are collected in a heap and are set on fire and burnt. The manioc-root, which is planted in the virgin soil, only attains full maturity at the end of nine months. All those who are absent and neglect to perform their task are severely punished, or they are expelled from the village. As soon as the field-labour is finished, and a sufficient quantity of provisions has been stored away to meet all their wants, they set themselves to work to manufacture war weapons and arms of every kind, which they sell to the best advantage, and receive in exchange such articles as they may need. They follow the business of hawking about their wares and merchandise along the boundary-lines of Brazil and Columbia. In these excursions they are prepared to traffic, or to plunder an undefended village they may visit on their route. If they find the inhabitants too strong for them they are ready to make such business arrangements as may be most profitable to them. If, on the other hand, the people whom they visit are not on their guard, or if they are too weak to repulse them, all that defend themselves are killed and the rest are carried off into slavery. The Acowoios make bark canoes of the bark of the *Hymenaea courbaril*, or the *Copaifera pubiflora*, of which the parts are sewn together with bushrope.

The Rucoyens are to some extent communists. Their agricultural labours, their hunting and fishing are all executed in common by a regular distribution of tasks, which are assigned by the chief to each individual of the community. They clear the ground together for cultivation, they pull up the bushes and saplings by forcible traction; and they are piled up, dried in the sun and burnt. Fire is applied to the base of the largest trees, which it would be too troublesome to cut down, and they are killed in this way so as to prevent them from sprouting out leaves. It takes several years before a field is ready for tillage; and when a sufficient space has been cleared the soil is loosened with a sharp digging-stick of hard wood. After the seed is planted the growing crop is weeded by pulling up the grass and weeds with the hands. When a hunting or fishing party return to the village they deposit all the game or fish at the public square, and the women of the chief immediately set to work to cook them in large vessels expressly provided for this purpose. As soon as the cooking operations are completed the prepared provisions are placed on an elevated platform, and the chief divides them into as many portions as there are households or families in the village. Everything they possess is community property, except their wives, their weapons, their fowls and tame paroquets, which they keep for the sake of their feathers. Their shell-beads are pierced with a fish-tooth fixed to a handle, which is operated like a drill. After the shell-pieces are per-

¹ This famous poison is the inspissated juice of a tree rendered efficacious by boiling. It acts as a tonic when taken into the stomach; and it is only poisonous when brought in contact with the blood.

fectly rounded and are finely polished they are strung on a piece of twine and are sold as necklaces.

The Guyanos have their etiquette and rules of politeness. When they visit the public council-house they never fail to salute each other by addressing those they casually meet with the salutatory formula: *yarigado*, which is equivalent to saying: "good day to you:" and this greeting is always responded to by *jo*. On retiring the same ceremonies are repeated.

The musical instruments of the Guyanos are the drum, the flute and the panpipe. The drum consists of a hollowed-out section of a tree-trunk, which is covered at the top and bottom with jaguar, deer or monkey skin. Bamboo tubes over which a baboon-skin is stretched are also used as drums. Flutes are made of the thigh-bone of the jaguar or deer, which is pierced with holes and is often engraved with intricate patterns variously coloured. The panpipe is composed of a number of hollow reeds of different lengths.

The Guyanos are but little advanced in intellectual knowledge. They have but an imperfect idea of numeration, although their language is sufficiently copious to give expression to high numbers. But in practice it costs them considerable effort to count up to thirty or fifty. Among the Caymas arithmetical calculation is almost unknown, for their highest aggregate of numbers does not exceed five or six. When an eclipse of the sun or the moon occurs they believe that some huge monster is devouring the darkened luminary, and to frighten away the voracious beast they raise the most frightful shrieks and yells, and hurl a shower of arrows into the air.

The Guyanos, like the rest of mankind, love recreation and pleasure. One of their most joyous festive gatherings is known as the *paiwari* feast which is given to celebrate certain important events, or at the instigation of the headman of the tribe. The day for the feast having been set, invitations are sent out to all the neighbouring settlements of kindred tribes. The invited guests are expected to contribute their share of fish, meat and bread to the general entertainment; while the givers of the feast collect together as great a quantity of provisions as possible, and in the meantime the *paiwari* is prepared by the women. The guests arrive in family parties in their canoes, bringing their contributions as well as their hammocks. The host receives his guests while lying in his hammock, and the leader of each party addresses him in a speech, after which each one is regaled with *paiwari* contained in a large calabash, and the pepper-pot, some bread and a fan are set before him. Next day the feast begins and all are artistically painted and dressed in their best attire. When the company is ready all march in processional order round the liquor-trough, chanting and keeping step in regular measure. The procession breaks up by cries and stamping on the ground; and men and women imbibe copious draughts of the favourite beverage. This routine is several times repeated, and after they have drunk their fill, they leave the house and dance in the open air.

Dancing is the favourite amusement of the Guyanos, and saltatory performances are even indulged in on occasions of funerals, the

steps being regulated by the measure of the song. The dancers are ranged in two rows facing each other, each holding in his right hand a whip (*maquarri*) made of silk-grass about three feet long. As they move in measured step they swing their whips, uttering alternate cries, which resemble the notes of birds. Other couples, who take no part in the dance, attempt to lash each other with their whips, and their manœuvres are so skilful and their strokes so vigorous that the blood flows freely down the legs of the individuals that voluntarily submit to the flagellation. All this is done with perfect good humour without exciting the least ill-feeling or disturbing their calm, passive equanimity. After these exercises they drink *paiuari* together and join the body of the dancers. A similar dance is performed by men, who place themselves in two parallel rows and hold in their hand staffs about twelve feet long with gourd-rattles fixed to the upper end, adorned with streamers of silk-grass dyed red. As the dancers move backwards and forwards they strike the ground with their rattles, keeping perfect time with the clashing sound thus produced. The young women move up to their partners at regular intervals, and seize them by their arm dancing with them; but at a signal given by their dancers they hastily retreat to the spot where their young companions are assembled. The dances differ in each tribe, and are designated by different names; the character-dances are the monkey and the jaguar dance, in which the dancers imitate the movements and peculiar actions of the animals.

The Guyano women are far more industrious than the men, and the hardest labour of the family establishment as well as of the field devolves upon them. Frequently they are not permitted to eat with their husbands, but are expected to wait on their lords, who take their meals in their own apartment. When their husband wishes to sleep in the open air they carry his hammock to the spot selected for his special accommodation, and bring it back in the morning to the hut. Polygamy prevails to an unlimited extent, only restricted by the want of ability to support a numerous household. A husband may repudiate his wife without assigning an appreciable cause, and he may at his pleasure send her back to her parents, who must provide for her support and that of her children. Adultery, on the part of the wife, is considered a great crime, which can only be atoned for by death. Parents often betroth their children from infancy, and the young people, after they are grown up, never fail to fulfil the conditions of the contract, though they are not absolutely compelled to do so. Ordinarily girls marry at the age of twelve and upwards, and the marriage negotiations are exclusively conducted by the parents of the respective parties without previously asking their consent. In return for the favour conceded to him the bridegroom is required to serve his father-in-law by performing some useful labour, such as clearing the ground for cultivation, bringing in game, and attending to domestic duties of a more menial character. The manly courage of the suitor is sometimes tested by the infliction of flesh-wounds, or wrapping him up in a hammock swarming with fire-ants; and he is required to endure this torture without murmur or complaint. No ceremonies are observed

for giving validity to the marriage. Cohabitation is the only authentic act, which establishes beyond all controversy that the marital relation exists. The married couple reside with the bride's parents until the family becomes so much enlarged that it renders a separate household establishment indispensably necessary. No marriage can take place between persons who bear the same family name; but it is very common for first cousins to marry together, for it is claimed that they belong to each other from the time of their birth. Among some tribes a girl of marriageable age makes the first advances to the young man she selects as her first choice. To make known her intentions she presents to him a cup of his favourite beverage and brings him some wood to kindle a fire under his hammock. If the articles thus placed at his disposal are accepted the parties are at once considered as married. On that very day the young woman fastens her hammock by the side of that of her husband, and they cohabit together without any other ceremony. Next day the young wife supplies her husband with his ordinary meals, and attends to the household duties.

Childbirth among the Guyano women is not attended with any difficulty. As soon as the woman feels the first symptoms of labour-pains she retires to the woods or to some small hut reserved for this purpose, where the delivery takes place. If the child is in any way deformed it is immediately killed and buried. It is customary for the father to take to his hammock for a few days after the birth of the child, and while thus playing the invalid he receives the congratulations of his friends. Among some tribes while keeping his hammock he is but sparingly fed with a piece of cassava bread and a little water. He is subjected to this penitential abstinence for several weeks, and it is only after the expiration of the probationary time that he is permitted to leave his couch, and in token of his recovery his body is marked with slight scarifications, or he is gently struck with a whip. As an expiatory act he is required to abandon his wife for two months and serve, during this period, in the capacity of a slave in the family of one of his neighbours. After having complied with all these formalities a feast is prepared, and revelling and debauchery make up for lost time. Girls at their first menstrual period are subjected to a similar test of endurance. Mothers suckle their children until the birth of a new-comer; they carry them in a small hammock slung over their shoulders, and it is only when they grow older that they are made to sit straddling across the hips.

During the pregnancy of their wives the Acowoios abstain from the flesh of the tapir, lest the child should be lean; nor do they partake during the period of the *haimaru* or the *lubba* fish, lest the infant should be blind or have its mouth protruding; nor do they eat the flesh of the *marude* bird, lest the babe might be still-born.

The parental affection of the Guyanos is carried to such an extreme that children are hardly ever corrected; but sons do not always reciprocate the love entertained for them by their parents, whom they rarely treat with sufficient respect; and it is only after they have become heads of families that they show much attachment to their aged father and mother. Boys are early trained to fish and paddle

the canoe, and as they grow stronger they accompany their father in his hunting excursions. Girls are accustomed at an early age to assist their mother in the labours of the household, and they are exercised in all the industrial pursuits carried on by the women.

The Guyanos dispose of their dead by burial. When one of their friends dies notice is sent of the mournful event to the neighbouring settlement that the funeral of the deceased may be honoured with a numerous escort. The body is laid in a rude coffin in the form of a small canoe or a hollowed-out log cut in halves. The dead are sometimes buried in the house in which the death occurred, where they are consigned to the grave in a sitting posture, and after the body is covered with tree-branches and leaves, the earth is thrown in until the excavation is filled up. A fire is kindled over the spot for several months to dissipate all noxious exhalations. At the death of a village chief among some tribes a general lamentation is raised, which continues for two or three days, after which the corpse is burnt, and the ashes are mixed with a beverage called *wicoo* made of cassava, bananas, sweet potatoes, and sugar-cane, which is drunk by the mourning relatives and friends in commemoration of the deceased. Among other tribes all the relations assemble at the mortuary dwelling, where they utter loud lamentations in a chanting tone of voice, while they are squatted on their heels round the corpse, from time to time passing their hands over it reproaching the deceased that he has left his friends so suddenly. Some pronounce a eulogy on his good qualities, they affirm that he was an excellent huntsman, that he possessed great skill in catching fish and crabs, and in clearing land for cultivation. After the burial the relations cut their hair short as a sign of mourning; some even strip themselves of their loin-cloth and their ornaments, and pass a few days in seclusion. Dances are executed in honour of the deceased, and the mourning friends and relations march in procession round the grave in slow and measured step. One of the mourners chants a funeral dirge, to which all the others respond in chorus by four distinct groans. The sportful exercise with the silk-grass whips is interrupted, not without much resistance, and all the articles carried in the funeral procession as well as the whips are buried.

The Acowoios consign the body of their dead to a deep grave either in an erect or in a sitting posture, assigning as reason that either of these positions represents life, while a state of recumbency is symbolic of death. When a suspicion exists that the death might have been brought about by unfair means the knife of the deceased is buried with him, so as to enable him to take vengeance on his supposed murderer.

The Rucoyens are said to be cannibals; and if the facts reported are true, which is somewhat doubtful, they carry cannibalism to the utmost extreme, for according to one authority they not only devour their prisoners of war, but they eat the flesh of their deceased relatives. With the gusto of the anatomist they are said to cut off the flesh from the bones of a recently deceased person without disjuncting them. After the flesh is well cooked and properly seasoned they eat

it as a mark of sorrow and regret at their irreparable loss. The bones are well scraped, are perfectly cleaned and are dried in the sun. With the aid of the skeleton they form a mannikin, fill up the hollows of the face with beeswax and cover the head with an imitation wig. The skeleton figure is dressed in feather garments and is laid in a hammock, with a cup of their usual beverage placed between his legs. They then dance around the mannikin and address the last farewell to the dead, while the women are weeping and are uttering loud lamentations for the space of an hour. After this ceremony the bones are calcinated in a flat earthenware dish, and being pounded in a wooden mortar the powder is carefully sifted, and is poured into a large vessel filled with their ordinary drink, of which they partake in large draughts during the whole day until the liquor is consumed.

The Guyanos have no regularly organised government. Though the office of *cacique* or chief is a position of rank and dignity, and the influence which he exercises is very great, yet his authority is only nominal. Each village has its own chief, who is generally chosen for his prowess in war, or his success in hunting. Previous to his appointment his power of endurance is tested by subjecting him to an abstemious diet of cassava bread and water for a month, and he is made to swallow several times a bowl filled with petunia juice. He is finally required to submit to a severe scourging with a whip called *macoali*, and if he courageously supports these acts of penance he is publicly proclaimed the chief of the village community. The only law that is strictly enforced is that of blood-revenge in case of murder. Insults are resented by interrupting all friendly intercourse with the offending party. In their warlike enterprises, which are now very rare, their tactics are confined to ambuscade and surprise; they never fight in the open field. They kill all the men and carry off the women and children, whom they reduce to slavery; but they are nevertheless gently treated, and many of them become the wives of their masters. The bow and arrow and the club are their principal weapons of war. With the exception of those who have come much in contact with the white man, they have not yet exchanged their primitive weapons for firearms, which inspire them with much fear and apprehension of danger.

The religion of the Guyanos has not advanced beyond the simplest conception of nature-worship; they have no gods, no temples, no idols, nor superstitious ceremonial forms. Like most of the Maranonians they believe that all nature, like themselves, is animated, that all things that exist have life, which manifests itself in characteristic action. They have not the least conception either of a divinity, of spirit or soul, except what has been casually communicated to them by the missionaries, but even this knowledge consists simply in a mechanical jingling of words without understanding their proper meaning. It is even pretended that they believe in a creator of all things who is "immortal, invisible, omnipotent and omniscient," expressions entirely foreign and altogether too abstract to be originated or understood by the Maranonian intellect; and their language had originally no words to express such speculative, metaphysical ideas.

Even men endowed with the most cultivated intellect know absolutely nothing about the nature and even the existence of a soul or spirit distinct from the body, and it is asserted that the savage Guyanos have discovered that the elements of their existence consist of a body and a soul. The Guyanos undoubtedly know that their bodies are endowed with life, which does not differ from the life of animals, and differs only from the life of plants and other natural bodies in their mode of manifestation. If they believe in a limited sense in a future state of existence, it is not a soul or a spirit that survives, but it is the identical ghostly self of the dead that continues to exist in a shadowy form in its full corporate capacity, such as it possessed during its earthly existence. This ghostly self eats, drinks, engages in hunting and performs all other acts necessary to sustain life. Nor is their shadow-land a heaven or a paradise, it is some indefinite place of abode situated at an unknown distance in some parts of the earth.¹

The Guyanos of British Guiana, having come in frequent contact with Protestant missionaries, and a number of them having been even nominally converted, all affirm that there exists an all-pervading, beneficent agency in nature who, among some tribes, has even received a name; but it is simply regarded as a passive force, like the sun that shines alike upon the good and the evil, and it could not do otherwise; but this agency is not an object of worship, nor are any invocations or prayers addressed to it. On the other hand, they are persuaded that the agencies of evil are active forces who exercise discriminating powers, and among some tribes these demon agencies have received the name of Iroocoos. They are supposed to be the authors of all the calamities and misfortunes that befall them; sickness and death are ascribed to their mischief-loving propensity. The *piais* invoke them, that they might aid them in their charlatan practices.

If the Guyanos cannot be said to have any real religion, they have numerous superstitions which are the natural outgrowth of ignorance by tracing effects to accidental causes with which they stand in no relation whatever. They refuse to eat certain birds because they imagine that they would tear their bowels and afflict them with colic. When travelling they never call a rock by its name, but use in place of it "the thing that is hard;" when speaking of a lizard they designate it by saying: "the one with the long tail." They suppose it to be dangerous to mention by their proper names creeks and islands. Before they start out on a hunting tour, they plant caladiums and other plants round their dwelling, of which pieces of the root and some of the leaves are given to the hunting-dogs to swallow; this being intended as a charm so as to render the killing of game inevitable. They also employ several contrivances of self-torture, supposing that these stupid practices would secure success in hunting. For this purpose they pass a string up the nostril and pull it out at the mouth, which will probably produce nausea if not vomiting; or they stick venomous ants in the interstices of a piece of

¹ Many of the ideas the Maranonians have of a future state of existence and of a ghostly self are like the idea of a great spirit that pervades the universe, suggestions of the white men, of which anterior to the discovery of America they were probably entirely ignorant.

reed matting which they apply to their breast, and suffer themselves to be bitten by the insects so as to produce inflammatory patches on their skin, which are very painful, and cause much suffering.

The Guyanos give full credit to the magic art of the *piais* or sorcerers who are admitted as regular members of the profession, after having been subjected to a strict discipline of endurance, by fasting, wandering about alone and unarmed in the forest, and swallowing draughts of water mixed with tobacco-juice or nicotine, which qualifies them to be recognised as the authorised devotees of the Iroocoos. When called on to exercise their miraculous powers for the healing of the sick, they shake the *marakah* or calabash-rattle,¹ and chant some mystic hymn addressed to their patron divinity in the presence of the patient, who is from time to time fumigated with a cloud of tobacco vapour. These mummeries are continued till the late midnight hours, which is the propitious moment for the Iroocoos to communicate their will to their devotees in mystic words only understood by the sorcerers. The universal magic practice of sucking the affected part is also resorted to as a safe process of treatment; and the result is inevitably the same here as it is everywhere else all over the world, where sorcery is a learned profession. The pernicious object which is the cause of the disease is extracted from the interior of the body, and the triumphant *piai* holds up to the dim vision of the sufferer a thorn, a pebble, a fish-bone, a bird's claw, a snake's tooth, a piece of wire or some other trifle, which renders the patient quite hopeful that a final recovery will follow as the necessary consequence of the removal of the cause of the disease. The aid of the sorcerer is also invoked whenever it is supposed that the death of one of their friends was brought about through the evil machinations of some enemy or some imaginary *kanaima*. The man of art performs the necessary incantations, and never fails to point out the individual that did the wicked deed, or at least to indicate the direction in which he is to be found. The nearest relative then becomes the *kanaima* or avenger of blood, who prepares himself for his holy work by retiring to an isolated hut and submitting to a severe discipline of privations until the act of vengeance is accomplished. If the guilty man cannot be reached any member of his family may be selected as his substitute. It is considered most satisfactory to despatch the victim, by softly approaching the man-slayer from behind while off his guard, and then strike him down by a violent blow across the neck. While he is thus rendered insensible the *kanaima* grasps his throat and thrusts the poisonous fang of a venomous snake into his tongue, or he pours a poisonous powder² into his mouth. The torture and agony that ensue will inevitably terminate in death. If the friends of the victim, on finding the body, carry it off and bury it, the *kanaima*, in order to be released from his obligation, is bound to find the burial-place, and it is said that on the third night he pro-

¹ The rattle is made of the fruit of the *Crescentia cajeta*, which is painted in various colours. The handle passes through the interior, and the projecting upper end is ornamented with a number of wing-feathers. Small agate pebbles and coloured seeds are introduced into the hollow interior.

² The poison is said to be prepared in the interior from a plant called *urupa*.—Brett's Guiana, p. 356.

ceeds to the grave, and passes a pointed stick through the body, that on withdrawing it he may taste the victim's blood. If he fails to comply with any of these formalities, it is supposed that he is doomed to wander about, until he is struck with madness, or some other dreadful calamity befalls him. To prevent the desecration of the tomb of their relative and to revenge his death, the family of the victim sometimes open the body, take out the liver and put a heated axe-head or some *ourali* poison in its place; and it is believed that if the grave is disturbed by the *kanaima* the intense heat of the axe-head or the virulent poison will be transferred to his body, and thus consuming his vitals, he is bound to perish in the most miserable manner.¹

The Guyanos are not without their poetical legends and mythological fictions. According to their traditional lore Makonaima was the divine author of the world of birds and beasts, which, when first called into existence, were all endowed with the gift of speech. They lived in perfect harmony together, and cheerfully submitted to the supervisory control of Sigu, the son of their divine progenitor. They subsisted on the spontaneous productions of the forest, and in returning from their feeding-grounds they never failed to lay a portion of their choicest food at the feet of their gracious lord and protector. Makonaima, in order to show himself bountiful towards his children, caused a large and wonderful tree to spring up of which each branch produced a different kind of fruit, while around its trunk grew bananas, plantains, cassava, maize, and other cereals of every variety, and yams and other nutritious tubers clustered around its roots. These became the type-germs of all the vegetable productions that were afterwards cultivated by the nations of the earth. No one had as yet found the spot where this wonder-tree grew, but the *arguti* (tapir), whose nimble, slender legs carried him far and wide, first discovered its existence and daily feasted on the good things it produced, without, however, divulging his secret to any one. His plump and fat condition, and the remains of some delicious fruits adhering to his under jaw, betrayed his secret notwithstanding his stout denial. The woodpecker was commissioned by Sigu to watch the wayward *arguti*, but the bird failed to detect its haunting-place, for in tapping the tree for insects its presence became known, and the lonely straggler avoided to visit the favourite spot that day. The rat was then selected as a more skilful spy, and the little animal succeeded in reaching the miraculous tree, bringing home some specimens of the finest fruits it produced. The *arguti* thus stood convicted, in the presence of Sigu and of the whole community, as being guilty of falsehood and mean selfishness. Led by the rat and accompanied by Sigu they all started out to proceed to the choice feeding-ground, and as they tasted of the marvellous fruit they were anxious to remain until the whole was consumed. But Sigu, who was endowed with higher intellectual powers, ordered the tree to be cut down that the earth might be replenished by planting the slips and seed it supplied; and in obedience to this command all the beasts and birds were busily engaged to accomplish the object

¹ See *infra* note, p. 247.

proposed. Iwarrika (monkey), who was a lazy and mischievous creature, cunningly avoided his share of labour, and by his wayward tricks he thwarted the efforts of those who were well-disposed and industrious. To keep the monkey from doing any harm Sigu employed him to fetch water from the neighbouring stream in an open work-basket. The root of the wonderful tree was found on close examination to be made up of channels filled with water, which contained the fry of every variety of fresh-water fish, and with these Sigu determined to stock all the streams and lakes. But the channels being connected with subterranean fountains began suddenly to overflow, and the swelling tide could only be checked by inverting a closely-woven *warampa* or basket over the stump, which, by its inherent magical power, produced the instantaneous effect of stopping the further increase of the waters. Iwarrika, wearied of his Sisyphus task, stealthily returned, and perceiving the *warampa* he imagined that it covered a heap of delicious fruits reserved for his master; and tempted by the bait he removed the magic covering, but he was instantly thrown down and was almost drowned by the mighty torrent that rapidly rushed forth from the constantly widening aperture, so that a universal deluge soon covered the earth far and wide. Sigu, mindful of his children, gathered them together and led them to the highest spot of land overgrown with enormous palms. The birds and climbing animals ascended the tallest trees. Those that could not climb and were not amphibious in their nature he introduced into a cave with a narrow mouth, which he closed up with wax, leaving with the inmates a long thorn to enable them to pierce their waxen door, that they might thus ascertain whether the waters had abated. A terrible, long, weary night ensued; darkness was brooding upon the earth, and the storm was raging with the utmost violence, so that all suffered intensely from hunger and cold. Arowata, the red monkey, being painfully affected, was so overpowered by his feelings that he gave vent to his pangs and sufferings by the most dismal howlings. His deafening cries woefully resounded through the air, when all at once the branch which his feet and tail had enclasped was immersed in the swelling waters. Sigu dropped, from time to time, a kernel of the *cocorite* palm to ascertain by the interval which elapsed before the splash was heard the actual stage and depth of the water. At last the kernel dropped into the miry slough, and the birds announced by their joyful notes the near approach of day.

The Tamanacas have a traditional legend relating to a great inundation that once covered the land. The ocean having overstepped its natural boundaries it spread its waters over the dry land, extending as far as the foot of the mountains. In this mighty flood all the Tamanacas had perished, and Amalivaca alone saved himself in a canoe. As he was sailing round the mountain he carved the figures of the sun and moon on the "pictured rock" of the Encaramada, and a granite cavern is still known as "the house of Amalivaca." He is also regarded in the light of a creative agency, for it is affirmed that with the assistance of his brother Vocci, he gave to the earth its present form. They attempted to render the hydraulic laws of rivers

more perfect, and imagined that they were powerful enough to turn the current of the Orinoco upwards or downwards at pleasure, but they signally failed in the attempt.

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ARAWAKS.

THE Arawaks, who call themselves Lokono "people," occupy a tract of country in British Guiana, along the Ripponney river, between the Pomeroon and the mouth of the Esequibo, on the banks of the Ituribisi lake and the Arnabisi coast. They are the most docile and the most civilised of all the Guiana tribes. They were once a powerful nation, but in their constant wars with the Caraihs they have been reduced to insignificant numbers, and can only bring about four hundred warriors into the field.

The physical characteristics of the Arawaks rank them among the best-developed types of Guaranians. They are below medium stature, and their ordinary height rarely exceeds five feet four inches, but they are muscular and well-proportioned. They have small mild and agreeable features, with a somewhat depressed forehead and oblique eyes. Their complexion varies between a dark brown and a light yellow. Their hair is black, coarse and thick; their neck is short, their limbs are well-formed, and their hands and feet, especially those of the women, are extremely small. They are remarkable for agility and the most acute sensual perception. They never lose their way in the woods, and from the slightest footmarks, they can judge of the nature of the animal or of the number of men that may have passed, and point out the direction they have taken.

The moral character of the Arawaks is equal to that of the best of

their race. They are affectionate in their domestic relations when at home; though they are very reserved in this respect in public; and if their temper has not been ruffled by jealousy they are excellent husbands, faithful friends and tender and indulgent fathers. Their hospitality is most generous; yet their kindness and obliging manners, if not obtrusive, are at least not entirely disinterested, for they expect to be treated with boundless liberality on making their return visit. They are perfectly honest in their dealings with their own people; but they are faithless to the white strangers that do not speak their language, and they try to overreach them by every possible means at their command. They are much addicted to idleness and pleasure, and they are only urged on to labour when pressed by the utmost necessity, or by some great advantage that is to accrue to them in the future from their personal efforts. They are careless and inconsiderate, and they never think of what the next day may bring forth. They are by no means wanting in courage, they display much firmness and resolution when engaged in an actual conflict; they boldly meet every kind of danger and fight to the last extremity. Their vindictiveness is as immoderate as it is lasting, and they will persevere in the pursuit of an enemy for years, and even during a whole lifetime, to avenge a grievous injury or a mortal insult.

The *uimahs* or family dwellings of the Arawaks are constructed of poles about twenty feet long, which are firmly planted in the ground, and being bent over on the top they are united in a point so as to form a sharply conic roof. The whole frame is covered from the base to the summit with palmleaf-thatch disposed in horizontal ranges. The hut has no other opening than the door, and it is sufficiently close to afford effectual protection against cold and rain.

The Arawaks are not encumbered with clothing when idling their time away at home, they simply wrap a long strip of blue cotton round their waist, which is passed between the thighs; but on going abroad both sexes wear a shirt of blue cotton stuff which scarcely reaches to the knees, and is suspended by bands from the shoulders. The dress of the women is ordinarily confined to an apron (*queiju*) of coloured glass beads a foot and a half in breadth and six inches in height. The men cut their hair short, but the women either braid their hair in long tresses, which hang loosely over their shoulders, or it is fastened in a knot on the crown of the head. They practise tattooing and mark their face by linear tracings along the angles of the mouth and above the eyebrows.

The Arawaks subsist principally on the flesh of the animals they secure in their hunting expeditions, or the fish they take in the rivers or on the coast. They prepare a kind of cake of cassava, and they use sweet potatoes not only as a valuable article of food, but they convert them, by fermentation, into an intoxicating drink called *kaseri*. The *paiwari* is prepared by toasting brown the flat cassava cakes, and after boiling water has been poured over them, the lumps are masticated by the women. The mess, thus saturated with saliva, is subjected to fermentation, and after a sufficient quantity of water has been added the liquor is ready for use in a few days.

They are always ready to receive their visiting friends; they share with them without stint or measure all the provisions at their disposal, and the whole house with all it contains is placed at their service. But if their store of food is exhausted they quarter themselves, in their turn, upon their nearest neighbours, and they never fail to be treated with the utmost liberality.

The Arawaks, being very frugal in their mode of living, it takes but little to supply their wants. Their labours are not very arduous, for they simply prepare a small patch of ground for the cultivation of the manioc-root, which is their staple article of production; they grow in addition sweet potatoes and red pepper, but in rather limited quantities. They pass the rest of their time in hunting and fishing, and paying visits to their friends. They are not far advanced in the mechanic arts; they make their own bows and arrows; knot their hammocks; braid baskets; construct canoes, and make their fishing-tackle.

The Arawak language is soft; for its words are abounding in vowel sounds. There is much regularity in its organic structure, and the tenses and moods of its verbs are numerous. There exists a sexual distinction in the use of certain words. Many words expressing the same idea differ according as they are employed by the men or by the women. Thus the affirmative "yes" is expressed by the men by *che* and by the women by *tare*.

The Arawaks have observed the heavens, and have given names to many stars and constellations. One cluster of stars they call *camudi* from some supposed resemblance to that snake. The milky way has received the name of the "path of the *arguti*," and also the "path of the bearers of white clay." Venus is distinguished by the name of *Warakoma*, and Jupiter is generally called *Wiwa kalimero*, "the star of brightness." The division of the year is regulated by the moon, and the proper time for planting is determined by the phases of that luminary.

The Arawaks have adopted certain forms of etiquette which is quite ceremonious. When a stranger in his travels enters the house of one of his tribe, he addresses the head of the family in these words: "I am come;" to which the host replies: "Be welcome." A block stool is then offered to him to take his seat by saying: "*Etete* (Sir), this stool is not good enough for you;" to which the stranger responds: "*Etete*, I never sat upon a better stool." The same ceremonial phrases are employed in offering to the guest cassava bread or venison. Each member of the family is saluted by the stranger by addressing to them some complimentary formula which is replied to by the stereotyped *wau*.

The Arawaks are fond of gaiety and amusements. When necessity does not compel them to devote their time to some useful labour they are constantly engaged in dancing and carousing, and when a favourable opportunity presents itself they never fail to drink to excess. Three months in every year are passed in visiting, when they live at the expense of their friends.

Marriage is contracted between the parties directly interested, and in forming the nuptial tie the young men and the girls only consult their personal inclinations without observing any formalities. The

consent of the parents is never refused, unless the two families are at enmity with each other. It frequently happens that children are betrothed by their parents at an early age; and the young boy is bound to enter the family of his future wife, and render such service as may be required of him until he arrives to years of maturity. After the age of puberty he can take away his wife and set up an independent household. As the degrees of consanguinity are exclusively regulated by the female line, a marriage between members of that branch, however remote the relationship may be, is considered incestuous; but no law exists against marrying a relation on the father's side. Polygamy is universally practised by those who possess sufficient means to support more than one wife, and some of the chiefs have frequently three or four. Under certain circumstances a chief can claim the services of the relations of his wives, but he is, in return, obliged to defend them in all their contests, and to exercise the most munificent hospitality towards them. In case of scarcity or sickness they may require his aid, and they are certain to find a hospitable reception. If the chiefs find their provisions exhausted they make a round of visits with their families among their friends, who supply them with all the necessaries until the new harvest has been gathered.

At the birth of a child among the Arawaks, the husband keeps his hammock, as if his constitution had been enfeebled by the delivery of his wife. He is visited by his friends, who offer to him their congratulations, while the neighbours take care of the mother and child. Parents are very much attached to their children and never correct their faults; a name is given to them by the *peiman* or medicine-man, who receives a valuable present for his service, for the good luck attached to the name increases with the increased value of the present. Mothers suckle their infants until a new birth renders it necessary to wean the older child.

When an Arawak dies guns are fired by the relations to announce the sad occurrence. Formerly the body was laid in a canoe-coffin, and after decomposition of the fleshy parts had taken place the wives dried the bones of their husband, and having reduced them to powder they prepared an infusion, which they drank in token of their undying affection for their deceased lord and master. At the death of a father of a family the nearest female relatives crop their hair as a sign of mourning, and strip themselves of all their garments. The widow is not permitted to marry again, nor is she allowed to dress herself in her ordinary costume until her hair has grown again to a certain length.

Class distinction is not recognised among the Arawaks; but they are divided into family clans, of which the members are all descended from the female line, and as they are related to each other they are not allowed to intermarry. All the clans are known by specific names derived from nature objects which are preserved from generation to generation by the respective members of each clan.

The Arawaks cannot be said to have a regularly organised government; but each community is presided over by a chief who, on account of the protectorate exercised over them by the British govern-

ment, bears the title of captain, but his authority among his people is only nominal. The law of retaliation is strictly carried out, and in case of murder or seduction death is the penalty inflicted upon the guilty party, unless, through the intervention of their European friends, they can be induced to listen to more pacific counsel. They recognise the rights of private property, but their movables are of such little value that they mutually lend to, and borrow from, each other their valuables without thinking that they will ever be returned to them. In purchasing *curials* or hollow tree-trunks for canoes they obtain from the seller such a protracted credit, that in course of time the transaction is entirely forgotten.

The Arawaks are brave warriors, and it is impossible to surprise them on account of their astonishing topographical knowledge of the country; and when led by a chief who inspires them with confidence they could easily keep at bay a small European army.

The religious notions of the Arawaks are not well defined. They have some idea of a great spirit that pervades the universe, and to whom they have given the name of Alaberi or Tamoosi, "the ancient of the sky."¹ The demon agencies who have received the name of Yauhahu are supposed to be active forces constantly at work to injure and distress mankind. They are the primary cause of sickness and death. Pain is called in their metaphorical language *Yauhahu simaira*, "Yauhahu's arrow." Their aid is invoked and their favour is propitiated by puffs of tobacco fumes, which are the most acceptable offering. Orehu, the goddess of the water, is also ranked among the demon divinities, but she is much less malignant than the Yauhahu. She is represented in a fanciful form, and she sometimes appears on the surface of the water assuming the head of a horse or of some other animal according to the object she has in view. Her favourite resort is a desolate spot on the bank of the Pomeroon, where the swift current has undermined the superincumbent ground, and here the surrounding trees are withered and bare. When the natives are passing at night with their canoes on the opposite bank they fear to approach the abode of the dread goddess, who has been known to drag boats and boatmen to the bottom, and consign them to a watery grave; though generally she merely frightens those who dare to invade her domain. Her character is not considered as exclusively malevolent. On proper occasions she exerts herself to be of benefit to man, for from her is derived that system of sorcery by which the fiendish cruelty of Yauhahu might be counteracted and rendered nugatory.

A great number of the reduced remnant of Arawaks have been converted to Christianity, and though these converts have only a superficial knowledge of the doctrines and morals of the Christian religion, yet their course of life is entirely changed; they no longer practise polygamy, and they have abandoned many of their superstitious observances.

The unconverted Arawaks regard their *semicici* or medicine-men

¹ It is almost certain that this is a very late invention based upon the suggestions of the missionaries.

with much respect, and they exercise great influence among their people. They are supposed to be in direct communication with the Yauhahu, and to possess the power of propitiating their wrath, of securing their favour and neutralising their inclination to do mischief. They form a close fraternity, and the candidate for initiation, as a member of the order, is subjected to a probationary discipline to test his capacity of endurance. He is bound to remain secluded in a solitary hut; he is required to fast and swallow, from time to time, a certain quantity of tobacco-juice, and he is especially enjoined to abstain from the flesh of animals not indigenous to the country. The badge of the *semicici* is the *marakha* or calabash-rattle painted red and attached to a handle ornamented with feather-frills. This magic wand receives superstitious reverence from the common people as a kind of fetish, which they would not dare to desecrate by their profane touch. In serious cases of sickness the patient is either carried to the house of the medicine-man, or if removal is impossible, the man of art is sent for to obtain his supernatural aid in the cure of the malady, for which an adequate compensation is allowed to him in advance. To effect this laudable object he places himself in communication with the Yauhahu by shaking the sacred *marakha*, while addressing an invocation in a chanting tone of voice to the demon powers, who are supposed to make due responses at the midnight hour. These ceremonies are repeated for several successive nights, and are followed by the final curative process of sucking the affected parts and extracting the object which is pronounced to be the cause of the disease. If after this deceptive charlatanism the patient recovers, the medicine-man saves his honour and gains increased reputation for professional skill; if, on the contrary, the sick person dies the death is ascribed to the malignity of the demon spirit, which no human charm could counteract. The Arawak *semicici* have the reputation among the other tribes and the negroes as possessing the secret of preparing efficacious love-philters and poisonous nostrums. For this purpose they make use of a kind of Arum which has large, green, white-spotted leaves in the form of a heart.

The Arawaks have preserved a legend of a very recent invention, according to which Tamoosi sat on a silk-cotton tree, and cutting off pieces of bark which he threw into a stream, they became animated and assumed the form of various animals, and finally some of the bark-chips became transformed into a man. This Indian Adam having fallen into a deep sleep he was touched by this god, which awoke him, when to his surprise he found a wife by his side. As the world became desperately wicked all living things were drowned by a flood, and only one man escaped in a canoe; and having sent out a rat to ascertain whether the water had abated, it returned with an ear of corn in its mouth.¹

¹ It is hardly necessary to state that this legend is the production of a converted Arawak who had acquired some knowledge of the legendary lore of Genesis, if it is not a pure forgery of the missionaries.

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WARRAUS.

THE Warraus, also called Guaranos, occupy the lower coast regions between the Esequibo and the Orinoco rivers. Their number does not exceed sixteen hundred and fifty souls, and their settlements, which are principally confined to British Guiana, reach about a hundred miles into the interior.

The Warraus, who are closely related to the Arawaks, are remarkable for their inferior physical development. They are of exceedingly small stature; the men vary in height between four and five feet, while the women hardly ever exceed four feet. Their head is disproportionately large, their body is long, but their lower extremities are remarkably short. They are far from being muscular, they have a short stout neck, well-formed limbs, their hands and feet are small, and those of the women are very pretty. Their complexion is of a deep copper; but as they rub their skin with carapi oil to protect themselves from the bite of mosquitoes, their colour is of the darkest brown. The men have broad, expanded chests, while the breasts of the married women are flaccid and pendant. Their hair is long, straight and black, their beard is scanty, and their eyes are black with the outer angles inclined towards the temples. They have a low forehead, a flat nose, somewhat depressed at the root, high cheek-bones, broad cheeks, small, pretty ears, and badly-ranged teeth. The expression of countenance of the women has a melancholy cast, and though young girls are remarkably well-formed, yet as they assume the responsibilities of married life, and are subjected to hard labour at an early age, their bloom of youth quickly fades away, and their appearance, if not repulsive, is no longer prepossessing. Their symmetric form, their elastic motion, and their plump and regular outline give way to an indolent languor and to unshapely corpulency.

The moral character of the Warraus is by no means of a high order. They are the creatures of the moment; to enjoy the passing hour, and draw all possible advantages from existing circumstances, is the maxim of life which governs their conduct. They are timid, are naturally

indolent, and are but little disposed to exert themselves in any occupation or laudable pursuit. They are improvident, and to satisfy their present wants is the only imperious necessity that may excite in them some momentary reflections. They entertain the most vindictive hatred against their enemies, and their spirit of revenge can only be appeased by bloody retaliation which demands a victim even if many years have intervened since the original wrong has been perpetrated. They are highly jealous, which is no less fraught with the most fatal consequences. The women are reserved and modest in their behaviour, and are submissive and faithful as wives. They are filthy in their habits and do not stand in good repute with the neighbouring tribes.

The Warraus find shelter in simple huts or rather open sheds constructed of strong posts connected by transverse poles and covered with thatch of palm-leaves. Several families generally occupy one and the same hut, living promiscuously together, as there are no partitions in the interior. The fireplace, which is in the centre of the floor, is simply marked by a number of stones arranged in circular form. The furniture consists of hammocks, which are fastened to the side posts, a few cooking-pots, hunting weapons and fishing implements. The interior is extremely filthy and unsightly. The settlements or villages which are inhabited by members of the same clan generally contain no more than six or ten huts, which are scattered over a considerable space of ground. When during the periodical rains the country becomes inundated the Warraus erect their huts on a platform resting on tree-trunks, of which the branches have been lopped off; and some of the Warraus who permanently occupy the swampy coast-lands built their huts on piles above high-water mark.

The Warraus are but scantily dressed. The main article of their costume is the breech-cloth, which is nothing but a long strip of cotton stuff that passes between the thighs, is tied round the loins with a cord, with the ends hanging down before and behind. They are fond of ornamentation. They practise tattooing, and mark various parts of their body with indelible lines; they perforate their ears and the septum of their nose, from which various trinkets are suspended. The women are loaded with strings of beads, which hang round their neck. Both sexes wear their hair long, which falls loosely down their back.

The food of the Warraus is confined to the game they kill in their hunting expeditions, and to fish which they take in the rivers. But in time of scarcity they are not fastidious in their choice of food; they eat indiscriminately the flesh of apes, alligators, rats and frogs, and when severely pinched by hunger they even devour worms, caterpillars, larvæ and bugs. They preserve their surplus meat by drying it over the fire on a low frame of posts covered with transverse sticks; and after having been exposed to the heat and smoke for twenty-four hours it can be kept for five or six days. Venison is cooked in the blood and is strongly seasoned with red pepper. They eat but little at a time; they take their morning meal at six and ten o'clock, dine at noon, take a lunch at three, and sup at sundown. The women eat but rarely in company with the men, and this privilege is never

granted to them when strangers are present. In fair weather the wife serves her husband's meal in front of the hut, she places the dishes of woven palm-leaves containing the cassava bread on the ground, and by the side of these stands the smoking pot filled with savoury meat. While squatting on his haunches each man dips his bread in the broth and helps himself with his fingers. Every one withdraws, as soon as his hunger is satisfied, without the least ceremony. When the men have completed their repast, the women and children have then the privilege of eating what has been left unconsumed; but they generally reserve for themselves some extra dishes, of which they partake as soon as the men have absented themselves from the hut. The Warraus were well acquainted with the process of preparing intoxicating drinks long before they came in contact with the white race. They brew *paiwari* or cassava beer by subjecting brown baked cassava bread to fermentation, and they make *kasiri* from sweet potatoes by the same process.¹ The Mauritius palm (*Mauritius flexuosa*), when tapped, furnishes a vinous sap which, after fermentation, acquires intoxicating properties. This tree is of the greatest utility to the Orinoco Warraus. The pith supplies them with a kind of sago which serves them as bread when the manioc crop proves to be a failure; the cone-like fruit, after having been macerated in water for a few days, is considered a delicacy; the fan-shaped leaves furnish the thatch for their huts; the leaf-fibres are transformed into ropes and hammocks; and from the sharp edge of the leaf-stems sandals are made. The dead trunk of this invaluable palm serves as receptacle for the eggs of a large bug (*Calandra palmarum*), which, when developed into larvæ, are devoured by the Warraus as the most luscious and savoury food.

The chief occupation of the Warraus is hunting and fishing. The fish are taken with the hook and line, or they are shot with the bow and arrow, or they are secured by spearing, in which they are very expert. The men manufacture their own weapons and make their own canoes; but they consider all other kinds of labour beneath their dignity. It is the task of the women to till the small patch of ground contiguous to the hut, where they cultivate the mandioca-root and sweet potatoes. They make use of palm-leaves for weaving baskets and mats; they mould clay into earthenware vessels of graceful form, which are first dried in the sun, are then covered with a kind of varnish formed of soot mixed with the mucilaginous sap of a mimosa, and are finally hardened by exposing them to the heat of a fire kindled all around them. The Warraus are the most skilful boat-builders of all the Guyana tribes. Their large canoes as well as their *curials* or dug-outs have sufficient capacity to carry a hundred men, and these boats are very remarkable for their swiftness, their elegance and their solidity. Neither nails nor pegs enter into the construction, and yet neither joints nor seams are perceptible. They are rigged like a sloop, and are well adapted for swift sailing. The Warraus frequently engage as sailors on colonial ships, and form the greatest part of the

¹ See *supra*, p. 228.

crew of the vessels that navigate the Orinoco. As they are excellent fishermen they soon acquire a practical knowledge of navigation.

The intellectual knowledge of the Warraus is very limited; their division of time, although based upon the changes of the moon and the recurrence of the periodical rains, is very indefinite, and they are not able to tell their own age or that of their children. Their system of numeration does not extend beyond the number of fingers and toes, and consequently all quantities that exceed twenty are designated by "much," and a number that cannot be counted is indicated by grasping a bundle of hair between the fingers.

When the Warraus are not compelled by necessity to bring their physical and mental powers into active exercise, they pass most of their leisure time by reposing in vacant thoughtlessness in their hammocks, or by sleeping away the tedious hours of indolence in perfect forgetfulness. Or when inclined to pass their idle time in a more intellectual enjoyment they mutually entertain each other in lively conversation; or they perform on the reed-flute their rude and uncouth music; or they look for hours with a most self-complacent air at their image as reflected in a mirror which their vanity has procured at a sacrifice of some useful article of value. The young play together in concert on the reed-flute, of which the higher and lower pitch is regulated by its length and the size of the mouthpiece. They are fond of dancing, and in some of these amusing exercises the women take an active part. They execute many character-dances, such as the ape-dance, the sloth-dance and the bird-dance, in which they imitate the movements and cries of these animals. Whenever the married women and girls attend the public festivities they are dressed up in their best ornamental style. As soon as the women are assembled at the appointed time and place, the men, preceded by the *hoho-hit* or musician, leave the neighbouring bushes, and on approaching they are bowing with an air of admiration at the sight of the young damsels that are awaiting their arrival. They wear an ornamental head-dress of feather-work, while their ankles are encircled with strings of the capsules of the *Thevetia nereifolia*, which produce a rattling, boisterous sound on forcibly stamping upon the ground. The dancers form a circle round the musician, who mutters some incomprehensible words to disperse the evil spirits that they may be deprived of the power to injure or do any harm to the merry-making crowd. At a given signal the dancers taking up their flutes play in concert some shrill, noisy, musical notes which renders the conjuration complete. The young girls then form a separate circle, and moving round several times, they break the ring, and each one approaches the young man with whom she desires to dance, laying her right hand upon the left shoulder of her favourite, who, in turn, places his right hand upon the left shoulder of the maiden. Thus linked together they move backwards, forwards and sideways towards the central point where the *hoho-hit* plays on his instrument. At the termination of the set, the dancers stamp three times upon the ground, after which the fair ones withdraw to their former place among the women. The dance is concluded by a universal shout, in which all the men join.

At their drinking-bouts the Warraus engage in shield wrestling (*isahi*). Each champion is furnished with a shield made of wicker-work about four feet in height, slightly convex at the exterior surface, which is generally fancifully painted. Three elastic stems are attached to the upper edge adorned with coloured tassels and streamers. Each wrestler clasps the side of his shield with both hands, and making a feint to throw his antagonist off his guard, he springs suddenly forward, and strikes the shield of his opponent, whom he pushes with the whole force of his body supported by one knee, while he maintains his balance by firmly extending his foot behind. He who pushes his adversary off the ground he holds is the victor of the contest.

The Warrau women are simply looked upon as the menial servants of the household. Early in the morning, after they have performed their ablutions in the river, they prepare the breakfast for their husband, who is still indulging in quiet sleep in his comfortable hammock. Late at night they are busy to keep up the fire kindled under the hammock to keep away musquitoes. They perform all the household drudgeries, attend to the labours of the field, are engaged in various industrial pursuits and take care of the children. Polygamy is practised without limitation, each man marries as many wives as he can support, and the chiefs generally entertain regular harems. Children are betrothed from earliest infancy, and from the time the contract is concluded the bridegroom is required to pass his time in the service of the parents of the bride until he has reached the age of maturity. In the meantime he pays much attention to the young girl, bestows upon her several presents, and gives her the best portion of the game he captures in the chase. Whenever the boy attains the marriageable age, he takes possession of the bride without the least ceremony, and he introduces her into his hut, which he has in the meanwhile constructed. When no previous betrothal has taken place the young man selects the girl he most fancies; he visits her hut and makes her some presents as tokens of attachment. If the parents give their consent to the proposed marriage the young woman is delivered over to the suitor on the payment of the stipulated price, or upon the condition that for a year or longer he devote his time and labour to the service of the bride's parents. After the expiration of time agreed upon the young man clears a piece of land and places it at the disposal of his wife, that she may cultivate it, and thus supply the household with the necessary food materials of daily consumption. All the other wives have to be equally purchased, but the first wife is always the mistress of the family, to whom all the others must submit as subordinates. Married women, who bear children at the age of ten, are already old at twenty, and the husband, who is no longer contented with the existing marital relations, buys some young child seven or eight years old, whom he intrusts to one of his wives, whose duty it is to instruct the little girl in all the domestic affairs, that at the period of puberty she may be able to assume the responsibilities of married life.

When the time of delivery approaches the Warrau woman leaves the village and retires to a solitary hut in the woods, and there she

gives birth to the child unaided and alone. During this critical period the father abstains from venison, lest the child, on arriving at the years of manhood, might be wanting in speed. The mother severs the umbilical cord by biting it in twain with her teeth, and she ties around the navel a cord made of the fibre of the bark of the *Bromelia karatas*. After she has washed herself and the child in the neighbouring river, she returns to the village, where she receives the congratulations of her friends, and from that moment she pursues her ordinary occupations. Mothers suckle their children for two or three years, and they often nurse two children at a time. It is even said that the lacteal liquor of their breasts is so abundant that they sometimes feed the young ones of apes and of marsupial animals. They have much affection for their children, and they carry them along wherever they go, either in their arms or on their back. As soon as they can walk they are daily rubbed with crab oil (*Carapa Guianensis*) to protect them from the bite of mosquitoes. Boys and girls early practise climbing and swimming. Boys are exercised in the handling of bows and arrows, and they shoot darts at lizards and grasshoppers until they have acquired sufficient expertness and physical strength to be permitted to accompany their father in the chase. They are subjected to an ordeal, to test their strength and activity. Lacerating wounds are inflicted upon their breast and arms with the tusk of the tapir or the pointed beak of the toucan bird. If they show sufficient constancy and firmness to endure pain and suffering without giving utterance to words of complaint, they are at once ranked among the class of heroes, and they are allowed to associate with the men. Girls are required, at the earliest period of their youthful life, to aid their mother in the management of the household affairs; they assist in baking the bread, in preparing the favourite beverages; they lend a helping hand in the agricultural labours, and carry loads of mandioca-root from the field to the hut. When they reach the age of puberty their hair is cut short, and their head being wetted with a solution of gum, is covered with bird's down, and strings of beads adorn their arms and ankles. The joyous occasion is celebrated by dancing and festivities.

The Warraus dispose of their dead by burial. The corpse is wrapped in a hammock and is deposited in a shallow grave, where it is covered with palm-leaves, after which the earth is thrown in and the excavation is filled up level with the ground. They have a superstitious dread for the ghosts of the dead, who, they suppose, might return from the shadow-land to avenge themselves for any indignity to which they might have been subjected, which might induce them to follow the footsteps of the living, disturb them in their sleep, haunt them by their presence during festivals, and mingle poison with their drinks.

The Warraus have no regular form of government. Each village community is presided over by a chief, whose authority is only nominal, unless he acts as commander in a warlike expedition against hostile tribes. Dignity and rank are of themselves insufficient for the exercise of power, with which those only are invested who are distinguished for extraordinary physical strength, and furnish proof of executive

ability by carrying out some difficult enterprise. The chieftainship is hereditary in the female line of succession. While the sons of the chief are excluded, his grandsons, on the female side, inherit the official dignity of their grandfather. Children follow the tribe of their mother, and the property of their father descends to the children of his sister.

The religion of the Warraus has not yet advanced beyond the primitive type of nature-worship. Aided by the suggestions of the white man they regard a nameless great spirit as the generative power that produced the world and all it contains; but as his activity is entirely absorbed by his general supervisory control of nature he has neither time nor leisure to pay special attention to the affairs of men. He is distinguished by universal benevolence, and all good things are produced through his favour and influence.¹

The evils that pervade the world of matter, which are the proximate or remote causes of sickness, death, famine and many other disasters and calamities, are the inflictions produced by the demoniac agencies of nature, which have received a distinct name, and are known as *Hebos*.² These are the enemies of mankind, and delight to torture the children of the good spirit and harass them with grievous vexations.

The Warraus give full credit to the mysterious jugglery of their medicine-men called *piäi*, who are supposed to be in direct communication with the *Hebos*, and are enabled, by their magic art, to render their malignant powers nugatory, or cause their pernicious influence to be dispelled. They form a close fraternity, and the professional lore of the order is transmitted from father to son. The candidate for initiation is required to swallow a large quantity of tobacco-juice without being affected by its narcotic, emetic or drastic properties, before he can receive any instruction in the mysterious learning of the profession, to which he intends to devote himself. Their aid is invoked in case of dangerous illness, and they are well paid for their services. When the *piäi* enters the hut after sundown—for he always pays his visit at night, he orders the fire to be extinguished, and all the inmates are requested to absent themselves. He first chants a monotonous song, sometimes in a quicker, sometimes in a slower measure, in conformity with the time indicated by the *haepu-masaro* or gourd-rattle, which he swings in a circle round his head. While he invokes the *Hebos*, either in a low persuasive or in loud commanding tone of voice, he diffuses a cloud of tobacco vapour over the face of the patient. If during these charlatan performances a rain is setting

¹ It is strange with what unreasoning credulity missionaries and travellers assume that the present belief of the Indians, who had been visited by the Jesuits and other religious orders several centuries ago, represents their ancient religion. They even pretend that the Indians call the great spirit, whom they do not worship, "the creator," a word which does not exist in the Indian language. It cannot be doubted that the idea of a benevolent great spirit is a pure invention of later times suggested by the missionary teachings, and that it is entirely foreign to the religious conceptions of the Indians, for they have really no name for that abstract expression. The name given to it by some authors is nothing more than an arbitrary adaptation from the want of any original term.

² The *Hebos* are the *Yauhahus* of the *Arawaks*.

in the process of enchantment is interrupted, and its continuance is deferred till next evening. Sometimes the demon spirit obstinately refuses to appear; then two distinct voices are heard, and the cunning ventriloquist pretends to converse with his patron divinity, but he takes care that the words are not understood by the patient; but he explains in equivocal terms what has been communicated to him with regard to the nature of the disease, assigning some plausible reason why the angry Hebo had sent such a sore infliction. These mummeries are repeated every evening until some decisive symptoms show themselves that may serve as basis for a definite and unequivocal prognostication. The sucking process is also employed as a means of favourably affecting the mind of the patient. If the sick person dies in spite of the efforts of *piaï*, the death is ascribed to Hebo, who would not be appeased, and the medicine-man buries his magic rattle, which is henceforth considered as having lost all its active powers.

The Warraus have their mythic legends to account for their own existence and the origin of things in general. They say that originally the abode of their ancestral stock was in a pleasant region somewhere in universal space. Here they were happy, for neither wicked men nor noxious animals made them afraid. The only game of their hunters were birds. One of these woodsmen, whose name was Okonorode, once wandered far away in pursuit of his prey, and having missed his aim in discharging his arrow at a choice bird his dart entered a hole that communicated with the lower world, where the hunter, to his astonishment, saw herds of bush-hogs, numerous deer and other animals feeding and roaming undisturbed through the green forests and wide-stretched plains. As he found the opening sufficiently large he twisted cotton into ropes, and made a rope-ladder by which he descended. After having explored the lower regions he returned to the upper world and gave an account to his people of the wonderful discoveries he had made. They listened with undivided attention to this interesting narrative, and they all resolved to try their fortune in this terrestrial hunting-ground. They at once started out for their new home with their wives and children, and they successfully passed the straight and narrow way, with the exception of a single woman who was too corpulent to squeeze through, and as she could neither move forwards nor backwards she stopped up the passage. Henceforth all communication was interrupted, and their return to the upper regions was rendered impossible. They found an abundance of game in their earthly home, but as water was scarce they invoked the aid of the great spirit, and the Esequibo and other rivers poured forth a superabundant supply. He also provided for them a small lake of sweet water, charging them "only to drink of it, but not to bathe therein, or evil would ensue." This injunction was religiously complied with by the men; but two youthful maidens who dwelled near the spot, disregarding the command, in an evil hour plunged into the forbidden lake. The boldest of the girls approached and shook a pole that was planted in the centre, and to which the genius of the lake was bound. By this daring act the charm was immediately broken, and the young damsel was seized by the spirit of the water, and was made a lawful prize.

The enchanted mother soon gave birth to a babe; and as she had tasted the sweet delights of the pool she repeated her visit; but this time she was delivered of a being that was half man, half snake. Korobona, for this was her name, hid her offspring in the depth of the forest, but she cherished it with the most ardent affection. When her brothers discovered the secret they transfixed the monster child with their arrows, and left it for dead. But being tenderly nursed by its mother it survived and grew to a formidable size. The brothers suspecting that their sister was entertaining some unavowed passion followed her to the woods, and when they beheld the terrible monster they determined to destroy it. For this purpose they armed themselves with a great number of weapons; and as the mother went out to warn her darling of the danger they followed her track. When they came in sight they stationed themselves at a distance, and attacked the mysterious being with a shower of arrows while lying in the embraces of its mother; and seeing that the monster was fatally wounded and disabled they came up and cut it in pieces before the eyes of her who gave it birth. Korobona collected the dissevered parts into a heap, which she carefully covered with green leaves, and as she continued this labour of love for some time she finally perceived that the heap became a heaving, moving, animated mass, which was gradually transformed into a warrior of majestic but terrible aspect. His forehead was painted in brilliant red, he held a bow and arrow in his hand, and was fully equipped for instant battle. He became the first Carai, and he forthwith commenced to avenge the wrongs perpetrated against himself and his mother. The Warrau race was defeated in every encounter, he hunted them down like wild beasts, took possession of their fairest women, and thus became the progenitor of a warrior race. The Warraus were compelled to leave their rich hunting-grounds and establish themselves along the swampy shores of the Atlantic.

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MACUSIS.

THE Macusis belong to the most numerous and the most powerful tribes of the Guarano-Maranonians of Guiana. They occupy the savannahs between the Ripponuney and the Parima rivers, along the Pacaraima and Coruku mountains, numbering in all about three thousand souls.

The physical characteristics of the Macusis do not differ in general

features from those of the other Guyanos. They are of small stature, have a spare bodily frame, are tolerably well-made, have a yellowish-brown complexion, and they have a bright intelligent look. Their moral character is in part rather commendable. They are peaceable in their social relations, are agreeable in their manners, and are distinguished for a mild and friendly disposition. They are taciturn, timid and submissive; but being deficient in courage they are accused of avenging their injuries by poisoning or assassination. They are particularly remarkable for their cleanliness and love of order. They are possessed of considerable vanity, and the little mechanical skill they have acquired by long practice and experience makes them unreasonably proud and self-conceited.

The huts of the Macusis vary in construction according to the nature of the country which they inhabit. In the savannahs the framework of poles is filled up with loam, thus forming strong, solid walls. In the forests the frame is interwoven with palm-leaves, and the roof-structure, which is of a pointed conic form, is covered with palm-leaf thatch. The sleeping apartments, which are separate structures, are simply open sheds with a slanting roof thatched with palm-leaves. The furniture is extremely simple; a few cooking-vessels, a calabash-cup, several hammocks and some palm-leaf matting constitute the chief articles of their household stuff.

The dress of the Macusis is confined to the narrow breech-cloth, which is passed lengthwise between the thighs, and the ends, being slipped through a cord-girdle, hang loosely down before and behind. On public occasions they wear a head-dress ornamented with feathers. Sandals are fixed to their feet by means of a string that passes between the great toe and is tied round the ankle-joint. They wear as necklaces animals' teeth artistically strung together, and when dressed in their gala suit at their festivals they throw over their shoulders a mantle of gaudy feather-work, called *arara racui*. They disfigure themselves by piercing the septum of their nose, from which they suspend a crescent-shaped ornament, and they attach a bell-shaped ornamental trinket of bone or shell to a string which is introduced into a hole made in the middle of the under lip.

The chief food-material of the Macusis is the mandioca-root, which is pounded into meal and is baked into bread. They are also abundantly supplied with yams, sweet potatoes and pine-apples. Their meat-dishes are made up of the flesh of the game and birds they secure with their weapons, or the fish they catch in the rivers. It is only in case of the utmost necessity that they will touch the flesh of the domestic animals, which have been introduced by Europeans; and the large herds of wild cattle that roam over the prairies are hardly ever hunted to be killed for the purpose of using their flesh as food. They prepare a weak beverage from the ripe fruit of the *turu-palm* (*Enocarpus Barbata*), which forms with water a mucilaginous liquid of rather an insipid taste, after the stones have been separated from the fruit by boiling.

Hunting and fishing are the principal occupations of the Macusis; and agriculture is only followed to a very limited extent. The women

attend to the labours of the field, and they produce an abundance of mandioca-root, yams and sweet potatoes. The men are frequently engaged in hunting expeditions, and the game most valued are the tapir, the peccary, monkeys of various kinds, kokko fowls, jackus and trumpet-birds. Dogs, which are the only domestic animals reared by them, are trained for the chase. Their most effective hunting weapons are the bow and arrow, and the blow-pipe. The club, which is a formidable war weapon, has quite a peculiar shape. The handle, which is pointed at the lower end, is gradually enlarged into a stout head, which tapers to a blunt point. To give the last finishing stroke to their fallen enemy the Macusis introduce the pointed handle into the ear and drive it up into the brain. Sometimes sharp-edged chips of sandstone are fixed to the sides of this weapon, which renders it still more effectively murderous. The blow-pipe is made of a hollow stem of the *Arundinaria Schomburghii*, which grows on the upper Parima and probably also near the head-waters of the Orinoco. It is from twelve to fourteen feet long, and it is handled by the Macusis with inconceivable dexterity, for they are able to kill with the poisoned darts, that are projected from it, small animals and birds at a distance of fifty steps, and they even hurl these darts to a height of a hundred feet, when the prey they pursue has taken refuge in the trees. Another and heavier blow-pipe is made of the split, hollowed-out halves of a tall palm-stem, which are united into a close tube by gluing them together with resin, and entwining them with bark-fibre. The arrows, which are about a foot long, are cut off the leaf-stem of the *Maximiliana regia*, and to render it more effectively fatal the sharp-pointed extremity is rubbed with poison. Four or five hundred of these are strung on a cord and are kept in a waterproof quiver woven of palm-leaf. The sharp sting of the ray-fish, pointed bones and bamboos hardened in the fire are also made into arrow-points. The larger animals are exclusively hunted with the bow and arrow, and as the points are connected with the shaft by means of a socket-joint of tough wood they can be taken off at pleasure. They are rubbed with the *curare* poison, which is prepared by a professional artist, who devotes his time and labour to this object, and has a hut specially set apart for this purpose, that serves him as a kind of laboratory. While the poison is preparing, he who attends to the fire must abstain from every kind of food during the operation; and no woman is permitted to approach the place where the hellish mixture is concocted.¹

¹ Mr. Schomburgh gives the following formula for the preparation of this famous poison: Rind and albumen of *Strychnos toxifera (urari)*, 2 lbs.; of *Strychnos Schomburghii (yakki)*, $\frac{1}{4}$ of a lb.; *Strychnos cogens (arimaru)*, $\frac{1}{4}$ of a lb.; *tarireng (?)*, $\frac{1}{4}$ lb.; *wokarimo (?)*, $\frac{1}{4}$ lb.; root of the *tarireng*, $\frac{1}{2}$ oz.; root of *tararemu*, $\frac{1}{2}$ oz.; the fleshy root of a *Cissus (muramu)*, and four small pieces of *manuca* wood. With the exception of the *muramu* root, each of the ingredients is separately pounded in a mortar. A pot containing about four quarts of water is placed over a slow fire, and whenever the boiling point is reached the whole quantity of the *Strychnos toxifera* is thrown in, and the other ingredients are gradually added. The fire is kept constantly burning for twenty-four hours until the decoction is reduced to a quart, and has acquired sufficient consistency. The mass is then removed from the fire, and is passed through a kind of sifter. The liquor thus obtained is next exposed for about three hours in the sun, when the mucilaginous sap of the *muramu* root is added, and

The language of the Macusis presents all the idiomatic peculiarities of the various Guaranian dialects and tongues. The words are abbreviated, and are again united to form complicated expressions and compound sentences. Substantives are not declined, and the genitive is indicated by placing the possessor before the thing possessed; as, *moyeh yéwuh*, "my brother's house;" *hayakong yéwuh*, "thy brother's house;" *mama yéwuh*, "my mother's house." The dative is denoted by a prefix or suffix particle, as *ipa*, "to him;" *ute*, "I go;" *misere ute ipa*, "he goes to him." The accusative and locative are equally formed by specific particles. There exists no grammatical gender, and the sexual distinction is marked by placing *worayo*, "man," and *whori*, "woman, before the noun;" as, *worayo waiking*, "a male roe;" *whori waiking*, "a female roe." Some animals are, however, designated in the masculine and feminine by distinct specific words. Adjectives are mostly derived from participles. The numerals do not extend beyond twenty, and their abstract conception is rendered comprehensible with the aid of the fingers and toes. Five is the basis of numeration, and it is designated by one hand; six is a hand with the addition of one finger; ten is expressed by two hands. The toes are the tens and the fingers units; eleven is expressed by two feet and one finger; fifteen by two feet and one hand; and sixteen by two feet, one hand and one finger.

The Macusis count time by seasons. The period of a year comprises the interval that transpires from the beginning of the rainy or the dry season to the return of the same periodical change. One *timong* or rainy season and one *aivina* or dry season make a year. The year is divided into moons, which begin and end with the new moon. The four sections of the day are: sunrise, high-sun at nine o'clock in the morning, meridian sun at noon, the turn of the sun at three o'clock, and the setting sun in the evening. The various parts of the night are designated by nightfall, sleeping-time and morning dawn. They have specific names for the sun, the moon, the stars, the constellations of the scorpion and the little bear and for the milky way. Venus as evening star is called *kai-wono* or wife of the moon, and falling stars have received the name of *wai-taima*. The sun, moon and stars are supposed to be animated beings, and the dew is known as *sirike itaku* or the saliva of the stars. The distance travelled over in their journeys is determined by the number of nights they have slept away from home.

The women do not occupy a high position among the Macusis; but they enjoy considerable independence of character, and they are not treated as the slaves of the household, although they are required, as they are everywhere else, to perform their share of hard labour for the support and maintenance of the family. They work in the field, attend to the domestic affairs and carry burdens in their migrations. They do not enjoy the privilege of eating in company with their husbands, and they may be repudiated even without adequate cause.

being poured into flat dishes it is again placed in the sun until it acquires the consistency of syrup. The poison is preserved in small calabashes or spherical earthenware vessels, where it hardens, and the mouth is protected against the deteriorating action of the air by being tightly closed with palm-leaves or a piece of skin.

Young girls are free to bestow their favour upon their lovers without the least taint of infamy or dishonour being attached to their character, and their chances of getting married are not compromised by their unrestricted, intimate intercourse with the young men of their choice. Married women, on the other hand, are distinguished for conjugal fidelity, and their marriage vow is never violated. Polygamy, if practised at all, is extremely rare; but cases nevertheless occur, and it sometimes happens that a man marries several sisters at one and the same time.

No ceremonial forms are observed in the celebration of marriage. Children are generally betrothed from early youth, and the boy is then required to enter into the service of the parents of the bride until he has reached the age of maturity. Early betrothals are not absolutely binding, and the parties concerned may refuse to consummate the marriage and make another choice. Where no previous betrothal has taken place, the young man makes his choice according as he may be prompted by inclination or interest. If he has furnished unequivocal proof of his courage in war and his skill as a huntsman and fisherman, and has shown that he is possessed of the requisite physical strength which enables him to fell large trees, with the object of preparing a patch of ground for cultivation, he finds no difficulty in obtaining the consent of the parents of the maiden he intends to wed, by making the proposal in a modest way accompanied by some valuable presents. If the parents have no objections to urge against the marriage the young man becomes at once a member of the family of the bride, to whom he renders every possible service until he is ready to take upon himself the responsibilities of married life, and has cleared a piece of land designed for cultivation. He then conducts his wife to his hut, which is intended as their future home, and he assumes the authority and fulfils the duties of the master of the house. The husband may repudiate his wife at pleasure, and he has even the right of selling her, like any other property, to a willing purchaser. But the nuptial ties are rarely dissolved if there are children of the marriage. Uncles, on the male collateral side, are not allowed to marry their nieces, but they may marry the daughters of their sister. No legal impediment exists for marrying the wife of a deceased brother, or a stepmother after the death of the father.

When a Macusi woman feels the first symptoms of labour pain she withdraws to the neighbouring woods or to a vacant hut in the plantation, and there she remains until she is delivered, often without witnesses and without assistance. The umbilical cord is cut by the mother or by one of her female relations with a sharp bamboo-knife if the child is a boy, or with a reed-knife¹ if a girl, and the navel is tied up with cotton thread. The husband, playing the invalid, hangs up his hammock by the side of that of his wife, from which it is separated by a palm-leaf partition; and it is only after the uncut portion of the navel-string has sloughed off that the mother is considered clean, and the father may again assume his ordinary occupation. The husband is not allowed to leave the hut during the

¹ The reed used for this purpose is the *Gynerium saccharoides*.

penitential period except for a few moments in the evening ; he is not permitted to indulge in the luxury of the bath ; nor can he in any manner touch his weapons. Both the husband and wife can quench their thirst only with lukewarm water, and a kind of mush prepared of cassava-bread by one of their relatives is the only food furnished them to satisfy their appetite. They are even prohibited from scratching their head or body with their nails, and they use for this purpose the leaf-stem of a species of palm. Any wilful disregard of these interdictions and observances would endanger the life of the infant, or would cause it to become permanently weak, sickly and infirm. The child is named by the grandmother or the grandfather, and if these are not alive by the father ; and some solemnity is given to the act by blowing upon the young denizen of the household. The lobes of the ears, the under lip and the septum of the nose are perforated from earliest infancy. The Macusi women suckle their children as long as they will take the breast. If the family household increases beyond measure the father avails himself of the privilege of selling his children for a valuable consideration. Boys are early practised in swimming, they are exercised in the use of weapons so as to make them successful hunstmen and fishermen, and are instructed in all the industrial arts known to the tribe. Girls assist their mother in the proper management of household affairs.

When a girl shows the first sign of puberty her intercourse with the family is interrupted ; her hammock is hung up high in the loft, and for the first few days she is bound to remain in a state of repose without stirring. At night, however, she descends from her elevated resting-place, kindles a fire in the hearth, and there she awaits, solitary and alone, the coming of the next morning. During all this time she is made to fast, and it is only at the close of the menstrual period that she changes her local habitation, and occupies the darkest corner of the hut, which is divided off by a partition. During the time of purification, which lasts about ten days, her diet is entirely restricted to cassava-mush, which she cooks at her own fire. On the tenth day the *piã* makes his appearance in the hut and purifies all the articles in the house by blowing upon them ; but the cups and dishes used by the young girl are broken, and the fragments are buried. After her return from the first bath at late evening hours she is made to stand up naked upon a stone, or a stool, and there she is scourged severely by her mother with a switch, and during the continuance of this flagellation it is expected that she utters no word of complaint, nor shows any sign of suffering, lest she might wake up the inmates of the dwelling, which would be prejudicial to her future well-being. At the second menstruation the scourging is once more applied, but after this castigation the young woman is fully emancipated ; she may now again mingle in society, and she is at liberty to associate with the young men at pleasure ; unless she had been betrothed from early childhood, for then the bridegroom claims her and leads her home as his wife.

The Macusis do not regard death as a debt due to nature, but they ascribe its occurrence to some demoniac agency, to a wandering phan-

tom ghost, or to an invisible yet corporeal avenger called *kanaima*. The spectral apparition is supposed to employ a virulent poison called *wassy*, by means of which he destroys the object of his malice in a clandestine manner. He pursues his victim with never-faltering constancy, and when he finds him plunged in deep slumber he strews the powdered venom over his lips, and as the impalpable dust enters the mouth of the unconscious sleeper at every inspiration, an internal fire burns up his vitals, a consuming fever destroys his organic frame, and unquenchable thirst increases his agonising sufferings, until he is reduced to a skeleton, and death, coming to his relief, ends his terrible tortures. Or the *kanaima* plays the consummate hypocrite; with assurances of friendship on his lips, he ingratiates himself into the favour of his enemy, and despatches him at a favourable moment when his deceptive mode of action had quieted all fear and had discarded all sinister apprehensions. Or if all this manœuvring proves unsuccessful, he suddenly leaves the village and wanders about in the forests among the rocks and in the mountains, and only returns to kill his adversary with a poisoned arrow.¹ When the Macusis entertain the least suspicion that the *kanaima* was the cause of the death of one of their friends, they give vent to their grief by singing monotonous chants while standing around the corpse. The nearest relative then cuts off the thumb and little finger of each hand, the great and small toe of each foot and a small piece of each heel, and throws them into a pot filled with water that stands over the fire. As soon as the mess begins to boil some of these parts are thrown over the rim of the pot by the vehement bubbling of the liquid, and the side on which these fragmentary parts are deposited indicates the direction where the *kanaima* keeps himself concealed. The vertebral column, the elbows and knees are then unjointed, and the corpse, being rolled up in as small a compass as possible, is placed in a box, which is well secured by being luted with wax and resin. The remains of the deceased are not immediately buried, but are placed on a scaffold raised in the forest, over which a temporary hut is erected, with a fire kindled underneath. After the lapse of a year the box is removed by the relatives, and is permanently buried in the ground.

A widower is not allowed to marry until the manioc-roots, which have been produced by the labour of his deceased wife, have been converted into cassava-beer at the next *paiwari* festival. At the death of the master of the house his wife and children become the property of his eldest surviving brother, who may sell them, or may even kill them if prompted by interest or caprice.

The Macusis believe that the ghostly self of the dead wanders away to some unknown region, where all their wants are supplied in great abundance, and where friends and kindred meet again. But they make no distinction between the good and the bad, and they suppose that all go to one and the same place.

¹ It is more than probable that the *kanaima* is no real personage, but only a creature of the imagination, and the various modes he adopts for killing his victims are generally employed by those who wish to rid themselves of a troublesome enemy; and the fiction of the invisible *kanaima* is a convenient expedient to escape all responsibility, and to avoid the revengeful measure of bloody retaliation.

The government of the Macusis is loose and indefinite. Each village community is presided over by a chief, who is not invested with any legal authority, but simply acts as master of ceremonies, and appoints the day when public festivals and dances shall take place. He orders the provisions and the usual beverage to be placed before the guests; and he calls together the general council to discuss matters of common interest; and at these public assemblies he expresses his opinion and offers his advice. He can issue no commands, and he possesses no real power except when he acts as leader in a warlike expedition, and then his authority is unlimited. He receives presents from his people, who share with him whatever they may secure in their hunting expeditions or their fishing excursions. The Macusis are not governed by any regular laws, the value of property is insignificant, and the rights growing out of it are never infringed upon. Murder and insults are revenged by private war, and slight differences that arise between the members of the same community are adjusted by the village council. War was formerly of frequent occurrence, and it is left for the council to decide whether a warlike enterprise shall be undertaken. The chief who takes the command is fitted up in the finest ornamental style with beads and feathers, and is elaborately painted. Their war tactics are confined to surprise and ambuscade, and it is very rarely that they attack an enemy in the open field, but try to fall upon him at early morning dawn, while still asleep. If they are unexpectedly met by their adversaries, who prove to be superior in numbers, the invaders immediately have recourse to flight, and save themselves as best they can. They sometimes invade an enemy's country by sailing up or down the river in their *curials*, and if they do not reach the point of destination at daybreak they sink their canoes and hide themselves in the woods till the approaching evening permits them to continue their journey unperceived. When the hostile parties meet in an open fight, they perform the war-dance, and mutually challenge each other in words of defiance, and rouse the angry passions of their adversaries by insulting epithets and contemptuous expressions. The fight commences at the distance with poisoned arrows, of which each warrior carries seven. When he has spent these he makes use of his club and fights hand to hand. The fallen braves are taken up by the women, who accompany the men to carry the burdens and perform the menial services.

The Macusis have no precise or definite religious notions. It is said of them that they generalise the beneficent agencies of nature as the good spirit that pervades the universe; while all their calamities and disasters are ascribed to malevolent or demoniac agencies, whose wrath can be appeased by the *paï*, who, by their magic skill, are able to counteract or neutralise the malicious designs of the demon spirits that are constantly seeking to injure or destroy mankind.

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GALIBIS.

THE Galibis belong, by tribal affinity, to the Caraïbs, to whom they are closely related. They occupy the French territory extending from the Maroni river in the north and the Oyapak river in the south-east. They are divided into various tribes, of which the most important are the Palicours, the Curcuanes, the Ilutanes, the Emerillanos, the Oïnos, the Tarupes, the Maraues and the Calicushianes.

In physical characteristics the Galibis are typical Guarano-Marano-nians. Their stature is below medium height, varying from five feet to five feet three inches; they are well-formed, but are rarely stout or vigorous. They have a red copper complexion and are nearly beardless. Their moral character corresponds with their undisciplined and savage nature. They are fickle and inconstant in their disposition; are strangers to gratitude; are forgetful of favours received if their wishes are disappointed or their demands are not complied with. They are importunate and even unreasonable in their claims to attention, and they are not easily induced to desist from their pretensions. They are unambitious, and as their actual wants and necessities are easily satisfied, they make no efforts to better their condition; but pass a life of ease and tranquillity in their forest wilds, where they feel themselves independent; and being perfectly contented they are sufficiently happy in their ignorance. Among themselves they live together in peace and harmony; but intertribal jealousy produces perpetual strife and contention, and their spirit of hatred and revenge is transmitted from father to son, and passes as a heritage from generation to generation. They are honest in their dealings, abhor lying, are never carried away by sudden anger, and are hospitable to friends and strangers.

The costume of the Galibis is confined to a piece of cotton cloth called *calimbe*, which is tied round the waist and is sufficiently wide so that on raising it behind it covers the shoulders. The women either wear a petticoat of cotton stuff, or they tie an apron composed of strings of glass-beads, round their waist, which falls down to the middle of the thigh. Some form their hair into a long queue; others braid it into tresses, or they let it hang down loosely behind. Sometimes it is tied into a bunch on the top of the head, and it is always greased with oil coloured red by intermixing it with *rocoo*,¹ which renders it glossy and shining. Though they hardly ever wear any head-covering, yet the burning heat of the sun never affects them. They paint their body and face by tracing regular designs with *rocoo*-juice. Both sexes, but more especially the women, wear as ornaments a number of bracelets and anklets of strings of fish-bones or coloured beads. Their other ornamental trinkets are head-bands, belts, armlets and knee-bands made of feathers of a gay and striking colour. Some insert a green stone into the pierced cartilage of their nose, and this is considered a very valuable ornament.

¹ A red colour obtained from the seed of the *Bixa Orellana*. See *infra*, note, p. 258.

The chief articles of food of the Galibis are the flesh of the game they kill in the forest, and the fish they catch in the rivers. They generally prepare the first by roasting, and the last by boiling. They are well supplied with manioc-root, sweet potatoes and yams. Red pepper and salt are used as ordinary seasonings. They brew *weecoo*, which is an intoxicating beverage, by subjecting manioc-root and sweet potatoes to a process of fermentation.

Hunting, fishing and the partial tillage of the soil constitute the chief occupations of the Galibis. The men prepare the ground for cultivation by cutting down the trees and the underwood, which are set on fire and burnt; and after the field is cleared it is turned over to the women, who attend to the planting and weeding of the crop. The products cultivated are manioc-root, sweet potatoes, yams and red pepper. Hunting and fishing are the exclusive occupations of the men. The women spin cotton into yarn, which is used for knotting their hammocks and for stringing beads and seeds for ornamental purposes. They also mould clay into pottery, and make pots and dishes as well as *canaries* or jars for holding their *weecoo* or cassava-beer. The men are skilful canoe-builders. Their large canoes are from fifty to sixty feet long, and are hollowed out of a single tree-trunk, which was formerly exclusively effected by the aid of fire. They have much smaller canoes with a rounded bottom. Both are propelled by means of paddles, with which, by holding them straight, they throw the water backwards.

The language of the Galibis is a dialect of the universal idiom of the Guaranos, which is the mother-tongue of all the tribes. This dialect is not widely diffused and is not copious in its vocabulary. It has no inflections, and the radical of the verb remains invariable. The nouns have neither gender nor number, and the plural is indicated by the word *papo*, signifying "all," or by *tampuiné*, "much." The root-word of the noun remains unchanged in all cases. The specific words *ookeli*, "male," and *uori*, "female," suffixed to the noun, are used to distinguish the sex of animated beings; as, *vacca ookeli*, a "bull," *vacca uori*, a "cow." The personal pronouns can only be expressed in the plural by a word of plurality affixed to the singular, or the plural may be inferred from the context. Thus *ao* means "I, mine, me and we," but *ana* is sometimes used for "we;" *amore*, "thou, thine, thee, your, and yours;" *moce* or *miera*, "he, she, his, hers, him, her, they, theirs." The third personal pronoun *moçé* serves also as demonstrative pronoun. There exists no relative pronoun in the language. The possessive pronouns if expressed are sometimes rendered by *e* in the first person, by *a* in the second person, and by *o* in the third person, as *e mooroo*, "my son," &c. The plural of the verbs is denoted by the addition of a word of plurality.¹ The past and future tense are formed by prefixing adverbial terms, as *ao* *penaré cipunimé*, "I formerly loved," *i.e.*, "I have loved;" *ao* *aboroné cipunimé*, "I soon love;" *i.e.*, "I shall love;" or by *ao* *corapo cipunimo*,

¹ Conjugation of present tense: *nisa*, "to go;" 1st p. sing., *ao nisa*; 2d p., *amore nisa*; 3d p., *niera nisa*; Plural, 1st p., *ao (papo, all) nisa*; 2d p., *amore (papo) nisa*; 3d p., *niera (papo) nisa*.

"I love to-morrow." There are, however, some irregular verbs of a contracted form composed of the radical and the pronominal and tense prefixes; as *sicassa*, "I make;" 2d pers., *micassa*; 3d pers., *nicassa*; perfect: *sicabui*, "I have made;" 2d pers., *micabui*; 3d pers., *nicabui*. The imperative mode of some verbs is altogether irregular. Thus *saré* means "to carry;" imperative: *aletangue*, "carry thou;" *neramai*, "to return;" imperative: *intangue*, "return thou;" *natamboote*, "to break;" imperative: *empoque*, "break thou." Other verbs form the imperative by using the infinitive with the pronoun *amore*, "thou;" as, *sené*, "to see;" *amore sené*, "see thou." The language has no substantive verb or passive voice, and both are supplied by circumlocution. Many nouns can be changed into a verbal expression corresponding with the primitive idea, by adding the particle *bogue* to the substantive term. Thus *vette* means "bed," and *vetté bogue* stands for "to sleep;" *simona*, "rudder," becomes *simona bogue*, "to steer" (a boat); *papuita*, a "paddle," is changed into *papuita bogue*, "to row." There exists no word for god or divinity, and in place of it, it has been suggested to them to employ *tamooshy* or *potomé tamooshy*, which expresses the idea of "ancient" or "most ancient."

The Galibis are not a musical people. The only instruments used by them are two kinds of flutes, one with six finger-holes which produces a shrill, whistling sound, and the other, which has no finger-holes, produces but few sounds and has but little modulation.

The Galibi women are not ill-treated, but they are nevertheless the slaves of their husbands. They perform all the household and most of the field work, and yet they are not allowed to eat with the male members of the family, but must wait on them at meal-time, and must serve up the food, of which a great part has been supplied by their own labour. The men are exceedingly jealous of their wives, who are generally very discreet and reserved. If they are suspected of infidelity the hatred of their husband becomes implacable; they frequently have recourse to poison to satisfy their vindictive spirit, and they wreak their vengeance on the guilty party by whom they have been both deceived and betrayed.

Polygamy is practised among them to an unlimited degree. Formerly the young man who wooed for the hand of a girl was bound to render service to his father-in-law for a certain period of time, to obtain the consent of the parents for the consummation of the marriage. The degrees of relationship are but little regarded in their matrimonial alliances. They marry indiscriminately their aunts, their nieces, their cousins and sometimes even their sisters. If a young man wishes to marry a girl he asks for her of her parents, and if their consent is obtained to the nuptial union, the day for the celebration of the marriage festival is immediately fixed. The bridegroom and his friends start out on a hunting expedition and on a fishing excursion to collect a sufficient quantity of food-materials to regale the whole tribe. The women are also busy in brewing the cassava and sweet potato beer, which is kept in large calabashes. When the day arrives according to previous agreement, all the people of the tribe assemble, and the festal board is decked with a variety of provisions which are

supplied in great quantities. The feasting and carousing often continue from six to ten days, and sometimes even longer if the supplies are not exhausted. On these occasions they hardly ever fail to drink to excess, and the festivities sometimes give rise to bloody scenes and tumultuous riots. The husband has a right to repudiate his wife at pleasure, but separation rarely takes place.

The Galibi women are delivered by the mere efforts of nature without any outside assistance. Immediately after the birth of the child the mother carries it to the river, where it is thoroughly washed, and these ablutions are repeated for several days. Next day the wife attends to her household affairs as if nothing had happened, while her husband lies in his hammock, and his wife is required to wait on him as if he were really indisposed or enfeebled by the sufferings of childbirth. Parents are much attached to their children and treat them with the utmost tenderness.

Formerly when a death occurred among the Galibis the body was placed in a sitting posture on a kind of bench in a grave dug in the floor of the hut where the deceased died. The body was then covered with branches and leaves, and a few handfuls of earth were strewn over these. Round the brink of the grave a fire was kindled, which was kept burning for several months, so as to counteract and dissipate the noxious exhalations proceeding from the decomposing corpse. The nearest relations manifested their grief by loud wailings and a profusion of tears, while the friends sang lugubrious songs and executed the funeral-dance. In recent times the ceremonial forms have been somewhat changed. The body is wrapped up in the hammock of the deceased, and while lying in state in the mortuary hut, the nearest relations give expression to their grief in a plaintive and mournful tone of voice, addressing the dead in words of affectionate reproach: "O! why have you left us? Were not all your wants supplied? Did we not diligently wait on you? Did we not prepare your mandioca-beer? Did we not cultivate your field? He is dead, he has left us! He was so good to us, he provided an abundance of game and fish." Besides many other endearing apostrophes of the same kind, lamentations and funeral songs are heard on all sides, a eulogy is pronounced on the good qualities of the deceased; he is praised for his skill as a hunter, a fisherman and a canoe-builder. On the day the burial takes place, the relations and friends celebrate the funeral feast, and all drown their sorrow by drinking to excess. The grave, which is dug in the woods or in the mountains and rarely in the family dwelling, is generally four or five feet deep. The corpse is usually placed in a horizontal position on a bed of leaves, and by its side are deposited the comb of the deceased, his looking-glass, his knife, his scissors, his plates, his dishes, his calabashes, his strings of beads, his bracelets, his clothing, his bow and arrow, and even his gun if he had one, and other trifles that belonged to him. The body is then covered with branches and leaves that the earth may rest lightly upon the dead. All the personal property of the deceased that has not been buried with him is destroyed; his dogs and fowls are killed, and his cultivated field is laid waste. It is only in exceptional cases

that the body is consigned to the grave in a standing posture. If the place of burial is at some distance from the hut the spot is marked with an appropriate memorial.

In former times the Galibis were not subjected to any supreme authority, each man was master of his own actions; but they nevertheless recognised the dignity of their chiefs, whom they respected, and who exercised much influence among them; but they could not enforce their commands. Murder was the only crime punished by the public authorities. The murderer was tried by the public council, and if found guilty he was killed by a blow with the club; but as the sentence was only executed three months after it had been pronounced, an opportunity was given to the criminal to escape, and capital punishment was thus commuted into banishment. When they engaged in war they never fought in an open field, but preferred to cut down their enemy by ambuscade and surprise. They gave no quarter to the men, but they carried off the women and young girls, whom they reduced nominally to slavery, for they were generally kindly treated. They rescued their own fallen warriors from the hands of their adversaries at all hazards, and at the risk of their own lives. Their war weapons were the bow and arrow and the club. They sometimes cut off the hand and arm of an enemy they had slain, which they dried over the fire, and preserved it as a trophy; but cannibalism was never practised among them.

The Galibis now recognise the supreme authority of the French government. Each tribe is placed under the control of a chief, who assumes the European title of captain, but whose authority is only nominal. As this is an official position and dignity forced upon them by a foreign power, they do not seek the honourable distinction, although the chief, who is selected from among the tribe, is dressed up in official style as a badge of superiority. He wears a blue or red coat trimmed with gold lace, a hat similarly ornamented covers his head, and he carries in his hand a silver-headed cane engraved with the arms of France. They are not governed by regular laws, and with the exception of murder all crimes are punished by self-revenge. The cowardly practice of poisoning their enemies is the ordinary mode of administering retributive justice.

The Galibis have no distinct idea of religion. They believe in the existence of a demoniac agency in nature, which they call Hyorokon-yolokan, who strangles men, corrupts their blood, covers their body with ulcers, and gives them the jaundice. Some imagine that an evil spirit, to whom they give the name of Tunakeeri, inhabits the depth of the waters, and when they pass a place with their canoes, where they suppose this demon resides, they sail along slowly, observing the most profound silence; and to appease his anger they throw some of their provisions into the stream. Others think that this evil genius inhabits the forest, under the form of a certain bird, which they never kill lest some misfortune might befall them. When several deaths occur in a village community they come to the conclusion that the place is cursed or haunted by the malignant spirit, and on this account they abandon their huts and build new ones in another place.

If any of their friends are sick during the clearing season they refrain from cutting down the trees lest the sick person should die. The *piã* or medicine-men are consulted in case of sickness. They subject the patient to almost total abstinence, and they perform the ordinary mummeries to affect the mind of the sick and to bring about a miraculous cure.

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CARAIBS.

THE Caraĩbs,¹ who call themselves Carinya (people), originally inhabited a portion of the territory bordering on the Orinoco in Venezuela, extending from the banks of the Carony and Cervato rivers in Guiana to the Venutari, the Atavaci and the Rio Negro. In Guiana they are now most numerous on the upper Pomeroon, including the banks of the Manawarin, a tributary of the Moruca. A portion of these once powerful tribes emigrated to the Windward Islands of the Caribbean Sea; and Barbadoes, St. Vincent and Martinique were their principal seats of power. There they became a seafaring and a trading people, they made long voyages to the coasts and rivers, and were frequently involved in destructive wars. Although they have been exterminated on the Antilles, numerous communities of their descendants still live on the mainland² in a condition very different from that in which the Spaniards first found them; and as the customs and habits and even the religion of the present generation are altogether changed, the old stock may be said to have entirely disappeared.

The Antilles are divided into the Great Antilles comprising Cuba, Haiti, Jamaica and Porto Rico, and the Little Antilles or Windward Islands, which are very numerous and form the southern part of the group. The animals prevalent in the Windward Islands are all found in Guiana. These are the arguti, the peccary, the armadillo, the opossum, the raccoon, the musk-rat, the alco or native dog, several species and varieties of monkeys, bats and the kinkajou (*Potos caudivolvulus*). Among the most remarkable birds the flamingo arrayed in brightest scarlet is of most elegant form. Maccaws and many varieties of perroquets with their gaily coloured feathers are most plentiful. Humming-birds blend in harmonious union emerald green, amethyst purple and

¹ The name Caraĩb is said by Father Lafitau to mean warlike men.

² Humboldt estimated their number at the commencement of the nineteenth century at 40,000 souls.

the vivid flame of the ruby with the brightest gold. The mocking-bird fills the woodland and groves with its delightful notes. The best-known reptiles are iguanas, lizards and alligators. Fish, turtles and crustaceans of every species are most abundant. The whole country was once covered with majestic forest trees, of which the graceful palms formed not the least attractive features. The vegetation is most luxuriant, the soil is most fertile, and the valleys and the highlands are watered by numerous rivers, rivulets and brooks. Extensive mountain ranges traverse most of the islands, and their lofty summits dip high up into the clouds. The most valuable timber trees are Campeachy wood, carob-trees, cecropias, tamarinds, ironwood, cedars, a species of cordia and the green wooded laurel. Oranges, citrons, figs, pomegranates, bananas, apples, pears, peaches, guyavas, mangoes and other tropical fruits ripen here to perfection.

The climate of the whole group of islands is tropical. The spring properly commences in the month of May, and the periodical rains are ushered in about the middle of the month. The wind then blows from the south, and the gentle showers, which generally occur at noon-tide, break up with thunderstorms. The medium height of the thermometer at this season is about 75° F. The dry season commences about the beginning of June, and during this tropical summer the heat is very oppressive in the morning, but after ten o'clock the trade-wind blows from the south-east with much force until evening-tide, and the atmosphere becomes cool and refreshing in the shade. The thermometer often rises to 85° at noon, and rarely falls below 75° at sunrise. The nights are not only most beautiful, but the brilliancy of the heavens and the radiant lustre of the moonlight render them most enchanting. In the middle of August the breezes of the day begin to intermit, and the atmosphere becomes sultry and the heat suffocating. The thermometer occasionally marks 90° . In September reddish clouds are seen in the distance floating about in the south and the south-east, and becoming concentrated they rise higher and higher until they cover the mountain-tops, announcing their progress by deep-rolling thunder reverberating from peak to peak. In the beginning of October the heavy clouds discharge their contents, and masses of rain pour down like cataracts; and hurricanes are not of unusual occurrence. Towards the end of November or middle of December the wind shifts from the east to the north-east and the north, bringing in its train an abundance of rain and even hail until the north wind acquires sufficient force to clear the cloudy sky, and bring on a succession of serene and pleasant weather, diffusing coolness and a delightful feeling of relief, which is the beginning of the winter season in these torrid regions.

The physical constitution of the Caraïbs is more perfectly developed than that of any other Guaranian tribe. They are above medium stature, measuring from five feet six inches to five feet ten inches, and many of them are really tall and are of imposing appearance. They are of good proportion, are nervous, stout and robust. Their forehead, though ordinarily low, is flattened from infancy by a compressive process which renders it flat and somewhat sunken. Their features are small and agreeable, their eyes are brown or black and fiery; their

nose is not exceedingly broad or flat, and sometimes it is even aquiline; their cheek-bones are but moderately prominent, and their teeth are white and well-ranged. Their complexion is naturally of an olive-brown, and their hair is black, long and flowing. Their legs are muscular, pliant, and are generally well-made; and they have large feet, which are hardened by walking, so as to be proof against rocks and thorns. The women are not as tall as the men, but they are equally well-formed, though rather inclined to corpulency; they have black hair, and black eyes, a round face, a small mouth and beautiful teeth.

The moral character of the ancient CaraiBs was much better than their reputation; they considered themselves naturally superior to the Spaniards, and in some respects they even were so.¹ They were distinguished for their earnest manner, and their sad and melancholy look. They were capable of entertaining a high degree of friendship and affection for each other. They were sincere in their assurances of attachment, and were entire strangers to dissimulation. They were faithful to their engagements, and in the ordinary relations of life their conduct was orderly and peaceful. They were possessed of unconquerable energy, which frequently manifested itself by their wild gestures, and the fierce glance of their eyes. Restless in action, ardent in pursuit, ambitious of great achievements, nothing could deter them from undertaking the most difficult enterprises; neither obstacles nor dangers could dampen their ardour or dim their bright hopes of eventual success. They were dignified in their behaviour, and a feeling of superiority rendered them proud and often insolent.² They loved their own country beyond measure, and their propensity for boasting was extravagant. Their curiosity was unbounded, they wished to see everything, and felt no hesitancy in asking anything they fancied without expecting to make any return. As warriors they were brave and irresistible, and when their passions were aroused they were excessively vindictive, were fond of depredation and showed no mercy to a conquered enemy. They never forgave an insult, nor ever became reconciled with an adversary that had wantonly injured them; yet as soon as they became convinced that resistance was useless they readily resigned themselves to their fate, even courted the friendship of the cruel invaders, and anticipated their wishes with much zeal and assiduity. They were extremely jealous of their wives, who forfeited their lives on the least suspicion of infidelity. They loved isolation

¹ Les Indiens detestent l'avarice demesurée des Espagnols, prenant une pièce d'or ils disaient : Voici le Dieu des Chrétiens. Pour cecy ils viennent de Castille en nôtre pais, pour cecy ils nous ont rendus esclaves; nous ont bannis de nos demeures, et ont commis des choses horribles contre nous; pour cecy ils se font la guerre, ils se tuent les uns les autres; pour cecy ils sont toujours en inquiétude, ils querellent, ils derobent, ils mentissent, ils blasphement.—Rochefort, p. 402.

An old CaraiB said to a planter: "Our people have almost become 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."—*Ibid.*, p. 38r.

² We only are a nation, say they; all other people exist only to serve us.—Humboldt's *Equatorial America*, vol. iv. p. 277.

and careless ease, and passed whole days lying in their hammocks in a state of abstraction. Their prevailing passion was their inordinate lust of power; their personal independence was most complete, they recognised no superior master, and it was only in time of war that they submitted to a temporary subordination, but when the campaign was ended they were all equals. In time of peace they were never disciplined to obedience, and never bowed their neck to the yoke of passive submission.¹ They revered their parents, treated them with the most tender affection, honoured and supported them in their declining age and paid them the most delicate attentions. They have been charged, at least by the invaders, with the most atrocious cannibalism, but the authorities are contradictory. It is, however, probable that on returning from a successful campaign they satiated their spirit of revenge, and gave a practical turn to their triumphant exultation by devouring their captive enemies. They were fond of drinking to excess, and when intoxicated they were most dangerous and most ready to return an insult by bloody retaliation. The women were gay and pleasant in their manners, their countenance was agreeable and was ever lighted up by a smile; but they were nevertheless chaste, modest and reserved.

The character of the modern Caraïbs of Guiana differs considerably from that of their ancestors. Their love of independence is still a prominent trait of their character, and they are averse to European civilisation. They are of fickle disposition, and wavering in their desires, and when the object is once obtained it is no longer prized by them. They are unsuspecting and leave their huts for days with all their valuables exposed. Nor do they appropriate the valuables of others except intoxicating liquors, which offer a temptation too strong to be resisted. They show no gratitude for benefits received, and lying is one of their besetting sins, so that their word cannot be trusted. They are inconsiderate, and take no thought for the future.

The dwellings of the Caraïbs were capacious hut-like structures called *carbets*, which were from sixty-four to eighty feet long, from twenty-four to thirty feet wide and about nine feet high. They were constructed of rough posts forked on the top, which gave support to beams of the cabbage-palm, and thus sustained the weight of the roof-frame. The windward side only was enclosed with basket-work of woven flags or reed. The roof with its projecting eaves was thatched with wild plantain or palm-leaves, cane-tops or reeds. The closed rear part communicated through a passage-way with an out-building about ten paces distant from the *carbet*, reduced to one-half of its size, which was used as kitchen, where the cooking was done and the cassava was prepared; and a room, which was divided off by a reed partition, served as lodging-place for the women and children. Both houses were furnished with hammocks, a number of baskets and with wooden blocks called *matutu* fifteen inches long, five inches wide and

¹ Even missionaries exercised no influence among them, they did not listen to their gentle words of persuasion, and most of them remained unconverted, and this is probably the reason why they were entirely exterminated in the West India Islands.

six inches high, which answered the purpose both of seats and tables. The slightly-inclined floor, which was made of beaten loam, was kept smooth and in a cleanly condition. The fireplace, of which the burning embers were never extinguished, was considerably in advance of the centre of the *carbet*, but frequently a fire was kindled under each hammock to keep away mosquitoes and counteract the prevailing dampness. Their household wares were *cois* or calabashes, which were used as bowls, basins and drinking-cups, and *canaries* or earthenware pots of different sizes, that served as cooking-vessels. Bows and arrows and other arms and implements were suspended from the rafters.

The council-house was a *carbet* of much greater dimensions than the ordinary dwelling, but it was precisely of the same construction. Here they frequently assembled on festival occasions; here the councils were held, where questions of peace and war were decided. Here they recounted the great achievements they had performed, the grievous injuries they had sustained from their enemies, and the crimes that had been committed by the Arawaks. This was the place where their chiefs were elected, where the young were subjected to the ordeal, where their triumphs of victory were celebrated, and where measures were taken to make good their disasters. No woman was permitted to enter this sanctuary.

Before the Caraïbs had come in contact with Europeans both men and women went entirely naked without the least sense of shame. It was only after they had been visited by the missionaries that the Caraïbs of the continent adopted as their ordinary costume a simple strip of cloth of black or blue cotton stuff, which was passed between the thighs, and was wrapped round the loins with the ends either thrown over the shoulders or negligently trailing on the ground. While they were still in a state of nudity their body was painted bright red with *casowe* or *rocoo*.¹ They disfigured their cheeks with deep incisions, thus producing hideous scars, which were stained black, and they traced white and black circles round their eyes. They intertwined their plaited hair with feathers of various colours, and rubbed their skin with crab-oil, which made it glossy and shining. They also marked their upper lip with black moustaches, and traced hieroglyphic figures on their face with a dark purple dye, that remained indelible for nine days, which was obtained from the juice of the fruit of the *lawua*-tree (*Genipa Americana*), after having been bruised and macerated in water. As painting was considered the most fashionable mode of ornamentation, when they made a visit to persons of great consequence, or when they attended some public festival, the artistic operation was performed with the utmost care. Every morning, after leaving their hammocks, they bathed in the sea or some river, and having dried themselves in the sun, their wives attended to their toilet; they tied and oiled their hair, and painted their body from head to foot with a feather-brush dipped in the red dye. Some wore as nose-ornament the bone of a fish, a parrot's feather, or a piece of tortoise-shell; while their armlets and anklets

¹ The seed of the arnotto-tree (*Bixia Orellana*) was soaked in water and mixed with a gum or the oil of the castor oil-bean.

were made of the teeth of their enemies strung on a cord. Their head was ornamented with a tiara of bright-coloured feathers. Sometimes their head-dress was made of the skin of a bird with the bill and neck projecting in front, and the wings hanging down on both sides of the face. They strung across their shoulder a string of jaguar's teeth as a token of valour. Their waist was often girded with a sash which held their knife, their pipe and tobacco-pouch of skin. But their most valued ornaments were the metal *caracolis*, which were of various sizes and of crescent form, with a metal chain attached to each terminating in a loop or hook. Some were worn as ear-pendants; others were fixed to the cartilage of the nose, and extended down to the mouth; some were hung from the perforated lips, and others were enclosed in a wooden frame and were suspended by a string from the neck extending down the breast. The metal was of a peculiar composition, remarkable for its brilliancy and radiance, having the appearance of silver, reflecting the rays of the sun. The women confined their dress to the *guayuco* or belt, which was not more than two inches wide, but in later times they wore the *camisa*,¹ or cotton apron about a foot in breadth and eight inches long fastened round the waist with a string, and ornamented with parti-coloured beads or enamelled shell, and often trimmed with a long fringe. Some few were dressed in a double apron of black cotton attached round the waist by a girdle of human hair. Their skin was painted red like that of the men without the interlineation of black stripes. Their hair was divided in the middle, and was either hanging loosely down on each side, or it was plaited and was tied into a club with a cotton fillet. Or it was cut in monkish fashion, leaving a circular bunch at the crown of the head, while the front hair was cleanly shaved off. They tinged their eyebrows brown with the sap of the *coruto* so as to unite them, which imparted to them a dark melancholy look. A kind of footless socks or buskins of cotton, which extended about five inches above the ankles, encircled their legs, which were never taken off until they were worn out, and were designed, by their pressure, to swell out the calves to an immoderate size. At twelve years of age girls exchanged the belt for the *camisa*, and they were invested with the buskins as a mark of womanhood. The women inserted into the perforation of their pierced lips thorns or pins, and they introduced pieces of cork, bamboo-sticks, cylinders of light wood, plain stones, delicate shells or parrot-plumes into the holes of their ear-lobes. Necklaces of beads of various hues hung down to their bosom in double rows. Their arms and wrists were encircled with shell or bead bracelets. Even children, before they were weaned, were already adorned with ornamental trinkets.

The food-materials of the Caraihs were cassava-bread, yams and bananas. A quantity of meal was taken daily from the pressed and prepared manioc-root, and passed through a sieve of reeds or palm-leaf fibre. The meal was converted into a paste by the addition of water, which was spread in the form of cakes, about one inch and a half

¹ This is a Spanish word, and literally means shirt.

thick, upon a flat stone, and was baked over the fire. After the outside crust had acquired a golden colour the cakes were removed, and were exposed for three hours in the sun, in order to dry them most thoroughly. Perfectly ripe plantains were mashed, passed through a sieve and dried in the sun or over a fire; the mass was then pressed into cakes, which were wrapped in plantain-leaves, and were thus preserved for sea-voyages. From these cakes a pleasant and nourishing beverage was prepared by diluting them with a portion of water. Maize was pounded into meal and converted into cakes; and sweet potatoes, which had been introduced by the Spaniards, were much relished. The *coffer* and other kinds of fish, as well as crabs, shell-fish and iguanas were staple articles of consumption. Of meat-dishes water-fowls and other birds were most frequently served up, but they occasionally prepared by roasting or broiling the fresh or smoked flesh of the game they had killed in the chase.¹ Crabs were the only kind of food they loved boiled or stewed. Small birds and slices of meat were impaled with a pointed stick, which was set up obliquely turned towards the fire. Parrots, pigeons and other large birds were thrown upon the burning coals without picking, and as soon as the feathers were burnt off they were covered with the glowing embers until they were thoroughly cooked, when they were of the most delicious taste. The fish were broiled in a similar manner, and as they thus retained all their fat and juices they were of excellent flavour.² They used as universal seasoning a favourite sauce called *taumali*, which was made of the juice of the manioc-root boiled with crab's oil, a quantity of pounded red pepper, and some vegetable acid. Their meals were served on *matutus*, of which one contained the cassava-bread, and on the other their meat-dishes were arranged, served up in large calabash bowls (*cois*). They squatted round the dishes sitting on their haunches, and consumed the food placed before them with a ravenous appetite in perfect silence; and when they were satisfied they rose without the least ceremony. They were waited on by the women, who were not allowed to eat in the presence of their lords; but after the repast was ended they removed the *matutus* with the unconsumed part of the food and dined with the smaller children in the kitchen.

Hospitality was one of the great virtues of the Caribs. When the *matutus* were set and were provided with a number of dishes all comers were welcome, and the first man that entered the *carbet* during meal-time partook of the repast spread out before him as a matter of course without previous invitation. This was an immemorial custom, which was universally observed. In the Antilles each *carbet* had its master of ceremony, whose duty it was to receive and entertain visitors. He introduced the guest into the house and invited him to sit down. He was then provided with all the good things their larder afforded. After having done justice to the viands set before him he informed his host that he had eaten enough, and it was only then that

¹ They abhorred hog's flesh, and they never ate the flesh of the tortoise; but at a later time they partook freely of both without the least aversion.

² As a pastime and to gratify an irresistible spirit of revenge they devoured the vermin that troubled their repose.

the members of the family entered and bid him welcome, to which he returned a polite compliment of recognition. The remaining part of the repast was then eaten by the company, and the visitor on retiring bid farewell to all those present. Strangers were treated with politeness and were regaled with equal assiduity. Each one was served separately, the dishes being placed on a little table; and it afforded them the greatest pleasure, while they entertained the guests in pleasant conversation, to see them eat and drink to satiety, and if any of the food-materials were left unconsumed it was considered an act of courtesy on the part of the strangers to carry with them what they could not eat on the spot. Nor was their stay limited to any particular time; the master of the house continued his kind attentions, generously supplied them with all their wants, and gave expression to his sincere regret at their departure. Generally, however, foreigners left upon the *matutus*, upon which their meal was served, some trifling present as a mark of acknowledgment of the favours received.

The Caraïbs prepared several intoxicating beverages, of which the *weecoo* or cassava-beer was the most pleasant and most esteemed. A large earthenware jar was filled with fifteen or twenty gallons of water according to its capacity, into which were put a quantity of cassava and a number of sweet potatoes cut into quarters. After three or four quarts of syrup or some other saccharine juice had been added the mouth of the jar was closed and the mixture was left to ferment. At the end of three or four days the scum that floated on the surface was skimmed off, and the remainder formed a strong brown liquor of a refreshing and nourishing quality. It had considerable intoxicating properties, and on public festivals they were in the habit of partaking of it in large excessive draughts. Another beverage more highly intoxicating, and much less healthy, was called *mabee*. It was made of a quantity of fine syrup, a certain number of boiled sweet potatoes and quartered oranges which were mixed together in a large jar of water. At the end of thirty hours fermentation was sufficiently advanced, and the liquor was fit for use. It was a refreshing and agreeable drink; but it had a tendency of producing colic and flatulency.¹ A vinous liquor was prepared from the juice of the cashew fruit² and the pine-apple.

It is stated that the Caraïbs of the Antilles were not cannibals, that they merely roasted the arm of their fallen enemy, which they carried about as a trophy of war, and that they preserved the bones and skulls of their dead friends, but never tasted human flesh. This statement is, however, contradicted by numerous credible authorities, and it is more than probable that the Caraïbs of the continent, as well as those who inhabited the Antilles, actually feasted on the flesh of their captives, which excited the horror of the Spaniards, who doomed the whole race to extermination, which they succeeded in doing in the

¹ According to M. Rochefort the *mabee* was exclusively made of boiled sweet potatoes without additional ingredients; but according to the same authority a wine was prepared of bananas and sugar-cane juice. The addition of syrup or sugar-cane juice in the preparation of these beverages could only have been made after the introduction of the sugar-cane by the Spaniards.

² *Anacardium occidentale*.

Caribbean Islands.¹ The Caraïbs of the Antilles, if they were not cannibals, indulged in the vicious practice of eating unctuous clay.

Hunting and fishing were the chief occupations of the Caraïbs. They were expert huntsmen and still more clever fishermen. Their hunting weapon was the bow, which was about six feet long, and was made of elastic wood of a brown colour; it was neatly finished and was perfectly straight. The string was attached to the notches at the end, and was of the same length as the bow itself, being neither too loose nor too tight. The arrow was made of the upper and narrowest part of a reed-stem, it was about three feet long, was perfectly smooth and was ornamented at one end with feathers of the parrot and other birds. The sharp and barbed point, which was hardened over the fire, was from seven to eight inches in length, and was fixed to the shaft with cotton thread. It was generally poisoned by dipping it in the virulent milky sap of the manchineel-tree.² Unbarbed and unpoisoned arrows were employed for killing birds. Fish were killed with a kind of wooden spear provided with a long barb. To enable them to discover crabs at night, while out of their holes feeding, they were mostly hunted by torchlight. Their chief war weapon was the club, which was made of hard, tough wood with sharp, cutting, angular projections, having its sides neatly carved in various lines and figured devices conspicuously painted. They killed fish with the bow and arrow as well as the spear, and as they were excellent swimmers they plunged into the water and secured their prey without difficulty. They also dived down to the bottom by holding a heavy stone in their hand, and brought up from the deep big lobsters. They secured turtles whenever they had an opportunity of surprising them on land. Ordinarily they made use of hooks for catching fish, which differed in size and were made of bone or shell. They frequently poisoned the water of rivers, which enabled them to take the stupefied fish with the hand.

The Caraïbs were not entirely ignorant of agriculture. The land was cleared for cultivation by the men, but the labour of tillage was exclusively performed by the women. They cultivated the manioc-root,³ from which their bread-material was derived. The best varieties were the white and osier manioc. It was planted in trenches two and a half feet apart and six inches deep, by means of slips, with one end protruding above the ground, while the rest was covered with earth. To promote its rapid growth it was necessary to keep the plants free from weeds. The shrubs ripened their branching roots in the course of eight months, when they were dug up, and the skin having been peeled off, they were thrown into a vessel of water to be thoroughly washed.⁴ Maize, yams, plantains, bananas and red pepper were also

¹ After having killed their prisoners they disjoint their limbs, cutting the flesh with knives, and the bones with a large reaping-hook, which they cook over a large fire. The most valiant broil the hearts and eat them, and the women receive the legs and thighs as their share. The others eat all parts indifferently.—Tertre, p. 406. S'il y a leurs enemies morts sur la place ils les mangent sur le lieu même.—Rochefort, p. 408.

² *Hippomano Mancinella*.

³ *Jatropha manihot*. It is a shrub that grows to the height of seven or eight feet, and is about the size of a man's arm.

⁴ For the treatment of the root to be converted into meal, see *supra*, p. 214.

grown in greatest abundance. Bananas were generally gathered green and were roasted or boiled before they were served up at the table. They cultivated the cotton-shrub, and gathered cotton from the *matot* or cotton-tree. Around their houses were planted oranges, citrons, figs and guyavas, most of which were probably introduced. Their principal agricultural implement was a short-pointed digging-stick. After they had come in contact with Europeans they reared numerous pigs and a great quantity of poultry, which were simply objects of barter.

The Caraïbs of the Antilles were not only the most skilful navigators of all the Maranonian races, but they were most sagacious traders, and most successful in carrying on maritime war. They made extensive voyages to St. Vincent, Guadaloupe, Dominica and Martinique. Their vessels were well-constructed, and were of two kinds. The *becassa* was a three-master carrying square sails; but the *piroque* (*corial*) was much smaller, and had but two masts.¹ The smaller canoes were from twenty to thirty feet long and four and a half feet wide in the middle. The ends being elevated were sharp, and did not exceed fifteen inches in width. The hull was fitted up with eight or nine benches of split plank well scraped and perfectly smooth. Braces of wood were fastened to the side of each boat about eight inches behind each seat, which, in some slight degree, served as supports to the rowers. Their hammocks, provisions and other articles were suspended from ropes fastened to holes made in the upper rim of the bulwarks. The *becassa* was forty-two feet long and seven feet wide in the middle. The prow was raised and painted, but the stern was cut off square and was flat; and sometimes it was ornamented with rude figures representing monkeys painted black, white and red. Seats were provided for the rowers according to the capacity of the craft. Their ship-timber was furnished by the magnificent West-India cedar, which grew to a great height, and whose wood was not much inferior in beauty and solidity to mahogany. The tree was felled with much labour by means of flint-hatchets, it was then hewed to proper dimensions, and was hollowed out and smoothed with much care. If it was necessary to increase the height of the sides, planks were lashed to the bulwarks. Instead of a rudder the steersman sat at the stern and made use of a long paddle to steer the craft. The handle of the paddle, which had sometimes a cross piece at the end, was about four and a half feet long, and the shovel-like blade measured a foot and a half in length. The rowers had their faces turned towards the prow in manœuvring the oars. Those of the starboard-side held the handle with the right hand about a foot above the blade and grasped the transverse piece with the left. On striking the water, they bent forward and then raised themselves and threw the water behind them, which propelled the vessel rapidly forward. Those of the larboard-side held the paddle in reverse order, and both parties acted in regular time, and in perfect accord. Some of the *becassas* had top-masts, and the wind acted as an efficient propulsive force. The sails were woven of palm-leaves; and a *toldo* or tent of the same

¹ M. Tertre calls the larger boats *canoïa* and the smaller *couliota*; from the first the modern word canoe is derived.

material occupied a part of the deck in some of the barks intended for long river-voyages. When they landed on any part of the coast they drew their boat on land and fixed it to staves properly arranged for this purpose. In their sea-voyages they showed quiet composure and never-failing courage in the management of their sailing craft, and in conducting their boat over the boisterous surges and dangerous swells of the agitated waves lashed by the winds. With indefatigable labour they steered up to the top of the mountain-ridge by slanting and transverse motions, when the boat seemed to be for a moment suspended in the air, and then they glided down upon the rolling waters with no less dexterity and equal success. On pleasure excursions they were always accompanied by their wives and children; and they carried with them their hammocks, a quantity of provisions, their kitchen utensils and their arms. At a later period they trafficked largely with Europeans. They exchanged hammocks, tortoise-shell, hogs, fish, fowls, perroquets, fruits and baskets for hatchets, reaping-hooks, knives, needles, pins, fish-hooks, sail-cloth, little looking-glasses and other cheap articles.

The Caraïb women were particularly skilful in basket-making. The material used was either split reed or the fibres of the Bourbon-palm,¹ which were properly cleaned and scraped with a shell. The reeds were split into eight parts and were freed from the pith and the knots. Naturally they were of a delicate straw colour, but they were painted blue, red, black and yellow, and were thus interwoven with much elegance and taste. The *catoli* or baskets were either of open work made in squares, or they were closely woven, and so tight that not a drop of water could escape. They served the purpose of bringing provisions to the *carbet*, and were carried on the back attached by two cotton shoulder-straps. A kind of pannier, which was twice as long as wide, with a straight lid and bottom and perpendicular sides, was used as wardrobe in which their wearing apparel, their ornaments and their most valuable articles were kept. When starting out on a sea-voyage they were fastened to the side of the boat, and as they were perfectly water-tight, the contents remained uninjured even if the canoe was upset. Calabashes were converted into water-jars, liquor-bottles, bowls, cups, dippers and spoons according to their size. They were boiled in water until the internal pulp was entirely removed, and having been filled with hot water and some coarse sand they were shaken until the interior was smooth and polished. Their woody hull was so hard that they could be placed for some time over the fire without igniting, and for certain purposes they were sometimes employed as cooking vessels. They were also used as boxes for the preservation of trinkets and small articles of value. They made a rasp for scraping manioc-root by inserting sharp-edged pebbles in holes hollowed out in a board. Their strainer, in which the scraped manioc-root was pressed, was a woven kind of wickerwork. Their women were acquainted with spinning and weaving. They spun cotton into thread by twisting it on their thighs and rolling it upon a spindle;

¹ *Mauritius vinifera*.

they made use of the fibres of the plantain-leaf, of the magucey-plant (*Aloes Americana*) and of the white mangrove-tree,¹ which they wove into cloth sails and hammocks. A species of hemp was produced from leaf-fibres of the prickly and cabbage palms,² and the leaves were braided into baskets, nets and bags. For making pottery the Guiana Caraïbs obtained their clay from a certain hill on the first night of the full moon, believing that if the raw material were procured any other time the vessels made of it would have a great tendency to break, and the food that would be cooked in them would endanger the health of those that would eat it. The clay was freed of the grit it contained, and was kneaded with the hands and feet. The flat bottom of the vessels was first formed, and upon its outer margin were arranged finger-like rolls of plastic clay, one above the other, which were firmly joined and smoothed with a flat piece of wood and shaped into proper form with the fingers. After the vessel was sufficiently dry the exterior was polished with a smooth stone or shell. The pottery thus prepared was burnt in a subterranean kiln surmounted by a pyramidal pile of wood. The best earthenware was painted in linear or curved figures, or it was covered with a kind of varnish made of soot mixed with a solution of gum. Their hammocks of cotton-cloth, which were from six to seven feet long and from twelve to fourteen feet wide, were ornamented with twisted cords, that were joined to form loops, and through these the ropes were passed that were tied to the supports. Their primitive loom consisted of two stakes planted in the ground, over which the warp was spread. The woof was passed alternately over and under the divided threads of the warp, and a wooden lath was used to tighten the web. The women observed some superstitious practices when engaged in weaving. They supposed that the woven article would not last long if they did not place two packets of ashes near the ends of the loom-frame. They would not eat figs at the time they finished a hammock lest it might rot; and they abstained from eating a certain fish for fear that it might soon become pierced with holes.

The musical instruments of the Caraïbs were of the primitive pastoral type. A reed-flute called *tootoo*, and a pan's-pipe composed of a number of reeds of different lengths, gave very little indication of their musical talent. The sea-conch of the Triton species was blown as a signal-trumpet. Their drum was a section of a hollow tree-trunk, which was only covered on one end, and a calabash strung with a cord of reed was their primitive guitar. The calabash-rattle served as an accompaniment to their songs, which were mostly of the satirical kind composed of railing words addressed to their enemies. Some of them were sportive productions of fancy, when birds, fishes and even women became the subject of their poetic inspiration.

The Caraïb language has much affinity with the language of the Galibis,³ and is copious in its vocabulary. It is the most widely-spoken of all the Guaranian dialects. It has sexual, idiomatic expressions designating the same idea, which are exclusively used by the men

¹ *Rhizophora Mangle*.

² *Areca oleracea*.

³ See *supra*, p. 250.

or the women when conversing among themselves. By a peculiarity of inflection the verb indicates the nature of the governed word according as it is animate or inanimate, singular or plural. The old men also use expressions proper to them alone, and formerly there existed a conversational language relating to war which the women did not understand. The language is deficient in terms relating to abstract ideas. They have no word for virtue, justice, space, matter, and an infinity of others of a similar character. The gender, number and case of nouns, and the tenses and moods of verbs are indicated by suffix particles. Thus *bayoobaka*, "march thou;" *nayoobakayem*, "I march;" *babinaka*, "dance thou;" *nabinakayem*, "I dance." The first personal pronoun is ordinarily an *n* used even in a possessive sense; as, *ishic*, "head;" *nishic*, "my head." The second person is denoted by *b*; as, *bishic*, "thy head;" and the third person by *l*; as, *lishic*, "his head." Different words are often used for the same person in accordance as he is spoken to or spoken of. Thus *baba*, "thy father," is used when the person is addressed, and *yoomaan*, "my father," when he is spoken of; *bibi*, "thy mother," if addressed; *ichanum*, "my mother," if spoken of. The "uncle" is called father" and the "aunt" "mother" by their nephews. Male cousins call themselves brothers," and female cousins "sisters." A male cousin calls a female cousin *youeilleri*, "my woman" or my "bride." A thing that is lost or broken is said to be "dead." The word "head" is also used for "wife;" the "chin" is the "support of the teeth;" the "fingers" are the "children of the hand;" the "thumb" is the "father of the fingers;" and the "toes" are the "children of the feet."

The Caraībs were not much given to gaiety and amusements. They were grave and reserved, and of a sombre, melancholy mood. They would sit at the foot of a tree for hours in perfect silence absorbed in their thoughts. Smoking was their principal recreation, and reposing in their hammocks in idleness was their highest felicity. At their public festivals, which were not celebrated at any stated time, they feasted on the flesh of the game they captured in their hunting expeditions, to which a quantity of vegetables and fruits were added. The guests were bidden by special invitation, but no one was bound to attend, though their presence might have been expressly solicited. Their drinking-bouts called *weecoo* took place when they held a council of war; or when they returned from a successful campaign; at the birth of the first male child; when a young man joined the first war-party; when they assembled for clearing fresh land, or for launching a canoe; or when they recovered from some dangerous malady. Their dances had often a solemn character, especially at the celebration of the obsequies of the dead; or while the sun or moon was eclipsed; or when an earthquake occurred; their movements were then stately, grave and lugubrious, and were accompanied by historical ballads. During moonlight nights they danced four days and four nights without intermission. They were fitted up with the most precious of their ornamental trinkets, and were painted in the most artistic style, while their faces were covered with masks of various colours. The measure was indicated by the monotonous song of the old women, who

were shaking the calabash-rattle. They assumed many different postures; they followed each other in couples laying their left hand on each other's shoulders, and at each pause the women brought a calabash filled with *weecoo*, which they emptied without inconvenience. They executed character-dances, in which they imitated the actions and movements of certain animals. Ordinarily the performers were divided into two bands, which were facing each other, assuming uncouth attitudes and obscene postures. Sometimes they bent down low with a finger in their mouth, forming a circle, and at each refrain they raised themselves up and uttered a loud piercing cry.

The condition of the Caraïb women was an abject state of degradation; they were the slaves of the will and caprice of their husbands; they were the subordinate menials of the domestic tyrants before whom they cowered in the dust, and whom they were always ready to please and to serve. All the hard labour and drudgeries of the household fell to their lot. They attended not only to all the household duties, but they tilled the fields and wove and painted the hammocks. They accompanied the men in war, waited on them at the festivals, and when returning from the bath they exercised their artistic skill in painting and beautifying their masters. But notwithstanding this humble submissiveness and passive resignation the privilege was denied them to eat in company with their husbands, or even in their presence. Adultery was rigorously punished. The suspected paramour was bound to appear before the assembled members of the community to be tried, and if found guilty, after he was reprimanded, each one present was at liberty to throw boiling water at him. Having been thus publicly disgraced he was delivered over to his relations, who might, at their option, have pardoned him or put him to death. The guilty woman was proceeded against in the same manner, but her relations, instead of sparing her, buried her alive, and the husband was entitled to the return of the price paid for her.

Among the modern Caraïbs of Guiana conjugal fidelity is very rare, nor is it much prized, for it often happens that the wife absents herself from her home, and lives for months in the house of her paramour; and after having thus tasted of the forbidden pleasures she returns to her husband, who receives her without making any reproaches or maltreating her. On the other hand, it is no less common for a man to abandon his wife and children and to take up his permanent residence in another village.

Girls were betrothed at an early period of life, and the boy, who consented to the arrangement, regarded the child as his affianced bride. Female children, at the age of five, were claimed by their nearest relations, who possessed the privilege of taking them home as members of their own family, and rear them as the future wives of their sons. Cousins of the opposite sex, on the mother's side, were considered as betrothed as soon as they were born. It sometimes happened that a Caraïb begged the mother who was with child to accept him as the suitor of the unborn infant in case it should be a girl, and if the proposal was agreed to he marked the belly of the mother with a red cross. The marriage of blood-relations was not prohibited except that

of parents and children and of brothers and sisters, for it was universally believed that near ties of consanguinity contributed much to secure the connubial felicity and the domestic concord of the married pair. Polygamy was practised without restriction, and every man was permitted to marry as many wives as he could procure and support. Among the Surinam tribes, however, polygamy was unknown; but they repudiated their wives at pleasure, and never failed to contract another engagement.¹ Among the Guiana Caraïbs the young man who wished to show himself worthy of obtaining a wife submitted to a discipline of fasting and penance. A purgative, consisting of the fruit of a euphorbia, was administered to him, and he was repeatedly subjected to the sweating-bath. Each wife lived in a separate hut, and the husband bestowed his favour upon all alike, for he visited each in turn and continued his stay for a month, and during this time he was supplied by the hostess with food, she painted him every morning, and accompanied him in all his excursions. No marriage ceremonies were observed. A young man sometimes sued for a young woman, but generally girls were offered by their father or mother to the person whom they had selected as their son-in-law, after he had returned from a successful campaign, and had shown himself a valiant warrior. Without giving the least notice a young man sometimes made a nightly visit to the damsel of his choice, and uninvited and unasked, he did not hesitate to lie down by her side. The girl first avoided his embraces; but the mother suspecting the design of this importunate companion cried out to her that it was time to marry, and she consented to have the act consummated. Next morning she was ready to paint her lord in the presence of the whole family; she brought him the *matutu* upon which the cassava-cake was spread, and she thus indicated by her service that she was his legitimate wife. The young wife still continued to live in the *carbet* of her parents, and she was a far more privileged character than her husband, for she could converse with any one she pleased, while the young man was not allowed to speak to the parents of his wife without having first obtained permission, and they always avoided to meet each other if possible. Old men frequently married young girls, and it was not rare for boys to choose as wives old, toothless hags, who were treated with great deference, for they were supposed to be versed in the mystic lore of sorcery. Mothers sometimes prostituted their daughters when suitors were scarce, and their chances of contracting an advantageous marriage were not at all diminished on that account. In some exceptional cases a father married his own daughter, although such incestuous intercourse was contrary to their national customs.² It was, however, much less rare for a man to take as wives both the mother and her daughter or two sisters.

Among the Surinam Caraïbs the suitor for a young maiden's hand

¹ Among the modern Caraïbs of Surinam polygamy is rare, and a man marries at most three wives, but the oldest if she bears children is the mistress of the household.—See Kappler's Surinam, p. 212.

² This is contradicted by M. Rochefort, who says that a father never marries his daughters, as some author's assert, for they entertain a great horror for this crime.—See Rochefort, p. 493.

laid at her feet all the game and fish he had been able to secure in one day. If she accepted the present it was taken for granted that she consented to become his wife, and she prepared a meal for him, which she carried in person to the *carbet* of her lover, after which she immediately retired. Next morning, however, she returned to fix the time for the celebration of the marriage. The bridegroom and his friends undertook extensive hunting and fishing expeditions to supply the necessary provisions for the marriage feast. On the wedding-day the bridegroom paid a visit to the bride to announce to her that he had chosen her as his wife, and upon this assurance she immediately followed him to his home.

The wife was repudiated by her husband at pleasure, and the authority he exercised over her was so despotic that he could prevent her from marrying again by a peremptory prohibition to that effect.

The Caraïb women were delivered by the sole efforts of nature; and they soothed their labour pains by sucking the sap of a certain root, which facilitated delivery. As soon as the child was born it was washed, and if the event took place during the night, the men who slept in the same hut took a bath that the babe may not take cold. The mother followed her usual occupations next morning; but she was rather abstemious in her diet for a few days; she ate nothing but dry cassava-cake, drank only lukewarm water, and avoided eating female crabs lest the infant might become affected with colic. Immediately after the birth of a male child the father played the convalescent and complained of weakness, as if he had himself gone through the fatigues of child-bearing. He retired to a little hut, and there he took to his hammock, and subjected himself to an abstemious mode of living for forty days. For the first ten days he only ate a little dry cassava-bread; but after that time he commenced to drink a moderate quantity of *weecoo*. He only walked out at night for fear that he might meet a person who had deeply quaffed of cassava-beer or had feasted on fish, of which the odour might tempt him to break his fast, which would have made the mother sick and rendered the child cowardly. At the close of the penitential period he was conducted to the public square, and there he stood upright on two cakes of cassava-bread, while two men scarified various parts of his body with tapir's teeth set in handles; and to staunch the blood the gaping wounds were rubbed with a mixture of arnotto-leaves, red pepper seeds and tobacco-juice. While thus tormented he was seated on a stool painted red, and the elders presented to him various articles of food, which the women had brought, and he was fed, like a child, by little mouthfuls, while cassava-beer was poured down his throat. He then took to his bed again until his wounds were healed up. The infant was sprinkled with a few drops of blood taken from the lacerated wounds of the father, with the object of infusing into his veins the indomitable spirit and warlike courage of his worthy sire. The operation of head-flattening was also performed by compressing the skull between two wooden boards, which were kept in position by means of bandages. Strips of leather were wrapped round the legs of infants, which were constantly drawn tighter and tighter so as to

make the calves more fleshy and prominent. A name was given to the child, and the cartilage of the nose and the ear-lobes were pierced. As the boy grew older he was instructed in all the barbarous customs and cruel practices of his nation. He partook of the cannibal banquets after a successful campaign, and was encouraged to rub his body with the fat of a slain enemy. He was exercised in drawing the bow and in shooting arrows with a certain and unerring aim. To this effect his food was frequently suspended from the branch of a lofty tree, and he was only allowed to satisfy his hunger after he had hit it with his weapon. He learned to wield the club with dexterity and to despatch an enemy at a single blow. He became an expert swimmer and a successful fisherman. He received the necessary instruction that enabled him to build a *carbet*, and he was made acquainted with all the other mechanic arts known to his people. Before he was admitted to the warrior class he was subjected to the most cruel discipline and to the most barbarous test of endurance. From his earliest youth his passions were aroused and his hatred was excited against the Arawaks, the hereditary enemies of his kindred. His mind was impressed with the conviction that it was his imperious duty to avenge the wrongs and injuries they had inflicted upon his ancestors from time immemorial. To prepare him for this great work of retribution, he was required to submit to the greatest hardships and to the most inhuman tortures with passive resignation, and without showing the least symptom of weakness or sensibility to pain. He was beaten so severely that his skin became excoriated; his body was marked with lacerations and incisions that left ineffaceable cicatrices; he was disfigured by burnings and wounds that could only be healed after long and painful sufferings. If during these probationary trials he remained calm and serene and showed no sign of faltering; if his heroic fortitude stood the test to the last; if his unconquerable power of endurance forced from him no word of complaint, and finally if he proved himself superior to the agonising tortures of physical pain, he received the applause of his countrymen, and he was declared entitled to assume the name of a hero-warrior, and become a member of the warrior class. If, on the other hand, he uttered groans or exhibited any indication of suffering; if he failed to preserve his passive indifference and stoic equanimity, he was treated with the utmost contempt, and as he was henceforth for ever disgraced, he was shut out from the circle of the defenders of his country.

In the Antilles the father invited his most intimate friends, and admonishing his son to be valiant in the fight and take vengeance on his enemies, he killed a bird of prey, called *ouashi*, by striking it against the forehead of his son, who was made to devour the heart, that by this act of barbarism he would be steeled to commit the more barbarous deed of devouring the heart of the enemies of his nation. He then scarified the young man in every part of the body, and washed the wounds with water saturated with red pepper. Having supported this torture without complaint, he retired to his hammock, where he was bound to remain immovable and fasting until his strength was entirely exhausted, and it was only then that the candidate for virile

honours was declared to be a valiant warrior worthy to join his comrades in the fight.

Girls at the age of ten exchanged the girdle for the *camisa*, and were permitted to wear the buskins. They then assumed the modest bearing of womanhood, they no longer associated in familiar intercourse with the men, but remained with their mothers and served them as aids and companions. They hardly ever reached this age without having been engaged to some young man of the tribe, who, from the moment he made known his inclination, was regarded as the future husband of the maiden.

The Caraïbs were very attentive to the sick, and more especially to the aged, for whom they provided all the necessary means of subsistence until they had finished their earthly career; but when tired of their miserable life, and when exhausted by pain and disease they expressed the wish to be released from their torments, their nearest relations never hesitated to perform this last act of friendship, and despatch them by some easy method; but this contingency happened very rarely.¹

When a Caraïb departed this life all his relations assembled to examine the corpse in order to convince themselves that the deceased had died a natural death. If any of the near relatives failed to make this personal inspection, their suspicion was at once aroused that death was the consequence of some violent means employed, and they deemed it their duty to exercise their right of avenging the injury by killing one of the suspected parties. After the body of the deceased had been washed it was painted with *rocco*, his face was streaked with black lines, and moustaches were traced on his upper lip. The grave was dug in the centre of the mortuary dwelling about four feet square and six or seven feet deep, to which the body, enveloped in a hammock, was consigned in a crouching posture with the elbows resting on the knees, and the palms of the hands touching the cheeks. After the weapons of the deceased were placed by his side a quantity of sand was thrown into the excavation, and the corpse being covered with pieces of wood and matting, the grave was filled up with earth level with the ground, and was henceforth left undisturbed. In the Antilles the grave was not filled up for some time, but to counteract the putrid exhalations a fire was kindled around it, and the oldest members of the family of both sexes squatted down weeping and

¹ The authorities on this point are contradictory; but the statement of the text is very probably the true version, for this is not an unusual mode of self-sacrifice among other savage tribes, and it must be confessed that it is far more heroic than suicide.

Quelques Caraïbs ont autrefois avancé la mort de leurs parents et ont tué leur père et leur mère, croyant faire une bonne œuvre, et leur rendre une office charitable en les délivrant de beaucoup d'incommodités; mais ils ne pratiquaient pas cet inhumanité qu'envers ceux qui le desiraient.—Rochefort, p. 509.

Quelques Français me voulaient faire croire qu'ils assommaient leurs pères quand ils étaient trop vieux, comme étant en charge et inutile en ce monde, et qu'ils estimaient leur rendre une bonne office, les délivrans de leurs incommodités et ennuies de la vieillesse, et qu'eux mêmes souvent le desiraient; mais les Caraïbs m'ont assuré que jamais ils n'avaient pratiqué cette coutume.—La Borde, p. 601.

This contradiction is easily explained by supposing that some tribes observed this custom and others did not.

lamenting in a chanting tone of voice, while addressing the dead in these words: "Why did you die? You had good manioc, good sweet potatoes, good bananas and good pine-apples. You were loved by your family, and every one was eager to attend to your wants. O! why did you die? You were so valiant, so generous, you killed so many enemies, and you were so much distinguished in battle. You furnished us so many Arawaks for our banquet. Alas! who will now defend us against the Arawaks? Alas! why did you die?" After this eulogistic address had been delivered a piece of plank was placed upon the head of the corpse, and the grave was filled up with earth, which was thrown in with the hands. Some food was placed near the edge of the grave, and all the movable property of the deceased was burnt. As a sign of mourning the Caraihs cut their hair short, and they scarified their body as a mark of disconsolate grief for having sustained such an irreparable loss. After all the funeral rites had been performed, the *carbet* was abandoned by the surviving relatives, and a new habitation was built at some distance from the old site. They frequently visited the graves of their kindred, allowed no weeds to grow about the sacred spot, and repeated their lamentations at certain intervals.

At the death of one of their great warriors or chiefs, his favourite wives, his slaves and a number of prisoners of war were sacrificed to his manes to accompany him and serve him in the world of shades. His dog was buried with him to watch over him, to hunt up those that caused his death, and to catch lizards for him that were his ghostly food.

The Caraihs believed in the survival of the ghostly self in a future state of existence. The warriors enjoyed in their shadow-land all their former sensual pleasures; they were supplied in abundance with the good things of their earthly home, and they were surrounded by their women and slaves to attend to their wants and contribute to their enjoyment. Here they would be honoured and receive the respectful attention due to their rank and station; their warlike exploits would be recounted, and their heroic deeds would excite the wonder and admiration of the happy inmates of the shadow-land. The effeminate and cowardly who were the degenerate descendants of their ancestors were doomed to a disgraceful exile beyond a distant and impassable mountain to be subjected to unremitting labour of a vile and menial kind, to which no respectable Caraih would submit, and they were compelled to languish in perpetual captivity and servitude among the Arawaks, their natural and hereditary enemies.

The Caraihs of the Antilles thought man was vivified by three spirits. One in the heart was called *yoüanni-lanichi*, and like the soul it was supposed to have an independent existence. The other two had their seat in the head and the joints, and gave proof of their presence by the beating of the pulse. The *yoüanni-lanichi*, guided by its guardian divinity, was alone admitted to the land of shades, where its mode of life did not differ from that formerly enjoyed upon earth. The other ghostly shadows were transformed into *oomekoos* or sea-monsters, who caused canoes to capsize, and into *maboyas* or demons,

that took up their abodes in the forests. The *yoianni* was not considered invisible, but was an attenuated material substance of a spectral nature.

The Caraïbs were a warlike race of the first order, and they were almost always engaged in some hostile encounter, for as their hand was lifted against all, all that came in contact with them became their enemies. They were exceedingly brave and did not fear death, but they were ferocious and cruel in their mode of warfare. Whenever the warriors were called together to consult about the expediency of a warlike enterprise, an old woman rose among the assembled multitude, and addressed to them inflammatory appeals to rouse up their courage, and incite them to acts of vengeance. She recalled to the memory of those present the injustice, wrongs and injuries committed by the implacable foe, mentioned the names of the friends and relations that had been killed in battle, and gave such emphasis to her fierce and violent denunciations, that all were determined to gratify their vindictive rage with fire and sword; and to produce the highest pitch of excitement, at the close of the harangue, she exhibited to the infuriated warriors the dried limbs of those that had been slain in former wars. Now the rage of the assembled warriors knew no bounds; they seized these trophies of their former glory, gnawed them with their teeth, tore them to pieces with their hands and demeaned themselves like possessed men that had lost their reason. The proposal to make the piratical expedition was immediately approved, and all exclaimed, as with one voice, that they would be ready on the appointed day to take signal vengeance on their enemy. On these occasions their bloody disposition showed itself in its most unfavourable light, for the day seldom passed without the occurrence of some homicide, which was intended as a sacrifice to the manes of some dead friend, who had been the victim of a cold-blooded murder, and for this wicked deed the relations of the criminal as well as the criminal himself were made responsible. Sometimes these retaliatory acts of vengeance were multiplied and the relations of the slain, in turn, killed the slayer; and all this was done with perfect impunity and without interference from third parties. When engaged with an enemy worthy of their steel they submitted to strict discipline and recognised the necessity of subordination. The war-chief, who was elected in general council, exercised absolute power, and to him they yielded unconditional obedience. But before he could claim the honour to lead the warriors in battle, he was subjected to a disciplinary trial, which tested his power of endurance. He was made to suffer the most excruciating agonies, arising from severe burnings, stifling suffocations and repeated whippings. If he proved himself superior to these tortures, and no words of complaint escaped him, he was invested with the chieftainship by the unanimous vote of the assembly.

When they were ready to set out on their warlike expedition they dyed their body black with *genipa*, ornamented their head and waist with the plumes of the perroquet; and while they executed the war-dance they sang their martial hymns boasting of the glory of their ancestors and their own valour. They embarked armed and equipped

in a fleet of canoes. Their weapons were a ponderous club and poisoned arrows, which were barbed, and the points were easily detached, remaining in the wound after the shaft was withdrawn. They did not attack their enemy in an open fight, but tried to overwhelm him by stratagem and surprise. They were lying in ambush, covered themselves with leaves so as not to be seen, stood or squatted down behind trees, or behind a hillock, and at the auspicious moment they suddenly left their retreat, and threw themselves upon their enemy, spreading havoc and slaughter on every side. If they were successful in their war of depredation their ardour was excited in the highest degree, and they were anxious to repeat the hazardous undertaking in another direction. If they were defeated and compelled to retreat by the superiority of the opposing forces, they only prepared for a new sally to make good their failure, and retrieve their fortune, as a compensation for the losses they had sustained. If the campaign was crowned with victory, they returned home elated at their triumphant success, and the cannibal banquet was prepared to celebrate their heroic valour. The male captives, who were preserved as trophies of war, were either immediately slain to be eaten, or they were retained in captivity to serve on some future occasion as a holocaust to be offered up as victims of the vanity and the relentless vindictiveness of their enemies. The victorious chief made his entry into the village accompanied by a procession, and followed by the female prisoners, who graced his march of triumph; and here he was received with songs and dances. In commemoration of his glory and his heroic conduct he had the privilege of assuming an additional name, which was generally that of a great warrior of the enemy that had fallen in battle, or had been brought home as prisoner of war; and in return for his eminent services the fairest daughters of the land were offered to him as his wives.

In ancient times, when the captive Arawaks were reserved as sacrificial victims to be offered up on some festal occasion, they were subjected to the most cruel torments in the presence of a large assembly, who contemplated with delight the fatal doom that awaited their arrogant and insolent prisoner. The Arawak marched cheerfully to the place of execution, and with a mild and steady countenance he addressed his bloodthirsty foes in energetic words of bold defiance: "I know well enough on what account you have brought me to this place," he said; "I doubt not but you are desirous to glut yourselves with my blood, and that you are impatient to exercise your teeth upon my body; but you have not much cause for triumphant exultation in seeing me in this abject condition, nor need I to be much troubled. My countrymen have put your predecessors to greater miseries than you are now able to invent against me, and I have contributed my part in mangling, massacring and devouring your people, your friends and your fathers. Besides this I have relations, who will not fail to revenge the inhuman tortures you intend to inflict upon me, and you and your children will be made to suffer for it. However ingenious the torture may be your cruelty may suggest for taking away my life, it will be nothing in comparison to the torments which my generous

nation prepares for you as a just retaliation. Therefore do no longer delay to execute your most bloody deeds of barbarity, and be assured that I both laugh at your outbursts of anger and disdain your most fiendish cruelties."¹ After this speech of defiance had been delivered one of the executioners stepped forward with a firebrand, and burnt the sides of the victim, and another cut big slices of flesh out of his body, and put red pepper into the bleeding wound. Some amused themselves by making him the target for their arrows, and others endeavoured to torture him in the most cruel manner. But his stoic endurance held out to the last, his sufferings could not extort from him a single groan or sigh; nor was the least sense of pain depicted upon his countenance. After the heroic victim had been sufficiently insulted and tormented without losing his spirit of equanimity and self-possession, the executioner at last approached and despatched him with a blow of his club. The body was then washed by the young men and cut in pieces. Some of the flesh was boiled, and other parts were broiled upon a kind of latticed frame, and the pieces thus prepared were distributed among those present, who devoured them with a greedy appetite. In exceptional cases, however, prisoners were well treated. Many of them were assigned to certain families, who had lost some of their dear friends in battle. If the captive was accepted, and if he tried to make himself agreeable, he was adopted in place of a father or a son that was lost in the fight; but if, on the contrary, he was rejected, he was sometimes sacrificed upon the tomb of their fallen relative.

The Caraïbs had no regularly organised government. Individual independence was one of the most prominent traits of their character; there existed no distinction of classes among freemen, all stood to each other on a perfect footing of equality. In time of peace, when surrounded by their friends and family, they owed obedience to none, they recognised no laws by which they were governed; and self-revenge was the most potent retributive measure by which all wrongs were redressed, insults were punished and disputes were adjusted. The advice and counsel of their most distinguished warriors were listened to with due deference, but they exercised no real authority. Each hamlet or village formed a distinct independent community. The central space was occupied by the patriarchal head of the family, who was surrounded by his wives and children, and as the members of the clan were all related to each other he exercised controlling influence over them. Among the Guiana tribes the chieftainship was hereditary, and descended in regular succession from father to son.

In the Antilles the *tiubutuli hauthe* presided over the village; each war-canoe was commanded by a chief, and the *nhalené* was the commander, under whose direction was placed the whole fleet of canoes. An elective officer called *ubutu* was the recognised head-chief of the war-party, and in time of war the warriors paid strict obedience to his orders. He was distinguished for his bravery, was highly respected and greatly honoured, and when he walked abroad he was accompanied

¹ Of course it need not be supposed that the captive Arawak delivered his speech in precisely these words, but the text gives a true idea of the spirit of his address.

by an escort of followers and dependents. Before he could be chosen for the responsible position he held he was required to have served with great distinction in several campaigns; he was bound to be swift of foot; an expert swimmer and diver; his bodily strength was tested by loading his shoulders with an immensely heavy burden, and it was incumbent upon him to furnish proofs of his power of endurance. For this purpose his shoulders and breast were deeply scarified, and he was expected to endure this torture not only without murmur or complaint, but with a pleasant and smiling countenance. Though in time of peace he exercised no authority, yet he convoked the public assemblies either as a council of war, or for the celebration of public festivities.

The religion of the Caraĩbs was not systematically developed, nor had it yet assumed a dogmatic form. It had not far advanced beyond the primitive idea of nature-worship. They considered the earth as the embodiment of the beneficent agencies of nature, that conferred upon them all the good they enjoyed; for they were indebted to it for all the necessaries of life. The fruits, grains and vegetables which they gathered, the game they killed in the forest, and the fish they took in the sea and in the rivers were all the gifts of this divine power. In Guiana the supreme god was called Tamosi-kalo-tano, "the Ancient of the sky,"¹ but of whose nature and attributes they had not the least conception. It had, however, been suggested to them by their Jesuit teachers that this god resided in universal space, and they supposed that he enjoyed in quiet repose the delights of uninterrupted felicity, that he took no notice of the actions of men, that his supreme goodness prevented him from taking vengeance upon his enemies, and that he neither exacted honour nor adoration. The real home divinities of their own invention they admitted to be local and national, and they were willing to concede that other local and national gods exercised supreme power in other countries and controlled the destiny of the people that inhabit it. But they contended that their religion was superior to that of any other nation.² In the Antilles the men called their supreme god Isheiri, and the women Shemeen. This being was also known under the name of Axhkambooe by the men and of Opoyem by the women, but these words were also applied to the ghosts of the dead. All the calamities and misfortunes that befell them and the afflictions with which they were visited were attributed to the more powerful malevolent agencies of nature called Maboyas, that overwhelmed them with earthquakes and hurricanes, destroyed their harvests by excessive drought, and made them the victims of disease and death. They supposed that in this world evil predominated over good, and that the

¹ This is undoubtedly a suggestion of the missionaries, for as they knew nothing of the nature of this pretended personal god and did not worship him, it is hardly possible that he is a divinity of their invention.

² A certain Caribbean being at work on Sunday M. Montel said to him: "He that made heaven and earth will be angry with thee for working on this day; for he has appointed this day for his service." "And I," replied the savage very bluntly, "am already very angry with him, for thou sayest he is the master of the world and the seasons. He it is therefore that has forborne to send rain in due time, and by reason of the great drought he has caused my manioc and my potatoes to rot in the ground; now since he has treated me so ill, I will work on every Sunday on purpose to vex him."—Rochefort, *Histoire*, p. 415.

demoniac powers exercised a preponderating influence; but that in a future state of life the good will be placed under the protection of the beneficent agencies, while the malevolent demons will no longer possess any power of action, but will be impotent to injure those that have entered the blissful abode of their elysian home.¹ But these antagonistic divine agencies that presided over nature were not objects of worship, no prayers were addressed to them, and they had neither temples nor altars, for they acted only through the intermedium of inferior agencies who were really the divinities the Caraïbs worshipped. They were the guardian spirits of whom one was assigned to each individual, and it is to these that they addressed their invocations and made known their most earnest wishes. These ministerial demons were represented by images of burnt clay, which were set up in the villages, and were worn round the neck as talismans. Prayers were made to them and offerings were presented in their honour upon a rustic altar in the form of a *matutu* woven of rushes and banana-leaves. The early productions of the earth as well as cassava-bread and *weecoo* were consecrated to them, and tobacco was burnt, as an acceptable service, to appease their wrath and conciliate their favour.²

The Caraïbs were excessively credulous and superstitious, which are both the natural outgrowth of ignorance. They believed that Maboya eats up the moon when it is eclipsed, and to prevent this terrible catastrophe from being consummated, they danced all night, and were constantly shaking their magic calabash-rattles so as to frighten the demon. They never partook of hog's flesh for fear that they might have small eyes like that animal, which was considered a great deformity; nor did they ever taste of turtle lest they should become affected with its laziness and stupidity. They imagined that the *bulliri* or bats, which hovered about their habitations at night, were tutelary spirits, and that those who killed them would inevitably fall sick. They supposed that a demon spoke to them, when they had a bad dream, in order to frighten them. They preserved some hair or bones of their deceased friends in a calabash, pretending that the ghosts of the dead communicated to them, through the intermedium of these relics, the evil designs of their enemies. It was also believed that the bones of the dead had the intrinsic virtue of bewitching the person they wished to injure by wrapping them up with some trifling object belonging to, or habitually used by, an enemy. They thought that from the moment the fatal contact was effected the bewitched party was instantly seized with fever, he became emaciated, wasted away, and in this languishing condition he perished, for no remedial means would be available to save him. When they were afflicted with the slightest ailment they imagined they were bewitched by some

¹ This idea is of Christian origin, and is hardly original with the Caraïbs.

² M. Rochefort is of the opinion, which seems to be well founded, that the ceremonial formalities of the Caraïbs are not acts of worship, but are simply intended as a means of enchantment or sorcery; that the food and drink they present to the demon gods are not properly speaking sacrifices, but rather a compensation offered to the *boyé* or sorcerer to induce him to practise his art in a manner so as to produce a result favourable to the applicant, by bringing the god into his presence.—See Rochefort, p. 425.

malicious sorcerer, and they never failed to pursue their enemy whom they suspected of being guilty of this wicked act. The person thus accused was seized and dragged from his home by the relatives of the victim, he was tortured and maltreated, his body was lacerated with tapir's teeth, he was hung up by his feet, red pepper was stuffed into all his natural openings, and even his eyes were rubbed with it, and he was thus left for several days without food, till at last the nearest relations, having pity upon his wretched condition, knocked out his brains and threw the body into the sea.

The *boyés* also called *mariris* were the priests, the sorcerers and the medicine-men. They were supposed to have familiar intercourse with the demons of evil. It was through their mediatorial office that oblations were offered and graciously accepted. The afflicted man, who appeared in their presence for the purpose of invoking the angry god, was often required to pour out a libation of blood in honour of the divinity, by inflicting dreadful lacerations and deep gashes upon various parts of his body with a cutting instrument made of the teeth of the *arguti*. The *boyés* were consulted about the final issue of any dangerous malady with which one of their friends was affected. They always made their visit at night, and on their arrival in the hut they ordered all the fires to be extinguished, and all suspected persons were requested to retire. They then withdrew to a corner of the room, and caused the sick person to be placed near them, and after having diffused tobacco-fumes over the patient, they bruised the leaves that remained in their hands and blew the powder into the air, at the same time shaking and snapping their fingers. They then addressed certain questions to their familiar demon, who being attracted by the odour of the tobacco-smoke, never failed to give the proper response in a clear, audible voice that seemed to come from a distance. They next approached the patient, felt around him, repeatedly pressed and manipulated the diseased part, and while they blew upon it they pretended to withdraw from the interior of the body some trifling object, assuring the sick person that this had been the real cause of his sufferings. Sometimes they sucked the affected part in the most energetic manner, and then went immediately out of the hut, asserting that they had drawn out the poison, which they had just thrown up. The *boyés* were liberally paid for their services with cassava-beer and manioc-root. Offerings were likewise presented to the Maboyas or to the Shemeens which were also appropriated by the medicine-men. If the sick person recovered a feast was given in honour of the familiar demon, to which the *boyés* were invited, and at the close of the banquet the face of the convalescent was painted black with the juice of the *genipa* apple. The magic art of the *boyés* was also called into requisition to ascertain whether their friends had been driven in a stormy sea; or whether they lost their way while sailing along the coast; or to find out whether they would be successful in a projected war, or to receive information about the person by whom they had been bewitched.

The Caraĩbs had preserved some mythical traditions, which evidently refer to some ancestral hero or benefactor of their race. They relate

that Luko, a man of Caraïb origin, owed his existence to no one, but came from the sky, and dwelled a long time among them. He became the progenitor of the human race by sending forth from his big navel, and from an opening in his thigh, the first man that existed upon earth. He threw the scrapings and bits of manioc-root of various sizes into the sea, and thus produced all kinds of fishes. He died and revived again after three days and returned to the sky from whence he came.¹ The ancient Caraïbs enjoyed an uncommon degree of longevity, and if they did not grow old they died without previous sickness, for they subsisted exclusively on fish, which are always young and never grow old. They found a little manioc patch which Luko had left behind, but they were then unacquainted with the utility of the plant, when an aged man appeared in their midst who instructed them in its use, and assured them that if they would plant small pieces of the root in the ground it would propagate itself and produce other roots. At that primitive period of their history the manioc ripened in three months, but in course of time the period of maturity was protracted to six months, and still later it even took nine months before it was fit to be converted into cassava-bread. Luko was also the creative agency that made the earth, which was at first soft and level, without mountains; next he made the *nonoon* or moon, which he thought to be very beautiful. After the moon had discovered the brightness of the *huoion* or sun, she hid herself for shame, and since that time she never shows herself except under cover of the darkness of the night. The soft surface of the earth became gradually hardened by the desiccating property of the sun's rays, and the sky became equally solid; and they supposed that the upper world was embellished with the most beautiful gardens, the most lovely prairies, and the finest rivers running with *weecoo* instead of water. The houses there were well-constructed, and were occupied by the beneficent Shemeens, and the good ghosts of the dead. They were supplied with an immense number of women who gave birth to many children. There was no necessity for toil or labour, for everything grew there spontaneously, and they had nothing to do but to drink and to dance; and sickness was entirely unknown.

A common deluge had also once covered the surface of their country, which to them was the whole earth. The chief of the Shemeens being angry because the Caraïbs were very wicked, for they offered him neither cassava-bread nor *weecoo*, he caused it to rain for several days in such copious showers, that the human race was almost entirely destroyed, except a few who saved themselves in their pirogue upon a high mountain. It is this deluge which produced the hills, the lofty peaks and the rugged cliffs, and from the same cause the numerous islands were detached from the mainland and were scattered over the ocean surface. They asserted that these waters had their first origin in the urine and sweat of the Shemeens, and it was only after they had accumulated in vast proportion that they were poured down upon the earth; and from this source were derived the saline ingredients with which the waters of the ocean are impregnated.

Racomon was one of the first Caraïbs Luko had made. He was

¹ Evidently a suggestion if not a *pious* interpolation of the missionaries.

changed into a snake with the head of a man; he took up his abode upon a *cobata*-tree, and subsisting upon fruits, he occasionally threw some down to be picked up by the passers-by. He was finally changed into a star. Savacon was a Caraïb who was changed into a particular bird of a large size; he became the genius of hurricanes and thunder, and he caused heavy rains to fall. Iluka was the rainbow—a beneficent god, who subsisted on fish, lizards, humming-birds and *ringidues*. He was covered with beautiful plumage of the most diversified colours, and his head was a marvel of ornamental pageantry.

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ALAYAS.

THE island of Haiti including Dominica is one of the Greater Antilles situated in the Caribbean Sea, being separated from Cuba by the Windward Passage, and from Porto-Rico by the Mona Passage. It extends from $17^{\circ} 45'$ to 20° N. latitude and from $70^{\circ} 45'$ to $76^{\circ} 53'$ W. longitude. It is about six hundred miles in length and one hundred and eighty miles wide. It is divided nearly in the centre by the Cibao Mountains, which run from east to west; the highest point having

an elevation of eight thousand four hundred feet. They are susceptible of cultivation almost up to the summit, and are covered with the most luxuriant tropical forests; and on their slopes the Neiba, the Yama, the Yaqui, and the Artibonite rivers take their rise.

The climate of Haiti is tropical; the temperature is tolerably cool on the highlands, but oppressively hot on the coast, unless the heat is moderated by the sea-breezes. In the north the rainfall is most copious in November; but in the south and partly also in the west long-continued droughts prevail. In the west and south the winter season falls between May and October. Earthquakes and hurricanes are of common occurrence. The valley lands are most fertile, and the far-extended plains are covered with a productive but thin soil. The vegetation is most luxuriant. Sugar, coffee, cotton, indigo and tobacco are cultivated in greatest abundance. The island is rich in mineral treasures. Gold is abundantly supplied; silver, copper, antimony and iron are also found here.

Haiti was discovered by Columbus in 1492, who gave it the name of Hispaniola and established there the first Spanish colony. It was then divided into five kingdoms governed by five *caciques* who ruled over Indian nations of the Arawak race whose number was estimated at a million. But the natives were enslaved and forced to labour for their white masters in the mines as well as in the field, and already in 1533 the whole race had in great part disappeared.¹ There are still surviving a few families of Alayas of a mixed breed, who are supposed to be the descendants of the original inhabitants, and they occupy a tract of reserved land extending from Mahoe to Crayfish river, a distance of about three miles along the Atlantic coast. They cultivate small patches of ground, and live in low thatched huts, some of which are wholly built with grass and reeds.

Formerly a part of the island placed under Spanish domination was exclusively known as Haiti, but the other part, which was called St. Domingo, and was colonised by the French in 1674, was disputed territory over which the supreme authority was exercised sometimes by France and sometimes by England. The island was ceded to England by the treaty of Paris in 1763. One of the native chiefs called Don Henry, who was educated in the Franciscan cloister school, fled to the mountains, where he collected a troop of warriors around him, and waging open war against the Spanish population, he succeeded in freeing his people from servitude, and was recognised by the Spanish government as the *cacique* of the Indians. As the native Alayas could no longer be enslaved, they were gradually exterminated, and their place was filled by negroes imported from Africa, who were far more valuable agricultural labourers. When the French revolution broke out the creoles attempted to obtain the same political rights as

¹ Las Casas estimates the number of the population before the conquest at three millions; he gives a dark picture of the horrible cruelties of the Spaniards, all executed in the name of their religion, while their real god was gold. They entered the Indian villages, killed all the inhabitants, sparing neither old men, pregnant women nor children. They tore children from the breast of their mothers and crushed their heads by flinging them against rocks; they roasted the nobles by slow fires, and Las Casas saw with his own eyes five despatched in this way.

those enjoyed by the mother country ; but their ardour for freedom was quickly communicated not only to the enfranchised negroes but to the negro slaves. The French republic sent a commissioner to the island to adjust the difficulty existing between the creoles and the slaves. The commissioner, however, was thwarted in his efforts to pacify the country, not only by internal enemies, but by the hostile attitude of the English ; and he cut the Gordian knot by issuing a decree, which enfranchised the negro slaves. This was the signal for a general insurrection against the existing order of things, giving rise to indiscriminate massacre of men, women and children, so that the white colonists were nearly all killed. Under the leadership of Toussaint Louverture, a native mulatto of the island, the freed negroes successfully resisted the French army, and Haiti became a negro state, whose independence is now universally acknowledged.

The Alayas were inferior to most other Guaranians in physical strength. They were of medium stature, of graceful form, active in their movements and possessed of the greatest agility and alertness. They were wanting in muscular fulness, and they were neither stout nor robust. Their complexion was of a light brown, their features were austere and masculine. Their skull was artificially flattened by compression, thus giving to the crown of the head an undue elevation. Their hair was uniformly black and straight ; their nose appeared to be broadened, their face was rather wide ; and though by the roughness and hardness of their features they had somewhat of a forbidding aspect, yet their eyes gave unmistakable indications of gentleness and good nature, which rendered their countenance sufficiently pleasing. The women were far more attractive in appearance, and a tender softness gleamed through the dark shade of their open and honest face, enlivened by confidence and softened by compassion.

The moral character of the Alayas was remarkable for the degree of refinement which pervaded all their actions and movements. They were gentle in their manners, amiable in disposition, and open-hearted and frank in their intercourse, disdaining all concealment. Their sympathies were easily roused in the presence of suffering and misfortune, and scenes of human woe and frightful disasters excited in them feelings of tenderness, and a desire of offering relief to the distressed and the unfortunate. They knew how to control their passions, but hardly ever failed to resent an injury ; and it is but seldom that they forgot or forgave the wrong that had been committed against them. Old age was much respected, and the young were obedient to, and followed the advice of, their elders. They were hospitable and generous towards strangers, and only expressed their regret that they had not any more to give. They were faithful friends and honourable and noble enemies. They were much inclined to indolence and luxurious ease, and although extremely temperate in their habits of life, and chaste and virtuous in their isolated condition, yet as soon as they came in contact with the white strangers, they were much addicted to libidinous pleasures. They could not appreciate the advantages of wealth, and scorned the superfluities of fortune

both as useless and cumbersome.¹ They had no ambitious views, and they were never vexed or disquieted about the uncertainty of the future. Their deportment towards superiors was always submissive and respectful.

The huts of the Alayas were light and airy dwellings, and were well adapted to the hot tropical climate. A number of posts were driven into the ground at regular intervals arranged in a circle, which were connected on the top by flat horizontal pieces of wood to which flexible rods were tied that met at the summit and thus formed the conical roof. This frail roof-frame was strengthened by transverse reeds, and was thatched with straw, palm-leaves or reed-tops. The intervening spaces between the posts of the side walls were filled in with reeds firmly planted in the ground, which, being interlaced with tie-vines, rendered them strong and durable. Other huts constructed of the same materials were of square form, and the roof rested upon a ridge-pole that was supported on three forked posts. These square dwellings were much larger, were more neatly finished and were provided in front with a kind of covered portico. The naked dirt-floor was carpeted with palm-leaves, and the interior was furnished with low stools of a black shining wood finely polished.

The Alayas were not much encumbered with clothing. The men and the young girls were almost entirely naked, and from a sense of modesty the married women wrapped round their waist a piece of cotton-cloth in the form of a short petticoat, which reached down to the knee. Both sexes made up for this deficiency of costume by a coat of paint laid on according to fancy or convenience. The young women took great pride in their long hair, which was sometimes tied up over their forehead interwoven at the ends with fillets; at other times they let it hang loosely down over their shoulders in graceful negligence. As ornaments they wore golden plates which were suspended from their neck; diadems of gold that encircled their brow; and during their dances they covered their face with wooden masks, of which the eyes and ears and other parts were of gold.

The food of the Alayas was almost exclusively confined to vegetable productions. With the exception of fish and shell-fish it was only at long intervals that they tasted of the flesh of animals. Cassava-bread, maize, millet, yams and fruits were articles of daily consumption. The leaves and roots of the arum, which grew wild throughout the country, were highly esteemed as food. In time of scarcity, when all

¹ They despise riches and often reproach the Europeans for their avarice and excessive desire for wealth, not only for themselves, but those that come after them too; since the earth will find a sufficiency for all men who will take pains to manure it; telling them that they never perplex and torture themselves with cares for those things whereby their lives are preserved; and yet for anything they can see to the contrary they are fatter in flesh and much happier in the whole course of their lives than those that do always eat and drink the best. "What a strange thing it is," they say, "that thou can'st not content thyself with what thy own country produces, and contemn riches as thou seest us do. O! tell me does that wealth which your Christians pursue with so much eagerness tend to your advancement in holiness? Does it prevent your dying, or can you carry any of it to that eternity you sometimes talk of?"—Blome's *Present State of America*, p. 75 and 76.

other means failed them they ate grubs, bats and even snakes.¹ They were remarkably nice in their manner of eating, they always washed their hands at the close of the meal, and rubbed them with odoriferous herbs.

The chief occupation of the Alayas was agriculture. The manioc-root was grown in sufficient quantity to supply them with an abundance of bread. They cultivated maize with considerable success. They had extensive plantings of yams and other esculent roots. Red pepper was also produced in quantities sufficient to serve on all occasions as the only seasoning they used. When drought prevailed or the rains were scanty, they watered their fields by artificial irrigation, which they effected by diverting from their course the smaller branches of rivers, thus causing them to inundate their cultivated patches. Hunting was the favourite pursuit of the men, though many possessed but little skill in the use of the bow and arrow. They had trained dogs that never barked, and frequently they encircled a large level, grassy space which they set on fire, and driving all the game to the centre the animals were secured without much difficulty, sometimes half-roasted. They caught perroquets by an ingenious stratagem. A boy, holding a tame perroquet on his head, climbed up a tree. The hunters enveloped in a covering of leafy branches gently approached, and caused the tame perroquet to utter his characteristic cry which attracted troops of wild birds, and as soon as they came near enough the boy passed a running noose round the neck of those that ventured to approach within striking distance. They enticed wild pigeons into their nets by imitating their peculiar notes. They were skilful fishermen, and they principally took fish by means of nets.

The Alaya women were acquainted with the art of spinning and weaving. They wove cotton stuffs of excellent quality, of which their petticoats were made. They dyed their woven tissues with various colours of the most remarkable brilliancy, but the shades of their variegated tints were rather irregularly distributed. They displayed much ingenuity in the peculiar manner of weaving their hammocks, which were of excellent workmanship. They exhibited some mechanical skill in cutting their stools of a single block of ebony, which were neatly shaped and well-finished. In carving their household utensils they evinced much artistic taste in the ornamental designs. Their figures were copied from natural objects, or they were the productions of an exuberant fancy. The form of various animals was cut out with great fidelity, and the resemblance was most wonderful and striking, while the proportion of parts was most exact. Their canoes were hollowed out of a tree-trunk by the aid of fire. They were large and capacious and some of them required forty oars to propel them. To increase their lateral breadth they raised the gunwales by lashing to the sides basket-work of cane closely interwoven, which was rendered watertight by coating it with a bituminous

¹ Charlevoix states that they ate spiders, but this is probably a mistake, for spiders are generally venomous, and those that are not are not very tempting, nor are they nutritious. The spiders they ate were possibly a species of crayfish that much resemble large spiders.

or gummy substance. An awning of mats or palm-leaves was stretched over the central portion, where the women and children were sheltered from the rain and the spray of the dashing waves. They were very skilful in navigating this craft, and they transported on it heavy loads of various commodities in passing from island to island. Their cutting-tool was an axe of stone or of a peculiarly hard kind of wood capable of supporting a sharp, strong edge, and exquisitely polished. With this instrument they felled the largest trees, after having kindled a fire at the foot of the trunk to char it all round as deeply as possible. They gathered the grains of gold brought down from the mountains by the rivers, and formed them into various kinds of ornaments. Before they started out on a searching tour for the sacred metal they subjected themselves for several days to a discipline of fasting and continence, and this preparation they deemed indispensably necessary to secure success to their enterprise.

Though the language of the Alayas was divided into several dialects, yet they all understood each other. The dialect spoken by the tribes of the central province was most perfectly developed; and as its pronunciation was soft and harmonious it was somewhat considered as the national language. It is said that their system of numeration did not extend beyond the number of their fingers, and consequently they could not count beyond ten. Though their language is dead and is no longer spoken, yet some of its words are still living, and make a part of the languages of all civilised countries. The word canoe is derived from one of their words: *canoa* signifying a boat; hammock comes from their *amacha*, and hurricane is derived from their *uracane*; *anana*, "pine-apple," is also an Alaya word.

The dance was a favourite amusement of the Alayas. On particular, public occasions they assembled in large numbers as soon as the sun had declined beneath the horizon, when the cool evening breezes had dissipated the sultry heat of a hot summer day, and the atmosphere had assumed that calm and delicious softness so characteristic of the clear nights of tropical countries. At these dances they showed their extraordinary agility; their limbs and body were in constant motion according to a certain measure, which was either indicated by gestures and peculiar turns, or they were guided in these exercises by the cadence of certain songs or national ballads accompanied by the sound of a drum made of a hollow tree-trunk. Certain figures executed by one party were always responded to in measured steps by others. But these dances terminated in the indulgence of licentious pleasures; and scenes of the grossest debauchery gave the final touch to these nocturnal orgies. When they played a game called *bato* they divided themselves into two parties, who were standing opposite each other at a moderate distance, separated by a line, which neither was allowed to pass. An elastic ball was thrown from one side to the other; sometimes it was impelled forward, and then it was arrested in its onward course in accordance with the stage of the game; but it was constantly kept in motion, and no one of the players was permitted to touch it with any other part of the body than the elbow, the haunches, the knees or the head. The nimbleness they displayed

and the movements and counter movements they communicated to the ball were most astonishing. The close of the game was celebrated by a general dance which never failed to be wound up by a soporific intoxication produced by tobacco fumes, of which the moist leaves were thrown upon burning embers, and the smoke was inhaled through the nostrils by a forked tube, which by a nasal aspiration drew up the tobacco vapour from the coals.¹ They practised wrestling as well as foot-racing, and the victorious champion was rewarded with a prize; but no regular time was set for these sports, and exhibitions of this kind only took place when a challenge was given and accepted. Their only musical instruments were the conch-trumpet and the drum; but singing was most assiduously cultivated. They composed *areytos* or epic songs in honour of their chiefs who had fallen in battle, in which their heroic deeds were celebrated. They taught these ballads to their children, and they thus served as the traditional history of their nation, and perpetuated the memory of the great men of their race.

The Alayas practised polygamy without limits or restriction. Some of the chiefs had as many as thirty wives, and the rich maintained no less than two or three wives; but the common people were fully contented with one partner for life. The woman who had been the first choice of her husband was most highly esteemed, but she exercised no superior control over the rest of the household. All the wives lodged in the common family dwelling, and they lived in harmony together without petulance or jealousy. Relations of the first degree of affinity were not allowed to intermarry, and this rule was never infringed upon. They are accused of having practised pederasty, which was disapproved by the women, who are reported to have been chaste as regards their own people, but were quite accommodating to the Castellanos.

The Alayas honoured their dead and disposed of them by burial.² When the father of a family died the surviving wives attended to all the formalities of the funeral service. They enveloped the body in cotton bands, and laid it out in state in the mortuary dwelling. The corpse was deposited in the grave in a sitting posture on a wooden bench, and it was protected by a vaulted wooden structure, so as to prevent the overlying earth from pressing upon it. During the interment the mourning relatives sang the praises of the deceased and observed many superstitious formalities. After the corpse of a distinguished chief had been disembowelled, it was introduced into a heated furnace, where it remained until it was thoroughly dried. It was then deposited with a quantity of food and the ordinary weapons in a natural cave, which was the royal sepulchral vault, where the remains of his ancestors were reposing. At an early period of their

¹ Tobacco was indigenous to Hispaniola and the natives called it *cohiba*; they gave the name of tobacco to the instrument of inhalation or the pipe.—Charlevoix, *Histoire*, vol. i. p. 41.

² According to Herrera they abandoned the sick by transporting them in their hammocks in the open air, placing within their reach a quantity of provisions and water. Those that were about expiring they smothered after having obtained permission from the chief, and even *caciques* were frequently despatched in this way. They preserved the heads of their deceased friends as a memorial. These statements contradict their general character and have probably no foundation in fact, as they are not corroborated by other authors.

history the favourite wives of a deceased chief were sacrificed to his manes that they might serve him in the land of shades. The obsequies were continued for a period of fifteen or twenty days, and at the expiration of that time all that were invited to attend received a part of the personal property left by the deceased.

The Alayas seemed to have a definite and clear conception of a future state of existence modelled after the things of this world. The good and the bad occupied separate localities, and existed in different moral and social conditions. The region of bliss, called Coyaba,¹ was situated in some deep recess, which was inaccessible to the wicked ghosts whose conduct in life was contrary to the moral standard of their race. In this delightful abode the fertile valleys were decked with perpetual verdure; beautifully-tinted flowers perfumed the air with their sweet odours, and fruits of exquisite taste were abundantly supplied. Here they would retire to the most delightful retreats, overshadowed by the thick foliage of far-branching trees; or they would loiter in joyous ease and quiet indolence along the banks of meandering brooks and rivulets, or revel in sensual voluptuousness at the side of some bubbling fountain. Here they would enjoy the purest terrestrial pleasures in perfect tranquillity without being ever troubled by domestic strife or elemental violence. No sudden changes would here disappoint their most cherished hopes, or embitter their sweetest joys; for their days would pass in perpetual sunshine without its blighting, destructive force. Amidst this happy state of existence they would be eager to fulfil their filial duties, which they might have neglected in their earthly home, and they would at the same time receive the full requital for the favours they had bestowed upon others, and for which no adequate return had been made. The wicked, on the other hand, were consigned to a solitary, gloomy and desolate spot pervaded by a pestilential atmosphere, where the warring elements raged with the utmost violence, spreading havoc and destruction on every side. Here the mighty force of the hurricane, the roar of the thunder and the streaky blasts of the lightning filled with horror and dismay the shrivelled hearts of those ghostly wretches, who were the outcasts of the upper world. Others, more simple and more original in their conceptions of the things unseen, believed that the land of shades was near lake Tiburon, where the ghosts fed on the *mamey* fruit (apricots), which they gathered during the night, while they kept themselves concealed in the mountains during the day.

Class distinction was recognised by the Alayas. The nobility occupied the highest rank, and were invested with superior dignity. They enjoyed some prerogatives and exclusive privileges, which were not distinctly defined. Their claim to superiority was more a title of honourable distinction, which did not imply any real exercise of power. Their medicine-men and sorcerers also formed a distinct class, who exercised great influence in the tribal communities, for their merits and professional abilities were so highly appreciated by the people, that "they could almost at any time fill them with suspicious fears and inspire them with fallacious hopes."

¹ Coyaba was the name of one of the coast regions.—Herrera, p. 181.

As the Alayas lived in perfect harmony among themselves, and entertained for each other feelings of sincere friendship and attachment, they could, in a measure, dispense with the restraining power of a governing authority. They voluntarily submitted, however, to the patriarchal rule of chiefs, to whom the Spaniards had given the name of *caciques*, who were invested with absolute and unlimited power, had entire control over the lives and property of their people, and even regulated their religious belief, and decided all cases brought before them without appeal according to their judgment and their sovereign will. But the *caciques* were looked upon as the friends of the people; they were highly respected and were greatly beloved; and unconditional submission was yielded to them more from a sense of duty than the fear of punishment. In their public life they were never actuated by personal ambition; they never waged war to increase the extent of their territorial possessions, although they never failed to defend their rights when their country was invaded by the bloodthirsty Caribs. Their sovereign rights were hereditary and came down to them from a long line of ancestors. If the ruling chief died without children the succession devolved upon the children of his sister in preference to those of his brother. The five great provinces into which the island was divided were each presided over by a *cacique*, who was assisted in the management of public affairs by *nitaynos* or sub-chiefs, who ruled over particular districts. They had but few customary laws. Theft was considered a heinous crime. The thief was impaled, and remained exposed in public as a warning to all evil-doers. Murder was almost unknown, and the security of life and property was almost perfect. When differences arose between different chiefs, which made war necessary as a means of adjustment, the affair was generally terminated without much effusion of blood. Their weapons were simply the *macanas* or swords made of exceedingly hard wood about two inches wide and acutely pointed at the upper end. They also carried wooden javelins, which they hurled with great expertness. The bow and arrow were only used on the eastern side of the island.

The religious notions of the Alayas had already assumed some systematic form; their gods were represented by images that were invoked through the mediatorial office of the *bohitos* or sorcerers who acted as priests. They were highly credulous and superstitious, and their despotic rulers availed themselves of this yielding disposition, and exercised absolute power without the necessity of having recourse to coercive measures; and thus uniting, as it were, church and state, like more civilised rulers of modern times, they converted religion into a police force, and enforced obedience to their behests by the aid of their priestly coadjutors, who inspiring their submissive votaries with superstitious fears, rendered the expedient of punishment altogether superfluous. Some of the Spanish missionaries, however, pretend that the Alayas had some indefinite conception of a great spirit, who, in accordance with the suggestions of their teachers, was supposed to be the lord of the universe; at the same time he was perfectly passive in his nature, exercising no power whatever either for good or evil, and taking no part or interest in the affairs of this

world. Although they were told that this great god was an invisible divinity, yet he was not the less born of a father and a mother whose existence and divine character were equally problematical.¹ Their heaven was placed in the sun and in the moon. As these supreme beings were in a state of quietude and uninterrupted felicity, they committed the control and management of all sublunary things to inferior agencies that were called Shemees or Zemees, who, by their malignant influence and their capacity for doing mischief, became the primary causes of all the physical and moral evil which exists in the world, and afflicted mankind with so many disasters and misfortunes.² These demon divinities could only be approached through the intermedium of the *bohitos*, who acted as intercessors between man and the demon gods. They addressed invocations to the Shemees in behalf of the people, to conciliate their favour, and to avert impending danger. Their images were set up in places consecrated to their worship, which the vulgar masses were not permitted to enter except on special occasions. The Shemees were supposed to reveal their will to the *bohitos*, and when their interposition was earnestly solicited they never failed to bring back the oracular responses, which they asserted had been communicated to them by their demon gods. Tobacco fumes were supposed to be the most agreeable offering, and sometimes the *bohitos* inhaled such a large dose of tobacco smoke that they became quite exhilarated and broke forth in delirious rhapsodies, which they pretended to have been produced by divine inspiration. Every village had its sacred hut, where the grotesque images of the Shemees were exhibited in their hideous and frightful forms. Each family had their own tutelary Shemees which represented their ancestral dead, whose heraldic marks were frequently engraved on them. Sometimes the Shemees were represented as serpents with dreadful fangs, or some other noxious reptile; at other times they appeared in human form with fearfully distorted features. They were composed of baked clay or they were cut of stone, and the household, ancestral Shemees were set up in the corner of the hut, and sometimes their figure was even tattooed on the body of their votaries. When they performed their solemn religious rites the people, dressed in their finest attire, walked in procession to the sacred hut led by the *cacique*, marching in measured step to the beat of the drum. The women brought in baskets adorned with flowers oblations of cassava-cakes, which were offered to the Shemees. At a given signal from the *bohitos* the devotees began to dance and sing, and the service was concluded by addressing eulogistic speeches to the ancestral Shemees

¹ It is very probable that this is a kind of legend of a late invention for which the Father and Son of the Trinity and the mother of god furnished the model. According to Charlevoix his mother had the five following names: Attabeira, Mamona, Guacarapita, Tiella and Guamaonocan.

² If Peter Martyr is to be believed one of the Zemees was worshipped under the figure of a woman, who had at her side two ministerial subordinates that were always ready to execute her orders. One acted as her herald and convoked the other Zemees, when the goddess desired to send them out either to raise the wind or to produce rain; or to bestow such benefits upon mankind as men asked of her. The office of the other was to punish with an inundation those that refused to pay homage to the divinity.—Decade, ch. i. p. 55.

and to deceased *caciques*, while the favour of the demon gods was invoked to grant general prosperity to the nation. The cakes that served as offering were distributed among the people, who kept them in their houses as talismans to protect them against various accidents. The *cacique* did not enter the sacred building, but continued to beat the drum at the door. The worshippers on entering presented themselves before the image, where they introduced a stick into their mouth, which caused them to vomit, and by this act they showed their devotion by appearing before the god with an empty stomach.

They were sufficiently credulous to believe in the talismanic virtues of three stones; one caused the crops to prosper; another facilitated the delivery of women without labour pain; and the third could produce rain or sunshine as demanded by the circumstances.

The *bohitos* acted not only as priestly intercessors, but they were the medicine-men that were consulted in dangerous cases of sickness, and while they applied some natural remedies for the cure of diseases, they were well-skilled in all the mummeries of their profession.¹ If they were suspected of malpractice, and if notwithstanding their favourable prognostication the patient paid the last debt of nature, the relations cut off the hair and nails of the corpse, and pouring over them the juice of a certain plant, they introduced the nostrum into the mouth of the dead person that by some magic process he might disclose the cause by which his death was brought about. The *bohitos* were sometimes bound to make their escape so as not to be exposed to the vengeance of the surviving friends of the supposed victim. The *bohitos* were also employed as teachers to educate the children of the nobility. Their oracular wisdom was called into requisition on all important occasions, and the responses to the inquiries addressed to them were not delivered by verbal utterances but by pantomimic signs denoting good or evil.

A few of the legends of the Alayas have been preserved, but they have little value either in point of tradition or poetical invention. One day, the legend says, the men went out bathing, and being overtaken by a heavy rain they became infatuated with the idea of having wives to keep them company, for their own women had all left them and had emigrated to other islands. All at once they perceived that certain creatures were dropping from the trees, but they were neither men nor women, and in attempting to take hold of them they flew away swift as eagles. After a wearisome pursuit they succeeded, however, in securing four of them, and they took counsel together to advise how they might be transformed into women. Having caught a magpie that pecked the trees they hung it round the neck of these sexless creatures, whose hands and feet they tied, which rendered them motionless, so that the bird thinking them to be blocks of wood happened to peck around the region of the sexual organs, and effected an opening that converted the nondescript beings into women.

According to another legend the sun and moon came out of a cave called Iouababa, which they held in great reverence. It was neatly

¹ See *supra*, pp. 224 and 239.

decorated and small stone images were set up in it, to which they paid their devotions; they asked for rain, for the growth of the crops, and they made valuable offerings to them. They believed that in addressing their invocations to these Shemees rain would unfailingly be vouchsafed to them.

One of their *areytos* has been preserved, and though its genuineness is by no means conclusively established, yet it bears the impress of native origin both in thought and language. It is supposed to have been pronounced by Kaonabo, an Indian chief, who addressed it to his warriors, whom he led in 1659 against a Spanish fort called Navidad, where Columbus had left but few of his men who were all killed.¹ "O faithful *nytainos*, noble and independent race. I am born, as you know, in the redoubtable island of Ayay (Guadeloupe). My ancestors spread terror and death along the shoreless lake. While yet a child my mother bathed me in the blood of prisoners, and my father threw to me their bones to suck their marrow. My father was the most valiant chief of his tribe; and only forty-nine moons have passed since he has gone to the *turey* (sky).² But I am his son, I have inherited his hatchet, his club, his lance, his bow, his arrows and his swift canoe, and what is still better I have his strength and his courage. In choosing me as your chief you have been well inspired by the Zemees. I shall endeavour to render myself worthy of the powers which you have confided to me. Warriors of the tribes of Maguana (a district) rise! Leave without delay the ever-verdant banks of the Yoki and the Neyba, of the Yonika and the Antibonika, and the inaccessible heights of Cibao. You have already remained too long a time idling about in your huts, reposing in your hammocks, carelessly smoking the intoxicating *kohiba*. Intermingle the *bica* powder with the *kopapak* oil that it may be made to flow from your robust shoulders. Cursed be the wretch who, in the hour of common peril, refuses to take up his hatchet; he is not even worthy to bear with the women the digging-stick. But he who dies in the defence of the sacred forests where his ancestors sleep will live eternally in the imperishable *areytos* of the *sambas* (bards). His body will be piously taken up after the battle by the *bohitos* to be suspended from the lofty branches of the *mamey* (apricot-tree), of which he will at pleasure taste the fruit, and his *yooanni* (ghost) will quaff the delicious *weecoo* in company with the Zemees. Be propitious to us Coialina maniga (a deceased chief) of the gods. Send to aid us the fiery Lima-kani (a comet sent out as a sign of anger) unfurling in *turey* (sky) his

¹ Kaonaba was most powerful on this island; he and his three brothers were remarkable for their personal valour. He ruled in the district of Maguana.—Herrera, *Historia*, p. 158.

Columbus sent his lieutenant Ojeda on horseback to Kaonaba provided with iron handcuffs and shackles, which he showed to the chief with the pretext that they were presents of *turey* (brass), which Kaonaba much admired; and having been thus treacherously enticed to follow his enemy, he carried him to Columbus, who kept him confined, and sending him off to Spain he perished with the ship that bore him.—*Ibid.*, p. 159-166.

This act was unworthy of Columbus, and it seems that it was avenged by destiny, for he was also put in chains by the Spaniards.

² They called brass which they esteemed higher than gold *turey* of Biscay (sky), while the other metals they simply called *turey*.—*Ibid.*, p. 158.

flaming hair. I have declared incessant war to the *balancales* (men of the Sea—Spaniards).¹ May the hatchet with its handle dyed in blood never be buried as long as their great canoes without paddles, supplied with wings, and carrying *guanans* (alligators—cannon) of bronze which vomit forth thunder and lightning, shall trouble Kooroomon (the genius of the sea) in his vast realm; as long as Bayakoo (the genius of hurricane and lightning) and Akinaon (the genius of the wind) the son of Looko shall not have chased them away with their burning breath, or submerged them beneath the howling waves. I have devoted the traitor Guakanogarik, this false brother, and Guanikinna (Christopher Columbus), his execrable ally, to the powerful Maboya. May the bones of the invaders, and of those who are in compact with them, be crushed like the *tobacco* (pipe) which I have trodden under foot in the council-house. With the aid of my scalping-knife I shall tear off their scalps whether long or short-haired; their foaming blood which I shall drink in deep draughts from their skull that shall serve me as a *cikaye* (large cup) will be more pleasant to my lips than the *guanabana* liquor. O Maboya! impart to my teeth insatiable voracity. What exquisite pleasure will it be to see the still palpitating shreds of their flesh placed on the *kapo*-leaf (mango). The *balancales* want gold-dust; we shall give it to them—when they will be enveloped in a shroud of fire.”

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¹ This hatred against the Spaniards was fully justified. The following facts leave a stigma upon the Spanish character that cannot be effaced:—The monks having departed from a certain locality left some of their crucifixes in the hut they used as a church. A few Indians entered, took possession of the images and buried them in their field, saying: “Your fruits will now come in abundance.” Bartholomew Columbus, the brother of the Admiral, who was governor of the island, had the delinquents apprehended, and caused them to be burnt alive.—Herrera, p. 186.

The same governor sent three hundred Indians as slaves to Spain.—Ibid., p. 188.

ORINOCOS.

THE Orinoco tribes inhabited the banks of the Orinoco river in the state of Venezuela and the adjoining country to the foot of the Andes mountains, and the islands at the mouth of the river from the ninth to the tenth parallel of south latitude, and from the sixtieth to the seventieth degree of west longitude from the meridian of Greenwich. Here the climate is most diversified; near a branch mountain chain of the Andes the temperature is cool, and the country enjoys a perpetual spring; on the other hand, in the vast plains, which extend from east to west, the most intense heat prevails, and the temperature is most oppressive; the thermometer even rises in the rainy season to 103° F. in the shade.

The vegetation of the Orinoco districts is most remarkable for its tropical luxuriance. There are a great variety of palms attaining immense heights, and the landscape is highly attractive, romantic and picturesque. The *prijao* palm, with its thorny stem, bears numerous clusters of apple-like fruits containing a mealy nourishing material, having a sweetish taste, which, when roasted, are as palatable as bananas. The *seje* palm has an immense number of blossoms estimated at forty-four thousand, ripening about eight thousand of a small, fleshy stone fruit. When soaked for a few minutes in boiling water this fruit acquires the sweetness of sugar; an infusion made of it has the taste of almonds' milk, and the cassava-bread that is soaked in the liquor becomes more savoury and more nourishing. The Mauritius palm is of great economic value. The scaly fruit and the pith of the stem yield an abundance of farina; the sacchariferous sap is converted into wine, and the fibres of the leaf-stems are twined into cords and woven into hammocks. There are several other palms of equal importance. The most valuable timber-trees are the *Corypha tectorum* with its hard wood; lofty Brownias bearing clusters of four or five hundred flowers in a bunch; the *Sickingia erythoxylum* with its brilliantly-coloured wood, fig-trees with vanilla stems (*Epidendrum vanilla*) twining round their sturdy trunks; elegantly flowered Mimosas, the umbrageous Zamany supporting on its branches parasitic Tillandsias, Loranthums and Pitahayas; the *Bonplandia trifoliata* supplying the Angostura and Cascarilla bark, and wild cacao-trees bearing a well-known fruit. But the most wonderful production of this region is the *arbol de leche* or milk-tree, which, on being tapped, yields a rich adhesive milk that is both nourishing and pleasant to the taste. Cinnamon-trees are also found here furnishing an inferior aromatic bark. Nor is the animal world less profusely represented. Jaguars (*Felis onca*) are very numerous and monkeys are found here in greatest variety. The *Simia capacina* was served up by the natives at their festivals; the *Simia Beelzebub* is distinguished for its red belly; the *Simia sciurus* is remarkable for its diminutive size; the *Simia lagens*, whose face appears in a whitish mask, and the *Simia ursina* or howling monkeys who live together in troops. Among the numerous beautiful birds

the most noteworthy are the *gallitos* or rock chickens (*Pipra rupicola*), of which the males are of the most brilliant golden colour, and the ara, a large parrot, which bears tail-feathers as gay and magnificent as those of the peacock or the argus pheasant.

Nor is the country wanting in mineral wealth. Gold is found in the mountains between Rio Yracquy and San Filipe, but more especially in Santa Cruz river. Silver-mines exist between Aroa and Nirgua, and the copper ore of Aroa is rich in pure metal. The geological formation is characterised by granitic rocks, gneiss, mica slate and talcose slate.

Besides the Orinoco the principal rivers of Venezuela are the St. Domingo, the Apure, the Cassiquiare, the Athapabo and the Meta.

At the beginning of the sixteenth century the Orinocos formed a large population divided into numerous tribes or nations, which were governed by chiefs called *caciques*, who exercised absolute authority over their people. They occupied the whole coast from Cape de la Vela to the Esequibo river, as well as the mouth and the immediate banks of the Orinoco. The plains being rather sandy and subject to inundation, were but thinly peopled. In this vast region of country they were scattered in every direction, and to each nation a certain circumscribed territory was assigned with definite boundaries. The violation of territorial rights frequently gave rise to armed encounters, and the chief led his warriors to battle, who defended the integrity of their territorial domain with indomitable bravery.

The ancient tribes of the Orinoco, of which a few were partially civilised by the Spanish missionaries, while the greatest number remained scattered in the mountains in a savage state, were the Guayucos dressed in a breech-cloth of bark and the Guipunave who occupied the Upper Orinoco and the Macos who maintained their independence. The Guahibos, who were most brave and most untameable, and occupied the banks of the Meta, navigated the Orinoco on rafts, which were capable of carrying thirty persons. Other tribes were the Mayapures, who were almost all subjected to the monastic discipline of the Capucines; the Salivas were the least savage, while the Ottomacoes were most degraded, and the Omaguas the most intelligent. The Aturis, the Abanis, the Quirupas, the Paranis, the Guaricotos, the Guamos, the Urnavas, the Arweris, the Guayas, the Paretas, the Caromanos and the Coachipos were mountain tribes, of whom very little is known.

The Orinocos did not materially differ in physical characteristics from the other Guaraniens. Their stature was by no means uniform; some of the tribes were of low stature varying from four and a half to five feet, others were of medium height and some even measured six feet. Their bodily frame was robust and muscular, and their limbs were large and stout, though not capable of supporting much fatigue and labour. They had a large head, a broad face, a narrow forehead, moderately-sized black eyes, a sharp nose with expanded nostrils, a large mouth, thick lips, and white, well-preserved teeth. Their hair was long and black, and their complexion was of the characteristic copper tint, but it graduated into darker and sometimes into lighter

shades, which depended much on the nature of the country they inhabited. Their body was nearly hairless, although their face was not entirely destitute of beard. The Juraros were rather above medium stature, their look was earnest, their eyes were oblong, their cheekbones were prominent and their nose was projecting.

The moral character of the Orinocos was not of a high order even for savages. They were indolent, improvident, superstitious and were addicted to the pleasures of sense. They loved amusements much better than labour, and were fond of indulging to excess in intoxicating drinks. When not excited by stimulating potations they were taciturn, stupid and thoughtless. The love of truth was none of their virtues, and it cost them but little effort to utter the most barefaced falsehood without shame or fear of detection. All the tribes were more or less cruel, vindictive and ferocious when an enemy fell into their power. The coast tribes were all without exception bloody and pitiless cannibals. When engaged in war they disregarded all feelings of humanity, and perfidy and treachery were considered the highest military virtues. The Salivas were of a docile disposition and sociable in all their relations of life; but they were extremely timid and reserved in the presence of strangers. They were remarkably intelligent and possessed much aptitude for music. All the tribes had one trait of character in common, they were honest, respected the rights of property under all circumstances, and would not even steal articles of first necessity or common utility. The Maypuras were well-disposed, were temperate, and very cleanly in their habits.

The Orinocos constructed their huts of reed and palm-leaf stems. Ordinarily they were simply small cages, with no other opening but a small hole just large enough to get in by crawling on all-fours. To protect themselves against the poisonous bite of the mosquitoes, which were flying about in numberless swarms, they introduced into the interior some green branches, which they set on fire so as to produce a heavy cloud of smoke, and the noxious insects immediately abandoned the habitation and permitted the inmates to repose in peace, who closed up the entry and lighted up the room with a burning copal torch. The Guaranos who inhabited the islands of the Orinoco raised their huts on strong piles, which were sufficiently elevated above the ground to be above high-water mark during the periodical inundations. The villages of the Guipunaves were surrounded by a stockade of stout logs about a foot in diameter, firmly lashed together, and provided with loopholes at the height of three feet. Along the inside wall wooden benches were placed upon which the warriors could stand when it was desirable to discharge their weapons over the pallisadoes. The wooden fortification was protected by a deep ditch with pointed pegs planted in the bottom, which, as they were poisoned, rendered the wound fatal. Their villages were always built near a river so as afford them facilities for bathing and fishing.

The Orinocos looked upon a coat of paint, which kept them cool and protected them against the bite and sting of insects, as the most comfortable costume. They tinged their bodies red with the juice of the arnotto fruit mixed with oil, and they either applied the paint

with their own hands, or the skill of some friendly artist was invoked when they prepared their toilet for some great festival occasion. Their head was ornamented with gaily-coloured feathers, and gold trinkets were suspended from their nose and ears. The women were equally dressed in a robe of paint, and they were as proud of their rich decoration as if they had been clothed in the finest silks. The women of the Guipunaves and of the Guaranos passed a strip of cotton-cloth between the legs, which was fastened round the waist by a string. On gala-days they wore a belt of beads an inch and a half wide, and their wrists, arms and legs were encircled by bead bracelets and anklets. Strings of garnets and other polished stones were their most highly-esteemed necklaces.

The Orinocos subsisted principally on the flesh of the animals they killed in the forest. Turtle and fish, when in season, supplied them with valuable articles of food. They dried fish in the sun and converted them into meal by pounding them into powder. This was made into a dough by the addition of water, and it thus furnished a very nourishing article of diet. They took but one principal meal a day, and they subsisted in the interval on wild fruits, which were of excellent quality. Some tribes on the banks of the Casiquiare consumed with the utmost greediness the fat larvæ of white ants; and the Guaranos were supplied with bread and wine from the farina and sap furnished by the *murichi* palm. The women were not allowed to eat in company with their husbands, but were required to stand up and wait on them, and they were bound to be satisfied with what remained after the men had eaten their fill. The Ottomacoes prepared a kind of bread by steeping maize grain in a water-hole made in a clay bottom until it softened and approached putrefaction. When sufficiently odorous the grain was removed, and being thoroughly washed in pure water, it was mashed into a paste, was mixed with turtle or alligator's fat and was rolled into balls which were dried and baked in the fire. Cassava-root was prepared in the usual way by scraping, washing and draining off the liquid matter, when it was left to ferment, was dried, pounded into meal and was baked into bread. The people of this tribe were particularly addicted to the practice of eating clay of an unctuous taste, which was sometimes mixed with turtle oil or alligator's fat, and they satisfied this vitiated appetite without in the least injuring their health.

The Orinocos freely partook of intoxicating beverages whenever a favourable occasion presented itself. Before they came in contact with the white men they were contented with *chica*, which was either prepared with manioc-root and maize or with pine-apples and other fruits, which were subjected to fermentation. At a later period they procured rum from the Spanish traders, which became their favourite drink.

The Orinocos passed a great part of their time in drinking or sleeping or in reclining in quiet repose in their hammocks, while the women were compelled to attend to the labours of the field, and expose themselves to the scorching heat of the tropical sun or to the drenching rains of torrential showers. It was only when provisions ran short,

and necessity forced them to exert themselves, that they had recourse to hunting, and by their skill and cleverness they often procured in one day a sufficient supply to furnish means of subsistence for themselves and family for a whole week. In their hunting excursions they observed numerous superstitious practices, which they supposed to be the indispensable conditions of a successful chase. The first animal slain had a draught of fermented liquor poured down its throat that its departing soul might spread the report among the surviving beasts of the same species of the friendly reception it had met with among the kindly-disposed hunters. Deluded by stupid self-deception they confidently expected that the animals that still roamed at large would profit by the example of their deceased companion, and would permit themselves to be killed without the least hesitation. Among the Palanka nation it was customary to hunt in large parties, and the oldest huntsman present, having been gorged with the strongest liquor, became so beastly intoxicated that he threw up the contents of his stomach; he was then led about in a state of unconsciousness, supposing that his spirit of life had been wafted on the blast to act as messenger of good tidings to the game, announcing to them that some delicious drinks were prepared for their special use, and if they wished to partake of these it was only necessary to approach and suffer themselves to be killed. The Juraros had the reputation of having been the most expert hunters, but they were more specially practised in killing the jaguar. The other animals ordinarily pursued in the chase were wild boars, monkeys, armadillos, ant-eaters, caimans, iguanas, quails, perroquets and other birds.

The Ottomacoes, who inhabited the highlands, were intelligent and active; they divided their time equally between labour and pleasure. They attended with much exactness to their daily pursuits, and the crowing of the cock indicated to them the early morning hours. They slept from midnight till three o'clock in the morning; they then rose, and it was their uniform custom to weep and lament in loud and woful shrieks and sighs over the death of their relatives and friends, and this pious exercise continued till sunrise. The stout and able-bodied men assembled at the house of the village chief, who assigned to each one a particular task; some were ordered to go fishing; others were sent off to catch turtle, or they were required to engage in a hunting expedition to kill the wild boar or other game. In seed and harvest time a certain number were detailed to attend to agricultural labours, to plant the maize and cassava-root, or to gather them after they had attained full maturity. The produce of the field was laid up in public granaries, and the supplies were distributed by the chief among the different families. The various tasks imposed upon each were so judiciously divided out that no Ottomaco was ever compelled to labour two days in succession. Those whose services were not required for the performance of the labours of the day passed their time in playing ball, to which they were passionately devoted. Nor were the women less industrious than the men. Early in the morning they were busy in making a coarse kind of earthenware. They were very skilful in weaving mats, baskets and bags of the twisted fibre obtained

from the *murichi* palm. At noon they rested from their work, and joined their husbands in the usual diversions. The fishermen, who were selected for this purpose, returned about four o'clock in the evening with their canoe filled with a cargo of fish. These were taken out of the hull of the boat by the women and children, and were delivered over to the village chief, who divided them out among the villagers in proportion to the size of each family. The ball-play then broke up and all proceeded to the river to bathe. The evening repast having been served up they sat down to partake of the bountiful supply of provisions, and having again washed at the conclusion of the meal, they assembled at evening dawn, when the sportive dances commenced, which continued till the late hours of midnight; for it was only then that they retired to their homes to take their nightly rest.

The Mayapures had the reputation of producing the finest pottery-ware. The clay was prepared by the women by freeing it of the grit it contained; it was then kneaded into cylinders and the vessels were shaped into form by the hand. As colouring materials they used the oxide of manganese, but more especially red and yellow ochre. Their vessels were painted in meandering and straight lines and in figures of various animals. The glazing was effected by means of a translucent resin obtained from a species of *Hymenæa*. The Omagua women cultivated cotton, which they spun into yarn and wove into cloth neatly painted in various colours. The Guipunaves followed agriculture to a limited extent, and the labour was performed by the men assisted by the women. A little before the rainy season commenced they planted their fields with arum or manioc-root, *mapoyé*-root, yams, sweet potatoes and maize. Bananas and pine-apples were abundantly produced. At the close of the planting season they started out on a hunting tour and a fishing excursion. They secured fish by shooting them with darts from their canoes, which were formed of hollowed out tree-trunks, and were sufficiently capacious to carry twenty-one oarsmen on each side. During the rainy season they passed their time in making their war and hunting weapons, they repaired their fortifications, and knit their hammocks, which were made of network, and were suspended in the open air from the tree-branches.

Turtles were caught on the banks of the Orinoco in the month of February, when they came out of the river to deposit their eggs in the sand, and then they remained on land until their young ones were hatched and were able to crawl. The Orinocos not only supplied themselves with a considerable number of old turtles by turning them over on their back, but they collected a quantity of eggs and young turtles already hatched. From some of the eggs an oil was extracted which was sweet and nourishing, but most of them were dried over the fire, and were thus preserved either for home consumption, or as an article of barter to be disposed of to neighbouring tribes.¹

The Orinocos navigated the river and even the ocean in canoes made

¹ The *araii* is a large sweet-water turtle which, when grown, weighs from forty to fifty pounds. The *torékays* are small, and are only fourteen inches in diameter. Their eggs have an agreeable taste.

of a single tree-trunk. They cut down a large tree with their flint-hatchets, and after long-continued, persevering labour they succeeded in laying prostrate the giant of the forest. After the tree-trunk had been hollowed out by burning and scraping, the interior was filled with water, which was heated so as to expand the sides, and they were kept apart by strong transverse pieces, which prevented shrinkage. They frequently navigated the coast in double canoes, which were perfectly safe even in stormy weather. They had a particular contrivance called *cabuyá*, by means of which they crossed unfordable rivers. They stretched a thick cable of twisted tie-vines from one bank of the stream to the other, where the ends were firmly tied to stakes. A strong rope was fastened by its two ends to a yoke-like piece of wood in which the passenger was seated as in a swing, and to prevent him from falling he was attached by another rope that encircled his waist to the wooden yoke, and he was thus drawn across the river by means of a long rope fixed to the yoke and held in the hands of a person standing on the opposite bank.

The ball-game constituted the chief outdoor amusement of the Orinocos. It was played in parties of twelve on each side. The ball was made of caoutchouc, which was excessively elastic, and by striking it with the shoulders they kept it flying from side to side for a considerable length of time. The player, who used any other part of the body but the shoulder for the propulsion of the ball, lost a point. Judges were chosen who witnessed the performances; they decided all contested questions, adjusted all the difficulties that arose in the course of the game, and their decision was uniformly accepted without murmur or complaint. There were always numerous spectators present, who kept up the excitement by making bets on the success of the one or the other party. The women took part in the game, but they used a kind of battledoor with which they struck the ball, and they showed great dexterity in this exercise.

The gathering of the nuts of the *juiras*-tree was celebrated as a public festival, and for this purpose they assembled in a public-house, where monkeys, roasted whole and blackened by smoke, were set up against the walls. The flesh was served up by the women with the cooked tops of the cabbage-palm, and the cup with fermented liquor was freely passed round. The feast was followed by a dance. The dancers formed a close circle by holding each other by the hand. Their movements were slow and monotonous; sometimes they were swinging their bodies to the right and sometimes to the left in perfect silence. All at once they stood up together immovable, then they were swaying their body to and fro, keeping time with the measure of the music, which gave out its feeble melancholy notes from reed-pipes of various lengths.

The Orinoco women had a more manly and energetic character than the men. They not only managed all domestic affairs, but among the tribes that followed agricultural pursuits they performed nearly all the field labour; and among the Salivas they were required to attend daily to painting their husbands and dressing their hair.

Polygamy was practised among the greatest number of the Orinoco

tribes,¹ but among many of the nations it was principally confined to the chiefs. They selected only such maidens whose families occupied the highest rank, who had been ennobled by the military prowess and heroic deeds of their ancestors. The first wife always exercised the greatest influence; all the wives subsequently married were considered as adoptive members or supernumerary assistants of the mistress of the household. The Ottomacoes, however, made an exception to this rule, for monogamy was universally prevalent among them; but they gave countenance to the unnatural practice of marrying young men to old women, and of uniting young girls in marriage to old men, for they deemed it expedient thus to unite experience with youthful activity in the management of the family affairs. The marriage-tie was so loosely knit that in case of infidelity the injured husband simply had recourse to the practice of retaliation, by debauching one of the wives of the offending party, which was considered a satisfactory settlement of the difficulty. Among some tribes husbands frequently exchanged wives with each other for a limited time, and the borrowed or lent wife returned to her home after the term of the contract had expired. Marriage between near relations was not prohibited either by custom or law; but incestuous unions never occurred. Sons of the proper age were entirely independent of their father, against whom they entertained such great antipathy that it sometimes ripened into open enmity, so that they did not hesitate to assail and strike him while in a fit of anger. On the other hand, they greatly loved their mother and treated her with the utmost tenderness and affection. Daughters were under the absolute control of their father, he could dispose of them at pleasure, and force them to marry the man he might have chosen for them. A young man could only succeed as the suitor for the hand and heart of a young maiden by offering to her father an adequate price, in order to purchase his consent for yielding up his daughter to serve as useful drudge in a stranger household. The price demanded was generally paid in labour-service, in game, fish or some other article of value. On the day appointed for the marriage a feast was prepared to which all the friends and acquaintances were invited, and in return for this favour, the male guests furnished the necessary supply of timber, reeds and maize-stalks for the building of a hut, and the women presented to the bride bread, fruits, fish and liquors in sufficient quantity for the marriage-feast. The day was passed in dancing, singing and drinking to excess,² which continued until night set in, when the women took possession of the bride and presented her in form to the bridegroom, which made them man and wife. Among some of the Orinoco tribes children were

¹ It is said that among the Mayapures several brothers married one wife in common.

² The men sang an epithalamium to the bridegroom and the women to the bride. That addressed to the bride was in these words: "My daughter, what torment thou preparest for thyself! Had'st thou foreseen them thou would'st not have married." "Ah!" says another, "could'st thou have believed that in the conjugal life thou would'st pass a single moment without shedding tears of blood!" "The pains of childhood," says a third, "are nothing if compared with those with which thy husband shall afflict thee; he shall be thy tyrant and thou shalt be his victim."—Dupons' Voyage.

betrothed at the moment they were born. As soon as the boy could handle with effect the bow and arrow he brought to his affianced bride all the game he killed as a compensation to the parents for giving their consent to the marriage. Among other tribes the suitor for the hand of a girl was only accepted after he had killed a boar and presented it to his father-in-law as a proof of his skill in hunting, or he was charged with the agricultural labour of the family or with the building of a new hut as a test of industry and of his ability to support a wife.

If the Saliva women gave birth to twins, one of the infants was killed, because it was the prevalent opinion that both children could not be of the same father. The mother who gave rise to such an anomalous birth was exposed to the scoffs and sneers of her neighbours, and she was ranked among the lower animals, such as rats and opossums, which cast off numerous young at one birth.

The men of the Orinoco tribes were not only indifferent husbands, but they had no affection for their children. They only paid some attention to their boys after they had acquired sufficient bodily strength to accompany them and render them some assistance in hunting. Mothers showed much more tenderness to their offspring; but when the number of children increased beyond measure, they had recourse to abortion, which was brought about by various decoctions called *ecbolia*, without affecting their health.

The Orinoco tribes disposed of their dead in various ways. Most of the ancient tribes buried their deceased relations in their family dwelling, and they deposited a quantity of provisions in the grave to provide for the immediate wants of the departed ghost. Sometimes the body was not buried, but was dried over the fire, and was thus preserved as a sacred relic by the nearest relations. They manifested their grief by uttering doleful lamentations, and they celebrated the virtues of the deceased and his prowess in war in extemporaneous songs composed in honour of the occasion. As a sign of mourning the Juraros and Ayricas painted themselves black from head to foot with the juice of the genipa-apple; but those more remotely related only blackened a part of their face, their arms, legs and feet.

The Guaranos disposed of their dead by throwing the corpse into the Orinoco fastened by a rope to a tree on the banks. As soon as the bones had been gnawed bare by the fish, the skeleton was withdrawn, and after the bones had been disjointed they were preserved in a basket, which was suspended from the roof of the hut. The Salivas laid out the body of their deceased friends in the centre of the dwelling where the person died. The spot was marked by a circle of stakes painted in different colours emblematic of sadness and mourning. The widow, who refrained from painting, and divested herself of all her ornaments, sat by the side of the corpse; and the visitors that arrived, from time to time, joined their wailings to the heart-rending lamentations and shrieks of the distressed relatives. After a sufficient number of friends had assembled the scene became entirely changed. The loud moanings were hushed, and nothing but the boisterous notes of joy and merriment were heard; funeral-dances

were performed to the dismal melodies of the most horrible music. The dance, which was savage and extravagant in all its steps and motions, was continued for three days, only interrupted by drinking the joyous liquor, and by a few hours of repose, if overcome by fatigue caused by the violent exercises. At the close of this ceremonial, funeral service the mourning relatives and their friends formed a procession, escorted the dead to the river, and when arrived at the banks they consigned the body to a watery grave with all its ornamental outfit, and all the personal property of the deceased. Those that attended the funeral washed themselves, and then retired to their respective homes. The Atures disposed of their dead in subterranean caverns. The body was buried in the ground for a few months until the flesh had rotted off, and the skeleton having been disinterred was scraped clean with a sharp stone. It was then dried in the sun and was either tinged red with *arnotto*, or it was rubbed with odoriferous resins, and was wrapped in heliconia or banana-leaves. After it had been properly prepared it was bent in a convenient posture, and was placed in a square basket woven of the leaf-stems of the *mapiri* palm, in which it was preserved for centuries in a sepulchral cavern. Sometimes the bones were disjoined and were deposited in the family vault placed in oval-shaped earthenware vessels of a green colour from three to four feet long.

The whole tribal community assisted in celebrating the anniversary of the death of a great chief. If his body had been buried his bones were disinterred and were preserved as relics after they had been duly prepared. The provisions for the funeral feast were furnished by voluntary contributions, and to render the celebration as brilliant as possible all showed great liberality in providing for the common enjoyment of the crowd. The celebration took place during the night, and the joyous guests were in a high state of excitement, for they were not only engaged in dancing, but they made the air vocal with incessant shrieks and howls.

All the Orinoco tribes believed in a future state of existence, but in this respect they did not consider themselves superior to the animals they killed in the chase. They supposed that the ghostly self of the dead enjoyed a happy repose in the fields they cultivated while alive. Others imagined that the ghosts of deceased persons entered the belly of a huge serpent that conveyed them to certain transmundane lakes, where they would be admitted into the delightful land of shades, and here they would taste the highest earthly pleasures, they would pass their time in the dance, and they would quaff without stint and measure that delicious beverage that excited in them feelings of mirth and hilarity.

The Orinocos had no regularly organised government, and each tribe was entirely independent of all the others. They recognised the dignity of chiefs, whose authority, in time of peace, was altogether nominal; but in time of war the warriors yielded strict obedience to their commands. The chief of the Guipunaves claimed to be of noble descent, and his dignity was hereditary in the direct male line of the first or legitimate wife. The *cacique* was assisted in his government by sub-

ordinate chiefs who presided over particular districts. The head-chief exercised judicial powers and adjusted all the differences that arose between his people. Crimes were very rare, but if they did occur the criminals were tried, and if found guilty sentence was pronounced, which was duly executed. Adultery was considered the highest crime, and was most severely punished; on the other hand theft was entirely unknown. They were always ready for warlike enterprises, every unmarried man belonged to the warrior class; and all able-bodied married men were required to rally under the standard of the *cacique*, whenever they were ordered to join the rest of the troops. The warriors assembled in huts where they performed military duties, and they were exercised from infancy in the manipulation of arms. Their most effective weapons were the bow and arrow. The arrow-points were of hard wood hardened in the fire, and as they were rubbed over with *curare* poison¹ and detached themselves from the shaft, they could not be withdrawn, and they thus rendered the wound inevitably fatal. Another formidable war-weapon was the *macana* or chopping-knife, which was two-edged and was pointed like a poniard. In ancient times it was made of hard wood, but it was nevertheless very effective. Their defensive armour was a buckler about four feet high, which, being covered with thick tapir-skin, protected their body from the enemy's missiles, while they discharged their own weapons with the greatest despatch.

The Orinocos loved war as a professional pursuit, not for the sake of plunder, but to gratify their indomitable passion for revenge. To secure the inevitable destruction of their enemies they poisoned their arrows, massacred their captives without mercy; and when their fury was roused up to the highest pitch they did not even disdain to devour them. They could gain nothing by victory, and lose nothing but their lives by defeat. Their weapons were bows and arrows and clubs, and their commissary stores consisted of a bag of maize. Their tactics were reduced to the simple expedient of lying in ambush and making surprises, for they never fought at close quarters. The Guipunaves were cannibals; but in time of peace they did not indulge in feasting on human flesh unless they celebrated the anniversary of some great victory, when they immolated and devoured the prisoners of war they could not sell as slaves.

The religious belief of the Orinocos was founded upon nature-worship, and even after they had come in contact with Europeans they still adhered, in a modified sense, to their primitive religion. Those that had been instructed by the missionaries had a dim conception of a supreme being or divine agency who, they supposed, gave existence to all things, and to him they addressed their invocations. Other tribes recognised the sun as the supreme divinity, whom they regarded as the giver of the productions of the earth, and of all other temporal blessings; and to him they ascribed the power of supplying or withholding the fructifying rains at pleasure. Others assigned to the moon the highest attribute of providential supervision, who pre-

¹ See *supra*, p. 243.

sided over the various natural phenomena, exercising beneficent or malignant influences in controlling the affairs of the world. An eclipse of this luminary was regarded by them as a warning, reminding them of their propensity to evil and their vicious habits of life. To avert the threatened retribution they armed themselves with their weapons, thereby indicating that they had not lost their warlike spirit, and were still endowed with martial courage ready, at all times, to resist their enemies; they gave proof of their industry by felling trees, clearing the land for cultivation and engaging in other laborious exercises. To propitiate the angry god the women threw up maize and other grain into the air, while they uttered loud wailings and words of sorrow and trepidation, showing their repentant spirit by making a solemn vow that they would amend their lives, and be more industrious housewives and more faithful mothers. As soon as the eclipse had disappeared they congratulated each other, that they had so cleverly and at such little sacrifice deceived their god by promises which they never intended to fulfil, and as they supposed that they had been delivered from an impending calamity they abandoned themselves to unbounded joy and unbridled licentiousness in the dance and the orgies of intoxication. Some tribes on the banks of the Orinoco paid divine honours to toads. They believed these animals to be the gods of the seasons, the dispensers of rain and sunshine, and they kept them in closed vessels in order to have them always at hand that, when needed, their favour might be invoked. If these weather-gods refused to bestow the favour demanded of them they were beaten with sticks to render them more compliant. A few tribes even paid divine honours to two small images by dancing in their presence to the sound of some boisterous instruments. The Atabapo and Juirida tribes personified the forces of nature under the generic name of Cachimana, who controlled the seasons and ripened the fruits. The malevolent agencies of nature were embodied in the person of Jolokiamo, who did not equal the former in power, but was far more active and much more cunning. These divinities were not represented by images, nor were they really worshipped or adored. Nor had they any priests, and yet certain old men who were initiated into the secret lore of their ancestors were particularly appointed to take charge of the *botuto* or sacred trumpet. To be qualified for the sacred trust they were required to be upright in their conduct, to remain unmarried, and to submit to a probationary discipline of scourging and fasting. The *botuto* was blown at certain periods of the year under the fruit-bearing palm-trees in order to render them more productive. The instrument was made of earthenware and was only kept in a few consecrated places. Its notes were loud and boisterous, and could be heard at a great distance. Fruits and fermented beverages were deposited on the spot where it was guarded. It was dedicated to Cachimana, who sometimes blew it himself, but generally deputed one of his devotees to perform the sacred duty. No woman was allowed to cast her profane eye upon the *botuto*; and if she was so unfortunate as to obtain a sight of the sacred emblem of the divinity she was mercilessly killed.

The Orinocos recognised a class of men who were distinguished

from the common vulgar by their superior rank, and who combined in a manner the office of priest and sorcerer with that of medicine-man. They constituted almost an hereditary class, for the knowledge, which they pretended to possess, was entirely traditional, and being initiated into its mysteries in early childhood, they received instruction in medicine and sorcery from one of the order, who was nearly related to them. These men were called *pagés* or *piaches*, and whenever they had acquired all the ordinary professional knowledge they retired from the intercourse of human society and remained secluded for two years in the caverns and recesses of the mountains and the forest, that they might prepare themselves by meditation for their important office. It was incumbent upon them to shun the society of women, to practise abstinence, and they were forbidden to touch animal food. They were, however, visited from time to time by one of the *pagés*, who imparted to them much additional instruction. When their probationary term had expired, and they were considered sufficiently advanced in learning, they were admitted as full members of the order, and were invested with the right of curing diseases, of conjuring the demons of evil, and of exercising the difficult art of predicting the future. In case of sickness they used many natural remedies, such as aromatic herbs and roots, which were either administered in the form of decoctions, or they were reduced to powder and were mixed with fat and other drugs, which as cataplasms or poultices were applied to the affected part accompanied by a magic formula of a mysterious import. To relieve pain they rubbed the body with the hand and sucked the joints of the patient; at the same time uttering some incomprehensible words in a loud and elevated tone of voice to induce the demon of the disease to depart. If the malady assumed an obstinate character the medicine-man rubbed the mouth and neck of the patient with some specific medicament until vomiting ensued, while the *piache* demeaned himself in the most extravagant manner; he shrieked, howled and yelled, and his whole body became agitated with the most frightful contortions. After having perspired most freely he brought up from the depth of his stomach some slimy matter inclosing a ball, which was instantly seized by those who witnessed the conjuration, and throwing it up into the air they exclaimed: "Thou art about to be cast out, demon! thou art about to be cast out!" If the patient recovered the *piache* was munificently rewarded; if he died no blame was attached to the medicine-man, for it was the decree of inevitable destiny. The *piaches* were also consulted about the contingency of peace and war; they foretold whether the coming year would be one of scarcity or abundance; they announced in advance the prospects of the fishing season; they predicted the occurrence of eclipses and the appearance of comets. As they were well paid for their services they accumulated considerable wealth, and they were the most prominent men and the most influential and most aristocratic class of the community. They were highly respected and were regarded with almost superstitious awe. Among their many social prerogatives they enjoyed the undisputed right to the first fruits of the bridal bed in adoptive or supernumerary marriages.

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M O X O S.

THE territory inhabited by the Moxos is situated in Brazil, extending north and south-west from the tenth to the sixteenth parallel of south latitude, and from the sixty-fourth to seventieth meridian of west longitude. The country is bordered on the east by the Chiquitos, on the north by the Rio Guapore or Déné and the Rio Beni, on the south by Santa Cruz de la Sierra, and on the west by the Cordilleras mountains. Within this boundary lies an immense plain, having the Chiquito hills and the Brazilian mountains to the north and west, and being bordered by the Cordilleras to the west and south-west. The climate is subject to sudden changes from extreme heat to chilling frosts. During the rainy season the rivers are swelled by the torrential streams of the mountains, and the greatest part of the level country is then covered with water. The soil is mostly sandy and unproductive, and the numerous tribes that once occupied these tropical regions were settled in villages, built on the banks of the rivers and lakes, or they were scattered in the woods and in the open plain.

The Moxos were divided into numerous nations and tribes. Of these the best known were the Moxos Proper, the Chapacuras, the Itoomas, the Canichanas, the Mavinas, the Cayuvavas, the Pacaguaras and the Itenés. There are still many scattered remnants of these tribes, who have been nominally converted to Christianity; but while they have abandoned many of their ancient customs and are no longer the Moxos of the ancestral type, they are neither sufficiently civilised, nor is their condition less miserable and precarious than it was in their primitive savage state.

The physical characteristics of the Moxos are well-developed. They are of medium stature, have a robust bodily constitution, and well-proportioned limbs; and though they are not very solidly built, yet they are of good figure, while their women are said to approach the European type. Their face is rather oval than circular, their nose is short, but not large, and their eyes are well split, large and horizontal. They have the forehead somewhat rounded, have moderately open nostrils and thick lips. Their cheekbones are not prominent except in old age, their teeth are white and well-ranged, their

countenance is open and their features are agreeable. They are of a brown, olive complexion, and have black, smooth, thick hair.

The moral character of the ancient Moxos is but imperfectly known. They were kind and sociable in their intercourse, hospitable to strangers, were lively in disposition, of a merry mood and fond of pleasure and amusement. Jealousy was none of their failings, and their feelings of anger or revenge were not easily roused so as to seek gratification in some violent or inconsiderate action. They were regular in their habits of life, and showed much perseverance and application in all their enterprises.

The Moxos lived in low huts made of reed, and as the country was subject to periodical inundations these frail tenements were but of a temporary character, but they nevertheless served as habitations to all the members of the family. They slept on the naked floor; or they suspended their hammocks between two trees, generally kindling a fire underneath to protect them from the bite of musquitoes. Each village community erected a public building, where the councils were held, and where visitors and strangers were received and entertained.

The costume of the Moxos was very simple, and was principally made of cotton-stuff or bark-fibre cloth, and both men and women wore a kind of apron called *tipoi*. The men painted their faces black on one side and red on the other; they ornamented their head with gaudy feathers, and they adorned their lips and nostrils with baubles and trinkets, which rendered their appearance frightful and hideous. Their necklaces were made of beads or of animals' teeth intermingled with bits of leather. Both sexes wore their hair long.

The Moxos principally subsisted on the game they killed in hunting, and on the fish they took in the rivers and lakes. The icy blasts that swept down from the mountains cooled the arid sands, but frequently destroyed all the animal life that abounded in the rivers; and driven by hunger they devoured the putrid fish with a gluttonous appetite. Manioc-root and maize, if not converted into intoxicating beverages, as well as the wild roots that grew in the forest, furnished them with nourishing food in very limited quantities.

The chief occupations of the Moxos were hunting and fishing, but they also attended to the tillage of the soil on a very limited scale. They produced maize and manioc-root and they cultivated cotton in sufficient quantity to supply their own domestic consumption. When the plain was flooded with the swelling waters of the numerous streams that flowed in every direction they removed their huts to eminences and retired to the mountains to hunt with poisoned arrows the jaguar, the bear, the tapir, the llama and the monkey. They constructed substantial canoes, which they used in fishing, and served also as a means of conveyance when the plain was inundated, and they were thus enabled to move from place to place when all the land-routes were flooded. Their women were acquainted with the art of spinning and weaving, and they wove various stuffs of cotton yarn, which was also used for the manufacture of hammocks.

The Moxo language is defective both in grammatical organism and in its manner of expression. Nouns have strictly speaking no declen-

sion, and the case relations are expressed by circumlocutory phrases. Thus the dative is formed with the aid of the future tense of the substantive verb. The primitive personal pronouns are identical with the possessive pronouns, and are always placed before the word to which they belong. The women make use of a series of pronouns different from those employed by the men. Thus *ema* signifies "this" when used by a man, while a woman would give expression to the same word by *eñi*; *marcani* means "he" in the mouth of a man, while a woman would use *pocanãqui* in its place. The language has but four numerals, which are *eté*, "one;" *api*, "two;" *mopo*, "three;" and *triahiri*, "four;" every other number can only be expressed by compounding these. The verb is only conjugated in the indicative mood, the present and past tense are conjugated in the same way, and the form of the future tense is sometimes used for the imperative mood.

The Moxos took great delight in feasting and dancing; and they never failed to drink to excess the fermented liquor, which they brewed from roots and herbs; and when in a state of intoxication they became most boisterous and frantic. Their public festivals were celebrated in the common council-house; and while quaffing their favourite beverage, they amused themselves in dancing and singing.

Polygamy was legally authorised among the Moxos, but most of them were too poor to support more than one wife. Infidelity and incontinence were considered as infamous crimes, and they were frequently punished with death. Marriage was contracted by the mutual consent of the parties without previous formalities. Generally, however, the bridegroom offered some presents to the parents and relations of the bride. The wife selected the spot, where she proposed to erect the family hut, and her husband was bound to follow her if he wished to occupy with her the common dwelling. The marriage was not permanently binding, but might be dissolved at the pleasure of either party. A man even divorced his wife if in his hunting tour he was bitten by a jaguar or a snake, for he considered this accidental occurrence as an irrefutable proof that his wife had been guilty of infidelity. If the wife was so unfortunate as to be delivered prematurely she was killed by her husband as the inevitable consequence of miscarriage. If she gave birth to twins they were both destroyed; and mothers were frequently guilty of infanticide when their children became burdensome to them.

The Moxos buried their dead in perfect silence, and the body was carried to the place of burial escorted by the nearest relations. After the corpse had been consigned to the grave all the movable property used by the deceased during his lifetime was divided out among the relations.

The government of the Moxos was loose and inefficient. Each tribe elected one of their principal men as chief, whose authority was only nominal in time of peace, though he was always consulted in all cases of emergency, and in war he led the warriors and was the foremost in the fight. They had but few customary laws, otherwise they recognised no authority and submitted to no supervisory control.

When necessary for mutual protection they united in large masses to protect their rights ; but they became dispersed and widely separated when the floods drove them away from their usual camping-ground. They were frequently engaged in war, and they were expert in the use of the bow and arrow. They fought without order and observed no discipline in the ranks. The battle generally terminated in a few hours, and if they happened to take any prisoners they sold them as slaves to the neighbouring nations. Distinguished warriors hung round their neck, as evidence of their valour, strings of teeth of the enemies they had killed in battle.

The religious notions of the Moxos were based upon nature-worship. They recognised as gods the genii that presided over the water, over animals, over hunting and fishing ; and they ascribed divine powers to the sun, the moon and the stars, to the god that guided the clouds and roared in the thunder. The jaguar, which inspired them with terror and awe, was universally revered as one of the demon agencies of nature ; for they believed that every visible object was the abode of some demon power, which, when enraged, afflicted them with all the evils that, from time to time, befell them. They attempted to propitiate these demon agencies through the intercession of the *comocois*, who acted both as priests and conjurers as well as medicine-men. These holy men were only competent to exercise their profession after they had subjected themselves to a rigorous abstinence for a whole year, during which time they were not allowed to eat either fish or flesh. They were also expected to try to meet a jaguar in order to wrestle with him, and escape safely from his clutches. It was then supposed that they must be men of great merit, who had been preserved by divine favour, and after having performed this feat they were allowed to enter upon their professional duties as novices. But to become fully qualified and to be ranked among the highest illustrations of the order, another year's abstinence was necessary, which rendered their appearance both excessively emaciated and ghostly. Their initiation into full fellowship was effected by anointing their eyes with the juice of a pungent herb, thus producing a painful sensation and rendering their sight more clear and penetrating ; which entitled them to assume the name of *teharangui* or the sharp-sighted. In case of sickness the only remedial agent they employed was the smoke of tobacco, which they caused the patient to inhale, and if this curative process proved ineffectual they cast out the demon of disease by charms and incantations.

The Moxos celebrated public festivals at stated periods of the year. When the new moon first appeared the people assembled at the break of day on an eminence, where the most frightful cries were heard, and doleful howlings were uttered by the devout multitude, that by this means they might soften the hearts of the demon gods. They continued their invocations for a whole day, during which time they abstained from every kind of food. At evening dawn the *comocois* cut off their hair, which was a signal to the worshippers that they might now freely partake of food and drink, and might abandon themselves to the joys and pleasures of the hour. Large vessels of an intoxicating beverage

were presented as an offering, of which the priests imbibed copious draughts, and the people were not slow to follow their example.

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GUARAYOS.

THE Guarayos are a remnant of the ancient Guaranians, who are occupying as their present abode the dark and gloomy forests near the banks of the Rio St. Miguel, towards the seventeenth parallel of south latitude, and in the sixty-sixth degree of west longitude from the meridian of Paris. They are reduced to a very small number, not exceeding a thousand souls, in addition to some few families who are scattered in the interior of the forest. They live in three villages in perfect peace, and in the enjoyment of the fruits of their labour.

The physical characteristics of the Guarayos are well-developed; they are of tall stature, have a comparatively light complexion, are well-formed and have almost regular features. They are distinguished for their proud bearing and their gentle expression of countenance. Their moral character is very commendable, far superior to the ordinary standard of their race. They are frank and open in their intercourse, hospitable in their social relations, honest without the least thievish propensity, and grave in their general deportment. They are always contented with their lot, are free and independent in their manners, but nevertheless show themselves submissive to the will of their parents and superiors. They are affectionate to their children, respectful to their wives, and pay great deference to the aged.

Small families live together in villages, or they are scattered over isolated localities in the forest. Their dwellings are spacious huts of octangular outline, thatched with palm-leaves. Agriculture is their principal occupation, and the labour is carried on upon the co-operative system, for friends and relations mutually assist each other in all their field-work. When trees have to be cut down to make a clearing, or during the season of sowing or harvesting, the invited friends of both sexes proceed at the dawn of day to the forest or the field, and they perform all the necessary labour with the greatest good-will and incredible despatch; while the chief of the family lies extended in his hammock, or superintends the working force collected for his benefit. When the great heat of the day sets in the labour is suspended, and the joyous crowd return to the hut of the owner, where the *chica* or maize-beer has been prepared by the diligent housewife, and feasting and dancing afford amusement for the rest of the day. Three days

are thus passed in alternate labour and festivities. They are not altogether ignorant of industrial pursuits. They hollow out large tree-trunks partly by fire and partly by the use of their hatchets, and they thus construct staunch canoes of considerable capacity. They display some artistic skill in making their bows and arrows. Their women not only prepare cloth from the bark of the fig-tree, but they weave stuffs of cotton yarn, of which their clothing and hammocks are made. They also shape clay into earthen vessels, which are baked in the fire. The men are passionately fond of hunting and fishing, and they frequently unite in small hunting parties, strolling through the forest in search of game for several days, and if success crowns their efforts, a number of monkeys constitute their chief booty, which are brought home in triumph.

Although the Guarayo women are treated with much consideration, yet they are restrained by custom from enjoying perfect liberty. They never walk abroad alone, but are always accompanied by their brother, their father or their husband. Girls are always found in company with their mother, and as they pass the critical period that intervenes between childhood and womanhood they are subjected to a disciplinary test of endurance which is as rigorous as it is cruel. Before they are admitted to the rank of ripe womanhood they must submit to a long preparation by repeated fasts; in the meantime their breasts are disfigured by deep and painful gashes, and their arms are marked by tattooed lines.

Young women of marriageable age are not given away by their parents, but whenever a young man wishes to marry, and has made a choice of the girl he would like to make his wife, he enters into negotiation with her brother, who will yield up his sister to a suitor on the payment of an equivalent either in the form of hatchets, knives and other implements, or by offering, as labour-service, the construction of a house or the clearing of a field. If the proposal of the suitor is favourably received and the terms offered are accepted, a few days previous to the marriage, the bridegroom strips himself entirely naked, has his body painted red from head to foot, and armed with a *macana* or club he walks round the hut of his betrothed for three days. The marriage feast is then prepared by the parents of the bride, abundance of *chica* is brewed and the relations and friends are invited to the festivities. As a general rule the young married couple live in a hut of their own, where they rear a numerous family of children, for the men are not satisfied with one wife, but marry as many as they are able to support. In their domestic relations they are peaceable and happy. No jealousy or bickerings ever disturb their family concord, and wives with their children live together in perfect harmony. The master of the house is looked up to as the head of the family, and his counsel and advice are always followed without hesitation.

Mothers lavish the most tender care upon their children; but boys at the age of eight or ten abandon the society of women, and assist their father in the labours of the field, or they accompany him in his hunting tours, where they are practised in shooting the bow and arrow. As soon as they reach the years of early manhood, when they are

already able to wield their weapons with good effect, they erect a hut, and prepare themselves to assume the responsibilities of married life.

The Guarayos dispose of their dead by burial. When one of their friends dies, the body of the deceased is painted, the head is turned towards the east, and his weapons and implements are placed by his side. The corpse is then laid between two mats and is consigned to its final resting-place either in the family hut or in the field. As a sign of mourning the nearest relations abstain from every kind of food, they paint their body black, and remain in seclusion for several days. They believe in a future state of existence, but their paradise is entirely terrestrial, and savours after the things of this world. Their supreme god called Tamoi takes charge of the ghostly dead and introduces them into the elysian home, which is situated in the direction of the east, and leads them forth from the summit of the sacred tree called *tuirenda*, which overshadows the hut and always points towards the land of ghosts.

The religion of the Guarayos is that of a happy and contented people, who still live in the simplicity of uncorrupted nature, and have not yet been misled by the wretched sophisms of a bastard civilisation, and by the delusive perversions of metaphysical refinement. They know no other but a benevolent god to whom they have given the endearing name of grandfather Tamoi. They do not fear him, for he is all love and kindness; he knows no evil; he inflicts no punishment; and sends neither famine nor pestilence to distress his people; but on the contrary he is ever their faithful friend, who once lived among them, taught them agriculture, and on departing to the regions of the sky towards the east, from the summit of the purple-flowered *tuirenda* tree, he gave them the full assurance of his perpetual protection. To this hero-god they address their prayers that he may grant them a plentiful harvest; or that he may send them a fructifying rain when the earth is dry, and all vegetation is withered and parched; and their faith is sufficiently strong to believe that he will listen to their supplications. To Tamoi they build a temple-hut in the forest; and while engaged in the act of worship the men sit there naked with a bamboo staff in their hand. The oldest patriarch of the tribe, with his eyes cast down, strikes the ground with his staff, and sings in a bass voice an appropriate hymn in honour of his god, which all present repeat after him. They ask in figurative and poetic language, that nature may put on her festal robe; that the flowers may unfold the gayest blossoms painted in the brightest colours, and exhaling the sweetest perfumes; that the birds may deck themselves with the richest plumage; that the trees may be clothed in spring-time verdure; and that all may join in an invocation to the good and great Tamoi, who is never implored in vain.

The Guarayos are no less credulous and superstitious than the rest of the Maranonians. In dangerous illness they invoke the aid of the medicine-man, who touches the diseased part and diffuses over it tobacco fumes, which are the universal panacea in all ailments. The Guarayos abstain from food at the birth of a child, or when they fall sick. The cry of a night-bird frightens them; and they are very much

distressed if the sky is clouded in the evening, which they suppose is the premonitory harbinger of death; and to counteract these evil influences they throw ashes into the air. At the first appearance of the new moon they expose their children to the silvery light of that luminary, believing that it will make them grow.

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CHIQUITOS.

THE country occupied by the Chiquitos¹ is situated between 14° and 21° S. L., and the climate is altogether tropical. It forms an elevated plateau which divides the valley of the Amazon from that of the La Plata, and here the temperature is much more moderate, the air being constantly cooled by refreshing breezes. In November and December the periodical rains commence, which continue till the month of March; and the rainfalls are so abundant that the lower grounds are all covered with water. From June to October it rains very rarely, and then all vegetation dries up, the grass and the flowers disappear, and the trees even are despoiled of their verdure. Palms of various kinds form here extensive forests. They furnish not only thatch for the roof-covering of the huts, and remarkably hard wood for the manufacture of weapons and agricultural implements, but they supply an agreeable fruit, which is both eaten and converted into a pleasant liquor; while in time of scarcity the pith of the *totai* palm is used instead of bread, and may be eaten either raw or cooked. Wild animals abound in the forests; monkeys of numerous varieties are found in these tropical woodlands, of which the *alooats* are most highly prized by the hunter on account of their beautiful red and black fur. Jaguars are common, and they frequently invade the farms at night and kill all domestic animals that come within their reach. Tiger-cats and caguars² are not quite so plentiful. Foxes, gluttons and didelphys hide themselves in the thicket, and rabbits, *agoutis*³ and *pacas*⁴ are very numerous everywhere. Caboyes or Indian hogs, peccaries⁵ or bush-hogs and tapirs⁶ are much valued for their flesh. Bats of various species fly about at night, some simply feed on musquitoes, others much less useful suck the blood of animals while asleep.

At the beginning of the sixteenth century the Chiquitos were divided into numerous tribes, who were dispersed throughout the forests, and though their aggregate number was very considerable,

¹ The name Chiquitos, signifying "little one," was given by the Spaniards to the inhabitants, because the doors of their huts were so low that a man could not enter unless he crept on all-fours.—Southey's History, vol. i. p. 333.

² *Felis concolor*.

³ *Dasyprocta*.

⁴ *Calogenys subniger*.

⁵ *Dicotyles tajacu*.

⁶ *Tapirus Americanus*.

yet as there existed no bond of union between them, they were altogether powerless either for good or evil. They lived isolated in solitary spots, forming small, insignificant village communities. They divided the plateau and its declivities into sections, and these were distributed among the tribes with determined and fixed boundaries, so that no disputes could arise between the different tribal communities as regards their proprietary rights.

The Chiquitos are robust and well-formed, they are of medium stature rarely exceeding five feet six inches in height; their complexion is of a pale olive, and their gait is natural and easy. The women are strong, stout and coarse; they present, however, some pretty faces, and a few have rounded, graceful forms, with an expression of gentleness and gaiety depicted upon their countenance.

The moral character of the Chiquitos is in many respects rather prepossessing. They are good-natured, are kindly disposed towards friends and strangers, and never fail to inspire confidence at first sight. Their hospitality is unbounded, and often passes beyond the limits of common prudence. One of their most prominent traits of character is the absolute submission and unconditional obedience they yield to their chiefs. Their mental capacities are quite respectable, but they are by no means of a high order. They are playful and careless like children, are indolent from habit, and are ardent lovers of the pleasures of sense and trivial amusements.

The huts of the ancient Chiquitos were strongly built and were provided with a very low door, which could only be entered on all-fours, and they thus served as protection against the sudden attack of an enemy. To keep out the sun and rain they were effectually covered with thick thatch of palm-leaves. As soon as children had reached the age of fourteen, they lived together in community in houses distinct from those of their parents. The men did not encumber themselves with clothing, for with the exception of a girdle of neatly-arranged, brightly-coloured feathers which they tied round their waist they were entirely naked. Coloured stones were formed into necklaces and anklets, which were hung round their neck and encircled their legs. They introduced gaily-coloured birds' feathers into the perforation of the lower lip and into their pierced ear-lobes. The ordinary costume of the women was a sleeveless shirt, to which, on festival occasions, they added a girdle of feather-work, and their heads were also ornamented with a feather tiara. As a mark of distinction the chiefs were dressed in the same style as the women. Men, who had acquired great reputation as skilful hunters, hung round their body the tails of the animals they had killed in the chase.

The ancient Chiquitos followed agriculture and hunting as regular pursuits, to provide for themselves the necessary means of subsistence. They rose at early morning dawn, and played on the flute for amusement until the sun was sufficiently high to evaporate the heavy dew that had fallen during the night. They then devoted the rest of the morning hours to the labours of the field, and at noontide, when the sun was at its meridian height, they terminated their day's work. The hunting season commenced at the beginning of autumn, when

they scoured the forest for game, and on their return they brought home the meat already dried and smoked, which was laid up in store as a means of subsistence for themselves and their families during the rainy season.

Among the modern Chiquitos agriculture is in a flourishing condition. Maize, rice, manioc-root, potatoes, beans, water-melons and gourds are cultivated to a considerable extent for home consumption. Sugar-cane thrives well, but its production is limited to the wants of the labouring-men. Cotton is successfully grown and supplies the home demand for the weaving of various cotton goods, such as coarse cloth called *lienzo*, napkins, table-cloth and stockings. A portion of the raw cotton is shipped to be sold in foreign markets. Indigo grows spontaneously in every part of the country, but it is only converted into dye-stuff in small quantities for domestic use. The tamarind plantations are extensive, and as they are very productive, their fruit forms an important article of exportation. The vanilla is an indigenous vine, and grows in wet and shady places, but it is not collected in sufficient quantities to make it an article of traffic. The orchards are planted with citrons, oranges, bananas, pine-apples and cajous. They tan leather of good quality for their own use. Horses and cattle are very numerous; but as they find rich pastures almost everywhere little care is taken of them, and they are running nearly wild.

The language of the Chiquitos, which is widely diffused, is distinguished by some peculiarities. The combining power of its particles is almost unlimited, which gives great scope for the modification of expressions and the facility of forming sentences. It has one peculiar feature, which distinguishes it from nearly every other spoken or written language. There are different words used according to the sex of the speaker, which are applied to the same object; or in other words instead of an objective the Chiquito language has a subjective grammatical distinction of gender. The names of objects referred to in speech by a female either differ altogether from those used by a man or they are marked by a different termination. Thus *iyai* means "father" in the mouth of a man, but in place of it a woman would use the word *ycrupu*. Another peculiarity of the language has no grammatical value, but is simply a curiosity which must, however, have some philosophical reason for its existence. All the words in this language which designate any part of the human body invariably commence with the letter *o*.

The ancient Chiquitos were as fond of amusements as their modern descendants. Dancing and music were their favourite recreations, to which they were passionately devoted. As an outdoor diversion they loved the exercise of the ball-game. After the ball had once been tossed up into the air with the hand, no other part of the body but the head could be used by the player to keep it in motion.

The modern Chiquitos, like their ancestors, love to amuse themselves, and the dance and games of skill are their favourite diversions. When the women execute the dance called *tamooxis* they place themselves in single file in a straight line, of which the stoutest dame of the company forms the leading figure. One of the dancing

women steps out from the rank, and attacks the woman at the head of the file, with the object of seizing the dancer standing behind her adversary. The struggle continues until success crowns her efforts, when the two principal dancers with threatening pantomimes assume attitudes of defiance, and they banter each other by significant gestures until one of the performers is vanquished and gives up the contest.

Marriage among the Chiquitos can only be contracted with the consent of the parents of the young woman whom the suitor intends to make his wife. Previous to making the formal demand the young man proceeds to the woods in search of the choicest game, and whenever success crowns his efforts, he simply deposits the animal killed at the threshold of the damsel's father, and if the present is taken into the house the suitor's tacit proposal is favourably received, and he is at once treated as a son-in-law. The marriage is not celebrated by any ceremonial formality. Polygamy is sanctioned by custom; but it is principally confined to the chiefs, while repudiation is practised by all classes without restriction. The wife rather occupies an inferior position in the family; she performs all the household drudgery, and while her lordly husband is stretched out in his hammock, she must seek her nightly repose on the bare floor.

The government of the ancient Chiquitos was altogether of a local character; each tribe was entirely independent, and was presided over by the *iriabo* or chief, who also acted as medicine-man, and was elected to his position by the council of elders. They were constantly waging war against each other, and one tribe frequently attacked a neighbouring tribe for no ostensible cause, except that of showing their bravery. Ordinarily, however, their mode of warfare was far from being manly; they endeavoured to surprise their enemy in the dead of night; they reduced their prisoners to slavery, unless they found favour in the eyes of their captors, who made them members of their families by accepting them as husbands of their daughters.

The ancient Chiquitos had not advanced in religious knowledge beyond the simplest ideas of nature-worship. Sebores, a demon agency endowed with malevolent propensities, was an object of fear and terror. The moon, on the other hand, was considered as the beneficent "mother," but she was not adored nor was any homage paid to her. When she was eclipsed they shot their arrows into the air with the object of killing the dog which they supposed was devouring her. They believed in a future state of existence, and when they buried their dead they laid by their side their weapons and a supply of provisions to enable them to defend themselves, and subsist on their way to the land of shades. They also believed that the ghosts, being so generously provided for, would feel no inclination to return in order to vex the living. They were exceedingly credulous and superstitious. From the warbling of birds they drew auguries of good or evil portent; and they often ascribed the prevalence of sickness to the injury inflicted upon the tortoise, who avenged itself for the slight cast upon its dignity by having its flesh fed to the dogs. When one of their friends fell dangerously ill the *iriabo* was sent for, whose curative process was confined to the simple expediency of suck-

ing the diseased part. He asked the patient if he had spilt some of their precious liquor on the ground, or if he had suffered the dogs to devour the feet of the tortoise or of a deer; for if such a horrible crime had been committed, the ghost of the ill-used animal was supposed to have entered the body of the sufferer to revenge the insult. It was necessary to get rid of the ill-tempered ghost, and he beat the ground all around the patient to frighten off the malignant imp. If the malady did not yield to this passive mode of proceeding, the fault was attributed to the malignant influence of a sorcerer, and the relations deemed it their duty in order to insure the recovery of the sick man, to despatch the tormenting enemy in the most expeditious manner; but they never failed to be subjected to retaliatory vengeance of the family of the victim.

The modern Chiquitos are equally superstitious and no less credulous than their ancestors were before them. A bad dream causes them to change their place of abode; and men are even influenced by this prognostication to abandon their wife and their family. They give full credit to the evil machinations of the sorcerer, and he who is suspected of this nefarious practice is mercilessly killed.

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YURACARES.

THE Yuracares¹ occupy a strip of territory at the foot of the Eastern Cordilleras, situated between 15° and 18° S. L. and 66° and 69° W. L. from the meridian of Paris. The country comprises an area of about two hundred and eighty-one miles in length and a hundred and twelve miles in width, and presents the most attractive tract of land composed of forests, such as are only met with in tropical regions.

The Yuracares form small bands scattered through these forest wilds, having a population not exceeding in the aggregate thirteen hundred souls. They are remarkable for their fine countenance and their well-built frames, combining strength with suppleness. Their posture is straight and erect, their gait is proud and dignified, and their step is firm. The women are distinguished for their fine forms and rounded figures without being corpulent; and in some respects they may be considered pretty, though in bodily constitution they are more portly than the men. The complexion of both men and women is ordinarily of a brown olive; but many have a clear skin nearly approaching to whiteness, while their faces are sometimes artificially spotted with blotches of a lighter or darker shade. They are of medium stature, have a narrow but prominent forehead, small, black eyes shaded by arched eyebrows, and a long nose, which is often of

¹ The name signifies white men, and is applied to tribes who are scattered at the foot of the Eastern Andes in the forests, in the neighbourhood of the mountains.—L'Univers, vol. xxiii. p. 421.

aquiline form. Their hair is coarse, black and long, and their beard is excessively scanty.

The moral character of the Yuracares presents but a few traits of simple and uncorrupted nature, and even these are vitiated by counteracting defects. They are proud in their demeanour, and having an exaggerated opinion of their own superiority they are presumptuous, insolent, haughty and overbearing. Though their countenance is not without vivacity, yet it is rarely lighted up by a gleam of cheerfulness or gaiety. They are patient in adversity, are active, bold and enterprising in the ordinary pursuits of life, and yet naturally they are rather indolent. They are not only envious, but their angry passions are excited for slight causes, are much given to lying without fear of detection; and they do not even disdain to have recourse to petty theft if they cannot obtain by persistent begging, which knows no repulse, what they covet with a passion, which inordinate greed alone can inspire. They are very unsociable, and even avoid all intercourse with their own people unless forced to do so by inevitable circumstances. Their idea of moral accountability is somewhat confused; they have a clear conception of the wrong done by others; but they cannot understand that they themselves should be made amenable to moral and legal retribution for lying, stealing and killing. They are cruelly hard-hearted, insensible to physical pain, and kill their children in cold blood whenever they become burdensome. They have no attachment for their wives, show no respect to their parents, and even abandon them in old age. They entertain the superstitious notion that if they are reprimanded for any fault or crime committed by them it would cause them to die; and for this reason parents hardly ever reprove or correct their offending children, and the word correction has no place in their vocabulary. They are very selfish, they neither respect the aged nor superiors, nor have they any regard for the welfare of others. Children that are not prematurely killed are treated by their mothers with the greatest tenderness, but this affection is by no means reciprocated, and filial love is none of their virtues. Their spirit of independence and their consciousness of self-sufficiency render them insubordinate to all authority.

The Yuracares lead, in some respects, a migratory life, for they never occupy the same place for more than two or three years. There exists no bond of union between the various families; they are scattered in every direction in the forests, and if in their migratory wanderings they find a suitable spot of ground on the banks of a river or a brook, there they construct their habitation separated from the outside world. They first cut down the trees to clear a space for building and for a patch intended for cultivation. The open shed that constitutes the family dwelling has a roof-covering of palm-leaves. It has only its two side walls closed, to the interior of which shelves are fixed where their cooking utensils, their ornamental boxes, their bows and arrows and other articles of value are kept. Their sleeping-place, which is a closed hut to keep out mosquitoes, is constructed of mulberry-bark, with a palm-leaf mat spread on the ground to serve as bed. A small garden-plot, which surrounds the dwelling, is planted

with bananas, mandioca-root, sugar-cane and other vegetables. A foot-path overgrown with bushes leads to the field, which has been cleared in the woods where maize is principally cultivated.

The chief article of clothing among the Yuracares is the sleeveless bark-shirt artistically painted, and confined round the waist by a belt. The shirt of the women is not only much shorter than that worn by the men, but it is much more simple and is deficient in ornamentation. The men cut off their hair square over their forehead, but behind it is braided into a queue, having their knife attached to the end, while a whistle and other trinkets are suspended from their neck-band. On festival occasions young girls ornament their shoulders with tufts of birds' feathers of various colours. Both sexes are very cleanly in their habits; they rise every morning before sunrise, and go to the river to take a bath, without regard to the state of the weather.

The Yuracares subsist chiefly on the flesh of the animals they kill in the chase, and on the fish they take in the rivers. They are very gluttonous in their appetite, and they eat up their full supply of provisions with improvident carelessness without regard to the necessities of the future. When their supply of eatables is exhausted they have again recourse to hunting and fishing to replenish their empty stores. From February to June their food consists, in part, of the fruit of the *tembe* palm, which is not only eaten after having been previously prepared by cooking, but it is also converted into *chica*. Maize, mandioca and bananas contribute much to their support after they have reached maturity. They rear no domestic animals. Chickens are an abomination to them, mutton they taste very rarely, and they hold it as an insult to be told that they are beef-eaters. The men take their meals in a separate public hut, which also serves as workshop where arrows are made, for the women are not allowed to eat in company with their husbands. When the repast is ended the bones of beasts, birds or fish are carefully collected, and they are either burnt in the fire, buried in the depth of the forest, or thrown into the water, as a propitiatory offering presented to the ghost of the animals to which they belonged, that their anger may be appeased and the surviving companions of the dead might be induced to approach near enough to be killed. Their principal drink is *chica*, which is prepared by the women by subjecting mandioca-root and maize to fermentation. As long as the precious beverage lasts the men pass their time in drinking and dancing.

When the Yuracares determine to change their place of abode, they set out on a clear spring-day in March while the *tembe* palm still bears fruit. The chief of the family takes the lead accompanied by his brothers, his sons and sons-in-law, while the women follow behind carrying on their back, in a basket supported round their forehead by a strap, all their household utensils and other valuables. Having selected their place of settlement near some watercourse, they immediately cut down the trees, build their huts, make the necessary preparations for planting maize, mandioca, sugar-cane and bananas. While their crop is growing they employ their spare time in hunting, and take advantage of the abundance of game, which is never wanting in new settlements. At morning dawn they march to the field

in single file headed by their leader, who plays the flute, and they perform their agricultural labours as a joyous band gaudily painted, dressed up in their coloured bark-shirts ornamented with gay feathers and beads; a knife is suspended from their neck, an axe is stuck in their belt; in their right hand they hold a bill-hook, and bows and arrows in their left. They are so superstitious in all their notions that neither they nor their wives will eat of the flesh of the peccary while a tree is cut down, for fear that it might fall upon them and crush them; and after the maize is sown they never dare to come near it previous to its maturity, believing that if they did so it would wither and render their labour entirely fruitless. Nor will they look for salt during the growth of this cereal, fully persuaded that if they were to show much anxiety to obtain salt their growing crop would be destroyed. In making a hunting tour they always paint their faces with artistic effect, in order to scare the wild animals which they are not able and do not wish to kill. They generally set out two hours before daylight, and going in parties they scatter themselves in the woods to drive the game to a central spot; and to communicate with each other from a distance they have well-understood signals, which they give by blowing a whistle, indicating that aid is wanted, or announcing the abundance of game. When a monkey is once struck with an arrow they do not abandon their prey, but being expert climbers they ascend the loftiest trees with the agility of the animal that is the object of their pursuit. When they are engaged in hunting the large monkeys they partake of a drink prepared from a species of acacia, that chance may be propitious to them, and that the arrows hurled against the summits of the trees may not fall back upon their heads. After returning from a successful hunt, they stretch out the monkeys on palm-leaves with all their heads turned in one direction, while one of the huntsmen, holding in his hand a dish filled with *chica*, sprinkles the dead animals with the liquor, saying: "We love you, for this reason we brought you home." And having thus appeased the angry ghosts of monkeydom they believe that the surviving companions of the victims will not refuse to be killed in their turn. They never throw the bones of their game to the dogs, for they suppose that if they were guilty of such an impropriety their whole leash of hounds might become unfit for the chase. Fishing is also one of their chief occupations. When the rivers are charged with the sediments brought from the mountains by the periodical rains they fish with nets, and they consider the night as the most favourable time for this purpose; but when the water is clear and limpid, and the fish become visible in the glare of the sunshine through the crystal transparency of the slowly-moving current, they make use of the bow and arrow as the most effective means of securing fish of considerable size.

The Yuracares are not entirely deficient in mechanical ingenuity and artistic skill. They make excellent bows and arrows, cut various devices in wooden boards to serve as patterns for making coloured impressions upon their bark-shirts; and they change mulberry-bark into a pliable cloth by beating. They bind short reed-sticks together

in a peculiar way so as to form efficient combs, which are much in demand in the cities, and constitute with furs, game and variously-coloured feathers their chief articles of barter, receiving in exchange hatchets, knives and bill-hooks. Their arrows are about five feet long, and are ornamented with various kinds of gaily-coloured feathers. They are finished with much art, and are armed with a long sharp bamboo point. The bow, which is of the same length as the arrow, is made of palm-wood; it is perfectly straight when not in use, and is only bent when banded.

When the Yuracares make an excursion through the country to visit friends or acquaintances they paint themselves in the most approved style, put on their finest bark-shirt, and fit themselves up with all their ornamental finery as well as their weapons. On approaching the dwelling where they expect to be received as guests, they prepare themselves by previously bathing and renewing their coat of paint; while they leave the baggage which they carry in the woods. They announce their coming by playing the flute or by sounding the whistle, and advancing with a grave and earnest look, their bill-hook in one hand, and their bow and arrow in the other, they proceed to the arrow-maker's house, where they are met by a deputation similarly armed, who, assuming an air of dignity, receive the visitors. The spokesman then addresses the chief man of the strangers in these words: "Are you my uncle (or some other relation), who kindly remembering me comes to see me?" The person addressed advances with an air of superiority and replies: "Yes, I am he, and remembering you, I come to visit you." The main speaker then resumes his interrogatories and delivers a long discourse in the most voluble style which lasts for hours, shaking at intervals his bill-hook, and continually raising the tone of his voice to a higher pitch. Having concluded his harangue the stranger answers in the same manner, making a full statement of his ancestral descent, pointing out the places where his ancestors had lived, relating the history of his own sufferings and those of his family, and making mention of all the occurrences that had taken place since they had last seen each other. All this time they are standing in front of the house without entering; and regardless of rain or sunshine this speechmaking frequently lasts a whole day. After having gone through these prolix formalities, both parties take a bath together, and it is only then that the visitors are invited to the hut. Here they take their seats close to one another and begin to weep, drawing their hair over their face so as to conceal it from view, and then they again enter into conversation, which continues for hours, talking in measured and cadenced language about their deceased relations, their virtues and their excellent character. Finally they close up with more simple topics by inquiring after each other's health. Food is then offered to the visitors, of which all present receive their share. They generally remain for three days and three nights, and during all this time the strangers are bound, as an act of courtesy, to converse incessantly either with the inmates of the house or with the neighbours that are constantly coming and going, so that they are not permitted to enjoy an hour's

sleep under the hospitable roof of their friend. Before departing they make farewell visits and bid good-bye to all their acquaintances in the neighbourhood. Before taking final leave, the host as well as the guests lacerate their arms and legs in honour of the occasion, so that the ground is marked with the dripping blood.

The Yuracare women are not considered as the social equals of their husbands, and yet all the drudgeries of the household are exclusively performed by them, besides their duty as mothers to take care of their children. They do the cooking, prepare the *chica*, fetch the water for domestic use, gather the wood in the forest for fuel; and while mandioca-root is cultivated by the men, all the other field labour devolves upon them. Some of them are engaged in spinning and weaving, they make all the pottery-ware for household use, and it is said that when attending to this work they hide themselves in the woods to avoid all intercourse with the men.

Before a young man among the Yuracares can make a demand, with any prospect of success, for the hand of the girl he wishes to marry he must furnish unequivocal proof that he is an expert huntsman. Sometimes the suitor applies personally to that effect, but it often happens that the match is made by the respective parents or grandparents in a drinking-bout, when the young couple are brought together, and are united in marriage even against their consent, so that force has sometimes to be used to break the stubborn resistance of the young people. The suitor is required to offer some valuable presents to the parents of the maiden he wishes to wed, and sometimes he can only win the bride by fighting a duel with a formidable rival. To avoid any of these contingencies they frequently marry their relations, which are always at their disposal up to the first degree of relationship in the direct line. The newly-married pair live almost always in the hut of the wife's parents, until the increase of the family compels them to establish a domestic home of their own. Polygamy is allowed, but it is not generally practised. Separation takes place upon trivial pretexts, and the wife frequently abandons her husband for the rather weighty reason that he does not supply her with game sufficient for household use.

When the Yuracare women feel the first symptoms of labour pain they retire to a solitary spot in the woods, where, aided by experienced relatives, they pass the crisis without difficulty. After the birth of the child, the mother immediately washes herself in the neighbouring stream, then returns home and resumes her ordinary occupations. The husband, in the meantime, goes out fishing with the object of securing a particular fish, which is intended to serve as a propitious omen under the existing circumstances.

Although mothers treat their children with much affection, yet when they find it too troublesome to rear them, or if unable to support them, they have recourse to abortion or infanticide, and they frequently announce in advance their intention of killing the child if it should be born alive. Young boys are early taught by their father all that relates to agricultural labour; they are practised in the manipulation of the bow and arrow that they might become expert huntsmen and fishermen;

they are instructed in the art of dancing, are exercised in the use of good language, and are accustomed to express themselves in an easy and flowing manner in conversation. Mothers pay as much attention to girls as they do to boys. Girls are subjected to a severe disciplinary probation at the time they arrive at the age of maturity. As soon as the first signs of womanhood make their appearance the young maiden informs her mother of the important change in her sexual relations, who, in her turn, feels very much distressed because her daughter is about to be subjected to a series of trials, and for this purpose the father of the girl builds a small hut of palm-leaves, where she is shut up in utter darkness and is made to fast for a period of four days. In the meanwhile the women of the neighbourhood are invited to march in file to the field and the surrounding forest, where they gather mandiocca-root, procure a supply of wood and fetch a quantity of water; and with these materials they prepare an abundance of *chica* for the approaching festival occasion, while the men hollow out a number of troughs to serve as receptacles for the liquor. Three hours before sunrise on the morning of the fourth day, while the young girl is brought out of her prison-house, and is seated on a flat stone, her father dressed in his holiday costume, turning in every direction, addresses an invitation to all his neighbours in a loud voice to take part in the celebration of the festival. The dimness of the morning hour is lighted up by setting a bundle of palm-leaves on fire, and as the guests gradually arrive each one cuts off a lock of the girl's hair while uttering a plaintive cry, and then proceeds to the depth of the forest, where it is deposited in the hollow of a tree. After all have complied with this ceremonial formality, they return to the house, and seat themselves in a circle round the festal board, where the girl offers to each one of the guests a calabash filled with *chica* expressly brewed for the occasion. Before they touch their lips with their drinking-cup they strike a heavy blow with a sharp monkey's bone upon the arms of their boys that are seated by their side, and this being the signal for convivial rejoicing all freely indulge in revelling and carousing, while the merry scene is enlivened by flute-playing, singing and dancing, which continue till evening. The young people of both sexes scarify their arms and legs with a sharp-edged bone, to harden them and inure them to suffering without complaint, and discipline them to hardship and patient endurance. Even the dogs are not spared, and a similar scarifying process is applied to them to render them more fit in performing their part while they accompany their master in his hunting tour. Next day the friends are again regaled with beer, and after the lapse of fifteen or twenty days, the festivities being renewed, the *chica* is once more handed round, having been prepared by the young woman who is now fully emancipated. For five or six months, however, she avoids all intercourse with the men, and with this object in view she wears a head-dress of bark as a mark of distinction. It is believed that if these ceremonial formalities were neglected the young maiden would inevitably be killed by some unforeseen accident; that she would fall a victim to the bite of a venomous serpent, or would perish in a storm;

or would be caught and devoured by a jaguar ; or would lose her life by a stray arrow, or the fall of a tree.

When a Yuracare is in the last agonies of dissolution his relations construct a hut in one of their fields and dig the grave before the patient has breathed his last. The sick man is immediately transported to the funeral-hut, and as soon as death ensues his body is laid in the grave lined with bark, with the head turned towards the east. The clothing of the deceased, his bow and arrow, a part of his household utensils, and numerous presents intended for friends who had long since gone to their long home, are deposited by the side of the corpse. The relations utter the most dolesome cries and shrieks, which are heard to a great distance, and some so far forget themselves in their desolation and sorrow, as to stretch themselves headlong upon the corpse and tear their bark-shirt to serve as covering to the dear departed. The cooking-vessels employed for family use are broken over the tomb ; and the furniture, which is not buried with the dead, is burned, so as to give no occasion to the ghost of returning to his former home for the purpose of troubling the living, or that he might not touch them with the fatal staff, with which he is supposed to be armed, thereby causing instant death. Visits of condolence are paid to the nearest relatives by neighbours and friends, who utter two loud shrieks, which are duly responded to by the mourners. The period of mourning continues for a whole year. The fields, which have been cultivated by the deceased, are abandoned, and the growing crops are left untouched.

Among the Yuracares the old patriarchs of the family are the presiding chiefs of the household. When rising at early morning dawn they weep and give expression to their grief, lamenting the death of their relations, to whom they pay a tribute of respect. They next repeat the story of their past misfortunes, and close up their litany by pronouncing maledictions upon their enemies ; at the same time they make a succinct exposition of the cause of their hatred.

The Yuracares are much addicted to suicide ; when some calamity befalls them or when affected with some incurable, chronic disease they seek death by hanging or by throwing themselves down from the summit of a lofty tree. They are in the habit of challenging each other, and adjusting their difficulties by a kind of duel. These armed encounters are brought about by jealousy and rivalry, or the suspicion of having caused the death of a relative.¹ The challenging party bathes himself, dresses up in his finest attire, proceeds to the house of his supposed adversary, and announces his presence near the door by knocking, and using abusive language to provoke him to resent the insult. The person challenged being informed of the cause of the tumultuous proceedings accepts the banter, and placing himself at a distance of five steps presents his shoulder to the shaft of his enemy, who immediately speeds an arrow from his well-strung bow,

¹ The cause may be the marriage of an Indian with a girl whom another had claimed as his, or the death of a man on account of being bitten by a serpent, for the relations believe that another person has sent the serpent, and they fight a duel to revenge the death. — D'Orbigny's *Amérique Méridionale*, vol. iii. p. 204.

aiming at the arm. It is now the turn of the challenger to permit his arm to be pierced by an arrow despatched by his opponent, and in this way they exchange eight or ten missiles until the attacking party is satisfied, or one or the other confesses himself vanquished. Frequently when vital parts are accidentally hit dangerous wounds are inflicted, which may prove fatal.¹

The Yuracares, though they have no proper ideas of religion or morals, have nevertheless vanity enough to believe, that worthless creatures as they are, they will survive the wreck of time, and that the spiritual part of their nature will be received in a kind of subterranean paradise, where, in company with the *mansinos* or ancient ancestors, they will enjoy the most perfect happiness; and in this delightful abode, they will pass their time in the pleasure of idleness or in hunting the wild boar and other game no less valuable. While their ancestors had invented many mythological divinities, the modern Yuracares are philosophers in their way; for they entertain the scientific notion, that all existing things were produced by virtue of an inherent self-development, and that no creative power exists that called them into being. Nor do they consider themselves accountable in a moral sense, for they maintain that every man is born absolute master of his good or bad actions. The only gods they recognise are their bows and arrows, which supply them with the necessary means of subsistence, in which they do not differ from a very respectable and numerous class of more civilised men, who look upon money as their god; or from that other class no less numerous, who rather trust to an efficient artillery and good strategy than to the god of battles, in order to secure the final victory to their banners.

In case of sickness the Yuracares regard tobacco-smoke as a panacea, but local bleeding is also considered of great efficacy in many diseases. In snake-bites suction and the application of cataplasms are the ordinary and most rational modes of relief. Strong purgatives are also administered in internal maladies, for which the juices of certain trees are employed, and it is said that if the medicine proves too strong for the constitution of the patient the relations, out of spite, cut down the obnoxious trees. As they ascribe most diseases to the malignant influence of the sorcerer they often invoke the aid of the conjurer in serious illness, and to relieve the sick person he spits in his hands, and calls on the spirit of life of the patient to be witness of the fact, saying: "Thou art in a certain condition to-day, to-morrow thou wilt be better, and the next day thou wilt be well." In obstinate, chronic disorders the sick are abandoned by their friends and relatives, and they are dependent on their own resources for subsistence. In every condition of life they are the abject slaves of the most degrading superstitions. At the sight of the rainbow or of a red sky at sunset, their fears are excited, and they salute these natural phenomena with curses, because they believe them to be the ill-omened

¹ Some of the facts referred to in the text are so strange that they seem almost incredible, or at least fanciful inventions; but M. D'Orbigny is a traveller of so much experience, and an author of such high standing, that it would be unjust to doubt his veracity.

harbingers of sickness. They are much troubled when it thunders and lightens in the direction in which a stranger comes to visit them, supposing that diseases are wafted along on the wings of the thundercloud. A loud thunderclap heard at the time they are stretched on a sickbed is to them the angel of death that summons them to their final home.

The mythology of the Yuracares, which has been transmitted to them by their ancestors, is much better than their religion. It shows at least that the modern Yuracares are the degenerate descendants of a more intellectual race who had some poetry in their soul. According to this Indian myth, the world became the abode of man when it was still a dark and gloomy forest, and its first inhabitants were the Yuracares. Suddenly a conflagration kindled by the demon Sara-ruma or Aimá-suñé, spread over the whole country, and the ruthless destroyer spared neither trees nor animals, nor men. One man, however, possessed of extraordinary sagacity, escaped from the universal burning by digging a cavern in the depth of the earth, and to this subterranean home he retired, storing up an abundance of provisions for his subsistence. In order to ascertain whether the fury of the fire had abated, he thrust up at certain intervals a long stick, which was twice withdrawn burning in a blazing flame, but finally when thrust up the third time it remained unconsumed. On the fourth day the man ventured out in person and found all in a perfect state of desolation. He wandered about without any landmarks that could direct his steps, he felt the pangs of hunger, but there was nothing to eat, and there was no shelter to screen him from the heat of the sun. He was greatly distressed, he bewailed his sad fate, when all at once Sara-ruma clothed in red and coming from a far-off land, appeared to him and addressed him in these words: "I have caused all this desolation, but I have nevertheless compassion on thee;" and saying this he gave him a handful of seed which if sown would produce plants capable of sustaining life. The man sowed the seed as he was instructed to do, and immediately a magnificent forest sprang up as if by enchantment. Through some mysterious agency, which is not accounted for, the man rescued from universal destruction found himself in company with a wife, who bore him several sons and a daughter. When the young maiden had attained the age of puberty her bosom was agitated with an irrepressible passion; in her dreamy mood she strolled off into the solitude of the forest, the echo alone responded to her plaintive strains, while she complained of her loneliness. She looked around with an eager eye to discover from whence the sympathising voice proceeded, and her attention being attracted by a beautiful tree called *Ulé*, which stood near a river and was loaded with purple flowers, she steadily looked at it with a feeling of tenderness, thinking to herself how she would love it, if it were only a man. She painted herself with the juice of the arnotto-fruit to heighten her charms and render herself attractive; she wept and sighed, waited and hoped. Her hope did not disappoint her, her love was powerful and it produced a miraculous transformation; the tree was changed into a man and the young maiden was happy. During

the night Ulé was at her side, and the silent hours passed in the most exquisite delight; but at morning dawn she perceived that she had been caressed by a shadow, for Ulé had disappeared, and the young girl was again disconsolate, fearing that her happiness was only a passing dream. Making her mother her confidant she communicated to her the thought that oppressed her heart, and taking counsel together, they devised means to retain the young lover and prevent his escape. When the following night Ulé came to make his betrothed bride happy, he found himself loaded with fetters which confined him to the spot. After four days had thus passed Ulé promised to remain, and pledged himself by a formal marriage never to abandon his wife, and upon this promise his liberty was restored to him. But Ulé was not contented to remain confined to the house; he went on a hunting expedition in the forest, where he met a jaguar on his way, and being unable to defend himself, he was devoured. His wife awaiting his return in vain, went herself into the forest in search of her lost husband, and she found his limbs and portions of his garments scattered in various directions. She united the dis severed parts with much art, and to her astonishment she found that her husband again stood before her alive. Passing by the clear waters of a brook he perceived in the mirrored surface that a portion of his cheek was missing, and he refused to go any farther with his wife. As she was returning to her home she lost her way in the forest, and striking the den of a jaguar-brood the female jaguar, who was alone, received her with all the kindness of a hospitable hostess, and fearing that her guest might appear a tempting morsel in the eyes of her sons on their return from their hunt, she carefully hid the young woman from view. But the youthful jaguars, on entering the den, immediately scented the prey, and looking round they searched in every nook and corner, and at last found the intended victim of their voracity, and would have devoured it, if they had not been prevented by their mother. The jaguars yielded to her entreaties and allowed the woman to live on the condition that she picked off from their body the noxious insects, and destroyed them by eating them. The female jaguar substituted calabash-seeds in place of the insects, but one of her sons who had four eyes found out the trick, and being enraged at the deception, he seized the prey, and on killing the young woman he withdrew from her womb a child which he gave to his mother to devour. But the cunning old jaguar put the young infant in a pot, as if she had the intention to cook it; she withdrew it, however, as soon as she possibly could, and filled the vessel with other meat. This child, which bore the name of Tiri, was reared in secret by the female jaguar, and after he had reached the age of maturity he avenged the murder of his parent by killing the jaguars. Having determined to abandon the forest Tiri started out on a long journey, and to ascertain in what direction the distance of the earth's end was most remote, he sent out a little bird towards the east; but he returned partly stripped of his feathers. He then despatched him to the north, where he met with no better luck; sending him next to the west, the bird tarried long in those fairy regions, but he finally returned adorned with the most

beautiful plumage. Tiri took this as a favourable indication to direct him in the choice of the land he would adopt as his future home, and thither he went, but then he disappeared for ever. The Yuracares say that Tiri did not die, that he is immortal, that several men accompanied him in his departure, who became immortal like himself, and had their old age changed into perpetual youth.

According to a legend the Yuracares claim to be the descendants of the Masufianos (ancient ancestors), who came out of the subterranean cavern armed with bow and arrow, and carrying along their flutes. They also deified some of their ancestors. Mororama is their god of thunder, who, from the summits of the mountains and from a canopy of clouds, fixes his eyes upon men, against whom he hurls his lightnings when dissatisfied with their conduct; and the Yuracares shoot their arrows at him when he thunders with great violence. Pepezu is the god of wind, who kidnaps them in the midst of the forest, and carries them off to unknown regions. Chunchu, the god of war, instructs them in the art of fighting and conquering their enemies.¹

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TUPIS.

THE Tupic nations² formerly occupied the whole coast-line of Brazil from the Amazon to the La Plata and the Uruguay. They were divided into numerous tribes, of which the most important are the Tupinambas, who were the largest and most valiant of all the Tupic nations; they were established on the banks of the Paraibo, between the mountains and the sea, and were surrounded on all sides by inveterate enemies; the Tapuyas³ and Tapoyaros, who were the most numerous, as well as the most cruel, inhabited the Sierra d'Ibiapapa, they were distinguished as warriors and were scattered in the territory washed by the Paraiba del Norte, the Seara and the Rio Grande. The Pitagoares were one of the most ferocious tribes of the Tupis; they

¹ These are not recognised as real gods by the modern Yuracares, for they are neither worshipped nor adored. They are simply mythological beings, and were probably the gods of their ancestors.

² The Indians that inhabit the coast and speak the language common to the country are the Taboyaras, Tupis, Tupinambas, Tupinaquis, Tupigoas, Tumiminos, Amoigpyras, Araboyaras, Patigaoras, Tamoyas, Caryos, &c.—Terneaux-Compans' Voyages, vols. i. and ii. p. 109.

The Guaranians Proper who inhabited Paraguay formed also an integral part of the Tupic nations.

³ Their name signifies enemy, for they were constantly at war with neighbouring tribes.

devastated the country through which they passed and feasted on the flesh of their enemies. The Aymores were reputed to be most savage and most terrible. They were supposed to have been a branch of the Tapuyas, but they did not speak the same language, which is said to have been unusually harsh and guttural. They were entirely naked, and had no permanent habitations; the interlaced branches of trees were their only shelter during the rainy season, and the bare ground in the forest was their nightly couch. They subsisted on wild fruits, and on the flesh of human victims, which they did not pursue as enemies, but hunted them as game to supply them with their daily food. If they possessed the means which enabled them to kindle a fire, they ate their meat half-roasted; but frequently they devoured it raw. They never engaged in war by fighting face to face, but were lying in ambush and surprised the victims as they passed unseen and unobserved. They were jealous of their independence, and they preferred death by starvation rather than suffer themselves to be enslaved.¹ The Tamoyas were much more civilised and were closely related to the Tupinambas. They dwelled in houses fortified by palisades, and they were possessed of considerable talent in extemporising poetical compositions. But they were terrible enemies; they ate all their prisoners except such women as were reserved by them as concubines; but others they killed and devoured without pity. The tribes less known were the Tupinaquis, who held possession of the country of Porto Seguro and the coast from the river Camauon to the river Circare. They were a docile, faithful and brave people. The Caryos occupied the southern portion of St. Vincent and were the dominant race of the island of Sta. Catherina. The Tamayas dwelled in the vicinity of Rio Janeiro. The Cahetes was a savage and ferocious tribe; they were closely related to the Tapoyaros, and held possession of the coast of Pernambuco. The Wetacus belonged to the mountain tribes, they fed on raw flesh and spoke a dialect not understood by any of the hostile tribes by whom they were surrounded.

The Tupis were, with some exceptions, of medium stature, they had strong and well-formed bodies, their gait was erect and their movements were nimble. Their complexion was mostly of a yellowish-brown graduating into lighter or darker shades. They had broad shoulders, long, black hair, dark eyes and a large mouth. Their nose was generally flattened by an artificial contrivance applied from infancy, which was considered as a mark of beauty. The Tapuyas were remarkable for their tall stature, the dark-brown colour of their skin and their great bodily strength.

The moral character of the Tupis presented but few virtues and numerous vices. Their love of independence and the untrammelled enjoyment of personal liberty rendered them entirely unfit to form regular and well-organised communities; while they could not be made the slaves of a superior power, they could not be subjected to the superior authority of the law. They were indolent by nature, and

¹ The Botocodos who are modern Aymore tribes are no longer the same people, for many of their old practices have been abandoned.—See *infra*, p. 353.

could only be induced to exert themselves by the force of circumstances. They passed their days in sleep and idleness, they were addicted to the excessive indulgence of intoxicating drinks, and the fleeting enjoyments of frivolous pleasures. Most of them were brave, after the Indian fashion when engaged in a belligerent enterprise; they were inordinately vindictive, cruel to their prisoners, and inexorably ferocious in the presence of their enemies. Among themselves they lived peaceably together, and the quiet and repose of the community was never disturbed except when they were excited by having quaffed too copiously the fatal beverage that partially deprived them of their reason. They practised hospitality when an occasion presented itself to regale their friends and neighbours, they were always ready to assist each other in case of sickness, and they were not entire strangers to gratitude and generosity. They were light-hearted, fickle and excessively credulous. They were sensual and voluptuous and were much given to debauchery, though in their ordinary intercourse with the fair sex they acted with propriety and modesty. The Tupinambas were the most civilised of all the Tupis. They were always grateful for favours received and the giver was never forgotten. They were liberal, as ready to bestow as to ask; all their house contained was at the service of their guests. Though they had much curiosity, yet their honesty was quite exemplary. On the other hand they neglected their sick friends, and when the case seemed hopeless they even refused to supply the sufferer with food, but left him to die of starvation.

The villages (*aldyas*) of the Tupis were generally built in places which afforded facilities for obtaining wood and water. Families lived together in large and capacious cabins about a hundred and fifty feet long, fourteen feet wide and thirteen feet high, which were constructed of posts, and were surmounted by a conical roof covered with palm-leaves. The interior was not partitioned off; but spaces about twelve feet square were definitely marked out, each having a distinct fireplace for cooking; and these open chambers were occupied by different families who were all related to each other. The central space of the cabin was assigned to the chief and his kindred. This long building was entered by two end doors and a side door in the middle; and to guard against surprises on the part of an enemy the entrance was exceedingly low, so that the interior could only be reached by stooping. Each village was generally made up of seven or eight of these community cabins, with a public square in the centre, which was the Golgotha where prisoners were sacrificed. It was fortified by a palisade of palm-trunks about ten feet high placed so closely together that no dart could penetrate the interior space. Loopholes in the walls enabled the defenders to ward off an assaulting enemy. At some distance from this inner wall an outer circle of palisades also composed of tree-trunks surrounded the town, so that the inhabitants were secure against all surprises and were enabled to defend themselves to the last extremity. The stakes of the palisades were often ornamented with the heads of the prisoners of war, whom they had devoured at their cannibal banquets. These cabins were but sparingly

furnished. The principal articles of convenience, which the Tupis prized most highly, were their hammocks called *ini*, which were made of cotton-twine knotted into network. They were about six or seven feet long and four feet wide, and the ends were either fastened to the rafter-beams of the cabin, or they were tied to two trees sufficiently high to be out of the reach of noxious animals. The hammocks of the Tapoyaros were sufficiently capacious to accommodate four persons at a time. The principal household utensils of the Tupis were calabashes of various sizes painted black inside and red outside, which answered the purpose of cans, cups and mugs. The native knife (*itague*) was made of flint or cane sharpened to an edge. The baskets (*panaki*) were woven of reed or palm-leaves.

The costume of the Tupis varied from a coat of paint of various colours to skin garments and cloaks of feather-work. Among some of the Tapuya and Tapoyaro tribes the men were perfectly naked, the sexual organs only being covered with a netting of bark-fibre. They wore their hair long, which hung loosely over their shoulders, and it was only closely cut over the forehead. They plucked out the hair on every other part of their body, and even their eyebrows were perfectly bare. The chief of the Tapoyaros, to distinguish him from the common people, had his hair arranged so as to form a kind of crown on the top of the head, and he let his thumb-nails grow to an immeasurable length. The Tapuya and Tapoyaro women wore an apron composed of a leafy tree-branch or a bunch of grass tied round the hips in front and behind, and this garment, which nature bountifully supplied, was renewed every day. Both men and women protected their feet with bark-sandals. The Tupinambas and most other Tropic tribes painted their body and face red variegated by coloured devices and bands; sometimes one arm was tinted black and the other red. They fastened to their cheeks two orange-coloured patches of the breast of the toucan-bird and marked their shaved eyebrows with a streak of black. They shaved their hair at the crown of the head in tonsure form, and attached to the bald spot birds' wings or feathers of different colours, by means of gum. Their arms were encircled with blue and red feather-frills connected together with cotton-thread. Some adorned their forehead with the fleshy comb of certain birds, using gum or wild honey to make it adhere. When the warriors started out on an active campaign or on some particular festive occasion they wore as a distinguishing badge the *araraoye* or war-ornament, which was in the form of a disk adorned with plumes of the *mantu* or American ostrich, and being suspended by a red cotton band from the shoulders, it hung freely down the loins or the back. This was a kind of talisman that had been transmitted to them by their ancestors as an heirloom, to serve as incitement to them when engaged in war to imitate the ostrich, who, when strong, presents a bold front in meeting its enemy, but when weak expands its wings and avoids all danger by taking to flight, still fighting the enemy in its retreat by raising a cloud of sand and pebbles with its feet. Some tribes had contrived a garment which was at once elegant, light and impermeable to water. It was made of light cotton netting with red, green, yellow and blue feathers stuck in be-

tween the meshes so neatly arranged that they overlapped each other and formed a smooth surface. To the upper end a kind of hood was attached to serve as head-covering. This feather-cloak, which was usually worn by the chief, was called *guara abaku*; it was thrown over the shoulders, and reached down to the waist; it was at once a gala-suit and an outdoor dress during the rainy season. The Tupis pierced the lower lip during early childhood, and inserted into the hole a small piece of wood, a bone or a pebble, gradually enlarging the opening until it was sufficiently capacious to hold a crystal of green jasper or a blue stone called *metarobi*, which, on account of its weight, caused the lip to flap. They also perforated their cheeks on both sides of the mouth and introduced pieces of wood, stones or crystals to fill up the holes. The chiefs wore necklaces of sea-shell or of fragments of mother-of-pearl strung together. The men strung round their legs anklets of the hull of the *aguay* fruit, which produced a rattling sound while circling round in the dance. Their necklaces were of shell or enemy's teeth, and a crescent of polished bone hung down their breast. The Tupic women wore no other clothing than a covering of paint, and many even were as naked as nature had made them; their face only was streaked with spiral and curved lines of various colours. Their hair hung loosely down their shoulders, and their ears were loaded with heavy pendants half a foot long and one inch thick mostly made of sea-shell or white bones; but sometimes a monkey's bone, or piece of wood wrapped round with cotton-thread, was inserted into the holes. The Caryos were dressed in cloaks made of the skins of wild animals either dressed or in their natural state.

The Tupis subsisted principally on the flesh of the animals they were able to secure in hunting, and the fish and shell-fish which were abundantly supplied in the rivers and on the sea-coast. They also gathered in their season fruits, roots and herbs, and they never failed to take possession of the wild honey they found in hollow trees. Many tribes were very fond of human flesh; and it is stated by a credible authority that the Tapoyaros, in case of the miscarriage of their wives, devoured the immature fœtus as a delicacy, giving as a reason for this unnatural act of cannibalism, that the child can find no more honourable grave than the abdominal cavity from whence it came.¹ The Tupinambas and other tribes prepared from mandioca a farinaceous material, which they converted into cakes. The root was cut into small pieces, or it was scraped into a pulp with an oyster-shell or stone-scraper, and was crushed into a paste upon a stone. The mashed root was then introduced into a bag made of palm-tree bark, and strong pressure being applied to it the juicy part, which has poisonous properties, was separated and the farina (*ugthan*) was left in a powdered condition, which, when perfectly dried in the sun, was passed through a sieve and baked into bread. Sometimes the root, after having been macerated in water, was smoke-dried and was preserved for future use. The root of the *uru-curi-iba* also yielded a farina, which was much used if the mandioca crop failed; but maize

¹ Niewhoff's Voyages and Travels in Brazil in Churchill's Collection, vol. ii. p. 139.

only served as food to a very limited extent. Meat and fish were dried over the fire, and being pounded in a mortar they were reduced to powder, which was a favourite dish on being mixed with mandioca-flour. They generally cooked their meat by boiling; but when they had an abundant supply of animal food they frequently preserved it for future use by smoking and drying it. Red pepper was their principal seasoning; and the broth (*mingan*) produced by boiling their meat was their ordinary drink. When the Tapyas were well supplied with game they cooked the flesh, wrapped up in leaves, in a subterranean oven. The mandioca-beer (*cavin*) was prepared by the women by first boiling the root, which was then chewed by the young girls, and being once more boiled it was left to stand in a vessel until fermentation took place, so that in three or four days it was fit for use. Many of the tribes prepared a pleasant liquor from cashew-fruit (*acayaba*), which is the product of a species of *Anacardia*. At their drinking-bouts the men sat round in a circle, while the women stood up and served out the delicious beverage in a gourd-cup, which was emptied at a single draught. They smoked tobacco in clay-pipes and forced out the smoke through their mouth and their nostrils. The young men, still more merry, danced round the enchanted pot with rattles strung round their legs, keeping time by shaking the *tamaraka*, which they held in their hand. When these festive assemblies took place their carousing continued all night, interrupted only by boisterous howlings and the blowing of the horn or conch-trumpet at intervals. But notwithstanding their noisy clamour and their wild state of excitement all passed off peaceably, and they hardly ever quarrelled with one another. After they had exhausted the supplies in one house they removed to the house of their next neighbour, and they continued their bacchanalian orgies until the whole stock of the mandioca-beer was exhausted.

The principal occupation of the Tupis was hunting and fishing. While the women attended to the agricultural labour in the field, their husbands armed with their bows and arrows started out on a hunting tour early in the morning, that with the game secured by them they might furnish the necessary meat-supply for the use of the family. The women, when not otherwise engaged, frequently accompanied their husbands in their hunting expeditions with the object of bringing home the game. The bow and arrow were principally used as the most effective weapon both in hunting and fishing. Some of the larger animals were caught in covered pits with carrion meat concealed under a layer of leaves as bait. Birds were snared by various devices, they were enticed to enter traps, and were entangled in nets. Before they started out on a drive-hunt they consulted the *pajés* about the direction in which the game was most abundant. When their haunt was discovered they surrounded the place, and if they did not kill them with their arrows, which hardly ever missed their aim, they were always seized by their trained dogs, which rendered escape impossible. If, on their return from the chase, their efforts were crowned with success, they marched along dancing and singing, and they were met by their friends, who had not joined the

hunting party, with like demonstrations of joy. They kept a few pet domestic animals; they lightly hit monkeys with their arrows, and then caught them alive and healed the wound. They taught parrots to talk, and they rendered some birds so tame that they came from the woods at a call to be fed. Lizards and a harmless snake were also the familiar inmates of the household. Dogs and fowls had been introduced, and were reared in considerable numbers. Fruits and roots possessed of narcotic properties were thrown into the rivers to stupefy the fish, which rendered them helpless, and they could then be seized with the hand without resistance. They sailed out in their canoes at a considerable distance from the coast on extensive fishing excursions. They secured fish by shooting them with the arrow, and they were such expert swimmers that they could dive six fathoms in pursuit, and take their prey with the hand. Sometimes a few of the fishing party beat the fish with sticks as they passed, and being thus stunned they came to the surface, when they were scooped up by others who quickly slipped gourds under them as they floated along. The crooked spine of a tree was their primitive hook, till at a later period iron hooks were introduced, which they used while paddling out to sea stretched on a raft composed of five or six saplings fastened together with withes. Their fishing-canoes were made of a single piece of bark obtained from a tree called *yga-ywere*. Being stripped off without break it was conveyed to the sea-shore, was exposed to the fire to render it pliant, the margins of the upper and lower ends were joined so as to make it staunch and watertight, and transverse strips of wood were fixed to the interior in order to keep the upper edges apart. The canoes were of various sizes, but ordinarily they were forty feet long and four feet wide, and were capable of carrying thirty persons. They were light and elastic and glided smoothly and rapidly over the undulating curves of the ocean wave, and were readily drawn to the beach during a tempest. The war-canoes were hollowed out of a tree-trunk by the aid of fire. They were very long and were capacious enough to hold a hundred men. They were propelled by two-bladed paddles worked by young men selected for this purpose. Their axes were cut of hard blue stone in the shape of a wedge with the wider lower end sharpened into a fine edge. They were often six inches long and three inches wide, and the split handle was attached to the upper end by means of strong twine. Boars' teeth were employed as scrapers to smooth and polish their bows and arrows; and the tooth of the *paca* or the lamprey served as lancet and was used in the operation of bleeding.

Most of the tribes tilled the soil for the production of mandioca-root. They cleared the ground by felling the trees, and to facilitate the accomplishment of this laborious task fire was applied to the base of the trunk. The heavy timber logs and the brushwood were left to dry for two or three months, when they were piled up into a heap and were burnt to ashes. The products originally cultivated by them were mandioca and maize; sweet potatoes and beans were introduced at a later period.

The Tupic women not only cultivated the ground, attended to the

household affairs and brewed the mandioca-beer, but they spun cotton, for which they used a ball-headed spindle, which they twirled between the palms of the hands, and set dancing in the air. They wove the thread into fine tissue, and twined it into cords, which they knotted into network for hammocks. They shaped clay into earthenware vessels, which they first dried in the sun and then baked in the fire; and they understood the art of glazing the inside with a white liquid and of colouring them with some taste, so that they resisted the action of fire admirably well. The loving wives of the Tupinambas made hunting excursions upon the heads of their husbands, and if the noble game was caught they ate it for the simple reason that it was an enemy and ought to be devoured. When the Tupis had occasion to travel, or when they changed their place of abode and sought to establish a new settlement, or when they made a warlike expedition, they were always followed by their wives, who were treated in every condition of life as menial drudges. While their lordly master carried nothing but his weapons, they were loaded, like beasts of burden, with the household stuff and a supply of flour packed away in baskets (*patigua*), of which one was strapped to their back, and another was balanced on their head, while several small earthenware vessels were hanging on each side for dipping up water from the spring, brook or river, or even from the pitched corolla of the *Tillandsia*, if no other source was available. If they had a young child it was seated in front in a bandage of cotton stuff suspended from their shoulders. In one hand they sometimes carried a perroquet or a monkey, the pet of the family, while with the other they led a dog fastened to a string.

The Tupic language is soft in expression and harmonious in its syllabic combinations. It is widely diffused all over the country, and is divided into numerous dialects, which materially differ from one another. Its eight parts of speech are nouns, pronouns, verbs, participles or adjectives, postpositions, adverbs, conjunctions and interjections. The nouns have four cases. The genitive is either indicated by position or by a proper postposition; as, *abaré mbae* (*abarambaé*), "the priests' cause." The dative is also formed by postpositions without change of the rootword; as, *abare-pe*, "in the priesthood;" *abare-upe*, "to the priesthood."¹ The pronouns are declined in all the persons. In the first person plural *ore*, "we," excludes the person addressed, and *nande* means "we" including the person spoken to. The comparative degree of adjectives is formed by adding to the noun or verb (used as adjective) the particle *bé*, which is the equivalent of "more," and the postposition *gui*; as *chemarangatubê ndehogui*, "I am greater than thou." It is also expressed by the postposition *gui* alone. The superlative degree is expressed by proper adverbial terms; as, *che marangatu ete ndehogui*, "I am much greater than thou." It is also formed by the repetition of the word compared; as *yacatu puripuri*, "much better." The verbs are

¹ These words as far as their meaning are certainly not original, for the Tupis knew nothing of priests or priesthood, and are necessarily missionary creations from original materials.

divided into active, passive, neuter and absolute. There exists both a positive and a negative form of conjugation. The moods are the indicative, the imperative, the optative, the permissive and the infinitive. In the indicative mood the verb is conjugated in the present, the imperfect, the perfect and pluperfect. All the tenses, except the present, are formed by tense particles expressive of time.

The Tupinambas had poets, who were treated with much consideration and respect by all the tribes. They never hesitated to visit even the camping-ground of their enemies, and their calling was considered so sacred that they enjoyed perfect immunity from injury and wrong, and they were everywhere received with favour. They composed the national songs, in which they lamented the death of their ancestors, celebrated their virtues, and announced with confident assurance that they would again meet them behind the high mountains, where they would rejoice together in music and dance. Their ballads contained some traditional information about an inundation that covered the land, in which all living creatures perished except their ancient fathers who saved themselves by climbing up the loftiest trees. The intellectual development of the Tupis was not of a high order. They could not count beyond five, and if they wished to express a number that exceeded the aggregate of their fingers and toes they brought together the precise number of persons necessary to make up the full complement of the numerical quantity. Their computation of time was no less rude and primitive. Their year began at the rising of a star which they called *taku* or rainstar, that made its first appearance in May, and they kept a register of their age or of the years that had passed by laying aside every year the hard hull that covered the fruit of the *acaju* tree.

The Tupinambas observed certain rules of etiquette on receiving visitors. If a stranger arrived in the village he went to the house of the chief, who at once swung up a hammock for the accommodation of his guest. The host then addressed the usual questions to the visitor, while the others were sitting round listening in silence. The elders were then consulted to determine whether the stranger was a friend or an enemy who came to spy out the land; and if the suspicion of his hostile intention was well-founded he was immediately put to death. If the visitor was known to a family in the community, he had the right of claiming their hospitality, and it would even have been considered an affront if he had slighted those by whom he had formerly been received as guest. The host resigned to him his own hammock, and the mistress of the house served him with food before any mutual inquiries were made. Then the women entered the apartment, and seating themselves on the floor they covered their face with their hands and uttered loud lamentations, in which the visitor joined, often shedding real tears, thus giving expression to their regret about the loss of those that had died during the interval of his absence. At the close of these ceremonies they saluted the visitor, and addressed to him many compliments, thanking him for his kindness in condescending to visit them.

The Tupis were exceedingly fond of pleasure and amusement.

Dancing and singing, while the intoxicating cup was passing round, were to them the highest enjoyments, and life would have had no object for them if they had been deprived of these most delightful of all pastimes. Their dances were very simple and were neither graceful in movement nor animated in execution. In one of their most solemn dances they merely formed a circle, but never changed their position. While they were linked together, they all joined in the song boasting of their valorous conduct in war and praising the great qualities of their warriors; at the same time they raised their voices to the highest pitch, they clapped their hands together and stamped upon the ground with their feet, thus producing a medley of boisterous sounds resembling the roaring of distant thunder. To amuse themselves in the evening they frequently passed from house to house, and showed much agility in the exercise of their limbs. The women never joined the men in the dance, but always formed separate groups. Whenever the labours of the day were ended, the young men of the Tapuya tribe marched through the village singing, and each one was followed by his sweetheart, who sang and danced behind her lover.

Polygamy was universally prevalent among the Tupis, and the number of wives was only limited by their capacity of supporting them. Those that could afford it had generally several wives, and the chiefs increased the number to thirteen or fourteen, if they could procure them. But the first young woman selected as wife was the mistress of the household, although each wife had a separate space assigned to her in the cabin; she had her own fireplace and household utensils, cultivated her own mandioca patch and prepared the meals for the common husband whenever he chose to stay with her. Friends frequently exchanged wives with each other for a period of time, whenever their sensual appetite was cloyed and they wished to stimulate it by a change of partners; and they not only prostituted their wives, but their daughters and sisters whenever a fair equivalent could be secured in return. The degrees of affinity, within which marriage was prohibited, were restricted to father and daughter, mother and son and brother and sister. A man was not allowed to marry the sister or daughter of his friend to whom he was united by ties of brotherhood (*atoor assa*). On the other hand, a man was entitled, in preference to all other suitors, to marry his niece, who could not be refused to him, and she became his legitimate wife by taking her home without any other formality.

Girls were betrothed at a tender age, and they were disposed of at the pleasure of their father without their previous consent. As soon as they had attained the age of puberty, they were subjected to a severe probationary discipline, in order to prepare them for the stern duties of married life; their hair was cut, their back was lacerated by deep gashes, and the wounds were filled up with black colouring matter, so as to render the cicatrices permanent, which were looked upon as marks of honour. As soon as the hair was grown and the wounds were healed up the young woman was delivered to her husband, and they were at once recognised as man and wife without any other ceremony. Chastity was none of the virtues of the Tupic

girls; but when they had once been given away to a freeman, who had the reputation of having killed at least one enemy, they became faithful wives unless voluntarily ceded to another man by their husbands or altogether abandoned by them. If a wife indulged in unlawful commerce against the will of her husband, he turned her away; and if he surprised her in the act he had the privilege of killing both the guilty parties.¹ Among the Tapoyaros mothers were particularly careful not to permit their daughters to assume the duties of married life until the evidence of their maturity was clear and unequivocal. Cotton cords were tied round their waist and round the fleshy part of both arms to indicate their state of maidenhood; but they were broken without fear as soon as fleshly lust became their predominant passion. Whenever the critical period had been passed the mother informed the *paye* of the fact, and he obtained a licence from the village chief, which rendered the consummation of the marriage in all respects allowable and proper. A girl of marriageable age, who had been slighted or neglected by the young men of her tribe, was marked with a streak of red under her eyes by her mother, who conducted her to the house of the chief. The young woman was ordered to sit down by the side of the *cacique*, who blew a puff of tobacco-smoke in her face, and plucked the first fruit of her virginity, observing certain ceremonial formalities.² No ceremonies were performed to give validity to the marriage. The young man simply consulted the wishes of the girl of his choice, and then attempted to obtain the consent of her father, or of her nearest relation.

The Tupic women were very fruitful, and the state of pregnancy caused them very little inconvenience. They were delivered without the least difficulty, and after the birth of the child the mother bathed in the neighbouring river or brook, and then returned home to attend to her ordinary household affairs as if nothing had happened. On the other hand, as soon as the wife felt the first symptoms of labour pains her husband betook himself to his hammock, which he did not leave for twenty-four hours, during which time he was nursed and waited on as if he had been in the most delicate circumstances. Mothers sometimes suckled their children till they were seven or eight years old, unless they were compelled to wean them by the birth of another child.

The Tapoyaro women, as soon as they were delivered, proceeded to the woods, where they cut the navel-string of the child by means of a sharp shell; and it is stated, with much semblance of truth, that they carried it home, cooked it with the after-birth and ate it as a delicious dish.³ The mother flattened the nose of the infant by frequent

¹ There are Indian women among the Tupis who make a vow of chastity, and would prefer to be killed rather than violate their vow. They follow exclusively the occupations of men; they have their hair cut short, go to war armed with bow and arrow and join the hunting parties of the men. Each one is attended as servant by a native woman whom she regards as her wife, and they live together as if they were married.—Gandavo, *Histoire de Sancta Cruz*; Terneaux-Compans, vols. i. and ii. p. 116 and 117.

² Among the Tapuyos the chief applied certain charms to the young woman, which were intended to attract a crowd of lovers.

³ Nieuhoff Churchill's Collection, vol. ii.

pressure with the thumb, and its under lip was bored if it was a boy. Among all the Tupic tribes a few days after the child was born the father assembled his intimate friends in his cabin to select a proper name for the babe, and if the infant was of the male sex he painted him black and red, and laid a diminutive club and a bow and arrow by his side, saying: "My son, when thou growest up be strong and take vengeance upon thine enemies." Sometimes a bundle of various plants was placed near him symbolic of the foes he was to kill and devour. He then received a name, which was usually that of a renowned ancestor, or of some animal remarkable for courage, to which new titles of glory were added, after he had grown up to manhood, every time he killed an enemy. Girls were mostly named after fruits, fish or birds.

On the death of their relations and friends the Tupis exhibited much real or counterfeit grief, rending the air with their howls, moans and shrieks. They sang funeral songs in a dolorous and plaintive strain in honour of the deceased, recalled his valiant deeds, and expatiated on his civic virtues. The corpse had its hands and feet firmly tied together so as to prevent the dead from haunting the houses of his surviving friends. The grave was dug in the dwelling where the death occurred, and this service was rendered by the husband at the death of his wife. The body of the deceased was wrapped up in his hammock, and after it had been consigned to its last resting-place in a sitting posture, a quantity of food was placed before it, and all that once belonged to the dead person was laid by his side, so as to give him no occasion to return for the purpose of claiming it. The body of a chief was rubbed over with honey and was covered with a coat of feathers. The grave, of which the sides were staked so as to form a kind of vault, was sufficiently capacious to suspend in the excavation the hammock of the deceased in which the body was laid; and his *tamaraka*, his weapons, his pipe as well as food and water were placed by his side. A fire was kindled below to render the subterranean home comfortable, after which the vaulted roof was covered, and the family still occupied the apartment above ground, though the dwelling was also the home of the dead. On the night succeeding the inhumation dishes filled with mandioca-flour and meat, and vases containing *cavin*, were deposited upon the grave, and this service was continued until the body was decayed, for it was believed if this mark of affection were omitted the demon spirit of Ahanga would devour the body of the dead. In more modern times the dead were interred in a standing position, and if the head of a family died his weapons, his ornamental feather-work and his necklaces were buried with him. They raised a monument of stones over the grave, which they always approached with the greatest reverence, and they never failed to shed tears and utter lamentations when they stood over the spot where the ashes of the dear departed reposed. As a sign of mourning the women cut off their hair, and all the nearest relations stained their body black. On the other hand, the husband on the death of his wife let his hair grow long as an expression of his silent grief. At the close of the period of mourning each one of the near

relations celebrated the funeral feast, and the dead were remembered by singing eulogistic songs in their honour.

The Tupis were strongly impressed with the belief of the survival of the ghostly self of man, and the ghosts of the dead were much dreaded, fearing that they might return to injure and trouble them, and on this account they inspired them with awe and terror. These surviving manes were called *marangiyona*, and it was supposed that their abode of bliss and perpetual happiness were most enchanting flowery fields situated somewhere behind the mountains. In this elysian home only those were admitted who had passed an active and useful life, and especially brave men, who had killed and eaten many of their enemies; and these were enjoying themselves in dancing and singing; while those who were idle and worthless were relegated to some unknown land of woe, where they were tortured by the demon *Aygnan*. The Tapuyos pretended to believe that their deceased chiefs dwelled in subterranean villages, where all those who were subject to their orders followed them after death.

The government of the Tupis was extremely simple, and was the purest popular democracy that can be conceived. They elected their chiefs from the oldest men of the tribe or clan, or from those that had most distinguished themselves in war. They led the warriors in battle, and they exercised much influence by their public spirit and their personal valour. But they possessed no real authority in the community over which they presided. Every man was master of his own actions, and there was hardly any law to restrict him except a few immemorial customs which were never violated. Murder, which was very rare among the individual tribes, was the only punishable crime. The murderer was delivered over to the relations of the victim, who strangled him on the very spot where he committed the bloody deed. This measure of retaliation was accepted by all parties as a final settlement, and the two families became generally reconciled and lived in peace together. In great emergencies a council was called together by the chief, who decided all important questions of peace and war, and the unanimous voice of the deliberative body was necessary to give to the decision binding force.

The Tupis were frequently engaged in warlike expeditions, for they were brave in action, and the more enemies the Tupic warrior killed in battle the higher was his rank, and the more honourable his position among his people. When there existed some real or imaginary causes for making war on a hostile tribe, the chiefs assembled to consult about the manner in which the campaign should be conducted, and a definite result having been reached heralds were sent to every cabin to give notice to the men capable of bearing arms to be ready for marching at a given time, which was always indicated with reference to the ripening of certain fruits. They then put their bows and arrows and clubs in order, prepared a sufficient quantity of mandioca-flour, and held their canoes in readiness for the enterprise. Previous to their departure they consulted the *payes* or sorcerers about the success of their undertaking, who ordinarily expressed a favourable opinion; but advised them not to proceed to the execution of their

project before the most certain indication would be vouchsafed to them in their dreams that they would be victorious. If their dreams were propitious they departed at the appointed time, but if their nightly visions prognosticated defeat they abandoned their enterprise. Among some tribes the whole tribal community collected in a large space of ground where three houses were erected, each of which was respectively occupied by the men, the women and the boys. At a well-known signal, each group began to sing, at first in a low tone of voice, which became louder and louder and terminated in dreadful yells and hideous howls. Their jumping was so violent and their efforts were so furious that some of them fell senseless to the ground. After a short interval the men, divided in three circles, resumed the song in a sweet melodious strain, and bending forward they performed a dance, shook the right leg and stamped with the right foot at intervals upon the ground, each time spitting upon the floor. In the centre of each circle stood three or four *payes* who shook the *tamaraka* and blew tobacco-smoke from a cane-pipe upon the dancers, saying: "Receive the spirit of courage that you may conquer your enemies." Their song commemorated their ancestors, expressing the hope that they would rejoice and dance with them declaring vengeance upon the enemy, whom the *tamarakas* had declared they should conquer and devour. Before setting out they celebrated their departure by drinking mandioca-beer in copious draughts, and while dancing they held their charmed *tamarakas* in their hand, which they shook with great fury, invoking their aid for the capture of prisoners. As soon as the signal was given by the chiefs the warriors commenced their march. While they were on the route they roused up their warlike spirit by giving expression, in the most emphatic terms, to their inveterate hatred and their undying vengeance, and as a mark of resolute courage they struck heavy blows upon each other's shoulders, assuring their comrades that they would fearlessly expose themselves and brave all dangers to snatch certain victory from their foes. They generally entered the enemy's country during the night, and lying in ambush they made the attack early in the morning, for their whole tactics consisted in surprises. Sometimes they hurled their fiery darts against the cabins to set them on fire from a distance; or they cautiously approached the habitations in the dead of night, and applied the torch with their own hands. The inmates being awakened by the sudden glare, inextricable confusion followed, and the attacking party thus accomplished the principal object for which they engaged in war, by making prisoners of as many of their adversaries as were unable to defend themselves, or were not sufficiently swift-footed to take to their heels and get out of the reach of danger. But they were not always so fortunate as to gain a victory upon such easy terms. Sometimes they were forced to meet a brave and redoubtable enemy in the open field face to face. Then they advanced in a quick, firm and measured step, howling and yelling like fiends, sometimes halting for a time to listen to the fierce, abusive and insulting discourses which continued for hours. Resuming their march in double-quick time they raised the most frightful shouts and dismal outcries that

re-echoed from the hills; their ardour to fight was now irresistible, their fury became uncontrollable, their phrensy reached its highest pitch. When they came within speaking distance of their foe they blew their calabash-trumpet, stamped on the ground, rendered themselves hideous by wild gestures and unnatural contortions, and challenged their enemy by shaking their weapons in the air, addressing them in the most threatening and violent terms, and showing the bones of the prisoners they had eaten. In their exasperated state of feeling they called out to their enemy in a bitter tone of scorn: "May every misfortune befall you, whom we are going to devour. We shall break your heads to-day. We are about taking vengeance upon you for the death of our friends. We are going to roast your flesh to-day before the setting sun." When they came within bowshot of each other they hurled their arrows in quick succession. The warrior who was struck with the fatal dart tore it from his gaping wound with frantic rage, bit it with his teeth, and never turned his back to his enemy, but continued to fight with unabated ardour until exhausted by the loss of blood he was compelled to desist. In the last extremity they met at close quarters, when they fought hand to hand, and inflicted the most murderous blows with their formidable clubs. The victorious party showed no quarter, all their enemies that fell into their hands wounded they killed, roasted the flesh and carried it home with them. All those that remained untouched and did not escape they took prisoners, tied them with the cords with which their waist was girded, and ornamented themselves with red feathers as a mark of distinction so as not to be confounded with their enemies. They returned home in triumph, shutting in the prisoners within their serried ranks armed with clubs so as to prevent their escape. On entering the *aldya*, where their friends were awaiting their return with great anxiety, a universal shout of joy was raised; the women and children surrounded the prisoners, mocked and derided them, struck them with an air of contempt, ornamented them with gay feathers, shaved off their eyebrows, and danced around them with demoniac glee and pitiless scorn. The prisoners were securely tied so that their escape was impossible, and a single woman was appointed to guard them, who was allowed to have free intercourse with them to devote her person to their pleasure; and if by chance she became pregnant, the child was reared, but it was in constant danger of being killed and eaten.¹ During this preliminary captivity the prisoners were well-treated; they received a plentiful supply of food so as to fatten them for the cannibal feast. In the meantime the women were busily at work to make earthen vessels of sufficient size to serve as receptacles for the mandioca-beer, which they prepared in great quantity, and they twisted the *musurana* or cord of cotton twine, which was destined to render the victim entirely helpless at the moment of sacrifice. A few days before the appointed time the chiefs appeared in their

¹ 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 of the mother officiated as slaughterer, and the first mouthful was given to the mother herself.—Southey's History, vol. 1. p. 218.

gayest gala suits of plumes and feathers, and the women laid at their feet the *musurana* which their own delicate hands had twined. The oldest of the *caciques* commenced the death-song, and while the fatal cord was wound round the neck of the captives, the following stinging words were rung into their ears: "Of the women we sing who hold the bird by the neck." "Who mock the captive that cannot escape." "If you had only been a perroquet pilfering our fields," "How you would have taken to flight." The *ywara pemme* or sacrificial club decorated with tufts of gay feathers was rubbed with an adhesive substance, over which powdered egg-shells were sprinkled, and rude figures were traced with a pointed stick on the powdered surface by a woman, while the men were dancing and singing around her. The club having thus been consecrated was hung up in one of the cabins, where its virtues were celebrated all night by spirited songs. Next day the prisoners were brought to the public square, where their faces were painted in the same devices that were marked on the club, while those who witnessed the ceremony were singing and drinking. After the operation of embellishment had been completed the captive-guests were invited to partake of the exhilarating beverage, and they shared the gaieties of the hour as if they were not to be made the victims of this fiendish hilarity. During the day small huts were built in the middle of the square destined for the prisoners, where they were permitted to enjoy a comfortable night's repose. Before sunrise next morning the solemnities were inaugurated by a dance around the sacrificial club. Whenever the sun appeared above the horizon the prisoners' huts were demolished, and all the rubbish was removed from the square. The *musurana* was then taken from the prisoners' neck and was tied round their waist, the ends being held by two assistants, while the women ran around them, addressed them in contemptuous language, announced to them that they would soon be eaten, and tormented them in every possible manner. To deliver themselves of their tormentors the prisoners threw stones at the women, for their hands were unfettered. They manifested no feeling of dejection or fear; they exhibited the most stoic endurance, heroic constancy and firmness of resolution. They boasted of their exploits in former encounters, returning the jeers and gibes of the women by telling them that it had been their good fortune to have killed and eaten their fathers, their sons, their husbands or some other dear friends. The prisoners, before the sacrifice took place, were directed to turn their eyes towards heaven, to behold once more the glorious sun, which it would soon be their sad fate never to see again. The fire was then kindled in which they were to be roasted, and with a refinement of cruelty, the fact was announced to them, so as to know what destiny would await them after death. The sacrificial club was next brought by the women, who manifested their joy by dancing and singing, and delivered it over to one of the men, who was expressly charged to receive it. The executioners, who were appointed for this purpose, after they had their skin daubed in a grey colour by a number of warriors by whom they were surrounded, advanced towards the spot where the prisoners awaited their final doom. Here the *ywara*

pemme was handed to the chief, who passed it between the legs of the executioners, which was considered a mark of honour. The headsmen, with the clubs in their hand, stepped up to the prisoners and gave them permission to avenge the wrongs they might have suffered, and availing themselves of this short respite they threw stones at the crowd that surrounded them, again boasting of their former exploits, declaring with triumphant exultation that they had slain and devoured many of their people. But this mockery of revengeful spite was of short duration, for the headsmen again approached the captives, saying: "Here we are to kill you, for you and your people have, according to your own avowal, killed many of ours and devoured them." The victims replied: "Such are the chances of life; our friends are many, and they will not fail to avenge us." The executioners then raised their clubs, and the heads of the victims were cleft at one blow. The bodies were immediately seized by groups of women, who dragged them near the fire, scraped them so as to remove the paint and dirt; the arms and legs were then cut off, which were borne by four women in a dancing-step round the cabins. A broth (*nimgan*) was prepared from the entrails, which was eaten by the women, while the tongue and brains were distributed among the children. All the other parts of the body were roasted and were devoured by the men. The woman who had cohabited with the victims, though she shed a few crocodile tears, endeavoured to obtain the first mouthful of the cannibal feast. The executioners commemorated this great event in their glorious career by assuming an additional name of honour, and the chief traced a few lines on his arms with the tooth of an animal, which served as record of the official act that had been executed under his direction. At the close of the cannibal banquet he kept his hammock for a whole day and practised archery, lest his hand might forget its cunning. The heads of the prisoners were heaped up in a pile as a monument of their vengeance, and as an incitement to the young to imitate the glorious deeds of their fathers. The thigh-bones were converted into flutes, and the teeth were strung into necklaces. The Tapuyas did not kill their prisoners with the object of devouring them and of satisfying their spirit of revenge; but they were cannibals of a more hideous character. When one of their relations was dangerously ill and they considered his death inevitable, they killed him to relieve him of his sufferings, and they considered it the highest proof of the affection which they entertained for their deceased friends to eat their dead bodies, thus offering them an honourable sepulchre instead of burying them in mean, dirty ground.¹ Whenever a child died it was invariably eaten by its parents, and the whole family was invited to partake of the dead body of an adult relative, which was served up at the funeral feast; the bones, however, were preserved, for at the next marriage festival they were pounded and reduced to powder, which being mixed with water, was taken as the most precious magic drink that could be offered.

The war-weapons of the Tupis were bows and arrows and clubs.

¹ See *infra*, p. 348.

The bows (*guirapara* or *visaparaiba*) were made of hard wood and were strung with cords of twisted cotton or of the *tocon* plant. The shaft of the arrow (*uba*) was of wild cane, which was armed with a point of shark's teeth, or of bone, or of tough wood or cane hardened in the fire, and it was frequently barbed. Some of the Tapoyaro tribes hurled their darts, like javelins, from their hand without the aid of a bow. Around their arrow-heads they frequently wrapped cotton impregnated with wax, which they ignited before discharging them with the object of setting their enemy's cabins on fire. Their club (*tacapa* or *macana*) was a murderous weapon of hard wood with a broad ponderous top, and the lower end armed with teeth or sharpened bones. The handle, which was six feet long, was entwined with a strip of cotton stuff; it was ornamented with a bunch of tail-feathers at the lower end and with a feather-frill in the middle. Their defensive armour was a shield made of bark or of the skin of the tapir.

The Tupis were religious in their way, for it is pretended by many, and not without reason, that the charlatanism of sorcery and magic and other gross superstitions are as much religion as any doctrinal creed professed at the present day. But in the true sense of the word the Tupis had neither the morals nor the sentiments of the religion of the heart, nor had they any formal worship to give expression to these sentiments, for they had no temples, no priests and no sacrificial offerings. Their language had not even a word expressive of divinity in any of its modifications, nor could the idea of a supreme personal god have been originated by them. Any great natural phenomena they could not explain, and whose active powers were a mystery to them, they called *tupan* or supreme excellence.¹ Thus thunder was called *tupan kununga*, "the noise producing *tupan*." Some tribes applied this epithet to the constellation of *Ursa minor* and to some other stars. They believed that there existed numerous demon agencies in nature, whose active powers were sometimes evil, sometimes good and sometimes indifferent. The *Curupira* was a forest goblin who protected the forest growth against wanton spoliation, and the miscreant who cut down or wantonly spoiled a tree was doomed to wander for an indefinite period of time in the woods without being able to find his way out. The *Matinta-perê* was a phantom ghost that hovered round the dwellings at night. Generally it was invisible; and its presence was only known by the rustling of its wings; yet it assumed sometimes the form of an old man or a sorcerer, or some other person or thing. It was frightened away by shouting, and its disappearance was known by the noisy rustling it produced as it flew away. It was said to have been very fond of sweets, but it was otherwise very harmless. The *Jurupari* was a being who was supposed to choke children during the night, and sometimes even grown men fell

¹ The word *tupan* or *tupana*, which is met with as the name of God among several of the tribes that are a little more civilised, and by which the Croados designate the sugar-cane and other nations the pisang fruit, is justly considered by many as not originally Indian, but like the idea of God in opposition to the demoniacal principle—the devil—was first communicated to them by the missionaries.—Spix and Martin's Travels, p. 252.

Tupa que quiere decir *esclencia superior* compuesto del nombre de *tu* que es admiracion y de *pa* que es la nota de interrogacion.—Lamas Obras, tom. i. p. 386.

victims to his deadly grasp. He afflicted men with misfortune, and troubled them with bad dreams. He was supposed to be able to transform himself into a ravenous beast, and having offered fruit to the unwary native, which caused him to fall asleep, he never failed to devour the unconscious sleeper. The *Caa-pora*, the protecting genius of the forest-game, was represented as a man of gigantic size with his face and body covered with black hair. He was mounted astride on an immense wild boar, and with a scowling mien and a taciturn mood he uttered a cry at intervals to urge on his herds of wild hogs. His sight was an unlucky omen, and the unfortunate man who saw him was doomed to be unlucky in all his undertakings. Ahanga, who was the protector of animals that were roaming in the open plains, was represented as a white deer with fiery eyes. He who got a sight of Ahanga while pursuing an animal with young was struck with fever and sometimes with madness. Ruda, the genius of love, was represented as a warrior that resided in the clouds. His mission was to create love in the heart of men, inspire them with a love of home when absent, and thus cause them to return from their wanderings to their native place. His subordinates were *Cairé* or the full moon and *Catiti* or the new moon, for they were supposed to be distinct in their nature. Young girls oppressed with longings for their absent lovers addressed their invocations to Ruda at sunset and at moonset, and while extending their right arm in the direction in which they supposed their lovers to be they sang: "O Ruda! thou who art in the sky and who lovest the rain!" "Thou who art in the sky!" "Cause that he (the lover) among the women that he meets," "May find that all are ugly." "Cause him to remember me this evening when the sun sets in the west." The new and full moon had similar invocations addressed to them. Ruda had a serpent in his service, who recognised those young girls that had preserved their virginity, and he received presents from them for his good opinion of them. On the other hand, he devoured those whose virgin purity had been contaminated. According to a legend, when the Para Tupinambas suspected a girl of having lost her virginity, her parents took her to the Jua lake, where they left her alone upon an island with the presents destined for the serpent, and on retiring they began to sing: "*Arara Arara* snake! here is thy food." Then the serpent came to the surface singing, and when he saw the girl he either devoured her with great cries, or he swam around the lake singing softly until the fishes went to sleep, and the voyagers could gather them for their voyage, and while in this melodious mood the girl probably passed off unharmed.¹

The Tupis being very credulous had numerous popular superstitions which exercised great influence over their acts and conduct. Men refrained from killing a female animal while their wife was pregnant, for they believed that if by mischance they destroyed the young she bore the wicked deed would be revenged on their own offspring. For the same reason they also forbore from eating eggs. When a young man was about being married his father was cutting sticks that his future

¹ This is more of the domain of mythology than of religion.

grandchildren might not have the misfortune of being born with tails. They would never kill or injure a certain night-bird of dusky plumage and lugubrious note, which was believed to be the messenger of the dead that came to sympathise with the living. The *tamaraka* or charmed rattle was their talisman.¹ Each head of a family had his own *tamaraka*, which, after it had been consecrated for its specific purpose by the *paye*, was supposed to have an indwelling spirit that possessed the power of granting to its owner all that he asked. Once a year the *paye* travelled about from village to village and visited every cabin to renew the charmed life of the *tamaraka*. His coming was celebrated with festivities enlivened by dancing and singing. After the *tamarakas* had been painted red, and had been adorned with tufts of feathers, the villagers assembled in the public square, where each one planted his rattle in the ground, offering to the officiating *paye* presents of darts, feathers and precious stones. Before the ceremony of consecration took place each separate *tamaraka* was fumigated with tobacco-smoke, and the *paye* then took it, held it before his mouth, shook it and addressed to it these words: *Nee rora*, "Speak if thou art within." He then muttered some magic formulas in a tone of voice which made the spectators believe that the *tamaraka* was speaking. Addressing the people he bade them go to war and conquer their enemy, for the spirits that dwelled in the *tamarakas* delighted to feast on the flesh of prisoners. The charmed rattles were highly revered by the Tupis. They constructed small huts for their special accommodation, called them by the endearing epithet of "my dear son," offered them the best of their food, and invoked them whenever they wished to obtain a favour.

The Tupis had great confidence in their *payes* or sorcerers, whom they regarded with a feeling of awe if not terror. They were supposed to possess supernatural powers, and that some familiar spirit, whom they commanded to do their bidding, obeyed their behest. It was believed that they placed themselves in communication with Ahanga, Jurupari, Tangaiba or others who were called by different names according to the dialect of the tribe, and that their contortions, grimaces and violent gesticulations were evidences of their superior power. They pretended that they were able to impart fertility to cultivated land; that they could inspire the warrior with unconquerable courage, and make him strong and irresistible; that they could expel the evil influences that torture and distress men, and it was even thought they could predict the future. No war nor any other important enterprise was ever undertaken without previously consulting them. They formed a separate class, and women were admitted into the order. They lived in solitary places in dark and sombre huts which the uninitiated were not permitted to enter. Their influence over the native mind was so great that if they predicted the death of a man who had offended them he would immediately betake himself to his hammock, and refusing every kind of food and drink

¹ The *tamaraka* was made of a species of calabash or gourd, into the interior of which small pebbles were introduced through an opening, into which a long handle was fitted.

he awaited his fate with resignation, and thus the prediction never failed to be verified.

The Tupic tribes were not unskilled in the practical treatment of diseases. They did not depend on sorcery and supernatural agencies for the cure of their maladies; but they employed such means as their limited knowledge and experience would suggest. They had discovered many effective antidotes. They bled the patient by opening a vein with a tooth-lancet or by scarification and cupping, and they used for this purpose horn cups. When any serious illness occurred in the family they called their friends together, and consulted on the best treatment most advisable to be adopted in that particular case. Each offered his remedy, which had been efficacious in similar ailments. When bleeding was deemed necessary they frequently made cuts in the most muscular parts of the body, and sucked the wounds with their own mouth to draw out the bad humour. The leaves of the *karnaiba* acted as an emetic and produced vomiting; they were administered by twisting them together, and forcing them down the patient's throat. After they had exhausted all their stock of medicinal drugs without benefiting the patient, whose recovery was then considered hopeless, they mercifully despatched him with their clubs, believing that it was much more glorious to die bravely by the hand of friends than to be devoured by a slow and lingering disease, and fall at last into the cowardly grasp of inexorable death. The same loving kindness, which they showed to the living friend, they continued to manifest after his death, for they would not permit his body to become the prey of worms, ants and other insects, but tore the flesh from his bones with their teeth and ate it as a dainty morsel. Among the Tapuyos the chief acted as sorcerer and medicine-man. The remedial means employed in the cure of diseases were friction and the application of the juice of chewed tobacco to the affected part.

The ancient Tupis, who were closely related to the Guaranians Proper, had their mythology, which, considering its literary character, was more poetical than religious.¹

According to this pretended ancient tradition the Tupis assigned the production of heaven and earth to a being called Monan or Monang, the "Constructor" or "Builder." He was endowed with the attribute of perfection and infinity. The earth was then level and flat, producing all things for the subsistence of man, and no mountains had yet disfigured its surface. As men multiplied and increased

¹ It is hardly possible that a primitive race like the ancient Tupis, whose language was extremely limited in giving expression to abstract ideas, could have developed a mythology with all its complicated transformations and changes, such as M. Denis, who transcribed it from Thievet, has reported it. The author has evidently supplemented, exaggerated and embellished the primitive ideas of that people, and has clothed them in terms which correspond with modern thought, so as to render them entirely distinct from the original conceptions of these savage and rude tribes. The whole mythological machine work bears the stamp of a late if not recent invention, the work of some ingenious *pape* who had imbibed foreign ideas and had been instructed in religion, morals and divinity by the early missionaries, and for this purpose he coined new words to give expression to these religious conceptions.

they lost their primitive innocence, they violated the laws of nature and wickedness abounded. They began to despise Monan, their friend and benefactor, who had dwelled among them and had provided for them all good things. Enraged at this ingratitude Monan withdrew from the dwelling-place of man; and determined to revenge himself and punish his rebellious children, he ordered Tata, the messenger of the heavenly fire, to descend upon earth and kindle a universal conflagration in all its habitable parts.¹ As the action of the fire was not uniform some portions of the level surface of the earth became depressed, while others swelled up and became high elevated ridges, and henceforth mountains arose, which enclosed large extensive valleys. As the fire was raging in all its fury it destroyed all living things; but Monan, not wishing to annihilate mankind altogether, saved Irin-magé, whom he transported out of the flames to a place of security. This privileged mortal thus rescued from the burning, seeing that devastation and ruin were gradually spreading over the whole earth, implored Monan with tears and sighs to stay the fury of the destructive element. Monan, moved with compassion, caused a heavy rain to fall, so that its copious showers extinguished the flames, and the waters thus poured down collected within the limits of certain barriers and became the ocean, which was called *paranan* or "great stream;" and being mixed with ashes, which the water in part dissolved, it became salty and bitter. The earth now assumed its former beauty, and the dry land appeared like an enchanted island surrounded by a mighty sea. But there were no creatures to inhabit it, and Monan deemed it most wise to repeople the earth through the agency of Irin-magé, with whom he associated a female companion; and these two together became the progenitors of the existing races. Their most famous descendant was the Grand Caraïb or the Cunning and Spiteful, so called on account of the power which he possessed of transforming existing objects, and developing one thing from another; and because he had produced such marvellous results the name of *Maïre-Monan* was given to him expressive of his superior nature. He gave form to animals, birds and fishes and changed men into beasts at pleasure. He lived a solitary life, was extremely moderate in his wants, and was inured to abstinence. He had numerous disciples, who followed him, who performed no religious exercises, but were simply enjoined to be kind and considerate towards all men. He taught them the great mysteries that were connected with the sky, the sun and the moon, and revealed to them the secret of the *immortality of the soul*; he also taught them how to distinguish poisonous from wholesome fruits, trees and plants. He prescribed for them certain rules of conduct, showed them what was profitable and good for their future well-being, and he pointed out those beasts whose flesh was injurious to health and should not be eaten. Under the figure of a tender child scuffling with other children he gave to the earth the *yetic* or sweet potato, the *avati* or maize and the *commentra* or bean.² The Grand

¹ This is undoubtedly taken from the legend of Genesis relating to the deluge, fire having been substituted for water.

² Sweet potatoes and beans were unknown to the natives before they came in contact with the whites by whom they were introduced.

Caraïb, like all great men, excited the hatred and indignation of those to whom he had been a benefactor, and they took counsel together with the object of destroying him. But as they were afraid to do it openly, they had recourse to deception that they might thus get him into their power. They consequently invited him to the village of Detapan to pay him due honour and reverence in his official capacity as *paye*, for he acted as such. Considering himself sufficiently powerful he entrusted himself all alone and unaccompanied by his friends to the people that hated him; and when he had arrived in the village it was proposed to him to prove his supernatural power by leaping over three piles of wood which they had kindled, without being singed. He accepted the challenge with the confident assurance of his immortal nature; he leaped over the first pile without the least injury, which caused great astonishment among those who witnessed it; but when he came to the great pile, as he attempted to sweep over it, he fell into the fire and was entirely consumed. His head was shattered into fragments with such explosive thunder that it was heard by Tupan kununga, and henceforth lightning, which is typical of the fire in which the Grand Caraïb was burnt, preceded thunder.

From the Grand Caraïb, who thus lost his life by treachery, descended Sommay, the great father or progenitor of nations, who had two sons of different complexion and of different character. Tomandonare was active, industrious, managed his domestic affairs judiciously, was a good father and a good husband, and was devoted to the tillage of the soil. His brother, whose name was Aricoote, was a warrior and made war his profession. Returning one day from battle he brought home as trophy an arm of an enemy, and showing it to the more peaceful Tomandonare he told him in insolent and arrogant language that he was a timorous coward, and that his wife and children would soon be in his power; for Tomandonare was neither strong nor valiant enough to defend them. To this the peaceful husbandman retorted by telling him that if he were really as brave as he pretended to be instead of an arm he would have brought the whole body of his enemy. Aricoote, indignant at the reproach, threw the arm against the door of the cabin and all at once the whole village ascended upwards and soon disappeared, so that it could no longer be seen by the two brothers. Tomandonare, astounded at this miraculous transformation, struck the ground with his foot with such violence that a great spring of water bubbled up, which increased in volume with such rapidity that in a short time the waters covered the tops of the hills. The two brothers and their wives saved themselves by ascending the mountains and climbing up the highest trees. As all men and animals had perished in this universal deluge, Tomandonare and his wife became the ancestral progenitors of the Tupinambas, and all other nations, with whom they were constantly at war, were supposed to have descended from Aricoote.

The Tupis asserted that Monan had preserved the fire during the deluge between the shoulders of the *aigle* or sloth (*Bradypus tridactylus*), which has a spot on its shoulder of an oval form covered with short silky hair of bright orange, with a longitudinal band of brilliant

black in the centre. This was supposed to be the impression left from the fire, and was called *tata-ooap* or fire and hearth, and bears now the name of *ai* or burntback.¹

Maïre Poxi was the messenger of Monan. As the type of fertility he was represented as having impregnated a young virgin by means of a mysterious fish, and then carried her off into a marvellous land where all things were constantly changing, and where he himself was metamorphosed, after having thrown off his hideous outer covering, into a beautiful young man, who was immediately transferred to heaven. Maïre Ata was the protector and patron of travellers. He chose for himself a female associate who accompanied him in his earthly peregrinations. When she was about to become a mother he abandoned her, and the fruit of her womb conceived by divine love, spoke to her that bore it, before it saw the light of day. In her wanderings she found shelter under the roof of a brutal wretch, who used violence to get possession of her person, so that she gave birth to another child. In this abandoned condition she asked the hospitality of a village, and was kindly received by the village chief, whose name was Jaguar, who soon showed his true character by seizing his guest and killing her and then serving her up at a public feast. The entrails were thrown away in a solitary spot at some distance from the village, where, by chance, a woman was passing, and seeing to her astonishment two children who were smiling at her, she carried them home and became their adoptive mother. From that moment her cabin was supplied with all the necessaries of life in greatest abundance. The fruits of the earth were plentifully provided by the immortal son of Maïre Ata. The twins grew up and soon reached the age of maturity; but the two brothers had little in common; the one had inherited the divine nature and spiritual attributes of his father; the other was subject to all the foibles and weaknesses of humanity; they agreed, however, in one thing, both eagerly desired to revenge and punish the wrongs that were perpetrated against their mother. Under the pretext of conducting the inhabitants of the village, who had so shamelessly violated the rights of hospitality, to a fruitful valley where the greatest abundance prevailed, they led them to a solitary island, and caused the waves to rise, and wash them away into the wide ocean, where the whole village population, with Jaguar at their head, perished. But the son of Maïre Ata, not yet satisfied with this summary act of vengeance, in order to punish these cruel cannibals more severely revived their bodies and transformed them into wild beasts. The twin-brothers found themselves in a wild and dreary solitude, and they determined to travel about in various parts of the country in search of the hero that had seduced their mother. They travelled with such rapidity that they passed over an immense distance in an incredible short time, and at last arrived at the promontory of Cape Frio. After some inquiry they were informed that an old man of great sanctity, and endowed with prophetic powers, dwelled in the

¹ They say that this deluge has occurred five or six generations ago, and the knowledge of it was transmitted to them by their fathers.—Dennis Fête Bresilienne, p. 90.

neighbourhood in a lonely, solitary hut, which no one dared to approach. The two brothers, believing that they had found the mysterious being that was the object of their search, proceeded to the place pointed out to them and introduced themselves to the solitary hermit. "Who brought you hither?" said the *paye* in an angry and excited tone of voice. "The hope of meeting Maître Monan Ata," replied the most daring of the two visitors; "and since we have found him we come to serve him as a father is served." They then related the history of the misfortunes of their mother, and the manner in which they had taken vengeance on her enemies; but they carefully avoided to speak of the illegitimacy of one of the brothers. Although Maître Ata recognised his sons, yet he wished to test their identity by some manifestation of supernatural power. The two young warriors exhibited their skill in handling the bow, and the arrows they shot off remained miraculously suspended in mid-air. But this indication of divine origin was as yet considered insufficient, and the *paye* required his two sons to cross the rock of Ita-irapi (stifling rock), which opens and closes alternately. Only the divine brother passed safely, while the other was broken and shattered into fragments; the surviving brother, however, collected the scattered limbs, connected them and breathed life into the body. Not yet satisfied the father subjected his sons to a third trial; he required them to descend to the infernal regions where Ahanga tormented the souls of the wicked, and deprive him of the wonderful bait attached to his hook with which he catches the fish *alain*. The pious devotion of the divine brother again restored to life his companion who had been torn and crushed by the terrible fiend, but they succeeded to snatch from the line of Ahanga a quarter of a tapir, which they laid at the feet of their father, who admitted their legitimate descent, but nevertheless continued to prepare new trials for them.¹

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¹ For the rest of the legend the reader is referred to the original. See Dennis Fête Brésilienne.

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BOTOUCUDOS.

THE Botocudos, also called Aymores and Batachoas, are branch tribes of the Tapuyas and belong to the Tupic family of Guaranians. They occupy a vast extent of territory in Brazil washed by the Jiquitinonha river, and they are also found along the Rio Doce and the Rio Belmonte. They are divided into numerous tribes, who are entirely independent of each other.¹ They have no remarkable features which distinguish them from the rest of the Tupis. They are of medium stature; are strong and robust in bodily constitution; their complexion is generally of a reddish-brown, graduating into various shades from a deep yellow to a much lighter colour approaching to whiteness. They have capacious chests, large and broad shoulders, stout and nervous arms, slender thighs and legs and small feet. Their cheek-bones are high and prominent, their nose is flattish with the wings much expanded, their dark, piercing eyes are divergent, and their neck is usually short. They have an open countenance, which indicates much vivacity and a gay humour. Their forehead is generally low, and their lips are more or less full.

The moral character of the Botocudos is not marked by a high order of development of the social and intellectual faculties. They are indolent by nature, fond of repose, and they will only exert themselves when compelled to do so by the gnawings of hunger, the necessity of self-defence, and the irresistible impulse of the malignant passions. They are possessed of indomitable courage, and they look death in the face with the greatest composure. In the ordinary conditions of life they seem to be entirely apathetic, without thought or reflection, and it is only when some adequate exciting causes rouse up their active powers, that their force of character manifests itself by inspiring them with sentiments of profound love or hatred. They are gifted with much power of endurance, struggle heroically to overcome opposing obstacles to accomplish their object, and are always ready to make any

¹ The Botocudos still exist in Brazil as distinct tribes in very insignificant numbers, but their manners and mode of living at the present day differ in many particulars from the customs and practices described in the text, which apply more to their ancestors and to a few of their race who have kept aloof from the white settlers.

sacrifice to supply the wants of their families. They indulge to excess in the voluptuous passions, which renders them prematurely old. They duly reverence their parents, take care of them when they are sick, and never fail in their respect towards old age. They are inquisitive about matters they do not understand, but nothing can excite their admiration. They are vindictive, and to revenge themselves for injuries, real or imaginary, is one of their most predominant passions.

The huts of the Botocudos are insignificant and unsubstantial. They are simply tents made of palm-branches with sloping sides, and hardly high enough to stand erect; or they are composed of bent sticks with a frail roof-covering of tree-branches. Their furniture corresponds with their miserable habitation. They do not even enjoy the luxury of a hammock, but sleep on the ground. A few vessels of grey earthenware form their kitchen outfit, and a section of a bamboo stem forms their water-holder, in addition to a stone for cracking the shell of the small cocos.

Both sexes among the Botocudos are in a perfect state of nudity. They have, however, recourse to art for improving the simplicity of nature by painting their bodies red with arnotto, and black with the fruit of the genipa. The toilet of the women and young men is somewhat more elaborate; their skin is marked by stripes, bands, spots or regular devices. Formerly they pierced their ears and lips in early childhood, and the holes were gradually so much enlarged that it rendered them unsightly if not hideous. They inserted into their ears circular wooden blocks (*numa*) from three to four inches in diameter, which distended the earlobes so as to extend down to the shoulders; and the opening in the lip was filled up with a wooden disk (*botoque*) of more than an inch in diameter. The women of some of the tribes hang round their neck, in the form of necklaces, a number of cords, to both ends of which hoofs of the peccary are attached; and their bracelets are composed of strings of coloured fruits and seeds of various sizes and of different colours, to which a few perforated teeth of the Capivara are added. The chiefs wore a kind of tiara composed of fifteen yellow plumes from the tail of the *aper* bird, which were fixed to the head by means of gum, and the warriors were distinguished by two perroquet's feathers. The hair of the men was closely cut except a tuft, which was left unshorn at the crown of the head and was stiffened with gum, but their eyelashes were entirely pulled out.

The Botocudos subsist principally on animal food, and they are not very squeamish in their choice. They refuse no living thing that walks or creeps, if it has only a savoury taste. Alligators, toads and lizards are esteemed as favourite dishes, and they eat even the larvæ of a fly, which are found deposited in trunks of rotten trees,¹ as well as the green caterpillars (*Bichoda taquara*) found in the interior of the bamboo at the time of flowering. These last are melted over the fire and are converted into a kind of grease which forms a very delicate seasoning and tastes like cream. The head, which is poisonous is

¹ This is supposed to be the *Chorisia ventricosa*.

taken off, and the intestinal tube is also removed because it produces narcotic effects.¹ They are also dried and reduced to powder, which is applied as a soothing application to wounds. They cook their meat either by boiling or roasting. The fruits of the forest most highly esteemed by them are a kind of chestnuts called *sapucaias* and the cocos. They are fond of the seeds of the pot-tree, and they make use of the sprouting tops or cabbage of the *isara* palm. In former times cannibalism was practised to a considerable extent. Mothers ate their dead children as a mark of affection, and warriors devoured the bodies of their fallen enemies, believing that they would thus be protected from the revengeful hatred of the dead, and would render themselves invulnerable so as not to be harmed by the arrows of the hostile tribe. But these horrible practices have long since been abandoned.

The chief occupation of the Botocudos is hunting, and in later times they have also learned to fish. They lead a wandering life and move from place to place in search of the best hunting-grounds. Armed with a gigantic bow and well-pointed arrows, the head of the family takes the lead in these migratory excursions and acts as guide while strolling through the intricate mazes of the forest. He is followed by his wife, who carries her infant child on her back, holds the larger one by the hand, and has a net-bag hanging over her shoulder which contains a few articles of household ware, some tow to kindle a fire, arrow-heads of split cane, drinking-cups, teeth-necklaces and seed-chaplets. The huntsman glides stealthily along, clears the way of creepers with his stone axe with wonderful dexterity, and when he espies in the distance a tapir, a peccary or a guaribu, he hides himself or creeps up unseen until he comes within reach, when he hurls his dart at the unwary animal, and hardly ever fails to pierce it with his fatal weapon. If he is successful in killing one of the larger game, a fire is immediately kindled, and the whole carcass, after being properly roasted, is served up at a feast, of which the members of the family partake with a gluttonous appetite until the whole is consumed. The intestines are subjected to the cleaning process, and are eaten as a kind of dessert after the repast is finished. They are not very expert fishermen, and village communities generally fish in common. The game killed or the fish caught during the day are divided among the members of the family clan, and the successful huntsman or fisherman receives but a small share; while the chief never touches the game he kills, but abandons it to his clan. During the dry season they make an excursion and scatter in the forest to gather *sapucaias*, cocos and the seeds of the pot-tree, which are valuable articles of food when game is scarce. They are not far advanced in industrial pursuits; they plait bags of the bark-fibre of various plants, but more especially of the *Embira branca*; they make coarse pottery which is hardened in the fire, and this they produce with the

¹ When love produces sleeplessness they swallow one of the dried larvæ without taking out the intestinal tube, and then they fall into a kind of ecstatic slumber, which lasts several days, and on awaking they recount some marvellous dreams, as having seen brilliant forests, and tasted the most exquisite fruits.—St. Hilaire's Voyages, vol. ii. p. 424.

aid of the fire-drill, making use of bark-fibre as tinder. Some of the clans, settled along the Mucury river, are in a slight degree engaged in the tillage of the soil; others visit the white settlements, and offer for barter skins of wild animals which they kill in the chase, ipecacuanha-root (*poaya*) and beeswax, the product of wild bees.

The language of the Botocudos is barbarous in construction and harsh in pronunciation. Their under lip being somewhat rendered useless in speaking, by their clumsy ornamentation, the lingual sounds are mostly guttural and nasal. Their tone of voice is extremely monotonous, and forcing up their utterance as it were from the depth of their throat, they produce a very shrill, screaming, disagreeable noise that offends the ear. It is not wanting in vowel sounds, and when several consonants come together they seem to be mutually merged into each other. One single word signifying a general principle is used with certain explanatory additions to express cognate ideas. Thus *taru* is an expression which designates every luminous appearance, and it applies to the moon as well as to the sun; *taru te ning* means the rising sun (the sun to come), *taru nion* stands for cloudy time (white or cloudy sun). To point out the distinction between the sun and the moon they use the word *taru* when it is intended for sun in connection with its course in the sky, and they apply *taru* to the moon at the time of its appearance, when no food is taken, that is at night. In making a demand or on being much excited they speak in a plaintive tone of voice intermingled with loud screams. Nouns have no gender and are declined in but two cases. The plural is indicated by the addition of the word *rushoo*, which means "many." It is said that they have no numerals, and that to indicate a number that exceeds one they make use of the word *rushoo*; which is, however, altogether incredible. Though their language has not been critically examined, yet it is asserted that the verbs are not affected by tense modifications, but are always used in the infinitive mood.

The amusements of the Botocudos are confined to dancing, singing and instrumental music. They perform on the bamboo-flute on particular occasions, but singing and dancing are their most ordinary entertainments. Their songs are simple and display but little fancy and power of expression. The stanzas are thrown out at random without much connection. One of their songs refers to the occupations of the day, and is composed in these words: "The sun is rising, old woman put the meat in the pot; I may then eat and go to the chase; Botocudos let us kill birds; let us kill pigs, tapirs, stags, and monkeys." When engaged in their dancing exercises an old matron is crouching upon the floor of the hut and sings in a sharp and quivering voice, to which the dancers respond in a discordant refrain suddenly passing without transition from the lowest to the highest notes. The group of dancers is composed of men and women, who stand close to each other in a semicircle, linked together by slinging their arms round each other's neck. Their movements are far from being graceful, and are chiefly confined to leaps without bending the legs; and these saltatory feats are executed in unison. The

dancers, who are placed at the head and foot of the semicircular column, leap only on one foot, while the other is passed over the haunches of their immediate neighbours.

The Botocudo women are simply the drudges of the household; they fetch wood and water, prepare and cook the food, gather fruits and roots in the forest, take care of the children, carry the burdens on their migrations and even construct the huts. They fashion clay into spherical earthenware vessels, make bags of netting, and twist the bark-fibres of certain trees into cords.

Marriage among the Botocudos is not hedged in by complicated formalities. Boys and girls, even before they reach the age of puberty, agree to live together as man and wife, and they are immediately recognised as such. Before the act is consummated, the villagers engage in a grand hunt, and as soon as a sufficient quantity of game has been killed a feast is prepared, and the occasion is celebrated by dancing and singing. The husband is at liberty to repudiate his wife whenever he sees proper to do so, and a feast is given to commemorate the event. The smaller children, who cannot take care of themselves, remain with their mother; but they join their father's family as soon as they can make themselves useful. Not only brothers and sisters but cousins are also prohibited from intermarrying. Polygamy is practised without limit or restriction; but it is principally the chiefs that can afford to keep a multiple domestic establishment, and they frequently marry as many as twelve wives, which increases their influence, gives them rank and position in the community, and indicates superior power. The greatest number of the common people marry only one wife at a time; but they practise cumulative polygamy by repeated repudiations. Conjugal fidelity, though highly esteemed, is a rare jewel not often met with, and adultery is common; but the husband may chastise his wife if he surprises her in the act;¹ and the husband surprised under the same circumstances readily submits to the chastisement of his wife.

When the wife is about giving birth to a child she retires to the bank of a solitary stream to enable her to wash the infant as soon as it is born. This first cradle of their infancy becomes a sacred spot after the children have grown up to manhood or to womanhood; hither they will return when forced to leave their home, drinking the refreshing water of the stream with a sentiment of tenderness and attachment that bind them to their native soil.

The Botocudos dispose of their dead by burial. A shallow grave is dug in the vicinity of their dwelling, in which the body is placed in a squatting position with the thighs bent over the abdomen, and the arms folded upon the breast. The excavation is filled up with a thin layer of earth, which in sinking frequently exposes the angular projections of the corpse recently interred. To protect the tomb from rain and sunshine they construct a kind of shed over it by planting four forked sticks in the ground with transverse poles fixed to the top, which are covered with palm-leaves. This simple structure is

¹ According to Mr. Tschudi, if the husband surprises his wife in the act he punishes her by cutting off a piece of the gluteus muscle.—Reisen, vol. ii. p. 285.

decorated with gaily-coloured feathers and hair of wild beasts, and the surrounding space is cleared of the bushes and undergrowth, for it is supposed that the ghostly self of the deceased is haunting the place and delights in taking pleasant walks. Though they mourn over the death of their nearest relatives and regret their demise, yet they do this in moderation, and the sad event is soon forgotten.

The government of the Botocudos is loose and incoherent. "Might is right" is their principle of law, and self-revenge is their only retributive act to repress crime and redress injuries. Each tribe is independent of all the others, and elects its own chief, who is always the bravest of the clan. Frequently some influential warrior of the tribe proclaims himself chief without awaiting a formal call. In time of war the power of the chief is absolute; he directs the march and leads the warriors in battle, but his only badge of distinction is his more elaborate painting. In time of peace he exercises but little authority, bears no mark of dignity, and ranks only as the equal of his peers. When difficulties arise about women, who are the most common cause of quarrels and bickerings, he sometimes interferes, and by his conciliatory course he generally succeeds in adjusting the differences in an amicable manner. In case of personal injuries the wrong is redressed by challenging the adversary to fight a duel. In this hand-to-hand combat the bow and arrow are replaced by a long pole (*botoque*), a weapon that does not endanger life. The two antagonists meet in a clear open space in the presence of the whole tribe, which assembles for this purpose. The insulted warrior makes a long harangue reciting the catalogue of injuries and insults of which his adversary has been guilty, and charges him with unbecoming conduct towards him. At the close of the discourse great agitation prevails among the crowd, but strict order is observed. He then inflicts repeated blows upon his antagonist with the pole without the least resistance. The adversary, in his turn, recapitulates all the wrongs he has suffered at the hands of the challenger, and returns blow for blow, which the other endures with commendable patience and self-possession. The wives of the two combatants followed by their adherents then rush forward amid loud clamours and fearful outcries, and a general fight ensues; and the party that succeeds in seizing in the scuffle the *botoque* of his antagonist is declared the victor of the contest. After the termination of the fight order is immediately restored, and notwithstanding their slight wounds and bruises the parties become perfectly reconciled.

The Botocudos love war, not for gain or profit—for they take no booty and gain no material advantage, but simply to gratify their vanity, maintain their reputation as brave and undaunted warriors, and to give practical effect to their spirit of revenge and gratify their vindictive passions. Their object is simply to kill and slay without distinction of age or sex; and to be certain of the fatal result they make use of poisoned arrows. The war, which they wage against their own tribes, is mostly caused by the encroachment on boundary-lines, or by an insult offered to their chief. But the abduction of women and children most frequently gives rise to hostilities between different

tribes speaking the same language. Their tactics consist in stratagem and ambushade. To surprise an enemy when not on his guard is the most approved mode of conducting a warlike enterprise. When a village is attacked and the assaulting party comes off victorious, the whole community is overwhelmed with universal ruin; and formerly the prisoners captured were devoured at a cannibal banquet, while the head of the captive was preserved in the hut as a trophy of war. The weapons of the Botocudos consist of bows and arrows. Their bows, which are very long, are made of the dark-brown wood of the *airi* palm, of which each end is strengthened by being entwined with bark-fibre. As the wood is not very elastic it requires extraordinary strength to string these bows. The feathered reed-arrows are armed with sharply-cut bamboo points. The arrows used in hunting are barbed, and as they cannot be easily withdrawn they render the wound more fatal.

The religious notions of the Botocudos are vague and indefinite. They have neither gods nor idols, nor do they perform any act of worship. When they apply the word *taru* to the sun, it conveys to them the idea of some beneficent agency in nature that exercises its great powers for the good of mankind; but when it is applied to the moon it designates a malevolent agency, for they imagine that the moon prevents the fruits from ripening, and thus causes scarcity; and they even suppose that some day it may fall down upon the earth with the object of destroying the children of men. To Nian-ton they attribute all the evil that befalls them; he is considered as the demon-spirit of thunder and lightning; they fear him, but do not worship him. Along the Mucury a few of them have received baptism; but they know nothing whatever of the spirit or principles of Christianity; they are not in any sense regenerated. The Janchoo-gipakyu and the Janchoo cudgé are the great and little demons that inhabit the forests. Their idea of a future state of existence is equally indefinite. The surviving individual self is simply a kind of ghost that remains in this world without having a particular abode assigned to it for a dwelling-place.

The Botocudos have not even *payés* or medicine-men among them. When they are seriously ill their universal remedy is bathing; and in some cases they apply to the skin a species of euphorbia which produces vesication, and thus acts as a counter-irritant. Friction and scarification are also sometimes employed in internal diseases.

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CAMACANS.

IN the lofty primitive forests of the Serra do Mundo Novo, in Brazil, a village is situated which bears the name of Jiboya. The road that leads to it is wild and uneven, and moderate hills continually alternate with contracted valleys. At the outset the country is inhabited and cultivated, but by degrees the forests are reached, which form an impenetrable wilderness, where the high *taquarussa*-cane grows in massive conglomerations. On leaving the inhabited regions travelling to some distance the lianos encircle with their sturdy arms the mightiest forest trees, ferns luxuriate about the fallen, half-rotten tree-trunks; the pepper-plant, the bigonias, the epidendrum, the cactus and other trees, shrubs and vines adorn the gloomy, solitary recesses of the forest-wild, whose melancholy silence is only interrupted by the scarlet araras, the troyon-bird, manakins with long tail-feathers and tangaras with their bright yellow heads. In the village of Jiboya surrounded by groves of banana-trees live the Camacans, a Guaranian tribe of the original stock that have already lost much of their aboriginal character, and have been forced, in part at least, to adopt some of the customs and usages of the dominant race of Brazilians by whom they are surrounded. Their physical characteristics are well-developed; they are of medium height, have a robust and strong constitution, and broad shoulders. Their complexion is generally of a yellowish or reddish hue, but it is often brown and sometimes even very dark, and their hair is strong, straight and black. They are brave, they sacrifice all else to freedom and personal independence, are fond of war, but are hospitable to strangers and visitors. They live in huts constructed of posts and laths surmounted by a roof, which is covered with bark boards. Their sleeping-place is a raised platform resting on four posts and covered with bark-fibre matting.

The Camacans generally go entirely naked, and it is only occasionally that they tie a breech-cloth made of palm-leaves round their waist, which they call *hyranayka*. Formerly the women appeared in public in nature's garb, but they are now more modest than the men. They gird their loins with the *ghuyhi* or string-apron consisting of a girdle of finely-twisted cord adorned at each end with tassels, with an infinite number of strings tied to the main band, thus forming an effectual covering. On festival occasions the chiefs wear a head-dress of parrots' feathers artistically arranged within the meshes of a net of cotton thread and ornamented with green and red arara plumes. They pull out the hair of their eyebrows and other parts of the body, perforate their ears, and sometimes they paint their skin red with annatto and black with the juice of the genipa-apple.

The Camacans subsist chiefly on mandioca-root, maize, bananas and sweet potatoes. Their meat diet is entirely restricted to the flesh of the game they kill in hunting. Honey is a favourite article of seasoning. They are, however, not very fastidious in their taste, for they consider the partially spoiled hams of the tapir as a great delicacy. They prepare an intoxicating drink from maize and mandioca-root or

sweet potatoes, which the women chew, and the material thus saturated with saliva is collected in a kind of tub hollowed out of a section of the bombax-tree, and warm water being added it is left to ferment, and whenever the fermentation is completed it is ready for use. They also make hydromel by mixing honey with water, which acquires highly-exhilarating properties.

The chief occupations of the Camacans are agriculture and hunting. They are most expert with the bow and arrow, which makes them the most dexterous huntsmen. They have trained dogs, which are the only domestic animals reared by them, and they are very useful to them in their hunting expeditions. They cultivate a patch of ground round their huts, which is planted with bananas that supply them an excellent article of food, and they produce the mandioca-root, which is eaten after it has been roasted. Maize thrives well and sweet potatoes are most abundant. They also cultivate cotton to a very limited extent, from which they twist their cords and ropes. They make use of a greyish clay for their pottery-ware, and thus supply themselves with the necessary cooking-vessels. The women knot bags of white or variously-coloured cotton cords, which they carry on their back by means of shoulder-straps. Their wax candles, which are perfumed with some aromatic sap as well as their wild honey which they collect in great abundance, are the articles of barter they exchange with the white settlers for other commodities.

The Camacans are fond of dancing and festivities. The men and women assembled for the festive occasion are rigged out in the best style; the first are painted in straight lines, and the last have their face streaked with bands, and concentric curves are drawn over their breasts. The musical instrument for indicating the measure is the rattle (*herenehedioca*), composed of two bundles of tapir-hoofs fastened to strings; but sometimes the calabash-rattle (*kechiek*) is also used. At the beginning of the dance four men, with rattles in their hands to mark the time, stooping slightly forward, march round in single file describing a circle, and while singing some rude melody they are joined in chorus by the spectators. The women, holding each other by the hand, next circle round in pairs in alternate course. The dancers' eyes are constantly directed to the central spot where the beer-tub stands, and from time to time they freely help themselves of its contents. They run foot-races with a heavy piece of timber on their shoulder; the champion racer heavily loaded takes the start, but he is soon followed by his competitors, who attempt to relieve him of his burden, that they may have the honour of victory on arriving at the village, where the girls are awaiting their coming to admire their agility and strength.

When a Camacan falls dangerously sick he is entirely abandoned by his friends. If he is able to walk about and provide for his support, he has still some hope of recovery; but if he is helpless he is bound to die alone and unaided unless the medicine-man is called in to attend to the wants of the patient.¹ The natural remedial means

¹ These statements are probably based upon a misconception of travellers who

employed are cataplasms of chewed herbs, warm decoctions administered internally, and bathing, which is much resorted to in fevers and other maladies. When all remedies fail the medicine-man fumigates the sick with tobacco-smoke, which is supposed to possess some supernatural virtue, as the process is always accompanied by mystic formulas. When a death occurs they crowd round the corpse, bow their heads, and continue their lamentations for many days, and they weep and howl at periodical intervals. The corpse is retained in the house for some time before it is buried. They believe in the survival of the ghostly self of the dead; they invoke its aid, and they imagine that it is invested with the supernatural power of producing storms. They affirm that if deceased persons have not been well treated during their lifetime they return in the form of ounces and endeavour to injure the living as much as possible. To conciliate the favour of the dead they deposit by the side of the corpse a *cuvia* or calabash-cup, a *panella* or cooking-pot and some *cawi* or fermented maize-beer, in addition to their bows and arrows. The body is buried naked in a sitting posture, after which the grave is filled up with earth, and a fire is kindled on the top of it.

The Camacans are sometimes engaged in warlike expeditions, and their belligerent enterprises are chiefly directed against the Botocudos. They collect in bands, and place themselves under the guidance of a war-chief, who is invested with superior dignity, and is distinguished from the common warriors by his dress and ornamentation. With the exception of the head, feet and forearms his whole body is painted red, and two red streaks are drawn over his eyebrows; a red coloured cotton cord terminating in tassels of animal's teeth and hoofs is drawn over his shoulder, and in his hand he carries the *vara* or staff of authority painted red and neatly finished. Before starting out on their expedition the warriors celebrate the occasion by revelling and dancing, which continue all night. Their war-weapons are the bow and arrow. The bow is about six feet long, is tough and elastic and is well-finished. The arrow-shaft is of reed with a piece of wood attached to the upper end to which the point is fixed.

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have been falsely informed about the real state of the facts, for if the sick are abandoned, who administers the remedies or calls the medicine-man? Nor is it conceivable that people who abandon their sick would lament and mourn over their death. The fact is also contradicted by a statement of the author that they are afraid the dead may return if they have not been properly treated during their lifetime.

COROADOS.

SOUTH of San João Baptista in Brazil immense tracts of forests cover the country with the most luxuriant vegetation. Lofty and far-branched trees diffuse shade and moisture all around and render these wild woodlands gloomy in the extreme, inspiring the lonely wanderer with awe and terror by the prevailing mysterious stillness, interrupted only by the rustling of the leaves, the cry of birds or the fearful howling of some wild beast. Here the pot-tree (*Lecythis ollaria*) shoots up to the lofty height of a hundred feet and expands at the top during the flowering season into a vaulted crown with its rose-coloured young spring-leaves and its gigantic white blossoms, bearing at maturity nuts of huge size filled with nutritious seeds.¹ Here the ipecacuanha shrub,² the myristica,³ the chiococa,⁴ and other medicinal plants flourish to perfection and supply articles of export. The predominant geological formation is azoic, the rocks being principally composed of gneiss or gneiss-granite which are covered with thick layers of red clay.

The Coroados, who dwindled down to insignificant numbers,⁵ occupy that region of country through which the Rio Xipoto flows, between the mountain-chain of Serra da Onca and the Serra da San Geraldo.

The physical characteristics of the Coroados are well-developed, though they are rather below medium stature and many of them hardly ever exceed five feet in height.⁶ They have a robust and compact frame, with short, thin legs, but round muscular arms. Their chest is expanded, their neck is thick and short, and their face is broad, angular and moderately projecting. Their complexion is of a dark copper-colour graduating into various shades, while their skin is fine, soft and glossy. Their hair is black, long, coarse, stiff and shining; and their beard is, with but few exceptions, thin and scanty. Their cheek-bones have a considerable lateral expansion; their fore-

¹ The nuts, which have a thick shell, are of the size of a child's head with a lid which is loose all round, and which at length when the weight of the fruit turns it downward separates and lets the seeds fall out. The seeds are collected in great quantities by the Indians, who are extremely fond of them, and they either eat them raw or preserve them roasted or pounded in pots, while the shells are used as drinking-cups.—Spix & Martius' Travels, p. 224.

² The genuine ipecacuanha-root (*poaíja*) is found here in large quantities. It belongs to a low shrub (*Cephalus Ipecacuanha*), which always grows in groups on the greater part of the Serra da Mar from Rio de Janeiro to the north as far as the capitania of Bahia, in damp shady places in the woods. In the month of April the plant has berries nearly ripe. The gathering of the root is performed during the whole year, but principally immediately after the rainy season, for then the ground being soft it is more easy to pull up the roots. The roots being plucked up are tied up in bundles and dried in the sun. It is gathered by the Indians; the price is very low, 200 rees per pound, and they take only goods in exchange, such as brandy, ironware, cotton handkerchiefs, &c.—Ibid.

³ *Myristica officinalis*.

⁴ *Chiococa anguifuga*.

⁵ They were estimated in 1820 at 2000 souls.

⁶ These are probably German feet, which are larger than English feet.

head is low, and their temples are prominent. They have small, dark, brown eyes, turned obliquely inwards; their eyebrows are thin, and are somewhat raised in the middle. They have small ears, a short slightly-depressed nose, and widely-separated nostrils; their mouth is of moderate size with a somewhat thick upper lip, and white well-set teeth.

The moral character of the Coroados does not differ from the primitive Indian type, except where their temperament and disposition have been modified by their casual contact with the white race. They are improvident, taking no thought for to-morrow, they are indolent, and love to pass their time in sleep and idleness. They are taciturn, unsocial and reserved, gazing with a steady eye at a single object for hours without being absorbed in deep thought or reflection; or playing with their perroquet or monkey unmindful of what is going on around them. They are honest, and although cunning in many relations of life, they never use deceit to gain their object. They are abstemious when necessity commands self-denial; and when game is scarce they can control their gluttonous voracity and fast for days. Their obtuse and apathetic intellect requires some stimulating force to impart to it energy and power of action; and they never fail to drink to excess on all public occasions. In their domestic relations they are cold and indifferent; they are strangers to gratitude and friendship, and their attachment to their wives and children does not differ much from animal instinct. Their passions are wild and unruly; jealousy and revenge may excite their deadly hatred, and urge them on to commit the most atrocious crimes. Their mental capacities are entirely undeveloped. Their senses are acute, their memory is retentive; but nothing of an ideal nature ever illuminates their dark and childish imagination, whose wild and gloomy conceptions are but fanciful images, which inspire them with fear and terror.

The Coroados build but frail and unsubstantial dwellings, which are both light and airy. Their hut-like structures are simply composed of four corner-posts connected by transverse laths, which are interwoven by wickerwork or are plastered with clay forming the lateral walls; for the hut is only closed on the windward side. These huts are from thirty to forty feet long, and from twelve to fifteen feet high, and are covered by a roof, which is thatched with palm-leaves or maize-stalks, protecting the open sides of the hut with its far-projecting eaves. The interior is reached through two sufficiently high doors, which are closed by movable palm-leaf matting. Some huts are entirely constructed of palm-leaves, and have a tent-like appearance. The larger huts are frequently occupied by several families, but as each has a distinct space marked out as the family home, they live quite independent of each other. Hammocks made of cotton netting are fastened to the posts about one foot from the ground, and they serve not only as beds but as chairs and tables; and sometimes they are capacious enough to afford bed-room for the whole family, including man, woman, and child. The provisions in daily use are stored away in palm-leaf baskets; earthen pots for cooking, calabash drinking-

vessels (*cuias*), a few dishes, a hollowed-out tree-trunk for pounding maize constitute the chief articles of household ware. From the side walls are suspended bows and arrows, the gourd-rattle (*maraca*), a fine feather-tuft; and in the cabin of the chief hangs a horn, which he blows when he wishes to announce some important event, or when he calls the warriors together. Among the domestic pets beautiful parrots, the pretty *jaca* or wood-hen (*Penelope leucoptera*), tortoises and monkeys enjoy the hospitality of the family establishment.

The Coroados, like most of the tropical Maranonians that have not been converted to Christianity, are not encumbered with clothing, and though nature has made them naked, yet they cover their nakedness with a coat of paint embellished by bands, circles and figures of various animals. The half-civilised Coroados are dressed in cotton shirts and drawers. The women sometimes tie a flap of white cotton stuff round their waist, and adorn themselves by suspending from their neck necklaces of monkey's or ounce's teeth, or of glass beads or strings of red and black seeds.¹ On festive occasions the men enwreath their head and arms with feather ornaments. Both sexes wear their hair long hanging down their shoulders.

The Coroados take but one principal meal a day; and each one helps himself, tears off a piece of the meat prepared for the dinner and squats down in a corner or near a tree apart from all the rest. Whenever they get hungry before the regular hour they stuff themselves with roasted sweet potatoes, maize, bananas, water-melons and fruits. The dish containing the mandioca-flour stands near the fire, and each one takes out a handful and dexterously transfers it to his mouth. They have no other seasoning but the Malaguetta pepper, which is a species of *Capsicum*. After the meal is ended the wife or daughter brings water from the spring or brook, and the clear unadulterated liquid is freely distributed to all who wish to partake. Friends and neighbours who happen to be present at meal-time never fail to be treated as invited guests. After dinner they take their regular siesta and rock themselves to sleep in their hammocks. The flesh of the wild animals killed in the chase is the chief article of food that affords them the necessary means of subsistence at all seasons. In time of plenty they are well supplied with tapirs, monkeys, armadillos, pacas and argouties, which furnish them their favourite dishes. When game is somewhat scarce they content themselves with *coati*, deer, birds or fish, and when all other resources fail them, they do not refuse to eat snakes, toads, larvæ, and white ants. The entrails of animals are drawn over a stick, and after being roasted they are esteemed as the most delicious and savoury dish. The labour of kindling the fire and of cooking devolves upon the men. Their most ordinary modes of preparing their meats are boiling and roasting. Hairy animals, which are not skinned, are singed and spitted over the fire; birds are slightly plucked, and are then spitted on sticks to be roasted; or they are boiled in pots with a quantity of water. Meat is preserved for future use by being dried over the fire in a

¹ The seeds of the *Cania glauca*, the *Abrus pectorius* and the *Ornosia coccinea*.

kind of wickerwork dish, where it is exposed to heat and smoke. Their intoxicating drink called *vinhassa* is prepared from maize, which is first pounded by the women in a wooden trough, and when sufficiently pulverised it is poured into a large earthenware vessel, which contains a considerable quantity of water, and is then boiled over the fire. The women take out the coarsely-crushed grain by handfuls, chew it so as to mix it with saliva and throw it into another pot, where it is allowed to ferment.

As soon as the first rays of the sun appear in the horizon the Coroados rise and make preparations to feed the fire, or if it is extinguished to kindle it by means of the fire-drill, and seat themselves round it in perfect silence. After having partaken of their frugal breakfast, and taken their daily bath, they make ready their bows and arrows, their slings and spears, to try their luck in hunting. As soon as the women leave their hammocks at early morning dawn they paint their bodies and those of their children with the black juice of the genipa-apple, the blue colouring matter obtained from a *Cissus* and the red dye extracted from the fruit of the *Bixia Orellana*, for which a red ferruginous earth is sometimes substituted. The women not only perform most of the labour of the household, but they make nets of palm-leaf fibre, fashion clay into earthenware, which they dry in the sun or bake in the fire, braid baskets, knot hammocks, prepare the mandioca-flour, pound the maize for daily use, brew the *vinhassa* or maize-beer, cultivate small patches of ground, which are planted with mandioca-roots, maize, sweet potatoes, pumpkins and beans, and gather in the forest fruits and roots to fill the provision-stores. The men show much skill in manufacturing their weapons. Their bows were formerly cut with stone-axes from the root of a bean-bearing tree, or the prickly palm (*Astrocaryum*), and were polished into a sharp-edged bamboo-knife. The arrow-shaft was made of reed (*Saccharum sagittarium*) winged with red feathers of the arara parrot, and was sometimes armed with a small crystal ground to a point. When the Caroados start out for the chase they are often accompanied by their wives, if they can spare the time from their other labours. They usually follow a narrow, scarcely-marked foot-path, and thus wind their way to the interior of the forest. If they proceed to a particular locality at a considerable distance, they break off some leafy branches from the bushes, which they let hang loosely or strew over the path to enable them to find their way on returning home without missing the direction. When they hear the least noise they stand still and listen, hiding themselves behind the thicket, and if happily some wild beast passes the track they approach as near as possible with all the necessary precaution, string their bow and hurl their arrows with such precision that they hardly ever miss their aim. If the women are present it is their duty to find the spent arrows, to look for the game in the bushes, and carry it home in a bag which rests upon their back and is suspended from their forehead by a strap. Nooses fixed to a long pole are employed to catch birds alive for the purpose of domestication. They climb up trees, and holding the noose in proper position they patiently wait until the

bird or small animal can be ensnared by the loop, which is dexterously drawn so as to prevent escape.

The Coroados pass much of their time in pleasure and amusement. They celebrate numerous festivals during the year when they assemble at the sound of the ox-horn blown by the village chief. Singing, dancing and drinking are the life and soul of all their enjoyments, when mirth and hilarity lighten up their sombre and gloomy disposition with a gleam of sunshine. When a girl or a boy attains the age of puberty, or when the warriors return victorious from a warlike expedition, they never fail to celebrate these events by boisterous merriment, monotonous songs, rude dances, and the excessive indulgence in maize-beer. The public festivals are attended by men, women and children; and friends from the distance are invited, who always come armed with their bows and arrows, but they hide their weapons in the woods near the festive scene. The festivities are conducted by the chief, who steps forward with his calabash-rattle (*maraca* or *grincerina*) in his hand, which serves as musical instrument in the dance, and is shaken in accordance with the measure of the steps. The pot filled with the precious beverage is placed in the centre, and those present form a circle around it. The chief at first walks slowly round the circle in a stooping posture, with his eyes directed towards the pot, but gradually his steps become accelerated, the monotonous notes of his song are uttered in a graver and louder tone of voice, he stamps the ground with his foot, and as he proceeds his musical performances become more animated, his expressions are more lively, and his looks are more solemn. To each *extempore* refrain of the chief the motionless and admiring spectators respond in a loud and boisterous chorus. The chief then approaches the vessel that contains the liquor, receives from the hand of an attendant the drinking cup, which he dips into the pot, and after taking a few sips he again begins to sing and to rattle the *grincerina*. He then empties half the cup and the rest of the liquor is handed round to be tasted by the assembled revellers, which serves as signal for general rejoicing, and all help themselves to the *vinhassa* at pleasure amidst the ungraceful dance and the unmelodious song.

The language of the Coroados is still in its primitive and undeveloped state, as it was transmitted to them from their remote ancestors, from whom they do not materially differ in their mode of life, their prevalent customs, dress, food and occupations. As they advanced but slowly upon the path of social and political progression there was but little occasion for the development of new terms of expression; their limited capacity of mind, their isolation, the exercise of purely physical powers and their instinctive intuitive perception rendered it unnecessary to increase the stock of words of their vocabulary or to give grammatical precision to their sentences. Their language has specific names for all the familiar objects that make a part of the physical world by which they are surrounded, while the predominant quality of things is often expressed by imitative sounds. Animals as well as plants, which are brought almost daily to their notice, and are either useful as food-materials, or are employed for

some other economical purpose, or are hurtful on account of their noxious quality or their ability to do harm, are designated by proper words and their parts are strictly analysed and distinguished by appropriate terms. Although they have no clear idea of classification, yet they notice the distinctive marks by which the various species of the same class of animals are recognised, and they have specific names for each distinct individual. They have, properly speaking, no notion of abstract ideas, and their language does not contain a single expression even for qualitative generalisation such as colour, sex, tone or species. The only idea they have of collective unity is expressed by the verbal infinitive, which is much used. To walk, to eat, to dance, to hear conveys to them the notion of a collective action without reference to the agent by whom the action is performed. That which is called soul among civilised nations as something distinct from the body is in the languages of the Guarano-Maranonians the surviving, identical personality of the deceased, somewhat of a ghostly nature, but unchanged in character, wants and necessities; and on this account their elysian abode is simply a land somewhere beyond the mountains, or in the far west,¹ and their future state of life consists merely in hunting, dancing, singing, and the enjoyment of the good things of their former earthly existence. They have no distinct and specific word for a spiritual soul no more than they have for spirit, devil or god. The terms now employed by them to designate these ideas were either introduced or coined by the early missionaries, or they referred originally to some manifestation of natural forces productive of good or evil. They have no word even for air because the element is imperceptible to the senses, but they have a name for the strong wind which they feel blowing. For the same reason light is unnamed; it is simply a condition and not a sensible object. Their pronouns are limited to the first and second person singular and the first person plural, and for the third person the name of the object or person referred to is repeated, if it is not tacitly understood. Their numerical expressions do not extend beyond three, counting by the joints of their fingers, and all numbers beyond three are expressed by the indefinite term "many." As they have no regular construction of sentences and are surrounded by few artificial conditions they make themselves clearly understood in expressing their simple wants without the aid of grammatical inflections either of verbs or nouns. The verb is generally used in the infinitive mood, and the accidents of time and person as well as the other relations implied in the action are indicated by the accent, the slowness or quickness of pronunciation, certain signs with the hand or mouth, and characteristic gestures, which complete the sense and supply the defects of construction. When the Coroados want to say: "I shall go into the woods," they make use of two words: "Woods—go," and

¹ These savages have as good an idea of their paradise as Jews, Mohamedans and Christians have of their heaven. It is even a controverted point whether this heaven is a place or a condition; but if a place no one can tell where it is, or in what it consists; and if a condition, the happiness and bliss dreamed of does not differ from the happiness and bliss of this world except perhaps in degree.

push out their mouth in the direction which they intend to take. Their language is particularly distinguished for its numerous guttural and nasal sounds. They count time and indicate the return of the seasons by reference to the ripening of certain fruits, or by the periodical changes of the moon, and they have specific words to designate its different appearances.

The marriage relations of the Coroados are loose and unstable. Polygamy is practised to an unlimited extent without legal restriction; every man takes unto himself as many wives as he can procure and is able and willing to support; but he dismisses them without the least formality whenever it suits his pleasure. Their polygamous practices do not consist so much in having many wives at a time, but in marrying an indefinite number of wives in succession. Girls attain the age of maturity at an early period of life, and they are given away in marriage at the age of ten or twelve, but they are not fruitful and rarely bear more than three or four children. Boys assume the responsibilities of married life at the age of fifteen or eighteen. No ceremonial formalities are observed, and no preliminary arrangements are necessary, for girls are not sold for a valuable consideration. The suitor simply kills some game and gathers some wild fruits, which he offers as complimentary presents to the parents of the young maiden; and he thus engages himself that he will support his future wife, and furnish as much game as may be necessary for household use. Some of the tribes are said to be addicted to the abominable practice of pederasty. During pregnancy both the wife and the husband abstain from eating the flesh of certain animals, and they cease to cohabit together. As soon as the first symptoms of childbirth make themselves felt the woman proceeds to the forest, and during a clear night she even conceals herself so as not to be seen by the moon, and in this solitary place she is delivered unaided and alone. After the birth of the child and the expulsion of the placenta she severs the navel-string by biting it in two with her teeth, and then immediately proceeds to the river or brook to wash herself as well as the child. After having performed her ablution she returns to the hut, where she follows her ordinary occupations without the least inconvenience. The happy event is celebrated in the course of a few days, and the *payé*, being invited to attend, fumigates the mother and the child with tobacco-smoke, which he puffs out of his mouth. The neighbours and friends assembled on this festive occasion enjoy themselves in dancing and drinking *vinhassa*. Mothers are instinctively attached to their children, and they suckle them until they are four or five years old. They carry them about fastened to their back, or they are lulled to repose while lying in the hammock. When they are at the breast they are carefully protected from the evil influences of the moon, which is supposed to produce sickness. Whenever they can walk they receive but little attention; they are soon rendered useful by sending them to the forest, where they collect larvæ, which are used as food. As soon as the boys acquire sufficient strength they are taught to handle the bow and arrow with good effect, and they frequently accompany their father in his hunting expeditions. They

hurl small clay balls from a sling made of twisted palm-leaf fibre, and they sometimes succeed in killing small birds. Children have but little respect for their parents, they snatch away the best morsels out of the dish, occupy the most comfortable places at the fireside, and with impudent self-assurance they express their opinion on all subjects of controversy concerning family affairs.

The Coroados pay due funeral honours to their dead, for they suppose that if this duty were neglected the surviving ghostly self might haunt the homes of the living, and do them some injury or harm. The body is either wrapped in matting or old cotton stuff, or it is placed in a squatting posture in an earthenware pot, and is then buried in the hut where the death occurred. After the grave is filled up, and while they are trampling down the earth with their feet, they utter loud wailings and doleful cries. The lamentations are repeated for some time twice a day, and during this period of mourning they deposit upon the tomb the weapons of the deceased with a supply of provisions to serve him as means of subsistence while journeying to the shadow-land. As a sign of mourning some let their hair grow long, others cut it short, and the women paint their body black. The hut is henceforth abandoned, but whenever they pass the spot where any of their friends are interred they never fail to honour their memory by plaintive cries and wild incoherent shrieks.

The Coroados have no regular government; every head of a family is entirely independent, and is absolute master of his household. There exists neither law nor punishment for crime; necessity is their only law, and self-revenge their only restraining force to bridle their animal passions. The rights of property being extremely limited, the crime of theft is almost unknown. Jealousy or rivalry is the only cause of internal feuds, and the parties thus arrayed against each other are permitted to fight it out in their own way without the least interference on the part of disinterested spectators. Each village has its own nominal chief, who is selected for his prowess in war and his skill in hunting. He who has killed the greatest number of enemies, or has been most successful in slaying ounces¹ and other wild beasts, is accounted the greatest hero, and acts as leader in all warlike expeditions; but in time of peace his authority is only nominal, though his sagacity and superior judgment inspire much confidence when he proposes some common action by which great advantages can be gained; and he is always consulted when an interchange of commodities is to be effected. At their public festivals they assemble in a general council where they discuss all questions of common interest, adjust difficulties, settle the quarrels that arise between contending parties, and determine other matters relating to hunting as well as to war.

The Coroados have no real notion of religion, and consequently they are entirely ignorant of the existence of God or of any spiritual being, that exercises providential control over the world either for good or evil. They are credulous and superstitious, and it is only through fear and the malevolent passions that they have become impressed with the belief, not that there existed any evil spirits in the

¹ *Felis uncia*.

abstract entirely separate from the evil itself, but that the evil which causes them to suffer, whatever its nature may be, is itself the demoniac principle that harasses, torments them, endangers their life and even kills them; and their wild imagination gives it shape and body by representing it under the form of a lizard, of a man with stag's feet, of an alligator, of an ounce or even of a swamp. The good that exists in the world is ascribed to the natural course of events, and when this natural course is disturbed by counteracting agencies, they assume that there must be an active force which brings about this transformation, that is contrary to their physical well-being and hostile to their personal interest. This enemy must therefore be appeased, or must be rendered harmless at any price, and by any means at their command that may accomplish the object. The *payés* have acquired the reputation of being able to control the action of these demoniac agencies by the supernatural means of conjuration, and other processes of a more simple character; and their aid is invoked in all obstinate diseases, which will not yield to the ordinary remedial applications, to expel the demon that has possession of the body of the sick man. They generally choose a dark night, when the winds are blowing and the storm is howling, to perform their magical ceremonies and bring into action their mysterious power of exorcism. Before administering their medicines they pretend to give them supernatural efficacy by means of charms and incantations, and fumigation with tobacco-smoke is universally employed by them to insure success to their conjuration. They assert that they can communicate with the dead through the intermedium of certain animals, which act as messengers, such as the goatsucker,¹ the screaming vulture, the *caracai* and the *caoha*. In case of serious illness a fire is kindled near the hammock where the patient lies and total abstinence is observed for several days. They bear pain with the most stoic indifference, and readily submit to the loss of a large quantity of blood brought about by venesection or scarification. The *payé* rubs the part affected with certain herbs and with saliva; he breathes upon it, applies the kneading process, and has recourse to fumigation. If the sick man dies in spite of the efforts of the man of art to save him, the *payé* is often accused of having caused the patient's death by malicious sorcery, and is sacrificed by the surviving relatives to the manes of the supposed victim.

The Coroados superstitiously believe in the protecting power of amulets. They wear around their neck strings of the eye-teeth of ounces and monkeys, as well as necklaces of roots, fruits, shells and stones, which they consider quite efficacious to shield them against the attack of wild beasts, and prevent them from being affected with dangerous diseases.

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¹ Caprimulgus.

QUICHUAS OR PERUVIANS.

DURING the reign of the Incas the empire of Peru¹ was a long strip of territory bordered on the west by the Pacific Ocean and on the east by the Cordilleras of the Andes, where this great mountain chain reaches its highest elevation, and its lofty summits are covered with perpetual snow, which the equatorial sun even cannot melt. Although its widest breadth never exceeded seventy-five miles, yet its length comprised a vast territorial extent stretching from 2° N. latitude to 37° S. latitude, thus occupying the whole plateau of the Andes as far as Quito in the north, with the river Maule in Chili as its southern boundary. Situated within the tropics the sandy land of this extensive plateau was parched and dry, for rain fell only at long intervals, and the scanty streams did not furnish a sufficient supply of water to fertilise the thirsty soil. The country was wild and romantic; the mountain slopes were steep and precipitous, and were broken by frightful chasms, unfathomable precipices, rugged and jagged defiles, interspersed with rough projecting cliffs of porphyry and granite, whose sublime grandeur was, at times, heightened by the boisterous roarings of furious torrents. But this barren wilderness was transformed by the industry of the natives into productive fields, luxuriant gardens and rich pastures, where the vegetable forms of various climates grew to perfection, where shepherds with immense flocks of llamas wandered over the slopes beyond the line of cultivation, and where hamlets and towns, teeming with a numerous population, gave variety and beauty to the richly-coloured landscape.

Peru, as it exists at present, is an independent republic and comprises a much smaller extent of territory in length than that included within the Inca empire. It is bounded on the north by Ecuador, on the east by Brazil and Bolivia, on the south by Bolivia and on the west by the Pacific Ocean. The plateau situated between the Cordilleras and the Ocean rises to an average height of twelve thousand feet above the level of the sea. Agriculture is successfully carried on at an elevation of ten thousand feet, and maize is cultivated on the watercourses at the height of eight thousand feet. The lands in still higher ranges serve only as pastures where numerous herds and flocks are grazing. The snow-line is reached in the Nevada de Guaracota at the height of fifteen thousand two hundred and ninety feet. The Amazon takes its rise on the eastern slope of the Andes, and here the Huallaga, the Ucayala, the Javary and the Beni are its largest tributaries. The plains on the eastern side of the mountains are partly composed of grassy savannas and partly of impenetrable forests; while the western slope terminates in a narrow strip of sandy desert, interspersed with patches of well-watered, productive lands lying along the banks of the rivers. The climate is much diversified. On the

¹ The name of Peru was unknown to the natives; it is said that it took its origin from a misconception on the part of the Spaniards about the name of the river Pelu.

western side of the Andes long-continued fogs prevail from June to December, which take the place of rain. The summer is pleasant and the heat not very oppressive. On the Cordilleras the winters are severe; and from January to June violent storms, hail and snow are very frequent. On the other hand, the summer nights are fresh and cool, and the atmosphere is perfectly pure. In East Peru the rainy season sets in in June and continues till February. The mineral productions of Peru are very valuable. The silver-mines of Cerro Pasco are the richest perhaps on the continent. The quicksilver-mines of Chonta are equally productive. Gold is also abundant, especially at Carabaya, but many of the places where it is found are not easily accessible; copper-mines exist near Aroa; lead, coal and sulphur are mined in various localities. Herds of llamas, alpacas and vicuñas are very numerous, and their wool supplies an important article of export. Guano, which is principally obtained from the Chinca and Lobos islands, has an immense commercial value. The principal agricultural products are maize and all the other cereals, potatoes, cotton, sugar, tobacco, sarsaparilla and other drugs. The superficial area of Peru is estimated at 540,000 square miles, containing a population of about 2,200,000 souls, of whom 240,000 are of Spanish descent, 300,000 are mestizos, 1,620,000 are Indians and 40,000 are negroes.

The Quichuas, who with the Aymaras, the Atacamas, the Chancos, the Huancas, the Chinchas and the Yuncas were the original inhabitants of this vast territorial domain, were the direct descendants of Guarano-Maranonians that first peopled the valley of the Amazon. They were rude and ferocious in manners, barbarous in their social habitudes, ignorant of industry and culture, and leading a roving life they were instinctively devoted to war and bloodshed; they feasted on the flesh of their prisoners, and were exceedingly credulous and superstitious. They looked upon the sun as their supreme god, as the beneficent spirit, who was the father and creator of their race and their protector and preserver. Their nature-worship was not confined, however, to this luminary, for they adored innumerable inferior agencies who were supposed to possess various powers. The Aymaras, who occupied the country on the shores of lake Titicaca, were the first to emerge from the gross barbarism in which they had been plunged for many centuries. They had constructed regular dwellings near the lake shore, had perpetuated the memory of their dead by erecting over their remains substantial tombs; and the grandeur of the monuments of Tiahunaca furnishes convincing proof of the progress they had made in the arts of civilisation. They had already dedicated a temple to their supreme god, in the form of a tumulus a hundred feet high, of which the front was from three hundred to six hundred feet long facing to the east. This remarkable structure was ornamented with a series of colossal angular columns and monolithic porticoes covered with elegant devices and flat reliefs of rude design, though regular in execution, representing allegoric figures relating to the sun and the condor, his symbolic messenger. There were ornamental statues of basalt with square heads, which were set off with flat reliefs. They had built palaces of enormous blocks of

rock, smoothly hewn, and their dimension excited much admiration, for they were of stupendous proportion. Their tombs were not subterranean, but were in the form of funeral chapels, square in outline and regularly built, with a small passage through which the dead were introduced; where the bodies were ranged along the walls in a sitting posture wrapped in cloth of straw tissue. Their language was rich and varied, capable of giving expression to the most abstract ideas. Though harsh and guttural in its pronunciation, it was elegant in its construction and poetic in its diction. The Aymaras were the forerunners of the Inca civilisation; they were the model nation, whose institutions and moral and social development were sufficiently advanced to serve as patterns of imitation to neighbouring countries. To accomplish this civilising mission most effectually, and render the warlike races by whom they were surrounded peaceful and submissive, they sent forth one of their warrior-priests—a devout worshipper of the sun, who is known in history by the name of Manco Capac, and who was accompanied in his missionary enterprise by Coya Mamma Oello Huaco—his sister-wife.¹ They were specially charged with the duty, not to conquer the wild natives with the power of the sword, but to win them over by peaceable means, by convincing them of the advantages which were to be derived from a settled course of life, from an organised regular society governed by fixed laws and clearly-defined religious institutions. As badge of their divine mission they bore along with them a golden wedge, which was to indicate, by penetrating the soil on being thrown to the ground, the precise spot where they should establish the central point of their settlement. They set out on their journey with a light heart, as they considered themselves under the direct protection of their god, as the children of the sun. But they did not proceed to a great distance, and as they reached the ridge of Huanacanti, the central region of Peru, they made a halt in the fertile valley of Cuzco, where the sacred emblem sank into the loose vegetable soil without effort and disappeared for ever. On this spot, pointed out by their celestial parent, they set up their residence, and soon gathered the rude children of the forest around them by exhorting them to abandon their wandering life, and receive the precious gifts of heaven, vouchsafed to them, by accepting the counsels and instructions coming directly from the supreme divinity. Having thus founded a large and flourishing city Manco Capac bound the people to the soil by teaching the men the arts of agriculture and of building houses; and by degrees their roving disposition was entirely changed, and they became useful and peaceable tillers of the ground. Mamma Oello instructed the women in spinning and weaving and inured them to habits of domestic industry.² The wild tribes, who were thus collected under the Inca sceptre, were called *Tavantinsuyu*, or the “four

¹ Inca Capac signifies “great lord,” and Coya Mamma “empress mother.” These titles passed to their descendants.—De Bercy, Europe, &c., p. 171.

² The arrival of Manco Capac took place in 1021 A.D. according to the current opinion; and his reign lasted forty years.—Rivero and Tschuddi, Peruvian Antiquities, p. 42.

quarters of the world," because the kingdom as well as the city was divided into four distinct parts, each one being occupied by one of the original tribes. The policy of spreading civilisation by peaceful means, by using mild and reasonable persuasion instead of force, bore its legitimate fruit, and although the progressive advancement of the nation to a higher state of existence was but slow at first, yet the successors of the founder of the Quichua empire following in the footsteps of their illustrious ancestor succeeded equally in their efforts, and they gathered into their ranks several neighbouring tribes. But ambition became at last the predominant passion of the Inca rulers. At first imitating their predecessors they trusted to moral power alone to induce all kindred tribes to abandon their wild migratory life; but the support of an adequate armed force was nevertheless necessary to bring the stranger tribes into the fold, and compel them to submit to the authority of the central power, and suffer themselves to be incorporated as an integral part of the nation. But in the middle of the fifteenth century the famous Inca Yupanqui undertook a war of conquest, he crossed the desert of Atacama, penetrated the southern regions of Chili and fixed the southern boundary of his empire at the river Maule; while his son Huayna Capac, equally gifted and equally endowed with military genius, pushed his conquests across the equator, and annexed the powerful kingdom of Quito to his hereditary dominions. In 1532 Francisco Pizarro, a Spanish adventurer, commanding a military force of a hundred and eighty-five men, established himself as lord of the land at Excamarca without striking a blow; and taking advantage of the fratricidal war waged against each other by the two rival pretenders to the throne—Atahualpa and Huasca—he succeeded in conquering and taking possession, in the name of Spain, of the Inca empire as far as Cuzco.

The physical characteristics of the Quichuas assign to them a place among the best-developed type of Guarano-Maranonians, though their external appearance was far from imposing. They were of medium stature, varying from five feet six inches to five feet ten inches. Their bodily frame was stout and muscular, and was capable of enduring fatigue; they had large shoulders; ample, long and prominent chests, and small hands and feet. Their complexion was of various shades of olive; their hair was black, thick, stiff and coarse; and their eyebrows and beard were scanty. They generally had handsome features; their head was ordinarily very large, oblong before and behind and somewhat compressed; their forehead, though slightly prominent, was receding backwards; their face was large and oval, their cheeks were not projecting, their eyes were small and straight, with the sclerotica tinged yellow; their nose, which was somewhat aquiline, was long and projecting, and was curved at the lower end, with wide-open nostrils; their mouth was large, their lips were moderately full and their teeth were white and solid. The women were much smaller than the men, some of them were lovely and beautiful; they had dark expressive eyes, and were distinguished for their elegant form, especially in early youth.

The moral character of the Quichuas was highly commendable.

They were gentle, sociable and peaceable in their disposition; were submissive to their rulers, who were looked upon as a superior order of men; they had but little inclination for spontaneous exertion or energetic action, but performed their daily task in obedience to the command of the higher authority; they were, however, quite industrious and showed much skill in the exercise of their calling. They were hospitable to strangers, grateful to their benefactors, and though they never forgot an injury, yet they never sought an opportunity to revenge the wrong they might have suffered. Their countenance had a melancholy expression; they were exceedingly timorous; their resignation in physical and moral suffering was exemplary, and their sobriety and discretion rendered them faithful in all their domestic duties. Their mental capacities were respectable; their perceptive faculties were well-developed; they were quick of apprehension, and their natural talent for imitation rendered it easy for them to learn without much labour whatever was brought home to their comprehension.

The modern Quichuas are careless and inconsiderate, and the future has neither anxieties nor fears for them. Their wants are few, and they are contented with little. They love the fresh mountain air, and scorn the refined civilisation of cities. They recognise the superior intelligence and energy of the white man, yield implicit obedience to the governing authority, and it is even said, that when sent out as messengers they will voluntarily submit to a real or feigned flogging from the priest or the *alcalde* that they may not be wanting in the performance of their duty.

The Quichuas had made some advances in the architectural art. Their buildings were solid and substantial without ornamentation or supplemental embellishments. Their building materials were granite, porphyry, wood, cane and brick; and their edifices were only of one storey and hardly ever exceeded fourteen feet in height. They used lime mixed with sand as mortar, which was sometimes dispensed with whenever the stones were accurately hewn so as to fit precisely, when they were connected by a cement of asphaltum that became excessively hard, and left no mark at the line of junction. In the construction of palaces and temples melted lead, silver or gold were sometimes used for the same purpose. The adobes or unburnt bricks (*ticacuna*) were made of clay mixed with *ichu* grass finely cut like chaff. The bricks were pressed in rectangular form corresponding in length to the thickness of the wall, while they measured from six to eight inches in height and from fifteen to twenty inches in width. To render them strong and solid they were exposed for one or two years in the open air to the heat of the sun, and they thus acquired a degree of hardness, that made them capable of resisting the effect of storms, and the still more deteriorating agency of tropical heat. The common houses had only a few rooms which had no communication with each other, but each was provided with a separate door, which opened into the courtyard or the street, and served at the same time as window for the admission of light. The doorway was closed by a skin or cloth curtain; and in the best houses precious metals soldered or riveted were used as door-screens. As they were un-

acquainted with the principle of the arch they made an approach to it by inclining the doorposts in an upward, oblique direction, so that the lintel was narrower than the threshold. Large edifices of importance were provided with numerous communicating doors as well as windows. The roof-structure of the common dwellings, which was composed of a ridge-pole of maguey wood, to which the rafters were tied with ropes of rushes, was thatched with straw, with its sloping sides greatly projecting beyond the external walls. Sometimes the building was covered with a composition of earth and pebbles. In large cities the houses were contiguous, and were built in straight lines forming two opposite rows, thus bordering capacious streets, which branched off towards the four cardinal points from a central square. The city buildings were generally ranged round a court which contained stone basins filled with water for hot and cold baths. To the apartment occupied in the daytime a balcony was attached which looked out upon the garden, with an adjoining chamber directly communicating with the court by means of a window. The interior walls were stuccoed with a bituminous substance finely polished, which, with the woodwork, was painted red. The front room was distinguished from the others by four alcoves or large niches; and the walls were covered with a coat of plaster as white as snow. The furniture of the common houses was very simple. A small table, low wooden stools, a hearth of earthenware, a water-holder, four or five cooking-pots, a few dishes and pitchers, with a layer of leaves or a mat as bedding, were the principal articles destined for household use.

The ordinary costume of the Quichuas was very simple. The body-dress of both sexes was a short, loose, sleeveless tunic or shirt, which left the arms and legs exposed. Over this they threw, when circumstances demanded it, a poncho-like mantle about five feet square, with a slit in the centre through which the head was passed. In some localities a long piece of cloth, which was wrapped round the head, was substituted for the poncho; in other places the head-dress was entirely distinct from the mantle. The tunic of the women was somewhat longer than that of the men, while their mantle, which they pinned round their shoulders like a shawl, was shorter. As ornaments they wore necklaces of gold and silver, and strings of beads of different materials and various colours. The dress of the Inca was woven by the "virgins of the sun," of the finest vicuña wool dyed in the most brilliant colours and ornamented with gold and precious gems. His head was crowned with a turbaned wreath of variously-coloured folds called *llantu*, which was encircled by a tasselled scarlet fringe, surmounted by two plumes of the *cora-quenque* bird, that were exclusively reserved as ornamental appendages of the royal head-dress.¹ The most conspicuous jewels worn by the

¹ The birds from which these feathers were obtained were found in a desert country among the mountains, and it was death to destroy or take them, as they were reserved for the exclusive purpose of supplying the royal head-gear. Every succeeding monarch was provided with a new pair of these plumes, and his credulous subjects fondly believed that only two individuals of the species had ever existed to furnish the simple ornament of the diadem of the Incas.—Rivero and Tschuddi.

Inca, as a badge of his high rank and dignity, were excessively large ear-pendants, which distended the ear-lobes to such a length that they nearly touched the shoulders; and as this was the height of fashion it was considered a mark of beauty. His body-dress was a tunic called *uncu*, which reached down to the knees. Over this was thrown the *jacolla* or imperial mantle, and a wide band in the form of a scarf hung down from his left shoulder, both ends being fastened at the right side, to which a square pouch (*chuspa*) was attached containing the usual supply of coco-leaves. His feet were protected by sandals kept in position by cords. The dress of the *Coya* consisted of a white robe (*acsu*) of fine wool which reached down to the ankles; and over this was worn a richly-ornamented overdress which was fastened round the waist by a girdle (*tchumbi*). Over her shoulders was thrown a mantle woven of the finest vicuña wool, ornamented with gold and silver figures and beautiful flowers. A golden frontlet (*huincha*) kept her hair in position round her forehead, and her feet were protected by woollen, and on festival-days by golden sandals.

The modern Quichuas wear short trousers, which leave the calves of the legs uncovered, in addition to a long vest and a poncho. They generally go barefooted, but sometimes their feet are shod with sandals. They gather their hair into a bunch and braid it into a long queue. Their head is covered with a *montera* or a broad-brimmed hat of black felt. The women are dressed in a gown of common worsted stuff of a dark colour, which is open in front at the breast and falls down as far as the middle of the leg. A square piece of drapery is thrown over their shoulders; it reaches as low as the haunches, and is fastened over the breast by a *topo* or metal pin, which is sometimes of silver. They plait their hair in long tresses, and they wear either a *montera*, or they cover their head with their mantle.

The Quichuas subsisted almost exclusively on vegetable food. Maize, pulses and potatoes were their chief articles of diet. When their home supplies fell short of what they needed, they were supported by having provisions furnished them from the public granaries. Maize was generally prepared for table use by boiling and parching; but they frequently pounded it between two stones into meal, which they converted into a kind of bread. Potatoes cut into slices and dried in the sun were preserved for future use. Meat was but rarely served up at their table; they were, however, entitled to their distributive share of the meat-supply furnished from the game killed in public hunting expeditions. They domesticated a species of rabbits as well as ducks and geese, of which the flesh was prepared into palatable dishes seasoned with salt that was obtained from salt-springs. When the supply of meat was abundant it was cut into thin slices, which were dried in the sun, and were stored away for a time of scarcity. They extracted a syrup from maize-stalks and maguey plants; and prepared an intoxicating beverage (*chica*) by subjecting maize grain to fermentation. The maize was steeped in water until germination took place, when it was washed and boiled in the water in which it germinated; and after the coarsest materials had settled at the bottom the liquid was drawn off, and was left to stand for a

few days until the fermenting process was complete, when it was fit for use. Maize grains and *quinoa* seeds were saturated with saliva by being chewed, and being mixed with water, they were left to ferment, thus forming a mild kind of beer. Yucca-roots, bananas and pine-apples were also converted into fermented drinks. As a narcotic stimulant they chewed the leaf of the coco-plant, in which they wrapped a small quantity of the ashes of burnt bone, lime or powdered marl; and this mixture they supposed would impart to them increased strength and render them capable of enduring great fatigue. Though tobacco was known to them, yet it was not smoked, but was only used in powder as snuff for medicinal purposes. The table of the Inca was served with sumptuous prodigality, especially if illustrious guests had been invited to partake of the repast, when it was not rare to regale the guests with a hundred different dishes; venison, birds of many kinds, the tender meat of young llamas, fresh-water as well as sea-fishes, vegetables, fruits and other delicacies were served up in profusion. The table-ware was entirely of gold and silver, and the servants who attended to the guests were extremely numerous; while the dance and the song gave life and animation to the feast.

The principal dish of the modern Quichuas is called *chupé*, which is a kind of porridge composed of potatoes and salted mutton, seasoned with red pepper. They indulge largely in *chica* or maize-beer, and still continue to chew the coco, to which a little quicklime is added.

Agriculture was the principal pursuit of the Quichuas by means of which they gained their subsistence. They were not only industrious husbandmen, but they showed much judgment and skill in the tillage of the soil. Husbandry was the soul of their social and political existence. It not only supplied them with their daily food, but it was the basis of their commerce, and from it were derived the revenues necessary for the support of the government. For this reason the profession of agriculture was highly honoured, and those who were engaged in it were encouraged to attend to their labour with the utmost diligence and incessant application. The Inca himself set the example of industry for the imitation of his people. Once a year, on a certain festival, the sovereign accompanied by his court proceeded to a field (*collicampata*) set apart for this purpose in the neighbourhood of Cuzco, and turned up the ground with a golden plough or rather spade of the primitive Quichua form. All the Inca nobles assisted in preparing the field for cultivation, after which it was sown with maize; and at the harvest the Inca with his suite gathered the corn, of which a part of the grain was sent to the temples of the sun, while the remainder was distributed as a favour to the most distinguished officers and cultivators of the soil. The cultivated land was divided into three portions. A part was dedicated to the Sun for the support of the temple, the maintenance of the priesthood, and for feeding the poor, including widows, orphans and families of soldiers absent in war. Another part of the land was reserved to the Incas; and the revenue derived from the royal domain served to defray the expenses of the imperial household, including the Inca nobles of royal descent, and to provide the necessary means for meeting all the

exigencies of the government. The greatest proportion was allotted to the people at large, which constituted a proprietary possession that could not be alienated nor transferred by inheritance; for each family received each year a distributive share of arable land which, while the government furnished the seed-corn, was to be cultivated by their labour and industry. The private lands, which were restricted to a very small patch for each family, were worked by the persons to whom they were assigned for their own account and benefit, and each lot was sufficient for the maintenance of a man and his wife, while an additional allowance was granted for every child born in the family; a son receiving twice as much as a daughter. The lands of the "Sun" were first attended to, and the domain of the Inca was the last that was cultivated by the common labour. The whole population of the district of every age and sex were summoned to the work from an eminence or high tower. All appeared at break of day arrayed in their best attire, and all went to work to perform the allotted task amidst loud shouts of joy, chanting their national ballads; thus regulating their labour by the measure of the music, and breaking forth in full chorus with the *huilli*, which was the responsive note of triumph. Every tract of land susceptible of cultivation was rendered productive, at least, by artificial means. Terraces were constructed on the mountain slopes, and a variety of vegetation, adapted to different climates suitable to the elevation, was thus produced. The terraces were faced with rough stones, and the tillable surface diminished in regular gradation towards the summit, so that the base might comprise hundreds of acres, and yet the uppermost ledge was only large enough to hold a few rows of maize. Some of the eminences, which presented a solid rocky surface, were covered with a layer of soil to render them capable of tillage. As the sea-coast soil suffered much from the want of rain, this natural defect was remedied by the construction of canals and aqueducts on an extensive scale. The water was conducted through solid mason-work composed of large slabs of freestone nicely fitted together without the interposition of cement, and branch ducts and sluices were constructed, which conveyed the water over the fields lying in a lower level intended to be fertilised. Some of the aqueducts were of great length, and were fed from mountain lakes or natural reservoirs situated at a great elevation, and from other basins in the sierra at a much lower level. The engineering skill displayed in the construction of these works was of a high order. Without the aid of iron tools passages were cut through solid rocks, inaccessible mountains were turned, marshes and rivers were crossed, and the water was regularly distributed so that every individual occupant of the land was benefitted by the artificial mode of irrigation. The distribution of the water was superintended by royal overseers, and the quantity allotted was strictly determined by law. Acres of arid surface-soil were frequently dug away until a layer of moist ground was found, which was enclosed with an adobe wall, and being properly manured with fish, the bottom of the excavation was planted with grain or vegetables. Manuring was practised, and the fertilisers were judiciously applied. The chief

article used for this purpose was guano or birds' dung, which was collected in immense quantities in the neighbouring islands along the coast. These valuable deposits were divided out to the different districts, and the preservation of the *folols* was secured by inflicting the death penalty upon those who killed any of these birds, or resorted to the islands during breeding-time. On the sea-coast the remains of dried as well as dead fish left on the beach during the ebb were also used as manure, and human excrements were collected and dried and were spread upon the land in a pulverised state after the seed had been sown. In certain provinces they made use of the dung of llamas, alpacas, huanacas and vicuñas for the same purpose. The most important agricultural implement used by them was a rude primitive plough composed of a strong, sharp-pointed stake to which two horizontal pieces were attached ten or twelve inches above the point, on which the ploughman might set his foot to force the stake into the ground. This machine was moved forward by six or eight strong men hitched to the stake by a rope, who pulled with all their might, exerting their strength in unison, while singing in regular cadence their national songs. A train of women followed behind who broke up the clods with their rakes. As the soil was mellow and light, it offered but slight resistance, and the labourers, who had acquired great dexterity by long experience, were enabled to tear up the ground to the desired depth with the greatest facility. The agricultural products cultivated both on the terraced lands of the mountain and on the irrigated lands of the sea-coast yielded abundant crops. In the lowlands bananas and cassava were grown, and on ascending the higher slopes maize and *quinoa*¹ with its rice-like seed were the principal productions. On the high table-lands the maguey-plant² and tobacco were produced. The coco or coca³ was cultivated for its leaves, which were extensively used. Higher up on the slopes of the Cordilleras the potato formed the staple article of production. Cotton was raised in considerable quantity on the coast, and sweet potatoes, several kinds of beans, red pepper, squashes or gourds were cultivated in several districts.

The only domestic animal reared by the Quichuas was the llama or Peruvian sheep, which, though it furnished a species of wool for the manufacture of the winter clothing, was chiefly valued for the great services it rendered as a beast of burden. It carried a load of about a hundred pounds and travelled from twelve to fifteen miles a day. Like the camel of the desert, it is frugal; it finds its food everywhere on the road. Moss and stunted herbage, but scantily supplied on the steep heights of the sierra, are all the kind of forage it needs for its subsistence. It can dispense with water for a week and even longer. Its claw-pointed, spongy talons give it a sure foothold on the ice-covered declivities of the Cordilleras, and its woolly back supports the

¹ A species of *Chenopodium*.

² *Agave Americana*.

³ The *Erythroxylum Peruvianum* is a small shrub whose leaves were dried in the sun and were chewed on account of their narcotic stimulant qualities. When used to excess it is said to be attended with all the mischievous effects of habitual intoxication.—See Rivero and Tschuddi's *Antiquities*, p. 126.

load it carries without the interposition of a saddle. It requires no shelter at night, and is not affected by the coldest temperature. It is docile and obeys the voice of the driver, whom it follows without the least trouble. When it was used as a beast of burden for purposes of transportation from five hundred to a thousand head were gathered together, which travelled along at a slow and regular pace in perfect order. The government possessed immense herds of llamas and alpacas, which were placed under the guardianship of shepherds, who changed their pasture-ground according to the season from one part of the country to the other. A large number of male llamas were annually slaughtered for the king's table, and they were also offered as sacrifice in the temples. The care and the breeding of the flocks were subjected to the most minute regulations, which were prescribed by the public authorities. At the proper season they were sheared; the wool was stored away in the public magazines, and was in due time distributed among the families for the manufacture of their coarse clothing. But the most abundant supply of wool was obtained from the wild mountain sheep—the huanacas and vicuñas, which roamed in large herds over the snow-covered ranges of the Cordilleras. These "flocks, without a fold" and without a shepherd, wander through the rugged defiles and sharp ridges nipping the *ichu* grass, which is abundantly supplied all along the mountain slopes, and which yields them at all times ready means of support. As the game of the mountain as well as the forest were claimed as the property of the government, private persons were strictly prohibited by law from following the pursuit of hunting on their own account; and it was only on stated occasions, once a year, that a grand hunting excursion took place under the direct superintendence of the Inca or his principal officers. It was only once in four years that the same region of country was selected as the hunting-ground, which was a judicious measure to prevent the larger game from being exterminated. The day of the public hunt having been fixed upon, a vast range of territory was marked out, and the people of the district, who sometimes congregated in immense numbers, were summoned to take part in the royal hunt, and these formed a cordon of vast extent embracing the whole area of the hunting-ground. The men were armed with spears and long poles, and while they killed all beasts of prey on the spot, they beat up deer, llamas, huanacas and vicuñas to the centre of the circle. Gradually the enclosing line became so much contracted that a vast number of animals were gathered within narrow limits, and they were thus hemmed in within a living wall from which there was no escape. The hunters selected their victims by aiming their missiles at the male deer and the coarser kind of mountain sheep, while the huanacas, alpacas and vicuñas were captured alive, were sheared of their wool, and were sent back to ramble in perfect freedom in their customary haunts. The skins of the animals that were killed were reserved for various manufacturing uses; the flesh was cut up into slices, and was distributed among the people, by whom it was dried, and constituted the *charqui* or preserved meat of the country, which was much valued by the lower classes. The wool obtained by

shearing the wild animals was laid up in the public magazines; of which the coarser llama and huanaca wool was in due time distributed among the people, while the finer quality was used for the manufacture of the most costly fabrics called *campi*, which were exclusively reserved for the Inca nobles.

The Quichuas were well acquainted with all the processes of such of the mechanic arts as were necessary for the ordinary wants and requirements of practical life and a partially civilised society. Professional men followed the higher industrial pursuits, whose products ministered to the pleasure and satisfied the demands of the higher classes. Every trade and handicraft descended from father to son, and was thus transmitted, in the same family, from generation to generation.

The Quichuas were skilful workmen in various branches of manufacturing industry. The vicuña and alpaca wool was spun into yarn, which was woven by the most simple manipulation without the aid of a loom into exquisite tissues, that were converted into mantles, robes and coverlets for the royal household, and into hangings for the palaces and temples. The texture of the woven fabrics was the most delicate, having the same gloss and lustre on both sides; and their dyes were most brilliant and durable. Their favourite colours, which were all of vegetable origin, were carnation, yellow, grey, blue, green and black. Ornamental designs of various colours were interwoven with much artistic ingenuity. Cotton was manufactured into cloth of a white and brownish colour. Their textile fabrics were often ornamented by sewing to the margin gold and silver leaves, bits of mother-of-pearl, bunches of feathers which served the purpose of a fringe; and their tapestry and hangings were embellished with fringes, laces and tassels of wool and cotton. They produced coarse woollen-stuffs called *amasca*, and a strong but coarse cloth made of wool mixed with hair, of which the clothing of the common people was made. They also exhibited much taste and artistic skill in making various articles of feather-work. They were unacquainted with bark tanning, but they dressed llama, huanaca and other skins by steeping them in stale urine collected in vessels or in holes, and folding them up in rich earth. To render them pliable and soft they were afterwards dried and beaten. These dressed skins were principally used for making sandals (*usutas*) worn by the common people, or they were employed as door-hangings. The whole manufacturing industry of the country was at the command of the Inca. It was annually determined at Cuzco what quantity and quality of woven fabrics were needed by the royal establishment, and the raw materials used for this purpose having been distributed, the different provinces were pledged to return the manufactured articles which were to be furnished. A general supervision was exercised by the provincial officers, and they went from house to house to satisfy themselves that the work was entrusted to competent individuals, and was faithfully executed according to the requirements of the law.

The ceramic art was practised among the Quichuas with much success. Coloured clay and black loam were the materials used for their

pottery, and though it was not subjected to the hardening process of the kiln, but was simply dried by exposure to the sun, it resisted perfectly the application of fire and was sufficiently compact to prevent the absorption of liquids. Their ordinary kitchen-ware was of the simplest form; but much artistic talent was displayed in shaping into form the *huacas*, the *canopas*¹ and the sacred vessels. The latter were of peculiar form; they terminated in an enlarged neck which took its rise from the handle and was provided with two holes; one for filling the vessel, and the other for the escape of the air. Many of their vases had a multiple form; the smaller appendages were not only communicating with each other, but also with the main vessel in the centre. They sometimes imitated animal forms with an accessory vessel attached in such a manner, that when the liquid was poured in at the principal aperture the air, which escaped from a hole in the appended figure, produced a musical sound resembling the characteristic cry of the animal represented by the principal figure. The surface of these vessels was frequently embellished with painted devices, sometimes of geometrical designs of great accuracy and beauty; at other times it was marked with tracings of animal forms of little artistic value.

The Quichuas were equally skilled in the working of metals. They understood the art not only of melting and casting, hammering and moulding them into form, but they were equally acquainted with the more difficult practice of soldering and inlaying. The melting process was effected in small furnaces provided with copper tubes for the passage of the air. The mould was made of clay mixed with gypsum, and the objects thus produced representing animals, trees or plants, were rendered perfectly smooth by the aid of the chisel so that all inequalities of surface entirely disappeared. The inlaying or mosaic-work with bits of copper, silver or gold was admirably executed. They purified gold by separating the silver from it, and they imparted to copper the temper of steel by the addition of an alloy of tin. Their goldsmiths evinced much ingenuity and taste in making ornamental work of gold and silver, such as vases, bracelets, collars and other articles of decorative art. They manufactured from copper their agricultural implements, their hatchets, knives, hammers, pins and combs. They made mirrors of silver and Inca stones, which presented a perfectly polished reflective surface. They cut precious stones into various shapes with considerable accuracy, and they possessed the secret of drilling holes through them with their imperfect stone or copper tools. They carried on extensive mining operations. They obtained gold both by gathering the deposits of the watercourses, and by extracting it from the quartz in the valley of Carabaya. The mines of Pasco yielded a considerable supply of silver; and copper was found in various localities. They did not penetrate deep into the bowels of the earth to search for metallic ores, but they merely made superficial excavations on the deep mountain-sides, and in the execution of their work they generally followed a horizontal vein to a moderate depth.

¹ These were the images of the inferior deities.

The ore was melted in furnaces constructed on high elevations, that the strong blasts of the mountain winds might answer the purpose of bellows, thus keeping up the fire without artificial aid.

The Quichuas were not much devoted to navigation, they were not a seafaring people. Their sailing-craft consisted of simple *balsas* or rafts made of logs of light wood fastened together, which were propelled by a sail of matting. Sufficient space was left open between the logs to lower flat pieces of timber into the water, and by the resistance thus produced they were enabled to sail close-hauled on a wind. On this frail craft they transported various kinds of commodities and goods from one part of the country to the other.

The Quichuas, being restricted by law in their professional vocations, which were transmitted from father to son without change and variation, were not familiar with commercial pursuits, which required perfect freedom of action to insure success. To facilitate the interchange of agricultural products fairs were held three times a month in the most populous towns of the district, where business was exclusively transacted by barter, as the use of money or any other circulating medium was unknown. The market-day was the time of recreation of the labourer, who never failed to be present to offer his superfluities to purchasers that were able to give an equivalent return. The measure of quantity in all commercial transactions was determined by weight. They were acquainted with the use of the balances, which were generally of silver, and were adjusted with the most perfect accuracy.

The modern Quichuas still follow agriculture to a very limited extent, for they never produce more than is sufficient to supply their own domestic wants. They never manure their lands, and bestow but little labour upon their growing crops; but they nevertheless reap abundant harvests. They cultivate maize and potatoes, which are their principal agricultural productions. They rear a few sheep and a few llamas, which furnish them their annual meat-supply. The wool of their domestic animals is spun into yarn, and is woven by their women into coarse cloth, of which all their articles of clothing are made.

The Quichuas constructed magnificent highways which traversed the high table-lands, passed along the coast-line, and ran through the valley. They were either common roads for the use of the people at large, or royal roads on which the Incas travelled when taking a journey through the country. The last were solid and substantial, for they were built of heavy flags of freestone covered, in parts, with a bituminous cement. Their contiguity was often interrupted by wide rivers, which were spanned with suspension-bridges; or they were obstructed by steep inaccessible mountain declivities, which were rendered passable by cutting galleries through the solid rock; deep precipices were scaled by stairways hewn in the rocky sides, and frightful abysses disappeared by filling up their gaping chasms with solid mason-work. The suspension-bridges were made of immense cables of twisted maguey-fibres, or of osier-twigs ingeniously woven, which were of extraordinary strength and tenacity. These were

stretched between the two opposite banks of a river by being passed through rings or holes of strong stone buttresses on each side, and their extremities were then secured by being firmly tied to heavy timbers. A number of these ropes of enormous thickness were fastened together, and being covered with planks perfectly confined to their places, with the sides defended by a railing of wickerwork, these shaky, aerial bridges could be passed with the greatest safety, notwithstanding that the deep inclination towards the centre must have often excited feelings of trepidation in the timorous traveller. Wider rivers were crossed by stretching a single rope of plaited lianos above the water-surface, to which a stout hammock was slung on loose rings, which, after the traveller was seated in it, was drawn across by lines fixed to the end. The common roads were built of earth, and as they would have been rendered impassable by the heavy rains they were conducted over causeways or were raised on embankments, and were defended on each side by a parapet of clay, shaded by rows of trees and odoriferous shrubs. *Tambos* or stopping-places were erected at regular intervals of ten or twelve miles for the accommodation of the Inca nobles and the public officers. These buildings were used at the same time as magazines or storehouses, where the agricultural products collected in the country were deposited for the use of the public. Some of the *tambos* also served as military posts; and barracks as well as fortresses were added to the caravansary establishment.

There existed a kind of postal service, of which the duties were entrusted to a number of carriers or trained runners (*chasquis*). They were distributed all along the public roads in stations consisting of small buildings placed at intervals of five miles. They were dressed in a professional costume and were selected from those who were distinguished for speed and fidelity. They carried the messages or despatches of the government, which were conveyed either by verbal communication, or by means of the *quippus*; and to command implicit obedience and extraordinary deference, the royal orders were often accompanied by a thread from the fringe worn by the Inca round his temples. They conveyed the intelligence entrusted to them for transmission at the rate of a hundred and fifty miles a day. The provinces were thus placed in constant communication with the capital, and no political event of importance transpired without being immediately brought to the knowledge of the government. They also furnished the royal tables with a daily supply of fresh fish and game, which they brought from a great distance to the capital.

The language of the Quichuas was the most widely spread of all the Guaranian idioms. It was the language of elegance and fashion, and no one could presume to fill any official position that did not speak it with fluency. It served as medium of communication, not only between different provinces, which still retained their own local dialect, but it afforded facilities for holding intercourse with strangers and ambassadors from foreign nations. Its grammatical construction is complicated, and shows a high degree of intellectual development. Its vocabulary is most copious, which imparts to it great facility of expression, and its great capacity for compound word-formation

renders it both energetic and precise. The verbal root often forms the central idea to which the other parts of the sentence are annexed, and a single compound verb embraces all the connecting-links to give expression to all that can be conveyed in a long and complicated phrase. The declension of nouns is extensive and is formed by suffix particles. A species of concrete dual is formed by means of affixes which, united to a substantive, signifies the person or object which it designates with some member or part naturally belonging to the individual or thing; as, *cosa*, "husband," which, with the suffix *ntin*, expressive of the idea of union, forms *consantin*, signifying "husband and wife;" *hacha*, "tree;" *hachantin*, "a tree with its root." The possessive pronouns, which are altogether different from the personal pronouns follow the noun and are inseparable from it; and if used in the conjugation of a verb they take the place of the personal pronouns. The pronominal words differ in accordance with the sex of the speaker. Thus a brother speaking of his sister says: *panay*, "my sister;" while a sister expresses the same relation by *ñañay*, "my sister." A sister referring to a brother uses the expression *huanquey*, "my brother;" while a brother says: *Uocsimasiy-huanquey*, "my brother." A father speaks of his son by using the word *churiy*, "my son;" while a mother expresses the same idea by *kari-huahway*. The father says: *ususi*, "my daughter," and the mother uses *huarma-huahway*, which is identical in meaning with the other. The system of numeration is perfect and complete, capable of expressing any arithmetical quantity. The conjugation of the verb is well-developed, based upon a refined system in which the moods and tenses are indicated by regular well-defined gradations.

The Quichuas were not acquainted with any system of writing, either alphabetic or ideographic; but they had adopted an ingenious method of recording the most important events of their history, not by marking them down in some symbolic form on perishable material; but by keeping alive in their memory from generation to generation their traditional lore by means of a contrivance called the *quippus*, which, upon the principle of association, represented by colours and knots, vividly brought before the imagination of the professors of the art all the facts they wished to recall. The *quippus* was composed of threads of different colours tightly twisted together; to which branch threads were attached so as to form a kind of fringe. Its length varied from one foot to eighteen feet; but the smaller threads hardly ever exceeded three feet. The colour was expressive of some distinct object or abstract idea. Thus yellow represented gold, white silver, as well as peace, and red signified war. The primary use of the *quippus* was probably confined to the facilities it afforded as a calculating machine. For arithmetical purposes the knots, which represented ciphers, were quite serviceable in the process of counting, and they lent themselves to indefinite combinations so as to give expression to numbers in any required amount. Special officers, called *quippu camayus*, were appointed, who were thoroughly instructed in the manner of interpreting the various modifications of this contrivance, and they were thus enabled to furnish to the government

information of importance relating to their official duties. The officers of the revenues thus possessed the means of bringing to the knowledge of the central authorities the quantity of raw materials that had been distributed among the workmen; the quantity as well as the quality of the manufactured articles returned, and the amount of the various kinds of materials that still remained in store in the royal magazines. The recording officers registered the births and deaths as well as the marriages that took place in the district; and they likewise marked down the number of persons that were capable of bearing arms. These official records were annually forwarded to the capital, where they were submitted to the inspection of the supervisory controlling power, and were then preserved, as it were, in the national archives. The principal events that occurred in the provincial communities were recorded by annalists expressly appointed for this purpose. But there existed a body of men called *amautas*, who were the educators of the young, and who acted at the same time as the national historians. They perpetuated, by concise oral traditions, the great deeds of the Incas, and thus chronicled the most important incidents of their reign. After the narrative had been arranged in proper form it was fixed in their memory by frequent repetition; and by the aid of the *quippus* the general facts were indelibly marked out in conformity with truth, though coming generations might have found discrepancies in the minor details.

The Quichuas cultivated poetry to a considerable extent. The *haravecs* or minstrels composed songs and ballads, in which they celebrated the glorious events of their history, and these were sung at public festivals and at the table of the Incas. But their poetical genius was principally displayed in the composition of elegiac songs, where disappointed love formed the subject of the poems, which were as remarkable for the elegance of their diction and the harmony of their numbers, as for the deep and lasting emotions of grief and despair their expressions excited. Their lyric songs were composed in four syllabic verses, frequently alternating with three syllabic lines. Verses of six or eight syllables formed the epic or triumphal song and the ballad. Whatever the rhythm might have been the verses were not necessarily rhymed.

Dramatic performances were acted on solemn festivals by the nobles in the presence of the king and his courtiers. The tragedies referred to military topics, to the heroic exploits, the glorious triumphs, and the signal victories of the great ancestors of the Incas. The subjects of the comedies were confined to agricultural pursuits, and the ordinary household affairs of the common classes. Presents of jewels and other valuables were distributed to the most distinguished performers.

The geographical knowledge of the Quichuas did not extend beyond the boundaries of their own empire. They understood the art of drawing rude maps, marking out the provincial divisions, and denoting important localities by raised lines. Nor were they entirely ignorant of astronomy. They had noted several constellations, and they carefully observed the motions of the planet Venus as morning and evening

star, and erected altars in its honour. They ascribed eclipses of the moon to some internal derangement in the organic structure of that luminary, and from a superstitious dread of its final extinguishment they made the air resound with their loud shouts and boisterous lamentations in order to rouse up the suffering planet from its supposed comatose condition. They raised cylindrical columns on the most elevated localities around Cuzco, which served them to take the azimuth; and they ascertained the exact time of the solstice by measuring the length of their shadow. To determine the equinoctial periods they had devised a gnomon by placing a pillar in the centre of a large circle, which was traversed by a diametrical line drawn from east to west. When at noon-tide the sun's rays are nearly perpendicular so as scarcely to produce a visible shadow, they were certain that this was the precise time of the equinox, and they said that "god sat with all his light upon the column." The pillar was then crowned with the golden chair of the sun, it was encircled with garlands; offerings were presented of flowers and fruits, and the occasion was celebrated with public rejoicings and festivities throughout the whole empire. It is by this means that they were enabled to regulate their calendar, and although they counted time by lunar months alternately of twenty-nine and thirty days, yet they rectified this defective reckoning, and made it conform with the true time, by adding eleven intercalary days unequally distributed among the twelve months, each of which had a distinct name. As they had thus obtained a perfect knowledge of the length of the solar year, which took its beginning from the date of the winter solstice, they had established stated periods, which annually recurred during the same season for the celebration of festivals and ceremonial rites, and the proper allotment of agricultural labours.

The *amautas* or wise men were also, in great part, the medical practitioners. Their method of curing diseases was purely empirical; but the greatest number of remedial agents used by them possessed some medicinal virtue, and their efficacy as curative means had been established by experience. Their *materia medica* was principally confined to herbs and roots, though blood-letting was much employed by opening a vein with a stone-lancet tied to a cleft wooden handle near the part which was supposed to be the seat of the disease. They never had recourse to mummeries or supernatural expedients, but they nevertheless deemed the navel-string of a child an efficacious remedy in certain diseases of children. Among other medicinal herbs and roots they employed the *huachaucana* (ipecauanha?), which produced both drastic and emetic effects when administered in sufficient doses. They also used the *Valeriana coarctata*, the *Nigreteia inflexa*, the *Krameria triandria*, the *Molina prostrata* and numerous other plants. Wounds, bruises and contusions were treated by the application of balsams and cataplasms of aromatic leaves.

Education, in the scholastic sense of the word, was not diffused among the Quichuas; it was strictly confined to the descendants of the Incas and the children of the nobles. The *amautas* were entrusted with the education of the young; and they instructed the royal and

noble youths in all the science and learning in which they were versed, and which gave them their renown as the wise men of the nation. They received instruction in the oral literature and traditional history of their country by reciting to them the annals of the famous achievements of their ancestors; and by repeating the elegiac songs and ballads of the *haravecs* they were taught to speak their mother-tongue with purity and elegance. They studied the laws and were made acquainted with the principles upon which the government was conducted, and they became familiar with the peculiar tenets, the ritual and the ceremonies of their religion. They learned to decipher the mysterious knowledge of recording facts of daily experience by the emblematic devices connected with the manipulation of the *quippus*. The heir-apparent to the throne was not only instructed in all the elements of knowledge necessary to become an accomplished scholar, but particular care was bestowed upon his military education; which was likewise shared by the other Inca nobles. They were admitted into the order of chivalry (*huaracu*) at the age of sixteen, after they had passed a preliminary examination, which was conducted by the most illustrious of the Inca warriors. During a period of thirty days they were dressed in mean attire, went barefooted, slept on the bare ground to cultivate their feelings of pity for the needy and destitute. They were subjected to the discipline of fasting for several days in succession to inure them to the privations incident upon a long and laborious campaign. On the seventh day they proceeded to the holy mountain Huanakaure, where a young maiden presented to each one of the candidates for manly honours two golden goblets filled with *chica*, of which he consecrated one to the Sun, and emptied the other for his own refreshment. His oldest relation then accompanied him to the bath and cut his hair short in accordance with the Inca fashion. The candidates then engaged in a footrace to the forts of Cuzco, and the young man who first arrived at the goal was proclaimed the leader (*huamau*). Their strength and power of endurance were tried in the athletic exercises of wrestling, boxing and running long races; and their personal prowess was tested by engaging in mimic combats with blunted weapons, which often inflicted wounds, and were sometimes, though rarely, attended with death. On the day of the inauguration the candidates selected as worthy of promotion were presented to the sovereign, who performed the ceremony of initiation in person. He addressed them in a short allocution as "the children of the Sun;" congratulated them on the proficiency they had shown in their martial exercises; impressed them with the importance of their duties as the necessary consequence of their birth and station, and admonished them to follow the glorious example, and imitate the great achievements and disinterested beneficence of their renowned ancestors—the progenitors of their race. The neophytes then approached, one by one, and kneeling at the feet of the Inca he pierced the lobe of their ear with a golden bodkin, which was left in the perforation until the opening was sufficiently enlarged to insert the massive pendant which was the badge of the order. After the initiatory formality had been gone through the oldest and most vener-

able of the nobles fastened to the feet of the candidates the sandals worn by the members of the fraternity. Having thus reached the years of maturity they were allowed to gird their loins with the sash of virility, their heads were wreathed with garlands of variously-coloured flowers interwoven with sprigs of evergreen—the emblems of clemency, of goodness and of enduring virtue that should adorn and distinguish the life of the wearer. The forehead of the young prince was in addition encircled with a fillet of a tasselled fringe of yellow colour made of the finest vicuña wool, which was one of the royal insignia peculiar to the successor to the throne. The whole Inca nobility then did honour to the young prince by kneeling down before him, the nearest of kin having the precedence. The ceremonial part of the *huaracu* having been performed, the assembly proceeded to the public square of the capital, where music, dancing and other public festivities closed the inaugural ceremonies. Henceforth the young prince became a member of the royal council, and was invested with important offices of trust and honour. To obtain a practical knowledge of military manœuvres he was frequently sent out to accompany distant expeditions, being placed under the leadership of renowned commanders, who conducted the campaign until he had acquired sufficient experience to assume in person the chief command of the army.

The Quichuas possessed no high musical talents, and although they had invented numerous instruments they were rather boisterous than harmonious in sound, and they were not adapted for playing in concert, and consequently were not suitable for band music. Their only instrument that produced concordant sounds was a species of pan-pipe called *huayra puhura*. It was made of reed or cane or tubulated talc composed of a number of pipes of graduated lengths tied together with thread, and sometimes ornamented with needlework. As each pipe produced a different sound the instrument was capable of sounding various notes of the octave. The noise-producing instruments, which stood in great favour, were the *chhilechiles*—a species of timbrel, the *chanares* or bells and the *huancar* or drum. The *tinya*—a kind of guitar provided with five or six chords, was the only stringed instrument known to them. The wind instruments were much more numerous, of which the most noted were the *cqueppa* or trumpet, the *ccuyvi* or whistle, which gave five different sounds; the *pinnullu* or flute, the *hunayllaca* or flageolet, and the *chhayna*, which was a common kind of flute giving forth tones of a melancholy order, that were so depressing in their effect that they caused the listener to be affected with indescribable sadness, forcing tears from his eyes.

The Quichuas, though industrious and regular in their habits, were fond of amusement and recreation. Each month had its own festival, and during this period of public rejoicing singing and dancing as well as drinking formed the main features of the celebration. They had several kinds of dances, which were distinguished by different figures. The *tus-hunacuy* was executed by a man and a woman;¹ the *ruyru-*

¹ Mr. Brehm states, without citing his authority, that women were prohibited from taking part in the dance.

tushuy was a round dance; the *muyuy-tushuy* was characterised by a constantly-turning motion; in the *tingui-tushuy* the dancers held each other by the hand; the *auca-tushuy* was a military dance in which the dancers were armed with their weapons, and the *zapa-tushuy* was a solo dance. Gaming was also practised; they played with a kind of dice cut of bone, having seven faces; five of which were marked with numbers from one to five; one face was blank and the seventh had ten dots. It was tossed up, and hazard alone determined the face that fell upwards, while the player who first counted a hundred won the game. Wrestling and footraces were exercises practised by the young, especially on festival occasions.

The Quichua women were distinguished for their modesty and reserve as well as for their industrious habits. They lived a retired life among their family, attended to their domestic duties, and even when they walked abroad or paid a visit to some of their friends they always were busily engaged in some work, and were even spinning cotton or wool while passing the streets. Chastity was held in the highest esteem. Prostitutes were only allowed to live in the suburbs, and they were held in such low estimation that a virtuous woman, who simply spoke to them, was considered dishonoured and was repudiated by her husband. Polygamy was tolerated among the higher nobles; but the rights and duties of married life were considered sacred; and the common people were restricted to one wife.

Marriage was a public act, a contract which could only be formed with the sanction of the governor of the province, who performed the marriage ceremony after the consent of the parents had been previously obtained. It was provided by law that every Quichua should marry at a certain age. On the day appointed all the young men and young girls of a marriageable age were assembled at the public square of the town, and the *curaca* or governor of the district pointed out those who should be united together in wedlock, whose hands he joined, at the same time pronouncing them man and wife. The private celebration took place at the house of the bridegroom's father, where a feast was given to the invited guests. Marriages were only allowed between parties who belonged to the same town or tribe, and were of the same class or occupied the same social position. The family dwelling was built by the common labour of the community, but it was incumbent upon the bridegroom to supply all that was necessary to furnish the new household establishment. The Inca only married his sister, or in default of one, his nearest female relation in the collateral line of royal descent, who had attained the age of eighteen. Young girls who, from the most tender age, were placed in convents and were called the "virgins of the Sun," were considered as brides of the Inca; and the most beautiful were selected as concubines, and were not only admitted to the royal harem, but were distributed in various provincial palaces, where they awaited the pleasure of their royal master whenever he passed through that region of country. Whenever any one of these handmaidens had passed the flower of youth, or if it was desirable from other causes that she should be discarded, she was sent back to her parental home,

where she was maintained in great state, and was held in high honour as the Inca's bride. Every two years the king assembled all the young Inca nobles of both sexes in the temple of Cuzco, and there he sat down in the midst of them, and assigned, according to his pleasure, a marriageable girl of eighteen years of age to every young man of royal blood that had reached the age of twenty-four, and performed in person the marriage ceremony by joining the hands of the couple, binding them to mutual fidelity, and imparting to them his blessing. After this public ceremony had been performed, the married people were sent back to the house of the father of the bridegroom, where the private marriage was celebrated with pomp, and the festive entertainments lasted eight days.

Divorce was recognised as a legal means by which the marriage relations could be dissolved; but it could only be obtained by preferring serious charges, or by mutual consent; and then only with the permission of the provincial governor or the chief of the tribe, and after a decree had been issued to that effect by the public authorities. A husband might commit adultery with impunity with a single woman; but if the partner of the forbidden indulgence was married he was punished with death.

The Quichua women were delivered by the mere efforts of nature without any outside assistance. As soon as the child was born the mother proceeded to the next watercourse, where she washed herself and her babe; but if the weather was unfavourable the washing operation took place in the house. The infant was tightly wrapped up in swaddling-bands, and was carried by its mother, suspended from her back in a piece of cloth, when going abroad. Women suckled their children for a period of two years, after which they were weaned and a name was given to them; an occasion which was celebrated by inviting friends and neighbours to a feast, and the guests always brought various kinds of presents, which differed in value according to the rank of the parties. The oldest relation present cutting off a lock of the child's hair gave it its name; and the other relations, each in turn, completed the hair-cutting ceremony.

The Quichuas did not dispose of their dead by burial, but after the body of the deceased had been exposed to the drying process in the cold and rarefied air of the mountains, it was entombed in a stone tumulus a hundred feet long and sixty feet high, which was called *machay*, and was surrounded by a wall. The mummied forms of their ancestors called *mallquis* or *manaos* were preserved in these *machays* arranged in such a manner that they could be visited at all times, in order to render them the pious service of offering them food and drink in vessels and dishes, which were interred with them. The mummies, which were enveloped in a bag, with their face only exposed, were dressed up in their best attire, were fitted out with all their ornaments worn during their lifetime, and were wrapped up in a number of winding-sheets. The inequalities were filled up with coco or maize-leaves or with cotton. Twins, if dying at an early age, were preserved in earthen pots, and their bodies received the name of *chuchas* or *cutis*; and as one of them was supposed to be the son of thunder,

they were worshipped as supernatural beings. The name of *chacpas* was given to infants who were born feet foremost if they died young, and their bodies were carefully preserved. They followed the superstitious practice of sacrificing the wives and favourite domestics of the departed, that they might contribute to his pleasure and render him the needed service in the land of shades. Sometimes they constructed large mounds of an irregular or oblong form, intersected in the interior by galleries running at right angles to each other. To these monumental vaults they consigned their dead in an erect or sitting posture, with all the arms, utensils and clothing used by the deceased in his lifetime. The poor had their bodies dried; they were wrapped up in grass-matting or in woven stuff, and were placed in a hollow tree, or in a cave, or they were kept in the house, and sometimes they were even consigned to the earth.

When death ended the mortal career of the reigning Inca, having been called home to the mansion of his father—"the Sun," it excited universal feelings of regret throughout the whole country, and his obsequies were celebrated with ceremonial ostentation. All his palaces, except one, were abandoned; the apartments which he occupied were closed up, and his furniture and apparel remained untouched; that on his return to his terrestrial abode he might find all as he left it, and everything ready prepared for his use. The lungs, the heart and bowels were taken out of the body and were deposited in the temple of Tampu with a quantity of his jewels and plate, and a vast number of attendants and concubines were immolated to his manes. The corpse being embalmed was reduced to a mummified state, and arrayed in the princely attire of the deceased, it was placed in the temple of the Sun,¹ sitting on a chair of gold with the head inclined towards the ground and the hands crossed across the breast. The whole population put on mourning; processions were formed at regular intervals in honour of the departed; the Inca banner was unfurled, and their expressions of sorrow were renewed from time to time. The *haravees* composed odes, in which they recounted the great achievements of the deceased monarch, and minstrels sang his praises in the presence of the ruling sovereign at public festivals. One of the favourite residences of the deceased Inca was kept open, and was occupied by his bodyguard and attendants with all the pomp and parade of former times. The mummied bodies of the revered sovereigns were carried in solemn procession to the public square on certain festivals, and they did the mimic honours at a sumptuous banquet, which was prepared with a display of gorgeous magnificence, to which all the nobles and courtiers were invited, who partook, in mournful silence, of the royal fare, while sitting around the melancholy festive board, waited on by the old surviving attendants of the ancient royal household,

¹ According to Brehm each Inca had a kind of mausoleum built during his lifetime, consisting of three large and two smaller rooms, where the mummied corpse was placed in a sitting posture on a golden stool; and here a certain number of his wives are shut up, who followed their beloved master by suffering themselves to die of starvation; for the building was walled up. In the other rooms were deposited the golden vessels, the weapons of the deceased, some maize and *chica*.—See Inka Reich, p. 65.

who observed the same formalities and rules of etiquette, as if their royal masters were actually present and were watching them.

The Quichuas had a distinct notion of a future state of existence, but they had hardly any true conception of the spiritual nature of the surviving soul. They simply supposed that the body, which they preserved from decay with the utmost care, was their identical self, which would live, move and have its being in another world, and that it would follow there the same pleasures, and would be engaged in the same pursuits—only in a more ideal form—which characterised its existence upon earth. The idea of retribution was, however, a part of their moral creed. The good they supposed would enter into the regions of bliss in some unknown land, where their time would be passed in tranquil joys and in unceasing happiness which would never be dimmed by sorrow. The wicked, on the other hand, would dwell in the centre of the earth with the demon of evil, and here they would expiate their crimes and misdoings by being doomed to perform the most wearisome labours during a period of unknown ages.¹

Class distinction was one of the fundamental principles upon which the social and political institutions of the Quichua empire was based. The reigning Inca as the descendant of the Sun stood at the summit of the official hierarchy, and by virtue of his dignity and grandeur he was unapproachable. The next order of aristocracy was made up of the Incas of royal blood, who boasted a common descent with the sovereign, and basked, as it were, in the bright sunshine of his glory. They were looked upon with great reverence by the common people; and their person was considered so sacred that the ordinary laws were inapplicable to them; and like the kings and princes of modern times, it was held that they could do no wrong, and were incapable of committing a crime. They were distinguished from all other classes by peculiarity of dress, and it is said that they even spoke a distinct dialect, which differed from that of the vulgar. They were the proprietors of the most fertile lands, which yielded them adequate revenues for their support; although the greatest number of them were attached to the royal court, served as personal attendants or as counsellors of the monarch, had lodgings assigned to them in the palace, and shared the plenty of the royal tables. They filled the most lucrative offices in the government and in the priesthood, and enjoyed exclusive privileges of the highest importance. The army was also placed under their control; they were appointed to the highest commands, and the garrisons of distant provinces were always at their disposal. The *curacas* or the descendants of governors of distant provinces occupied the next rank. They were the Incas of favour, and the privilege of using the title was conceded to them as a gift. Whenever a country was governed and annexed as a constituent part of the empire, the ruling authorities were not displaced, but the

¹ Most of the ideas on religious matters having been reported by credulous monks, no less superstitious in their way than the American natives, have in many parts been coloured by a misapprehension of the real state of things, and must always be accepted with some degree of allowance, especially when pagans are represented as entertaining notions similar to those held by Christians.

governors continued to manage the public affairs according to existing laws and usages, and they were only required to visit the capital from time to time, and have their sons educated at Cuzco as a pledge of their fidelity. Their sons or descendants generally inherited their dignity. Their power was simply of a local character, and was subordinate to the higher authority of the governors of the great provinces, who were always Inca nobles. There existed still another order of nobility of inferior rank, including those called *orejones*. They were those who sprang from ancestors that were distinguished for riches or scientific attainments or had acquired renown for heroic conduct in war.

The priesthood who were devoted to the temple-service or to other sacerdotal functions formed a separate privileged class. They were highly esteemed, and their position gave them numerous advantages; but their political and social influence was by no means commensurate with their holy calling. They were but of secondary importance as supporters of the government and as moral teachers; they contributed but little to impart stability to the social structure, and their aid was hardly required to diffuse a spirit of submissive obedience among the common people.

The artisans, such as the workers in metals, goldsmiths, stone-cutters, weavers, architects, &c., formed a respectable class of the people, for even the nobles did not disdain to exercise the mechanic arts. Though the commonalty or plebeian class, including the *yanaconas* or servants of every category, were governed by a despotic power, which was the most absolute and unlimited, yet they were by no means treated as slaves.¹ They were rather the loving and obedient children of an affectionate parent, who provided for all their wants by a regularly organised system of co-operation placed under the supervision of the state. Their submissive spirit made itself felt only in that grateful acknowledgment, which they manifested on all occasions, in return for the patriarchal care and judicious beneficence of their superiors, who watched over their welfare, and protected them against all harm and injury. Crime was hardly known among them, property was secure, their family life was virtuous and happy, their morality was pure and innocent, and their conduct was honourable and free from vice. Steady industry was the law of social order; none could acquire great riches; all might possess a competency; but poverty could not exist, for the law provided for the relief of the unfortunate and mendicancy was not tolerated.² The lower class of the Quichua

¹ Robertson in his history of America considers the *yanaconas* as slaves, and the editors of the "Coleccion de Documentos Ineditos" corroborate this statement in a footnote. But the opinion of Velasco, who had lived in the country and understood the language of the natives, has been adopted in the text as the best authority. Nor was slavery compatible with the political institutions of the country, where most of the agricultural labour was done in common.

² Mansio Sierra Leguizamo, one of the most ferocious adventurers who accompanied Pizarro in his second expedition, made the following statements in his last will and testament, dated Sept. 18, 1589:—"We found the empire so well governed and well ordered that not a single robber, criminal or vagabond was ever met with. Each enjoyed what was his own in a secure and peaceable manner. The Incas were loved and honoured by their subjects. Of freemen we made slaves. We have

population (*hatunruna*) were mostly tillers of the soil, and it was incumbent upon them to provide for their support by the labour of their hands. A portion of each community were, however, selected for the exercise of the mechanic arts, and such handicrafts that required ingenuity, skill and taste; and these furnished to the Inca and to the nobles those articles of elegance and luxury which served ornamental and decorative purposes. Others were distributed throughout the country for the construction of public works, for attending to the labours of the mines and performing other work of public interest, or service exacted for the personal use and benefit of the sovereign. A commission was established at Cuzco who kept a register noting down, by means of the *quippus*, all that was necessary to keep an account of the number and capacity of the population. They also caused an annual survey to be made, by which the fertility and the productive capacity of the land was ascertained, and a perfect knowledge was obtained of the mineral resources of each of the provinces. These statistical details enabled them to distribute the work, which was necessary to fill the government requisitions in the most judicious manner, leaving it to the local authorities to apportion out the labour to those who were most competent to perform it in a satisfactory way. The labourers or artisans employed in the public service were, from time to time, relieved by others who acted in the same capacity for a limited period, and while the raw materials and implements of labour were furnished them, they were maintained at the public expense.

The government of the Quichuas was an unlimited despotism of a mild and paternal character, supported by a theocratic sanction which, as it emanated from the supreme god, was accepted as permanent and irreversible, for the exercise of power was vested in the representative of the highest deity, who was the incarnate embodiment of its glory, and the executor of its divine will. The sovereign Inca claimed to be the direct descendant of the Sun, and was regarded as a superior being divinely endowed. His person was sacred; he was not only the monarch, but a divine personage, a high-priest, and his celestial origin caused him to be adored after death. Even the proudest Inca nobles could only approach him with marks of the most condescending humility. They were barefooted, and in token of homage, they bore a light burden on their shoulders when appearing in the presence of their supreme lord. He was the head and chief of the priesthood, and was the religious light that diffused its resplendent rays over every part of the empire. He had supreme control over the army and led it into battle. He exercised exclusive legislative, judicial

robbed and destroyed a virtuous and happy people. Having taken part in the wrong I bring it to the knowledge of your majesty to disburden my conscience. The morals of these Indians were so pure and innocent, that he who had a hundred thousand *pesos* of gold or silver in his dwelling needed only to put a small stake before the door as a sign that the owner was not at home. Nothing was touched. When they observed with what anxious care we shut ourselves up in our houses, they believed that we were actuated by the fear of being killed by them. Our vices and bad examples have corrupted this good people, and in this wise we have greatly offended God."—Soden's Spanier in Peru, p. 39.

and executive authority, made all the laws, appointed and removed the judges at pleasure, and all official functionaries were dependent for their dignity and emoluments on his will and favour. He was not restricted in his power of imposing taxes, and could abuse his high position by practising extortion, and exacting from his subjects excessive contributions for his private use. "The Inca was the master of the life and estates of his vassals, and was considered throughout the vast empire as the supreme arbiter of all creatures breathing the air or living in the water." "The very birds will suspend their flight if I command it," said the reigning Inca to the Spanish invaders. But the glory of the Inca government consisted in its wisdom and moderation. It was the fundamental maxim of the sovereign that it was his duty to compel his subjects to be happy. He was the father of his people, who, like the head of a family, distributed to each one of his children its share of work, and saw to it that their daily wants should be supplied, and that they should be provided with all things necessary for their comfort and happiness. The royal dignity of the Incas was hereditary in the direct line of succession. The eldest son of the Mamma-Oello, the sister-wife and queen, was the legitimate successor of his father. The second and third queens were called *coyas*. All the male children of the monarch had the name of *auqui* given to them while single; and they only bore the title of Inca after marriage. The females of royal descent were called *nustas* or noble dames while single, and were known by the name of *pallas* or princess after they had assumed the responsibilities of married life. Those that took the vow of virginity were regarded with great reverence, and to these the distinctive title of *oello* was given. The Inca imposed upon his subjects by the pomp and magnificence of his court, the splendour of his palaces, and his sumptuous manner of living. He occasionally showed himself in public; he presided at certain festivals, and on solemn occasions he officiated as high-priest. He sometimes entertained the great nobles at a royal banquet, addressed them in complimentary terms, and drank to the health of those he delighted to honour. He even condescended to visit the lowly cottages of the poorer classes, took notice of their manner of living, and personally inspected their domestic arrangements. At intervals of several years he made an extensive tour through the whole territorial domain of the empire, and in his progress through the country he was greeted with acclamations of welcome by his people, who lined the royal roads which he traversed, removed the stones and stubble that encumbered the surface, and strewed it with sweet-scented flowers. He travelled in great state, and with extraordinary parade. He was borne on the shoulders of men expressly provided for this purpose by two cities, in a litter or sedan-chair of great magnificence, which was richly emblazoned with heraldic devices of gold and precious stones, and was guarded by a numerous escort. All showed the greatest eagerness to carry the baggage from one halting-place to the other, and they considered it the highest favour to behold their paternal ruler face to face, when he lifted the curtain of the litter and showed himself to their dazzled

eyes. As mark of reverence they did not prostrate themselves in his presence, but simply kissed his hands and presented him as token of allegiance with voluntary gifts, such as vessels of gold and silver, precious stones, rare woods, and some rare wild animals. Wherever he stopped he lent a listening ear to the grievances complained of by his subjects, and adjusted contested points, which had been previously submitted to the decision of the regular tribunals.

For administrative purposes territorial divisions were established in the country, having a population of no less than ten thousand souls, over which a governor of the Inca nobility was placed, who had supervisory control over the *curacas* or subordinate provincial officers. The districts were subdivided into departments and communities in a graduated descending scale comprising sections of a thousand, five hundred, a hundred and fifty inhabitants; the lower officers in the scale being in strict subordination to their immediate superior in rank, to whom they made a report, and who exercised, to some extent, authority of general police. The sections were again distributed into decades, which were presided over by one of their own numbers called *llaeta camayoc*, whose duty it was to protect the members of the decade against unjust proceedings and wrongful interference with the rights and immunities to which they were entitled by law; to supervise the distributions, and in case of want or necessity or insufficiency of means, to solicit the aid of the government. It was also incumbent upon them to watch over the morals of their constituency; to see that order, neatness and comfort prevailed in the private dwellings; and to bring offending individuals to justice, which they were certain to do, because in case of neglect they would have incurred the same penalty that would have been adjudged to the guilty party.

The judicial authority of the country was vested in regular tribunals, whose limited jurisdiction was clearly defined. Magistrates were appointed in small towns, who tried all petty offences, and who decided the cases brought before them without appeal; but if the judicial officer felt himself incompetent to decide the question it was referred to the next highest tribunal for final judgment. Grave matters involving legal points or interests of great importance were carried before superior judges, who were actually the governors of the districts. No longer delay than five days was allowed for arriving at a decision in all common cases, and none of the courts possessed appellate jurisdiction; but all judgments rendered and an account of all administrative acts were brought to the knowledge of superior officers by monthly reports, which were finally communicated to the Inca who, through a supervisory functionary called *tucuy-ricoc*, reviewed all official transactions, rectified abuses, and punished delinquents for the violation of the law or neglect of duty. There existed in addition a board of visitors, who travelled through the country at regular intervals, investigated the character and official conduct of magistrates; and those who had been wanting in the proper performance of their duties were treated with exemplary severity.

The laws of the Quichua empire were few and simple, although

they were extended over many and various subjects. The criminal law covered only a few cases, but its provisions were characterised by great severity, and the punishments were promptly executed and strictly applied; but no unnecessary cruelty was practised; and the inhuman expedient of torture to force the victim to a confession of guilt was entirely unknown. The highest crime was rebellion against the "child of the Sun," and a rebellious city or province was laid waste and its inhabitants were exterminated. The death penalty was inflicted upon the guilty wretch who dared to utter blasphemy against the Sun, or to make his tongue the wicked instrument of pronouncing a malediction against the Inca. Theft and adultery were capital crimes; but extenuating circumstances were admitted to reduce the punishment. To destroy the means of internal communication, such as burning a bridge, as well as murder was punished with death without possibility of respite or reprieve. Idleness was an ignominious misdemeanour, and was reprobated by exemplary punishment. The destruction of landmarks, or the turning off of the waters from the neighbouring fields, injuring harvests or burning a house were all crimes of the most heinous kind, and the criminals were condemned to suffer the severest penalties. The civil laws, though not numerous, were rather complicated. They were divided into various branches according to the subjects to which they related. The municipal laws referred to the duties of a local and general character, which properly belong to organised communities and nations. The agrarian law had reference to the distribution of the public domain or the landed property. The law of co-operation designated the public labours, which the people had to perform in common, such as making and repairing roads, spanning bridges, constructing aqueducts and canals. The law of fraternal assistance treated of the mutual aid which was to be given in the cultivation and the construction of houses. The law of *mitacancuy* regulated the periods when certain work had to be done in different provinces, and pointed out the different tribes, lineages or individuals that were to be summoned to perform the required task. The sumptuary law determined the amount of expenses to be incurred, and prescribed the nature of the dress that was to be worn, and the kind and quantity of food that was to be served up at the regular meals. It also required that the members of the same community should eat at a common table, two or three times a month, under the supervision of their chief officers; and to cultivate sociability and friendly intercourse they passed their leisure time in military exercises, sought amusement in popular games, and by this friendly intercommunication quarrels were reconciled, mutual friendship was established, and the common peace was secured. The law of public benevolence regulated the manner in which the lame, the deaf, the dumb and the blind, the crippled, the decrepit and infirm should be supported at the public expense. Provision was made that these unfortunate beings should be invited to the public festivals two or three times a month, that they might take part in the common rejoicing, and forget their hard lot and their uncomfortable condition. The law of hospitality prescribed the mode and manner in which strangers

and travellers should be treated, so as to minister to their wants at the public expense; and for their accommodation *corpulhuasis* or inns were provided. The law for the distribution of domestic labour imposed upon each individual a regular task. Even children of the age of five years and the infirm had each their share of labour assigned to them according to their age, their strength and their capacities. This law commanded every family to take their meals with open doors, that the supervising officials might have free access to the interior of their houses and visit them at pleasure. The Quichua laws were expressed in simple and concise language, and could not be misunderstood. The code, which was unwritten, was not disfigured by tautology and technical jargon. Some of their maxims may be cited as examples: *ama quellanquichu*, "avoid idleness;" *ama llullauquichu*, "avoid lying;" *ama suacumquichu*, "avoid stealing;" *ama huachoehucanqui*, "avoid committing adultery;" *ama pictapas huaiñuchinquichu*, "avoid murder."

The revenues of the Incas were partially derived from voluntary gifts, or from the public domain reserved for their use; but more especially from the contribution of labour, which each individual of the Quichua empire, who was not of noble extraction, or was not serving in the army or the temple, was bound to furnish at the requisition of the government. The common people not only cultivated the temple lands for the support of the priests, but all the proceeds of the Inca lands tilled by their common labour were stored away in granaries and massive storehouses built of stone, which were scattered through every part of the provinces. Their manufacturing industry supplied the clothing, the shoes or sandals as well as the weapons for the army, and ministered to the wants of the decrepit and infirm. It was from the products of the labour of the industrial classes that the great public magazines were filled with maize, coca, *quinoa*, woollen and cotton stuffs of the finest quality, with vases and utensils of gold, silver and copper, and other articles of manufacture of general utility or ornamental value. An inventory was kept of all the objects of value in store, which was annually submitted for registry to the office of the *quippu canayus* at Cuzco. Women, soldiers and all persons under twenty-five or over fifty years of age were exempt from taxation; and a recently married couple were free from all contribution of labour or service for an entire year. The poor and the indigent, who had nothing to give and were unable to labour, are said to have been required to furnish a quantity of vermin to force them to practise personal cleanliness.¹

As the Inca domination had a theocratic character, it was the natural consequence of the system of government that it should be made an instrument of religious conversion, as a means of political transformation; and as the rude and savage tribes by which the Quichua country was surrounded would have been dangerous to its internal peace and tranquillity, it was a wise policy, on the part of the Incas, to make all possible efforts in order to incorporate the neigh-

¹ It might be supposed that by this strange requisition the contrary effect was produced.

bouring nations into their own empire, either by peaceful means, or if these were ineffectual and failed to produce the desired result, to have recourse to the force of arms with the object of taking all necessary measures of self-protection. To accomplish this great end in a pacific way it was indispensable that the tribes, who were distinguished for their ferocity and impetuous nature, should be assimilated to the mild character and peaceable disposition of the Quichua population; and this was only possible by appearing among them as religious missionaries, by holding out to their acceptance the civilising tendencies of Sun-worship, and the advantages that were to accrue to them by submitting to the beneficent rule of a divinity that showered its incomparable blessings upon its zealous votaries. If persuasion and argument failed to win over these turbulent freebooters, war was declared against them, and they were treated as enemies. No unnecessary outrage on person and property was, however, allowed to be committed, and at every stage of the hostilities propositions of peace were made with a view of avoiding, as much as possible, the destruction of the country and the extermination of its inhabitants. All means were adopted to reduce the enemy's forces to the last extremity, by carrying off their supply of provisions, and thus force them by famine to agree to terms of submission. The Quichua armies were drawn from different provinces, and levies were drafted *en masse*. The troops were divided into bodies of ten, fifty, a hundred, five hundred and a thousand men; each being commanded by appropriate officers. The commanding chiefs and officers of a higher grade were appointed from the Inca nobility. Their soldiers were exercised in regular drills twice or three times a month on the occasion of public festivals, and the military discipline was as exemplary as their submissive obedience in civil affairs. Their offensive weapons were the *huachina* or bow, the *huachi* or arrow, the *chuqui* or spear, the *estolica* or javelin, the *tuccina* or short sword of tempered copper, and the *chictana* or battle-axe of stone or copper. They also used the *huaraca* or sling, in the handling of which they were very expert. Their spear and arrow points were of copper or bone, while those of the Inca nobles were frequently tipped with gold or silver. They also carried a *chingana* or a large double-edged poniard attached to a small handle, which was hurled with great force. They had both a large and a small club, of which the first was in the form of a hammer, and the last was a real mace of very heavy wood. As defensive armour they made use of the *umachina* or casque made of wood or the skin of some wild animal, sometimes ornamented with metal plates and precious stones, and surmounted by a bunch of brilliant plumage of gaudy colours. They also carried a shield or buckler and protected their breast and arms by means of an *aucana-cushma* or tunic of quilted cotton. The common soldiers were dressed in the costume of their province; their head was entwined with a turban-like wreath of cloth of gay colours. Each company was preceded by its own banner; but the imperial standard waved above all the others, and displayed the glittering tints of the rainbow bordered on each side by a snake. Garrisons of soldiers were quartered in forts which were

constructed of huge, square stones nicely fitted, of which the walls were both thick and of great strength. The inner walls were often surmounted by stone towers, either of square or round form, containing habitable rooms, which were in part reserved to the Inca whenever he visited the place, and were partly occupied by his concubines, but more often by the commanding officers of the troops. There existed also fortified camps, which were situated for defence on lofty eminences, and were surrounded by strong walls.

Conquered nations and subdued provinces were treated with great moderation and prudence. The work of assimilation was at once commenced by introducing the worship of the Sun. Temples were built and numerous priests were sent to the conquered territory, who instructed the people in the mysteries of the new creed, and made them familiar with its attractive ceremonies and splendid ritual. No spirit of antagonism was excited by heaping contempt and ridicule upon the native gods; but on the contrary their existence was tolerated, and they were duly honoured by the conquerors and were set up in a temple at the capital, where they were placed by the side of other deities of inferior rank. Measures were taken to organise the civil administration of the conquered province. The ruling *curaca* or governor was retained in his function, or was at most displaced by his eldest son. A survey was made of the lands, and their productive capacity was ascertained. A census was taken of the population, and the whole system of government was introduced strictly corresponding to the fundamental institutions of the Incas, although many of the usages and laws that were not incompatible with these were retained. The sons of the *curacas* were sent to Cuzco to be educated in the language and the science of the Quichua country, and the towns and villages of the conquered territory were provided with teachers, who instructed even the humblest classes in the rich and comprehensive dialect that was universally spoken in the Inca dominions. It sometimes happened that a portion of the inhabitants of a province recently incorporated into the empire manifested an incorrigible spirit of disaffection. To avoid unnecessary collision and destruction of life, the families were removed and colonised in some remote part of the country surrounded by a loyal population; and the vacant places were filled up by an equivalent number of Quichua emigrants (*mitimaes*), who were known to be faithful subjects, and whose physical constitution was adapted to the climate of their new place of residence.

The religion of the Quichuas was exclusively based upon nature-worship, and upon this rests the whole mythological structure of their antiquated creed. If the Spanish chroniclers are to be believed, the Quichuas did not recognise the Sun as their national divinity before the advent of Manco Capac, who is supposed to have introduced the new religion by pretending to be the incarnate son of the supreme god. At the same time it is asserted by the same veracious writers, that the savage and ferocious Quichuas and the other tribes originally believed in an invisible, omnipotent being, whose habitation was the whole universe, who has created the world by his mere word of

power,¹ called into existence the lofty mountains and deep valleys, traced out the course of the rivers and filled the lakes and seas with water. Having thus created the physical world he peopled the earth with the human race, and providing them with the greatest abundance of all good things, their life was passed in a state of perfect happiness and enjoyment.² This supreme god was called Con, who watched his creatures with a jealous eye; but as in the course of time they became addicted to vice and corruption and neglected to worship him, he became so much enraged at their ingratitude that the fertile lands were transformed into barren and desolate wastes, and man being thus deprived of his means of subsistence the whole race assumed the shape and character of black cats and other hideous animals. The world was, however, restored to its former condition by a new creation, and this act of omnipotent power was performed by Pachacamac, who is declared to be the son of the incorporeal, invisible and all-powerful Con. This son of the first creator of the universe gave new form to all that previously existed; the race of mankind was endowed with all the capacities of its former existence, and the divine master watched over his regenerated progeny with special care.³ In grateful acknowledgment of this beneficent act of the younger god the new generation raised a sumptuous temple in his honour near the seaside, where they worshipped him with the most zealous devotion. Here they entered barefooted, and in invoking the deity they prostrated themselves on the ground, kissed the earth before the sacrificial altar, and manifested their most profound humility in offering their sacrifices. To one of the great temples of this god near the town of Luria crowds of worshippers from a great distance made pilgrimages to lay their free-will offerings upon his altars. Con, like the Mexican Teotl, is probably a fabulous god invented by the Spanish monks; but Pachacamac was really a Quichua divinity, and was probably a nature-god of an indefinite character beneficent in his action. This god was universally revered, and they dedicated to him their new-born children, whom they raised in their arms, imploring his protection. When a Quichua, in making a long journey, reached the summit of a hill, he set down the load he carried, and bowing three times, he three times repeated the word *apachicta*, which was an abbreviated expression for *apachicta muchhani*, meaning: "I adore him who enables me to endure," and

¹ The account given of this supreme god by the Spanish historians is contradictory. Acosta calls him Viracocha, who is one of the inferior Quichua divinities; others apply to him the name of Pachacamac or soul of the world; while others again call him Usapu the "admirable." According to the first Augustine monks that came to Peru, at the time of the conquest, the creator of heaven and earth was called Ataguju, who seeing himself alone made other two gods like himself who were called Sagadzabra and Vaungrabrad, but all three had one will and all three together governed the world (a veritable Trinity). Of the animals sacrificed the blood was offered to Ataguju, while the flesh was eaten by the worshippers.—*Colleciones*, vol. iii. p. 13, 14.

² If it were really true that the barbarian Quichuas believed in an invisible omnipotent God it would only prove that the Bible is not a divine revelation, but is, like the Quichua religion, a human invention.

³ All this is simply a modified form of the mystic dogma of the Son begotten of the Father who regenerated mankind.

confirming his pious zeal by some act of worship, he presented to his favourite god a hair drawn from his eyelashes, which he blew into the air; or he made an offering of coco which he chewed, or of a small twig, a bit of straw, a small stone or a handful of earth.¹ This invisible nature-divinity had its priests called *cushipatas*, who gave visible form to their god by representing him in the shape of a distorted human face carved of wood, which served as shrine, where their prophetic oracles were dispensed to the credulous dupes, at whose expense they thus enriched themselves. But if Pachacamac represented the beneficent agencies of nature, the evil that pervades the moral and social world was ascribed to a malignant demon divinity called Cupay, whose nature was a compound of hatred and malice, and who inflicted innumerable misfortunes and calamities upon mankind, and endeavoured to injure them in every possible way. Temples were dedicated to this god; and to appease his wrath children of tender years were sacrificed upon his altars. But as he was supposed to be subordinate to Pachacamac, the simple invocation of the name of the beneficent god was sufficient to avert impending evil, and render the demoniac spirit altogether powerless.²

On the establishment of the Inca dynasty, the "Sun," from whom the ruling monarch claimed his direct descent, was acknowledged to be the supreme being,³ the patron deity of the Quichua nation, who called into existence all living things, diffused light and heat over the earth, caused vegetable life to spring up, and without whom nothing could exist.⁴ The first Inca was not only the son of this omnipotent divinity and the revealer of his supreme will, but he was the brother of the minor god Pachacamac, who owed his existence equally to the productive agency of the sun. The Inca was thus an incarnate, personified deity, who was sent down to the earth to instruct the Quichuas in the art and science of the higher order of life of the new civilisation, and as the veritable son of the supreme god homage was paid to him and he was honoured with divine adoration. The most magnificent temples were erected to the "Sun" called *indi* or *ppunchan*, and the most exquisite and costly sacrifices were offered upon his altars.

But the nature-worship of the Inca religion was not confined to the "Sun," which was simply regarded as the highest divine manifestation controlling all the others. Killja, the moon, was adored as the sister and wife of the sun; the stars were objects of reverence as forming a part of her heavenly train; Venus, called *Chasca*, or "the youth with long curling locks," was worshipped as the page of the

¹ Even at the present day the traveller observes in the roads near the top of the Cordilleras *pachetas* or heaps of stones or of earth, the result of these offerings.—Rivero and Tschudi's Peruvian Antiquities, p. 153.

² See footnote, *supra* p. 395.

³ It is not certain that any writer has ever reported the Quichua name of this Sun-god. This is somewhat suspicious. It is, however, known that the name of the sun was *Indi*; and Mr. Brehm affirms in behalf of the Quichuas that the Sun-god was the oldest son of the creator, Huirakotcha, which is simply an invention of a converted native.

⁴ This is at least symbolically a veritable nature-god who has, in a limited sense, all the attributes ascribed to him in the text without the aid of metaphysics or supernaturalism.

"Sun," who waits on him at his rising and setting. Temples were erected in honour of thunder and lightning called Illapa, who, armed with a sling and club, was the dread executor of his will; and particular homage was paid to the rainbow as the resplendent emanation of his glory. The minor agencies of divine power were numerous; temples were dedicated to them, and they were worshipped by the offering of sacrifices. Mamapacha, "the earth," received divine adoration as the bestower of a plentiful harvest, and as the benign mother of the good things of the world, and to obtain her favour, garments, feathers, ground corn and *chica* were presented upon her altars. Hills, mountains, snow-clad summits, and curiously-shaped rocks were adored in a mysterious ceremonial as the symbolical representatives of sublimity and power. Mamacochoa, "the sea," was an object of divine worship on the part of the coast people, who addressed to it their invocation that it might grant them health; for it was supposed that the diseases, which were prevalent in the plains, were produced by the vapours which emanated from the waters of the ocean. They implored Mayu, the god of the river of that name, by the performance of a peculiar ceremony called *mayuchalla*. They dipped up water with the hollow of their hand, and drank it, imploring the god to allow them to pass the stream, or to give them a plentiful supply of fish; or if they wished to conciliate its favour in a general manner they threw corn into it as a sacrificial offering.¹

The Sun-worship was conducted by a regular priesthood called *cushipatas*, who formed a numerous class enjoying exclusive privileges. It is said that the number of functionaries, including those of the sacerdotal order, who officiated at the temple of the Sun at Cuzco was no less than four thousand. They were educated for their calling from their most tender years. They were required to master the most difficult studies; and to furnish proofs of their acquirements and intellectual capacity they were subjected to the strictest examination. They performed the service in the temple in regular turn, and they were engaged in the duties of their office day and night. As a disciplinary exercise they were obliged to observe a regular penance, and to fast in the most rigorous manner, especially as a preliminary preparation to the four regular feasts. The fasts were sometimes continued for a whole year, when they simply abstained from the use of salt and garlic; and frequently they avoided to touch their body with their naked hands. Total privation of food was only enjoined if the fast lasted but a few days. Celibacy was simply a voluntary sacrifice, but not a necessary condition of a priestly life; but even those priests that were married were not allowed to have carnal connection with their wives during the penitential season. The chief authority over

¹ Mr. Brehm asserts, following some Spanish authority, that the Quichuas adored Mars, whom they called Auca yok, as the god of war; and what is still more remarkable, that they worshipped Mercury, under the name of Catu Ylla, as the patron of merchants, travellers, and messengers. These Quichuas must have studied Roman mythology. It is certain that all these assertions are perversions and falsifications. It is hardly probable that they ever distinguished Mars or even Mercury, and much less Saturn, who is made the god of death—the Roman Saturn with his scythe.

the sacerdotal order of the whole empire was exercised by the *huilca uma* or chief priest, who was of royal descent and resided at Cuzco. He was appointed to his responsible position by the monarch for life, and all appointments of subordinate officers were made by him. Inca nobles only possessed the privilege of performing the religious service in the great temple at Cuzco. The sacerdotal functionaries of the provincial temples were drawn from the families of the *curacas*, while the provincial high-priests were also of royal blood.

The ceremonial forms of worship in the temple of the Sun were principally confined to invocations, and to animal sacrifices and other offerings. Flowers, grains, bread, sweet-scented gums, statues of gold, silver and precious stones were the ordinary consecrated gifts of the altar. But on high festivals llamas, which were called the "flocks of the Sun," were not only offered up as sacrificial victims, but they were slaughtered to be served up at great banquets, in which all the worshippers participated. To celebrate some extraordinary occurrence, such as a coronation, the birth of a royal heir, or a great victory, a tender, innocent child, or a beautiful maiden was offered up as a holocaust to commemorate the great event.

The worship of the Sun was placed under the patronising care of the Incas. The temples dedicated to this supreme god were most magnificent. The sanctuary of this divinity at Titicaca, which was of antique date, was held in the highest veneration. It was looked upon as the most sacred spot on earth, and even the maize-fields by which it was surrounded partook of this sanctity. The corn that was harvested each year from this temple-land was divided out, into small proportion, among all the granaries of the empire, and it was considered a special blessing to receive a single ear of this consecrated grain, which was deemed a sanctifying means exercising a protecting influence over the rest of the supplies stored up for future use. But the most renowned temple of the Sun was that of Cuzco, which "was the pride of the capital and the wonder of the empire." Its internal decorative magnificence was so sumptuous and rich that it received the name of *coricancha* or the "place of gold."¹ There were other temples of minor importance, and a variety of religious establishments in the capital and the surrounding country ;² and the provinces were equally munificent in erecting religious edifices of considerable splendour in honour of their local deities.

As the Quichua empire was made up of numerous nations and tribes there existed no religious unity among them, and although all were bound to pay homage to the national deity, yet they worshipped, with no less fervour, their local and provincial gods. The divinities that presided over provinces, towns or hamlets were called *huacas*. Only a few of these had separate temples, but sacrifices were offered to them, and festivals were celebrated in their honour. The images

¹ For a description of this temple see *infra*, p. 414.

² Besides the great temple of the Sun there was a large number of inferior temples and religious houses in the capital and its environs, amounting, as it is stated, to three or four hundred, for Cuzco was a sanctified spot, venerated not only as the abode of the Incas, but of all those deities who presided over the motley nations of the empire.—Prescott's History, vol. i. p. 86.

of the *huacas* were sculptured in stone or carved in wood. One of these statues was three times a man's height,¹ elaborately sculptured in double figure, one resembling the human form turned towards the west, and the other with the face turned towards the east, while the back of the head represented the face of a woman. The whole figure was entwined with serpents; toad-like reptiles were apparently crawling at the feet of the statue, and stone altars were standing in front of it. Another *huaca* no less celebrated was that of Rimac, which stood on the banks of the river of that name near Lima, the present Peruvian capital. This was an oracular god represented in the form of a man, to whose worship a temple had been dedicated, where priests pretended to impart to the worshippers and pilgrims the responses given by the god to the questions addressed to him. Umina, the god of health, made of a green precious stone, cut in the figure of a face half human, was greatly revered in the province of Manta. Sanaemama was probably the Quichua god of wine; for he was represented in the figure of a large jar, surrounded by similar vessels of smaller dimensions and cups of clay. *Chica* or maize-beer and a small species of rabbits were offered to him as sacrifices. In the town of Quichumarca *huaca* Huari and his two brothers—all of horrible aspect—were worshipped as gods who gave strength to the labourer, when engaged in building houses and cultivating the land. *Huaca* Llipiac—a stone which had been split by lightning—was an object of divine adoration near the town of Vamor. Sheep, gold and silver were offered up in his honour. But the most famous of all the *huacas* was Viracocha, who was reported to have presented himself before the Inca of the same name in the form of a human apparition affirming that he was directly descended from the Sun, and was a brother of Manco Capac; and as a divine emanation he predicted future events of great importance. A magnificent temple was dedicated to him at Cucha, in the interior of which was a chapel paved with black stones, and in a niche stood upon an immense pedestal the deity sculptured in stone in the form of a long-bearded man clothed in a long and wide tunic reaching down to the feet, and holding in his hand by a chain a strange animal with lion's claws.² Nor were animals excluded from this pantheon of universal adoration. Mountain sheep purely white were worshipped by the Collas; dogs by the Huancas; large serpents and jaguars by the Antis; fishermen venerated the shark, and husbandmen recognised some tree or some fruit as their tutelary divinity. Among the patron deities were large stones placed at the margin of the fields and on the banks of irrigating canals, which were worshipped with fasts and sacrifices before and after the sowing and planting season. The Quichua *canopas* or household gods were the heirlooms that descended from father to son, and were preserved with great care and the utmost solicitude as the protecting genii of the family. They

¹ It was found on the banks of Hilavi river.—Rivero and Tschudi, *Antiquities*, p. 164.

² That the description of this statue has been considerably embellished or exaggerated may be inferred from the fact that the chronicler says that "it resembled the statue of St. Bartholomew." It is even possible that it may be a very recent production.

were shaped in imitation of the human figure, or they were in the form of an animal, or of some fanciful, grotesque object. They were made of gold, silver or copper, wood, stone or clay. But the most esteemed *canopas* were the *bezoar* stones and small quartz crystals. The form adopted for these household gods was purely accidental, and was derived from the connection of the object worshipped with some important event of life; or they were typical of some strange freak of nature. Another class of *canopas* were the *zaramanas*¹ which consisted of stones cut in the form of an ear of maize; or they were represented by vessels of white clay ornamented with sandal-like appendages; or they were shaped of corn-stalk in the form of a doll, and were dressed in Quichua mantles and decorated with silver ornaments. A stalk which bore double ears of maize was looked upon as sacred, the corn was suspended on willow-branches, and the *arihuay* dance was performed around it. They also paid divine adoration to the *canopas* of the llama, the alpaca, the huanaca and the vicuña, as well as of the deer, the monkey, the mountain-cat, the parrot, the lizard and several kind of fishes. These *canopas* were made of basalt, blackstone, porphyry, carbonate of lime, granite, clay, silver or gold.²

The Quichuas had numerous religious festivals which afforded them pleasure and recreation, for they were intended for the cultivation of the social feelings, and were generally of a cheerful and joyous character. During the celebration of the monthly festival the people were brought together to indulge in the pleasure of social intercourse and witness the solemnities of religious exercises. But the four principal festivals were dedicated to the Sun to commemorate the solstitial and equinoctial changes, which by their controlling influence brought about the changes of the seasons. The most magnificent of all these festive occasions was that of *raymi*, which took place at the occurrence of the summer solstice in December,³ when the sun had reached the utmost limit of his southern course, and retraced his path, diffusing new joy and spreading unstinted abundance in the favoured land, the cradle of his race, and the happy abode of his children. The people assembled in the capital from all the provinces, and the *curacas* as well as the highest nobles never failed to be present to

¹ The word is derived from *zara*, maize.

² The Augustine monks made an iconoclastic tour through the various provinces of Peru to destroy the false gods, especially the false trinity in honour of the true Trinity. "In Guamachuca they consulted Mumiguindo before they started out on a warlike expedition, and asked his favour and aid against their enemies. The Cumbicos kept a *guaca* (*huaca*) or huge idol called Quispegaanayai. In the Sierra of Canacocha there were three buildings erected in honour of Ozorpillao. Here were kept the vases sacred to the idol, trumpets and drums, and the clothing of the priests, as well as those of the buffoons and jugglers who were kept by most of the chiefs. When twins were born either of a woman or a sheep they abstained from food for five days, and did not leave the house till the sixth day in honour of Acuchuceaque, and then they sacrificed a wolf or a sheep, offered the blood to Ataguju, to which maize-beer (*chica*) and a little maize-gruel (*zaco*) were added. The Pancor was a *guaca* in the form of a parrot made of earthenware, whom they held in great reverence and offered to it an abundance of *chica*. The monks having found these and hundreds of other idols, they burnt them with the houses in which they were kept, and the treasures they contained."—Pacheco, *Collecion de Documentos Ineditos*, Tome iii. p. 34, *et seq.*

³ According to Velasco this festival took place during the vernal (autumnal) equinox in March, which is evidently erroneous.

participate in the solemnities. As a preliminary religious exercise a fast was ordained which lasted three days; the daily fare being restricted to a small quantity of maize and water; and no fire was allowed to be kindled in any of the private dwellings. On the festival-day the Inca accompanied by his courtiers, and surrounded by the immense mass of the population, repaired, at early morning dawn, to the public square to greet the rising sun. All were dressed in their finest apparel, and the nobles and the rich made a display of their costly ornaments, of jewels, of plates and garlands of gold and precious stones, while their attendants held over their heads canopies of gaudy feather-work, which imparted to the scene its characteristic magnificence. Some were disguised in skins of wild beasts, or bore on their shoulders the wings of the condor.¹ Others were masked in hideous fantastic visors, carrying flutes and discordant cymbals, making distorted grimaces, and occasionally assuming ludicrous positions so as to render themselves as ridiculous as possible. The *curacas* were armed with their weapons of war, and were distinguished by the insignia and badges of military honour. The expectant multitude eagerly looked out for the appearance of the great luminary, the majestic god of their imagination. The summit of lofty edifices began to sparkle in golden light, and the first rays were seen to glimmer on the top of the distant mountains, when all at once the resplendent orb rose higher and higher and showed himself in all the splendour of his gorgeous light. Then the crowd of spectators became animated with new life, shouts of joy and acclamations of triumph resounded through the air, songs of victory were chanted, and the boisterous notes of jarring instruments added excitement and gave increased ardour to thousands of adoring worshippers of the great deity. At the full appearance of the grand luminary the ceremony of adoration was performed. The worshippers assumed a squatting position, and with open arms and raised-up hands they threw kisses to the brightly shining celestial orb, and with expressions of profound reverence they acknowledged it as their supreme god. This act of worship was followed by a libation offered up by the Inca, who held in his hand two golden cups filled with fermented beverage prepared from maize-grain or maguëy-sap. After the monarch had tasted the liquor from one cup it was handed round among the Inca nobles, while the other cup was emptied into a stone channel, and this portion was supposed to have been imbibed by the sun. The *curacas* and inferior nobles also drank of the sacred beverage, but they were served from a different cup. The whole assembly then set itself in motion in processional order, and marched in regular line to the temple of the Sun; all except the Inca and his family taking off their sandals as they entered the sacred precinct; and here they passed a suitable time in performing their customary devotions, and presented their offerings upon the altar, which were representative images of all kinds of animals and vases, either of gold or silver. The monarch and his courtiers then returned to the temple court, where preparations were made for offer-

¹ *Sacroramphus gryphus*.

ing up the usual sacrifice in honour of this festival, which was a perfectly black young llama. After the Inca, who officiated as high-priest, had cut open the body of the victim, he inspected the entrails, and sought from their appearance to prognosticate the most important events that were still hidden behind the dark vistas of the future. If the symbolic signs of the augury had an unpropitious aspect, another victim was sacrificed in the hope of conjuring the stern behests of destiny by presenting more favourable omens. The great act by which the *raymi* festival was characterised was the rekindling of the *mushucnina* or the sacred fire, which was effected by means of a brightly-polished metallic mirror¹ that concentrated the rays of the sun into a focus, and by its reflective power set a heap of dry cotton on fire. But if the brilliant coruscations of the sun's disk were hid from view by an overshadowing cloud, which was considered of evil portent, the fire was obtained by friction. The sacred fire was then lighted and was entrusted to the "virgins of the Sun," whose duty it was to prevent its extinguishment, which would have been fraught with the most disastrous consequences to the monarchy. A burnt offering was then sacrificed upon the altar of the deity, which was followed by the slaughter of numerous llamas, of which the blood, heart and entrails were thrown into the fire, and were reduced to ashes with the burnt offering. The flesh of the animals killed was served up in a sumptuous banquet, in which not only the Inca and his court, but the whole people participated. The *cancu*² or consecrated bread made of fine maize-floor, which was prepared by the "virgins of the Sun," was distributed in due proportion to all those present, and in passing round the exhilarating cup filled with the sacred liquor, the Inca drank to the health of his nobles until the evening shades put an end to the revelry. Music and dancing closed the merry feast, which was continued for several days in succession.

The other three principal festivals were the *pancar-huatay* or the autumnal equinox in March, the *inti-raymi* or winter solstice in June and the *uma-huatay* or vernal equinox in September. They were all celebrated with much pomp and ceremony, enlivened by festivities, music and dancing. The *inti-raymi* was preceded by three days' fasting accompanied by sacrifices. The *uma-huatay* was the period when the census was taken and public marriages took place.

Connected with the *coricancha* or temple of the Sun was a convent, where a number of young maidens, called the "virgins of the Sun" or "the elect," received their education. As soon as they entered this institution they were required to devote their life to the service of the deity, unless selected as the favourites of fortune to share the nuptial bed of the "eldest son" of the supreme god. They were

¹ The fire for these sacrifices was kindled from the sun by means of the bracelet of the high-priest held over a cylinder of the bigness of half an orange, bright and well polished, which uniting the rays of the sun in one point cast such a reflection into the cylinder as easily set fire to the cotton prepared for this purpose.—Garcilazo's Royal Commentaries, p. 390.

According to Velasco it was a concave metal mirror called Inca Virpo.

² *Cancu* bread was sometimes mixed with the blood of children drawn from various parts of the body, but at other times it was plain bread.—Garcilazo's Royal Commentaries, p. 385.

admitted within the cloistered walls from their tenderest age, and were placed under the strict supervision of elderly matrons, who watched over their moral conduct and instructed them in the industrial arts. They were cut off from all connection with the outside world; even their nearest relations and friends were not allowed to visit them, for no one was admitted into this sacred precinct except the Inca and the queen, and the official functionaries who were annually appointed to make an inspection and furnish a report to the proper authorities on the management and the condition of the establishment. These consecrated virgins received instruction in the ceremonial forms of their religion, and they were particularly charged to guard the sacred fire which was obtained at the *raymi* festival. They were practised in the arts of embroidering and spinning the vicuña hair into yarn, which they wove into fine tissues; and they thus furnished the costly hangings of the temple and the most sumptuous apparel of the Inca household. Any violation of the vow of chastity was punished with the utmost severity. The offender, who infringed upon this rule of the order, was buried alive, her lover was strangled and the village in which she was born was razed to the ground; and to efface every vestige of its existence it was "sown with stones." In the capital none were received as members of the institution except maidens of royal blood; but in the provincial convents the daughters of *curacas* and of the inferior nobles, and occasionally girls of extraordinary beauty of low extraction, were consecrated as "virgins of the Sun."

The soothsayers, augurs and diviners formed an important class of the priestly order. They were educated for their calling, and were required to furnish proofs of their attainments, such as were deemed necessary for the proper exercise of their official duties. The mode or manner of predicting the future was diversified, and each professor of the art had his own method of bringing before the mental vision events that were still hidden in the womb of time. The *huillac uma* or chief priest was the royal augur and soothsayer; he consulted the flight of birds, examined the entrails of sacrificial victims in the presence of the monarch, and interpreted the omens that were to be drawn from these accidental appearances. The *soyacs* used small heaps of corn, from which they determined the precise answer that was to be given to the anxious inquirer. The *pacchacaricus* practised the art of divination by inspecting the legs of a species of spider called *pacchac* which was found in clefts of walls and under stones. The insect was placed on a mat, and was chased about with a straw until he lost one or two of his legs, which served as divining-rods. The *hacaricus* or *cuyricus* foretold future events by inspecting the blood and entrails of *cuy*s or rabbits. The *pichiuricus* observed the flight of birds, and the *moscucs*, the members of which belonged to both sexes, were the interpreters of dreams, who, for the more effectual exercise of their art, slept near the head or clothes of the person who consulted them about any difficult matter, for which their dreams were to furnish the required information.

The modern Quichuas are only nominal Catholics, for they have

preserved many of the religious practices of their ancestors. They still pay divine adoration to the sun and to the mountain heights, to which they have given names. They burn in honour of these symbolic divinities the fat of the llama, and the direction of the curling smoke announces to them whether they will be fortunate or unfortunate in any enterprise they are in the act of undertaking. They pour out libations in honour of the Sierras, and before drinking *chica* they dip the extremities of their fingers into the liquid and shake the drops that adhere to them towards the mountains. When they come in sight of the sacred city of Cuzco they throw away their quid of coco, which they chew, and respectfully salute the place. They still celebrate the festival of Onkoy-mitta in honour of the Pleiades. After having confessed their sins to the Catholic priest, they enjoy themselves in dancing, singing and drinking *chica*.

The capital of the Inca empire was Cuzco, which was a large and populous city situated on the Rio Huatenay, in $13^{\circ} 31'$ S. latitude and in $72^{\circ} 2'$ W. longitude, in a rich and fertile valley that forms a part of the elevated plateau between the Cordilleras and the Ocean. Its climate was mild and salubrious; the surrounding country was fertile and productive; and the scenery was wild, picturesque and romantic. It was protected on the north by a strong fortress, which stood on an eminence forming a spur of the Sierra, consisting of three detached towers built of immense blocks of stone so nicely fitted that no cement was used, and no interstices were perceptible.¹ One of these towers was magnificently garnished and sumptuously decorated, and was intended as a place of safe retreat where the Inca could retire with perfect security. The other two towers were occupied by a garrison made up of Quichua nobles, who were commanded by an officer of royal descent. This fortification was defended on the side facing the city by a wall of considerable thickness about twelve hundred feet long, and was almost unapproachable, for the rugged declivity and the precipitous ravines rendered access extremely difficult. Two semicircular walls separated by a rampart of earthwork protected it on the other two sides. A subterranean vault was constructed, which established a free passage, and afforded an easy communication with every part of the defensive works. The city was traversed by a small stream, of which the opposite banks were connected by bridges of timber-work covered with slabs of stone. The long but narrow streets were lined by rows of one-storey buildings, of which the dwellings of the nobles and the public edifices were of magnificent dimensions, while the houses of the poorer classes were mean and insignificant, for they were only built of clay and reeds. There were numerous public squares of great size in the city, which

¹ Some of these stones were thirty-eight feet long and eighteen feet broad and six feet thick. All this was done without the knowledge of the use of iron, without beasts of burden, and were transported from a distance of fifteen leagues across rivers and ravines, raised to their elevated position on the Sierra, and finally adjusted there with the nicest accuracy without the knowledge of European tools or machinery. Twenty thousand men are said to have been employed in this great structure, and fifty years were consumed in the building.—Prescott's Conquest, vol. i. p. 5.

contributed much to promote the health and afford means of enjoyment to the population, for here the public festivals were celebrated, on which occasion large multitudes assembled not only from the city, but from the surrounding country. The central square was intersected by two cross-streets, which divided the city into four sections representing the four quarters of the world, and a separate ward was assigned to every province of the empire. The palaces of the Inca occupied a vast extent of ground; their architecture was entirely devoid of art, they were simple but solid and substantial. The walls were of large blocks of rough-hewn stone, so accurately adjusted that the line of junction was almost invisible. The roof was of frail and perishable materials, for it was exclusively composed of a frame of woodwork thatched with rushes. No intercommunication existed between the different apartments, which opened into the central court, and although some of them were sufficiently capacious, most of the rooms were small and insignificant. The internal decorations, if the authorities are to be believed, were on a scale of magnificence that exhibited the splendour and opulence of the Inca monarchs in their most enchanting light. Ornamentations of gold and silver covered the internal walls. Images of animals and plants ingeniously wrought of the precious metals were set up in niches, and even the furniture and domestic utensils showed the same lavish extravagance. Richly-coloured hangings of the finest vicuña wool and of the most delicate texture gave variety of shade and colouring to the gorgeous exhibition of royal magnificence. The throne of the Inca was of solid gold about twenty inches high, and was resting on a square plate of the same material. The basin, into which the water was conducted through silver channels for the bath of the monarch, was lined with gold. Gardens were connected with the palaces, which were planted with shady groves, rows of fruit-trees, brilliantly-tinted flowers and odiferous plants; and many of the vegetable forms were imitated with exquisite taste wrought of the precious metals by the most skilful workmen of the country.

But the great marvel of the Quichua capital was the temple of the Sun, which was enriched by the munificence of succeeding sovereigns with such immense treasures, that the district in which it was situated received the name of *coricancha* or "place of gold." It was an extensive edifice constructed of stone, of quadrangular form rising to a truncated pyramid, the summit of which was of woodwork thatched with straw. The cornices were of gold, and a frieze or embossed belt of the same precious metal encompassed the whole exterior walls. The interior was richly ornamented with gold called "the tears wept by the sun," which dazzled the eyes of the beholder and filled his mind with wonder and admiration. Plates of gold formed the wainscoting of the walls and the casings of the doors, while the ceiling was crowned with festoons of the same costly material. The entrance of the great temple faced the east, and on the western wall glittered with resplendent lustre a massive plate of gold of the grandest proportion, on which was engraved a figure of the sun symbolically represented by a human face, while the space all around it was dotted with

precious stones. When the glorious sun made its first appearance above the horizon its brilliant rays were reflected in their brightest golden colours from the image of the great deity; and the whole sanctuary was filled with an atmosphere of light. On each side of the supreme god were placed, according to the order of years, the embalmed bodies of the deceased Incas seated on golden stools, with the eyes turned towards the ground, except those of Manco Capac, who was deemed worthy to raise his eyes towards the sun. Adjoining the main building was the temple of the moon, the mother of the Incas, and sister-wife of the sun. Her image, representing the face of a woman, which was called *mamma-quilla* or "mother-star," was traced on a large plate of silver, which nearly covered the upper wall of the chapel. The embalmed bodies of the queens were seated in chronological order at each side of the mother-goddess. Another temple was dedicated to the planet Venus (*Chaska*), who was considered the messenger of the sun, sometimes preceding, sometimes following its divine master. The god of thunder and lightning (*Illapa*), the minister of divine vengeance, had also a sanctuary erected in his honour richly ornamented with plates of gold; and lastly a temple was dedicated to the rainbow, whose divinity was symbolically represented by plates of gold and silver of radiant colours, which formed an arch that spanned the walls of the edifice. The area of the immense enclosure, which made up the court of the temple, contained not only a beautiful garden, but numerous scattered buildings for the accommodation of the officiating priests. The great saloon was ornamented with twelve silver vases of large size, which were filled with maize. The censers for perfumes, the ewers, which held the lustral water, the pipes, which conducted it through subterranean channels, and all the implements used in the temple service or for the cultivation of the garden, were of silver or gold.

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CHUNCHOS.

THE Indian tribes that occupy the adjoining territories of the Ucayali river and its tributaries have received from the Peruvians the name of Chunchos or Gentiles. The Remos have possession of the banks of the Rio Abuhan; the Cacivos dwell on the Apachiteu river and the Mayoroonas inhabit the country along the Rio Tapichi. The Chuntaquiros, the Chipivos, the Conivos occupy the banks of the Ucayali and the surrounding lands, and the Campas or Antes, who are in possession of the banks of the Urubamba river, are the most numerous and most warlike tribe. The Callisecas are principally found on the Pachiteu, and the Sencis occupy the region of country above Sarayacu.

The physical characteristics of the Chunchos are but imperfectly described. They are of tall stature, are well-made, and have a robust constitution. Their complexion is more or less swarthy, but frequently approaches to whiteness. They have black hair, and the Mayoroonas, who are fairer than the other tribes, have a strong, profuse beard.¹

The moral character of the different tribes is not uniform. The Chuntaquiros are distinguished for their activity and courage, and the Conivos for their industrious habits. The Campas are remarkable for their effeminacy and their careless humour; they are of a mild disposition, are hospitable, but are fickle-minded, and much inclined to idleness. They show much curiosity, and strangers are received with a feeling of admiration. As they do not appreciate the value of property, they are in the habit of appropriating anything left within their reach if not watched over by the owner. They are easily satisfied, and show their gratitude for the smallest trifle offered to them as a gratuitous gift. The Remos are docile and tractable, but they are lazy and faithless. They never trust the Spaniards, and they do not work unless paid in advance.

The huts of the Campas are generally erected in the centre of their fields, and are constructed of reeds stuck into the ground; they are

¹ The men of this tribe have probably white blood in their veins.

of oval form and are placed in close proximity to each other. The roof is flat and is covered with thatch of straw. The door is a narrow opening, which is so low that it can only be entered by stooping. Their only beds are reed-mats, which are spread on the floor round the fire. They frequently change their place of abode, and when travelling they sleep under a shelter of stakes covered over-head with palm-leaves. The Remos have some settlements on the banks of the river, but many habitually live in their canoes, and it is only in rainy weather that they shelter themselves under huts made of reed and palm-leaves.

The costume of the Campas and other Chunchos is simple and inartificial. Both sexes wear a kind of sleeveless shirt or sack made of cotton-cloth sewn together, which is passed through a slit over the head, while the arms are slipped through two lateral holes. The dress of the women is only distinguished from that of the men by the transverse red stripes of their shirt, while that of the men is striped longitudinally. They paint their whole body black, and bedaub their face and nose with red stripes, for they consider a coat of paint a protection against mosquito bites. They let their hair grow long, so that it hangs loosely over their shoulders. Both sexes suspend from the pierced cartilage of their nose a rounded convex piece of silver. They hang round their neck necklaces of beads, strings of toucan-bills, and of teeth and nails of various animals. The women encircle their wrists with bead bracelets. The Mayoroonas and some other tribes are almost entirely naked, but they all paint their bodies black, and their faces red.

The Campas and other Chunchos subsist partly on animal and partly on vegetable food. The flesh of monkeys and perroquets forms their principal meat diet, in addition to fish and a species of snails. Every other species of game as well as domestic fowls are rejected as unclean, and are never served up at their meals. Rice, maize, sweet potatoes, sugar-cane, and manioc-root supply them with nutritious food. They are fond of *chica*, which is made by subjecting manioc-root to fermentation. Calabashes are used both as drinking-cups and plates, and they cut their spoons from the skull-bones of the monkey. It is said that the Cacivos are cannibals, and that they have an annual festival, on which occasion a voluntary victim is sacrificed, whose flesh they devour after having been roasted over the fire; but as the fact is reported by a Jesuit missionary it deserves but little credit. They strictly observe the rites of hospitality. When travellers or visitors arrive at the hut they place their bows and arrows near the door, and the master of the house approaches and addresses each one of the guests, commencing with the oldest. The other members of the family also present their compliments. The visitors are then invited to enter; *chica* is handed round, and a plentiful meal is served up; the oldest or chief of the company being always served first.

The Campas and other Chuncho tribes follow agriculture as their chief pursuit. The fields are prepared for cultivation by the women, and the planting is done by the men. Besides bananas and papaws

they grow maize, sweet potatoes, mandioca, sugar-cane and tobacco. They make their own earthenware cooking-pots, which they paint externally in various devices with *rocoo* and other colouring material, and apply to the painted surface a varnish of copal. Spinning cotton into thread and weaving it into cloth are arts much practised by the women. They are passionately devoted to hunting and fishing. Their weapons are bows and arrows, and being assisted by trained dogs they are very expert hunters. They make use of canoes and nets for catching fish, and frequently they employ a narcotic poison called *barbasco* to stupefy the fish, which enables them to take them with the hand. The Sencis are very industrious, and they cultivate their land in common. It is said that they kill those who lead an idle life and habitually refuse to work. The Remos and other tribes are constantly wandering from place to place; they are both skilful boatmen and excellent fishermen; and they are employed by the traders to gather sarsaparilla, to salt fish, and to extract the oil from the sea-cow and from turtles' eggs.

The Chunchos have no coin of any kind, and their traffic is conducted by barter and exchange. They mark time and determine the seasons by the blossoming of the trees. They cannot count beyond three; higher numbers are only indicated by comparison, for which they consult the fingers of their hands and the toes of their feet; all beyond these numbers is infinitude. The Sencis have given names to some fixed stars and planets. They call the brilliant Canopus *nateste* or "star of the day;" Mars is known as *topa*; Jupiter is named *ishmawook*; Capella, *cuchara* or "spoon;" the Southern Cross, *nebo* or "dewfall."

The principal pastime of the Campas is smoking and snuffing tobacco. Their pipe is made of two hollow curved bones of the monkey, which they fill with tobacco reduced to powder. They snuff up the smoke through the nostrils, with the object of producing the desired stimulating effect upon the brain. They are very sociable, and frequently pay visits to each other. They do not often dance and have no festivals. The flute and the drum are their only musical instruments, and they also practise singing, but their songs are plaintive and monotonous.

The Campa women are far more active and energetic than the men. They not only attend, in part, to the agricultural operations, but they do the cooking, brew the *chica*, weave the cloth for their everyday dress, and they never fail to present a favourite dish to their husband. Polygamy is generally practised, yet the wives of the same household are not jealous, but are, on the contrary, much attached to each other. Fathers never hesitate to deliver up their daughters to a suitor on demand, no matter what their age may be. No marriage ceremonies of any kind are observed; the event is celebrated by a fishing-party or a dance. Many of the Remos have two or three wives; they marry very young, and though their wives give birth to numerous children, yet not more than one half are reared by them.

When a Campa woman is about to be delivered she leaves the hut, and retires to some distance from the dwelling, while the hus-

band plays the invalid stretched out upon his matting. Some of her female friends supply her with food to keep up her strength, and they bring her warm water to wash herself, which is supposed to facilitate delivery. Immediately after the birth of the child the mother washes herself with water in which some astringent fruit has been soaked. She then returns to the house, changes her clothing and squats down near the fire, where she remains until she recovers her strength. If twins are born, the one who has the misfortune of coming out last is buried alive.

At the age of five, boys are taught to swim and to draw the bow; girls are instructed in cooking and in the art of weaving. The Canivos flatten the skull of their children by compression, and for this purpose the bony case is bound up between two boards lined with cotton for a period of six months. Girls have an operation of excision performed at the age of ten. The girl is drenched with an abundance of *chica* until she becomes insensible to pain, and some old woman successfully performs the surgical operation. The occasion is celebrated by feasting, singing and dancing, and the girl who has thus the honours of womanhood conferred upon her is laid in a hammock and is carried from house to house. The Ucayali tribes kill those of their children that are in any way deformed, or even if they are born with a weak or enfeebled constitution.

When a Campa dies in consequence of sickness, the body of the deceased is burnt, or it is thrown into the river. At the death of their father or mother they shave their head as a sign of mourning; the hut of the deceased is abandoned, but his weapons or the cooking utensils of a woman are preserved as memorials. If a jaguar happens to roam about the abandoned dwelling they imagine that the ghost of the dead has returned to visit his former home. The Chunchos of the Ucayali envelop their deceased friends in his clothing, and the nearest relation carries off the corpse in his arms uttering woeful cries, which are responded to by the lamentations of the old women, and the groans of the other members of the family. To dry their tears they rub their eyes with earth, and they preserve the coloured marks during the period of mourning. All the articles of household ware and other property of the deceased are broken and destroyed; and at the close of the ceremony the mourners console themselves by drinking an abundance of *chica*. When a *cacique* or a famous warrior dies the funeral ceremonies last for several days, and the whole tribe assembles to mourn the loss of its chief. The air resounds with their groans, uttered in unison with the discordant sounds of musical instruments, and the wailing exercises are repeated in the morning, at noon, in the evening and at midnight. They imitate the cries of various animals, and drown their sorrow by indulging in copious draughts of *chica*. The body is placed in a large earthenware vessel, and is interred in a corner of the dwelling; and at the conclusion of the ceremony the distinguished dead chief is not only forgotten, but they frequently burn up his hut with all it contains.

Many of the Chunchos believe that the ghostly self of the dead enjoys every kind of earthly pleasure in the highest perfection in a

future state of existence; others imagine that the ghostly spectres of their *caciques*, their warriors and their faithful wives assume the bodily form of jaguars or monkeys.

The Chunchos recognise the nominal authority of chiefs, generally called *caciques*, who exercise much influence among their people and are highly venerated. The Chunchos of the Ucayali are frequently engaged in war as a regular occupation. Before a warlike expedition is undertaken a council is convened, which is presided over by the *cacique* or head warrior. The pipes are lighted and *chica* circulates freely, and after they are partially intoxicated the deliberations commence about the meditated belligerent enterprise, which is generally undertaken for the purpose of plundering, to avenge some insult or redress some injury. The sorcerer or medicine-man is also consulted, and if war is resolved upon he retires to a solitary hut and subjects himself to a discipline of fasting, for he is made responsible for the issue of the campaign. The warriors, on marching forth to the combat, are dressed in their best apparel, and they rub their eyes with red pepper to strengthen their sight. The leader addresses the warriors and exhorts them to show themselves valiant and brave. At a short distance from the village, which they propose to attack, they form a closely-serried column. Reconnoitering parties are sent out to examine the nature of the ground, and select the path that has to be followed. They then advance in perfect silence, and when they come in sight of the enemy's huts they rush forward uttering stunning cries. As soon as they come within reach they set the houses on fire, kill all those present without mercy, with the exception of the children, whom they carry off as captives. On their return to their village loaded with booty they celebrate their victory at the dwelling of the *cacique* by singing, dancing and copious libations of *chica*, exhibiting as trophies the dried heads of their enemies, addressing to them the reproach of cowardice and careless negligence.

The Chunchos have but a faint notion of religion. They have no idols, no priests, no temples and no mode of worship. They recognise, however, the active powers of the benevolent and malevolent agencies of nature; and they suppose that a demon spirit dwells in the centre of the earth, who is the cause of all their misfortunes.¹

The medicine-men enjoy much authority among the Chunchos. The exercise of their supernatural power rests upon the magic practice of chewing a compound of various plants called *piripiri*, which they throw into the air while pronouncing some mystic formulas. By virtue of these charlatan mummeries they pretend that they are able to afflict their enemies with every imaginable evil; to bestow every good gift upon their friends; to cause rain to fall and inundations to spread over the country; or to conjure up fine weather and abundant har-

¹ M. Grandidier asserts that the Ucayali Indians believe in a creator of the universe, although it may be assumed with some degree of certainty that they have no idea of the real meaning of creator or of universe, and that they have no such words in their language. All these kind of expressions, if they exist at all, are merely words coined by the missionaries. He admits that they do not worship this "creator of the universe," and that neither a temple nor an altar is dedicated to him.

vests to supply the people with plenty. They also act as doctors in cases of serious illness. When their assistance is called for, two hammocks are suspended from the trees in the open air, one of which is occupied by the medicine-man and the other by the patient. While rocking himself, in shrill-sounding chants he calls on the birds, the quadrupeds and the plants to cure the sick person. From time to time he traces upon the face of the patient magic signs, administers powders and sucks the affected part. If no improvement in the condition of the sick person is perceptible he invokes the spirit of life of the patient, exclaiming: "Do not leave! do not leave!" which is repeated in refrain by those present. If the patient dies in spite of his supernatural efforts, to avoid odium and disgrace the man of art precipitately retreats to a safer locality.

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CHOLONES.

ON the eastern side of the Andes in Peru lies the province of Maynas, all along the Rio Huallaga, one of the tributaries of the Upper Amazon. The country is partly covered with primitive forests; but between the Huallaga and the Ucayali river grassy savannas, of which the Pampas del Sacramento are the most extensive, spread out like an immense sea to an undefinable distance. The soil on the numerous watercourses is extremely fertile and productive. The climate is tropical, and is distinguished for its rainy season with its violent thunderstorms, and its heavy periodical showers. The vegetation of this region is most luxuriant. Here grows the Brugmansia, a bushy plant, whose gigantic pink flowers measure a foot in diameter at the mouth of its corolla. The *attalea* palm with leaves that attain the immense length of from fifteen to twenty feet, and the beautiful *chouta* plant (*Gulielma speciosa*) form here the types of the tropical vegetation. The Elephantasia, which is loaded with colossal fruit; the Caladium with perforated leaves, the Pothos with pinnate digitate foliage, and the Bactrides, a thorny palm species, attract attention on account of their remarkable botanical peculiarities. The sancavilla palm (*Chamedorea fragrans*), of which the blossoms emit a vanilla odour, is the ornament of the forest wilds of those regions. The majestic Mauritia palm (*Mauritia vinifera*) is also found here. The *manicariæ* bears an eatable fruit which is much esteemed by the

natives on account of its strong acid taste. The splendid *chapaca* supplies a four-seeded nut which, after being roasted, yields a mealy substance that serves as food of a nourishing quality. Among the beasts of prey the ounce (*Felis onca*) is the most carnivorous and most dangerous.¹ The black bear is of great size and of such uncommon ferocity that he does not fear to attack travellers. Monkeys are very numerous and are found in greatest variety. Near the swampy approaches of the rivers spotted roebucks and tapirs are frequently met with. The magnificent woodlands are animated by a host of birds clothed in the most brilliant plumage.

The tribes of natives on the Huallaga were formerly very numerous; but having been subjected to the restraining influence of the Spanish missionaries, and being exposed to the deteriorating action induced by their contact with European civilisation, they have melted away, and are now reduced to three insignificant tribes called Cholones, Xibitos and Lamistas, who occupy the river district as far as Pongo. Through the arbitrary action of the missionaries families of different tribes were transferred from one settlement to the other, and general race amalgamation has taken place in many villages. The Lamistas are found everywhere, as they are most enterprising and industrious. The Cholones are most numerous and have retained most of their primitive traits of character; they occupy three missionary stations on the Upper Huallaga. Their number does not exceed, however, a thousand souls.

In physical characteristics the Cholones exhibit a well-developed type of Guarano-Maranonians. Their general appearance is pleasant; their face has a noble aspect; they have a strong and robust constitution; their limbs are stout, they are well-formed and are in good proportion. They are of medium stature, measuring on an average five feet six inches, and rarely reach the height of five feet ten inches. Their complexion is generally of a dark brown, their hair is black and glossy, and their beard is scanty, appearing only on the chin. Their cheek-bones are projecting, and their nose approaches the aquiline form. The women are almost all ugly, especially after they have passed the age of maturity, and at thirty they appear faded, wrinkled and old.

The moral character of the Cholones has a few light spots obscured by many shadows. They are endowed with courage and coolness in time of danger. Their domestic relations, though not exemplary, are far from being barbarous. They are hospitable in their way, and they are sufficiently liberal, although they are not unacquainted with the value of money as well as of property. They are proud and suspicious, and are disinclined to engage in persevering labour of any kind. They cannot be depended on, and are disposed to return to savage life to shake off the fetters of an alien civilisation. They are addicted to excessive drinking, which never fails to terminate in intoxication;

¹ These animals traverse broad rivers by swimming, and attack even boats in the water. Their voracity is proverbial; they even eat fish thrown out on the banks. They are most dangerous to dogs, are very fond of turtles and attack the alligator with fearless daring.

and when in this excited condition, they are dangerous adversaries, they become quarrelsome and even resist their official superiors.

The huts of the Cholones are frail and simple structures. The walls are formed of cane or reed with an open front, while the roof is covered with thatch of palm-leaves. There are no partitions in the interior, but the single room is sufficiently spacious to be sometimes occupied by three families. Their principal article of furniture is a mat of tree-bark which is rendered soft and pliant by beating, or it is made of palm-leaves by interweaving the pinnated folioles with each other, and the whole work is completed in an incredible short time. These mats are used as beds; for hammocks, which are not of home-manufacture and are only obtained by barter, are only found among the richest classes. They live together in small villages, the huts being ranged round a central square, one side of which is occupied by the church, the dwelling of the priest, and the *cahildo* or community building, which serves in part as workshop, but contains a partition where travellers and strangers are received and lodged.

The costume of the Cholones has already passed beyond the primitive type of aboriginal simplicity. When dressed up for festive occasions they wear a white cotton shirt, which serves as their galasuit, while their faces are painted red, and their hands and feet are tinged in blue. The women are simply wrapped up in a square piece of cloth of blue cotton stuff. They are remarkable for their personal cleanliness, and for this purpose they bathe several times a day in the neighbouring streams.

The Cholones subsist principally on dried meat prepared with the flesh of the game they kill in the chase, and on fish, which are caught in greatest abundance in the rivers and are preserved by being smoked. Maize and the yucca-root supply them with palatable dishes, and bananas as well as fruits and nuts, which they gather in the forest, also form important articles of daily consumption. The intoxicating drink called *mosata* is made by the women from the yucca-root, which, after being chewed, is mixed with water, and is subjected to fermentation. They have contracted the habit of chewing the coco-leaf that acts as a light stimulant, and it is reputed to possess the property of counteracting fatigue. Formerly cannibalism was not rare among these natives. One of the ancient tribes roasted the bodies of their dead relatives, and they devoured the delectable dish with feelings of satisfaction, for they supposed "that it was better to be transposed after death into the body of friends than to be devoured by the black earth." For the same reason they mixed the calcined, powdered bones of their deceased friends with their drink, of which they partook largely at their public drinking-bouts.

The principal occupations of the Cholones are hunting and fishing. They are passionately devoted to the chase, and when they meet a herd of tapirs or a troop of monkeys they never fail to bring home an abundant supply of game. They catch numerous fish of a small species in the river with hook and line as well as nets made of the fibre of the *chambira* palm. They also make use of the pounded root of the *barbasco* bush, which, being diffused over the water,

stupefies the fish with such rapidity that they collect in vast shoals on the surface, lying helpless on their backs, and unable to swim directly forward. They weave all the cotton stuffs of a coarse quality necessary for their own domestic use, but they do not understand the art of dyeing with durable colours, nor are they able to produce woven fabrics in coloured patterns. They have learned from the missionaries the proper handling of many tools, and have acquired some skill in metal and woodwork.

The Cholones are well acquainted with river navigation, which is effected by means of *punteros* or canoes built of single tree-trunks, which are hollowed out and are propelled by paddles. They are about forty-five feet long, five feet wide and four feet deep. They are flat at the bottom to make them glide smoothly over the rocky river-bed. The oarsmen sit at both ends, and in the middle a kind of awning made of heliconia-leaves affords shade and shelter to the traveller. It requires much care and experience to conduct the constantly rocking boat with safety; and the goods for transportation, with which it is laden, must be judiciously stowed away so as to preserve the equilibrium of the light craft. For the crossing of rivers rafts are occasionally used, that are made of a few trunks of the *ochroma* tree, which are as light as cork and are bound together with tie-vines. Upon this elastic and frail craft the oarsmen as well as the passengers sit astride with their feet dipped in the water.

The Cholones still speak their own dialect, and many of them do not understand the Quichua language. The Cholone language has numerous guttural sounds, and the last syllable of every word is invariably accented, which renders its intonation rather disagreeable. It is said that its grammatical construction is very artificial, and the complicated participial forms render the structure of its idiomatic phraseology rather peculiar.

The musical acquirements of the Cholones, notwithstanding the missionary teachings, are of a low order. Their instruments are primitive, and their musical performances are wild and barbarous. The boisterous notes of the great drum, which is a wooden cylinder covered with the skin of the *Ateles ater*, are accompanied by a loud screaming pipe made of the leg-bones of the *Hydrochaerus cobiai* or of the colossal American stork. The immense wooden trumpet produces, when blown at night, two rough tumultuous sounds that can be heard at a distance of three miles. No less powerful in noisy demonstration is the conch-horn of great size, which is brought from the coast, and for which a considerable price is paid; or in place of it an immense bulimus-shell¹ is used. Their only string instrument is a kind of guitar made of a solid block of wood. The chaotic confusion of sounds produced by the motley orchestra, when it is set off by the screaming voices of the women, resembles the concert of demons.

Boys are educated from early youth; and they are particularly exercised in the proper handling of their weapons that they may excel in the pursuit of the chase, for it is their highest ambition to have

¹ *Bulimus labea*.

the reputation of expert huntsmen. As soon as they reach the age of puberty, they are subjected to a disciplinary ordeal to test their power of endurance. The candidates are required to take a decoction of certain climbing plants, which is intended to counteract the effect of the violent purgatives previously administered. They are then compelled to lie for a whole month in a hammock without stirring, so as to inure their system to abstinence; for during this period they receive no more food than is absolutely necessary to keep them alive. If they should dare to take more than the limited portion allotted to them, they would be chastised by severe blows. In this manner they are made professional hunters; and if in after life they should meet with any mishaps in their hunting excursions the same curative process is repeated. Dogs are drenched with medicinal drugs to excite their hunting propensities to the utmost. They are forced to swallow the sap obtained from a bush of a species of apocinea,¹ which is supposed to sharpen their scent and make them eager for the chase. The weapons used by them are the bow and arrow and the blow-pipe. They poison their arrows; and the drug used by them for this purpose is said to equal in virulence the *ticuna* poison of the Orinoco tribes. Another poison, not so effective, is prepared from the woody stem of a climber called *bejuco*, which, after being beaten into a fibrous mass, is boiled in new vessels over a large fire for a few hours, and a quantity of red pepper being added the liquor is passed through a cloth filter. To render it more effective it is boiled for twelve hours with a decoction of capsicum, tobacco and *sanaño*, and being again filtered it is inspissated over a slow fire until it acquires the consistency of honey. This is the *cutipa* poison which can be kept for a long time in a wooden tube closed with resin.

The Cholones, who nominally profess Christianity, celebrate some quasi-religious festivals which afford them the only occasion for recreation and amusement. They assemble in the public square painted and dressed up in their best apparel; and excited by the boisterous sounds of their wild music intermingled with loud yells and shouts, they follow the missionary priest into the church carrying upon their shoulders, slung from poles, the game killed in their late hunting expedition. Here the booty is consecrated by the ceremony of the mass, while the worshippers march in procession round the altar, still giving vent to their animal spirits by noisy clamour and boisterous exclamations. As soon as the service is concluded a wild dance commences, and the assembled crowd, with the priest in their midst, leave the rural sanctuary. Now the tumult rises to the highest pitch; all indulge in excessive drinking, which continues all day amidst the discordant notes of musical instruments. Character-dances are performed representing hunting scenes, in which the movements and cries of animals are imitated; and the exhibitions are so grotesque, if they are not obscene, that the women are not allowed to take part in the sport. From time to time they set up a crucifix in a canoe and sail down the river to collect alms; and as the neighbours are in advance

¹ *Tuber naemontana sanaño.*

informed of their arrival they are regaled with intoxicating beverages which are prepared for the occasion. These periodical visits are reciprocated between the different settlements.

The Cholone women are not treated with much consideration, and when the men are intoxicated they frequently make their wives the victims of their angry passions, and thus make an abusive use of their marital authority. Marriage takes place at such an early age, that it is extremely rare for a man or a woman to pass a life of single blessedness; and yet the increase of the population is very slow, for many married couples are childless, and it is not often that more than two children are found in a household.

The Cholones bury their dead in shallow holes without much ceremony; but they utter loud and affecting lamentations over the grave of their departed friends.

Although it is more than a century ago that the Cholones have been converted to the Catholic religion, yet they still cling to some of their aboriginal usages, and are still faithful in the observance of many of their ancient superstitions. They have no real notion of religion, though they submit, without resistance, to ecclesiastical discipline, and conscientiously perform all the acts of penance imposed upon them by the priests. As a punishment for any wrong they may have committed they are required to furnish some contribution to the church; or set up somewhere a large wooden cross made with their own hands.

The superstitious practices of the Cholones are altogether of an aboriginal character. They believe that they can make their hunting weapons more effective by the employment of certain charms. They are thoroughly convinced that the stock of poison at home would become worthless if they were to kill with a poisoned arrow a vulture, a falcon or an armadillo. They make use of talismans (*piripiris*) composed mostly of vegetable substances, to which various magic powers are ascribed. The seeds of the *anona* and more especially of the *achra* are marked, as if covered with hieroglyphic figures, and when strung together and worn round the neck by the hunter they are believed to insure to his weapons a certain and never-failing aim. Other *piripiris* exercise a counteracting influence against malignant diseases, mischievous enchantments, and the dangers of the forest. The seeds of the *Paspalus iridifolius* are supposed to conjure up violent storms, if they are thrown with certain mystic ceremonies into the fire.

Since their early period of conversion the Cholones have ceased to patronise professional sorcerers, or medicine-men. But they have much reputation for their medical cures and their treatment of diseases. In their medical practice they make frequent use of drastic purgatives which the tropical forests yield in great abundance. They administer to the sick the acrid milky sap of some apocineæ, or the seed of the *Jatropha curcas*; at the same time they order the patient to remain confined to his hammock for several days, and he is also enjoined to abstain from every kind of food except a small portion of banana fruit. Their curative process is, however, not restricted to

medicinal substances, but they have recourse to sympathetic devices and to superstitious mummeries to break the force of the malady. The toothache or tic-douloureux is relieved by simply rubbing the part affected with the tooth of an ounce. The red horn-like excrescence on the bill of the *pauxi* is an infallible remedy against colic. The poison-fang of a venomous snake is a sure protection against the bite of these reptiles; and medicinal virtue is ascribed to certain amphibious animals by burning them to ashes.

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PARAGUAYANS.

PARAGUAY is mostly inhabited even in modern times by Indian tribes that have been partially civilised, and despotically governed for nearly three centuries by the Jesuits. It is only a few years ago that the Jesuit rule has been superseded by a more liberal government, in consequence of a war that had been undertaken by Brazil and her confederates to dethrone the Jesuit tyrant who, in his solitary grandeur, presumed to be powerful enough, not only to prevent Europeans to settle within the limits of his territorial domain, but to close coterminous rivers to foreign commerce.

Paraguay is situated between $27^{\circ} 30'$ and 23° S. latitude and 35° and 58° W. longitude. Its superficial area comprises 172,500 square miles, with a population of 263,751 souls (1886). The Parana river, which separates it from Brazil and the Argentine Confederation, forms its eastern and southern boundary, while the Paraguay river divides it on the west from the Argentine Confederation; and on the north it is bounded by Brazil. Its principal mountain chains are the Sierra Amambay and the Maracayow mountains. The three great rivers are the La Plata, the Parana and the Paraguay; the two last being the tributaries of the former. The Parana rises in Brazil, and after having united with the Paraguay it forms the La Plata. It contains numerous cataracts and rocky cliffs which render its navigation impracticable. In the southern part of the country there are numerous marshy lakes, of which the Estero Bellaco and the Estero Nambuca are the largest. The vegetable productions are rich and luxuriant. Besides the celebrated *maté* tea, which is nothing more than the evergreen leaves of the *Ilex Paraguensis*, the indigenous timber trees are very valuable. The famous Brazil wood is very common, and the dragon-tree is also frequently met with. The cinnamon-tree is of indigenous growth, and numerous species of palms give a tropical appearance to

the forest wilds. The animals most common are several species of monkeys, tapirs, several varieties of deer, jaguars and tiger-cats.

The climate of Paraguay is semi-tropical. The summer-heat varies from 85° to 100° F., and during the coldest part of winter the thermometer not only descends to 45°, but in some exceptional years it has been known to be as low as 30° F., which is two degrees below the freezing point. The south wind invariably brings cool weather, but the north wind, which comes from the direction of the equator, is most prevalent during the hot summer season when heavy thunderstorms occur accompanied with an abundance of rain. The rainy season commences in November and continues till March. The medium temperature in July is 57° F., and in December 90°.31 F.

Under the Jesuit regime which was established in 1580 under Philip III., king of Spain, the native Indians had greatly improved, and their social and economical condition was far superior to that of the savage state; they became habituated to an orderly life; and inured to labour and industry, they were induced to devote themselves to peaceful pursuits. They were divided into village communities superintended by regular officers belonging to the clerical profession, and were governed by regular laws strictly enforced by the frequent application of the whip. They were required to labour in common during certain hours in the day, and were mostly engaged in agricultural operations; while the produce of their labour was gathered in the public stores and was distributed at regular times in adequate proportion to each family according to its wants. The commerce of the whole country was monopolised by the Jesuits; all the *maté* collected and not used for home consumption was sold on their account. Two millions of head of cattle were roaming in the forests, which they claimed as their exclusive property. The common people, who were regarded as machines without the least power of self-action, were comfortably lodged and well-fed from the produce of their labour, while the priests dwelled in fine houses and officiated in magnificent churches constructed at the expense of their poor parishioners. Paraguay is now an independent republic governed by a president who is elected for four years and by a house of deputies and a senate.

The ancient Paraguayans were as savage and uncultivated as most of the other Guarano-Maranonians, and they comprised numerous nations and tribes; but the names of a few only have been rescued from oblivion whose customs and mode of life have been partially described by travellers and historians. These are the Mboyas, the Payaguays, the Guanans, the Mocobis, the Lenguas, the Machicuys, the Enimagas, the Tobas, the Manacicas, the Abipones, the Caaguas, the Guayacurus, and a branch of the Guaranians.¹ The last two were once very powerful, but are now, with many others, nearly extinct, having been exterminated in their wars with the Spaniards. The Mboyas inhabited the Chaco in 20° and 21° S. latitude at the time the Spaniards first visited the country. They afterwards held

¹ For Guaranians see Tupics, *supra*, p. 328, note.

possession of the provinces of Ytati in $24^{\circ} 7'$ S. latitude on the Jejuy river, spreading as far as lake Xarayes. They were divided into numerous tribes, which, at the present day, have mostly disappeared. The Payaguays were once a strong and powerful nation, who gave their name to the Paraguay river, which was formerly called Payaguay. They occupied both banks of the river in $21^{\circ} 5'$, and monopolised its navigation. The Guanas, like the Mboyas, occupied the Chaco between 20° and 22° S. latitude, but they subsequently established themselves to the east of the Paraguay river. The Lenguas were wandering hordes, who roamed about in various parts of the Chaco, and in the neighbourhood of the Guayacurus. The Abipones or Callagaes, a large tribe of the Gran Chaco who lived on the banks of the Paraguay, Vermejo and the Rio Grande, having no fixed habitations, made frequent incursions into the country settled by the Spaniards. Along the Vermejo as it runs from Paraguay through the Gran Chaco of the Argentine Republic the country is inhabited by Toba and Guaycurus Indians, a few tribes of the Chiulipos and Vilelas; these are succeeded by the Mataccos as far as the frontier. Farther on towards the north are the Chiriguas and the Chirionossos, the south between Santa Fe and Santiago the Mocovitos.

The Tobas and Mattaccos, who are kindred tribes, have nearly the same physical characteristics, except that the first are much taller than the last. Both have large heads, slightly oblique black eyes, a broad straight nose with expanded nostrils, prominent lips, high cheek-bones, a low thick neck, and the upper jawbone deeply arched. They are muscular, have strong limbs, well-proportioned feet and small hands.

The Paraguayans are generally of medium stature varying from five feet four inches to five feet nine inches; they have a fine form and are of good proportion. They have a robust and stout frame, are nimble and active in their movements, and are remarkable for the acuteness of their sense of sight and hearing. They are of a tawny complexion, have coarse, black hair, a scanty beard, small hands and feet, muscular thighs, vaulted chests, and features more or less regular. The Abipones were above medium stature; their figure was symmetric, their hair was thick and raven-black, but their beard was excessively scanty. They were well-formed, had good features, black eyes and an aquiline nose. The women of some of the tribes have not only good figures, but the colour of their skin approaches to whiteness.

The Paraguayans were brave and enterprising, bold in war, and obedient and submissive to superiors. They were cruel towards their enemies, fierce in warlike encounters, and stubborn and perverse in their disposition. They were hospitable towards their own people, were much given to pleasure and idleness, and were greatly addicted to drinking to excess. The Mboyas considered themselves the noblest and most generous of all the nations. They were generally true to their word, and were exceedingly brave and fearless of death. The Lenguas were proud, presumptuous in their social relations, ferocious in their instincts, and vindictive and implacable in disposition. The Payaguays were wild, cruel, and treacherous.

The dwellings of the Paraguayans differed according to their mode of life and the region of country they inhabited. Those who were constantly engaged in migratory wanderings in search of food had no permanent habitations, but built temporary huts on the banks of rivers or in the interior of the forest. These frail dwellings were constructed of pliant tree-branches, which were stuck into the ground in the form of an arched frame, over which a cow-skin¹ was spread, and it was made sufficiently compact to afford shade and shelter against sun and rain. This low structure had an entrance of such contracted and narrow dimension that the interior could only be reached by crawling on all-fours. The ground covered with rough boards or spread with a mat, or the skin of animals, constituted their bed, and those that were able to procure for themselves a hammock were considered as remarkably favoured by fortune. The tribes that had attained a higher degree of civilisation and were settled in regular villages made use of timber in the construction of their houses. The Mboyas and Payaguays erected tent-like constructions by planting three stout forked poles in the ground in a slanting position, meeting at the upper end, thus forming a triangular frame which was covered with rush-matting. The villages, which were built up with substantial houses divided into two or three compartments, were generally laid out into wide streets and capacious squares; here was the more respectable residence of the *cacique*, as well as the public hall where religious exercises were performed, and where public assemblies were held on festive occasions. Other settled tribes built their dwellings of clay mixed with chopped straw; they were either of round or oblong form; and frequently they were of such immense size that they served as lodging-place for the whole village community. As the Guayacurus were nomadic in their habits, they lived in tents which could be easily transported from place to place. During the periodical recurrence of floods, which sometimes continued for five months, the Abipones took up their abode on high islands, or they sought a nightly shelter on lofty trees.

The tribes of the Gran Chaco are congregated together in villages or hamlets (*tolderia*), bounded on three sides by the forest, in more or less close proximity to a river for the convenience of bathing and fishing. The *toldos* or huts are built of tree-branches, of which the upper ends are connected so as to form an arched roof, the whole being thatched with straw so thickly laid on that both the sides and roof are impervious to water. These are so low that the inmates cannot stand erect, their length differs according to the size of the family, but they are never more than six or seven feet wide. Light is admitted and the smoke escapes through two or more doors. The interior is divided, without partitions, into the cooking-place where the fire is kindled, and the space occupied by the family, which serves as sleeping-chamber and as dining-room. The cooking is only done in the hut in cold weather or when the wife is in mourning, when she is

¹ As cattle were only introduced by the Spaniards, anterior to their arrival some other skins must have been used.

confined to the house for a year; otherwise the fire is kindled outdoors or in a separate kitchen.

The Paraguayans of both sexes generally dispensed with every kind of clothing, but they nevertheless concealed their nakedness by daubing their skin with a coat of paint. They used different colours in tracing various designs; but the cutaneous markings which imitated the stripes of the jaguar were considered most elegant; the manner of painting varied, however, according to age and military rank. The men sometimes wore a short breech-clout of shell-work or feathers, and in cold weather they threw a robe of skin of some wild animal over their shoulders, and covered their head with a fur cap. Up to the age of fourteen boys were painted black, and from that time till the age of sixteen the colour was changed into red; their waist was encircled with a belt of network, and their head was covered with a cap. The women were not only painted, but their face and bosom were elaborately tattooed. Their loins were generally girded round with an apron of netted stuff made of nettle-fibre, which reached down below the knee; and among some tribes they wore a kind of short shift called *tipoy*. The Payaguay women wrapped themselves up in cotton drapery of their own weaving, which extended from the waist down to the ankles. Old women threw it over their shoulders and wore it like a mantle. Only men, who had killed an enemy, were allowed to wear their hair long as a badge of military glory; but all the others shaved their head and pulled out their beard. Married women as well as girls cut their hair short, while boys were distinguished by circles and a tuft of hair at the crown of the head. But these practices were not universal, for among some tribes both sexes let their hair grow long, and stained it with a purple dye or the blood of oxen. Most of the Paraguayans perforated the under lip from childhood, and the hole was gradually enlarged until it was an inch and a half in diameter. The opening was filled up with a small stone or a disk of polished wood. Their chief ornaments were necklaces of green and red stones, strings of animals' teeth, and ear-pendants. The Lenguas introduced into their pierced ear-lobes wooden cylinders of graduated sizes. The modern Paraguayans who had never been subjected to the Jesuit discipline wind a sheet of striped cotton stuff round their waist in the form of a petticoat, which is kept in place by a belt. The tribes of the Gran Chaco make themselves ornaments of skins and pieces of oyster-shell, but more especially of ostrich-feathers, which they wear on the forehead, the waist, the shoulders, the wrists and the ankles.

The Paraguayans subsisted principally on the flesh of the animals they secured in their hunting expeditions, of which the most common were tapirs, monkeys, deer, wild boars and even jaguars. Fish were equally favourite articles of food. When game was scarce and they became hard pressed by hunger they eagerly devoured snakes, reptiles, ants and worms. Their vegetable food was mostly confined to wild fruits they gathered in the forest, and to nutritious roots they dug up in the swamps; and these afforded them a scanty subsistence when all other sources of supply were cut off. Those that partially cultivated

the ground not only converted mandioca and maize into cakes and pottage, but they prepared from these the well-known *chica*. Some of the wildest tribes did not refuse to feed on human flesh, whenever a favourable opportunity presented itself. They not only devoured the limbs of prisoners of war, but they laid snares and destroyed each other to gratify their beastly appetite.

The tribes of the Gran Chaco prepare a fermented liquor from the pods of the *algarobo* tree, which is probably a locust-tree or a species of *Gleditchia* common in the United States. The dried pods, which, like the pods of the Carob-tree, have a sugary taste, are reduced to powder by pounding them with a wooden or stone mallet. The meal thus obtained is heated in the sun or over a slow fire so as to dissolve the saccharine ingredient, and is then transformed into loaves weighing from four to seven pounds. The fermented liquor is prepared by chewing a portion of the material so as to impart to it fermenting property; the unarticulated part is pounded in a mortar, and a sufficient quantity of water being added, several barrels of *aloja*, as the liquor is called, are made at a time.

The chief occupation of the Paraguayans was hunting. They manipulated their bows and arrows with the greatest expertness; they were most nimble in climbing trees in the pursuit of monkeys; and they grappled, hand to hand, with the tapir, threw him down on the ground, and knocked his brains out with the club. The larger fish they killed with their arrows whenever necessity compelled them to set out on a fishing excursion. Many of the natives joined in hunting parties, and preserved the flesh of the game they killed by drying it, which served them as valuable supplies during the rainy season. In the month of August they returned from their hunting expedition; and then they sowed a small patch of ground in maize, and planted a small quantity of manioc-root. After the Spaniards had settled in the country they produced pumpkins and beans. The women were very industrious; they spun nettle-fibre and other fibrous material into thread, which they wove into a kind of netted stuff or cloth, and they braided mats of bulrushes. They were skilful in fashioning, with their hands, variously-shaped vessels of earthenware. Their canoes were made of tree-trunks hollowed out, by the aid of fire, the burnt part being scraped out with a sharp-edged flint or cut with a stone hatchet. The Payaguays were expert sailors; their canoes were from ten to twenty feet long and from one to two feet wide, having a sharp-pointed bow and stern. The rowers stood upright, and propelled the light craft with long-handled, shovel-bladed paddles. These canoes, having been principally used in fishing, were frequently upset, but they were instantly put aright by the fishermen, who were most excellent swimmers. The Guanas voluntarily served as labourers to the Mboyas, for whom they cultivated the ground, receiving no other compensation than food and clothing. The Guayacurus were most skilful in the pursuit of game, for if their arrows missed their aim they were so swift of foot that they could run down the prey they wished to secure. The Payaguays were river pirates, and they were the most daring and destructive adventurers. They

approached a vessel in the darkness of the night and turned it towards a shoal or sandbank, so as to run it aground. They swam towards a vessel unperceived, with their canoes only above the water, and when pursued or overtaken they upset their light craft, which they used as a shield to protect themselves from the weapons of their pursuers; but as soon as the danger had passed they righted their small boats with a touch, and went their way as if nothing had happened.

Though the Paraguayan tribes of the present day still lead a nomadic life and follow pastoral pursuits, rearing herds of cattle and flocks of sheep, yet they are, to a limited extent, engaged in the tillage of the soil. They sometimes sow and reap a small quantity of maize and sugar-cane. The women have acquired considerable skill in spinning and weaving cotton; they make excellent pottery and braid baskets of palm-leaves. They spin cotton into thread by rolling the fleece over their thigh, and twirling it by means of a spindle; and they weave cloth by stretching the warp horizontally between two upright sticks, while the filling is passed between the alternate threads with the fingers. They knot bags of which the meshes are so elastic that they will stretch to a considerable size, but remain sufficiently close so as not to let their contents escape.

The various dialects that were spoken by the Paraguayans were, for the most part, harsh and disagreeable to the ear. Their sounds were principally hissing and guttural, and seemed to proceed entirely from the throat. Though poor in expressive words, and scarcely articulate in pronunciation, they were distinguished by a peculiarity which they had in common only with a few other Guaranian tongues. Sexual distinction was not marked by grammatical signs nor even by specific sexual words, but by sexual phraseology. Women differed from the men in giving expression to the same idea, and thus spoke a language of their own exclusively confined to their sex. The intellectual faculties of the Paraguayans were not much developed; they had not the least idea of an abstract principle, and they could not even count beyond four. The Guaranian language, which was adopted by the Jesuits as the national vernacular tongue, is copious in its word-formation, and though originally its numeration was confined to the fingers of the hand, yet it is sufficiently harmonious to render it a pleasant conversational medium. Some attributed the eclipse of the sun to a gigantic bird that spread its wings and covered the luminary with its body. Others imagined that the sun was assailed by a demoniac being to eat up its vitals, and they cried out: "leave it, have compassion on our companion, do not devour it." They believed that the sky and the earth forming but one body, were so much agitated that they were constantly driven round in circular motion. They held the stars to be trees, whose branches emitted rays of light and glittering scintillations. The constellation of the Southern Cross they called *amnic* or ostrich, and the stars by which it is surrounded received the name of *ipiogo* or dogs. The moon was called *cidiago*; its spots were supposed to be the intestines of a man, which celestial dogs drew forth, thus causing an eclipse. The sun (*gdazoa*) they

regarded as a female and called it their companion. The tribes of the Gran Chaco have a name for the Pleiades, Venus, the Milky Way and the Centaur; and yet they have no word to designate the epoch of a year or even of a month.

The Paraguayans loved to indulge in sensual pleasure. During the rainy season they celebrated their festivals, and on these joyous occasions they continued singing, dancing and drinking *chica* or hydromel for two or three days and nights in succession. The young men and young girls formed dancing-parties in the evening after the old people had retired to sleep; the girls ranged themselves into a circle and danced round the circle of the young men to the music of the flute. A general festival was observed on the periodical reappearance of the Pleiades, which they called kids. As this was the period of universal hut-cleaning, the mats were shaken and the partitions were taken down and beaten. The men and women formed separate groups placed in battle array on opposite sides; and when the word of command was given the engagement commenced by fighting hand to hand, so that many cuffs and blows were exchanged, of course not seriously but simply for diversion. The boys and girls also formed two antagonistic parties and imitated the example of their elders. This amicable contest was succeeded by horse and foot races, and the mutual expression of good wishes manifested the universal good feeling that prevailed. Drinking and carousing followed, and intoxication never failed to close up the merry scene. Another festival of a less pleasant kind was celebrated in the month of June. The men, being artistically painted, with their head ornamented with gaily-coloured feathers, announced the initiatory exercises by the beat of the drum. Next day they assembled and drank their intoxicating beverages in excessive draughts to stimulate their courage. They then pinched each other's arms, legs and thighs in the most violent manner, and pricked the fleshy parts with a sharp wooden splinter, or with a large pointed fish-bone. This bloody work was continued till the close of the day, when they were marked with red streaks all over the body. By this means their power of endurance was tested, for they submitted to the roughest usage without the least complaint. The Mboya women occasionally walked in procession round the huts armed with the lances of their husbands, to the upper end of which were attached the scalps and bones of their enemies killed in war; and they closed up the ceremony by fighting together in a furious manner, striking heavy blows with their fists until blood flowed from their nose and mouth, and some had even a few of their teeth knocked out. Their husbands, who were the passive spectators of this savage sport, applauded the belligerent spirit of their wives, and to show the high appreciation of their valour they drank to intoxication.

On receiving a visit from their friends they entertained their guests with the utmost liberality, for they considered it a grievous wrong to turn even a stranger out of doors. After the visitor had been invited to the hut they mutually wept and harangued each other in eulogistic terms about the virtues of their ancestors; but as soon as the ceremonial effusion of complimentary phrases was terminated, their sorrow

was changed into merriment and joy, and feasting and dancing were kept up during the stay of the visitor.

The Paraguayan women were not treated with much consideration. They were absolutely dependent on the will of the men, and were virtually their slaves. Even young girls were subjected to the hardship of continued labour, and they were even compelled to follow the soldiers to the wars, and perform all the drudgeries of a laborious and arduous campaign. The Mboya women are said not to have been very virtuous, for they bestowed their favours on the slightest inducement being held out to them. During the menstrual period they restricted their diet to vegetables and fruits; and they abstained from eating meat or fish, nor did they taste anything that was greasy.

Among the tribes of the Gran Chaco wives are generally faithful to their husbands, for infidelity on their part is punished with death. They are required to perform all the labours demanded by the situation and the peculiar social condition of their race. They gather roots and fruits in the forest, spin cotton, weave cloth, knot nets, do the cooking, prepare the fermented liquors, take care of the provisions, assist the men in sowing the grain and in gathering the harvest. Polygamy is practised among these tribes, but each wife occupies a separate hut, and they may be repudiated at pleasure; but it generally gives rise to enmity between the families, and the friends of the repudiated woman hardly ever fail to revenge the insult.

Marriage among the Paraguayans was simply an act of instinctive impulsiveness without the least ceremonial formality; and the forcible abduction of women was the common practice, often bringing in its train the most bloody feuds. Chastity was entirely unknown, and fathers-in-law freely indulged in sexual intercourse with their daughters-in-law. They possessed neither bashfulness, nor modesty, nor reserve, and the most scandalous acts, having for their object the gratification of the animal passions, were perpetrated in public without concealment. If a girl happened to be with child before she had the good fortune of being accepted as wife she either produced abortion or committed infanticide. Among some tribes the *cacique* alone enjoyed the privilege of marrying more than one wife, and he claimed the right of selecting the fairest damsel of the village as his bride, whom he sometimes delivered over to his followers and friends to be deflowered. Polygamy was generally a tribal institution that was not hedged in by any legal restrictions, and only a few tribes made an exception. It was, however, the universal custom among all to put away a woman at pleasure without the least formality, and to fill the vacant place by marrying another perhaps more pleasing companion. Neither shame nor dishonour was attached to repudiation on either side. If any preliminary conditions were imposed by the father before he consented to yield up his daughter he simply demanded of the suitor to furnish proofs of his dexterity in the handling of weapons; to establish his skill as an expert huntsman, and give unequivocal evidence of his personal valour. The young man then started out on a hunting tour, killed such game as would satisfy the exacting father, and deposited it before the door of his hut without saying a word; supposing that

his actions would speak louder than his words. His merits having been recognised he was informed that he might claim the prize he coveted, and he did not delay to avail himself of the privilege. Among the agricultural tribes girls were generally sold against their inclination to a suitor who delivered to the father, as price of purchase, a quantity of maize, mandioca-root or other articles of value. Among the Guanas, after a young man had obtained the consent of the parents of the girl, he made a small present to the bride, and the terms were agreed upon which regulated the conduct of the husband towards his future wife, and determined what kind of service she was to render.

When a young man among the tribes of the Gran Chaco wishes to marry he paints his cheek-bones, his lips and the circumference of the eyes with a bright red colour, and offering some presents to the young girl he sues for her hand and heart. If the proposal is agreeable to her he endows her with such property as he may possess, consisting of sheep, fowls, skins, &c. If the match is approved by their respective families the consummation of the marriage act is the only ceremony to give validity to the nuptial union. The Chiriguan chief enjoys the privilege of choosing any of the young damsels of the *tolderia* he may fancy, and his demand cannot be slighted. He makes his wishes known by offering to the girl a piece of meat, who cooks it, and thus gives her consent.

Paraguayan mothers rarely reared more than two children, one of each sex; and if they did not produce abortion, which was very common, all the others were killed as soon as they were born, for as most of the tribes were engaged in constant migrations it was too burdensome for them to manage and support a large family of children. During pregnancy women were very careful with regard to the kind of meat they ate. They refrained from tasting the flesh of the elk lest the child should be born with a thick nose; nor did they eat small birds, which might be prejudicial to its growth; nor did they partake of the flesh of any other animal which they fancied might exercise a deleterious influence upon the physical conformation or intellectual faculties of their offspring. During this period the husband killed no wild animal, and made neither hunting nor war weapons. For fifteen days after the birth of the child he abstained from eating meat of any kind; he unbent his bow, passed his time in idleness, and tasted no food until the infant's navel-string was cut. Among some tribes the husband was stretched out on his couch, while the wife bathed in the river, where she washed the new-born babe. When the labour pains of a Payaguay woman continued longer than usual all her neighbours ran up in all haste and shook with great violence a string of small bells over her head, and then left her, repeating, from time to time, their jingling if she was not speedily delivered. As soon as the child was born her female friends formed a double line extending from the house to the river, which was always near by, keeping off the side winds by spreading out their clothes, while the mother passed through the open lines and plunged into the river to bathe. The Guayacurus killed not only all

deformed children, but those who were illegitimate, and from some superstitious motives twins were also sacrificed. Soon after the birth of a child its lower lip was pierced, and an ornamental trinket called *ablata* was inserted into the perforation by the medicine-man while observing certain ceremonial formalities. The weaning of a child was an occasion of general festivities in the village. Among the tribes of the Gran Chaco three days after the birth of a child the mother and the infant are washed; and the father recognises his paternity by taking the child in his arms, saying, "this is my son," or "my daughter," according to the sex of the babe. Among some of the tribes the husband plays the invalid, and lies down on the couch, or takes his place by the side of his wife during three days; when he receives every attention, as if he had been subject to the debilitating effects of childbirth. After the lapse of this time he rises, but does not leave the hut nor engage in any kind of work for seven days, and he and his wife, being in a state of convalescence, feed on liquid food, such as maize-gruel and bean-broth, and drink nothing stronger than water.

Though parents exercised no control over their little children and never rebuked nor punished them, yet as they grew older both boys and girls were subjected to a regular system of discipline to habituate them to persevering labour and industry. At the age of puberty boys were initiated as members of the warrior class, by testing their power of endurance. An old veteran plucked out the circle of hair which was left unshorn at the crown of the head. After this process of depilation was completed he pricked with a sharp-pointed bone the most sensitive parts of their body, and rubbed their head with the blood that trickled out of the wounds. After the central crown-lock, which was left intact, had been tied and wrapped up in a net, their body was coated with red clay, and they were then declared to be entitled to all the rights and privileges of full-fledged warriors. From this moment they were treated with honourable distinction, henceforth they were their own masters, and were no longer required to obey the commands of others. At the age of twenty the degree of veteran was conferred upon the candidates for military honours. Previous to their initiation the young men had the central crown-tuft cut off, and the still remaining circle of hair was narrowed to a finger's-breadth, while their body was rubbed with melted wax or fish-grease. On the following night they gaudily ornamented themselves with feathers, painted their body in the best style, and at day-break they commenced singing to the top of their voice while beating a kind of drum made of a distended bladder filled with water. This musical concert was continued without interruption till evening dawn, when the most sensitive part of their body was again pricked with a sharp-pointed bone instrument, and their head was bedaubed with the blood that issued from the wounds.

Young girls after they had passed the period of their first menstruation had their hair cut off. They were then wrapped up in a hammock, leaving but a narrow aperture for breathing; and thus shrouded they were compelled to remain in a recumbent posture fast-

ing for three days and three nights. After this prolonged abstinence they were placed under the guardianship of old matrons who kept watch over them, so as to prevent them from eating animal food until their hair was grown long enough to cover their ears. Then only they were permitted to look at a man, and henceforth they were diligently exercised in all the laborious drudgeries of the household. During the period of probation the sorcerer was consulted, who observed the flight of birds and the appearance of the animals that accidentally passed; and by these ominous signs he determined the characteristic disposition of the girls. If a parrot happened to come near they were declared to be of a talkative turn; if an owl was seen flying by they were pronounced to be lazy at their work and useless for domestic labour. Among the Payaguays girls were tattooed after their first menstruation as a public announcement that they had reached the marriageable age.

The Paraguayans buried their dead with much pomp and ceremony. If a man of distinction died the women manifested their grief by the most frantic despair; they uttered the wildest shrieks and the most dismal howlings; they tore out their hair, violently struck their forehead, and even precipitated themselves from elevated places. They embraced the dead body tenderly, turned it over in every direction and opened its hands to caress them. They sometimes deposited the corpse in a large pot for preservation, and inverted a concave earthen dish over its face that its breath might not be stifled, and that it might continue to live in behalf of those who still entertained for the dear departed sentiments of love and affection. At the death of a *cacique* the whole clan mourned his loss. Every individual of the whole tribe, both men and women, changed their name and abstained from carnal pleasure and from eating flesh or fish for a whole month; and they also refrained from painting their faces and bodies for a certain period of time. A certain number of men and women, who offered themselves voluntarily for this service, were sacrificed upon the tomb of the great man that they might keep him company in his transmundane existence. The body was decorated with the finest ornaments, and all the friends and relations offered for this purpose, with the utmost liberality, the most precious articles in their possession. The Payaguays enveloped the corpse of their deceased friend with his weapons in his best clothes, and buried it in a sitting posture, leaving the head above ground, which was protected by being covered with an inverted earthenware pot. The Lenguas were so much horrified at the sight of a corpse that they would not permit their nearest relations to die in the hut. When one of their friends was about expiring they dragged him out of the house by his legs to a distance of about fifty paces from the dwelling, where he was placed on his back with a fire kindled on one side and a pot filled with water standing on the other. As soon as the last agonising struggle was ended they hired some of their poor neighbours or some old woman to wrap up the body of the deceased in his clothes with all his finery; and having been dragged by the feet about a hundred paces farther on, he was buried in a shallow hole expressly dug for this purpose. The nearest relations mourned for their dead friend for

the space of three days, after which his name was never mentioned, and every member of the tribe changed his own name, so that if the ghost would have returned to his former home, he could not have recognised his own people, as they would not answer to the name that was known to him. It was a common practice among most of the tribes to engage hired mourners who, with lugubrious cries and feigned tears, lamented for some months and even years the death of the deceased, recalling to the living the great deeds and eminent service he had rendered to his relations. Some tribes placed the corpse in a sitting posture upon a stool, and coarsely bedaubed it with a coat of paint; others covered it with a feather mantle to enable it to appear decently and without blushing in the land of shades. The Calchaqui natives opened the eyes of the deceased, which death had closed, that he might find his way to the ghostly realm. To provide him with provisions for his journey they placed in or upon the grave dishes and calabashes filled with food and *chica*, and his weapons were added that he might be in a condition to defend himself against his enemies, and to enable him to follow the chase in his transmundane home. The Guayacurus erected huts over the graves of their deceased relations, in which they deposited food and clothing and other useful articles. The Paraguay tribes of the present day have tribal cemeteries, and they deposit their dead in family sepulchres, which are in the form of large sheds covered with rush matting.

The Mattaccos bury their dead, while the Tobas and other tribes dispose of their deceased friends by cremation. The corpse is consigned to the grave, which is not filled up with earth, but simply covered with brushwood so as to protect it against the intrusion of wild beasts and birds of prey. As soon as the flesh has disappeared by decomposition, the remains are either burned or they are interred. A gourd filled with water is invariably placed by the side of the grave, to allay the thirst of the ghostly spectres that may visit the deceased.

The Paraguayans had an indistinct notion of a future state of existence; they believed that the living, moving and acting self of animals as well as men still survived after death in some indefinite but substantial form. The Manacaci pretended that the surviving ghostly self of their people was carried to its transmundane abode¹ by the *Mapones*, who purposely absented themselves during a stated period of time to serve as guides to the ghosts that they may safely pass through vast and gloomy forests, lofty mountain cliffs, perilous precipices, deep valleys dotted with numerous lakes, and boggy marshes until they arrived in front of a broad and rapid river, which had to be crossed on a wooden bridge. Here Tatutiso stood sentinel, and washed the ghosts clean from all pollution before they were allowed to go across, while he precipitated those into the stream who failed to treat him with the respect to which he was entitled. Having reached the

¹ The terms used in this connection by Mr. Muratori, who is the authority for these statements, is "heaven," "the place where I live eternally in joy and delight," "the mansions of bliss," all of which is evidently a perversion if not an abuse of language. Such ideas could never have been originated by an Indian a hundred and twenty-five years ago, nor had he any words in his language to give expression to such abstract conceptions.

other end of the bridge the ghosts entered the happy land, where they were fed with game, fish and honey. Most of the Payaguays confessed their entire ignorance about a future state of existence; others better instructed by the missionaries supposed that the *wicked* would be thrust into a fiery cauldron, while the good would live among aquatic plants where they would feed on fish and *yacarrés*. The Mocobis had a mythical legend which gives a somewhat strange account of a future state of existence. A tree called *nalliag digua* extended from earth to the upper regions of the sky. The ghosts, as they climbed up from branch to branch to higher elevations, found rivers and lagoons ever increasing in size, which supplied them with an abundance of fish for their support. But one day the surly ghost of an old hag, having been prevented, from some unknown cause, from fishing, was suffering from hunger, and all refused to supply her with the necessary means of subsistence. Irritated at this heartless selfishness she transformed herself into a *capiguara* and gnawed away the end of the tree by which it was attached to the sky, so that it was finally cast down upon the earth, to the great sorrow and injury of the Mocobi nation. The Paraguayans of the present day suppose that the *caciques* and *payés* have alone the privilege of enjoying the good things of a future state of life; while it is affirmed by credible authority that simple warriors no less than slaves are believed by them to be relegated to the cemeteries, where they hover about as wandering shades.

The government of the Paraguayans was more or less loose and incoherent. The individuals of the majority of the tribes acknowledged no superior authority in time of peace, recognised no law except their own sense of right and justice, and submitted to no correction or punishment. But as they were frequently involved in war, and other acts of public interest required a controlling power to bring them to a successful conclusion, they selected a *cacique* or chieftain among the bravest, the wisest and most eloquent of their own people, who was their recognised leader in time of war and in every other difficult emergency, while in time of peace he exercised much influence in adjusting disputes and settling quarrels that arose between members of the same tribe; but his authority was only nominal, and he could not employ physical force to carry his decisions into execution. The Manicás and Abipones, however, were governed by *caciques*, whose dignity was in the strictest sense hereditary and descended even in the female line, and whose authority was in a measure absolute and despotic. They were greatly honoured and their orders were obeyed with punctuality and exactness. Among the Manicás the people had already lost their personal liberty, and they had been reduced to a kind of slavery. The lands of the *cacique* were tilled by his subjects; his houses were constructed at the public expense, and he was gratuitously supplied with the choicest articles of food for the subsistence of himself and his household. All the men of the clan stood under his direct orders; nothing of importance could be undertaken by them without his approval, and any contravention of his commands was severely punished at the discretion of

the sovereign authority. The women of the tribe were placed under the absolute control of the principal wife of the chief, and could only act under her direction and by her advice. No one was allowed to hunt or fish except by the express permission of the supreme head of the nation, who was entitled to one-tenth part of the game and fish secured in the chase or the fishing excursion. The *cacique* resigned his office as soon as his son had attained the age of maturity, who was invested, with great pomp and ceremony, with all the dignities and emoluments of the executive authority; but the people did not cease to entertain the greatest affection and respect for their old chief. Even the descendants of the *cacique* were treated as persons of distinction, and were considered as occupying a much higher social position than the common people.

The Paraguayans were frequently engaged in war with neighbouring nations or tribes, either to avenge some injury or punish some insult; and both were frequently mere pretexts to undertake a marauding expedition. Before they entered upon an active campaign the chiefs assembled in council at the residence of the *cacique* and discussed the expediency of the proposed belligerent enterprise while partaking freely of *chica* and other intoxicating beverages. If war was determined upon the chief selected by the assembly was recognised and obeyed as leader. He was generally a man distinguished for his military prowess in many battles, who had killed many enemies, and had been victorious in numerous hostile encounters. The troops were called together by smoke and fire signals which were universally understood. They invaded the enemy's country, mounted on horseback,¹ with their bodies painted in the most hideous manner, and they always attempted to make the first onset by surprising the hostile party. When they attacked an enemy face to face they rushed forward with the most frightful yells and shouts to inspire their adversaries with horror and dismay. They always took their dead with them as they retired from the field of slaughter, with the object of giving them an honourable burial, and at the same time conceal from the enemy the loss they had sustained. If they were victorious their chief booty consisted of prisoners, whose heads they cut off, and carried them as trophies on the points of their lances. Sometimes they spared the lives of their captives and sold them as slaves. In celebrating their victory they never failed to have the flesh of their enemies served up in a cannibal banquet. If they did not meet with success they speedily retreated on their swift horses, and they were soon out of the reach of their pursuers. They gave no quarter, sparing only the women and children, whom they took as wives, while they reserved the boys for their daughters, whose children they sold. When the husband returned he laid at the feet of his wife the scalps of the victims his brawny arms had slain, and these became the ornamental appendages with which the women decked themselves on extraordinary festive occasions, and hung up on poles, around which they danced accompanied by singing, while they celebrated the

¹ Anterior to the settlements of the Spaniards there existed no horses in Paraguay nor in any other part of America.

triumph of their victorious husbands. Among the Abipones, who were surrounded on all sides by inveterate enemies, the life of the warrior was arduous and painful. Sentinels were constantly posted on eminences overlooking the settlement, to enable them to give immediate notice when an invading army was approaching; and at night scouts were sent out to scour the surrounding country. The weapons they used in war as well as in hunting and fishing were the bow and arrow, the lance and the club. Their arrows were armed with points of hard wood or bone. Their club was made of tough wood, and was broad and solid at one end and pointed at the other. Some tribes were armed with a knife made of the jawbone of a fish; while others wore as defensive armour a jaguar's skin lined with the skin of the tapir, or they carried a buckler of bark. Some had adopted from the Pampas the *bolas* or ball-sling, which they handled with extraordinary dexterity.¹

The Paraguayans entertained numerous superstitious notions which differed in almost every tribe, but of the existence of God or of a truly religious principle they were entirely ignorant.² The Manicicas, who had been enslaved by the most unlimited despotic power, were also cursed with a kind of priesthood called *maponis*—for priesthood and despotism are twin brothers—and in these charlatan impostors the ignorant masses placed implicit faith, not only as conjurers but as inspired prophets. They had ingeniously devised a puppet-show stage concealed behind a curtain, which they considered a consecrated place, and standing behind a screen an adept, who was well instructed in his deceptive art, personated the gods. These divinities, if such they may be called, were of the male and female sex, representing man and wife under the names of Urasana and Quipoci. It was supposed that when the vulgar herd were feasting and carousing in the public hall of the *cacique*, where the sanctuary was conveniently placed, this god and goddess would suddenly appear under the most frightful aspects, announcing their coming by the most boisterous clatter. Whenever their presence behind the curtain was known they were hailed with the loudest acclamations of joy and shouts of welcome. The deities then addressed the multitude, expressly recommending them to eat and drink and be merry, for to-morrow they would die; and as a mark of their sympathy and affection they showed that they knew how to do honour to the feast by calling for a drink to refresh their thirsty soul; and the demand having been cheerfully complied with, they drank off bowl after bowl with the heartiest good-will.³ The *maponis* frequently made their

¹ See *infra*, p. 447.

² According to Don Felix de Azara the Paraguayans had not the least idea of religion, and they had neither gods nor idols.

³ If the statements of the text are not the invention of the fertile brain of a Jesuit, this pious comedy is certainly not of an early aboriginal origin, but must be considered a very late introduction. It is puerile in conception and theatrical in execution, and cannot be ranked with the rude mythological fictions of savages, nor can it be compared even with the crudest and simplest religious conceptions of the stock and stone worshipping pagan and idolater. But if the whole account is true it would only prove that all religious formalism has no higher origin than stage play, and is only intended to impose upon the ignorant vulgar from motives of self-interest and self-aggrandisement.

dupes believe that they occasionally took a flight to the upper air, and on their return they were accompanied by the goddess Quipoci, who retired behind the holy of holies and sang in an agreeable voice, so as to attract the attention of the people, who manifested for their divine patroness the sincerest feelings of love and attachment. The goddess being touched by these spontaneous marks of affection returned their kindness in the most affable manner; she called them her children, and assured them that she was their true mother, who would never fail to protect them from the wrath and fierce cruelty of the demon gods. It is said that the people invoked this goddess in time of need, and asked her for help whenever they were overwhelmed by some awful calamity. The *maponts* sometimes availed themselves of this machine-work, pretending that they were commissioned by the gods to act as heralds and to announce to the people to take up arms for the invasion of a neighbouring tribe.

The Calchaquis adored thunder and lightning as divinities and erected houses of worship in their honour, of which they besprinkled the interior with the blood of animals; and in this way they also consecrated their houses and crops that they might thus secure the presence of the gods, and be blessed with happiness and abundance. In the neighbourhood of Xarayes they worshipped a formidable snake which was highly revered, and its wrath was appeased with sacrifices. In a town, containing about eight thousand families, the monster deity was kept in a palanquin suspended in the centre of the public square, and here the worshippers presented their offerings. The people resorted to the place in great numbers to consult the god about matters of doubt and to hear its oracular responses. It was fattened with human blood, and its devotees were forced to undertake warlike expeditions to satisfy its insatiable voracity, by feeding it with the flesh and blood of the captives. When forced to engage in war, or when a great calamity befell them, some tribes addressed prayers and offered numerous sacrifices to their demon divinities, hoping that, being pacified by numerous victims, they would deliver them from tyranny and oppression to which they were subjected, and give them victory against their enemies that threatened them with destruction. Some of their gods were supposed to exercise control over rain, winds and sunshine as well as over the growing crops; others were held to be the masters of disease and war. The Mocobis venerated Gdoa-pidalgate or the constellation of Capricorn as progenitor and father; but they never worshipped it, and they simply greeted its rising with shouts of joy. The Guayacurus celebrated the rising of the new moon, and also the first appearance of the constellation of Capricorn. They came out of their huts with staffs in their hand, which they shook towards the stars, vociferating, shouting, raising their noisy clamour in a phrensied state of excitement, promising themselves every kind of happiness. They acted in the same manner when a hurricane arose. They went out to frighten the demons of the tempest, whom they believed were advancing towards them to destroy them.

The tribes that inhabit the Gran Chaco worship neither gods nor

idols; their religious ideas are confined to the ghosts of the dead, which are designated in the Mattacco language by the word *ahot*, and which applies to all ghostly spectres who dwell in the subterranean regions (the graves), hover about at night in the upper world, enter into houses, glide unperceived into the bodies of the living, and are the cause of all dangerous diseases. They waft about on the wings of the wind, circle round the villages and the huts, and they are the most terrible enemies to human-kind when smallpox personifies their existence. Each man is animated by a ghostly *ahot*, which, at his death, separates from his body and joins its companions in its subterranean home.

The Paraguayans were excessively credulous and superstitious. They paid much attention to dreams; they supposed that the touch of an owl would make them lazy, and that a woman eating a double ear of maize would give birth to twins. When signs of an approaching storm became visible in the horizon the men seized their clubs, and being accompanied by the women and children they placed themselves outside of the village, and rent the air with the most horrible howls and yells, believing that they could frighten the storm-demon, and prevent him from thundering over their habitations. The Payaguays imagined that they could counteract the violence of a storm that threatened to carry off their huts, by running against the wind for some distance with firebrands in their hands, uttering at the same time threatening imprecations. Others thought that they could accomplish the same object by striking the air with their fists.

The *payés* or medicine-men of the Paraguayans, who acted at the same time as conjurers and physicians, were required to prepare themselves for the important functions they proposed to exercise. They submitted for a period of time to a rigorous penance. They took up their abode in a lonely, solitary place, where they mortified themselves by fastings, taking no other food but parched maize and a species of pepper. They were entirely naked, with their bodies unpainted, their hair dishevelled and clotted with dirt, and their nails grown to an immeasurable length. When their strength was sufficiently reduced by these acts of mortification, they invoked the demon spirits and placed themselves in communication with the supernatural powers; while in their solitary retreat they were instructed by the old men of the craft in all the mysteries of the profession. They pretended that they exercised unlimited control over tempests, hurricanes, lightnings, storms, rivers, floods, pestilence and death. There was no evil or misfortune that was not ascribed to their wrath or vengeance, and they were believed to be the bestowers of riches and prosperity. They threatened some, and made promises to others according to their deserts. When the *payés* or *maponis* acted in the capacity of medicine-men the first curative means employed consisted in sucking the patient's stomach, pretending that by this expedient they would remove the pain and draw out the disorder. They generally exhibited to the patient a chip of wood, a little pebble or some other trifling object which they declared to have drawn out of the body, and to have been the real cause of the malady. If their first

efforts were not crowned with success they tried the virtue of incantation ; and if this also failed they interrogated the patient whether he had not lately spilt some *chica* on the ground, or threw some pieces of venison or some flesh of a tortoise or other animal to the dogs. If he confessed to have been guilty of such a heinous offence, the cause of the disorder was patent ; it was simply the punishment inflicted upon the patient by the demon spirits for the abuse of the favours vouchsafed to him ; or it was the ghostly self of the dead animals thus contemptuously treated that had entered his body to torment him ; or if all these conjectures were untenable, it was a malicious sorcerer who had afflicted the patient with a dangerous and painful malady.

The tribes of the Gran Chaco from time to time assemble round the elders and chiefs ; and in their midst they place a boy on a heap of flowers, who personifies the *ahot* or spectral ghost ; while they are conversing, smoking and drinking. The sorcerers, who are present, draw oracular responses from the representative *ahot*, which they communicate to the inquirers ; and while engaged in these mystic performances they make frequent bowings, address the subterranean *ahots* by giving to their voice a downward direction ; and being versed in the art of ventriloquism, the answers are returned sometimes in a shrill, at other times in a deep tone.

The sorcerers also act as medicine-men, but medicine-women are likewise members of the medical profession. As the *ahot* is considered the cause or demon of every disease, the sick person is exercised by shouting, dancing, breathing and spitting. Extracting the malady from the patient by sucking the diseased part, and then exhibiting some trifling object as the cause of disease, is a charlatan trick well known to the Chaco sorcerers.

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CHARRUAS.

THE Charruas were wandering tribes who, at the time of the Conquest, inhabited the northern banks of the La Plata river from Maldonado to the Uruguay, and they spread in a northern direction in Uruguay beyond the Rio Negro, about thirty leagues running parallel with the coast; and here, after they had heroically maintained their independence for two centuries and a half, they were finally subjugated, and in the end ruthlessly exterminated by the Spaniards.

The Charruas, who were a branch of the Guarano-Maranonians, were of medium stature, they were well-proportioned, erect in gait, and agile in movement. They were neither too corpulent nor too lean, nor were they ever deformed. They kept their head straight, had an open countenance, and more or less regular features. Their complexion was rather dark; their hair was thick, long, coarse, glossy and black; their eyebrows were thin, and their face was entirely beardless. Their hands and feet were small and well-formed; their small and mostly half-closed eyes were black and sparkling; their nose was somewhat narrow and deep-seated; and their teeth, which were well-ranged and brilliantly white, remained well preserved even to an advanced age.

The moral character of the Charruas marked them as cold and grave personages that were never excited by passion, never indulged in amusement or frivolous conversation, never laughed or spoke out loud, and they were rather of an unsociable and unamiable disposition. They never uttered a complaint when suffering, refused to submit to any authority, had no religious belief, observed no rules of politeness in their social intercourse, and never paid any respect either to their equals or superiors. In war they were most valiant, but they were treacherous and never kept faith with an enemy; which were the most potent means of self-defence against the more treacherous and more faithless Spaniards; while they treated their captive women and children very humanely and incorporated them as members of their tribe, and never reduced them to slavery.

The dwellings of the Charruas were low, miserable huts, which were constructed by sticking into the ground the two ends of a certain number of pliable tree-branches, and this rude, vaulted frame was covered with the skins of animals; and at an earlier period perhaps with bark. If the family dwelling became too contracted for the number of its inmates another hut was erected by the side of it. They had no other furniture but some cooking utensils, and skins or mat hammocks, which served them as seats and beds. Sometimes they planted four stakes in the ground, which they covered with straw matting wherever night overtook them, and this frail structure they transported from place to place on their wanderings.¹

¹ When asked why they led such a vagabond life they said that it was not good for them to live always under the same sky, that they were forced to change their situation, to try different climates and different temperatures.—Lamas Obras, vol. i. p. 409.

In ancient times the Charruas went probably entirely naked. After they had come in contact with the Spaniards, they wore a sleeveless shirt of soft dressed skins sewn together which did not reach down below the thighs. If they could procure a poncho and a cap they always wore them in cold weather. The women were dressed in ponchos or sleeveless cotton shirts, which were always purchased if not stolen from the white settlers. They were very uncleanly in their habits, and never washed their bodies nor their clothing.

The Charruas subsisted exclusively on the flesh of the animals they killed in their hunting expeditions. They prepared their meat by roasting it on wooden spits stuck into the ground and inclined towards the fire. They had no regular time for eating; but whenever pressed by hunger each one devoured any of the cooked provisions that were ready for use. Their usual beverage was hydromel, which was made by subjecting to fermentation honey mixed with water; and at a later period the men never failed to drink to intoxication spirituous liquors, whenever they were placed at their disposal.

The Charruas never cultivated the ground, and their only occupations were hunting and war. They organised pillaging expeditions and supplied a portion of their wants from the booty thus secured. After the country had been conquered by the Spanish and Portuguese they came in possession of numerous horses, and in course of time they and their women became the most expert riders. They also hunted the wild cattle that were scattered in the forests in great numbers. Before they were acquainted with the management of the horse they were so swift of foot that they could outrun the fleetest game. In the ostrich-hunt they made use of the *bolas*, and they not only entangled and detained the huge birds, but they threw them down, tied their feet with the cord, without wounding them; and they were so sure of their aim that they could take their stand at a considerable distance. They were equally skilful with the arrow, and they could hit a mark at a distance of a hundred paces.

The Charruas contracted marriage as soon as they attained the marriageable age. No particular formalities were observed in bringing about a matrimonial union. The young man asked the parents for their daughter, and if their consent was obtained, the young girl, who always accepted the first suitor that presented himself, however old and ugly he might have been, was immediately carried home by her husband. Polygamy was practised, but the wife frequently took the liberty of leaving her husband to marry another man who was satisfied with one wife and introduced no rival into the household. The right of divorce was conceded to both parties, but separation hardly ever took place if they had children. Adultery was only punished with a few blows if the parties were surprised in the act.

The Charruas disposed of their dead by burial. When one of their relations died they wrapped up the body of the deceased in his clothes, with his arms and his finery, and buried him on some mountain height. After the conquest his favourite horse was killed upon the tomb by some friend or relation. As a sign of mourning the nearest relatives of the dead person cut off an articulation of one of their

fingers, and it sometimes happened that on the occurrence of frequent deaths in the family one or more phalanges were sacrificed. They repeatedly scarified their arms, their breast and their sides either with a knife or a lance-point, and they kept themselves secluded for two months in their huts, weeping and taking but little nourishment. The husband did not mourn for his wife, nor the father for his child. But the wife at the death of her husband and children at the death of their father remained altogether undressed in the interior of the dwelling for two days, abstaining almost entirely from food except a small quantity of the flesh and eggs of the partridge. In the evening one of their friends was called in who was requested to perform the most painful operation. He passed pieces of pointed reeds under the skin of the arm extending from the wrist to the shoulder. The mourner having submitted without complaining to this barbarous practice, went alone, in a state of perfect nudity, to the woods or on the top of some hill, carrying in his hand a stick armed with a stone or iron point, and with this implement he dug a deep hole, in which he placed himself, leaving the part of the body, from the breast upward, outside of the excavation, and here he remained immovable all night. Next morning he left his self-imposed prison and occupied a small hut expressly constructed for him, and after he had drawn out the reeds he lay down to sleep and passed here two days and two nights without eating or drinking. The next and the following days his friends brought him water, flesh and eggs of the partridge, which they placed within his reach without uttering a single word. After the lapse of ten or twelve days he returned home and joined the rest of his family. No one was compelled to submit to this discipline of self-mortification, but he who refused to furnish proofs of his power of endurance, by voluntarily subjecting himself to this painful probation, was considered weak and cowardly—a reproach which but few were willing to incur.

The Charruas had no regular government, they had no laws and yielded no obedience to superiors; all were equal among them, and no one owed any service to another. They simply recognised the dignity of their chiefs, but they exercised no real authority. The heads of families assembled when danger was apprehended, and they pointed out the persons whose duty it was to watch as sentinels during the night; and if an attack was meditated by an enemy the village council was immediately informed of the danger. When differences arose among them the parties adjusted the matter among themselves, and if they could not agree they fought it out by using their fists, and the combat was continued until one of them abandoned the contest by turning his back. They were frequently engaged in war with the Spaniards, or they made a plundering foray. When they determined to undertake a military expedition, they placed their families in security in the forest, and sent out well-mounted videttes, at least six leagues in advance, to reconnoitre the country through which they had to pass. As soon as the warriors came up in sight of the enemy they raised the most terrible war-cry and rushed upon their foe with impetuous force, killing all that offered any resistance, sparing

only the women and children, whom they treated very kindly, and many of the females became their wives. They generally advanced to the attack at the break of day, and they frequently made feigned manœuvres or had recourse to ambuscade. They never took advantage of their victory, but carried off their booty in all haste, and permitted the enemy to escape. The greatest glory of their warriors consisted in killing and scalping a great number of enemies, and the scalps were preserved as trophies of valour; and as memorials of the heroic deeds they had performed they made a cut with a knife in various parts of their body as often as they had killed an enemy.

They had no religion of any kind, had neither gods, nor idols, nor mode of worship; and it is not known whether they had any superstitious practices. Their medicine-men or jugglers used no natural remedies for the cure of diseases; but, like the rest of their brethren, they had recourse to the charlatan practice of sucking the affected part, pretending to have withdrawn some trifling object, which they declared to have been the cause of the malady with which the patient was affected.

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PAMPAS.

THE Argentine Confederation extends from 20° to 41° S. latitude and from 57° to 71° W. longitude. The greatest length from north to south is about nineteen hundred and twenty miles, and its greatest width from east to west is fifteen hundred miles. Its superficial area is eight hundred and ninety thousand square miles, with a population not exceeding one million two hundred and seventy-five thousand souls. It is bounded on the north by Bolivia and partly by Brazil; on the east by Paraguay, Brazil, Uruguay and the Atlantic Ocean; on the south by Patagonia and the Atlantic; and on the west by Chili. This immense region of country is, in great part, composed of level plains or prairies called *pampas* covered with tall grasses, but it has also extensive mountain regions near its western and southern boundaries, forming branch chains of the Cordilleras and the Andes. The rivers, which water and fertilise these prairie lands, are numerous, of which the Rio de la Plata, the Salado, the Vermejo, the Picolmayo and the Uruguay are the most important. The climate is hot and dry during summer, while during the rainy season torrential showers are very frequent accompanied by very violent thunderstorms. The

forests abound in wild animals. The *anta* or tapir (*Tapirus Americanus*) supplies much of the animal food of the natives. The jaguar is hunted for its skin, which serves as the warrior's dress. The other wild animals of note are a great variety of monkeys, the red wolf, armadillos, ant-eaters, wild boars, foxes and a species of rabbits. The lakes and rivers are alive with alligators and iguanas.

The Pampas comprise the Pampas Proper, the La Plata tribes, the Tobas and the Mataguayos. They are scattered in groups forming small clans in the interior of the forests, or they are camping in the vast plains in the southern portion of the Confederation washed by the Colorado river and bordered by the Vulcan mountains between 36° and 39° S. latitude.

The Pampas are rather of low stature, not exceeding sixteen hundred and eighty-eight millimetres in height, and their physical characteristics are not well-developed. Though they have a muscular and athletic frame of body, yet they are badly formed and have a coarse if not a repulsive exterior. Their complexion is of a dark-olive or chestnut-brown, their hair is black, long, thick and coarse; and their divergent eyes, which are quite animated in expression, are sometimes overshadowed by a sinister, scowling look. They have rather a broad face, a very short flattish nose, a large mouth, and white, well-ranged teeth. Their cheek-bones are high, their jaws are large, and their forehead is broad and low. They have well-formed, rounded limbs, and small hands and feet. Their face is almost beardless, and they are nearly hairless on every other part of the body.

The Pampas and the La Platas have all the faults and vices of savages produced by their situation, and by the circumstances by which they are surrounded. They are improvident, cold, apathetic, and altogether careless of the future. They are abstemious if pressed by necessity, but they are gluttonous and voracious when supplies are abundant. They are patient, and possess great power of endurance whenever the existing emergency commands a sacrifice. They are little inclined to exertion unless hunger and want compel them to overcome, for a time, their natural indolence, and make some effort to better their condition. They are proud, cruel and ferocious when at war with their enemies, and are revengeful and unyielding in their feelings of hostility. On the other hand, when not roused up to action by their malignant passions they are docile and peaceable, hospitable towards friends and strangers, lavishing upon them with unstinted liberality all the bounties their stores can supply. They are dead to all the higher emotions of humanity; neither joy nor grief can affect them. The troubles, pleasures and changes of life are all regarded with the most stoic indifference. Their want of active exercise and their idle habits give them a stupid, sad and sombre appearance. The moral character of the Mataguayos has something prepossessing. They are of a cheerful disposition, are frank and polite in their intercourse, and are very sociable and talkative. The Tobas are proud and are possessed of an independent spirit. They are listless and unconcerned about the future, are indolent in their

habits except when engaged in hunting or in war. They are taciturn and grave, for no smile is ever seen on their lips.

All the Pampas without distinction, leading a roving and wandering life, have no permanent habitation. Their *toldos* or huts are light, frail structures, which can be easily transported from place to place. Three forked poles meeting on the top and marking out a triangular space are obliquely planted in the ground, thus forming a triangular frame which is covered with horse and ox hides, and thus effectually protects the inmates from wind and weather. The oblong *toldos* do not differ from this in construction, except that two rows of poles, three on each side, are planted firmly in the ground with transverse poles laid across the forked ends, over which the hides are stretched, which form both the side-walls and the roof-covering. These huts are about twelve feet square, and frequently there is a hole in the centre of the roof for the admission of light and air and the escape of smoke. The interior is divided by a hide-partition into several compartments, one of which is specially reserved to the women. Sheepskins imperfectly dressed constitute their bed, and the soft fur of some animal is used as covering. Along the walls are hung up saddles, horse-gear, lances, lassos and *bolas*. These habitations are excessively filthy and disorderly, and the offensive odours emitted in the interior excite in the stranger irrepressible disgust and aversion. The *toldos* are generally pitched on the banks of a river or a brook in groups of from three to eight; and these hamlets are presided over by a chief.

The dress of the Pampas is no longer the aboriginal costume worn by their forefathers, but has partly been borrowed from the Auricians and from the surrounding white settlers. A cloth called *chamal*, which is rolled lengthwise round the waist, falls down to the knee, and is kept in position by a wide sash of coloured worsted that is passed several times round the waist and terminates in a knot. When travelling on horseback, they cover their shoulders with the poncho, which is a square piece of cloth with a longitudinal slit in the middle, through which the head is passed. If they are not barefooted they wear a kind of boot made of the unslit leg-skin of a colt, the curve at the hock-joint serving as heel, while the lower part covers the foot but leaves the toes exposed. The men are fond of ornamentation. Some tribes paint their face, by covering it with a coat of black, leaving only the ears and throat untouched; others are marked by bands which extend from ear to ear across the eyes and nose. Many dot their cheeks, their nose, their eyebrows, their eyelids and their neck with isolated coloured spots of a black, red, blue and white tinge. Their ears are loaded down with heavy metal rings. The women are dressed in a sleeveless shirt of a blue or red colour, which extends from the shoulders to the heels, and is gathered round the waist by a belt fastened in front with a kind of buckle made of differently-coloured beads. Their mantilla is a single piece of drapery, which is thrown over the shoulders, and is fastened in front by means of a metal pin. Their fancy head-dress is of beadwork, in the form of a tortoise, with a metal bell attached to the centre, and garnished at

the sides with strings of beads that are intertwined with the hair so as to form long tresses. Their ornaments are bead-necklaces, to which small tinkling bells are fixed; bracelets and anklets of beads; rings which enclasp their fingers, and square tablets of silver that are suspended from their earholes. The costume of the La Platas is of a more primitive type. It is very rarely that they cover their nakedness with anything more than a coat of paint laid on in various devices, and rendered glossy and shining by a layer of grease. Nor are the women more substantially dressed, and red is their favourite colour. Tattooing is also practised as a means of artistic decoration. Their heads are ornamented with the gaily-coloured plumage of the native birds. Some few of these Indians, having adopted more civilised habits, modestly cover their body with the poncho. The Tobas and Mateguayos wear a piece of cloth round their loins, and in the winter season they throw over their shoulders mantles of skins or of woollen stuff woven by their wives. Painting and tattooing are also partially practised. They either shave off their hair, leaving a broad band which extends from the forehead to the nape of the neck, or they let it grow long, when it hangs loosely down their shoulders.

As the Pampa tribes are like the lilies of the field that neither sow nor reap, their means of subsistence are principally confined to animal food. They not only eat indiscriminately all the game and birds they are able to procure in hunting, but they are particularly fond of mare's flesh, which, it is said, they eat raw, and to lose no part capable of sustaining life, they drink the blood, which is much valued as an article of food. They never slaughter a cow unless forced to do so by necessity. For vegetable food they are dependent on the maize they occasionally procure from Chili; but more especially on the seed of the *Auricularia* pine. Whenever they can obtain intoxicating liquors in exchange for ponchos or bridle-reins which are manufactured by their wives, they never fail to drink to excess, and this is the only benefit they have derived from their contact with a people more civilised than themselves.

The ordinary occupation of the Pampas is hunting. Their hunting weapons are bows and arrows and lances; but they are great adepts in the use of the ball-sling or *bolas*, and are very expert in throwing the lasso. They are frequently engaged in predatory excursions, which are always undertaken on horseback, for they are the most skilful riders and are most agile in their movements. They bestride their steeds with or without saddles; and while galloping off in full speed, they can swing round, suspend themselves with their hands and feet beneath the horse's belly, and return to their former position on the back of the animal without arresting its rapid pace. The La Platas are much better armed than the Pampas Proper, for they carry not only clubs and stone-knives, but some of them are provided with fire-arms. They devote a portion of their time to fishing, and for this purpose they make use of rafts and canoes hollowed out of a single tree-trunk. A few of them have learned from the white settlers the art of tillage, and they break up a small patch of ground by using the shoulder-blade of a horse in place of a spade; while others attend to

the pasturage of sheep, horses and cattle. Their wives make pottery for household use, and dress skins that serve as covering and clothing. The Pampa women collect salt from the margin of the lakes, and sewing it up in small skin bags it becomes a valuable article of barter. They also braid bridle-reins and lassos with strips of skin of the jaguar, the deer, the fox, the pole-cat, &c. For these merchantable commodities they receive in exchange liquors, knives, bridle-bits, woollen stuffs and beads.

Formerly the Tobas and Mataguayos led a wandering life ; but in recent time they have adopted more sedentary habits of life, and though they have not entirely abandoned the pursuits of the hunter and the shepherd, yet they follow agriculture to a considerable extent, build permanent huts, and rear droves of horses, herds of cattle and flocks of sheep. They cultivate sweet potatoes, maize, manioc-root, water-melons and several leguminous vegetables. While the women attend to the agricultural labour the men hunt beasts and birds, or they are engaged in fishing in the river either with the net, the hook and line or the bow and arrow. They have acquired the art of weaving woollen and cotton stuffs and of dyeing them red or yellow. But they have neither canoes nor rafts ; and if they wish to cross a deep river they throw a log of wood into the water, which the oldest of their children clasp with their arms, while the younger ones are transported on the head of their mothers, who, in company with the men, swim across the river and push the log before them. They make a coarse kind of earthenware for home use, and twist strong ropes of the fibre of the anana-leaf.

The Pampas practise polygamy to an unlimited extent, at least as far as their means will allow. No formalities accompany the marriage act ; but a woman accepts the first wooer that presents himself regardless of age or bodily condition, and she deserts her husband whenever she thinks proper ; but she is in return abandoned whenever her husband gets tired of her. Conjugal fidelity is not necessary to preserve the domestic peace, and in a *flagrante delicto* case the offence is simply punished by inflicting a few blows. Parents take little care of their children, and infanticide and abortion are not uncommon.

The Pampas dispose of their dead with some ceremonial formalities. The soft parts of the body of the deceased are removed and are burnt in the fire. The bones are cleaned, and being thoroughly bleached in the sun, they are wrapped up in the poncho of the deceased and are buried in a capacious grave in the common cemetery grounds of the tribe, which are usually situated close to the sea-coast or near the banks of a river. The favourite riding-horse of the dead man is killed and the carcass is deposited upon the grave. To commemorate the death of a near relative a funeral feast is prepared, to which all the friends are invited, and they all join to fill the air with dolesome cries and loud lamentations ; but they finally drown their sorrow by drinking to intoxication.

The La Platas are affected with fear and trembling at the sight of a corpse. To avoid the contact with the lifeless remains of their

friends they almost bury them alive. When the sick man is in the last agonies of dissolution they dig a hole at some distance from their habitation, and thither they convey the dying person, placing a quantity of water and provisions within his reach, while friends and relatives watch in the distance the closing part of the tragic scene. When all signs of life have disappeared they approach the grave, throw in the weapons and scanty articles of clothing and ornaments of the deceased, after which they fill up the excavation with earth level with the ground. As the dead might have some inclination to return in order to injure the living, they change their name, so as to render it impossible for the ghostly apparition to recognise them or find them out.

The government of the Pampas does not rest upon any substantial basis of law and order. The head of the tribe or nation is generally known under the Spanish name of *cacique*, whose dignity is hereditary, who commands the warriors in battle, and generally acts as leader when engaged in marauding expeditions, or when they undertake one of their migratory journeys in search of good hunting-grounds. But he exercises no real authority, and has no power to enforce laws or inflict punishment. Among all the tribes the right of self-revenge is recognised for redressing wrongs and avenging insults, and to mitigate the fatal consequences that may result from these bloody encounters, the practice of single combat has been adopted, which is conducted with fairness by both parties, by observing certain prescribed rules. They generally hold the knife in the right hand, while the left arm is wrapped up in the poncho to serve as shield to parry the blow of the adversary. The challenger either kills or is killed. The La Platas do not carry matters to such an extremity, they simply fight with their fists, and the combat is at an end as soon as the defeated champion turns his back.

The Pampas were formerly brave and warlike tribes, and they were engaged in numerous contests with those Spaniards that formed the first settlement, and laid the foundation of Buenos Ayres. As they had neither bows nor arrows they used as offensive weapons javelins and pointed staves, which they converted into lances after they had been supplied with horses. But their chief weapon of attack was the *bolas*, which they hurled with the utmost dexterity. Two kinds of *bolas* are in common use, which are employed both in hunting and war. To the ends of three leather thongs three feet long connected at their upper extremity are attached one small and two large round stones covered with cow's or horse-hide; and while the smallest stone is held in the hand, the other two are swung round the head to give them the necessary impetus, and they are then hurled forward to a distance of a hundred paces. The more simple *bolas* differs from this, in having but a single stone-ball, which is thrown like a sling and hits the object aimed at a hundred and fifty paces.

The religious notions of all the Pampas, without distinction, are still based upon primitive nature-worship. They have no conception of a personal divinity in the real sense of that word; they have neither gods, nor idols, nor do they perform any acts of worship.

Observing nature, in its reactive influence upon their course of life, they have been impressed with the idea that there exist good and evil agencies that control the world of matter. They regard the sun as the source of all good, but they pay no divine honours to it; as an act of recognition they simply turn their face towards the east when lying down to sleep; and if in a state of intoxication they accidentally fall asleep in a different direction they regard it as a sinister foreboding. The evil agency, on the other hand, which disturbs the regular course of events and causes pain and suffering, is to them a much more palpable reality; for it makes itself felt by the exercise of active powers which are not general in their application, but strike only with malevolent intensity individuals and classes, while all others remain untouched. This agency of evil has more of a personal character, and among some tribes it has received the name of *Avaqua*; and although it is not represented under any palpable form, yet to the Pampas it is an object of superstitious dread and fear. They attribute to it neither omnipotence nor supernatural attributes; and for this reason they attempt to counteract this malignant power by what they suppose to be propitiatory, neutralising or repellent forces. Among these incantations and conjurations are considered most effective. Their medicine-men or sorcerers, who stand in high repute among them, are believed to be possessed of the mystic lore by which the evil, if not averted, can at least be removed. It is said that they take the heart of a recently killed sheep, colt or calf and stuff it with flesh or some species of plant, and then throw it into a river or lake; but it is not stated what object they intend to accomplish by the performance of this act, it is only surmised that it might be a sacrifice. Equally unaccountable is the practice reported of the *La Platas*, who, on the celebration of a certain festival, lacerate, cut and pierce various parts of their body with sharp-edged and sharp-pointed instruments, and it is said that they sometimes carry this test of endurance to such an extreme that they succumb from the loss of blood or from the agony caused by their wounds.

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PEGUENCHES.

THE Peguenches,¹ who are divided into three separate tribes, occupy three villages in Chili, in 34° 37' S. latitude. Those of Mamilmapa live scattered in the mountains, the tribes of the *pampas* dwell east of the mountains, and the Guilliches inhabit the Salines as far as the coast.

The Peguenches are intermediate tribes partaking partly of the character of the Pampas and partly of the Auricanians. They are of good stature, are of a robust and vigorous constitution, are fleshy and muscular, have stout well-formed limbs, and small hands and feet. Their complexion is dark shading off into a reddish colour, and their features are more or less regular. They have lustreless eyes, a flattish nose, and white and well-preserved teeth.

The moral character of the Peguenches is not of a high order. They are intrepid and courageous when they know their adversaries to be cowardly; but they are timid and easily discouraged when they are met by an enemy of superior force or of great valour. They are selfish, suspicious and cruel. By offering them some present of value they can be easily induced to render any kind of service. They treat each other with much kindness, and their hospitality towards their own people is as spontaneous as it is liberal.

The habitations of the Peguenches are in the form of *toldos* or tents composed of a number of horse-hides sewn together with sinews, and spread over a square frame of forked posts supporting an equal number of transverse sticks. The interior, which is divided by a hide partition, is exceedingly dirty and greasy, for here a fire is kept constantly burning where the cooking is done. Their furniture is confined to woolly or furred skins that are used as beds, and a guanaco skin serves as covering. Their encampments do not comprise more than three, six or eight *toldos*, besides the tent of the chief or *cacique*. These hamlets are generally situated on the banks of a river or lagoon; but they are continually changing the site whenever necessity compels them to seek new pastures.

The chief article of dress of the Peguenches is a square piece of cloth woven of coarse twisted thread either of a blue colour or striped, which is often doubled up and is wrapped round the waist. It is kept in place by means of a narrow belt, from which the *bolas* is suspended, and when thus worn it reaches down to the calf of the legs and is called *chamal*. Ordinarily this is the only body garment worn by them, but often they envelop themselves in a kind of vest, and whenever they ride out on horseback they make use of the poncho. Many have their legs and feet entirely bare, but the greatest number protect their feet with strong boots (*zumete*) of dressed skin, which are often ornamented with silver buttons. Formerly their boots were exclusively made of the legs of a cow or of horse-hide, which were fitted to the foot while yet fresh. Those who are able to wear a vest

¹ Peguenche means pine, because the pine is the principal tree of their country.

provided with sleeves and a laced hat are considered rich. They wear their hair long, and while in camp it is tied into a knot intertwined with a red band. The women are dressed in a woollen drapery of a deep blue or red colour called *quedito*, which, overlapping in front, envelops the whole body, covers the shoulders, and reaches down to the ankles, but leaves the arms exposed. It is fastened round the waist by a *quepique* or girdle about three inches wide. They throw over the shoulders the *iquilla* or square mantle which is fastened over the breast with a silver-headed pin. From their neck are suspended numerous necklaces of variously-coloured beads, and bracelets and anklets adorn their arms and legs. The head is also entwined with beadwork of various kinds. They gather their hair on the back of the head and keep it in position by means of a frontlet (*tarintonco*) which encircles their forehead, and is made of the richest stuff they are able to procure.

The Peguenches roast or parboil the horse-flesh on which they chiefly depend as a means of subsistence. At the time the mare is slaughtered, the kidneys, the fat, and the young immature fœtus are eaten raw, and the warm blood as it rushes out from the severed veins is rubbed over the face and hands. If a young colt is killed the blood is staunched, so that it cannot escape, and the heart and lungs, being clotted with coagulated blood, are devoured without any other preparation as a great delicacy. If they are able to procure wheat or oats from the traders they reduce it to flour, which is roasted, and is eaten as porridge by being mixed either with cold or hot water. Maize is obtained from the settlers, and is prepared in various ways; but it is principally converted into *chica* by being masticated by the women, and subjected to the process of fermentation. They also make a fermented beverage from the seeds of the *Aristolelia* and the *Berberis*. Water, however, is their ordinary drink, and it is only on great festival occasions that they indulge in the luxury of drinking to excess; and if the maize-beer and other beverages are not sufficiently abundant they even drink wine and liquors, provided they are able to purchase them. They eat while sitting cross-legged on a sheepskin, and the wife ordinarily brings in the dishes and places them on the ground. They make use of their fingers in place of knives and forks.

The Peguenches are nomadic in their habits; they roam about in the Andes, sometimes occupied with the pasturing of herds, sometimes engaged in predatory excursions, and they frequently descend to the plains, and even advance to the very portals of Buenos Ayres. Hunting on horseback is also one of their favourite occupations. Their principal weapon is the lance, which they handle with great dexterity, and they also carry long knives, the ball-sling and even firearms. Their head is protected by a helmet of hardened ox-hide covered with tin, and they wrap themselves up in a cloak of hide grotesquely painted with grim-looking figures, which reaches down to the knees. The women practise spinning and weaving; they also understand the art of dyeing, and they manufacture, with their own hands, all the dress materials used by the family. Though the men

are not very skilful workmen, yet they make massive silver ornaments, but they are wanting in elegance and finish. Their ear-pendants resemble padlocks and weigh each a pound; and to prevent the laceration of the ear-lobe they have to be supported around the forehead by a cord. They exhibit much dexterity in plaiting bridle-reins and saddle-girths of thin strips of raw hide, interlacing them with a horsehair cord. Their saddle-blankets, which cover the sides as well as the rump of the horse, are of good workmanship; their headstalls are ornamented with silver, and their spurs are of the same metal. They are the most skilful riders, and they have full control of the animal in racing, turning and other equestrian exercises.

The Peguenches divide the year into twelve lunar months, each of which has a specific name derived from the state of the weather or from the condition of the growing vegetation. December is called "time of necessity," because all the grain purchased from the white settlers is then consumed. They have given names to the four seasons, and they do not count time by days but by nights. They call the stars *huaglenu*, the constellation of Capricorn *nau*, the antarctic light *pronchoyke*, and the Milky Way *cubu*. They do not distinguish the planets, but they have a name for comets and the phases of the moon. When an eclipse of the sun occurs they say that it is a prognostication that some great man of their country is about to die; and an eclipse of the moon indicates that some distinguished Spaniard is about departing this life. They display much eloquence in their public assemblies, and this is the only intellectual accomplishment they possess. In order to rouse up the passions of their hearers they relate the great exploits of their ancestors, their labours, their passions and their loves. Their expressions are so animated and so true to nature that they never fail to excite the feelings of their countrymen, by making them weep when they harangue them on tragic subjects; or by making them leap for joy if their discourse treats of a pleasant theme.

The Peguenches observe some rules of etiquette. When they first meet they embrace each other, saying: "what do you desire of me, friend?" "what do you order me to do?" They are fond of compliments, and love to be treated with respect and consideration; they feel greatly offended if they are coldly received; and any one that would be so unpolite as to enter the *toldo* with his head covered would be reminded of his breach of politeness by being told, in a somewhat angry tone, to take off his hat (*entuga mi curtisia*). On receiving a visitor they say *mari-mari*, at the same time reaching out the hand; or if he belongs to the higher classes by embracing him, turning the head three times towards the right and left shoulder. Long harangues are also delivered at these ceremonial receptions.

A custom prevails among the Peguenches to form alliances of brotherhood called *lacutum*, which bind together two men who are friendly inclined towards each other, and the conditions of the fraternal union are faithfully observed. When the two *lacu* brothers meet each other they are bound to manifest their feelings of friendship, to share with each other all the advantages of the situation, to

sleep in camp upon the same skin, and never to separate while they are fighting an enemy side by side. They frequently pay each other mutual visits, when the host has a sheep killed, of which the heart is served up to the allied brother; for he alone is entitled to partake of the delicacy. In case of necessity they have even to risk their life to save their companion, and they are obliged to assist one another without being actuated by interested motives.

The Peguenches celebrate their festivals in a very rational manner. They enjoy the dance (*puelpurum*), which is performed in measured step to the sound of the cane-flute accompanied by a kind of tambourine. The dancers make their appearance almost naked, wearing simply a skin kirtle round their waist; their face, legs and body are painted in various colours, ostrich-feathers are stuck into their head, and strings of little bells are suspended from their neck and shoulders. The dancers being ranged in a circle round the fire move their feet with the greatest agility, and bend their bodies in a variety of contortions. The women, dressed in their best costume, form a separate ring, and execute with equal spirit the evolutions of the Terpsichorean art.

The Peguenches treat their women with little consideration; they are regarded as inferior beings which nature has placed at the disposal of the men for their service and pleasure. They attend not only to all the household affairs, but they catch and saddle the horses for their husbands to ride, they pack and unpack the animals of burden, and keep them together while on their migrations; they kindle and maintain the fire, and they carry about their infants wrapped in swaddling-bands or strapped to a *cuphuc* or board-cradle. Any neglect of duty is chastised by heavy blows, which are sometimes so severely laid on that they cause festering wounds and bloodshot bruises.

Among the Peguenches marriage is not simply the gratification of an instinctive propensity, but it is already a social institution. When a young man has fixed his eye upon a girl of his acquaintance whom he desires to make his wife, he communicates his design to his relatives, who act as negotiators. They collect the articles of value to be furnished, in order to support the proposal by paying the price demanded for the yielding up of the damsel to the suitor. Having accomplished this object they proceed to the house of the girl's parents, and making known the purpose of their visit, they speak in eulogistic terms of the good qualities and great virtues of the young man, referring also to the glorious deeds for which his ancestors have become renowned. The father, in his turn, delivers a discourse in praise of his daughter, but leaves the question of acceptance open to be submitted to his wife for final decision. The mother of the girl having been consulted, and the nature of the presents, which are to be distributed to the bride's relations, having been agreed upon, one of the negotiators is immediately despatched to the bridegroom to announce to him the successful issue of the negotiation, and he and his companions avail themselves of this information, and make ready without delay the presents that are to be furnished before the marriage

can take place. The price of purchase, politely styled presents, is either called *quegutum*, when it is paid in horses, wearing apparel, silver ornaments, spurs and horse-trappings; or it is known as *marutún*, when it consists of cows and sheep. On the wedding-day the father of the bridegroom enters the *toldo* of the bride's father, and asks to be introduced to the young woman, who immediately makes her appearance holding in her hand a plate containing a green stone, which she presents to her father-in-law; and after having made the formal acquaintance of the relations of her husband she seats herself upon a pile of clothing expressly prepared for the occasion. The solemnity is concluded by killing a horse or an ox, of which the heart and lungs are parboiled and are eaten by the assembled guests. The bride is then conducted to the hut of the bridegroom, where the festivities continue all day, enlivened by music and dancing. After the conclusion of the marriage act the father of the bride calls his relations together and distributes among them the articles received as price of purchase, and as some of the parties are not entirely satisfied with the share allotted to them the bridegroom must always make up the deficiency.

It sometimes happens that the parents of the young girl refuse their consent to the proposed match, but the suitor, determined to win the prize, elopes with the maiden of his choice, and they live together in a place of concealment until the heart of the obstinate father becomes softened and agrees to a reconciliation, which is easily effected upon proper representations, and the inducement of rich presents offered to the bride's relations. Polygamy is legally authorised, but the luxury of keeping up a multiple establishment is restricted to the rich on account of the expenses incurred in procuring a wife. The first wife married becomes the mistress of the household, and all the domestic concerns of the family are placed under her control. The husband is required, by ancient usage, to pass two successive nights with each wife, whose duty it is, while he favours her with his presence, to provide him with food and drink, and treat him with respectful consideration and conjugal affection. Quarrels and jealousies among the wives of the same household are not uncommon, but the husband treats these domestic bickerings with indifference, and all passes off without serious disturbance of the peace of the family.

Child-bearing is not attended with much inconvenience or fatal consequences among the Peguenche women. They are delivered without the least difficulty, and as soon as the child is born, the mother, with her infant in her arms, proceeds to the neighbouring stream to wash herself and her little babe. She then returns home and makes the necessary arrangements for brewing a sufficient quantity of *chica*, and invites her female friends to celebrate with her the happy event. The child is fastened with bandages to a cradle-board lined with sheep's-skin, which the mother carries on her back until the infant is able to crawl or walk. Some ceremonial formalities are observed in giving a name to the child. A colt, with its fore and hind legs tied, is thrown down on the ground, and being covered with a poncho, to which a pair of spurs and some presents are added, the

sponsor places the child upon the animal, whose heart is torn out through an opening made in the breast. The heart is handed to the sponsor, who marks a cross with the blood upon the forehead of the little boy, and calls out his name in a loud voice, which is repeated by those present. The sponsor then presents the heart to the sun, and expresses his good wishes for the life and happiness of the boy that he may become brave, eloquent and a defender of his country. Parents never correct or chastise their children, supposing that it would render them tender-hearted and weak-minded. The young are practised in riding from earliest childhood. Boys are exercised in the use of firearms so as to make them skilful huntsmen and effective warriors. They are taught to commemorate the daring exploits of their ancestors in proper terms and in elegant language, that they may imbibe the proud spirit of their fathers inciting them to heroic deeds. Arrogance and cruelty in boys are rather encouraged than discountenanced, for they suppose that such traits of character, in youth, evince capacity and are precursors of future greatness. The girls are instructed in the ordinary household duties; they pound the maize with a stone-crusher, they gather and preserve the seeds for winter use, they attend to the herds and assist their mother in all her industrial occupations.

Among the Peguanches much solemnity is observed in the interment of the dead. The body of the deceased is dressed in his finest attire, and is laid out in state on the bed on which he died. The friends and relations assemble to perform the mournful duty of giving expression to their grief by loud wailings and plaintive cries, praising the bravery, and recounting the fine traits of character for which their departed friend was distinguished. At the close of day the mourners are regaled with an abundance of provisions and a guard of honour keeps vigil all night. Next morning the corpse is laid across the riding-horse of the deceased, and his bed and other articles of value are placed upon another horse, while a large assemblage of friends and acquaintances make up the funeral escort. Arrived at the place of burial the body is laid upon the bed spread upon a wooden platform erected in the excavation, and the saddle, bridle, spurs, *bolas* and the knife of the deceased, with a quantity of food and a pot of water, are deposited by the side of the corpse. That the earth may rest lightly upon the mortal remains of the deceased, the body is protected by a vaulted structure over which an ox-hide is spread, and the grave is then filled up with earth. The two horses, that formed a part of the funeral escort, are killed as a sacrifice offered to the manes of the dead. When a man of rank or wealth dies the funeral escort is preceded by professional mourners who celebrate, in mournful cries and shrieks, the virtues of the great man. The procession is followed by a number of cows and sheep, and men loaded with stores of provisions. After the body is deposited in the cemetery ground a grand feast is prepared, and the cooked meat is served out according to rank. Before eating all those present at the funeral feast throw a morsel towards the corpse, crying out "*Yuca pai.*" As soon as the supplies are consumed the dead man is buried in the ordinary way.

The Peguenches, although they have no paradise of *houris*, nevertheless imagine that man and wife will be reunited in some unknown land beyond the sea, and will continue to enjoy all the pleasures of connubial felicity; and they suppose that the ghosts of their friends wander about upon the earth to visit certain privileged individuals among their people, in order to disclose to them in their dreams what may happen in the future.

The Peguenches recognise the dignity of a class of nobles, upon whom the title of *guelmenes* or *ulmenes* is conferred, which distinguishes them as the wisest, richest and bravest of their people. This superior rank is obtained upon performing some heroic deed, and after having acquired the reputation of personal valour and undaunted courage in war. When a hostile expedition is determined upon in a council of war to avenge some injury, the *guelmenes* not only exercise the greatest influence in the discussion of the question, but they are the leaders in all warlike enterprises that have more of a private than a national character. The warriors are required to arm and equip themselves at their own expense, and they bring with them horses and provisions for their own personal use. They fall upon their enemies unawares about daybreak, put those to death who resist their attack, and make prisoners of the women and children. But when compelled to engage in an open fight they are not wanting in courage. Their attack is made with great vigour and fury, and lasts only a short time if they meet with a determined resistance, and when once discouraged they quietly retreat and rely for safety on their equestrian skill and the swiftness of their horses. They never fight on foot; being drawn up in battle array at some distance from the enemy they raise the most boisterous yells, serving as signal of attack; and with their faces besmeared with horse-blood and their long hair loosely flowing in the wind, they fall upon their foe in quick gallop, brandishing their spears with demoniac wildness. Each warrior is entitled to the booty captured as his own personal property; the women he does not wish to retain as wives or slaves he sells to others for a reasonable compensation. A prisoner of rank is sometimes reserved as a triumphal trophy to become an object of special vengeance, and a victim of public execution. The victory is celebrated with bacchanalian orgies during the whole night, and in the morning the prisoner being brought out is surrounded by a number of warriors armed with spears. Three shallow holes are dug, before which the victim stands having a small staff in his hand. He recounts his heroic deeds and calls by name those of his victorious foes he has killed; he breaks a piece from his staff and throws it into one of the holes, while he contemptuously tramples upon it with his feet. This excites the spectators to the utmost rage, and the women respond to each new name with piercing shrieks. The spears gradually form a closer circle, and as the last piece of the staff falls into the hole the war-cry resounds from a hundred throats, and the breast of the victim is pierced by numerous bristling spears.¹

The Peguenches have no regularly organised government, the

¹ See *infra*, p. 474.

authority of their chiefs or *caciques* is merely nominal; they cannot command obedience by force. Every man is master of his own action. They pay neither homage nor respect to superiors, and those only can claim rank and position who are wealthy, are most eloquent in council, and have the greatest number of relations and followers to rally under their banner. They have, however, some idea of law and order; they recognise certain acts as crimes, and have regular punishments intended as repressive measures. Murder is expiated by paying a compensatory equivalent to the relations of the victim, or in default of it by suffering the consequences of blood-revenge. The adulteress may be put to death by her husband after having obtained the consent of her relations. If she is killed without this consent the husband is himself guilty of murder, and may, in turn, be slain by the parties interested. Theft is atoned for by restoring, if not the property, at least its value; and if the thief is unable to do so his relatives are made responsible and are obliged to make good the amount of the property purloined. Witches and sorcerers, if suspected of having caused the death of some eminent person, are burnt to death by the relatives of the supposed victim. The witch, after being placed before the fire kindled for her benefit, often names numerous parties whom she denounces as her accomplices upon condition that she may be released. The persons thus falsely inculpated are cited by the same bloody tribunal, and they are made the prey of the devouring element, unless they can redeem their forfeited life by offering, as ransom, a sufficient quantity of valuable articles that may tempt the covetousness of their enemies.

The original religious conceptions of the Peguenches, before they came in contact with the Spaniards, did not materially differ from those of the rest of the Guarano-Maranonians. They were impressed with the belief in the existence of the beneficent and malevolent agencies of nature. The missionaries have suggested that this beneficent agency is a spiritual being endowed with creative and providential powers, attributes with which they invest one of their gods called Fta Huentru, though the idea of an omnipotent creator is entirely foreign both to their mind and their language.¹ They have no original name for the supposititious creator and address no prayers to him, nor approach him by any kind of worship, but regard him simply as an all-pervading beneficent influence without possessing retributive powers, and consequently they feel themselves entirely free in their action, and are not aware that they are accountable beings. The malignant agency, which they imagine to be the source of all evil, in common with the Auricanians, they call Pillen or Suecumba; and as sorcerers are deemed to be the priestly mediators or the ministerial agency through whom the demon of evil carries into execution his malicious designs, the occurrence of any untoward event that was

¹ According to Morena the word Dios (*Espiritu podorosa*) is rendered in the Tehuelche language by Seso or Sésom, and the devil (*diablo*) is called *kerrekenge*, all coined words. The missionaries were compelled to introduce the word Dios for God in the Maynas and Patagonian country. In the Peguenche language Gen-lavquen is the "Ruler of the Wave," and Gen-talca the "Lord of Thunder."

not foreseen and cannot be explained is attributed to sorcery or witchcraft.

The *machies* of the Peguenches, who may belong to either sex, act both as conjurers and doctors, and they employ as remedial means not only a number of more or less active plants, but to influence the mind of the patient and act upon his nervous system they have recourse to mummeries and many superstitious practices. It is even asserted that if a sick person is affected with internal pain that cannot be otherwise relieved, the *machies* cut open the side of the sick man, remove a small bit of his liver, which he is made to swallow like some nauseous pill ; and it is affirmed that after such an heroic treatment the patient has sometimes recovered. Blood-letting is practised in some cases, and for this purpose they make use, as a lancet, of a pointed piece of basalt fastened to a wooden handle. Vegetable decoctions are also employed as internal remedies. When natural remedies fail to produce the desired result they attempt to restore the patient to health by a series of mystic processes called *machiumtun*. For this purpose a colt and a sheep are killed, and are placed with a quantity of *chica* under a tree near the hut, to which the patient is transported, where he is laid in a sunny spot. The *machie* and the women, forming a circle, dance around the tree for a considerable length of time, and at the close of this violent exercise the medicine-man fumigates with three successive puffs from a pipe the animals and the patient, after which he sucks the affected part with such force and perseverance that he succeeds in drawing blood. The *machie* being seized with extreme lassitude feigns to be reduced to a state of phrensy, and sucking the heart of the colt, which is presented to him, he raises it towards the sun and rubs the body of the patient with the blood. The same ceremony is repeated with the heart of the sheep. The dancing is again resumed, and the patient being duly supported, joins in the dance. The flesh of the slaughtered animals, which has been consecrated for this solemnity, is consumed by those who assist in these pious exercises, while the skin and bones and all that may remain are collected and are hung upon the surrounding trees beyond the reach of dogs and wild beasts. Another healing process, also of the mystic kind, is called *marcupiguellem*. An arbour is constructed of poles and tree-branches with an entrance to the west, into which the patient is introduced with a number of old women surrounding him on each side, while an old man stands at the head and another at the feet of the patient. Six young girls richly attired are tied by their hands to the back of the women, and they are bedaubed with the blood of the horse that is killed in honour of the occasion. The entrails are carefully suspended as necklaces from the necks of the old matrons, and after these mystic preparations are completed singing and dancing commences, enlivened by the laughter and joy of the merry crowd, who encourage the sick person to join in the sport. After the close of this frantic dance the patient's body is painted with the blood taken from the heart of the horse, and the remainder of the carcass is hung up upon a tree.

The *machies*, who are supposed to be in communication with the

demoniac powers, are regarded both with favour and suspicion ; for it is believed that by pronouncing a curse, while sitting before the midnight fire, they could bring about the destruction of the enemy's herds, while they can protect those of their own people by their magic art. If the *machie* is accused of having thus injured any member of his own tribe he is irretrievably lost, and being exposed to the vengeance of the injured party he would be doomed to suffer death by fire.

The Peguenches are, like all ignorant people of every nation and country, excessively credulous and superstitious. They are in constant dread that the wandering ghosts of their dead relatives might return to disturb their repose. For this reason they always carry the corpse out of the house with the feet foremost ; otherwise the spectral apparition might find its way back to its former home. When they leave the encampment, where some of their friends are buried they efface as much as possible all the pathways, and cross and recross so as to bewilder the shadowy wanderer. When pestilence rages among their herds, or if they are injured in any way, the evil is ascribed to supernatural causes. A violent death only is regarded as a natural event, but sickness, of which the origin is inexplicable, is always the result of witchcraft.

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ARAUCANIANS.

THE Araucanians are the remnants of the aboriginal natives that were once the masters of Chili, and now occupy, in part, a considerable extent of country west of the Andes, in the southern portion of that state ; while the Aucas, another branch of the same nation, speaking the same language, lead a wandering life in the *pampas*, in the Argentine Confederation, on the eastern side of the mountains. The general name of the nation was originally *Mapu-che* or "children of the land," of which the Araucanians were only a confederate tribe, holding, however, the most important social and political position, thus lending their name to all the kindred tribes. The other most important Araucanian tribes are the Picunches, who dwell in the mountains from Coquimbo to Santiago de Chili. Those that live at the east of the Cordilleras are called Puelches.

Chili is a long strip of territory, having as its western border the most extensive coast-line on the Pacific Ocean. It is bounded on the

north by Bolivia, and its southern extremity is bifurcated by the Gulf of Ancud and the Coreoyado Gulf. It is situated between $23^{\circ} 30'$ and $44^{\circ} 30'$ S. latitude, while in its widest part it does not exceed two and a half degrees, lying between 68° and $70^{\circ} 30'$ W. longitude. The coast presents but a narrow strip of level land bordered by abruptly rising mountain ridges which offer high fertile tablelands well watered by numerous small rivers, of which many parts are well cultivated, interspersed with orchards, vineyards and rich pasture-grounds. The highest ranges of the Andes, beyond the snow-line, are crowned by twenty large volcanoes still in an active state. Gold, copper, silver and iron abound in the Cordilleras, and there are even mountains of magnetic iron. The vegetation is very luxuriant, and the timber-trees are most magnificent; among which the Chili pine (*Araucaria imbricata*) is the most useful and most important.¹ Myrtles, olives and maguolias are here fine trees of considerable height. Among the quadrupeds the most common are the llamas, vigognes and the visaches; the guemul (*Equus bisculus*) is an intermediate species between the horse and the ass, the *puma* is the Chilian lion and the *coypu* is a species of otter.

The physical characteristics of the Araucanian tribes are nearly the same everywhere. They are with some few exceptions of medium stature, are robust and stout in their bodily conformation, and are slightly inclined to corpulency. They are broad-chested and square-shouldered, with strong muscular limbs and a short, broad foot abruptly rising to the ankle. Their head is of a peculiar formation; it is narrow and low in front, and broad and high behind, forming almost a straight line with the massive short neck. The colour of their skin is generally light brown or copper. Their face is rather round, their jaws are projecting, their lips are moderately thick; their nose is not exceedingly short but flattish; their eyes are horizontal, and their teeth are white and well-ranged. The women are generally large and quite fleshy; they have thick throats, well-rounded limbs and small hands and feet. Some of the young girls are rather pretty, and their gentle and graceful smile gives to their face an agreeable expression. But their youthful charms soon fade away, and whenever they reach the age of twenty-five their appearance becomes somewhat repulsive if not hideous.

The Araucanians are inclined to indolence when not roused up to exertion by necessity or by some overpowering passion. They live in friendship and peace with the members of their own tribe, and are always ready, on proper occasions, to show the sincerity of their professions by acts of kindness. They are arrogant in their manners, independent and fearless in action, bold to temerity, braving every danger without the least fear of death. They are of a selfish disposition, are suspicious in the general tenor of their character; cunning

¹ The columnar trunk of this tree rises from 50 to 100 feet. The branches are covered with leaves like scales. The fruit, which is the size of a man's head, regularly spherical, consisting of overlapping scales, hangs at the end of the branches. A single fruit contains from 200 to 300 nuts, and 20 or 30 cones are often found on each tree. The nuts are twice as large as an almond, enclosed in a leather hull, and resemble the chestnut in taste. They are eaten fresh, boiled or roasted.

and even deceitful when an object is to be gained ; false when pressed by necessity, and malicious when their anger or spirit of revenge is excited.

The habitations of the Araucanians differ according to their mode of life and their social condition. The Chili tribes have neat substantial dwellings of rectangular form, constructed of cane and covered with thatch, about thirty feet long and fifty feet wide. The cabins of the nobles have a wickerwork frame, which is coated inside and outside with mud. It has two front and two rear doors, thus connecting with another detached hut where the cooking is done and other household work is performed. The back wall in the interior of the main building is fitted up with berths which are divided off by cane-partitions slightly coated with loam, each affording sleeping-room about three feet wide raised two feet from the floor. The door of the ordinary cane-huts is low and narrow, and constitutes the only opening for the admission of light and air, except a hole in the centre of the roof for the passage of smoke, which corresponds in direction with the fireplace beneath. The interior of the apartment is well fitted up with all the necessaries of a well-ordered household. In the corner are stowed away rude frames of cane covered with hide that serve as beds, and a bin of woven reedwork is used as receptacle for the surplus grain. Joints of meat, a grass net-bag containing potatoes, ears of maize, pumpkins and strings of capsicum hang suspended from the sooted rafters. Various articles of household ware, such as earthen pots, wooden dishes, spoons and other kitchen utensils, are lying about on the floor. Nor are arms and accoutrements wanting. Lances are stuck up along the walls ; spurs, bridle-bits, and silver stirrups as well as ornamental jewellery are hung up over the beds. A notched pole serves as ladder to reach a kind of loft where sacks of beans and other provisions are stored away. The utmost cleanliness prevails in the interior of the hut ; and the men as well as the women appear always clean and neat in their person and their clothing. They frequently wash and bathe themselves three or four times a day. The Aucas live in *chocas* or hide-tents,¹ which are very low and unsightly. Lances are stuck into the ground in front of the entrance, indicating the rank of the owner. The interior is extremely uncomfortable and filthy. The smoke-encrusted roof-covering and greasy walls correspond with the condition of the household utensils that lie scattered about. Sheepskins constitute their beds, with large fur mantles as covering. The fireplace is in the centre, where as many fires are kindled as there are wives, of whom each one conducts her own household affairs. A few earthenware pots make up the cooking apparatus, and sea-shells are used as drinking-cups. Around the sides of the tent are hung arms, saddles and bags made of skin or netting, in which all the valuables of the family are kept.

The dress of the Araucanians is composed of single pieces of stuff that require no sewing. The men wrap around their body a square piece of woollen cloth of a blackish colour, striped blue and red,

¹ See *supra*, p. 451.

called *chiripa* in the west and *chamal* in the east, which extends from the breast half down the legs, being gathered round the waist by a woollen girdle. When going abroad they throw a poncho of the same material over their shoulders. Their boots are of *guemul* leather neatly sewn with animals' sinews. Their hair is either gathered into a bunch and is tied by a *keka* or woven band of blue colour with silver tubes attached to the ends; or it is divided into three queues tied together at the lower extremity. They generally go bareheaded, and it is only occasionally that they cover their head with a rimless hat of conic form. The costume of the women is nearly the same as that of the men. The *quetedo* is a piece of woollen drapery which envelops the body, reaching from the armpits down to the ankles; its upper corners are fixed across the shoulders by an iron pin, and the overlapping sides are kept in place around the waist by an embroidered worsted or leather belt five or six inches wide, which is fastened by means of a buckle. The *iquilla* or mantle is also a square piece of cloth which is thrown over the shoulders, and is fastened over the breast by a cactus-thorn or by a disk-headed silver pin. Their ornaments are massive ear-pendants of silver, a silver-studded collar of leather, strings of beads, finger-rings, bracelets and armlets of silver or copper. The richer classes wear the *tapake* or tortoise-shaped head-dress made of red and blue glass beads, which covers the neck and terminates in a fringe-like border of little tinkling bells that chime at the slightest movement. The elderly women sometimes divide their hair into two lateral bunches which fall down loosely on each side of the face; but the young girls arrange their hair into two tresses intertwined and tied with blue ribbon, or with strings of variously-coloured beads, with little bells attached to the ends. When making their grand toilet for public festivals they paint their face with a broad band of fine red, which extends from the cheeks to the eyes, sometimes shaded off at the margin and angles with blue and black lines. Sometimes a narrow line crosses the jaw, and a wide streak of black is drawn under the eyes. The young men also practise painting to a limited extent for special occasions. Those of the Araucanians, who live in the neighbourhood of the Chilian white settlements, wear flannel shirts and loose drawers, and their women are often dressed in a sleeveless flannel tunic gathered round the waist by a belt of figured woven stuff.

The Chilinoe Araucanians of the better classes live in good style. Each wife cooks a separate dish for the master of the house at her own fireplace, and serves it up to him at meal-time. The male inmates of the cabin eat each on a separate table, while the women and children must be satisfied with what is left. The fingers perform the office of knives and forks; sea-shells are used as spoons; and calabashes serve as plates and dishes. The dinner is chiefly made up of fresh mutton, jerked beef, poultry or fish cut into small pieces and stewed with potatoes or pumpkins. Garlic, onions, and red pepper are the seasonings most usually employed. Their breakfast, which is eaten at sunrise, consists simply of toasted wheat (*machica*) coarsely ground or crushed, converted into a porridge by the addition of cold

or hot water to suit the individual taste. Milk with *machica* or potatoes is taken for supper, which takes place at eight o'clock in the evening. The lower classes subsist in great part on vegetable food. Maize and wheat are bruised between two stones, and the meal thus produced is converted into cakes which are baked in the ashes. They make a peculiar kind of bread of the pulp of the pumpkin mixed with mashed potatoes, thus forming a paste which, with the addition of eggs and salt, is baked over a slow fire, and when sufficiently hard it is boiled with milk for a quarter of an hour. Maize-cake and maize-gruel are common articles of diet. The Aucas, like the Pampas, subsist principally on mares' flesh, which is simply parboiled before it is eaten. The fat and kidneys of a recently slaughtered mare, and the immature foetus if she is with young, are highly relished, and are eaten while yet warm without any other preparation except the addition of a little salt. Blood boiled in water is considered a great delicacy. Their vegetable food is confined to seeds and roots which they gather in the forest. They prepare *chica*, of which they are exceedingly fond, by subjecting maize, which they procure from the traders, and wild apples to fermentation. They also make an intoxicating beverage from the seeds of the pot-tree (*Lycetis orellana*) and other wild fruits.

The Chilinoe Araucanians occupy permanent settlements, and follow regular occupations. Although they, at times, engage in hunting, yet they depend more on their flocks and herds and on agriculture for their chief means of subsistence. They are the most expert riders—veritable centaurs—seeming to form a part of the animal they bestride. The saddle is a rude wooden frame stuffed beneath with skin and covered on the upper surface with a sheet of thick leather. The stirrup is either of silver or of cane bent in the form of a triangle, but only large enough to admit the great-toe. The bit is strong and heavy, and is made of twisted raw hide, or of neatly braided horseskin interwoven with silver thread. In hunting they make use of the lasso, and their agility and skill in throwing it are almost marvellous. The most ancient Chilinoes were already tillers of the soil; their farming implements were made of copper, and their hoe, with which they broke up the ground, was sharp-pointed. It is even stated, though not conclusively established, that they made use of a plough drawn by two llamas, of which the share was guided by a rope fixed to the point. They were acquainted with the process of artificial irrigation, and fertilised their fields by manuring. The principal products cultivated were maize, a species of rye and barley, kidney beans, potatoes, sorrel, gourds, &c. They understood the arts of spinning and weaving wool, and their loom was of ingenious construction. They melted gold and silver in rude pots, and maintained the fire by a strong current of air, and from these metals, thus purified, they made their ornaments and trinkets. They tempered copper with a mixture of alloy to harden it, and render it fit for cutting instruments. The women have acquired considerable skill in the art of weaving as well as dyeing. They manufacture ponchos of superior quality, which are distinguished for the fineness and evenness

of the thread, the smoothness of the texture, the durability and brilliancy of the colours and the symmetry and beauty of the design. To complete a masterpiece of this kind requires much industry and perseverance, and still more ingenuity and skill.¹ In spinning they make use of a spindle about ten inches long, with a clay ball attached to the upper end to assist its rotary motion. The operation is performed while sitting on the ground, a thread is thrown out about one yard long, which is wound up on the spindle-stem and tied to it by a knot. Their loom is somewhat complicated. Four poles are stuck into the ground enclosing a perfect square, to the top ends of which transverse sticks are lashed into leather thongs. A roller for winding up the warp is fastened to the back of the frame, and another one to receive the web is attached to the front. The sleys are made of worsted; the yarn passes between two knots tied between each pair of threads, and the treadles are separated as in ordinary looms. A slender stick serves both as bobbin and shuttle.² Their colours are all obtained from vegetable dyes, and azure or turquoise blue is most highly esteemed.

The Aucas are a migratory race who change their place of abode at certain seasons to find fresh pastures for their herds and flocks, to discover new hunting grounds or fresh fishing stations. They are expert in the use of the lance, and are excellent marksmen with the bow and arrow. The women are far more industrious than the men; they spin wool with the ball-headed spindle, and weave their web on a primitive loom composed of two horizontal lathes, between which the warp is stretched. The threads are alternately separated about the middle, and the passage is kept open for the introduction of the filling, which is pushed up by means of small sticks. The usual colours employed are black, red, blue, yellow and white; but black is the most common. They also make coarse pottery, and dress skins by a simple process. A few of the men have acquired moderate skill in the working of iron. The tent is their workshop, a hard stone is their anvil and their hammer, and when at work they lie down flat on their belly. They make spurs and bridle-bits for their own use; but they pay most attention to ornamental articles of silver and copper worn by the women. Before the arrival of the Spaniards the Aucas possessed no domestic animals except the dog, and they have not even yet domesticated the llamas and alpacas of the Andes. Hunting was then their exclusive occupation, by which they gained their subsistence; and it was only after the conquest, when cattle running wild in the prairies increased in immense numbers, that they adopted a pastoral life.

The Araucanian language is one of the best developed of the Guarano-Maranonian languages. It is copious in its vocabulary, and

¹ The labour for the production of the finest kind is very great, requiring the constant labour of a woman for two years, and the product thus obtained is valued at a hundred dollars.—Miers' Travels, ii. 458.

² From the description of this loom it can easily be perceived that it is simply a piece of mechanism of European origin, and owes nothing to the inventive capacity of the aborigines.

shows considerable refinement in its organic structure ; it is soft and harmonious and even musical in pronunciation. The Araucanians take much pride in their language, and always endeavour to speak it with purity and correctness, for poetry as well as eloquence are much appreciated among them. Those who are distinguished for their oratorical powers and for facility of giving expression to their ideas always occupy the first rank, and exercise most influence in the public councils. In their public discourses their style is generally figurative and allegorical, and their expressions are always animated to attract the attention of the hearer. They have professional bards called *entugli* who, by their poetical strains, are able to affect their listeners to tears by the mournful images they present to their imagination, or they diffuse through their heart the joyous sentiment of delight by the tender feelings they excite. At the death of eminent chiefs their talents are called into requisition to celebrate the virtues of the illustrious dead, to perpetuate their memory in poetical numbers by singing their glorious deeds, giving an account of their labours, their loves, their passions and the mournful event of their death. The Araucanians divide the year into twelve moons which are named from the natural changes that are going on around them—from the ripening of certain fruits and the occurrences of life. Time is counted by nights, and the hours are determined by the position of certain constellations, or the point marked by the sun in the horizon.

The Araucanians celebrate many festivals during the year, when they indulge in copious draughts of *chica*, without being involved, however, in broils and quarrels in consequence of their merry mood. It only brings into play their talkative propensity, and those who are very fluent of speech give proofs of their eloquence and their fecundity of fancy and expression in the delivery of flowery panegyrics about the great virtues and high character of their deceased relatives. On these occasions they are all life and animation, full of gaiety and mirth, passing their time in drinking, singing and dancing. They are also passionate smokers, and they mix the tobacco with *maté*¹ if they can procure it, which adds to it a peculiar aroma. The game of chess called *comican* is said to have been known in Arauca from time immemorial,² and *queckru*, a game similar to backgammon, was played with triangular dice of bone.³ Bandy is a favourite play among them. A party of thirty players is divided into two sections or files, each player facing an antagonist. The eighth man of every file takes the lead in striking with his bandy-stick a wooden ball deposited in a hole, sending it off to some distance in the direction of his goal, to be struck, in turn, by the next player on the other side, who makes it take an opposite course towards the goal of his own party. The game is decided in favour of the players who are able to bring the

¹ See *supra*, p. 427.

² This is extremely doubtful ; it may, however, be a game that has some slight resemblance to chess without being chess.

³ These games have probably been introduced by the early Spanish settlers ; they are certainly not of Maranonian origin.

ball within the limits of their goal, both goals being about half a mile distant from each other.

In receiving a visitor or a stranger the Araucanians observe certain rules of etiquette, and as proof of the friendly feelings they entertain for each other they exchange assurances of mutual respect. On his arrival the visitor is saluted by the master of the house with the usual greeting: *mari, mari peñu*, "a hundred brothers," which is equivalent to saying "a hundred welcomes." The wife also advances with the female salutation: *emye*, "is that you?" Sheepskins are then spread on the floor, and the guest squats down cross-legged and delivers a regular discourse, in which he gives formal assurance of the interest he feels about the health of the host and that of his wife and children, expressing the hope that his crop is in a prosperous condition, and that his flocks and herds are thriving. He next makes inquiries about the chief and his family, and solicits information concerning sickness, death or accidents that may have occurred in the neighbourhood. If the replies received are all of favourable import he declares to the host that he feels highly gratified at this happy state of things. If, on the other hand, the host has no good report to make about the condition of his affairs, the visitor gives expression to his sympathy and consoles him in his adversity. The host then addresses a similar harangue to his guest. As soon as these complimentary formalities have been complied with the conversation becomes quite natural, free and easy without the least restraint.

Women do not occupy an inferior position among the Araucanians, nor are they ill-treated, but they are nevertheless the drudges of the household and are very submissive to their husband. They do all the field-work, saddle and unsaddle the horse, prepare the meals, and attend to the children, besides the industrial pursuits in which they are engaged. It is not only the duty of each wife to present to her husband daily a dish of her own cooking, but to supply him annually with a poncho of her own weaving.

Though marriage is not a formal act of bargain and sale among the Araucanians, yet it is a contract agreed to by the father of the girl for a valuable consideration. When a young man resolves to take upon himself the responsibilities of married life he advises with his friends and relations, who inform him what property value they can contribute to make up the amount necessary to obtain a favourable result in the negotiations about to be entered into with the father of the girl. After all preliminary matters have been arranged, on a moonlight night the bridegroom and his friends, all mounted on horseback, surround the dwelling of the bride's father and a deputation of the most fluent speakers address the master of the house, and while stating the object of their visit they expatiate on the excellent character and the great merits of the suitor, trace back in direct genealogical line the high respectability of his ancestors, their rank and position, and point out, with much eloquence, the numerous advantages that must accrue to the family from the proposed match. The father, in turn, praises the good qualities of his daughter and readily gives his consent. In the meantime the bridegroom proceeds

to that part of the domestic establishment where the girl takes her nightly repose, and endeavours to take hold of her to carry her off in his arms. But in attempting to resist this forcible abduction she struggles with great violence, and utters such wild, shrill-sounding screams that the women armed with stones and clubs run to the assistance of the distressed damsel. They deal out vigorous blows and present a formidable front; but the young men interfere and restrain the ardour of the furious matrons, which enables the bridegroom to seize the maiden by the hair or by the heel, and drag her out of her chamber, and placing his screaming captive astride on his horse, he mounts behind her, and with an air of triumph he gallops off in full speed until he reaches the woods, where he conceals himself with his precious cargo in the thicket. The young men immediately follow behind pursued by the seemingly enraged women, but they keep strict guard and all further annoyance soon ceases. After a short dalliance the young couple emerge from their forest home, and without additional ceremonies they are recognised as man and wife. In a few days the promised contributions are collected, and are formally delivered to the father of the young wife, who makes an acknowledgment of the bounties received, and as a mark of satisfaction mutual congratulations are exchanged. The mother, however, takes no part in the proceedings, but feigns to be indignant at the abduction of her daughter. Turning her back to her son-in-law and refusing to speak to him directly, she deems it her duty as hostess to address some polite phrases to the bridegroom through the intermedium of the bride. This etiquette is sometimes carried to such an extreme that a mother-in-law will not speak to the husband of her daughter for years except with her back turned or over an interposing fence or partition. But real abduction sometimes takes place, if parents refuse their consent to a proposed marriage alliance. If the fugitives succeed in reaching the thicket where the marriage is consummated, which renders the union legally valid, all opposition is of no avail. But even then the father is entitled to receive the customary presents. The contributions furnished by the friends of the family are by no means gratuities, for the obligation is mutual and the equivalents are always returned when the occasion arises. Among the Aucas marriages are contracted in nearly the same manner as among the Araucanians. After the presents agreed upon have been delivered, the bride, who makes but slight resistance, is led out of the tent and takes her seat on a pile of clothes, while the wedding-guests are ranged round her in a semicircle; and here she hangs round her neck a string of beads exclusively worn by married women. A mare is then slaughtered, and the heart and lungs, being boiled, are eaten by the guests.

Polygamy is tolerated among the Araucanians, but is principally confined to the chiefs and the richer classes. The first wife is always the mistress of the household; she sits at the same fire with her husband, and the other wives are subordinate to her. Female captives taken in war, though looked upon in the light of concubines, are simply slaves who can be sold and repudiated at pleasure.

Divorce, in the true acceptation of that word, is unknown; but a husband may consent to a separation and give his wife the privilege of marrying whom she pleases, coupled, however, with the condition that her second husband would restore to him the full price originally paid for her. A widow has the absolute disposal of her person, unless there are sons of another wife, who are the legitimate heirs, when she is considered as slave property, and is treated as a common concubine. Infidelity is ordinarily punished with death, and the paramour, if caught in the act, may share the fate of his guilty partner, unless he can make his escape, and pay a ransom for his person in property value equal in amount to the price paid for the faithless wife.

Immediately after the birth of a child the Araucanian mother plunges it into cold water, and wrapping it up in swaddling-bands, so as to render it immovable, it is tied to a cradle made of bamboo, which is suspended from the rafters, where it is allowed to swing freely to and fro. The infant receives the utmost attention, and becomes an object of the unremitting care of its mother. A name is given to the child by one of the relations, and on this occasion the same ceremonies are performed as those observed by the Peguanches.¹ The education of boys and girls and their treatment after they reach the years of puberty are in all respects similar to the practice adopted among those kindred tribes.²

The Araucanians dispose of their dead by burial. The body of the deceased is laid out on a bier for several days, during which time the friends and acquaintances pay visits of condolence to the distressed family. The corpse is carried to the cemetery grounds by the nearest relations escorted by the friends and neighbours, while a party of young men ride in advance in full speed as if to clear the way for the passage of the procession. The women follow in the rear, rending the air with their shrill cries and their boisterous demonstrations of grief. The last person that closes up the funeral march strews ashes in the way, so as to prevent the dead from returning in the same direction in which he came. The body is consigned to the grave in a sitting posture with the face turned to the west, and the saddle and arms of the deceased are laid by his side, if a man; and a spindle and some culinary utensils are deposited in the grave of a woman. The dead are also provided with provisions for their journey, to which a string of beads and a piece of money (?) are added to serve them in case of need. After wishing the departed a pleasant and a prosperous journey, and bidding them an eternal farewell, the grave is filled up and the company retires. Over the tomb of a chief a horsehide is stretched supported by upright poles, and a bamboo lance is planted in front with a white pennant fluttering in the breeze. His favourite horse is killed, and the flesh, being properly prepared, is served up at a funeral feast. Among some of the Chili tribes the corpse is placed in a canoe constructed in advance for this purpose, and thus coffined it is kept in the hut for several months until the

¹ See *supra*, p. 461.

² *Ibid.*

season arrives for preparing *chica*, when the friends assemble to celebrate the funeral feast. Sitting round the canoe they weep and howl and speak in laudatory terms of the deceased. While they pour a quantity of *chica* over the canoe-coffin, and express their good wishes in behalf of the departed, they partake plentifully of the good things prepared for the occasion. Next day the canoe is conveyed to the side of a hill near the banks of some stream, where it is sunk in a shallow excavation which is immediately covered with earth. The dead are supposed to be carried down the stream into the ocean to be wafted onward towards the setting sun, where it is to be landed in the elysian abode far away in the west. It is said that the Araucanians look upon their deceased relations as guardian spirits affording protection to the friends they left behind, and assisting them in battle against their enemies. When the loud roar of thunder re-echoes from the Cordilleras they imagine that the warrior-ghosts are riding on their aerial steeds in the thunder-cloud, and are chasing their invisible enemies before them; and when the crash is the loudest, it is affirmed that the Araucanians are so much delighted that they call out to the imaginary warlike host, "well done! well done! good friends."¹

When one of the Aucas dies he is dressed in his best clothes and is laid out on the bed on which he breathed his last. The nearest relatives assemble and sit round the corpse in a circle, manifesting their profound feeling of grief by complete silence. After having remained for a time in this state of mournful quietude, the orators of the family rise, and each, in turn, celebrates the great and eminent qualities of the deceased, expatiating on his prudence and good conduct in time of peace, and on his bravery and heroic exploits in time of war. They refer especially to his eloquence, to his virtues as a father and a husband, and to his other excellent moral qualities. These panegyrics continue for several hours only interrupted, from time to time, by partaking of roasted mare's flesh furnished for the occasion by the family. Having kept vigil all night, the next morning the funeral is celebrated in due form. The body, being placed on the favourite horse of the deceased, is escorted by his relations and friends to the burial-place of his ancestors, where it is gently let down into the grave lined with tree-branches and covered at the bottom with the bed on which the death took place. The horse-trappings, the silver spurs and the weapons of the deceased are laid by his side, to which are added several closed vases filled with meat, a quantity of *chica* and several pots of water, that he may be supplied with the necessaries of life on his arrival in the shadow-land. The corpse is then covered with a horse-hide, and the grave is filled up level with the ground. The horse which carried the corpse is generally killed, and the carcass is laid upon the grave to mark the spot where his master lies buried.

¹ It is very doubtful whether this statement of Molina deserves to be received with unqualified assent as regards its truth. It does not agree with the general idea the Maranonians universally entertain about their ghostly dead, for most of them believe that their deceased relations may at pleasure revisit their former home; and they dread their return, lest they might torment and afflict them. But it is nevertheless possible that instructed by the missionaries they might have availed themselves of these teachings and might have invented a heaven after their own fashion.

For the space of a whole year the relations mourn over the death of their friends, and they frequently give expression to their grief in eloquent discourses, in which they commemorate their good qualities. The husband shows no outward sign of mourning at the death of his wife; but the wife is required to seclude herself in her hut or tent for twelve months; at the expiration of that time she becomes her own mistress and is at liberty to marry again. The sudden and unaccountable death of some dear relation is sometimes ascribed to the machinations of sorcery or witchcraft, and the suspected party is often apprehended and is consigned to the flames as a retaliatory measure of vengeance.

The government of the Araucanians is loose and incoherent, it has no fixed laws to support it or to give sanction to its acts.¹ The whole territory is divided into four provinces (*uthal-mapus*), which are subdivided into small districts. The *ulmenes* or local chiefs of the clans, although their rank and dignity are hereditary, exercise only nominal authority; they settle disputes that arise between the members of the same community, and their decision is generally acquiesced in, for there is no higher tribunal to which an appeal can be taken. They receive no contribution of any kind, nor do they enjoy any other privileges or emoluments. They alone are authorised to sell or dispose of any part of the territorial domain of the clan, but the alienation of any portion of the national territory to the whites is absolutely prohibited. The death penalty is inflicted upon those who violate this fundamental law of their political organisation. The chiefs who bear the title of *apo-ulmenes* and are called *caciques* by the Spaniards are entirely independent of each other. Although this office is hereditary, yet the incumbent may disregard the regular succession, and may appoint his younger son and even a stranger to the position he holds. If a chief leaves no heirs and neglects to appoint a successor the people elect one of the *ulmenes* or nobles who is distinguished for his bravery, and has made himself popular by his generous liberalities. The supreme chief of the province bears the title of *toqui*, who is selected from the *caciques*, and four *toquis* constitute the council of peace, to whom the general superintendence of the affairs of the nation are confided. This council is presided over by the grand *toqui* who is the highest dignitary of the Araucanian nationality; he watches over the general welfare of his people; consults with his colleagues when matters of importance are to be discussed, or when the public interest requires decisive measures to be taken, and he also calls a national council whenever a great emergency arises of momentous import to the nation at large. In these public assemblies, which are but rarely convened, all present, from the lowest to the highest, have a right to discuss the questions at issue; every suggestion and all arguments advanced are listened to with respect; though the most practised speakers and the most prominent public men exercise paramount influence, and their advice is generally followed. On these occasions much is done for ostentation and show.

¹ The government of the Aucas does not differ from that of Araucanians, except that they have no *toquis*; the *caciques* are the highest chiefs.

All vie with each other to surpass their neighbours in fine apparel, beauty of ornaments and the quality of horses ; and the discussions which take place during the day are usually followed in the evening by feasting and carousing, so that intoxication never fails to close up the nocturnal orgies. The badge of office of the *toqui* is the battle-axe ; that of the *apo-ulmen* is a staff surmounted by a ball of silver, and encircled in the middle by a ring of the same metal. The *ulmen* carries the same kind of staff without the ring. Their laws are simply immemorial customs (*aucacoyog*), which are, however, strictly observed. Their principal crimes are murder, adultery, robbery and witchcraft. The last is the only criminal act of such a heinous nature that it is always punished with death. Homicide is either avenged or compounded by the relatives of the victim ; and the thief is absolved from all criminality on restoring the property stolen. In time of war the peace establishment is superseded by a council of war, which is presided over by one of the *toquis*, who, during the continuance of hostilities, exercises unlimited power, that of life and death only excepted. He appoints all subordinate officers, and fixes the number of men to be furnished by each province for the campaign. Men, horses and provisions are all placed at his disposal, and they are subject to his absolute control. The foot-soldiers are armed with muskets, which they handle with great dexterity ; but their aboriginal weapons, such as bows and arrows, slings, clubs and lances, are by no means laid aside. The horsemen, who are well mounted, but furnish their own horses, carry swords and lances. Their standard is a many-pointed white star in a bluish-green field. If the council determines that an adequate cause exists which justifies a belligerent enterprise against a neighbouring tribe the warriors assemble on the appointed day and at the designated place. They carry besides their weapons a bag filled with *machica* or pounded, toasted wheat, and sometimes pounded, roasted horse-meat, and all share equally in the booty they may secure. The expedition is always undertaken at full moon ; the attack is generally made at early morning dawn, so as to surprise the enemy if possible, and a reconnoitering party is sent out previous to the general advance. If their hostile intentions happen to have been anticipated, and preparations have been made to receive them, they make the most impetuous onset, uttering the most horrible yells and the most stunning outcries ; they kill all the men that fall into their hands and take captive the women and children. The only booty of value they seize are cattle and horses, and they drive before them all that come in their way. The women that have been captured are distributed among the warriors and become members of the family as concubines. In a few exceptional cases a prisoner of war may be made the victim of their vindictive spirit by despatching him with ceremonial forms. He is mounted on a horse whose ears and tail had been previously cropped, and he is thus led to the place of execution. On being dismounted he is required to dig a hole and throw into it a number of sticks, each one being named after some famous warrior of his tribe, amidst the imprecations and the contemptuous sneers of the assembled multitude. Having thus buried, as it were, the fame and

good name of his countrymen, he is forced to fill up the grave, and while engaged in this odious labour, his brains are dashed out with the club. The heart of the fallen victim is then torn out, and while yet palpitating and reeking with gore, it is handed to the chief, who sucks in a few drops of blood, and passes it to his subordinates, who follow his example. The leg-bones of the victim are transformed into flutes; his head is placed on a spear and is exhibited as a trophy of war, and his skull, if not broken, is finally used as a drinking-cup at their public festivals.¹

Since the Aucas and Araucanians have come in contact with Europeans, and have conversed on religious matters with the missionaries, they have come to the conclusion that as the world cannot be governed by chance the affairs of the universe must be controlled by a *grand toqui* in the manner of their provinces, and this universal ruler, to whom the name of Pillian has been given, has his subordinate *ap-ulmenes* and *ulmenes*. As they owe nothing to this supreme being, for he has no attributes and exercises no active powers either for good or evil, they feel themselves under no obligation to conciliate his favour or approach him with love and reverence. But notwithstanding this foreign element of their creed they still adhere to their primitive nature-worship. They consider themselves entirely free to act according to their pleasure without moral accountability, owing no justification of their life and conduct to any superior authority whatever. They tacitly confess that there exists a beneficial agency in this world called Meulen, from which all good things proceed, but they have neither given it a material nor a spiritual personality; they do not worship it, they consider it merely as a benign influence, an inevitable law of nature that acts from necessity, but whose active powers may be counteracted by disturbing forces of an evil tendency. To the agency of evil they have given the name of Quencuba; it is an active force that is felt; it is not general and permanent in its nature like an all-pervading providence, but it is transient and accidental in the production of overwhelming calamities and in the infliction of great misfortunes. Quencuba is the author of all evil, not as a supernatural being or as a god, but as a natural phenomenon, whose influence can be restrained and neutralised by natural means, such as the *machie* or medicine-man has at his command, of which he has acquired the knowledge, not by divine revelation, but from the traditional lore transmitted to him by his ancestors—the fruit of a long and painful experience. Epunanum, the genius of war, merely represents the symbol of destruction through conquest; he is not the giver of victory, but the passive witness by whom they swear to devote their enemies to utter annihilation.

The Araucanians augur good or evil from the flight of birds. A small black bird called *namcu*, whose shrill note resembles a mocking laugh, is particularly venerated as a bird of omen. If on setting out on a journey this friendly voice is heard to the right the indication is considered auspicious, and it is supposed that the enterprise must prosper;

¹ See *supra*, p. 462.

but if the fatal laugh is heard to the left, the traveller becomes depressed, and sometimes such deep despondency seizes upon his mind that he gives up his project and returns home. The Aucas have much faith in dreams. They imagine that their dead relations, especially the old and experienced men, appear to them during their sleep with the object of warning or advising them, and no great enterprise is undertaken before it has been announced in a dream to one of the great and wise men of the clan that the issue or result will be propitious. To hear a dog howl at night, or a nocturnal bird raise its lugubrious cry, or to meet a fox on departing in the morning, is considered as an omen of good or evil portent according to the interpretation that may be given to it. They believe that in inflicting wounds upon their arms, shoulders and knees their strength does increase, so that their enemies can no longer prevail against them.

The *machie*s may be of either sex; they are selected for this office from childhood, by giving some favourable indication of their fitness. They are placed in frequent communication with the older members of the craft to be instructed in the mystic lore of the profession. When the time of their novitiate has passed they are formally initiated as members of the order. The candidates are seated in an open space surrounded by a circle of friends and acquaintances who are performing on musical instruments, while others are dancing around them. They are then raised up supported on four crossed lances, and in this position it is supposed they will become gifted with the plenitude of light necessary for the exercise of their functions. In the meantime a mare is killed, the heart is torn out, of which the newly-installed *machie*s suck the blood and bedaub their face with this life-containing element. The rest of the night is passed in dancing and merriment.

The *machie*s are called in whenever a serious ailment occurs in the family. They have some experience in the use of medicinal plants; they employ powders, soap, scarification, and bleeding in cases of some gravity. But if the ordinary means fail they have recourse to conjuration or exorcism, for they pretend that by their mystic mummeries (*machitum*) they are able to expel from the body of the patient the cause of the evil that torments him. Among the Araucanians the *machie* is entirely naked, but is hideously painted, and on entering the sick-room he turns out all the members of the family. While the patient lies on his back in the centre of the hut the *machie* sings a mystic song accompanied by the beat of the drum, and working himself up to an unnatural excitement by violent gestures and convulsive contortions he falls helpless on the ground with his mouth foaming, his eyes rolling and his body agitated in the most frightful manner.¹ As soon as the *machie* recovers from his trance he explains the symptoms and the nature of the malady, administers some remedies, and manipulates the patient in a way which enables him to execute the universal sleight-of-hand performance of exhibiting to the patient some trifling object which he declares to have withdrawn from the

¹ These are the symptoms of a paroxysm of epilepsy.

body, and which is consequently the primary cause of the disease. If the patient dies in spite of this deceptive charlatanism, to ascertain the cause of this unaccountable occurrence, the liver and gall bladder are extracted from the body, and if the first is found inflamed it was a malicious sorcerer who did the deed; if, on the contrary, it is in a healthy condition, the bile is placed in a pot over a fire, and if it hardens Quencuba is pronounced to be the cause of the mischief. The *machies* of the Aucas are equally skilful in imposing upon their dupes, but their mode of proceeding is much different. The patient is placed in a consecrated circle formed by twelve vessels filled with *chica*, while two old women beat the drum suspended from two trees or two lances planted in the ground, by the side of which are placed a sheep and a hen with their feet securely tied. In the meantime the *machie* is singing the mystic song, and the refrain is responded to in chorus by the invited friends who are dancing round the circle. The man of art then fumigates with ignited tobacco the lances, the sacrificial victims and the patient, and he next has recourse to the ordinary routine of the craft by the aid of suction. Both the hen and the sheep are cut open, their hearts are torn out, of which the medicine-man sucks the blood and rubs a part of it over the forehead of the patient. At the conclusion of the ceremony the dancing is repeated, in which the patient, if possible, is made to take part; and the flesh of the victims is duly cooked, and is consumed by those who assisted in the conjuration.

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PATAGONIANS.

PATAGONIA occupies the extreme southern portion of America, and extends about seventeen hundred and forty miles from north to south between $35^{\circ} 38'$ and $53^{\circ} 54'$ S. latitude.¹ Cape Corrientes forms the extreme point to the east; Cape Froward to the south, and the promontory, which faces the island of Chiloe in the direction of the

¹ Geographically considered Patagonia commences at the fortieth parallel of south latitude.

Pacific Ocean, is its extreme western point. On the north it is bounded by the Argentine Confederation; and the Andes separate it from Chili in the west; on the east it is washed by the Atlantic Ocean, and the Strait of Magellan forms its southern boundary. Its superficial area is estimated at two hundred and forty-seven thousand square miles. The Andes are the principal mountain chains, which take their rise at Cape Froward under the name of Sierra Nevada de los Andes and traverse the whole continent from south to north. There exist also numerous extinct and a few active volcanoes in this extreme southern land. Patagonia, notwithstanding that it is flanked by lofty mountains and has an extensive sea-coast, has no rivers of importance. The largest river is the Rio Negro in the northern part of the country, which rises in the Andes, takes an eastern course and empties into the Atlantic. The other rivers are the Rio Colorado, the Chubat, the Rio Chico and the Rio Santa Cruz. These watercourses are formed by the melting snow of the Andes, and they flow in a straight line directly to the ocean. The climate is extremely dry, rain falls but rarely, and the sky is almost always of a clear azure blue. The summer heat is excessive; and though the days during the winter season are not very cold, yet the night frosts are very rigorous and severe, and the winds are very high in the plains during every part of the year. The soil of northern Patagonia is much more productive than that of the southern part, but the most fertile region of country lies in the valley of the Rio Negro within eighty miles of its mouth. The land is mostly a level, treeless plain, sometimes interrupted, in its uniformity, by a moderate hill. These steppes, overgrown with tall, coarse grasses, seem to spread, as far as the eye can judge, in a boundless expanse in every direction. The higher *pampas*, south of 37° , form a succession of hills which terminate at the Rio Negro. Here some trees are met with, especially red willows (*Salix Humboldtiana*) and wild-apple trees. The animals most prevalent in Patagonia are the red wolf (*Canis jubatus*), the cougar or American tiger, the puma,¹ two species of the wild-cat, armadillos, a species of polecat, gluttons, foxes, peccaries, deer, and guanacos (*Auchenia guanaco*). Of birds the most important are the condor (*Sarcorampus gryphus*), the crowned eagle and the American ostrich (*Rhea Darwinii*).

The Patagonians are divided into two principal branches; the northern tribes occupy the region of country between the Chupat and the Limay river, and the Inaken or southern tribes inhabit the territory lying between those rivers and the Strait of Magellan. The Puelches occupy the plains situated between the Rio Negro and the Rio Colorado, but more especially the banks of the last river, at a distance of some degrees of latitude from the sea-shore, in the interior. The Chichilans are the most southern tribes mounted on horses. The Guiliches or South Molluches extend as far as the Strait of Magellan, joining the Eastern Puelches on the east. The Tehuelches or Che-guelches are bordered on the west by the Picunches as far as Guana-

¹ *Felis concolor*.

cache lake. The Eastern Puelches join the Moluches in the west, and their territory extends as far as the Strait of Magellan.

The Patagonians¹ are the most remarkable race of all the Guarano-Maranonians, on account of their great physical development, which forms a striking contrast with that of their nearest neighbours, the Fuegians. The North Patagonians measure on an average five feet ten inches; but in the south they are much taller; it is said that men are met with who are six feet six inches high, and it is affirmed that some even exceed this giant stature, which is undoubtedly an exaggeration.² They have a stout, massive bodily frame, are very muscular and well proportioned, have strong finely-rounded limbs, while their hands and feet are comparatively small, especially those of the women.³ They have large broad shoulders; a little depressed but full-developed chests; a large head, which is somewhat flat behind, and is not very high. On account of the prominent ridge over the eyes, their small low and little projecting forehead and their coarse mouth and thick lips, their broad, square face has rather a singular appearance; though faces with an agreeable expression are not rare. Their cheek-bones are a little expanded and sometimes even projecting. Their chin is usually broad, their nose is generally flattish, a little depressed, with wide nostrils; but well-formed aquiline noses with contracted nostrils are by no means uncommon. Their eyes, which are deeply set, are horizontal, small, full, restless, sometimes brilliant, and of a black or a dark brown colour. Their teeth, though large, are brilliantly white, even and durable. Their hair is black, thick, long and coarse; their beard is rather scanty; and their face as well as their eyebrows and other parts of their body are devoid of hair, as it is always eradicated as soon as it makes its appearance. Their complexion is of a reddish brown graduating into a light copper-colour. Their features are large and coarse; but their countenance expresses good-humour, honesty, daring and intrepidity. Their carriage is generally graceful and dignified. They are capable of supporting great fatigue, and they are not only remarkably good walkers, but their abstemiousness is equally uncommon. The women, though not quite as tall as the men, varying from five to six feet in height, are nevertheless strong and corpulent. The young girls have frequently pretty, ruddy faces, round symmetric limbs, an intellectual look expressive of vivacity and gentleness. But as soon as they have passed the first years of early womanhood their whole appearance changes; their face assumes a haggard, wrinkled, witchlike frigidity, which renders them extremely disagreeable, if not hideous or repulsive. The physical character of the Puelches is well developed; they are of good stature, yet they are less tall than the Patagonians Proper. Their complexion is of a brownish olive, they have stout bodies, broad shoulders and strong limbs. They have a broad, grave-looking

¹ This name was given to them by Magellan, who described them as giants, on account of their large feet.

² The stature of the Patagonians is on an average six feet six inches, and many I have seen a little less than seven feet.—Bourne's Patagonia, p. 52.

³ This is in part contradicted by Magellan.

face, a prominent mouth, very thick lips and fine well-ranged teeth. Their eyes are horizontal and small, their cheek-bones are projecting, their nose is flat, their nostrils are open, and their hair is black, lank and smooth. The women are rather masculine in appearance, and although among the young some agreeable forms and pleasant faces are found, yet by dint of hard work they become stout, robust and almost equal to the men in stature.

The moral character of the Patagonians, considering that it has already been corrupted by their contact with Europeans, is still distinguished for the native simplicity of savage life. They are kind in disposition, good-natured in the ordinary affairs of life, and the Inaken tribes are hospitable, affable and inclined to be familiar. They feel happy in their social condition, are light-hearted, are of a mirthful temper, and they enjoy the pleasures of life as far as possible. As their reflective faculties are not well developed, they are very impulsive; they are faithful in their friendship, but as enemies they are bitter and inexorable. While they are honest among themselves, they do not consider it a crime to deprive those of their property, either by theft or violence, who do not stand in friendly relations with them, though they may not be declared enemies. Their love and attachment for their wives and children are most remarkable, domestic quarrels are of rare occurrence, and children are treated with the utmost leniency and indulgence. Although in affairs of importance they are strictly truthful, and never break their word, yet in small matters they do not hesitate to have recourse to falsehood, and they delight in inventing stories for amusement. Their intercourse with Europeans, especially with Spaniards, has rendered them highly suspicious of strangers, and they will use all their shrewdness and cunning to overreach them if possible. They are not habitually cruel even to slaves and captives; but when in a state of intoxication their passions become aroused, they are incapable of practising moderation, and they become entirely unmanageable. The women are modest and reserved, and are little given to coquetry and flirtation; as wives they are faithful, and as mothers kind and affectionate.

The tent-like huts (*toldos*) of the Patagonians are well adapted to an unsettled wandering life, combining lightness with solidity. Three rows of forked poles, respectively eight, six and three feet high, are sunk into the ground at regular distances in a slightly slanting position, and are crossed on the top by transverse ridge-poles. Over this frame is drawn, in a manner to straighten the poles, a covering composed of forty or fifty guanaco-skins well sewn together, thoroughly greased and stained with ochre, which is tightly fastened by thongs to the front poles to prevent its displacement by the wind. The interior is partitioned off for sleeping-places by suspending hide-curtains between the inner poles. An extra skin-covering is added to the front poles supported by a row of smaller posts during the winter or in extremely bad weather. Relations and friends sometimes unite and erect community *toldos*, which require but a single roof-covering, as the side-pieces are made to overlap each other. The fireplace is generally in the front part or mouth of the tent. The *toldos* of the

Inaken tribes are about ten or twelve feet square, seven feet high in front and six feet in the rear. The fireplace occupies the centre of the tent. The *toldos* of most of the tribes are kept in a cleanly condition; some, however, never clean their habitation, and when it becomes foul it is removed to some other spot in close proximity. The furniture, with which these tent-huts are filled up, is very scanty. A bolster made up of old ponchos and blankets constitutes their bed, with a horse-hide as curtain; an iron spit for roasting meat and sometimes an iron pot for boiling purposes form their cooking utensils; and calabashes, wooden platters, and armadillo-shells serve as table ware.

The costume of the Patagonians, though very simple, comes fully up to the requirements of decency. The indispensable body-dress of the men is the *chiripa*, which consists of a strip of cloth or guanaco-skin fastened round the loins by a belt frequently embossed with silver, the front point of which is passed between the thighs and is tucked in behind. Their outer garment, which is worn to protect them from wind and rain, is a *capa* or capacious fur mantle of guanaco-skin, from five to eight feet long and almost as wide. The parts of the guanaco used are principally the neck and legs, where the fur is the softest; or the *capa* is made of the skins of young guanacos before they are three weeks old. The pieces are skilfully sewn together with ostrich or guanaco-sinews and bone needles, while the inside is painted red in various devices. Persons of rank wear on festal occasions mantles made of the skin of the fox or the polecat; and they are considered articles of great luxury. The *capa* is laid aside while hunting; and when riding on horseback it is fastened round the waist by a leather or hide belt; but in the encampment it merely covers the shoulders in a loose and negligent manner, and is worn with the hairy or painted side outside according to the season. When going abroad their feet are protected by sandals of guanaco-skin, or by a kind of boot made from the skin of the horse's hock or the leg of the puma, but these boots are rarely worn at home and are secured by garters in riding. They rarely cover their head; they tie up their hair with a leather string or a band of worsted. The women wear a short skin apron tied round the waist, and wrap themselves up in a piece of stuff extending from below the armpits down to the knees; sometimes a calico frock is substituted for this, reaching from the shoulders to the ankles. Their mantle is similar to that of the men, and is worn in the same style, except that it is secured at the throat by a thorn or nail, or a large silver pin with a broad disk-like head. When travelling on horseback it is gathered round the waist by means of a belt ornamented with blue beads or studs of brass or silver. Their boots are precisely the same as those of the men, except that the hair on the outside is not removed. They part their hair in the middle, and let it either hang loosely down their shoulders, or it is plaited into two tresses which are interwoven with beads, coins and other trinkets. Both men and women occasionally paint their faces and bodies, especially when they are invited to a birth or marriage festival, or when they attend a dance or some public gathering. Their paints,

which are mixed with grease to render them more adhesive, are red, black and white. A streak of red covers the intervening space between the eye and the mouth, and a black line is traced below the lower eyelid. The white colour is applied in the form of five-finger marks on the chest, arms and legs. Both sexes have their forearm tattooed with a series of parallel lines, or a single or a double-connecting triangle. After the men have taken a bath in the morning their wives, daughters or sisters dress their hair and paint their face to suit the occasion. Both sexes are remarkable for personal cleanliness; they frequently bathe in the rivers and enjoy themselves for hours in swimming and diving. As ornaments the women wear necklaces of blue beads and huge, silver square pendants suspended by rings from the earlobes. The men hang strings of beads round their neck, and their belts, pipes, knife-sheaths, and horse-trappings are studded with silver; while silver spurs and stirrups are not unfrequently met with among the wealthy.

The Patagonians subsist principally on animal food, and when they have an abundant supply they glut themselves to repletion, while in time of scarcity they are capable of supporting privation with heroic constancy for several days. They have no stated time for eating, but partake of whatever supplies may be within their reach whenever prompted to do so by their craving appetite. They prefer their meat cooked, though in case of necessity they do not refuse to eat it raw, and guanaco fat is preferred in an uncooked and even in a rancid state. Horses and dogs are too useful animals to be slaughtered for food except in cases when they become disabled by accident; but the flesh of young fillies is a favourite dish. They are, however, not very delicate in their choice, and eat the flesh of any kind of animal they can secure in the chase, of which ostriches and guanacos are the most important. The meat, after being boiled, is seasoned with salt and is eaten with a lump of fat. The fat of the ostrich and the mare is preserved in bladders after boiling. They are fond of wild fruits when they can be procured, and the children gather the dandelion plants for family use. They also collect a bulbous root called *tus* that becomes mealy after being roasted, which renders it quite palatable and nourishing. The *chalias* is a long slender white root, which is either roasted in the embers or is taken in broth. They sometimes procure turnips, potatoes and other vegetables by barter. The sea-coast tribes subsist in part on limpets and other shellfish which are gathered by the women and children; and fish are no less highly esteemed as food if they are lucky enough to catch them. Though they kill seals with the aid of the dog, yet it is rarely that they either eat its flesh or blubber.

The Patagonians follow no regular pursuit except hunting, and they do not engage in the chase for pleasure but from necessity. Although they are now expert in the use of firearms, and swords and daggers have been introduced among them, yet they have not entirely abandoned their aboriginal weapons; they still carry a heavy lance when dismounted, and the *chamé* or *bolas*, provided with two balls, is still employed in hunting the ostrich; and the *yachico* or the three-

balled sling is still an effective weapon when pursuing the guanaco. The balls are generally of stone, but sometimes they are of white metal or copper, and they are always attached to a cord seven or eight feet long plaited of guanaco-sinews.¹ The *bola perdida* or single ball-sling was the weapon used by them before the arrival of the Spaniards, of which the stone is sharp-pointed, and is covered with hide, leaving only the point bare. Their bow is much curved and is corded with animal tendons. Their short arrows are feathered at one end, and are armed with a flint chip artistically finished, provided with two barbs bent in an opposite direction. They are very skilful in hurling the lance or javelin, and are equally dexterous in the use of the simple sling. The guanaco or *noo*² is closely allied to the llama, and is found in large herds in the plains as well as the foot of the Andes. It is fleet of foot, but the Patagonians nevertheless pursued it with success before the Europeans had supplied them with that most valuable of all domestic animals—the horse. The next animal of great value as an object of pursuit is the Patagonian ostrich, which is peculiar to the country. It is swift of foot; it does not use its wings as sails, but keeps them close while running. The wing-feathers have commercial value; the marrow of the tibia is used for making pomatum, the leg-sinews are plaited into thongs, the neck serves as salt and tobacco-pouches, the eggs form a staple commodity of food during September, October and November; besides the flesh and fat, which contribute much to supply the necessary means of subsistence.³ Among the Tehuelches hunting operations are conducted under the direction of the *cacique*. About daylight he announces in the open camp the order of march and the part of the country where the chase is to take place; prescribing the course that is to be followed, to which he adds an exhortation addressed to the young to be alert and active; at the same time he holds up to them his own deeds of prowess as an example for their imitation. The young men and boys then lasso and bring up the horses, which the women fit up with reed bolsters, mantles and coloured blankets that answer the purpose of saddles. They also take the *toldos* apart, roll up the skin-coverings, and place them with the poles on the baggage-horses. Others are strapping on their belts and are tying up their infants in wickerwork-cradles, which, with their pet dogs, they carry behind them, while sitting astride on their bolster-saddles. When all is ready to commence the chase parties of two men start off in a

¹ See *supra*, p. 454.

² The guanaco is from three to four feet high, and from four to five feet in length, measured from the point of the nostrils to the tail. The coat is woolly, but becomes rather hairy about the head and legs. Its colour is of a yellowish red intermixed with white in various parts of the body, especially under the abdomen, down the inside of the legs and round the lips and cheeks. As a rule one male guanaco herds with a troop of about a hundred females. At the breeding season the males and females go by themselves. They extend from Peru to Terra del Fuego.

³ They always run in a straight line when leaving the nest. The male bird stands two and a half feet high, and is of greater size and greater strength than the female bird. There are from 10 to 40 eggs found in a nest, and the male hatches the eggs and also looks after the young.—Beerbohm's *Life*, p. 51.

gallop, following each other at short intervals, and kindling fires at certain distances to mark the track. They thus spread themselves in a crescent, gradually contracting the circle until those that first started arrive at the point of departure. Whenever the circle is well closed, the guanacos, ostriches and pumas are attacked with the *volas*, and being occasionally assisted by trained dogs, many of the captive animals are killed. When an ostrich is secured the feathers and the part of the body from the head to the breast-bone, and one leg, belong to the captor; the remainder is left to the assistants. When a guanaco is killed the hunter that secured the prey equally takes the best half. The lungs, the heart, the liver, the kidneys and the fat and marrow of the bones are sometimes eaten raw. The ostrich is cooked by introducing heated stones between the divided carcass after the bones have been extracted. The flesh and especially the fat are considered delicacies. Even the gizzard is cooked, the eyes are sucked and the tripe is devoured. The wing-feathers are carefully stored away as an important article of traffic. The guanaco is equally as useful as the ostrich. The skin serves as hut-covering; the young ones furnish the skins for the mantles; the sinews of the back supply thread and cords; the tough skin of the neck is converted into lassos and bridle-reins; the hock is used for boots; the thigh-bone is cut into dice and is made into rude musical instruments, and last but not least the flesh and fat are the most important articles of food. It is but rarely that even the coast tribes engage in fishing. They have neither boats, nor nets, nor hooks, and though they are evidently very fond of this kind of food, yet they only resort to it when all other means are exhausted. They pay some attention to the rearing of horses, for both men and women are expert riders; and some of them are herding a few head of cattle, especially cows for domestic use. The Moluches keep extensive flocks of sheep for the sake of their wool, and they sow small patches of ground with wheat. As the Puelches depend altogether on the chase for their subsistence the dog (*thehua*) is the favourite among the domestic animals. Childless parents sometimes adopt a little puppy, upon whom they lavish their affection, as if it were their child, bestowing upon it valuable presents, which are destroyed whenever their pet dies.

The Patagonians are not entirely ignorant of the mechanic arts. They have acquired considerable skill in working silver for ornamental purposes. They beat it out into buckles, garters, plates, beads or studs for embossing belts or armour. Some of their tools are still of a primitive type; their hammer as well as their anvil is of stone. The iron instruments at their command are the rasp, the saw, the axe, the adze, the chisel and scissors. They are fair workers in iron, and their knives and adzes, though not of finished workmanship, are sufficiently serviceable. They show some ingenuity in preparing their horse-gear. Their saddles are composed of two boards reduced in size and thickness so as to adapt them to the horse's back. These make up the side-flaps, which are lashed together by hide-thongs passed through holes. The upper surface is covered with guanaco-skin divested of its wool, and to keep it smoothly stretched over the

wood it is sewed on with animals' sinews. Underneath it is lined with an old poncho or a fur mantle; and when in use a *corconilla* or housing is laid over it, which may be either a puma, a guanaco or a black sheepskin; the last being generally procured by barter. The stirrups are of wood of a triangular shape, and they are attached by means of raw hide-thongs to the foremost part of the saddle-tree. Cords of twisted or plaited hide serve as bridle-reins, to which the bit is fastened, which is simply a stick of wood, or a bar of iron, or even a stout piece of hide-thong. Two pieces of hard wood, with pointed nails fixed to the end, are used as spurs, and they are fastened to the foot with leather thongs. Much attention is paid to the manufacture of pipe-bowls, which are either carved of wood or cut of stone, frequently ornamented with silver mountings, with a tube of silver or other metal fitted to the lateral opening. Blocks of wood are hollowed out in the form of platters, and horn or wood is sometimes though rarely fashioned into spoons. But the women are far more industrious than the men. They make not only the fur mantles, but they prepare the skins and hides to render them fit for use. When the skins are sufficiently dry they are scraped with sharp-edged fragments of flint, agate or obsidian fixed to a kind of handle. They are then thoroughly rubbed with a mixture of grease and liver reduced to a soft unctuous pulp, and are worked with the hands until they are perfectly soft and pliant. They are coloured red with ochre, and upon the red ground different geometrical devices are traced with great exactness, which are mostly combinations of black dots and blue and yellow lines. The fur mantles are made of numerous skins, and are so neatly sewn together with animal sinews and an iron needle, that the fur presents an unbroken surface. Of the furs used for this purpose that of the fox, the wild-cat and the polecat are most esteemed. The women also practise the art of weaving. They produce worsted bands which, like fillets, encircle the head, for which the yarn is not spun from wool, but is obtained by unravelling old ponchos. They occasionally weave garters and scarfs, which are tied round the waist like a girdle. Their loom is rather primitive; for it is simply composed of a quadrilateral frame, but otherwise it does not differ from that of the Aucas.¹ They make reed bolsters to protect their high saddles; but among some tribes they are used in place of saddles by the women, and are covered with a painted skin. The women mount their horses by putting their foot in a kind of collar which hangs round the horse's neck, and seizing upon the mane they swing themselves round and bestride the saddle. In former times the Patagonians made no pottery-ware; they made use of the bladders of animals as water-vessels, and the art of working metals and other industrial pursuits have only been introduced among them since they have come in contact with the Spaniards.

The Patagonians are not naturally inclined to work, they love to pass their time in idleness, and most of their diversions are of European origin. They have learned to smoke tobacco which is mixed

¹ See *supra*, p. 470.

with *maté* leaves; but as the weed does not naturally grow in the country they can only procure it from the white settlers. Their manner of smoking is very peculiar; the man who indulges in this luxury lies down flat with his belly towards the ground, and as he draws the smoke from his pipe he sends a puff to each of the cardinal points and mutters some mystic words. He then swallows a few mouthfuls of the tobacco-fumes until he falls into a slight state of narcotism, which lasts but a few minutes. Dancing is considered a pleasant exercise, and forms the chief amusement on public occasions. Their band-music is made up of a drum, which is simply a bowl over which a piece of hide is stretched, and a kind of flute made from a guanaco thigh-bone provided with finger-holes; or it is used as a kind of primitive fiddle by scraping over it a bow strung with horsehair. As soon as the music strikes up accompanied by the song of the old women, four men, with their heads adorned with ostrich-plumes and their bodies painted, march into the ring composed of curious spectators, and commence to pace slowly round the fire, gradually accelerating their step at each round to keep time with the music, while they are nodding their plumed heads in the most grotesque manner. As soon as one set of dancers have completed their performance they are followed by another set, until all have given ample proof of their pedal agility. Like all men whose mind is a complete vacuity needing some excitement, the Patagonians are passionately devoted to gambling. Card-playing and throwing dice are with them accomplishments of no mean order; and the articles of value staked on the hazard of the game never fail to be delivered. Even women are not exempt from this selfish, heartless vice, and they readily risk their mantles, skins, and saddle-gear, which are frequently forfeited to a lucky winner. Horse-racing is not only a diversion, but it is equally a game of hazard. The horses are trained and are run barebacked. The two jockeys, after cantering side by side for a few yards, take a start together. The distance run over is often four miles, though when young horses are run the distance is much shorter. As soon as the race is over the successful party sweeps away the pile staked by his adversary. Ball-play (*pilma*) affords a healthful recreation to the young. A ring twelve feet in diameter is marked out with the lasso. A party of eight players, stripped of all clothing except their *chiripa*, step into the circle, each section being provided with a ball made of skin stuffed with feathers. The champion player throws the ball up from under the thigh, and striking it with his hand he aims to hit his adversary, which, if he succeeds, counts him a point. If the opposite player is struck he is bound to throw the ball back to the first player, and if he fails to hit him, or if it rolls out of the ring, it counts two points against him.

If a stranger pays a visit to some distant encampment, either on business or pleasure, he is met with much politeness; and accompanied by an escort of horsemen he is conducted to the *toldo* of the chief, where his horse is attended to, and he is welcomed with much ceremonial formality. After he has taken his seat questions of various import are addressed to him, which he answers with the utmost

gravity. As soon as the ceremonial introduction is ended he is invited to accept the hospitalities of the host; the best food is set before him, he is provided with good accommodations, and is entertained in the best possible manner. The rules of etiquette require a son-in law, when addressing his wife's father, not to look him straight in the face, for such behaviour would not only be considered unbecoming but very insolent.

The language of the Patagonians is divided into numerous dialects which differ altogether from the language spoken by the Aucas. It is full of guttural sounds, and it is of difficult pronunciation especially to a foreigner; but like all the Maranonian languages its combining power is very great. They pay much attention to the proper use of their vernacular tongue as well as to conciseness of expression, though in their ceremonial harangues they deal much in similitudes and extravagant metaphors.

The Moluche dialect is more copious, energetic and elegant than might be supposed. The grammatical organism is very simple and inartificial. The nouns have but one declension, are wanting in grammatical gender, and have two numbers, the singular and the plural. Adjectives are placed before the substantives which they qualify and are invariable; as, *cume huenthu*, "a good man;" *cume huenthuengni*, "good men." The dative is indicated by the suffix *mo*, and accusative by the suffix *nio*; as, *huenthu-mo*, "to a man;" *huenthu-nio*, "a man;" all the other cases are distinguished by position and the context. The plural sign is *engni*; but ordinarily the singular is used in place of it, and plurality is only indicated by the connecting words in the sentence. Pronouns have a singular, a plural and a dual. Thus, *ynché*, "I;" *cimé*, "thou;" *vié*, "he;" *inchui*, "we two." There exist specific, possessive pronouns. The verbs are never irregular or defective; they are conjugated in the present, imperfect, perfect, pluperfect, first and second aorist and first and second future. Thus, present: *elun*, "to give;" imperfect: *elulun*, "I gave;" perfect: *eluye-en*, "I have given;" pluperfect: *eluye-elun*, "I had given;" 1st aorist: *elubun*; 2d aorist: *elye-abun*; 1st future: *eluan*, "I shall give;" 2d future: *eluye-an*. The subjunctive mood is formed by the suffix particle *li*; as, *eluli*, "I may give." Verbs are conjugated in the singular, plural and dual. The second aorist and second future are wanting in some of the dialects.

The Patagonians divide the year into twelve moons, and add a sufficient number of supplementary days in the spring, when certain plants begin to germ, to make up the deficiency of time that constitutes the solar year. They are acquainted with a system of numeration that enables them to count as high as a hundred thousand; but this is of foreign introduction, and only dates back to the conquests of the Incas of Peru.

Among the Tehuelche tribes the women do not occupy an inferior position in society, and they are heart and soul devoted to their husbands, who are never guilty of beating them or treating them unkindly. They are required to perform all such duties as become an industrious and well-disposed housewife. They cook the food, crush the long

bones to extract the marrow, take care of the children, gather the fire-wood, fetch the water for family use, make the clothing, take down and pitch the tent, carry the tent outfit on their migrations, and after attending to the ordinary labour of the day they have still some leisure time to play cards and talk about the gossip of the day with their neighbours and friends. Husbands protect their wives against any one that would dare to insult them. If the married couple have children separation rarely takes place. Should the wife give way to temptation and prove faithless to her husband the fault is attributed to the seducer, who is severely punished, unless he satisfies the injured party by an adequate compensation. From motives of superstition, and probably influenced by cowardly fear, husbands send their wives to the woods at the command of the sorcerer, where they are expected to prostitute themselves with the first man they meet with, though many women refuse to comply with this injunction.

Although polygamy prevails among the Tehuelches and the Inaken tribes and is only conditioned by the ability of the party of supporting a numerous retinue of wives, yet marriage is not altogether a contract of bargain and sale, for the girl's consent must first be obtained by the suitor before he can enter into negotiations with the father to decide upon the price which is to be paid for yielding up his daughter. If the girl refuses to dispose of herself in the manner proposed parental authority may influence her in her choice, but she cannot be compelled to act contrary to her personal inclinations. If the young man has once obtained the promise of marriage from the young maiden he proposes to wed, he sends his brother or some friend to her father with the offer of making a present of a number of mares and horses, or a certain quantity of silver ornaments, if he gives his consent to the proposed nuptial union. If the match is desirable parents never refuse to comply with the wishes of their daughter, and the suitor's demand is favourably received. As soon as circumstances will permit the objects or animals promised are delivered according to agreement, and the father of the girl bestows upon the bridegroom a dowry of equal value, which, in case of separation, becomes the exclusive property of the wife. The young man takes immediate possession of the bride, who leaves the parental home amidst loud shouts and cheers and the songs of the women. When the young wife arrives at the *toldo* of her husband several mares are slaughtered and a feast is prepared to regale the wedding guests. The backbone, the head and tail, as well as the heart and liver are carried to the top of a neighbouring hill, where they are left as a propitiatory offering to Gualichu or the demon of evil. Any part of the meat-dishes that remains unconsumed is buried, so as not to be desecrated by the profane touch of dogs.

Among some of the northern tribes polygamy is not practised; a man is only allowed to marry one legitimate wife, whom he can never abandon. He has the privilege, however, of introducing a concubine into his household establishment, who may be repudiated at pleasure provided she has no children. Unmarried girls have full liberty of action; they may bestow their favours upon any one as long as they have not plighted their troth to the man of their choice. But though

their character for chastity is never inquired into, yet they are required to be faithful wives and affectionate mothers, and they hardly ever fail to come up to this essential condition of married life. Widows and orphans only have a free choice in selecting their husbands; but young women, whose parents are living, are a source of wealth to the family, for they are disposed of for a certain amount of property value to the man that sues for their hand. Before a young man makes a proposal of marriage he endeavours to establish his reputation as a skilful huntsman and a successful warrior, and he exerts his best energies to accumulate sufficient property value to enable him to pay the price of purchase. As soon as the stipulations agreed upon are complied with, the mother of the bride assisted by her friends constructs the marriage *toldo* which is to be the future home of the young people, and here they are shut up until the nuptials have been consecrated by the observance of certain formalities. The friends, accompanied by the medicine-man, surround the tent, dancing and singing, while the boisterous music of the calabash-drum and the couch-trumpet indicates the measure of the steps. In the meantime the medicine-man addresses his exhortation first to the husband, then to the wife, reminding them of their respective duties, and imparting to them friendly counsel in words of moderation and wisdom. The night is passed in feasting, and some choice morsels are, from time to time, offered to the married couple, accompanied by good advice or some salutary recommendation. The marriage is considered valid and binding after the married pair have been visited next morning by the whole village community, while yet reposing together on the nuptial couch. It is only after convincing proof has been furnished that the marriage has been consummated that the young wife adorns herself with her finest ornaments, puts on her monstrous earrings, encircles her neck with an immense number of strings of beads, saddles her horse if she possesses one, rigs it up with the best gear and trappings at her disposal, then mounts her steed and visits her friends, thus showing herself off to the best advantage. It sometimes happens even among these uncivilised barbarians that a wife runs away with a man she loves better than her husband, and her restitution can only be effected if the injured party is superior in rank and has more powerful adherents than the seducer; otherwise the deserted husband must submit to the necessity of the circumstances without complaint. Ordinarily, however, an accommodation takes place, and the matter is settled by giving and accepting adequate presents to pay for the loss thus sustained.

Parturition is no great hardship to Patagonian mothers; they are generally delivered without the least difficulty, though occasionally a medicine-woman is present who acts as midwife. The infant is rubbed over with moist gypsum; it is tied up in a wickerwork-cradle, and the tenderest care is bestowed upon it. The mother is so little affected by childbirth that she mounts on horseback on the same or at least the following day. If the parents belong to the richer classes the happy news is immediately communicated to the medicine-man, to the *cacique* and to the nearest relations. Preparations are at the

same time made to celebrate the event by feasting, dancing and singing. For this purpose a festal tent is erected, mares are slaughtered, and to drive away the demon of evil the medicine-man bleeds himself with a bodkin in the temples and the forearm or leg. A short time after the birth of the child every family of means sets apart for the benefit of the new-born babe a number of horses and the requisite gear suitable for riding, which remain its personal property, and can neither be alienated nor taken back by the parents. Girls as well as boys learn to ride as soon as they can walk, and they bestride the riding-horse of which they are the exclusive owners. Boys are educated by practising them in the use of weapons; at ten they accompany their father in the chase; at sixteen they are already enrolled as warriors, and join the veterans when engaged in battle. Among some tribes boys are early disciplined to the hardships of manhood. At four their ears are pierced in the presence of the chief with a sharp-pointed ostrich-bone; while those present, who witness the ceremony, scratch the palm of their right hand with the bone-instrument until a few drops of blood trickle on the ground, which is intended as an offering to the demon of evil to obtain from him the favour of a long and happy life for the new elect of the tribe. Girls at the age of nine or ten assist their mothers in the management of the household affairs, and at sixteen they are marriageable.

When a Patagonian girl has reached the age of puberty, it is the interest of the parents to let the people of the *tolderia* know that they have a daughter to give away in marriage. To accomplish this object in the most effectual way the event is celebrated by a public festival. As soon as the first signs of womanhood show themselves the father of the girl informs the *cacique* of the fact, who invites the medicine-man to prepare himself to officiate on the occasion. The report quickly spreads over the whole encampment, and loud shouts are heard in every direction to give expression to their joy at the happy event. The medicine-man not only paints his body in the approved style, but he performs on himself the operation of bleeding, while the women sew up the covering for the "pretty house" or festal tent. In decking out the framework of this temporary *toldo* the young men march around it in procession, singing in the most joyous strain, while the women are uttering the most dismal howlings. Lances are then stuck in front of it, and its sides are decorated with bells, streamers and brass plates. Being thus gaily fitted up, the young maiden is introduced into the "pretty house," where she remains secluded until the festal ceremonies are over. Fillies are slaughtered in front of the tent by being knocked on the head, that none of the blood may escape, and after the flesh is properly roasted it is distributed among the invited guests, who are plentifully provided with eatables to satisfy their appetite. In the evening a fire is kindled, around which the men and women form a compact circle in separate groups, with a band of drummers and flute-players in the centre. The dancers, muffled up in blankets, march into the ring; their steps are at first slow, but they become gradually accelerated, and when their evolutions receive their highest impulse of celerity, they

suddenly throw off their disguise and appear before the admiring crowd entirely naked, with their bodies and faces painted white, and bell-girdles strapped round their hips and shoulders.

Among some tribes while a marriageable girl is seated in a secluded corner of her father's tent to be raised to the rank of womanhood, she is visited by her female relations and friends, who offer her their congratulations, and in acknowledgment of their kindness she distributes to them pieces of mare's flesh. She is then carried on a blanket by her nearest relations to the neighbouring stream or lake, where she is dipped three successive times into the water, while the medicine-woman, who is invited to be present, performs some mystic ceremonies to keep away the demon of evil. After these ceremonial formalities have been performed girls are at liberty to demean themselves in a manner that may suit their interest or their pleasure, for they are now absolute mistresses of their own destiny until they are given away in marriage.

The manner of disposing of the dead among the Patagonians differs almost in every tribe. The northern Tehuelches, the Moluches and some other tribes do not bury their dead at once, but strip the body of all its flesh, and bury the bones until all the soft parts have disappeared; or they hang up the skeleton on cane poles until it is washed clean by the rains and is bleached by the sun. A distinguished matron is chosen to make the dissection, and while the pious labour of love is performed, the men dressed in their long fur mantles, with their faces blackened, march in procession round the mortuary tent, and chanting in a plaintive tone of voice they strike the ground with long poles or lances which they hold in their hands to frighten away Gualichu, the demon of evil. Visits of condolence are paid to the widow and other near relations, and the visiting friends manifest their sympathy by frightful cries and howls, and by lacerating their thighs with sharp thorns so as to make the blood flow. In return for this kind attention the mourners present to the visitors glass beads, brass plates and other ornamental trinkets. The horses of the deceased are killed that their spectral ghosts may convey their master, while mounted on their back, to the *alhue napin* or the land of shades; his favourite riding-horse only is reserved to assist in the last honour to be rendered to the dead. In about a year the bones are disinterred or the skeleton is removed from the cane poles from which it is suspended, and the last remains of the dear departed, after having been wrapped up in his fur mantle, are carried on his riding-horse, properly accoutred, to the ancestral burial-place, where they are interred. Here the tombs are surrounded by the skeleton of horses, set up in their natural position, and propped up by means of stakes. An old matron, who is held in great veneration, is appointed as the guardian of the tombs. It is her duty to prevent the graves from being profaned, and every year she disinters the skeletons, washes them, and then returns them to their last resting-place, where she deposits some pots of beer, after having drunk the health of the deceased. Among some southern tribes the skeleton is dressed up, and being carried to the sea-shore or to some desert place, it is made to stand up in an erect position under a funeral hut which is sur-

rounded by a circle of skeleton horses. Other tribes assert that their companion and friend stretched out before them, a lifeless corpse, is not dead ; but having been weary of living upon earth, he wandered away to visit some other region of the world known to him alone. They adorn his body, place it upon a skin surrounded by his weapons and other precious objects. The women assemble around the widow uttering the most doleful cries, and giving vent to their disconsolate grief by loud wailings and lamentations, striking their forehead and tearing their hair. At times the boisterous howlings are changed into a song, commemorating the life and character of the deceased. The men, with their faces painted black, with a white streak drawn over their eyebrows, wrap the body in a skin and tie it up securely with the lasso which the deceased used during his lifetime, and bury him in a shallow grave on some eminence not far distant. After the tomb is closed some horses are killed over it to supply the departed with food on his journey to the unknown country. Every article of value belonging to the deceased is burned. The northern Patagonians cherish the memory of their dead friends for a long time after their departure from this world. Parents repeatedly lament and weep over the death of their children ; the wife recalls the happy days she has passed in company of her husband, and the husband regrets the loss of his wife and gratefully remembers the service she has rendered to him. They console themselves with the thought that they will again be united in some far-off land, whither their friends have only preceded them. When the head of a family, among the southern Tehuelches, dies, the nearest relations and friends paint themselves black, and offer their sympathy and compliments of condolence to the mourning widow and children. The body of the deceased is stripped and is placed in a squatting position with his knees touching the chin, and his arms crossed over his breast, and thus curled up, he is sewn up in a fur mantle, a poncho or a coat-of-mail. His *toldo* is immediately destroyed ; most of his personal effects are burnt ; his cattle and horses are killed,¹ and even his dogs are not spared ; his favourite riding-horse only is reserved for the special service of carrying on its back the last remains of his master to their final resting-place. The widow and the female relations give expression to their grief by dismal wailings and the most heart-rending shrieks. The mourning friends form the escort to the corpse, which is conveyed to a considerable distance out of the range of hostile tribes, and far from the Christian settlements. Here, in a lonely retired spot, the body is consigned to the earth surrounded by the best apparel of the deceased, his ornaments and his weapons, which are buried with him. The grave is marked by a heap of stones, which varies in size according to the wealth and influence of the deceased, and every passer-by honours the monumental heap of a chief or a great warrior by adding a stone to the pile. The horse, which carried the corpse, is sacrificed upon the grave, that the flesh may serve as food to

¹ The flesh of the horses killed is eaten by the relations, among whom it is distributed.

the dead in the land of shades. On their return home the friends make long windings, so as to give no indication in which direction the dear departed lies buried. As a sign of mourning the widow paints her face black, and she retains this complexion for a whole year; and for the same period of time she shuts herself up in her *toldo*, cuts off the front part of her hair, and leads a life of abstinence and austerity. These outward marks of grief must be rigorously followed, for any contravention would be punished with death on the part of the relatives of the deceased. As they believe that the dead should be forgotten, that human affections should be lavished upon the living only, they never mention the name of a deceased friend, nor do they ever make any allusion to him. The Inaken tribes mark the tomb by a pyramidal heap of tree-branches and thorns ten feet high, and twenty-five feet in circumference, which is encircled by thongs of hide to preserve its compact form. A piece of red stuff, ornamented with copper nails, is spread over the top of the pile; and here two staffs are erected bearing red flags and being fitted up with jingling bells. A ditch, a foot deep, is dug round this rustic monumental structure, leaving an open space for an entry, where two horsehides are extended over four upright stakes; and outside of the enclosure a certain number of staffs have flags attached to them which are fluttering in the breeze.

Parents exhibit signs of the most heartfelt grief at the death of a child. On the evening of the sad occurrence the old women assemble, and march in procession around the *tolderia*, uttering loud wailings to give expression to their sympathy in behalf of the bereaved parents. An effort is made by friends to divert the mind of the distressed family from the calamity that has befallen them by bestowing upon them numerous presents. The horse, which bore the child's cradle on their migrations, is rigged up in its best gear, with the cradle suspended from the saddle, and thus accoutred it is strangled with a lasso. A fire is kindled, in which the gear and cradle are burned, and the parents often add many of their own valuables, which the female mourners, while weeping and singing, may snatch from the flames, if they can, and may appropriate them as mementoes for their own use. When an only child of rich parents dies, besides the child's own riding-horse, fourteen horses and mares are killed.

The Patagonians have no regular government, nor do they owe any obedience to established laws. Their individual independence is most complete, and every father of a family exercises unlimited control in his household. They are divided into numerous tribes and small clans composed of thirty or forty families, who acknowledge the superior dignity of a chief or *cacique*, whose authority is merely nominal in time of peace, and he simply holds the position of leader when engaged in a warlike expedition or an ostrich-hunt. Among most of the tribes, however, the *cacique* acts as arbiter to settle disputes and differences that arise between the members of the same community; and in case of murder he causes the culprit to be apprehended, and delivers him over to the relations of the victim. He chooses the spot where the tribe is to encamp, and marks out the route

which is to be followed in hunting. In case of general war against an external enemy they place themselves under the command of the great *cacique* called *carasken* or *apo*, who presides over the assembly of sub-chiefs, and decides upon the manner in which the campaign shall be conducted, after consultation with the most distinguished men of the nation. His dignity is not strictly hereditary, for his son is only allowed to succeed him if he has acquired a high reputation for his bravery and heroic exploits; has given evidence of his ability by his eloquence and wisdom in council, and has made himself popular by his liberality.

The Patagonians are a brave and warlike people. Their ancient weapons were bows and arrows, lances and clubs. In modern times most of the richer classes are provided with firearms, which they handle with good effect. The common warriors, when starting out on a belligerent enterprise, are almost in a state of nudity, only wearing a skin-girdle, from which some of their arms are suspended. The chiefs and warriors of distinction wear a coat-of-mail composed of several sheets of skin properly prepared, painted yellow and tied round the waist by a wide, red-coloured belt; it has a high collar which rises up to the chin, and partly protects the face like a visor. Their skin-helmet, surmounted by a crest and ornamented with copper and silver plates, is secured in front by a strap, and is fastened behind to the collar of the cuirass. They sometimes, though rarely, carry a shield of thick hide. Before they advance to the attack the chief addresses the men in a fiery harangue to inflame their ardour and rouse up their courage. Their tactics are similar to those of all other savages. They avoid as much as possible to meet an enemy face to face; but they use stratagem whenever a favourable opportunity presents itself; and they do not disdain to lie in ambush to enable them to surprise the foe unwarily and while off his guard. They are remarkable for patience and address when they propose to fall upon a hostile encampment by surprise. They leave their horses at some distance, and to prevent from being seen they crawl forward on all fours, or creep slowly onward while stretched on their bellies. On applying the ear to the ground they can discern the slightest noise, and can approximately determine the number of warriors that may approach. They generally make the attack at night after the rising of the moon, when they advance in quick step, strike the enemy at the first encounter, slaughtering the young and the old, sparing only the young girls to make them their wives, and the children to serve as slaves in their household, and as herdsmen to guard their cattle and horses. They capture all the domestic animals that come in their way, and drive them off as booty to be distributed among the victorious warriors.

The religion of the Patagonians is entirely founded upon nature-worship. They do not recognise a personal god who is worshipped on account of the favours he bestows, or is feared on account of the evil he inflicts.¹ They have neither temples nor idols, nor do they

¹ They are strongly averse to the idea of vesting in a supernatural agent the power of interfering in their affairs to any great extent, arguing that such power, having once been vested, it might on a contingency be used detrimentally to their own comfort and interests.—Beerbohm's *Wanderings*, p. 96.

believe in the efficacy of prayer. According to their ideas, though much good exists in the world, yet the evil predominates in the universe, and this demoniac agency they call Ashkenat-kanet, who afflicts man with sickness, causes every kind of loss and injury, and if they are favoured by fortune it is simply due to the passivity and inaction of this demon power. There are numerous subordinate demons, who are known by the general name of Gualichu or Valichu; the Moluches call them Huescusu or wanderers and the Tehuelches Atikan-nakamatz. They are supposed to dwell in subterranean habitations, underneath certain forest tracts and rivers and peculiarly shaped rocks. Gualichu is even represented by the Puelches as having taken up his abode in an old gnarled, scrubby *algarobbo* tree, standing in an isolated spot in the plain, and to propitiate the favour of this god and turn away his malignant wrath, useless trifles, strips of rags, horsehair, and some valueless trinkets are suspended from its branches. They do not adore these divinities, but they imagine that their malevolent influence can be neutralised, and their evil designs can be counteracted through the magic art of skilful and experienced conjurers or medicine-men. Each tribe has its own tutelary protector. Some select the cuguar, others the wild-cat, some the guanaco and others the ostrich. They suppose that these patron divinities dwell in some lagoon or some mountain height, and that when they die they wander away to this joyful abode which is the residence of the head of their clan.

Since the Patagonians have partially come in contact with the Spanish missionaries, and have seen something of the Catholic religion, though they have not been converted, for image-worship does not suit the Maranonian mind, yet they have invented a kind of mythology which is simply a fancy sketch of the imagination without exercising the least influence upon the life and conduct of individuals. This mythological fiction, which is of very recent date, and bears intrinsic evidence that it is not altogether an aboriginal conception, has no value either as a cosmogony, and much less as a foundation of a religious system. They suppose that the benevolent agencies of nature¹ have their habitation in subterranean caverns and that they are the originators of the world. The Patagonians were the first living beings produced, and they were at once armed with bows and arrows as well as lances to enable them to gain their subsistence by hunting, and for this purpose bulls² and other beasts and birds were at the same time called into existence to serve as objects of pursuit in the chase. All the rabble beasts were set loose, to proceed to the upper regions of light, to act according to their instinct and natural capacity. But the birds and other animals that were swift of foot

¹ The Moluches call the good spirit Toquichen or governor of the tribes; the Taluheches and Dwiheches call him Soychu, which means ruler of the earth; the Tehuelches call him Guayava-cuni, lord of the dead.—Falkner's Patagonia in Angeli's Collection, vol. i. p. 46. All these are undoubtedly recently coined names, for Falkner was a Jesuit missionary.

² As cattle did not exist in Patagonia or in South America previous to the arrival of the Spaniards this mythology must have been produced by suggestion, if it is not altogether a forgery.

came upon the surface much sooner than the slow-moving bulls, and when the last reached the mouth of the cavern, the Patagonians were so much frightened at the sight of their horns that they stopped up the entrance with huge stones. But the Spaniards, who came out from a different cavern, wisely permitted the cattle to pass, and this is the reason why neither horses nor cattle existed in Indian land before they had been introduced by the white man. Their astronomical legend is more poetical: The stars, they say, are personified types of their ancestors, the milky way is their hunting ground, where they wander about in the pursuit of the ostrich; and the Magellanic clouds are the feathers of the ostriches killed by the celestial hunters.

The Patagonians are in the highest degree superstitious. When they set out from home they throw up water into the air to prosper their journey. They take care to burn any loose hair that detaches itself from their head, as well as the parings of their nails, for they imagine that if these would get into the possession of some ill-intentioned person they might be made the victims of their bewitching spells. They regard the cry of a night-jar¹ as it flies over a *toldo* or an encampment as an omen of evil, foreboding death to some one of the inmates. This bird is an object of great veneration, and on this account it is never killed nor injured. On the other hand, the flat, toad-like lizard is killed wherever met with, for it is supposed that it is endowed with some mysterious faculty that enables it to lame horses. The two-headed guanaco, which is not rare in South-Patagonia, foretokens sickness to those who accidentally meet with it. When fatigue overtakes them on a march, they ascribe their languid feelings to the presence of some demoniac agency in their body, and they cut their shoulders and limbs, that the demon may pass out with their blood. If on crossing a river logs of wood are swept down the stream, these represent, in their eyes, the agencies of malice sent out to harm them, and if they are conscious of having committed some grievous wrong, they promise in a loud voice, in order to avert their wrath, that they would change their course of life.

The conjurers of the Patagonians may be of either sex; the office is not hereditary, but boys and girls are selected from early youth, who, pointed out by certain indications, are supposed to possess the requisite qualifications to entitle them to become members of the order. Boys of effeminate appearance or those who are affected with St. Vitus' dance are considered the most fit subjects for the holy calling. As soon as they are set apart to receive their professional education they are dressed up in female attire, which is their official livery, and they are bound to take the vow of celibacy. The *kilmalanchels* or female conjurers are not subjected to any particular restrictions. The candidates, when initiated into the rights and privileges of the order, are presented with the magic drum and rattle—the badges of their office. They are supposed to stand in direct communication with Ashkenat-kanet, Gualichu and other demoniac agencies, and that by their magic formulas, incantations and acts of

¹ *Caprimulgus.*

antidotal power they can propitiate, appease or drive out the demon of evil, or make him desist from the exercise of his malignant influence. By this means they pretend to cure diseases and foretell future events. They have some knowledge of the medicinal properties of plants, they practise bloodletting, and they are well acquainted with the fatal effects of vegetable poisons, which they employ sometimes to despatch an enemy. They exercise, in fact, a dangerous profession, for though in case of success they are well rewarded for their services, yet if, after they have exerted all their medical skill, and have applied to the patient their various manipulations and conjurations, the sick person at last succumbs and pays the last debt of nature, they are frequently suspected of having caused the death by malignant sorcery, and to revenge the deed they are made the victims of their own charlatan practices. When a person of distinction is dangerously ill, a horse is magnificently equipped and caparisoned, and is fastened to a stake outside of the camp. At evening dawn the *calemache*, fantastically painted and ornamented with little bells, mounted on a white horse, rides about at a rapid rate, and while jingling his bells and vociferating in a loud tone of voice accompanied by grotesque grimaces, he calls Gualichu, who is supposed to appear in the sombre shadows of a dark night in the form of a skeleton mounted on a horse. Having been duly evoked he reveals to the *calemache* the kind of remedial means it would be advisable to employ, which usually consists of the eye or some other strange part of a mare of a certain colour. Next day the mare thus designated by divine revelation is killed, and the remedy is administered in due form. The mode of proceeding on the part of the *calemaches*, when they are called upon to foretell the future, is equally as rational and effective. While they beat the drum and shake the gourd-rattle they pretend, by a kind of mysterious second sight, to see below the surface of the earth, men, cattle, liquor-shops and other things. They assert that Gualichu reveals to them the future, and informs them of what passes at a great distance. To place themselves in communication with their familiar god they work themselves up into a high state of excitement, throw their body into violent contortions, the joints of their limbs are relaxed, their mouth is foaming, and when recovering from this comatose condition they reply in a subdued and plaintive tone of voice to all the questions asked of them.

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FUEGANS.

TERRA DEL FUEGO is composed of a cluster of islands constituting the extreme southern land of the South American continent. It is situated between 53° and 56° S. latitude, and between $67^{\circ} 50'$ and $77^{\circ} 57'$ W. longitude, extending over an area of about four hundred and eighty-seven miles in length from east to west, and three hundred miles in breadth from north to south. It is bounded on the north by the Strait of Magellan; on the east by the Atlantic Ocean; on the south and west by the Southern Pacific. Cape Horn, which projects from the southern extremity of Hermit island, and has an elevation of nearly five hundred feet above the level of the sea, is the most important point of the Archipelago. The principal islands are Haste, Gordon, Clarence, Desolation and Dawson, in addition to the large island of Terra del Fuego. The climate is not so extreme as it might be supposed. The great length of the summer days has a stimulating effect upon vegetation, and is very favourable to the rapid growth of plants; on the sea-coast the hillsides are covered with grasses, and fuchsias and veronicas bloom here to perfection. Nor is the country destitute of timber; a species of the beech reaches the height of twenty-four feet, and measures eight or ten inches in diameter; its trunk is gnarled and crooked, which gives it rather a dwarfish appearance. The birch (*Betula antarctica*), however, is the most important timber-tree; it shoots up to the height of thirty or forty feet and measures no less than three feet in diameter. In the southern regions large forests of *robble* trees—a species of elm, cover the surface of the soil, which grow to a great height, while their diameter at the base never exceeds five feet. In localities sheltered from the west and south winds laurels from nine to ten feet in circumference protect with their shady branches an immense number of fuchsias, which are sometimes from six to seven feet high. The smooth and wide expanse of water, the mellow green of the flower-dotted verdure, the bare rocks of the hillocks, and the summits of several mountains in the distance covered with perpetual snow render

the scenery romantic and highly attractive. The winter season, which is long and protracted, is excessively cold, and the inclemency of the weather renders the country gloomy and desolate. The most important animals, besides whales and seals which frequent the coast, are sea-otters, foxes, deer, guanacos and several species of bats. Birds are not numerous, and yet the little familiar humming-bird¹ frequents this inhospitable country during the genial days of summer, seeking its food among the honey-producing flowers. The soil in the valleys is sufficiently fertile, and would be susceptible of cultivation if there were labour and intelligence properly directed, ready to utilise the natural resources by judicious tillage. Nor is there wanting an adequate supply of water, for a brook of clear potable water pours forth from the foot of every hill.

The country along the Strait is thickly populated by a low, stunted, diminutive race who had originally formed a part of the Araucanian nation, who, having fled from their more powerful and more valiant enemies, took refuge on this broken, rocky and inhospitable coast, where they could live in peace and gain their scanty means of subsistence without much physical or mental exertion. But here they suffered from want and privation; their physical development was arrested by the severity of the climate; they were reduced to a pigmy race, and their mental powers like their physical characteristics became deteriorated.

The Fuegians are divided into numerous tribes or clans scattered all over the islands, their number being estimated at about four thousand. Of these the Yaeana-kunny inhabit the north-eastern part; the Alikhoolips occupy the territory in the west, the Teheenicas and the Gacanas dwell in the south-east regions, besides the Fuegian tribes of Pictou, Chonos, Hermit and other islands. In their physical characteristics they differ according to the country they occupy; some approach more the original stock from which they sprang; while others have entirely degenerated on account of the unfavourable conditions by which they were surrounded. In general appearance they are mostly degraded, filthy, coarse-featured, and brutal; and yet there are many whose physiognomy has a gentle and soft expression, and some are even said to be handsome after their kind. Those of Pictou island are reported to be fine-looking, having a powerful frame of body and a hardy constitution. They also differ much in stature; some are of medium height; but the greatest number are small and diminutive. The smallest of some tribes measure about five feet; and the tallest do not exceed five feet two inches. Other tribes vary in height from five feet three inches to five feet five inches, and a few individuals are occasionally met with that reach as high as five feet seven inches. As their skin is hardly ever free from dirt, grease and paint it is difficult to determine the precise colour of their complexion; it does not differ, however, from the other Maranonian races in its coppery hue of various shades. Their hair is black, straight, lank and coarse; and they have made themselves beardless by pulling out

¹ *Trochilus Sparganurus*.

the hair of their face. Their bodily conformation is very common if not uncouth. Their limbs are small, their arms are long and out of proportion, and their legs are ill-shaped. On the other hand, their chest is full and well-formed, and their shoulders and vertebral column are stout and well-developed. They have a large head, a short, flat face; a low, narrow contracted forehead; high, broad, prominent cheek-bones; small, black eyes, which are frequently reddened from the effect of smoke. Their nose is broad and flattish, their nostrils are wide and open; their mouth is large with thick lips; and with some exception, they have large, white, regular teeth. The women are finer-featured, and some are said to possess interesting faces.

The Fuegians are of a gentle disposition, tractable, docile, and affectionate in their intercourse with their own people. Strangers are generally well received, and they exhibit no unfriendly feelings in their presence. They are strictly honest in their dealings, and their sense of right is controlled by their natural instinct and the surrounding circumstances. They have no real idea of property, and consequently theft, in the criminal sense of the word, is almost unknown, for they do not consider as stealing the appropriation of objects that please their fancy, provided it be not at the time in the actual possession of an owner.¹ They are very jealous of their wives and very vindictive, and are always eager to revenge themselves whenever an opportunity offers. The women are modest, and seem to be fond of their children; though there are some tribes that sell their children as slaves, probably from want of sufficient means to support them. It is stated upon credible authority that in time of scarcity, when provisions fail them, they will kill their old women who have become a useless burden, and feed on their flesh, while they spare their dogs who are indispensable to them in tracking and securing the sea-otter. Their mental faculties are in a stunted, undeveloped state. Their mind is torpid and inactive from want of exercise; they exhibit no curiosity, are surprised at nothing, and regard even the most striking novelties with stupid indifference. They are not altogether deficient, however, in intellectual aptitude, they have some imitative talent and are excellent mimics.

The Fuegians have no permanent habitations; they lead a wandering life, moving from place to place in search of food. Sometimes they live together in small encampments, composed of about a dozen miserable hovels, comprising a population of about sixty souls, but generally they are much more scattered, and their capacity of forming an organised political society is very limited. Their wigwams are temporary, cone-like structures in beehive form, and are erected in the course of a few hours. They are constructed of tree-branches or small saplings stuck into the ground, and are united together at the top by means of bark-fibre, sedges or twigs. The open spaces are interlaced with rushes or pliant osiers, and the top is thatched with tufts of grass, bark or turf. These lodges are about eight

¹ They have no idea of property, and laugh when detected in a theft.—Weddell's Voyage, p. 162.

or ten feet in diameter, and from four to five feet high. The fireplace is in the centre in a shallow excavation. A small narrow opening serves as door and as vent-hole for the passage of smoke. Before erecting the hut some tribes dig a hole in the ground, from six to twelve feet in diameter and one foot deep, and this hollowed-out space is sheltered by the usual vaulted bower of tree-branches. The Tekeenicas construct their wigwam by closely ranging a number of poles round a circular space in a slanting position so as to meet on the top, the lee-side only being covered with bunches of grass or pieces of bark. The interior of the Fuegian huts is extremely filthy, and the stench of the putrid meat laid up for winter use is almost insupportable. It is in these frail dwellings that they congregate at night, and here they sleep coiled up like animals almost naked and scarcely protected from the wind and rain. Their household ware is as scanty as their dwelling is mean. Two or three large sea-shells serve as drinking-cups; a vessel made of birch-bark holds their water, and a few baskets woven of straw are used as receptacles for bringing home the shell-fish they have gathered on the sea-shore.

The clothing of the Fuegians hardly deserves that name. On Pictou island and other places they go entirely naked even during the season when the atmosphere is chilled by wintry frosts. Among the eastern, western and central tribes some of the wealthier or rather more favoured classes wear guanaco-cloaks of very small dimension, or a sealskin covering, or some small flap of otter-fur, which decks their back and is laced across their breast, so that it can be moved from side to side as the wind is shifting. They also fasten round their waist, by a string, a kind of breech-clout of penguin-skin, or a scrap of hide which serves them at the same time as a pocket. The women are more decently dressed; their cloaks of guanaco or seal's skin are much larger, and they tie a fur-apron round their loins, of which a flap projects above the string, and this is a kind of nest in which their infants are sometimes carried. Both sexes let their hair grow long, but cut it over the forehead; it generally hangs down their ears in an entangled mass, and it is only when they wish to appear neat that they comb their hair with the toothed jaw of the porpoise. Their bodies are painted with red ochre mixed with grease to render it more shining and more adhesive, and sometimes the red colour is changed into a deeper shade by the addition of powdered charcoal. Some have their faces grotesquely streaked white, red and black in transverse bars or vertical stripes. When dressed up for public occasions their hair is tied with filaments of sinews, and is ornamented with birds' down and white feathers. The women frequently colour their hair with red ochre mixed with grease. Their ornaments are necklaces of perforated shells or birds' bones, and shell bracelets which enclose their wrists and arms. Beads are very highly esteemed, but they are not always procurable, and they even string together buttons, fragments of glass and crockery-ware obtained from the ships. They paint their face black and streak their legs with white clay.

Game is very scarce except in the north-eastern part of the country, and there they subsist, in a great measure, on the flesh of the guanaco,

the ostrich and some other birds. On the coast their principal food consists of shell-fish, which, as they are provided in inexhaustible profusion, never fail them, and they are generally eaten raw without any previous preparation. If the floating carcass of a putrid whale is washed to the shore the whole tribe assembles to profit by the lucky hazard, and all feast on the superabundance of meat and blubber. Otters are also occasionally killed, and their flesh is no less eagerly devoured. Their supply of vegetable food is rather precarious; they collect cranberries and some other tasteless fruits. Their most valuable vegetable production is a fungus of a yellowish colour, about as large as a small apple, which grows in great quantities on the beech and birch-trees. When picked in its mature state it has a sweet, sugary taste, and is eaten raw, requiring no previous preparation. They have no intoxicating drinks of any kind, and they confine themselves exclusively to water for allaying their thirst. They do not often resort to the process of cooking, and they are even wanting in the necessary kitchen outfit. They sometimes broil shell-fish or meat over burning embers or heated stones, but even then they are but lightly cooked. They keep a fire constantly burning both in their boats and their huts, which they readily produce by striking iron pyrites with a piece of quartz, catching the spark by means of birds' down, dry moss or some dry fungus. Their fuel is mostly driftwood floated to the shore, which spares them the laborious task of felling trees, even if they possess the tools for doing so.

Hunting is the chief occupation of the men; on land they pursue the guanaco and the ostrich; and when paddling about in their canoes the porpoise or the sea-otter is the object of their pursuit. They also kill birds, and for this purpose they frequently make a hunting excursion at night. Their usual weapons are bows and arrows, the sling and the spear. Their bows, which are three feet eight inches long, and are well finished, are strung with a cord of seal's skin or of gut ingeniously plaited. The arrows are armed with a triangular point of agate, obsidian or jasper, which is attached to a cleft at the upper end of the shaft, and is made to detach itself when the shaft is withdrawn from the wound. Arrows with a much shorter handle are used as javelins. They are so expert in the use of the sling that they can hurl a stone and hit an object on the branch of a tree, with unfailling precision, at a considerable distance. The staff of their spear is about ten feet long, it is smooth and neatly finished, and is armed with a point of bone seven inches long, variously barbed. They dart it with great dexterity and hardly ever miss their aim, and to prevent the loss of this valuable weapon, a long hide-cord is attached to the handle, of which they hold one end in their hand. Their canoes, which are, so to say, their water-dwelling, are from twelve to fifteen feet long, three feet wide and three feet deep. The two sides and the bottom are formed by three pieces of birch or beech bark, which are firmly sewn together with shreds of whalebone, and the seams are caulked with dry moss. They are sharp at both ends, are strengthened inside by a number of semi-circular ribs, and by stretchers or thwarts lashed to the gunwale.

The bottom is covered with a layer of clay or sand, so as to render it fire-proof. These canoes are divided into five compartments, which are occupied respectively by the fishing implements, the women, with the fireplace in the centre; contiguous to it is the baling-well, where the water collects to be thrown out; next to it is the place where the men are seated, and in the last division sits the female who holds the after-paddle; and here stands also the after-locker, where all their valuables are kept. The spear-poles are generally projecting over the stern. The canoes of the Chonos tribes are constructed of planks and are propelled by oars; and among some tribes the canoes are made of small tree-branches curved in semicircular form, which are closely joined together by sinews or strips of sealskin, the outside being covered with bark. On the other hand, the Yaeana-kuny tribes have no canoes. The labour is equally divided between the men and the women. While the men engage in hunting, cut or collect the wood for fuel, provide the materials for building the wigwam, the women are constantly employed to meet the necessities of the hour. They manufacture baskets of strong grass, they make buckets of birch-bark; they perforate small, turbinated shells, and string them into necklaces on neatly plaited gut; they swim about in the shallow water of the coast, diving for sea-eggs; or they lazily rock themselves in their canoes with a hair-line baited with a small limpet, thrown out to catch the smaller fry of fish. Or carrying a basket with a pointed stick in their hand, and a skin bag of guanaco on their back, they gather the limpets and other shell-fish which they pick off from the rocks as the tide is receding.

The language of the Fuegians is hoarse and guttural in pronunciation, and the sounds are so indistinctly differentiated that a listener, who does not understand it, might believe it is not articulate. Like all the American languages, it has passed beyond the stage of monosyllabic utterance, and most of its words are of a compound character. Its vocabulary is extremely poor, its numerals do not extend beyond four, and it has no words for abstract ideas, for passions or affection, or any other notions of a moral nature. They have no words of salutation, but they simply greet those they meet with a shout and assume some grotesque attitude. They give expression to their feelings of friendship or to their good wishes by jumping up and down, or by patting or rubbing their own bodies, then repeating the same manipulations on the bodies of those whose favour they wish to conciliate. Some of those who are endowed with greater sagacity than the masses have learned by experience and observation to predict the changes of the weather, and from the necessity of their situation they have acquired a surprising knowledge of localities. When sick they rely more on the curative powers of nature than on remedial agents, of which they seem to be entirely ignorant. In serious ailments they rub the body with grease, drink an abundance of cold water, or submit to a process of perspiration by lying before the fire wrapped up with skins.

The Fuegians have neither time nor much inclination for amusements. No games are played among them, nor is it known whether

or not they practise dancing or play on any musical instrument. It is said that they are very fond of music and delight in listening to the musical performances of Europeans. They have, however, some music in their souls, for they frequently pass their time in singing, while sitting at leisure in their boats, which are propelled by means of paddles by the sinewy arms of the women.

Polygamy is practised among the Fuegians, and they are even suspected of frequently living in promiscuous intercourse, thus making their polygamy polyandrous. This anomaly is easily accounted for, for every person in that wild and desolate country is constantly engaged in the struggle for life and existence; each one is occupied to gain by his own exertions adequate means of support, and the women are important factors in this battle between life and death. Young women, being the main support of the household, are therefore in great demand as wives, and it is affirmed, with some show of credibility, that when the women become old, decrepit and useless they are killed and are devoured as food. Marriage is not celebrated by any ceremonial formalities. A young man, who has proved by his energy and activity that he can at least support himself, and in case of necessity can also take care of his wife and children, readily obtains the consent of the parents of the girl he wishes to marry; and to make them more favourably disposed towards him he assists them in the performance of a piece of work, such as the building of a canoe, or he accompanies them in a hunting tour. To get possession of his bride he watches a favourable opportunity and carries her off in his canoe, and after this adventurous feat the woman is bound to him for life.

Most of the Fuegians do not bury their dead; they merely wrap them in skins, and carry them off to some distance in the depth of the forest. Here the corpse is laid out on pieces of wood covered with a layer of leafy boughs, and a large heap of tree-branches being piled over it, it is effectually protected from the intrusion of external enemies. The Chonos tribes bury their dead in a shallow grave about a foot deep dug along the side of a cave, and branches and twigs are spread over the surface as a means of protection.

The Fuegians are absolutely without government; there are neither superiors nor inferiors among them; but the most perfect political and social equality prevails. The duty of subordination or obedience is entirely unknown; and yet they are well-behaved, and manage their affairs as successfully as any other savage tribes. They voluntarily recognise, however, from pure natural instinct, the superior authority of the oldest man of the family or of the tribe, who exercises a commanding influence upon the younger generation, and whose advice is generally followed in every transaction, whether it relates to war or peace. The medicine-men are also consulted in difficult affairs, and their sagacity and superior knowledge of things are highly appreciated.

As savage and degraded as the Fuegians are, they indulge, like the most enlightened nations of the earth, in the humane and civilising practice of warfare, and in this respect they are at least as civilised as those who claim to be the salt of the earth. It is true they carry it on

on a small scale, their encounters are not very bloody, and consequently they are not quite as scientific in wholesale butchery as the great military nations of Europe, but they excel them in one particular, they do not capture men, but make prisoners of all the women they can seize, whom they force to become their wives. Before they determine upon the expediency of a belligerent excursion they never fail to listen to the authoritative voice of their elders, and the advice of their medicine-men is also weighed and considered. They hardly ever engage in a hand-to-hand fight, and prefer to take their stand in the distance, and make use of the sling and stones, and they prudently provide for their own protection by raising a breastwork of boughs or logs. The Chonos tribes make a formal declaration of war by sticking into the ground a number of spears and bows and arrows roughly cut, which surround a wooden figure rudely carved in the likeness of a human head with its teeth painted red, and a cord of hide wound round the neck.

The Fuegians seem to be entirely destitute of religious ideas, and their simple minds have not yet been perverted by stupid and childish superstitions. They have much confidence in their medicine-men, who are here, as everywhere else, distinguished for cunning and duplicity. They pretend to cure diseases, foretell the future and practise conjuration.

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